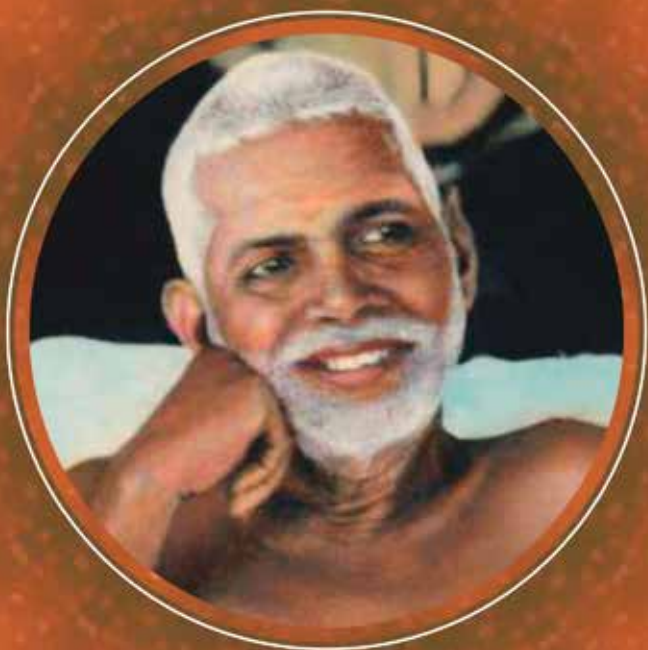


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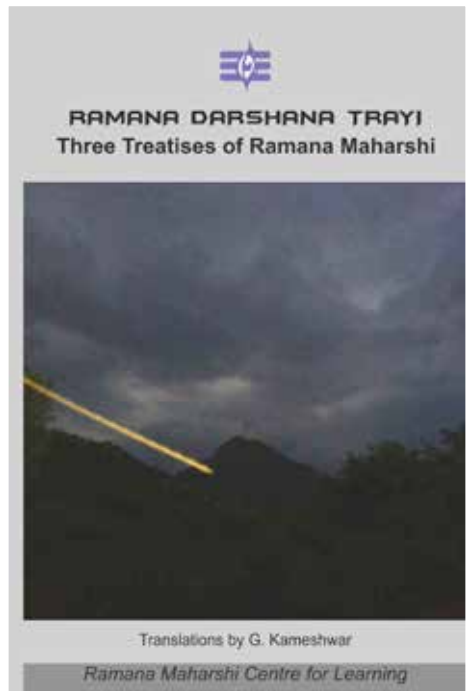
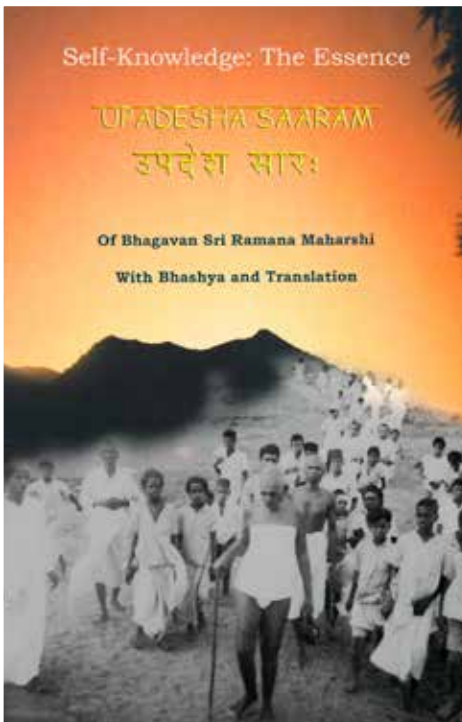
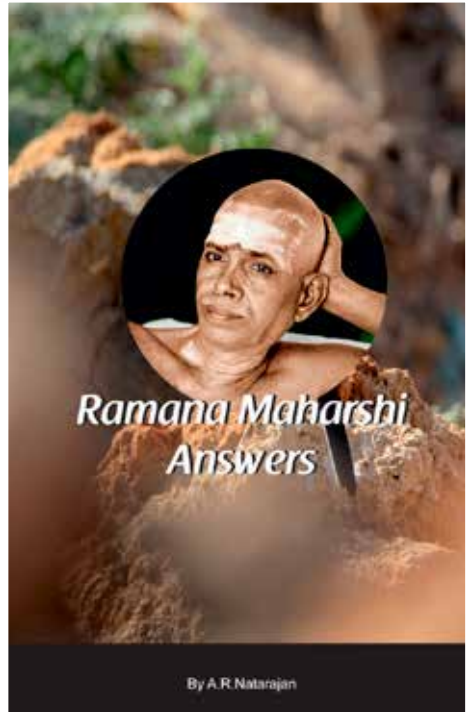
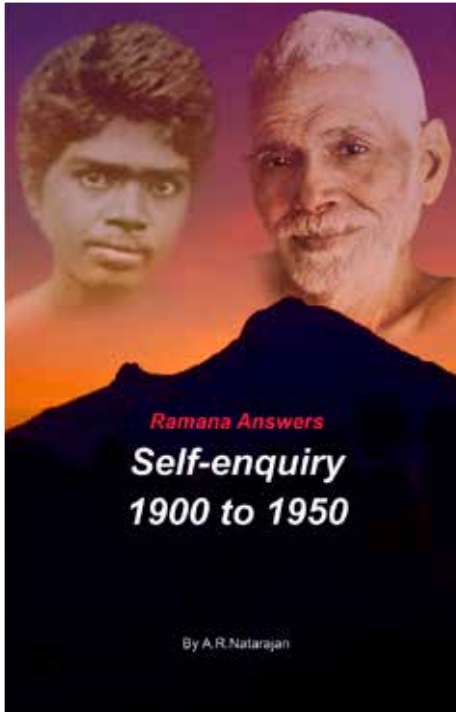


The Ramana way



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

NEW Publications



THE RAMANA WAY

A Monthly Journal since 1981

*Celebrating
Ramana Rasa
Anubhava*



Editor: Dr. Sarada

Associate Editor: G. Kameshwar

Assistant Editor: Dileep Simha

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

- Ramana Gita X, 10

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Managing Editor:	Revathi Sankar +919448853748
E-mail:	office@ramanacentre.com, ramanaway@ramanacentre.com
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RMCL – Ramana Maharshi Centre for Learning

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Editorial*Dr. Sarada*

The Self came on earth in the beloved human form of Ramana in this sacred month. Why beloved? We may say beloved for us because by some extraordinary and inexplicable grace we are drawn to the life transforming and fulfilling presence of Ramana. The real explanation for this love, however, is given by Ramana himself when he answers a question as to who he is. In a poetic answer to the question, he says Arunachala Ramana is the Self that shines as consciousness in the hearts of all beings. As the Self is ever dear to all, the very name Ramana means one who is endearing. This also points to the truth that while the name and form of Ramana are dear, he is in no manner limited to the name and form.

It is the mysterious power of spontaneous love that allows the Self to become manifest and perceptible within the boundaries of time and space. Hence, Sri A.R.Natarajan describes the life of Ramana as that of the 'Timeless in Time'. Many poet devotees have sung of the power of his name. Sri Muruganar sings, 'I may sometimes forget you Ramana, but my tongue shall forever your name utter.' Every devotee calls out to that name in joy as in sorrow, as a simple exclamation while getting up and sitting down and as a powerful aid in diving within to the 'real Ramana' within. Many are attracted to his magnetic eyes and bewitching smile. There are those who are amazed by the simple beauty and grace of his form clad in the white loin cloth. There are a few who understand the magical power of his life. One such devotee, Y.V.Venkateswara Rao declares in his poem, 'To meditate on the life of Ramana is to have all bondage destroyed!' It is indeed emphatically stated in the scriptures that what one meditates on, one becomes verily that. Let us, therefore, invoke the rare blessing of remembering Ramana's life in a capsule here with such details and glimpses as are allowed by grace.

When the Timeless Truth, the Self, by its natural compassion dons a human garb and walks on earth, it chooses a time, a place and a situation to be so manifest. The chosen place of birth was Tiruchuzhi, a village near Madurai in Tamil land. Sung of by great Saivite saints, this sacred Siva space has as its protecting deities

Sri Bhuminatha and His Consort, Sahayamba. Tiruchuzhi has been described later by Ramana as the light of the One Siva, which dances blissfully in the hearts of all devotees.

The chosen womb for the Self to manifest was that of Azhagamma, well aware of the glory of Self-knowledge and paying her tributes to it along with her daily chores through simple songs of Avudiyakka and other saints. The Self chose as its human father Sundaram Iyer, of the lineage of Sage Parashara, as a fruition of his penance and his being unswervingly established in goodness and its practice.

The time of birth was chosen as a confluence of sacredness for worshippers of Lord Siva and Maha Vishnu, it was at the concluding moments of the Ardra Darshana festival of Lord Natarajan and the star of Sri Rama, Punarvasu, had started her reign in the sky. At 1.00 a.m., on the 30th of December, 1879, the Self became manifest as Ramana. At that very moment, a blind midwife assisting in the delivery had a vision of all enveloping light. Thus did Ramana come to bless the earth and all creation.

Ramana, named Venkataraman, had an elder brother, Nagaswamy, a younger brother, Nagasundaram and a younger sister Alamelu. He was the favourite of his village, he was beautiful like the names of both his parents and loving and giving like them. Theirs was an open house for every comer to Tiruchuzhi and food would be served to anyone who entered the portals or asked for it. If this is the 'form' that the Self chose, in this manifestation it also chose a 'word', as manifestation has the three aspects of thought, word and deed. The sacred word, or the mantra that ever shone within Ramana from the moment of manifestation was 'Arunachala'. It was natural to him and the throb of that name continued spontaneously within him at all times as did its glory. Hence, he never thought of enquiring into it.

The enquiry, which is the 'thought' that he did choose, was self-enquiry, enquiry into the nature of the Self. The enquiry first arose in him as a boy of twelve, when his father passed away. Seeing the body and later witnessing its cremation, he enquired into the meaning of death. He understood that his father was not the body as it would not have been burnt to ashes by the relatives

if it had been so. Nor could it have borne the heat of the flames. He told himself, 'My father's I has left the body, my I is still in the body'.

Thereafter the chapter in sacred Madurai unfolded. Ramana literally sported there as a schoolboy adept at swimming, wrestling and other martial arts. On account of ever winning at every endeavour, and by the fact that whatever he touched would be fruitful, he earned the nickname 'tangakkai', 'golden hand', later recognized to be an epithet of Lord Siva, 'hiranyabahu'. He visited the temples of Madurai like Azhagar Kovil and Tiruppuramkunram. To the latter he would sometimes take his Muslim friend Saab Jaan along, explaining to him that God is only one, it is the human mind that has divided the Supreme Truth and sees it as apparently differing and multiple. He was blessed by Meenakshi, the Goddess famed for her powerful glance, with the power to transmit the truth through his magnetic and transforming eyes. He gave to her as his offering the fame to her place, to Madurai, as the city of enlightenment.

