

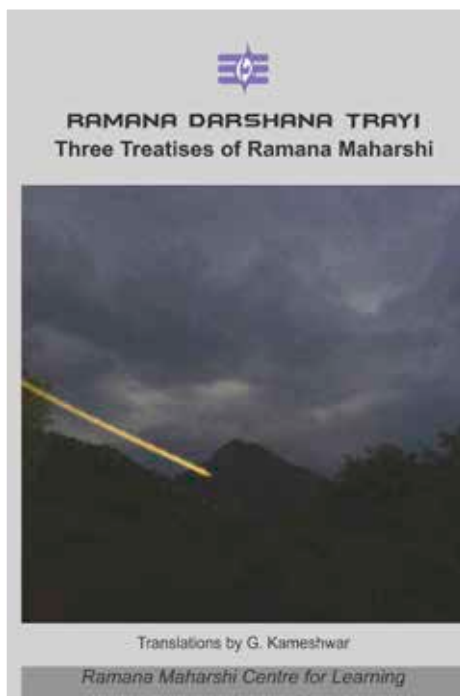
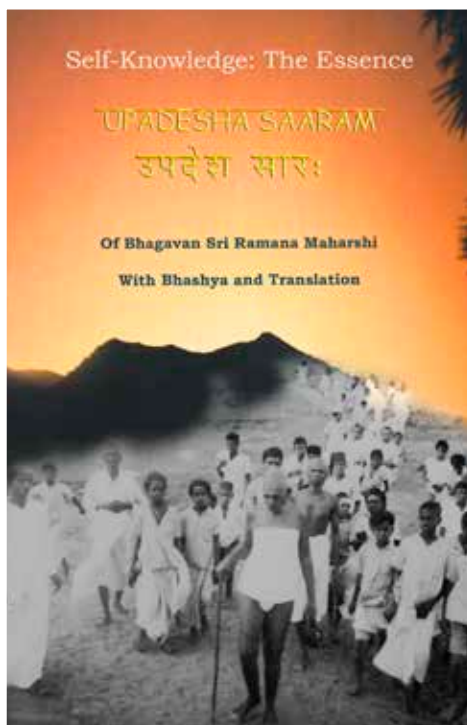
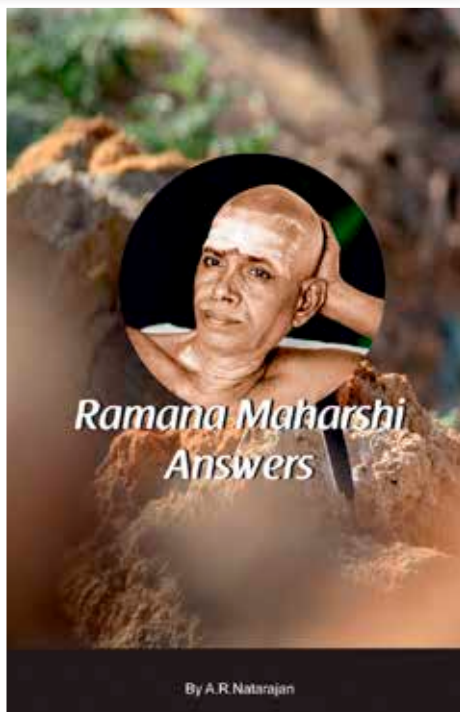
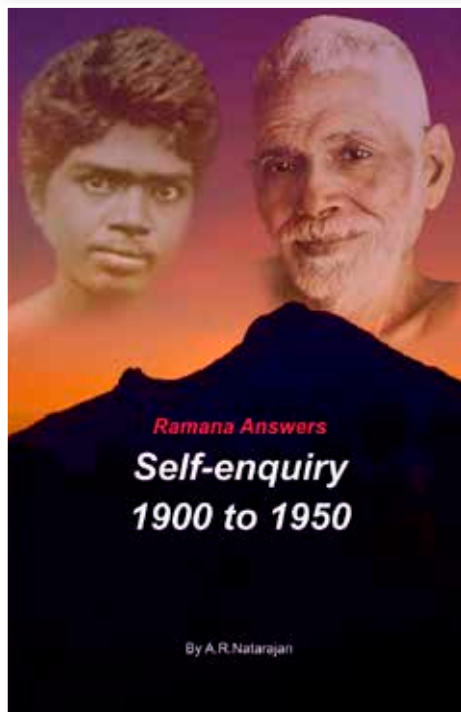
April 2019

# 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:	74

## Contents

### *Celebrating Ramana Rasa Anubhava*

<a href="#"><u>Editorial</u></a>	Dr.Sarada	5
<a href="#"><u>The New Dawn</u></a>	A.R.Natarajan	12
<a href="#"><u>'The Talks' as Guidance to self-enquiry</u></a>	N.Nandakumar	15
<a href="#"><u>Saddarshanam</u></a>	Master Nome	19
<a href="#"><u>Sri Arunachala Padigam</u></a>	G.Kameshwar	24
<a href="#"><u>Ramana is the Way of Ramana</u></a>	Shyam Sunder	30

### *Experiences*

<a href="#"><u>The Inner Voice</u></a>	R.Venkataraman	32
<a href="#"><u>Ramana and I</u></a>	Uma Sriram	34

### *Moods and Might of Music*

<a href="#"><u>Song of Grace</u></a>	Revathi Sankar	35
<a href="#"><u>How Bhagavan Captured Us</u></a>	Smt.Sulochana Natarajan	37
<a href="#"><u>Sri Ramana Sahasranama Stuti</u></a>	A.R.Natarajan	40

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

<a href="#"><u>News and Dates</u></a>	Revathi Sankar	42
<a href="#"><u>Technical information</u></a>		72

**Editorial***Dr. Sarada*

What does our life consist of? Thoughts and nothing but thoughts, that's what our life is.

How can we say this? There are the sense experiences. There is seeing and hearing, tasting and smelling and touching. Then there are the physiological processes and the experiences that go with them, hunger, pain, physical comfort and discomfort. Yes, apparently these are there. But how do we know of each of these experiences? When we see something what is that notifies us 'I have seen'? Further, what is that tells us 'This is what I have seen'? And finally what is that very specifically decides for us, 'I like/dislike what I have seen'? Is not the answer for each of these questions, 'Thought'?

The eyes may see, the ears may hear, the tongue may taste, the skin may touch, the nose may smell an object. Yet it is only the mind that tells us, I have seen. It is the mind that tells us, I have heard. It is the mind that tells us, I have smelt, I have tasted, I have touched. Further, the eyes may see the shape or the colour but it is only the mind that defines it saying, 'this is a square' 'this is a circle', 'this is an apple' 'this is a pear'. Do our eyes or any of our senses define our experiences? It is only the mind that does so. Even physiological experiences such as hunger and pain would be non-existent unless acknowledged by the mind. Thus Ramana gives us the simple truth in his 'Forty Verses on Reality', 'The world is but the mind'.

It is therefore certain that we live in the mind and only in the mind. What is the mind? A series of thoughts is what the mind is. This is why we can surmise that our life is nothing but thoughts. While we may not openly acknowledge this fact, nor may we analyse and come face to face with it, this does not in any way change the truth of the matter. We are, of course, far from conceding our pathetic dependence on thoughts. We are, deep down within us, absolutely convinced that without thoughts we cannot exist. We

hold on to this conviction although Ramana tells us very clearly that we do not need thoughts at all for our existence and not even for our functioning. But for the fact that we do not really accept this, why would we still be clinging to our thoughts?

Again the Master gives us the option to be totally free of thoughts not only by assuring us that we do not need thoughts at all. He also tells us that it is we who give life to every one of our thoughts. Hence we have the freedom to drop the thought as well. What is a thought? Thought is an object that we convert into our experience by our attention. There may be a beautiful painting or an alluring picture of Ramana on the wall of a room. When we enter that room we may or may not pay attention to that painting or picture. If we do not notice it, or until the point of time that we notice it, the picture would be as good as non-existent for us. The moment we notice that picture or the moment our attention falls on it, it would become a thought for us. It has then become our experience for that moment. If we store it in our memory then we may recall that experience when there is an appropriate trigger. If we do not store the experience in our long term memory it would then be an experience for a moment and pass away thereafter.

Hence we can choose our thoughts by paying attention to an object or by not paying attention to it. We may do so in the first instance when an object presents itself to our senses. We can do so in the second instance by not giving much attention to the object which means it will not go into our long term memory. In case we have missed both these opportunities and for some reason have paid a lot of attention to an object to begin with and thereby stored it in our long term memory as well, we still have one more opportunity not to pay attention to the thought when it rises in our memory.

Given these varied approaches, when a thought arises or even before a thought arises, we could choose to follow one of these options:

Run with the running thought.  
Cast aside the thought.

Ignore the thought.  
Control the thought.  
Analyse the thought.  
Watch the thought.  
Question the thought.  
Question the thinker by asking 'Who am I?'  
Go to the source of the thinker by asking 'Whence?  
Wherefrom does the I-thought arise?'

The first of these options is to run with the running mind as Ramana describes it. This means that we not only allow an objective perception to become an experience in the form of thought, we also allow that thought to grow by adding appendages to it. The first thought may ebb of its own accord but we do not allow it to do so. We add more and more attention to it. We associate positive and negative experiences with it. In this manner we would be running with the running mind. We would be giving life to the mind, to thoughts and making the mind stronger and stronger.

In effect, says Ramana, by doing so we would end up being drowned in a sea of endless actions which do not take us to our desired goal. Why does he say so? Because thought is the primary action. Before we act, we think about the action. Sometimes, after we act, we think about the action. The action is born, is sustained and ends in thought. Thus one may well say that thought is action. What is the goal that we desire from our actions? Do we desire unchanging bliss or do we wish to have pleasure and pain alternating continuously?

