

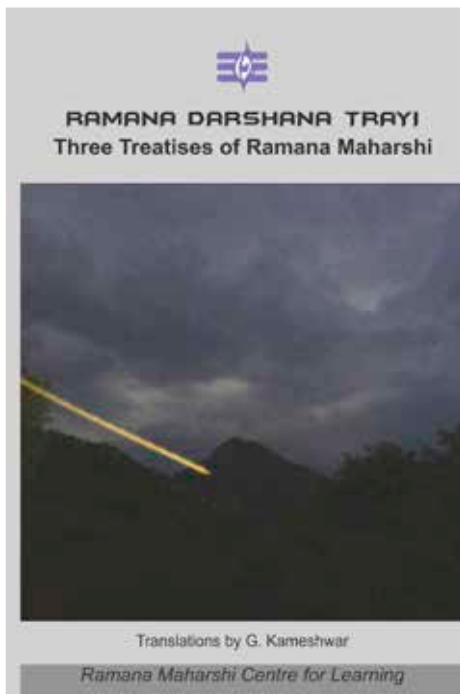
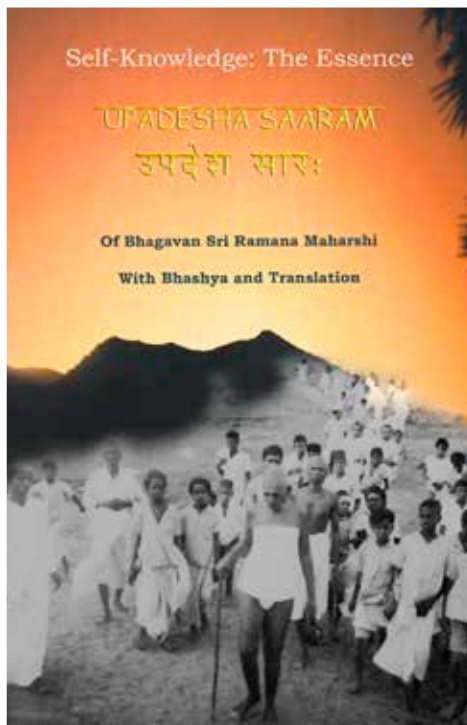
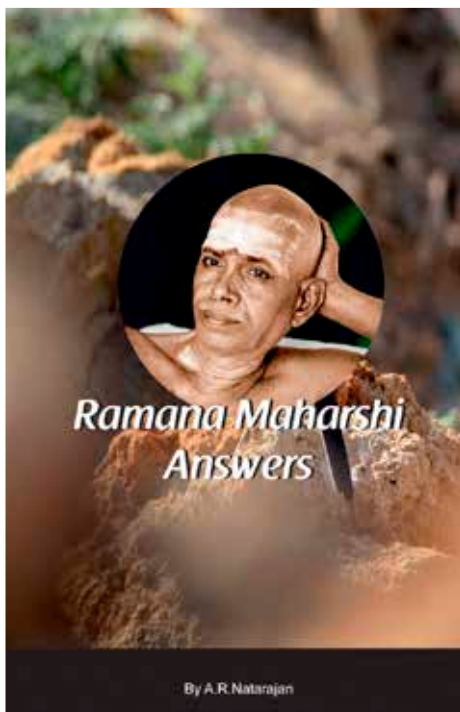
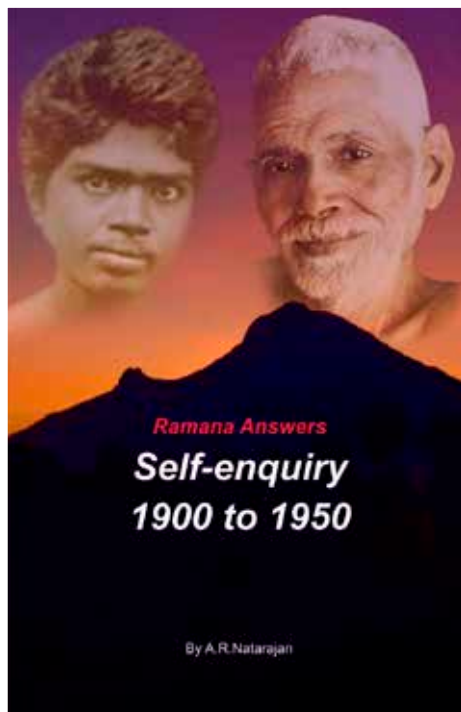
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The Ramana Way

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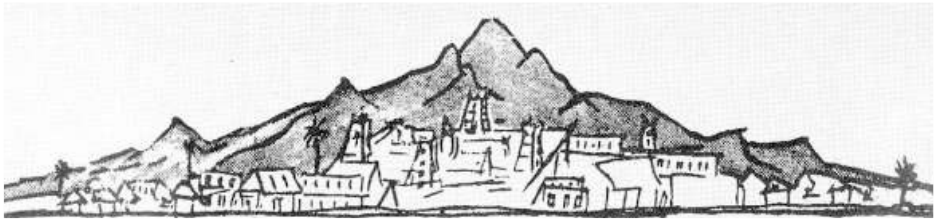
NEW Publications



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

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Managing Editor:	Revathi Sankar +919448853748
E-mail:	office@ramanacentre.com, ramanaway@ramanacentre.com
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Editorial*Dr. Sarada*

If I am 'Sarada' there is and always will be plenty for me to do. If we can rely on the identity that we have taken ourselves to be, the possibilities of what may be done or needs to be done by that entity are in fact infinite. As 'Sarada' I would have bodily needs to be fulfilled and a duty towards such fulfilment. I would have to take care primarily of my physical hygiene and of my health as well. If I do not know who I am, how can I know anything about the needs of my body or of any other body for that matter? Is it possible for me to know at any point of time whether someone else is hungry or sleepy or in some kind of physical discomfort? Of course I would know if someone tells me but even then I would not know it intimately as I presently know my own physical sensations. Someone else's physical experiences are at best only a piece of information in my head. If that someone else is dear to me I would have concern for their experiences yet, even then, I would be unaware of the actual experience that they are undergoing.

The entire gamut of experiences that each one of us undergoes springs directly from our sense of self or what we call 'I'. The whole range of physical experiences and sensory experiences are obviously based on my assumption that I am a body and further, a specific or particular body. When I am Sarada I sit, stand, walk, run, jump, lie down and so on. I have sensations pertaining to my limbs and sometimes to my inner organs like the stomach, the heart and the like. I also have knowledge of those sensations. If I am gripped by the question 'Who am I?' can I presume that I am Sarada? Can I further presume that I have a specific body and needs pertaining to that body? If I cannot presume that I am Sarada, what would I know in the first place about what Sarada is experiencing with reference to her body? Without this primary knowledge where is room for any thought pertaining to Sarada? And where is the question of pursuing that thought and acting upon it?

When I presume that I am Sarada I have sense experiences. I see, I hear, I smell, I touch, I taste. But if I do not know who I am, how

can I assume that I have all these sense experiences? Supposing I am someone who is visually challenged or is challenged in speech and hearing? How can I say that I am challenged and equally how can I say that I am not challenged? If I do not know who I am, how can I make any declaration whatsoever about myself? Can I say that I see? Can I say that I do not see? Can I say that I was able to see? Or can I say that I will not be able to see? Can I say that I can hear or taste or smell or touch? Or can I say that I cannot hear or taste or smell or touch? When I do not know who I am, all I can do is to wonder who I am and to try to know who I am.

If I know that I am Sarada I will have role responsibilities pertaining to Sarada. She may be a student or a teacher, a mother or a daughter, a sister or a friend. Evidently there will then exist a responsibility related to each of these roles. Actions will have to be undertaken and goals pursued with reference to these responsibilities. These will be manifold and ever new needs would arise. But if I do not know who I am, how is it possible for me to define any roles for myself?

Very often when a person sets out on the inward journey he or she wonders 'What will happen to my responsibilities if I am busy pursuing self-enquiry and do not pay attention to anything else?' This is a hypothetical question. One who is gripped by an intense spirit of enquiry cannot do anything else other than enquiring into the truth of one's nature. One who is not so gripped by the spirit of enquiry cannot help being caught in the grip of the current identity. All needs, all questions, all doubts arise only from that identity. Would one ask, 'Who will take care of my dream responsibilities if I decide to wake up?'

Or as Ramana would often suggest 'Why not put these questions to oneself in deep sleep?' Is it possible to do so? And would one even wish to have thoughts or ideas during sleep? Is it not to be free of everything, of all experiences, that one puts one's head down on the pillow? At that time one naturally reaches a state of surrender. One is ready to surrender everything to sleep. One does not have any doubts. One does not look for any answers.

