

September 2018



The Ramana Way

A Monthly Journal published by
Ramana Maharshi Centre for Learning
Bengaluru

SARVA SEVA

Your opportunity to offer all sevas for a day at the Ramana Shrine Bengaluru.



SEVAS INCLUDED

The sevas included would be

- Vedaparayana
- Puja morning
- Puja evening
- Cleaning of the shrine
- Garden and flower decorations
- Prasadam
- Music offerings of the day (whenever it happens on that day)
- Talk of the day (on days when there are talks)
- Maintenance of the Shrine for the day

Choose your special day/days:

- Your birthday, anniversary or those of dear ones
- A day that is special for you in the Ramana calendar – like Jayanthi, Aradhana etc

Attending the evening puja:

- It would be wonderful if you could personally attend the evening puja of that day with your family and friends at 7.30 p.m. and collect the prasadam. If not, prasadam will be sent to you by post.

Amount: Rs.3000/-

RENEWAL OF ANNUAL SUBSCRIPTION FOR RAMANA WAY

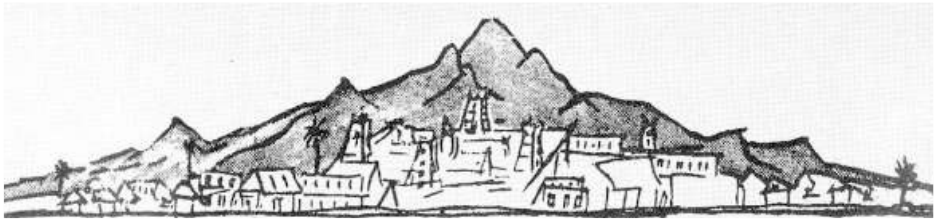
Annual Members whose membership numbers will commence with SA/SB/SC/SD are requested to renew their membership at the beginning of each quarter – January/April/July/October respectively.

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

THE RAMANA WAY

A Monthly Journal since 1981

Celebrating Ramana Rasa Anubhava



Editor: Dr. Sarada

Associate Editor: G. Kameshwar

Assistant Editor: Dileep Simha

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

- Ramana Gita X, 10

Journal started by:	Sri. A.R.Natarajan, Founder President, RMCL
Printed & Published by:	Sarada Natarajan on behalf of Ramana Maharshi Centre For Learning, Ramana Maharshi Heritage Building, Post office Road, Sanjaynagar, Bangalore - 560094 Ph:(080)23514930, (080)42061951 Direct Fax:23512640
Managing Editor:	Revathi Sankar +919448853748
E-mail:	office@ramanacentre.com, ramanaway@ramanacentre.com
Website:	ramanacentre.com, ramanamusic.com
Printed by:	Aridra Printers, Bangaluru.
Designed by:	M. Muralidhara Hegde
Annual Membership:	Rs. 240/-, Price per copy Rs. 20/-
No. of pages:	74

Contents

Celebrating Ramana Rasa Anubhava

<u>Editorial</u>	Dr.Sarada	5
<u>Holistic Meditation</u>	A.R.Natarajan	10
<u>'The Talks' as Guidance to self-enquiry</u>	N.Nandakumar	13
<u>Ramana Darshana Trayi – Excerpts</u>	G.Kameshwar	17
<u>Saddarshanam</u>	Master Nome	21
<u>Upadesa Saram</u>	Ujwal Jagadeesh	26
<u>Power of the Word</u>	Sanjay Lohia	29

Experiences

<u>Mother Azhagammal</u>	G.Kameshwar	30
--	-------------	----

Moods and Might of Music

<u>Motherly Love and Surrendered Leadership</u>	B.R.Shivaram	34
---	--------------	----

RMCL – Ramana Maharshi Centre for Learning

<u>Our Forthcoming Publication</u>		39
<u>News and Dates</u>	Revathi Sankar	43

Editorial*Dr. Sarada*

Every moment is an opportunity, an opportunity to abide as the Self. It is a chance given to us not to rise as the identity at all. It is a chance to remember that there is nothing happening and nothing that needs to happen. Every moment the divine grace calls us to rest in it as a new born babe in the mother's lap, literally with no work to be done except to eat and sleep. It is an opportunity to slumber in the Self and let mother take care of all that needs to be done.

In fact, the infant is blissfully unaware that there is a world and knows no other than the mother. When hunger rises some infants cry aloud, others may cry mildly or may just indicate their hunger by sucking their thumb. The mother knows and satiates the hunger. Back to the bliss of sleep. Is it possible for a grown up person to be like this?

Let us look at Ramana in his first few months at Arunachala. The boy of 16, hardly beyond childhood, never having ventured out of his home alone, has come and surrendered himself completely to Arunachala. He has not a penny with himself. He has no awareness of the body, lost in the bliss of the Self, no awareness of vermin eating his thighs, of pus and blood oozing out, no awareness of day or night. Yet, the mother Arunachala provides food from time to time.

The first meal is stale rice, many days old, soaked in water that has gone sour and a dried pickle at the bottom of the rusted tin can. The meal is provided by a Mouni Sadhu in the temple. Sour water, some stale cooked rice... is it not like the food for a child in the womb? Was not Ramana practically like a child in a womb inside the underground cellar Shrine of Patala Lingam? Ramana recalls that the joy of receiving this first prasadam was unparalleled. Later, milk of the abhisheka performed to Apeethakuchamba, mother's milk was given to him for a few days. Still later food offerings were forthcoming from Ratnamma, the temple dancer, and others.

Can we remain thus, unmoving, ever abiding in the Self? We believe it is not possible. Hence the next best opportunity

is provided. Every moment that we move away becomes an opportunity to get back to the Self. How is one to get back? The very awareness that one has moved away would also take one back to the Self. If not, every time we recognize that we have moved away Ramana asks us to question 'Who am I?'

How does one move away from the Self in the first place? One does so by paying attention to an object. Ramana says that the primary object is the body and the first thought is 'I am the body'. Sri A.R.Natarajan writes: "The initial job on hand for a seeker of truth is to tackle the first identification, 'I am So-and-So'. For one is not that limited entity but the fullness of consciousness. If this primal ignorance about the mind's true nature can be destroyed, the rest of the identifications do not really count, notwithstanding their being innumerable. They must and will fall like a pack of cards for they have no inherent strength, no standing of their own."

But once the body thought arises all others arise as well. Ramana says in his 'Arunachala Ashtakam', "Until the 'I' thought arises, there can be no other thought". Ramana asks us not to allow attention to shift from the Self. However, once the 'I'-thought has arisen, almost immediately other thoughts too arise. One may call these thoughts the 'world' – they are thoughts about the 'other' or about 'others'. When we limit ourselves to a body, obviously everything outside the body becomes 'other', a world outside of me.

Ramana explains in his 'Forty Verses on Reality' that though the world and the mind appear to rise together on waking, it is actually the mind that rises first and thereafter gives life to a 'world'. We often think that inputs from the world prompt us to think about them. Ramana says that this is not true. It is only when 'I' pay attention to an object, any object, that it becomes real for me. I draw objects into my consciousness through my attention and experience them as thoughts.

One may say that it is only because I see a delicacy that I know it is there and wish to eat it. What if I have no eyes to see? Then what is it that prompts me to think about the delicacy? One may say that it is the sense of smell that prompts it. What

if one cannot see and due to some malfunction in the olfactory sensation, one cannot smell anything either. One may still say that one can recognize a delicacy by its taste even with eyes closed and breath held. Is it not this sense of taste that prompts us to think about it and perhaps wish to taste the delicacy again?

Food was put into the mouth of young sage Ramana in Gurumurtham by Uddandi Nayanar or Annamalai Tambiran. It would be one ball of food made out of a mixture of all that was offered to the sage that day by people thronging to see him. Very often, on the following day when the mouth was opened in order to place another ball of food, it would be amazing to see that the food placed in the mouth the previous day remained intact. It would not have been chewed. Even saliva would not have been generated to melt the food in the mouth. On many an occasion the food was physically removed from the mouth and another handful put in. Can one say that sensations stemming from sense experience are the reason for our thinking about them?

However, once I begin to pay attention to the world it will have me in its grip. The permutations and combinations in which I can be involved in the world of thoughts is infinite. Hence Ramana says that it is best not to give importance to any thought whatsoever. He says all thoughts are sorrowful, all of them without exception. Why is it so? Every thought is said to be sorrowful because it takes us away from our true nature, from the bliss of the Self.

