

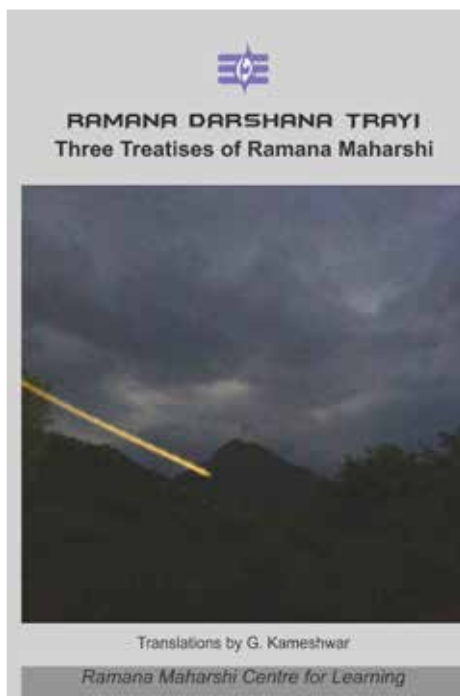
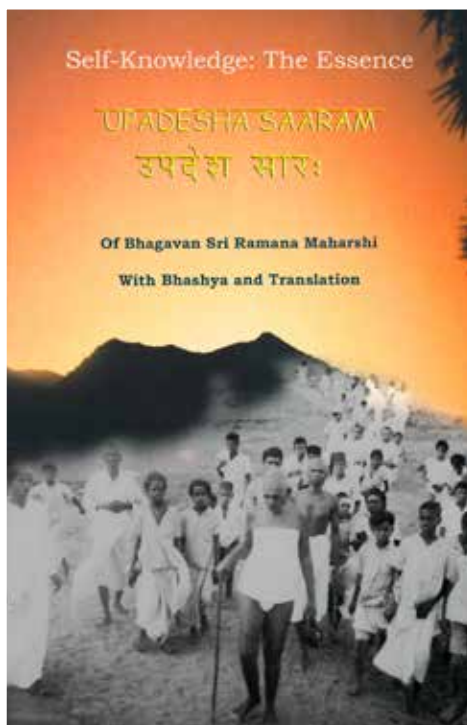
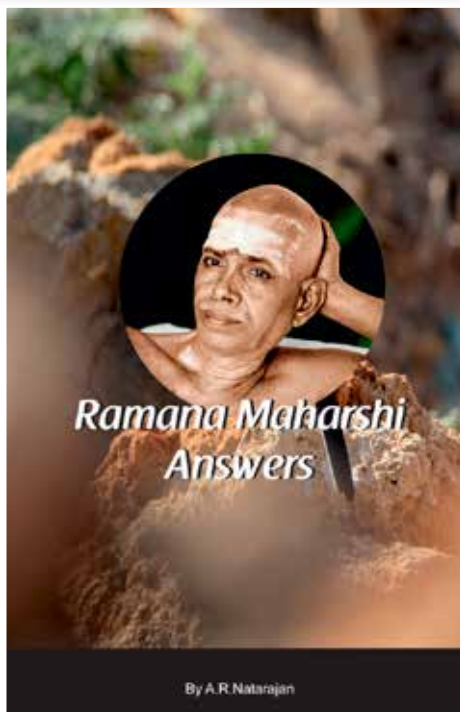
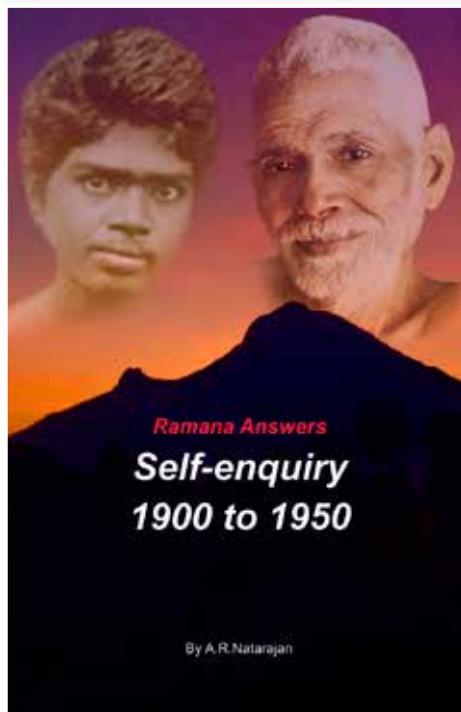
October 2019

The Ramana way



A Monthly Journal published by
Ramana Maharshi Centre
for Learning
Bengaluru

NEW Publications



THE RAMANA WAY

A Monthly Journal since 1981

*Celebrating
Ramana Rasa
Anubhava*



Editor: Dr. Sarada

Associate Editor: G. Kameshwar

Assistant Editor: Dileep Simha

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

- Ramana Gita X, 10

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:	52

Contents

Celebrating Ramana Rasa Anubhava

<u>Editorial</u>	Dr.Sarada	5
<u>The New Dawn</u>	A.R.Natarajan	10
<u>'The Talks' as Guidance to self-enquiry</u>	N.Nandakumar	13
<u>Saddarshanam</u>	Master Nome	18
<u>Sri Arunachala Ashtakam</u>	G.Kameshwar	21
<u>Sri Viswanatha Swami</u>	V.Ganesan	26
<u>Ramana is the Way of Ramana</u>	Shyam Sunder	30

Experiences

<u>The Same Power</u>	Dr. Sarada	32
---------------------------------------	------------	----

Moods and Might of Music

<u>Song of Grace</u>	Revathi Sankar	35
<u>How Bhagavan Captured Us</u>	Smt.Sulochana Natarajan	37
<u>Sri Ramana Sahasranama Stuti</u>	A.R.Natarajan	39

RMCL – Ramana Maharshi Centre for Learning

<u>News and Dates</u>	Revathi Sankar	41
<u>The Journey</u>	Ashok Poorni	47

Editorial*Dr. Sarada*

Does the body say 'I'? Who in me says 'I'? Who am I? The body does not say it is I, Ramana points out. It is I who think and thereafter say that I am the body. Does any part of the body say that it is I? My eyes see, but do they say that they see? It is I who say that I am seeing. Who is that I? My ears hear, but do they say that they hear? It is I who say that I am hearing. Who is that I? My nose can smell fragrances but does my nose say that it does so? It is I who say that I smell a fragrance. Who is that I? My tongue tastes food, but does my tongue say that it is tasting something? It is I who say that I am tasting something? Who am I? My skin experiences the sensation of touch. Yet it is not my skin which declares that it is touching something. It is I who declare that I can touch, that I am touching some object or feeling a sensation of being touched. Who am I?

My legs walk and skip and jump and dance. My legs never claim the credit for doing so. Do they say that they are walking or skipping or jumping or dancing? It is I who claim the credit, saying 'I am walking, I am skipping, I am jumping, I am dancing'. Who is this I? Who am I? My hands reach out and grasp something but my hands do not boast that they are doing so. It is I who boast saying, 'I am holding this'. My lips and voice box speak but I say I do so. Who am I?

Why should I ask myself this question? Do I not know myself? Do I? Coming full circle once again to where we started we find that all that we call 'I' is not really 'I', hence the need to ask ourselves 'Who am I?' For instance, when I say that I see, I can name the object that I see, I can define it. Am I aware that I have eyes that see? Yes, I am. Do I know the shape of my eyes? Do I know how they look? Yes, I have seen them in the mirror quite often. I know what my eyes are and how they look. Yet, do my eyes say 'We are seeing?' No, it is I who say that I am seeing. Does this 'I' which sees look like the eyes that see? Has it got the shape of my eyes? No it does not. What is its shape? What is its form? Who am I?

Should I not ask myself who I am as and when every sensation arises in me? Who knows that a mango is delicious? I do. That the fruit that I taste is a mango is something that I can name and define, fine. My lips and tongue taste the mango. This we may say is true. But do my lips and tongue declare that they are tasting the fruit or do they say that they are 'I'? Do my hands and legs feel that they are performing some tasks? Even as I perform any task with a part of my body I am clearly aware that it is I who am performing the task. I believe it is I and not my body who is acting. Who then is the I?

If the I that sees is not anything like the eye that it uses to see, if the I that hears is in no way like the ears that it uses as instruments of hearing, if the I that touches and smells and tastes is not at all like the organs of touch, smell and taste, then who am I? If the I who moves is not like the legs that allow the I to move, who am I? If in this way I am not like any part of the body am I like the whole of the body?

When I close my eyes and think of myself do I see myself inside or outside of the body? The truth is that I would be seeing myself 'inside'. Yet, really speaking, when I say 'inside' myself or 'within me' what is it that I mean? When we talk of 'looking within' ourselves do we see the lungs and the heart and the blood vessels and the intestines and the rib cage, the bone marrow and so on? Do we ever see or think of the organs that are continuously functioning within us? What we mean and feel when we say 'within' is within the boundary of what we believe is the body. What we see as the outer periphery of the body, that we define to ourselves as 'my body' and it is within this frame that we our 'self' or 'I' existing and function. Each one of us believes that our feelings are 'within' us, our thoughts are 'within' us. If we put this belief of ours together with our belief that we are the body what would it sum up to? If I am a body and my feeling of I is within me does it mean that I see myself as a miniature form within myself?

