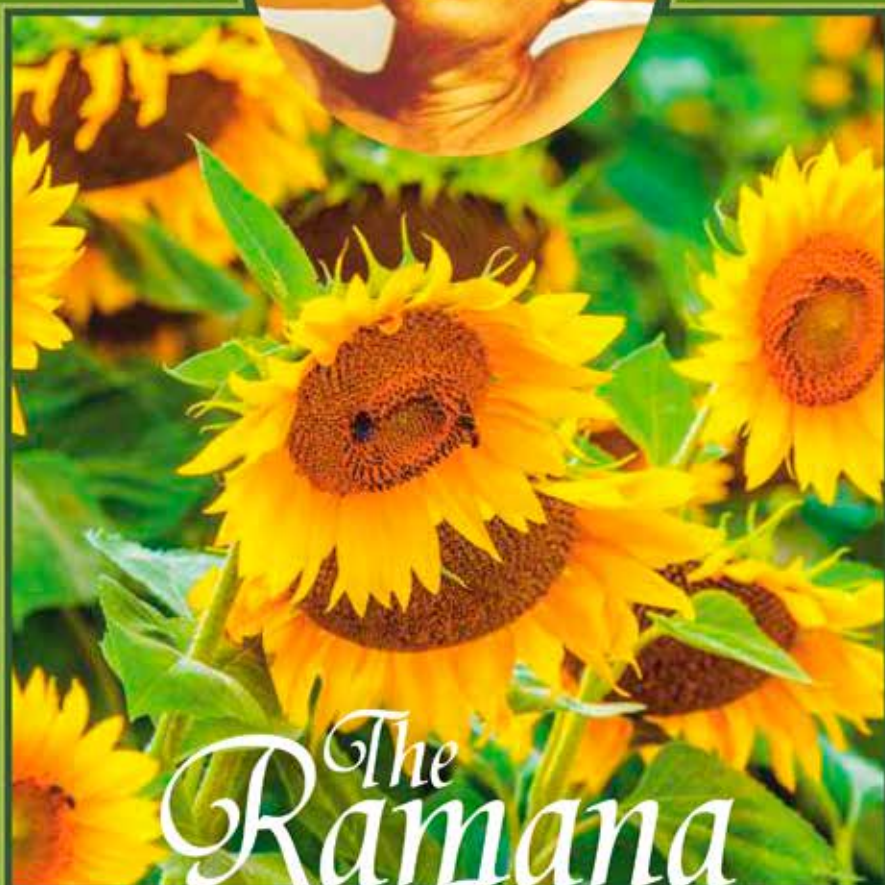


January 2018



# 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:**

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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*

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**Editorial***Dr. Sarada*

It happens every year, yet we celebrate it as 'new', the 'new year' has come. We wish each other all the best and hope that the 'new year' will bring joy. Why do we do so? Were we not happy in the year that has passed? If we were happy, are we recognising this fact and hoping for a continuation of the same happiness? In that case would it not be more appropriate to say 'good day' every morning rather than mark out one day in this continuum to wish each other? Or are we looking forward to something that is different from all that has gone by, something that is in some way better than even the best that we may have got in that year?

Yes, are we not seeking better than the very best that the past had to offer to us? Does not life bestow some bounty or the other on us from time to time? Do not most of our days have some sweet moments? Why is it then that our cup is never full? If indeed we had been fulfilled by what the previous year had brought us, would we need to look forward to anything at all? Do we ever wonder as to why we are never fully satisfied? Why is there a continuous need to keep 'looking forward' to something or the other? We do not pause to ponder whether we are ever going to be satisfied by this perpetual seeking.

If nothing in the past has been able to fill our cup of joy can anything in the future do so? Instead of asking ourselves these questions we make ever 'new' plans for the coming year, each year. Surely we are excited by things that are new. Whether it is clothes or cars or babies or the year, something new makes us exuberant for the time. So we celebrate the 'new year'. That which is new holds out a promise of hope. We do not know at the time when something is new whether it will bring sorrow or disappointment. On the other hand we always believe that there is promise of joy in new beginnings. We pay little attention to the fact that joy can never be in the future. In fact no experience can be in the future as the future becomes present when it happens, says Ramana. Every experience happens only in the present. Notwithstanding this we pin our hopes on the future.

The past is a different story. We are very familiar with the problems of our 'old' possessions, our 'old' relationships, our 'old' circumstances. And since we have a larger tendency to look at the negative rather than the positive side of things, perhaps we want a change from the 'old' with all its minuses. If we have not been too well in the previous year, we look forward to better health. If our finances have been tight in the previous year, we look forward to soaring finances. If we have had some squabbles with our family or friends, we look forward to smooth sailing in our relationships. Looking forward to what is 'new' certainly implies some degree of disgruntlement with the old.

When it suits us we seem to agree with Ramana's statement that the past is dead and gone and hence meaningless. We concur that the present alone is truly meaningful. We talk of the beauty of the present but who is the one who sees this beauty? Who is to declare that the present is most meaningful? If I, Sarada, make such a declaration would that not be fallacious? When every bit of Sarada comes from the past and only from the past how can I as Sarada declare anything about the present? Each one of us is nothing but the past. If the entire past were to be cut off what would be left of us? Who would be left to want anything new either? So is it true that we do not want the past?

We may well appear to dislike what is old or at least to be bored with it. After all, it is jaded. We can anticipate how the experience will be. It ceases to excite us and so we long for something new. So it seems. But do we really love what is new? If so, would we not be overjoyed with everything that is new? The first day of the 'new year' dawns in very much the same manner as the last of the previous year. Why don't we see the newness in the last day of the year? The sun and the moon do not change. The sky and the clouds do not change. The trees, the flowers and the fruits do not change. Yet we call the year new and are excited about celebrating it as such. Is it really the newness of the year that we are celebrating?

The body is changing from moment to moment. It undergoes a complete transformation once in seven years. Do we see it as a new body? Every moment we exhale the old breath and draw in a

new breath. Do we see it as a new breath? Every moment a thought rises, it does so after another thought subsides. Do we greet it as the 'happy new thought'? What is it that makes something 'new'? Is it not simply our perception of it and our readiness to call it 'new'? Is not our concept of 'new' just a thought that is in juxtaposition with the 'old'? Do we at all experience anything that is new? When we are looking at every experience through a lens that is ancient, a lens that is carrying millions of impressions on it, how can we ever see anything as 'new' even if it is new?

Don't we see each of our experiences through the lens of identity? Do we not see each object that comes to us, that appears before our senses and the mind, and declare that it is 'good' or 'bad', even that it is 'new' or 'old'? How can we say anything at all about any experience if it is absolutely new? Is it not just because we link each experience to the past and compare it with some earlier experience that we are able to state that we know and do not know, we like and we dislike and so on. Aren't we clinging like mad to our identity which is older than time itself?

Are we ready to drop that which is old? On the one hand we wish to hold on to the old and on the other hand we want change. But, can a tree grow new leaves if it does not shed the old ones? The waters in a river are ever new because it is continuously moving on and emptying itself into the sea. At every moment the river is entering the sea and new water is rising from its source. But can the water in a lake be new unless it goes dry and is filled again or unless the waters rise and overflow? However, we want the new without letting go of the old.

There is a joke which was doing the rounds a few years ago. A man was once told by his colleagues that he needed to change his socks as they had developed a foul smell. He promised that he would do so the very next day. The following day his friends at office found the same foul smell coming from him once again. They accosted him as to why he had not kept his promise. He replied, 'I knew you would not trust me so I have brought my old pair of socks with me. Here they are!' he said, pulling the old pair out of his pockets. Do we accept that we need to drop the old in order to really savour the new?

Really speaking, both 'new' and 'old' are mere mental concepts. In fact, other than man no other living being has any concept of 'Time' at all. They live instinctively in the domain of time but they do not think about time. The birds and the insects, the animals and reptiles, the trees and plants do not go by a yearly calendar. They do not call the year 'new' every once in 365 days. They do not call anything new, neither do they find anything to be old.

Ramana would give pieces of cashew nuts to the squirrels who continuously kept his company, lived with him as inmates of the Asram as it were, building their nests on the rafters of the roof and sometimes even on his couch. He would break the cashew into equal pieces which he would then store in a box to be given to the squirrels at the right time. Devaraja Mudaliar once asked him as to why he broke the cashew into pieces and did not give it whole. Ramana replied that the squirrel, unlike the rat, did not have the habit of putting anything away for the morrow. It would eat what it had. If it got too much, it would not know what to do with it. Other squirrels may then come to grab what it has and an unnecessary quarrel would ensue. Therefore he was breaking the cashew into pieces that were just right to satiate the hunger of the squirrel.

Devaraja Mudaliar then wondered whether the rat was wiser than the squirrel because it knew how to store for a rainy day. What if food was not forthcoming the next day? Ramana asked sternly, 'There are so many living beings who live from moment to moment. Are they all starving and dying? It is only man who lives wretchedly in this manner thinking that he has to take care of his future.' He would also often say that the monkeys are the true sannyasis, the true renunciates, as they do not build a house for themselves. They live on the branch of any tree that they can find for the evening, they eat whatever they get during the day, they even take care of their young ones only until they are old enough to fend for themselves and then let them go, he would say.

Why are we wretched? Why are we ever dissatisfied? Or, why is it that we are ever satisfied with placing our joy in some imaginary moment in the future? Hope may seem to be a beautiful emotion, but it is so only if the present is not beautiful enough. If every moment were full to the brim with joy and ever overflowing,



would not every moment be new in itself? Would there then be any need to look back or look forward?

Muruganar Swami sings, 'Ever fresh he keeps my spirit, Ramana the daylight bringer.' How does Ramana do this? By making one abide in one's true nature which is beyond the boundaries of Time, which is in fact untouched by the shadow of Time. The Self is ever new, it is ever now. In fact to call it 'now' is a misnomer because for us the word 'now' is a moment in the continuum of the past, the present and the future. It is seen by us as a moment in relation to the past or in relation to the future. But the Self is not the present moment, it is outside the purview of Time. Hence it is ever new, and Ramana, by keeping us ever aware only of the Self would keep us ever fresh.

Why are we ready to forsake the infinite treasures of timelessness? It is because we have chosen to bind ourselves to time. Time itself is only in the mind says Ramana. In fact, Time is the mind or we may say it is the mind that goes by the name of Time. What is the mind? It is nothing but thoughts and thought is movement. Identity or the 'I'-thought is an illusory division of the Self into subject and object. This division is created by making the 'I' itself into an object, a name and form. Instead of enquiring into the veracity of this division, if one accepts this primary division then a multiplicity of objects arise in the horizon of knowledge based on the infinite possibility of permutations and combinations. If there is division, there is need for movement, movement towards a chosen object or movement away from an undesirable object. Thought is this movement springing from the illusory division between the Self and the 'I'.

Where there is movement there is Time. In stillness there is no time. What happens if there is no Time? There would be no sorrow, no desire, no anticipation, no disappointment. There would be death, no change, no end. Would it be stale, boring? No, because there would be no past either. Only memory can make something boring because there is a sense of knowing something already. Why is it that something new is always exciting? Because there is no memory of it. A child is full of joy because the child looks at every experience as new.