Would one have any spiritual queries if one is gripped by the enquiry 'Who am I?' Would one wonder which path is most suitable to follow, karma or bhakti or yoga or jnana? How can I wonder about the efficacy of something with regard to someone I do not know? When a student is to be admitted in school information would be asked about the age of the student. Some tests may be conducted with reference to that age to decide which course is suitable. When the 'critical' high school final examination is taken it decides which academic course the student will be able to take up thereafter. But what if a parent were to go to a school or college and ask for admission for his child and say, 'I do not know how old my child is. I do not know what is the aptitude of my child. In fact, I do not even know who my child is.' Would not such a parent be sent out pronto?

Yet we wonder about what is right and what is wrong, what is good and what is bad, what is easy and what is difficult for us. Sure, all this makes sense, great sense if I am sure that I am a particular person. But if I do not know who I am, what sense would any of this make? Would it make sense to plan which would be the best way to style the hair of a lady who has just shaven her head clean?

Are we ready for the clean shave which Ramana says was given to him by Arunachala? Or do we want to have our hair trimmed and styled? Do we want cosmetic changes to our present identities, a better Sarada, a better so-and-so? Or do we want to know the truth about ourselves? Muruganar Swami says, 'People have thousands of recourses. Yet, the true sadhus have only one recourse and such are fully governed by Ramana. He takes absolute care of those who seek him as the only refuge.'

What does it actually mean to seek him as the only refuge? It means seeking refuge in the Self alone. It means not seeking refuge in one's own identity. It means not striving to achieve anything whatsoever because one is not that entity who strives. It means not seeking to avoid any activity that falls to one's lot as one is not the entity who seeks to avoid anything. It means having no likes as one does not seek happiness in those goals. It means not having any dislikes as one does not seek happiness through the avoidance of those circumstances. It means a readiness to stay absolutely still, absolutely silent.

If this is not possible due to the push of the long habit of tendencies, one then questions, 'Who seeks anything other the Self? Who wishes to think in order to attain some goal that is 'outside'? If not, why think at all? Who am I?' One recognises that every thought is the seeking of an external refuge and one questions that thought 'For whom is this thought?' 'Who am I?' One realises that every assertion is meaningless, that every denial is equally meaningless. One would expend less and less energy on seeking anything outside of the Self and more and more on turning within to the source.

All practises, including the practise of self-enquiry, are only to take us to this point of non-seeking. In self-enquiry all external supports are repeatedly cut right from the beginning. It may appear to be difficult, but for whom would this difficulty be? It is not the path that is difficult. It is only thought about the path that makes it seem difficult. Difficulty is a thought. That something is easy or easier than something else is also a thought. Why any thought if one does not know who that I is?

As Sri A.R.Natarajan says, "In the enquiry about the subject one has to go into the question whether thoughts can exist at all unless the individual pays attention to them. The answer must be 'No'. For all thoughts are the individual's thoughts, the thinker's thoughts. Attention to the individual, the mind's centre is seen to be the crux."

Self-enquiry is relentless faith in non-knowing, faith in the awareness that currently one does not know. When one does not know who one is, one cannot know anything else thereafter. In this total refusal to hold on to any objective knowledge by questioning the validity of such knowledge each time it arises in the form of thought, one gets back to the source of all knowledge. One gets back to one's true nature which is not 'known' as it is not for me to know. Yet it is not 'unknown' for it is not for me to not know. It is that knowledge, says Ramana, which transcends both knowledge and ignorance.



Sarada Natarajan

HOLISTIC MEDITATION – THE BEGINNING*

A. R. Natarajan

In Holistic meditation one's focus is exclusively on the mind, in order to discover its nature. In that discovery is the key to freedom from the fragmentation of the mind, its endless fencing and identifications. The subject matter of the enquiry is the subject itself, the mind, and the instrument used is also the mind, the focused mind.

Knowledge about the subject 'I':

Here one might pause to ponder how exactly knowledge about the subject is different from knowledge about objects. The latter is limited knowledge, limited to the area of one's expertise. Illustratively the field of knowledge of a cardiologist would be the heart and its problems. It would not include all matters connected with the heart. Cases calling for surgical intervention of the heart, like open-heart surgery would be a different field. Both cardiac specialists would be ignorant about the treatment for other parts of the body, say about Gastric – Ulcer. Knowledge of particular specialization would necessarily imply ignorance of the rest, which is therefore vast. This knowledge is dualistic, part of a pair; knowledge – ignorance, rich – poor, educated – illiterate and so on.

In contrast knowledge of the subject is total. For, ours is a mental world, everything being dependent on the perceiver. Therefore, once the true nature of the mind is discovered everything else is known. Hence Ramana emphasises the need for and the primacy of knowledge about the 'I'.

Understanding the mind - The Enquiry:

In this enquiry about the nature of one's mind, one begins at the beginning, the state when the mind as we know it is not there, when the thinker and his thoughts are not there. This

*An excerpt from the Publication of RMCL of the title - "The Holistic Meditation".

happens each day in deep sleep. A fatigued mind reappears on waking, refreshed. From this the origin of the mind can be inferred to be from a rejuvenating source. This Ramana had discovered to be the spiritual heart.

What happens on waking? Is the link with the source broken or continued. It is as good as broken because the thinker is lost in his own thought hordes and forgets his association with his conscious source, the heart. In the rapid movement of successive thoughts the one to whom the thoughts relate, the central force is forgotten. The mind's attention is hijacked as it were by this non-stop thought movement away from where it should be, on itself. This Ramana says is no wiser than to think that a creeper can exist without a tree and consequently paying attention only to it. Thoughts are given an independent status, as if they can exist by themselves. Remedies are sought for control of thoughts through meditation. Will it free one from his thoughts? 'No'. At best there may be a lull during the period of meditation but thoughts will be back with a vengeance.

Trace Attention back to the Centre of the Mind:

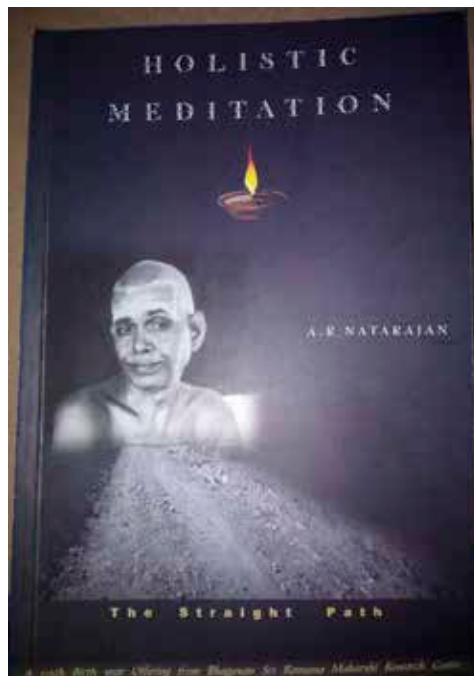
Recognising this, in the enquiry about the subject one has to go into the question whether thoughts can exist at all unless the individual pays attention to them. The answer must be 'No'. For all thoughts are the individual's thoughts, the thinker's thoughts. Attention to the individual, the mind's centre is seen to be the crux.

The question is how is one to shift attention back to himself from his thoughts? Half the battle has been won by recognising its importance. Here again one cannot afford to lose sight of the fact that this shifting attention of 'I' to itself is still only a half-way stage. True understanding will come about by maintaining an uninterrupted link with the energising conscious source from which the mind has arisen.

Time and again one should not forget that Ramana's focus is on the single energy source, the heart. Therefore it is also the source of energy for the mind. The mental energy derived from its

unconscious association with this source, during sleep, is only limited to a single day's supply. As this energy gets dissipated in thoughts during waking, mainly, and also in dreams, there is need for fresh supply of energy. Illustratively, the UPS system connected to batteries in turn depends on electricity, which charges these batteries. If there is no fresh input of current, then its energy would be exhausted, though it may be called uninterrupted. The computers will start tripping and will shutdown, the fans will stop and lights will go off without being switched off.

If the mind's link is uninterrupted with its unfailing energy source, the heart within, the mind will remain charged all the time. Would it not? Hence maintenance of this link with the power source within cannot be over emphasised. But then every thought, by distracting one's attention from oneself, gnaws at this connection until it snaps leaving one in partial if not total darkness. Due to lack of Self-attention one becomes a helpless onlooker of the ongoing power thefts by these hangers on.



The 'Talks' as a Guidance to Self Enquiry

N.Nandakumar

Talks 28 PRANAYAMA AS A PRECURSOR TO SELF ENQUIRY

D.: What is the interrelation between regulation of thought and regulation of breath?

M.: Thought (intellectual) and respiration, circulation, etc (vegetative) activities are both different aspects of the same - the individual life. Both depend upon (or metaphorically 'reside' or 'inhere' in) life. Personality and other ideas spring from it like the vital activity. If respiration or other vital activity is forcibly repressed, thought also is repressed. If thought is forcibly slowed down and pinned to a point, the vital activity of RESPIRATION IS SLOWED DOWN, MADE EVEN AND CONFINED TO THE LOWEST LEVEL COMPATIBLE WITH LIFE. In both cases the distracting variety of thought is temporarily at an end.