Evidently we want the former and not the latter. But when we pursue happiness through our thoughts we make it a goal that is to be attained through some action. This automatically implies that the happiness is not here and now. By living with our thought-actions we are constantly postponing our own bliss. Until this process of seeking ends how can the goal be attained? Hence, if we are wise and if we are earnest about attaining the goal of untrammelled joy, we need to escape from the vicious cycle of thinking. Surely we cannot make good our escape by continuously running with the mind. Therefore option two becomes a necessity.



The second option for us is to reject thought or not to give life to the mind. We may choose to do so because we recognise that being wedded to the mind will never allow us to reach our chosen goal of natural bliss. We may also choose to transcend the mind because we are simply fed up with its antics and long to be free from it. The very burden of thought may push us to the yearning for freedom. As Ramana writes in 'Arunachala Padigam'

“O Lord!  
Away from you  
Carrying the world on my own head  
What have I gained?  
Enough, enough.” \*

As we are convinced that we need freedom from thoughts, we find that a common problem for all spiritual seekers is the intrusion and sometimes invasion of thoughts. As thoughts are what veil awareness of our true nature the only way to get back to the awareness is to be free from thoughts. Really speaking it is not as if thoughts can actually disrupt awareness of the Self. The Self shines always as pure knowledge and it cannot be unknown at any point of time. However, the knowledge appears to be obstructed on account of attention shifting to some object or the other. This focusing of attention on an object is what is called a thought. As one cannot pay attention to two things at the same time, attention on an object implies that there is no attention on the subject at that point of time. Hence the necessity to cut away attention from objects or to be free from thoughts.

Once a taste of the Self is revealed due to abstention from thoughts, the immense wonder of that experience would draw one back to itself. Gradually it would be revealed that thoughts are not apart from the Self. They are images of the light of the Self alone. Upon knowing this beyond all doubt there would no more remain any need to abstain from thoughts or to cut away thoughts. Until then the need to deal with thoughts in order to experience the Self would remain.

---

\*Arunachala Padigam – Translation by G.Kameshwar in his article in this issue, April 2019, page



While dealing with thoughts we tend to adopt one of two approaches. One is the approach that thought is an enemy that has to be tackled, in fact dispensed with peremptorily or destroyed altogether. This, as we have seen is because thought obstructs Self-awareness. The other approach is to bypass or side-step the thought whereby it will cease to be an obstruction. A third approach is to recognise that thought is not different from the Self wherein again it will cease to obstruct Self-awareness.

When we wish to do away with thoughts the first thing that we do is to push away the thoughts. With or without our realising it, when a thought comes we do not entertain it but rather, we shift our attention to some other thought. We say to ourselves, 'let me not think about this'. Actually what we doing is to ignore that particular thought. In this effort we are sometimes successful and sometimes we are not. Although we try to put away our thoughts, they keep coming back to us as it were. Very often this becomes a royal battle. We push away a thought, it comes back. We push away thoughts, they come back. Our whole meditative time is lost in trying not to think.

We may use some aids to mind control like the control of breath. This may be through watching the breath. As long as the breath is controlled so long the mind is also under control and silent. However, the moment the breath is released the mind would also start moving, sometimes with renewed vigour. Hence Ramana suggests that understanding the mind is the most effective means of controlling it.

If we are convinced about this approach then we begin to analyse the nature of the mind. We find that thoughts are the mind and that thoughts arise only due to the attention of the thinker. Here again we make an effort not to let attention focus on objects thus making them into thoughts. What is the difference between simply fighting thoughts and consciously shifting attention away from thought? In fighting thoughts we believe that thoughts are powerful intruders into our consciousness. More often than not we find ourselves powerless. We sadly say, 'I have tried very hard, still I am not able to put away some thoughts.' But when we understand

that it is only our attention that gives life to thoughts we come into a position of power. We can no more give the excuse that thoughts are more powerful. This would make it much easier for us to shift our attention away from thoughts.

But what do we do when we shift attention away from all thoughts? If we wish to shift attention from a specific thought, we may do so by focusing on some other thought. But what do we do when we do not wish to have any thought whatsoever, which is what we would strive for if we recognise the danger in pursuing thoughts. If, however, we continue to believe that thoughts are useful in some way, then we would of course choose not to discard the thoughts but to pursue them. Even if we believe that some thoughts are useful while others are not, then we would still find a need to pursue some of the thoughts to what seems to us to be their logical end, while some other thoughts we will choose to discard. In this approach we may practise staying detached from thoughts by watching them. When we do so we will not be directly affected by any thought. However, as we would still allow the movement of thoughts we can choose to make use of any thought or simply allow it to pass on.

Will such an approach take us to our cherished goal of abiding in bliss? How can it? Even if we entertain one single thought, we would be doing so only because of the belief that it is the source of joy for us or that it will give us some benefit. By believing thus we would have accepted the fallacy that happiness lies in an object, in something that needs to be sought and attained and it is not our own nature. We will only be falling once again into the vicious cycle of seeking and apparently attaining. We would not have experienced our own true nature as joy.

It is for this reason Ramana declares that self-enquiry is the only effective means to deal with the mind and establish it in its true nature, the Self. When thought arises, even as it arises, do not water it with attention, says Ramana. Quickly strike it down with the enquiry, 'For whom is this thought?' The answer will come, 'It is for me, it is my thought'. This, as we have already seen, will give us the power to move away from the clutches of thought and choose

to turn attention away from it altogether. What does this mean? Turn attention on to the thinker says Ramana. When I say 'This is my thought' attention has automatically shifted from the thought to the thinker.

But do not stop here, warns Ramana. For, the 'thinker' is also nothing but a thought, it is the thought 'I am so and so' – a name, a form, an entity. In short, it is an 'I'-notion, the association of the 'I'-feeling with an object that is the body. Hence it has to be shaken through the potent question 'Who am I?' When this is done with joyous tenacity, the 'I'-thought will dissolve into its source, the Self, the fount of natural happiness will be discovered.

As Sri A.R.Natarajan writes, "one would do well to remember the naturalness of the Self-experience. Somehow one is firmly rooted in the belief that this experience can only be at some distant future. This is precisely what would happen when an experience which can only be in the now is wrongly assumed to be possible only at some future date. The ability to stay with the experience would grow with earnest effort. Unnoticed but ever there is Ramana's Presence which alone can make for fruition of these efforts."

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.

**THE NEW DAWN\****A. R. Natarajan***BREAKING FREE**

*Bhagavan used to come up this road. At night the houses would be lit up, the doors and windows would be open and people would be quiet. Bhagavan would say that this is like the Turiya (natural) state. "All the doors of the senses are wide open but yet the mind is tranquil."*

*- Kunju Swami's Reminiscences.*

It is said that even a fool would not act unless there is something to be gained from it. Strangely those on the spiritual path keep slogging in a half-hearted way without any sense of direction. They are unaware of their spiritual evolution, unaware of the blossoming of life in all its fullness, which must follow all earnest attempt. This is, to say the least, a pity if one is on the Ramana path. For in this direct path the goal is clear from the beginning and the path too is unambiguous. The goal is to be established in 'Sahaja Samadhi', the natural state and the way is self enquiry, an enquiry into the truth about oneself. Despite this clarity of both the goal and the means it would be false to suggest that all or even most of the practitioners of the Ramana way are anywhere near what is possible and must be gained, being the only core purpose of human life. Even the shining example of Ramana and his steady Self-abidance, and his repeated assurances about its universal accessibility seem lost on us.

Why? We seem to be constantly losing the battle with the past, which is the content of the mind, in the sense of latent tendencies and their proliferation as thoughts. Hence we find Ramana making remarks like "The past is our present misery", "All thoughts are sorrowful". Whether we can cut adrift from the past is the question which bogs down many. The task is regarded as well nigh impossible. One is ready to lose heart at the slightest pretext. 'Today I am not in a mood to meditate' 'My mind is wandering too

---

\*An excerpt from the Publication of RMCL of the same title.

much' are very common statements. We would still be vague even about the first principles of the Ramana Way and keep fumbling along wasting the golden opportunity to which divine grace has exposed us.

The last thing that one should do is to begin with diffidence. "Others have succeeded, why not you?" Ramana would say. Perhaps one would do well to remember the naturalness of the Self-experience. Somehow one is firmly rooted in the belief that this experience can only be at some distant future. This is precisely what would happen when an experience which can only be in the now is wrongly assumed to be possible only at some future date. The ability to stay with the experience would grow with earnest effort. Unnoticed but ever there is Ramana's Presence which alone can make for fruition of these efforts.

What seems to be the problem is that we tire too easily and are only too ready to throw up our hands without learning to cut ourselves free from the past by being focused on the 'I' thought and then on its source. Quoting Ramana 'Patience more patience' is what is needed. If you are watching the grueling five-setter match on the clay courts of Roland Garros you can readily see what it means to work at a thing in order to succeed. A clay court specialist remarks "You need to understand what clay means. It means sacrifice, patience and you have to know that the ball may come back a million times. You have got to be ready for it". Here instead of the ball one might substitute the word 'thoughts'. They keep coming back in their endless succession for they are the response of stored up experiences of the past coming up in the course of our relationships and activity. We cannot say 'let the dead past bury its dead'. One is constantly stirring up the ashes of the past, by permitting thought invasions by inattention to their birth, to their surfacing, and failure to cling to the 'I' thought to be able to get back to the source.

In the Ramana Way, this battle with one's own past is fought and won, by vigilant attention. The thinker's vigilance at the very beginning to the past showing its head in the form of thoughts would snuff them out. But it is never too late. Even when one is

well and truly entangled in his own thoughts, the only way out is to question 'For whom are these thoughts?' and thereby refocus attention on the thinker. One weapon only all along the way but surely an infallible weapon.

After extricating oneself from the past emerging as thoughts through self-enquiry one would be refocused on the thinker. At this stage attention to the source of the thinker, of this first thought, would result in the thinker too sinking into the source, the spiritual heart. Then alone the past would be dead. Thereafter each moment would be fresh and lovely for one would not be viewing the panorama of life through the looking glass of experience.

