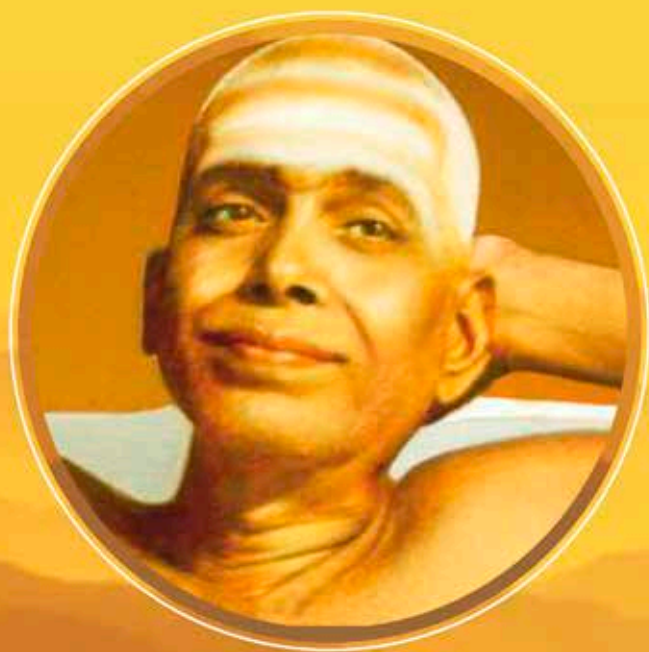


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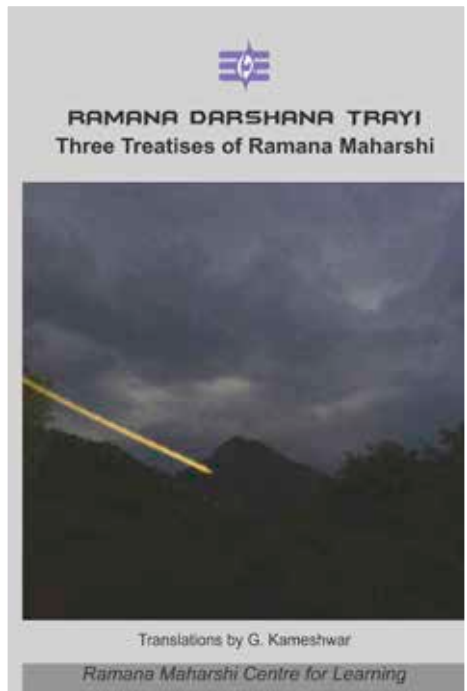
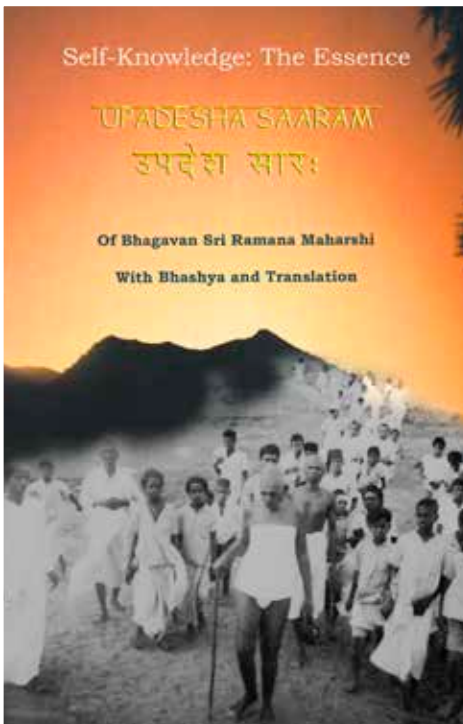
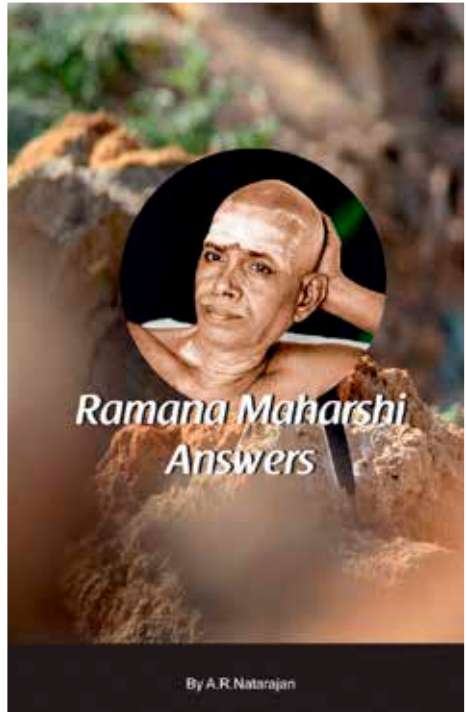
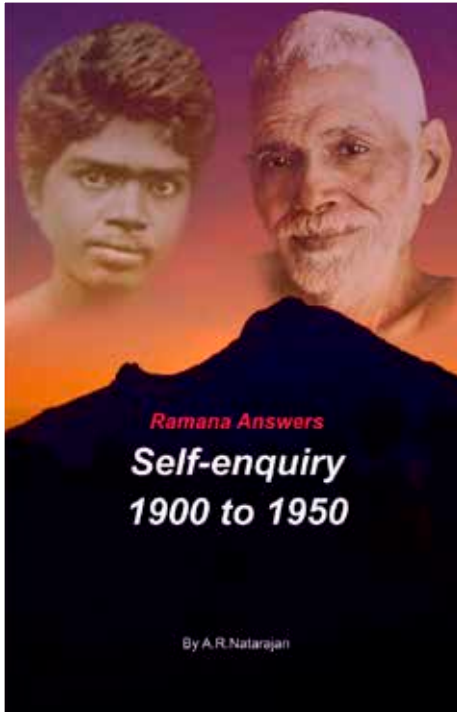


# The Ramana way



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

# NEW Publications



# THE RAMANA WAY

*A Monthly Journal since 1981*

*Celebrating  
Ramana Rasa  
Anubhava*



Editor: Dr. Sarada

Associate Editor: G. Kameshwar

Assistant Editor: Dileep Simha

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

*- Ramana Gita X, 10*

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**Editorial***Dr. Sarada*

What is our cherished goal? Is it Self-knowledge? If so, then what is the obstruction to this goal? What is it that stands between us and knowledge of the Self that is ever shining? The veil that keeps us from 'beholding' the Self is the darkness, the wrong knowledge that we call 'identity', the thought that 'I am so and so'. How do we rid ourselves of this ignorance, this illusion? Ramana gives us an invaluable clue that by trying to observe this sense of identity, the 'I notion', we can discern the truth about it. How is one to observe this when it appears to be unknown? It is through questioning, says Ramana. We must put to ourselves the question 'Who am I?' and wait for the answer to reveal itself without suggesting or expecting any answer.

However, we often find that our attempt to pay attention to the 'I' is sabotaged by the rising of numerous thoughts. Therefore, Ramana gives a further support on the path. As and when a thought arises he asks us to enquire, 'For whom is this thought?' The answer will come, 'It is for me'. With this the attention would automatically shift from the thought to the thinker and it would be possible for us to put the final question 'Who am I?' Despite the method being so simple what prevents us from pursuing the enquiry diligently? It is our long ingrained belief that happiness stems from objects and situations external to us. This belief drives our mind outward repeatedly in different ways.

Life shows us again and again that happiness does not lie outside of us. Further, external circumstances are not at all in our control and so to hitch our band wagon of happiness to these circumstances means we have to be ever prepared for accidents. What happens when a situation goes completely out of control as we are now experiencing more than ever to our dismay? Do we keep waiting for a conducive situation? Or, asks Ramana, would we prefer to take control of factors which are controllable? Especially when it is possible for us to reach our chosen goal of unalloyed bliss regardless of the external circumstances, should we refuse

to do so merely because we are addicted to doing otherwise? Should we continue to hold on to the vain hope that identity will bring us all the answers that we are seeking?

As long as there is a meaning and purpose in identity, steady abidance in the Self will not happen. If I have taken myself to be 'Sarada', as long as I find some purpose in being 'Sarada', as long as Sarada hopes for something or the other to happen, steadily abiding in the Self is an impossibility. Is it wrong to hope? 'Hope' is seen as a joyful word in the English language. It is one of the most beautiful of human emotions. It often brings the glimmer of light to the darkest heart. But for hope would not many a despairing soul crumple and die? True, yet hope is about tomorrow, it is not about today, it is not about the now.

The need for hope arises because of non-awareness of the immense glory of the now. It in fact implies that in some way or the other we are unhappy or at least dissatisfied with the present. We are unable to accept it, to come to terms with it. So we hope for something else, something different. It means too that the beauty of the Self that is ever available and ever full has not blossomed in our lives. Would one who abides in the Self hope for anything? Does such a one need anything at all to hope for it? When we hope for something are we not declaring to ourselves that joy lies in the coming of that object, that circumstance, that event? But does joy lie 'out there' or 'in here' within ourselves?

Have we ever wondered why we love all things that are 'new' including a 'new' year? A 'new' year means new hopes, new plans, often new resolutions. Why? We look forward to the new because we always wish for something better than what exists already. The promise of fulfilling our dreams 'some day' leads us ever ahead, keeps us moving on and on towards some goal that appears to be tantalisingly near yet is ever just out of reach. The story is not different in our spiritual practise. We wish to reach somewhere or to get something through our spiritual endeavours. Again the question arises whether it is wrong to do so. Is it not important to be motivated in our spiritual striving? Does not hope keep us on the path?