Would the mind be able to function then? Does not the child function? In fact when there is no intervention from the past there would be nothing to distract our attention. The fullness of attention would be given to every moment. As attention alone brings knowledge, everything would be known fully, as it is. This knowledge, however, would not become a possession in itself. There would be no 'need' to know, no need to be a knower, no holding on to any knowledge. The purpose of attention would not be the gaining of knowledge or the discarding of knowledge. There would be no purpose at all as purpose is an offshoot of Time. Hence Ramana asks, 'If one abides as the Self, what remains to be done?'

How is one to reach the 'happy now ever' instead of aspiring merely for a 'happy new year'? Abiding as the Self alone can make us complete once again. Ramana says that the path of surrendered self-enquiry takes us back to our own true being. When we diligently enquire into our true nature the primary illusory division would dissolve. Then, as all divisions would vanish there would be nothing left to seek. Enquiry itself has to be carried on in the spirit of surrender, with an understanding that the very enquiry is ultimately to be surrendered. It may be the best tool to get us back to our Self but it is a tool and when a tool is used, there is the user of the tool. Ultimately, when we surrender everything including our power to enquire nothing remains to be done, every moment would be accepted and savoured with the fullness of love. No, there would be none left to savour it either, only the bliss would remain.

Even though we are assured of the fullness of bliss many of us wonder quite often, 'Would we be able to act if we are abiding in the Self? Would we be able to discharge our duties?' Thus we reiterate our refusal to let go of time. We reaffirm our belief that joy is a goal that springs from the fruits of actions and fruits are what we can hope to reap in the course of time. In this manner we repeatedly hitch our wagon to the engine called 'Time'. Nonetheless, graciously the Sadguru assures us that indeed we would be able to carry out all duties and actions far more efficiently as they would be done with no distractions and no prejudices whatsoever. As there would be no likes and dislikes associated with memory there would only be the fullness of love and clarity.

This assurance is given in compassion so that we do not fear the state that is free from actions by being free from time. However, the ability to act perfectly is not the goal of Self knowledge. Even freedom from Time would not be a goal for a goal is again linked with time. The freedom and perfection that 'result' from Self-abidance would merely be spontaneous offshoots of the natural state.

As Sri A.R.Natarajan clarifies:

"Forever is in the Now'. The 'now' is not used in the sense of the present tense in contrast to past tense or future tense. 'Now' refers to a 'timeless' quality. It is an unmoving stillness. The flow of life in terms of our relationships to people, ideas and events does not disturb that stillness. And in that stillness the current of vast joy is always the substratum.

The expression 'now' has also to be understood from another angle. It is to say that it is not a post-dated cheque, not something that one has to wait for on life's end. It is that which can be experienced in this life itself, 'in flesh and blood'. To use Ramana's expression, 'It is Here and Now'."

A handwritten signature in dark ink, reading "Sarada Natarajan". The script is fluid and cursive, with the first name "Sarada" and the last name "Natarajan" clearly distinguishable.

**Forever is in the Now\****A. R. Natarajan*

'Conscious Immortality' while in the flesh is the purpose of evolution says Ramana. Quite obviously it cannot relate to the body. For the body made up of the five elements dissolves into the elements of which it is made when its karmic purpose is done. The longest life is measured in terms of only a hundred years. Ramana would sometimes humorously say that those Yogis who claimed that a body could be perpetuated are not here to report its continuance. Sooner or later the law takes its course. Again Ramana could not be referring to the mind. For mental faculties too decay and wane. Persons with prodigious memories are unable to identify even their own near and dear ones when infirmity and old age take over. Quite obviously, therefore, Ramana must be referring to that which vivifies both the mind and body. It cannot refer to fragmented consciousness, but the fullness of consciousness, that which is always, is eternal, unborn and undying. That which is 'ever there' is timeless. In this state there is no past, present or future. So when we say 'forever' it is the state which is unaffected by the fluctuating fortunes of life.

Ramana would always emphasise that this state is natural and therefore universal. By necessary implication it is that which can be experienced by each one of us. If only we learn the know-how of discovering it, we could experience that state. One might say that due to the constant movement of the mind, due to constant conceptualisation, we have lost the memory of it. This is something akin to amnesia. We are unaware of our treasure, the loss of which is perhaps not even recognised by us. Triggering of the memory of that which is hidden from us, presently that which is a secret because of our ignorance, is to be achieved by an appropriate method which would enable the experiencing of that state. Once that state is experienced, the joy of it is so overwhelming that it would automatically lure one back to experience it more steadily - to become established in it.

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\* Introduction to the publication of the above title from RMCL

A method means effort. Conscious effort. It is because of this that Ramana used the expression 'Conscious Immortality'. It is a state of alert passivity, where outer actions and thoughts do not disturb that dynamic peace in which one is rooted.

'Forever is in the Now'. What do we mean? The 'now' is not used in the sense of the present tense in contrast to past tense or future tense. 'Now' refers to a 'timeless' quality. It

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Ramana has provided us with a straight and easy path for the discovery of one's own natural state of eternity. The focus of attention in his teachings is on the mind and the spiritual heart. On the basis of his own direct experience, for which there is scriptural authority, Ramana locates the seat of consciousness at the right of the chest and terms it the 'Heart'. This centre of intelligence is also the source of the vital force and the mind. All thoughts in their seed form are imbedded there. The current of consciousness is pumped to the mind and from there to different parts of the body, through channels termed 'nadis'. The primary source of consciousness is only the heart. The mind and the body reflect it as secondary and tertiary sources of consciousness. The heart is like 'the dynamo, the mind the electric switch and the body the bulb'. The mind and body are not independent sources of intelligence and without their linkage to the heart within they would be inert and lifeless.

Next, one has to have an in-depth look at the mind. For, until we learn to operate directly and intuitively from the sunlight of pure consciousness the heart, ours is a mental word. What is the nature of the mind? Are there two - the individual and his mind?

Or, is the individual himself the mind? All along the assumptions of most spiritual practices is that individual and the mind are separate. For one is seeking to control the mind. This would mean there is the individual, the thing controlled and the act of controlling. Is it not? Ramana says that the basic fallacy is in this assumed division. That which is termed the mind is only varied and innumerable thoughts with a core, the centre, the individual. It is the individual's attention to a particular thought which gives life to it. This must be so because given the fact of the existence of an 'army of thoughts' only a particular thought, that to which the individual has paid attention, is on the thought horizon at any given point of time. Therefore, the key to the understanding of the mind lies in keeping the searchlight focused on the individual.

What would such a searchlight reveal? It would reveal addiction to movement from thought to thought like the wind which is constantly blowing. This situation arises because of the thought-thrust and weight of the tendencies embedded in the heart. They keep sprouting depending on the outer circumstances. Attention of the individual is on these thoughts which are in constant flux and is never therefore single-focused. It is scattered. Where does the solution lie? So long as we keep paying attention to individual thoughts, or as Ramana would say, so long as we "run with the running mind", we are foredoomed. For unless one tackles the thinker to whom thoughts relate, one would only be substituting thought 'A' for thought 'B', desire 'C' for desire 'D' and so on. You can never switch off thoughts unless you learn to pay attention to the individual and not to his thoughts.

We might say that self-attention is what is required. Ramana says that this is achieved by questioning the truth about the individuality, in order to find out the true import of the 'I'. This attention would be like 'letting off steam from a steam engine'. The thought momentum will come to a grinding halt so long as attention stays fixed on the 'I'.

This weapon in the armoury of self-attention should be supplemented further by what may be termed as 'source consciousness'. The quietened mind's attention has to be turned inward to its pure source. This is achieved by querying "Whence

this I?". Then the individual current of consciousness merges in the universal current of consciousness, the heart, like a river merging in the ocean. The mind is then restored to its natural condition. As Ramana would say, "Our minds are now resting in outward objects. The mind resting in its source is its natural condition".

There is a gradual transformation as one gathers strength in inwardness and inherence in the heart. The thought tortured mind becomes tranquil. Its workaholism, result orientation, anxieties and fears drop off like leaves from a tree in autumn. The mind would have found its moorings in its original state. Joy inundates spontaneously. Life blossoms forth in all fullness.

The inturning of the mind to its source is the way. But a mind fattened by ceaseless thoughts, a mind habituated to externalization would evade one's effort. Hence it is important to remember that the mind is essentially like ether. It is a pure reflection of consciousness. It has therefore the capacity to absorb and retain in memory whatever object or matter its attention is bestowed on. All that we take in through the senses is food for the mind. A photographic negative, a blotting paper type of absorption, takes place. So the input is important. It is in this context that the statement "What we think that we become" is made. If the mind's attention is given to purposeless thoughts, negative thoughts and so on, the mind becomes coloured and polluted by them. While the body has a system of throwing out the junk food excessive inputs, the mental garbage remains imprinted in memory. Garbage in is garbage in. The mind which is like a white cloth gets dirtied. These thoughts weaken and enervate the mind. The importance of not paying attention to thoughts arises in this context. Time is the most scarce commodity and the frittering away of mental energies would be tragic for the time allotted by karma is limited and uncertain. It is true that turning the mind inward is like putting it through a washing machine. But what happens is that the load of useless and debilitating thoughts makes the inturning, which is so necessary, difficult and tardy. Hence the need for caution.

Spiritual inturning is always a hurdles race. The scriptures warn that there will be many obstacles in the path of the virtuous. For, the mind is used to its ego-centric ways. So the see-saw of positive and negative thoughts, steadfastness and listlessness, courage

and diffidence goes on. One of the common complaints to Ramana used to be, "I am not pure", "I am too weak", "My circumstances are against me", and so on. The surest way to handicap oneself Ramana would say is to think one is handicapped, 'for it is not true'. Why is it not true? Because one is essentially pure. Thoughts of impurity, good, bad and the like relate only to the content of the mind and not to its core. The very purpose of fixing the attention on the 'I' is to cut at the sovereignty of the innumerable thoughts over us. Self-attention stops conceptualization as it takes place by freezing the thought movement. Thus it provides a means to bypass the clogging and deadening of the mind by a glut of thoughts. In this context Ramana would stress the need to lead a 'recollected and unhurried' life. The recollection is of the strength giving fact that the mind is of the nature of consciousness and therefore fresh and unsullied. Unhurried because an over-busy schedule of our own making leaves no time for such reflection.

Our result oriented mind wearies too soon, forgetting that the 'harvest will come in due season'. The results will be there but intangibly. The mind will be more in equipoise, less concerned with its little world of anxieties and fears. One would be considerate, more giving and loving. All this cannot be measured, but flowering would be there in gentleness, true humility and humaneness. Ramana would also remind us that one should have the faith that the timing of 'fruits' is best known to God. You do your best and "leave God's business to God". In any walk of life it is only the truly courageous, who remain undaunted by situations, who reach the cherished goals.