Of course this is only the first though very significant sign of victory. Self-bliss would be inviting one back for more of it. The past as the ego, cannot be humbled so easily. It would re-emerge in many forms, many masks, in many guises. Its outward push is combated, each time by the same weapon whose sharpness can never be blunted. Within, inward to the source, back without in the world of objects would be our fate until all shuttling, the back and forth movement, ends in Self-abidance.

Where does Ramana come into all this? He is never out of the fight and is always in the thick of it. He is the divine charioteer, the 'sarathi', making us stay on course, our true strength, invisible as the Self within, visible as the radiance of the Self embodied in the beloved and bewitching form of Ramana in which he walked on earth. One is never away from his orbit of grace. He once told a devotee Chaddha, 'The driver and the guard of a train are far apart. But they move at the same speed and are connected throughout. You can sit in any corner of the train and you will be equally connected to both'. Ramana drives the engine of our life and guards us against frequent lapses into ignorant and identified existence. What can one say about this Sadguru Ramana but for whose steady guidance we would never have discovered our own true identity, our divinity here and now?

---

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

N.Nandakumar

### Talk 43. (Excerpt).

Mr. Raghaviah: How shall we correlate the higher experience with the lower experience (meaning spiritual experience with mundane affairs)?

M.: There is only one experience. What are the worldly experiences but those built up on the false 'I'? Ask the most successful man of the world if he knows his Self. He will say "No". What can anyone know without knowing the Self? All worldly knowledge is built upon such a flimsy foundation.

*GUIDANCE RECEIVED: If I get Self Knowledge, will I get promoted in office? Will I have a happy family life? Will I discover the next frontier in Theoretical Physics or the Human Psyche? Bhagavan is asking, "WHAT CAN ANYONE KNOW WITHOUT KNOWING THE SELF?" Without knowing the Self, can I ever know what is real promotion beyond which there is no more? Can I know the real meaning of "happiness" or even "family"? Can I ever know any real frontiers of scientific knowledge still holding the false "I" which vanishes in deep-sleep? In Atma Vidhya Sankeertanam, Bhagavan says, "What is the use of knowing anything or everything leaving out knowing the Self? When one knows the Self, what else is there to know?" The Self is Reality.*

### Talk 43. (Excerpt). THE REAL 'I'

Mr. Ramamurthi: How to know the 'Real I' as distinct from the 'false I'.

M.: Is there anyone who is not aware of himself? Each one knows, but yet does not know, the Self. A strange paradox.

*GUIDANCE RECEIVED: Real waking, Real sleep, Real happiness, Real knowledge, Real existence is only being the Real "I". In Akshara Mana Malai, Sri Ramana Maharshi refers to the "I" of Arunachala as the "Mei Aham" - Real "I". Seeking your true "I" I erased my false "I" O Arunachala. That true "I" sought by those pure in thought and*



*speech, bless me to seek that Real "I" O Arunachala. In the soft bed of the Real "I" let you and I merge in Reality, O Arunachala!*

### **Talk 43. (Excerpt).**

The Master added later, "If the enquiry is made whether mind exists, it will be found that mind does not exist. That is control of mind.

Otherwise, if the mind is taken to exist and one seeks to control it, it amounts to mind controlling the mind, just like a thief turning out to be a policeman to catch the thief, i.e., himself. Mind persists in that way alone, but eludes itself."

*GUIDANCE RECEIVED: In Upadesa Undiyar, verse 8, Sri Ramana Maharshi points out that there is only "I-I" in the Self of Ishwara. As "everything is Ishwara, there cannot be "I-other" in Ishwara's Self. There is no creation apart or will to control. In self enquiry, one is relentlessly taken to this True Self where there is no will to control, mind or creation apart. Any self-control or mind-control sadhana is like thief (limited consciousness) turning into policeman (unlimited consciousness) to play the illusion of "catch himself". That way, the illusion of limitation persists. For whom is this thought? WHO AM I?*

*Q: I see my friend go into a blind denial of his problems and suffer inertia. How is this different from the stillness of the "I-I"?*

*S.: Mere denial of a problem is escapism done with the ego. The "Self alone IS" is the stillness that has absorbed the problem and the root problem - the ego. Both these - Denial and Abiding - are the apparent opposite sides in the spectrum of sadhana.*

### **Talk 43. (Excerpt).**

Mr. Raghaviah: How shall we correlate the higher experience with the lower experience (meaning spiritual experience with mundane affairs)?

M.: There is only one experience. What are the worldly experiences but those built up on the false 'I'? Ask the most successful man of the world if he knows his Self. He will say "No". What can anyone know without knowing the Self? All worldly knowledge is built upon such a flimsy foundation.

*GUIDANCE RECEIVED: If I get Self Knowledge, will I get promoted in office? Will I have a happy family life? Will I discover the next frontier*

*in Theoretical Physics or the Human Psyche? Bhagavan is asking, "WHAT CAN ANYONE KNOW WITHOUT KNOWING THE SELF?". Without knowing the Self, can I ever know what is real promotion beyond which there is no more? Can I know the real meaning of "happiness" or even "family"? Can I ever know any real frontiers of scientific knowledge still holding the false "I" which vanishes in deep-sleep? In Atma Vidhya Sankeertanam, Bhagavan says, "What is the use of knowing anything or everything leaving out knowing the Self? When one knows the Self, what else is there to know?". The Self is Reality.*

### **Talk 43. (Excerpt). THE REAL 'I'**

Mr.Ramamurthi: How to know the 'Real I' as distinct from the 'false I'?

M.: Is there anyone who is not aware of himself? Each one knows, but yet does not know, the Self. A strange paradox.

*GUIDANCE RECEIVED: Real waking, Real sleep, Real happiness, Real knowledge, Real existence is only being the Real "I". In Akshara Mana Malai, Sri Ramana Maharshi refers to the "I" of Arunachala as the "Mei Aham" - Real "I". Seeking your true "I" I erased my false "I" O Arunachala.. That true "I" sought by those pure in thought and speech, bless me to seek that Real "I" O Arunachala. In the soft bed of the Real "I" let you and I merge in Reality, O Arunachala!*

### **Talk 43. (Excerpt).**

The Master added later, "If the enquiry is made whether mind exists, it will be found that mind does not exist. That is control of mind.

Otherwise, if the mind is taken to exist and one seeks to control it, it amounts to mind controlling the mind, just like a thief turning out to be a policeman to catch the thief, i.e., himself. Mind persists in that way alone, but eludes itself."

*GUIDANCE RECEIVED: In Upadesa Undiyar, verse 8, Sri Ramana Maharshi points out that there is only "I-I" in the Self of Ishwara. As "everything is Ishwara, there cannot be "I-other" in Ishwara's Self. There is no creation apart or will to control. In self enquiry, one is relentlessly taken to this True Self where there is no will to control, mind or creation apart. Any self-control or mind-control sadhana is*

*like thief (limited consciousness) turning into policeman (unlimited consciousness) to play the illusion of "catch himself". That way, the illusion of limitation persists. For whom is this thought? WHO AM I?*

*Q: I see my friend go into a blind denial of his problems and suffer inertia. How is this different from the stillness of "the I-I"?*

*S.: Mere denial of a problem is escapism done with the ego. The "Self alone IS" is the stillness that has absorbed the problem and the root problem - the ego. Both these - Denial and Abiding - are the apparent opposite sides in the spectrum of sadhana.*

#### **Talk 44. WHAT YOU SEEK OR TRY TO AVOID IS ALREADY INSIDE YOU.**

Mr. Ekanath Rao, an Engineer, asked Sri Bhagavan if solitude is necessary for vichara.

M.: There is solitude everywhere. The individual is solitary always. His business is to find it out within, and not seek it without.

D.: The work-a-day world is distracting.

M.: Do not allow yourself to be distracted. Enquire for whom there is distraction. It will not afflict you after a little practice.

D.: Even the attempt is impossible.

M.: Make it and it will be found not so difficult.

D.: But the answer does not come for the search inward.

M.: The enquirer is the answer and no other answer can come. What comes afresh cannot be true. What always is, is true.

*GUIDANCE RECEIVED: The Solitude found "outside" is transitory and can be disturbed by an insect or bird or irritable mind. The Solitude of being the Self is real Solitude. One usually begins sadhana by thinking the disturbance is from outside. Disturbance is due to desire and aversion. Disturbance is due to the raising of the ego which seeks solitude and is averse to work-a-day life. The root of all problems (the raising ego) and the real solution (the Self) are within. The seeker is the answer. The concept "within" too is absorbed along with the seeker in the Self.*

---

**Saddarshanam***Master Nome*

*dhiye prakASam paramo vitlrya  
 svayam dhiyontah pravibhAti guptah  
 dhiyam parAvartya dhiyontaretra  
 samyojanAneshvara driShTiranyA || 22 ||*

*In the mind, the Light the Supreme grants (gives)  
 (lit., having given),  
 Oneself (Himself) within the mind (or: interior to the  
 mind),  
 He shines hidden.  
 The mind is to be turned back within (interior to) the  
 mind, here.  
 From the union (absorption) is the seeing (wisdom) of  
 the Lord, not otherwise.*

N.: What is called “the mind” shines by some knowing Principle. The knowing Principle is not composed of the thoughts of the mind. The Maharshi says that the Supreme grants the Light to the mind. The Supreme is of the nature of pure Consciousness. That is the illumination. Our minds actually never know anything. It is in error to say, “My mind knows about Truth,” or “My mind knows anything.” The mind is just inert thought, which is in sharp contrast to the Consciousness that illuminates it. Consciousness, which is the Supreme, is within the mind, in the core of it and seeming to pervade all of it. It should also be regarded as interior to the mind, since Consciousness is the subject, and the mind is the object. The verse may be interpreted in either way, as referring to Consciousness being the very core, or quintessence, of the mind, or as referring to Consciousness as being more interior, more subjective than, the mind. It is Consciousness that gives Light to the mind, and without the Light of Consciousness, the mind is nothing at all. Consciousness is the knowing Principle.

