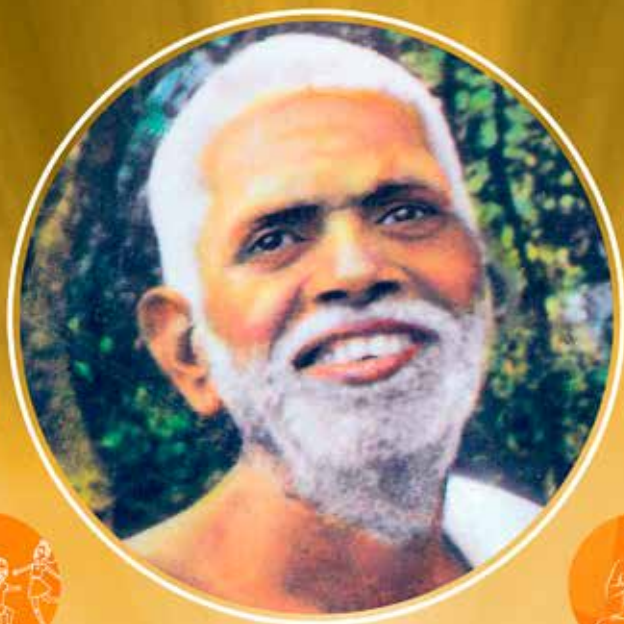


May 2019

The Ramana way



A Monthly Journal published by
Ramana Maharshi Centre
for Learning
Bengaluru

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

THE RAMANA WAY

A Monthly Journal since 1981

*Celebrating
Ramana Rasa
Anubhava*



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

- Ramana Gita X, 10

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Editorial*Dr. Sarada*

Why would one ask oneself the question 'Who am I?' Do we not know who we are? Do we not speak about ourselves practically every other minute? Do we not think about ourselves and only about ourselves throughout our waking hours and in our dreams as well? Are we not, each one of us, the hero or the heroine of our own lives? No matter what we do, what we speak or what we think of, is it not only in relation to ourselves? Why then does the need arise in us to ask ourselves such a question as 'Who am I?'

Death could be one of the reasons. When we see people dying we wonder what happens to them at that point. Do they cease to exist? What of me then? Will I also cease to exist someday? If not, if I will leave this body and go elsewhere then who is it in me that will go away? Who inhabits the body now and leaves it at the time of death? The death of his father Sundaram Iyer made the twelve year old Ramana question the meaning of death and thereby that of life. He found that people were crying although his father's body lay there as if asleep. He found that people cremated the body that he had called father and that they too had held very dear. The body, then, could not have been his father. Had it been his father why would they have burnt it to ashes? Had the body been his father how would it have borne the wrath of the funeral fire? Had the body been his father why did it not protest that it should not be put on the pyre, that it should not be set fire to? No, the body could not be his father and could never have been his father. The young boy Ramana enquired deeply into what he saw and arrived at the understanding that what was his father's 'I' had left his father's body, but what was his 'I' was still in his body.

Yet, the enquiry did not continue to the question 'What is this 'I'? Who am I?' The enquiry only revealed to him that the body was not 'I'. It would be four years later that he would ask himself this question. This would be when he faced the intense fear of death and thereafter the absolute internalisation of the experience of death.

Then he would say to himself, 'This body lies dead. It will be carried to the cremation ground and there burnt and reduced to ashes. But with the death of the body am I dead? Is the body I?' What began enquiry and contemplation at the time of his father's death became direct experience when he grappled with his own death.

Surely, contemplation on death leads to enquiry about one's own true nature. However, not many of us would ponder intensely about our own death. We feel sad that someone has died, at that moment at least do we feel sad that we too will die? Do we, because of this, wonder about the one who is alive? Sometimes we may be anxious about death in a manner not different from how we are anxious about many other issues in life. We may even worry about it off and on but it would hardly be a reality for us. It would not have any urgency or immediacy to it, perhaps not even when actually faced with it.

We had the experience of travelling in a winch car uphill to have darshan of the Lord of Pazhani. All of a sudden the electricity supply got cut off. It was pitch dark. A terrific wind started blowing. The trees became lit up in the lightning and one could see them swaying frantically from side to side, almost bending over double as it were. Way below at a great distance lights of the town were twinkling as one sees them from a flight that is preparing to land. The winch stopped. Many began to chant the name of Muruga loudly. Some sang a few namavalis.

The thought struck 'Our winch may topple'. Practically everyone in the winch thought they were on the brink of death. None expressed the fear aloud. Some confessed later that they had thought of their near and dear ones at that time and wished them well. One said, 'I thought it was good my husband had gone ahead of me in another winch. If I die, he would still be there for my daughter.' She did not think further about her own death at all. For some the fear of death was coupled with a sense of excitement at the whole happening especially as the adrenalin was high with all the singing.

A few said they were gripped by fear and they fell silent. Perhaps these were closest to real fear. Yet, even they did not enquire into its meaning, did not choose to face death. Who amongst them would have asked what the young Ramana asked of himself, 'Who is it that is dying? Who am I?' For the others, could this be called real fear of death? Perhaps one could say that it was more a thought of death. If at all this made them enquire into their own true nature, if at all they doubted whether they were the body that was about to die, it was a doubt that one could live with. The intense doubt and the fear did not drive their mind inward, as Ramana said it happened in his case.

Again, it often happens that when people meditate on death, they sometimes wonder about what will happen after death. They think about where their dear ones went to, 'Where have they gone? Will they be happy where they are?' When they meditate on their own death in this manner they wonder, 'Where will I go to after death?' They do not think further, 'If my dear one has left the body and gone away, if I can leave this body and go away, then surely neither of us could be the body. If that is the case, who am I right now?' We are in a sense comfortable living with thoughts of death. So, the spirit of enquiry may be ignited in us when we see death or ponder on death but unless this fire is stoked continuously to become a blaze it will not lead to the real enquiry that can consume the illusory identity and reveal the truth of one's nature.

It is no different when our spirit of enquiry is induced by meditating on life. Life brings so many million changes small and large. It moulds the body differently from moment to moment. It paints the body in the varied hues of nature. It rubs off those hues. It paints again using different colours. Life changes the shape and size of the body from moment to moment. Or like a sculptor working with sand, life shapes the body, changes it, changes it again and again and again. Those of us who see this wonder, 'Can I be this body? If I am the body, then which of these changing bodies is I? The one that I was when I was born and in the cradle? The one that I was on my first day at school? The one that I was when I wrote my first public exam? The one that I am today? Which

body am I? The one that is in pain one moment or the one that is free from pain in another moment?’

Thus the spirit of enquiry may come to us by looking at life. Yet, even when it does, how intense is it? Again, it is a thought, a thought that I am not the body. A thought that may slowly gnaw at our belief that the body is I, yet only slowly gnaw at the belief, not intense enquiry. We can continue to say that we are not the body yet act from moment to moment from the perspective of being the body. We can happily say, ‘I am not the body’ yet not wonder who is it that says so.

The spirit of enquiry may come to us even by looking at one day in our life. If we look at a day of ours our thoughts may run thus, ‘I was awake and had many concerns during the day. Finally, at end of day I was happy to go to bed. For some time I had dreams. Perhaps I was very tired or anxious and this made it happen. But the dreams had nothing to do with my waking existence. I was in a different land, in a different space altogether. There were different worries. Then I floated into a wonderful space. While my body lay sweating on the bed in the sweltering heat, in my dream I was sitting on a cool mountain side, looking at snow capped peaks all around me, a placid lake in front of me with graceful swans gliding across, diving in, flying up and away, coming back and landing right on some duck, which hardly bothered to move away nor was worried that the swan had practically landed on its back.’

We may continue to think about our previous day’s experiences, ‘What happened at the end of the dream? I suddenly woke up in the middle of the night and wondered a bit about the beautiful dream and complaining to myself about the heat that was not allowing me to sleep, fell asleep, I do not know when. I knew nothing thereafter and slept blissfully for I do not know how long. Finally I woke up, now aware that it was morning, also aware once more that I was sweating profusely, that the sheets and pillows were wet with my sweat. Once again my mind came back to my waking identity.’

What is it in me that continued unchanged through all these changes? Who am I who now know myself as this waking entity but in my dream knew myself as that dream entity? How did I make a smooth transition from one entity to another without feeling any break in my continuity of being? How come I disappeared altogether in deep sleep yet never felt worried on waking about the break in my very existence? Who is that I who has the unshakable confidence that I existed in my sleep when I had no awareness of anything whatsoever? Why is it that I worry if I lose consciousness even for a split second while awake but am pleased as punch when I lose consciousness in the joy of deep sleep? Who enjoys that sleep where the waking identity does not exist? Yet even if the enquiry comes to us by seeing our own experiences for just a day, how intense is this enquiry? We may be happy to say, to think that there is one continuous entity who binds these three states together as a common thread but does the question arise with great fervour 'Who is this I? Who am I?'

Do we wonder when we lie in bed every day, 'Who is the I all ready to happily drop this waking entity and dive into a world of total non-knowing?' And, 'Who am I who expects to get back to the state of knowing after the respite of non-knowing?' Do we wonder every time we wake from a dream, 'Who am I who travelled freely in different worlds with not a care about the body lying on the bed?' And further, 'Who am I, now that I am awake, am keen on dismissing the dream and sleep experiences that I just had as 'merely passing' yet am not ready to dismiss the day's experiences as merely passing when I hit the bed?' Or is it yet another passing thought that comes to us from time to time simply making us wonder about the three states in our daily existence that we move through unquestioningly, taking each for granted after the other?

