

January 2021

₹ 20

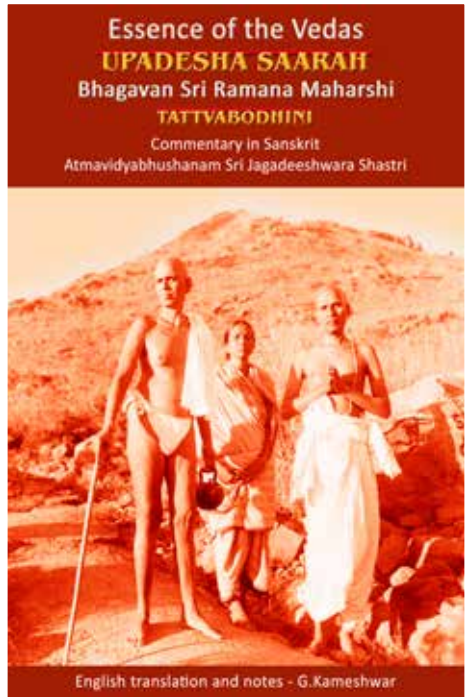
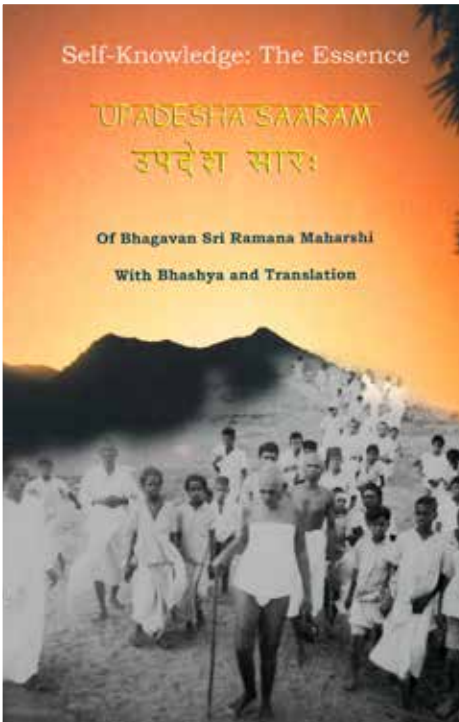
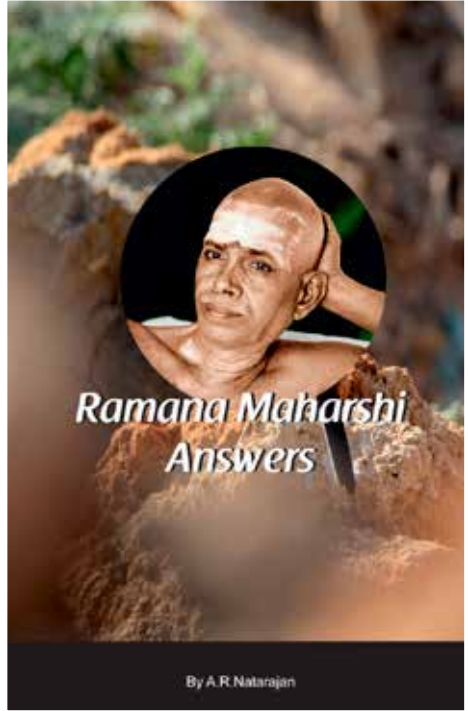
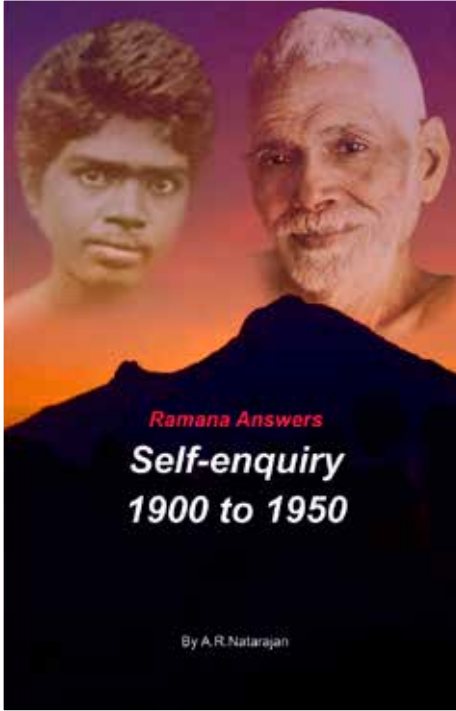


# The Ramana way



A Monthly Journal published by  
**Ramana Maharshi Centre  
for Learning**  
Bengaluru

**NEW**  
**Publications**



# 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 <b>Ramana Maharshi Centre For Learning, Ramana Maharshi Heritage Building, Post office Road, Sanjaynagar, Bangalore - 560094</b> 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*

<a href="#"><u>Editorial</u></a>	Dr.Sarada	5
<a href="#"><u>Know Yourself</u></a>	A.R.Natarajan	8
<a href="#"><u>‘The Talks’ as Guidance to self-enquiry</u></a>	N.Nandakumar	16
<a href="#"><u>Saddarshanam</u></a>	Master Nome	20
<a href="#"><u>Upadesa Saram</u></a>	Ujwal Jagadeesh	23
<a href="#"><u>‘Sadasiva Brahmendra’</u></a>	G.Kameshwar	26
<a href="#"><u>Power of the Word</u></a>	Sanjay Lohia	32

### *Experiences*

<a href="#"><u>A Ball of Hot Upma</u></a>	V Arunachalam	33
---	---------------	----

### *Moods and Might of Music*

<a href="#"><u>Ramana Ashtottara Shata Namavali</u></a>	Sri Viswanatha Swami	42
<a href="#"><u>How Bhagavan Captured Us</u></a>	Smt.Sulochana Natarajan	44

### *RMCL – Ramana Maharshi Centre for Learning*

<a href="#"><u>News and Dates</u></a>	Revathi Sankar	48
---------------------------------------	----------------	----

**Editorial***Dr. Sarada*

Some little children say sweetly 'It is my happy birthday today'. This springs from the song that we sing saying 'Happy birthday to you!'. We actually believe that the birthday may or may not be happy. Happiness is not guaranteed. Hence, we wish someone happiness on their birthday. 'Happy New Year' we wish each other. Would there be any need for the wish if everyone was always happy? The fact that we wish someone happiness points to the absence of happiness in our lives, or at least to the probability of the absence of happiness.

A person may be very happy now. Such a person is indeed rare to come by who actually feels that he or she is very happy in the present moment. More often than not there is always some burden that people are carrying, some anxiety, some lack, some want. But let us imagine that there is someone who is convinced about his or her own state of happiness. Would we refrain from wishing them 'happy new year' saying that there is no further need to send them such a wish? One would still wish a happy new year, wish a continuation of the current state of happiness, or perhaps more than what he or she is already blessed with. Why so? Because, for one thing, even if someone is happy, they don't seem to mind some more happiness being added to their cup. The cup is hardly ever full and overflowing to the extent that there is no space to pour more happiness into it. There is always room for more and more and more...

So, in our definition of 'happiness', or in our present experience, happiness is not something that is so full that nothing further can be added on to it. By some outside chance even if the happiness experienced at the moment is absolutely fulfilling, the fulfillment does not last, it diminishes, it wanes and fades away. It is the very nature of the mind to move, to change. It is for this very reason that when one finds constant, unchanging joy in the Name or Form of Ramana, of the Supreme that we hold dear in any manner, the mind dissolves slowly but surely as the very nature of the mind is transformed by single-minded love. It moves less and

less to objects other than the object of devotion and ultimately does not move away at all. When it thus becomes absolutely still, it ceases to be the mind as the mind, by very definition, is movement. This is when the mind loses itself as it were in one-pointed devotion. What when the mind is yet distracted and divided? In that case happiness too is scattered and fragmented. Therefore, we are not aware of the fullness of joy. We seem to experience some joy and we seem to lose it. This happens again and again and again, times without number. And we are ever seeking what appears to be elusive happiness. Strange though, Ramana sings of Arunachala,

“As one who gives unsought, your fame has no blot,  
Sully not that reputation, Arunachala!”

Arunachala is famous for giving without being asked, he says. Is this not true of everything that we seek? Has not the Supreme already provided for our every possible need? Before we are hungry, seeds have been sown and reaped and harvested and brought to the market, in readiness to become food for us. Vegetables and fruits have been grown and oils have been extracted. Every manner of food is already available. And before we are hungry, we have already been blessed with the system that can digest the food, that can assimilate and eliminate. This is one single instance. We may examine any need of ours and we will find that the need has in fact been fulfilled in advance.

If that is the case then what of our need for happiness? Is not our desire for happiness granted even before we ask? Happiness is ever bestowed, being our very nature. The irony is that we do not gain it, on the contrary we actually lose it by our seeking. By the very fact of wanting happiness we distance it from ourselves, we make it into a goal. Thereafter we seek it. It is as if we chase away happiness for the pleasure of hunting it. Do we ignore the ever existent bliss and pretend it is to be attained for the pride of conquest?

Happiness is not given and therefore one cannot be deprived of it. As Sri A.R.Natarajan writes, “If so, the question would arise as to what obstructs our awareness of it. It is our ignorance

of our true Self. The solution therefore is in Self-knowledge, in finding out the truth about oneself. Knowing oneself is the thing which alone matters. One's knowledge, however vast, is about objects, about the universe. In contrast one is ignorant about the subject, the seer, about the one on whom the whole world of the seen is dependent. Ramana would therefore emphasise the primacy of Self-knowledge as it holds the key to one's happiness." So great is the love and compassion of Ramana that he not only tells us the answer to our seeking lies in steady Self-awareness, he gives us the direct means to be Self-aware, he gives to us the path of self-enquiry. He does not allow us to convert happiness into a goal. Rather, he turns attention back to the one who seeks happiness through the question, 'Who am I?' By repeatedly turning attention on to the I, Ramana leads us to the source of the I, to the Self. And grace draws us back again and again until we remain completely absorbed in the Self, happy now ever.

A handwritten signature in cursive script, reading "Sarada Natarajan". The signature is written in dark ink and is positioned in the lower right quadrant of the page.

**KNOW YOURSELF\****A. R. Natarajan*

What we know is activity, relationships, attachment to ideas. We feel dull, unwanted and out of place when left alone, when there is nothing to do. Aren't we scared stiff when there are no thoughts? For us thinking is natural. We carry a heavy load of purposeless thoughts, purposeless because they have no essential connection functionally to our daily life. There is also the load of the past with its hurts and failures, its experience brought into the present by thinking about those 'ashes of memory'. Escapist thoughts, wafting one away from the reality of the present, occupy the mental horizon. The mind is so crowded that it is like a village bazaar on the shandy day or a small railway platform on a day when trains are running late. There is no elbow room at all. Don't we want to be free from the stifling atmosphere of this mental babble? The answer is 'Yes' and 'No'. 'Yes' for the unwanted thoughts. 'No' for the thoughts we label as pleasant, happy memories, the rosy future. Whether we admit it or not we do not wish to be altogether free of thoughts. If we cannot be rid of unpleasant thoughts we would rather live with them than lose also the thoughts which we like to hug, which we hold dear. The fear of what would happen if we were to be thought-free is strong and the stark reality of this fear cannot be overstated.