The Ramana path is suited to contemporary life with all its endless stresses and strains. There is hardly much time for spiritual practice as such. The time which can be allotted to meditation is often minimal. Circumstances do not permit many to find peace through a cloistered life, to withdraw from the world, from one's duties and avocations to find the truth. But the self-attention which Ramana teaches can be practiced amidst all this din and battle of daily existence. Self-attention for however short a time acts as an undercurrent of peace which stays through the working hours. All 'idle' time, during transport or when no urgent work is on hand, can be used for promoting our attitude of inwardness.



In the rough and tumble of earnest spiritual practice, it is the grace of Ramana which can pull one through. His living presence is there as the inner guru, “and we are surrounded on all sides by the nectarous flood of his grace”. One has to be constantly in tune with it, ‘practising his presence’, by being aware of it. Our body-idea is so deep rooted we can of course derive strength and inspiration from his lustrous and powerful eyes, from his gentle smile, from his exemplary life. His sacred words, his clarification to seekers could be constantly referred to and reflected upon. For he has given an ‘open’ book, a teaching which can be understood and practiced without any kind of previous preparation or scriptural background. All that is needed is the yearning to discover the truth about oneself and the determination not to throw up one’s hands until one attains it. The attainment being Self-knowledge, given vigilant awakefulness and the firm faith in Ramana’s guidance, one is bound to experience that state of the spacious and free mind, that state of natural happiness.

The life and teachings of Ramana Maharshi are intermingled. Such a harmonious oneness is possible only in the life of a true seer who is rooted in wisdom. As for transformation of life which Ramana bestows, one can best quote a verse from Muruganar’s ‘Guruvachaka Kovai’-

*The glance of deathless sages who  
Live radiant like a hundred suns  
Saves those who bask in it and make  
Them too immortal giving them soon  
Their own Supreme awareness*

—Verse 1127

Bangalore  
26th February 1993

A.R. NATARAJAN

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# JANUARY

# 2018

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			

3rd Ramana Jayanthi, Sri Ramanasramam, Tiruvannamalai

**At Bangalore, Ramana Shrine, Mekhri Circle**

1st, 30th Pournami Cultural Festival, Full Circle

26th National Seminar (Kannada)

Seshappa Byndoor, Swami Virajananda, Ramapriya Memorial Lectures

**At Bangalore, Ramana Maharshi Heritage Auditorium, Sanjaynagar**

27th, 28th Founder's Day, National Seminar and Cultural Festival

**At RMCL West Bangalore, Rajarajeswarinagar**

7th Ramana Jayanthi Celebrations

**At RMCL, South Bangalore, Padmanabhanagar**

14th Ramana Jayanthi Celebrations

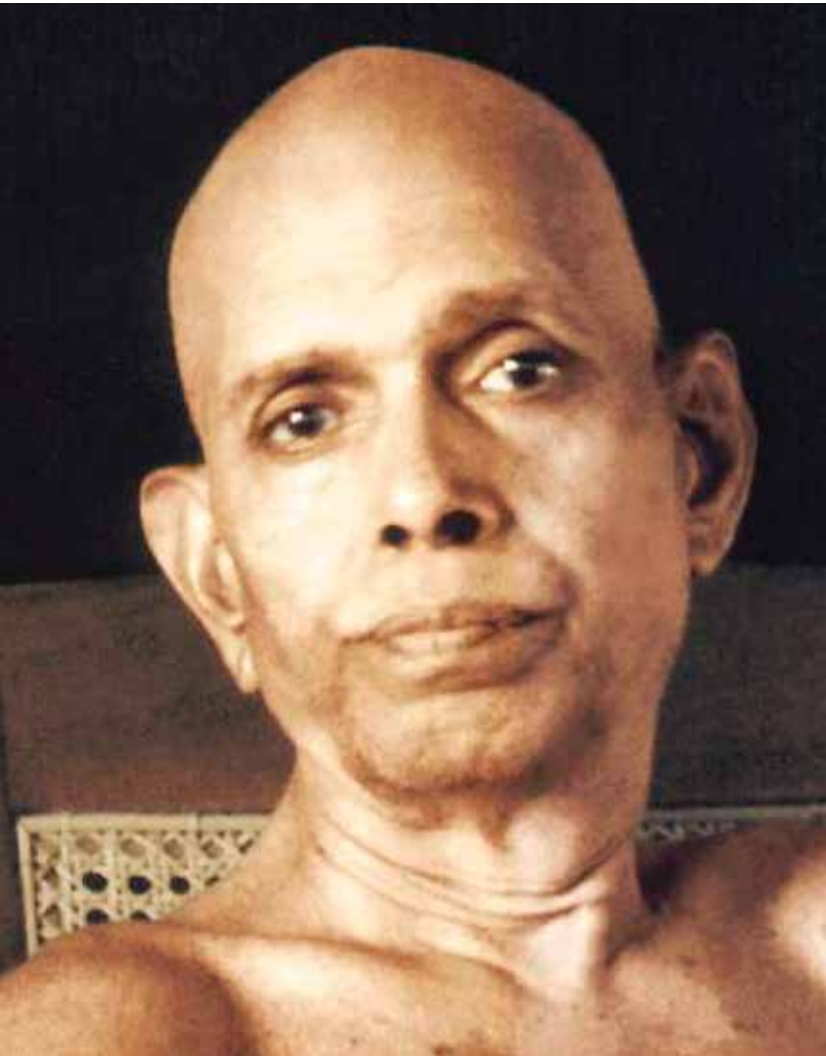
**At Chennai**

16th 'Ananya Ramana', Dance Ballet, Mylapore Fine Arts Club

31st ARN Day, Ramana Kendra, Alamelumangapuram



**ramana maharshi**  
center for teachings



## February

## 2018

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			

### At Bangalore, Ramana Shrine Mekhri Circle

13th Mahasivaratri Cultural Festival  
18th Father's Day – Celebrating Sundaram Iyer

### At Bangalore, Ramana Maharshi Heritage Auditorium, Sanjaynagar

7th RAISE – Presentation by Children of Govt. Model School, Gedalahalli  
8th RAISE – Presentation by Children of Manjunatha School, Sanjaynagar

### At Udaya Ramanashree School Auditorium, Rajajinagar

17th National Seminar and Cultural Festival (Kannada)

### At AARN-Tiruvannamalai

10th, 11th Self Enquiry Workshop (English)









## March 2018

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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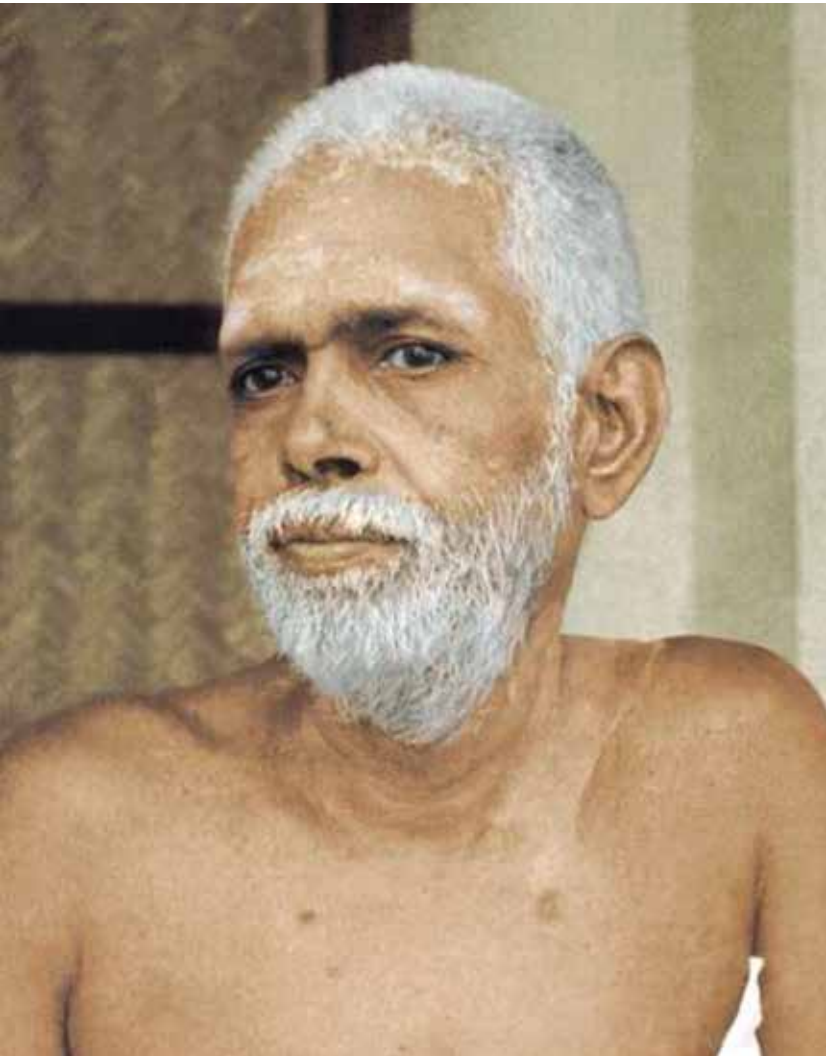
**At Bangalore, Ramana Shrine Mekhri Circle**  
 1st Poornima Cultural Festival, Full Circle  
 9th, 10th, 11th Laksharchana and Sthapanotsava  
 30th Poornima Cultural Festival, Full Circle

**At Bangalore, Ramana Maharshi Heritage Auditorium, Sanjaynagar**  
 18th to 24th 'Ramana Chintana' Mani Shadakshari Memorial Lectures

**At Chennai, Ramana Kendra, Alamelumangapuram**  
 24th, 25th Upadesa Saram Workshop (English)  
 26th 'Ramananjali' at Ramanalayam, Chrompet



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**April**

**2018**

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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29	30					

**At Bangalore, Ramana Shrine, Mekhri Circle**

7th, 8th Self-enquiry Workshop (Kannada)