So, once again to reiterate the question, do I really see myself, feel myself to be a form or do I feel myself to be someone who knows the form, someone who moves in close association

with a form but who is not the form? Does the I that I experience myself as within or 'within myself' as I like to say, does that 'I' have a form? Does the 'I' have eyes or a nose? A pair of ears? A mouth? Does the 'I' have hands and feet? Does the 'I' have colour, is it fair or wheatish or dark? Or would it be violet, indigo, blue, green, yellow, orange or red in colour? Does the 'I' who declares something is beautiful look beautiful? Does the 'I' who thinks something is ugly feel ugly?

I say that I feel my sense of I within me. When I say so, I mean that I feel it within the body. Yet, I do not pause to wonder how this sense of I can be the whole of the body if it is within the body. Besides, the 'I' that is 'within' me, does that I have a form? Can the 'I' that is within me have a body? If it does, where would that body be? Would it be within the heart, or the lungs, or the liver, the kidney or the brain? When surgeons operate on any of these parts they do not find a small form of the 'I' within, do they? We ourselves do not think that there is any form 'within' us that says 'I'. So the 'I' that we feel is 'within' the body is for us not a shape or a form but an awareness of the boundary of the body. Is it not clear then that the I is not this body or any body, that it is not a shape or a form? When that is the case, 'Who am I?'

If I am asked to think of myself from head to foot, my full form, I may imagine that I have a form like the one which I see in the mirror. But such imagination would be just that, imagination. Who is the I who imagines or thinks of this image? The thought of my body for me is just that, the thought of the body. It is not the body. Am I my body or am I the thought that I am a body?

If my body is a thought am I my thoughts? Am I sorrow and joy, anger and peace, disgust and love, fear and valour? No matter how predominant an emotion may seem at a time, irrespective of the fact that it could practically swallow me up, do I really believe that I am an emotion? How can it be so? How can I be any particular thought when each and every thought is changing but I continue to feel my sense of I just the same after the thought has gone away? So, who am I?

If I am keen on knowing who I am the spirit of enquiry is bound to grip me. If I am unhappy with the idea of gifting my life away to a stranger, I would surely give myself to self-enquiry so that I could know who I am as soon as possible. But the problem is that while we are intellectually convinced that what we have taken to be the 'I' is not really the 'I', emotionally we are still in the grip of the habit of taking ourselves to be a particular entity. Or else we may say that our doubt alternates with faith.

It is like learning that a trusted servant is actually betraying us. What would we do? Initially we may try to find reasons to continue to trust the person. We may try to side-step proof of betrayal and fraud. This is because accepting their error would tantamount to accepting our own mistake as well. How is it that we could trust someone who is not worthy of trust? Could we have been so blind? Yet, once the seed of suspicion has been sown in our minds, time and again doubt would also gnaw at us. As the doubt becomes more intense, faith would slowly fade away until there comes a point when it disappears altogether.

If, on the other hand, we feel that we are dependent on a servant who we know has a thieving tendency, if we believe that the services provided by him or her are too valuable to lose, we may even decide to live with their weakness. We may decide to take better care of our belongings, lock our cupboards, lock our rooms, not leave things of value in the open, and so on. Despite our best care we will find that we are losing some of our valuables. Ultimately there may come a time when the thief is caught red-handed.

What happens thereafter? There can be no more pretence between master and servant. Even if the master is willing to openly forgive the servant, the thieving servant will no longer find it comfortable to serve that master. The servant would leave at the earliest opportunity. Initially we may find it difficult to cope with the tasks that were being performed by the servant. But soon we would begin to enjoy the great relief of not being worried about losing something or the other all the time. The marvellous freedom of enjoying the atmosphere of truth will overpower us.

In like manner, there are many occasions for us to doubt the veracity of our identity as a name and form, to wonder whether this is really I. Yet, after every bout of questioning we are back to the apparent comfort of working with the 'known' identity. This is because we do not yet know the immense freedom and bliss of being free from the thieving identity. Further, we have come to believe that we are dependent on this identity not only for everything that we do but for our very existence! However, when the flame of enquiry begins to strengthen in us supported by the great wind of grace, we begin to recognise that the so called 'I' is not responsible for anything at all.

The functioning of the body is not controlled by the 'I'. This is clear and certain. What about the working of the mind? Am I not responsible for my thoughts? Yes and no. I do give life to my thoughts by my attention. I make them my own by believing they are 'my thoughts'. I refuse to let go of them. Yet what are thoughts? What is their substance? Are they not images of the light of consciousness? Can they be apart from consciousness? Is it not consciousness, the Self alone, that is their substratum? Then how can 'I' think but for the light of consciousness? And am I apart from it in the first place to say that I have a separate power to act?

As enquiry begins to reveal these truths to us through direct experience then there will be no room for doubt or fear regarding the surrendering of identity. The identity may still continue for some time until the momentum of the habit lasts. Yet, the fragrance of self-enquiry will gradually but certainly begin to permeate all of one's experience and lead to steady abidance in the Self. As Sri A.R.Natarajan writes, "If your attention stays on the question of true identity or true source of consciousness, then the battle is won."



Sarada Natarajan

THE NEW DAWN**A. R. Natarajan***THE DISCOVERY CHANNEL**

Many are drawn to Ramana's teachings by its direct simplicity, because of its emphasis on practice and experience. Unfortunately after sometime they lose their initial enthusiasm having successfully reduced this life transforming path to a mere routine. Or it may be reduced to a mere intellectual concept by pigeon-holing its relevance into some philosophic mould, be it Advaita or Ajata or any other, without applying it in continuous practise. This problem arises because the only available instrument for enquiry is the mind itself. Its ego defence system is so perfect that one is lured into its labyrinthine ways, even if there is the slightest off guard time. Heaven knows how often we are off guard particularly when we are meditating. Hence utmost importance has to be attached to be sound on first principles and be constantly attentive in adhering to these principles.

The first and foremost is that we are a Discovery Channel, to discover our inherent natural happiness. Discovery always implies a spirit of adventure, a sense of joy, an eagerness to experiment, to find out. There is no scope for making heavy weather of it. It is good fun. Joy all along the way. Why all along the way? In the Ramana way the air is thick with the fragrance of joy. Because the natural joy is not the light at the end of a tunnel. It is here right within us, not even round the corner.

The experiencing of the natural happiness is 'Now', in this very second. For, any postponement of the experience which is in the present moment, would be to introduce the element of time into what is essentially a timeless experience. If you understand right, it has to be here and now or it is not the experience of natural joy to which Ramana is drawing our attention and inviting us, cajoling us to experience it, almost as if we are doing him a favour.

This proposition is apparently simple enough. But it foxes those who are having some conceptual ideas about Self-

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

Knowledge and Self-abidance and have therefore persuaded themselves that it can be experienced only at some distant date which could extend to several lifetimes later. Be that as it may, build your faith on the immediacy of the experience of the natural joy which means a joy that is not a creation of the mind with its built in dualistic mode of pain and pleasure judgements. It is experienced when the mind is merged in its source, which happens whenever one is successful in self-enquiry and Self-attention.

This necessitates looking into the way we are handling the wonderful weapons given to us by Ramana for putting to the sword one's thought-hordes, innate tendencies. Let us look at the much bandied question 'Nan Yar?', 'Who am 'I'?' What is the purport of this question? Does its question format make it a mere question? What are we aiming at?

It is really the first uprooting assault on the basic identification, one's identification of the Self, of Consciousness, with the body. If one remembers that ego, or the mind's centre is this 'I am the body idea', the assault is really on the very root of the mind. If your attention stays on the question of true identity or true source of consciousness, then the battle is won. For when the searchlight is clearly focused on the imposter usurping the role of the "true" Self, he will disappear. The false 'I' is only a notion, an idea fostered over many lives by a simple failure to enquire. 'Avichara' is the cause. You haven't enquired. So you are wallowing in ignorance. Once you confront you, 'I', your ego, meet it 'Face to Face' there and then you discover it has no face of its own.

Born of forms, rooted in forms
Feeding on forms, ever changing its forms
Itself formless, this ego-ghost
Takes to its heels on enquiry.

The ego is referred to by Ramana as a ghost because like a ghost which has to cling to some body or the other the ego must cling to the primal thought form 'I am the body' and its associated thoughts forms. Each identification is a mask which hides the truth about the real nature of the mind.

One may get cheated out of the experience of the state of natural happiness, by the very lack of experience. Ramana has remarked to several questioners to this effect. Basically we have a concept about the nature of the experience, which itself would be the block. For, the actual experience may not be according to one's idea about it. It would be like the Vedantic story of person throwing aside the wish fulfilling stone 'Chintamani' ignorantly mistaking it for a cheap stone, opting instead for a shining piece of glass identifying it with 'Chintamani'. Be that as it may let the experience happen. Try and stay with the experience. One has to remember that the practice of Ramana's way is essentially practicing to be steadfast in the experience of the natural state and not to allow thought intrusions, due to lack of vigilance to the birth of thought.

Don't be scared about losing your notional long-ingrained false identity. When the wrong ideas ceases, the truth shines forth in all its fullness. You don't have to do anything about it. In fact you cannot, for the egocentric action oriented mind has ceased to arise. The "Real 'I'" without a centre has taken over. It is not different from the Self, from the fullness of consciousness. It exists as intuition whenever action is called for, whenever thought is needed. It disappears as it appeared when its purpose is done. There is no longer the action-thought continuum which is inevitable when the ego is operative as the doer of action and reaper of the fruits thereof.

It is a different dimensional experience, where the mind as we know it with a central I' thought and associated network or related thoughts is no more. Logic and reason cease to exist and would be replaced by intuition of a pure desireless mind which is the doer, the Self in action.