The so called 'good thought' draws us away equally as the 'bad thought' does. Hence every thought must be looked on equally as an opportunity, an opportunity to get back to the Self. All experiences are thoughts, hence all experiences are chances provided by the Sadguru. As and when an experience arises, the very remembrance that this is a mere experience, a passing image, a thought, will be the first step towards turning away from it. Why pay attention to the object? Why not turn back with the question 'For whom is this thought?' The answer comes 'For me'.

The experience is not 'I', any experience. No matter how powerful it may be, no experience is 'I', it is 'for me'. There may be intense anger, but it is only an object that my attention has

grasped at that moment. When attention is turned away from it, it will pass. What is the purpose of the anger? We may imagine that its purpose is to set right some wrong happening in the world. But its true purpose is to help us turn away from it. Even as it rises it indicates to us "I am coming now. If you watch me you will know that I am not you. Further, if you turn your attention back to yourself, to the one who is watching, I will disappear altogether. Don't worry if I disappear. It is to let you know where from I rise and disappear that I exist in the first place". This is what every experience says to us.

So when thought arises it is an opportunity to watch it with absolute indifference. It does not matter what the thought is, whether it is anger or peace, whether it is sorrow or happiness, whether it is fear or courageousness, whether it is wonder or disgust. When one uses the thought as an impetus to dive to its source then all experience would be dissolved in the bliss of the Self. Then one would be totally unaware of all experience, oblivious even to its rising.

There were times in his early months at Arunachala when Ramana went to beg for alms too, just once a day, after sunset. He would go and stand in front of a house and clap his hands. Whatever was offered was taken in the cupped palms, eaten from that very bowl and the palms then wiped on the head. Each day he would go to a different house. No choices made, no preferences, absolute equality in showering his grace on every one by accepting their offerings, absolute indifference to the fare he received.

If we have no preferences, no choices amongst our thoughts then there will be no eager grasping of one or rejection of another. Each will get the needed attention when its turn comes. Each will drop away when its work is done. When one is not abiding in the Self, then one would do well to see the rising of thoughts as an opportunity to turn back to the Self. A powerful aid in doing so is to accept all experiences, all thoughts as manifestations of the Self.

Would it matter whether light takes a beautiful or ugly form if it is known only to be a projection? The villain in a cinema is appreciated as much as the hero because both are known

to be images of light. The painting of an ugly creature would be appreciated as a lovely painting so true to the original. Why, because it is seen as a painting. 'How realistically, how intricately the painter has captured this image!' we may exclaim. Even so, one can see all thoughts as the work of the Supreme artiste and enjoy them, each in itself. No, not even 'enjoy' the movement because such enjoyment would be of another, a dual entity.

One would do better to see them as the very images of the Self and thereby allow all differences to melt away. Ramana sings in Navamanimalai 'Arunachala, as you are both demerit and merit, bad and good, I do not think of these'. If both bad and good are Arunachala, how could one distinguish between the two? At Ramanasramam, Ramana sat with all the devotees and partook of the same fare that was offered to them. It is said that he would mix everything together an indication to us that these differences are meaningless. There is only the one consciousness. Then, thought is not apart from the Self. Thought ceases to be thought, the mind ceases to be mind, all is only the Self. There is no rising and setting of waves, there are no tides, there is only the water.

If one sees the tides as separate, if one is shocked or surprised by the movement, then and there it is the opportunity to turn within. Ramana writes in 'Arunachala Ashtakam': "Until there is the 'I' thought, there can be no other thoughts. When other thoughts arise, ask 'to whom? To me? Where does this 'I' arise? Thus diving inwards, if one traces the source of the mind and reaches the Heart, one becomes the sovereign Lord of the universe. There is no more dreaming of such as in and out, right and wrong, birth and death, pleasure and pain, light and darkness. O boundless ocean of grace and light, Arunachala, dancing the dance of stillness in the dancing hall of the Heart".



HOLISTIC MEDITATION – THE BEGINNING*

A. R. Natarajan

The Journey:

In the spiritual journey, the effort is to make the outwardly turned mind wholly in-turned by searching within for the divine current in the spiritual heart and merging there steadily. Unless one is firmly established in one's own spiritual heart, the wayward and deceitful mind would always be on the look out to escape to its own familiar pastures of objects and their enjoyment. It wears so many masks and it keeps changing them so swiftly that one would be often decoyed faraway from the source of one's inherent bliss.

Focus in Holistic Meditation:

Hence the focus in Holistic Meditation is never to lose sight of the need for inwardness and abidance in the heart. In such a meditation, there are no distracting or conflicting ideas about what one should do. Ramana would help sometimes through illustrations. One such illustration is as follows: "You are the constant illumination. It is like a theatre-light that enables you to see the theatre, the actors and the play while the play is going on and enables you to say that there is no play on when it is all finished."

The Demolition Job:

The initial job on hand for a seeker of truth is to tackle the first identification, 'I am So-and-So'. For one is not that limited entity but the fullness of consciousness. If this primal ignorance about the mind's true nature can be destroyed, the rest of the identifications do not really count, notwithstanding their being innumerable. They must and will fall like a pack of cards for they have no inherent strength, no standing of their own. What is the equipment with which one is to accomplish this demolition job? Ramana takes us step by step and gives us a means to handle this job and succeed in it.

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

The one by one approach is futile:

According to Ramana, any attempt to deal with the individual desires or fears would be a failure because it would be no better than the effort of a man trying to bury his own shadow. Ramana narrates a funny story in this connection. "A man wanted to bury his shadow. He dug in a deep pit and, seeing his shadow at the bottom, was glad he could bury it so deep. He went on filling the pit and he had completely filled it up. He was surprised and disappointed to find the shadow on the top."

Are you the Boss?

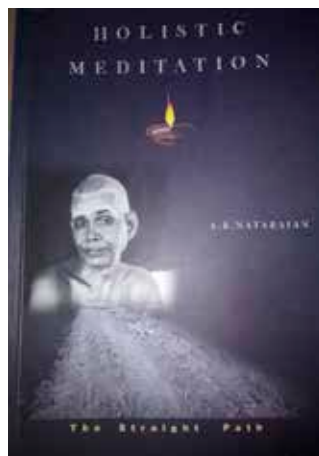
When one's mind has become weak and enervated, as it is now, due to the dissipation of its energy in thoughts, obviously one has to take steps to strengthen it; to invigorate it. The first step is to prevent the fresh inflow of experiential memory and the further built up of tendencies. 'I am So-and-So' idea is always linked up with another notion, 'I am the actor', 'the doer'. Consequently one thinks and acts as if success depends only on one's efforts.

Let us test this proposition. Is any individual working alone, in isolation? No. There are a number of forces at work which are outside one's control. The contemporary work-world is highly competitive with its cut-throat and one-upmanship approach. A couple of illustrations would serve to underscore the consequence of relating success to one's effort only. If one produces, say a movie with a number of tuneful songs which catches the public ear, they may rave about it. But before the producer can reap the advantage of this by selling the film rights of the songs, 'pirates' invade the market and the producer is left high and dry. Or let us mention another example. Let us assume that there is a specialist in the share market and he has got excellent judgement about the market trends. Anticipating a bullish market he may trade heavily in some shares. However, all his plans may go awry if the expected budget changes do not come off for some extraneous factors like 'SAARS' type of disease affects the market. The shares which he purchased based on his judgement would nose dive, would they not? At the same time a novice in the stock market might have invested in some shares, of banks the value of which shoots up

suddenly in stock exchange making him rich overnight. Can the expert be blamed for his failure and the novice applauded for his success? Yet another example may be mentioned. One may be working very hard in a Global giant corporation and growing up rapidly in the hierarchy based on his 'Performance'. Suddenly the whole structure collapses due to top level mismanagement or misapplication of funds. The folding up of companies like World-Tel and Enron and the repercussions will remain fresh in memory for a long time.

This is not to say that one should be a lotus-eater or waste his time smoking 'hukkah'. The purpose is to caution one to remember that there are several forces at work in the dynamics of every day life. One can never foresee the course of events. Therefore to be caught up with the success-bug and the consequent endless goal-orientation would be the height of folly. If one has faith in the divine force, which every sensible individual must have, then one must be aware that the divine force is an ever operative force which orders the shape of events. Ramana therefore advises that one should not court trouble by putting on the mantle of the doer.