Does not hope keep us going on with our effort, our practise? Does not hope make us hold on to our faith? There is no doubt it does. If we did not hope that we would reach the chosen goal of Self-abidance some day, would we not give up our efforts altogether? If we are in danger of doing so, then hope is certainly needed to keep us going. Yet, would not that practise be far better which is done for the very love of it, not in the hope that it will lead us somewhere? Would it not be far more beautiful if every time the question 'Who am I?' resonates within us, it holds us in its magic and like children following a magic piper we simply move with it to the source? Would it not be wonderful indeed if the practise absorbs us so totally that we lose sight of the practising, of the goal, even of the one who practises?

Artistes and sportsmen come to such a point in their performance when all else is absorbed into that moment of the performance. It is then said that they have come into a 'zone'. This term is used whenever anyone falls into a rhythm that carries them on perfectly without their volition. The moment thought intervenes they come out of the 'zone', they start making mistakes. It is almost like 'sleep-walking' where one can perform deeds that are impossible while awake. Those afraid of water may swim in deep waters with expertise. One may walk on the edge of a parapet wall in a high raise building like a well trained stuntman. But if woken up at that point one may drown or fall to one's death.

Where does the difference between this and the waking entity lie? One's conscious entity that says 'I can do this' and 'I can't do this' interferes, superimposes its own limitations and then hopes to transcend the limitations. Hope is a pole whose support we need to vault over, to scale an illusory wall that we have built within us. If one could simply surrender this non-existent boundary wall why would one need to jump over it? If one can see by enquiry that there is no wall at all in the first place, no difficulty, no problem, why would one be hoping for solutions to get past the wall? Therefore, is it not the case that our hopes keep us engaged in the future, in objects and situations and thus keep us from savouring the truth within?



However, if one were to ask whether the inverse is true, it may not necessarily be so. That is, if Sarada were to find life utterly hopeless, would that immediately lead her to abiding in the Self? Not if the very hopelessness becomes a mental anchor. If one has a negative identity one may well indulge in self-pity and simply feel sorry for oneself. In that case the identity would very much remain in its negative form. In the worst of cases it could lead to acute mental aberrations or the ending of life itself. It is for this reason that hope is pointed to as a positive light.

It is also strangely true that a 'positive' identity is more conducive to transcendence of that very identity than a 'negative' or a 'disturbed' identity is. This could be because the one with a disturbed identity firstly does not recognise the boundaries of that identity in order to cross over it. Secondly as the disturbance creates confusion in the mind the identity may spring a surprise at any point of time. Most importantly, there is an unconscious love for the negative identity that makes one hold on to it. Hence it is by and large more difficult to cross over a negative or disturbed identity.

It is clear on the other hand that a positive identity brings greater clarity about oneself. One can see where one's strengths lie. One can see where one is going wrong as well. This makes us confident about handling our identity. We become capable of dropping the weaknesses and holding on to the strengths. Most importantly, it makes us capable of recognising what is our greatest weakness as well. The limitations of one's very identity will become visible to us as there is greater positivity and greater clarity.

The most 'positive' identity, if one may call it so, is the fruit of self-enquiry as it is of surrender. It is not a light that takes away the fear of the shadows. It is that light which casts no shadows as one is that very light. When one dives within oneself through self-enquiry what happens? Every thought is dropped through the enquiry. No thought is pursued in the hope of attaining anything through it. One can no longer hold on to anything whatsoever, neither to the positive or to the negative.

As every thought stands exposed, every bit of duality gets systematically and completely burnt down in the laser beam



of enquiry. It happens by the decimation of the very source of pettiness, the total annihilation of a separate sense of identity that thrives on duality. It takes us beyond both hope and hopelessness and establishes one in the fullness of the Self. As Ramana sings in Aksharamanamalai:

Your dazzle you did display, And since my faults dropped away,  
You just remained still, Arunachala!\*

As a boy of sixteen, in this very sacred month of July, Ramana dived into his own true nature. In a moment of utter hopelessness he dived in. Hopelessness because in his perception death had arrived and could not be escaped. Hence there was nothing further to hold on to, no possibility of seeking solutions. In the total acceptance of that moment with absolute courage through the fierce enquiry into his own nature, he crossed beyond all boundaries into the truth of the Self.

What if one walks the path of surrender? One becomes aware of being completely taken care of by the Supreme. Muruganar Swami sings in 'Sharana Pallandu' that while numberless supports are held by people at large, as the true sages have no support other than the Self, Ramana, he becomes their sole support, he governs and protects them. Again, in one of the verses of Guru Vachaka Kovai he says that the raised foot of Lord Nataraja is caressing the head of the devotee enquiring into their welfare. Sadhu Om Swami in one of his songs declares that if one first understands that Ramana Sadguru is more anxious about our welfare than we ourselves are, all our spiritual practise has come to an end, there is nowhere further to go.

Ramana says to Arunachala in his 'Nine Gems on Arunachala' that he does not 'think of good and bad'. Why so? Because, he says, 'As Arunachala has completely taken me over He has become everything for me. Everything means both the good and the bad, both hope and hopelessness. When Arunachala is everything how can I discern what is good and what is bad? Therefore I have stopped thinking about these things'.

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\*V 38, Arunachala Aksharamanamalai, Tr. G.Kameshwar, Ramana Darshana Trayi, Ramana Maharshi Centre for Learning

As Ramana says in his Arunachala Ashtakam, 'I knew from before I knew anything that Arunachala is glorious. Later, I heard it is a place on earth, Tiruvannamalai'. Until that point did Ramana have any hope of seeing or knowing the import of the glorious Arunachala some day? No. Once he knew it was Tiruvannamalai did the longing to go there fill him right away? Did the hope that he could do so some day arise in his mind? No, not even then was there any kind of seeking. Then Arunachala drew him to Itself as it were. As it was the doing of Arunachala and not his doing, where was any room for hope or fear?

When as a boy of sixteen he left home dragged by the all enveloping current of Arunachala did Ramana set out with the hope that he should not miss the train though he had left home late? He simply went to the railway station with no thought other than that of Arunachala, with no knowledge of the train's coming or its timing. When he discovered that he had taken a ticket to a wrong destination, when he disembarked from the train midway and found himself with no money to complete the journey did he hope that someone would somehow provide him with the money? No. He did not hope for anything. He did not seek anything. He simply moved on as he could, to Arunachala.

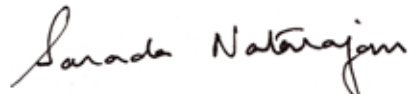
When he finally pledged his earrings to enable him to make the last lap of the journey by train, as he approached Arunachala did he hope to find all that he had longed for? Did he go to Arunachala with any seeking, any hope, anything that he looked forward to? Nothing at all was on his mind, no thought other than of the Self that was drawing him towards itself as Arunachala. No hope, no hopelessness either. That is surrender. Nothing to be gained hence nothing to be lost.

Nothing attained, hence nothing unattained. So Ramana says, 'Arunachala, when you drew me to yourself I beheld you as Achala – as the unmoving stillness. But I had no thought that I beheld you. Then how could the thought that I did not behold arise?'

When we feel hopelessness it is only because we continue to cling to hope. They are two sides of the same coin. In the absolute

absence of hope there can be no hopelessness either. When we are ready to drop through questioning the rising of hope each time as it rises in the form of thought, we transcend the dualities of hope and despair and enter the kingdom of fearlessness, of bliss.

The support of surrender to and love for the Sadguru is the only true support in this dauntless journey into the unknown. As Sri A.R.Natarajan writes, "Ramana is the in-dweller in all hearts. Therefore he is everywhere, at all times. He is the very pulse of life... The more one develops the sensitivity to the overflowing grace of the guru Ramana the easier it would be for one to turn the mind inward to its source and stabilise it there."

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

**THE NEW DAWN\****A. R. Natarajan***LIVING IN THE PRESENCE OF RAMANA**

Ramana is the indweller in all hearts. Therefore he is everywhere, at all times. He is the very pulse of life. Even so one seldom feels intensely related to his live presence unlike some old devotees who were so related. Prof.K.Swaminathan in the last of his reminiscient articles, 'In His Presence' asserts "Sri Bhagavan was a constant observer, encourager, sustainer and enjoyer in my many meetings and dealings with fellow-devotees". He also refers to a couplet composed for him by Muruganar which brings out the "infinite inner and outer dimension of Sri Bhagavan".

If we sometimes yearn to feel Ramana's presence intimately but often fail even to establish contact with him one has to find out and eliminate the obstructions to such an awareness. The first obstacle is perhaps the belief that since Ramana is the Self, essentially bodiless, it would not be right to relate to his physical form. This is not really so. The disciples like Muruganar are examples of how there is no contradiction between regarding Ramana as the bodiless Self while at the same being enamoured of his comely form. To those who are familiar with Muruganar's poetry, particularly his masterpieces 'Ramana Sannidhi Murai' and 'Ramana Anubhuti', it will be evident that Ramana had bestowed on Muruganar his own state of inherent happiness, of 'sahaja samadhi'. Yet Muruganar would never let Ramana out of his sight and would always bask in Ramana's presence. Though he had overcome the delusion of identifying his body with the Self he enjoyed the radiant form of Ramana no end. Immediately after Ramana's Maha Nirvana he rolled on the ground and cried inconsolably.

The reason for this is twofold. So long as one is identified with the body the guru too is his bodily form. Even more important is the fact that though Ramana is the Self, he is also the deathless form in which he walked on earth. For the body of the enlightened one is the house of God. If only one looks at Ramana's bewitching form

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

and falls head over heels in love with it over and over again, it would do one a world of good. Call it devotion or whatever. It certainly helps immensely in being related to that constant presence.

It does not need much arguing to drive home the point that since the mind is the past, with its directional pulls and false notions, initially one does not have the requisite mental maturity, a strong spirit of enquiry and dispassion. This develops only gradually as one gets more and more in touch with the Self. At this stage one has to be true to oneself and recognise that unaided by the divine force outwardly seen as Sadguru Ramana, one cannot but return empty handed. One must invoke this force through prayer and an attitude of surrender.

