

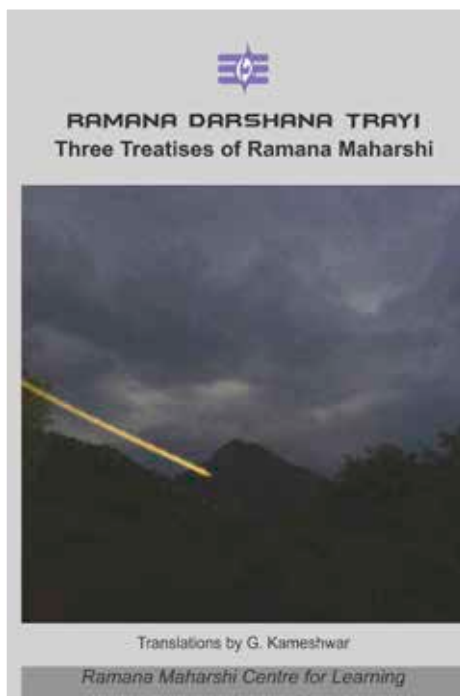
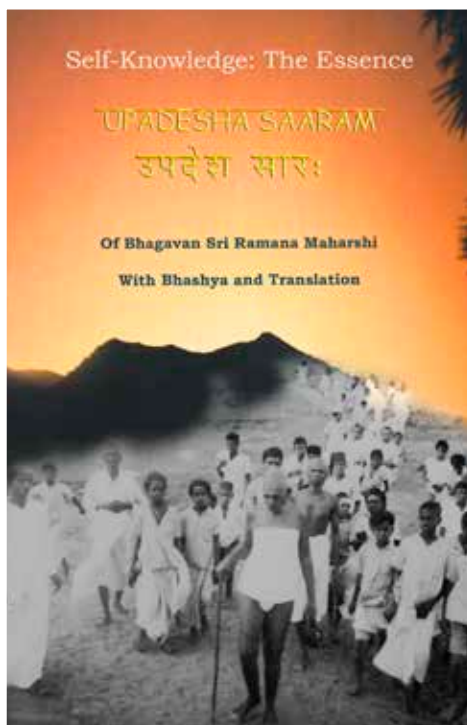
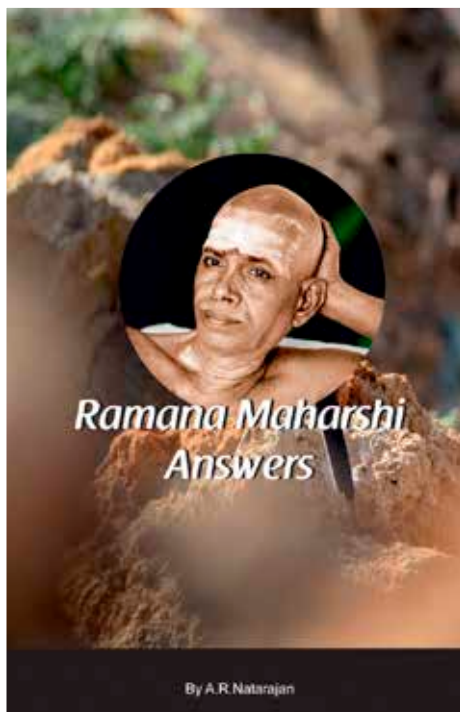
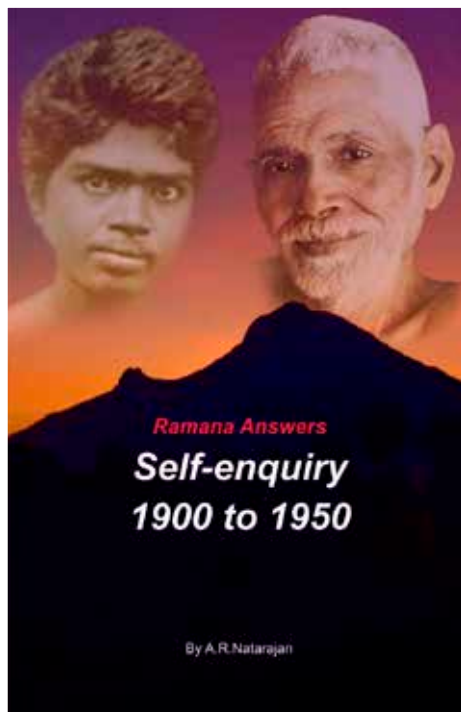
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The Ramana Way

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NEW Publications



THE RAMANA WAY

A Monthly Journal since 1981

Celebrating Ramana Rasa Anubhava



Editor: Dr. Sarada

Associate Editor: G. Kameshwar

Assistant Editor: Dileep Simha

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

- Ramana Gita X, 10

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Editorial*Dr. Sarada*

Some of us believe that surrender is easier than self-enquiry. Yes, Ramana has asked us to cast our burden on the Lord and be free. He says that we can be like first class passengers in trains of yore. In those days it was the duty of the guard to wake up the first class passenger at his destination. So the passenger could sleep in peace and know that he would not miss his station. Sri A.R.Natarajan writes, "Ramana gives a few illustrations to point out that the burden really is that of the divine force which is operative all the time. Suppose a passenger on a railway journey decides to carry his own luggage on his head. Would it not be foolish since it is the power of the engine which is pulling the bogies, the passengers and their luggage individually and collectively?"

Seems easy, doesn't it? So we wonder why we should not choose the path of surrender to attain the Supreme. What we fail to perceive is that without the spirit of enquiry backing it our 'surrender' may not be surrender at all. For instance, let us look at the very proposition that surrender is an easier path and hence we should choose it. Let us say we have surrendered to Bhagavan Ramana in the full faith that He is the Supreme and is fully capable of taking care of us in the best possible manner. Thereafter He, the Supreme to whom we have surrendered, comes and tells us 'Enquire into your true nature. Do self-enquiry and abide as the Self.' On hearing His command, the command of the Supreme to whom we have surrendered, we turn around and say, 'Bhagavan, self-enquiry is very difficult. I cannot do it. Kindly give me another task to perform'. What kind of surrender would it be?

Jackie the dog was sitting as usual in front of Ramana, gazing into his eyes, silent. Suddenly a stray dog entered the Asram and began barking. Jackie got distracted and began to bark at that dog. Ramana said, 'Jackie, you are getting disturbed only if you see him. Close your eyes.' Jackie did so at once and got back to his meditation. He did not reason that it was difficult to do so. He did not reason that even if he had his eyes closed he

would still hear the dog's bark with his ears. He directly understood Ramana's words to mean, 'turn within'. He obeyed the command implicitly, and what he did was turn within. Did he surrender or did he do enquiry?

It is said that in the early years of Ramana at Arunachala, when he was residing at the Pachaiaamman Temple groups of monkeys would come to him and sit silent in his presence for long spells of time. If any monkey chanced to move or get disturbed he would ask in a stern voice, 'Umm! What kingdom is being captured?' He was saying, 'What are you losing by your silence?' or 'What great gain are you going to get by this movement of the mind?' and the monkey would get back to meditation. Was this surrender or enquiry?

When we surrender would we not be letting the Divine choose for us? Would we not remain in simple readiness to carry out the command of the One to whom we have surrendered? Or would we still continue to make our own choices, have our own preferences? If one feels surrender is easy, there itself one has moved away from the principle of surrender. One who surrenders would not think of anything as easy or difficult. If one's surrender is supported by the spirit of enquiry, then the moment thought of difficulty arises one would ask oneself, 'Everything that is the command of Bhagavan has to be simply obeyed, that is all, where is the question of easy or difficult? If He has asked me to do self-enquiry, I need to do it, that is all. Having surrendered to Him it is not my job to think any further.'

Ramana says in his 'Arunachala Navamanimalai':

As Annamalai
When you took control
Of footman-me,
You took me whole
Body and soul.

What grievance,
What deficiency
Is there for me?