This 'enlightenment' happened at 11, Chokkappa Naiken Street, the lane that runs down from the Southern Tower of the Meenakshi Temple. This tower is adorned with a sculpture of Dakshinamurthi, a little different with His head slightly bent to the right and holding a veena. On the 17th of July 1896, alone upstairs in that house of his younger paternal uncle, Subbu Iyer, this robust young lad of sixteen, Venkataraman, was suddenly and unaccountably seized by a fear of death. The fear was so intense that death seemed inescapable. Therefore, he decided that he would face it by striving to experience it. Lying down with limbs held stiff and breath contained, he dived within enquiring as to what was shining as 'I' now that the body was dead. Making the quantum inward leap of unbounded courage, in a flash he became aware that the Self was an all-enveloping, indescribable, deathless current that included and transcended the body. The sage of steady wisdom was born. He later described that from that moment he remained unwaveringly established in the Self. Although other thoughts may come and go like various notes of music, attention was centered on the Self like the 'shruthi' or the keynote.

Six weeks passed thereafter at Madurai. The old Venkataraman was literally dead and gone. During visits to the

Meenakshi Temple he would simply stand before the Divine Mother or the images of 63 Saivite saints with tears flowing unceasingly from his eyes, the outpouring of the immense bliss of the Self. There was no longer any interest in anything external, sports or studies or food. On the 29th of August 1896, finding the exercise futile Ramana put aside the notebook in which he was writing an imposition from Bains English Grammar. Seeing this, his elder brother who, like many others, had noticed Ramana's changed attitude, asked sharply, 'Why all this for such a one?' Such reprimands had come several times earlier but at that moment the arrow struck its mark. Ramana heard in these words the call of Arunachala. A few months earlier Arunachala had revealed to him through a casual answer from a relative that what he had taken to be a divine abode or state was actually a place on earth, Arunachala was Tiruvannamalai.

Taking three of the five rupees his brother provided to pay his college fees, writing a cryptic note that he was leaving on an auspicious endeavour in search of his Father and in obedience to His command, and no money need be spent to search for 'this', he left for Arunachala. The note was left signed with a mere dash as there was no entity remaining who could sign. The journey of nearly four days and three nights, partly by rail and partly on foot in the hot sun, practically hungry for two days, is a saga of unbounded love for Arunachala. Ramana has later said that he was literally swept there by a great current as it were.

On the 1st of September, 1896, Ramana arrived at Arunachala and headed to the Arunachaleswara Temple. Though it was mid-afternoon all the temple doors were wide open yet not a soul was around. Ramana went directly to the sanctum sanctorum and reported simply, 'Father, I have come.' The revelation of a life of absolute surrender began to unfold for all to see. Coming out of the temple, at the suggestion of a barber he had his head shaven, then threw away into the Ayyankulam tank all his clothes, wearing only a loin cloth. He also discarded whatever money and food remained with him. Bathed by a shower that poured only on him, he returned to the temple. That night and for many days thereafter, the thirst of the drought ridden earth of Tiruvannamalai was slaked by continuous heavy downpours.

For several months thereafter he remained in different parts of the temple as a 'child of bliss', unaware of the passing of day and night, unaware of food being available or not, unaware even of the vermin feeding on his thighs in the damp and dingy Patala Lingam and unaware of being bodily lifted from there and placed in front of the Subrahmanya Shrine. He remained in silence, not as an observance of any vow but as no need ever arose to speak. From the temple the young sage, then known as Brahmana Swami because of his Brahmic lustre, moved to Gurumurtham, where he was joined by his devout attendant, Palaniswami, and later to Pavazhakunru, a hillock adjoining Arunachala.

It is here that Mother Azhagamma, anguished by the separation from her son, found him and came to plead with him to return home. Her joy at finding him was completely washed away by the sight that met her. Unbathed he was, his hair matted, his nails long and curled. He remained rock-like, unmoved. Finally, at the request of a devotee he wrote out an answer to mother, 'The Creator remaining everywhere makes each one play his role in life according to his destiny. What is not destined will not happen despite every effort. What is destined cannot be stopped from happening. This is certain. Therefore, the best course is to remain silent.' Mother thus became his first disciple and through her the world received the first spiritual instruction. She adhered to the instruction. She would return only many years later seeking a boon from her divine son, and on her next visit, get cured of her near fatal fever by a poetic prayer from Ramana to Arunachala.

Ramana has asked, 'When the flower blossoms, does it send invitations to the bees?' Ardent spiritual seekers sought his guidance and received it. Gambhiram Seshayya and Siva Prakasam Pillai sought and received spiritual instructions from him through writings on slate and sand which they compiled as invaluable gifts to the world in the form of the books, 'Self-enquiry' and 'Who am I?'. Vasishtha Ganapati Muni, who had performed several years of intense penance, came to him for the final fulfilment. He surrendered to the Swami and bathing his feet with tears of yearning beseeched him for guidance. He poured on the Muni his glance of grace and spoke, 'Find out from where the I-thought arises and merge at its source, that is tapas. Find out from where the source of the mantra arises and merge at its source, that is

tapas'. The words went directly into the Muni's heart and brought about the fruition of his tapas. He declared to his disciples, 'My Master, my Sadguru I have found. He is Bhagavan Sri Ramana Maharshi. May the whole world know him as such.'

To this Sadguru Ramana, who could bestow his own state on one and all, mother Azhagamma returned. Now she came to stay with him, who was then at Virupaksha Cave. She came as a surrendered disciple and obtained spiritual instructions from him in many ways including in the form of the 'Song of Appalam'. She, along with him and the family of devotees shifted to Skandasramam higher up on the hill, built single-handed by the devotee Kandasami. Here, mother started cooking food for the devotees and for Ramana. Up until then, devotees like Echammal and Mudaliar Patti would feed the devotees and Ramana every day. The kitchen fire lit by Mother Azhagamma then is still serving food to thousands of devotees every day at Sri Ramanasramam.

Mother was given liberation by Bhagavan Ramana on the 22nd May, 1922 by his gracious presence and touch. Thereafter, her samadhi was built at the foot of the Hill near Pali Tirtham and the Matrubhuteswara Lingam was consecrated on it. Ramana too came to reside in the thatched shed there and it is this which has now expanded into the vast and majestic Sri Ramanasramam. Ramana's spiritual ministration available for every minute of the day from the very turn of the twentieth century continued here unabated. Numberless seekers from across the world gathered at his feet and sought and attained clarity about the path and more often than not, obtained a direct experience of Self-awareness from his transforming glance. Among his devotees and disciples were Lakshmi the Cow, Jackie the dog, Valli the deer and a blessed crow, all of whom having attained liberation by their lives of absolute surrender to him and by his gracious touch. Each of them have samadhis built by him at Sri Ramanasramam itself.

Blessing the request of Muruganar, Ramana composed the two invaluable poems that contain the essence of all teachings, 'Upadesha Undiyaar', later translated by him into Sanskrit, Telugu and Malayalam as Upadesha Saaram and 'Ulladu Naarpadu', translated into Sanskrit by Ganapati Muni as 'Sat-Darshanam'. His teachings are also compiled by Muni in 18 chapters in Sanskrit as

‘Sri Ramana Gita’ and by Muruganar in 1297 Tamil verses as ‘Guru Vachaka Kovai’. The record of his life by B.V.Narasimha Swami and Arthur Osborne, the daily chronicles of his talks by Munagala Venkataramiah, the diary of Devaraja Mudaliar, the letters of Suri Nagamma and reminiscences of several devotees, give us vivid pictures of his availability at all times, his simplicity and intimacy with the devotees, his compassion for the poor and the meek, his absolute equality in sharing and loving all beings, and above all the glory of his unwavering abidance in the Self.

On the 14th of April, 1950, Good Friday, at 8.47 pm, amidst the chanting of ‘Arunachala Siva’ by hundreds of devotees, Ramana dropped the human garb that he had donned, after bearing the cross of the dreaded and dreadful disease of sarcoma for a year and a half and establishing to the devotees through its entire course that he was not the body that bore it. He had first arrived at Arunachala as a boy of sixteen in obedience to His command. He had stayed at Arunachala for 54 years after his enlightenment, an event unparalleled in spiritual history. He had walked on every inch of the Hill leaving his loving footprints there. He had offered spontaneous poetic outpourings of love to Arunachala as the ‘Arunachala Stuti Panchakam’. He had walked round Arunachala in ‘giri pradakshina’ times without number and imparted to devotees the magic and magnitude of this practice. His final tryst with Arunachala was in a blaze of light slowly trailing across the sky and disappearing behind the Hill, visible to people even several hundred miles away.

His presence, guidance and love continue to be available and experienced through his words, his pictures, his life, at Sri Ramanasramam, wherever one gathers to invoke him in any manner, and in every heart. As Sri A.R.Natarajan writes, ‘Ramana is the spring of life. One can always have his fill from his nectarine feet. He offers it to everyone and at all times.’



THE NEW DAWN**A. R. Natarajan*

Ramana is the spring of life. One can always have his fill from his nectarine feet. He offers it to everyone and at all times. But can we avail of it? Are there any qualifications, prerequisites, mental attitudes which make it possible for one to avail of this offer?

In one sense for spiritual life in general and the Ramana Way in particular there is an underlying need for the spirit of adventure. The spirit of adventure implies a spirit of enquiry, a willingness to go behind appearances, an insatiable desire to push beyond the known, tentativeness about coming events and above all courage in the face of seeming odds. The pioneering qualities of a Vascoda gama, a Columbus, or a Livingstone. The shining examples of the Vedic rishis and great human lights who have enriched millions of lives are before us. In them we see all these virtues completely.

Is it not strange that we never tire of going round the 'mulberry bush'? We have had our sorrows and joys of an ego-based life, lived in the same way life after life. Ramana told a seeker, Mercedes de Costa that each person has been changing his roles, husband, wife, father, mother, brother, sister and so on. The roles keep changing. But the way one leads his or her life is not essentially different. Is it not time to reflect, to ponder over the question whether there is way out of the groove, a way which would enable us to lead a life of great joy, free from endless limitations?

If we do, we will find in the Ramana path a way from out of frontiers and limitations of a fragmentary mind to the freedom of a pure mind which is powerful, resilient and tentative and a life focussed on the heart. Ramana's emphasis is on understanding the 'I', the subject, to be focused on it to understand its nature to be consciousness, fullness of consciousness. He emphasizes the need for experience as the bedrock of sadhana. Experience of what? Of the state of 'sahaja samadhi'; a state of inherent, overflowing happiness.

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

In this state all desires and all seeking would have ended since there would be no need for them. All action based on desire and the search is only for happiness. When one is in a state where one is immersed in the abundant joy of the heart, one rests in that fullness. The practice of self-enquiry enables one to experience this natural happiness all along the way. For when one is face to face with one's own centre, the 'I' and remains focused on it, that focus itself would automatically merge it in its source, the spiritual heart. Then one abides in that state for varying periods depending on the passion to know, and other factors. But the mind's latent tendencies and past experience would push the merged mind back to its associates, thoughts.

What is our condition in this in-between state when the Self-abidance is not firm? Sometimes we would be in a state of exuberant joy and sometimes back to our old ways of the deceptive mind. The joy which has been discovered, would make one most reluctant to get out of it to the field of thoughts and action. Then we begin to understand some of Ramana's verses in his 'Marital Garland of Letters', "Arunachala, if you are lazily enjoying your state what will be my fate?" "Let us dance in the open spaces of the heart, without awareness of night or day" and many more verses in the same strain.

Sometimes all of a sudden there is a backlash. Many of our hidden desires and fears show their fiendish head. Prayer and surrender will help us through these dark hours. The magic of the natural state which has been experienced would draw one back to itself.