Needless to say that no one can succeed in this sadhana of experiencing the natural state without constant dependence on Sadguru Ramana's grace. He is only too ready to shower it in abundance. What is initially intermittent experience grows steadily in its duration, in its depth, until all ignorance born of identification ends. Then one is firmly Self-aware, a resplendent jnani.

The ‘Talks’ as a Guidance to Self Enquiry

N.Nandakumar

Talk 57. (Excerpt)

Sri Ramana Gita Chapter XVII, Verse 4, Translation in Tamil is inaccurate. Sri Bhagavan pointed out the inaccuracy and corrected it.

Vaidharbha's question was: "In practice, the thoughts are found to manifest and subside alternately. Is this jnana?" Sri Bhagavan explained the doubt as follows:

Some people think that there are different stages in jnana. The Self is nitya aparoksha, i.e., ever-realised, knowingly or unknowingly. Sravana, they argue, should therefore be aparoksha jnana (directly experienced) and not paroksha jnana (indirect knowledge). But jnana should result in duhkha nivriti (loss of misery) whereas sravana alone does not bring it about. Therefore they say, though aparoksha, it is not unshaken; the rising of vasanas is the cause of its being weak (not unchanging); when the vasanas are removed, jnana becomes unshaken and bears fruit. Others say sravana is only paroksha jnana. By manana (reflection) it becomes aparoksha spasmodically. The obstruction to its continuity is the vasanas: they rise up with reinforced vigour after manana. They must be held in check. Such vigilance consists in remembering = "I am not the body" and adhering to the aparoksha anubhava (direct experience) which has been had in course of manana (reflection). Such practice is called nididhyasana and eradicates the vasanas. Then dawns the sahaja state. That is jnana, sure. The aparoksha in manana cannot effect dukha nivritti (loss of misery) and cannot amount to moksha, i.e., release from bondage because the vasanas periodically overpower the jnana. Hence it is adridha (weak) and becomes firm after the vasanas have been eradicated by nididhyasana (one-pointedness).

GUIDANCE RECEIVED: The Self is ever realised. All "outside" is only "inside". As one turns inward, one becomes mature to "hear"

about Self Enquiry on the "outside". One appears to practice Self Enquiry by flitting between letting go of the body - sensory, thought and ignorance - and holding the "I" with the quest "For whom is this body? Who am I?". This "mentation" leads to further experience of the Self. Then, as vasanas reduce, one is able to hold the "I", with effort, without reference to a body (Summa Iru). This effort of "nididhyasana" or "attempt to abide" eradicates all vasanas and brings "effortless, natural abidance in the Self" or "Sahaja". This is Jnana. Outwardness, Turning Inward, Hearing, Mentation and Effort to abide all are revealed as unreal. The Self is ever realised - Nitya Aparoksha.

Q: Is holding the "blank" not as the "darkness of ignorance" but with the "light of Self-Attention", the crossing of individual ignorance (my karmas), pralaya (dissolution of worlds) or Maya?

S.: Hold the "I".

Talk 57. (Excerpt). :

SRI RAMANA GITA AGAIN

Mr. T. K. S. Iyer, a devotee, was speaking of the chakras. Sri Bhagavan said: Atman (the Self) alone is to be realised. Its realisation holds all else in its compass. Sakti, Ganapati; siddhis, etc., are included in it. Those who speak of these have not realised the Atman. Atman is in the heart and is the Heart itself. The manifestation is in the brain. The passage from the heart to the brain might be considered to be through sushumna or a nerve with any other name. The Upanishads say para leena - meaning that sushumna or such nadis are all comprised in para, i.e., the atma nadi. The yogis say that the current rising up to sahasrara (brain) ends there. That experience is not complete. For jnana, they must come to the Heart. Hridaya (Heart) is the alpha and omega.

GUIDANCE RECEIVED: In Yoga, the points of intersection of Ida, Pingala and Sushumna are said to be chakras. Each Chakra has a deity. Bhagavan is saying that all such "supports" and "dependencies" are included and hence to be dropped in Self Realisation - the Heart. Good Mind-Bad Mind, Happiness-Sorrow, Knowledge-Ignorance, Existence-Non-Existence and Darkness of Ego- Light of self-respect

(swabhimana) all fall away or stand absorbed in the Heart - the thought-free Self.

Q: Is it that in Yoga we use Ida, Pingala, Sushumna and Chakras like deities in Bhakti Marg? Is it that we use Happiness, Knowledge, Existence, Self and Heart as deities?

S.: Yes. The Atheist uses Non-Existence as the deity. They all point to the highest. The thought-free "Heart" is the Alpha and Omega - beginning, middle and end of everything. For whom is this thought? Who am I?

SRIMAD BHAGAVAD GITA

Talk 58.

Mr. Ranganathan, I. C. S: In Srimad Bhagavad Gita there is a passage:

‘One’s own dharma is the best; an alien dharma is full of risks.’
What is the significance of one’s own dharma?

M.: It is usually interpreted to mean the duties of the orders and of the different castes. The physical environment must also be taken into consideration.

D.: If varnasrama dharma be meant, such dharma prevails only in India. On the other hand the Gita should be universally applicable.

M.: There is varnasrama in some form or other in every land. The significance is that one should hold on to the single Atman and not swerve therefrom. That is the whole gist of it.

sva = one’s own, i.e., of the Self, of the Atman.

para = the other’s, i.e., of the non-self, of the anatma.

Atma Dharma is inherence in the Self. There will be no distraction and no fear. Troubles arise only when there is a second to oneself. If the Atman be realised to be only unitary, there is no second and therefore no cause for fear. The man, as he is now, confounds the anatma (non-Self) dharma with atma (the Self) dharma and suffers.

Let him know the Self and abide in it; there is an end of fear, and there are no doubts.

GUIDANCE RECEIVED: A human being tries to set a goal and equalise oneself to that goal. Some take up removing inequalities

amongst "others". Then arises the understanding that Equanimity within consumes all inequalities outside. Equanimity is sought through knowledge of one's own wealth, learning or personality or that of one's group. All these change. Real Equality and Equanimity are only Ego-lessness. Erase the ego. Fell one with every other being. Not even that! There is no 'other'. "Let him know the Self and abide in it" says Bhagavan as the essence of the Srimad Bhagavad Gita. The Self.

25/05/2018, 04:14 - nandakumar: Talks as a guidance to Self Enquiry.

SRIMAD BHAGAVAD GITA. Talk 58. (Excerpt)

Maharshi.: Even if (sva dharma is) interpreted as varnasrama dharma the significance is only this much. Such dharma bears fruit only when done selflessly. That is, one must realise that he is not the doer, but that he is only a tool of some Higher Power. Let the Higher Power do what is inevitable and let me act only according to its dictates. The actions are not mine. Therefore the result of the actions cannot be mine. If one thinks and acts so, where is the trouble? Be it varnasrama dharma or loukika dharma (worldly activities), it is immaterial. Finally, it amounts to this:

sva = atmanah (of the Self)

para = anaatmanah (of the non-self)

Such doubts are natural. The orthodox interpretation cannot be reconciled with the life of a modern man obliged to work for his livelihood in different capacities.

GUIDANCE RECEIVED: Sva Dharma is only abidance in the division-free Self. Even when sva-dharma is taken as work in the world or work allotted to one's group, it is only selfless work that yields fruit. An artist, humanitarian, linguist, statesman or any one needs to surrender doership to the one power behind all creation. Work becomes Art when performed selflessly. For instance, a musician or dancer practices relentlessly only to erase all sense of doership, positive or negative. When one lives day by day selflessly, surrendered to the one Power, that is the Art of Living. Take sva dharma as the one Self and BE or surrender to the one Power and BE selfless, effortless.

Talk 58. (Excerpt). SRIMAD BHAGAVAD GITA.

D.: The Gita was taught for action.

M.: What does the Gita say? Arjuna refused to fight. Krishna said, "So long as you refuse to fight, you have the sense of doership. Who are you to refrain or to act? Give up the notion of doership. Until that sense disappears you are bound to act. You are being manipulated by a Higher Power. You are admitting it by your own refusal to submit to it. Instead recognise the Power and submit as a tool. (Or to put it differently), if you refuse you will be forcibly drawn into it. Instead of being an unwilling worker, be a willing one. Rather, be fixed in the Self and act according to nature without the thought of doership. Then the results of action will not affect you. That is manliness and heroism. "Thus, 'inherence in the Self' is the sum and substance of Gita teaching." Finally, the Master Himself added, "If a man be established in the Self these doubts would not arise. They arise only until he is established there."

D.: Then of what use is such reply to the enquirer?

M.: The words still have force and will surely operate in due course.

GUIDANCE RECEIVED: The sum and substance of the Gita Teaching or the teaching of Life is "Inherence in the Self". However, one pursuing Self Enquiry cannot doubt and should not argue about the other teachings of Sri Krishna including Karma Yoga and Bhakti Yoga as those words are powerful too, and will bring one to "inherence in the Self" in due course. In fact any path should be pursued for its own absolute glory and not by comparing and putting down other paths. Only a novice will need the comparative glory of his path as support for sadhana. For whom is the pride about self enquiry?

Q: Having pursued Surrender to Bhagavan and Self Enquiry, where do the rivers of Surrender and Self Enquiry meet?

S.: In surrender to Bhagavan, I gradually start losing all connections as cause and effect. I keep coming to the spot, "I do not know, O Bhagavan". In turning inward with Self Enquiry, I meet the blank of self-ignorance and remain still, holding the "I".

