

January 2019



The Ramana Way

A Monthly Journal published by
Ramana Maharshi Centre for Learning
Bengaluru

SARVA SEVA

Your opportunity to offer all sevass for a day at the Ramana Shrine Bengaluru.



SEVAS INCLUDED

The sevass included would be

- Vedaparayana
- Puja morning
- Puja evening
- Cleaning of the shrine
- Garden and flower decorations
- Prasadam
- Music offerings of the day (whenever it happens on that day)
- Talk of the day (on days when there are talks)
- Maintenance of the Shrine for the day

Choose your special day/days:

- Your birthday, anniversary or those of dear ones
- A day that is special for you in the Ramana calendar – like Jayanthi, Aradhana etc

Attending the evening puja:

- It would be wonderful if you could personally attend the evening puja of that day with your family and friends at 7.30 p.m. and collect the prasadam. If not, prasadam will be sent to you by post.

Amount: Rs.3000/-

RENEWAL OF ANNUAL SUBSCRIPTION FOR RAMANA WAY

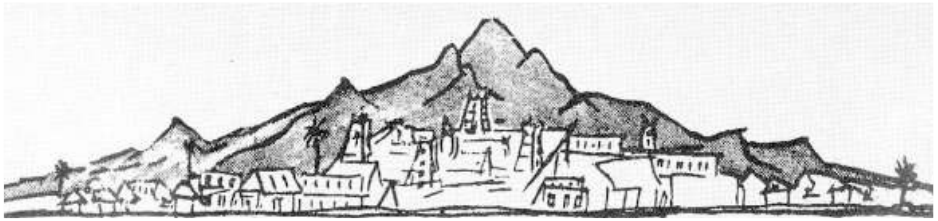
Annual Members whose membership numbers will commence with SA/SB/SC/SD are requested to renew their membership at the beginning of each quarter – January/April/July/October respectively.

We request members for the quarter and those who have not renewed last year to kindly send in their renewal amount of Rs.240/- at the earliest.

THE RAMANA WAY

A Monthly Journal since 1981

Celebrating Ramana Rasa Anubhava



Editor: Dr. Sarada

Associate Editor: G. Kameshwar

Assistant Editor: Dileep Simha

Brotherhood based on equality is the supreme goal to be attained by human society

- Ramana Gita X, 10

Journal started by:	Sri. A.R.Natarajan, Founder President, RMCL
Printed & Published by:	Sarada Natarajan on behalf of Ramana Maharshi Centre For Learning, Ramana Maharshi Heritage Building, Post office Road, Sanjaynagar, Bangalore - 560094 Ph:(080)23514930, (080)42061951 Direct Fax:23512640
Managing Editor:	Revathi Sankar +919448853748
E-mail:	office@ramanacentre.com, ramanaway@ramanacentre.com
Website:	ramanacentre.com, ramanamusic.com
Printed by:	Aridra Printers, Bangaluru.
Designed by:	M. Muralidhara Hegde
Annual Membership:	Rs. 240/-, Price per copy Rs. 20/-
No. of pages:	52

Contents

Celebrating Ramana Rasa Anubhava

Editorial	Dr.Sarada	5
The New Dawn	A.R.Natarajan	10
‘The Talks’ as Guidance to self-enquiry	N.Nandakumar	14
Ramana Darshana Trayi	G.Kameshwar	17
Calendar - 2019		21
Upadesa Saram	Ujwal Jagadeesh	33
Sri Arunachala Padigam	G.Kameshwar	36
Power of the Word	Sanjay Lohia	41

Moods and Might of Music

How Bhagavan Captured Us	Smt.Sulochana Natarajan	42
--	-------------------------	----

RMCL – Ramana Maharshi Centre for Learning

News and Dates	Revathi Sankar	45
--------------------------------	----------------	----

Editorial*Dr. Sarada*

It is the 'New Year', surely a time to be happy. Not that we wish to be unhappy at any other time but somehow or the other, for some reason or the other, we seem to end up being unhappy from time to time. This is a time of year when we wish for ourselves and others that there will be not even a shadow of unhappiness cast upon us. How could this come about? If everything that we wish for happens and everything that we do not wish for does not happen, then we would be happy. This is what we believe.

Life is a pursuit of a series of desires, a new one arising even before an earlier one is fulfilled. It is also a running away from a series of fears, some old, some new, which keep haunting us at least at the back of our minds. In this scenario can we expect to be joyous always? Even those rare few among us who are blessed with much of goodness in our lives are not happy all the time. Let us suppose that we have a fairly healthy body, a comfortable place to live in, food to eat three times a day, plenty of good clothes to wear, relatives and friends who are affectionate. Even then our cup of happiness may not be full or overflowing. There may be some small issue that bothers us. Someone may make a sharp remark about us. There may be a minor disagreement at work or at home. Even this is enough to throw us off balance. And if there is less of money, less of comfort, some disturbance in health, some emotional upheavals, needless to say we would surely be unhappy.

What is it that we are seeking when we wish each other a happy new year? Are we seeking a physiological and physical heaven? Are we seeking to live in spaces that are physically comfortable? Are we seeking a bodily condition in which there is no pain or discomfort whatsoever? Are we seeking a psychological heaven where everyone appreciates us all the time, where every task that we take up is blessed with success, where this is the case not only for us but for everyone who happens to be in our orbit?

Or are we seeking that happiness which cannot be touched by anything whatsoever? Are we seeking that happiness which is untouched by changes in the body and the conditions in which the

body is placed? Are we seeking that happiness which is unfazed by the presence or absence of money and comfort? Are we seeking that happiness which cares not about praise and blame? Are we seeking that happiness which is unaware of success and failure? Are we seeking that happiness which even transcends the frontiers of love and hate, of like and dislike?

Can we not see that if we fail to seek that happiness which is unbound by any circumstance, by anything other than itself, which in fact has nothing other than itself to be bound by or touched by, then we are bound to be unhappy? The happiness that we seek in anything outside of the Self is necessarily fragile. There are a million factors that can shatter our happiness, for everything is subject to change. Nature cannot be controlled by us and hence there is no way in which we can guarantee the condition of our own body let alone of anything outside of it.

Yet there is every guarantee that if we seek the Self and abide as the Self then there is nothing but bliss. This is a guarantee given to us by Ramana, by his words and his life, time and again. He shows us that the condition of the body has no bearing on that bliss. Vermin or cancer may be eating away his limbs, yet he remains in the bliss of the Self. Urchins may throw stones at him yet he remains in bliss. Food may or may not be available, the quantity and quality of food may vary but does that have any reference to his bliss? His only loin cloth and towel may be in tatters. It matters not in the least. On the other hand, does it add to his bliss when people are ready to offer him sumptuous meals or golden bowls? Does it make him content when people sing thousands of poems in praise of him? If nothing subtracts from the bliss of the Self, nothing adds to it either. It is full, it is full, it is full. Is it not that fullness which we seek?

Where are we losing out? Why are we missing our own fullness? Evidently we cannot be full because we are choosing to be divided and therefore puny. Firstly we limit ourselves to something, to a limited entity. Further, we superimpose the division of good and bad, wanted and unwanted on that entity and on everything outside of it as well. We keep labelling everything as good and bad, often forgetting that what we have labelled as good yesterday we may label as bad today and again as good tomorrow. That does not

matter, what matters to us is that at every moment there is a good option and a bad option, a happy option and a sad option.

The truth is that the moment there is division, there is sorrow. When there is division sorrow is inevitable. And when there is no division, sorrow is impossible. The sun does not feel the heat of the sun because the heat is not apart from it. Jagadeeswara Sastri once wondered at Ramana being able to walk on a sun baked path slowly and gracefully, as if he were walking down a cool moonlit promenade.

Every afternoon Ramana would take a stroll to Palakottu near the Asram. The scorching heat at Arunachala would normally make one run across to the nearest shade. In fact Ramana would suggest to the attendants that they quickly walk the stretch and wait for him under some shade. But he himself would walk at his normal pace, totally untouched by the impact of the scorching path on his feet. Noticing this Jagadeeswara Sastri once enquired of him as to how this was possible. Ramana told him that the secret was to become the Sun himself. He instructed Jagadeeswara Sastri to practise the 'Suryosmi' 'I am the Sun' mantra. Thereafter, Jagadeeswara Sastri could walk bare-feet in the mid afternoon at Chennai even on a scorching tar road.

When one becomes that very thing, when one becomes inseparable from something, can that thing or that experience ever cause us sorrow? Can poison poison itself? The snake is not affected by its own poison. In history we read about 'Vishakanyas' 'Poison damsels', lovely young women who have been fed miniscule amounts of lethal poison from their very birth in such a manner that the body assimilates and does not repel the poison. There comes a point when a scratch from their nail can be lethal to another person. These women were used to entice and kill powerful enemies without any warfare. Their poison would kill others but it did not kill them as it was not apart from them.

Can pain feel pain? I can feel pain because I see it as apart from me, as something that comes to me and I don't want it. I can feel sorrow because I see it as different from me. I see it as my experience, not I myself. And I want to avoid it. But if I myself was sorrow would I seek to avoid myself? Would I even perceive it as sorrow? Strangely enough, what we currently perceive as pleasant

is also an experience that is apart from us. Just as we see sorrow coming and going, we see joy also as coming and going. To us joy is as much an objective experience as sorrow, apart from us and hence it is relative and transient.

We may argue that there are some things that can never be bad, are there not? Health is good always, is it not? But it is said that fever is the body's way of fighting infection, of pushing it out. A cold is the body pushing out the negative factors in the fluids. Now would we say that fever and cold are good or bad? Is hunger good or bad? If we are hungry and there is nothing to eat it would be sad. But if one never ever feels hunger would that be good or bad? Not being able to sleep would be sad. Yet, would it be good to be sleepy all the time? Not being able to breathe comfortably is terrible indeed. But would life be full and complete just by being able to breathe normally, would that be satisfying enough, would we want to do nothing other than breathing because we breathe well?

When there is hunger that occupies our attention, it worries us. But once our stomachs are full that does not keep us satisfied, not for too long anyway. We move on to our next goal. It is the same with every experience. Therefore we are never really happy. As long as we perceive a division between good and bad, the possibility of bad is always following on the footsteps of the good. So where does the answer lie? Where does the real good lie? Ramana says it lies in going to the root, to the source of the one who apparently experiences both the good and the bad. We can only set aside all experiences by knowing them all to be mere thoughts. When one does not set aside the totality of experiences, one is bound to be swept away, often unawares, by some experience or the other, by the 'bad' or the 'good'. If one holds on to anything as good, that is bound to pass away after a while for the simple reason that it is not natural, it is something that is seen as apart from oneself. How long can one hold on to something apart from oneself? Physically one cannot do it even for twenty four hours at a stretch except perhaps with the intention of creating some record. It is similar in the mind too. It is not easy to hold on to one thought. It may happen with years of effort.