It is precisely here that Sadguru Ramana steps in with his direct experience of a state in which the mind is wholly silent; the state in which one is bubbling with joy. Ramana's life itself is the best example of what he is communicating, of what he is teaching. It gives one enough confidence, enough faith to make one give it a chance, to give it a try. The hope that we too may be able to share this beatitude is the starting point of this adventure. It is an adventure for, unless we have the courageous spirit, the determination and strong urge to find out, we can never get out of our old grooves. Nor can we look for a new way of life, a new approach to things which would make each moment beautiful. No radical transformation is possible unless one learns to live in the present, for all experience is in the present. This presupposes

---

\*Introduction to the book 'Know Yourself' – a compilation of Ramana's Answers by A.R.Natarajan.



an ability to be free of thoughts, a capacity to cut off the mental movements to the past and to the future.

We learn the art of living in the present from Ramana. He never tires of affirming that it is possible to do so because our natural state is one of silence. Thoughts are only on the surface when needed but deep down there is the overwhelming silence, the vast space uncluttered by any thought.

By definition the natural state is also one's own state. It is not given and therefore one cannot be deprived of it. If so, the question would arise as to what obstructs our awareness of it. It is our ignorance of our true Self. The solution therefore is in Self-knowledge, in finding out the truth about oneself. Knowing oneself is the thing which alone matters. One's knowledge, however vast, is about objects, about the universe. In contrast one is ignorant about the subject, the seer, about the one on whom the whole world of the seen is dependent. Ramana would therefore emphasise the primacy of Self-knowledge as it holds the key to one's happiness. Why? Because it enables the discovery of one's own natural state. One might say that one is presently in the habitual state in which primacy is given to thinking. Happiness is located in objects, and one is afraid to be without activity and thoughts. Consequently restlessness is one's lot. In contrast in the natural state, the mind is totally silent, free of thoughts, but yet supersharp. Happiness would be perceived to be inherent, to be within. As a consequence one would be immersed in peace, a peace which is undisturbed by activity.

For Self-knowledge one has to begin by enquiring about or paying attention to the subject 'I'. Necessarily it means withdrawing attention from the objects, which are its present focus, and turning it on itself.

Before going into the question of what the shifting of attention from objects to the subject means one needs to examine what we take the subject to be. Then the further question of the fallacy, if any, in our assumptions has also to be enquired into. We take ourselves to be a particular name and form or we identify ourselves with the mind. One might ask what is wrong about these notions. Let us examine the three states of daily existence, waking,

dream and sleep. So far as the waking state is concerned our assumption might appear to be correct. But what about sleep and dream states? As for the dream state though sometimes the identity remains the same as that of the waking state, it could well be and is often different. A rich and powerful king Somadatta may be Ponniah, a beggar in tattered clothes not knowing where his next meal would come from, and so on. The dreamer is not the one who is awake because the identity is different. As for sleep, the 'I' of the waking state is absent. There is no Shankar or Sri Devi to answer since the particular identity is absent. Can we really be that which we are not in two of our daily states of existence, dream and sleep?

The absence of the sense of individuality in sleep would also confirm one's doubt that there is more to us than our assumed individuality. For we cannot be that which comes and goes. There can be no break in consciousness.

The matter could also be looked at from another point of view. The assumption behind the idea that one is the body and or the mind is that both the body and mind are self-conscious. Taking the body first let us look at its state at the time of death. The body might be perfectly healthy, it might be young yet it is called a corpse the moment the life-force leaves it. Ramana would say that were it not so the body would get up while being taken for cremation or burial and protest. Ramana's reflection on this matter began at the age of twelve, when his father died. His father's body was there apparently as if in sleep but there was a difference, making him infer that his father's 'I' had left the body.

Where does the mistake lie in our identifying ourselves with the mind? Operationally our sense of existence is related to thoughts. Only thoughts give one the feeling of being alive, of being vital. The mistake here is that if one goes into the question, 'What is the mind?' it would be seen that there is no such independent entity as the mind. Ramana would drive home this point by his remarks like, 'Show me the mind and I will strike it down', 'Ask her if there is such a thing as mind. If so, what is its form? Does it have a moustache and a beard?'. Why are these statements made? It is because that which we call the mind is intangible. It is only the aggregate of thoughts with a central thought 'I am so and so'. At any given time

the mind is this core thought and the associated thoughts on which its attention is focused. Thus it would be ever changing. One cannot be that which is intangible and always fleeting.

If one is not the body or the mind what is one's true identity? How is one to find it out? In the Ramana Way the key to everything is to be found in the spiritual heart which is different from the physical organ bearing that name. It is at once the seat of consciousness and the source of the mind.

The mind rises from the heart on waking and subsides into it when sleep overtakes. Since its origin is from the heart, the mind is naturally pure. It is like a wave in the sea of consciousness. However, when latent tendencies are there the mind cannot rest in its source but must perforce become externalized. This is what happens on waking. Then the pure mind first limits itself by identifying itself with a particular body and name and becomes defiled by its contact with objects. For convenience of understanding one might say that the mind comprises of two parts, the pure, 'I am', which represents its consciousness content, and 'so and so', which is inert and limiting. It is important to emphasise the mind's consciousness content, for it is this which makes it a bridge back to the heart. Now our attention is almost exclusively on the portion which does not matter, the sense of separate individuality and the other thoughts arising from it. What is needed is to switch this attention on to the 'I am' by an appropriate method.

Another significant aspect of the mind which needs to be taken note of is that though the mind consists of thoughts only the first thought, 'I am so and so', really matters. Without the individual's attention the other thoughts cannot appear on the mental horizon and when such attention is withdrawn they disappear. Also, there is no inter-relationship between the other thoughts, but the thinker, the individual is "equally and essentially connected to all other thoughts". Therefore, when one is tackling the mind, when one is seeking to control the mind, attention has to be paid to this core thought; all other thoughts despite their bewildering variety are merely chaff.

Ramana says that the most efficacious area for the control of the mind is the constant questing of the validity of our

assumption about our identity by asking the question 'Who am I?'. Though the form is that of a question no answer, by way of denial 'I am not the body' or affirmation 'I am the Self', should be made. For they are mere concepts within the mind's framework. Provided one lets this doubt take over at all possible times then the true answer would be found from within, from the depth of one's being.

The other tool suggested by Ramana is to ask, 'Whence am I?'. Individuality comes on waking and goes while sleeping. Hence one should enquire about the mind's origin. Such enquiring would make for source-awareness so essential for merging in the heart.

When one pays attention to the subject 'I' using these twin weapons one acquires the capacity to be alert against thought intrusion. One notices quickly, if not immediately, the straying of attention away from the thinker. The warding off of thoughts is a preliminary necessity. When it is followed by sustained attention on the 'I', the mind becomes in-turned and quiet.

It is important to remember that once the mind is in-turned by attention to the subject then one should switch over from the intensive positive attitude, which sustains such attention, to complete passivity. "Being still" is what is needed. Along the way the repeated merging of the mind into the heart itself acts as a spur for further effort. For "what one has experienced and knows to be the truth can neither be denied nor forgotten". The mind partakes more and more of consciousness till it gradually acquires the capacity to stay steadily at the source. Then the mind becomes silent. Mind as we know it would be dead. The externalizing of the mind and its swinging between action and laziness would end. Instead it would be internalized, pure and uncontaminated by thought. It would then reflect consciousness without distortion. Thoughts will rise when needed and subside. Action would be complete and perfect. It is a state of wakeful sleep for one is free of thoughts as in sleep and alertly active as when awake. When one becomes Self-aware, joy inundates as a ceaseless throb in the heart.

One has also to consider what would be the supplementary practices to help to quicken the process. Ramana recommends 'watching the breath with the mind'. Such attention if constant has the immediate effect of quietening the mind for both the mind and

breath originate from the heart. As the mind gathers enough strength to stay with the 'I', breath regulation by watching the breath would serve the purpose of a brake for a car or reins for a horse. However, Ramana does not recommend it as an exclusive method, for breath regulation may have the effect of lulling the mind. The danger of the mind being lulled into sleep is quite on the cards for the mind is either active and full of thoughts or asleep when it is without thoughts. However, what is needed is conscious effort to turn the mind within and make it stay inward till it is merged in its source.

Where does grace of the Sadguru come in? Is it all a matter of the individual's effort only? Quite certainly 'No'. By Ramana's grace alone one is attracted to the direct path of self-enquiry incessantly stressed by him. In this path there is nothing to occupy the mind, no rituals, no scope for philosophical dialectics, no unsaid or hidden nuances. It is all an open book. The mind revels in complications. To opt for a way which does not provide for avenues of relish to the mind cannot happen except by his grace. Also, in the inner journey, grace is very much in operation. Effort can be made only upto a point when inwardness is established. Thereafter, it is Ramana's grace which 'swallows one alive' and opens up a new dimension of living. It is Ramana's guidance from within that sustains in many dead-end situations and enables one to overcome listlessness and loss of interest. "Grace is thus the beginning and the end. Introversion is due to grace, perseverance is grace and realisation is grace".

Ramana also would advise that one should proceed with spiritual practice in the confidence of its assured success. "Others have succeeded. Why not you? Why stultify yourself by anticipating failure?". He would say that spiritual unfoldment is only a matter of discovering what is already there, the spiritual heart and the natural state of silence. Since this state is one's own and not given one is sure to become aware of it when diligent practice and the Sadguru's grace interact.

Many think that the abandoning of wife and children, giving up of jobs, renouncing of the world and the like are preconditions for attaining the goal. Where is the time for spiritual practice in the busy work-a-day world? It is a full time task and duties leave no time for it. Ramana would never encourage such false

logic for the world is in the mind. What needs to be tackled is the mind which one cannot leave behind. One can always make self-enquiry an undercurrent, sow the seed of doubt about the truth of our assumed identity. It is all a matter of proper use of the meditation time, and of idle-time. Ramana would say that one who wishes to bathe in the sea cannot say he would prefer to wait till the waves subside. Can such a person have a sea bath at all? He has to resolve to bathe in it as it is. He has to learn by himself or by proper instruction to duck under each wave till he acquires the skill to duck at a stretch wave after wave. Then the restless ocean holds no fear for him for he knows how to handle it.

This problem of duties and worries of the world can also be handled by learning to leave things to the care of the Sadguru. As one progresses in self-enquiry faith in the omniscience and omnipotence of Ramana grows. One begins by giving Ramana a particular power of attorney, when things go out of hand, and then a general power of attorney as the trust becomes complete. But one has to be clear about the implications of 'surrender'. One has to unquestioningly accept the unfolding of events, in the knowledge and certainty that Ramana knows best. Such confidence is never misplaced for he takes over completely the responsibility of guiding one along. The burden is Ramana's and he can well shoulder it.