The interaction is noticeable in other ways also. Take the will to live. That is thought-power. That sustains and keeps up life when other vitality is almost exhausted and delays death. In the absence of such will-power death is accelerated. So thought is said to carry life with it in the flesh and from one fleshy body to another.

GUIDANCE RECEIVED: If Self Enquiry is not directly possible, one can observe one's breath. Breathing slows down to the minimum level compatible with life. Thought too slows down and one is enabled to start Self Enquiry. By pointing out the fact that "will to live" keeps life in the body despite loss of all other vital functions, Bhagavan reveals the secret to transcend birth and death - take the "will to live", the "I am this body" thought to its ever-present Source - the Self.

Talk 28. (Excerpt) FAITH AND SATVIK FOOD AS AIDS TO SELF ENQUIRY

D: Are there any aids to (1) concentration and (2) casting off distractions?

M.: Physically the digestive and other organs are kept free from irritation. Therefore food is regulated both in quantity and quality. Non-irritants are eaten, avoiding chillies, excess of salt, onions, wine, opium, etc. Avoid constipation, drowsiness and excitement, and all foods which induce them. Mentally take interest in one thing and fix the mind on it. Let such interest be all-absorbing to the exclusion of everything else. This is dispassion (vairagya) and concentration. God or mantra may be chosen. The mind gains strength to grasp the subtle and merge into it.

D.: Distractions result from inherited tendencies. Can they be cast off too?

M.: Yes. Many have done so. Believe it! They did so because they believed they could. Vasanas (predispositions) can be obliterated. It is done by concentration on that which is free from vasanas and yet is their core.

D.: How long is the practice to continue?

M.: Till success is achieved and until yoga-liberation becomes permanent. Success begets success. If one distraction is conquered the next is conquered and so on, until all are finally conquered. The process is like reducing an enemy's fort by slaying its man power - one by one as each issues out.

D.: What is the goal of this process?

M.: Realising the Real.

GUIDANCE RECEIVED: Satvik food keeps the anna-maya kosa without irritation. Faith keeps the emotions and, as a result, the prana-maya kosa, mano-maya kosa and vijnamaya kosas without disturbance. The ego becomes clear for observation and any residual vasanas can be destroyed one by one as they issue forth as thought by holding Self Attention (Summa Iru) or enquiring, "For whom is this thought? Who am I?"

Talk 28. (Excerpt) NATURE OF THE REAL SELF WHICH IS REAL HAPPINESS, REAL KNOWLEDGE, REAL EXISTENCE

D.: What is the nature of that Reality?

M.:

(a) Existence without beginning or end - eternal.

(b) Existence everywhere, endless, infinite.

(c) Existence underlying all forms, all changes, all forces, all matter and all spirit.

The many change and pass away (phenomena), whereas the One always endures (noumenon).

(d) The one displacing the triads, i.e., the knower, the knowledge and the known. The triads are only appearances in time and space, whereas the Reality lies beyond and behind them. They are like a mirage over the Reality. They are the result of delusion.

D.: If 'I' also be an illusion, who then casts off the illusion?

M.: The 'I' casts off the illusion of 'I' and yet remains as 'I'. Such is the paradox of Self-Realisation. The realised do not see any contradiction in it. Take the case of bhakti - I approach Iswara and pray to be absorbed in Him. I then surrender myself in faith and by concentration. What remains afterwards? In place of the original 'I', perfect self-surrender leaves a residuum of God in which the 'I' is lost. This is the highest form of devotion (parabhakti), prapatti, surrender or the height of vairagya. You give up this and that of 'my' possessions. If you give up 'I' and 'Mine' instead, all are given up at a stroke. The very seed of possession is lost. Thus the evil is nipped in or crushed in the germ itself. Dispassion (vairagya) must be very strong to do this. Eagerness to do it must be equal to that of a man kept under water trying to rise up to the surface for his life.

GUIDANCE RECEIVED: Whatever is experienced with the ephemeral ego must be ephemeral. To discover real happiness and real knowledge - REALITY - beyond the plane of ephemerality, one must transcend the ephemeral existence of the "I" and find the ever-present, eternal existence of the Real Self underlying the ephemeral ego and it's pleasures and pains.

Talk 28. (Excerpt) EFFORT AND GRACE/ FREE-WILL AND GOD'S WILL

D.: Cannot this trouble and difficulty be lessened with the aid of a Master or an Ishta Devata (God chosen for worship)? Cannot they give the power to see our Self as it is - to change us into themselves - to take us into Self-Realisation?

M.: Ishta Devata and Guru are aids - very powerful aids on this path. But an aid to be effective requires your effort also. Your effort is a sine qua non. It is you who should see the sun. Can spectacles and the sun see for you? You yourself have to see your true nature. Not much aid is required for doing it!

D.: What is the relation between my free-will and the overwhelming might of the Omnipotent?

(a) Is omniscience of God consistent with ego's freewill?

(b) Is omnipotence of God consistent with ego's freewill?

(c) Are the natural laws consistent with God's free-will?

M.: Yes. Free-will is the present appearing to a limited faculty of sight and will. The same ego sees its past activity as falling into a course of 'law' or rules - its own free-will being one of the links in that course of law.

Omnipotence and omniscience of God are then seen by the ego to have acted through the appearance of his own free-will. So he comes to the conclusion that the ego must go by appearances. Natural laws are manifestations of God's will and they have been laid down.

GUIDANCE RECEIVED: Bhagavan and his teachings entering a sadhaka's life is indeed a great support. However, one should not become lazy but only redouble one's sadhana to make the best use of this support. Finally, one sees that one's life history, created by apparent free-will, and Nature or Prakruti and all its power are blended as part and parcel of Ramana Satcharita being carried out in his Omniscience and Omnipotence.

Talk 28. (Excerpt). WAKING STATE IS MERELY A DREAM WITH SENSORY CONTACTS

D.: How does dream differ from waking?

M.: In dreams one takes on different bodies, and they re-enter this body when one dreams of sense-contacts.

GUIDANCE RECEIVED: Treating the waking state as a dream with the additional experiences of sensory contacts, one removes the differences between waking and dream. The enquiry, "For whom is this dream of interplay of self and non-self with or without senses?"

removes the difference between dream and deep-sleep. The Self-Luminous Self is the substrate of all the three states and consumes all non-self in its complete Self-Luminosity, Existence-Consciousness.

Talk 28 (Final Excerpt) GOD'S WILL TO THE SELF

D.: (If happiness is our real nature) Why then is samsara - creation and manifestation as finitised - so full of sorrow and evil?

M.: God's will!

D.: Why does God will it so?

M.: It is inscrutable. No motive can be attributed to that Power - no desire, no end to achieve can be asserted of that one Infinite, All-wise and All-powerful Being. God is untouched by activities, which take place in His presence; compare the sun and the world activities. There is no meaning in attributing responsibility and motive to the One before it becomes many. But God's will for the prescribed course of events is a good solution of the free-will problem (Vexata quaestio). If the mind is restless on account of a sense of the imperfect and unsatisfactory character of what befalls us or what is committed or omitted by us, then it is wise to drop the sense of responsibility and free-will by regarding ourselves as the ordained instruments of the All-wise and All-powerful, to do and suffer as He pleases. He carries all burdens and gives us peace.

GUIDANCE RECEIVED : The All-wise and All-powerful God's Will is only the shining of Consciousness in whose Self-Luminous Presence (like the Presence of the Sun) all activities go on. No motive - good or bad - can be attributed to this Self-Luminous Consciousness. To think of that Motiveless Power as having motive helps the devotee to surrender all actions and his free-will thus solving the vexing problem of free-will versus God's giving us peace. That same Self-Luminous Consciousness beyond motive is felt in Self Enquiry as the Self. As nothing is asked of that shining Presence in Self Enquiry, it reveals its True nature as the Peace -Eternal Existence - absorbing even that Shining beyond all motive.

Ramana Darshana Trayi – Ulladu Narpadu (Part 4)

G Kameshwar

There is sometimes this discussion on whether Jnana-Marga or Atma-vichara has any place for God or Devotion. Bhagavan clearly says that it is Grace that makes one do Atma Vichara. That Grace is always available. We have to be make an effort to receive it. How much one receives depends on how ripe one is to receive it.

In Bhagavan's own case, if we deliberate on His life, we can surmise that he was already a field that was ripe for this 'great awakening'. Surely, he was touched by That "Supreme Almighty", right from the time he was born (or even before).

Let us see some "God" snapshots, from the time of his birth, to the time of 'awakening' and upto the time he arrived at Arunachala.

- In Tiruccuzhi, the house where he was born is right opposite Bhoominatheshwara-Sahayavalli temple. There is just a narrow lane between the house and the beautiful large temple of Siva. The temple was literally an extension of his home. This is a pADal peRRa sthalam (a temple that has been sung by Nayanmars – the great Saiva saints). This temple has been visited by Sundarar, sung by Him.