If one is wearing a chain, and not holding on to it, one may be able to keep it on for years. This is because it is effortless. Yet,

there is always a possibility of its being taken away from us, of being snatched away even or of being removed for some reason. This possibility exists because it is still something apart from oneself. Similarly, with years of effort one thought of the Nama or Rupa, the Name or the Form of one's beloved deity or idol may become effortless. It may continue in waking and even in dream. Even then, one cannot be conscious of it during sleep.

Poonjaji practised the Krishna japa ceaselessly, often not sleeping for days on end being lost in the chanting. Yet, one day it disappeared into silence. The japa simply would not come to him. He was not unhappy. In fact he was filled with peace. Yet, the doubt as to why the japa had stopped still gnawed at him. He went to Ramana seeking clarification. Ramana explained to him, 'You took a train from Chennai to Tiruvannamalai. Having arrived, you have left the train and the ticket behind. You took a jutka cart as transport from the station to Ramanasramam. Having arrived here, you have left the jutka cart outside and allowed it to go away. Similarly, when you have arrived at the Self, your mantra has also dropped away having brought you until here'.

What is it that remains with us always? Nothing at all. But what is us, what is the I, can never go away. It is not 'with' us, it is the 'I' itself. In Upadesa Saram Ramana points out that this is the true import of 'I' for it shines even when the limited thought of 'I' is not. To remain, to abide as the Self is the greatest penance, he says. Hence, to have not just a happy 'new year' but to drink from the fount of eternal bliss, one must get back to one's true nature through self-enquiry. Further, one must hold on to the Self and the Self alone through continued enquiry until there is no moving away at all.

As Sri A.R.Natarajan writes, "The lingering ambrosial taste of the natural state experienced while on the inward journey, is bound to draw one back for the same experience only more stable, more prolonged, not just a flash in the pan as it might have been originally. It is a kind of 'Open Sesame'. The magic password to enter is the spirit of adventure, the urge to find out for oneself and above all to remember the never failing guidance of Ramana on the path."



The New Dawn*

A. R. Natarajan

STEP BY STEP TO NATURAL SAMADHI

There is a lot of mix up about understanding the Ramana Way. Our complex mind finds its simplicity and directness baffling. We have been nurtured in the belief that the inward journey is arduous, that its fruits are only in the long run. One cannot accept that given the intensity and passion to discover the truth for oneself nothing can be so fulfilling from the beginning. There is an oasis of joy all along the way where one can have his fill of inherent joy before old habit pushes one outward to the mind's domain of thoughts galore, pleasurable, painful, mixed and so on. The lingering ambrosial taste of the natural state experienced while on the inward journey, is bound to draw one back for the same experience only more stable, more prolonged, not just a flash in the pan as it might have been originally. It is a kind of 'Open Sesame'. The magic password to enter is the spirit of adventure, the urge to find out for oneself and above all to remember the never failing guidance of Ramana on the path.

First Step: To get to the gate of inwardness. What is one to do? Not to hang on to thoughts for fear of being without them or inability to be without them. Remember you are without thoughts, day in and day out and are none the worse for it. How can we say this? Just remember your deep sleep which you cannot miss out on even for a single day. Where were these thoughts? They had disappeared. Had they not? Were you any worse for it? No. For after that bout of enforced freedom from thoughts you feel fit as a fiddle, ready to take on another day. One may think, suppose I forget my fears, how do I ward off my nagging thoughts? Though their numbers and their varied nature is frightening, they are really only like a pack of cards. They have no foundation, no legs to stand on if you choose to ignore them. Since the whole lot of them depend on your attention when it is not given they drop off. There is a momentary death. True they may stage a comeback when due

*An excerpt from the Publication of RMCL of the title - 'The New Dawn'.

to lack of vigilance you pay attention to them all over again. The solution then too is the same. Let them pass away. Don't allow them to stick by giving them your attention again.

Knowing our weakness, aware that our attention focus is not strong enough to stay on course of being thought free, Ramana gives a vigilance tool, called 'Who am 'I'?' If you raise this doubt the doubt itself will do the job. You will clearly see these thoughts are yours but you are not these thoughts. Your existence is independent of them, but they are not independent. They are dependent on you. Once this fact takes firm root in your mind then you are no longer bound. You recognise that the coming and going of thoughts is in your hands. Their sovereignty over you ends.

Then what?

Before proceeding certain cautions have to be given. Freedom from thoughts is not the goal. It is but the first step in the inward journey. The second note of caution is to find the correct pace for the practice. Acceleration and slowing down have to be built up keeping in mind the state of mind at that time. For sometimes the mood of equilibrium is 'On'. Everything is harmonious. Some other times it is lazy and dull, needing a lot of coaxing even for a little effort. Or it is turbulent and unruly having ruled the roost in the past. Be sensitive to the situation and become an expert mind handler. Here one can recall Ramana's story of how one can become an expert swimmer in the sea. All that one has to do is to "duck under each wave". Then as Ramana points out, the vast ocean with its ceaseless waves could be no different from the waveless pond back home. The power of mental waves would be well and truly pulverized by your expertise in handling your mind.

The third note of caution.

Don't get deflected from the straight path by methods which seem to offer quick results. Forgetting that 'thought freedom' is only a stage one gets all sorts of advice for lulling the mind. Ramana told an ardent disciple that one has to steer clear of every practice which has the effect of temporarily stilling the mind

resulting in mistaking the crumbs of peace from that state to be the fullness of joy of Self-abidance. In this context Ramana would refer to the story of a sage who lapsed into deep samadhi for over a thousand years. His last thought before entering 'laya samadhi' was wanting a glass of water to quench his thirst. The first thought on waking up from samadhi was wanting a cup of water. Ramana would query if this is the case for a single last thought, what would be the position regarding the multitude of inherent tendencies sprouting as thoughts? It is so easy to mistake the 'false quietude' for real peace and be trapped by it.

Then what? This is a question which troubles many. They feel that they have succeeded in staying clear of thoughts in order to be focused on the thinker, only to be caught up in the fear of being alone. The long habit of association makes one feel lost. Others do not know what to do next and so lapse back into the good old world of thoughts to which they are used and in which they have lived all their lives.

Here too Ramana steps in by pointing out that the central figure of the thought world, the thinker too is only a thought. The first person pronoun 'I' is also a thought. It rises when one wakes up. It subsides when sleep overtakes. Hence there is need to find out whence it came from and where it got lost. That is how we get another famous question on the Ramana path 'Whence am 'I'?' Wherefrom did this 'I' thought arise? Attention to this question, and staying focused on it is actually the commencement of the inner journey. Inner journey? Journey to where? Here again Ramana comes to our rescue. It is the path back to the source of the mind. Ramana shares his experience with us, lest we go astray after coming thus far. His experience is that the source of the true Self, the Real 'I' is the Heart. A physical location has been given. He adds that the mind which is a fragment of consciousness too originates from this very place, the spiritual heart and subsides in it, for it is the abode of the fullness of consciousness.

What next? Without your knowing it the separate 'I', the core of the mind merges, by your conscious effort to direct it back from where it originated. Your effort can bear fruit only if you come

into the magnetic zone of the spiritual Heart. This happens when you fight with the twin swords in the armoury of self-enquiry 'Who am 'I'?' for the general thought, and 'Whence am 'I'?' to tackle the core 'I' thought, the mind's centre.

The individual who started the search would be no more there at the end of the search. Fragmentary consciousness is merged in the fullness of consciousness. The salt doll has lost its separate identity in the ocean. In this ending of the seeker and the sought is the new birth. "He who findeth receiveth". Oh for the joy of it! Who can describe and name that which is beyond description, that which surpasses all human understanding? Till one is steadily 'That' there still is the going Self-ward and moving outward only to get lost in the mental jungle. How long will you deny yourself inherent joy? You cannot. The lure of Self would be irresistible.



The 'Talks' as a Guidance to Self Enquiry

N.Nandakumar

Talk 40 (Excerpt)

The Brahmin questioner resumed: How do we know that action is ours or not?

M.: If the fruits of actions do not affect the person he is free from action.

GUIDANCE RECEIVED: When one is affected by or attached to the fruits of action one may even claim, "I am thought-free" or "I am thought-free due to the self enquiry I did sincerely". When one is not so affected alone will be "I" and "did self enquiry sincerely" dissolve in the self luminous Self. The concept "Self Luminous Self" also dissolves in the Self.

Talk 40 (Excerpt)

D.: Is intellectual knowledge enough?

M.: Unless intellectually known, how to practice it? Learn it intellectually first, then do not stop with that. Practise it.

GUIDANCE RECEIVED: One may intellectually understand Bhagavan's teachings that only if one is a form, the world and God too have forms; if one (enquires and) finds that one is not a form who is to perceive the forms of world and God, how to perceive? To understand the world around and to realise God, all one has to do is efface one's own form. However, to realise this one has to practice "Summa Iru" or "Self Attention" or "Self Enquiry" till one's own form is absorbed in the nameless, formless Self. Practice. Practice. Practice. Practice. Practice. Practice.

Talk 40 (Excerpt)

Maharshi then made certain remarks: "When you adhere to one philosophical system (siddhanta) you are obliged to condemn the others...."

All people cannot be expected to do the same kind of action. Each one acts according to his temperament and past lives. Wisdom, Devotion, Action (jnana, bhakti, karma) are all interlocked.

Meditation on forms is according to one's own mind. It is meant for ridding oneself of other forms and confining oneself to one form. It leads to the goal. It is impossible to fix the mind in the Heart to start with. So these aids are necessary. Krishna says that there is no birth (janma) to you, me, etc., and later says he was born before Aditya, etc. Arjuna disputes it. Therefore it is certain that each one thinks of God according to his own degree of advancement. You say you are the body in wakeful state; not the body in sleep. Bodies being several-fold for an individual, should not there be infinite capacities for God? Whichever method one follows, that method is encouraged by the Sages, for it leads to the goal like any other method."