What was Ramana's way of communicating his teachings? For many years when he was staying in the caves of Arunachala he would hardly speak. There was no need. In the immensity of the silence in his presence the seekers' doubts would be clarified. Even in later years the silence was so compelling that there would be the necessary response in the seeker's mind. However, there were always occasions when Ramana would clarify by cryptic and direct answers. But before doing so he would generally give a piercing look of grace which enabled the questioner to grasp the full implication of the message. One could say that even now when he is not in the body, the power of the look has not diminished. One can feel it and benefit from his speaking eyes in his photographs. The light which radiates from those eyes stills the mind and helps in resolving the problems during practice. Ramana would also emphasise the need for remembering the inner presence of the guru. From the age of innocence he had

himself received the guidance of Arunachala, the sacred hill, regarded as the embodiment of Lord Siva. Likewise, as the inner guru Ramana's guidance is open to all who can turn within and be sensitive to his presence.

As one reaps the benefits, the joy of the path, one often ponders how the enormous debt due to Ramana can be repaid. He is the fullness of consciousness. What can one give him? Ramana himself has been queried on this. In reply he referred to a Tamil Vedantic work, 'Kaivalya Navaneetam' which says that the best gift of the disciple to the guru would be to become Self-aware himself.

One might well ask "Of what use is self-enquiry? What do I lose if I don't practice it? What do I gain by diligent pursuit of it?" The answer lies in having a good look at our present life. Are we happy? Are we happy all the time or are we tasting continuously the bitter-sweet of life? Is our mind under our control? Can we relax and switch off thoughts? Are we free from their pestering demands? Where is the much yearned for peace of mind? Are we puppets of fate or its masters? Don't we want to be free from all this endless activity which gives no time even to stop and stare? Each one knows in his heart of hearts the true answer. Hence the search for the way out which the Ramana path offers. For it is practice and experience oriented. As one travels along the way one learns to appreciate its beauty. The goal and methodology are clear. The goal is the discovery of one's own true identity, to abide in the natural state. The means to reach it too are so explicit. Steadily, the fetters of the mind, the bondage to time is broken. Then we are that dynamic silence, that abundant joy.

Ramana Maharshi  
Shrine Opening Day  
5th December 1991

A.R. NATARAJAN



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

N.Nandakumar

### Talk 83

The Master relating some stories of the bhaktas told how Sri Krishna served Eknath for twelve years, how Panduranga relieved Sakku Bai from her home prison and enabled her to visit Pandharpur. Then he recollected the appearance of a mysterious Moulvi on his way from Madura to Tiruvannamalai in 1896, how he appeared, spoke and disappeared suddenly.

*GUIDANCE RECEIVED: The Self is the support of all sadhana. Self-enquiry gives an understanding of the greatness of the other paths without attachment or aversion. Eknath is served by Vittala for 12 years at the end of which period Eknath realises that his student of 12 years was Vittala Himself. Later, while Eknath saves the life of a donkey, Vittala reveals to Eknath that everything is Vittala. Bhagavan not only affirms but also validates with an incident from His own Satcharita.*

*Q: You mean to say that I will not look down on Patriotism as a sadhana when I pursue Self Enquiry?*

*S: The enquiry, "For whom is this thought?" is not disrespect. It understands Patriotism, it understands the prayer, "Sarve Jana Sukhino Bhavantu and also "Vasudeva Kutumbam". It understands that the power of prayer increases as the identity of the seeker expands. It still persists with, "For whom is this thought? Who am I?" Bhagavan used to have a photo of Gandhiji behind him.*

*Q: I understand that the power of prayer increases as I identify with the greater Kutumbam. What happens to my welfare?*

*S: Once a radio announcer closes her programme by saying, "Ellarkum Namaskaram - my prostrations to all". Bhagavan laughs and remarks she is doing Namaskaram to herself! (Is she not part or whole of the "all"?).*



**Talk 84.**

Mr. Grant Duff asked the Master if any mongoose had had anything to do with him. The Master said, "Yes. It was the occasion of Ardra and Jayanti, I was living up the hill in Skandasramam. Streams of visitors were climbing up the hill from the town. A mongoose, larger than the ordinary size, of golden hue (not grey as a mongoose is), with no black spot on its tail as is usual with the wild mongoose, passed these crowds fearlessly. People took it to be a tame one belonging to someone in the crowd. The animal went straight to Palaniswami, who was having a bath in the spring by the Virupaksha Cave. He stroked the creature and patted it. It followed him into the cave, inspected every nook and corner and left the place and joined the crowd to pass up to Skandasramam. I noticed it. Everyone was struck by its attractive appearance and its fearless movements. It came up to me, got on my lap and rested there some time. Then it raised itself up, looked about and moved down; it went round the whole place and I followed it lest it should be harmed by the unwary visitors or by the peacocks. Two peacocks of the place looked at it inquisitively, whereas the mongoose moved nonchalantly from place to place and finally disappeared into the rocks on the south-east of the Asramam."

*GUIDANCE RECEIVED: Many great beings are said to visit Bhagavan in various forms. Self Enquiry teaches one to be like Nandikeshwara - waiting not waiting 'for' Siva to come out. It is said that Sea is humble and low allowing all streams and rivers to come to it. Self Enquiry teaches one to BE.*

*Tao Te Ching - Lao Tzu - chapter 66*

*Why is the sea king of a hundred streams?*

*Because it lies below them.*

*Therefore it is the king of a hundred streams.*

*If the sage would guide the people, he must serve with humility.*

*If he would lead them, he must follow behind.*

*In this way when the sage rules, the people will not feel oppressed;*

*When he stands before them, they will not be harmed.*

*The whole world will support him and will not tire of him.*

*Because he does not compete,*

*He does not meet competition.*

**Talk 85.**

The same gentleman (Grant Duff) asked the Master about the material relation between memory and will and their relation to the mind.

M.: They are functions of the mind. The mind is the outcome of the ego and the ego is from the Self.

*GUIDANCE RECEIVED: One of the root proclivities (vasana) of the mind is to endlessly seek causes and effects. Bhagavan does not encourage this and says that memory and will are functions of the mind - their relationship need not be analysed. For sadhana, Bhagavan gives the relationships as; the sensory world is only sensory forms, senses are dependent on mind and are only thought forms, mind is dependent on the ego or "I" thought and the "I" thought arises from the limitless Self. To abide in the limitless Self, even this sequence of causes and effects has to be absorbed in the Self. The Self is beyond causes and effects and relationships.*

**Talk 86.**

The Master gave the true significance of the Christian faith thus: Christ is the ego.

The Cross is the body.

When the ego is crucified, and it perishes, what survives is the Absolute Being (God), (cf. "I and my Father are one") and this glorious survival is called Resurrection.

*GUIDANCE RECEIVED: However permanent the object and its experience may be, unless the experiencer is permanent, there is no real happiness, says Adi Sankara. Unless the ephemeral ego and its ephemeral identities are crucified in the kshetra or cross called the ephemeral body, how to identify with the Absolute Being? Without identifying with the Absolute Being, is there any way for resurrection? "Who am I?" is the direct path to crucify the ego.*

**Talk 87.**

Major A. W. Chadwick, an ardent English devotee, asked, "Why did Jesus call out 'My God! My God!' while being crucified?"

M.: It might have been an intercession on behalf of the two thieves who were crucified with Him. Again a Jnani has attained liberation even while alive, here and now. It is immaterial as to how, where and when he leaves his body. Some jnanis may appear to suffer, others may be in samadhi, still others may disappear from sight before death. But that makes no difference to their jnana. Such suffering is apparent only to the onlooker and not to the Jnani, for he has already transcended the mistaken identity of the Self with the body.

*GUIDANCE RECEIVED: The onlooker identifies himself with the cage called the body. But, the Jnani has freed himself of the cage and is like a bird that has flown away. The wave has merged with the ocean. The ripple called the onlooker identifies the Jnani with the wave and asks "Why did 'Jesus', 'Sri Ramakrishna' and 'Sri Ramana' suffer?. One answer is that all work and suffering of a Jnani after merging with the limitless Self is only an intercession on behalf of the rest of the bound beings. However, where is bondage in reality for the limitless Self? So, the feeling, "I am only suffering for the sake of others" is not the resting identity for the Jnani. The thought free Self consumes this final thought about the suffering of the body. The Jnani is not bothered by the way in which the material body merges with the elements at the time it is dropping away.*

---

**Saddarshanam***Master Nome*

hRt prApya sad-dhAma-nija-svarUpE  
 svabhAva siddhEnupalabhya niShTam |  
 mAyA vilAsah sad-asat-svarUpavirUpa-  
 nAnaika-mukha-pravAdAh || 34 ||

**Not having attained (obtained) the abidance in the  
 established Self (true) Existence  
 (or: Not having attained ((obtained)) the abidance in  
 the accomplishment of the true ((Self)) state),  
 The attaining of (reaching) the Heart, the true abode,  
 in the innate True Nature (in one's own innate  
 nature),  
 A play (echo) of maya (illusion) are “real, unreal, with  
 form,  
 Without form, many (separate, different), one;” [they  
 are] proclamations of the mouth.**

N.: The first two lines present the proposition of being in ignorance regarding the Self. If the Self is not realized, what then? The steady abidance in the established Self, which is “the real Existence,” must be accomplished. That is “the real state.” “Attaining” is “reaching the Heart,” which is the core of our Being. That is the “true Abode,” the one place that really is, or, we may say, the one state that really is. It is “innate,” so, it is our own nature from which we can never part. We cannot separate from or become different from that which is innate. Pure Existence, the Reality, is the only thing that is innate.

Without realizing That, just making “proclamations of the mouth,” that is, merely talking about and intellectually thinking about, “This is real; this is unreal; this reality has form; no, it is formless; it is many; it is one; many in the one; one in the many,” or cogitation over any other similar conception, making distinctions of any kind, and attempting to ascertain a state of non-distinction with the intellect and words, without actually experientially realizing this,

Sri Ramana says, is “a play of maya.” It is just illusion. Or, it is “the echo of maya,” which is maya reverberating in the mind that is engrossed in such a discussion or in such intellectual thinking.

We must realize that which is innate, the real Existence. In the end, what does it matter what is said or is left unsaid? Or, what does it matter what you have managed to think about or not? The only thing that really matters is your abidance in full Knowledge, fully awake to the Truth of your Being. In that lies Liberation. In that lies peace and bliss. In that lies the fulfillment of the purpose of life, which is the experiential Realization of, and the steady abidance in, That, as That itself. When the Realization is present, all the statements of the scriptures, such as, “That is real,” “This is unreal,” “That is formless,” and such, will make perfect sense to you. You will be the One who spoke them. Unless there is Realization, merely thinking about these things and coming to doctrinal conclusions, whether they are apparently dual or nondual, “with form or without form,” are just “echoes of maya.” By his Grace, the direct experience is so available. The Realization is so available within you.