Ramana putting himself in the predicament of the seekers has expressed this need in many of his couplets in his 'Marital Garland of Letters':

O Arunachala, shine before me in the form of my guru,  
Destroy utterly my faults, convert me as your servant and govern me.

Seeking you with my weak mind, I have come back empty handed.  
Aid me, O Arunachala.

Boldly seeking your true Self, I am ruined,  
Have mercy on me, O Arunachala.

The more one develops the sensitivity to the overflowing grace of the guru Ramana the easier it would be for one to turn the mind inward to its source and stabilise it there.

Sometimes one does feel arid, depressed at one's seeming lack of progress, particularly after one has had deep inwardness earlier. It is almost as if one's prayer has fallen on deaf ears and that Ramana has turned a Nelson's eye to our tears and is unaware of our anguish. Not that it is so. But our feeling of being abandoned, left alone is quite real. Called the 'dark night of ignorance', one has no way to overcome it except to quarrel with the guru for his seeming indifference, and be persistent in practice of self-enquiry inspite of the odds being loaded heavily against it at that time. This mood of depression too is bound to pass. For nothing is permanent in the dualistic mind working in the framework of opposites.

Success on the direct path of Ramana also requires steadfast faith in the efficacy of self-enquiry and regularity in the practice of it. The fact is that the mind has its own deceitful ways to camouflage its motivations. Exposure to the sunlight of self-enquiry alone would reveal to one the ways of one's own mind. For instance Madhava Swami is regarded as the best attendant Ramana had. He was always in Ramana's physical company and had opportunities of serving him. But he had a secret desire that he should be the head of a math. This too happened. On hearing the news of Madhavan's death Ramana told another attendant "Acharyaswami who was there came here and died and the one who was here went there and died.... For a long time Madhava had a desire that he should be independent without anyone in authority over him. His desire was at last fulfilled". The secret desires for authority, name and fame, wealth and so on, are bound to be one's undoing. Self-enquiry would enable one to be aware of the lure of passing phenomenon, for one is attempting to hold on to the substratum, the unchanging reality, the Self.

Vigilant self-enquiry would also expose one to the existence of negative ego, which could be quite debilitating during spiritual practice. Confidence in the truth that Self-knowledge is like the gooseberry in the palm of one's hand is half the story. But negative emotions creep in through thoughts like 'self-enquiry is difficult' 'I have never succeeded in my efforts' and so on. The invigorating tonic of Ramana's positivism is the only antidote. For Ramana would always encourage by emphasising the truth that by nature one is pure, self-reliant, and that what are weak are only one's habits and the thoughts of one's failings, and the fear of failure.

As one travels in the inward journey, the awareness of Ramana's presence as the "light within, without and everywhere" will grow. For that is the logical consequence of being single minded about Ramana, by relating to his beautiful form, by seeking his help on the path through prayer and outpourings of anguish, by diligent and confident pursuit of self-enquiry. Then one would never be out of that presence of Sadguru Ramana, a benediction of incomprehensible dimensions.

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

N.Nandakumar

### Talk 74

Mr.Frydman, the engineer, writes in one of his letters: "Maharshi is with me not only when I think of Him but also when I am not thinking of Him. Otherwise, how do I live?"

### Talk 75

Mr.Grant Duff, formerly in a foreign embassy, writes: .... Pay my respects to Maharshi. He appears to me in my thoughts not only as an answer to my questions but also as Presence....

*GUIDANCE RECEIVED: When doership is erased one is in the liberated existence of Constant Presence of God. In talk 481, Bhagavan explains this to Muruganar who asks as to finding Prajna in deep sleep. Bhagavan says, "A king comes into the hall, sits there and then leaves the place. He did not go into the kitchen. Can one in the kitchen for that reason say, "The king did not come here"? When awareness is found in jagrat it must also be in sleep". Self Enquiry removes the need for this support too. It aims not only for erasing the false doership but the false doer too.*

*Q: You mean to say that Self Enquiry removes doer-ship?*

*S: Yes. There are many answers of Bhagavan related to work and liberation. Bhagavan says that work is not a hindrance to Jnana or liberation. These answers indicate that Bhagavan teaches that removal of doer-ship (everything happens by one power, whether I know it or not) happens to the practitioner of Self Enquiry. However, even this thought - "Bhagavan is the real doer whether I think of Him or not; whether He comes as answer or not; whether I am awake or asleep" - also goes along with the doer.*

### Talk 76

Mr. K. S. N. Iyer said that he was not convinced how spiritual life could be reconciled to worldly activities. The Master in answer



cited some verses from Yoga Vasishtha. (The original is said to be millions of verses, of which only 32,000 stanzas are now found in the Sanskrit text. It was condensed to 6,000 and called Laghu Vasishtha. The latter has been rendered in Tamil in 2,050 stanzas).

D.: Without the mind concentrating on it the work cannot be performed satisfactorily. How is the mind to be spiritually disposed and the work kept going as well?

M.: The mind is only a projection from the Self, appearing in the waking state. In deep sleep, you do not say whose son you are and so on. As soon as you wake up you say you are so and so, and recognise the world and so on. The world is only lokah, lokah = lokyate iti lokah (what is perceived is the world). That which is seen is lokah or the world. Which is the eye that sees it? That is the ego which rises and sinks periodically. But you exist always. Therefore That which lies beyond the ego is consciousness - the Self.

In deep sleep mind is merged and not destroyed. That which merges reappears. It may happen in meditation also. But the mind which is destroyed cannot reappear. The yogi's aim must be to destroy it and not to sink in laya. In the peace of dhyana, laya ensues but it is not enough. It must be supplemented by other practices for destroying the mind. Some people have gone into samadhi with a trifling thought and after a long time awakened in the trail of the same thought. In the meantime generations have passed away in the world. Such a yogi has not destroyed his mind. Its destruction is the non-recognition of it as being apart from the Self. Even now the mind is not. Recognise it. How can you do it if not in everyday activities? They go on automatically. Know that the mind promoting them is not real but a phantom proceeding from the Self. That is how the mind is destroyed.

*GUIDANCE RECEIVED: A great pianist goes through a life of learning and playing complicated pieces of music. He practices all the complicated music so thoroughly that the ego is free of effort, regret or elation. He realises that all his effort was only to erase the ego. He finally concludes, "simplicity is the crowning glory of art". Here Bhagavan asks us to directly come to that point by saying that destruction of mind is the real work.*

**Talk 77**

The Master, while referring to the Bible for “Be still and know that I am God”, Psalm 46, found in the Ecclesiastes. “There is one alone and there is no second” and “The wise man’s heart is at the right hand and a fool’s heart is at the left.”

*GUIDANCE RECEIVED: Still Mind or SUMMA IRU is "I AM THAT I AM" or Supreme Being or BE. The moment ego arises, it has to be reminded that there is one alone and no second (self) so enquire "Who am I?" When the ego identifies with the sensory body, it has to be reminded that the Supreme Being is present as the Spiritual Heart on the right hand side and that Spiritual Heart is the thought-free Self into which the ego dissolves itself and its possessions in the enquiry, "Who am I?" Be Still.*

**Talk 78 (Excerpt).**

The Self is called by different names - Atman, God, Kundalini, mantra, etc. Hold any one of them and the Self becomes manifest. God is no other than the Self. Kundalini is now showing forth as the mind. When the mind is traced to its source it is Kundalini. Mantra japa leads to elimination of other thoughts and to concentration on the mantra. The mantra finally merges into the Self and shines forth as the Self.

GUIDANCE RECEIVED: Bhagavan is showing how the Self is realised or non-self is eliminated through other paths. The non-self which is appearing to be many is called by one name. When all non-self is agglomerated as "kundalini power" or "God" or "Mantra", there is only the Self and all the worlds consumed by the one. One effortlessly holds the Mantra. The Mantra is absorbed by the effortless Self. The non-self is eliminated. The Self shines forth spontaneously.

**Talk 78 (Excerpt) Path of 'Guru and Sishya' - Guru Bhakti.**

D: How long is a Guru necessary for Self-Realisation?

M: Guru is necessary so long as there is the laghu. (Pun on Guru = heavy; laghu = light). Laghu is due to the self-imposed but wrong limitation of the Self. God, on being worshipped, bestows steadiness in devotion which leads to surrender. On the devotee

surrendering, God shows His mercy by manifesting as the Guru. The Guru, otherwise God, guides the devotee, saying that God is in you and He is the Self.

This leads to introversion of the mind and finally to realisation.

(Common to all paths) Effort is necessary up to the state of realisation. Even then the Self should spontaneously become evident. Otherwise happiness will not be complete. Up to that state of spontaneity there must be effort in some form or another.

*GUIDANCE RECEIVED: Devotion to form leads to faith. Faith leads to surrender. God manifests as Guru. Teaches that God is present as the Self within. Introversion. Realisation. When God appears as Ramana Sadguru and teaches Self Enquiry, the devotee-disciple has found God in the highest form - Sadguru. All search "outside" ends. Self Enquiry erases the ego and takes one beyond all name and form. The thought "Who am I?" - the form of the "Sadguru within" - merges into the Self having taken the Sishya beyond all limitations. Hold "Who am I?" till the Self manifests spontaneously.*

*Q: So Bhagavan refers to "Who am I?" as the Brahmaastra?*

*S: He also calls "Who am I?" the stick used to stir the pyre - pinam sudu tadi - which itself is burnt in the fire.*

### **Talk 78 (Excerpt)**

D: Our work-a-day life is not compatible with such (spiritual) efforts.