GUIDANCE RECEIVED: For the one seeking the Self there need be no philosophical system to identify and defend or other systems to condemn. The seeker is not even to hold that he is seeking the formless and condemn those following the meditation on form. This denial is not a blind negation of every path into void either. Each and every individual is only a unique shade of that Ishwara of infinite colours and shades. The whole creation is a dream made by the one Consciousness of Ishwara. Holding the Omnipresence of Ishwara through everything as the one dreamer, the Sage sees every sadhana as the right step. Faith and doubt have the same still Consciousness as the substrate. Ishwara Kalpana is transcended only by going beyond identity and non-identity.

Talk 41

D.: Are there heaven (swarga) and hell (naraka)?

M.: There must be someone to go there. They are like dreams. We see time and space exist in dream also. Which is true, dream or wakefulness?

D.: So we must rid ourselves of lust (kama), anger, (krodha), etc.

M.: Give up thoughts. You need not give up anything else. You must be there to see anything. It is the Self. Self is ever conscious.

D.: Are pilgrimages, etc., good?

M.: Yes.

D.: What effort is necessary for reaching the Self?

M.: 'I' should be destroyed. Self is not to be reached. Is there any moment when Self is not? It is not new. Be as you are. What is new cannot be permanent. What is real must always exist.

GUIDANCE RECEIVED: Heaven and hell are for the subtle experienter through emotions. They are inside. Positive emotions create heaven and negative emotions, hell. Cause-effect; dharma-adharma; self-nonsel self enquiries, amongst other search for Truth, form the Satyaloka. Here too there must be an experienter. Bhagavan is asking us to hold the self setting aside all thought as non-self. The experienter is asked not only to transcend this world but also heaven/ hell; cause-effect and dharma-adharma and directly erase the "I". The experienter is to enquire into one's own truth with the enquiry, "For whom is this thought? Who am I?"

Q: Can't I choose to listen to humour all through the day and be in heaven? Even if I can't listen, can't I recollect all humorous incidents and be in heaven?

S: Bhagavan says that the Ordainer controls the individual through Prarabdha. One should take that each thought is as released by the Ordainer.

Q: Then even my release is as Ordained.

S: That is why the Guru is treated as highest form of Ishwara. He takes us beyond the world-individual-Ordainer to the Self alone IS.

Talk 41 (Excerpt)

D.: Are jivanmuktas (living liberated souls) of different kinds?

M.: What does it matter if they differ externally? There is no difference in their wisdom (jnana).

GUIDANCE RECEIVED: Sri Shirdi Sai Baba, Sri Ramakrishna Paramahansa, Sri Seshadri Swamigal and Sri Ramana Maharshi lived as contemporaries. Their external lives had differences in expression. But their inner wisdom (Jnana) had no difference. Bhagavan approves with joy when a disciple quotes of Sri Seshadri Swamigal that, when, with the Intellect one keeps on letting go of ALL THAT CAN BE LET GO, then THAT WHICH CANNOT BE LET GO by the Intellect alone remains. THAT IS JNANA. In this Jnana, there is no Intellect or ego to differentiate the lives of Jeevan-Muktas as such Jnana is Jeevan-Mukti - liberation while alive in this world - without the division of external and internal.

Q: How does an intellect not only transcend itself but also the ego beyond?

S: LETTING GO is the nature of the Self and not the essential nature of the intellect or the ego.

Ramana Darshana Trayi*G Kameshwar*

In recent years RMCL has been focussing more on reprints of existing publications. The mantle of contributing to new material has now fallen on Sri G.Kameshwar whose translations have been published as this work 'Ramana Darshana Trayi – Three Treatises of Ramana Maharshi'.

The present work is an English song rendering of Arunachala Aksharamanamalai, a song rendering of Upadesa Saram, both of which can be sung in the same tune as the Tamil original, and a free verse rendering of Ulladu Narpadu. As each of these three poems of Sri Ramana Maharshi is in itself potent medicine to cure all ills, these lyrical translations are undoubtedly invaluable treasures to those who wish to savour them in the English language.

We are now continuing G.Kameshwar's translation of 'Ulladu Narpadu' from the publication 'Ramana Darshana Trayi'.

-Editor

uLLadu nARpadu – Forty Verses on 'That Which Is'**Treatise**

Risen, having destroyed their 'I',
 They who delight as the Self,
 Does there remain anything for them
 to accomplish?

Other than the Self
 They know naught else.

Their state
 'is thus',
 how to conceive?

(31)

You are That,

Thus proclaim the Veda-s.

What is this 'I'?

Not inquiring thus,

(Instead)

'I am that', 'This I am not';

Deliberating thus

Is due to lack of strength.

Because

That verily

Ever abides as the Self!

(32)

I do not know myself,

I know myself,

Such proclamations

Are fit to be laughed at;

For

To know of oneself

Is there a second self?

Because

It is true

That all experience as One!

(33)

That Reality

Which is ever the natural state of all,

Instead of knowing that

By turning the mind inward

And abiding as that;

'It exists', 'It does not exist', "With form", 'Formless',

'One', 'Two', 'Neither';

Such disputations

Are due to ignorance caused by Maya!

(34)

Knowing the ever-present Existence-Truth
And abiding thus
Is supreme accomplishment.

Other accomplishments, supernatural powers,
Are attainments which are as if in a dream.

Having woken up from sleep
Will they be true?

Those who stand firm in the real state
Having done away with illusion,
Will they be deluded?

Know yourself! (35)

So long as we think that we are the body
Contemplation that 'we are not that'
Is but an aid for us to abide as That.

Since we ever abide as That,
Why should one forever contemplate that 'I am That'?
Does one keep contemplating
That 'I am a man'? (36)

Dual during the course
Non-dual on accomplishment;
Such a doctrine is said,
But that too is not true.

During the time one ardently seeks
As also the time when one finds the Self,
If one is not the tenth man
Then who is one? (37)

If we are the doers of deeds,
Then we shall experience the consequences thereof.

‘Who is the doer of deeds?’
Inquiring thus,
If one knows the Self,
The sense of being the doer goes,
Triple Karma’s grip falls away!

Eternal is this state of liberation! (38)

So long as I am bound
Remain the feelings of bondage and liberation.

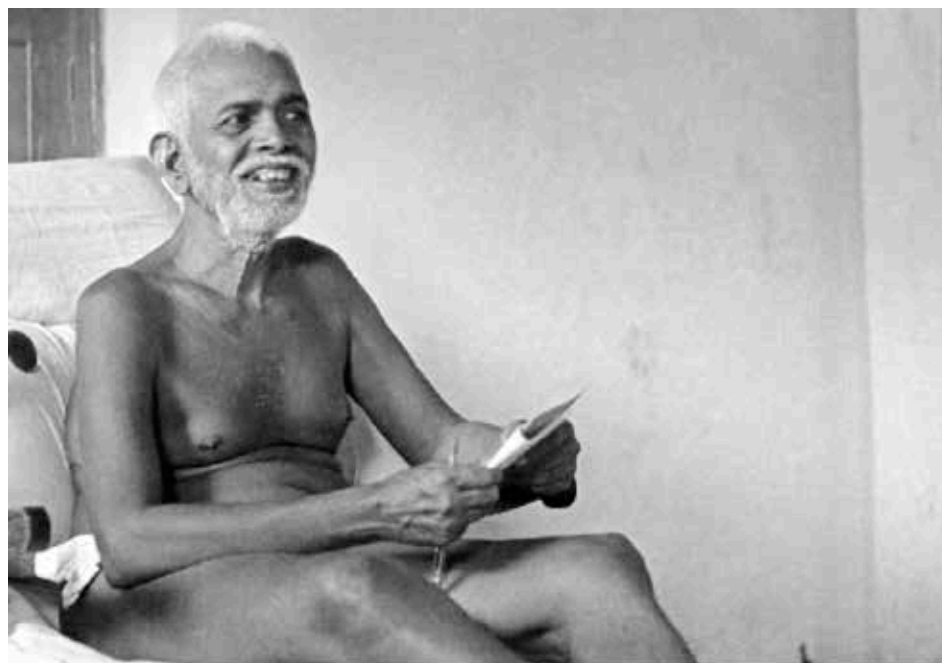
‘Who is bound?’
When one looks thus at oneself,
And abides as the Self
Ever free, conscious, radiant,
The feeling of bondage will not remain.
Will thought of liberation even arise? (39)

With form, without form, with and without form
Three types of liberation are attainable;

If such is said then let me clarify.

With form, without form, with and without form,
The destruction of the ‘I’ which inquires about these,
Is liberation.

Know! (40)



January 2019

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

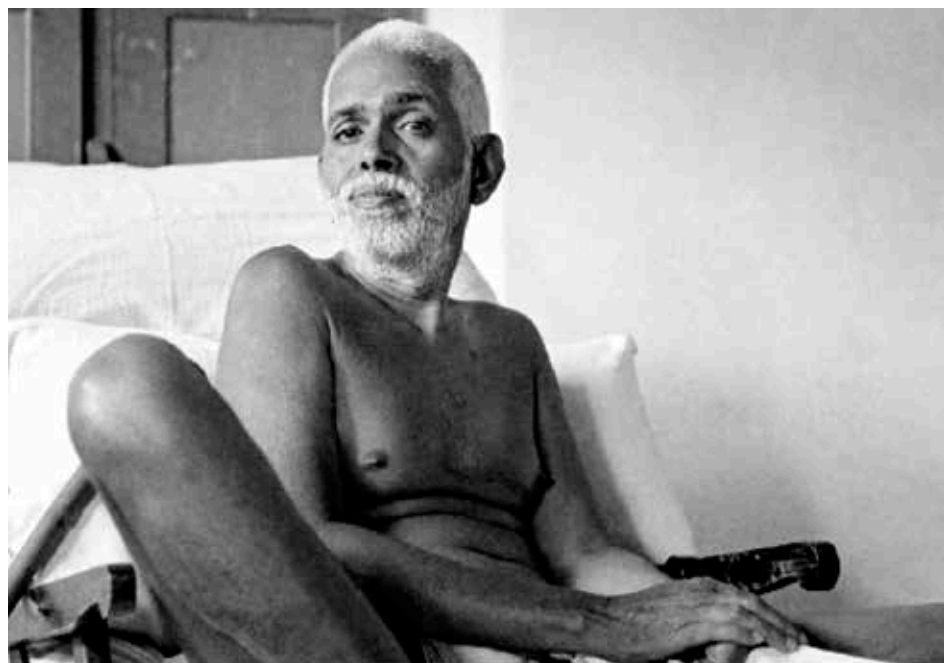
6th	Ramana Jayanthi	Nimishamba Temple, Rajarajeswari Nagar, Bangalore
20th	Pournami	Ramana Shrine, Bangalore
23rd	ARN Day	Ramana Kendra, Chennai
26th	National Seminar	Ramana Shrine, Bangalore
27th	National Seminar	Ramana Heritage Auditorium, Bangalore