The spirit of enquiry may come to us in an hour or even a few minutes when we chance to look at our own mind. The pageant of thoughts. Or should we call it the seemingly endless caravan with its ever engaging variety? Changing from moment to moment from one to another, sometimes amazing in its grandeur, sometimes painful in its 'unendingness' apparently offering us no

break to pass through. When thoughts pass and we recognise that they pass, it may strike us that they are the passing picture, not the I who sees this picture. However, sometimes the mind seems to be holding on to one chant 'Why? Why? Why?' 'How? How? How?' But even here is repetition, not continuity. The same picture, the same sound, the same concept keeps coming back. But do we think, 'This thought is coming back to me again and again. This means it's going away again and again too. It goes and comes. Who remains to see its goings and comings? Who am I?'

Why self-enquiry? Because not just the end of death, not just the whole of life, not just every passing day, but even every rising and subsiding thought is telling us 'This is passing, this is changing, this is transient. Who knows this? Who watches without changing?' The Supreme Grace of every moment points to the liberating question 'Who am I?' We could hold this magical question. We could nurture it. We could allow it to grow into an all consuming question. Or we could let it go, paying attention to yet another thought, to yet another day, to yet many more years of experiences, to yet one more passing into the oblivion of death.

As Sri A.R.Natarajan writes, "In our present state of deluded ignorance what appears to us as a great sacrifice, being rid of our pet creations, thoughts, is really the greatest boon of Sadguru Ramana. When the vast space of the mind and heart open up that which is behind the mind, but seems incomprehensible now due to ignorant limitations, would be revealed, opening the sluices of bliss."



THE NEW DAWN**A. R. Natarajan***OBOLATION IN THE FIRE OF KNOWLEDGE**

The glow of the Self, free from ego, is the greatest tapas (penance)
This is Ramana's teaching.

Upadesa Saram, Bhagavan Ramana

The thought caravan is ignited by the thinker. Each one of us is actually thinking thousands of thoughts every day while awake or while dreaming. We assume that living with thoughts is the most natural thing. But the problem in life arises not from the thoughts, which will move on if their movement is not interrupted, if we do not apply a brake to the speeding thoughts. The problem arises because the mind labels some thoughts as 'pleasant'. Repeated attention is therefore sought to be paid to those thoughts by recalling them or staying with them. Similarly the opposite labeling of thoughts as 'unpleasant' would make one eager to escape from them. Does one succeed? Not really. To be or not to be with a thought is the mental decision of a thinker. He cannot hold on to it. The decision is more often breached than observed. For the thinker and his thoughts are intermingled completely now. One does not have the understanding of the nature of the mind which alone can lead to success in freeing oneself from the unwanted thoughts or hanging on to the wanted thought. The see-saw goes on and on for there can be no end to the tunnel, given the mind's self-perpetuating ways.

What then is the solution? According to Ramana there is only one root and branch solution. It is to offer one's ego as an oblation in the fire of knowledge. Quite scary. If one remembers that according to Ramana the ego and the mind are synonyms, it would be even more so. Before proceeding further one has to understand what 'oblation' means. Those who are familiar with the Vedic rituals know that the food is offered to the Vedic Gods, Indra, Agni, Varuna, Vayu and others in the form of ghee and rice which is poured into or offered into the sacramental fire. In this

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

case the oblation is to the divine current in each one, to the all-pervasive Supreme whose presence is felt as the spiritual heart, once ego-mind is out of the way. The Tamil expression 'Oonadal' or becoming food unto God means loss of the notion of one's separate identity apart from the Self, apart from the Supreme.

What would be the consequence of this offering? Would one become a moron, a mindless idiot lacking in self-confidence and totally devoid of all motivation for action? Quite obviously Ramana could not and does not mean this. This point was raised by Paul Brunton to whom Ramana has explained the position.

P.B.: What is left? Will a man then become unconscious or will he become an idiot?

R: Not so! On the contrary he will attain that consciousness which is immortal, he will become truly wise when he has awakened to his true Self. When it happens, a man has not lost himself; rather he has found himself.

Unless this truth is an experiential reality for the seeker it might appear to be mere quibbling of words. Therefore one has to examine face to face the nature of the ego/mind with which we are functioning which may be called the egocentric mind. The contrast is the Heart based mind. The egocentric mind is a phenomenon of the waking state. It is nascent in deep sleep. The first thought on waking is 'I am-so-and-so'. This is the unsaid first thought without which one does not function. Everything else is related to that. If it is analysed it has two parts, 'I am' and 'This'. The 'This' content of the mind or thoughts, begins with the first thought of identification with the body and its name and form. 'This' keeps changing according to the roles one has to play, at home, in the office and in society. Thoughts are always on a forward movement and are linked and bound together as one whole called the mind through the 'I', the subject. The true nature of the 'I' is consciousness, intelligence. It energises each and every thought on which its attention is at a given moment. The thought movement is caused whenever there is a shift in attention of the thinker which happens continuously depending on one's response to events. Thoughts cannot exist without the attention of the consciousness as 'I' which has linked them together seemingly as one whole.

From this one can say that mind's core, or centre, is consciousness, which can exist by itself, as in deep sleep, unlike its associated thoughts which have no consciousness of their own. This pure consciousness is unlimited.

If the limited and many thoughts disappear through self-enquiry then to use Ramana's words "there would shine in the Heart a kind of wordless illumination of the form of 'I-I'". A feeling that is always there but of which one is unaware because of thought distractions.

This would mean, would it not, that what is really being offered in the fire of knowledge is only the limitation superimposed on the subject, which is by nature unlimited. The self-imposed limitation seems to fragment the fullness of consciousness, the 'I'. This is termed as 'ignorance' of one's true nature, which is really the fullness of consciousness. This ignorance arises from the failure to enquire about the subject and can last only as long as one fails to set afoot an enquiry about it. Hence we find Ramana repeatedly emphasizing the primacy of Self-knowledge or knowledge of the subject. One can usefully refer to a conversation Ramana had with Paul Brunton:

P.B.: What exactly is the Self of which you speak? If what you say is true, there must be another Self in man.

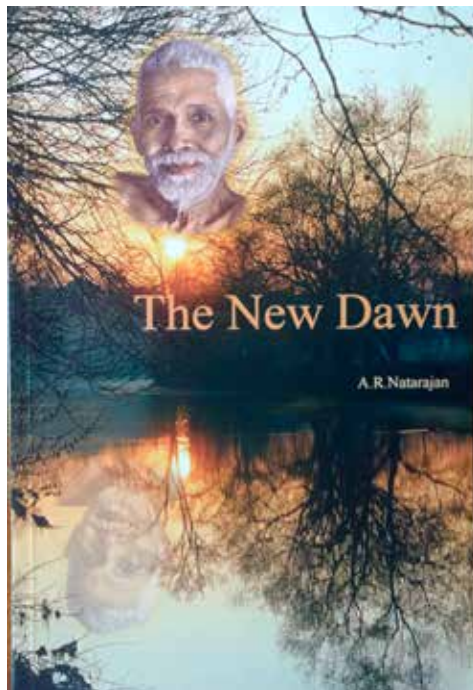
R: To understand this matter it is necessary for man to enquire about himself.

Because it has long been his habit to think as others think, he has never faced his 'I' in the true manner. He has no correct picture of himself, he has too long identified himself with the body and the mind. Therefore I tell you to pursue the enquiry 'Who am 'I'?' Until and unless a man embarks on this quest of the true self, doubt and uncertainty will follow his steps throughout life. What is the use of knowing everything else without knowing who you are?

It has been clearly explained by Ramana why the enquiry into the true nature of the subject is the only panacea for cutting the shackles of a limited life. "The nature of the mind is consciousness. It knows everything on which its attention is focused. If it is fixed

on objects it will end by identifying itself with and losing itself in the world of objects. If on the other hand it gathers itself from variety to thought free unity it will enjoy freedom from distractions. When the mind's gaze is turned on itself it discovers its own nature".

In our present state of deluded ignorance what appears to us as a great sacrifice, being rid of our pet creations, thoughts, is really the greatest boon of Sadguru Ramana. For the deadwood would then be chipped. It happens when the pleasure-hunt of pre-occupation with the transient objective 'joys' drops off by itself. It will happen once knowledge of the subject is revealed through self-enquiry, through search for the mind's source and its true strength. When the vast space of the mind and heart open up that which is behind the mind, but seems incomprehensible now due to ignorant limitations, would be revealed, opening the sluices of bliss. These sluices will never close again for one who is steadily Self-aware. For one is then suffused with the bliss flowing from the perennial spring of inherent joy.



The 'Talks' as a Guidance to Self Enquiry

N.Nandakumar

Talk 45. PARANDHAAMA. REAL PLACE OF STAY.

A visitor asked: The path of realisation is difficult. Worldly matters are easy of understanding, whereas this is not.

M.: Yes. The mind always seeks external knowledge, leaving aside its own inner knowledge.

D.: A stay of one day with Sri Bhagavan is good; a stay of two days is better; of three days, more so, and so on. If it is a continuous stay here, how shall we get on with our mundane work?

M.: Stay here or elsewhere must be understood to be the same and to have the same effect.

GUIDANCE RECEIVED: The sadhaka feels that he is experiencing a problem now and would like to experience a solution later. Bhagavan asks the sadhaka to hold the conscious-entity, the experiencer. Where do I stay? When the mind is outward turned and identified with the body, one feels, "I am staying in Seattle". Bhagavan points out that Seattle and Bangalore have their stay only in the experiencer. 'Seattle', 'Bangalore', 'one day', 'continuous stay' are all concepts experienced by the experiencer. That they - place and time - impact me differently is also a concept experienced by the "I". Place and time change but the conscious-experiencer remains. Who am I? Holding that experiencer thus, one reaches the parandhaama - real place of stay of everything - the Self.

Q : How is it that this huge world and time running to billions of years are concepts inside me?