The consequence of awareness of this fact would be that one would learn to be tentative, learn to put the brake every now and then, learn to sit back and witness the happenings in his own life instead of being flooded and drowned by them.



The 'Talks' as a Guidance to Self Enquiry

N.Nandakumar

Talk 30. (Excerpt) THOUGHT IS ONE THING AND REALISATION QUITE ANOTHER

D.: How are we to conceive of Supreme Consciousness (Chaitanya Brahman)?

M.: As that which is.

D.: Should it be thought of as Self-Effulgent?

M.: It transcends light and darkness. An individual (jiva) sees both. The Self enlightens the individual to see light and darkness.

D.: Should it be realised as "I am not the body, nor the agent, nor the enjoyer, etc."?

M.: Why these thoughts? Do we now think that we are men, etc.? By not thinking so, do we cease to be men?

D.: Should one realise it then by the scriptural texts such as "There are no differences here".

M.: Why even that?

D.: If we think "I am the real," will it do?

M.: All thoughts are inconsistent with realisation. The correct state is to exclude thoughts of ourselves and all other thoughts. Thought is one thing and realisation is quite another.

GUIDANCE RECEIVED: Even the final descriptions about the Self - which one has held to put aside all other thoughts - have to be put aside to abide as the thought-free Self. "Self-Luminous Self", "there are no differences there", "I am the real", "I Am", "Presence between two thoughts", "Who am I?" are to be dropped to abide as the Self which they point out.

Talk 30 (Excerpt)

D.: Is it not necessary or at least advantageous to render the body invisible in one's spiritual progress?

M.: Why do you think of that? Are you the body?

D.: No. But advanced spirituality must effect a change in the body. Is it not so?

M.: What change do you desire in the body, and why?

D.: Is not invisibility evidence of advanced Wisdom (jnana)?

M.: In that case, all those who spoke, who wrote and who passed their lives in the sight of others must be considered ignorant (ajnanis)!

D.: But the sages Vasistha and Valmiki possessed such powers?

M.: It might have been their fate (prarabdha) to develop such powers (siddhis) side by side with their wisdom (jnana). Why should you aim at that which is not essential but apt to prove a hindrance to wisdom (jnana)? Does the Sage (Jnani) feel oppressed by his body being visible?

D.: No.

M.: A hypnotist can render himself suddenly invisible. Is he therefore a Sage (Jnani)?

D.: No.

M.: Visibility and invisibility refer to a seer. Who is that seer? Solve that first. Other matters are unimportant.

GUIDANCE RECEIVED: Whatever one sees is transient and has to be dropped in holding the seer. How does it matter whether the body/ world remains visible or invisible? Hold the seer. Be the Self Luminous Self. BE.

Talk 30. (Excerpt)

D.: The Vedas contain conflicting accounts of Cosmogony. Ether is said to be the first creation in one place; vital energy (prana) in another place; something else in yet another; water in still another, and so on. How are these to be reconciled? Do not these impair the credibility of the Vedas?

M.: Different seers saw different aspects of truths at different times, each emphasising some one view. Why do you worry about their conflicting statements? The essential aim of the Veda is to teach us the nature of the imperishable Atman and show us that we are That.

D.: I am satisfied with that portion.

M.: Then treat all the rest as artha vada (auxiliary arguments) or expositions for the sake of the ignorant who seek to trace the genesis of things and matters.

GUIDANCE RECEIVED: The modern intellect picks out the creational aspect or social structures mentioned in the scriptures and condemn scriptures. Those in support of the scriptures blindly try to defend these portions which change with evolution of man. Bhagavan is pointing out that scriptures teach only the IMPERISHABLE ATMAN and that the reader of the scriptures is ONLY THE IMPERISHABLE ATMAN in reality. One should head inwards and realise the Imperishable Self through practices that purify the mind and holding the Self with that pure mind keeping away from arguments for or against scriptures.

Talk 30. (Excerpt)

D.: I am a sinner. I do not perform religious sacrifices (homas), etc. Shall I have painful rebirths for that reason?

M.: Why do you say that you are a sinner? Your trust in God is sufficient to save you from rebirths. Cast all burden on Him.

In the Tiruvachagam it is said: "Though I am worse than a dog, you have graciously undertaken to protect me. This delusion of birth and death is maintained by you. Moreover, am I the person to sift and judge? Am I the Lord here? Oh Maheswara! It is for you to roll me through bodies (by births and deaths) or to keep me fixed at your own feet." Therefore have faith and that will save you.

GUIDANCE RECEIVED: Surrender of the intellect to God so completely that it does not even judge bondage and liberation as good or bad is the same as Jnana in which there is nothing apart to judge or be judged.

Talk 30. (Excerpt) VYAVAHARA DHARMA AND ADHYATMA SATHYA.

D.: I have my professional work and yet I want to be in perpetual dhyana. Will they conflict with each other?

M.: There will be no conflict. As you practise both and develop your powers you will be able to attend to both. You will begin to look on business as a dream.

Says the Bhagavad Gita: "That which is the night of all beings, for the disciplined man is the time of waking; when other beings are waking, then is it night for the sage who seeth." (11.69.)

GUIDANCE RECEIVED: Vyavaharic dharma is based on cause and effect; good and bad whereas Adhyatmic truth is about the Self beyond all cause and effect; good and bad. As devotion and Jnana take root what is considered as "human beings are lazy and unless I provoke society, there is no action" gets changed to, "whenever the Lord wants my instruments of perception or action to work, I cannot come in the way, so my best course is to remain Surrendered to the Lord at all times". "All this automatic activity of creation is only the causeless-bliss of the Self".



Ramana Darshana Trayi – Excerpts

G Kameshwar

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'.

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 recent 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. We are now carrying G.Kameshwar's translation of 'Ulladu Narpadu' from the publication 'Ramana Darshana Trayi'.

-Editor

uLLadu nARpadu – Forty Verses on 'That Which Is' **Invocation**

- I -

If there was not that which exists
 Will there be the cognizance that one exists?
 Since that existence-substance
 Devoid of thought,
 Is in the heart
 That Existence-Reality-Truth substance,
 Which is termed as the heart,
 How is one to comprehend that?

In the manner
 In which That abides in the heart,
In that very manner,
Abiding in the heart,
 Being just that,
 Is to comprehend That.
Know!

- II -

Those who, in dread of death,
Verily seek refuge in the fortress
Of the holy feet of Lord Almighty,
Who has neither birth nor death;
Their I-ness and Mine-ness dies!

Deathless,
Will they ever again be apprehended
By the notion of death?

Treatise

Since we perceive the world,
The notion
That there must be some Primal Substance
Endowed with varied power,
Is surely acceptable to all.

This scenery of names and forms,
The one who sees this scene,
The screen on which all this is seen,
The very light which illumines all these,
Truly all of this is He!

(1)

All religious doctrines commence
By accepting the three primal (Universe-Individual-God).

Deliberations

That One Primal Substance it is
That manifests as the three,
Or that these three are ever distinct,
Take place
Only so long as there remains the thinker 'I'.

Having lost the "I",
Being still,
Abiding as the Self,
Is indeed best!

(2)

The world is real,
No, it is an illusion;
The world is conscious
No, it is inert;
The world is happiness,
No, it is sorrow;

By such deliberations
What is to be achieved?

By renouncing the world.

And by inquiring about oneself;
By renouncing the notions of One and Two,
When there remains not the notion of 'I',
That state is indeed acceptable to all!

(3)

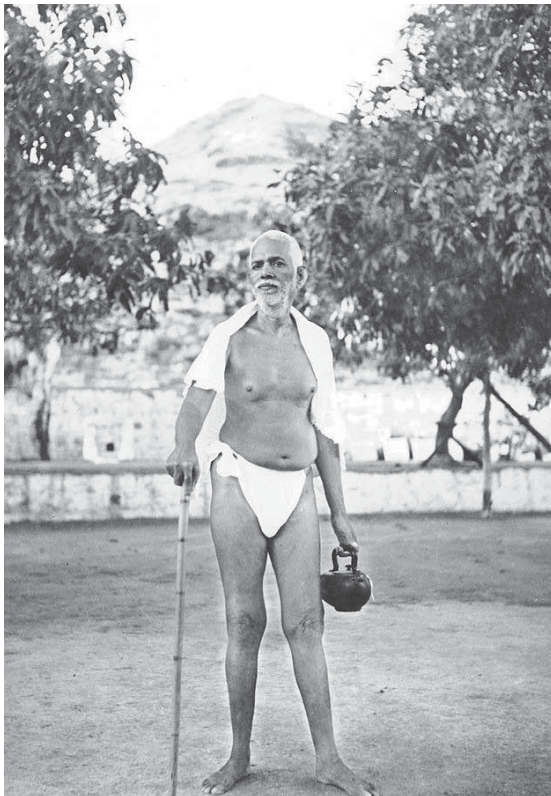
If one is a form
Then world and God are also forms.
If one is formless
Then who is to see and how to see
The forms of world and God?
Is there sight sans eye?