February 2019

Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28		

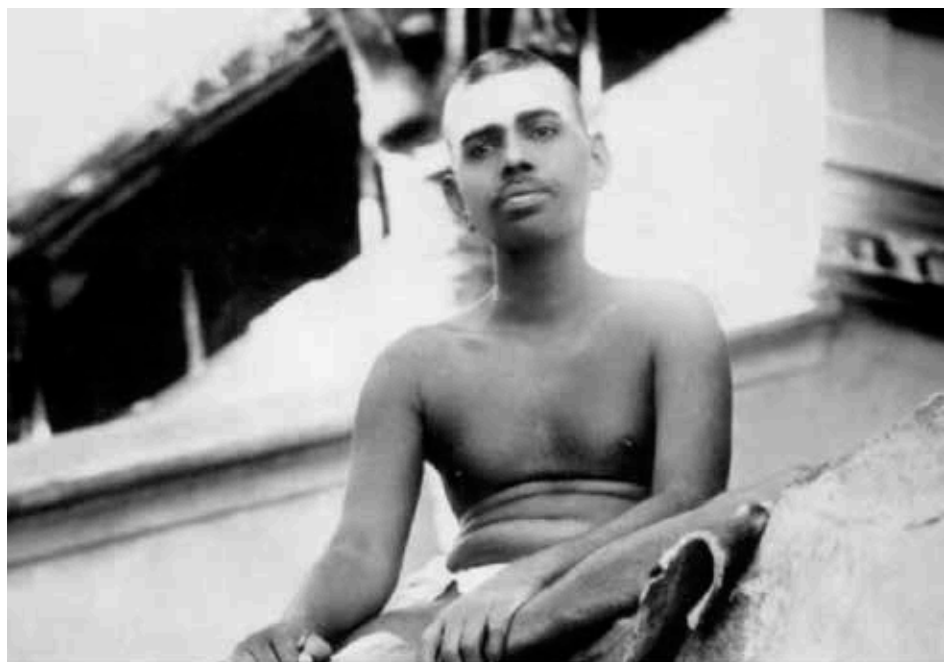
18th	Pournami	Ramana Shrine, Bangalore
21st	Natyopasana	Ramana Heritage Auditorium, Bangalore
24th	Father's Day	Ramana Shrine, Bangalore
26th	Nadopasana	Ramana Heritage Auditorium, Bangalore



March 2019

Sun	Mon	Tue	Wed	Thu	Fri	Sat
31					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

4th	Mahasivaratri	Ramana Shrine, Bangalore
10th	Sthapana and Laksharchana	Ramana Shrine, Bangalore
11th	Laksharchana	Ramana Shrine, Bangalore
12th	Laksharchana	Ramana Shrine, Bangalore
20th	Pournami	Ramana Shrine, Bangalore



April 2019

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

13th Aradhana Cultural Festival

Ramana Shrine, Bangalore

14th Aradhana Cultural Festival

Ramana Shrine, Bangalore

14th Aradhana Cultural Festival

Ramana Kendra, Chennai

15th Gnana Leelai Khandam

Narada Gana Sabha, Chennai

19th Pournami

Ramana Shrine, Bangalore

24th Summer Camp 1 Valedictory

Ramana Heritage Auditorium, Bangalore

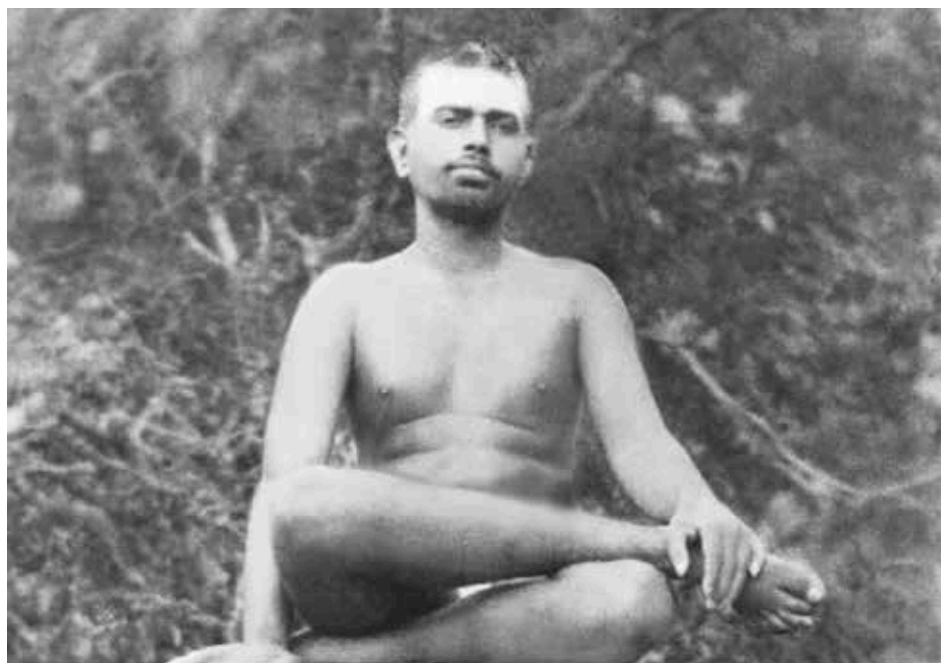
27th Self-enquiry Workshop (Kannada)

Ramana Shrine, Bangalore

28th Self-enquiry Workshop (Kannada)

Ramana Shrine, Bangalore

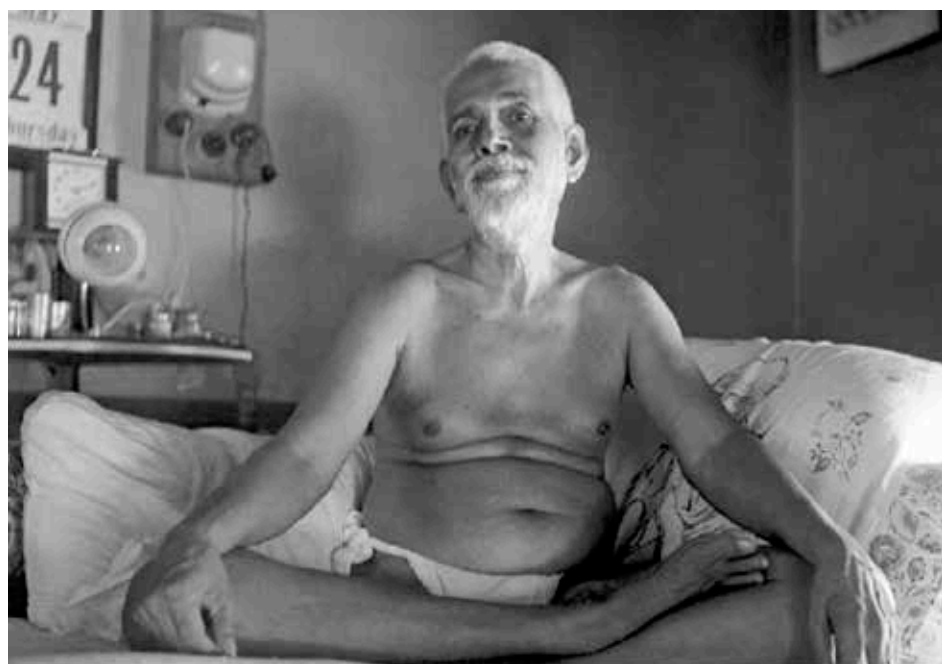




May 2019

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

2nd	Aradhana Cultural Festival	Sri Ramanasramam, Tiruvannamalai
3rd	Aradhana Cultural Festival	Sri Ramanasramam, Tiruvannamalai
5th	Mother's Day Cultural Festival	Ramana Shrine, Bangalore
18th	Pournami	Ramana Shrine, Bangalore
22nd	Summer Camp 2 Valedictory	Ramana Heritage Auditorium, Bangalore
28th	Maha Puja	Sri Ramanasramam, Tiruvannamalai



June 2019

Sun	Mon	Tue	Wed	Thu	Fri	Sat
30						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