You who are inquiring and seeking to know the Truth, who is to have this Knowledge? The mind will not grasp it. There are not

two knowers in one and the same person, as if the mind and Consciousness could both know. There is only one Knowing, one Illumination, and all the apparent knowing or illumination of the mind is merely borrowed or reflected.

Sri Ramana says, “He shines, hidden.” Consciousness is never conceived by the mind. From the perspective of attempting to see it with the mind, Consciousness, or the Supreme, God, seems as if a mystery and something secret. Even though it pervades everywhere, it is unseen. Even though it is the very center of the mind, the mind shrugs and says that it does not see it. The Supreme, or God, is also the Self. Upon coming to know about the Self, the mind again shrugs and says that it does not experience, see, or know it. It appears hidden, because of its formlessness and its nonobjective nature. It is not really hidden or secret, but appears that way as long as one attempts to know it through the mind. If, though, we inquire, and avail ourselves of Self - Knowledge, there is nothing hidden about it at all. It is Self evident.

In order to accomplish the change from being hidden to being self-evident, from the false so-called knowledge of the mind to the Knowledge of the Absolute by the Absolute, the Maharshi gives the direction. Ramana says, “The mind is to be turned back within the mind.” The mind should dive into, or through, its very center. Or, it may be translated as, “The mind is to be turned back interior to the mind, here.” The last word in the third line is “atra,” meaning “here.” Where is here? Of where is he speaking? “Interior to the mind.” It is the timeless, space less “place” that is interior to, or before, the mind, and is that in which the mind has no actual existence. The mind is “to be turned back.” This means that it ceases to believe in its imaginings, which are its own forms. It turns back, attempting to face That which is before it, but, when it does so, it is extinguished. It utterly loses its form.

If we consider the meaning as “within the mind,” at its very core, the peripheral thoughts are discarded, and the mind dives into its own center. Its center is of the nature of pure Consciousness and not a mind at all. The result could be described as if something were to swallow itself.

What is the Light that shines so that you are aware of your own thoughts, which constitute the mind? The thoughts cannot illumine themselves. What gives light to your mind so that it appears as if it knows? It cannot be contained in thought and cannot be confined or defined by thought. It is undoubtedly present, for, without that Light, you would not be aware of even a single thought.

“Himself, or Oneself, within the mind, He shines hidden.” The mind does not have a shape, so, when we say “a core” or “a center,” we mean an essence rather than a particular place. At the core, or in the essence, of the mind, there God is. Or, we could interpret it as, “interior to the mind,” even more subjective than the mind, is the Source of the light. The aim is to recognize the Light, the nature of which is pure Consciousness, which, although apparently hidden in the midst of thoughts, is the very light by which those thoughts are seen. The veil of thoughts is like the holding up one's hand to hide the sunlight. It is by the sunlight that one sees the hand.

“The mind is to be turned back within the mind, here.” Turn the mind inward to look at its own nature. “The mind is to be turned back interior to the mind, here.” If the mind is turned back to look at that which is interior to it, what happens to the mind? All know the phrase, “food for thought.” In this case, thought, itself, becomes the food.

“Here” is where you are, as pure Consciousness. If the mind turns back to that which is interior to it, or if the mind turns in on itself to try to see its own essence, which is of the nature of pure Consciousness, nothing remains to be called “a mind.” If the mind loses its form, can it be called a “mind”?

The Light of pure Consciousness is completely formless. Thoughts are invariably engaged in form. There is no such thing as a formless thought. There is no such thing as a formed Consciousness. What is called the mind seems to be a curious combination of the forms of thought and the formless Consciousness. Consciousness can very well exist without

thought, but thought cannot exist even for a moment without Consciousness. This tells us something about what is real. Turn your mind, the very thing that seems to be engaged in thought, in on its own nature, or have it look to that which is interior to it and lights it up, and see what is there.

“From the union” of the mind with what is interior to it, which is “absorption, is the seeing of the Lord, not otherwise?” When the form of the mind dissolves, Consciousness, alone, remains. Consciousness is supreme, and it shines for itself. That, alone, is the seeing of God. Anything less would be in the domain of thought, and such would only be mental vision, which Sri Ramana has already described and negated.

Where your thoughts have been transcended and where the very notion of existent thought has been absorbed, there is the seeing of your own Self, which is the seeing of Truth. If you inquire as the Maharshi advises, “For whom is the thought?” this will turn the mind inward, as described in this verse. If inquiry is practiced according to the way he has instructed, when you inquire, “For whom is this thought,” the thought, inclusive of its entire objective form that it is concerned with, dissolves. What is unreal dissolves. You are left only with the most interior “I.” “Who am I?” The Light of Consciousness shines of itself. It is natural Knowledge.

Q.: Is it the mind turning itself, or do I turn myself inward?

N.: Your Self cannot be turned inward or outward. So, the Maharshi says, “the mind.”

Q.: But, if the mind is inert, how can it do anything?

N.: The mind, he says, is turned inward. It does not necessarily mean that the mind is an actor. The idea that the mind is doing or acting is part of the outward or peripheral part of, the mind that is to be turned back in. To turn inward means to lose the belief in one's own conceptions. That includes the notion of an existent mind. The Self has nothing to do. Are you hypothesizing that there is another “I”?



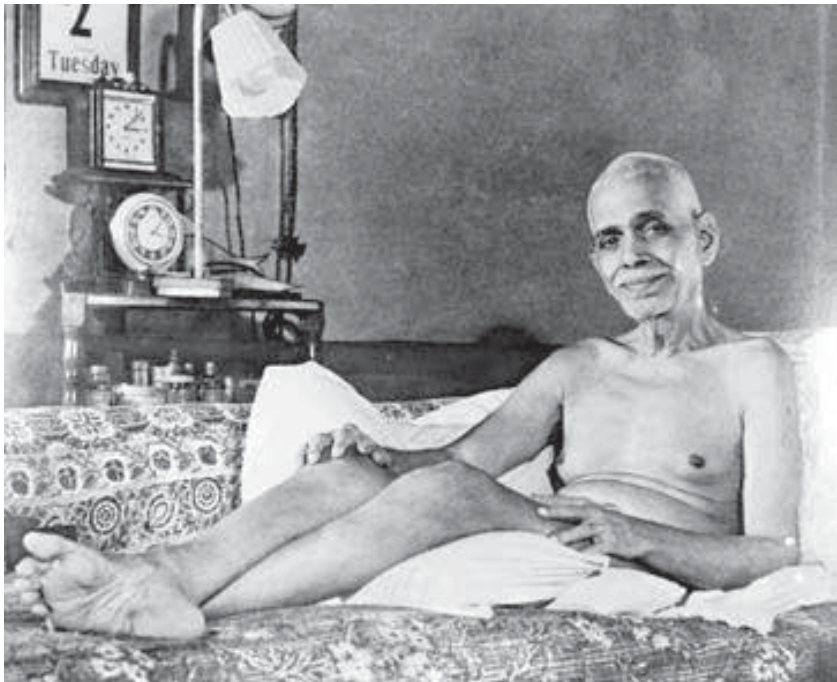
Q.: No. Is the mind in the middle?

N.: It has no light of its own.

Q.: If it has no light of its own, what can drive it outward or inward?

N.: That is called maya, illusion, which seems to have great powers until, turning inward, it is examined, in which case, it ceases to exist. Such is the case with the mind. The Self has no outward or inward and no bound or liberated, or dark or illumined, states. So, Sri Ramana says that the mind is turned inward.

There can be no real middle between the ever-real and the never-real.



## Shri Arunachala Padikam

G Kameshwar

Eleven Verses on Arunachala  
Of Bhagavan Sri Ramana Maharshi

### Verse-9

*paramanin pAtam paRRaRap paRRum  
paravaRi vaRiyariR paraman  
paramunak kenaven paNiyaRap paNiyAy  
parittiTu munakketu pAram  
paramaniR pirintiv vulakinait talaiyiR  
paRRiyAn peRRatu pOtum  
paramanA maruNA calavenai yiniyun  
patattinin RotukkuRap pArEI.*

*Word split, and meaning:*

*parama* : O Lord Supreme!

*paRRu aRa* : In order that the bondages (of worldliness) are cut

*nin pAtam paRRum* : clinging to your feet

*para aRi(vu) aRiyaril paraman* : I am the foremost among those who are clueless about Supreme Knowledge

*param unakku ena* : Taking me as your own burden

*en paNi aRa paNiyAy* : Do make my efforts/actions cease

*parittiTum unakku etu pAram* : What is heavy for you, who are bearing all

*parama* : O Lord Supreme!

*nin pirintu* : Separated from you

*ivvulakinai talaiyil paRRi* : Carrying the world on my head

*yAn peRRatu pOtum* : What I have received is more than enough

*paramanAm aruNacala* : O Arunachala, who are the Supreme!

*ini un patattil ninRu* : Here on, from your feet...

*enai otukku uRap pArEI* : do not think of cutting me off

*Verse rendering:*

O Supreme!  
I am the Supreme  
    Among those  
    Who have not the Supreme Wisdom  
        To cast away all worldly bondage  
    By clinging to your feet!  
Do carry me  
    As your own burden  
And cut away  
    My burden of activities/efforts!

For you  
    Who sustains one and all,  
What, indeed, can be heavy?

O Lord!  
    Away from you  
        Carrying the world on my own head  
What have I gained?  
Enough, enough.

O Arunachala  
    Who are the Supreme!  
Here on,  
Pray, do not even think  
Of casting me off  
From your feet!  
(Cast on me  
Your gaze of Grace!)

*Prose rendering:*

O Arunachala, Lord Supreme! I am the Supreme among ignoramuses, who have not the great wisdom to cut off all their burden and bondage by clinging to your feet! Lord, considering me and my burden as your own, do put an end to my (ceaseless) activities. For you, who bears the burden of all (the whole universe),

what can be an additional burden? And here I am, cut off from you, and carrying the whole world on my head! What have I gained thereby? Enough of it. From here on, O Arunachala Supreme, do not think of keeping me away from your feet! Cast your eyes of Grace on me, Lord!