M: Why do you think that you are active? Take the gross example of your arrival here. You left home in a cart, took a train, alighted at the Railway Station here, got into a cart there and found yourself in this Asramam. When asked, you say that you travelled here all the way from your town. Is it true? Is it not a fact that you remained as you were and there were movements of conveyances all along the way?

Just as those movements are confounded with your own, so also the other activities. They are not your own. They are God's activities.

D: Such idea will lead to blankness of mind and the work will not progress well.

M: Go up to that blankness and tell me afterwards.

*GUIDANCE RECEIVED: The work done by a public transport like train or bus is claimed as 'my work'. Similarly, the activities of 'work-a-day life' are of the public transport called God through the energy called Prarabdha. The sadhaka feels that there will be a useless blank consciousness if such surrender were possible. On the other hand, such surrender allows the sadhaka to treat sadhana alone as true work-a-day and the peace of blank consciousness as immediate-limitless-remuneration. Bhagavan is hinting that that blank consciousness seen by the still self is no useless blank. It has consumed the creation and is seeing everyone and everything as pure Satva - no ignorance. For whom is this Darshana of the whole creation and the creator as blank consciousness?*

*Q: Is this blank consciousness the "shuddha satva" referred to in the verse "Na Karmana"?*

*S: Yes. Major Chadwick translates this "shuddha satva" as "pure in the heart" (within) and "Brahmaloka" (outside). Talk 511.*

*Talk 78 'Guru Shows the Path. Walk.'*

*D: Will not my present visit to you (Bhagavan) bring it (Self Realisation) about?*

*M: (After a short pause) What is to be brought about? To whom? Consider; investigate. To whom is this doubt. If the source is traced the doubt will disappear.*

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**Saddarshanam***Master Nome*

**kUpe yathA gADha jale tathAntah  
 nimajjya buddhyA SitayA nitAntam |  
 prANam ca vAcam ca niyamy cinvan  
 vinden-nijAhankrti mUla rUpam || 28 ||**

Just as in a well of water into [which one] has dived deeply, just so, within

One must dive (plunge) with intellect highly (extraordinarily) sharp,

Prana and speech to be controlled (lit., having controlled), inquiring (reflecting on);

One shall find the nature of the root of one's own ego.

N.: The imagery of diving into a deep well of water is self-explanatory, indicative of being one-pointed in one's task. Assume that there is no scuba gear, and there is the shortness of time involved while holding the breath. If you are diving under the water to obtain or retrieve something, you are not distracted. Your senses, your activities, and your mind are being "controlled," that is, directed for a deliberate purpose. In a similar manner, direct your life's activities, your prana, for prana is that which activates the senses, and direct your speech, which includes all relating and communicating, as well as what you say, wisely. Do not waste precious time in what is frivolous, extraneous, and futile. Reflecting deeply upon the teaching, inquiring with a very sharp mind honed by the desire to turn inward, discriminating between thought and what is real, in just such a manner, should one practice.

Inquiring in this way, "One will find the nature of the root of one's own ego." Get to the root, and it is just the Being that you always wanted, without a trace of the ego whatsoever. The Source, or the Root, is your own Existence, but, when you realize Existence, it proves not to be a launching place, or a source, for the ego at all. It is conceived as a root only so long as the ego's appearance seems to be. When, inquiring in such a manner, you discern what really exists as your own nature, the very nature of "I," it is "I"-less, that is, egoless. There is nothing in real Being

to give rise to an ego. If the ego came at all, its root is the Self. If, though, we experientially trace the root within ourselves and find it, the Self, there is no possibility of an ego, and delusion is gone. If the root is not known, illusion may appear, disappear, and reappear again. If the root is known, there is no one for whom the illusion can be, and maya does not exist.

If you dive deep into water to recover something, you do not waste your time. You do not become excessively talkative under the water, and you do not thrash around engaging in other activities. You are single-minded in your purpose. You are aware of the limited time, and you keep the purpose firmly in mind. In the same way, in practice, we should dive deep and not waste our time in the frivolous activities of maya.

Sri Ramana says, "One must dive with intellect highly sharp." This refers to discrimination, discerning the Self from the not-self, the Real from the unreal. It is an extraordinarily sharp intellect that cuts itself right down the center, opening up its own thought patterns to get at the root of them. This is what is meant by a sharp mind.

"With prana and speech to be controlled" is wisely directing the activities that prana animates, which includes everything of the body, the senses, etc., and speech, which includes all forms of communicating, relating, etc. Wisely direct all of your faculties, such as the mind, prana, speech, and body, while diving inward by discrimination to discern the real Self, with that as your goal, one-pointedly inquiring. If this is the manner of approach and the orientation, so that this inquiry is not casual, nor even an insightful interest, but a matter of extremely important experience for you, knowing full well the significance of, and the opportunity you have for, Self-Realization, "One shall find the nature of the root of one's own ego," by that profound inquiry.

If an interpretation is according to yoga practices, control of speech is refraining from unnecessary talk, limiting the amount of speech or refraining from it altogether, for the beneficial effect such has on the mind, and the control of prana is for the purpose of yielding a corresponding beneficial effect on the mind. This text,

though, is instruction in pure Jnana. Therefore, the emphasis is on Self-inquiry and not the introduction of different practices.

Get to the root. From one perspective, the “I” springs from nothing, for it is only an illusion. From another perspective, because it has borrowed identity and a seeming reality, it springs from a root that is Existence. Discover the falseness of the illusory “I,” and get to the basic Existence, for in that lies your peace and bliss.

Q.: How to keep one's focus and intensity without wavering, always at a peak, which is necessary to dissolve the ego?

N. If you know the purpose of life and the source of happiness, the intensity is present and sustained. If you know that the purpose of this life is Liberation, or Self-Realization, and you also know that this is the only way to find happiness, because happiness is within, and within is the Self, your intensity will be sustained and will not be dissipated by other desires and vagaries of the mind.

Q.: I certainly want to know, for sure, that this is the purpose.

N.: Knowing that purpose, with that as the aim, without which life is an unreal dream, with which life and even more than this life are fulfilled, without which there is no complete contentment, with which there is a happiness that leaves no other happiness to be desired, your spiritual practice will be intense and sustained. If this is thoroughly understood, you should do everything possible to foster and to pursue the practice, availing yourself of everything that helps your practice, because this is the purpose of life, and your happiness depends upon it. Do whatever is necessary to aid your spiritual practice and detach yourself from anything else, in order to reach Liberation. Like a person under water who is holding her breath, you will be very focused. Let us dive deep into the Maharshi's teachings.



**Maunena majjan-manasA swamUla carcaiva  
 satyAtma-vicAraNam syAt |  
 eSOham-etan-na mama swarUpam-  
 iti pramA satya-vicaraNAngam || 29 ||**

By silent diving by the mind [into] the true (one's own) root:

[This] inquiry (consideration), indeed, (alone) shall be true Self-inquiry.

"This I am, this is not my true (own) nature,"

Thus, [this] correct idea (understanding, knowledge) is a limb of (unessential to, secondary to, inferior to) true inquiry.

N.: In this verse, Sri Bhagavan contrasts the value of thought, even very lofty thought-driven meditation, with real inquiry. He says that the "silent diving by the mind into one's own root, or into the true root," is the inquiry. Silence is "I"-less. It is That in which the "I" disappears. There is where the inquiry occurs. Thoughts in the mind do not constitute the inquiry. The inquiry does not truly begin or end in the mind. It occurs in the domain of Silence, which is egoless Being, which is ego-dissolving Being. So, Sri Ramana says "This consideration, or this inquiry, is, indeed, alone, true Self-inquiry." It is the silent diving interior to the body, the senses, and the mind. It is not thinking about such. It is not thinking about, "This is what I am, this is not what I am, this is not my nature, and this is my nature." The inquiry is something far more profound.

The inquiry pertains to Knowledge. Knowledge, in the deep spiritual sense of Self-Knowledge, is not a thought process. It is completely transcendent of the level of thought. "This I am not; That I am; the object I am not; the Self I am," is a "correct idea, a correct understanding or knowledge," in a mental sense, but it is only a "limb," and not the core of inquiry. It is "unessential" to true inquiry, because the Knowledge that composes inquiry is thought-transcendent. It is "secondary" to thought-transcendent Knowledge. The prime thrust in your practice must be the inquiry, which is the deep diving within your own Being. Thinking about these spiritual matters or this wisdom is only secondary. The phrase may also be interpreted as meaning "is inferior to true

inquiry,” because no thought will bring about Self-Realization. Only the deep, silent diving within yourself, in which your identity becomes revealed as That, will yield Self-Realization.

While the inquiry is the silent, unconceived, inner opening of Knowledge, the thoughts, “This I am, this is not my own nature,” are a limb of it. It is a correct idea. It is a correct understanding of the Knowledge, but it is a limb, not the thing itself. We may translate the phrase as “secondary to true inquiry.” The inquiry is primary. Or, we may translate this phrase as “inferior to true inquiry,” because, if we merely think along these lines, but do not actually inquire, how will that bring about final Liberation? Inquiry can go on with or without such spiritual thoughts. We can translate the phrase as, “unessential to the true inquiry.” The actual inquiry is the silent diving within and the absorption of your identity, so that you remain as the Self.

All the thoughts, even the spiritual thoughts, are secondary. They may be limbs in your practice, but they are not the essential inquiry. That which is to be done is to actually inquire and know, by firsthand experience, in the most interior, silent manner, your own Being.

**gaveSanAt-prApya hRdantaram tat  
pated-ahantA paribhugna-SlrShA |  
athAham-anyat-sphurati prakRShTam  
nAhmkRtis-tat-parameva pUrNam || 30 ||**

From (by) the search is to be attained (reached) (lit., having attained, having reached), within the Heart, That.

The “I” consciousness shall fall, head bowed.