9th Prani Mithra Day

Ramana Shrine, Bangalore

17th Pournami

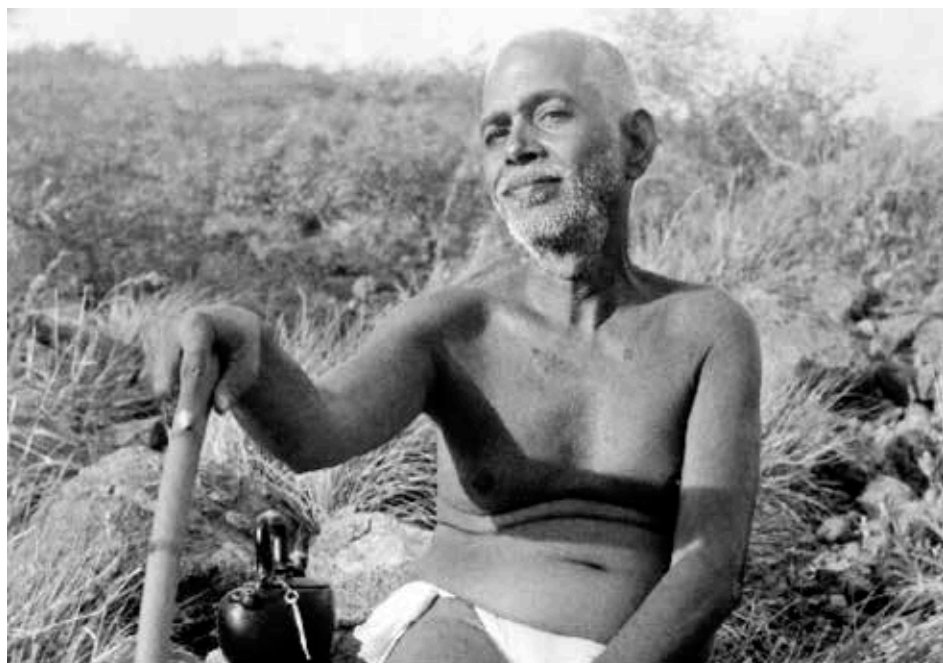
Ramana Shrine, Bangalore

29th Self-enquiry for Self-Knowledge

Ramana Shrine, Bangalore

30th Self-enquiry for Self-Knowledge

Ramana Shrine, Bangalore



July 2019

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

14th Enlightenment and Guru Poornima Festival

16th Enlightenment and Guru Poornima Festival

17th Self-enquiry for Self-Knowledge

18th Self-enquiry for Self-Knowledge

20th Gnananjali Cultural Festival

21st Gnananjali Cultural Festival

Ramana Shrine, Bangalore

Ramana Shrine, Bangalore

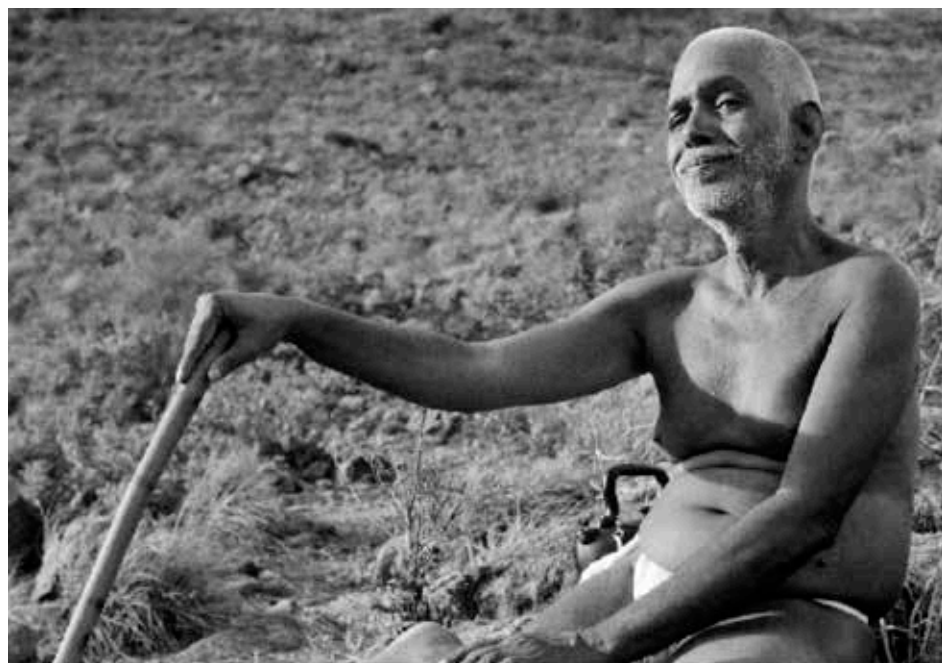
Ramana Mandiram, Madurai

Ramana Mandiram, Madurai

Madurai

Madurai

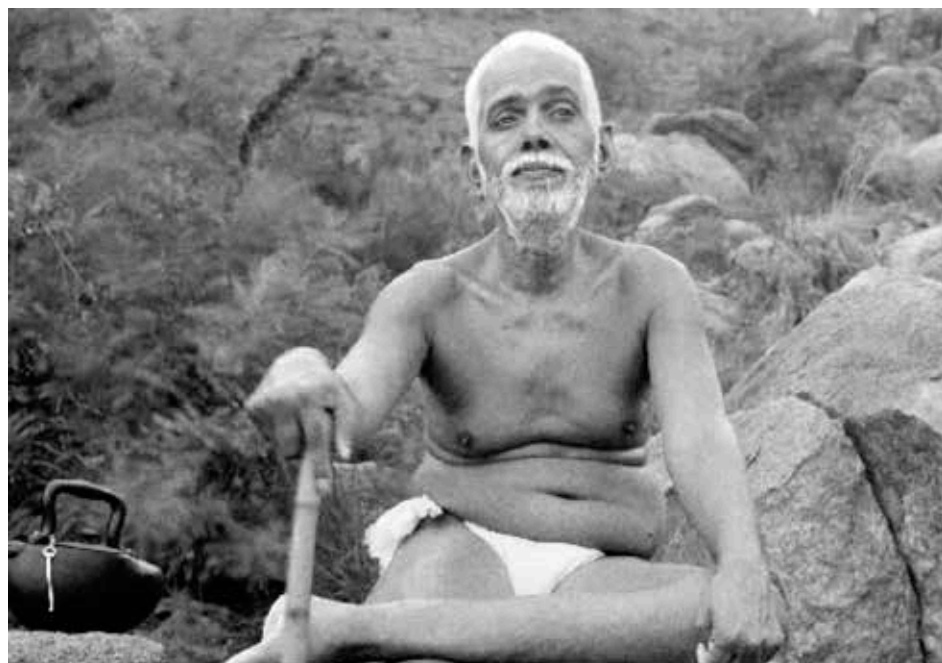




August 2019

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

15th Independence Day Ramana Heritage Auditorium, Bangalore
 15th Pournami Ramana Shrine, Bangalore
 25th Aruna Vijaya Day Ramana Shrine, Bangalore



September 2019

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

13th Pournami

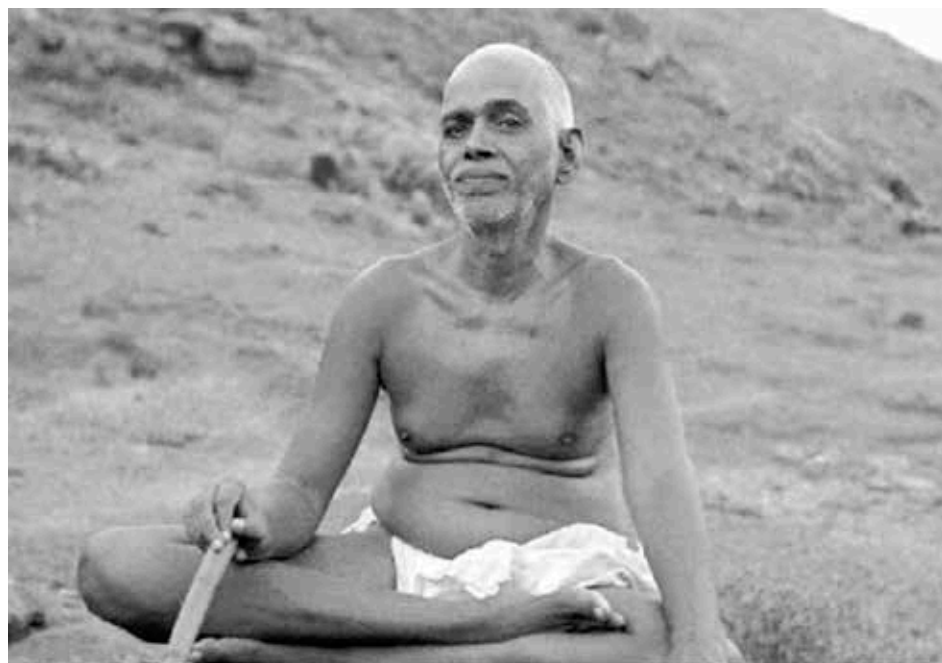
Ramana Shrine, Bangalore

15th Gnananjali Cultural Festival

Narada Gana Sabha, Chennai

16th Gnananjali Cultural Festival

Narada Gana Sabha, Chennai



October 2019

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

6th Navarathri Cultural Festival

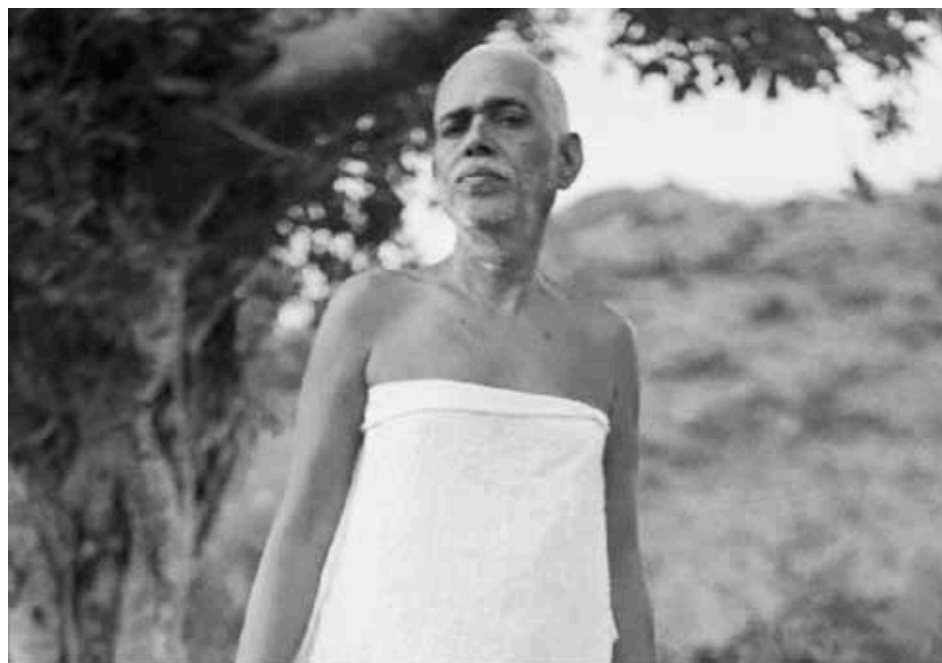
Ramana Shrine, Bangalore

8th Vijaya Dasami

Ramana Heritage Auditorium, Bangalore

13th Pournami

Ramana Shrine, Bangalore



November 2019

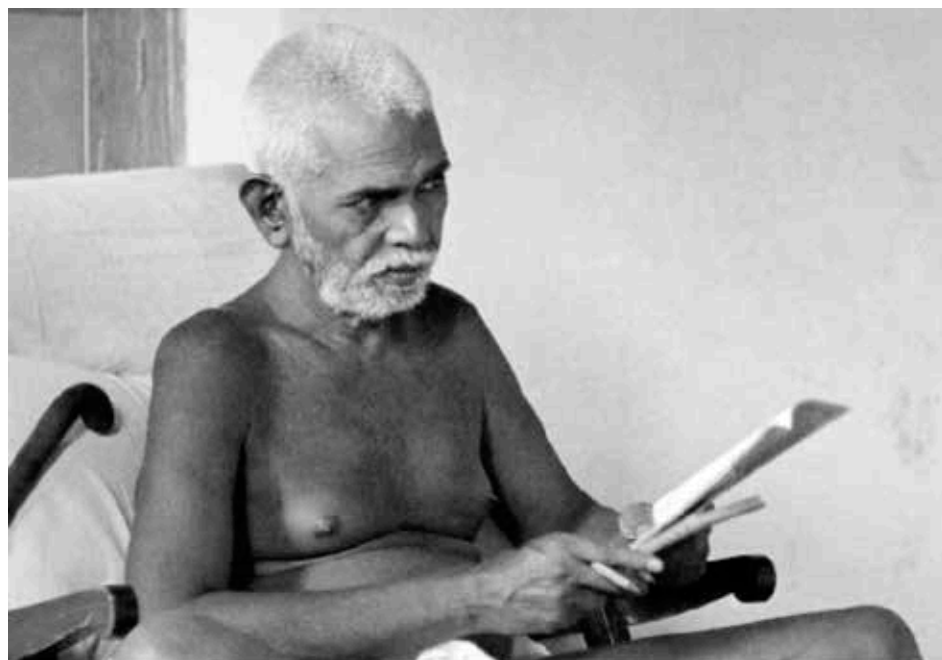
Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