S: One has read that Sri Hanuman had the siddhi to expand and contract as he wanted. The concepts have that ability. The 'I' thought expands and consumes all other concepts. It consumes the concepts "expand" and "contract" in its Self-Luminous Being.

Q : I understand now that when Bhagavan says "let go of the thought and hold the Self", the I is consuming that thought. How then does

the simple devotee reach the same Self through the simple act of surrender? How is it said that "the meek shall inherit the earth"?

S: Do "Surrender" and "Let go" mean differently? Whatever "let go" does in Jnana Marga, "surrender" does the same to the devotee.

Talk 46.

After hearing the Malayalam version of Upadesa Sara chanted, Mr. Ramachandra Iyer of Nagercoil asked in a characteristically unsophisticated way about the mind, concentration and control. The Master said that the mind is only identity of the Self with the body. It is a false ego that is created; it creates false phenomena in its turn, and appears to move in them; all these are false. The Self is the only Reality. If the false identity vanishes the persistence of the Reality becomes apparent. It does not mean that Reality is not here and now. It is always there and eternally the same. It is also in everyone's experience. For everyone knows that he is. "Who is he?" Subjectively, "Who am I?"

GUIDANCE RECEIVED: Just as the commandment of Love consumes all other commandments, the fact that Reality is here and now and eternally the same, consumes all objects, objective knowledge and the objective ego-thought. This Reality is 'realised' by holding on to the individual's experience of "I am". Bhagavan says in Aksharamanamalai that like a dog seeks and finds the master through smell, I will seek and find your Eternal Reality by holding on to the "I", O Arunachala!

Talk 46 (Excerpt).

Ramana Maharshi: Look, the Self is only Be-ing, not being this or that. It is simple Being. Be - and there is an end of the ignorance. Enquire for whom is the ignorance. The ego arises when you wake up from sleep. In deep sleep you do not say that you are sleeping and that you are going to wake up or that you have been sleeping so long. But still you are there. Only when you are awake you say that you have slept. Your wakefulness comprises sleep also in it. Realise your pure Be-ing. Let there be no confusion with the body. The body is the result of thoughts. The thoughts will play as usual, but you will not be affected. You were not concerned with the body when asleep; so you can always remain.

Mr. Ekanatha Rao: How can anyone reconcile such activity with the wage-earning which is a necessity for worldly people?

M.: Actions form no bondage. Bondage is only the false notion "I am the doer." Leave off such thoughts and let the body and senses play their role, unimpeded by your interference.

GUIDANCE RECEIVED: The formless Self does not deny the liberation of saalokya (actions going on in a liberated Consciousness) or saameepya (that work going on being concerned with the process of liberation itself). So Bhagavan is saying that by holding the "Who am I?", and erasing the ego, one can find that "actions go on automatically and they do not affect me and I do not try to impede their flow".

Q : I have a feeling that I will become careless about my resources if I pursue self enquiry.

S: A man saves over 1000 Jews from certain death by spending his money. At the end, he is incredibly moved by the fact that he missed saving a few more by holding on to his car and some gold trinkets. "That gold pin could have saved two persons and I have missed the opportunity", is his cry. If such is the care of compassion for saving a bodily-bounded life, how much more will be the care of one who understands liberation of a bound being? Will there be any careless waste of resources? What is "resource" may undergo a transformation.

Talk 47

A Malayalee visitor expressed his concern for the misery of the world and his opinion that 'Quest for Self' looked selfish in the midst of such suffering environments. His solution appeared to be selfless work.

M.: The sea is not aware of its wave. Similarly the Self is not aware of its ego.

Note: This makes clear what Sri Bhagavan means by quest for the source of ego.

GUIDANCE RECEIVED: Selfishness is the imbalance the ego creates by seeking better circumstances for itself while allowing others to suffer. The solution the devotee has in mind is to serve others selflessly. Here, the ego remains probably creating an additional identity, "I am an unselfish person". Bhagavan asks the ego to seek

its source the Self. There the division of "I" and "others" as well as "better circumstances" and "suffering" is erased in the Self. The ocean doesn't see any wave or its turbulence apart. Be the ocean. Be the Self.

Q : How is knowledge of the Self which is beyond all selfishness communicated to those who are ignorant of it? Is not a self enquiry workshop helpful?

S : For whom is this thought? Hold the "I". Be still.

Talk 48. SUMMA IRU

A visitor asked Sri Bhagavan, "You are Bhagavan. So you would know when I shall get jnana. Tell me when I shall be a Jnani." Sri Bhagavan replied, "If I am Bhagavan there is no one besides the Self - therefore no Jnani or ajnani. If otherwise, I am as good as you are and know as much as yourself. Either way I cannot answer your question."

GUIDANCE RECEIVED: Do not even raise doubts about liberation or attaining Jnana at some time. BE STILL. The act of Being Still or 'communion with Self' is performed with the WHOLE MIND and WITHOUT BREAKS. Contrarily, all mundane acts are performed with part of the mind and with frequent breaks. So, do not even raise a single thought even about attaining Jnana. Make the complete effort (Muzhu Muyarchi). Be still.



Saddarshanam*Master Nome*

N.: The same power drives the mind inward and outward. The duality appears only in the outward-turned mind. There is no outer in the inward. The within-ness is pure Consciousness, which is nondual and undifferentiated.

Q. As we discuss it and I try to hold this “thing,” it starts to lose its form. This is just by trying to figure out where this “thing” is that imagines all this.

N.: When it looks for itself that is the mind turning in on the mind.

Another Q.: Like a computer, the mind works with a set program. A thought comes, and there is a limited, objective appearance. Then, this computer virus comes in and breaks up the program. A plus B does not equal C anymore. It has no answer. When it has no answer, the program is shot.

N.: Obviously, you speak from experience with your computer. (laughter)

Q.: It can't find the answer. There is no more “it” to go further.

N.: All right. That is one way of looking at this. To combine your analogy with the verse composed by the Maharshi, the Self, or the Supreme, which lends its Light, is like the source of the electricity that runs the computer, regardless of the programs.

Q.: So, someone pulls the plug.

N.: Rather than view inquiry as that which scrambles the program, it is better to understand that it undoes entirely the ability to create the program. Inquiry does not scramble the mind or give the mind such a mysterious question that the mind is blown away by the riddle of it all. That might be a particular spiritual experience at one point, but the questioning of “Who am I?” eliminates the very idea that there is such a thing called “the mind.” For the purpose of practice, it is said that the mind is turned inward, but what actually occurs when the mind is turned inward? Bhagavan has expressed it, “The mind is to be turned back within the mind.” It does not mean that the mind is doing. The idea that the mind is

active has already been taken care of in the first line, in which he says that it is the Supreme that lends its Light, which includes its power, to the mind. No doer ship is being ascribed to it.

Another Q.: It doesn't turn itself inward.

N.: It is not an entity to do so, but we cannot say the Self is active. The ideas that something needs to be done and that we are going from one place to another are part of the mind that is being dissolved. The answer to the question comes by experience and cannot be very well explained, except by using some temporary, expedient answer, such as, "The mind does it," "I do it," or "The Self does it." None of those answers are really accurate, in terms of the Truth, for the mind is inert and illusory, an individual "I" is only delusion, and the question of action or motion of any kind is impossible for the Self.

Sri Ramana wisely says that the mind is turned inward. It goes to That which is before itself, interior to itself, or we may say that it goes into its own core. Then, what happens? There is union. Union of what with what? That which seemed to be the mind unites with the illuminating Consciousness that was originally perceived as its core, as its background, or as the Light that illuminates it. It attains union with That. Whatever comes into union with the Absolute, though, loses its individuality, its separate identity, and any kind of differentiation whatsoever. From the Union, or Absorption, is "the seeing of the Lord," or "the Wisdom of the Lord," and not otherwise. How do you see the Supreme? You see the Supreme only by the mind's dissolution, which is its utter absorption.

Another Q.: When the mind dissolves, are the tendencies dissolved?

N.: Because the vasana-s, the tendencies, are activities or components of the mind, all of them are destroyed. Elsewhere, the Maharshi has said that the method for Self-Realization consists primarily of the destruction of vasana-s, tendencies. In this verse, Sri Ramana does not expressly mention the tendencies. He uproots the very existence of the mind that could hold these tendencies, that could think of them, and that could think of them repetitively so that they appear. That very mind is dissolved, for it is turned back to look at its origin.

Q.: So, I do not necessarily have to address the tendencies head-on.

N.: He does not say that.

Q.: But by the mere fact of meditating or turning the mind inward, it actually dissolves the mind. That will work without addressing tendencies.

N.: He does not address that issue in this verse. He does not say, "We do not need to address the tendencies."

Q.: Oh!

N.: He simply says, "The mind is to be turned back within the mind or interior to the mind, here." When you address a tendency, what happens? What do you do? What is it that you refer to as "addressing a tendency"?

Q.: What I have done is to look at whatever is troubling me. Instead of not looking at it, I investigate what is happening in the mind. In a way, it is not being afraid to look at it that works very well to dissolve it.

N.: Observation and examination of it work better than continuing to live by it. Then, what do you do? With or without circumstances prompting you to do so, you become cognizant that you are thinking in the manner of a tendency, perhaps acting upon it or perhaps not. Now, what do you do with that?

Q.: It depends how serious it is. If it very intense, I look at it.

N.: Which means what?

Q.: It means to really look at what is troubling me and what I believe in all this trouble. I note all the aspects.

N.: And then?

Q.: It is enough to look at it and do nothing, actually.

N.: Does that eliminate the tendency permanently so there is no possibility of recurrence?

Q.: Are we actually to dissolve the contents of the mind, too?

N.: How would it be possible to dissolve the existence of the mind yet still leave the contents behind?

Q.: If we turn awareness, or the mind, inward, do we go upstream of the mind and actually dissolve the mind and its contents?