On this path Ramana is the guru guiding one along. Faith in the truth that God, Guru and the Self are the same would be of great help. For it would make surrender to Ramana easier. The ever-operating grace of Ramana and steadfast practice of self-enquiry would lead one back to one's roots in the Self. There would be a gradual un-burdening of the weight of desires, fear, ambitions, greed and sorrow born of attachments.

Imperceptibly but surely the samadhi state which was intermittent becomes natural. One is never out of it. Action does not cloud the certain abidance in the Self.

The expressions 'New Dawn' and 'New Horizon' have been used to give a glimpse of the beauty of the natural state and to contrast it to the hidden sorrow of a life of bound action. Actually, in that state all frontiers, all limitations are swept away by the flood tide of bliss. The sun of knowledge would be shining in all its brightness. There would be "no more coming and going, in and out"; no more sunsets or new dawns. For each and every moment is filled with its fresh beauty. One becomes a beacon-light, a perennial spring of blessedness, sharing the state he is abiding in by the grace of Ramana.



The 'Talks' as a Guidance to Self Enquiry

N.Nandakumar

Talk 81 (Excerpt)

D: It is so difficult to understand this (Self Enquiry). If something concrete is said, it can be readily grasped. Japa, dhyana, etc., are more concrete.

M: 'Who am I?' is the best japa.

What could be more concrete than the Self? It is within each one's experience every moment. Why should he try to catch anything outside, leaving out the Self? Let each one try to find out the known Self instead of searching for the unknown something beyond.

GUIDANCE RECEIVED: To the sadhaka, God is unknown. His Self is ever known. Moreover, even when the Japa becomes effortless (Ajapa), one will be made to ask "Who am I, who is experiencing this Automatic Divine Activity of Ajapa Japa?". Though all the worlds are permeated by the Ajapa and one is surrounded only by that Japa, it has to finally get absorbed in the real Self - Self Realisation. "Who am I?" is the best Japa, says Bhagavan.

Q: There is an incident in Periyavaal's life. A rich person conducts Rudram and offers Periyavaal the prasadam. Periyavaal takes him to task with severe reprimand and non-acceptance. The reason is that the rich man insulted one of the chanting Brahmins for infirm and unclear chanting and refuses him a second helping of sakkare pongal despite his old age. Even after the reprimand the rich man does not feel relieved of his sin and asks for explicit forgiveness by Periyavaal. Periyavaal asks him to seek forgiveness from the old Brahmin. By the time the rich man reaches the Brahmin's home, he has passed away. After several years of losing all wealth, sadhana and Seva, the rich man gets mukti by dying in Kasi. When our sins are so deep that even a severe reprimand from Siva himself for half a day could not relieve the sin, am I taking it easy with "Who am I?".

S: Your practice of self-enquiry has made you understand the episode in Periyavaal's life. Now, why this doubt? Be relentless

in sadhana. As each thought arises, do not try to complete it. DILIGENTLY, enquire, "For whom is this thought?"

Talk 81 (Excerpt)

D: Where shall I meditate on the Atman? I mean in which part of the body?

M: The Self should manifest itself. That is all that is wanted.

A devotee gently added: On the right of the chest, there is the Heart, the seat of the Atman.

Another devotee: The illumination is in that centre when the Self is realised.

M: Quite so.

GUIDANCE RECEIVED: Whenever a thought arises, "Where (which place) or when (which time) or where in the body should I meditate on the Atman?" one should enquire "For whom is this thought?". Till the Self manifests itself, this enquiry alone is enough. Time, space, body and world are all in the Self. In fact, the Self-Luminous Self alone is. It does not need another support. However, to those who are unable to enquire without a place in the body given as goal, the Self-realised Jeevan Mukta points to the right side of the chest as the spiritual heart as that is his experience.

Talk 81. (Excerpt)

D: How to turn the mind away from the world?

M: Is there the world? I mean apart from the Self? Does the world say that it exists? It is you who say that there is a world. Find out the Self who says it.

GUIDANCE RECEIVED: Self-enquiry is the essence of Sannyasa too.

Saddarshanam*Master Nome*

Q.: Are we to avoid the senses like a plague because they are the maya by which we appear to create separation between the ego and the Self?

N.: If by “avoid the senses,” you mean to be nonattached to the senses and their objects, yes. Nonattachment is achieved by the knowledge of the source of happiness. If by “avoid the senses,” you also mean not to regard the senses as that which determines reality, definitely yes. If you regard “avoid the senses” as not associating your identity, your very Being, with anything that is sensed, such as an object, or the sensing, most definitely yes. If by “avoid the senses,” you mean just abstention from having the senses entertained by various pleasantries or pleasures, that depends upon the situation and the aspirant, and there is no hard and fast rule regarding such.

Q.: Anything that promotes, in the least, separation, differences, or illusion is detrimental.

N.: Yes. What promotes the illusion?

Q.: Nothing really.

N.: That is so. It is self-promoted.

Q.: Yes. By what is the belief in perception self-promoted?

N.: By that ignorant belief. The sense objects do not create the belief.

Q.: No.

N.: The belief creates the belief. The ignorance is self-generated. If ignorance is self-caused, how can it come to be? It is entirely unreal. Therefore, we have only to address ignorance, which is destroyed by real Knowledge. We do not necessarily need to rearrange the sense objects.

Q.: If I think that the ego is going to understand this, the ego is not going to understand this.

N.: Oh no, the ego never understands anything. It is a good for-nothing. Fortunately, the ego does not truly exist. So, we are graced.

Q.: We create it through our belief in perception, don't we?

N.: You can foster the idea of an ego identity even without perception.

Q.: How?

N.: For example, if you would shut your eyes and ears and would lose the sensations in your skin so that most of your sense impressions would not occur, you could still formulate the idea that you exist as an individual experiencer of the sensory blank.

Q.: But I wouldn't have a sensory blank, because I would still be thinking about those objects.

N.: Yes. You could create the same senses in a dream world.

Q.: The belief in perception is the belief in duality, the belief in the ego.

N.: The belief in the ego brings, in its wake, the belief that there is something else to be perceived, and then a belief that the perceiving is really occurring.

Q.: Is it that way? Or, is it the other way around?

N.: You want to know the actual succession or order of something that does not exist?

Q.: Yes.

N.: Have it any way you like, but, for the purpose of Self-Realization, it is best to see that that which is objective depends upon the subject and not the other way around. Otherwise, you will attempt to eliminate the objective portion, but the subject will remain intact. If, though, you eliminate the false notion of a subject, which is the individual who appears as the perceiver or the ego, all that follows the ego, or is associated with it, such as the object, the perceiving, etc., collapses. His retinue runs away with him.

Q.: If one still believes in perception, he still believes in the ego.

N.: Yes. If someone thinks, "The world exists; the world is real," but also thinks, "But I am egoless in it," he does not truly comprehend the nature of Reality.

*** To be continued ***

Ramana is the Way of Ramana

Shyam Sunder

"See-without Words.

Feel-without Thoughts..."

So simple, living only as 'I'(without thinking about self. Thinking leads nowhere.)

Much is written about self but very few live as 'I'(only). I is I-thought but we should not think so otherwise mind gets distracted. One should stick to 'I'. Enough.

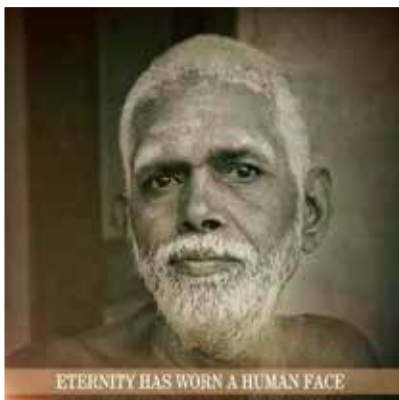


"Here and now" is the master key of Self abidance practice.

Every arising thought in the shape of world depends on our feeling of existence - always "here and now."

"Enquire who am I? Sink deep within and abide as Self. That is God as being."

-Sri Ramana maharshi.



Sri Ramana Sahasranama Stuti¹

376. NIRGUNATMA

Beyond the three gunas.

Each day the mind is prone to laziness, activity and repose. These characteristics are technically termed *tamas*, *rajas* and *sattva*. When the mind is dead it is always in repose and free from mental changes.

Om nirguNatmanE namaha

377. NISHPAPAH

Free from sin.

Sin is possible only when one seeks happiness from external objects and abandons the ethical code of conduct prescribed by scriptures. It is the search for pleasure which deludes one into acting in a sinful manner. But when one is aware that one's true happiness is within and one's own, the question of sinning would not arise.

Om nishpApAya namaha

378. NISHPARIGRAHAH

One who does not seek help from others.

Ramana was self-reliant. Many were only too ready to serve him, for he was everything to them. But if Ramana felt that any devotee was put to inconvenience on his account by disturbing his normal routine he would avoid such a situation altogether. Cohen reports one such incident in 'Guru Ramana'. Ramana would come to Palakottu adjacent to the Ashram in the course of his walks. Then he used to visit Cohen's room now and then. Once, Cohen made the mistake of placing a separate chair for Ramana in anticipation of his coming. Thereafter Ramana stopped going to Cohen's room for he felt that Cohen was perhaps foregoing his afternoon nap in expectation of his visit. Ramana did not want to deprive Cohen of his afternoon nap.

Om nishparigrahAya namaha

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

KEY FOR SYMBOLS



RMCL Events

Sri Ramanasramam



Punarvasu

Pournami



Amavasya

Chaturthi



Ekadashi

Maasa Sivaratri



Pradosham

Navaratri



Thai Poosam / Soora Samharam

Varalakshmi Vrata



Rama Navami

Independence Day



Krishna Janmashtami

Sankranti



CALENDAR 2021

CALENDAR 2021

CALENDAR 2021

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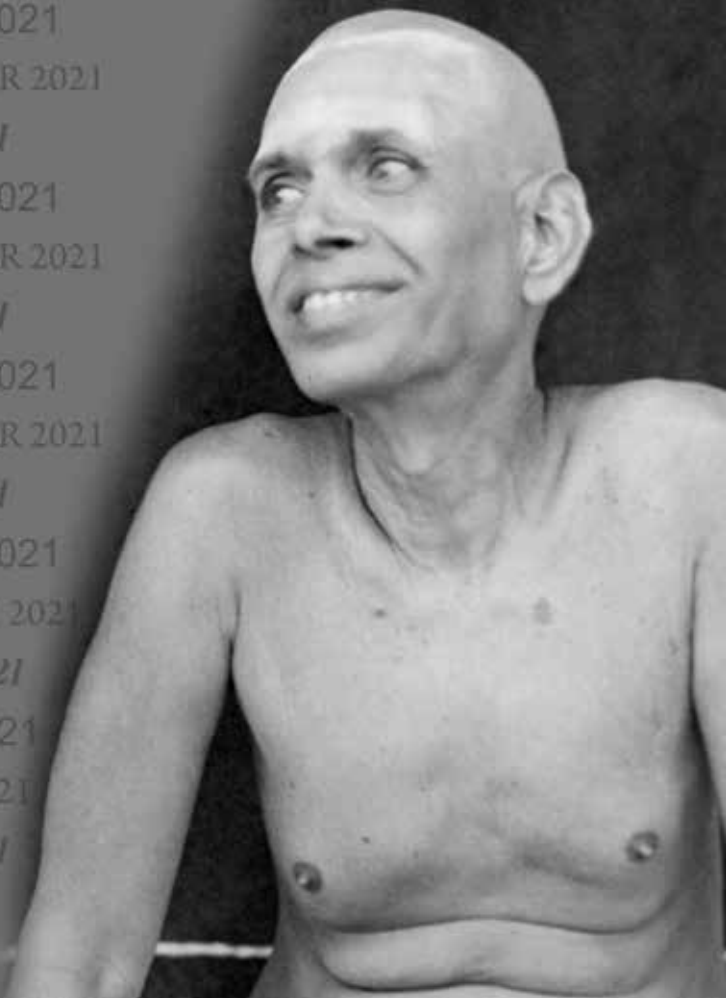
CALENDAR 2021