As fault and virtue
Is truly thee,
I think not of these
Even momentarily.

Failings or Grievance
I have naught ...
Badness, Goodness
The qualities lot
Are all but you
And I waste not
On any of these
Nary a thought.*

Ramana says, having been consumed by Arunachala, body and soul, Arunachala has become everything for him, both good and bad. When Arunachala is good and Arunachala is bad, when everything is Arunachala then where are the demarcations? How then can one distinguish between good and bad? When there is nothing either good or bad, what is one to think of thereafter? If thought arises one should recognise that surrender is not. What makes us recognise this? It is the spirit of enquiry. This spirit rises up in us in the form of a question, 'I am thinking this is difficult. What makes me think at all after having surrendered to Ramana? Thought is choice. Further, thought propels me to a goal. If one is holding on to some goals then can that be called surrender?

Devaraja Mudaliar is one amongst those having supreme devotion to Bhagavan Ramana. He would address Ramana as 'Ammaiappa' 'Mother-Father' and call himself 'Ramana sei' 'Ramana's child'. Yet, one day, he too was beset by a doubt. One may say that it was in order to bring us all clarity as to what indeed is the path of surrender. Devaraja Mudaliar accosted Ramana, 'Bhagavan I have surrendered myself completely to you. Why don't you give me Self-knowledge?' Ramana asked him, 'You have surrendered yourself, have you not? Then what right do you have to tell me what to do or to ask me about it? Whether I give you Self-knowledge or I don't, it is my business. Having surrendered should you not leave it to me?'

*Translation of Navamanimalai by G.Kameshwar published in 'The Ramana Way' January, 2018

If one has no goals to attain then where is the question of any difficulty? Difficulty is only in achieving something, is it not? If one surrenders there would be no goal left any more, nothing to achieve. Then every task would be just itself, it would neither be easy nor difficult because there would be nowhere to reach.

Is surrender so easy? Is it easy to surrender all goals and therefore all choices? To do so one must be continuously vigilant to the rise of goals, to the rise of choices in our minds. And how does a goal or a choice arise? It arises in the form of thought. What does Ramana ask us to do? He asks us to surrender that choice, that goal by surrendering that thought right away, by not pursuing it even for a split second by asking, 'For whom is this thought?' The answer comes, 'For me'. One may then ask oneself 'Who am I?' and thereby surrender the very 'I'. Or else, if one prefers to adopt the attitude of surrender, one may choose to hold on to the 'I' and think, 'Why am I thinking about anything when I have surrendered to the Lord? Let me remain silent.' One would then fall silent, thought would cease and the Self would shine forth. This is provided one is vigilant to the rising of thought and recognises that such rising cannot happen where there is surrender. Having surrendered what would remain to think about?

One obviously need not think about oneself because one has handed over one's destiny to the Lord. Would one then be worrying about or thinking about the welfare of someone else or that of the world? If one has enough faith to hand over one's life to the Supreme would not the same faith make us understand that the Lord is capable of taking care of the world as well? Usually it is the reverse process that happens. One sees the vastness of the universe. One sees the miniscule detailing in creation. One wonders at this unimaginable magnificence. One recognises that there is no way in which one can take care of the universe, it necessarily has to be taken care of by the Supreme Power.

The Power which created the universe is not only capable of sustaining it but that Power alone is doing so as well. When that Power can sustain the entire universe, can it not sustain me? Indeed, is it not that Power which is sustaining me? Why then do

I need to think for myself? So let me remain in pure silence, free of thoughts. Is it easy for one to remain thus, completely free from thoughts? That would be true surrender.

Or would it? Would it be the fullness of surrender if the one who surrenders remains? Let us imagine that a king who is defeated says to the one who has won, 'I surrender to you my entire kingdom, my wealth, my army, everything that I possess. However, I retain my right to say that I have surrendered these. I retain my own sovereignty. I will offer you everything other than myself. I will not bow down before you. I will go free.' Would the other king accept this as surrender? Once the king goes free, is he not capable of raising one more army and waging war again? However, if the king surrenders to the other, then automatically his army, all his possessions and his very kingdom would belong to the victor. If we hold on to the thought of having surrendered would that be true surrender? If we hold on to the one who has surrendered would it be surrender?

When we talk of surrender is it not important to know what we are surrendering? Can we give something away about which we know nothing or next to nothing? Would it be right to 'surrender ourselves' without knowing who we are? Can I say I gifted everything that I possess if I am unaware of a treasure that lies hidden in my house? Or can I tell the authorities that I have declared everything that I own if I am unaware of some cash stashed away somewhere? How would I ever know that I have surrendered if I do not really know who I am? Supposing I surrender my desires and a hidden desire rises up suddenly? I will then surrender it quickly. What if one more rises up and surprises me? And one more and one more and one more ... How can I ever claim to have surrendered my all if I do not know what that all is?

How will I know myself except by enquiring into my nature? Is it possible to look at surrender and self-enquiry as two disparate paths? Muruganar Swami refers to them as two wings of a bird. They may also be called the two blades of a pair of scissors. In any case, whether one surrenders or one is practising self-enquiry, attention cannot be on oneself, one's difficulty or one's

achievement. In surrender, all one's attention would be on the Supreme to whom one has surrendered. In self-enquiry, the very one who is striving to do the enquiry is being questioned then where is room for paying attention to that entity as an entity?

If surrender comes naturally then there would be no questions to ask. If surrender is to be practised then it is important to keep the vigilance of self-enquiry as a companion on the path so that one does not stop short of total surrender. If the question 'Who am I?' is intense then there is no room for any other thought. But if one does not have the strength to remain with the question then one needs to resort to Ramana's prayer in Aksharamanamalai:

"Turning back the mind's eye, constantly see 'who am I',
'Will be seen', so you said, Arunachala!"**



** Verse 44 (Translation by G.Kameshwar)

HOLISTIC MEDITATION-VII* *A. R. Natarajan*

Getting Re-Focused:

What is being attempted is to reduce the burden of the thoughts in order that the 'I' may be freed to some extent at least from its present encirclement by associated thoughts. Sometimes their pressure is so heavy that one is reduced to a state of utter helplessness by their domination. The need to prevent the formation of new tendencies and/or strengthening of old tendencies has already been discussed at length. At present their flow is as continuous as that of fresh water into the Ganges because the Himalayan snow from which it has arisen keeps melting.

Whose is the Burden?

Ramana points out another way to reduce the burden of responsibility springing from desires and worries, which are inevitable if one's sense of doership is allowed a free run. Ramana gives a few illustrations to point out that the burden really is that of the divine force which is operative all the time. Suppose a passenger on a railway journey decides to carry his own luggage on his head. Would it not be foolish since it is the power of the engine which is pulling the bogies, the passengers and their luggage individually and collectively? His other illustration is drawn from the temple towers of several Indian temples. In all temples there are towers one each, for each direction, in which there are a number of images. Some of the images are shown as carrying heavy weights. They give the impression that the entire tower is standing on their strength. Actually it is the masonry structure which supports the tower and images placed on it.

Role Playing:

Being aware of the pernicious effect of tendencies and imperative need to prevent further inflow of the same, perhaps it

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

would be worthwhile looking into another aspect which may be termed 'Role Playing'. In the course of a conversation, Ramana remarks, 'Although the same man may be performing the role of the characters in the play his action will depend on the particular role of each moment. In the role of the king, he would sit on the throne and rule. If the same person takes on the role of a servant, he will carry the sandals of the master and follow him. His real Self is neither increased nor decreased while he plays these roles'.

In fact one is playing different roles each day and in domestic life in which he moves smoothly from one to another. For instance the same person is the head of the household, husband, brother, son, friend and so on. There is no friction at all in movement from one role to another. However, when the same person goes to his office, he would generally have basically three roles relating to superior, equals and subordinates. He is unable to move from one to another and with same ease and this subjects him to stresses and strains in the office. He may be a good subordinate, bad boss and a friendly colleague. Ramana asks, 'Why should a different situation in life make this difference? Why it is not possible for one to move from one role to another as in his domestic life?'