Saddarshanam*Master Nome*

na vakti dehoham-iti prasuptau
 na kopi nAbhUvam-iti pravakti |
 yatrodite sarvam-udeti tasya
 dhiyAhamah Sodhaya janma-deSam || 23 ||

**The body does not say “I,” thus. In deep sleep,
 No one says, “I did not exist,” thus.
 Upon the rise of that (which), all arise. Of that
 “I,” with the mind (intelligence), investigate (make
 clear) the birth place.**

N.: The birthplace of what? Of the “I.” “The body does not say ‘I.’” This should be evident. The Self’s Existence does not derive from the body. In delusion, one can confuse himself and say, “I am the body,” but it is not true. The “I”-sense does not come from the body, whether one regards the “I” as individualized or as Existence. The body is only the objective portion of the experience.

Sri Ramana says, “In deep sleep, no one says ‘I did not exist.’” Deep sleep is a bodiless experience. No one ceases to exist in deep sleep. Existence continues always, with or without the body. The connection of “I” with the body, or the idea that the body determines identity, is only confusion.

Sri Ramana says, “Upon the rise of that, all arise,” that is, upon the rise of the ego-notion, which connects itself with the body. “Of that ‘I,’ with the mind (intelligence), clearly investigate the birth place.” Find out where “I” springs forth. It does not come from the body. You still existed in deep sleep without the “I.” At some point, it seems that the notion of “I,” of individuality, springs forth and entangles itself with, defines itself by, the confining body. From where does the “I” spring forth? It does not spring forth from the body. He has already dismissed that possible misconception. You know that you exist, as in deep sleep, quite without the ego-notion. “I” still exist but not as an ego entity or as an embodied entity. From where does the entity spring forth?

"The body does not say 'I.'" The misidentification with the body does not come from the body. The body does not proclaim its own existence. Your body does not have any part of your identity. It does not say, "I." Always you exist. In deep sleep, there is the experience of no thought and of no body, yet you exist. There is no manifestation of an ego, yet you exist. There is no one to say in deep sleep, "I do not exist." The ego cannot make that declaration then, but you exist always, and the body is not that Existence. The body is an object within your experience and is not your Existence.

"Upon the rise of that," meaning upon the rise of the notion of "I," "all arise." The corollary of this is that when the "I" subsides, all subside. "All" is nothing more than "I" in various guises. What is the nature of this "I?" There is an "I" that always exists, which is utterly bodiless. There is an "I" that seems to come and go, which, though not being the body, itself, seems to connect itself to the body, borrowing the sense of reality and identity from the pure Existence. What is this "I?" Can there be two of us? Can there be an "I" that always is, and an "I" that comes and goes? "Of that 'I,'" or we may say into that "I," "with the mind," in the most intelligent fashion, investigate. "Make clear, the "janmadesam, the place of birth." Find the place where the "I" begins, the "I" upon the arising of which everything else rises.

The background Existence is without beginning or end. The body is not the cause of any difficulty or delusion, and it does not think "I." What is it that thinks, "I"? Where does it start? It cannot start in the body, for the body does not think "I." It does not start in the top, the bottom, the back, the front, the left, the right, etc. It does not start in the body. Where does the "I"-sense start? From where am "I"?

If the birth-place is the Existence of the Self, know this Existence as it is and find it to be that in which no "I" has ever been born. This is the investigation of the birth place.

Existence is perpetual, uninterrupted, unaffected by the passages of the states, and never the body. Where is the connection to the body? Where does it start? Discern for yourself

the actual place where the individuality, or ego, begins. We can discuss endlessly the ego's trials, tribulations, problems, and adventures that come afterward. Can you discern where it begins? Trace out its source, or its birthplace. The real Self is unborn. Everything rises after this one thing rises. Where is the spot where this rises? By "where" is meant that you should seek this in your experience. It is not in the body.

Q.: Looking at it from the reverse perspective, could I ask to where does it go?

N.: You could do the same.

Q.: It is exactly the same "Where does that 'I' go?" for, every night, it is gone.

N.: Why did the Maharshi mention the birth place, rather than the dissolution? If we look at the dissolution, we arrive at the conclusion that there is a vast Existence beyond this "I" in which the "I" disappears, like a drop merging with the ocean. Like a small space inside a jar, when the lid is opened, the space is said to merge with the vast space. Sri Ramana says to investigate where it starts. If we know how to bring about dissolution, as the jar space into space and as a drop in the ocean, we will be in a good position to gain samadhi and similar experiences of absorption, but we will not necessarily attain perfect, continuous Realization. If we examine the starting place, "Where does 'I' begin?" and, through deep inquiry into that very root, find that there is no beginning place, then, for that which is never born, we need not be concerned about its further dissolution. It is always already dissolved. Such inquiry results in the permanence of Realization.

Q.: The "I" is already dead.

N.: Since the "I" is already dead, we need not be concerned about it dying again. Therefore, the Maharshi says that one should seek with a clear mind or intelligence, or clearly investigate, where the birthplace is. The more you dive into where the "I" begins, the less you will see of that birthplace, because it has not been born.

Shri Arunachala Ashtakam

G Kameshwar

Eight Verses on Arunachala Of Bhagavan Sri Ramana Maharshi

Introduction

In the previous issue, we began with some commentary-notes on the first verse of Arunachala Ashtakam. In this issue, we continue with some more exploration of the verse.

Verse-1

*aRivaRu kiriyena vamartaru mamma
vaticaya mitanceya laRivari tArkku
maRivaRu ciruvaya tatumuta laruNA
calamikap peritena vaRivini laGka
vaRikila natanporu Latitiru vaNNA
malai-yena voruvarA laRivuRap peRRu
maRivinai maruLuRut tarukini leerokka
varukuRu mamayami tacalamAk kaNTEn*

Verse rendering:

Oh mother, what a wonder
Standing silently
As a hill, of knowingness nil,
Is this (Arunachala)
Of deeds so amazing,
Transcending all understanding!

In my mind, shining
From my early years
When my knowledge was naught
Was this understanding
That Arunachala
Is something of greatness amazing.

And even when it was
 That I came to know
 From someone
 That 'that' (Arunachala)
 was actually (this) Tiruvannamalai
 I still realized not
 Its significance.

And later when
 Spellbinding / Stilling my mind
 It drew me near
 I saw it then
 As Stillness Absolute –
 A hill so still.

Prose rendering:

Look! There Arunachala stands as if an insentient Mountain. Yet, mysterious is the way it works, beyond all human understanding. From my unthinking childhood, Arunachala had shone as an immensity in my awareness. But even when I learnt from someone that it was Tiruvannamalai, I did not realise its real meaning. However, when it stilled my mind and drew me to itself and I came near, I saw that it was stillness absolute!"¹

Notes:

In the previous issue of the magazine, we explored the last part of the first verse:

aRivinai maruL uRuttu : Stupefying my mind
arukinil eerokka : when it drew me to its vicinity
aruku URum amayam : the moment I reached near it
itu acalamAk kaNTEn : I saw/realized it to be unmoving,
 still, hill

¹Prose translation: By Prof K Swaminathan, 'Five Hymns to Arunachala and Other Poems of Bhagavan Sri Ramana Maharshi', published by Ramana Kendra, New Delhi, 1977

The exploration of this part concluded with the following observation:

“From this opening verse of Ashtakam, we see that it was Arunachala Siva who chose Venkataraman, and drew him to Himself. And then again, Arunachala Siva was none other than Ramana’s Self, and by drawing him to Himself, the One Self revealed its true nature. Thus, whether we see it from the point of view of Bhakti, or from Jnana, Bhagavan Ramana’s journey, is a clear exposition of either path, one hundred percent.”

Let us continue this thread.

The key concept is that it is Arunachaleshwara who chose Ramana and drew him to Himself.

In Guru Vachaka Kovai, in the section ‘*pattivichArattiran*’ (Bhakti and Jnana), Ramana says:

*uLLE yirukku muTaiyA narulvalattAI
uLLE yizhutta lozhiyattam – kaLLamanach
chETTaivalat tAluLattuT chErntamaitic chAlpeyta
mATTunarAr pOkkai maRittu*

(v 725)

*Unless the Self, the God within
By power of his grace pulls in the mind
Who has the strength through his own effort
To stop the rogue mind’s outward drift
And merge it in the Heart and so
Gain peace?*

(English translation by Prof K Swaminathan) ²

In Guru Vachaka Kovai book published by David Godman³, the verse referred to above is explained further with the help of

² ‘The Garland of Guru’s Sayings – Guru Vachaka Kovai’, Translated from Tamil by Prof K Swaminathan, Published by Sri Ramanasramam, (A Muruganar Centenary Publication)

³ Guru Vachaka Kovai by Muruganar – Translated by Dr T.V. Venkatasubramanian, Robert Butler and David Godman, Published by David Godman Avadhuta Foundation, 2008

some excerpts from some other books. The first two excerpts are from Padamalai and 'Day by Day with Bhagavan' respectively.

Bhagavan: The loss of 'I' can never be fully and perfectly accomplished by sadhana alone, the effort of the jiva.

Without the shining light of grace, what can the insignificant jivas do to escape from the net of delusion and gain clarity?

Bhagavan: As often as one tries to surrender; the ego raises its head and one has to try to suppress it. Surrender is not an easy thing. Killing the ego is not an easy thing. It is only when God himself by his grace draws the mind inwards that complete surrender can be achieved. But such grace comes only to those who have already, in this or previous lives, gone through all the struggles and sadhanas preparatory to the extinction of the mind and killing of the ego.⁵

The next excerpt is a translation of Muruganar's commentary on Verse 95 of Aksharamanamalai, where Bhagavan declares that it was Arunachala who had asked him to come into his heart.