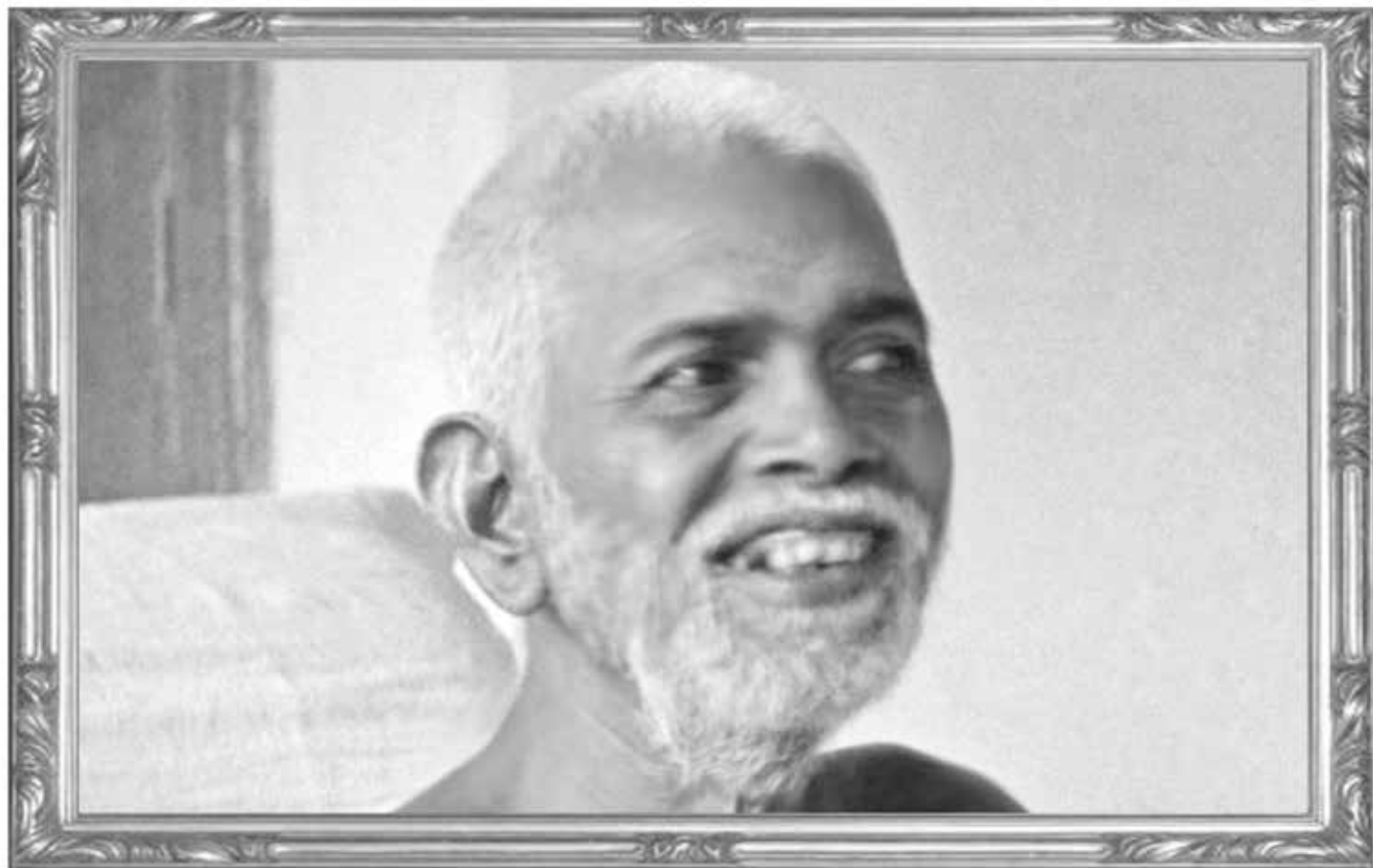
CALENDAR 2021

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CALENDAR 2021

CALENDAR 2021





JANUARY - 2021

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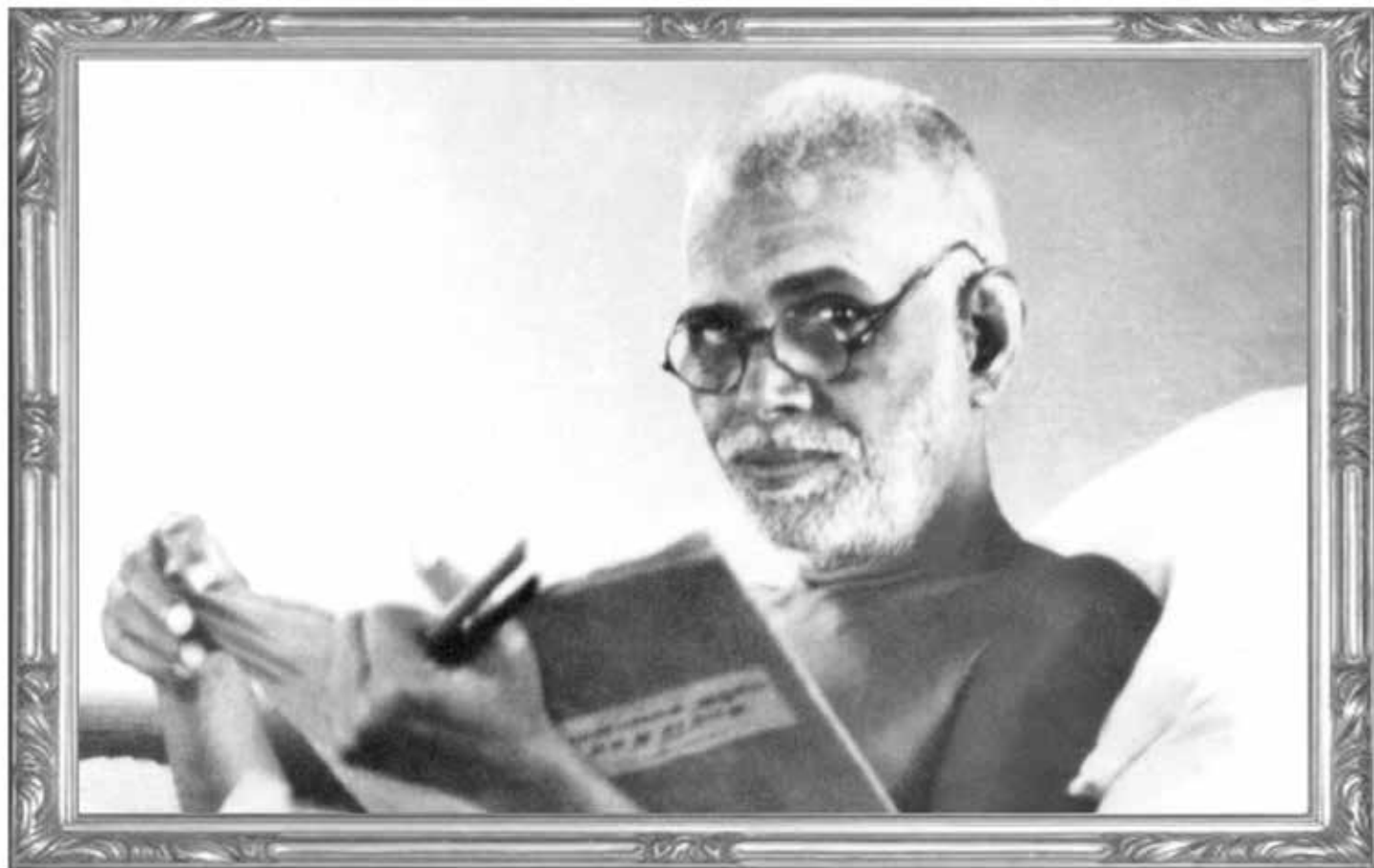


Sri Ramanasramam Events

14 - Sankranti
15 - Mattu Pongal
28 - Chinnaswamigal Aradhanai

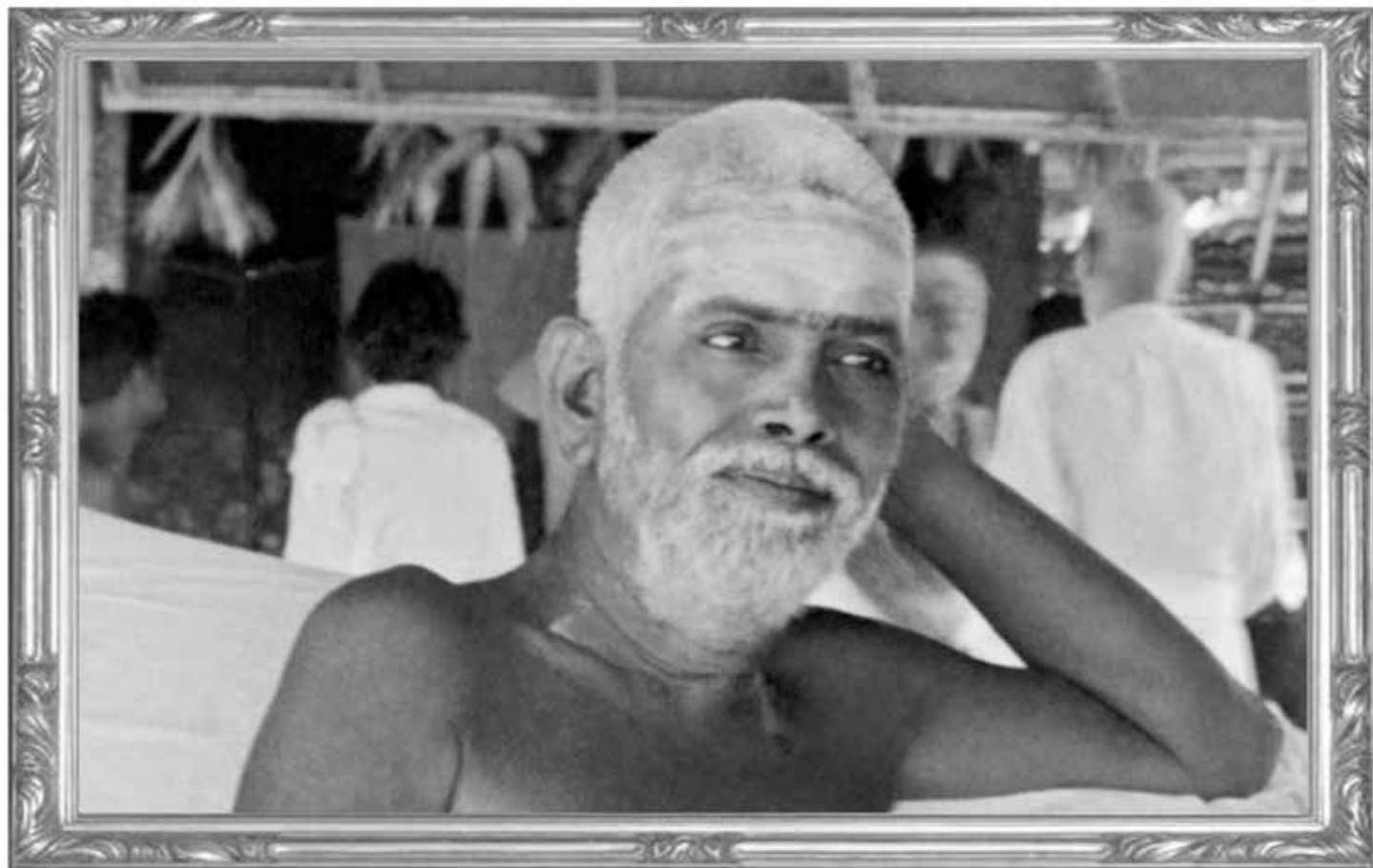
RMCL Events

23 - Founder's Day
24, 26 - National Seminar
28 - Pournami - ARN Day (Thai Pooam)