'That' is the Eye,
Infinite Eye!

(4)

The body form has sheaths five;
Thus, the term 'body' includes all the five;
Sans a body is there a world?
Pray tell me
Has anyone without a body
Seen the world? (5)

The world is perceived
In the form of sensations five;
The sensations are objects
That pertain to the sense-organs five;
Mind it is that perceives the world
By means of the sense-organs five;
Pray tell,
Does world exist apart from the mind? (6)



Saddarshanam*Master Nome*

Another Q.: Would you read the verse one more time, Nome? Now that you have explained the verse, I am curious to hear the verse again from a deeper understanding.

N.: (reads the English translation of the verse again)

For the ignorant and for the wise, the universe is (exists).

For the former, the seen universe, indeed (alone), is the real (the true).

For the other, the seen the resting place has become; the One, The Real (the Truth), the completely Full, shines as formless.

(or: For the other, the One that has become the resting place of the seen,

The Real, the completely Full, the Formless, shines.)

The verse follows a certain order of inquiry, or depth of experience. In wisdom, you see that only One is the substratum, the all-encompassing basis for all that appears as if with form. For the entire universe, it is the resting place. Not only is it the resting place, but it is the Reality.

First, there is the substrate and that which rests upon it. Then, the substrate is the Real, which means that whatever rests upon it has been absorbed in it or has been negated as unreal. Finally, it is the completely Full, because its nature is Being - Consciousness-Bliss. Being completely full, there is no room for anything else in addition to the Formless. That which was apparently created has been returned, through Knowledge only, to its innate, uncreated state. That shines as formless.

Q.: As aspirants clarify their nature, what was just imparted becomes a fact for them.

N.: You may start from the position of thinking the universe to be real, but, when you realize that something else is real upon which it rests, this is the dawn of wisdom. Then, having seen it as the resting place, the place where the entire universe is, outside of which there

is nothing, you discover that that is actually the Reality. It is not part of the reality, as if there were a substrate and a surface part of reality. It is the Real. Not only is it the Real, but it is completely full. It is perfect. Therein lies your Bliss. It is utterly formless. With no birth and no creation, it shines, and this is called "Enlightenment."

Q.: Everything is returned to the right place, which is the source. There is no longer any externalization, whether it is of happiness or reality.

N.: There is no external projection. As described in these two verses, both the ignorant and the wise regard the body as the Self, and both regard the universe as real. What, though, is meant by "real" and what is meant by the "Self" is understood differently. One views the self as measured by the body, and one views the Self as being the body and everything else and infinite and eternal. One views the world as if that alone were real, and what is formless as if non-existent. The other sees the Reality as formless, and knows that this entire universe is only That.

Q.: That's a big difference!

Another Q.: It seems as though all of these errors of ignorance rest on some kind of basic, imagined motivation to objectify. I have been thinking a lot about the nature of the non objective. Since it is difficult to make an object out of the non objective, this seems to be a form of meditation that, on the one hand should be fruitful, yet, in the meantime, seems difficult.

N.: Where is the difficulty?

Q.: I am trying to objectify what cannot be objectified, and the attempt falls apart.

N.: That which can never be made into an object is you, yourself. You are the closest thing to yourself. You are so close that there is no distance. How could it be difficult to meditate on your own nature?

Q.: If I am looking for it to be something that I can perceive objectively as a form by the senses.

N.: That would not be your Self. We are told by Sri Bhagavan that we should meditate upon the Self by means of inquiry to find the nature of the Self and not to form ideas about it or to search with the eyes and ears for it.

Q.: It seems that anything else, other than the meditation on this particular tendency to objectify, is a bypath.

N.: What motivates the tendency?

Q.: The tendency to what?

N.: The one you just described: the tendency to objectify.

Q.: The search for happiness.

N.: Why are you searching for happiness?

Q.: I hear that it is because it is the intuition that it is who I am.

N.: Do you know that?

Q.: I know it, and I don't know it.

N.: Hmm. This sounds like the Kena Upanishad. (laughter) You are either incredibly deep, or you have really missed the boat. (laughter)

Q.: My attempts to cease to objectify, to cease having even the desire to objectify, assume that to objectify can provide any form of happiness. I am trying to look there.

N.: Are you trying to obtain your happiness through such objectification?

Q.: I am trying to see that happiness is not objectifiable.

N.: Why do you want to see that?

Q.: Because I intuit that the real "I" is what I am looking for.

N.: Is that happiness?

Q.: On the basis of those I trust, it is full.

N.: But what are you looking for? Yes, it has been said that it is completely full, but why are you looking?

Q.: Why am I looking?

N.: Yes. There must be a reason for your searching.

Q.: Discontent with the way reality feels.

N.: Without, at the moment, delving into what you regard as real, examine the way it feels. You are unhappy with it, which means that you must know that you are meant to be happy.

Q.: Yes.

N.: So, happiness must be what is right for you and what is natural for you.

Q.: That is true. Perhaps, I just made a foolish mistake and listened to the wrong people, but I don't think this is the case.

N.: Even if all of them were mistaken, you would still be unhappy with your unhappiness, wouldn't you? Your search for happiness did not start when some spiritual talk that you may have heard or some spiritual book that you may have read decades ago said that the search for happiness should be turned inward or something similar. You were already searching, were you not? So, no one actually informed you of this. The search for happiness is self-generated. You generate the search yourself. Why do you do so?

Q.: The assumption is that I am supposed to be happy.

N.: You cannot get away from that assumption, can you?

Q.: No.

N.: You really cannot turn off the search for happiness. You can only turn it in different directions, but you cannot turn it off. You can satisfy it, but you cannot turn it off. Now, how are you going to satisfy it?

Q.: I could give up looking for happiness as something objective, whether it is subtle or gross.

N.: Will that help you find it within?

Q.: Sri Bhagavan says that, if one stops looking for happiness in the unreal, he returns to Reality, which is there all along.

N.: So, the Reality, which is simultaneously happiness, presently exists. It is there all along and is within you. It is your very nature, and if you relinquish the imagination, or the ignorance, that causes you to look elsewhere for what is actually you, what is truly your own, this detachment, or wisdom, will yield the desired result.

Q.: It is not complicated. Why should I complicate it so?

N.: Why do you not first find the happiness, and, later, you can deal with the question of why you complicate it?

Q.: I occasionally ask myself, why, after pursuing these descriptions of Non-duality for so long, I do not have Samadhi experiences, for example, which would be very motivating.

N.: If you expect samadhi to come over you as if it were from outside, that would be the same objectifying tendency, would it not? If you turn within, in search of the Bliss of your own Being, giving up the objective outlook, which is giving up the misidentification with the body and other objects, your own nature will shine as perpetual samadhi.

Q.: So, it is simply a matter of giving up misconceptions and misidentifications. That is all there is to it.

N.: If the illusion is dispensed with, the Reality shines, because it exists.

Q.: Those thoughts about samadhi are definitely objectifying tendencies.

N.: You will be very happy to know that, in samadhi, those thoughts do not exist (laughter).

Q.: Yes.

N.: Why do you not have some samadhi right now? (laughter) (Silence)

N.: For the Sat-darshanam, or the seeing of Reality, the revelation of Truth, the Maharshi has instructed us, again and again, in the best course to take, which is abidance as the egoless Self. With abidance as the egoless Self, all questions are answered, all doubts are resolved, and all differences are dissolved. All confusion and perplexity, all ignorance and all bondage, stem from this ego-conception. According to the attributes ascribed to the ego, such as being the body, the perplexities manifest. All that is needed for the blissful revelation of the Truth, for Truth to know itself, for being in the Knowledge of Being, is abandonment of the ego-notion. Abandonment of the ego-notion also means relinquishment of its attendant definitions. If the ego-notion is abandoned, the Self knows itself by its own Light. The very idea that you are something other than the Self is to be questioned, inquired into, and, thereby, destroyed. This brings the highest good. Let us dive into the Maharshi's instructions.