3rd Ramana Sangeetham Day

Ramana Shrine, Bangalore

12th Pournami

Ramana Shrine, Bangalore



December 2019

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

7th	Winter Festival	Ramana Shrine, Bangalore
8th	Winter Festival	Ramana Shrine, Bangalore
10th	Karthigai Deepam	Ramana Shrine, Bangalore
11th	Pournami	Ramana Shrine, Bangalore
29th	Ramana Jayanthi Cultural Festival	Ramana Shrine, Bangalore
30th	Ramana Jayanthi Cultural Festival	Ramana Shrine, Bangalore

2020

11th January - Saturday Ramana Jayanthi Ramanasramam, Tiruvannamalai



Upadeshasaram*Ujwal Jagadeesh****sat swabhAvatO vastu kEvalam*****They are the same in their essential nature**

A wealthy devotee had a set of golden idols of Sri Rama with Sita Devi, Lakshmana and Hanuman. These idols were placed in a mantapam made of gold too in his puja room. He worshipped these idols everyday without fail. As time passed his business started failing and he was in need of some money to run his family. So he decided to sell the golden Mantapam to a goldsmith and got some money. Soon after some days he was in need for more money. This time he had to give away one of his beloved idols which he worshipped. With great difficulty he decided to give away the idol of Hanuman thinking the devotee Hanuman is included in the Lord Sri Rama.

His financial situation seemed to be deteriorating and he had to decide to sell another idol too. Next in the list was the idol of Lakshmana and soon came the turn of Sita too.

After a few years of difficult times, his business started to pick up. He decided to get back his golden idols. He went back to the same goldsmith to buy his beloved idols back. He got to know that the idols of Sita, Lakshmana and Hanuman were melted and moulded as ornaments. However the Golden mantapam was still available. So the devotee decided to remould that mantapam into the idols of Devi Sita, Lakshmana and Hanuman. Again he enjoyed the presence of Pattabhirama in his home.

The devotee saw the image of Rama and others in the idols. But what did the goldsmith see them as? Images of Gods or as gold?

Similarly a potter makes different utensils and idols of the same clay. But do we ever pay attention to the clay or are we enchanted by the shape of the pottery work?

Each actor in a drama plays different roles. One actor may play the role of Rama and others the role of Ravana, enemy of Rama. But offstage they may be best of friends. Do we get carried away by the characters or do we remember that they are just actors?

In Indian classical dance, a dancer depicts a story in dance which is termed as sanchari Abhinaya. Here the dancer portrays various characters in the story. The dancer himself becomes the demon Hiranyakashipu, questioning his son Prahlada. The dancer moves to a different position and enacts the role of the child Prahlada singing the name of all pervading Lord Narayana. Once more the dancer himself transforms to enact Lord Narasimha appearing from the pillar and tearing Hiranyakashipu apart. The dancer plays all these roles, yet he/she is untouched by any of these roles. Do we ever wonder how one great dancer can bring many characters alive on stage?

Ramana gives an example of a movie screen where different scenes of the movie are projected. When one turns back to see the projector, one sees that it is the white light which is being projected. Light is the basis for all pictures, which we perceive by the presence of darkness in the movie hall and the screen. Do we see the light as basis of all scenes in a movie?

Even whatever we see around in the world through our eyes is nothing but light. We study in physics that we perceive an object only through the reflection of the light falling on it. Do we realise that we are seeing only light and it is our mind identifying everything with names and forms?

In a dream we dream of ourselves in the dream surrounded by many people and objects, some familiar and some unfamiliar. In the dream we find ourselves and others performing tasks known and may be unknown. We may also experience a scary situation in a dream. But once we wake up do we realise all this happened in our own mind and everything was created too by the very same mind?

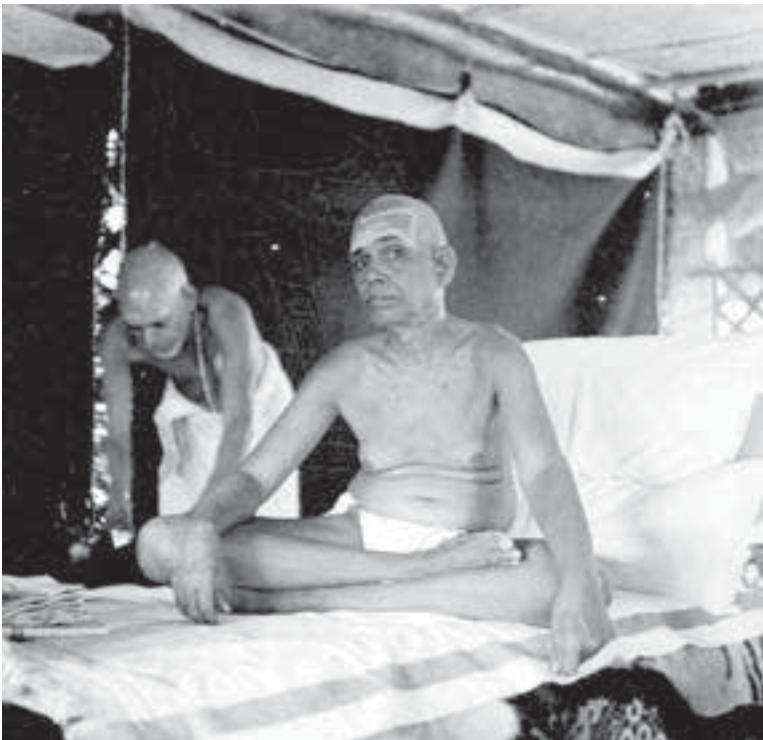
All these examples are given by Upanishads, great sages and seers to explain to us that all that is present is one Supreme

Consciousness which can be named as God or Ishwara. It is all names and forms that we perceive, yet it is beyond all names and forms. In reality the essence of our individual being is the same as that of the Supreme Being.

To make us realise this one consciousness is the purpose of all sadhana, spiritual practises. It is the ego or the mind which creates the differences and divides the ever present one Supreme power. When one questions the mind and gets back to the source of mind all difference vanishes and the truth alone shines.

*IshajlvayOr vEshadhIbhida
satsvabhAvatO vastu kEvalam*

The difference between God and individual is only in name, form and intelligence. They are the same in their essential nature as the heart.



Shri Arunachala Padikam

G Kameshwar

Eleven Verses on Arunachala Of Bhagavan Sri Ramana Maharshi

Verse-6

*taRpara nALun tALiniR Ragkit
taNTalar maNTuka mAnEn
ciRpata naRRE nuNmala raLiyAc
ceytiTi luytiyuN TunRa
naRpatap pOti nAnuyir viTTA
naTTatU NAKumun pazhiyE
veRpuru varuNa virikati roLiyE
viNNinu nuNNaruL veLiyE !*

Word split, and meaning:

taRpara: 'That'-Transcendent... Supreme-Self, Existence-
Consciousness-Reality

nALum: for ever so long

tALinil tagki: having stayed at your feet

alar tanTu manTukam: Lotus stalk frog

AnEn: I have become

ciRpata: State of Self-Abidance, Supreme-Consciousness

nal tEn: (good) divine nectar-honey

uN: feeding on,

malar aLiyA: flower-bee

ceytiTil: if you make (me)

uyti uNTu: there would be deliverance (salvation)

uNRan naRpatap pOtil: in your holy flower-feet

nAn uyir viTTAl: if I were to leave (my) life

un pazhiyE: your blame (the blame ascribed to you)

natta tUNAkum: will stand as an erected pillar (of ill fame).

veRpuru: Mountain form

aruNa: Red

virikatir: Spreading rays

oLiyE: O Radiance!

viNNinum nuN: Subtler than the sky

aruL veLiyE: O Grace-Space!

Verse rendering:

O 'That'-Supreme-Transcendent-Reality!

Having stayed long

At your feet

I have become

A lotus-stem frog.

If you would, rather,

Make me

A flower-bee

That feeds on the divine-honey

Of Self-Consciousness

There then

Would be deliverance

(for me).

(However)

Were I to die

At your holy lotus-feet

The blame on you

Would stand (forever)

Like a pillar of (ill) fame.

O Radiance

Spreading red-rays

Of mountain-form!

O Grace-'Space'

Subtler

Than the sky!

Prose rendering:

O Supreme-Transcendent-Reality! Having remained ever so long at your feet, I have now become akin to a frog that stays below a lotus flower, rooted to the flower's stalk. However, if you are to transform me to a flower-bee, that feeds on the divine nectar of Self-Consciousness, I would attain salvation (freedom from the endless cycle of life-death transmigration).

O spreading red-rays of radiance having a mountain form! O Grace-Compassion 'Space', subtler than the sky! If I continue to remain a lotus-stalk-frog and leave my life (without feeding on the divine nectar of the Self), you would be blamed, and the blame would stand forever as a pillar of infamy.

Notes:

Let us look at an excerpt from 'Talks with Sri Ramana Maharshi' .

Talk 218.

30th June, 1936

Sri Ramana Maharshi has been looking into 'Siva Purana' this day. He says:

Siva has the transcendental and immanent aspects as represented by His invisible, transcendental being and the 'linga' aspect respectively. The 'linga' originally manifested as Arunachala stands even to this day. This manifestation was when the moon was in the constellation of Orion ('Ardra') in December. However it was first worshipped on Sivaratri day which is held sacred even now.

In the sphere of speech 'Pranava' (the mystic sound of AUM) represents the transcendental ('nirguna') and the 'Panchakshari' (the five-syllabled mantra) represents the immanent aspect ('saguna').

In the sixth verse of Padigam, Bhagavan is referring to the immanent as well as transcendental aspect of Lord Shiva.