FEBRUARY - 2021

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MARCH - 2021

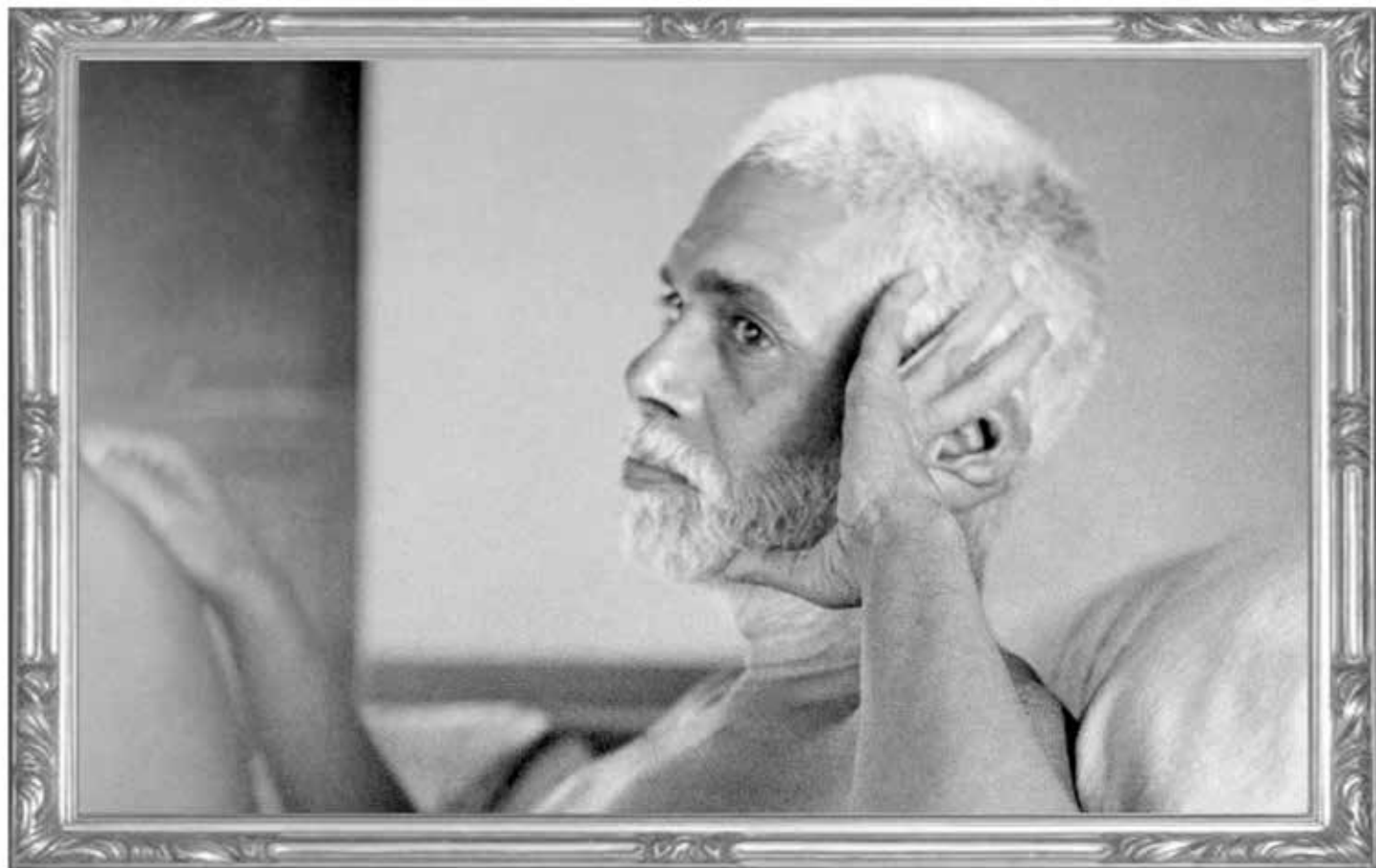
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Sri Ramanasramam Events
 03 - Sundaram Iyer Day
 11 - Maha Sivaratri
 19 - Vidya Havan



RMCL Events
 10 - Sthapana Day
 11 - Maha Sivaratri
 28 - Pournami



APRIL - 2021

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Sri Ramanasramam Events

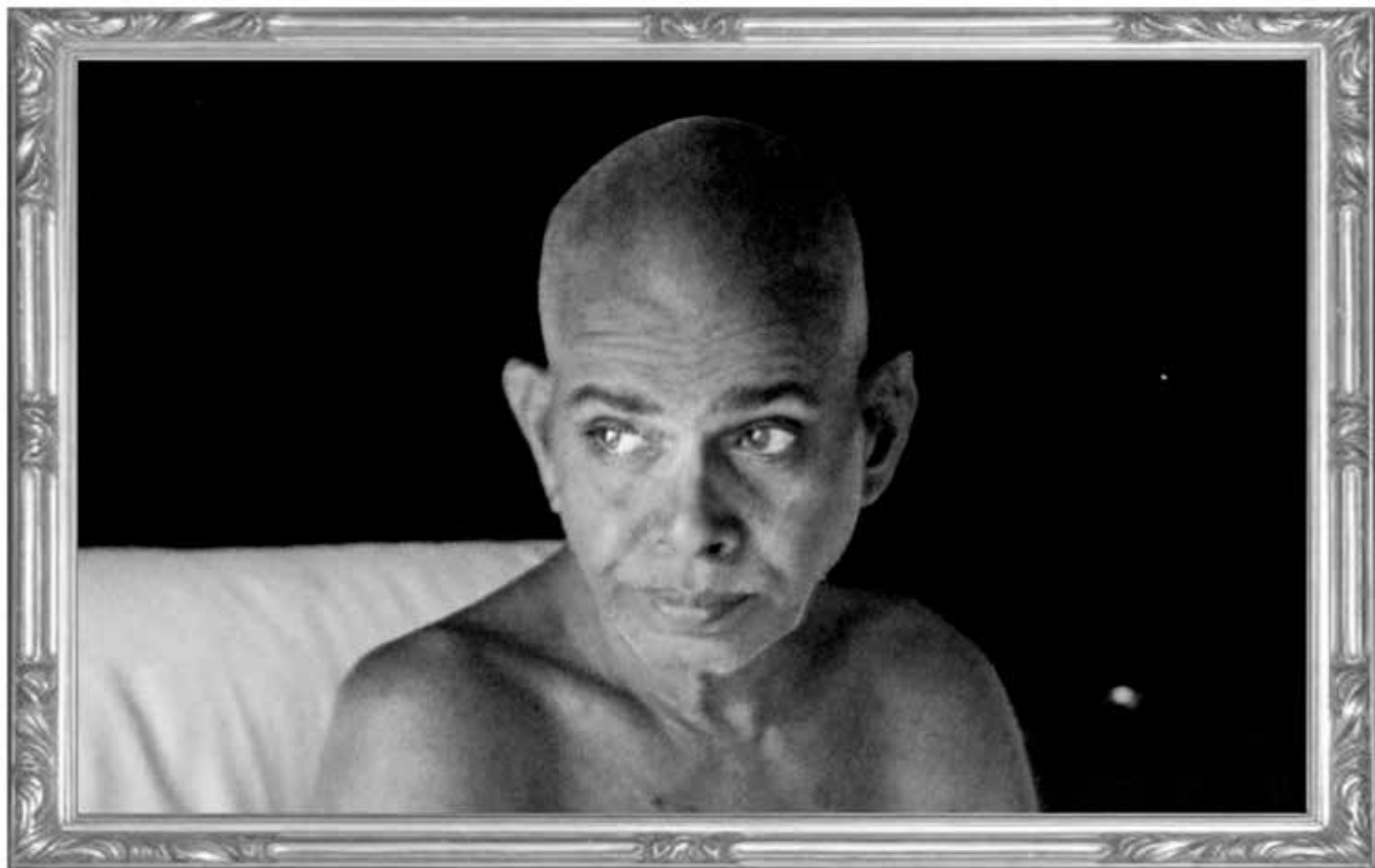
13 - Ugadi
14 - Tamil New Year
21 - Rama Navami

29



RMCL Events

13, 14 - Ramana Aradhana Celebrations
24 - Rama Navami Celebrations
27 - Pournami