Then, another “I” shines forth, preeminent (superior). It is not the ego. That is the Supreme alone (indeed), the Perfect Fullness.

N.: The silent diving into your own nature mentioned in the previous verse is the search alluded to in this verse. “From the search is to be attained within the Heart,” means within the core of one’s very Being, and “That” is Brahman, the vast Absolute. The aim

of the inquiry to know oneself is nothing less than the absolute Knowledge of the Absolute, itself. It is utterly impersonal and utterly transcendent. "The "I"-consciousness shall fall," that is, the ego topples over into nonexistence, "head bowed." The imagery is that of complete ego-dissolution, complete humility in the deepest sense, and complete annihilation of egotism.

"Then, another 'I' shines forth, preeminent. It is not the ego." There is no pause between ego-dissolution and the revelation of the Self. They are simultaneous, just as the removal of the surface covering is simultaneous with the revelation of the substrate that was hidden. Ego-dissolution is revelation of the Self. Because the Self, being of the nature of Reality, is Being-Consciousness - Bliss, the ego -dissolution is always blissful, always of the nature of Knowledge, or Consciousness, and is always the revelation of what is real.

The deepest humility is the greatest glory, for where the "I" ceases, the Self shines.

"It is not the ego. That," meaning this true "I," your real identity, "is the Supreme alone, the Perfect Fullness." Your own Being is limitless and is not lacking in any respect. What this Purnam, Perfect Fullness, is can be known only by experience within yourself. Consider it deeply and you become detached from everything else. Know it first hand, and suffering becomes impossible. Where is this Perfect Fullness found? It is found only in the core of your Being, the Heart. How is it found? It "shines forth." It "flashes forth" the moment the ego-notion dissolves. The ego notion alone is the root of all kinds of suffering and bondage. Its dissolution heralds the end of such. What is revealed is something that is perfectly full and has never been diminished. Therefore, when you know yourself as you really are, you find a happiness that cannot possibly come to an end.

Sri Ramana has urged the search for the "I," shown the discrimination, and explained the manner in which one should approach the search. Now, he describes the fruit of this search. By the search is attained "That within the Heart." Brahman is realized as the Essence of one's Being, apart from which, there is no other being.

“The “I”-consciousness shall fall.” That which is the source of all illusion, which is the one who becomes caught in illusion and upon which all illusion depends, falls. “Head bowed” is indicative of ego-loss.

“Then, another “I” shines forth.” There is no gap in time from the fall of the ego to the shining of the Self. When the illusion is removed, Reality, which is already present, shines. “Prakrstam” signifies “superior, preeminent.” In what ways is it superior? It is not the ego; it is the real meaning of “I.” The real meaning of “I” has nothing to do with ego. The real meaning of “I” has nothing to do with individuality, bondage, or delusion at all.

“Another ‘I’ shines forth.” That is your true Existence, that which all are all of the time. It shines forth, by itself, to itself. It is not the ego; it is the Supreme, alone. Brahman knows Brahman. Just Siva is; there is no possibility of a jiva. It is the Perfect Fullness. In that Bliss, no other happiness is desired. In that Peace, there is no disturbance ever. If you know this, there is nothing left to be known. If you experience this, there is nothing else to be experienced. It is complete. The contentment of such spiritual perfection, the Perfect Fullness of the Absolute, cannot be described in words and thoughts. To know it, it is best that you immerse yourself in it.

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## Upadeshasaram

*Ujwal Jagadeesh*

***vindatlha jlvastu daivikah***

**One can be aware of the divinity here and now**

Once upon a time, as there may well be even now, was a huge city of crabs. And like most crabs cities this too was situated right by the vast open sea. Yet in this, their own city, the crabs were prisoners for life.

They were prisoners because they did not know of the sea's freedom, or if they knew, they were not prepared to believe in it. In their little holes, they knew no sunlight, except some which dimly found its way through the chinks in distant doors and reached their presence.

That's because the crabs were walled-in so securely that they did not hear the sea even as a distant whisper. Although they did feel its salt on their lips and its moisture on their limbs, they knew not that these came from the vast waters that was indeed their home.

They did sometimes venture out and these were their thrilling adventures. But they never ventured far. Just a little foray along the beach and a quick dive back into their holes to report their achievements to their fellow crabs.

One day there came amidst them a lobster. The lobster exuded a great joy and peace that the crabs had never known. The crabs were curious to know "Who is he?"

The lobster said "I am the resident of the kingdom of happiness"

The crabs wondered "Kingdom of happiness! Where is it?"  
"It's right here. It's the vast sea" replied the lobster.

When they asked the source of his joy, they were told that such serenity and exultation sprung from a life in the sea.

One crab asked “Are you happy all the time?” Lobster said “There is only happiness. Happiness is our own nature” Another crab enquired “Then, why aren’t we happy all the time?” Lobster replied “Because you have left your natural home of bliss and limited yourselves to these dark narrow passages.”

Some crabs in curiosity wanted to know how it feels to live in the sea.

The lobster described the glory of the sea “It is very joyous. Because the sea is so wide and it has no boundaries. There is a huge sky above, it has no limits. It is so bright when the sun rises. The waves begin to dance in the sun light and they shimmer like gold. There is only joy and freedom”

A few crabs were drawn to the beauty of the lobster’s description of the sea. They asked “How do we experience this freedom for ourselves? Can we do so?” “Of course. You simply have to leave behind your walled city and you would be in the wondrous sea” uttered the Lobster.

But when they heard this most of the crabs lost interest in the lobster and returned to their comforting routines

Few of them composed songs and dances about its wonders, they wrote poetry and many stories too about its marvels, they spoke about it often and made plans to visit the sea one day. In the dull light they painted on their prison-like walls. They painted the sun and the sky, the wave and the wind on the trees, the birds in air and fish in water and flowers of varied hues.

Everyday the lobster invited them “Come to the sea that waits to share its infinite treasures. Will you come with me? Will you leave behind these heavy walls, these crowded passageways and come into the vast expanse of freedom?”

They said “Yes” eagerly but would not really go. Everyday they gave new reasons why they could not go just then. “You see...” “It’s just that...”, “I am certain that tomorrow...” and so on.

A crab painting the walls called out to the lobster and said “Come, come. Just look at this beautiful picture of the sea. Isn’t it

marvelous?" Lobster expressed "Yes, it is beautiful. But it is not the same. It is only an image limited to your imagination. But if seeing just the mere image of the sea is so joyous. What must be the joy of actually seeing the sea and the sky which is boundless? Why don't you come with me now?" "You have a point. But I must finish the exhibition of my paintings before coming", remarked the crab and continued painting.

Another crab dancing said to the lobster "Look at this new dance movement which sprang from your description of the sea. It is so joyous to do these movements". To him the lobster said "If my description itself has brought so much joy, how much more magnificent it would be, if you yourself are a part of the dance of the waves."

Yet another crab said "I have been collecting all information about the sea" Lobster stated "No facts can describe the experience of being in the sea. The experience of the freedom is beyond words. Why do you want to procrastinate? Come now." Crabs as usual dismissed his proposal saying "Can't you see we are preparing ourselves? We are learning about the sea and the sky. It is a major expedition; we have to have a proper step by step schedule for it. We are working at it"

Lobster sighed "So long as you are comfortable here, nothing will bring you there. Alright, Come when you are ready, I will await you there"

The crabs continued to glorify the magnificent sea from the safety of their tiny holes. One among them seemed lost in some dream though.

A crab showing her painting on the wall and said to the dreamer "See, how brightly the sun shines, does not the sight of it bring a glow to our lives?"

"Indeed it is marvelous', the dreamer would reply with tears in her eyes, and add, "that is why I wish to behold the real sight of the sun. This sun does not warm us".

"It is an impossible dream" they countered "You are so used to dark and damp that when you get out you cannot withstand the heat and brilliance of the sun.



“Better perhaps, to be blinded after seeing the glory than to grope in the dark all one’s life”, cried the dreamer.

“If you go, you are likely to die. It is a suicide mission. We have never known the return of any crab who went to explore the sea” said the crabs.

The dreamer said “That is probably because they are so joyous there they can no longer confine themselves to these limitations. But, didn’t the lobster come here? He lives in the sea.”

The crabs argued “Precisely, that’s because he is a lobster. Because he was born in the sea and lives in the sea. We are crabs, we live in these holes. If we must go to the sea, we must really prepare ourselves well, we can’t go just like that.”

The dreamer spoke “I can’t wait any longer. I am totally tired of these limitations and this darkness. In any case, we will all die sooner or later and not by choice but when our time comes. Then why should I not risk dying if I may find freedom? So I shall go.”

So the dreamer went and the lobster was waiting. At first this brave crab too was afraid as they rode the sea in a little boat. The crab cried in fear “The boat will capsize in this storm and we will drown, let us return to safety”. Lobster assured “What if we drown? Do not forget we are creatures of the sea. This is our natural home.” So saying the lobster dived into the sea with the crab. At long last the crab had come home to freedom.

This is not the end of the story. The crab having realized the true freedom, out of compassion and love came back to the narrow holes to meet her friends. Sharing her own experience she said “Once we have dived into the sea, there is nothing to fear anymore. It is fullness of joy. Come my friends let us experience this true freedom here and now.”

bandha muktyatItam param sukham |  
vindatIha jIvastu daivikah ||

The one who is aware of his divinity, while in the body, is in a state of bliss beyond description, transcending bondage and liberation. This is here and now.