- The moment he was born (on Arudra Darshana festival day, when star had turned to Punarvasu, and Nataraja idol was entering Bhoominatha temple), a blind lady who was the midwife assisting the delivery had an experience of "Great Light!"

- Bhagavan, as a young child, once went and hid behind the idol of Goddess Sahayamba, because his father scolded him. It took a long time before he was found.

- Along with his friends, he used to bathe in Koundinya river, bathe the linga in the Kalayar temple, offer naivedya and then eat it, before playing till end of day.

- From the age of innocence, he had some indescribable experience of Arunachala...He knew it was something of supreme grandeur....
- He was different all right. There was his extraordinary deep sleep. There was his keen enquiry about death when his father died. After his father's death he moved to Dindigul and then to Madurai. There he would often go with his friends to Varadaraja Perumal temple, swim in the temple tank, climb the Gopuram and play hide and seek. He would go to Azhagar Koil to enjoy the 'excellent sweet pongal'. His Muslim classmate Sab Jaan has said, "Even as a student he was very religious minded. Every Saturday and Sunday he would go to Tirupparankundram and go around the Subrahmanya Swami temple with fervent religious ecstasy. He took me several times to the temple..."
- Then happened the significant event of his coming by a copy of Periapuranam and his being consumed by the stories of Nayanmar Saints.
- And a few months later, he had the encounter with death. The 'Great Awakening'. The house where he had this experience is right down the South Gopuram of Meenakshi temple. One can see the image of Dakshinamurthy on the tower. Bhagavan is indeed a manifestation of Dakshinamurthy.

Thus, one can see that Grace-God is all over Ramana, right from the moment of his birth.

When someone asked Bhagavan whether he deliberately went in for a study of Periya Puranam, he replied, 'No. No. It was a mere accident. A relation of mine, my uncle, was given the book by a Swami who was living near our house and was advised to read it. Thus the book happened to be in our house and, coming across it, I looked into it first out of curiosity and then, becoming interested, read the whole book. It made a great impression on me. Before that, the sixty-three images of the Nayanars in the temple were mere images and no more. But afterward, they gained new significance for me. I used to go and weep before those images and before Nataraja that God should give me the same grace He gave to those

saints. But this was after the "death" experience. Before that, the bhakti for the sixty-three saints lay dormant, as it were.¹

Talking of his state after the death experience, Bhagavan has also said:

- "Going to school, book in hand, I would be eagerly desiring and expecting that God would suddenly appear before me in the sky. What sort of progress would such a one make in school!"...

- "One of the features of my new state was my changed attitude towards Meenakshi temple. Formerly I used to go there very occasionally with friends to look at the images and put vibhooti and kumkumam, and return home unmoved. But after the awakening I went there almost every evening. I used to go and stand a long time before an image of Siva or Meenakshi or Nataraja and the 63 saints, and as I stood there, waves of emotion overwhelmed me.

- "The Jiva had given up its hold on the body when it renounced the 'I am the body' idea and it was seeking some fresh anchorage; hence the frequent visits to the temple and the outpouring of the Jiva in tears. This was God's play with the Jiva. I would stand before Iswara, the Controller of the universe and of the destinies of all, the Omniscient and Omnipresent, and sometimes pray for the descent of His grace upon me so that my devotion might increase and become perpetual like that of the 63 saints. More often I would not pray at all but silently allow the deep within to flow on and into the deep beyond".

The point of this discussion is that the Jnana-vichara that took Bhagavan in a trice to that state of steady Self-Abidance, to that uLLa poruL spoken of in the first mangalam verse, was like a dam-burst of Bhakti (notice that he says "bhakti lay dormant" before the awakening).

Viswanatha Swami in his composition Ramana Ashtottara, says "mahA-shakti-nipAtEna prabuddhAya namaha"...He calls Ramana, as one who was enlightened by the descent of Great

¹ Day by Day with Bhagavan, 6th October, 1946

Power.... Which we interpret as the Grace of Meenakshi² - her tirukaNNOkkam... Her Sacred Side-glance...

And this great flood, actually swept him from Madurai to Tiruvannamalai, to his Father, Arunachala.

He says: "When I left home, I was like a speck swept by a tremendous flood. I knew not my body or the world, whether it was day or night".

He left Madurai, leaving a note for his family, which said "I have set out in quest of my Father in accordance with his command. This (meaning his person) has only embarked on a virtuous enterprise. Therefore, no one need grieve over this act....".....

On the way at the Siva temple at Arayaninallur at Tirukoilur, he experienced the Lord as Jyoti (Light) in the very same place as the other child saint Tiru Jnana Sambandar had.

And when he reached Tiruvannamalai, he went straight into the sanctum-sanctorum of the great Arunachaleshwara temple, and embracing the Siva Linga in ecstasy, he said ""I have come to Thee at Thy behest. Thy will be done."

Is this not sharanaagati-lakshana and the tale of a Bhakta who has been swallowed up by Maheshan?

All this indicates that Jnana and Bhakti are not different. One can say that Bhakti is Jnana Mata, or the other way. It doesn't matter. In Bhagavan's experience, we see both.

The first mangalam verse regarding the 'uLLa poruL' is about Nirguna Brahman, where the mind is not. The second, about Mahesan, is where the mind is, which surrenders to the Lord. And where the mind is, there the Brahman is experienced as Saguna Brahman. And that experience of Saguna Brahman is what Bhagavan sets forth in his second Mangalam verse.

² Ramana Ashtottaram arranges the names in a biographical sequence. After describing birth, childhood, comes the name describing the fact the 'Great Awakening' happened in Madurai (dwAdashAnta mahAsthalA). Then comes the name "mahA-shakti-nipAtena prabudhAh" - meaning, one who was enlightened by the descent of a great Shakti

In the case of Nirguna Brahman, there is no 'other' really. In the case of Saguna Brahman, there is the Almighty Supreme "Mahesan", and the individual, in 'dread of death', surrenders totally to him, seeks the fortress of his protection. Bhagavan says that such a surrender, results in the extinguishing of the individual "I" notion. Only the Lord remains. The individuality that surrenders is gobbled up, so to say, by the Lord, who is beyond birth and death.

When there is no jeevatvam-individuality remaining now, and only the deathless Lord remains, where is the question of death anymore?

Taken together, the two mangalam verses show us that the end experience, Anubhava, of Vichara-marga and Sharanagati, point to the same. A state of no "I", where that uLLa poruL alone is... as "I am".

To paraphrase our discussion...

First verse says - Listen, there is some 'Being', which is The Reality. That reality is in our heart. It is the heart, and is therefore known as the Heart. The only way to know that Reality is to 'Be' that Reality. And how is one to 'Be' that reality? It is that which 'remains' when the mind is silent. On silencing that mind, by just being, one will be that Reality, and thereby alone will one know that Reality.

We may well ask - "For me, as an average person, what value does this teaching have? Why do I want to know anything about this Reality? Let there be some Existence-Being-Reality. I am getting along just fine as I am, unreal as it may be. While I accept that the concept of 'Reality' is interesting, how is it of 'life and death' interest to me?"

The second verse anticipates this question, and says - Hey, there is this fearful matter of Death! And it can be overcome! Here is how you cross over death. Here is how you become deathless. Death shall hold no fear for you anymore. The question of death itself becomes meaningless.

And to this, I say - "Now, you are talking! Now this is interesting... I surely have a stake in this game. If I can get a formula for overcoming death, well, I am definitely interested. How do I get there?"

And to this the verse points to the way of Surrender to Lord Almighty.

The Brihadaranyaka Upanishad says

asatO mA sadgamaya
 tamasO mA jyOtirgamaya
 mRtyOrmA amRtam gamaya
 Om SAntih SAntih SAntih

- BRhadAraNyakOpaniSat 1.3.28

Lead us from the unreal to the real.
 Lead us from darkness to light.
 Lead us from death to deathlessness
 Om Peace, Peace, Peace

- BRhadAraNyakOpaniSat 1.3.28

The two invocatory verses of uLLatu nArpatu encapsulate this great truth of Vedanta.

The first verse provides the answer to the prayer asatO mA sadgamaya – “Lead us from the unreal to the Real”.

The second verse provides the answer to the prayer mRtyOrmA amRtam gamaya – “Lead us from death to deathlessness”.

And both the verses, singly and together, provide the answer to the prayer - tamasO mA jyOtirgamaya – “Lead us from darkness to light” – from the darkness of the mind-body based identity, to the great light of Self-Knowledge. The beacon light of Arunachala!

The Translation

A word about this English translation....