Upadeshasaram*Ujwal Jagadeesh****sattayA hi chit chittayAhyaham*****Existence itself is Consciousness from which the 'I' arises.**

An earnest devotee asked Sri Bhagavan about the method to realize the Self. As usual, Sri Bhagavan told him to find out who is the 'I' in his question. After a few more questions in this strain the devotee asked, "Instead of enquiring 'Who am I?' can I put the question to myself 'Who are you?' since then, my mind may be fixed on you whom I consider to be God in the form of Guru."

Sri Bhagavan replied, "Whatever form your enquiry may take, you must finally come to the one 'I', the Self. All these distinctions made between 'I' and 'you', master and disciple, are merely a sign of one's ignorance. That 'I' Supreme alone is. To think otherwise is to delude oneself." Thereupon Sri Bhagavan told the following story.

A PURANIC STORY of Sage Ribhu and his disciple Nidagha, is particularly instructive.

Although Ribhu taught his disciple the Supreme Truth of the One Brahman without a second, Nidagha, in spite of his erudition and understanding, did not get sufficient conviction to adopt and follow the path of jnana, but settled down in his native town to lead a life devoted to the observance of ceremonial religion.

But the sage loved his disciple as deeply as the latter venerated his Master. In spite of his age, Ribhu would himself go to his disciple in the town, just to see how far the latter had outgrown his ritualism. At times the sage went in disguise, so that he might observe how Nidagha would act when he did not know that he was being observed by his master.

On one such occasion Ribhu, who had put on the disguise of a rustic, found Nidagha intently watching a royal procession.

Unrecognised by the town-dweller Nidagha, the village rustic enquired what the bustle was all about, and was told that the king was going in procession.

“Oh! It is the king. He goes in procession! But where is he?” asked the rustic.

“There, on the elephant,” said Nidagha. “You say the king is on the elephant. Yes, I see the two,” said the rustic, “But which is the king and which is the elephant?”

“What!” exclaimed Nidagha. “You see the two, but do not know that the man above is the king and the animal below is the elephant? What is the use of talking to a man like you?”

“Pray, be not impatient with an ignorant man like me,” begged the rustic. “But you said ‘above’ and ‘below’ – what do they mean?”

Nidagha could stand it no more. “You see the king and the elephant, the one above and the other below. Yet you want to know what is meant by ‘above’ and ‘below’?” burst out Nidagha. “If things seen and words spoken can convey so little to you, action alone can teach you. Bend forward, and you will know it all too well”.

The rustic did as he was told. Nidagha got on his shoulders and said, “Know it now. I am above as the king, you are below as the elephant. Is that clear enough?”

“No, not yet,” was the rustic’s quiet reply. “You say you are above like the king, and I am below like the elephant. The ‘king’, the ‘elephant’, ‘above’ and ‘below’ – so far it is clear. But pray, tell me what you mean by ‘I’ and ‘you’?”

When Nidagha was thus confronted all of a sudden with the mighty problem of defining the ‘you’ apart from the ‘I’, light dawned on his mind. At once he jumped down and fell at his Master’s feet saying, “Who else but my venerable Master, Ribhu, could have thus drawn my mind from the superficialities of physical existence to the true Being of the Self? Oh! Benign Master, I crave thy blessings.”

Ramana says no one can ever have any doubt about his own existence as 'I'. An ignorant rustic like the disguised Ribhu Maharshi may not be aware of the king and the elephant. But one is ever aware of one's own presence. This awareness Ramana says is easier to perceive than a gooseberry in one's hand. This awareness of 'I' does not need the support of body or senses or intellect nor any other faculty from outside.

Ramana says that in a dark room one may not be able to trace any object even though one may know where one has placed it. Yet, even in that darkness, where one can see nothing else, one does not need any proof of one's existence. One does not need an external light to know one's own existence. One's existence is ever known. In other words existence is itself awareness or Consciousness. From this Consciousness rises the 'I' thought which is the basis for all other thoughts. By enquiring into the sources of this 'I' – thought, one can reach that Existence-Consciousness-Bliss, which is our true nature.

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

What is jnana vichara?

- O Arunachala, you said, 'Turning back, daily see the 'I' with the inner eye; it will then be known.'

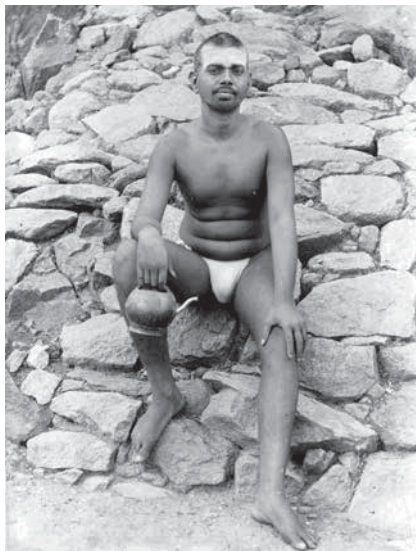
Sri Arunachala Aksharamanamalai verse 44

- When one investigates within [or inwardly investigates] what the place is from which it [the ego or mind] rises as 'I', 'I' will die. This is jñāna-vicāra [investigation of awareness].

Upadesa Undiyar verse 19

- The state in which one exists without 'I' rising is the state in which we exist as that. Without investigating the place where 'I' rises, how to reach the annihilation of oneself, in which 'I' does not rise? Without reaching, say, how to stand in the state of oneself, in which oneself is that?

Ulladu Narpadu – verse 27



Mother Azhagamma – A study¹ (part 35)

G Kameshwar

(Om Namo Bhagavate Sri Ramanaya!

Continuing the story of Mother Azhagamma's grand-nephew, Viswanathan, who went on to become one of the great sage-devotees of Bhagavan Ramana, attaining the supreme state of Self-Realization...)

We saw in the last issue of this series, how Viswanatha Swami, who had disappeared from the Asram in 1953, was found by Sri V Ganesan in 1960, living in his brother's rented house in Chennai. On the earnest and persistent request of Sri Ganesan, Viswanatha Swami consented to return to Ramanasramam. He lived in Ramanasramam till his demise in 1979...

Sri Ganesan writes²:

“Serving Viswanatha Swami was one of the most fulfilling functions in my life. Viswanatha Swami's presence actually enhanced the aroma of the ashram. Slowly, other devotees came back.

Viswanatha Swami was a symbol of utter simplicity and that is why I refer to him as the superman of simplicity. When I was young, many visitors who were emotionally upset or mentally imbalanced would come to the ashram. I did not know how to handle them. Viswanatha Swami would volunteer to take care of them. On many occasions he would take them individually up the hill, around it, or to the temple, talking to them softly and seeing that their problems dissolve.”

Sri Viswanatha Swami also played a key role in the publication of the Asram magazine, The Mountain Path.

1A journey that started based on a presentation made by the author, during the Annual Seminar of Ramana Maharshi Centre for Learning, Bengaluru, in Jan 2009

2 All quotes from Sri V Ganesan have been excerpted from his book, “Ramana Periya Puranam (Inner Journey of 75 old devotees)”

Sri Ganesan writes:

“Arthur Osborne managed the journal, The Mountain Path, single handedly for six years. I was the managing editor when he suddenly passed away in 1970. I did not know what to do. Mrs. Osborne came forward, saying, “Ganesan, do not worry. I will take it over.” For two years she shouldered that responsibility. However, because of ill health and other problems she begged me to find someone better equipped to handle the responsibility. She brought bundles of unedited articles and put them on my table. I was completely perplexed. The next day, Viswanatha Swami walked into my office and beckoned me. He spoke very sparingly. He took me to the forest behind the ashram, brought me back and then took me to his room. He smiled at me and said, “Bhagavan has instructed me to help you. I will take over the editorship. Honestly, Ganesan, I do not know the subtle art of editing, but it should not bother you. I will learn it. Send all those unedited articles to Professor K. Swaminathan who is an expert editor. He edits with red ink. When the edited articles come in, I will study them and learn.” Being a realized person, he picked it up in no time at all. Professor Swaminathan, himself the editor of a leading newspaper in India, said, “Viswanatha Swami’s editing is remarkable!”