What is necessary is the attainment of the abidance as the Self, “the true Existence, the established Self.” This is solid and real. Or, instead of “established,” we may translate the term as “in the accomplishment.” What is necessary is the accomplishment of the abidance in and as this true Self. This is the “attaining of the Heart,” and not anything less. This is “the true Abode.” You do not really belong, and you do not really dwell, anywhere else.

This is the innate. That which is innate is imperishable. What is innate is unborn and will never be separate from you. The Realization of That is so important. If, not having attained this, not having realized this, we talk and think about, “This is real; that is real; this is unreal; that is unreal; this has form; no, it is the formless; it is many; it is one; it is separate; it is not separate; it is different; it is not different,” and so forth and so on, all this, Sri Ramana says, is a “play of maya.” The word for “play” can also mean “echo,” so it is an “echo of illusion.” This is all that such intellectual and verbose prattle is. Sri Ramana calls such “mukha pravadah,” “proclamations of the mouth.” What good does it do?

If we think and speak of form and difference, we are merely proclaiming another “echo of illusion.” If, without realizing the Formless, we talk about the formless, if, without realizing the Self, we talk about the self, if we talk about the real or we say that the world is unreal, but we do not actually realize it and merely build up a collection of words and thoughts, these are more echoes of maya. Mere words, mere thoughts, and the mere learning of new names, while still retaining the same old conceptions, never liberated anyone.

What is needed? The attainment of abidance in the true Existence is necessary. This is so vitally important. Reaching the Heart, your true Abode, no longer imagining that you dwell in a body and no longer imagining that you dwell in, or roam about within, a mind, is so important. Abidance in the Innate, your True State, and to no longer think that you travel through the waking, dreaming and deep sleep states is so important.

Without this Realization, it is just a play of maya. With this Realization, and even with the one-pointed intention and sincere earnestness to realize this abidance in the Self, all that is spiritual and the discernment between the Real and the unreal, the Self and the not-Self, become supremely significant and are no longer proclamations of the mouth.

When you think and speak about spiritual matters, be sure that it is entirely experiential and completely wholehearted. What we are speaking of, what you are thinking about on your own, and what you peak among each other should be born of actual experience guided by the light of inquiry. Be certain that your aim is steadily that of Self Realization, until your experience is consistently just this Self-Realization. Then, your words are words of Truth, and even your thoughts sparkle with the reflected light of the real interior experience, which is your real Abode.

---

## Upadeshasaram

*Ujwal Jagadeesh*

***mahad idam tapO ramaNA vAgiyam***

### **Greatest austerity-the teaching of Ramana**

In the late 1930s, when Bhagavan's Nool Thirattu (published as Collected Works in English) was ready for the press, it was proposed that a preface be written for it. But no one came forward for the job, each one excusing himself that he was not qualified for the task. This drama, which went on for long, was watched by Bhagavan quietly. At about 10.30 p.m., as T K Sundaresa Iyer was passing beside the hall, Bhagavan looked at him and said, "Why don't you write the preface?" He was taken aback, but meekly said, "I would venture to write only if I had Bhagavan's blessings for the task." Bhagavan said, "Do write, it will come all right." So he began writing at the dead of night, and to his great surprise within three quarters of an hour he made a draft as if impelled, driven by some Supreme Force. He altered not even a comma of it, and by three O'clock in the early morning he placed it at the feet of Bhagavan. He was quite pleased and asked Sundaresa Iyer to go to sleep. From the door he called back and asked him to revise the last sentence which said, "It is hoped that those who go through this book will attain divine salvation, which gives peace and happiness". Bhagavan said, "There is no question of hoping. The reader will definitely attain salvation", and told him to correct the sentence accordingly.

Such is the power and beauty of Ramana vak – utterance of Ramana which bestows oneness with the Self says Jagadeeshwara Shastry in his 'Tattvabodhini', commentary on Upadeshasaram. To meditate on the words of Ramana is the greatest penance. When Ganapathi Muni surrendered to young Ramana and asked what is the true meaning of Tapas (penance)? Ramana replied "Find out from where the 'I'- thought arises and merge at its source, that is tapas. Find out from where the sound of the mantra arises within and merge at its source, that is tapas."

Ramana asks us to get connected to the power within which is the source of all actions, words and thoughts. What is it that is resisting, obstructing one from getting connected to this Supreme power? It is our habits – vasanas. These vasanas turn the attention outwards and the only practice one needs to do is to turn the attention back to the Self within.

For those looking outwards for success through their actions, Ramana reminds, it is the Almighty who bestows the fruits for the actions and mere action is inert. One action has a seed for many more actions and makes one drown in the ocean of actions. The path to free ourselves from this bondage to action is to offer it to the Almighty without any desires.

The offering done by body – pujanam, speech – japa, and mind – chintanam are superior in that order, each to the preceding one. The best form of worship of God is to serve all his manifestations. Ramana says when God is everything, are we apart from him? To turn to this God who is oneself one need not sing or chant loudly, mental contemplation is enough. Ramana emphasizes that the practice should be continuous like the flow of ghee or a perennial river.

Better than meditating on a distinct object meditating on oneself is purifying. To be free of all thoughts and abiding in one's true nature by the strength of meditation is highest devotion. Merging of the mind in the heart, its source is perfect Action, Devotion, Union and Knowledge.

For those whose minds are agitated, Ramana gives a support of observing the breath. We notice that when breath is controlled mind is stilled just like a bird caught in a net. This is because the mind and breath rise from the same primal power. However, a lulled mind will rise again, but not the one which is destroyed. The mind stilled by breath regulation gets destroyed by pursuing a single thought of the Self. The one who has thus destroyed the mind and is steadily abiding in the Self is an exalted yogi, for whom there is no need for any action.



Ramana gives the direct path to realize the effulgent-Self. Turn your attention away from external objects to the Self within. When one enquires what is mind, one realizes that there is no such distinct entity as the mind in reality. Mind is only a set of thoughts and all these thoughts are dependent on the 'I'-thought. When one enquires 'from where does this 'I'-thought arise' it vanishes. This is self-enquiry. When the false 'I' perishes, the true 'I'-I shines forth as the Heart, spontaneously. This is the fullness of Existence. The Self is ever existing. It exists even in deep sleep, when the limited 'I' -ness is absent.

The Self includes yet transcends the body, the senses, the breath, intellect and ignorance which are all insentient. The Self is self-luminous, which lights itself. In essence this light is both God and individual, the only difference lies in name, form and intelligence. When one drops the attachment to name and form, one realizes one's divinity and has the vision of God - the Self. Since there are no two selves, to be the Self alone is the vision of the Self. True knowledge is Consciousness transcending mental knowledge and ignorance. There is nothing apart from it to be known. When one enquires 'Who am I?' one realizes oneself to be the Self which is spontaneous, indestructible and limitless bliss. This Supreme bliss transcends bondage and liberation. This divinity can be attained here and now.

This is Upadeshasaram, the teaching of Ramana which is the essence of all teachings. This is the great penance accomplished by Bhagavan Ramana to establish all those who contemplate on his teaching in the sparkling truth devoid of 'I'.

*aham apetakam nijavibhAnakam  
mahad idam tapO ramaNA vAgiyam*

The sparkling of truth devoid of 'I' is the greatest austerity. This is the teaching of Ramana.

---

## Jeevan-mukti, the magic of Guru's Grace!

*G Kameshwar*

The 'uLLatu nARpatu anubandam' (Supplement to 'uLLatu nARpatu') composed by Bhagavan Ramana contains, in part, verses that He translated from other languages. It contains Tamil renderings of selected verses from treatises such as Yoga Vasishtha, Srimad Bhagavata, Devikalottara etc., as also of verses from compositions of great masters like Adi Shankara. One of the verses in this 'anubandam' is a translation of a verse composed by the great avadhuta, Sri Sadashiva Brahmendra. The Tamil verse of Bhagavan reads:

*ellA vulakun turumpA yinumaRaika  
LellAmE kaikku LiruntAlum – pollAp  
pukazhcchiyAm vEsivasam pukka raTimai  
yakalaviTa lamma varitu*

*(Verse 37, ullatu nARpatu anubandam)*

*Even if it be that one sees the whole world as mere  
straw;  
Even if it be that all Vedas are in the grasp of one's  
hand;  
If it, however, be that one becomes prey to that harlot  
– rogue flattery,  
Hell-difficult it is, to quit being (her) slave.*

Sadashiva Brahmendra was a Ativarnashrami, like Bhagavan Sri Ramana, Suka and Jadabharata. Ativarnashrami is one from whom all varna and Ashrama-dharmas have dropped away, and who stays immersed in the Self. Brahmendra was a supreme yogi, a jeevan mukta, a paramahansa, a mouni, an avadhuta who remained naked or semi-naked, immersed in the bliss of the Self, totally oblivious to any duality. It is the traditional belief that his transformation to this supreme-state came about when he was chided by his Guru, Shankaracharya Sri Paramasivendra Saraswati of Kanchi Kamakoti Peetha. It happened like this. In his

early days, Sadashiva was so good in Shastraic argumentation that he could demolish any opponent who stood up to debate him. To bring him to the right path, his Guru gently scolded him, and asked him when he would learn to remain quiet. Sadashiva took that statement as a command, embraced total silence, and became an avadhuta. Later, he would break his silence occasionally for singing the glory of God and to share the bliss of Self-Abidance.

Sadashiva Brahmendra has written many works in Sanskrit. These range from commentaries on Brahma-Sutra, Patanjali Yoga Sutras, Upanishads etc., to his own compositions that straddle the whole landscape of spirituality. His 'Atmavidya Vilasa' is considered one of the great classics of the expression of 'Self-Knowledge'.

'Svapnoditam' is another work of Sadashiva Brahmendra, where he sings of his great state of Jeevanmukti, a state that he realized by the Grace of the Guru. This composition is a wonderful testament of greatness of the Sadguru, who bestows upon the disciple, the rulership of the greatest of dominions, the Kingdom of the Self, where the duality of 'seer' and 'seen' vanishes. It is a state of 'seeming contradictions'; where the lotus blooms upon moonrise, forest fire brings great coolness, a plant sprouts in a parched land burnt by the Sun, a hurricane makes the ocean calm! Indeed, its all so dreamlike that the composition is titled 'Svapnoditam' – 'dawned in a dream'.

We carry in this issue of 'Ramana Way', the verses of 'Svapnoditam' along with a free English translation. The English translation has been rendered by Vidwan Sri V Subramaniam of Bengaluru.

### **svapnOditam**

Translated by V Subrahmaniam

ShrIgurubhyo NamaH

'Svapnoditam', is a work of Sri Sadashivendra Saraswati of Nerur.

The Jnani's establishment in sarvAtmatva expresses itself in his dream state too. The Brihadaranyaka Upanishad IV.iii.20 and the Bhashyam bring out this fact. 'Svapnoditam' is his outpouring during the dream.