MAY - 2021

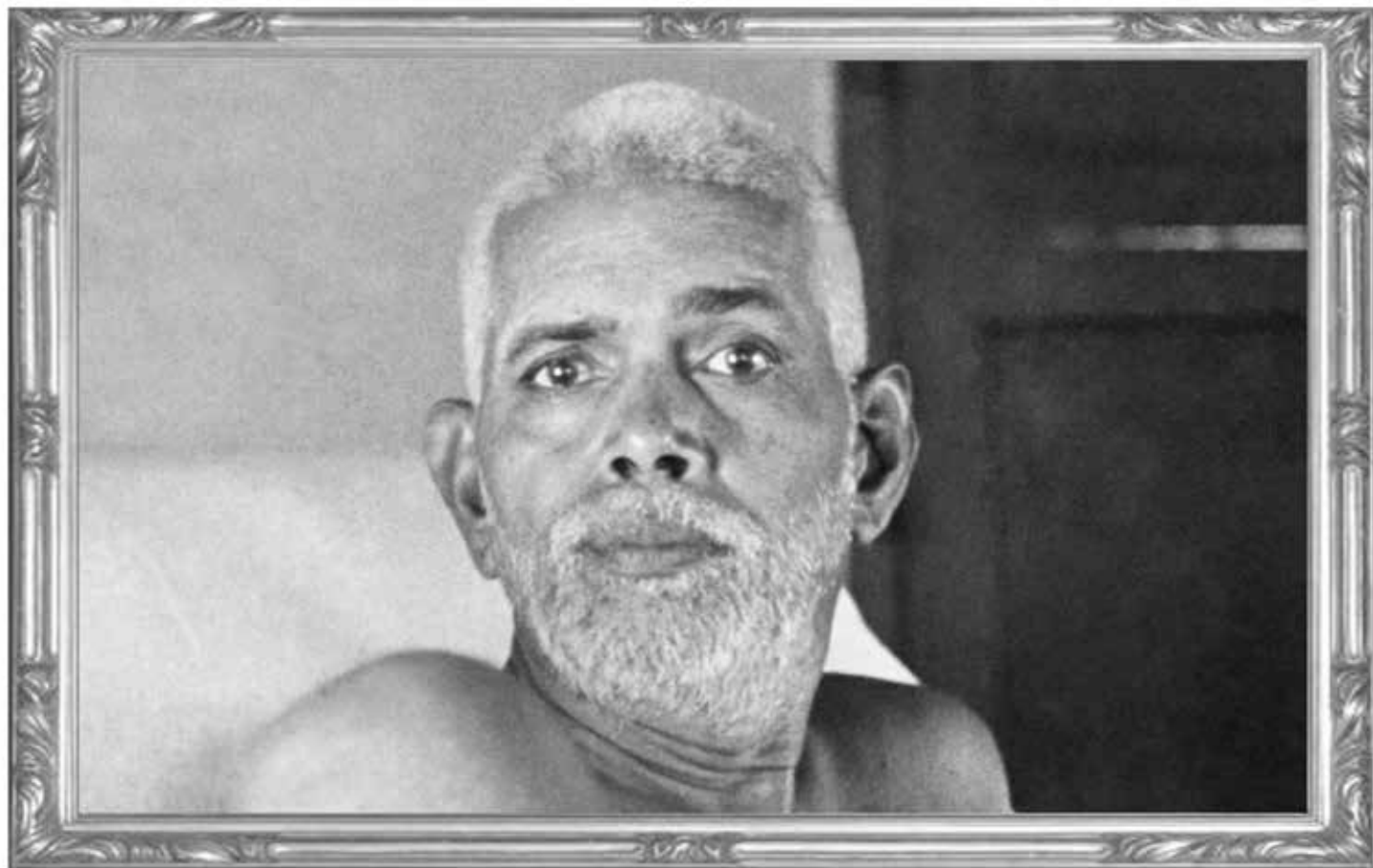
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Sri Ramanasramam Events
09 - Ramana Aradhana

31


RMCL Events
15, 16 - Mother's Day Celebrations
26 - Pournami



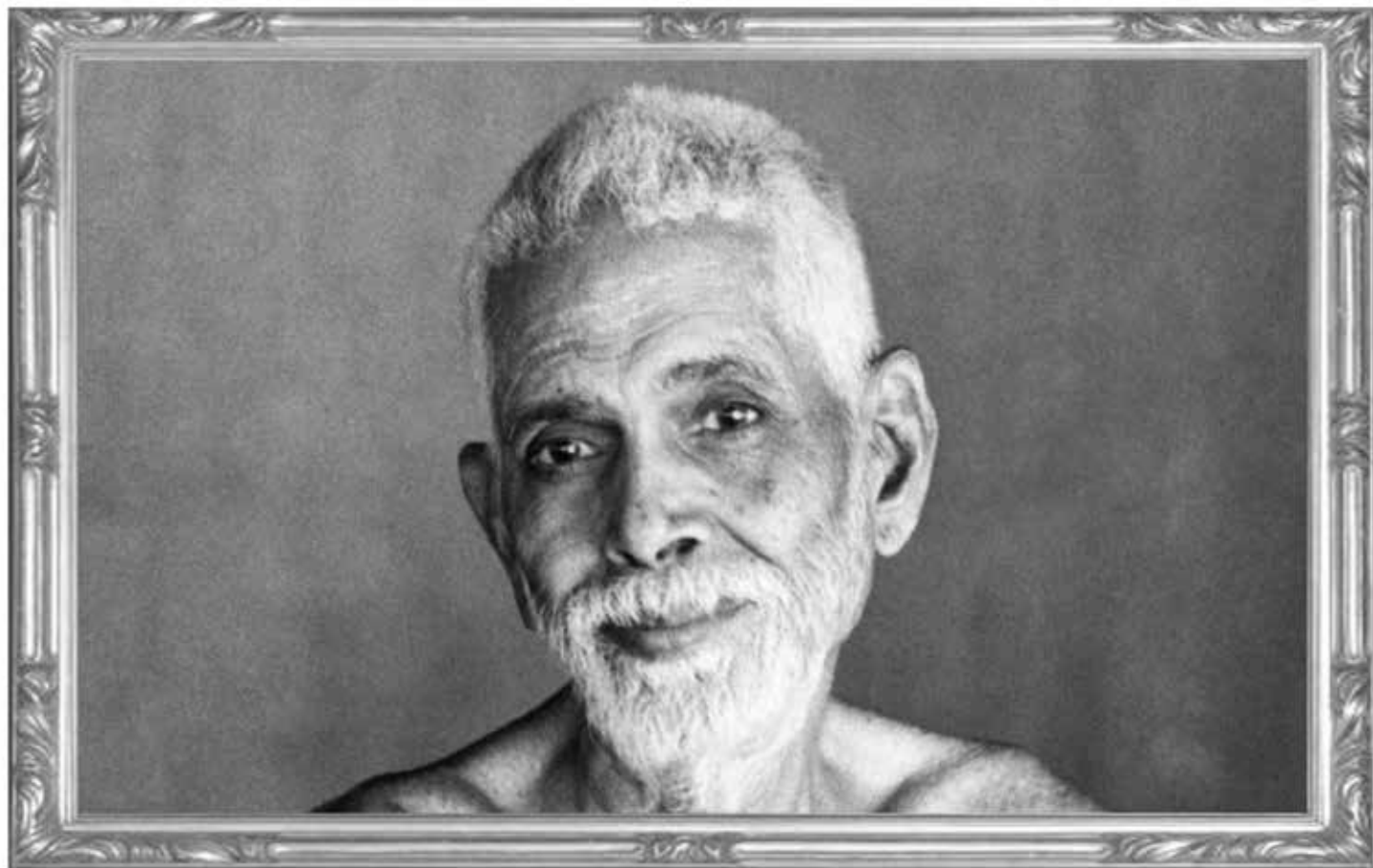
JUNE - 2021

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Sri Ramanasramam Events
03 - Maha Puja
22 - Cow Lakshmi Day

RMCL Events
19, 20 - Prani Mithra Day Celebrations
24 - Pournami



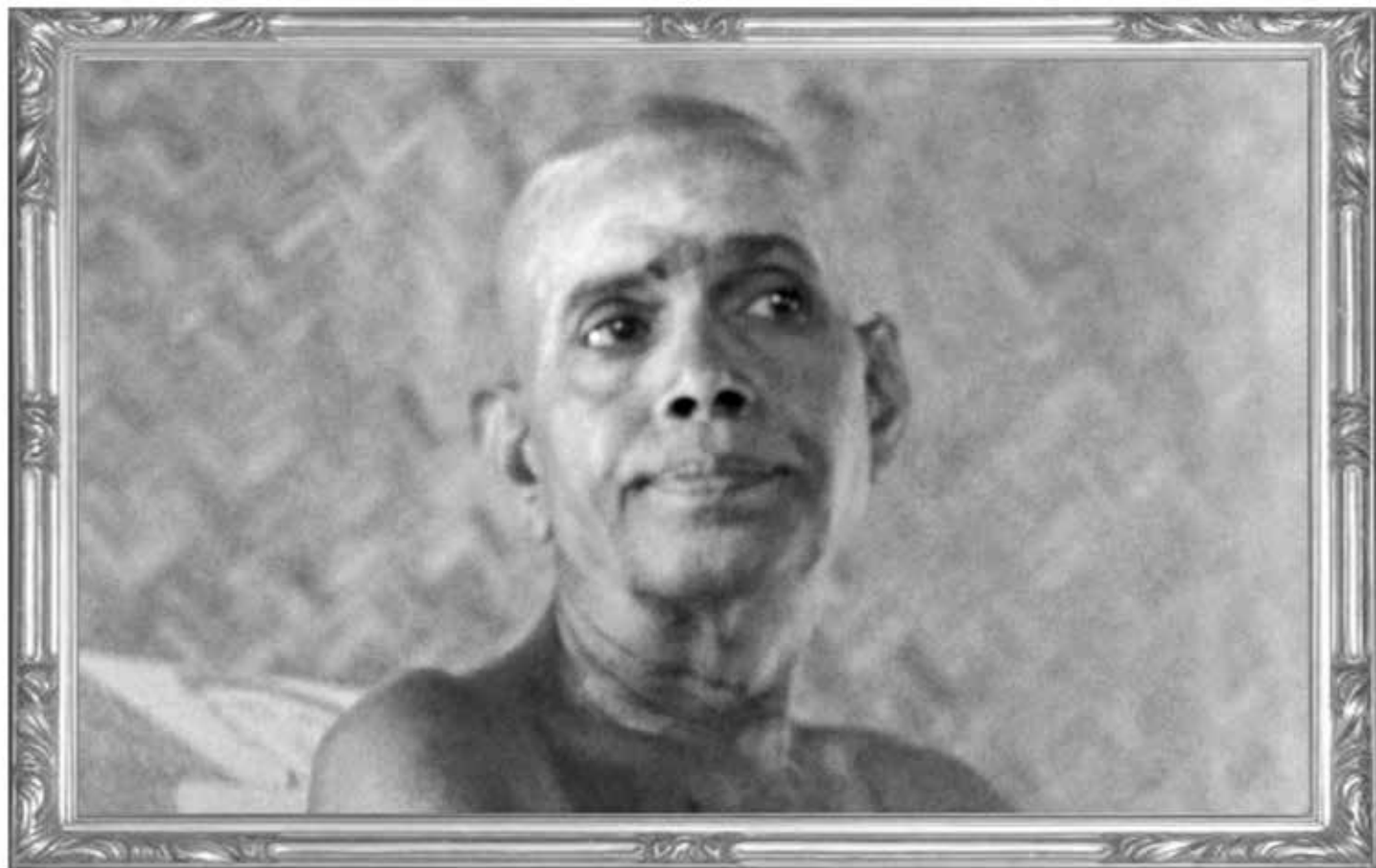
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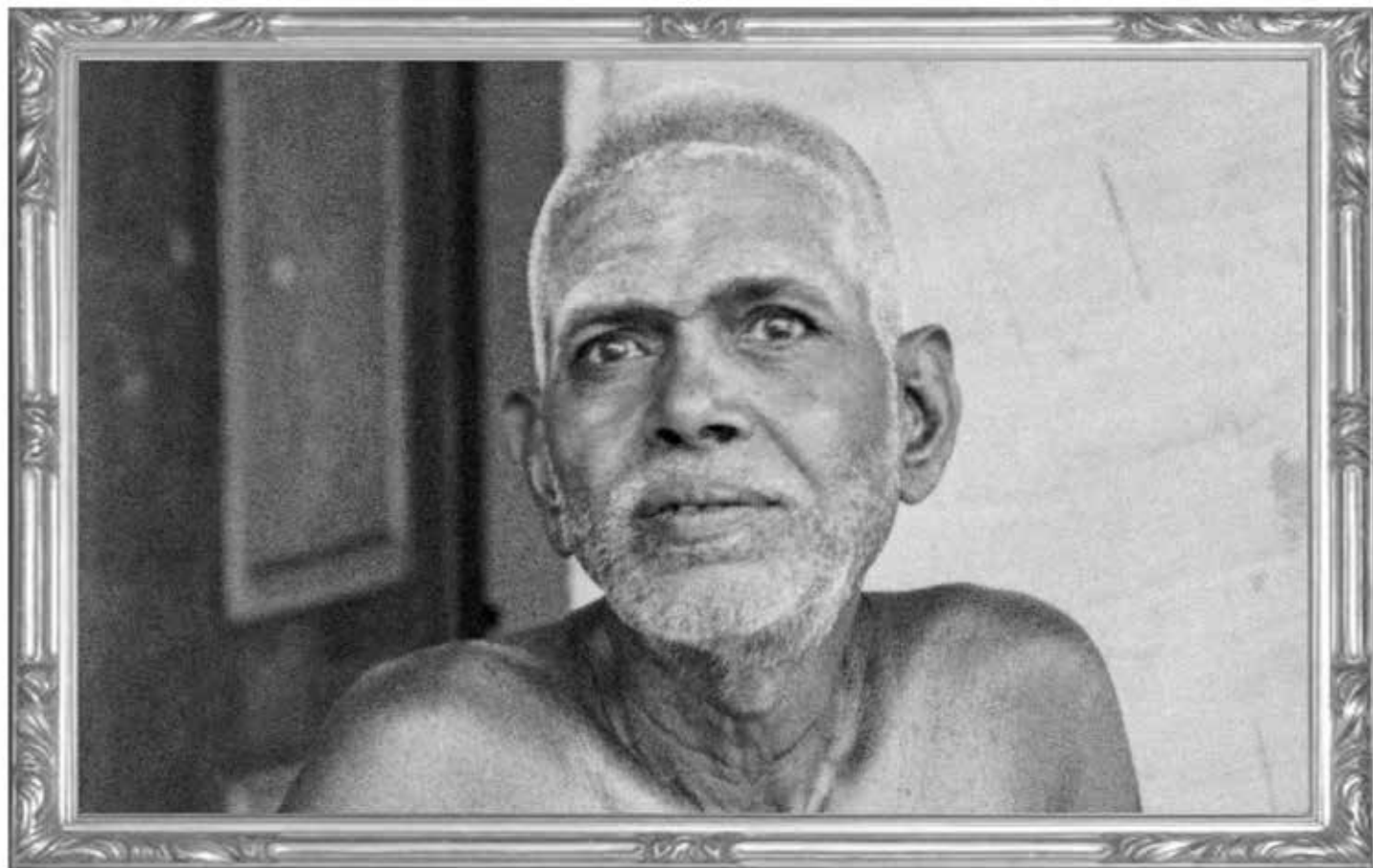
Sri Ramanasramam Events
24 - Guru Poonima