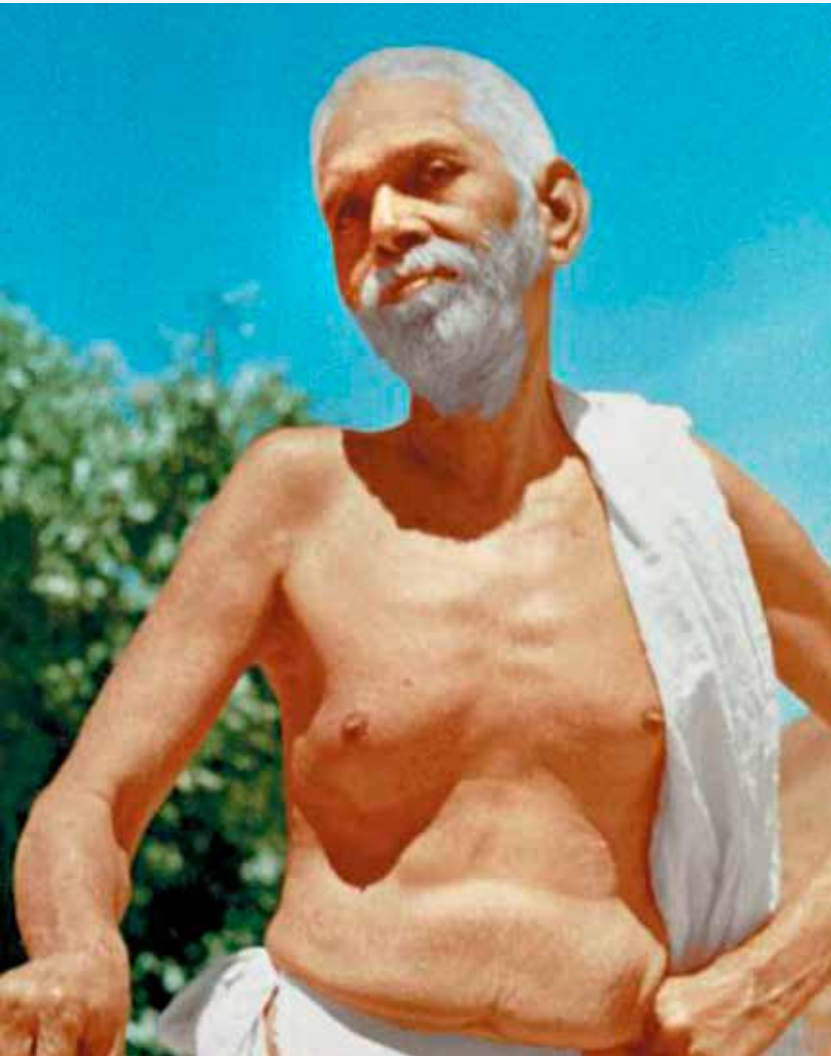
14th, 15th Ramana Aradhana Cultural Festival

29th Poornima, Full Circle

**At Bangalore, Ramana Maharshi Heritage Auditorium, Sanjaynagar**

20th Valedictory – Summer Camp I





**May**

**2018**

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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6	7	8	9	10	11	12
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**At Sri Ramanasramam, Tiruvannamalai**

13th, 14th Ramana Aradhana Festival

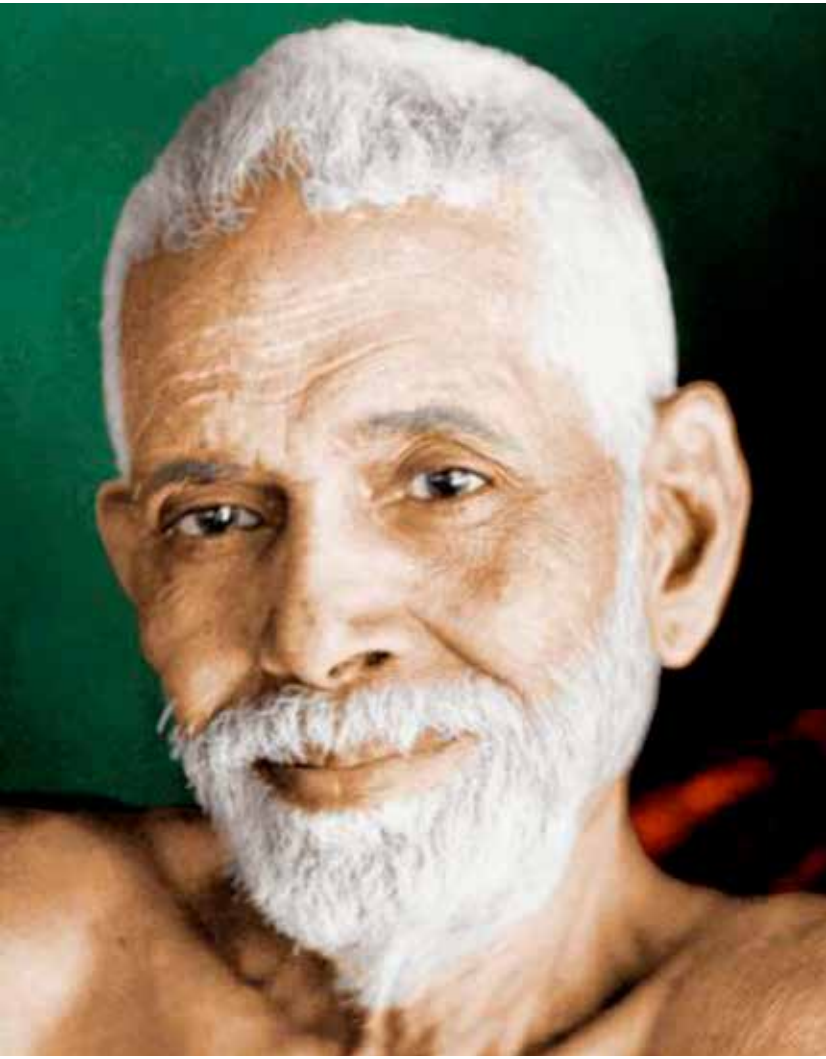
**At Bangalore, Ramana Shrine, Mekhri Circle**

20th Mother's Day Cultural Festival

29th Poornima Cultural Festival, Full Circle

**At Bangalore, Ramana Maharshi Heritage Auditorium, Sanjaynagar**

19th Valedictory - Summer Camp 2





June
2018

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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**At Sri Ramanasramam, Tiruvannamalai**  
 7th      Maha Puja, Mother's Day festival

**At Bangalore, Ramana Shrine, Mekhri Circle**  
 3rd      Prāni Mitra Day Cultural Festival  
 24th, 25th   Self-Enquiry Workshop (English)  
 27th      Poornima Cultural Festival, Full Circle

**At AARN-Tiruvannamalai**  
 8th, 9th   Upadesa Saram Workshop



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**July**
**2018**

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2	3	4	5	6	7
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**At Chennai**  
7th, 8th      Gnananjali Cultural festival, Narada Gana Sabha

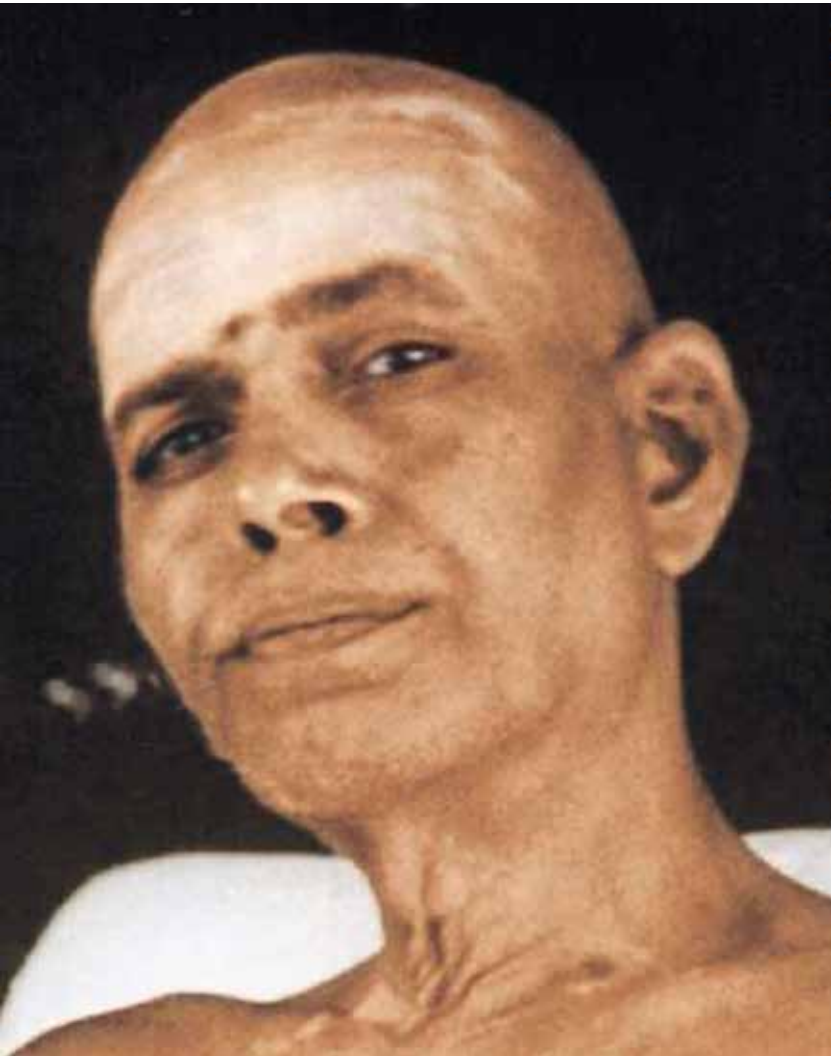
**At Madurai**  
14th, 15th      Gnananjali – Enlightenment Cultural Festival  
16th, 17th      Self-enquiry Workshop, Ramana Mandiram (Tamil)

**At Bangalore, Ramana Shrine, Mekhri Circle**  
27th, 28th      Guru Poomima Cultural Festival  
29th



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**August**

**2018**

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	

At Bangalore, Ramana Shrine, Mekhri Circle  
 18th, 19th Self-enquiry Workshop (Kannada)  
 26th Poornima Cultural Festival, Full Circle







## September 2018

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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**At Bangalore, Ramana Shrine, Mekhri Circle**  
 23rd Aruna Vijaya Cultural Festival  
 24th Poornima Cultural Festival, Full Circle

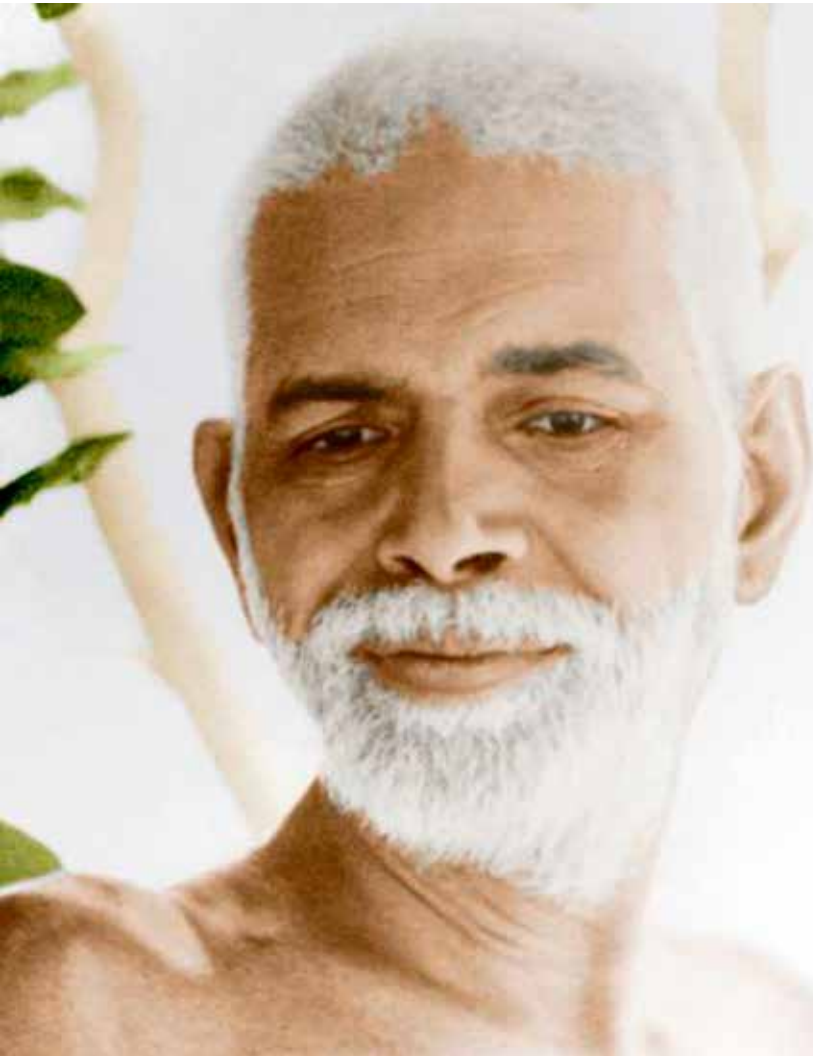
**At Chennai, Ramana Kendra, Alamelumangapuram**  
 15th, 16th Self-enquiry Workshop, Chennai (English)