N.: Yes. It must include the dissolution of the tendencies. If, without dissolving the tendencies, you were to attempt to dissolve the mind, you might end with an intellectual insight or with a temporary experience. You would return, though, in your experience, to the state of the mind with the tendencies that were plaguing you before. This is so because your identity would still be wrapped up in them. That is why I asked you about how you “look” at tendencies. Obviously, everyone sees them, and that is how they know they experience them. So, when you said, “look at them,” I wanted to know from you, what you are actually practicing. As long as your identity has not been extricated from such tendencies, they will recur, sooner or later. Such may recur after a short lapse of time or after a long lapse of time. The tendencies may recur apparently prompted by circumstances, which is really being prompted by a manner of thinking within the mind that you associate with a particular circumstance. Once one observes a tendency, whether because it is engaging one in a particular action or because she notices the veiling or the turmoil in the mind, she can observe what constitutes the tendency. This is examination of the particular thoughts. Then, she can further trace those thoughts to the definitions that are held about herself that give rise to such thinking, which, when repeated, becomes a tendency. In the case of attachments, examination of the superimposition or confusion regarding the nature of happiness should occur. Thereupon, inquire, and the tendency is destroyed, and the mind is dissolved to that extent. If the inquiry does not stop there, but continues further as an inquiry as to what it is that contained the tendency to begin with, both the tendency and the mind are utterly destroyed. Whatever is destroyed in pure Knowledge cannot possibly recur, whether after a short time or a long time, because the seed of misidentification is absent. If this is what you mean by “looking at it,” it is a solid approach. If not, reconsider. Do you see that, if you would inquire as just explained, the question about the destruction of tendencies, as if such were different than the destruction of the mind, would no longer arise?

Shri Arunachala Padikam

G Kameshwar

Eleven Verses on Arunachala Of Bhagavan Sri Ramana Maharshi

Verse-10

*pArttanan putumai yuyirvali kAnta
paruvata morutara mitanai
yOrttiTu muyirin cETTaiyai yoTukki
yorutana tapimuka mAka
veerttatait tanpO vacalamAc ceytav
vinnuyir palikoLu mikaten
nOrttuymi nuyirKA LuLamati loLiriv
vuyirkkoli yaruNamA kiriyE.*

Word split, and meaning:

pArttanan: I have seen

putumai: A newness

yuyirvali kAnta: A magnet that drags living beings, by force

paruvata: mountain

itanai orutaram OrttiTu: To those who think of this (even) once

uyirin: Of that life

cETtaiyai oTukki: having overpowered the antics

oru: Sole (having no match)

tanatu: to oneself

apimukam Aka eerttu: dragging in front on one's face; dragging to one's presence

atai tanpOl acalamAka ceitu: Making that motionless, like itself

av in uyir pali koLum: having (eating) that delicious life as a sacrificial offering

ihitu en: What is this!

Orttu uymin: by thinking of it, be saved

uyirkaL: O living beings!

uLam atil oLir: shining in the heart

ivvuyirkoli: This destroyer of living beings

aruNa mAkiriyE: O great mountain Aruna!

Verse rendering:

Seen have I
A newness –
 A magnet mountain
 That draws by force
 Living beings!

Upon just a single thought of it –
 Overpowering
 The mischiefs of one's mind;
 Dragging one to
 The One matchless Presence,
 (i.e.,) Its own self;
 Making one motionless
 Like itself;
 Swallowing one
 As an offering of sacrifice;

Oh what is this!

O living beings!
Think of it
 And be saved!

The heart –
 In it
 Shining
Is this killer of life
 The great Aruna hill!

Prose rendering:

I have seen a newness – a magnet-mountain that attracts living beings. Just one thought of this peerless mountain, it drags one to its presence, overpowering and silencing the mischiefs/meanderings of the mind, rendering one 'still' like itself, and eating one up as a food offered in a sacrifice! What a wonder this is! O living beings! Think of this mountain, and be saved! Shining inside the heart, is this killer of 'individuals', this great hill, *Aruna*!

Notes:

This *Padikam* verse brings to mind several verses of Bhagavan's *Aksharamanamalai*.¹

kAnta mirumpupOR kavartenai viTamaR
kalantenO TiruppA yaruNAcalA

*Like iron to a lodestone, attract me on your own,
Unite me, leave me not, Arunachala!*

peyarninait tiTavE piTittizhut tanaiyun
perumaiyA raRivA raruNAcalA

*The instant I brought you to mind, you pulled and held
me in a bind,
Who can know your glory, Arunachala!*

collAtu colinee collaRa nillenRu
cummA viruntA yaruNAcalA

*Without words you taught, to stay still with no thought,
Being in silence, Arunachala!*

Cakalamum vizhunkuG katiroli yinamana
Calaca malarttiyi TaruNAcalA

*All swallowing radiance, Sun of deliverance,
Make my heart-lotus blossom, Arunachala!*

cAppA Tunnaic cArntuNa vAyAn
cAntamAip pOva naruNAcalA

*I came to have you for food, but you ate me up for
good,
Now I have attained peace, Arunachala!*

nontiTA tunRanait tantenaik koNTilai
yantaka neeyenak karaNAcalA

*Painlessly, me you slew, and gave me yourself in lieu,
You have been the death of me, Arunachala!*

¹English translation of the verses taken from 'Ramana Darshana Trayi' – by the author, published by Ramana Maharshi Centre for Learning, Bengaluru

And just as the mere thought of Arunachala leads to liberation, the same applies to thought of Bhagavan Ramana as well – as Ramana is Arunachala.

So it is that the Ashottiram of Bhagavan Ramana says:

smaraNA t bandham OcakAya namaH

Obeisance to Him, whose remembrance bestows freedom from bondage!



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



Upadesa Saram

Ujwal Jagadeesh

Ishadarshanam swatmarupatah Vision of God is vision of Self

When everything is God, how can God be apart from us? If we discover our own Self, the true form of God is revealed. Ramana has revealed the fullness of the God to many true seekers. One among them was Papaji (Hariwansh Lal Poonja) (1910-97), an Indian Army officer, was born at Lyalpur, West Punjab.

Since his boyhood, his deep devotion to Krishna gave him vivid visions of the Lord. After relinquishing his commissioned post in Indian army in favour of spiritual attainments, Papaji went from place to place and met numerous spiritual gurus. But no one could answer his oft-repeated query: "Have you seen God? Can you show me God?" After all his journeys, when he returned home 'disillusioned and disappointed', a sadhu resembling Sri Ramana appeared at his door asking for food, which was given to him. Then the sadhu was asked: "Can you show me God? If not, do you know of anyone who can?" Much to Papaji's surprise, the sadhu said, "Yes, I know a person who can show you God. His name is Ramana Maharshi and he lives at Tiruvannamalai." He gave him detailed instructions on how to reach there. He noted these down carefully.

Through an amazing coincidence he got a job in Madras and he was told by the employer that he need not report for duty for one month, thus giving him an opportunity to be in the Maharshi's presence. As per the sadhu's instructions he reached Sri Ramanasramam. Before entering the hall, he peeped through the window and saw, sitting on a sofa inside, the same man who had visited his house in the Punjab. He was disgusted. He said to himself: "This man is a fraud. He appears in my house in the Punjab, tells me to go to Tiruvannamalai, and then hops on the train so that he could get here before me." He felt so annoyed that he decided to leave the Asram.

As he was preparing to do so, one of the residents clarified "You are mistaken. He has not moved out of the town during the

last 48 years." This aroused his curiosity and he decided to stay. He approached the Maharshi in an aggressive way, "Are you the man who came to see me at my house in the Punjab?" The Maharshi remained silent. He tried again, "Did you not come to my house and tell me to come here?" Again the Maharshi made no comment. Since he was unwilling to answer, he moved on to the main purpose of his visit. He asked, "Have you seen God? And if you have, can you enable me to see Him? I am willing to pay any price, even my life, but your part of the bargain is that you must show me God." Maharshi answered, "No, I cannot show you God or enable you to see God because God is not an object that can be seen. God is the subject. He is the seer." He also added, "You alone are God." His words did not impress Poonja. He would have dismissed him and his words without a second thought had it not been for an experience he had.

As Ramana looked at him and gazed into his eyes, his whole body began to tremble and shake. He was filled by a state of inner silence and felt that something that felt bud-like opened and bloomed in his Heart. It was an extraordinary experience. It totally surprised him when it happened.

Though he had an immensely powerful experience, the Maharshi's statement that 'You alone are God' and his advice to find out who the seer is, did not have a strong appeal for him. He thought to himself, "It is no good to be a chocolate, I want to taste chocolate. I want to remain separate from God so that I could enjoy the bliss of union with Him." His views on various religious practices were limited. He thought to himself, "No one here in the hall seems to be chanting the name of God. How can they consider themselves to be good devotees?" All those people may have been meditating but so far as he was concerned, they were wasting their time.

He still had some time before he had to report for the duty in Madras. But he did not want to spend it with all these 'spiritually lazy' people in the Asram." He found a quiet spot in the jungle on the other side of the Hill, and settled down there to do his Krishna japa, alone and undisturbed. He stayed there for about a week, immersed in his devotional practices. Krishna would often appear before him, and they spent a lot of time playing together. Before going to Madras to join his duty, he paid another visit to the Asram,

partly to say goodbye and partly to tell the Maharshi that he didn't need his assistance for seeing God because he had been seeing Him everyday through his own efforts.