The verse under reference is:

vAven Rakampukkun vAzhvaru LanREyen
vAzhvizhan tEnaru LaruNAchala

*You called me into your heart, shared your life and on my part,
There and then I lost my life, Arunachala!*⁶

Muruganar's commentary:

This verse illustrates how God alone, saying 'Come hither!' can take someone and establish him

4 Padamalai, pp. 252-33, v 11, 12

5 Day by Day with Bhagavan, 27th June, 1946

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

in the Heart through his grace. In accordance with the ordinance decreed by all-powerful Iswara, [mind-] consciousness, by its very nature, pounces upon external phenomena through the conduits of the senses, like the swift and powerful flood when the sluice gates to the ocean are opened up. Whatever qualifications people may possess, it is impossible for them, by dint of their own feeble powers, to oppose this flood, swim against it and reach the Heart.⁷

These references above are for us to understand the key role of Iswara and Grace, in the path of Self-Realization. It is He who chooses the person and draws him to Himself and grants union. In Bhagavan's own case, His oneness with Arunachala was established in a flash in the moment of 'Great Awakening' (Death Experience). The physical pull and the journey to Arunachala was but the Leela of Arunachala, for His own Grace to be showered on the world for all time to come.

*** To be continued ***

7 'Aksharamanamalai Vritti Urai, p 107

The Inspiring Life of Sri Viswanatha Swami

V.Ganesan

We are happy to continue the third in the series of articles based on the talk by Sri V.Ganesan at the Ramana Shrine, Bangalore, on 9th June, 2019

Sri Ganesan had said "... the presence of a guru enables you to give up the untruth and plunge within and be the truth. That U turn takes place in the presence of a true Sadguru. This is what happened to Viswanatha Swami.... Like all other devotees of Bhagavan, this turning about, this diving back, this turning back into the heart happened. Nochur Ramana has written about this experience of turning back – he calls it Theertha Kshetra. When a river takes a U turn towards the source, that place is very holy. In Varanasi Mother Ganges takes a complete U turn and this is why Kashi is absolutely sacred...." Now we continue...

The term 'Theertha Kshetra', though it looks like a complicated term, it is exactly the effect. Why do you go to Ramanasramam? Why do you go to a temple? Be aware it is a sacred place. That is why in that place, at the point of Ganga's U turn at Kashi, I have spent days and days. That is the place. How powerful these places are. But the place where the river takes a complete turn, Tulsidas came, sat. It is very beautiful. That is a big opening, the river takes a turn, he consecrated a Hanuman idol there. Even now I can swear it is the most beautiful idol. That is on one side and the other side Ganga mata can be seen. The whole of Tulsi Ramayana was born there. I have meditated there, effortlessly it happens.

Why should we go to Theertha Kshetras? As Viswanatha Swami said, 'I cannot myself undertake this task, I need a higher power.' That higher power one will get in these Theertha Kshetras. You should meet mahatmas, be with them, come to places like this, samadhis of mahatmas, you will get that U turn effortlessly. When Viswanatha Swami, the sincerest aspirant and turbulent river like Ganges stood in front of Sri Bhagavan, this Theertha Kshetra took

place. All his natural energies of being equipped with knowledge, he was a scholar, all his knowledge took a U turn and he got submerged in the inner silence. Later Viswanatha Swami shared with me what exactly happened.

In his life this Theertha Kshetra taking place....what is it? I am reporting from him. "In Sri Bhagavan I saw something arresting, which distinguishes him from all others." These are all not thoughts. These are sphuranas. "Sri Bhagavan seemed to live apart from his physical frame, as though detached from it. His look and smile had a remarkable spiritual charm. When he spoke, his words seemed to come out of an abyss. One could see immaculate purity and non-attachment in him and his movements. I sensed something very refined, lofty and sacred about him. In his vicinity the mind's disturbances were overpowered by an austere and potent calmness."

"In his presence his unique bliss of peace was directly experienced without the need of the brain or five senses. This I would call Ramana Lahiri, the blissful aroma of Ramana. In this ecstasy of grace, I lost the sense of separate individuality and there remained something grand and great which pervaded all and devoured all. The presence of Sadguru Ramana swallowed up the whole universe in his gracious effervescence. There ruled only the inner peace. "

Have complete faith in yourself. You have come to Sadguru Ramana. He himself had said the teaching is the teacher. Take up the teaching as the teacher. And Viswanatha Swami lived all his life spending time with Bhagavan.

I will share what happened after Bhagavan left the body. When Bhagavan's physical body was not there, almost every devotee left Ramanasramam. They had not earned any money. They had no profession. They were beggars. When Bhagavan left, the Asram shrank. There was no food in the Asram. The devotees were all scattered with relatives and friends, who could not understand their spiritual worth. Fortunately for me Mother Krishnabai of Anand Asram commanded, "Ganesha, the old

devotees are scattered all over India. They had left their youth, their pleasures, their control over the world. Your sadhana is, you should go, collect them, get them to Ramanasramam, attend on them." She actually said 'till their end'.

Fortunately, if you listen to a mahatma, you need not do anything, they will do through you. Through me 40-50 old devotees have been brought to the Asram, given comfortable living. When they dropped the body, it was buried or burnt according to their wishes. So, in that effort I was sincere. But it was difficult to find out where they were. No one knew where they were. They are self-denial people. So where was Viswanatha Swami? No one could help me. I was in Madras, on Asram work and suddenly a friend, an old devotee of Bhagavan met me at the bus stop. When I asked where he was coming from, he said 'from Viswanatha Swami'. I was so thrilled. I asked him if he could help me as to find him. He said 'yes, Viswanatha Swami is in Triplicane High Road. I will go with you.' He took me there.

Swami was staying at his brother's house. He was a registrar – Sivaraman. Viswanatha Swami was very fond of that young brother. So, I went to the house, where Sivaraman was reading a newspaper. We both knew each other. So, he said, 'Come Ganesha, come'. I said, 'Sivaraman I am told Viswanatha Swami is here.' With great disdain he said 'Vishu Anna, he is inside, go'. He said this so casually. When I went inside I found that Sivaraman's wife was ill and in bed. His two daughters 18-19 years old were also busy with their work. One of the girls told me, not with any respect to the Swami, that he was inside.

When I went to the kitchen, I saw Viswanatha Swami preparing sambar on the coal stove. I sobbed and sobbed. I fell at his feet and asked, "Swami is this your place? Is not Bhagavan's Asram your place?"

He wanted to calm me down. He asked, 'Why are you saying this? Is it because I am cooking? Bhagavan also cooked food.' At that time, I was young and argued, 'Bhagavan did not come to anybody else's kitchen and cook.'

“Ok, what are you saying?” he asked.

“Please come back to the Asram. Give me a chance to serve you.” He was a man of few words. His silence was more eloquent than his speech.

“I will not go away leaving you here”, I continued.

“I will come,” he replied.

I did not pursue my insistence further lest he may deny. “Okay, Swami”.

The moment I went back to the Asram, I wrote a postcard. “Swami you said you will come. Come and give me the blessings, the grace of serving you”.

After some time Viswanatha Swami came to the Asram and stayed till his last days and gave me the opportunity to serve him.

He kept my postcard with himself. When the founder president of RMCL, Natarajan Mama, was first taken by me to meet Viswanatha Swami, Natarajan wanted to know how Swami came to Bhagavan. Swami told him how he came to stay at the Asram. He went inside and brought the postcard that I had written to him. “This postcard was written by Bhagavan”, he said, “He commanded me to come here. It is Bhagavan who commanded me to come and stay in the Asram”.

The room where I had put him up had only a bench. No cot, no chair nothing. When you move around with old devotees you realise, they just say this is enough. You tend to remain silent. You cannot argue with them. But I insisted on giving him an attached bathroom, Viswanatha Swami protested about that too. He was so humble. I had to force services on these old devotees, because the commandment to me was to protect them.

*** To be continued ***

Ramana is the Way of Ramana

Shyam Sundar

Dependence practice is good. It helps Self abidance.

Thoughts are arising.

They are dependent.

On whom?

On me (i-thought).

On whom am I dependent?

I depend on my own existence which cannot be denied and which is known as self.

Self is greater "I" and everyone depends on God without exception.

Or we are dependent on Ramana who is the "Self" in our hearts.

Mind cannot kill itself. All that we see depends on the seer. Seer is real. Apart from the seer, there is no seen. If seer depends on the seen, it pursues it, follows it. If seen depends on the seer, seer abides as Self without attachment or repulsion.

The observer is the observed.

The experiencer is the experienced.

The analyzer is the analyzed.

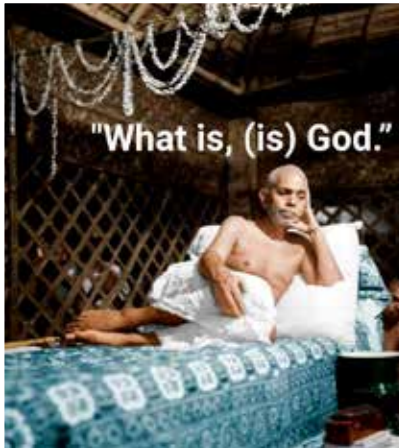
To help 'others' is to help oneself because "The seen regarded as Self, is real" says Ramana.

"Call it by any name, God, Self, the Heart, or the seat of consciousness, it is all the same. The point to be grasped is this, that heart means the very core of one's being, the centre, without which there is nothing whatever."