Notes:

In this beautiful verse, Bhagavan Ramana is voicing a prayer on behalf of all of us!

The verse says: 'It is *kartRtva* (sense of doership) that stands between me and you, O Lord. That is the reason why I am the supreme among those who have not the great wisdom of clinging to your feet for putting an end to bondage. Instead of holding on to your feet and allowing you to carry my burden, I am standing apart, holding on firmly to my sense of being the doer, and carrying the whole world on my head! And by doing this, the extent of work and woe that I experience is beyond my capability to bear. Enough of it, Lord! Now on, you please carry my burden, and put an end to my sense of doership! For you, who are carrying the whole of Creation, this is no big deal. Lord, allow me the shelter of feet, forever. Cast your eyes on me! Pray, do not even think of disuniting me from your feet!'

Essentially, the verse is a prayer for complete union with the Lord, where there is no sense of a separate individuality left. And therefore, there is no sense of doership anymore.

This prayer contains the essence of all spiritual teaching – whether it be the way of (Saiva) Siddhanta or that of Vedanta; of Bhakti Yoga, Karma Yoga, and even Jnana Yoga.

In Guru Vachaka Kovai, Bhagavan says:

uyircchEttai ponRu muTaiyAnRAT patti  
mayacchErkkai cittAnta mArkam - <sup>1</sup>

<sup>1</sup> Verse 414, Parmartha Deepam known as Guru Vachaka Kovai, by Muruganar Swami, published by Sri Ramanasramam, 1971

*Clinging to the feet of the Supreme Lord to effect the complete destruction of the jiva's sense of doing is the union that takes the form of devotion (bhakti). This is the path of Siddhanta.* <sup>2</sup>

In the explanatory note to this verse, Sri Muruganar says – ‘The destruction of the jiva's sense of doership is irai pani niral [abiding in the service of God].’<sup>3</sup>

In the continuation of the Guru Vachaka Kovai verse given above, Bhagavan says:

*naTTamA mAnmapara jnAnacorU pAnanta  
niTTaivE tAnta neRi.*

Loss of all sense of separateness  
By blissful abidance in supreme awareness  
Is the Vedanta way.<sup>4</sup>

In the explanatory note to the verse, it is pointed out that the Siddhanta-way and the Vedanta-Way are one and the same, as the aim is the destruction of “I”-notion (sense of separation, which gives rise to sense of doership/enjoyership).<sup>5</sup>

When the devotee's sense of individual doership drops off upon his surrender to the feet of the Lord, he sees that all actions are being carried out by God Himself. The burden of the whole of Creation is being borne by the Lord.

---

<sup>2</sup> Translation taken from ‘Guru Vachaka Kovai’ translated by Dr TV Venkatasubramanian Robert Butler and David Godman, published by David Godman, 2008

<sup>3</sup> Ibid

<sup>4</sup> Garland of Guru's Sayings – Guru Vachaka Kovai, Translated by Prof K. Swaminathan, published by Sri Ramanasramam, as a Muruganar Centenary Publication

<sup>5</sup> Explanatory note to Verse 414, given in Page 130, of Tamil commentary to Guru Vachaka Kovai, by Sadhu Om, published by Ramana Kendra, New Delhi, 1980

To understand this, let us look at a conversation between Bhagavan and a devotee that is reported by Kapali Shastri, in his Sat Darshana Bhashya book.<sup>6</sup>

*Bhagavan: Now I put a question to you. When a man with luggage gets into a railway carriage, where does he keep it?*

*Devotee: He keeps it in its compartment or in the luggage van.*

*Bhagavan: So he does not carry it upon his head or in his lap.*

*Devotee: None but a fool would do so.*

*Bhagavan: If you call him a fool who keeps it on his head, a thousand times more foolish is it to bear your burden when you get into the spiritual life, whether it is the path of knowledge, or path of devotion.*

*Devotee: But can I throw off all my responsibilities, all my commitments?*

*Bhagavan: Now, look at the temple tower. There are many statues in it and there is a big statue, one in each corner. Have you seen them?*

*Devotee: Yes. I have.*

*Bhagavan: Now I tell you this. The big tall tower is supported by those statues.*

*Devotee: How can that be? What do you mean?*

*Bhagavan: I mean, when speaking thus, that is not more foolish than your attitude when you say that you have to carry and are carrying all cares, burdens, responsibilities etc.....*

---

<sup>6</sup> Pages xxvi and xxvii of Sat-Darshana Bhashya, by K, published by Sri Ramanasramam, 7th edition, 1983

*The Lord of the Universe carries the whole burden. You imagine you do. You can handover all your burden to his care. Whatever you have to do you will be made an instrument for doing that at the right time. Do not think you cannot do it unless you have the desire to do it. Desire does not give you the strength to do. The strength is the Lord's.*

*Devotee: Am I understand that you are giving me the essence of Karma Yoga?*

*Bhagavan: It is the essence of Karma Yoga, or Bhakti Yoga, why even the Jnana Yoga, for even though the paths in the beginning may differ, they all eventually lead to this position.*



Scan the adjacent QRL in your Mobile QR code scanner App to watch the video song of Padikam.





## Ramana is the Way of Ramana

*Shyam Sundar*

I should only remove ignorance-ignorance of not knowing myself.  
I am is knowledge of eternal truth. I am this or that is wrong belief.  
"Be yourself, and nothing more."

- Sri Ramana Maharshi

We remember so called others, we also compare ourselves with them, then how can we simply live as ourselves, as heart itself?

So called others means our own sense of otherness which is not true. Constant thoughtless existence feeling removes wrong belief of otherness.

"Abiding in the Self is state of egolessness."

Abiding in the Self, in the heart we can not act as a thinker, as a doer. Things go on as usual.

Ramana way is not too difficult. It is enough to stop chasing the thoughts which arise continuously.

"Abiding in the Self is solitude because there is nothing alien to the Self. One should therefore abide as that."

- Sri Ramana Maharshi

Less existence feeling should be accepted as all-pervading feeling in the heart.

Love yourself and allow others to love themselves unconditionally.  
"Forgetting Self, mistaking the body for Self, taking innumerable births, and at last knowing Self and being Self is just like waking from a dream of wandering all over the world."

- Sri Ramana Maharshi

We are 'I'-thought in the mind. We are Self, we are existence in the heart. If not, we may practice to live as ourselves in the heart. It brings great change in us. It is better than living as I-thought in the mind.

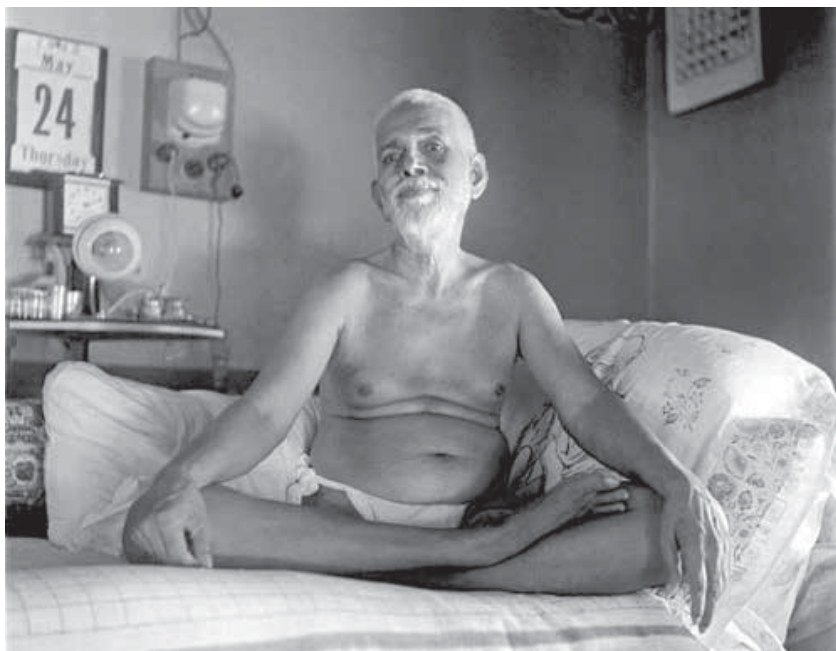
I am a thought - I-thought. Who am I in fact? I am not, Self is, Existence is, God is, Ramana is.

If "I" am connected with thoughts, I am "disconnected", if I am connected with self(being), I am not disconnected but "connected". "There is absolutely no I-thought in the Self. That is called silence."  
- Sri Ramana Maharshi

We are I-thought so we are not in the Self. That is I-less silence.

I as a thought is smaller I. That is ego. I as being is greater I. That is egoless Self.

There is no I or me in the perfect silence.



## The Inner Voice

*R.Venkataraman*

Former President of India

(As narrated to Dr.Sarada Natarajan in the summer of 2008)

*I visited Sri R.Venkataraman in his residence at Delhi. He received me very cordially and spoke with great affection about his association with my father, Sri A.R.Natarajan, who had been absorbed in Bhagavan just a few months prior to that. He remembered how he had, at the insistence of my father, headed Ramana's Centenary of Enlightenment Committee and how he had also come and released the 100th cassette of Ramananjali by giving the first copy to my mother, Smt.Sulochana Natarajan. Something prompted Sri Venkataraman to share with me a personal interaction of his with Bhagavan Sri Ramana Maharshi.*

"I was a young man of about 19 years when we visited Bhagavan Ramana. It was around the year 1939. I had gone with scholarly and senior devotees, later statesmen of an independent India. The whole day long they discussed several philosophical issues with Bhagavan. I sat through and heard them all but they did not make much sense to me. In the evening after dinner Bhagavan provided me with an opportunity to approach him personally as there were very few other devotees in the Hall and the members of my group had retired for the night.