The composition and its translation is given below.

deshikAnugrahottu~Ngatara~NgashishirAshayaH |  
nivasAmi nijAnandaparipUrNaikabhUmani || 1 ||

Having taken refuge in the cool high tides that are my Guru's Grace, I live in the exalted state filled with the surfeit of the Bliss of the Atman.

deshikAnugrahottu~NgamattamAta~Ngamastakam |  
Aruhya viharAmyAtmapade samarasojjvale || 2 ||

Having mounted on the head of the intoxicated huge elephant that is my Guru's Grace, I wander in the abode of Atman that is resplendent with the joy of equanimity.

deshikAnugrahotta~NgagirishR^i~NgamupeyuShaH |  
tR^iNavadbhAti me sarvaM jagadatyalpamAtatam || 3 ||

Perched on the zenith of the tall mountain that is my Guru's Grace, to me the entire meagre world appears as trivial as a blade of grass.

deshikAnugrahodAragrahagrastAtmavAnaham |  
na ki~nchidapi jAnAmi jagadetachcharAcharam || 4 ||

My mind having been caught tightly by the great crocodile that is my Guru's Grace, I perceive not, even a bit, the entire world of moving and non-moving beings.

deshikAnugrahodAravetrodastamanograhaH |  
vijAnAmi jagatsarvamAtmamAtratayAdhuna || 5 ||

Having warded off the crocodile that is my mind with the sturdy stick that is my Guru's Grace, now I perceive the entire world as not other than the Atman, my Self.

deshikAnugrahodArataraNiprasarodbhave |  
svAnandaikarataM vlkShe samullasitamadbhutam || 6 ||

As the Sun that is my Guru's Grace rises in all its grandeur, I witness the all-pervading wonderful humming of the Blissful Atman.

deshikAnugrahodAratuShArakiraNodaye |  
AshcharyamAntarAmbhojamunnidramabhavanmama || 7 ||

Even as the moon that is my Guru's Grace rises, what a wonder!  
My inner lotus (heart) blossoms forth fully.

deshikAnugrahodAradAvAnalalatA bhR^isham |  
dagdhvAsheShaM jagajjAlamalaM mAM shltayatyaho || 8 ||

When the forest-fire that is my Guru's Grace lights up in its largesse, it burns up without remainder the world-illusion and Oh!  
It cools me pleasantly.

deshikAnugrahodAraravitaptamanomarau |  
svAnandakandalaH kashchidAshcharyamudabhUdbhR^isham || 9 ||

Upon the parched arid ground of my mind that is scorched by the Sun that is my Guru's Grace, what a wonder! A plant that is the bliss of the Self has beautifully sprouted.

deshikAnugrahodArasamlre vAti sarvataH |  
mama chittamahAmbhodhishchitraM na spandate kutaH || 10 ||

When the hurricane that is my Guru's Grace is blowing all over, what a wonder! How is it that the ocean that is my mind remains calm?

deshikAnugrahodAradAraiH santatasa~NginaH |  
mama bhAve mano lInaM nivR^ittAsheShavR^ittikam || 11 ||

Incessantly identified with the ever-flowing cascade of my Guru's Grace, my mind, freed from all thoughts, is ever absorbed (in the Self).

deshikAnugrahodArapItAmbaradharasya me |  
shltatApAdibhirduHkhaM kathaM sa~NghlbhaviShyati || 12 ||

When I am happily draped with the 'peetaambaram', the holy cloak, that is my Guru's Grace, how at all will the miseries of cold, heat, etc. ever touch me?

deshikAnugrahodArasAmrAgyAdhipatermama |  
asheShamabhavadvashyamataH kimavisheShataH || 13 ||

To me, the Monarch of the vast kingdom that is had by my Guru's Grace, there is nothing, without any distinction, that is not under

my control. [*The idea is that the Jnani sees the entire creation as not apart from himself. He has himself risen beyond all needs, being Purna, as said in the Gita III ch.: na chAsya sarvabhUteShu kashchid artha vyapAshrayaH. There is nothing in the creation that can subdue him.*]

deshikendrakR^ipAkhaDgakhaNDitAshArimaNDalaH |  
akhaNDitaniJAnandamaNDale nivasAmyaham || 14||

The sword that is my Guru's Compassion has decimated the gang of inimical desires. As a result, I am happily residing in the vast abode of incessant bliss of my Atman.

deshikendrakR^ipAkhaDgakR^ittachittamR^igottamaH |  
shAntabhItishcharAmyantarAtmakAntArasantatau || 15||

The sword of my Guru's Compassion has rent asunder the lion called my mind. So, I wander fearlessly in the forest of my inner Being continuously.

deshikendrakR^ipAkhaDgavilUne.aj~nAnapAdape |  
saMsAraghoravetAlaH kva gato vA na vedmyaham || 16||

Upon the huge tree of ignorance having been severed completely, I know not where the ghost of samsara has fled. (*ghost: vetaala. There is a belief that vetaala resides in a tree*).

deshikendrakR^ipAchandrachandrikAshItalAkR^itiH |  
saMsArasaurasantApaM' naivAhaM vedmi ki~nchana || 17||

The coolness of the moon that is my Guru's compassion has pleasantly cooled my entire being. As a result, I experience not the scorching heat of the Sun of samsara.

deshikendrakR^ipAchandrasamedhitachidambudhau |  
nimagno.ahaM na pashyAmi svabhinnaM vastu ki~nchana || 18||

Immersed that I am in the ocean of Consciousness that swells by the moon of my Guru's Compassion, I perceive not anything that is apart from me.

deshikendrakR^ipAchandranirastAntastamastatiH |  
kimapyahaM na pashyAmi kimAshcharyamabhUdiha || 19||

The incessant darkness of ignorance has been dispelled by the moon that is my Guru's Compassion. What a wonder has occurred! I do not see anything (of the world as an effect of ignorance).

deshikendrakR^ipAchandrapphullAnandakairavam |  
AghrAyAghrAya hR^iShyAmi svAtmanyeva muhurmuHuH || 20||

The blissful lotus has blossomed due to the moon that is my Guru's Compassion. Repeatedly do I delight in my Self by partaking of the sweet fragrance of that lotus again and again.

deshikendrakR^ipAchandradrutachandropalAntaraH |  
vishrAntimAptavAnasmi vij~nAnaikarase pade || 21||

The moon-stone of my mind has melted due to the arising of the moon that is my Guru's Compassion. I have attained supreme repose in that state of singular Consciousness.

kR^itArtho.asmi kR^itArtho.asmi deshikAnugrahAdaham |  
ataH sarve jano yUyamupAd.hdhvaM deshikottamam || 22||

Oh! I have done what is to be done, attained ultimate fulfilment of life's purpose, owing to my Guru's Grace. Therefore, all ye men! Become devoted to the Great Guru.

iti svapnoditAM niShThAmanusmarati yaH pumAn |  
so.asau satyaparAnandapadavIM yAti pAvanIm || 23||

Whoever contemplates on this method of 'Svapnodita' as described above is sure to attain the purifying state of the Supremely Real Bliss.

[Concluded]

SrIsadgurucharanAravindArpaNamastu

Om Tat Sat

## Power of the Word

*Sanjay Lohia*

### What is nirvana?

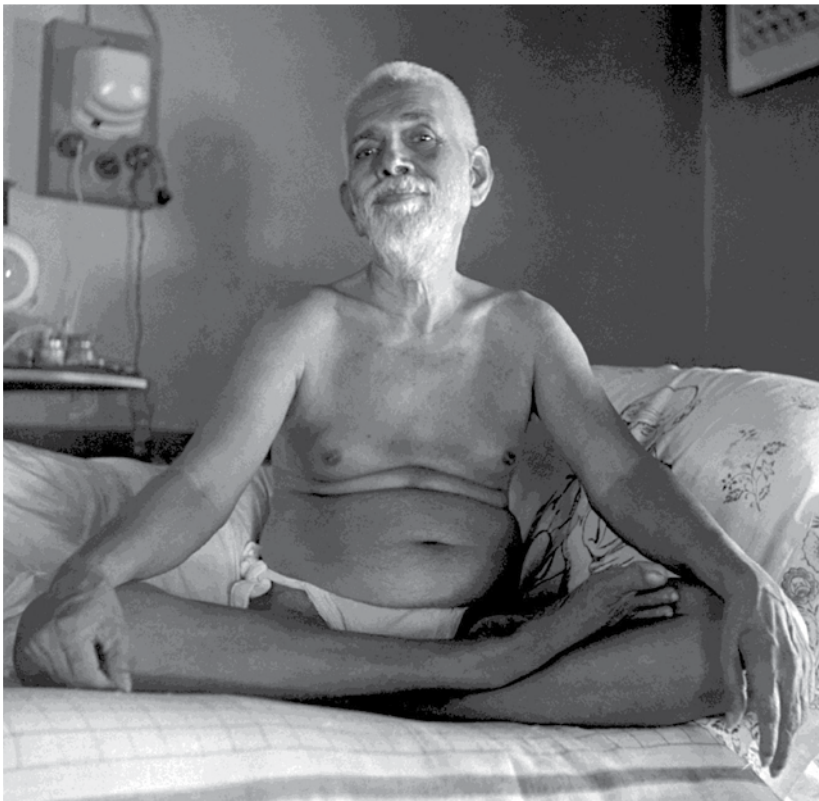
Devotee: What is the nirvana of Buddha?

Bhagavan: Loss of individuality.

All are agreed on the annihilation of the ego. Let us get to business on the agreed point.

Devotee: How to destroy the mind?

Bhagavan: See the mind. On being sought, it will disappear.





## One Person – Two lives: A ball of hot Upma

V.Arunachalam

*How the life of a person is entirely transformed by even a single meeting with Bhagavan is shared with us by Sri V.Arunachalam with an account of his father's life. As narrated by him, there seem to be two parallel strands running in his father's life, one that of an atheist disillusioned with God. Yet, at the same time the greatest devotion for Bhagavan Ramana, Sri Ramakrishna, Adi Sankara, and continuous practice of their teachings.*

- Editor

26th October - the day my father, Dr.Vaidyananathan, passed away in 1973. Memories come back to me on this day and I write this memoir. I was self-introduced to Ramana through the books my father had and the devotees who came home to see him - Venkatoo mama (T.N.Venkataraman), Ganesan Anna, Arthur Osborne, and many others.

Life is complicated. And for Appa I think it was doubly so. Having been born in the lap of luxury and suddenly in his teens to be without a place to sleep; providence showed him all variety.

I hardly have many vivid personal memories of him as I was an insignificant 'bacchhu', a child in the 'crowd' that was what my large family in itself was. But what I do remember is the books that he had of Ramana and Ramakrishna. And he had the habit of underlining the words he liked in pencil. The fact that he related to these words deeply was enough to show, that notwithstanding what he went through in mundane life, Grace was with him. My brother Dr.Rajagopalan recalls, "I feel that he had lived the life of 80 to 90 years compressed into 63... What amazes me was his voracious capacity for reading, inspite of the samsara, practice and other commitments. I remember bringing him 2 books every day from the Bengali bookstall gala. Plus, he was continuously reading Ramana, Shankara ..."

When I meditate upon the secret of my father's life, or perhaps I should call it the silent undercurrent, it is Ramana, Bhagavan

Ramana. Perhaps his whole life grew from and revolved around the morsel of 'upma' given to him by Ramana Bhagavan Himself when my father was a boy of about 12. How did this come to be? I mentioned that my father had been born into the lap of luxury...