-Sri Ramana Maharshi

If devotee is extroverted, guru pushes him into the Self; if introverted, guru pulls him in.

"self" (aham vritti) automatically becomes Self (Atma) in the absence of I-thought. In fact everyone abides as Self. I can not kill I, so this makes no difference.



There is nothing wrong if we try at our best to live as ourselves in the heart. Only we should stop thinking about "others".

We should simply experience ourselves as ourselves, heart as heart, not as something mysterious.

"Your duty is to be and not to be this or that." This great message of Ramana ends all problems at once. Wrong beliefs are created

by sense of duality hence:

Neither I am happy nor I am unhappy, I am only "Am".

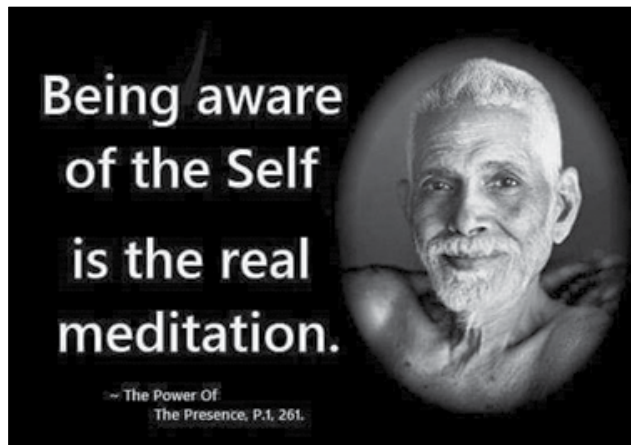
Neither I am bound nor I am free, I am only "Am".

Neither I am man nor I am woman, I am only "Am".

Neither I am body nor I am Atma, I am only "Am".

'I am Atma', this is merely a mental belief, not reality. So my duty is to "be" and not to be this or that. This is automatic Self abidance practice.

"The Self is simple being. Be." – Ramana



The Same Power - A Tribute

On Monday, the 2nd of September, Ganesa Chaturthi had been celebrated and was coming to a close. With due pomp and ceremony many were still taking idols of Lord Ganesa for immersion. And the breath of Sri V Srinivasan was slowly getting immersed into the Self as he lay in the ICU. The soft chant of Bhagavan Ramana's Aksharamanamalai was ringing in his ears, sung by his niece, Ambika Kameshwar. His own lips moved continuously with the soundless chant of the Gayathri mantra. In a few moments he was absorbed in the Master.



Babu, as he was known to the family and 'Babu Mama' as he was dear to the Ramana Family, was absorbed by The Master at around 11.40 p.m. on 2nd September 2019. He was the younger brother of my mother Smt.Sulochana Natarajan and a doting uncle to his nieces, my sister Ambika and I. He took a very keen interest in our activities. He knew every one of our team members in our Centres and had a special personal rapport with them. He had a unique name and adjective for each one and would keep track of their families and work. He would tease them lovingly, insist that they come home whenever they visited Chennai, scold them lovingly for not doing so and praise them liberally as well.

He continuously showered his blessings on our Centres, the Ramana Maharshi Centre for Learning here in Bangalore and RASA in Chennai. He also tried to help the Centres in the best manner he could. His heart would have him do much more. Yet, that he could not do as much as he wanted to did not make him despondent. He would reassure, 'Not to worry about anything. Everything is going to be great!' 'My best blessings! My fullest

blessings! Be well! Do very well!’ he would say with great gusto every time we met and every time we parted.

Of course he always wished well for every being on earth. He would say, ‘Let us pray that everyone should be happy. We are automatically included in ‘everyone’. So if everyone is happy we are bound to be happy.’ And he would pray specially for those whom he felt had some immediate need at that time, be it admission into school or college, finding a job, some illness that they were seeking a cure for or finding a bride or a groom to state some instances. He would immediately try to connect to someone who could help. He would not only make prayers for the fruition of the wishes of all those whom he believed had a genuine need, he would pursue the matter repeatedly until the job was done. This tenacity of his allowed him to perform the gayathri japa tirelessly in all his spare time for years on end and must have brought the blessing of the gayathri to his lips in his last moments.

Surely the gracious glance of Ramana that fell on him when he was a boy of 7 must have worked in him throughout and drawn him to itself in the final moment. For, who can ensure that the incomparable chant of Arunachala Siva ring in his ears as the breath is subsiding back into the source of life? His father, Justice K.S.Venkataraman took his wife Dharma and two children, Sulochana, then 13 and Srinivasan, 7, for darshan of Bhagavan. KSV had himself had darshan earlier after his upanayanam. His wife Dharma had also seen Bhagavan a few times in her childhood. This darshan was specially for his children.

What else Babu earned in his life from that glance of grace is impossible for us to fathom. Yet, one wonders whether he derived his ‘Pitru Bhakti’ from Bhagavan Ramana. One has read in Suri Nagamma’s ‘Letters’ that taking the prasada of Arunachaleswara Bhagavan said with tear filled eyes, ‘Appavirkku pillai adakkam’ ‘son is beholden to the father’. Babu Mama would chant the name ‘appa’ almost as frequently as he did the gayathri mantra. He always said that he was nothing and his father was everything. A couple of days before his passing, he was tired and in bed. He then said to me, “Whenever anyone praises me

I always say that I am whatever I am only because of my father and all praise is due only to him. But even to say so is ego, even to say that I am something because of my father is ego. It is only he, no place for me at all". Such was his amazing devotion to his father. He believed that his mother was a part of everything that his father was as she supported him fully in everything. In his own wife, Hema, he had a like companion. She practically lived for him, and much more so in the last few years of his life.

Sri V Srinivasan was an ardent devotee of Kanchi Paramacharya, His Holiness Jagadguru Shankaracharya Sri Chandrasekharendra Saraswati. He would have no need for food or water for hours, even days if the need arose, to have darshan of Periyava. In his younger years he fasted for three days with no second thoughts about it so that Periyava would bless his home with the dust of His feet. Babu Mama would often say 'Peryavalum Ramanarum Onnu'. 'Periyava and Ramana are the same power'.

He was also deeply devoted to the cause of old freedom fighters of India in general, and to Sri C Rajagopalachari, in particular. In obedience to the Gandhian spirit, he always wore Khadi. He was a person of childlike innocence and absolute purity. His favourite God was Ganesa, A small Ganesa temple had been built by his father within the compound of their bungalow. Maha Periyava had visited this temple when he blessed their home. Babu Mama would often say "Periyava told me 'don't ever feel that you are away from me or missing me. Whenever you wish to see me just look at Ganesa over here. Ganesa is me and I am Ganesa. And you are always in my heart'." And the Master absorbed Babu on the day of Ganesha Chaturthi.



Ramana's Song of Grace - 34

Revathi Sankar

Bhagavan Ramana's teaching is the simplest and very easy to understand. 'Chumma iru' is one of the highest teachings that he has given us. It seems easy but what is the actual thing that he wants us to do? Is it being silent without talking? We have to be silent from within, without any thoughts. This mind is a chatter box which keeps chattering always. To keep this mind silent is the sadhana that we have to practice.

Let us pray to Bhagavan and meditate on the Ramana Pada Malai by Siva Prakasam Pillai. Siva Prakasam Pillai's Pada Malai has been set as Ramana Pada Pancharatnam – a unique musical piece which has been composed 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 Pancharatnam. We will be meditating now on the second kriti which is the Goula raga.

The anupallavi of the song goes like this

*Ondru ninaiyAdiru summa endru uRaipOn pAdam vAzhgavE
Endrum uLattai iruttu un iDattendru isaipOn pAdam vAzhgavE*

Tamil

*Enannu eNisadiru summanirU endu nuDivana pAda baLali
endU manavanu irisu ninnoLagendu uliyuvana pAdake jayavAgali*

Kannada

Meaning –

Blessed be the Feet of the One who instructs 'Do not think of anything and be still'. Blessed be the Feet of the One who says "Keep your mind fixed in the Self".

After his Enlightenment Bhagavan Ramana practiced Silence naturally. After his arrival at Arunachala on the 1st of September, from 1896 to 1907, he never spoke even a word. When there are no thoughts in the mind, where is room for speech? This is what his state of steady Self-abidance was after his enlightenment.

The amazing fact is his response to his mother when she came searching for him and her life thereafter. When she came to him and requested him to come back home, he never spoke but gave her a note saying

‘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’

This is the instruction given to Mother when she came. This was told by him in silence and not by speech but by written words. This was totally natural for him. But the amazing factor here is that once Mother received this instruction, she never came back for 15 years. She practiced silence and didn’t come to him for 15 years which for a mother is the most difficult thing. How would a mother be, knowing that her son is somewhere in a place where there is no food, water, no place to stay, nobody to take care of him? At this point, when Ramana gave her a note saying Be Silent, she went home accepting that note and came back only after 15 years. Such was her spiritual stature that the upadesa of the Sadguru had an immediate and full impact on her.

Here Bhagavan says in this verse not to think about anything and to be silent. For the mind to do that, we need to de-addict the mind which has got addicted to movement and not staying in one place. Arrest the mind and get back to the source is what Bhagavan Ramana tells us. When we get back to the source, there is no movement outside because we realize that there is no out or in.

I pray to Bhagavan to allow me to be Silent from inside. Let me allow myself to de-addict myself. Bhagavan let me get back to the Self and be Silent.

Lord Ramana

Thank you Bhagavan

Your attention seeking Child :) ????