A little concerned about my own lack of knowledge, yet eager to receive instructions from Bhagavan, I told him about my predicament. 'Bhagavan you have been explaining many things about our scriptures and about spiritual practice the whole day long. Although I understand the significance of these discussions and the immensity of your instructions, there is no clarity in my mind regarding this. I feel they are of a very high spiritual level and perhaps I am incapable of understanding these concepts. Yet, I am eager to hear about the spiritual path from you. Can you give me the import of your teachings Bhagavan? Please instruct me in a way that I can understand and will be able to put into practise.' Bhagavan looked at me intently as was his way. He asked me, 'Whenever you perform any action, does something tell you from within you whether it is right or wrong?'

I had not paid any attention to this fact earlier to Bhagavan's question. So I thought about it deeply for a moment and then answered, 'Yes something within me does tell whether what I am doing or what I am going to do is right or wrong.'

Bhagavan said, 'This is your inner voice. Be attentive to it always. And do only as it tells you to do.'

I do not know whether I realized the full import of his words at that point of time but the words of Bhagavan have been with me throughout my life. He made me deeply aware of the truth within each one of us which lovingly guides us every moment of our lives. Most importantly he made me connect to this truth very simply and palpably. We may not pay much attention to it in our day to day actions. Yet, in every person's life there are bound to be moments of small and great inner conflicts. The small ones we may tackle as a matter of course but the greater ones often throw us into deep turmoil. These are called the 'dharma sankatams', dilemmas in righteousness. I more than had my share of these, especially due to my life as a statesman and being at the helm of affairs of our vast nation.

At all times in my life the instruction of Bhagavan has been my guiding light. Every time I have had to take a decision and especially if I was in doubt, I have waited for the inner voice to guide me. And invariably the guidance has come and protected me making me light at heart in the certainty of truth."



## Ramana and I

*Uma Sriram*

### Echoes.....

I heard of two births  
The sounds of festivity, the scenes of delight.

I heard of two deaths  
The sounds of sobbing, the scenes of lament.

One sudden, the other foreseen  
Both moved me, one with tribulation,  
The other alongside jubilation  
I sent peace, I sent adulation.

Plain is the mat, decked is the bassinet  
The flowers and the lamps are together present.

Tears flow in twain unmanned.....  
Strange are the ways of His land  
Compelling the intellect to understand  
These are mere transformations in His hand.



## Ramana's Song of Grace - 30

*Revathi Sankar*

The Feet of the Lord are very powerful. Lord Nataraja kills the demon Muyalagan by stamping him by His foot. So every ego, when it rises should be stamped with the Feet. Bhagavan Ramana stamps the ego by his feet and helps us attain his own state. When we meditate on verses of Ramana Pada Malai by Siva Prakasam Pillai which are filled with the teachings of Bhagavan Ramana as received by him directly from Ramana, we realize this very clearly.

Let us pray to Bhagavan and meditate on the Ramana Pada Malai by Siva Prakasam Pillai. Siva Prakasam Pillai's Pada Malai has been set as Ramana Pada Pancharatnam – a unique musical piece which has been composed by Smt. Sulochana Natarajan on the lines of Saint Tyagaraja's Pancharatna Kritis. Smt. Sulochana Natarajan has very carefully selected the verses from Pada Malai and set the ragas of Nattai, Goula, Arabhi, Varali and Sri which are the same as Pancharatnam. We are meditating on the Nattai raga now.

The seventh charana of the song goes like this:

*Irai aruLindri yAdonDrum sattiyamAha siddiyAdu  
adanAl tAnedum sindiyAdiruvendruraipOn pAdam vAzhgavE*  
Tamil

*Ishana harake illade yAvudu sattiyavagi siddiyaagadu  
Aaddarind Enu yochisad iru endu nuDivavana paada beLagali*  
Kannada

Meaning –

Blessed be the Feet of the One who says,  
'Everything happens by the grace of the Lord'.  
Blessed be the Feet of the One who says,  
'Remain without thinking about anything at all'.

Anything in this world happens by the grace of the Lord.  
A very simple example that we experience daily is the working of

the body. Every action in the body happens by the grace of the Lord. Is it possible by us to do anything at all? Can we breathe? Can we digest the food we eat? Can we do anything about the functioning of our lungs, kidneys, say any part of our body? In fact we may say it is impossible even to say 'we can do anything at all' without the grace of the Lord. The body is the best example for us to understand that God alone does everything.

As Bhagavan say in Upadesa Saram, *karturaajnayA prApyate phalam, karma kim param karma tat jaDam*. God has already planned what has to happen in each one of our lives. When God is the creator, He knows everything and He will take care of us.

Bhagavan has also given Mother the same Upadesa when she came to take him back home. He said "The Creator, remaining everywhere, makes each one play his role in life according to their karma. That which is not destined will not happen, despite every effort. What is destined is bound to happen. This is certain. Therefore the best course is to remain silent".

Bhagavan has repeatedly told us that we should willingly allow things to take their course and never interrupt the flow of events as the Lord is the best judge of what is to happen and what not. When we ask for something, I don't know how much of confusion we may create as the Lord is compassionate. He will surely fulfill our desire at any cost. But what if we don't want that which we asked for at the time of its coming to us? Life is not so simple :)

Let me be silent and not seek attention. For, if I seek attention, then I would be asking for something. ....

Lord Ramana

Thank you Bhagavan

Your attention seeking Child :) ?????

---

## How Bhagavan Captured Us

*By Smt. Sulochana Natarajan*

*Smt.Sulochana Natarajan had written a series of articles in this journal in an autobiographical manner also covering the biography of her husband, A.R.Natarajan, the Founder President of RMCL. In this recap we are putting together the memoirs in chronological order. Here she shares with us how Bhagavan laid the first deeper spiritual foundations of her life.*

Bhagavan brought me into a family totally soaked in Karnatik Music so that I received the best of training at every stage of my life in order to be able to use this art for the development of Ramananjali Music.

On the 6th of May, 1942, Srinivasan, my younger brother was born. Our family was then at Madurai. My brother was affectionately nick-named 'Babu'. For his Punyahavachanam (the cradle ceremony) as well as for his 1st birthday, there was a concert by Sri Madurai Mani Iyer.

On promotion as a District Judge my father was posted from Madurai to various places in Andhra. By that time my grandparents had shifted to Tanjore. For one year Sri O.V.Subrahmanyam (Sangeeta Bhushanam) would come home both morning and evening to take music lessons for me. In the morning I was given voice training and evening it would be lessons in the Karnatik Music repertoire. Thus the basic foundation for classical Karnatik Music was built in me.

Then, in the years 1945 and 1946 I shifted to Madurai and stayed with my two younger uncles. I studied at the OCPM High School, Madurai. My grandparents too would often be at Madurai and would sometimes go to stay with my elder uncle at Tanjore. Dr. Prof.S.Ramanathan (also Sangeeta Bhushanam) came to Madurai from a music school at Pudukottai and taught me some songs. He had also taught my mother a few songs. The amazing fact is that forty years later in 1985 he taught songs to my daughter Ambika



too before her marriage for some months. He thereafter gave a concert of Ramananjali clasical music during her wedding and some more concerts at Delhi and Bangalore.

He became deeply drawn to Bhagavan's teaching of self-enquiry which he practised with utmost sincerity. This had a great impact on his life. His son, Sri Thiagarajan said that during his last days Prof. Ramanathan told him, 'I have lived a complete life. Now, I have no desire for anything.' Sri Thiagarajan reported that though Prof Ramanathan was ailing in his last few days, he left his body with amazing composure and peace.

In 1947 July, after the passing away of my grandmother, I went back to stay with my parents. For the first few months of that curricular year we were at Coimbatore. My father was Additional District Judge Coimbatore when India got Independence. On the 15th of August, 1947, I had the honour of singing patriotic songs along with my classmate during the flag hoisting ceremony.

Immediately after Independence my father was promoted as Districts Judge, Salem where I joined the St.Mary's Girls High School. Tiruchirapalli was near Salem and Trichy had many good music sabhas. Trichy Brothers were famous as Sangeetha Vidwans. My father arranged for one of them, Trichy Swaminatha Iyer as my music tutor.

Every Friday evening Sri Swaminatha Iyer would be readily awaiting my arrival from school to start the lesson. My mother had an excellent voice. She also used to learn some songs along with me. Till many many years after that amma and myself used to sing excellently together but unfortunately her singing has not been recorded.

During the Court vacations we used to congregate every evening for musical and spiritual treats. On one vacation at the Salem Judges' Bungalow two grandaunts and their sisters had come. My father suggested that we read the 10 Cantos of Bhagavatam, 3 heavy bound volumes of which had come as a legacy from my maternal grandmother. Likewise we completed a detailed reading.

In Salem we got acquainted with one Smt.Rukmini Kuppannah, an indefatigable social worker devoted to Sri Ramakrishna and the Jagadguru of Sringeri. Our families hit it off wonderfully and became great friends. Thus we got involved in all the activities in which Smt.Kuppannah was participating. We began to participate in the activities at Ramakrishna Mission and took part in the bhajans which were held every evening. The beauty of these bhajans must have crept into my young mind right then and have remained my favourites till day. On one occasion, one of the senior-most Swamis of the Ramakrishna Order at that time, a direct disciple of Holy Mother Sarada Devi had visited the Salem Ramakrishna Mission. I remember having his darshan.

Another lifetime opportunity was the darshan of Jagadaguru Sri Chandrasekara Bharathi who, in the course of his tour of South India, visited Salem and stayed in Sri Kuppannah's house. They had cleared and set up a major portion of their residence for the entire troupe of the Mahaswami and elaborate pujas were performed every day for several days. I have a faint memory of having darshan of Mahaswami only once during that period.

In this period Bhagavan introduced me to the three significant spiritual forces in my life as it were, Sri Ramakrishna, the Sringeri Jagadgurus and finally Bhagavan himself. As I have said, while I was greatly blessed to have darshan of Mahaswami Chandrasekhara Bharati and of the Swami from the Ramakrishna Order, it is only Bhagavan's darshan which remained etched with the greatest clarity in my memory ever thereafter, as if to establish that for me the Ramana path and mission would be paramount. It is now evident how all the great spiritual forces in my life guided me step by step on the path of Self-Knowledge and gave me invaluable insights for my work as well and have now merged into Ramana, my work in the realm of Ramana Music remaining as the singular passion.