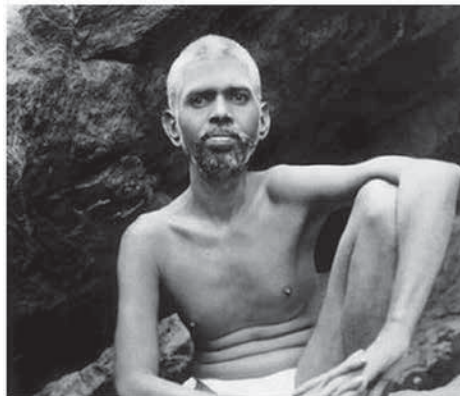
In terms of content, how is one to translate the Light of the Sun into words written from the darkness of one’s ignorance? In terms of form, how is it possible to communicate the magic and the music of the original Tamil verses in any translation? What is the form and content of Supreme Silence? Indeed, that is the

rootlessness that stares at any translator. What one can do, though, is to approach the task of translation like a child lisping the words of His father, with the undoubting faith that 'Father loves me, whatever I prattle', and with the conviction that dwelling upon Bhagavan's words is a Supreme Blessing in itself. Surely, the field of the heart will be de-weeded, seeds of enlightenment planted, and someday, nourished by the Sunlight of His grace, they will sprout.

In that spirit, what has been attempted here is to translate the verses in free form, so that the message of the original treatise can be savoured to whatever little extent the translation permits.

In the spirit of the aged lady devotee who made bold to give Bhagavan Ramana some Dosas that were not properly cooked, which was accepted with love by Bhagavan, this translation is humbly offered to the lotus feet of Bhagavan Sri Ramana.

Om Namo Bhagavate Sri Ramanaya!



"To see God is to be God."

Ramana Maharshi

Saddarshanam*Master Nome*

**dEhAtma bhAvE jna jaDau samAnA
Ekasya dEhE hrDi deepta Atma
Akramya dEham cha jagacha pUrNa
Parasya mEyam tanu mAtramAtma**

N.: There are two ways of interpreting the first line. In the body being the Self, with the idea or knowledge that the body is the Self, the wise and the ignorant are alike. Or, we can say, in the state of the body-self, meaning the state of the body, with its physical experience, its matter, and such, the wise and the ignorant are the same. Why does the Maharshi begin the line this way? He does so to eliminate any possible doubt that Self- Realization has anything to do with a bodily state or condition. Self-Realization is not a transformation of the body from one form into another form. Self-Realization does not rearrange the chemistry of the body, and it is not an anatomical change. The body and the bodily experience of the wise and the ignorant are the same, in terms of its pleasures, pains, itches, and other sensations. There is no particular difference, other than the differences that are found among all kinds of bodies. It is not that the realized have some sort of different kind of body or a different condition of the body, and one should not expect them to have different sensations or not to have sensations, as if they had an anesthetized body. Nothing of the sort should be the idea.

“For the one” means for the wise. “In the body, in the Heart, the Self illumines,” signifies that, in the core of one's Being, and even in the body, it is the Self that provides the illumination. It is not that the Self is bound inside the body. Rather, within the body and the body's experience, what provides the illumination? The same Self that is in the Heart, that is, in the core of one's Being. It includes the body. It encompasses the body. It spreads over the body, and not just the body, but the entire universe. It is the Perfect Fullness. Even in the midst of the body, there is the bodiless Perfect Fullness. The Perfect Fullness cannot be a bodily state. It is purely a spiritual one, and that is the state of the real Self.

“For the other” means for the ignorant, the one who is not intelligently discerning what his nature is, “the Self is discernible only as the measure of the body.” Such a one thinks of the body as himself, the bodily sensations as the proof of existence, and he determines everything about his identity by the measure, or the limitations, of the body. So, in relation to what the body does, he thinks, “I do.” The body is born, and he thinks, “I am born.” When the body perishes, he thinks, “I perish.” Usually, after the perishing is over, he is not thinking that any more, for the time being, until it is time to think, “I am born again.” This, the Maharshi declares, is the difference between them. The difference is in that which is regarded as the reality and the identity, or what is regarded as the Self. It is not a bodily difference, but a difference in knowledge, from misidentification to the true recognition of the all-encompassing, all-illuminating Consciousness. Just as there is nothing mental about Self-inquiry and Self-Knowledge, so there is nothing sensory or physical about it.

Both the wise and the ignorant may say, “I,” in reference to the body. Both may regard the Self as the body, but there is a distinction: “For the one, in the body, in the Heart, the Self illumines.” In the previous verse, Sri Bhagavan said that the Self shines nowhere, but it shines everywhere. It also shines in the body, in the Heart, that is, the core of one's Being. This Self is all illuminating, including, encompassing, and spreading over the body and the entire universe. The Perfect Fullness is the Self. Everything is only in and of That, without exception and with no difference.

“For the other” means for the person who unintelligently engages in ignorance. For such a person, the Self is discernable only as the measure of the body and the person thinks that what happens to the body happens to him and that the characteristics of the body are his characteristics. Such is the misidentification with the body. The one who knows the Truth knows that all, the body included, are only the Self, yet the Self is infinite and eternal.

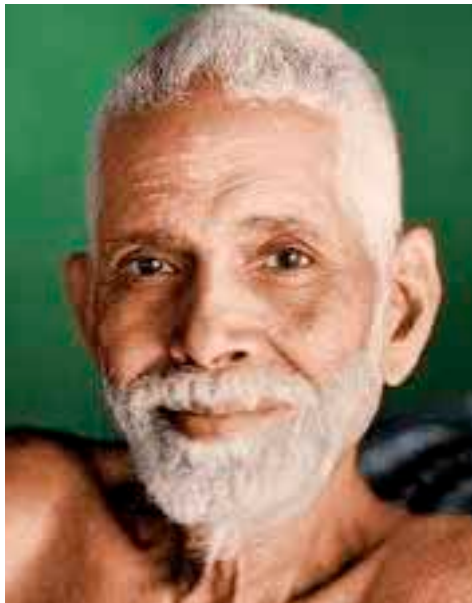
A question was asked earlier about pains in the body. It is your identity that is the focus for freedom. Before knowing you are not the body and after, the pains of the body may be the same pains, and just so may it be with aches and itches. With clear Knowledge of the Self, there is no suffering due to the pains and such.

Q.: Do the ideas that I am a husband and I am son also stem from misidentification with the body?

N.: The entire personality, or personal identity, is squarely based on the cornerstone of the “I am the body” notion. Without that notion, you cannot be any of those characters.

Q.: So, this applies to all relationships?

N.: You know that you relate to another person only from the perspective of being the body. If not, there is blissful love and identity in Truth, but there is no relating. The wise will understand this.



Sri Arunachala Padigam

Eleven Verses on Arunachala
Of Bhagavan Sri Ramana Maharshi

G.Kameshwar

Verse-3

iRaiyunai ninaiyu meNName naNNA
venaiyuna taruTkayiR RAleert
tiRaiyuyi rinRik konRiTā ninRA
yenkuRai yiyaRRina nEzhai
yiRaiyinik kuRaiyen kuRRuyi rAkki
yenaivatait tiTaletaR kinga
niRaivanA maruNA calaveNa muTittE
yEkanA vAzhinee TUzhi

Word split, and meaning:

iRaivanAm aruNAcala : O Arunachala, who are the God Almighty!

iRai unai ninaiyum eNName naNNA : God! (I) Having had no intention of thinking of you...

enai unatu aruL kayiRRAl eerttu : Having dragged me by your rope of Grace

iRai uyir inRi : removing the distinction between God and individual
konRiTā ninRAY : you stood firm, to kill

Ezhai enkuRai iyaRRinan : Poor, non-entity, that I am... what fault did I commit?

iRai inik kuRai en : Lord! What is the obstacle now?

enai vataittiTal etaRkku : why torture me?

neeTuzhi ekanA vAzh : May you live long, as the 'sole' One!

Verse rendering:

Lord
I,
Who had no thought
Of you;
You dragged (on your own)
With your lasso of love
and set out to slay
So that "I" individual
Cease to exist
As distinct
From (you) God!

Lord
What shortcoming remains still
In this weakling?
Why am I being subject
To this torture-treatment
Of suspended animation
This pain of being barely alive?

O Arunachala
Who are the Lord Almighty!
Complete
What you set out to do,
(Kill me completely!)
And (thereby)
May you live forever
As the (only) 'One'!

Prose rendering:

O Arunachala, who are the Lord almighty for all beings! You have, on your own, set upon the task of pulling me by the rope of your compassion... I am someone who has not even cared to think of you, who are the supreme God! And here you are, set upon not only drawing me to yourself, but also resolved to dissolve the distinction between you (God) and me (an individual being). Weakling that I am, what fault have I committed (that you chose me as prey)? (Anyway) What obstacle remains for finishing me off,

once and for all? For what reason am I being subject to this torture of being half-alive, with you not slaying me whole? Please do fulfill your aim (of removing any division between you and any other “I”), and thereby, may you live long as the sole “One”!

Notes:

The third verse continues in the same vein as the first two.... The devotee is clear in his mind that this game of “death” was initiated not by him, but by God Himself. The devotee recognizes that there is a God almighty, but confesses to God that he never even spared a thought about Him.