To stress the importance of and need for playing different assignments in life, which one is called upon to perform Ramana gives several other examples. A cashier in the Bank counts the notes which are being disbursed to the customer with the utmost care to ensure that there is neither excess nor shortage. He performs these duties smoothly because he does not identify himself with the money which he is disbursing. What would be his fate and that of the customers of the Bank if he thinks that he is the owner of the cash which he is called upon to disburse in the course of his official duties as cashier?

Again one may walk a long distance as part of one's schedule of exercise. Does one have to keep in mind each step he has to take? Do not women in villages carry water pots on their head while chatting with other ladies on a similar errand without in anyway losing attention and thereby spilling the water on their heads?

Supplement to Forty Verses:

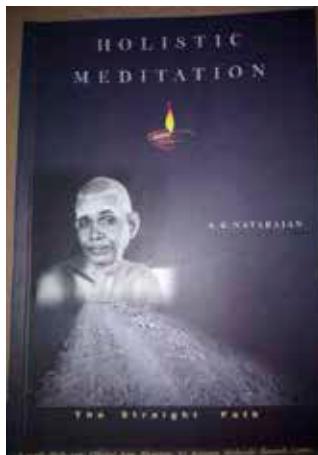
Ramana would say that a Jnani is aware that he has played all these roles many times over. He is therefore not caught in the jaws of identification of oneself with any particular role which he may be required to perform in his life.

In this context, one could usefully refer to two verses from Ramana's 'Supplement to Forty Verses'.

This is the advice by great sage Vasista to his disciple Sri Rama, the hero of the great epic, 'Ramayana'.

"Oh, hero, without ever turning away from Reality, play your part in the world..... Released from all bonds of attachment and with equanimity of mind, acting outwardly in all situations in accordance with the part you have assumed, play as you please in the world".

This is the only sensible way of action. Otherwise one cannot bid good-bye to his heavy care of duties and related worries. If one keeps focused on the spiritual heart within by Holistic Meditation, which has this in clear view then the meditative mood comes upon one more often and more easily. The whole life becomes a joyous play.



The 'Talks' as a Guidance to Self Enquiry

N.Nandakumar

Talk 31 (Excerpt)

A visitor asked: What to do to get liberation (moksha)?

M.: Learn what liberation is.

D.: Should I do worship (upasana) for it?

M.: Worship is for mind control (chitta nirodha) and concentration.

D.: Should I do idol worship? Is there any harm in it?

M.: So long as you think you are the body there is no harm.

D.: How to get over the cycle of births and deaths?

M.: Learn what it means.

D.: Should I not leave my wife and family?

M.: How do they harm you? First find out who you are.

D.: Should not one give up wife, wealth, home?

M.: Learn first what samsara is. Is all that samsara? Have there not been men living among them and getting realisation?

D.: What are the steps of practical training (sadhana) for it?

M.: It depends on the qualifications and the nature of the seeker.

D.: I am doing idol worship.

M.: Go on with it. It leads to concentration of mind. Get one-pointed. All will come out right. People think that freedom (moksha) is somewhere yonder and should be sought out. They are wrong. Freedom (moksha) is only knowing the Self within yourself.

Concentrate and you will get it. Your mind is the cycle of births and deaths (samsara).

D.: My mind is very unsteady. What should I do?

M.: Fix your attention on any single thing and try to hold on to it. All will be right.

D.: I find concentration difficult.

M.: Go on practising. Your concentration will be as easy as breathing. That will be the crown of your achievements.

D.: Are not abstinence and pure food helpful?

M.: Yes, all that is good. (Then Maharshi concentrates and silently gazes at vacancy, and thus sets an example to the questioner).

GUIDANCE RECEIVED:

Q: Why does Bhagavan wear white when it will get dirty soon?

S: All sadhana for pure mind or chitta-shuddhi like idol-worship are done because the dirt of thought is revealed to oneself only in a pure mind. Amongst other reasons, to indicate the pure-mind, white dress may be chosen by Bhagavan.

Q: So, the clean banana leaf after food, the clean premises, the binding of books to perfection etc., were are all symbolic that all sadhana done by me with the mind are only for Pure Mind and self-enquiry for No Mind?

S: For whom is this thought?

Talk 31 (Excerpt) KNOW GOD. SEEING GOD. BEING.

D.: Is it not possible to get a vision of God?

M.: Yes. You see this and that. Why not see God? Only you must know what God is. All are seeing God always. But they do not know it. You find out what God is. People see, yet see not, because they know not God.

GUIDANCE RECEIVED: In Talk 244, Bhagavan says, "The consciousness within, purged of the mind, is felt as God". This "Consciousness without a single dust of thought" is the reality of God. "For whom is this thought? Who am I?", is the direct path to purge the consciousness within from thought. That consciousness bereft of thought feels itself as the Reality - of the individual who started the enquiry, of the world, and of God.

Q: How does Bhagavan say that "All are seeing God always, but they do not know it"?

S: The "consciousness bereft of thought" is present in every one. Without knowing that it is the Supreme Being one identifies that with a body and takes the world of bodies to be real.

Talk 31 (Excerpt) BHAKTI AND JNANA.

D.: Should I not go on with repetition of sacred syllables, (mantra japa), e.g., Krishna or Rama's name, when I worship images?

M.: Mental japa is very good. That helps meditation. Mind gets identified with the repetition and then you get to know what worship (puja) really is, the losing of one's individuality in that which is worshipped.

D.: Is the Universal Soul (Paramatma) always different from us?

M.: That is the common belief, but it is wrong. Think of Him as not

different from you, and then you achieve identity of Self with God.
D.: Is it not the Advaita doctrine to become one with God?
M.: Where is becoming? The thinker is all the while the Real. He ultimately realises the fact. Sometimes we forget our identities, as in sleep and dreams. But God is perpetual consciousness.

GUIDANCE RECEIVED:

Puja or worship really is to lose one's identity in the identity of that which is worshipped through meditation. Just as the individual soul permeates all of the individual's body, mind and ignorance, there must be the Universal Soul which permeates the whole of creation, God's Will and Maya. When one understands that oneself or the world, or God, cannot be apart from that all-permeating Universal Soul, one understands that the Universal Soul is the Reality of God. One enquires and erases one's own mistaken identity realising one's true identity as the Self.

Q: What happens when I worship the lesser Gods of money, property or the opposite sex?

S: That is why the great ones have tempered such worship of lesser Gods through the worship of DHARMA. This gradually leads one to worship the Universal.

Talk 31 (Excerpt) HOW DOES ONE GET A SAD-GURU?

D.: Is not the Master's guidance necessary, besides idol worship?

M.: How did you start it without advice?

D.: From sacred books (puranas)

M.: Yes. Someone tells you of God, or Bhagavan Himself tells you. In the latter case God Himself is your Master. What matters it who the Master is? We really are one with Master or Bhagavan. The Master is God; one discovers it in the end. There is no difference between human-guru and God guru.

D.: If we have done virtuous action (punya) the achievement will not leave us. I hope.

M.: You will reap your destiny (prarabdha) that way.

D.: Will not a Wise Master be a great help in pointing out the way?

M.: Yes. If you go on working with the light available, you will meet your Master, as he himself will be seeking you.

GUIDANCE RECEIVED: The SAD-GURU enters one's life not out of the punya-karma which can only be part of reaping one's Prarabdha. One should keep working with the light of consciousness available within. We should listen to and carry out what the present light tells

us as right. The SAD-GURU or GOD is also seeking us. So far as one has even the slightest feeling that "I am the body", one should understand that it is the SAD-GURU's search (and not one's own effort) which is the more powerful force that brings his Grace. When enquiry can reveal the true nature of sadaka to be the Self, it is wise to take the Guru and God to be identical, in sadana.