---

## Sri Ramana Sahasranama Stuti<sup>1</sup>

### 325. NARA VAHANA SANNIBHAH

Comparable to the Lord of Wealth, Kubera.

The highest wealth is spiritual wealth. For it is imperishable.  
This Ramana had to a limitless extent.

*Om naravAhana sannibhAya namaha.*

### 326. NAVANITA SAMA SVANTAH

With a mind which melts like butter.

Ramana was the compassionate one. His was universal love. Therefore, when devotees recounted their tales of woe to him he would weep with them. The best example is the case of Echamma who was benumbed by a string of deaths of her near and dear ones. Her heart could feel the soothing balm when Ramana identified himself with her grief.

Again, whenever Ramana read or heard stories about the great Saivite and Vaishnavite devotees he would be lost in tears at the way their hearts had melted for the Lord.

*Om navanita sama svAntAya namaha.*

### 327. NATA SADHU JANASRAYAH

The protector of the devotees who have taken refuge in him.

For Sadguru Ramana there was no sense of partiality, no sense or feeling of for or against; no kind of mental classification. It is only the devotees who can feel the protection which he extends to them not only in their spiritual endeavours but also in solving their material problems. The umbrella of Ramana's protection is all embracing.

Protection can be extended universally only by the omnipotent one like Ramana who was the physical embodiment of Arunachala Siva.

*Om nata sAdhu janASrayAya namaha.*

---

<sup>1</sup> Thousand (1000) Names in Praise of Ramana- Sanskrit composition by Sri Jagadeeswara Shastri. English Translation and Commentary by Sri A.R.Natarajan

**328. NARA NARI GANOPETAH**

One who sees no distinction between men and women.

A gnani's perception is like anyone else's in the sense that he is aware of all the differences. But he never loses sight of the essential consciousness in all life. Further, since he has conquered the five senses, distinctions based on the body idea no longer arise.

*Om naranarIgaNopetAya namaha.*

**329. NAGASANUKRTASRAMAH**

One whose asrama is situated at the foot of the hill.

Ramana was residing on Arunachala Hill itself, in Virupaksha cave from 1900 to 1916, and Skandasramam thereafter upto November 1922. In the months after the liberation of his mother, Azhagammal, in May 1922, Ramana used to visit frequently her Samadhi which was situated at the foot of the southern slope of Arunachala. Then under a divine compulsion, from December 1922 he started residing there permanently. Sri Ramanasramam grew around him. Now every inch of the ground there is sacred since Ramana has walked over it.

*Om nagasAnukrtAsramAya namaha.*

**330. NAMAMETYAVYAYA YUTAH**

One without the sense of 'I' and 'Mine'.

The sense of 'I' and 'Mine' relate to the thought that one is a separate individual, a particular name with which one has identified himself in the waking state. For Ramana that thought was erased for ever when he had his 'death experience' in mid July 1896. Thereafter he was steadily conscious of his identity with the deathless spirit.

*Om namametyavyaya yutAya namaha.*

---

**News & Events***Revathi Sankar*

Ramana Nadopasana 2019 - Music Annual Day was celebrated at the Ramana Maharshi Heritage Auditorium





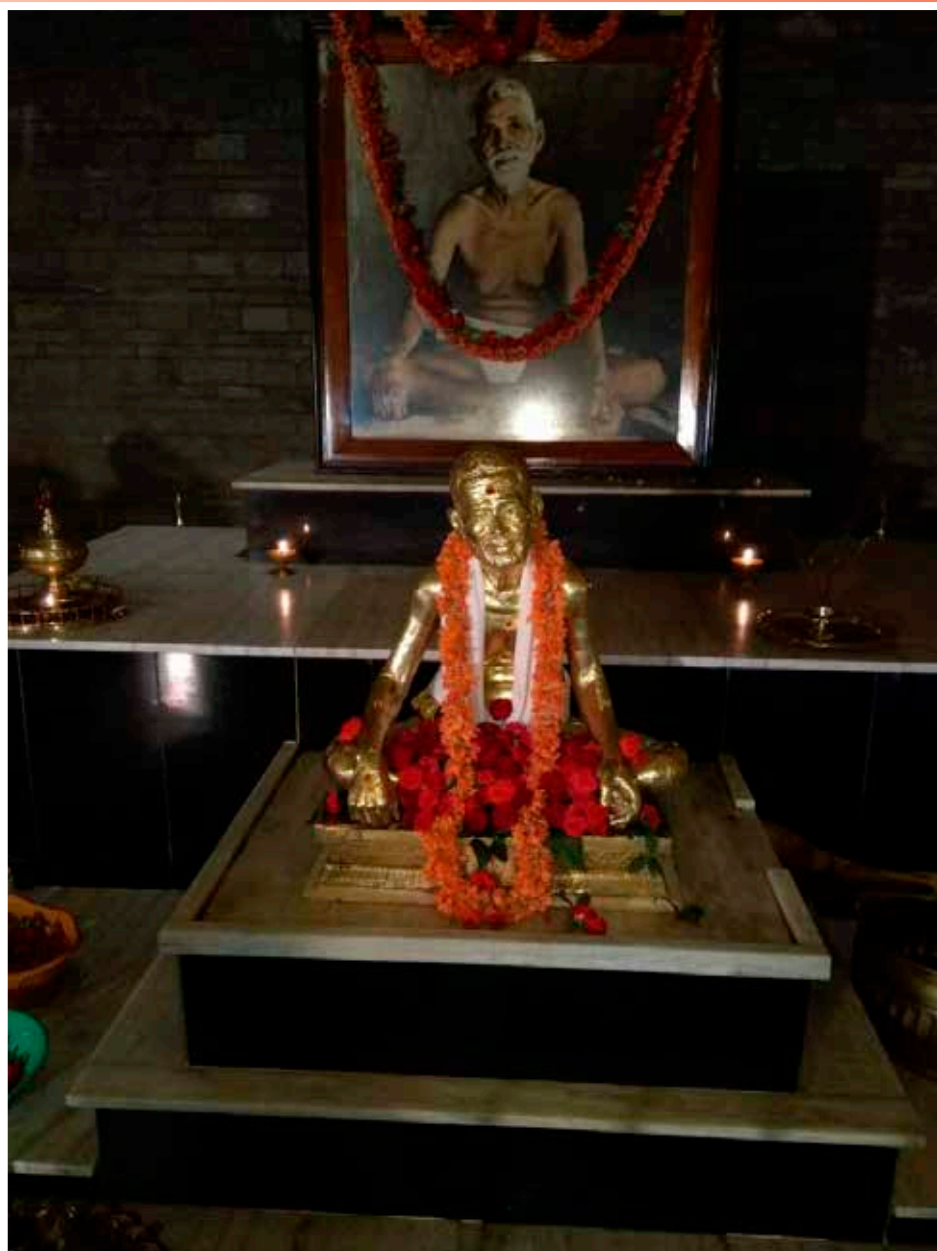


Maha Sivaratri was celebrated at the Ramana Shrine with special puja in the four jamas and cultural offerings throughout the night















Sthapana Divasa with Ramana Sahasranama Homa was followed by Laksharchana.











Mani Shadakshari Memorial Day was marked by a seminar with eminent speakers delivering lectures on Upadesa Saram. The cultural events included a dance drama 'Shadmani Ramana' and a Ramananjali musical offering.



