**At AARN-Tiruvannamalai**  
 1st, 2nd Upadesa Saram Workshop (English)



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sanctum sanctorum





**October**

**2018**

Sun	Mon	Tue	Wed	Thu	Fri	Sat
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21	22	23	24	25	26	27
28	29	30	31			

**At Bangalore, Ramana Shrine, Mekhri Circle**

7th Navaratri Cultural Festival

24th Poonnima Cultural Festival, Full Circle

**At Bangalore, Ramana Maharshi Heritage Auditorium, Sanjaynagar**

19th Navaratri Cultural Festival

**At AARN-Tiruvannamalai**

27th, 28th Self-enquiry Workshop (Tamil)







# November

# 2018

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1	2	3
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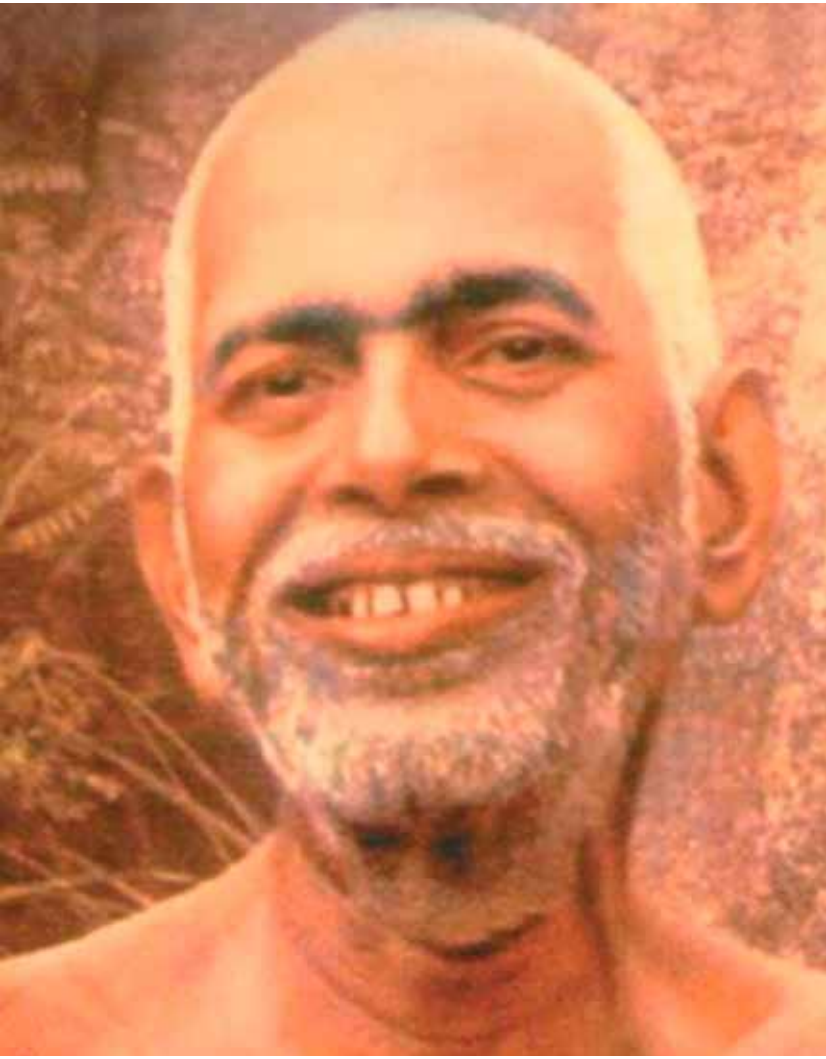
At Bangalore, Ramana Shrine, Mekhri Circle

4th                      Ramana Sangeetham Day

22nd                  Poornima Cultural Festival, Karthigai Deepam



**ramana maharshi**  
sanctum sanctorum



**December**

**2018**

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

**At Sri Ramanasramam, Tiruvannamalai**

24th Jayanthi Festival

**At Bangalore, Ramana Shrine, Mekhri Circle**

2nd, 5th Winter Festival

22nd Purnima Cultural Festival, Full Circle

30th Jayanthi Cultural Festival

**At Bangalore, Ramana Maharshi Heritage Auditorium, Sanjaynagar**

3rd, 4th Winter Festival

8th, 9th Winter Festival

**At AARN, Tiruvannamalai**

22nd, 23rd Self-enquiry workshop





## The 'Talks' as Guidance to Self- Enquiry

N.Nandakumar

*Talk 1: Q (excerpt):* How to realise that all the world is God?

Maharshi: If you make your outlook that of wisdom, you will find the world to be God. Without knowing the Supreme Spirit (Brahman), how will you find His all-pervasiveness?

*Guidance received:* To enquire "Who am I?" and know the Supreme Spirit underlying the false ego and its accretions called world IS ITSELF knowing the all-pervasiveness of the Supreme Spirit - that all the world is God.

*Talk 2: (excerpt)* "In the Transcendental state (beyond waking, dream and deep sleep) identity with Brahman places the man in harmony with everything, and there is nothing apart from his Self".

*Guidance received:* Following the raising thought seems to obstruct this ever-present harmony. As soon as a thought arises, let perception transcend that single thought with the quest, 'For whom is this thought?' The answer is, 'For me'. 'Who am I?'

*Talk 3: (excerpt)* "Happiness is inherent in man and is not due to external causes. One must realise his Self in order to open the store of unalloyed happiness".

*Guidance received:* So far as the false enjoyer/doer (the ego) remains, the happiness enjoyed is also false just as the doership of all karmas is false. The sphurana "I-I" alone is the real doer, enjoyer and knower. In fact, the "I-I" has nothing apart to "do", "enjoy" or "know". It IS unalloyed Happiness. To open the store of unalloyed, uncorrupted and real happiness of the Self, the false enjoyer has to be erased through self enquiry.

*Talk 6:* A question was asked by a monk (who has renounced the body and the world in seeking the Truth) about how to prevent the mind from being distracted.

M: You see the objects on forgetting your own Self. If you keep hold of your Self, you will not see the objective world.

*Guidance received:* This opens up possibility of self enquiry to everyone to periods beyond sitting down and taking the "I" thought to its source. Whenever duties of the sensory world do not call, one can start enquiring, "Who is seeing these objects? Who am I?"

*Talk 7:* When asked if occult powers (siddhis) can be achieved along with Omnipotence (Iswaratva) as mentioned in the last verse of Dakshinamurti Ashtakam, Maharshi said: "Let Omnipotence (Iswaratva) be accomplished first and then the other question may be raised."

*Guidance received:* When holding the current 'I-I' one realises that the current 'I-I' is the source of the 'I' thought and all other thoughts. However, there is this understanding that even to take a single thought, the current 'I-I' has to be left in some way at least and one has to become the 'I' thought. Knowledge of this is Omniscience. This too is absorbed in the "I-I" alone as even to take that thought, "To do anything, I have to become the limited ego", the "I" has to rise. That too is absorbed in the Omnipresence of the Self. This Silence in which one is in intimate contact with everything as the Self alone, is real Siddhi.

*Talk 8:* "Can anyone get any benefit by repeating sacred syllables (mantras) picked up casually?"

M: No. He (teacher) must be competent and initiated in such mantras".

*Guidance received:* For self enquiry, which is enquiry into the one Self of all, the Omnipresent Self itself is the Adhikari. Initiation or deeksha is in Mowna, Silence by the Guru abiding as the Self of all. By showing that all individuals, Jeevas go to the Self in deep-sleep Bhagavan opens up the qualification for discipleship to the disciple himself or herself, from inner maturity, to receive the deeksha.

Are there such Mowna Gurus today for one to receive deeksha?

S: With spiritual maturity one can take the inner Self itself as Mowna Guru. Bhagavan's Samadhi; Arunachala Hill; Ramana Shrine where we join for self enquiry; Sanjay Nagar Meditation Hall where we join for self enquiry; RMCL South Centre where we join for self enquiry; every satsang where seekers sit together for self-enquiry, where two seekers sit for self enquiry; where even one seeker sits for self enquiry... Mowna Guru Sannidhi IS. Enquire.

*Talk 9:* Someone enquired: Why is it said in scriptures that the sage is like a child?

M: A child and a Sage are similar in a way. Incidents interest a child only so long as they last. It ceases to think of them after they have passed away. So then, it is apparent that they do not leave any impression on the child and it is not affected by them mentally. So it is with a Sage.

*Guidance received:* Thoughts leave an impression on and affect the underlying Consciousness only if they are held. Let go of each thought and enquire, "For whom is this thought? Who am I?"

*Talk 10.* A visitor asked how to realise oneself in accordance with Maharshi's instructions, contained in his text Truth Revealed, verse 9, supplement. (In the lotus of the Heart is pure and changeless Consciousness in the form of the Self. When the ego is removed, this Consciousness of Self bestows liberation of soul). The difficulty was in controlling the mind.

M: It is to be done by controlling the breath. If you practice it by yourself without other help, then the mind is controlled. Otherwise the mind comes under control spontaneously in the presence of a superior power. Such is the greatness of association with the wise (satsanga).

*Guidance received:* If the mind is behaving too uncontrollably and thought cannot be seen and let go of, one can observe the breath. The mind quietsens and one can start self enquiry. Association with a realised being also brings quietness to the mind to be self attentive directly. Reading the Talks or any other work of his is listening to Maharshi Ramana speak from within us. It is a Satsang that can surely quieten the mind and help start self enquiry

*Talk 11.* "Can destiny (karma) ever come to an end?"

M: The karmas carry the seeds of their own destruction in themselves.

*Guidance received:* Any limited being of name and form is karma. All karmas add together as destiny. The limitless Self permeates and resides within each karma. So, let the karmas and destiny play out their role and fall off. Each thought too is a karma. Within it is the limitless - the seed of its destruction. So, you do not follow thought. Seek the limitless Self within you by enquiring, "For whom is this karma (thought)? Who am I?"