How Bhagavan Captured Us

By Smt. Sulochana Natarajan

The unseen hand of Bhagavan was working in ARN's and my life throughout.

ARN reached Rome. He had to catch a train from the Airport to a point where one person was supposed to meet him from the company who was to take him to the port where the ship was. ARN did not know a word of Italian. The person who was to receive him did not know a word of English either. ARN had very little local currency. After alighting from the train and not finding his guide, ARN was wandering on the platform. Surely it was by Bhagavan's hand of grace that he literally happened to bump into him. ARN used to refer to this incident several times in his life to illustrate the fact that Bhagavan's grace was guiding and protecting us even before we were conscious of its presence. After coming to Bhagavan's fold we think it is because we are worshipping Bhagavan that we are being guided by Him little realising that we cannot even utter His name or even think of Him without His grace. Everything is His Grace. Whether we realise it or not we live only by His Grace.

By Bhagavan's Grace ARN reached safely and sent a telegram to that effect. He was put up in a hostel in Chicago. He studied in Wisconsin University. Years later when we went on a world tour with Ramananjali in Bhagavan's Birth Centenary Year in 1980, we visited the USA. We had a Ramananjali program at the Ramakrishna Ashram at Chicago. ARN took us to the hostel where he had stayed and showed us around. I was happy to see the space where ARN had lived.

Back to the 1950s, the December Music Festival was over and the Tyagaraja Utsavam was around the corner. It was my father's first posting at Tanjavur, 7 miles away from Tiruvaiyaru where the four day annual festival of Saint Tyagaraja is held at his sacred shrine. This festival is the Mecca of all Carnatic Classical artistes as well as music lovers alike and thousands throng to this event. My parents were expecting a large number of guests

to come in and stay with us for this festival. My grandmother and grandmother's sisters were busy for a whole week preparing sweets, savouries, chips and so on for the guests who would arrive. Two to three tins full were prepared of each variety!

My father had arranged a bus that would ply all day long from our home to Tiruvaiyaru. The first batch would set off in the morning carrying baskets full of breakfast. Lunch would be brought to us in the afternoon and likewise dinner. We would sit by the side of the river and enjoy the feasts. Thus it was of course a great feast to our ears and also a picnic in the festive atmosphere. My love for and knowledge of Tyagaraja kritis deepened at this time setting the stage for the use of several ragas from Tyagaraja kritis in Ramananjali Sangeetham. The Master planner, Ramana, quietly continued His work.



Sri Ramana Sahasranama Stuti¹

343. NAMI

Renowned.

Though Ramana never left Arunachala after he arrived there in September 1896, his reputation as a gnani, a seer of steady wisdom, spread throughout the world. Followers of different religions and also from various geographical areas came and continue to come seeking his guidance and blessings.

Om nAmine namaha

344. NAMA JAPA PRITAH

One who is pleased with devotees who meditate on his name.

Though in one sense Ramana had no particular name or form, for those who are still identified with bodies he is the comely form with the sweet name Ramana. Sundaresa Iyer records that Ramana had approved of the mantra 'Om Namo Bhagavathe Sri Ramanaya'. Contemplation of the Sadguru Ramana's name also makes it easier to practice self – enquiry.

Om nAma japa prItAya namaha

345. NASTIKATVA VIGHATA KRT

Destroyer of atheism.

Even for those who did not believe in God, Ramana would question whether they believed in their own existence. The answer had necessarily to be 'yes'. Then he would suggest the enquiry about one's true nature which would gradually reveal the divine inner presence and one's identity with it.

Om nAstikatva vighAta krte namaha

346. NASAGRANYASTA DRK

One whose vision is at the tip of the nose.

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

One of the spiritual practices is to practice concentration at the tip of the nose. Ramana did not encourage this for it would lead to the dulling of the mind. However since he is the strength of all seekers, he is the support on this path too.

Om nAsAgraNyasta drSe namaha

347. NAMA BRAHMATITAH

One who has transcended worship with name and form.

The divine can be worshipped with the name and attributes. Such worship is based on the separation between the subject, the devotee, and the object, God. It has the effect of purifying the mind which makes self-enquiry easier. However, one has to transcend name and form, for in essence there is only the One all pervasive consciousness.

Om nAma brahmAtItAya namaha

348. NIRANJANAH

Without blemish.

Blemishes, defects of character, are all mental. They are born of attachments. Ramana was ever immersed in the spiritual heart. The mind of such a one is pure according to its essential nature.

Om niranjanAya namaha

349. NIRANJANASRAYAH

The protector of Niranjana

Niranjananada Swami was the younger brother of Ramana who had surrendered completely to him. Ramana's protection was available to him in equal measure as it was for other devotees.

Om niranjanAsrayAya namaha

350. NITYA TRPTAH

Ever content.

For one like Ramana who was always immersed in the bliss of the Self, the joy is overflowing. There is no need which is yet to be realized.

Om nitya trptAya namaha

News & Events

Revathi Sankar

Independence Day celebrations at the Ramana Heritage Campus



Auspicious renewal of the Auditorium and a Ramana Family program to mark the event. Lighting of lamps, prayer by Music students of RMCL, Ramana Pada Pancharatnam, Ramana Music by Dr.Ambika Kameshwar, self-enquiry session and talk by Sri Nandakumar and a scene from Yaatthirai Kaandam by artistes of RMCL.











Gnananjali Festival at Narada Gana Sabha Chennai, along with BSRMRC and RASA. Yaathirai Kaandam – the third in the series of mega-productions on Bhagavan Ramana's life.