Sri Ganesan had the great good fortune of serving all the sage-devotees of Bhagavan, in the years after Mahanirvana. And perhaps also because he worked in the editorial team of Mountain Path magazine, he did persuade many of these devotees to record their personal reminiscences of Bhagavan Ramana. He requested Viswanatha Swami also to write down his experience.

Sri Ganesan writes:

“Though I could not succeed in this with Viswanatha Swami, I was immensely satisfied that I could persuade him to translate Talks with Sri Ramana Maharshi into Tamil. One solid reason for my strong pleadings with him was that Sri Bhagavan had himself made Viswanatha Swami translate most of the Sanskrit texts selected by him into Tamil. This was how, in the 1970s, the first volume of Talks with Sri Ramana Maharshi was first brought out

in Tamil as Bhagavat Vachanaamrutam. It was an instant success! After some time, the comprehensive volume too was published. The special feature of this book is that seekers could actually read the direct Tamil words used by Sri Bhagavan."

"In 1979, both Viswanatha Swami and I planned that for Bhagavan's birth centenary in 1980, we needed to work together and bring out issues dealing exclusively with the direct teachings of Bhagavan. Unfortunately, Viswanatha Swami had a sun stroke. He came to my office and said, "I am ill. Come to my room." I followed him into his room, where his behavior was alarmingly abnormal. He kept standing and sitting restlessly, like a clockwork toy. I was shocked and upset, not knowing what to do. "Do not pay attention to my body. I am inwardly in a blissful state. Attend to the inward state of mine," he counseled. "Give a telegram to my brother. I will not give you trouble to nurse me for long. The second day I will drop my body. Bury me in the simplest way - I want no rituals. But come in the evening at four, I have a message for you." I went at the appointed time."

"In that seemingly restless state of standing and sitting, he again told me, "Do not pay attention to the body. Listen to what I am saying."

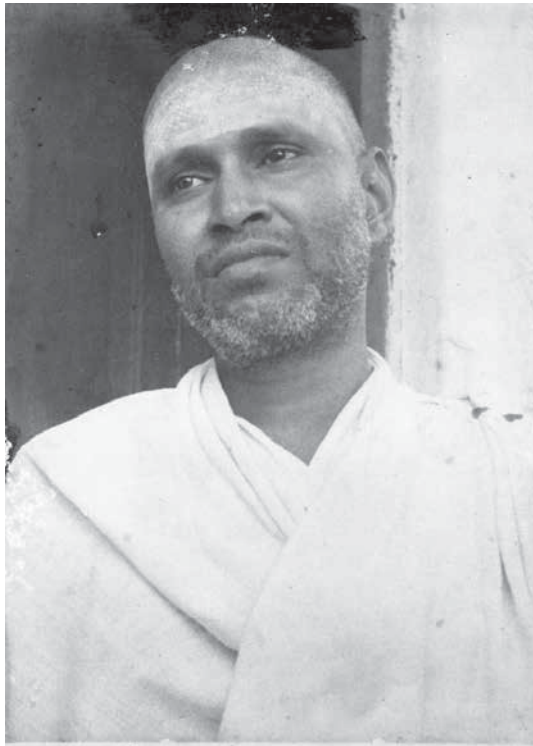
This is Viswanatha Swami's message and it has been guiding me very powerfully:

"The body is affected, perhaps the mind also. But, the spirit, the Heart, is unaffected, and the Heart is speaking through me. Though there is so much of confusion, turbulence and misery in manifestation, all of that belongs to the realm of the mind only - the ignorant mind split as object and subject. All experiences of life are relative, related to the experiencer who is nothing but a shadow having no intrinsic reality of his own. The reality in every person is the ultimate, pure existence which is the pure state of "I AM", the awareness-absolute, which does not split into subject and object. It is the only thing that matters. If the ego and all its experiences are dismissed as passing shadows, the ever present, ultimate reality alone will be self evident. If one even intellectually is convinced of

this truth, one will gain detachment and mental peace. We should now and then, stop for a while, stand aloof and experience this immutable and immaculate awareness-absolute, the still “I AM”, which alone matters, which alone is, despite the manifestation of endless variety of experiences. The Buddha, Jesus Christ, Adi Shankara and Bhagavan Ramana are a few standing monuments affirming the reality which is our very own being. The very sight of these pillars of light reminds us of this reality and brings us the peace that passes the mind’s understanding. Only the finite mind, the “me”, has to be relinquished to merge and dissolve in the ever-present, infinite reality of “I AM”. I bless you Ganesan.” “

Viswanatha Swami, as predicted by him, dropped his body fully conscious and peacefully on the second day – the 22nd of October, 1979.

*** To be continued ***



Motherly Love and Surrendered Leadership

B.R.Shivaram

An extract from his speech during Smt.Sulochana Natarajan Memorial Day

- Translated from Kannada by Revathi Sankar

We have been singing about Bhagavan Ramana and we have also remembered the one who has made it possible to listen to all these songs, Smt. Sulochana Natarajan. Many have spoken till now, about what Smt. Sulochana Natarajan was to them or what they have seen. Many people have shared their thoughts in many languages.



Ramananjali was famous as a 'multi-lingual extravaganza' and the programs were many in number happy to be a part of the 500th program as well led by Smt.Sulochana Natarajan. At the same time there were exclusive programs in the vernacular of the region, especially when we went to rural and interior areas of different states. As RMCL is in Karnataka, Ramananjali has extensively toured in Karnataka and Kannada programs were huge in numbers. Since I was given the opportunity to compere many of the shows in Kannada, I will be talking in Kannada and sharing few of memories about Amma.

As you all know, this is Ramananjali's 510th program. And I have participated in about 450, I think. These Ramananjali programs are a fruition of Smt. Sulochana Natarajan's desire, anticipation, and vision. How was it born, how did it grow? I shall make an attempt to tell you what I know to my little mind's knowledge and pay my homage to Smt. Sulochana Natarajan.

When I saw Smt. Sulochana Natarajan for the first time, in my mind, though she was my boss's wife no sense of awe or respect arose. But this was only for a few seconds, when I was

introduced to her, the first thing she said was, 'Shivaram, how are you?' like a mother enquiring about her child. That's all, I have given her total respect ever after that. She had that brightness in her, faith in all of us, love for all of us. None of us saw her as 'Smt. ARN' or 'Daughter of Justice K.S.Venkataraman' or that she was from a rich family.

Like how they say in English, 'born with a silver spoon', she must be one who was born with a golden spoon. Both sides of her parents' families were renowned and so was the family she married into. They were of highly cultured and respectable lineage. Similarly, how much she had learnt! Further, she had herself assimilated the best of Indian culture as well. Bhagavan meticulously had her schooled in the best of every kind of knowledge, music, living in a joint family, although being a higher officer's wife, treating other lower rank officers with respect and taking very good care of them. It had been her natural conduct by the grace of Bhagavan.

A small incident. It may look small but for the experimenter it is big. It is how she used to understand every person's mind. Sometimes, I used to go to their house for the sake of Ramananjali work or so on during lunch time. Natarajan sir used to go home for lunch. All of us used to sit together for lunch, although I don't belong to their family. I used to feel shy to eat because Natarajan sir used to eat only very little. Little rice, rasam, vegetable and curd, he used to eat and get up. I eat heartily, but how to eat so much in front of him? So I used to feel shy and when they called me again, I lied saying my lunch was already over. But, after Natarajan Sir's food was done, Sulochana Amma asked me, Sivaram, did you really have lunch? I said yes, but she insistently asked me to tell me the truth. I said 'When he eats so little, how can I eat properly?' That's all is it? She kept quiet. Next day, when Sir came home for lunch, she told him, 'You eat and leave, we will eat later'. He enquired as to why this was so. She said 'We have something to discuss about the program, so we will eat later'. So after he was done, we ate sumptuously. This is how she won the hearts of people, even in small issues.

Once we went to Delhi for a Ramananjali program. We were about 15 – 16 of us. The Natarajans were already in Delhi. So they had arranged for our stay there in a flat that was vacant at that time. She had prepared the rooms in a perfect way, keeping in view every detail of what a person would need for a comfortable stay. It was not just that cots had been hired and new linen was used, all accessories too were in place. She had put the names of the persons staying in the room in front of each room. She was the best organizer.