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## Shri Arunachala Ashtakam

G Kameshwar

### Eight Verses on Arunachala Of Bhagavan Sri Ramana Maharshi

#### Verse-5

*maNikaLIR caraTena vuyirtoRu nAnA*  
*matantoRu moruvanA maruvinaI neetAn*  
*maNikaTain tenamana manamenun(g) kallin*  
*maRuvaRak kaTaiyanin naruLoLi mEvum*  
*maNiyoli yenappiRi toruporuT paRRu*  
*maruvuRa lilainizhaR paTitakaT TinviN*  
*maNiyoli paTanizhal patiyumO vunnin*  
*maRuporu LaruNanal loLimalai yuNTO*

*Word split, and meaning:*

*manigaLil caraTu ena:* Like a thread that connects gems (in a necklace)

*uyirtORum:* pervading every life

*nAnA matantoRum:* all religions/beliefs

*neetAn oruvanA maruvinaI:* It is indeed you alone, who exist, all by yourself

*maNi kaTaintu ena:* Like a gem that is polished on a grinding-stone  
*manam manamenun kallin:* If the mind, on the grinding-stone of the mind

*maRu aRak kaTaiya:* ... is polished, till it's flaws are removed

*nin aruL oLi mEvum:* Your grace-light shall shine forth

*maNi oLi ena:* Like in the case of a gem shining

*piRutu oru poruL paRRum:* Thereafter, attachment to any object...

*maRu uRal ilai:* ... apart, approaches not

*nizhal paTi takaTTin:* On a photographic plate

*viNmaNi oLipaTa:* If the light of the sky-gem (sun) falls

*nizhal patiyumO:* can the image (of an object photographed) be impressed (on the plate)?

*aruNa nal oLi malai:* O Arunachala of auspicious light!

*unnin:* Apart from you

*maRuporuL uNTO:* Does any object exist?

*Verse rendering:*

*Like a thread  
On which is strung  
A cluster of gems;  
It is indeed you alone  
Who exist  
As every single soul  
And in every single 'knowing',  
(every single) belief/religion.*

*Like polishing a gem,  
If the mind is polished  
On the grinding-stone of the mind  
Until it becomes flawless;  
Then  
Your Grace-Radiance glitters forth.*

*Thereafter,  
Just as the color/sparkle of a flawless gem  
Is untouched by that of any other object,  
No attachment touches (the flawless mind).*

*If the resplendence of the Sky-Gem (Sun)  
Falls on a photographic plate  
Can any object (photographed)  
Make an impression (on the plate)?*

*O Aruna mountain of goodness-radiance!*

*Other than you  
Does any thing exist?*

*Prose rendering:*

*Like a thread upon which gems are strung, it is you alone, O Arunachala, who exist in and as all living-beings, and in every thought, thought/'knowing'/belief/religion. Just as a gem is polished on a grinding stone, if the mind is polished on the grinding-stone of the mind itself until all flaws are removed, then the mind shines with the luster of your Grace, O Arunachala. And just as a flawless*

*gem's sparkle is unaffected, untouched, by the color or shine of any other object in its vicinity; so also, attachment to any external object cannot approach or touch the polished mind. If sunlight falls on a photographic plate/film, can any object (photographed) make an impression on that film anymore? O Arunachala mountain of goodness-radiance, apart from you, does any other thing exist at all?*

Notes:

This beautiful verse of Bhagavan reveals the real nature of all existence, and the means of realizing that.

From the point of view of Absolute Reality, true and eternal, Arunachala is the sole Existence. This Existence seemingly manifests as all these life-forms, and also as every 'knowing' – be it of any external object or any concept or belief. In reality, nothing exists apart from Arunachala. Anything that seems to exist as apart is an object of imagination.

From the point of view of empirical or worldly reality, all the entities that exist are but manifestations of Arunachala that are strung on Arunachala itself, like gems on a thread.

This teaching about the true nature of 'Existence' is conveyed in a very similar manner by Bhagavan Sri Krishna in the Bhagavad Gita. He says:

*mattaH parataraM nAnyatki~nchidasti dhana~njaya .  
mayi sarvamideva protaM sUtre maNigAna iva*

( Chapter 7, Verse 7)

*O Dhananjaya, there is nothing else whatsoever different from Myself. All this is strung on Me like pearls on a string.*

The great sage Sri Madhusudhana Saraswati, explains this verse in his commentary on Bhagavad Gita, 'Gudārtha Dipikā', as follows<sup>1</sup>:

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<sup>1</sup>The translation of the verse and the commentary are quoted from the book 'Bhagavad Gita, with the annotation Gudārtha Dipikā', as translated by Swami Gambhirananda, published by Advaita Ashrama, Kolkata (1st reprint, Sep 2000)

Begin-Quote:

*0 Dhananjaya, just as the dream-objects (are not different) from the dreamer, (or as) the magical objects (are not different) from a magician, (or as) the silver created by (one's) ignorance of nacre is (not different) from the Consciousness delimited by a piece of nacre, (similarly) **na anyat asti**, there is nothing else; **ki~nchit**, whatsoever; **parataram**, different, true in the real sense; **mattah**, from Myself, who am the basis of Maya – which has become transformed as all that is seen –, who am the revealer of everything, who pervade everything as Existence and Self-effulgence, who am the Consciousness-through-and-through that is self-revealed and is supreme Bliss, and who am the supreme Reality. The idea is that whatever is imagined on Me does not, in reality, differ from Me — as stated in the Brahma-Sutras:*

*There is non-difference of those cause and effect on account of the texts about origin etc. (2.1.14).*

*But from the empirical point of view, **sarvam**, all; **idam**, this, all that is insentient; is **prOtam**, strung; **mayi**, on Me, who am by nature Existence and Self-effulgence. It becomes fit for empirical dealings brought about by Maya, as though existing because of My existence, as though manifested because of My Self-effulgence. The example for how everything is strung only on Consciousness is: **iva**, like; **maNigaNA**, pearls; **sUtrE**, on a string.*

*Or: ...like pearls put in a dream **sUtrE**, on Hiranyagarbha in the form of Taijasa, who (as Jiva) is the seer of dreams. The illustration as a whole is to be explained thus. (i.e., according to this explanation, the dreamer himself is the creator of the 'pearls' seen in the dream, and these pearls are fixed on him alone.)*

End-quote

**\*\* To be continued \*\***

## Power of the Word

*Sanjay Lohia*

### The creation theories...

- The diversities of all the scientific and theological explanations of creation do not harmonise. The diversities of such theories clearly show the uselessness of seeking such explanations. All such explanations are called krama-srishti [gradual creation].
- On the other hand, drishti-srishti [simultaneous creation] is yugapat-srishti. Without the seer, there are no objects seen.
- The world appears when you wake up. So where is it? Clearly the world is in your thoughts, and thoughts are your projection.



## You are my Light

*Charumathi Neelkanth*



“My father-in-law’s house was right opposite the Asram, a huge tract of land much lower than the road level. I recall that once when it was Jayanthi time my father and I had put up a small shed in a part of that land very near the road opposite the Asram. We lived on puffed rice and bananas for a few days. On one new moon night my father suddenly decided to set out on the pradakshina round the Hill. Other devotees told him not to go as there were no lights along the way in those days. But my father may have been worried about something, he did not listen to any of the advice and set off without even a torchlight with him. But would Bhagavan not take care? A huge star that was shining with exquisite brightness lit his way right uptil daybreak.”

“In the darkest nights Bhagavan always comes as the light. As I had mentioned earlier, right after my wedding my father suffered a great loss in his business and had to close it down. At that juncture he had to return a sum of Rs.8000/- to a creditor within a week’s time. Money that he was to receive from various people was not being returned. He was in a state of deep depression. He was at Chennai at that time and I was at my parents home as I was in the family way. My father would be seated on the stone pial



outside the house all day. He would not even come in for lunch though I kept calling him and trying to persuade him to come and have his lunch.”

“Finally the money had to be paid the following day and there seemed no ray of hope. At that point Dr.Srinivasa Rao, who lived at the farthest end of our street, was just passing by. He stopped near our gate and looking at my father seated in deep depression he asked him, ‘Are you Sastriar?’ ‘Yes’, answered my father. ‘Yesterday an acquaintance of mine told me ‘Sastry is in great difficulty. If possible give him Rs.8000/-. I didn't quite grasp who that Sastry is and was wondering what to do. As I was passing by just now, seeing you sitting outside your house in such a downcast manner it struck me that it might have been you who were being referred to. Come home with me right away.’ So saying, Dr.Rao took my father with him and gave him a cheque for Rs.8000/- saying that he could repay it whenever possible and need not be anxious regarding this loan at any time. That is how Bhagavan came to my father's rescue at one of the darkest hours of his life.”

"During the year I spent at Tiruvannamalai, sometimes I would go to the Asram kitchen to help in whatever way I could. I did not know how to cut vegetables but I would take off the stems from the greens and help in some small ways like this. Bhagavan would come there to guide the cooking. I learnt in Bhagavan's kitchen not to waste anything, not to throw away the peel of the gourd but to make a 'togaiyal' paste from it. I have used these recipes in my kitchen too". She smiles.

"I would have my lunch along with Bhagavan in the dining hall. My father-in-law would seat me directly opposite to Bhagavan. I had a secret desire to sit next to Bhagavan but my father-in-law would insist that I sit on the opposite side from where I could clearly see Bhagavan eating. My father-in-law would say, 'You say that I like only this, or that or the other. You express several preferences while eating. Watch Bhagavan's leaf plate. If he has wasted anything, then you can also waste what you don't like on your leaf plate.' Saying this he would make me sit diagonally across from

where Bhagavan sat. Bhagavan would not waste anything. His leaf plate was always spotlessly clean. So I told myself, 'You should not waste anything. Whether you like the dish or not swallow it in the end and quickly drink some water if need be'. That's what I said to myself then and till date I follow the policy of not wasting anything on my plate," she said and laughed sweetly.

'If you sat opposite to Bhagavan then His glance would fall on you, isn't it?' I asked.