He was born in December 1910 as the second son to Rao Bahadur A R Aiyer. He was named Vaidyanathan, after the Kula Daivam of the family. He was born with the proverbial 'Silver Spoon In his Mouth' but I would call it the golden spoon or even a platinum spoon. It is understood that A R Aiyer owned the entire property opposite the Kapaleeswarar Temple Pond in Mylapore,



Chennai. A R Aiyer's native place was Ganapati Agraharam. They had a lot of property there as well. He was of sterling character and integrity, and his skills earned him the title of Rao Bahadur. He even had a Saloon-car in the Railways, by which he and his family could travel.

Rao Bahadur A R Aiyer and his wife Lakshmi

I have also heard from my mother (Mrs Vaidyanathan in later years), that Holy Mother, Sri Sarada Devi Maa, consort of Sri Ramakrishna, stayed at the Mylapore house during her visit to South India; I am not sure whether this is chronicled but it is widely believed to be so.

Vaidyanathan, was surrounded with luxury and had servants to do most of his work. When he wanted to learn bicycling, he was followed by 2 servants running on either side of the cycle in case he happened to fall. He had an elder brother, a younger brother and a younger sister.

In 1924, A R Aiyer died suddenly; his young wife Lakshmi was in a state of shock. A R Aiyer was the only child of his parents; only his old mother was there, his father had passed away earlier. Lakshmi had a big family with father, mother, brothers and sisters.

After the 13 day rituals were over Lakshmi too became bed ridden with some strange ailment. During this time, her father would bring blank papers and take her signatures on them; she would sign all of them in good faith. Exactly after a year, she too passed away. Her relatives including Lakshmi's father, produced the papers in court, showing that she had willed everything that she owned to him and his family. The Judge knew this was a fraud, and he even exclaimed that "I have seen many kinds of frauds; but this is the first time I'm seeing grandparents cheating their own grandchildren". But he had to give the judgement based on the evidence, and hence the children lost everything they had. They literally turned from princes to paupers. My father and family with his old grandmother were actually on the streets.

A friend of A R Aiyer took pity on them and took them into his house and gave them the mere essentials till they all passed out of High School. Then they took up various jobs. My father became a Pharma salesman and travelled across the length and breadth of India; 'from Kashmir to Kanya Kumari' as is the now famous phrase, then it was also 'from Peshawar to Chittagong'.

Vaidyanathan had lost faith in God and religion; he stopped visiting temples. His feeling was "Where is this God who allowed injustice to happen to us?" After earning and saving some money, he joined Stanley Medical College. It is at this time that he met my mother's father who was looking for a prospective groom for his widowed 13 year old daughter. My mother had been given in marriage when she was 9 years old; according to some norms of those times. Before she could be formally 'go to her husband's house' (when she attained puberty), the husband died. That was a great calamity in those days and by prevalent orthodox practices, the young girl could never wed again. My paternal grandfather was Sri Doraiswamy (since he was fair looking, he was called thus, his actual name was Arunachalam). He approached this charming young doctor and requested him to wed his daughter.

My father readily agreed to marry my mother in spite of the fact that she was a widow; as he said that he didn't believe in God and religious customs and rituals; in his own words he was Bohemian. He was a non-conformist. So, they got married.



My mother bore and gave birth to 8 children (I'm the 7th—which according to Mrs Lucia Osborne is the lucky number).

My father set up medical practice in Matunga in Bombay and became one of the four leading South Indian doctors in Bombay at that time.

He had lost faith in God, it seemed, but not in humanity. His heart had not become hardened. On the other hand, it was full of love. He donated freely to charities and treated large number of patients free of charge; he said he knew what poverty means. As my brother Dr.Rajagopalan shared with me recently, "His love for everybody is something that is to be heard from his patients to be believed." My brother Jagannathan who is a Tamil stage actor added, "Yes, very true. Wherever I go to stage our plays, if any old person who comes to wish me or to congratulate me comes to know that I am Dr. Vaidyanathan's son their eyes become moist, they literally start crying. Recently I experienced this at Pune in February. Such was his love for his patients."

This was one life of Dr.Vaidyanathan. There was another secret life as it were. While, to the best of my knowledge he still

didn't offer worship for many years, he was always constantly in touch with people from Sri Ramanasramam; he ordered books from both Sri Ramanasramam and from Sri Ramakrishna Mission. He collected all the books on Bhagavan and Ramakrishna. All my early readings about Bhagavan were from these books.

More than this, from his sharings with us in later years it was clear that he had an immense Inner Connection with Ramana Bhagavan and Ramakrishna. I guess he could not logic himself out of this. How could he? The direct glance of Bhagavan had fallen on him, whose magic can never fail. Further, he had received prasadam directly from Bhagavan's hands. This happened when he was a boy of around 12 years.

My father's uncle 'Seshu Iyer' providentially took him to Sri Ramanasramam; this could be in 1922 after Bhagavan had just moved down from the Hill to His mother's samadhi site. It was very early in the morning when the child Vaidyanathan reached the ashram. They went directly to the kitchen where Bhagavan was sitting in front of a fire on which was a big vessel. Bhagavan had a ladle in His hand and He was stirring the contents in the vessel. When He saw the little boy and his uncle, he said in Tamil "Come here and taste this. See if it is okay and good to taste; specially see if the salt is okay".

So saying, Bhagavan took some of the contents from near the top edge of the vessel, and blew air onto it while holding it in His palm. It was 'Upma' and Bhagavan was holding some in His palm and blowing air from His mouth on it so as to cool it to eatable temperature. Then He made a small ball out of the Upma and gave it to Vaidyanathan to eat it. Vaidyanathan was hungry from the travel and ate it all with the greatest relish. Perhaps Seshu Iyer looked a little askance, that he didn't get the same treatment from the Maharishi.

Seshu Iyer and Vaidyanathan may have stayed at the Ashram for a day or so, and returned to Madras. My father in his later years would enact this scene of Bhagavan blowing air from His mouth onto the Upma and rolling the Upma in his palms so as to cool in down; he used to wipe his tears while narrating this, with the ubiquitous 'Tundu' that all Tamil Brahmin men carried on their person all the time. 'Tundu' actually means 'piece' in Tamil and is

commonly used to refer to a piece of cloth used as a hand towel which is worn on the shoulder and ever readily available to wipe the face and hands. We can see that even Bhagavan had a 'tundu' on his shoulder, and sometimes even wore it as a sort of apron from under his armpits down till his knees, expertly tucking it under the armpits as he moved around. There is the famous anecdote of when Bhagavan's 'tundu' had become tattered and a shepherd boy seeing it dried out teased him saying that the Governor was asking for it. Bhagavan told him that he was not ready to part with it.

This interaction with Bhagavan remained ever embedded in my father's heart and became the bedrock of faith he developed in Bhagavan. He once narrated an incident where he was travelling in the Himalayas in a rickety bus in the front seat next to the driver on a foggy evening. The bus was rattling on at its pace... For some reason he felt that Bhagavan told him to suddenly pull the hand brake; he did it without hesitation, startling the driver and the bus jerked to a halt. The driver shouted at him, but suddenly realized that the bus was on the edge of a gorge and one foot ahead the bus would have fallen down a few thousand feet. Again, tears would be wiped off with his Tundu, when my father narrated this in later years.

My father did not just have faith in Bhagavan as Bhagavan. He had immense faith in Him as the Sadguru as well. He was a silent, intense practitioner of His teachings. I feel that his favourite was probably "Maharishi's Gospel" especially the Chapter 'Jnani and The World'. Of course, I came to know about this more intimately when I read books from my father's precious library. As I said earlier, he had a habit of underlining with pencil, phrases and verses that appealed to him. In fact, when I went through these books it was clear that my father had grasped the quintessential teaching of the Master. The same was the case with books of Sri Ramakrishna. This was a wonderment to me, because my father in the least betrayed any knowledge of these. I do recall that Bhagavan has said in some context that it is good to undertake spiritual practice without anyone else knowing about it. Perhaps my father believed in this. So, we were not aware at that time of Bhagavan's teachings or of my father's deep tryst with them.

But we did know of my father's devotion to Bhagavan. That, as I said earlier, was no secret. Our home was frequented by visitors from Sri Ramanasramam. Venkato mama (T.N.Venkataraman, then President of Ramanasramam) came home three or four times. Ganesan Anna and Mani Anna also used to come home. Mr Somasundaram, a senior devotee from Bombay used to come every week and hand over some books to my father. Perhaps father gave donations to the Asram as well, but about these none of us knew.

In 1967 Mr Arthur Osborne came to our house. My father had hung a photo of Ramana sitting on a tiger skin and in that picture Bhagavan looked stern; Osborne just smiled looking at it. When my parents went to Tiruvannamalai a little later, Osborne presented my father with a photo of Bhagavan sitting on His sofa. This picture was a replica of the one which is kept in the old meditation Hall. Osborne, while doing so, had told my father, 'He will guide you and answer you'. On their return home the tiger skin sitting photo was replaced by this one. When in Tiruvannamalai my father and mother made a resolve to give all the sadhus they came across in that visit some pieces of coins (which were valuable then), not leaving out even one Sadhu; I never understood how they managed this.

My mother had her own direct connection with Bhagavan. In a way, devotion for Bhagavan was a legacy that she had inherited. Her father Doraiswamy had lived in Tiruvannamalai and served Bhagavan Ramana. When Doraiswamy was a boy he had given 'oil baths' to Sri Seshadri Swamy several times. The 'oil bath' is a bath taken with hot water after the whole body has been massaged with oil. So, my maternal grandfather had the great grace of massaging Sri Seshadri Swamy's body with oil and then washing it with hot water and soap nut powder. He had also taken guru Diksha from Sri Kondaiya (who was Nayana's disciple). In fact, when after finishing his graduation he wanted to move away from Tiruvannamalai to Bombay, he was scared to broach the subject to his father, who was the manager at the 'anna chatram' at Tiruvannamalai.

Doraiswamy went to Bhagavan. He sat in the presence of Bhagavan silently asking the question in his heart and never spoke it out. When he felt that he got a reply, he got up from his place and he stumbled on a coin. He took it up in his hands and

saw Bhagavan, who nodded His head, confirming His approval of his going to Bombay. My grandfather kept this coin as a sign of Bhagavan's grace till his own end in 1954. This was my maternal grandfather. Looking back, it comes to me that the very marriage of my parents was certainly a part of Bhagavan's divine plan. It was undoubtedly a devout union.

In 1970, my father had a massive heart attack. In 1973 in October he knew his time had come.

Though there was much physical suffering that week for him, his passing away was peaceful and somehow bathed the place in peace. I stood in front of Bhagavan's photo and said "You know what to do; please let him be happy."