The birth of Ramananjali was a little different and very wonderful. It was in 1962 that was first introduced to ARN and his family. In 1964 he left for Delhi on deputation. He came back to Bangalore in the year 1977 as the Commissioner and was here till 1983 when he again went to Delhi on promotion as Member Board of Director Taxes. Ramananjali was 'born' in 1978 but one may say that it had already been born in the head and heart of Sulochana Natarajan. Even in Delhi ARN had worked a lot to build Ramana Kendra as one of its founder members and Smt.Sulochana had actively participated by singing every Sunday at the satsang and setting many songs to music as well.

When they came to Bangalore, Smt.Sulochana wanted to popularize Ramana songs. So she started classes in Ramana Music for a group of ladies. They would sing these songs together during class and in satsang. I don't know if you are aware of it. Those days the songs were brief, only 4 to 8 lines, because Ramana's compositions and those by Muruganar and Ganapati Muni are in verse format and not in the typical Kriti format of Carnatic Music. As Smt.SN was deeply steeped in the knowledge of Carnatic music, she used to compose tunes for the Ramana Sahityam with great ease.

When the birth centenary of Bhagavan Ramana came, the call also came to start Ramananjali. On the suggestion of India Book House, Sri Ramanasramam decided to bring out pre-recorded cassette of Ramana. They immediately thought of Smt.Sulochana and that set the ball rolling. Bhagavan gave me the opportunity to help this team, as they were only a group of singers they wanted

instrumentalists for the troupe. I pitched in to help as I was familiar with the drama and music world as a stage artiste and AIR artiste as well. I introduced Prabhat Sound Studios to Rmcl. Through this everyone came together to form a group. In 1978 December the first cassette got recorded at Prabhat Studios. Little did anyone imagine that this was the beginning of recording more than 100 cassettes and an equal number of dance ballets as well.

During Ramana's Birth Centenary in 1980, Ramananjali, as the group came to be called after the title of the first cassette, was called to perform its first live program in Tiruvannamalai. Then, there were about 8 – 10 singers and an equal number on the orchestra. The first show was on the very evening of the birth centenary and we performed literally before a sea of devotees gathered there for the unique occasion. The performance was appreciated so much that it was decided to continue to perform as a troupe with the name 'Ramananjali'. So this continued and grew. Different Music Directors contributed in scoring music to different songs and hence there were many cassettes released. Sri Rajeswara Rao, famous in Tamil and Telugu, scored music for a Telugu LP and the first ballet. He also scored the background music for the first Kannada LP which had music by H.K.Narayana. He came to Bangalore and recorded the songs at Chamundeswari Studios. The dance ballet was recorded later at Sangeetha, Chennai.

Then Ramananjali got an opportunity to travel abroad to America and Europe. There used to be about 25 – 30 artistes on stage for the Ramananjali concert, about 15 – 16 instruments and 7 – 8 vocals and me as the compere. It was indeed wonderful and the concept was by the leader Smt.Sulochana Natarajan. As a leader she managed this big troupe very easily. It is very difficult to manage a group of artistes as they have their own ideas and creativity. So imagine the difficulty but she did it smoothly. Sulochana Amma could manage easily because of her divine presence and the grace of Bhagavan. She used to manage the whole Ramananjali team with no sense of any doership.

Today there are more than 2500 songs, about 150 CD's and 510 programs under her leadership. This shows that she was such a courageous, daring personality who could do such an

achievement, no disagreement would I face if I call her a University herself, she was an institution herself. Because of this untiring work of hers, we know that we are able to enjoy Bhagavan today in many many ways, as she had the great idea of documenting what she had done and giving access in different platforms to enjoy this work of hers.

About her discipline, I will mention little as people have already spoken about it. She was very particular about artistes sitting in a particular position, how they dress up, how a script should be written, very particular. If it is not okay, she would not be happy about it. Till her last moment she worked on that. In the last program when I met her she explained to me, this is what I have planned, and she had made lists according to which she was working. Even in Ramananjali, each artiste would get their script written in Sulochana Amma's hand writing and filed and then given to them. It was just that the artiste had to open the file and start playing. Even my compering, she would have written the matter for me in a file, each song in a separate sheet.

I once told her, anyhow you have written and kept it, give it to me, I will translate it to Kannada and we could save time. She said, Shivaram, if people listen to it more than 3 times, then they will feel bored and so will you. So better write it every time afresh and Bhagavan gives new concepts, new ideas always. So it was new always to us. This novelty was created by her. Sulochana, as the name suggests, good sight, vision that is for a good cause. Because of this couple, Sri A.R. Natarajan and Smt. Sulochana Natarajan, today in Karnataka, every part of it knows about Ramananjali and Bhagavan's life and teachings are being spread. Today we don't have amidst us these great personalities, but only physically. It is that they still live through the work they have done, through the fire of Ramana they have kindled within us. So, they are present in each one of us through their work and our memory. We have been blessed to work in this stream and be a part of the Ramana Movement.

Our Forthcoming Publication

by G. Kameshwar

Atma Vidya in Adhyatma Ramayana Selections on Self Knowledge from Adhyatma Ramayana G.Kameshwar

Preface by Dr.Sarada

In the Tamil month of Adi, on the 17th of July 1896, Sri Ramana Maharshi played out the drama of death and became established in the unwavering knowledge of the Self. From that moment, which we celebrate as his enlightenment, he remained unwaveringly in the state of steady Self-abidance thus declaring the glory of that state to one and all by every moment of his life.

As nothing happens by accident in the divine scheme, it is indeed touching that Sri G.Kameshwar's intense journey into Adhyatma Ramayana is reaching its fruition in this month sacred to both devotees of Rama and Ramana. For, as Kameshwar notes, this month of Adi is called the Karkidaka Masam in Kerala. It is also known as the Ramayana Masam when Ezhuttachan's Malayalam Adhyatma Ramayanam is read every day in practically every home across Kerala.

Many have had visions of Ramana as Siva, as Subrahmanya and as Rama as well. When a devotee, Amrithanatha wrote out a question in poetic form to Ramana, in Malayalam, asking him 'Who are you Ramana?' the answer too was given by Ramana in verse. There he writes that 'Arunachala Ramana' is the Self shining in the hearts of all beings beginning from Hari. It is indeed a blessing for Ramana Maharshi Centre for Learning to be publishing the 'Atma Vidya in Adhyatma Ramayanam – Selections on Self-Knowledge from Adhyatma Ramayanam' in this sacred month of July-August.

At the confluence of the months of Adi and Avani Sri Ramana left home 'in obedience to his Father's command' and remained subservient to that command and Will ever thereafter. Sri Rama too was ever subservient to His father's will. It is again a matter planned by divine providence that the book is being

released in this very sacred month on the 1st of September, the very date when Ramana reached Tiruvannamalai and reported to Arunachaleswara 'Father, I have come'.

When we see the squirrels scampering freely over Ramana and being lovingly held in the palm of his hand our mind goes back to Rama. When we see Ramana with his monkey friends, we are reminded of the Kishkinda Kaandam in the Ramayana. Indeed it is often said that Ramana validates the Vedas by embodying their essence. Equally one feels that he validates Rama's interactions with the monkey kingdom in Ramayana by his understanding of Nondi and the many monkeys at Skandasram with insights into their ways of governance, their rules and regulations and manner of life.

Yet, beyond all this, the most touching is the opening out of the Kingdom of the Self to one and all. In his introduction to this publication Sri G.Kameshwar writes of the Adhyatma Ramayanam:

"Atma-Rama, who is non-different from Dakshinamurti, is the Supreme-Self, who transcends all definitions and dimensions. Indeed, it is He, who out of compassion to the world of seekers of Truth, has come to us in the form of the treatise Adhyatma Ramayana – where we have an incredible panorama of characters experiencing and expressing the bliss of Self-Knowledge.

This list of preceptors of Self - Knowledge includes:

Rama

Gods such as Shiva, Parvati, Brahma, Parashurama

Rishis such as Narada, Vasishta, Vamadeva, Sutikshna, Agastya, Chandramas, Bharadwaja and Valmiki

Rama's family such as Sita, Lakshmana, Kausalya, Kaikeyi

Great characters such as Ahalya, Jatayu, Hanuman, Tara, Vali, Swayamprabha, Mandodari

Rakshasa-s such as Kabandha, Shuka, Vibheeshana, Kalanemi, and Ravana himself.