When the Maharshi asked where he had gone, he told him with a great amount of smugness that he was playing with his Krishna. The Maharshi commented, "Very good, very nice. Do you see Him now?" He replied, "I see Him only when I have visions." The Maharshi said, "What is the use of a God who appears and disappears? If He is a real God, He must be with you all the time." The Maharshi's lack of interest in his visionary experiences deflated him a little, but not to the extent to make him listen to his advice. A lifetime of devotion to Krishna had left him incapable of conceiving the spiritual quest in any other terms than that of a quest for a personal god. Having therefore got, in his jaundiced opinion, nothing from the Maharshi except a good experience and some bad advice, he returned to Madras to take up his new job.

He found a nice house to live, and began his work. All his spare time and energy were devoted to communing with Krishna. He synchronized the japa with his breathing. Calculating that he breathed about 24,000 times a day, he decided that he should repeat the name of God at least once for every breath he took. One day, he found that when he tried to resume his chanting, he could not repeat the name of Krishna any more. Somehow, his mind refused to cooperate. Not finding any solution to his problem, even after consulting well-known swamis in Madras, his thought turned to the Maharshi. He said to himself, 'This man came all the way to the Punjab in some form and directed me to see him at Tiruvannamalai. I went there and got a very good experience. I may as well go to him and see what he has to say.'

Taking a train to Tiruvannamalai, he reached the Ashram. In order to talk to the Maharshi alone, he went to the hall after lunch and he got an opportunity to tell him "for twenty five years I have been doing sadhana, mostly repeating the name of Krishna. Now my mind refuses to engage itself in thoughts of God. What has happened to me and what should I do?" The Maharshi looked at him and asked, "How did you come here from Madras?" He did not see the point of his question but told him politely, "By train." Then he inquired, "What happened when you reached Tiruvannamalai?"

“Well I took a bullock cart which brought me here.” The Maharshi then explained what he was driving at: “The train brought you to your destination. You got off it because you did not need it anymore. Likewise, with the bullock cart. Now you are here, they are of no use to you. That is what has happened to your sadhana. Your japa and your meditation have brought you to your spiritual destination. You yourself did not give up your practices; they left you of their own accord because they had served their purpose. You have arrived.” Then he looked at him intently.

He describes the experience as “I could feel that my whole body and mind were being washed away with waves of purity. His silent gaze was purifying them. Under that spellbinding gaze I felt every atom of my body being purified. It was as if a new body was being created for me. A process of transformation was going on – the old body was dying atom by atom, and a new body was being created in its place. Then, suddenly, I understood, there was a sudden impact of recognition as I became aware of the Self. The silent gaze of the Maharshi established me in that primal state that was permanent. The ‘I’ which had for so long been looking outside perished in the direct knowledge and experience of the Self, which the Maharshi had revealed to me. I cannot describe what the experience was, but I knew that my spiritual quest had definitely ended; and the source of that knowledge will always remain indescribable.”

After his final experience in the Maharshi’s presence, his outer life went on much as before. When one abides as the Self, some divine power takes charge of one’s life. All actions then take place “spontaneously and are performed very efficiently, without much mental effort or activity.”

Ramana shows us the path of being the divine power by removing the garb of ignorance and understanding out true Self through self-enquiry.

veshahAnatah svAtmadarshanam |
Ishadarshanam svAtmarUpatah ||

When perception of name and form ceases, there is the vision of the Self. This is also the vision of God, for, God and the Self are the same.

Power of the Word

Sanjay Lohia

Destruction of the mind

- In deep sleep, the mind is merged and not destroyed. That which merges reappears. It may happen in meditation also. But the mind that is destroyed cannot reappear.
- The yogi's aim must be to destroy the mind and not to sink it into laya.
- Even now the mind is not. Recognise it.



Aksharamanamalai

Dr.Sarada

Having talked about the 'tattuvam', having talked to us about the truth, the essence of the truth, Bhagavan is bringing to us his direct teachings in these verses. First he says *tattuvam teriAdu attanai uTrAi....* this truth is not something that is to be known. There is no duality in the truth. Without any knower being there, without knowing anything you are that fullness O Arunachala, he declares. And this is the truth, '*tattuvam idu*'.

Then he says *tAnE tAnE tattuvam*. It is non-dual, it need not be known, because it is itself the truth - '*tAnE tattuvam*'.

The Self is the truth. There is nothing apart from it to be known, since there is no object, since there is no division, it cannot be known. And this is revealed by itself says Bhagavan. In 'Upadesa Saram' he explains that there is no separate consciousness apart from Existence. The Self itself is the consciousness, just as the sun is itself light. The compassion of the Supreme is such that even in our relative existence we are given examples which can point to the truth although these cannot be the entirety of the truth. There are a number of such examples in our daily life. In fact every moment of our life is graced by the Supreme to point to the truth. If only we would take the clue, the clues are in plenty, in all the manifestations in our daily life, in our daily experiences of waking, dream and sleep there are a number of pointers to the truth. So Bhagavan says *tAnE tAnE tattuvam*. The Self is as it is.

In 'Ulladu NArpadu' he asks 'Is there anything else apart from it to know it?' How then is one to know it? *uLLalara uLLattE uLLadAl uLLal evan?* How to know it? It remains without any movement. It remains without any other. For us to know something with the mind it has to be apart from us. For us to know with the mind, everything that we take to be knowledge, everything that we are assuming to be truth is for us presently outside of us. We have divided the truth into 'inside' and 'outside'. This is how we perceive the world. We take the inside also to be true, we take the outside

also to be true, we have this division. But Bhagavan says there is no such division.

tAnE tAnE tattuvam ... the Self alone is the truth. And it does not require any external agency to reveal the truth. *idinai tAnE kATTuvAi*....it is Self revealed. We ask Bhagavan, 'You say it is self revealed. But I am not experiencing it. To me this relative world seems to be real. You are saying that even without any knowledge of it, the entire knowledge stands revealed. But I am not able to comprehend this.' Then in compassion Bhagavan says "O...is it so? You have made a division between self and other than self. The Self is complete. It is not divided. But what have you done? You believe that the self is somewhere, everything other than the self is somewhere else. Since the self is truth, about that there is no doubt, no second question, so let us examine your experience of the self. Where do you experience the self? Tell me how do you and where do you experience the self? "

"Inside" is our answer. We believe there is an inside and outside and that the self is experienced inside the body. In 'Ekanma Panchakam' - Bhagavan says that everything is inside the Self, but we say that the Self is inside the body. Though the body is within the Self, we say that the Self is within the body. Bhagavan is compassionate and says "Alright you say that the Self is within the body. All you need to do then is to turn within and find the self that is hidden within the body." You need to be in harmony with your own nature. So 'tirumbu'... turn, turn within. You need to know what the self is, pay attention to it".

In answer to our question 'What should I do Bhagavan?' 'Turn within,' he says, 'Obviously you are not conscious of the Self, you are not paying attention to the Self which is revealing itself. You are not aware because your attention is not on it. Where is your attention? It is on something which is outside, something which you do not consider to be the Self. Your attention is on something that you perceive as being outside of you. It is on objects, not on the subject 'I.' So Bhagavan says 'tirumbu'.... 'Turn, and see the Self. Always, practise this'.

‘Always!’ ‘What does that mean? How long should the practice be? I feel tired. I do not want to do this’. This is how the mind makes excuses. The mind is constantly seeking change. Why, because this is the nature of the mind. Mind itself is of the nature of change. It will not remain still. If it remains unchanging it will disappear. That is how the mind is. In ‘Upadesa Saram’ Bhagavan says if one remains with only a single thought the mind gets destroyed. So Bhagavan says keep that single thought. Bhagavan has given great emphasis to continuous practice. He says ‘*sarala chintanam virala tahparam*’. It is good to remember whenever you can, but better is to remember continuously. And in Appalam song, he says such continuous practice should not be with a sense of burden. Don’t feel tired by it. When will you not feel tired by it? When you are enjoying the journey, enjoying the practice, *santatam salippara santoshamAhavE*.

Turn back, try to see the Self. Because it is the truth, it alone is the truth. There is no truth apart from it. Turn to it constantly. And try to see it. How will I see it? By the power of the same Self. But the Self cannot be seen. Hence, by the mind, see the mind.

Now, Bhagavan has already told us the Self cannot be seen or known, because there is nothing apart from it, to see it or know it. It is by itself. If you call it the Supreme, if you call it God, Bhagavan says become food unto it, is the only way to see it. If you call it Self, be the Self. But here Bhagavan is telling us to see the self, with the self. It means see the mind, with the mind. See what you have taken to be the self with that very self. We cannot pay attention to the Self, but when we pay attention to what we assume to be the self, automatically the truth is revealed. So what are we trying to question? In self-enquiry when we are introspecting, it is about what we have assumed to be the I. By what has that to be seen? By the mind, because the mind by nature is divided. It is itself the subject, it is itself the object. There is no other subject, no other object in the mind.

Suppose we are having an experience of tastiness, the experience of that tastiness is in the mind. So in that mind there is an experience of tastiness, there is also an experience of the

fact that I am having this experience. Both are in the same mind - the subject that is enjoying the experience and the object that is being enjoyed. So in every experience there is subject and object. I am happy...sad.... There is subject and object. The same mind is actually divided into subject and object.

Our attention is normally on the object even in this division because of thinking that objects are the constant source of happiness. We think that through the objective experience we are going to be happy. Since we believe this, one after the other the I is getting linked to objects. What Bhagavan is saying is that if the I is capable of getting associated with objects, it also means it is aware of itself. So turn its attention back to itself, instead of on the objects. Turn back to the 'I am' in every thought, in every experience. In every experience, the sense of I is there, but we do not pay attention to it, we do not wish to seek it, we do not wish to know what its nature is, we are not interested in it at all, we are interested only in the objects. Although both are in the same mind, both are of the same nature, but we think that the object part is very significant and the subject part is meaningless to us.

So when we turn the attention back to the subject part of every experience which is in the form of thought, then the Self will be revealed, this is what Bhagavan says.