A few days before he passed away, he had a dream in which he is in Tiruvannamalai and Bhagavan is sitting on an unjal, a wooden swing, and tells him: 'Ah, so you've come. Shastrigal, come you need to initiate him. Let's start.' Then he wakes up. This was my memory of the dream. Then I suddenly remembered that my mother had written to Lucia Osborne, the then editor of 'The Mountain Path', Sri Ramanasramam's quarterly journal, about my father's dream. I searched for the letter that had been published in the section 'Letters to the Editore' and found it. Here is the detailed account by my mother...

*Last September (1973) just a month before his death, he (Dr.Vaidyanathan) said he had had a vivid dream. He told me he climbed a mountain and on top there was a mantap. There he saw Bhagavan seated on a wooden swing with a crowd of people, men and women, seated around him all silent. As my husband prostrated before Bhagavan, Bhagavan said smilingly: "Oh! So you have come. We have been wondering why you have not come so far. Good. Come sit here by my side." And he indicated a place next to him on the swing. My husband hesitated to sit in such proximity but urged by Bhagavan he sat down. Bhagavan put his hand on his shoulder, patted him with affection and asked: "Are you tired? Will you have something to drink?" My husband replied in the negative. Then Bhagavan took him to a nearby well, made him take a bath, gave him Vibhuti and asked an elderly man there:*



*“Sastrigal! Shall we begin the initiation (mantra upadesham)? He is now ready.” The old man looked at the clock and said: “No, there is still time. I think we shall do it later.” Whereupon Bhagavan told my husband to go now and come back later.*

*Just then he woke up and realised it was all a dream. He felt thrilled!*

*Now it is all over and I remain here thinking of him, waiting to finish the duties towards the children (he has left undone). Patiently, peacefully, I am waiting for my turn. In the course of the three years since his first major heart-attack, he has prepared my mind so well for this happening that now I feel it is all the will of providence and I should face it with courage...*

*Mrs. Vaidyanath*

During the first 10 days (I don't remember exactly which day) after his passing away, I had a dream. In this, I am climbing the mountain along with Bhagavan. Suddenly there's a sharp steep rock and in one split second Bhagavan is above that, almost 25-30 feet above; without thinking I make movements to go forward and climb and next moment I too am next to Bhagavan about 25-30 feet above. I didn't know how I did that; it just happened. Later I narrated this to Sri Radhakrishna Swamiji (Disciple of Sri Narashima Swami who wrote Self Realisation). Swamiji told me, “Your father gave you that dream. Just follow Bhagavan blindly and keep moving in life.”

Destiny acts in strange ways, and one is easily stumped. Holding on to Bhagavan one goes on with full Blind Faith ever Conscious that He's with us.

Namo Ramana

---

## Sri Ramana Ashtottaram

*Viswanatha Swami*

### 54. IDYAH

Worthy of praise

Those who bestow Self-knowledge on those who have surrendered to them are really worthy of praise. Manikkavacagar while singing about the glory of the Lord Siva, at Perunturai, has said that it is only his devotees, who have found the meaning of life, who can set at naught the wheel of fate. Perunturai can also mean the vastness of consciousness. The Vedas too proclaim His glory through the chants meaning the Golden-handed one, the Lord of the eight directions.

A devotee, Y.V.Venkateswara Rao writes in his song, ‘O Lord Ramana! When I sing your praises with a thousand names my heart swells with bliss and your light fills my eyes!’

Muruganar sings in his Decad of Proper Placing, the ‘Vaitta Pattu’:

“Silence he placed for constant practice  
And falsehood for abhorrence,  
And for those who praise him, his grace,  
Lord Venkata, embodied truth,  
Who reveals the truth to us.”

*Om IDyAya namaha*

### 55. BHUMAVIDYA VISHARADAH

Knower of Brahman

Bhuma is consciousness, in which there is the fullness of perception. That alone is bliss. The rest is mere chaff. This was the teaching of Sanatkumara to the sage Narada in the Chandogya Upanisad. Reference to this has also been made earlier. This Bhuma vidya is the same as the knowledge of Brahman. The embodiment of such knowledge is Lord Subrahmanya. He not only abides in the auspicious Brahman but also communicates this knowledge to seekers. It is the same Subrahmanya, the bestower of boons, who is before our very eyes as the comely Ramana.

*Om bhUmavidyA vishAradAya namaha*

**56. VIMALAH**

Flawless

One steeped in ignorance of one's true nature is bound by the impurities of the mind. Those who have uprooted this ignorance alone can be pure and free from blemish. Ramana's translation of the verse from Devikalottaram which says "The abidance in the Heart is pure silence. Know that the merging of the 'I' in its source as it rises gives liberation" is relevant.

*Om vimalAya namaha*

**57. DIRGHADARSI**

Far-sighted

A mental perception is limited by time and space. One who has transcended the mind is not bound by space and time. Those who have crossed the mental barrier alone can be regarded as far-sighted.

*Om dIrghadarshinE namaha*

**58. APTAH**

Near and dear

One who can befriend us in a situation where no one else can help is indeed a dear one. Can there be anyone closer than the Sadguru, the indweller of the hearts of all? He is present within, pouring his grace. In dire need he comes to the rescue whether sought or unsought. He is the most intimate being, our very Self.

*Om AptAya namaha*

**59. RJUMARGA PRADARSHAKAH**

Revealer of the direct path

Only an 'Apta', the dear one referred to in the preceding name can be our guide for the straight path to Self-Knowledge. For he has traversed the path, and can therefore lead one directly to the Self. It is God as the Sadguru who draws one from within and guides the person to liberation.

*Om RjumArga pradarshakAya namaha*

---

## How Bhagavan Captured Us

*By Smt. Sulochana Natarajan*

The early days at Delhi were far from easy for each one of us as I said. At that time, Swami Yatiswarananda's words served to give us the much needed succour.

Guruji would say, "Swami Brahmanandaji used to say that the whole of early spiritual life can be summarised in one word: struggle. Why are we afraid of struggling? There is joy in it. In one of his songs, Swamiji invites Mother Kali to dance the dance of death: a cremation to all values. Has anything been achieved without struggle? Is a child afraid of crawling just because it may fall? Does not Mother Shyama with sword in hand teach that we should fight and struggle?

We can regain the paradise we have lost only by self effort: by purifying the mind and teaching it the value of discrimination. Bhakti makes all this easy, for is not the Lord both the goal and the way?

Have a little fun with Him, learn to talk to Him: 'You have created all this; now solve it for me'.

Let us remember the words of Swami Vivekananda, the fearless non-dualist that he was. He preached a character building and man-making religion. He saw freedom in strength. He was never tired of exhorting us to always remember the omniscience and omnipotence of our Atman. We need thoughts of strength, dauntless courage, and persistence. He addressed us as 'children of immortal Bliss'. He wanted us to de-hypnotise ourselves. He said: 'Come up, O lions, and shake off the delusion that you are sheep; you are souls immortal, spirits free, blest and eternal; ye are not matter.' So let the thought of the Atman be behind all your actions.

We have become selfish and limited. We have forgotten our infinite nature and are unable to go beyond our little ego. But we are truly infinite. We may forget the Truth, but Truth cannot be lost forever.

Expand. Break the narrow domestic barriers. Re-establish your connection with Reality. Remind yourself constantly of your true nature.

We always want to take and not give. Selfishness is the name of our lives. There is a vacuum in our hearts. We have forgotten to pulsate with life. Let us fill our hearts with love, a divine love that asks for no return. There is no room for beggars in true religion.

A little boy was playing a whole day without taking any food. In the evening he got stomach ache. The doctor came, examined the child, and said that there was nothing wrong with him except that his stomach needed food. After eating something the child was all right.

We are restless because our soul is not getting enough food. Resolutely cultivate the habit of daily study so that you will feel uncomfortable if you miss it even for a day. The mind cannot always remain on the spiritual plane. Always fill the mind with ideas that expand and elevate it. All petty and dirty ideas in the mind will then vanish.

When the mind is elevated we find it easier to control our lower thoughts and keep the mind at a higher level for longer periods of time. The mind should be in tune with the Cosmic Spirit. A contracted mind blocks the inflow of divine grace.

Never feel bored in life. Do not allow time to hang heavily on you. Tamas should be conquered by Rajas. Life is a great opportunity. Learning to mix freely without being entangled. Freedom is the keynote. Mix, love, but be free from attachment.

Criticisms of worldly people should not deter you. We can only laugh at their ignorance. They first make the mistake of identifying themselves with the body, and then all other mistakes follow. There was an officer who had on his coat a number of gold and silver medals, big and small. The biggest one was a gold medal. A friend of his asked him how he managed to get so many medals. Pointing to the biggest gold medal, the officer said, 'First

this one came by mistake, and then the rest followed'. Seeing his big gold medal, others began to honour him with more medals. Ignorance (ajnana) is the cause of our first and greatest mistake of looking upon ourselves and others as just a unit of body, mind, and senses. This leads to all other mistakes and miseries. Caught in the mesh of kama, krodha, lobha, and moha (lust, anger, greed, and delusion), we make ourselves and others miserable.

Does weeping for God bring us close to Him? What is weeping but the outcome of a frustrated desire for his company? He is blessed indeed who yearns for God sincerely, who cannot bear the pangs of separation from this Eternal Companion. For him words like 'struggle' and 'chitta vritti nirodha', 'controlling mental waves' have no meaning. When he sits for Japa and meditation, he loses himself easily in the blissful company of his beloved Ishta. He experiences the Bliss of God's company, and becomes miserable when denied its full extent. Like Oliver Twist, he wants 'more' but cannot get it."

Guruji had prepared us for being independent of his physical presence and finding his guidance within. He had told us: "Always surrender yourself to Him. Transfer your worries and joys to Him. Have intense faith in the Guru, and merge him in the Ishta. Always emphasise the Principle. Personalities are necessary, but always remember the Principle. That will save you from being attached to personalities.

Sister Nivedita was strongly attached to Swamiji. Swamiji had to break this attachment before transmuting it to a higher plane. He had to be rude at times to make it effective. The principle has to be remembered always. Through personality go beyond personality; through thought go beyond thought."

By telling us this Guruji had prepared us not only to be away from him when we left Bangalore but also for the final separation from him. At Delhi when we got the news of Guruji passing away. Immediately ARN gave a message to Belur Math requesting them to hold the final rites till he reached – it was really a miracle how he could catch the flight from Delhi to Calcutta, rush to the Math and get the last darshan. He could get Guruji's foot prints too.

In the summer of 1965, I went for the vacation to Chennai with the two children. It was the first time I was travelling alone with the children and it was not easy. However, I was very keen on the break and somehow managed the then nearly three day train journey. When we returned after the vacation a marvellous new chapter of our lives began. ARN had been allotted the regular Government accommodation in one of the most prime areas of New Delhi. It was a spacious two bedroom house with a large drawing-dining room as well. The best part was the huge garden that adjoined the house which included flower and fruit trees. This was 27 Meena Bagh. This space was to soon become the hub of Ramana activities for the next decade. It was here that the Ramana Music Movement was born and nurtured along with the growth of the Delhi Ramana Kendra.