Talk 31 (Excerpt) SURRENDER OF "I" AND "I" UNITING ITSELF WITH ITS SOURCE.

D.: Is there a difference between prapatti (self-surrender) and the Path of Yoga of the Seers?

M.: Jnana Marga and Bhakti Marga (prapatti) are one and the same. Self-surrender leads to realisation just as enquiry does. Complete self-surrender means that you have no further thought of 'I'. Then all your predispositions (samskaras) are washed off and you are free. You should not continue as a separate entity at the end of either course.

GUIDANCE RECEIVED: The earth became filled with oxygen and ozone layer was created because a small bacteria called cyanobacteria simply breathed in carbon-dioxide and breathed out oxygen for over one and half billion years. All living beings followed. Each bacteria could not have known that it would help a man key in words on his smartphone. But some constant energy pulsed within each bacteria and created this inhabitable earth. Similar to the one energy behind all biological creation, Bhagavan teaches that there is one Source of the 'I' thought within each one of us. Instead of the falsity of claiming the 'I' and 'mine' to have separate existence from that cyanobacteria or another human being, I surrender the 'I', the falsity of separate individuality. In self-surrender, from "we are all (separate beings but) connected by one energy" one finds the truth that "we are all one Consciousness - the 'I-I'."

Q: Both the Scientist and the Sage find that unifying Source Energy or Source Consciousness. Then, what is it that the Scientist is pointing out as different from Bhagavan?

S: The Scientist is still pointing to the next stroke of the paint 'I' make, or the next word 'I' key in, or the next thought 'I' could take, whereas, Bhagavan is pointing to the canvas, the One Source - the Self.

Excerpts from 'Ramana Darshana Trayi'

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'

Treatise

Together they rise and set
The world and mind;
However, it is by the mind

That the world is illumined!

That haven
Wherefrom

The world and mind rise
And whereto they set,
Itself neither rising nor setting,
Radiant,

That is verily the reality consummate,
The truth transcendent!

(7)

Whoever worships That
By assigning That any which name
Conceiving That as any which form,
That indeed is the right way
For seeing That nameless-formless
As endowed with the worshipped name and form.
Know
That to realize the true nature of one's Self,
And to merge as one with That Reality,
Is alone vision true! (8)

Twosomes and threesomes
Are ever dependent on one!
What is that one?
If one, thus, inquires within, and sees,
Disappear will they, the twos and threes.

Those who have seen thus
Have indeed truly seen.
Know
That they will waver no more! (9)

Apart from ignorance
There is no knowledge
Apart from knowledge
Ignorance cannot be.
Knowledge and ignorance,
To whom do they pertain?
Inquiring thus,
Knowing That Primal Self,
Is alone true knowledge! (10)

Without knowing one's Self that knows,
Can knowledge of objects be knowledge true?
Both objective knowledge and ignorance will be
destroyed
Upon knowing the Self,
The basis of both! (11)

True knowledge is
When there is neither cognizance of objects
Nor ignorance of objects.
That which is known cannot be true knowledge.

Neither knowing
Nor capable of being known by any agent apart,
Self radiant
That alone is true knowledge;
Know,
That it is not void! (12)

Self alone is true knowledge
Multifarious knowledge is ignorance.
And even that ignorance, which is an illusion,
Is not apart from Self-Knowledge.

False is the plurality of ornaments of gold.
Say,
Can they exist apart from Gold
The substance true? (13)

So long as I-ness remains
You, He, She, That and the like exist.
By inquiring about the reality of 'I'-ness
Seeking it oneself
When 'I'-ness is nullified
You, He, She, That and the like
Also cease to be.

Shining singly
The Self-Existence alone is one's true nature!
(14)

Saddarshanam*Master Nome*

vidhEh prayatnasya ca kopi vAdah
 tayor-dvayor-mUlam-ajAnatAm syAt |
 vidhEh prayatnasya ca mUla-vastu
 sanjAnatAm naiva vidhir-na yatnah || 19 ||

**The talk (controversy) of fate and of effort (striving) shall be for
 Them who do not know the root of these two.
 For those who know well the root thing of fate and effort,
 There are not, indeed, fate or one's own activity (free will).**

N.: There are multiple understandings conveyed in this one verse. To start with, it is natural for a person to contemplate whether the directions of the events and experiences that pour through life are due to one's own effort or because they were meant to happen that way. If we consider them as meant to happen that way, we regard that as fate or divine dispensation, and, if we think it is all of our own doing, we say that it is our own free will or our own activity.

Some explanations combine these, such as the expedient teaching given in the earlier parts of Yoga Vasistha, in which it is said that the fate that seems to be unbreakable is one's own doing from the past. One's own will in the past manufactures the fate, which then seems unbreakable, at least in terms of prarabdha karma, which pertains to the events of this life.

The Maharshi points out that there is a root for these two views, upon which both views depend. Natarajan has interpreted this root as the individual: someone to have fate, someone to have his own effort or free will, and someone for whom occur the experiences that one is trying to explain. If there is not the individual, there are no experiences occurring to anyone, and what is there to explain?

The basis of the root of the individual is Existence, which is the one Substrate, or Root, of all. The Existence does not come

about due to one's own efforts. Existence is not determined by fate, as if it were in a procession of events. It is not an event. It is of a nature that is beyond such considerations.

Sri Ramana says, "For those who know well the root thing of fate and effort," that is, who know well that the individual does not exist and that there is only the timeless, real Being. For that which is timeless and not individualized, there can be no fate or its opposite. Therefore, Sri Bhagavan declares, "There are not, indeed, fate or one's own activity." We think of our "own activity," as long as we have the conception of "I," and that "I" is coupled with the instruments of the mind and the body. If you are not the body, can you have your own activity? If you are not the body, through what experiences are you going, or what is occurring to you?

The same principles elucidated in this verse apply to one's own spiritual practice. We can consider whether accomplishment in one's spiritual practice is due to one's own effort, one's own activity, or if it is destined to be so and divinely ordained? The Maharshi says that the consideration of either possibility is only so long as the root is not known. If the view is that it is divinely ordained to succeed or to fail, for whom is it ordained? If the view is that it is one's own effort, how can one's own effort be applied to the Realization of Being, which is completely without the ego, the mind, and the body?

Regardless of which side we would choose, if we would not examine the root, the view would be incorrect and unclear. If we were to think that real Being, which is the real Self, is within the domain of the ego's decision and that the ego has the power to be in the state of the Self or to be otherwise, conceiving the idea of "my mind, my ego, determines my Existence," such would be foolish. It would be due to lack of inquiry. If, on the other hand, we were to think that "the realization of my Being is divinely ordained, or according to fate, so I have no say in this," such would be a view of Realization as an external event. This view would leave the ego solidly intact. The idea of, "If you are destined to realize, you do, and, if you are not so destined, you will not," is ridiculous. It shows no understanding of Realization and no understanding of the nonexistence of the ego.

The Maharshi says that we should “know well the root.” If we know the root of any duality, including this one, the duality vanishes. Dualism is always a product of ignorance, an obscuration of what the real Existence is. The verse says, “mula vastu,” “the root thing.” “Thing” is a vague term. It can signify the ego, or it can mean the Real Thing.

At the root of every duality is the ego, the “I”-notion. At the root of the duality of what happens to “me,” is, obviously, that “me.” If there is no such entity, who would be destined for what, and how could there be “one's own activity”? Activity of whom? Being, the Self, ever is. It is not created by self-effort. It is not a result of fate. It is not a result of a combination of these, such as the fate produced by one's own self-effort. The Self is pure Existence, and, we cannot say that the Knowledge of it is by fate or by one's own activity. Knowledge is not an activity and is not a result of an activity.