He is giving us the same assurance that his Father, Arunachala, has given him. When Bhagavan had become established in the Self at the age of 16, why keep the body? He kept it because it was required for his Father's job. Bhagavan says in his 'Arunachala Navamanimalai' that Arunachala has brought him to earth as the son of Sundaram Iyer and Azhagammal at Tiruchuzhi, and further bestowed on him His own state in order that the glory of Arunachala as the Self may flourish. So here, in Aksharamanamalai Bhagavan reveals the secret of Arunachala's declaration to him, '*teriyum enRana*'.

Om Namo Bhagavate Sri Ramanaya

Gnana Kaandam – The Canto of Knowledge**Ashok Poorani*

The story tells two, Time and space,
turn the play's opening page.
Between two death experiences, the story they unfold,
A timeless wonderful tale, every time told.

The events of the past revisited in a trice,
Of some lost and some new, temporary ties,
Of what was to come, there was no clear trace,
To those who were around, just a playful phase.

A visiting relatives statement of fact,
To the boy, was a pointer to That,
The grand tale of the Lord's devotees pure,
Invoked the call, the sacred Hill's lure.

The visitors two, on stage appear
Death, and before it, it's Fear,
They approach the boy one after one,
To see if their job could be done.

The boy faces Fear and does not blink,
He embraces death next, breaks the link,
Of birth and rebirth, time and space,
The world ready to receive His Grace!

* A poetic review of the play on Bhagavan Ramana's life staged by artistes of RMCL at Narada Gana Sabha on the 15th of April, led by Dr.Sarada and Dr.Ambika Kameshwar as Time and Space.



Sri Ramana Ashtottaram

Sri Viswanatha Swami

We bring to you the meaning and commentary for the litany of 108 names on Bhagavan Sri Ramana Maharshi. These are translated into English by Sri A.R.Natarajan from the original by Sri Viswanatha Swami. He has also given an introduction to the work. In addition a few meditations are added.

- Editor

3. Om guravE namaha

To Ramana, who is the Guru, the destroyer of darkness of ignorance, we offer the third flower.

The Sadguru is like the Sun, which provides light to the whole world and leads the disciples on to the experiencing of inherent Bliss. While the Adiguru is Dakshinamurthym, Skanda – Subramanya is also seen as the essence of the term, Guru. Did He not give Upadesa even to Siva?

Ramana is seen by many as the embodiment of Dakshinamurthy and by many others as Skanda incarnate. All the virtues of a Sadguru which are described in the scriptures are found in full measure in Ramana.

4. Om akhanDasamvidAkArAya namaha

To Ramana, who is the embodiment of fullness of Consciousness, we offer the fourth flower.

5. Om mahoujasE namaha

To Ramana, the great light, the full light of grace, we offer the fifth flower.

Ramana is the Consciousness because of this everything shines.

He sings of Arunachala:

Ocean of Nectar, full of Grace, oh Self Supreme, Oh Mount of light.

He is the very light of Arunachala that appeared as an endless blazing column before the great Gods, Brahma and Vishnu. In days of yore, on the Ardra Darshana day, as if to signify this,

Ramana was born on the 30th of December, 1879, immediately following the Ardra Darshana Festival. At the time of his birth, a blind lady had a vision of enveloping light.

6. Om kAraNOdbhavAya namaha

To Ramana, born for a specific purpose, we offer the sixth flower.

Ramana was born with the unbroken awareness of Arunachala. There was no Karmic cause for his birth. The purpose of his advent is to show the way to liberation and to be a constant companion and inner guide on our journey there.

7. Om jagathitAvatArAya namaha

To Ramana, born for the welfare of the world, we offer the seventh flower.

Referring to Sri Krishna's statement in the Bhagavad Gita, and in the context of Avatars, Ramana has composed a verse which says, when Dharma wanes and Evil reigns, you appear to vanquish evil, restore Dharma and give strength to the virtuous and renew Earth's life. Who are we after all, to know in what illusive form you come, to save the world? This verse applies equally to Ramana. Is Ramana, Siva who has left Kailasa, as Muruganar sings, or Skanda who has left the lap of Mother Uma? Certainly we know of the deluge of his grace that descends on every one of us.

8. Om Sri BhUminAthasthalOttitAya namaha

To Ramana, born in the sacred place of Bhuminatha, we offer the eighth flower.

Siva saved the Earth from an untimely deluge by piercing his Trishula into the Earth and drawing in its waters. This holy place came to be known as Trishulapura in Sanskrit and is sung of as Tiruchuzhi in Tamil by Saivate saints.

Ramana devotees are familiar with Muruganar's praise of Ramana as Pandivan Tiruchuzhi nadane. Its glory has become incomparable by Ramana's birth here.

9. Om parASarakulOttamsAya namaha

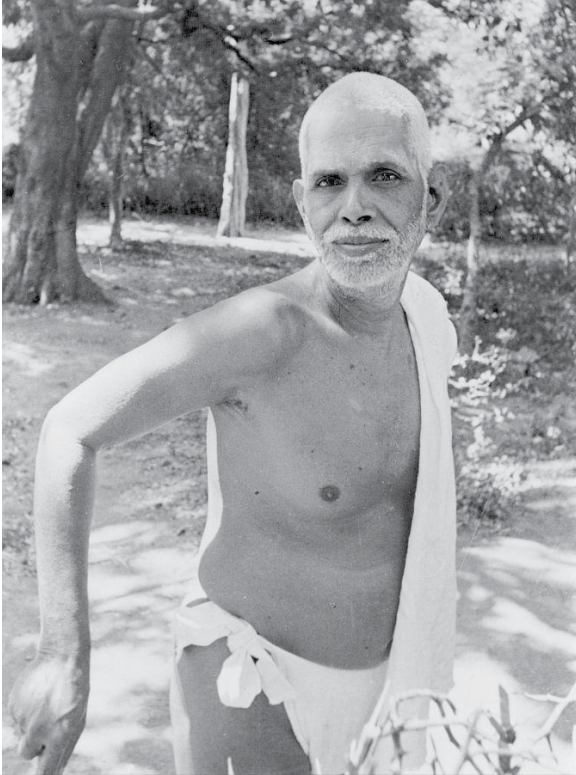
To Ramana, the crest jewel of the lineage of Parasara, we offer the ninth flower.

Parasara Maharshi has composed many Sanskrit mantras for the worship of the Supreme as Agni, the great fire. Ramana was born with the Consciousness of the Glory of Arunachala, the Agni linga, the tejo linga.

10. Om sundarArya tapah phalAya namaha

To Ramana, the fruit of the penance, the tapas of the noble Sundaram lyer, we offer the tenth flower.

Noted for his generous nature and compassion, Sundaram lyer and his likeminded wife Azhagamma were famed for their hospitality. What rare penance should they have performed to be the parents of Ramana!



How Bhagavan Captured Us

By Smt. Sulochana Natarajan

From Salem my father was posted as the District Judge at Tirunelveli in June 1949. I stayed with my parents at Tirunelveli till 6th February, 1952, my marriage to Sri ARN, a memorable event indeed for me and many others. In those three years my father fed me with a daily diet of Karnatik Music morning and evening. Sangeetha Bhushanam Sri Krishnamurthy Sir was given accommodation along with his family in one of the living quarters that were attached to the Judge's Quarters. He would of course teach me twice a day. My father also arranged that he would teach music to 3 or 4 other families too, thus providing him with a tenable career opportunity there. Krishnamurthy Sir lived in the outer quarters but he would lunch and dine with us. He was introduced to us by Dr.Prof. S.Ramanathan. After my marriage he went to Calcutta where he served as a music teacher for many years. On his return to Chennai he was held in great regard by almost every senior musician and has guided them in their musical prowess in many ways as he was a man of great musical knowledge.

In addition to the daily music diet that I received from 1949 to 1952, we would attend every single music concert within a 100km radius of Tirunelveli. Invariably, senior musicians coming to perform anywhere in the vicinity would also give a chamber music concert in our home. We would also attend the Swati Tirunal Music Festival at Trivandrum. We would then stay in the house of Semmangudi Srinivasa Iyer, whom I knew as 'Semmangudi Mama'. He was extremely affectionate and hospitable as was his wife and for many years thereafter when I would visit him at Chennai to learn some songs from him, I would be lovingly given lunch before I returned.

During those years at Tirunelveli we went on pilgrimages to all the South Indian temples any number of times. We had been to every temple of the 'Aaru Padai Veedu', the six renowned temples of Lord Muruga. My parents, and especially my father, were very pious by nature and hence temple visits were practically a part of

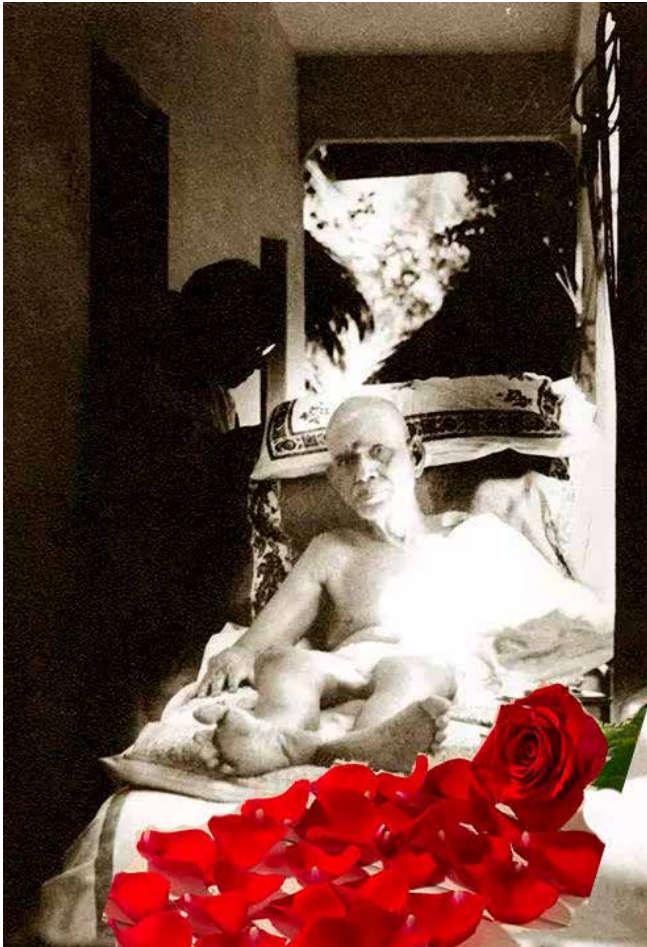
our daily routine. Almost every other year we used to go to Tirupati. Every year we used to have darsan of Lord Nataraja more than once as my father's native place was very near Chidambaram.