RMCL Events
16, 17, 18 - Enlightenment Celebrations
23 - Guru Poonima Celebrations
24 - Guru Poonima



AUGUST - 2021

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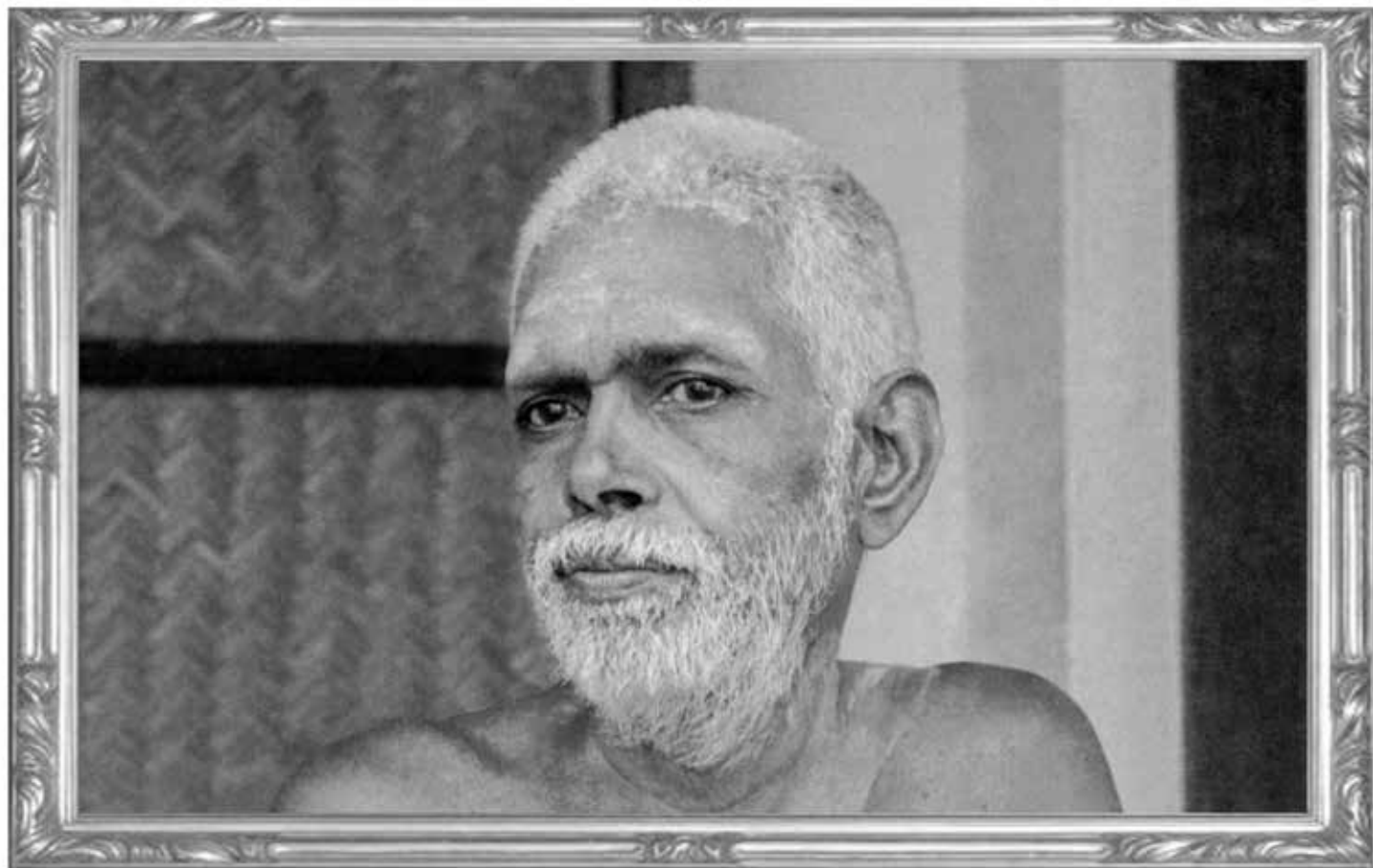
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Sri Ramanasramam Events
01 - Advent Day

RMCL Events
04, 05 - Aruna Vijaya Day Celebrations
11 - Ganesha Chaturthi Celebrations
20 - Pournami



OCTOBER - 2021

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Sri Ramanasramam Events
 07 - Navaratri Commences
 14 - Navami
 15 - Vijaya Dashami

41


RMCL Events
 14 - Ayudha Puja
 15 - Vijaya Dashami
 20 - Pournami



NOVEMBER - 2021

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Sri Ramanasramam Events

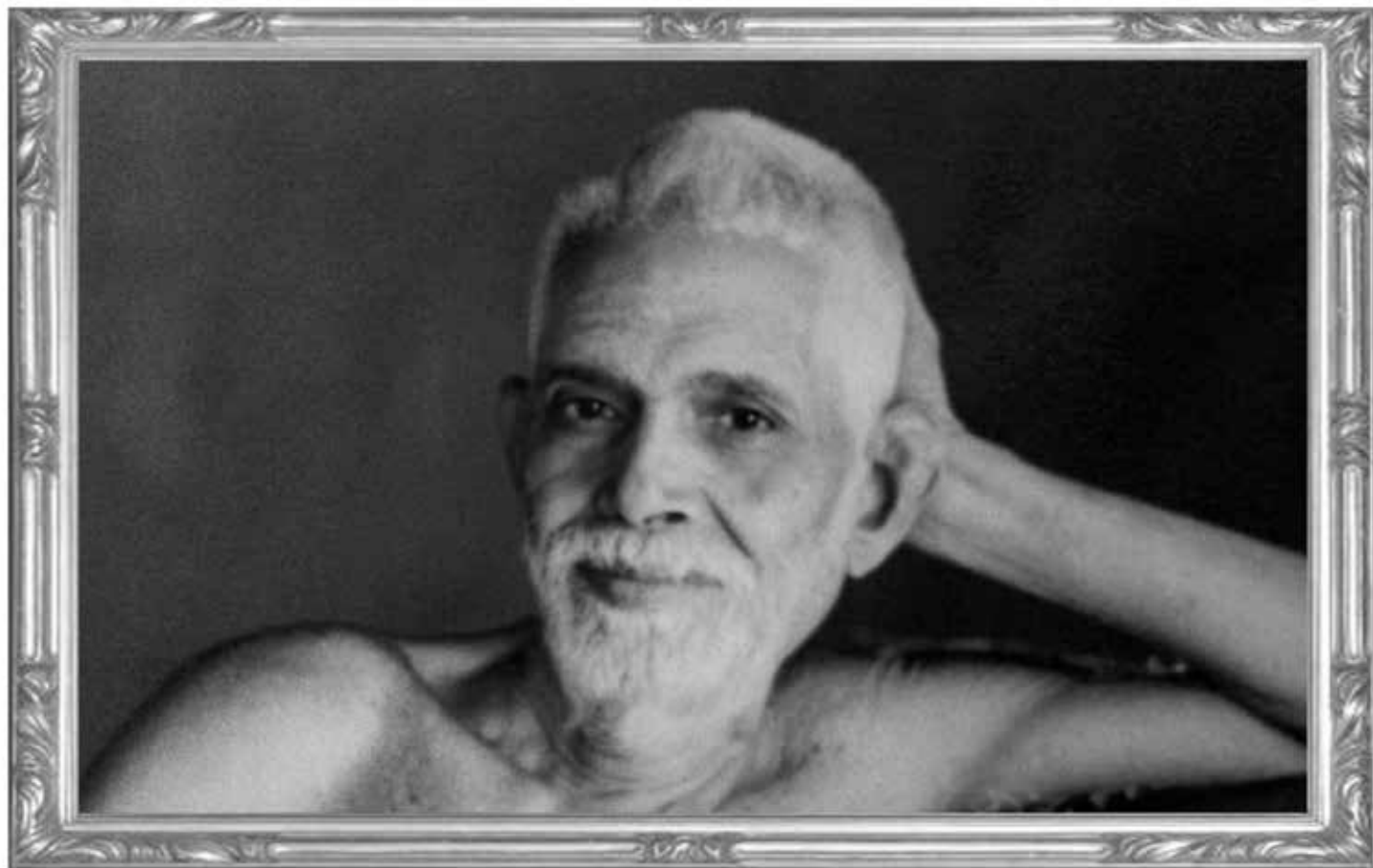
04 - Deepavali
19 - Pournami Karthigai Deepam

43



RMCL Events

06 - Ramananjali Day
07 - Poets' Day
19 - Pournami - Karthigai Deepam



DECEMBER - 2021

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Sri Ramanasramam Events
21 - Ramana Jayanthi

RMCL Events
04, 05 - Shrine Opening Day Celebrations
18 - Pournami
30 - Ramana Jayanthi Celebrations



2021

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To celebrate 40 years of Ramananjali's first performance which was on 3rd January 1980 - A festival and contest will commence on 3rd January 2021.