Whether you are considering the direction of your spiritual practice or you are considering the totality of all the events that supposedly make up a lifetime, it is best to be free of both views. In various scriptures, for purposes of instruction, both views are employed. In the Maharshi's instruction to the Mother, Azhagammal (Alagammal), at Pavazhakunru Temple (Pavalakunru), he says, “The Creator, remaining everywhere, makes each one play his role in life according to the unfolding of the divine law. That which is not destined will not happen despite every effort. What is destined is bound to happen. This is certain. Therefore, the best course is to remain silent.” (translation of A. R. Natarajan). The same response to her appears in the biographies of Sri Ramana as, “The Ordainer controls the fate of souls in accordance with their prarabdha karma. Whatever is destined not to happen will not happen, try as you may. Whatever is destined to happen will happen, do what you may to prevent it. This is certain. The best course, therefore, is to remain silent.” How does this instruction correlate to the present verse? How is any perceived disparity reconciled? Consider the final line: “The best course, therefore, is to remain silent.” Silence is egoless, “I”-less.

Effort was recommended by the Maharshi when he said that one should strive to inquire. Yoga Vasistha lays emphasis on self effort and proclaims that effort will bring good results. The Gita also describes such. Other texts declare that everything is by divine command. For what purpose are these spiritual instructions? The purpose is to pull the ego out of the picture. Why is there the recommendation of self-effort? It is because every effort should be made to dissolve the ego-notion and to get to the root. Is getting to the root our fate? Are we destined to do so? Or, do we need to put in our own effort to do so? We should think in neither manner, and we should simply know ourselves, which is the goal of all those other expedient teachings. Self-Knowledge is the goal. If we know ourselves, we are egoless. We are not an entity. For that which is not an entity, there are neither events nor a procession of events, neither experiences nor any need to explain them. By analogy, the rope exists, there is no snake, no life or wriggling of the snake, and no explanation needed as to whether the snake's wriggling happens by its own effort or because it is made to do so.

Observing one's experience, generally, one is led to draw one conclusion or another: that all things and all experiences unfold by divine ordainment or that experiences are shaped by one's own will power, or effort. If we think that we shape them by our own effort, of course, there are the efforts of others, as well. The collection of all the efforts of all the jivas is then considered to make up the presently appearing experiences or circumstances. How all those efforts become coordinated must involve some divine intelligence.

Some say that what is called divinely ordained "fate" is only the karma, one's own doing, from the past, whether such is apprehended now or not. Karma is the cause. The cause being seen now or not, the effect is obvious to the experienter. The divine ordainment of God is simply the bestowal of the fruits of karma at the appropriate time that is best for all the jivas.

Examine your own experience. Can you say that your experience is created by your own efforts, or can you say that your experience is in a much greater stream of a greater power

that ordains everything? If there is a power that ordains, it ordains everything, including one's own efforts.

The potential difficulty for the aspirant arises in that, if he feels everything happens by destiny, he will not make efforts for his own Self-Realization. So, he may stagnate, saying, "What can I do?" To such aspirants, wise sages and the scriptures advise self-effort. Such scriptures state that the appearance of divine fate is nothing more than the effect of one's own previous efforts, even if one is not aware of such.

Of course, if one relies on one's own will power and effort, it does not take long to be humbled and to realize that what occurs, that which he experiences, and, indeed, this whole universe unfolds on a much greater scale than one's own personal effort.

The Maharshi reveals that both views are only so long as we do not know the root of these two. His instruction is addressed to those who seek Liberation through the highest Knowledge of the Self. The advice is addressed to those who are ardent in their inquiry to know the Truth of the Self, and who, in the course of this inquiry, ponder what the cause of all experience is. What is all this? What is its nature? Why is it the way that it appears? Sri Bhagavan says that one needs to know the root.

Sri Ramana says, "mula," which means "root," or "source." That the root is God may be one interpretation. If the root is God, all of one's efforts, without exception and even to the smallest degree, are determined by that same God that is said to be in charge of fate or destiny. If we seek to know the answer in terms of what power is at work, we say that the source, or the root, is God. If we accept that there is God, this God must be omnipotent, and, if God is all-powerful, there is no scope for another's power.

Even if one does not accept that there is God, such is also within God's power, and the denial of such power is merely further proof of the very same power. If everything occurs only by the power of that one God, nothing is outside it. There is no room for that which is imagined to be personal or for the ego. No scope for

the ego remains. That view in which the ego is entirely cut out is in accord with Truth. Thus, the source Reality of fate and of one's own effort is only one.

If one contemplates the two viewpoints and asks if this is fate or due to his own efforts and what is the reason for either, he could address the root, or the source, considering it to be the individuality, the jiva, who can be involved in either as the one whom destiny has affected or the one whose own efforts are being reaped in the form of karma. If we examine the root, we find it missing. In the ego's nonexistence, how can we speak of fate? How can we speak of free will, or one's own activity? Whose would it be? In this way, also, there is no scope for the ego.

“Those who know well the root thing of fate and effort,” know that God is all, in all, at all times, and so there is no ego; or they are only the Self, and there is no ego to be involved in any of this.

*** To be continued ***

Shri Arunachala Padikam

G Kameshwar

Eleven Verses on Arunachala Of Bhagavan Sri Ramana Maharshi

Verse-4

*Uzhiyil vAzhum mAkkaLil enpA
 IUtiyam yAtunee peRRai
 pAzhinil veezhA tEzhai-yaik kAttun
 padtattinil iruttivait tanaiyE
 yAzhiaAG karuNai yaNNaIE yeNna
 vakamika nANanaN NiTumAI
 vAzhinee yaruNA calavunai vazhutti
 vAzhttiTat tAzhttumen RalaiyE*

Word split, and meaning:

Uzhiyil vAzhum mAkkaLil: Among the people living on earth
enpAI Utiyam: Gains, from me

yAtu nee peRRai: What did you receive?

pAzhinil veezhAtu: preventing fall into the abyss (of endless void)

Ezhai-yai kaattu: (you) protected this poor wretch

un patattinil: In your own state (feet)

AzhiaAm karuNai aNNaIE: O Lord, (who are an) ocean of compassion!

eNna akam mika: When I think of this, I , enormous...

nANam nanniTumAI: ...shame, feel

vAzhinee aruNAcala: May you live long, O Arunachala!

unai vazhutti vAzhttiTa: In order to praise and pray for blessings unto you

tAzhttumen talaiyE: my head bends low

Verse rendering:

Of the people
Living on earth
What gains did you attain
From me
 That you saved me
 From falling into the bottomless abyss;
 Raised me
 And united me with your feet
 (gave me your own state)!

O Lord! O Ocean of Compassion!
When I think of this
 I feel enormous shame.

May you live forever
And ever
O Arunachala!

To praise you,
To bless you
My head it is
That stoops!

Notes:

In this world, there is no free lunch. Why would anyone do a favor to someone for no reason? There is always an expectation of a quid-pro-quo.

Bhagavan says that Arunachala is different. He sees that Arunachala has favored him for no reason at all. Arunachala had absolutely nothing to gain by saving him.

This is along the lines of the Aksharamanamalai verse:¹

*IApanee yiha-para IAbami lenai-yuRRu
LAba-men nuRRanai AruNAcala.*

*You are profit, I am a loss, of no use divine or gross,
Getting me what did you gain, Arunachala!*

Bhagavan expresses his sense of infinite gratitude to Arunachala, for having saved him and given him his own state. In shame, his head stoops, as he voices his gratitude, and calls upon blessings on the Lord. The last part reminds one of the Aksharamanamalai verse:²

*enpalun teenarai yinbuRak kAttunee
ennPOLum vAzhn-taruL AruNAcala*

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

1 Verse 93. The English translation is from the book “Ramana Darshana Trayi” by this author, published by RMCL, Bengaluru

2 Verse 105.

Ramana is the Way of Ramana

Shyam Sundar

"The source of everything is one's own Self, and if one realises the Self, one will not find anything different from the Self."