My maternal grand-uncle hailed from Chidambaram and was a great devotee of Bhagavan Ramana. He used to visit Asram and have Bhagavan's darsan frequently. The name of Ramana would ever be on his lips. My mother too had had darsan of Bhagavan several times in her younger years and in her last years would recall that though she had the blessing of darsan of several sages and spiritual giants, the glance of Ramana held an unparalleled magic. Immediately after his upanayanam, the sacred thread ceremony, my father had been taken by his paternal uncle for Bhagavan's darsan and to get his blessing.

It was in the summer vacation of 1949 that I had Bhagavan's darshan. And on 14th April 1950 we had darshan of the meteor form of Ramana at the time of his Mahasamadhi, a form of light in which he gave darshan to thousands across South India and also amazingly in far off places in the Northern parts of India too. On seeing the meteor my father said, 'Some Mahan has dropped his body.' Soon thereafter we heard the news on the radio that Bhagavan had dropped his body. It was doubtless a very special experience to witness that light moving across the sky, setting it alight as it were. In later years many have shared with great wonder and joy the fact that they witnessed this light. And for many who did not have darshan of Ramana during his bodily sojourn, having seen this phenomenon on the 14th of April, 1950, at 8.47 p.m. made them feel deeply connected to him and in a sense gave them the feeling of having seen him.

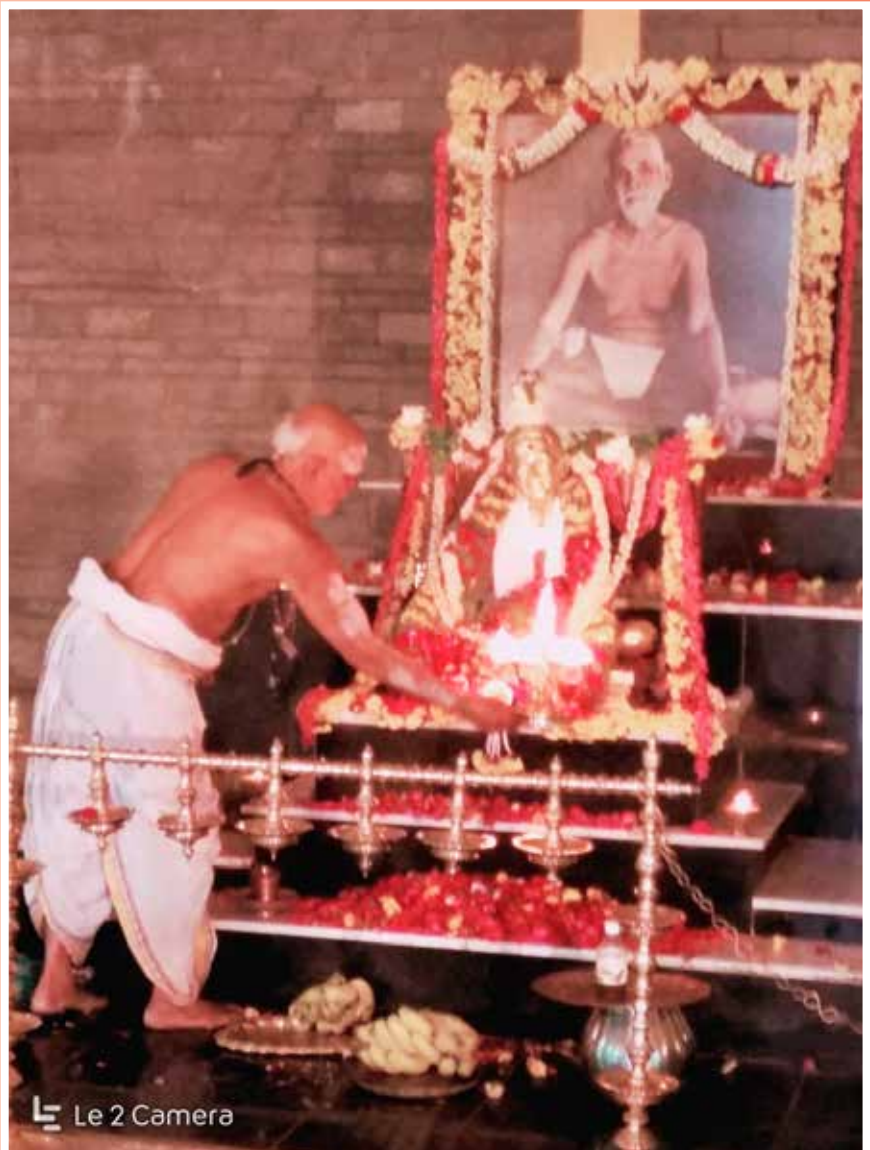
The 14th of April is special for me in other ways too as it was during the 50th year of Bhagavan's Mahasamadhi, in 2000 that the 'Ramana Pada Pancharatnam' assumed a place of significance in the Ramana Music Movement. Though the inspiration for the Pancharatnam had come a few years earlier and during the recording I had been blessed with an intense awareness of Sivaprakasam Pillai's presence, the songs themselves were little known in Ramana circles at that time. In

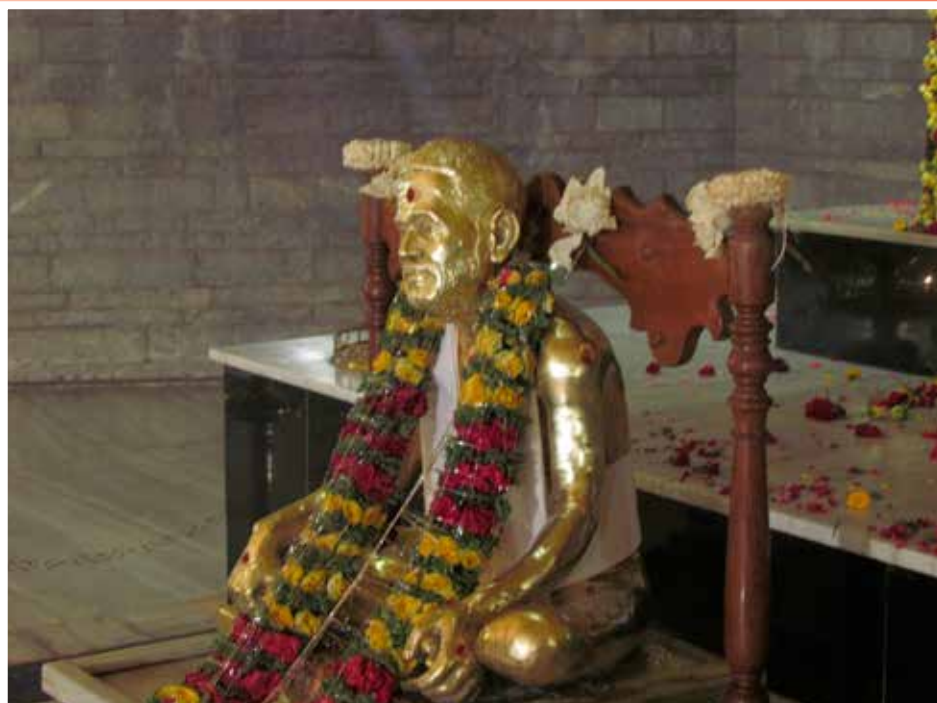
2000 Bhagavan blessed me with the idea that just as Tyagaraja Aradhana is celebrated by singing the Tyagaraja Pancharatnam, we could celebrate Bhagavan's aradhana every year by singing Ramana Pada Pancharatnam. In that first year 50 singers and musicians got together at the Ramana Shrine at Bangalore for the presentation. The tradition was also established of singing these compositions on the day following Aradhana celebrations at Sri Ramanasramam in Tiruvannamalai. Now the songs are sung on April 14th at the Chennai and Delhi Ramana Kendras as well. Thus the blessing of seeing Bhagavan's jyothi on the 14th of April 1950 continues with me till date.



News & Events*Revathi Sankar*

Ramana Aradhana was celebrated at the Ramana Shrine, Bangalore with Sahasranama Puja on the morning of 14th April.





Ramana Pada Pancharatnam led by Dr.Sarada and Smt.Radha at Bangalore





Ramana Pada Pancharatnam led by Dr.Ambika Kameshwar at Chennai.



Pournami – dance offering by students of Summer Camp 2019.





Summer Joy 2019 – Valedictory of the camp on the theme: 'Clean? What does it mean?'