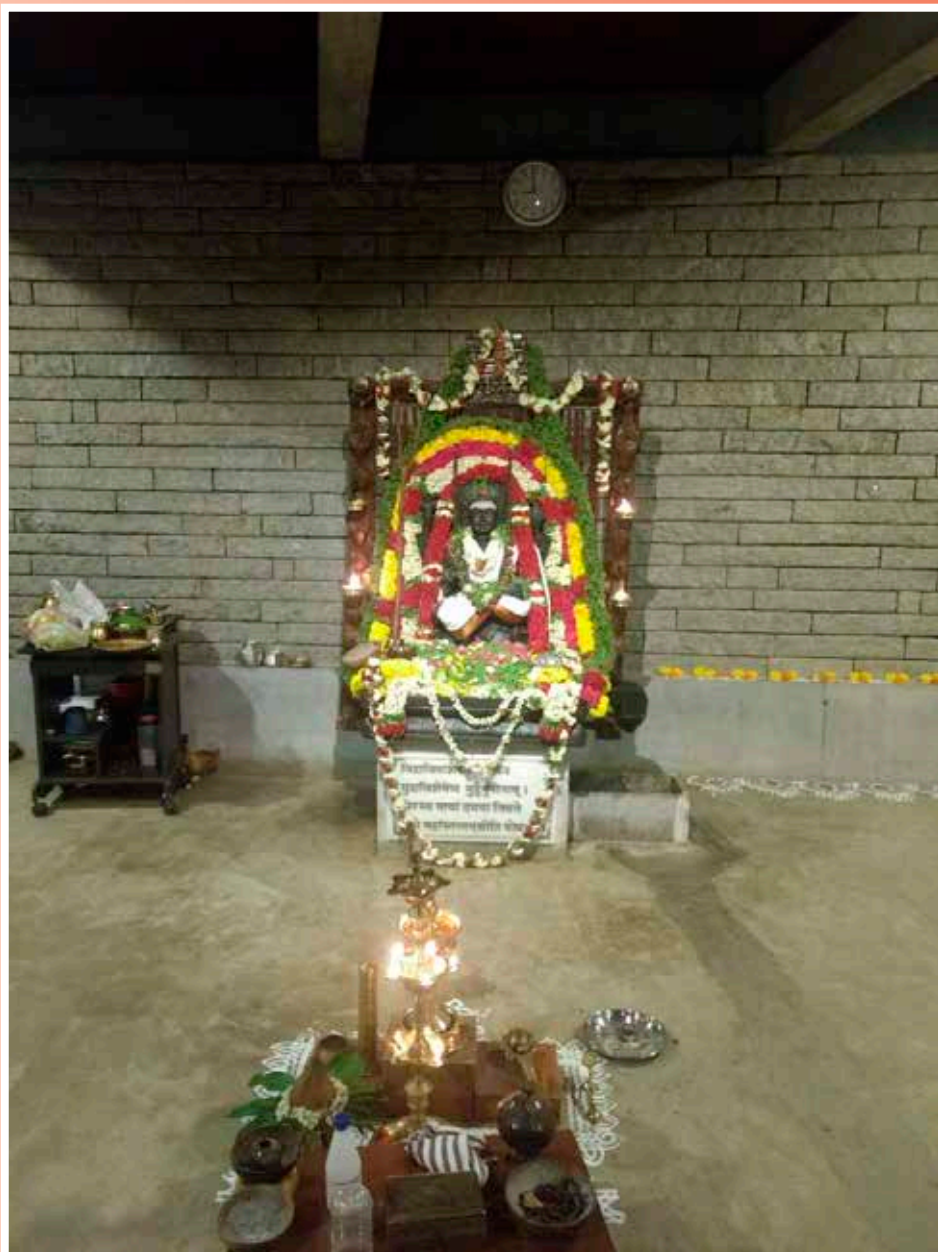


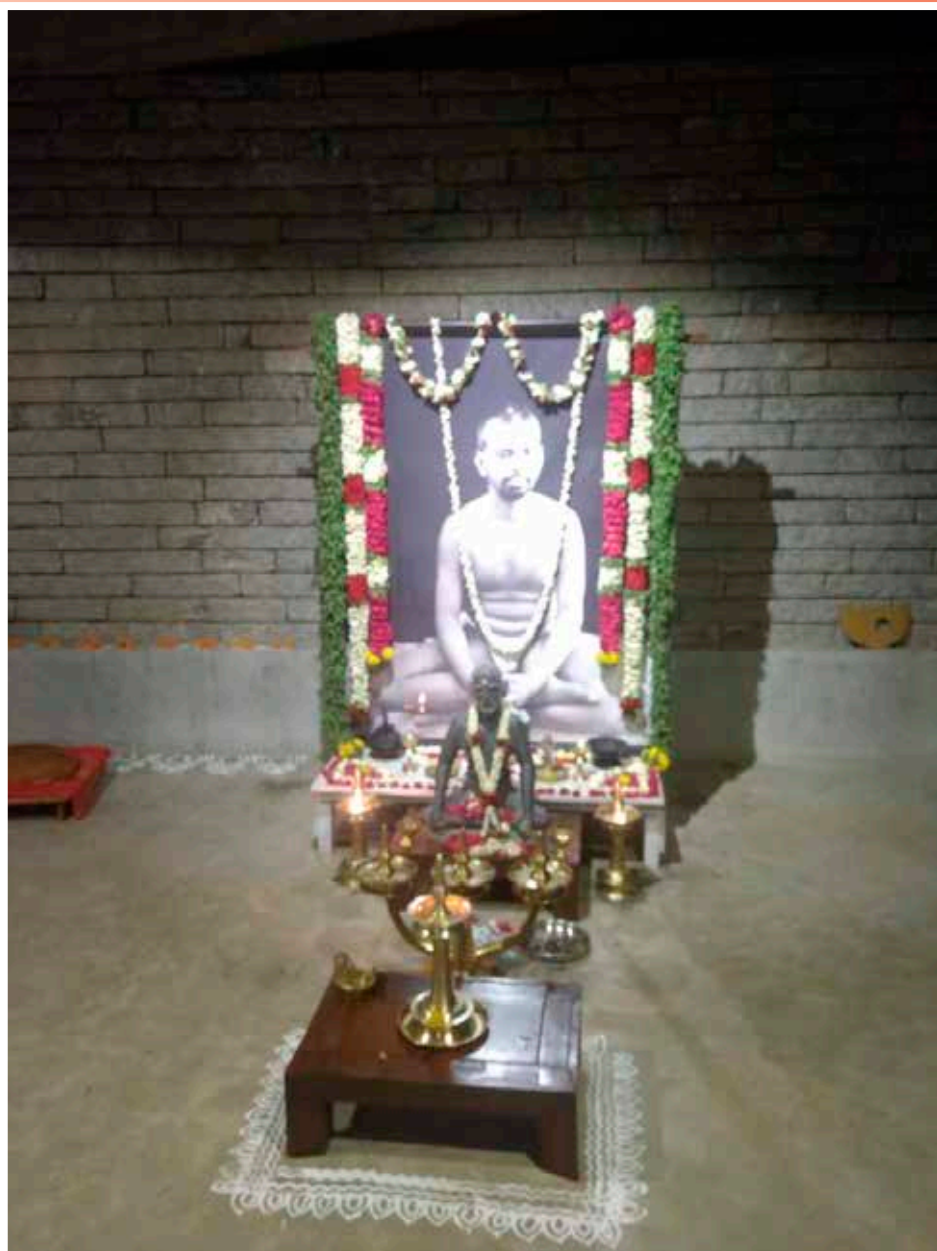






**Sri Ramana Leela and Paripoorna Ramana presented on the anniversary of Yoga Nikaya in the presence of Sri Nochur Venkataraman.**





















## Special Programs in April

### *At the Ramana Shrine*

**14th, Sunday**

11.00 a.m.

Sahasranama Puja

07.00 p.m.

Ramana Pada Pancharatnam, Aksharamanamalai

**19th, Friday**

06.45 p.m.

Pournami Celebrations – Samskrithi Seva  
Ashtottara Puja, Aksharamanamalai and Valam

### *At the Ramana Maharshi Heritage Auditorium*

**25th, Thursday**

06.45 p.m.

Summer Camp 1, Valedictory

### *At Ram Mandir, Rajajinagar*

**21st, Sunday**

06.30 p.m.

‘Ramana Lahari’ – A dance drama  
By Artistes of BSRMRC and RMCL  
Led by Smt.Rupa Hemanth

### *At the Ramana Kendra, Chennai*

**14th, Sunday**

06.45 p.m.

Aradhana Cultural Festival – Ramana Pada Pancharatnam

### *At Narada Gana Sabha, Chennai*

**15th, Monday**

06.45 p.m.

Arunachala Ramana - Gnana Leelai Kaandam  
The second of the seven part series on Ramana's life  
By artistes of RMCL  
Led by Dr.Ambika Kameshwar and Dr.Sarada

## Special Programs in May

### *At the Ramana Shrine*

**5th, Sunday**

10.45 a.m.

Mother's Day Cultural Festival

Bhajans, Self-enquiry

Bharatanatyam feature by Revathi Shankar

**18th, Saturday**

06.45 p.m.

Pournami Celebrations – Samskrithi Seva

Ashtottara Puja, Aksharamanamalai and Valam

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

**24th, Friday**

06.45 p.m.

Summer Camp 2, Valedictory

### *At Sri Ramanasramam, Tiruvannamalai*

**2nd, Thursday and 3rd, Friday**

Sri Ramana Aradhana

**28th, Tuesday**

Maha Puja – Mother Azhagamma's Aradhana

**Declaration**

Statement of ownership and other particulars about THE RAMANA WAY according to Form IV, Rule 8 of the Registrar of Newspapers for India.

1) Place of Publication : Bangalore

2) Periodicity of Publication : Monthly

3)

a) Printer's Name : S.Pandurangan

b) Nationality : Indian

c) Address : Aridra Printers,  
12th Cross, Malleswaram,  
Bangalore – 560003

4)

a) Publisher's Name : Dr. Sarada Natarajan

b) Nationality : Indian

c) Address : Ramana Maharshi Centre for Learning,  
Post Office Road, Sanjaynagar,  
Bangalore – 560094

5)

a) Editor's Name : Dr. Sarada

b) Nationality : Indian

c) Address : Ramana Maharshi Centre for Learning,  
Post Office Road, Sanjaynagar,  
Bangalore – 560094

I, Dr. Sarada Natarajan, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Place : Bangalore

Date: 31.03.2019

Sd/-

SARADA NATARAJAN  
Signature of the Publisher

---

## Ramana Every Day

**RMHC - Ramana Maharshi Heritage Centre - Sanjaynagar**

**RMS - Ramana Maharshi Shrine - Mekhri Circle**

**RSCS - RMCL Satsang Centre at South Bangalore**

**RSCR - RMCL Satsang Centre at Rajarajeshwari Nagar**

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

Thursday: 6:00pm at RSCS

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

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

Saturday: 11:00am at RMS

Sunday: 10:30am at RMS

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

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

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

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

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

**Yoga classes** [Contact - Uma (9538472026)]

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

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

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

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

Sunday: 11:30am at RMS

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

Sunday: 10:30am at RMS

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

Ratnamma

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

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

Thursday 6:30pm at RSCR

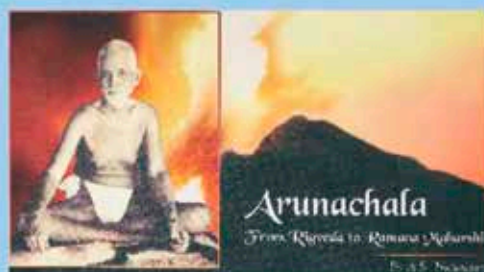
## Guru Vachaka Kovai in English

Original : Muruganar

Translation: David Godman

### Investigation into Truth

80. The Self that is encountered in the self- shining true state of *turiya* is the broad and shady Bodhi tree that frees jivas completely from the triple miseries [*tapatraya*] that they experience by running around in the desert, that sapless and empty world – dream which appears through the whirling of the ancient *vasanas*.
81. Reach the Heart by clearly knowing your true nature and abide there permanently as that unattached Supreme Self, without slipping from the state of knowledge. Then, act according to the human role you have assumed, outwardly behaving as if, like all others in the world, you are experiencing joy and misery.



### 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.