He says to Arunachala “Lord! It was You who snared and bound me by your rope of Grace, dragged me to yourself with the resolve of killing my individual identity, so that there remains no distinction between You and me... What was the error committed by me that You should take your aim on me, to finish me? And now that You have caught me in your lasso of love, why are you not finishing the job of killing me totally? Why torture me, leaving me half-alive? God! Please complete the job, unite me with you, so that I remain no more, and you remain forever as the only “One”!

The phrase ‘*en kuRai ceytEn*’ has two meanings. The first one is – “What fault did I commit?”. The other one is “What merit did I earn?” What virtuous act have I done that I have been chosen by you, Lord, for merging in you?

This verse of ‘Arunachala Padikam’ brings to mind some verses from Aksharamanamalai. The verses and English translations are given below.¹

*nEcam i lenakkun nAcaiyaik kATTinee
mOcan^ ceyAtaru LaruNAcala*

*Towards you I had no care, you lured me with your
love affair,*

Now please don't let me down, Arunachala!

¹ Verses number 60, 103, 25, 24, 9, 56, and 105. The English translation is from the book “Ramana Darshana Trayi” by this author, published by RMCL, Bengaluru

*cintit taruTpaTac cilantipOR kaTTic
ciRaiyiT TunTanai arunAcala*

*With due diligence and care, spider like you wove
a snare,
And trapped me and ate me up, Arunachala!*

*kOPamil kuNattOy kuRiyA yenaikkoLak
kuRaiyen ceytE naruNacala*

*While anger in you holds no sway, yet you chose me
as prey,
What fault did I commit, Arunachala!*

*koTiyiT TaTiyaraik kollunaik kaTTik
koNTengan vAzhvE naruNacala*

*Your flag proclaims your principle, of 'Death to my
disciple',
Hitched to you how'll I live, Arunachala!*

*enaiyazhit tippO tenaikkala vAviT
lituvO vANmai yaruNacala*

*Having crushed me outright, if you do not now unite,
Would it be manliness, Arunachala!*

*neenA naRappuli nitangaLi mayamA
ninRiT
nilaiyaru LaruNacala*

*'You-I' difference do destroy, unite with me, give me
joy,
Forever, by your grace, Arunachala!*

*enpOlun teenarai yinpurak kAttunee
ennALum vAzhntaru LaruNacala*

*To protect and give happiness, to ones who are like
me helpless,
May you live forever, Arunachala!*

Upadeshasaram

Ujwal Jagadeesh

sattvabhAsika chit kvavetara

Is there another consciousness to light Existence?

The dance ballet “Hamsa dhvani” presented by our Centre, starts with an International Seminar of Swans. The subject of discussion in the seminar is to know “What makes a swan a swan, a hamsa a hamsa?” The Master of ceremony welcomes the gathering and explains with illustration “Why has this subject been chosen?” She says “Because there seem to be some grey areas regarding the essence of being ourselves, a swan. Also because when we do not know what we really are, we seem to end up spending our whole life trying to be something else. And by doing so we complicate our lives immensely. We want to be what we are not. We strive to be what we think we are not but what we want to be. And the whole of every life is about trying to become something, ignoring totally what is already given.”

She illustrates with a small example and calls out for six little volunteers from the swanlings gathered. She asks them “*What would you like to be when you grow up?*” One swanling replies “*I would like to be strong*”. Another says “*I would like to be beautiful*”. Yet another swanling says “*I want to be loving*”. She asks another little one “*What about you sweetie?*” that swanling answers “*I want to be an artiste*”. And the fifth swanling says “*I want to be healthy*”. The last one says “*I want to be wise*”.

She posts some questions to ponder “Now, is it because of the leading question that I asked that each child said ‘I would like to be’ or ‘I want to be’? Why is it that no child said, ‘I just want to be as I am’? Why didn’t any child say, ‘Why should I want? When I grow up, I’ll be a swan.’ Why is it that they all have goals to become something else or what they think is something other than what they are now? Is a swan strong? Is a swan beautiful? Is a swan loving? If a swan is any of these, then would not a swanling automatically become that? Then why the wanting in us? Hence it is time to introspect and find out for ourselves truly, ‘What makes a swan a swan?’

This is a question each one should ask themselves and realize the true essence of their being. Why don't we know ourselves? What should we do to know ourselves? Ramana points out to the goal and says "What is to be attained is ever available here and now"

In another dance ballet "Paripoorna Ramana – Who am I?" the protagonist asks "I have nothing to lose, everything to gain by knowing myself truly. Still why haven't I known myself as 'I'? Why do I feel I am this or that?" The inner voice of Sadguru Ramana manifest as the character 'I' says "That's because you see yourself only as others see you. They need a name to call you by, you think yourself to be a name. They need a form to recognize you by, you think you are a form. They see you as a set of ideas, thoughts and emotions. You see yourself as that. They see you as out there, so you see yourself out there. Your attention is all the time on the objects so you see yourself as an object too."

Suddenly the lights go off. She cries "Oh! It's totally dark. I can't see any thing." 'I' switches on a spotlight and asks "What do you see?" She says "Toys". 'I' shifts the spot light and she says "I see peacocks" and then again when the spotlight is shifted she replies "People". The stage becomes fully lit but there is no one, nothing on stage except her. Then 'I' asks "And do you see anything now?" She replies "Nothing. The whole place is empty. Everything seems to have gone away. There is nothing to see."

'I' explains "You saw the toys, you saw peacocks and you saw people. Did you see all these? You did. How did you see? By the light isn't it? When you saw the various things the light was there for you to see but what did you see? You saw only the things, not the light. When all the things have gone away what do you see? You still see only the absence of the things. You say there is nothing to see. What about the light? You don't see the light by any chance do you? "

She says "Of course I see it, I see it all the time. It's only by the light that I see everything else and the absence of everything too. But it's just that I take the light for granted. I don't pay attention to it."

‘I’ continues “It is the same with the ‘I’. It is by the light of the ‘I’ that you know all things including your own body in waking and dream. Yes, it is the light of the ‘I’ that shines within you. It is by the very same light of the ‘I’ that you know the absence of all things in deep sleep and wake up saying ‘I knew nothing’. This light of ‘I’ is shining always. It is you. To see the light you don’t need another light. The light lights itself. So also you know the ‘I’ by its own light. It is self-evident. Why don’t you know it then? It is because you don’t pay attention to it. That’s why Bhagavan Ramana says pay attention to the light of knowledge. Stop taking it for the granted and it will be known. Pay attention the “I”, it will be known and it will be revealed.”

We are so habituated to seeing objects, we see ourselves as an object too. We are so accustomed to looking outside and knowing more about the objects, we try to understand ourselves paying attention outside of us. By doing this we push away our own true nature as an object to be attained at a later point in time and space. But Ramana says the Self (Sat – Existence) is available here and now. It is shining ever as the consciousness (Chit). To know this light of consciousness there is no need of another light or consciousness. The light lights itself. It is from this light that all awareness arises, including the awareness of oneself as ‘I’.

Ramana says “Pay attention from where the awareness of ‘I’ arises. Its source is fullness of Consciousness which is our ever present true nature. Being the Self is knowing the Self”

sattvabhAsika chit kvavetara |
sattayA hi chit chittayAhyaham ||

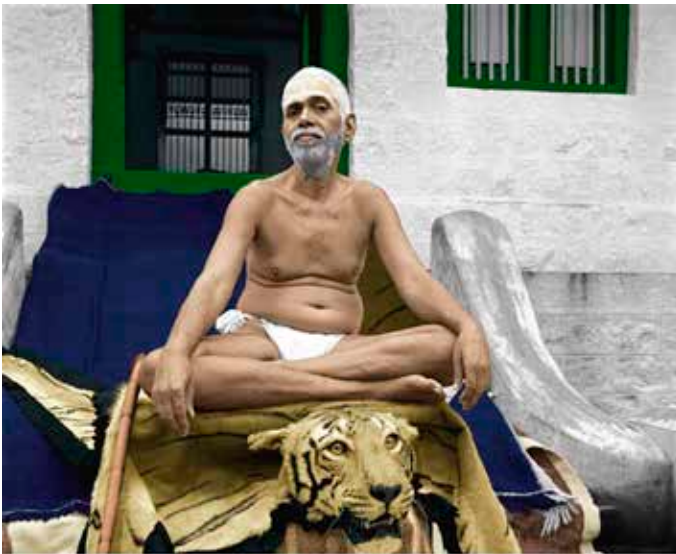
Is there another consciousness to light Existence? Existence itself is Consciousness from which the ‘I’ arises.

Power of the Word

Sanjay Lohia

Humility...

- 1) To whatever extent being subsided or humbly we behave, to that extent there is goodness or virtue.
- 2) All that one gives to others one is giving only to oneself. If everyone knew this truth, who indeed would refrain from giving?
- 3) However bad other people may appear to be, disliking them is not proper. Likes and dislikes are both fit for one to dislike or renounce.