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**Bhagavan Sri Ramana Maharshi's  
Sri Arunachala Navamanimalai<sup>1</sup>  
The Nine-Gems Necklace of Arunachala (Part 7)**

G Kameshwar

(Verse-7)

aNNA malaiyA yaTiyEnai  
yANTa vanRE yAviyuTaR  
koNTA yenakkOr kuRaiyuNTO  
kuRaiyug kuNamu neeyallA  
leNNE nivaRRai yennuyirE  
yeNna metuvO vatuceyvAy  
kaNNE yunRan kazhaliNaiyiR  
kAtaR perukkE taruvAyE

Word split, and meaning:

aNNAmalaiyAy: As Annamalai

aTiyEnai ANTa anRE: The very moment when I, the devotee of your feet, was taken over; the instant you established your sovereignty over me, your slave

Avi uTal kontAY: My body and soul, you made over to your control

Enaku Or kuRai uNTO?: Do I have any want or grievance any more?

kuRaiyum kuNamum nee allAI: All shortcomings/faults and virtues/merits, indeed, all qualities, good and bad, are all but you

eNNEn ivaRRai: I shall never think of any of these

en uyirE: My life!

eNNam etuvO atu ceyvAy: Go ahead and do, just as you please

kaNNE: My eye! (My beloved! Apple of my eye!)

un tan kazhal iNaiyil: In your pair of feet

kAtal peruKKE taruvAy: Give me but a flood of love

---

<sup>1</sup> English verse rendering is an attempt by this author. The explanatory notes derives primary information from the Tamil treatise, "Arunachala Stuti Pancakam – Upadesha Noon Malai – Urai" – By Srimati T R Kanakammal, published by Sri Ramanasramam

*Verse rendering:*

As Annamalai  
When you took control  
Of footman-me,  
    You took me whole  
    Body and soul.

What grievance,  
What deficiency  
Is there for me?

As fault and virtue  
Is truly thee,  
I think not of these  
Even momentarily.

Failings or Grievance  
I have naught ...  
Badness, Goodness  
    The qualities lot  
Are all but you  
And I waste not  
    On any of these  
    Nary a thought.

My life!  
    Do unto me  
    Whatever it is  
    That you think meet.

My Eye!  
    But do make  
    For your two feet,  
    My love surfeit.

*Prose rendering:*

Oh Annamalai! When you took possession of me, your bond slave, you took me over completely, body and soul. Do I have any shortcomings/faults/needs anymore? (Having no eye for anything but you) To me, all qualities, good or bad, all deficiencies and merits, are all but you. And so I do not think even a whit about these. Oh my very life (O Arunachala), do unto me, just as you please. Oh apple of my eye! But do grace me with a surging flood of love for your two feet.

*Notes:*

Bhagavan says: O Arunachala! As this holy hill, Annamalai, you have completely possessed me, body and soul. Now there is no independent me, and nothing I can call mine. I am your property, subject and slave, totally. Now that I am yours, as a part your totality, what is it that I lack, what demerit can be pointed out in me? All is you, Arunachala! All is you, all is yours, including me and my qualities too. Whatever virtue or vice exists in this entire creation is all but you, all is yours! And as your slave, who am I to have any personal view anymore? I think not, even a bit, about the universe of attributes, good or bad. Be they, as they may, as they are all you, they are all yours!

Or Arunachala, as your bond slave, as your subject, what right do I have to possess anything personal, even a thought or desire? Please do unto me, just as you think appropriate. But Lord, do grant me my one prayer! Please bless me with a flood of love for your lotus feet!

The phrase '*kAthal perukku*' used by Bhagavan indicates a flood of love for God. *kAthal* is that devotional love which knows no object apart from the beloved. When that *kAthal* goes on increasing and reaches a stage where the devotee can no longer live without uniting with God – it becomes *kAthal perukku* – an inundating flood of love. It is such love that is so divinely expressed all across 'Aksharamanamalai' (Marital Garland of Letters) by Bhagavan to Arunachala. For instance, in verse 34 of Aksharamanamalai, Bhagavan says:

*cErA yeninmey neerA yurukikkAN  
NeerAR RazhivE naruNAcalA!*

*Unless you unite with me, my body will melt totally,  
In a flood of tears, I will die, Arunachala!*

It is such love that the child saint Tirujnanasampantar expressed as:

*kAthalAgik kacintu kaNNIr malki  
OthuvAr thamai nanneRikku uyppatu  
vEtham nAnkinum meyporuLAvathu  
nAthan nAmam namaccivAyavE.*

*That which uplifts to the glorious state of salvation those who, becoming love itself, melting, oozing, streaming tears, chant — the name of the Lord, the core reality proclaimed by the four Veda-s, 'Nama Shivaya'!*

There is an interesting anecdote regarding this verse of Navamanimalai.

In 1946, Devaraja Mudaliar, one of the close devotees of Bhagavan, raised a query connected with this verse to Bhagavan. He asked Him that while Jnani-s such as Thayumanavar, Pattinattar etc, have expressed in their songs that God had taken over their '*uTal, poruL, Avi* (body, material possessions, and soul)', Bhagavan has only mentioned two of these three – namely, '*udal* and *Avi* (body and soul)'. Why has he left out '*poruL* (material possessions)', was the query.

Bhagavan had replied with a smile – “Only if one had had material possessions does the question of singing about its renunciation arise. For doing that (for including that in the verse), one has to first make-believe that one has something which one does not have in actuality, and then one has to make-believe that one has surrendered that to God. As far as body and soul are concerned, they both belong to us – this is certain. No one else shall lay claim on our body and soul as theirs. (Whereas, as far as property is concerned) One had no material possessions, and so one did not sing about that. Is it necessary to believe that one also has material possessions and then again pray to God to take them over?”

Bhagavan further added – “It would be like pinching some jiggery from the body of a Ganesha Idol made of jaggery, and then offering that pinch of jiggery as *Naivedya* to Ganesha. Firstly, to think of non-existing thing as real is in itself a delusion. And thereafter, to say that God has taken that over from me is further fraud!”<sup>2</sup>

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2 Translated from Tamil commentary on this verse (Verse 7) of Arunachala Navamanimalai from the book - “Arunachala Stuti Pancakam – Upadesha Noon Malai – Urai” – By Srimati T R Kanakammal,

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**Upadesa Saram***Ujwal Jagadeesh***ahami leenakEpyalaya sattayA****For it exists, when the 'I' is not**

In 1912, Ramana, Palaniswami and Vasudeva Sastri and few others went from Virupaksha Cave to Pachaiaimman Koil for taking oil bath as facilities for such a bath were available in plenty in that place. After bathing they returned cutting a path across the hill for themselves.

The sun was fairly hot even at about 10 a.m. When they reached the tortoise rock, Ramana began to feel giddy and what happened is best stated in his own words. "Suddenly the view of natural scenery in front of me disappeared and a bright white curtain was drawn across the line of my vision and shut out the view of nature. I could distinctly see the gradual process. At one stage I could see a part of the prospect of nature yet clear, and the rest was being covered by the advancing curtain. It was just like drawing a slide across one's view in the stereoscope. On experiencing this I stopped walking lest I should fall. When it cleared, I walked on. When darkness and faintness overtook me a second time. I leaned against a rock until it cleared. And again for the third time I felt it safest to sit, so I sat near the rock. Then the bright white curtain had completely shut out my vision, my head was swimming, and my blood circulation and breathing stopped. The skin turned a livid blue. It was the regular death-like hue and it got darker and darker. "

"Vasudeva Sastri took me in fact to be dead, held me in his embrace and began to weep aloud and lament my death. His body was shivering. I could at that time distinctly feel his clasp and his shivering, hear his lamentation and understand the meaning. I also saw the discoloration of my skin and I felt the stoppage of my heartbeat and respiration, and the increased chillness of the extremities of my body. Yet my usual current was continuing

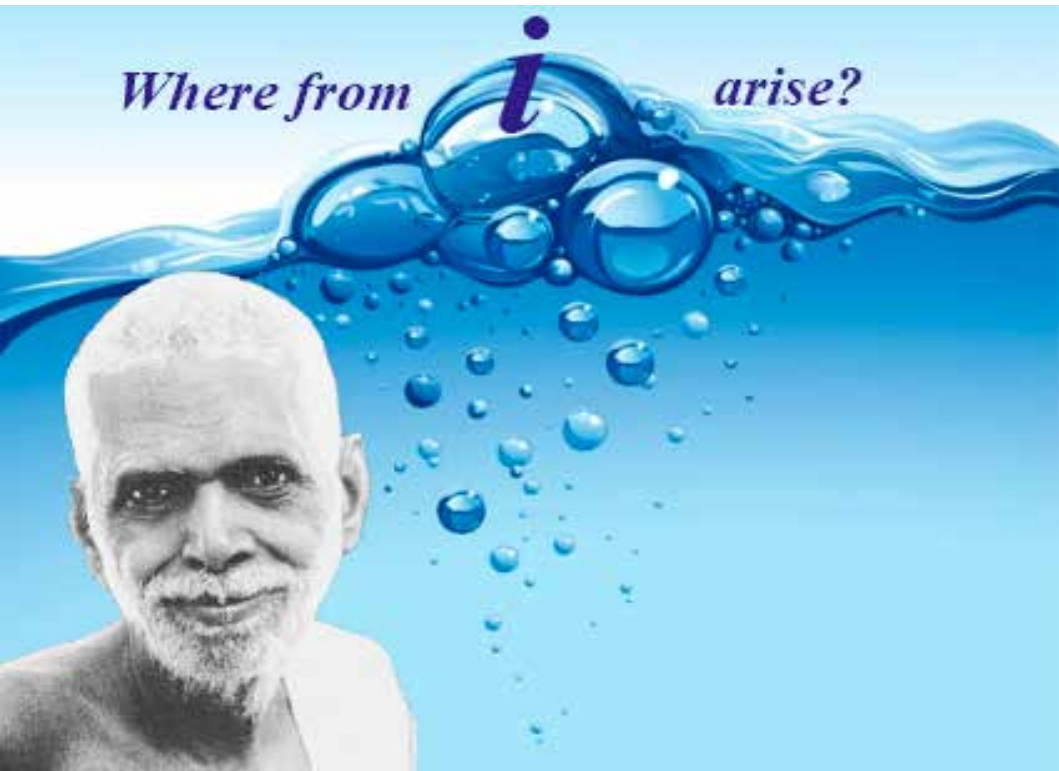
without a break in that state also. I was not afraid in the least, nor felt any sadness at the condition of my body. I had closed my eyes as soon as I sat near the rock in my usual posture but was not leaning against it. The body which had no circulation nor respiration maintained that position still. This state continued for some ten or fifteen minutes. Then a shock passed suddenly through the body, circulation revived with enormous force, as also respiration; and there was perspiration all over the body at every pore. The colour of life reappeared on the skin. I then opened my eyes, got up and said, "Let us go". We reached Virupaksha Cave without further trouble. That was the only occasion on which both my blood circulation and respiration stopped."