- Sri Ramana Maharshi

As I thought or as mental I, I watch I feeling in the heart. I myself do not live as I feeling in the heart. If it is made possible with the help of Self abidance practice, there is found no thought which creates illusion of the varieties of the things

It is good to meditate - not outside but constantly I am going inside the heart.

Actions go on under supervision of the Supreme Power.

"Memory is a faculty of the mind and is part of the illusion. If you abide as the Self, there is no past or future and not even the present since the Self is timeless."

- Sri Ramana Maharshi

Self means-

No mind no thought.

No thought no time.

No time no memory,

Only the what is.

'Be as you are.'

You are what you are, not what you should be.

A seeker always asks - What is the Self?

Ramana says - When 'I' is kept up as the 'I' only, it is the Self. It means 'I' is Self, Self is 'I'. Enough. Why should we think about I when I means Self?

"When there are no thoughts at all, what remains is only the Self."

"... What remains is only the 'I'." So simple. We need not take who am I as something too difficult.

"....What remains is only the existence." Here I is for existence, not for a thought - I thought.

"To be as the Self in the heart is supreme wisdom. All verbal wrangling about the nature and existence of the Self is but the play of illusion."

I myself am in the brain, this belief is destructive.

I myself am in the heart this feeling is creative.

"The beloved heart alone is the refuge for the rising and subsiding of the 'I'."

- *Sri Ramana maharshi.*

I thought is equal to other thoughts in the brain, then there is peace.

If I thought is most important, it must be dedicated to the Self in the heart, then there is end of all conflicts.

Mother Azhagamma – A study¹ (Part 36)

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...)

For the last several issues in this series, we have been exploring the story of Viswanatha Swami.

In the last part of this series, we saw the description of the Ramanasramam days of Viswanatha Swami, post the Nirvana of Bhagavan Ramana. Sri V Ganesan had shared a touching recollection of these days of Viswanatha Swami, leading upto his final absorption in Bhagavan on 22nd October, 1979.

At the time of his Nirvana, Viswanatha Swami had also been bearing the mantle of editorship of 'The Mountain Path' magazine of Ramanasramam. Upon his demise, the magazine carried an article about him, which gave a wonderful summary of his life, and his last days. The article was aptly titled as 'Final Surrender'.

The article is given below.²

FINAL SURRENDER

SRI VISWANATHA SWAMI was born on 21 April, 1904 to Sri Ramaswami and Smt. Ammaalu Amma. Sri Ramaswami, who lost his mother in his childhood, was brought up by Bhagavan's parents at Tiruchuzhi. Ammaalu Amma's father, Sri Narayana Sastriar, was a profound scholar in Sanskrit. Her only brother, Krishnan, who died in his teens was a playmate of Bhagavan at Dindigul, where he did his sixth standard in his twelfth year.

¹ A 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 Jan 1980 issue of 'The Mountain Path'

Viswanathan was the third of the five sons of his parents. The youngest of the five, Sri V. Sivaraman, is the only surviving member of the family.

From his fifth year to the ninth year, Viswanathan studied Rudram and Pancha Saktas at the Sringeri Mutt at Dindigul. When he was at college, he felt the urge to do something for the freedom of the country. Along with his two elder brothers, he left college obeying Gandhij's call to the students. He took active part in picketing shops and boycott of foreign cloth. He took to spinning on the charkha and worked for village uplift. He was appointed Secretary of the District Congress Committee, Madurai on a monthly salary of Rs. 18/-. He declined the salary, but instead accepted food.

When he was seventeen, Viswanathan went with his two elder brothers to Madras to buy charkhas. On their return journey, they were stranded at Villupuram as the train could not go further because of breaches on the railway track. Viswanathan and his brothers decided to go to Tiruvannamalai, 40 miles away from Villupuram. This trip to Tiruvannamalai was purely accidental.

Viswanathan saw the Maharshi at Skandashram and spent one week with him. This was towards the end of 1920. About this visit, Sri Viswanatha Swami wrote later: "Sri Bhagavan's most powerful presence completely annihilated my ego; I can't say anything more". Bhagavan gave him a copy of Nayana's Sri Ramana Gita and asked him to hand it over to his father.

After his return home, Viswanathan found himself drawn to Bhagavan more and more. It was a tussle between the desire to work for the freedom of the country and the desire to surrender to Bhagavan totally. The tussle lasted for two years. He decided finally to go and surrender to Bhagavan.

On the evening of 2 January, 1923, Viswanathan stood before Bhagavan who had by then shifted from Skandashram to the present site of Sri Ramanasramam. There were only two thatched sheds at the time. Bhagavan looked at him graciously and Viswanathan was thrilled that he was accepted.

He studied all the 18 chapters of Sri Ramana Gita in the presence of Bhagavan. When he expressed a desire to study the Upanishads, Bhagavan directed him to Nayana who was at the time living in the Mango Grove. Viswanathan met Nayana and asked for some clarification of a passage in the Taitriopanishad. He was overpowered by the presence and eloquence of Nayana. That was the first and last time he put a question to Nayana. He was struck by the beauty and power of Nayana's Umasahasram and translated it into Tamil.

During the early period of his stay at the Ashram, Viswanathan used to spend the mornings doing gayatri japam. At noon he would go out for bhiksha. Afternoons he would spend with Bhagavan and nights with Nayana.

When Nayana passed away in 1936, Sri Viswanatha Swami settled down in Sri Ramanasramam. He and Muruganar took a small room in Palakkothu and cooked their food.

Sri Viswanatha Swami was a profound scholar in Tamil and Sanskrit. His writings in Tamil, English and Sanskrit are remarkable for their clarity and precision. The very first literary work undertaken by Sri Viswanatha Swami was the translation of Mahatma Gandhi's Arogya Digdarsan. He has translated into Tamil Ashtavakra Gita. He also rendered into beautiful Tamil, Swami Ramdas's In Quest of God. Bhagavan utilized Sri Viswanatha Swami's literary talents and would send for him whenever an interesting magazine or book was received. He has translated into Tamil Talks with Maharshi and Upadesa Sara Bhashya, Forty Verses in Praise of Bhagavan and Sad-Darsana-Bhashya of Sri Kapali Sastri. He also wrote Sri Ramana Ashtotra Sata Namavali in Sanskrit. It is a litany of 108 names of Bhagavan. He has written a commentary on this explaining the significance of each name. During his last years, he was called upon to be the editor of The Mountain Path. His work as editor was marked by excellence and exemplary devotion. His editorials were scholarly and inspiring, his revisions few and careful. He was most unwilling to write about himself but was persuaded to record his "Reminiscences". He began the series in The Mountain Path for January 1979 and the last one appeared in October 1979.

Sri Viswanatha Swami in his final years was sought by ardent devotees from India and abroad for clarification of doubts. In the evenings several devotees used to meditate with him in his room. He did not talk much; when he did, the subject was either Bhagavan or Nayana. He had the rare privilege of observing and hearing them in close proximity. However he never boasted of his association with them. He was without any ego of any kind. He never made any fuss about himself. He looked after his needs himself and did not depend on others. He mingled freely with the high and the low. There was no exhibition of his scholarship or his life-long sadhana or deep spirituality. While he had a thorough grasp of Bhagavan's teachings, he also had deep faith in the potency of great mantras, having been influenced by Nayana.

The boy who surrendered to Bhagavan in his teens merged with Arunachala at the age of 75 on October 22, 1979. Hundreds of devotees will cherish the memory of this unostentatious and simple child of Bhagavan.

*** To be continued ***

Ramana's Song of Grace - 27

Revathi Sankar

Bhagavan Sri Ramana Maharshi is compassion incarnate. He allows us to talk about him, sing about him, dance about him, talk about what he has told to us, discuss, enjoy him, celebrate him and dwell on his life and teachings in so many limitless ways. A Kannada translation of Ganapati Muni's song goes thus:

Atma Rupi aa ramaNana vaibhava tOruva reetige kone ihudO

Is there a limit to show and praise the glory
Of Lord Ramana who is the very form of the Self?