**We seldom understand that accepting things
as they are is pinnacle of humility.**

The Glory of Ramana

A.T.Krishnakumar

(An extract from his speech during the Memorial Day to Smt. Sulochana Natarajan)

Sulochana Amma was the elder daughter-in-law in the family, my father's elder brother's wife. She and my paternal uncle, whom I called 'Appa' were practically like parents to me. Through my growing years I have had many occasions to watch Sulochana Amma and how she acted with gentleness and love even during anxious times in the family. She had a strong ingrained sense of justice and would always treat everyone equally. There was no high and low for her. Of course, her love for me made her very dear to me.

Yet, the moment that transformed my understanding of spirituality came at the time of Appa's death. He went suddenly, practically overnight. I was on my flight to Bangalore to perform the last rites. All through the flight and in the car though the other relatives with me were pondering about various things only a single thought was running in my mind. How would I ever be able to face Sulochana Amma? How would I ever manage to console her? She and Appa had been one of the most loving couples whom I had ever seen. They were like one unit, inseparable parts of each other. Their love was in their absolute harmony in every aspect of life and most of all in their love and service to Ramana, their Guru and their God. Appa going away would not be metaphorically like one part of her being taken away as it is usually said. It would actually be like she herself going away wholly. What words of consolation could I offer her?

I stepped into their house. Appa was there, shining bright even in the ice box. And Sulochana Amma spotted me even as I was entering. She greeted me as she always did using my full name (no short forms like most others). 'Krishnakumar have you had your breakfast?' The typical mother that she was, of course, feeding people came naturally to her. But I did not see any signs

of great grief in her. In fact she did not seem to be in mourning. She was as she had always been. It is not that she was not missing appa. It could be clearly seen that was. Yet there was no sorrow. This was a deep spiritual revelation to me. I am not a man greatly fired by spirituality. My faith in God manifests in religious fervour rather than in spiritual endeavour. But Sulochana Amma's perfect poise at that time told me that she did not feel sorrow for Appa. Rather, she felt joy in her certainty that he was now with Ramana. It struck me that if my son were to go to the best university in the world, I would doubtless miss his presence at home. But the joy in my heart would be far greater in the knowledge that the best was happening for him. It was the same for Sulochana Amma. Her absolute faith in Ramana made her know well beyond all doubt that Appa was in the best place in the whole universe. This faith and the peace that it bestowed in her made me understand the glory and wonder of Ramana.



The Ocean of Ramana Music

M.B.Balasubramanyam

It was somewhere during 1982-83, while I was working in Mysore that I came to know there was a devotional music program at Jagan Mohan Palace by Ramananjali Troupe. All the members of the family went and we were treated to a memorable music evening with such singers like H K Narayana, Sarada and above all Smt Sulochana Natarajan who led the troupe. Items like Bandeno Ninna bali nondu Ramana and Thili n  e happala maduvuda created such an impression on us that our children Sowmya and Ramya (the latter had the good fortune of singing Ramana Pancharatna krithis under the guidance of Mrs.Seetha Ramachandra at the shrine) took to learning Ramana music regularly. I was aware of the silent work being done by Amma in this direction with a lot of humility and being approachable easily.

But for the Ramananjali music, I would have missed a great opportunity of knowing more of Ramana. We visit Asram at Tiruvannamalai to have the Blessings of the Master, the latest visit being in the second week of May this year.

We are sure Amma's Blessings will continue to guide us.

P.S: I am a subscriber of Ramana Way for more than 15 years.



Sri Ramana Sahasranama Stuti¹

310. DHANADAH

One who bestows the wealth of liberation.

The power of his gracious glance, his holy name and the infallible weapon of self-enquiry through which he guides, bestow liberation, freedom – from the Karmic cycle.

Om dhanadAya namaha

311. DHARMA SUKSMAGNAH

One who is aware of the nuances of Dharma.

The scriptures lay down a certain code of conduct, strict observance of which will purify the mind and enable self-enquiry. Ramana did not have any knowledge of the scriptural injunctions prior to Self-knowledge. However, since his state was the fullness of knowledge, he could readily throw light on the path set out in the scriptures.

Om dharma sUkshmagNaAya namaha

312. DHARMARAT

King among knowers of Dharma.

This attribute should be read along with the previous attribute.

Om dharmarAje namaha

313. DHARMIKA PRIYAH

Having affection for those who practice the Dharmic path.

Adherence to the way of life prescribed by the scriptures is a prelude to serious pursuit of self-enquiry. For it has the effect of purifying the mind. Without an ethical foundation you cannot build a super structure of spiritual practice.

Om dhArmiKa priyAya namaha

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

314. DHATA

God. Protector.

When it comes to giving, bestowing grace, Ramana is without a parallel. His bounty is given unasked and in abundance. His munificence is compared to God's because he knows when to give, how to give and how to protect, when necessary, the devotee from the satisfaction of his desires which might ultimately turn out to be bad for him.

Om dhAtre namaha

315. DHATR SAMA SRIKAH

Having a reputation equal to Iswara in granting boons.

This attribute is to be read along with the previous one. Like the great God Siva, Ramana too was an 'Asutosi', one who was easily pleased.

Om dhAtr sama srlkAya namaha

316. DHATU SUDDHI VIDHAYAKAH

One who cleanses all that causes disease.

According to Ayurvedic medicine all diseases are caused by the imbalance between 'vatha', 'pitta' and 'kapha'. Not only does Ramana make the body pure and balanced but also purifies the mind as well. The very thought of him effects this.

Om dhAtu shuddhi vidhAyakAya namaha

317. DHARANA SAKTIMAN

One with phenomenal memory.

If Ramana saw a person once he would remember him or her always. Subbaramayya came on a casual visit to Sri Ramanasramam in 1933. Three years later, in 1936, he came with a proper letter of introduction. Ramana told him that there was no need for any introduction as he had come some years earlier. In his reminiscences Swami Pranavananda relates a very touching instance. Once when this devotee came to the Ashram Ramana enquired about another devotee from the same place, Gudivada. Ramana asked "How is Kalluri Seetharamaiah" and gave a detailed description about him. Pranavananda says, "I was overwhelmed at

the thought of his love and consideration for the devotees. This person had visited Bhagavan only once or twice earlier. He would only offer his respects and sit in a corner”.

Ramana had not studied the scriptures. In the early years after his arrival at Arunachala, he used to read whatever was brought to him by Palaniswami and other devotees and explain to them the contents. In later years, while answering questions by erudite scholars Ramana would satisfy their doubts by appropriate references to the scriptures. What Ramana had read years earlier had been imprinted on his mind.

Om dhAraNA shaktimate namaha

318. DHIRAH

One who bestows strength of mind.

On the religious path, obstacles to sadhana are common. Steadfastness of mind, strength to pursue the spiritual practices is a must. Thought of Ramana and remembrance of his grace gives this courage to remain on the track.

Om dhIrAya namaha

319. DHURINAH

One who bears the burden.

This has reference to Ramana taking on the Karmic load of the devotees on his own body. Muruganar refers to this ‘vicarious penance’

Om dhurINaYa namaha

320. DHRTI VARDHANAH

Increases courage, happiness and welfare.

As one grows spiritually by the grace of Ramana, there is a great erosion of negative qualities, particularly fear. One becomes courageous. The capacity to face events of life with equanimity increases. The overall welfare and well being of the devotee also flourishes.

Om dhrti vardhanAya namaha.

Our New Publication

Ramana Darshana Trayi

by G. Kameshwar

Ramana Maharshi Centre for Learning has more than 250 publications on the life and teachings of Ramana Maharshi in English, Tamil, Telugu, Kannada and a few in Hindi as well. The moving force behind these was Sri A.R.Natarajan, the Founder President of the Centre who had a natural flair for expressing his devotion to Ramana through writing. Such was Ramana's Grace as it flowed through him. In recent years RMCL has been focussing more on reprints of existing publications. The mantle of contributing to new material has now fallen on Sri G.Kameshwar whose translations have been published as this work 'Ramana Darshana Trayi – Three Treatises of Ramana Maharshi'.

G.Kameshwar's devotion to Bhagavan Ramana can well be seen as a legacy bequeathed to him by his grandfather, Dr.K.Vaidyanathan who was graced with direct and close interaction with Ramana for many years. The legacy has in fact been passed to him through his parents Smt.Jayalakshmi and Dr.V.Gowrishankar who was the Vice-President of Ramana Kendra, Delhi and the force behind the Kendra's magazine 'The Direct Path'.

Kameshwar is an acclaimed author whose Indian Heritage travel fictions have been published by Rupa &Co. and his book poems marked by his subtle and endearing humour has been published by The Writers Workshop. He has been giving weekly lectures at RASA for the past more than a decade to bring greater awareness of the essence of the Mahabharata and the Ramayana through a detailed exposition. Many of these have been released as Audio-CDs as well.

Ramana Maharshi Centre for Learning's earlier publication of Kameshwar's work is the book 'Self-Abidance' which is a translation of Swami Swaroopananda Saraswati's Hindi commentary on Ganapati Muni's 'Sat-Darshanam' which is a

Sanskrit rendering of Bhagavan Ramana's Tamil treatise, 'Ulladu Narpadu'.