In the transcendental-nirguna aspect, he refers to Shiva as 'tat-para – the transcendental reality', 'spreading rays of light', 'space subtler than the sky'. In his immanent-saguna aspect, he refers to 'the form of a mountain' – i.e., Arunachala mountain, and as 'Grace-Space'.

In the verse, Bhagavan begins by saying that he remains an unenlightened, ignorant, seeker despite having remained at Lord Arunachala's feet for long. He compares his state to that of a frog that remains near the stalk of a lotus for long, without ever getting a taste of the nectar-honey in the lotus. He pleads with Lord Shiva to transform him into a bee, so that he can partake of that nectar-honey, and thereby attain liberation from the shackles of worldly bondage; from the endless cycle of birth-death transmigration. He refers to the nectar-honey as 'cit-pada nal tEn' – good/divine nectar-honey which is the state of 'Self-Knowledge'/'Consciousness-Self'.

This prayer is addressed to Nirguna-Shiva who is also Saguna-Shiva, for He has taken the form a mountain, and is of the nature of 'Grace'.

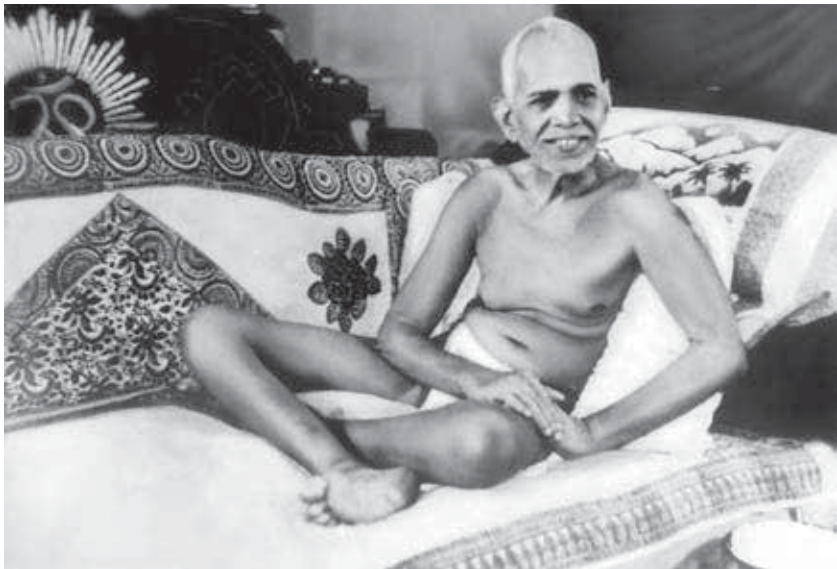
He warns Saguna-Shiva that were he to die without attaining liberation, without ever tasting 'Consciousness-Self', all blame would be attributed to Shiva. He says that in that case, Arunachala mountain, would be reduced to the state of being a 'pillar of ill-fame'.

Nirguna-Shiva, in the form of Arunachala, is known as the infinite 'pillar of radiance', whose base and crown cannot be known. He is of the nature of 'Cit', 'Consciousness' / 'Alive' / 'Aware' / 'Being'. He is 'space subtler than the sky'. He, out of compassion, takes the Saguna form of Arunachala mountain. The 'Space' becomes 'Grace'.

Were that Shiva not to bestow his Grace on His devotee before his death, that 'Pillar of Radiance' would earn eternal disrepute, and be reduced to the state of a standing 'Pillar of ill-fame', with inscriptions proclaiming the blame attributable to the Lord who could not liberate the devotee. The 'cit' would become 'jada' – inert.

It may be noted that in Indian tradition, Stambha (pillar or columns) are erected for different reasons. Hero stones are erected to commemorate the death of a hero in battle, or in some act of valor. A Jaya-stambha is a column to denote some victory. Similarly, a 'keerthi stambha' (monument of fame) is erected to commemorate a glorious person or movement. Ashoka Pillars, spread in different parts of India, are quite famous. They have different inscriptions to commemorate some victory or pilgrimage or different edicts of Dharma.

In this sixth verse of Arunachala Padikam, the devotee says to Lord Arunachala Shiva – 'Arunachala! You are famed as one who liberates a person who merely thinks of you. Please save that reputation of yours. I have come and surrendered at your lotus-feet a long time ago. And yet you have not granted me deliverance. O Grace in the form of Arunachala hill! Either make me taste your nature of 'cit' and thereby attain deliverance by realizing my Self, or be warned that you will be become the laughing stock of all time, reduced to a 'jada' state of a towering pillar that proclaims your failure. It would not be a keerti-stambha but a apakeerti-stambha (Pillar of infamy).'



Power of the Word

Sanjay Lohia

Avidya is not

Q: Is there avidya (ignorance)?

Bhagavan: For whom is it?

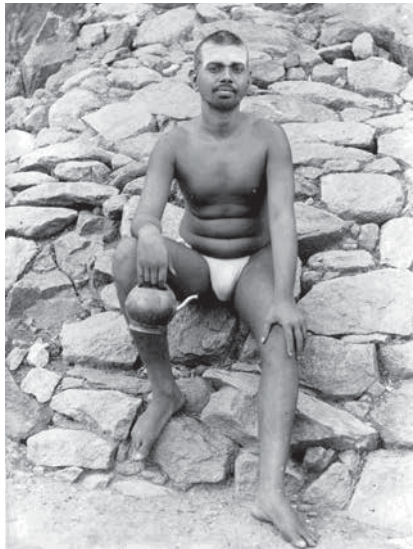
Q: For the ego-self.

Bhagavan: Yes, for the ego. Remove the ego and avidya is gone.

Q: How did the ego arise?

Bhagavan: Ego is not. Otherwise, do you admit of two selves? How can there be avidya in the absence of the ego?

If you begin to enquire, the avidya, which is already non-existent, will be found not to be, or you will say it has fled away.



How Bhagavan Captured Us

By Smt. Sulochana Natarajan

Smt.Sulochana Natarajan had written a series of articles in this journal in an autobiographical manner also covering the biography of her husband, A.R.Natarajan, the Founder President of RMCL. We are continuing these after a recap.

My grandmother, Smt.Valambal's brother, Sri R.Srinivasa Iyer, Advocate in Chidambaram, was an ardent devotee of Bhagavan Ramana. I knew him as 'Jilebi Mama Thatha' because he used to pamper me with the delicious sweet 'jilebi' whenever we met. But I also knew that he was always uttering the Ramana Nama. Whether he stood up or sat down or moved anywhere and even without any specific reason I would often hear him say 'Ramana'. I also understood from conversations that I overheard, a fact later confirmed by my mother, that my mama thatha was a frequent visitor to Sri Ramanasramam. If ever he left Chidambaram even on any other work he would not return home without having made a detour from his destination to Arunachala for Bhagavan's darshan.

As a matter of fact, every one of my elders have had Bhagavan's darshan many times. Immediately after his upanayanam and brahmopadesam, my father Sri K.S.Venkataraman was taken to Bhagavan to get His blessings. This may also be one of the reasons why my father was an unerring practitioner of the Gayathri mantra. Practically the last conversation he had with my mother, at the age of 86 and a few hours before passing away, when she asked him what he was continuously muttering was, 'My dear foolish one, don't you know even this? It is the Gayathri'.

My mother also was blessed with having Bhagavan's darshan many times. Her grandmother, once removed, resided in Tiruvannamalai and my mother and others in the family visited her on more than one occasion. Once, many years later, recalling these darshans of Bhagavan she said, 'I have had the rare opportunity of seeing many great sages in my life. There is one factor which I feel is tremendously unparalleled in Bhagavan and that is his

eyes. There is surely something extraordinary about those eyes. He plays an unparalleled magic with those eyes...."

The year 1949 and the month of May, that summer vacation, should doubtless be termed the most golden time of my life, for the bounty that flowed thereafter, and still flows relentlessly, the 'kanaka dhaara' as it may be termed was fully given to me then. Grace always precedes, although we see it only in its expression. The source of a river lies hidden until it manifests as a river and in some sense even thereafter, but without the source, where is the river? Thus, the Presence of Bhagavan's Grace which captured me then, lay dormant in me for many years before I gradually began to recognise its manifest power and purpose in my life.

It was in that golden summer that I was taken by my parents to Sri Ramanasramam for Bhagavan's darshan. Our family stayed at Dr.T.N.K.'s house opposite the Asram. Later I have had the good fortune of having Sri Muruganar's darshan too many times in this house and finally the opportunity to spend many joyous moments with Smt.Kanakamma there. We stayed for 3 nights and 2 days.

Bhagavan was seated on a divan like sofa, placed at an angle in the place almost behind the corner where now Bhagavan's samadhi is situated. Men and ladies were sitting facing Bhagavan in an 'L' shaped manner. The men were facing west almost as they now sit in the Ramaneswara auditorium. The ladies were seated almost behind the Mother's temple, facing North, that is facing both Bhagavan and the Hill, for the Hill was behind Bhagavan.

As I had already said, music was my mainstay and just before coming for Bhagavan's darshan I had learnt a new song on Lord Subrahmanya as the family was participating in a festival at Palani. While seated in Bhagavan's Presence I was almost continuously and repeatedly singing the song within myself, with no clue that Ganapati Muni and other devotees saw Bhagavan as the very incarnation of the self same Lord Skanda.

It is amazing that Bhagavan linked me to Himself through music on that very first day. For, I have often felt that unlike ARN

who was totally given to Bhagavan from the very first moment he knew of Him, I was drawn to Him gradually only through Ramana Music. And yet, looking back I can say with absolute certainty that Bhagavan's hand was protecting and guiding me at every step, no matter whether I was aware of it or no.

It is my love for music which drew me to Bhagavan more and more, first through Muruganar and then Bhagavan's own compositions, the love for Ramana Music which later drew me and our whole family to Bangalore. Today, I have the great joy of seeing the perennial river of Ramana Music carrying back to the ocean of Ramana the fourth generation of devotees as it were, that is the students of my children's students and even their students!

Thus the magical story of my bonding with Bhagavan and my love affair with Ramana Music began that day in the summer of 1949, in Bhagavan's typical, always natural manner, even without my knowing it.