This incident is the second encounter of death in Ramana's life, first being at the time of his enlightenment, which happened on July 17, 1896. In both cases he was conscious of the Self. Ramana in the course of his conversation with B.V.Narasimha Swami, years later, in 1937, reported "I used to feel the vibrations of the Heart, which resemble those of a dynamo, even in school. When I developed rigor mortis many years ago in Tiruvannamalai, every object and sensation disappeared, except these vibrations." The 'I' or 'aham' which Ramana says, is this continuous awareness. For even in deep sleep or in death where we have no sense of 'I' we do not cease to be. Ramana tells us to turn our attention to that constant awareness. He says "if you are conscious of anything then you should be conscious of the Self" So, he reminds us to pursue the enquiry 'Who am I?' to know the true import of 'I'

*idam aham padabhikhyam anvaham |  
aham iInakEpyalaya sattayA ||*

This, the Heart, is the true import of 'I'. For it exists, when the 'I' is not.

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## Power of the Word

*Sanjay Lohia*

From where does this 'I' arise? Seek for it within; it then subsides.

All doubts will cease only when the doubter and its source have been found. There is no use removing doubts one by one.

Whether you feel pleasure or fear, ask yourself who feels the pleasure or the fear and so carry on the sadhana until pleasure and fear are both transcended, till all duality ceases and till the reality alone shines.

**Amma to Us***Sandhya Sastry*

We remember Smt. Sulochana Natarajan as 'Amma', the way most of the staff and devotees at Ramana Maharshi Centre used to address her and relate to her as well. At Sri Ramanasramam we know that Bhagavan would first ask people whether they had eaten, had their lunch or breakfast, depending on the time of their arrival. Until recently the President of Sri Ramanasramam, Sri Sundaram would stand at the door of the dining hall as soon as the lunch or dinner bell was rung and would receive all the guests, each and every guest who came there. He would personally serve the most important "ghee" because it is said to purify the food 'anna shuddhi'.

So Amma, she as the house wife would love to take care of everybody's food needs. Even if a person came once to their house she would remember what their favorite dish is and make sure that it is cooked again on their next visit. In fact when she was in her last illness her brother Babu mama had come. He told Sarada akka, 'I don't want any special dish cooked for me'. But Amma asked her "What have you made? You don't know how to get these dishes made. I have got the readymade mix inside. Get it made for him".

Srinivas Karanth has been the one who has always been supplying the prasadam at RMCL. On every special occasion Amma would personally call him and instruct him about the menu in detail. Later, she passed on the task to me. Under the guidance



of Amma, I have learnt many things in this organization, mainly humility, neatness, loyalty, dedication towards the work. During all the events organized by the Centre, Amma used to rest the responsibility of ordering the food with me. She used to guide me in all ways narrating many incidents in Bhagavan's life and telling me how we should serve devotees in the best possible manner. Then I used to be reminded about the way Bhagavan used to take care of all the devotees who came to his ashram and how he used to feed each and every devotee who came to the Ashram.

Most special thing is that like Bhagavan, Amma was also part of all the activities of Centre in a very, very active way and she used to encourage all of us not only by just being there but by doing all the work herself also along with us. She was the pillar of the organization. Like how Bhagavan Ramana says I am there always, everywhere, I could see Ramana in Sulochana Amma also.

She used to be a perfectionist, even in the Music documentation, she used to be particular about the line spacing, the font size, the fonts which I used, and she wanted her instructions carried out meticulously. She has developed the Ramana Music website, documenting all the music directors, and she has worked a lot for the website. When I requested Karanth Sir, our 'Asthana' caterer, the one who has been undertaking the catering for RMCL events since the inception of the Centre in 1980, to come and share his memoirs of Amma, he said I am not such a big person to talk about Amma. I just seek her blessings always.

I also remember ARN sir at this juncture. Sir also used to get curd rice for us during lunch time in the afternoon and specially for me knowing that I would not eat any of the spicy dishes or on some days I would not eat dishes containing garlic. At this time more than that she is not there; I feel her presence everywhere here. They are a couple made for each other. Amma is a legend of Ramana Music. I am blessed to have Amma in my life.

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## News & Events

*Revathi Sankar*

### **Gnananjali Festival - Karthigai Deepam and Sahasra Deepotsavam at Ramana Shrine**



As part of the celebrations Smt.Mangala Padmanabhan and Smt.Gayathri Viswanathan had prepared the floral kolams. Uma Sripathy had made the arrangement of lamps. Smt. Radha and Ujwal Jagadeesh presented Ramana bhajans on the evening of Karthigai.

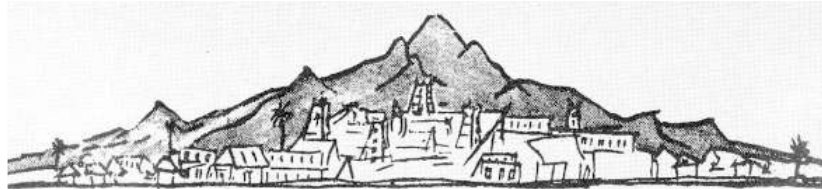
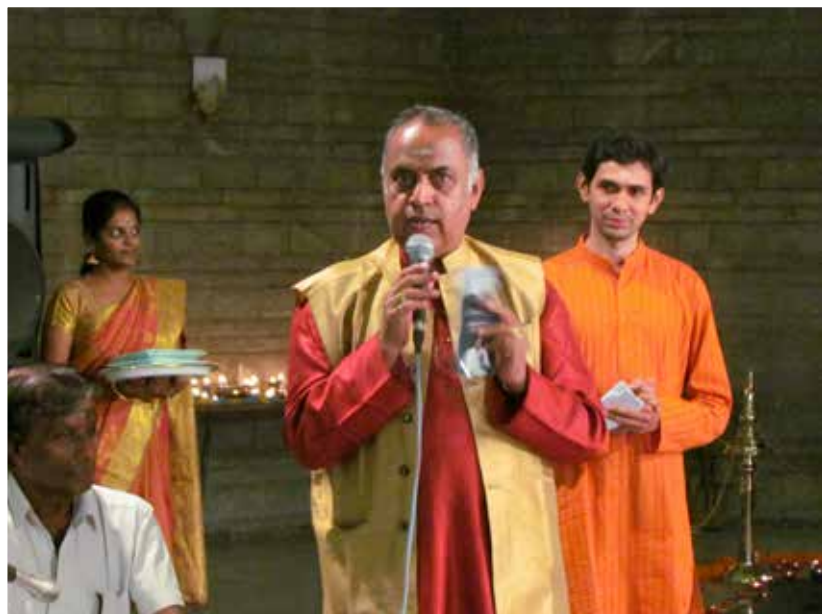




A musical feature 'Utsavam! Ramanotsavam!' by Dr.Ambika Kameshwar supported by Smt.Poorna Sooraj marked the occasion of Sahasra Deepotsavam. Vidwan Sri S.Shankar was the Chief Guest.







**Gnananjali Festival by Bhagawan Sri Ramana Maharshi  
Research Centre**



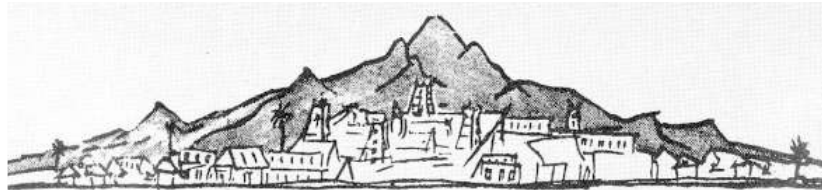
As part of the festival the mega dance ballet 'Mukta Ramana – Beyond Choices' was presented. This was led by Dr.Ambika Kameshwar, with music by her and Dr.Raj Kumar Bharathi.



Ramananjali Sangeetham was presented in three formats. Vidwan B.S.Anand rendered the Karnatik Classical format, Gayathri Swaralaya the devotional format and Vidushi Asha Ganapathy the Hindustani format.







**RMCL's Ramana Natya Shishirotsava 2017**



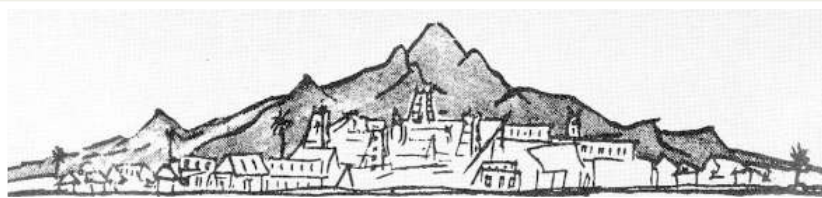
In the blossoming artistes part of the festival the students of Maithree English School presented a drama 'Sankara Ramana' highlighting the touching relationship between Ramana and his mother Azhagamma and also that between Adi Sankara and his mother Aryamba. Smt.Sarasawathi, Station Director, AIR, Bangalore presided over the event.



Students of RMCL along with three young guest artistes from SYA school presented two plays 'Compassion' and 'Bandhu Ramana' highlighting the beauty of true friendship. The plays were directed by Ujwal Jagadeesh.







**RMCL's Ramana Natya Shishirtosava 2017**

Students of RMCL presented the dance ballet 'Sri Ramana Prabha' of Pu.Thi.Na. The choreography was by Revathi Sankar for the ballet and by Uma Sripathy for the toddlers' dances. The music for the ballet is by S.V.Venkataraman of 'Bhakta Meera' fame. Dr.B.V.Rajaram, former Director, Karnataka Nataka Academy, the Chief Guest, applauded the performance and gave valuable inputs.











### Special Programs in January

#### ***At Bangalore, Ramana Shrine, Mekhri Circle***

**January 1st and 30th 6.45 p.m. Pournami Cultural Festival, Full Circle**

**January 26th 3.15 p.m. National Seminar - Kannada**

Seshappa Byndoor, Swami Virajananda, Ramapriya Memorial Lectures

#### ***At Bangalore, Ramana Maharshi Heritage Auditorium, Sanjaynagar***

**27th, 28th 2.15 p.m.**

**Founder's Day, National Seminar - English**

Cultural Festival: Dance ballets

'Vartamana Ramana' – Timeless in Time'by RMCL artistes led by Dr.Ambika Kameshwar and Dr.Sarada

'Ramana Hanuma – The Quantum Leap' BSRMRC artistes led by Smt.Rupa Hemanth and Smt.Niveditha Srinivas

#### ***At RMCL Rajarajeswari Nagar, Nimishamba Temple***

**January 7th 6.30 p.m. Ramana Jayanthi Celebrations**

'Ananya Ramana' dance ballet

#### ***At RMCL South Bangalore , Sri Krishna Dharmika Sabhangana***

**14th 6.00 p.m.Ramana Jayanthi Celebrations**

'Ananya Ramana', Dance ballet

Sri Krishna Dharmika Sabhangana, 23, 4th Cross, Papaiah Garden, BSK III stage.