He is the Associate Editor of Ramana Maharshi Centre for Learning's monthly journal 'The Ramana Way'. His Hindi translation of Bhagavan Ramana's 'Arunachala Aksharamanamalai' and his song 'Chal Arunachal' reveal that he has been blessed with the gift of poetry.

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

In the last few issues of the Ramana Way we have been carrying sections of the introduction to Ulladu Narpadu in this book which would also be indicative of the value of the publication. The work has been blessed with a foreword by Master Nome from SAT (Society for Abidance in Truth). His words springing from his state of steady Self-abidance are indeed indicative that the Ramana's grace shines on this new publication of our Centre.

Foreword

By Master Nome

Om Namo Bhagavate Sri Ramanaya

If one can only realize that which Sri Bhagavan reveals, he will happily find that the one Self alone exists, eternally. That which Sri Bhagavan knows and that which He reveals is that which He is. Revealing the ever-existent, Sri Bhagavan clearly, perfectly expresses the ineffable and thus graciously bestows the inconceivable knowledge of the truth of the Self. Devotees who adhere to His instruction find lasting happiness and transcendent peace by abidance as the Self.

Here together are three Sri Ramana scriptures. Each contains all that one could possibly need for the Realization of the Self.

With deep devotion and great care, Sri G. Kameshwar has translated into English the three profound sets of spiritual instructions composed by Sri Ramana contained in this publication. He artfully presents these sacred works in English as verses and songs that are replete with delightful rhythm and rhyme yet retain the joyous profundity of these essential teachings. When disciples or devotees bring forth such inspired writings, it is the shining within of Sadguru Ramana that accomplishes the entirety of it.

Ramana Darshana Trayi is a very welcome addition to the treasure trove of Sri Ramana literature published by Ramana Maharshi Centre for Learning and a blissful blessing for all who wisely take the precious opportunity to read it and absorb themselves in the truth revealed by Sri Bhagavan.

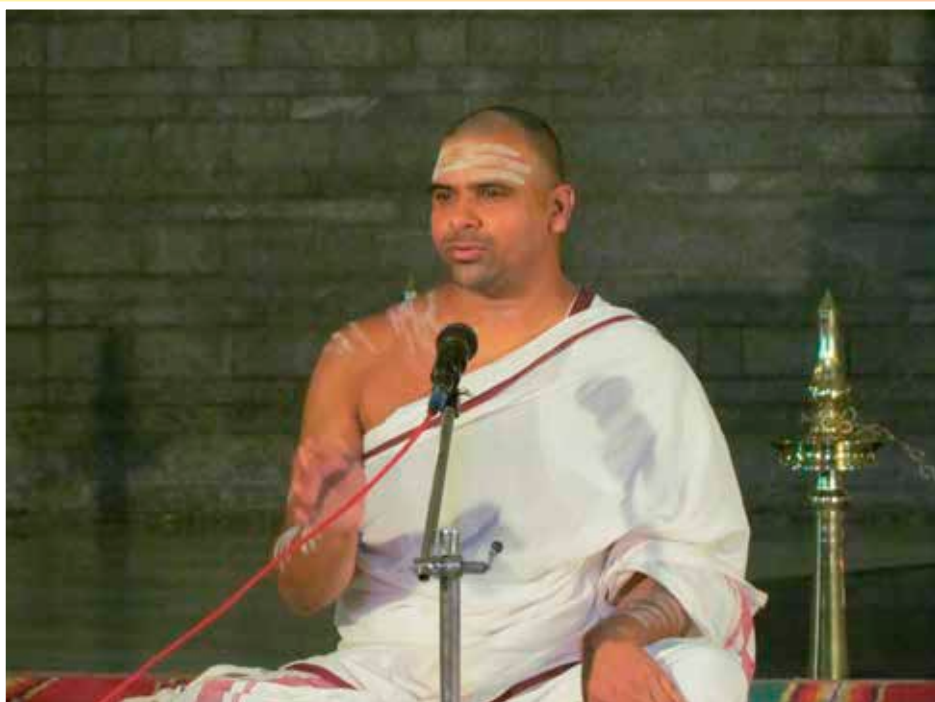


News & Events*Revathi Sankar*

Maha Puja celebrations at Sri Ramanasramam. Ramana Music by Ramana Bhajan Students led by Smt.V.Radha



Conclusion of the exposition of Aksharamanamalai by Sri Sridhar Guruji,
disciple of Sri Nochur Venkataraman.





Prani Mitra Day celebrations – dance and music by students of RMCL







Celebrating the birthday of RMCL's chief priest – Sri H.A.Shankaranarayana



Self-enquiry workshop at Aruna Apeetha Ramana Nilaya, Tiruvannamalai







Self-enquiry workshop at Ramana Shrine, Bangalore







Paripoorna Ramana at Ramakrishna Mission Boys Home, Chennai









Special Programs in July

Madurai, Tamilnadu

BSRMRC presents Gnananjali Enlightenment Festival, Madurai

14th Saturday 10.00 a.m. to 3.00 p.m.

Self - Enquiry Workshop in Tamil

'Aanmiga Payirchi Mugaam' at Oddanchatram

15th Sunday 11.00 a.m. 'Ramana Lahari'

- A Dance Ballet by artistes of BSRMRC led by Smt. Rupa Hemath at Dharmapura Aadeenam, Madurai

15th Sunday 6.30 p.m. Ramananjali Music and 'Ramana Lahari'

- A Dance Ballet by artistes of BSRMRC led by Smt. Rupa Hemath at Nagamalai, Madurai

16th and 17th, Monday and Tuesday 9.30 a.m.

Self - Enquiry Workshop in Tamil at Ramana Mandiram

At Ramana Shrine, Mekhri Circle, Bengaluru

27th Friday "Guru Poornima Cultural Festival" 6.30 p.m.

Ramananjali Puja, Aksahramanamalai, Valam

Special Programs in August

At Bangalore

4th and 5th Saturday and Sunday 9.30 a.m.

'Self - Enquiry Workshop' in Kannada

at Ananda Foundation, Gandhibazar

4th Saturday 6.00p.m.

'Ramana Lahari' - A Dance Ballet by artistes of BSRMRC led by Smt. Rupa Hemath at Divine Life Society, Bangalore

At Ramana Shrine, Bangalore**18th and 19th Saturday and Sunday 9.30 a.m.****'Self – Enquiry Workshop (Kannada)'****at Ramana Shrine, Bangalore****26th Sunday "Pournami Cultural Festival" 6.30 p.m.****Puja, Aksharamanamalai, Valam**

**Continued Telecast of 'Sri Ramana Leela'
on
Sri Sankara TV till end of August-2018.**



**New – Watch on RASA Web TV (www.rasawebtv.com)
Friday 8.30 pm to 9.00 pm – Ramana Oli
Saturday 7.30 pm to 8.00 pm – Ramana Rasanubhavam
– Talks
Sunday 8.30 pm to 9.00 pm - Ramanotsavam**



Ramana Every Day

RMHC - Ramana Maharshi Heritage Centre - Sanjaynagar

RMS - Ramana Maharshi Shrine - Mekhri Circle

RSCS - RMCL Satsang Centre at South Bangalore

RSCR - RMCL Satsang Centre at Rajarajeshwari Nagar

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

Thursday: 6:00pm at RSCS

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

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

Saturday: 11:00am at RMS

Sunday: 10:30am at RMS

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

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

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

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

Monday - Saturday: 5:00pm - 7:00pm at RMHC.

Yoga classes [Contact - Vanaja Rao (9900601012)]

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

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

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

Talks - English by Dr. Sarada Natarajan

Sunday: 11:30am at RMS

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

Sunday: 10:30am at RMS

Parayana of Bhagavans Sanskrit Composition by Ms. Savithri

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

Talks, Parayana and Puja by Sri Chandrashekar (9448839594)

Thursday 6:30pm at RSCR

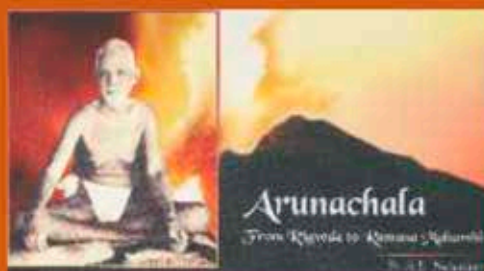
Guru Vachaka Kovai in English

Original : Muruganar

Translation: David Godman

Investigation into Truth

62. The world appearance is an association that comprises the five sense perceptions. He who has known it to be wholly Self, the consciousness that is the supreme, knows and experiences the same *swarupa* through his five senses as well.
63. 'Though this world that manifests before our eyes, appearing and disappearing, does not exist all the time, it is still real [when it appears].' So insist some people with great confidence. We refute their assertion by questioning, 'Is not an eternally existing nature one of the hallmarks of reality?'



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.