When we returned to Delhi, we had the new lovely house. I brought back with me a cook who had worked with my parents since my childhood and a lady assistant, an ayah, to take care of the children. There was a Defence Services housing colony right across the road from us, providing us with a readymade small market and a school for Little Sarada. The Government gave us the services of a gardener, a plumber and electrician whenever we needed one, and the facility to hire furniture at the most economical rates. Comforts were thus well taken care of by Bhagavan. But the best thing that happened soon thereafter was the discovery that Professor K.Swaminathan was already in Delhi. And he had sown the wonderful seeds of the Delhi Ramana Kendra with the Ramana Satsangs once a week in the homes of devotees.

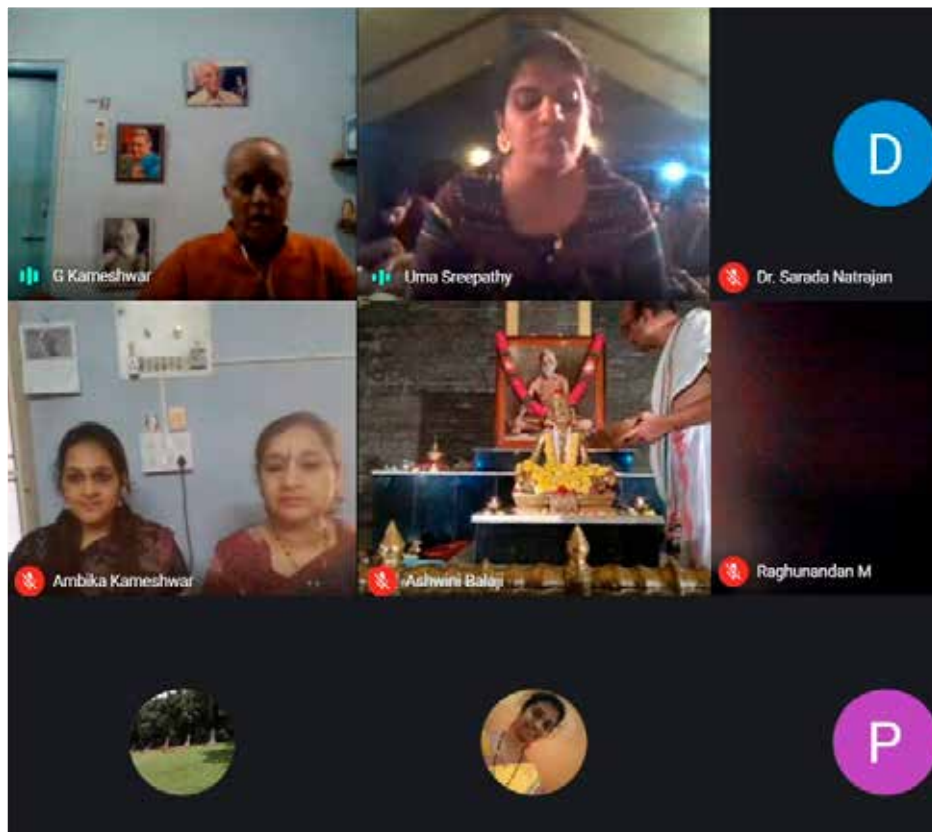
When we travelled 15 miles to attend our first Ramana Satsang at Delhi in a devotee's house, all the four of us (wherever we went, to most of the places unless it was a formal party, we would always take our children and they would be very well behaved too) were given such a hearty welcome! I was requested to sing and I sang 'Saranagati'. That day itself it caught on like wild fire and throughout our twelve year stay at Delhi I was named 'Saranagati Sulochana'.

---

## News & Events

*Revathi Sankar*

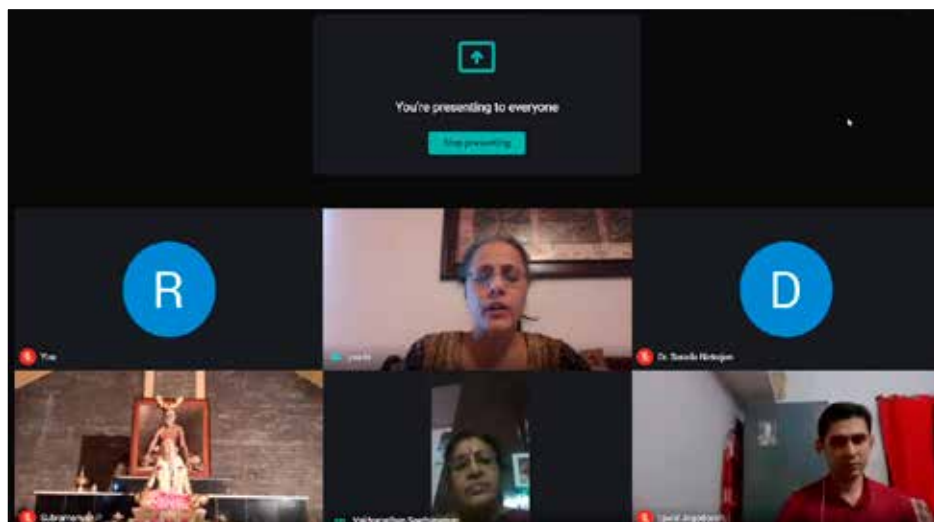
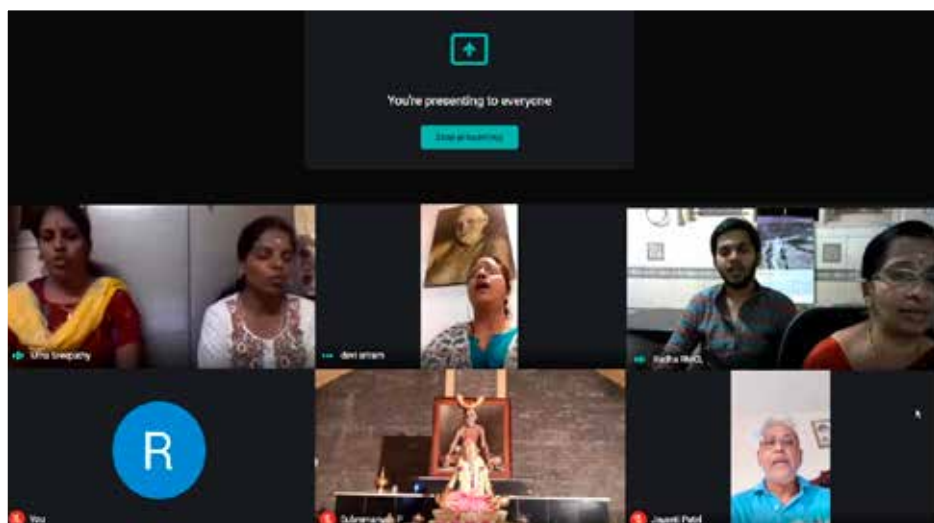
Shrine Opening Day Celebrations - Special Sahasranama Puja was performed at the Shrine.



Pournami Celebrations. There was a brief introduction by Dr.Sarada followed by a talk by Sri G.Kameshwar on the Mother Goddess in the life and works of Vasishtha Ganapati Muni. The celebrations concluded with puja at the Shrine and chanting of Aksharamanamalai by devotees.







**YOUR DATES WITH RAMANA****DAILY AND WEEKLY ONLINE EVENTS**

The following Online Self Enquiry sessions of the Centre, are conducted on one Google Meet URL <https://meet.google.com/kwx-bdoa-gtf>

1. Daily Morning Self Enquiry satsang *Time: 5:30am Duration: 15min*
2. Daily Night Self Enquiry satsang *Time: 9:30pm Duration: 30min*  
(9:30pm - 9:45pm Q&A, 9:45pm - 10:00pm Self Enquiry)
3. Thursday Evening Self Enquiry satsang  
*Time: 7:00pm Duration: 1hr Conducted by: Sri Nandakumarji*
4. Friday Evening Self Enquiry satsang *Time: 7:00pm Duration: 1hr*  
*Conducted by: Dileep Simha and Dr. Sarada Natarajan*
- 5: Saturday Evening satsang: *Time: 6:30pm Duration: 2hr Conducted by: Dr. Sarada Natarajan*

*Ramana Music by Radha, Revathi, Prathiba, Savithri, Jaisriram, Poorna Sharings by Nandakumarji, Venkatesh Deshpande, Dr.Kalarani Rengasamy, Ujwal Jagadeesh and Dr.Sarada*

*Chanting by Sapna, Ashwini, Uma, Vallabh and Vaibhav*

*Self-enquiry by Dileep Simha*

*Ashtottara Puja by Subramaniam*

For queries on Satsang, please contact: **Uma: 9538472026**

**YOUR DATES IN JAN 2021**

**Jan 23, Friday:** Founder's Day

**Jan 24, Saturday:** National Seminar

**Jan 25. Sunday:** National Seminar

**Jan 26, Monday:** National Seminar

**Jan 28, Wednesday:** Pournami – ARN Day

## **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**

**To register for Online sessions contact**

**Uma 9538472026 or join on <https://meet.google.com/kwx-bdoa-gtf>**

### **Online and On site Self Enquiry sessions**

Thursday: 7:00 pm to 8.00 pm at RSCS

By Sri Nandakumar ji

Friday: 7:00 pm to 8:00 pm at RMHC

By Dileep Simha and Dr. Sarada

Everyday: 5:30 am to 5.45 am, 9:30pm to 10:00pm (online)

By Sri Nandakumar ji & others

(Chanting and Self-enquiry)

### **Online Satsang**

Chanting, Reading, Music, Talks, Puja

Saturday: 6:30 pm to 8:30 pm at RSCS

Every Sunday 7.00 pm to 8.40 pm Kannada Satsang

Every first Sunday 11.00 am to 12.30 pm Tamil Satsang

### **Online and On site Music and Dance classes**

[Contact - Uma (9538472026)] at RMHC

### **On site Talks, Parayana and Puja**

By Sri Chandrashekar (9448839594)

Thursday 6:30 pm at RSCR

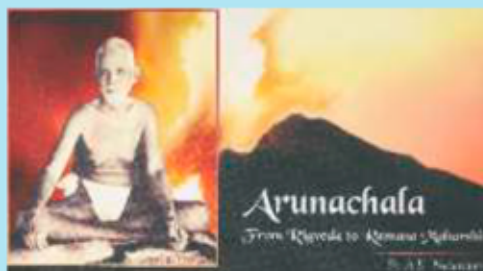
## Guru Vachaka Kovai in English

Original : Muruganar

Translation: David Godman

### Investigation into Truth

121. You who, with a great eagerness and an expectation of seeing miracles, wander around looking at this *mahatma* and that *mahatma*! If you enquire into the real nature of your own *mahatma* [great Self], reach the Heart and realise it [the great Self], then every *mahatma* will be found to be only that one Self.
122. Unless one's connection with individuality is destroyed at its root, one will not become a true *jnani*, free of the sense of doer ship [*kartrutva*]. Even if one attains a supreme and eminent state of *tapas* that can be marvelled at, one is still only a *sadhaka*, who is qualified to realise the truth.



### **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.