Arunachala Ramana Gnana Kaandam – The mega presentation of the second canto of Bhagavan Ramana's life under the auspices of Karthik Fine Arts and RASA, staged at Narada Gana Sabha, Chennai on the 15th of April

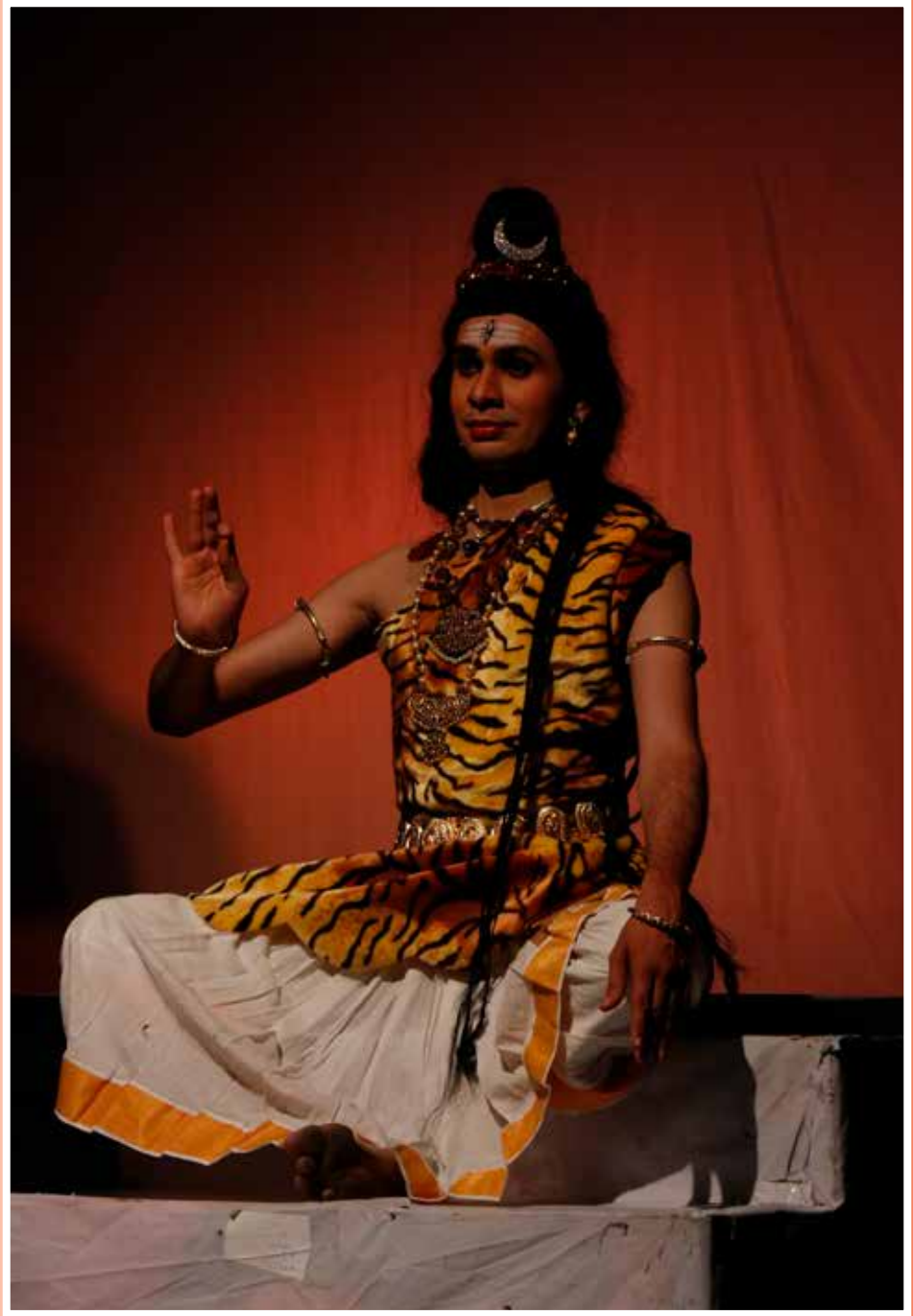










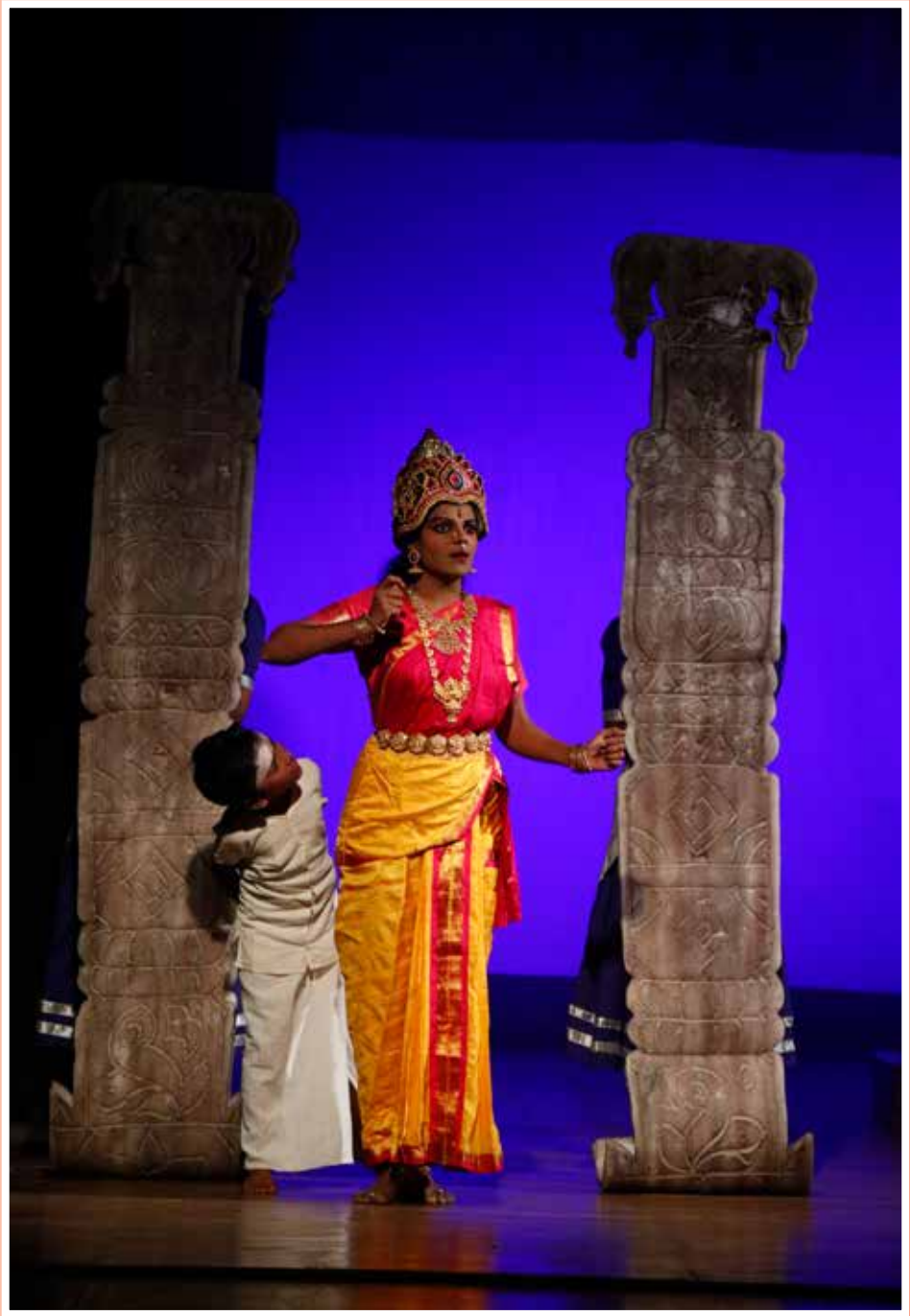


















Special Programs in May

At Ramana Shrine, Mekhri Circle, Bengaluru

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 Sri Ramanasramam, Tiruvannamalai

2nd, Thursday and 3rd, Friday

Sri Ramana Aradhana

28th, Tuesday

Maha Puja – Mother Azhagamma's Aradhana

Special Programs in June

At Ramana Shrine, Mekhri Circle, Bengaluru

9th, Sunday Prani Mitra Day

10.30 a.m. Bhajans, Self-enquiry
Talk by Sri N.Nandakumar
Dance Feature by Artistes of RMCL

16th, Sunday

06.45 p.m. Pournami Celebrations – Samskrithi Seva
Ashtottara Puja, Aksharamanamalai and Valam

At Ramana Maharshi Heritage Auditorium, Sanjaynagar

29th, 30th Saturday and Sunday

10.30 a.m. to 06.30 p.m. Self-enquiry Workshop in English and Kannada
Faculty: Sri N.Nandakumar, Dr.Sarada, Sri Venkatesh N.Deshpande, Dileep Simha
Guest Speakers: Sri K.G.Subraya Sharma, Smt.Vani Vasudev

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

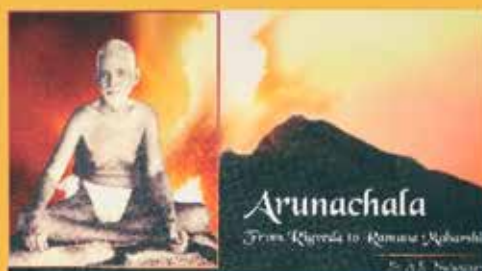
Guru Vachaka Kovai in English

Original : Muruganar

Translation: David Godman

Investigation into Truth

82. Embracing conduct that is contrary to social conventions is not fitting for *jnanis* even if they have known all the needs to be known and attained the whole range of siddhis. Hence, if at any time you happen to be with any kind of group, at those times let your outward behaviour appear to be in harmony with those people.
83. Through the *venba* verse that begins, 'Because we perceive the world.....,' Guru Ramana – who teaches the one true beneficial attainment [*jnana*] that is needed by the people of the world – declared, out of his love for us, the doctrine of illusory appearance to be the truth that bestows the ultimate benefit, avoiding the consideration of other doctrines.



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.