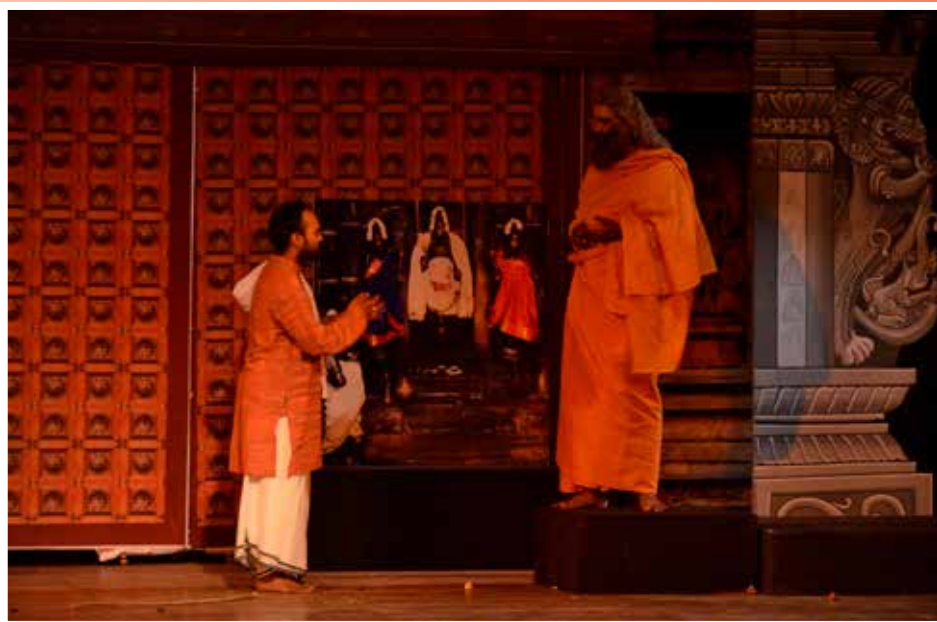


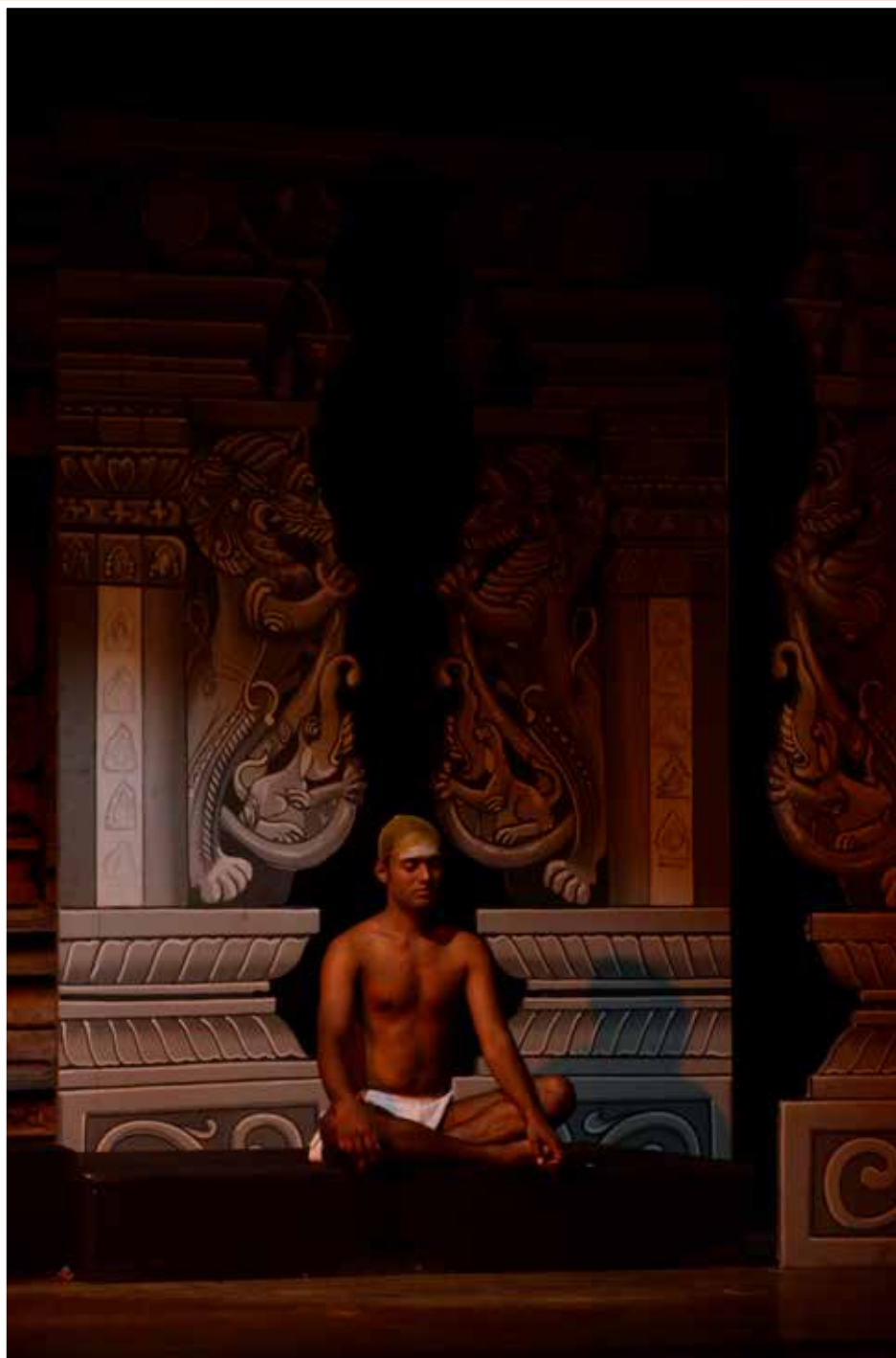


















The Journey

By Ashok Poorni

A peek in the past, when the Boy embraced death,
And of His experience of the Self, in-depth,
The play moved on to what happened post,
And in the world of devotion, where He was lost.

Immersed was He within, spurning all else outside,
that evoked his elder brother's remarks snide,
Spurred by those words, He quietly left home, kith and kin,
With nothing but 3 rupees and the clothes on his skin.

A train journey, a direction got, and some food given,
He walked many a mile, by the Name inside driven,
From where the Boy saint had seen a shimmering light,
This lad too, of the glitter, glimpsed that sight.

Fed by a drummer out of compassion,
under the sky He slept,
The next day, Gokulashtami, a lady, offered some
food she had kept.
The golden earrings did He then give and with some money
for onward journey leave,
Every point so far, the journey, part of the tapestry,
Of the Lords divine weave.

As the boy entered the temple, a barber appeared and shaved off
His hair,
money, food, sacred thread, thrown, only a loin cloth bare,
A divine burst of rain did upon Him did the Lord shower,
Welcoming the Boy into His abode, the Hill of mighty power.

He soon approached the sanctum sanctorum,
no one was present,
As He hugged the Lord, the burning fever, a long companion,
left that very instant.
Stayed within the temple precinct in bliss,
Silent without any movement,
In spite of all the interested onlookers, some curious,
A few with mischief intent.

Moved He then to the subterranean cave,
To avoid all disturbance,
In darkness, vermin infested space, no food or water,
For His sustenance.
Swami Seshadri appeared on the scene, to a few did instruct,
To take care of the Boy saint,
Upon whose body did all the insects inside
With gruesome wounds did taint.

A few new devotees, then took Him to a safer place,
And soon one of them could His name and place, trace,
Word went back about this to the grieving Mother,
Who came to the Hill, with His elder brother.

No amount of beseeching or imploring by her to come back
had any impact,
But out of compassion, gave His first upadesa, in writing,
a message so compact,
The mother accepted that He had arrived and had nowhere
Else to go,
And for her, and for any one else to become free,
He will the path show.

The stage was rich with the performance of His Journey made,
All were lost in time travel, in each act, a joyous wade,
As We await the next Kaandam , the dance drama with eagerness,
To each and everyone one involved, our prayers, for Him to bless!

Special Programs in October

At the Ramana Shrine, Mekhri Circle

Every Sunday Satsang, 10.45 a.m. Chanting, Self-enquiry, Bhajans, Talks
 6th October Talk by Dileep Simha
 13th October Talk by Subramanyam
 20th October Talk by Venkatesh Deshpande
 29th October Talk by N.Nandakumar

13th, Sunday

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

At the Ramana Maharshi Heritage Auditorium, Sanjaynagar

20th, Sunday, 21st Monday

Cultural Festival to Celebrate 40 years of RMCL and Renovation of the Auditorium

20th Sunday

04.00 p.m. Inauguration of the Festival
 Program by students RMCL
 Felicitations
 06.30 p.m. Arunachala Ramana - Gnana Kaanda

The second of the mega productions on Ramana's life
 Presented by Dr.Sarada, Dr.Ambika Kameshwar
 Artistes of RMCL and RASA

21st Monday

05.30 p.m. Program by students of RMCL
 06.30 p.m. Arunachala Ramana – Yatra Kaanda
 The third of the mega productions on Ramana's life
 Led by Dr.Sarada and Dr.Ambika Kameshwar

Special Programs in November

At Ramana Maharshi Heritage Campus, Sanjaynagar

16th and 17th Saturday, Sunday
Self-enquiry workshop

At the Ramana Shrine

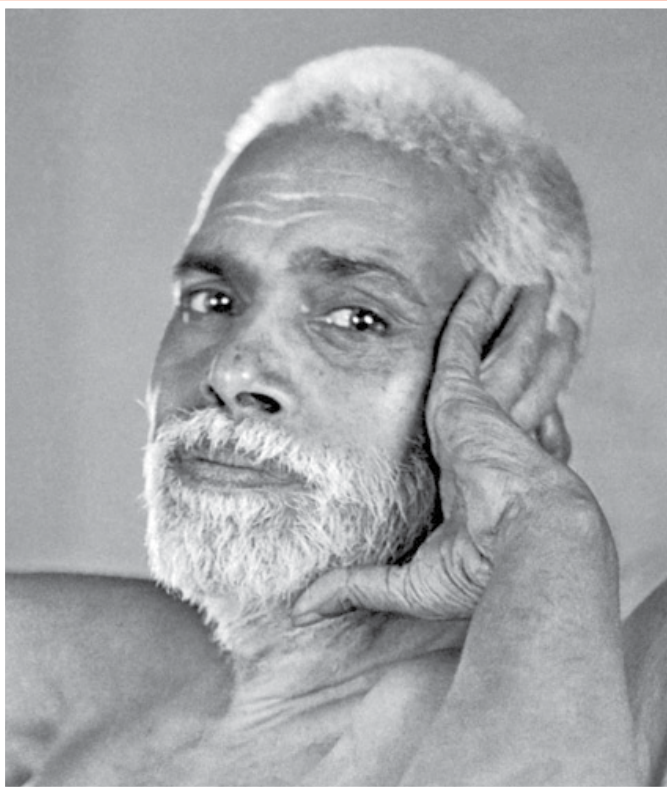
Every Sunday Satsang, 10.45 a.m. Chanting, Self-enquiry, Bhajans, Talks
3rd November Talk by Dileep Simha
17th November Talk by Venkatesh Deshpande
24th November Talk by N.Nandakumar

10th, Sunday

10.45 a.m. Ramananjali Sangeetham Day – a tribute to Smt.Sulochana Natarajan
Self-enquiry by Subramaniam, Talk by Dr.Sarada, Ramananjali Sangeetham by Smt.Radha

11th, Monday

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



Ramana Every Day

RMHC - Ramana Maharshi Heritage Centre - Sanjaynagar

RMS - Ramana Maharshi Shrine - Mekhri Circle

RSCS - RMCL Satsang Centre at South Bangalore

RSCR - RMCL Satsang Centre at Rajarajeshwari Nagar

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

Thursday: 6:00pm at RSCS

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

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

Saturday: 11:00am at RMS

Sunday: 10:30am at RMS

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

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

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

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

Monday, Tuesday, Thursday & Friday: 5:00pm - 7:00pm at RMHC.

Yoga classes [Contact - Uma (9538472026)]

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

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

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

Talks - English by Dr. Sarada Natarajan/Venkatesh Deshpande/Dileep Simha

Sunday: 11:30am at RMS

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

Sunday: 10:30am at RMS

Parayana of Bhagavans Sanskrit Composition by Ms. Savithri and Smt.

Ratnamma

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

Talks, Parayana and Puja by Sri Chandrashekar (9448839594)

Thursday 6:30pm at RSCR

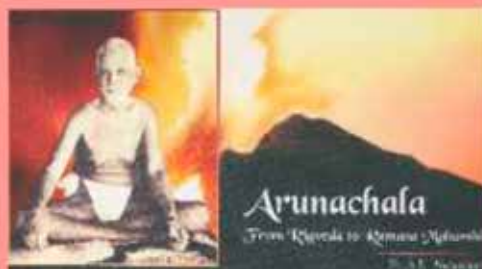
Guru Vachaka Kovai in English

Original : Muruganar

Translation: David Godman

Investigation into Truth

92. When attention is paid exclusively to the [infinite] space that never gets fragmented, the effect, the finite pot, will not shine at all. Therefore, it is an error to say that just because the pot moves, the space within the pot moves as well.
93. Since in the plenitude of the Self the imperfections – the inert body and the world that comprise the non – Self – will never exist and shine, it is not logical to say that the Self too experiences the movements of the body and world, which are bound for destruction.



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.