"What did I know of all that? Of the glory of Bhagavan's glance? To sit next to Him was exciting and joyous '*avar pakkattule okkaarratule oru kushi*'. That's all I knew. I was a young girl of fifteen. What would I know? But my father-in-law would explain to me, 'Do you know why I made you sit facing Bhagavan? It was in order to observe how He eats'. Up until then I would eat only potatoes. I would not eat sambar, only rasam. But in the Asram there was mostly only sambar that would have the vegetable also in it. There was no separate vegetable served as a side dish then. Every day we had our lunch with Bhagavan. As there was Sri Chakra Puja to be performed at home, cooking would happen early in the morning and it was offered at the worship. But we would eat that food in the evening for dinner as we would have lunch at the Asram."

"Flowers for puja at the Asram would be brought from the town. I noticed this. On our way to the Asram there were plenty of wild plants that were flowering. 'Vaadaa malli' we call them. As we walked to the Asram I would pluck these flowers as my offering for the puja. Some people said that flowers that do not have a fragrance should not be offered in worship. Bhagavan asked, 'Why do you say so? This is God's creation. There can be nothing wrong in offering God's creation to God.' From then I do not discriminate between one flower and another in offering it to God."

(Concluded)

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## Sri Ramana Ashtottara Shata Namavali

*Sri Viswanatha Swami*

### 41. UDDIPTANAYANAH

Glowing eyes.

The eyes of those abiding in the Self reflect that fullness. Since for them there are no 'others', their looks also evidence that universality. The gracious face of Guru Ramana is lustrous because of his exalted state which pours forth through his eyes, so sings an ardent devotee who has enjoyed it. This sacred name also indicates the fact that Ramana is the one who gives his own state of bliss to those for whom he is the refuge.

Muruganar Swami has dedicated one set of verses in Ramana Sannidhi Murai to the glance of Ramana under the title 'Tiru Kannokkam'. Let us play the eye-meeting game with Ramana go the verses of this song. And Sadhu Om Swami writes, 'What did your glance do O Ramana? It has swallowed me whole without leaving even a trace.' Ganapati Muni in Ramana Gita uses a beautiful analogy for Ramana's glance. 'He bathed me in his gracious glance and then spoke these words in answer' writes the Muni. Indeed volumes may well be written on the powerful and all enveloping eyes of Ramana.

*Om uddlpta nayanAya namaha.*

### 42. PURNAH

The fullness of consciousness.

The wrong identification of the Self with the body is the root cause for the fragmentation of consciousness. Such fragmentation arises when the ego surfaces. Therefore the ego has to be traced to its source and submerged there. Then consciousness will shine forth like the moon freed from a lunar eclipse.

*Om pUrNAya namaha.*

### 43. RACITACALA TANDAVAH

Dancer dancing the dance of stillness.

Are not dance and stillness contradictory? What is meant by 'still dance'? Consciousness is the stable ground of all movement.

To abide in it is to be aware of it. The distinction between the enjoyer and the enjoyment does not exist in that state. In his 'Arunachala Ashtakam' Ramana has indicated that this state is experienced by one who has searched for the source of the root 'I' thought and reached the Heart. That state of mind is referred to in this name.

*Om racitAcala taNDavAya namaha.*

#### **44. GAMBHIRAH**

Deep rooted.

The mind is always in movement. However, when the mind is inward turned one is aware of the stillness from which the mind arises. The mind of such a one is in repose, free of all mental disturbances. This is the majesty of Knowledge.

*Om gambhIrAya namaha.*

#### **45. PARAMACARYAHA.**

Supreme Guru.

Whoever imparts any field of knowledge is a teacher. However it is only the person who guides one towards Self-Knowledge who can be called the supreme teacher. Why? Because he is the bestower of jnana by reason of which everything else is known. When God incarnates to teach a path appropriate to the age, he is the supreme Guru.

*Om paramAcAryAya namaha.*

#### **46. SUPRASANNAH**

Embodiment of pure grace.

Experiencing the auspiciousness of Siva alone is grace. Generally grace is regarded as flowing from Siva's consort, Ambika. However power and peace are inseparable. Hence it is also said that Siva and his consort are inseparable. The wise are aware of this.

*Om suprasannAya namaha.*

## How Bhagavan Captured Us

*By Smt. Sulochana Natarajan*

Soon after obtaining Guruji's blessings, I conceived. From the eighth month of my pregnancy, I began to do daily chanting of the Ramayanam. My parayanam was to constitute of the first Canto – which contains the 'Samkshepa Ramayanam', the 'Sundara Khandam' which is said to be most purifying and the 'Pattabishekam', the coronation of Lord Rama. I expected to cover these chapters in the final term of the pregnancy. I was then staying with my parents at Chennai. A priest would come home to help me read the verses. He would read aloud and I would read along with him. No sooner would I place the special wooden plank for holding the sacred text, than my father's pet cat would come and sit opposite the puja room. He would get up and leave only when the chanting was over. In fact, this cat would unfailingly sit on my father's lap throughout his daily meditation.

He was indeed a very spiritual cat reminding one of Bhagavan's statement that we can never say which soul is inhabiting which body. He would never enter the kitchen and would drink milk only from the bowl that was specially placed for him near the doorway. If he was hungry and did not find milk in the bowl he would search for our cook and keep circling her legs until she came and poured out some milk for him. Talking of him also reminds me of the black cat which was a pet of my maternal grandmother. One night that cat would not allow her to enter the latrine and kept blocking her way though she chided him repeatedly. Finally she had a lantern brought there and found that there was a cobra in there, coiled and with hood spread ready to strike.

The cat in my father's home lived till our baby was a year old. She would run after him calling 'Poo! Poo!' and lovingly try to pick him up but unable to carry the weight she would drop him at once. Because of this he was somewhat terrified of her, but never once did he retaliate or hurt her in any way. He was indeed a spiritual seeker who had blessed us for a short while by staying with us.

During the time of my pregnancy Swami Yatishwarananda visited Chennai once. I went for his darshan and insisted that I would drop him to the airport only in our car. He said with great love, 'Amma, I do not normally travel in a car with any of the lady devotees, but I will make an exception today. You may sit in the front along with the driver and we three sadhus will sit at the back.' Guruji would adhere to strict norms, not so much as a superimposition on himself, but very naturally. He would never speak of anything other than spiritual practice and devotion to Guru Maharaj (Sri Ramakrishna). He would not visit any of the devotees' houses nor partake of any food outside the Math. Yet, his compassion was the greatest norm and hence he guided us and gave us clarification to have a child. He also indulged me and traveled in our car to the airport at Chennai.

In fact, Guruji's love is something that I can never describe. I would like to quote one instance. Once we had gone from Chennai to Bangalore to spend some time with him. When we met him he said, 'I have already told you all that needs to be said. Now it is for you to practice. Go and join the devotees at the arati.' However, ARN got very upset. He said, 'Guruji we have come all the way only to be with you. Arati we could attend even at the Madras Math.' We went to the Arati nonetheless as per Guruji's instruction. Midway through, he sent word through one of the brahmacharis who came and called me and ARN out from our different places in the 'ladies' and 'gents' sections of the shrine and took us to Guruji's room. Guruji then spent the next hour with us. ARN was totally spontaneous with Guruji and also with the many great saints and sages with whom we have had the great blessing to interact. They in turn reciprocated with their natural love and grace.

In the month of May, 1960, ARN got posted to Bangalore on promotion as Assistant Commissioner of Income Tax. So our baby to come brought him good luck in advance as it were. The connection with Bangalore and Karnataka was also set in motion in a more prominent manner. There was surely some strong destiny that linked us there, for, we had got our initiation from Guruji only in the Bangalore Math. Later, when we chose to vacation for a month in 1956, it was Karnataka that we chose to

tour. Little did we realize then that we would tour Karnataka many times over in later years. It was in that tour of Karnataka that we first visited Sringeri and ARN was deeply moved by the picture of Sri Chandrasekhara Bharathi Mahaswami that adorned the guest house where we stayed. This was the seed which later sprouted into the marvelous tree of the biography on the Mahaswami by ARN which is a treasure to seekers of truth. Such are the inscrutable ways of the Supreme.

On the 26th of June, I completed the chanting of the Ramayana and we had a special puja to mark the completion. On the 27th of June, 1960, at 6.00 a.m., baby Sarada was born. Swami Yatishwarananda had told us that he should be the first one to receive the news of the baby and accordingly ARN informed him before leaving for Chennai. Guruji sent a gift for me with him, a gift of Yardley soap and powder. How compassionate he was. Till this day I use only Yardley soap and powder.

Four months after Sarada's birth, I came to Bangalore to set up home. Of course, we took baby Sarada to Guruji to Ramakrishna Math. He placed a few drops of honey which had been used for worship of Gurumaharaj on her tongue with the silver spoon that he had asked us to bring for the purpos. He addressed the infant whom we had placed in front of hm and said with that completely detached love which only a jnani can show, 'You are Sarada Mani!' Later, when she would come over to the Math as a toddler and express her special love for the jaggery and coconut sweet offered to Gurumaharj, Guruji would say, 'Ah! You are Sarada Mani? Prasad devotee?'

*\*\* To be continued \*\**

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## **RAMANANJALI 40 – A Journey back in time**

*By Kumari Sarada*

### **“A UNIQUE CONCERT” – CHICAGO**

The Ramananjali group was very happy to make a lovely train journey to Chicago on the 4th June at the invitation of Sri Swami Bhashyananda, President of the Vivekananda Vedanta Society. The ‘Ramana Music’ programme conducted in the presence of the Swamiji and in the Auditorium in front of the shrine of Sri Ramakrishna, was really an inspired one.