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

The fourth charana of the first song goes like this

*ebbArattayum Erkum irai enDrirupOn pAdam vAzhgavE
seppiya vazhiyil ninDriDu ennum slrOn pAdam vAzhgavE*
- Tamil

*ella BhAravannu taDiyuva ESwaravembana pAdake jayA
hELida pathadali ninthunaDe emba sirimayana pAda
beLagali*

- Kannada

Meaning –

Blessed be the Feet of the One who says that the Divine will bear any burden. Blessed be the Feet of the sublime One who says, 'Stick to the Path which is spoken [by the Guru]'.

As I said in the beginning, Bhagavan is compassion incarnate. He takes all our burdens and keeps us happy so that we may give our time and energy to him and the ultimate purpose of Life.

Let us remember a few incidents in Bhagavan's life in which he demonstrates to us his love and compassion towards us. Rangan was Bhagavan's classmate in school. When he was in trouble to manage his family as he didn't have a job, Bhagavan asked Rangan whether he was managing his house properly. Hesitantly Rangan answered that he didn't have a job and was looking for one, he was going to Chennai to find a job. Bhagavan enquired to him whether it would be enough if he got a job which gave him a salary of Rs.10,000/- per annum. Rangan said that would be more than ample and went to Chennai. He wrote back saying he had got a job according to what Bhagavan had specified.

This is a very simple example to say that Bhagavan only takes our entire burden and keeps us happy. When does he do that? He does it once we surrender to him. He shows us that he is there for us at every step of life. If we see in any devotees' life, it is a clear demonstration of Bhagavan taking the devotees burden. But the wonderful thing about Bhagavan is that he never makes a big show that the burden is his. It is a very subtle demonstration. If we are sensitive to this, then it is clear to us.

Bhagavan also asks us to follow that path which he has instructed to us. What is his path? We can look at his first instruction giving the essence of surrender, which was given in writing to Mother Azhagamma saying, "The Ordainer controls the fate of souls in accordance with their prarabdha karma (destiny to be worked out in this life, resulting from the balance sheet of actions in past lives). Whatever is destined not to happen will not happen, try as you may. Whatever is destined to happen will happen, do what you may to prevent it. This is certain. The best course, therefore, is to remain silent". Or we can dwell on his instruction to Ganapathi Muni giving the essence of self-enquiry saying, "Find out from where the 'I' thought arises and merge at its source that is Tapas. When you do japa, find out the source of the mantra nada and merge at its source that is Tapas".

Either way, when we see his instructions, we see that they are indeed simple and understandable. And since he is only taking the entire burden, why is it that the 'I' in me worries or thinks it has to do something? But this mind of mine is like this, always troubling me Bhagavan and I hold on to it and say 'it is not letting me go, it is not letting me go'. Why is it that I hold on to it Bhagavan? Can I not hold on to you, if I need to hold on to something always? Why not I hold on to you and be happy instead of holding on to the one which gives me sorrow, or worry?

Bhagavan I pray to you to keep me at your feet and do the necessary things to attain the ultimate and not waste this precious life of mine. Bhagavan let me follow that path which you have laid and attain the fullness.

Oh! Lord Ramana

Thank you Bhagavan

Your attention seeking Child :)



The Ramana Shakti in Smt.SN *Dr.Sarada*

The passion for music and specially for Ramana Music obsessed Amma and pushed us or pulled us to Bangalore as it were. We were at Delhi from 1965 to 1977, twelve years. During those years the Delhi Ramana Kendra took root and grew with the Kendra acquiring a piece of land on lease from the Government and building on it a lovely meditation hall. Bhagavan radiated love and knowledge from the centre of this hall conceived and built as a cave in Arunachala. Appa, Sri A.R.Natarajan, was deeply connected to Bhagavan there. One thing was that he was a very active member of the Kendra and guided by Professor K.Swaminathan, the Founder and Godfather of the Kendra, he had been largely instrumental in the growth of the Kendra working along with some of the other core members. That could have made him hesitant to leave Delhi. Yet, it was not this factor but his personal connection to Bhagavan in the shrine there which made it difficult to tear himself away. But Amma was insistent.

In the last few years of our stay at Delhi Amma had the opportunity to learn from Dandapani Oduvar many musical pieces in the original Pann style of Tamil Tevaram on which lines Muruganar's 'Ramana Sannidhi Murai' was formatted. By then she had already set to music most of Bhagavan's compositions. She would sit in front of a large picture of Bhagavan in our home, the 'Welling Bust' and would be inspired by his direct glance, by the grace welling forth from it, to set to music his compositions. But Dandapani Oduvar inspired her to spread the Ramana Music. Until then she was very shy in nature and would be more than content to sing at the Kendra. It was Dandapani Oduvar who instilled in her a very strong desire to take Ramana Music to the world at large. He insistently told her that she was the best person to do so and that she must not fail to do this task.

So, for nearly a year before we came to Bangalore Amma was like one possessed, literally pleading with Appa every day to take her to the South of India in order to be able to spread

Ramana Music. Our home was very democratic. Appa and Amma would share practically everything with us. Major decisions were taken after open discussions even with Ambika and I who were then 12 and 16 years of age. But some concerns were shared by Appa and Amma only between the two of them. These were mostly financial concerns. They were unaware that I could hear their conversations when their decibels were a little higher from my bed adjoining their bedroom door. During that one year preceding Appa's transfer to Bangalore it was Amma almost haranguing Appa every day. 'Take me to the south, take me to the south' was the mantra she chanted.

Appa tried telling her, 'We have this lovely Kendra here where we have such an active part. You are singing in the Kendra every week. The children are singing in the Kendra. We have such a marvellous Ramana Family of devotees here. Why do you want to leave all this and go away?'

Amma was not one to disagree strongly with Appa on any matter. A week before she fell ill in her last illness she was chatting with me as were being driven to the office. 'I have never had any conflicts with appa', she said. It was just a statement out of the blue but I did not wonder why it came. 'You were completely surrendered to him, so there was no room for conflict,' I replied. She pondered a moment. 'I haven't given it a thought, but it is true,' she said.

She continued, 'I would always accept his decision regarding all things. I usually did not have a contra thought about it. I now remember one occasion when I did. My passion for music was probably my strongest desire. I used to attend the December Music Season at Chennai without fail, the Margazhi Mahotsavam as it is now called. I have attended that festival for 45 years from the age of 10. One year, when we were in Bangalore, it was the year you were born I think, Appa's parents came for their holiday with us right at that time. I was heartbroken and pleaded with Appa that I should be allowed to go and that he could take care of them. But he told me 'It doesn't look nice Sulochana if you go when my parents are here'. '

‘There were many desires, even whims of mine that he would fulfil but on this he did not budge. Though very sad, I gave in to him nonetheless and wholeheartedly accepted the situation. Funnily enough, Anna and Paatti had to return to Chennai along with us suddenly for a condolence visit and I got to attend the Music Season after all. Such was my passion for Carnatic Music’. She added, ‘But after I became passionately involved in Ramana Music, my interest in Music in general completely faded away. The technical expertise, the grammar and theory of music no longer fire me. In fact, I have almost no ears and no time for anything other than Ramana Music’.

So Amma had never disagreed with Appa, never strongly. But back then in Delhi on this issue she was vociferous. We just have to go, she would say. You must take me down south somehow to spread Ramana Music. Finally Appa gave in to her demand. He opted for a transfer to the South. It could be Chennai or Bangalore but something prompted him to choose Bangalore. The Jagadguru of Sringeri, Sri Abhinava Vidyatirtha Mahaswami was in Delhi then. He, along with Bharathi Tirtha Mahaswami had graciously declared open the new library floor of the Ramana Kendra. We went for his darshan at the camp and Appa told him about opting for a transfer to Bangalore. He gave his fullest blessings and the very next day, the transfer orders had been passed.