It is a varied list, which includes Gods, sages, women, animals, even, Rakshasa-s... A pointer, that the same Self pervades one and all, and that Self is the hero of the treatise, Rama."

With great joy our hearts resonate on reading this as it takes us to the picture of Ramana's life and makes us say that in 'Ramanayanam', in Ramana's life, we have "an incredible panorama of characters experiencing and expressing the bliss of Self-Knowledge". The list includes:

Ramana

Rishis such as Ganapati Muni, Sivananda, Papa Ramdas, Narayana Guru, Muruganar, Yogi Ramiah, Kunju Swamy, Deivarata, Karshni, Kapali, Humphreys, Mastan and numerous others ...

Ramana's family – Mother Azhagamma, Vishwanatha Swami and many more ...

Women like Suri Nagamma, Kanakamma, Echamma, Santamma, Lokamma, Eleanor Noye, Victoria Doe, Souris, to name a few ...

Devotees and seekers such as Venkatesha Sastri, Paul Brunton, Major Chadwick, and scores of others ...

'Animals and birds' like Lakshmi the cow, Jackie the dog, Valli the deer, the unnamed crow, the peacock whose Samadhi is at Skandasramam, among those known ...

Indeed the list is inexhaustible, a pointer that in One Consciousness there are no distinctions whatsoever.

Thus to devotees of Ramana and to those treading Ramana's direct path of self-enquiry which is at once the pinnacle of karma and the very essence of bhakti, what can be greater joy than to dip into the treasure trove of Self-knowledge?

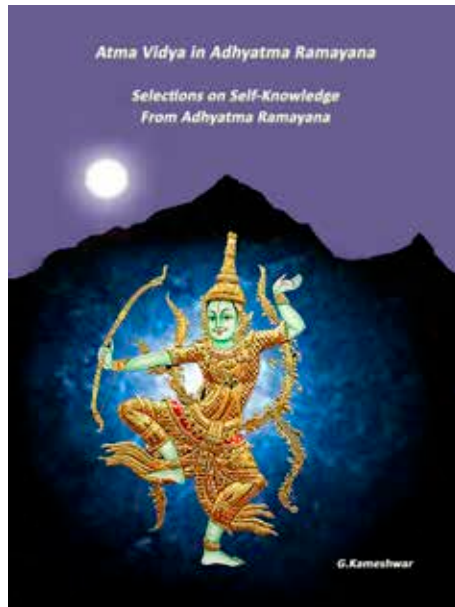
Sri G.Kameshwar has culled from the Adhyatma Ramayanam which in its entirety embodies the story of the Self, the Atma Rama, the best of pearls and precious gems all directly relating to Self-Knowledge. This is indeed a rare treat. That great research has gone into the work is evident and for Kameshwar, as we see in his other books as well, this comes naturally. Yet, more important is that the translation has been done in the very spirit of bhakti that this treatise embodies.

At this joyous juncture of publishing the book, a journey of many years, we remember with gratitude that Kameshwar started this journey with his father, Sri V.Gaurishankar , an ardent devotee of Ramana and erstwhile Vice President of Ramana Kendra Delhi. We also recall that the publication of this work was very dear to the heart of Sri A.R.Natarajan, Founder President of Ramana Maharshi Centre for Learning. Our salutations to both of them.

The work was started for publication in Ramana Kendra Delhi's journal 'The Direct Path' and most of it was published over many issues of the journal. Our thanks to the Kendra for visualising the importance of this work and carrying it in their journal and now for giving us the prerogative to publish it in its entirety.

My prostrations to the Feet of His Holiness Jagadguru Shankaracharya Sri Shankara Vijayendra Saraswathi of Kanchi Kamakoti Peetam for blessing this publication with His Sri Mukham.

Dr. Sarada Natarajan
President, Ramana Maharshi Centre for Learning
Bengaluru
27th July, 2018, Guru Poornima Day



News & Events

Revathi Sankar

Aanmiga Payirchi Mugam – Self-enquiry workshops in Tamil at Oddanchatram





Aanmiga Payirchi Mugam – Self-enquiry workshops in Tamil at Madurai









Aanmiga Payirchi Mugam – Self-enquiry workshops in Tamil at Coimbatore







Satsang at Kutladampatti – Samadhi Asram of Ramanagiri near Madurai





Kannada Workshop at Ananda, Basavanaguri, Bengaluru











Gnananjali Cultural Festival at Madurai – Ramana Lahari dance ballet at Dharmapura Adeenam and Nagamalai







'Ramana Lahari' Dance ballet led by Smt.Rupa Hemanth with artistes of BSRMRC at Divine Life Society, Bangalore









Independence Day Celebrations at centre











Special Programs in September

At Ramana Shrine, Mekhri Circle, Bengaluru

9th, Sunday 10.45 a.m.

Aruna Vijaya Day Cultural Festival

'Ramanananda Namade' – A dance ballet by artistes of BSRMRC

Led by Smt.Rupa Hemanth and Smt.Niveditha Srinivas

Narration by Smt.Aparna

24th, Monday 6.45 p.m.

Pournami Cultural Festival

Bhajans by Japamalasara, Puja, Aksharamanamalai, Valam

At Singapore

21st, Friday 6.30 p.m.

'Who am I?' – A Theatre Presentation

By Dr.Ambika Kameshwar and artistes of RMCL

Under the Auspices of Soorya, Singapore

22nd, Saturday 2.30 p.m.

'Atma Darshana' – A lecture demonstration by Dr.Ambika Kameshwar

With artistes of RMCL

At The Temple of Fine Arts, Singapore

23rd, Sunday 10.00 a.m.

Self-enquiry in daily life – talk by Dr.Sarada

Interspersed with Ramananjali Music

At Annalakshmi Hall, The Temple of Fine Arts, Singapore

23rd Sunday 7.00 p.m.

'Ramana Charitram' A dance ballet led by Dr.Ambika Kameshwar

With artistes of RMCL

Under the Auspices of Apsaras, Singapore

PGP Hall, Srinivasa Perumal Temple (Next to Farrer Park MRT)

At Malaysia**28th, Friday 8.00 p.m.**

Ramananjali

Dance ballet – ‘Paripoorna Ramana’ led by Dr.Ambika Kameshwar
With artistes of RMCL

At Brahmavidyaranyam, Kulim, Penang

29th, Saturday 10.00 a.m.

Workshop on Self-enquiry at Divine Life Society, Batu Caves

Same day at 7.30 p.m.

Ramananjali at Divine Life Society, Batu Caves

30th, Sunday 6.30 p.m.‘Ramana Charitram’ A dance ballet led by Dr.Ambika Kameshwar
With artistes of RMCL

At Kanagasabai Studio, The Temple of Fine Arts, Kuala Lumpur

Special Programs in October***At Ramana Shrine, Mekhri Circle, Bengaluru*****7th, Sunday 10.30 a.m.**

Navaratri Cultural Festival – Bhajans, Self-enquiry, Ramana Nritya

24th, Wednesday 6.45 p.m.Pournami Cultural Festival – Ramana Nritya by Padmavathi Kala
Niketan***At Ramana Maharshi Heritage Auditorium*****19th, Friday 10.30 a.m.**

Vijaya Dasami Cultural Festival

Ramananjali Sangitam & Ramana Nritya by students & artistes of
RMCL

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

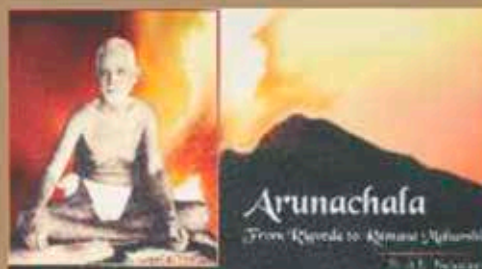
Guru Vachaka Kovai in English

Original : Muruganar

Translation: David Godman

Investigation into Truth

66. Only the one Sadasivam [eternal Sivam], the supreme being that is nothing other than peace, in the non – dual reality that is equally and fully present [everywhere]. So, the dualistic, sorrowful world appearance is only the confused and false consciousness, the mind, which has fragmented itself into imaginary differences.
67. The worlds do not exist apart from consciousness. The perception of them, through the form of the body – ego, as independent entities that are different from oneself, consciousness, is brought about by the cataract of veiling.



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.