#### ***At Chennai***

**January 16th 6.45 p.m. 'Ananya Ramana'**

Dance ballet, Mylapore Fine Arts Club

**January 31st 6.30 p.m. ARN Day**

Ramana Kendra, Alamelumanga Puram

### Special Programs in February

<b><i>At Bangalore, Ramana Shrine Mekhri Circle</i></b>	
<b>13th 7.00 p.m.</b>	<b>Mahasivaratri Cultural Festival</b>
<b>18th 11.30 a.m.</b>	<b>Father's Day – Celebrating Sundaram Iyer</b> Ramananjali Devotional Music Feature by students of RMCL
<b><i>At Bangalore, Ramana Maharshi Heritage Auditorium, Sanjaynagar</i></b>	
<b>7th 11.30 a.m.</b>	<b>RAISE</b> – Presentation by Children of Govt. Model School, Gedalahalli
<b>8th 6.30 p.m.</b>	<b>RAISE</b> – Presentation by Children of Manjunatha School, Sanjaynagar
<b><i>At Udaya Ramanashree School Auditorium, Rajajinagar</i></b>	
<b>17th 2.15 p.m.</b>	<b>National Seminar and Cultural Festival - Kannada</b>
<b><i>At AARN-Tiruvannamalai</i></b>	
<b>10th, 11th</b>	<b>Self Enquiry Workshop - English</b>

Once Again Continued Telecast of Ramana Maharshi Centre for Learning's Serial  
 'Sri Ramana Leela' on Sri Sankara TV  
 Every Saturday and Sunday from 1.30 pm to 2.00 pm  
 Extended till 31st January 2018

New – Watch on RASA Web TV ([www.rasawebtv.com](http://www.rasawebtv.com))  
 Friday 8.30 pm to 9.00 pm – Ramana Oli  
 Saturday 7.30 pm to 8.00 pm – Ramana Rasanubhavam – Talks  
 Sunday 8.30 pm to 9.00 pm – Ramanotsavam

**WORKSHOPS IN 2018**

FEB 10 <sup>th</sup> , 11 <sup>th</sup>	Self Enquiry – English, AARN, TVM <sup>1</sup>
MAR 24 <sup>th</sup> , 25 <sup>th</sup>	Upadesa Saram – English, Chennai
APRIL 7 <sup>th</sup> , 8 <sup>th</sup>	Self Enquiry – Kannada, Ramana Shrine, BLR <sup>2</sup>
JUNE 8 <sup>th</sup> , 9 <sup>th</sup>	Upadesa Saram – English, AARN, TVM
JUNE 24 <sup>th</sup> , 25 <sup>th</sup>	Self enquiry – English, Ramana Shrine, BLR
JULY 16 <sup>th</sup> , 17 <sup>th</sup>	Upadesa Undiyar – Tamil, Ramana Mandiram, Madurai
AUG 18 <sup>th</sup> , 19 <sup>th</sup>	Self-enquiry – Kannada, Ramana Shrine, BLR
SEP 1 <sup>st</sup> , 2 <sup>nd</sup>	Upadesa Saram – English, AARN, TVM
SEP 15 <sup>th</sup> , 16 <sup>th</sup>	Self enquiry – English, Chennai
OCT 27 <sup>th</sup> , 28 <sup>th</sup>	Self enquiry – English, AARN, TVM
NOV 10 <sup>th</sup> , 11 <sup>th</sup>	Self enquiry – Tamil, Ramana Shrine, BLR
DEC 22 <sup>nd</sup> , 23 <sup>rd</sup>	Self enquiry – English, AARN, RVM

**SEMINARS AND SPECIAL LECTURES IN 2018**

JAN 26 <sup>th</sup>	National Seminar – Kannada, Ramana Shrine, Mekhri Circle, Bangalore
JAN 26 <sup>th</sup>	National Seminar – Kannada, Ramana Shrine, Mekhri Circle, Bangalore
JAN 27 <sup>th</sup> , 28 <sup>th</sup>	National Seminar – English, Ramana Auditorium, Sanjaynagar, Bangalore
FEB 17 <sup>th</sup>	National Seminar – Kannada, Ramanashree Auditorium, Vijayanagar, Bangalore
FEB 20 <sup>th</sup> 6.30pm	Ulladu Narpadu by Sri Nochur Venkataraman (English), Ramana Maharshi Heritage Auditorium, Sanjaynagar, Bangalore
MAR 18 <sup>th</sup> - 24 <sup>th</sup> 6.30pm	Mani Shadakshari Memorial Lectures by Swami Brahmananda - 'Ramana Chintana' (Kannada), Ramana Maharshi Heritage Auditorium, Sanjaynagar, Bangalore

1 TVM - Tiruvannamalai

2 BLR - Bangalore

### SPECIAL EVENTS AND FESTIVALS IN 2018

JAN 7 <sup>th</sup> 6.30pm	Ramana Jayanthi, Nimishamba Temple, Rajarajeshwari Nagar, Bangalore
JAN 14 <sup>th</sup> 6.00pm	Ramana Jayanthi, Krishna Dharmika Sabhangana, BSK III Stage, Bangalore
JAN 16 <sup>th</sup> 6.45pm	'Ananya Ramana' dance ballet, Mylapore Fine Arts, Chennai
JAN 26 <sup>th</sup> 6.30pm	National Cultural Festival, Ramana Shrine, Mekhri Circle, Bangalore
JAN 27 <sup>th</sup> , 28 <sup>th</sup> 6.30pm	National Cultural Festival, Ramana Heritage Auditorium, Sanjaynagar, Bangalore
JAN 31 <sup>st</sup> 6.30pm	ARN Day, Ramana Kendra, Alamelumanga Puram, Chennai
FEB 7 <sup>th</sup> , 8 <sup>th</sup> 11.00am - 6.30pm	RAISE, Children's Festival, Ramana Heritage Auditorium, Sanjaynagar
FEB 13 <sup>th</sup> 7.00pm	Mahasivaratri Cultural Festival, Ramana Shrine, Mekhri Circle, Bangalore
FEB 17 <sup>th</sup> 7.00pm	National Cultural Festival, Ramanashree Sabhangana, Vijayanagar, Bangalore
FEB 18 <sup>th</sup> 11.00am	Father's Day, Ramana Shrine, Mekhri Circle, Bangalore
MAR 9 <sup>th</sup> - 11 <sup>th</sup> 11.00am-7.00pm	Laksharchana and Sthapanotsava, Ramana Shrine, Mekhri Circle, Bangalore
APR 14 <sup>th</sup> , 15 <sup>th</sup> 11.00am & 7.00pm	Aradhana Cultural Festival, Ramana Shrine, Mekhri Circle, Bangalore
APR 2 <sup>nd</sup> - 20 <sup>th</sup>	Summer Camp 1, Ramana Heritage Auditorium, Sanjaynagar, Bangalore
MAY 13 <sup>th</sup>	Ramana Aradhana, Sri Ramanasramam, Tiruvannamalai
MAY 1 <sup>st</sup> - 19 <sup>th</sup>	Summer Camp 2, Ramana Heritage Auditorium, Sanjaynagar, Bangalore
MAY 20 <sup>th</sup>	Mother's Day Festival, Ramana Shrine, Mekhri Circle, Bangalore
JUNE 3 <sup>rd</sup> 11.00am	Prani Mithra Day, Ramana Shrine, Mekhri Circle, Bangalore

JUNE 7 <sup>th</sup>	Maha Puja, Sri Ramanasramam, Tiruvannamalai
JULY 7 <sup>th</sup> , 8 <sup>th</sup> 11.00am & 4.00pm	Gnananjali Cultural Festival, Narada Gana Sabha, Chennai
JULY 14 <sup>th</sup> , 15 <sup>th</sup>	Gnananjali Cultural Festival, Madurai
JULY 27 <sup>th</sup> - 29 <sup>th</sup> 6.45pm	Guru Poornima Cultural Festival, Ramana Shrine, Mekhri Circle, Bangalore
SEPT 23 <sup>rd</sup> 11.00am	Aruna Vijaya Festival, Ramana Shrine, Mekhri Circle, Bangalore
OCT 7 <sup>th</sup> 11.30am	Navarathri Cultural Festival, Ramana Shrine, Mekhri Circle, Bangalore
OCT 19 <sup>th</sup> 11.00am	Navarathri Cultural Festival, Ramana Heritage Auditorium, Sanjaynagar, Bangalore
NOV 4 <sup>th</sup> 11.30am	Ramananjali Sangeetham Day, Ramana Shrine, Mekhri Circle, Bangalore
NOV 22 <sup>nd</sup> 6.00pm	Karthigai Deepotsavam, Ramana Shrine, Mekhri Circle, Bangalore
DEC 2 <sup>nd</sup> , 5 <sup>th</sup> , 6.00pm, 11.00am	Winter Festival, Ramana Shrine, Mekhri Circle, Bangalore
DEC 3 <sup>rd</sup> , 4 <sup>th</sup> , 8 <sup>th</sup> , 9 <sup>th</sup> 6.30pm	Winter Festival, Ramana Heritage Auditorium, Sanjaynagar, Bangalore
DEC 24 <sup>th</sup>	Ramana Jayanthi, Sri Ramanasramam, Tiruvannamalai
DEC 30 <sup>th</sup> 6.30pm	Ramana Jayanthi Festival, Ramana Shrine, Mekhri Circle, Bangalore

### POURNAMI – FULL CIRCLE EVENTS IN 2018

AT RAMANA SHRINE, MEKHRI CIRCLE, BANGALORE, 6.45pm
JAN 1 <sup>st</sup> , JAN 30 <sup>th</sup> , MAR 1 <sup>st</sup> , MAR 30 <sup>th</sup> , APR 29 <sup>th</sup> , MAY 29 <sup>th</sup> , JUNE 27 <sup>th</sup>
JULY 27 <sup>th</sup> , AUG 26 <sup>th</sup> , SEP 24 <sup>th</sup> , OCT 24 <sup>th</sup> , NOV 22 <sup>nd</sup> , DEC 22 <sup>nd</sup>



## **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 - Saturday: 5:00pm - 7:00pm at RMHC.

**Yoga classes** [Contact - Vanaja Rao (9900601012)]

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

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

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

**Talks, Parayana and Puja** by Sri Chandrashekar (9448839594)

Thursday 6:30pm at RSCR

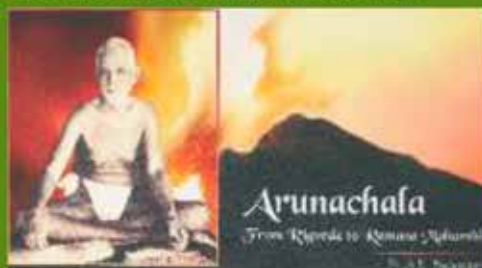
## Guru Vachaka Kovai in English

Original : Muruganar

Translation: David Godman

### Investigation into Truth

50. To the steadfast *jnanis* who do not abandon the Self – consciousness that is the substratum for all the imaginary and differentiated forms of knowledge, these [forms of knowledge] are all wholly Self. From this standpoint they [the *jnanis*] declare that these [differentiated forms of knowledge] are also real. How is it possible for ignorant people who have not attained Self – knowledge to understand the true meaning of this statement?
51. True consciousness shines by itself, without limitation, and without clinging to the world. By the shining of this consciousness the power that the maya – defilement [exerts] over the mind perishes. Only those people who have a defilement – free pure mind, and who therefore know the transcendental consciousness, in addition to awareness of the world, can know with certainty the true import of the statement 'the world is real'.



### 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.