That is how Ramana Shakti made Amma instrumental in bringing us all to Bangalore to start the Ramana Movement here and Ramana Maharshi Centre for Learning was born. No sooner did we come, after the first couple of months of settling down, Amma started her Ramana Music classes. Thus Ramana Music became the forerunner for all the activities at the Bangalore Centre. From Music we now have dance, Ramana Nritya, the Bala Kendra was started as well, inter-school and other competitions and festivals... It is a continuing story of immense grace.

News & Events

Revathi Sankar

Self-enquiry Level 2 workshop 2018 in Kannada and English



Aruna Vijaya Day celebrations at Ramana Shrine – BSRMRC's dance drama 'Ramanananda Namade' led by Smt.Rupa Hemanth and Niveditha Srinivas with Aparna Athreya's narration.

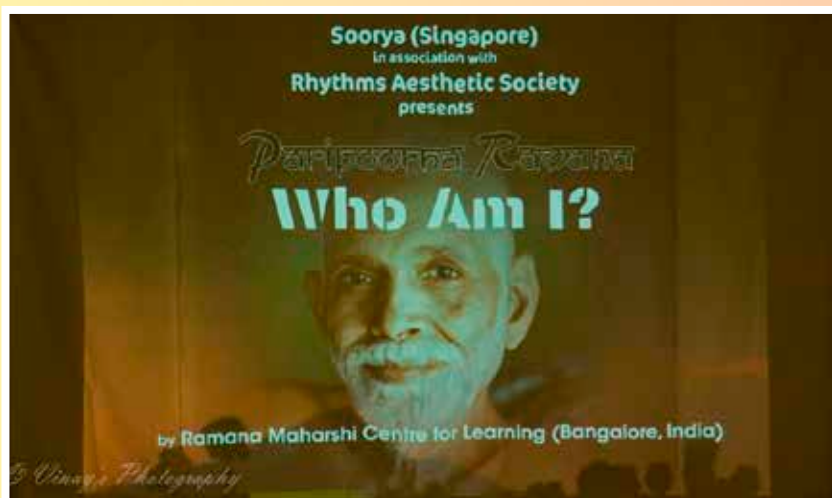




RMCL at Singapore

'Who am I?' – Paripoorna Ramana presented by Soorya (Singapore) and Rhythms Aesthetic Society on 21st September at Veeramakaliyamman Temple Hall.

Photos by Vinayan Ramanan











RMCL at Singapore

'Ramana Charitram' presented by Apsaras Arts and HEB on 23rd September at PGP Auditorium (some glimpses)

Photos by Gururaj Upadhye









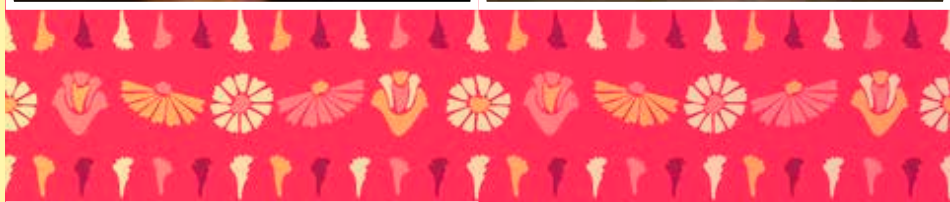








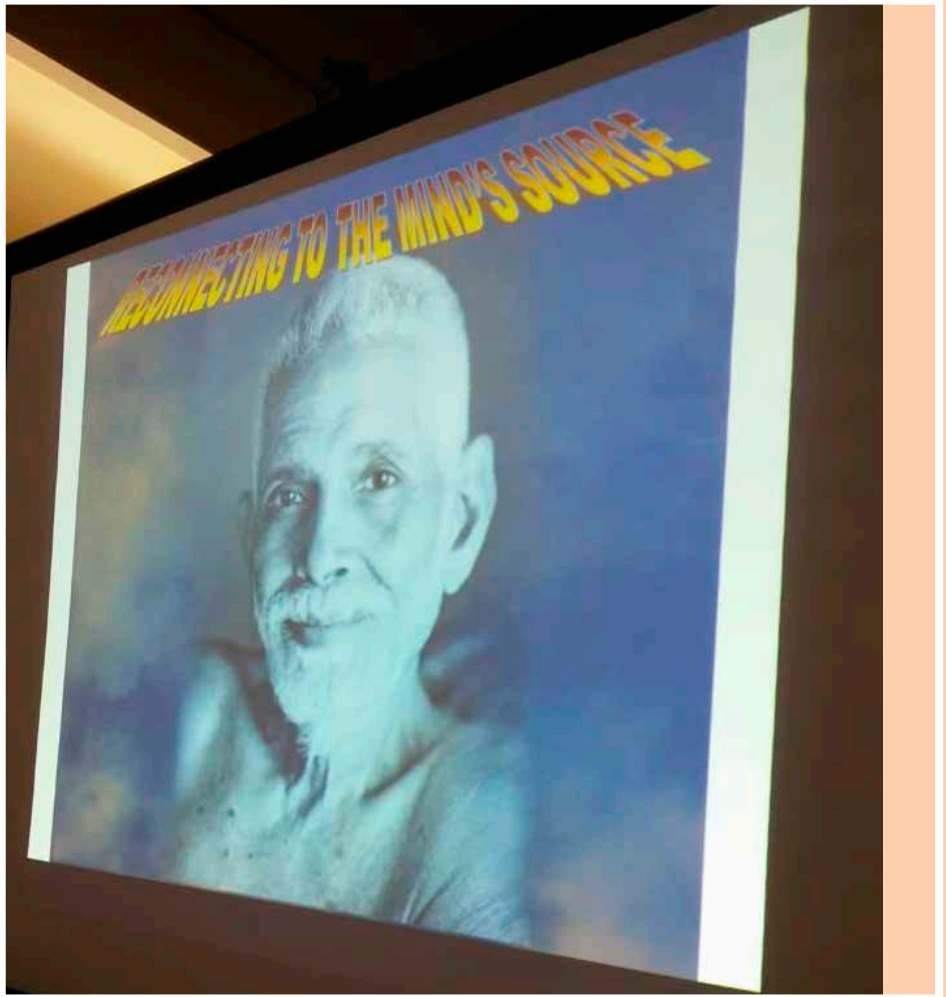






RMCL at Singapore

Talks at the Hindu Centre and Talk, Ramananjali Music and Dance Workshop
at the Temple of Fine Arts









Special Programs in October

At the Ramana Shrine

14th, 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

Special Programs in November

At Ramana Shrine

18th, Sunday

10.30 a.m. Ramana Sangeetham Day

22nd, Thursday

6.45 p.m. Pournami Cultural Festival - Karthigai Deepam

Sri Sankara TV telecast continued

Watch RASA Web TV (www.rasawebtv.com) for Ramana episode.

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

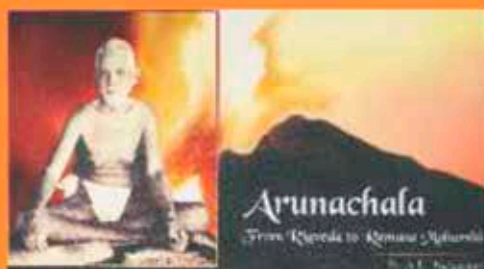
Guru Vachaka Kovai in English

Original : Muruganar

Translation: David Godman

Investigation into Truth

68. Is everything that is perceived by the five senses of this unreal body real or unreal? Mind of mine, you who have grown weary and exhausted by drowning in the ways of the world! At least, now, evaluate the matter through careful investigation and give your reply.
69. Buried in the false darkness of ignorance, imagining itself, alas, to be the inert body, and rising as 'I' through sin, the jiva, who is [in truth] consciousness, slips from the true state of peace. What it perceives appearing before it is an insubstantial appearance and not a real substance.



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.