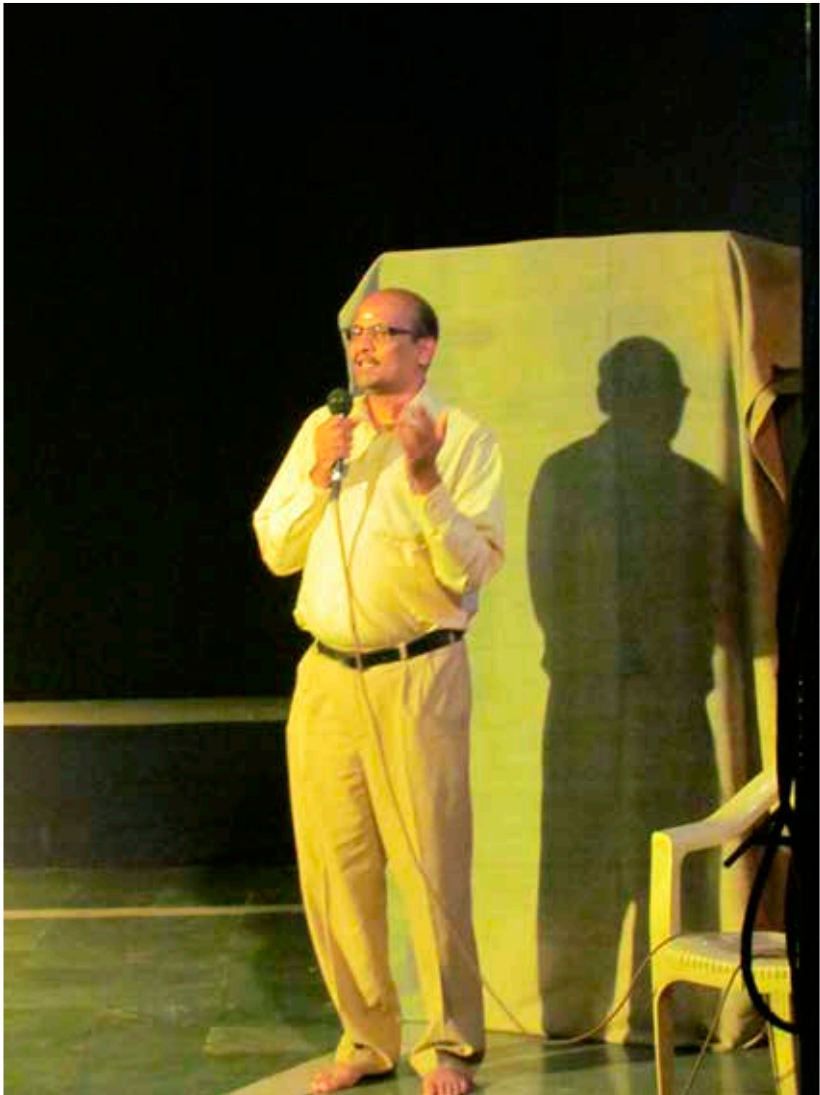
The Sarvadhikari of Sri Ramanasramam, Sri Niranjanananda Swami, took great care of us. Our family was made to sit just in front of Bhagavan in the first few seats during all the meal times. It was a great blessing from Bhagavan.

Less than a year later, on Friday, the 14th April, 1950, our whole family was seated on the lawn outside the Judge's Bungalow at Tirunelveli where my father was then posted. Suddenly we saw a huge meteor like light pass slowly across the sky. My father said at once, 'Some Mahan has cast off his body.' Soon after, the 9.15 p.m. news on the radio announced the Mahanirvana of Bhagavan.

To be continued...

News & Events*Revathi Sankar*

As part of the Winter Festival and Shrine Opening Day celebrations a dance drama 'Nitya Ramana' was presented. It included scenes from Bhagavan Ramana's childhood years and experiences of devotees. The meeting between Krishnaraja Wodeyar and Bhagavan Ramana was depicted at length as a part of the play.













The Festival continued with a Musical Feature by Dr.Ambika Kameshwar with vocal support from Smt.Poorna Sooraj and Sahasra Deepotsavam.





Sahasranama Puja, a talk by Sri G.Kameshwar and planting of a Bilva sapling by Dileep Simha were the other features of the festival.





A special Satsang was conducted by RMCL in the home of Smt. Ramani Rajagopal.



Ramananjali at Ramana Jayanthi, Sri Ramanasramam...



RAISE – a program by 320 children from Govt. Primary School,
Geddalahalli – a glimpse





Special Programs in January 2019

At Ramana Shrine, Mekhri Circle, Bengaluru

20th, Sunday Pournami Celebrations

6.45 p.m. Sangeetham, Ashtottara Puja,
Aksharamanamalai and Valam

26th, Saturday National Seminar and Cultural Festival

02.30 p.m. to 8.30 p.m. Kannada Session 'Ramana Chintana'

02.30 p.m. Inauguration and Inaugural Address

Swami Kritatmananda, Chinmaya Mission

03.30 p.m. Sri S.Shadakshari, Sri Ramapriya Memorial Lecture

04.15 p.m. Smt.Vani Vasudev, Swami Virajananda Endowment
Lecture

05.00 p.m. Tea break

05.30p.m. Sri K.G.Subraya Sharma, Sri Seshappa Byndoor
Endowment Lecture

06.15 p.m. Sri Dileep Simha, Sri Krishnaprasad Endowment Lecture

07.00 p.m Ramananjali led by Dr.Ambika Kameshwar

At the Ramana Maharshi Heritage Auditorium

27th, Sunday National Seminar and Cultural Festival

09.30 a.m. to 8.30 p.m. English Session

Meditations on Ramana Maharshi's Life and Teachings

09.30 a.m. to 11.00 a.m. Satsang with Sri Nochur Anna

11.00 a.m. Tea break

11.30 a.m. Dr.Ram Mohan, Ramana Kendra, Chennai

12.15 p.m. Dr.Ambika Kameshwar, RASA, Chennai

01.00 p.m. Lunch

02.00 p.m Dr.Sarada, Ramana Maharshi Centre for Learning

02.45 p.m. Sri Venkatesh Deshpande,

Bhagawan Sri Ramana Maharshi Research Centre

03.30 p.m. Dr.Kala Rani Rengasamy, Ramana Kendra, Madurai

04.15 p.m. Sri G.Kameshwar, Associate Editor, The Ramana Way

(continued in next page...)

At the Ramana Maharshi Heritage Auditorium (27th continued..)**06.00 p.m. Arunachala Ramana – Bala Khaanda**

A mega theatre production – the first canto of the life of Ramana
125th Production of RMCL

Conceived and scripted by Dr.Sarada and Dr.Ambika Kameshwar

At Rajarajeswari Nagar, Nimishamba Temple**6th, Sunday**

6.30 p.m. Ramana Jayanthi Celebrations

'Nitya Ramana' dance drama by artistes of RMCL

At Ramana Kendra, Chennai**21st, Monday**

6.30 p.m. ARN Day, Musical Feature by Dr.Ambika Kameswhar

Special Programs in February 2019***At Ramana Shrine, Mekhri Circle, Bengaluru*****10th, Sunday**

10.45 a.m.

Father's Day Celebrations

19th, Tuesday

6.45 p.m.

Pournami Celebrations - Sangeetham

Ashtottara Puja, Aksharamanamalai and Valam

At the Ramana Maharshi Heritage Auditorium**21st, Friday**

06.45 p.m.

students of RMCL

Natyopasana 2019 – A dance offering by

26th, Tuesday

06.45 p.m.

students of RMCL

Nadopasana 2019 – A musical offering by

Ramana Every Day

RMHC - Ramana Maharshi Heritage Centre - Sanjaynagar

RMS - Ramana Maharshi Shrine - Mekhri Circle

RSCS - RMCL Satsang Centre at South Bangalore

RSCR - RMCL Satsang Centre at Rajarajeshwari Nagar

Self Enquiry session - English by Sri. Nandakumarji (080-42094073)

Thursday: 6:00pm at RSCS

Friday: 6:30pm - 7:30pm at RMHC

Saturday: 6:00pm at RSCS (Special Talk by K.G. Subraya Sharma)

Saturday: 11:00am at RMS

Sunday: 10:30am at RMS

Everyday: 6:00am at RSCS (Chanting, Meditation and Walk)

Self Enquiry session - Kannada by Sri. Dileep Simha (9448374818)

Tuesday: 6:30pm - 7:30pm at RMHC

Music and Dance classes [Contact - Uma (9538472026)]

Monday, Tuesday, Thursday & Friday: 5:00pm - 7:00pm at RMHC.

Yoga classes [Contact - Uma (9538472026)]

Monday - Wednesday - Friday: 6:30am & 6:00pm at RMHC

Talks - Kannada by Sri. Sridhar Sarma, disciple of Sri Nochur

Saturday 4:00pm - 5:30pm at RMS. [Contact Usha Sankar (9663284111)]

Talks - English by Dr. Sarada Natarajan/Venkatesh Deshpande/Dileep Simha

Sunday: 11:30am at RMS

Bhajans - by Smt. Radha, Revathi, Uma and Ujwal

Sunday: 10:30am at RMS

Parayana of Bhagavans Sanskrit Composition by Ms. Savithri and Smt. Ratnamma

Saturday: 11:00am - 12:00pm at RMS

Talks, Parayana and Puja by Sri Chandrashekar (9448839594)

Thursday 6:30pm at RSCR

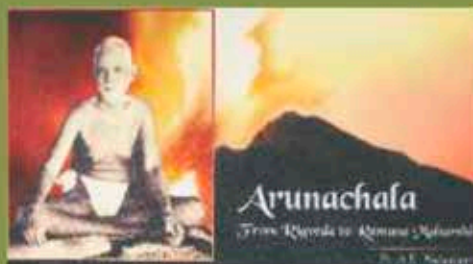
Guru Vachaka Kovai in English

Original : Muruganar

Translation: David Godman

Investigation into Truth

74. Supreme liberation [*paramukti*], the shining of pure being, will be obtained only when the allure of the world completely ceases. Since the world is an illusory creation of *maya*, to insist, through the power of the intellect, on foisting reality upon it on account of one's intense craving for it, is like an infatuated lover who insistently bestows chastity upon an inveterate prostitute because of the intensity of his lust of her.
75. Unlike those crazy people who are deluded into believing that this false world is real, *jnanis* who have realised the truth will not consider anything other than *Brahman*, which is wholly consciousness, to be worth attaining and enjoying.



ARUNACHALA FROM RIGVEDA TO RAMANA MAHARSHI

This book covers a vast panorama of over four thousand years from the Rigvedic seers to Ramana Maharshi. Arunachala, the seemingly insentient hill, and the golden hued Ramana are embodied fire of Knowledge. The purpose of this book is to rekindle in every human heart this smouldering fire now doused by ignorance.