### **THE BHAKTI MARGA – By V. Ganesan**

Sri V. Ganesan, who spoke on the occasion, referred to the close association that existed between the Ramakrishna Mission and Sri Ramanasramam even from the days of Sri Maharshi. He said that Sri Ramana Maharshi was moved to tears even by the very mention of the name of Sri Ramakrishna Paramahansa.

Sri Ganesan choked with emotion when he said it was historic that at the place where Swami Vivekananda commenced his unique spiritual mission, which actually laid the strong foundation for the founding of Ramakrishna Mission itself, the message of the Maharshi should be propounded through ‘Ramana Music’.

Sri Ganesan later wrote about the music movement, “I have no hesitation in saying that during the sixties, Sri Bhagavan chose Sri Arthur Osborne to shoulder the responsibility of spreading His message of Self-Knowledge – Atma Vidya – through the organ of intellectual medium The Mountain Path. Thereby the Jnana – aspect of Sri Bhagavan’s teachings was strongly established throughout the world.

In His Birth Centenary year, Sri Bhagavan has blessed Smt. Sulochana Natarajan to take up the tremendous task of spreading the Bhakti – aspect of His teachings through melodious music, which she so successfully accomplished through ‘Ramana Music’ during this global tour.



I deem it my great good fortune that I could earnestly associate myself with both these movements. Hail Sri Ramana!"

### **"A RAMANASRAMAM" AT NEW YORK CITY**

The entire **Ramanananjali** group owes its convenient stay, food and every other comfort during their stay in USA and Canada particularly at New York City, to the untiring, cheerful and constant attention and care bestowed by every member of the **Arunachala Ashrama**. Paul, Eugene and Amar helped us around. Margo would have dinner ready and waiting when we returned tired to the Ashrama late at night. And Sandra and Arthur were there, always helping and ever ready to help. Philip kept our spirits high even when we were tired with his ready wit. We had, of course, invaded Evelyn's apartment and she even enjoyed our untidiness and noisiness. Dennis, after a sleepless night would still declare energetically in the morning that he was ready for the day! With such indulgent care and affection did our dear friends of the **Arunachala Ashram** look after us.

The overflowing generosity of Mr. Robin Lagemann, an unparalleled devotee of Sri Bhagavan from Boston, contributed in many ways to make the tour a success. Sri Arunachala Bhakta Bhagawata, though always remaining in the background, was primarily responsible for such hospitality, the excellent arrangements and for the tour's success in the State and Canada. Smt. Padmini Ramachandran and her able assistant, Raja, helped us in solving the accommodation problem, with the aid of many sincere friends. And, Dr. Vishwanath arranged for televising a short programme by the group.

Mr. & Mrs. Gul Hira, staunch devotees of Sri Bhagavan settled in America, deserve credit for organising the two programmes of 'Ramana Music' both at Scarsdale Public Library and at the Columbia University School of International Affairs. In addition to these, they were most hospitable in giving food and other needed help to the group.

After the performances, Dennis said in his usual quiet manner, but with touching sincerity: "I wanted very much to come to Sri Ramanasramam for Sri Bhagavan's 100th Jayanthi

Celebration in January 1980. But I did not express this impossible wish. Now it seems as if the celebrations have come to me, as if Sri Ramanasramam itself has come to me! All the time I am involved in so many activity with all of you, I feel as if I am moving about in Sri Ramanasramam!"

On 9th June, the tour came to an end. As we left J.F. Kennedy Airport there were tears in our eyes. Tears of joy at having met so many, so dedicated to our Master. Tears of sorrow at having to leave behind their tender care and loving company. They too were in tears: Evelyn, Dennis, Bhagavat, Mr. & Mrs. Gul Hira and other loving friends.

### **"THE 25TH TRAVELLER"**

On the 12th of June, we were back in Mother India. As we came out of the airport at Bombay to meet our eager friends, we counted ourselves to see if all had arrived safely. And everyone could not have counted wrong! But surely there were 25 of us now instead of 24. Yes, the 25th traveller was our beloved Ramana! We knew now that during the entire tour, miraculously completed. He had been with us all along!

"Kinder thou art than one's own mother", sings Sri Bhagavan about Holy Arunachala. Everyone in the group felt that it equally applied to beloved Ramana. How else could we explain the joy and harmony which prevailed throughout?!

### **Members of Ramanananjali Group of the World Tour:-**

Sri V. Ganesan (Ashram Representative), Sri A.R. Natarajan (Leader), Smt. Sulochana Natarajan (Lead – singer), Kumari Sarada (Singer), Kumari Ambika (singer), Sri H.K. Narayana (Male lead), Sri S. Rajeswara Rao (Guest Artiste), Sri Keshav Kumar (singer), Sri K.S. Bhanu, Smt. Lakshmi Bhanu (singer), Smt. A. Kalpagam (singer), Smt. Hema Srinivasan (singer), Sri Someswar Raju (Music Conductor), Sri David Devaraj (Sitar), Sri Prapancham Sitaraman (Flute), Smt. Girija Sitaraman (Tambura), Smt. E.P. Alamelu (Veena), Sri B.R. Srinivasan (Violin), Sri Chandrashekar (Violin), Sri Mani (Tabla), Sri Obul Reddy (Guitar), Sri Murthy (Tabla), Sri Venkatesh (Special Effects), Sri Nagendra (Clarionet)

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## News & Events

*Revathi Sankar*

Ramana Centre was blessed to celebrate two special online events in the months of May. These were Pournami and Mother's Day – a homage to Mother Azhagamma.

For the Pournami in May the artistes and members of Ramana Centre were joined in the chanting of Aksharamanamalai by Dr.Aruna Ramkumar and Swaroopa from Connecticut.



Mother Azhagamma was celebrated by us with special musical offerings by Smt.Susila Ramanan, Dr.Ambika Kameshwar, Poorna Sooraj, Sujatha Sitaraman, Devi Sriram and V.Radha. G.Kameshwar spoke on the occasion.





The Matrubbhuteswara Ashtottaram composed by Swami Shantananda Puri was chanted by Savithri, Jaisriram, Ashwini, Uma and Revathi



On the second day of the celebrations Smt. Shyamala Ramachandran gave an introduction to the glory of Mother. Readings from Sri A.R. Natarajan's book 'Mother Azhagamma – A Saga of Enlightenment' were presented

along with sharings



by Nandakumarji, Vaibhav, Jaisriram, Prathiba, Venkatesh Deshpande, Dileep Simha, Ujwal and Dr. Sarada



Video clips were shared from the Centre's docu-drama on Mother Azhagamma featuring Saritha Ramesh as Mother.



## YOUR DATES WITH RAMANA

### DAILY AND WEEKLY ONLINE EVENTS

We at Ramana Centre, Bangalore are happy to announce one single sign-in Google Meet URL for all the Online Self Enquiry Sessions and Satsangs of the Centre.

This we believe will ease the sharing of URL to all like minded Ramana devotees to join our scheduled online events as listed below for each week The URL is also available on our website [www.ramanacentre.com](http://www.ramanacentre.com)

URL: <https://meet.google.com/kwx-bdoa-gtf>

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

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

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

*Self-enquiry by Dileep Simha Ashtottara Puja by Subramaniam*

If you have any queries or concerns regarding joining the Satsang, please contact: **Uma: 9538472026**

### SPECIAL ONLINE EVENTS IN JULY

Guru Poornima – Sunday, 5th, 06.30 pm to 08.30 pm

Jnanodaya Celebrations – From Ramana Mandiram, Madurai (Sacred place of Jnanodaya) and Ramana Centre, Bangalore

Friday, 17th, 09.00 a.m. to 12.00 noon – Aanmiga Payirchi Mugam (Self-enquiry practise in Tamil)

Sri N.Nandakumar, Dr.Sarada, Dr.Kalarani Rengasamy, Dr.Pranatharthiharan

Saturday, 18th, 07.00 am to 07.00 pm – Akhanda Aksharamanamalai

(Please join by going to the YouTube link in our website)

# **Ramana Every Day**

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

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

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

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

**To register for Online sessions contact**

**Uma 9538472026**

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

Thursday: 7:00 pm to 8.00 pm at RSCS

By Sri Nandakumar ji

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

By Dileep Simha and Dr. Sarada

Everyday: 6:00 am to 7.00 am at RSCS

By Sri Nandakumar ji

(Chanting and Self-enquiry)

## **Online Satsang**

Chanting, Reading, Music, Talks, Puja

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

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

[Contact - Uma (9538472026)] at RMHC

## **On site Yoga classes [Contact - Uma (9538472026)]**

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

## **On site Talk**

By Sri Sridhar Guruji

Saturday 4:00pm - 5:30pm at RMS.

[Contact Usha Sankar (9663284111)]

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

By Sri Chandrashekar (9448839594)

Thursday 6:30 pm at RSCR

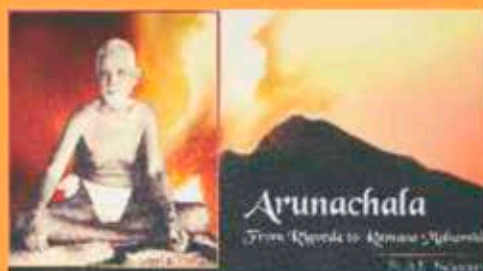
## **Guru Vachaka Kovai in English**

Original : Muruganar

Translation: David Godman

### **Investigation into Truth**

110. If the *jiva* thoroughly enquires in the heart who is the *jiva*, *jiva* itself will be found to be non – existent and Siva will be revealed. When the seer who enthusiastically sees [the world] has ceased to exist, it will be pure madness to regard the seen world as existing.
111. Thus, when the other two entities [jiva and world] have perished, Sivam alone indisputably exists. Although this is the defect – free truth, how can he whose ego is dead think of that truth as non – dual?



### **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.