40 songs from Ramananjali Classical and 60 songs from the devotional stream have been brought out on our Youtube channel this year with the history of the songs as well.

Do subscribe to the Channel: **Ramanacentre Bengaluru**
Stay tuned in from end December
Participate in our Ramananjali Online Fest & Contest.
Share the links as well.

2021 - ONE MORE LANDMARK YEAR

1981 -2021

CELEBRATING

40 YEARS OF 'THE RAMANA WAY'

40 YEARS OF RMCL PUBLICATIONS

40 YEARS OF RAMANA NRITYA

40 YEARS OF RAMANA BALA KENDRA

and continuing celebration of

40 Years of Ramananjali

SUPPORT RMCL'S SERVICES AND ACTIVITIES

We welcome donations to support our Shrine, Publications, The Ramana Way, Self-enquiry Sessions, Ramananjali Music, Dance Dramas and Indian Heritage Education for children. Visit our website www.ramanacentre.com to donate for these and other services.

Donations in India have tax exemption under section 80G.

2020 ONLINE SERVICES FROM RAMANA MAHARSHI CENTRE FOR LEARNING



Join Self-enquiry sessions on all days of the week . Satsangs and Celebrations on Saturday, Sunday, Pournami
 URL: <https://meet.google.com/kwx-bdoa-gtf>

THANK YOU FOR SUPPORTING RMCL'S SERVICES AND ACTIVITIES IN 2020
WE WELCOME YOUR CONTINUED SUPPORT

We are a Non-profit Society and run our activities from donations. These are the Ramana Shrine and Meditation Hall, Ramana Heritage Auditorium, Publications, The Ramana Way, Self-enquiry Sessions and Workshops, Ramananjali Music, Dance Dramas and Indian Heritage Education for children.

Visit our website www.ramanacentre.com to donate for these and other services.

Donations in India have tax exemption under section 80G.

Essence of the Vedas – Upadesha Saarah - Tattvabodhini

G Kameshwar

**Tattvabodhini – Entrance into the Effulgence of Upadeshasaara,
the Vedanta Way**

*Enlightenment can never come
Unless the heart explores with care
The essence of the teaching
The unceasing 'That Thou Art'
Uttered by the eloquent glance
Of the Guru, Siva manifest,
Dwelling in the devotee's heart.*

*The Self-God's chosen method
For the incessant teaching
Of the pupil perfectly mature
Is the unbroken, natural awareness
Of "I, I", the Life of life
Deep within the heart.*

*The only service which the vain
Ego frenzied with vijnAna (intellectual knowledge)
Can offer to the God of Grace
Who from all ignorance is free,
Is to install on wisdom's altar
The golden sandals of the Upanishads
Hallowed by His lotus Feet.*

(Bhagavan Sri Ramana Maharshi, Guru Vaacaka
Kovai)¹

¹ English translation of verses 503, 504, 509 of Guru Vacaka Kovai, taken from the book 'The Garland of Guru's Sayings' by Prof K Swaminathan, published as a 'Muruganar Centenary Publication' by Sri Ramanasramam.

All glory to 'Upadesha Saram' of Bhagavan Sri Ramana Maharshi, the very essence of the Upanishads, which shines as the crescent moon on Lord Siva's crown, beaming the Amrita of Atma-Vidya on all Creation.

Of this 'Upadesha Saram', the great poet-sage Kavyakantha Ganapati Muni wrote a short, lucid, commentary in Sanskrit, sometime in 1928 CE. While this commentary was masterly in its elucidation, it was poetic in terms of its brevity. And so, there was surely a place for a more elaborate exposition and commentary, along the lines of those written on Upanishads, Gita, Brahmasutra etc., by Shankara Bhagavatpada and other great Masters. And it is this gap that Sri Jagadeeshwara Shastri fills with his profound, scholarly, commentary – the '*Tattvabodhini*'. He has mentioned that he wrote this commentary upon the express command of Bhagavan Ramana. And that the commentary, which is based fully on the teachings of Bhagavan Ramana, was seen and approved by Bhagavan.

In '*Tattvabodhini*', Sri Jagadeeshwara Shastri examines each word and verse of 'Upadesha Saram' with the lens of deep Shastra Jnana. With his vast knowledge of the Shruti, Smrti-s, Sutra-s, Bhashya-s, Vartika-s, Prakarana-granthas, Nyaya, Vyakarana and more, he explores, dissects, analyzes and reveals many layers of meanings, explaining them with corroborative statements and arguments from across the Vedanta landscape. To give an idea of the range of references in his commentary, just the Upanishads that are quoted include:

Brihadaranyaka, Chandogya, Taittiriya, Prashna, Shvetashvatara, Mundaka, Mandukya, Kena, Katha, Samnyasa, Kaivalya, Mahanarayana, Muktika, Maitrayani, Amritabindu, Brahmbindhu, Avadhuta, Kausheetaki, and Maha Upanishad.

It is well known that Bhagavan Ramana had no formal learning of Shastra. His enlightenment was not on the basis of any study of the Upanishads, or Shankara's commentaries, or other compositions of Advaita. His teachings were based on His own profound experience, brought upon by the Grace of Arunachaleshwara. Sri Shastri's commentary examines and

explains the teachings of 'Upadesha Saram' in great detail, and shows that they are in complete conformity with the Advaita Vedanta of Adi Shankara.

In fact, it is not just that Sri Shastri sees no difference between the teachings of the two great Masters; rather, he sees no difference between the two Masters themselves. Right in the beginning of the 'Upadesha Saram' commentary, Sri Shastri refers to the Sri Ramana as '**Bhagavatpada**', a term of reverence that is universally associated with Shankara alone. In a different composition of his, Sri Shastri has written a verse where he explicitly declares this identity of Shankara and Ramana. The verse reads:

*pUNyairbhUtala sambhramairupaniShad bhAShyAdi
vAggumbhanaih
shiShyairapyaphallkRtE svarachita traiklOkaya
rakShAkramE
jlyachChankara sadguruh bhuvi punarjAtAvatArah
svayam
sOyamshrlramaNOgururguNagaNairadhyAtmaniShThO
munih*

"Going around the holy earth, Sri Shankara, with his disciples, shared his commentaries on Upanishads, and other clusters of compositions that emerged as his words;

(Thereby) rendering unnecessary the task of 'rakshA' (protection) of the three worlds created by Ishvara (i.e., Ishvara having accomplished this task for all time to come, in His incarnation as Shankara);

Victory to that Sadguru Shankara, who is born in this world once more,

On His own volition,

As an avatAra (incarnation) of His own Self;

It is He who is this Sri Ramana, the Guru, endowed with all virtues;

the Silent sage, who is firmly settled in the poise of the Self."

It is with this deep sense of reverence to Shastra, Shankara and Ramana that Sri Jagadeeshwara Shastri has approached the articulation of ‘Tattvabodhini’. In this commentary, the statements of the Shastra-s are as much a corroboration of the teachings of Sri Ramana, as they are the other way around. Having been in the living presence of the Master since his teenage years, ‘seeing’ Him, gathering the pearls of Jnana that emerged from the depths of His great Silence, discussing matters of Shastra with Him, Sri Shastri had acquired his Jnana at the very feet of Dakshinamurthy Shiva. And so it was that in a prayer to Bhagavan Ramana to save him (which he wrote when he was extremely ill and almost dying), Sri Shastri concluded his plea with the verse:

*tvatsAnnidhya vihInadEshavalayO maivAstu mE sarvadA
tvattattvEna kalApi mAstu vikaIa IIIAttasadvigraha
tvatpAdArchana bhaktiEshavidhurO vamshOpi
maivAstu mE
tvachchintArahitam cha mAstu gururADayuh
prabhObhyarthayE*

*“O Lord, I do not want to live where You are not;
nor learn Shastra-s which do not speak of Your tattva
(true words);
nor keep the company with those who are not your
devotees;
nor even hold on to life in which Your thought is not
constant.”²*

Tattvabodhini, true to its title, is a teaching of the tattva of Bhagavan Ramana. It is a golden receptacle that gathers and shares the ambrosia of Bhagavan’s ‘Upadesha Saram’, which, in the words of Sri Shastri, is – ‘*That’ great Knowledge, which is the deepest intent, the core meaning, of the Veda-s and Upanishads.*³

The translation of any treatise of Vedanta is always a daunting challenge. And in this case, the core work is the sacred teaching of the first of Preceptors, Dakshinamurthy Shiva, in his incarnation

2 ‘Vande Shree Ramanam – Salutations to Sri Ramana’, verse 10; ‘Golden Jubilee Souvenir’ 1946

3 In the opening section of ‘Tattvabodhini’.

as Bhagavan Sri Ramana Maharshi. And the commentary is the composition of a great scholar, Sri Jagadeeshwara Shastri, a *Vidwan* honored with the title of 'Atmavidyabhushanam' by the Supreme sage, Jagadguru Shankaracharya of Kanchi Kamakoti Peetham, His Holiness Sri Chandrashekharendra Saraswati. Indeed, it can only be the power of Ishvara-Anugraha in the sankalpa of Sri Ramanacharanatirtha Nochur Venkataraman that enabled this translation and publication to be undertaken. All is the Grace of Bhagavan Ramana.

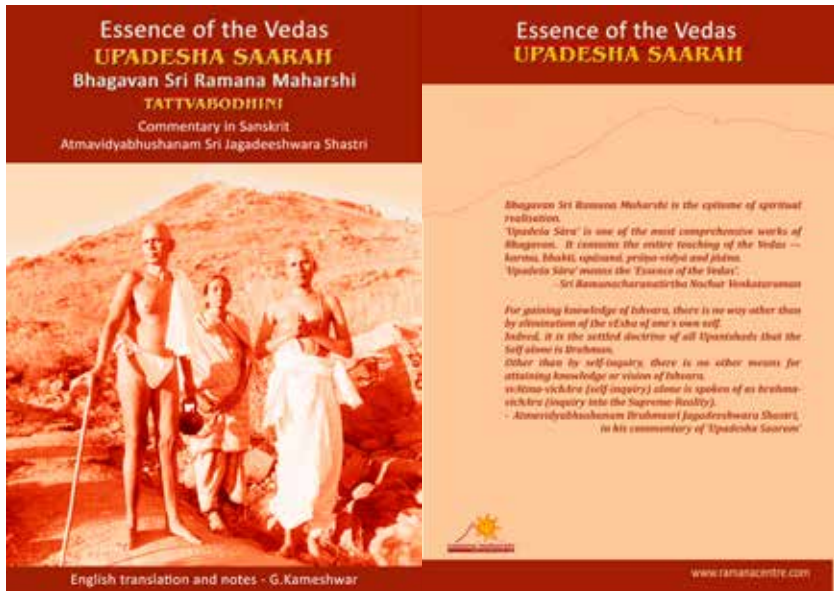
With prayers to the most compassionate God Ganesha, we offer this work at the Lotus Feet of Bhagavan Ramana Maharshi, who shines as the Self of all Creation.

Om Namo Bhagavate Sri Ramanaya!

G Kameshwar

July, 2020

Chennai



The book can be purchased from Ramana Maharshi Centre for Learning by reaching the number **+918042061951** or emailing to **publications@ramanacentre.com**.

The Master's Call and the Devotee's Reply

N. Nandakumar and Suchitra Satyanarayan

We share here some beautiful insights into the life of a simple yet profound devotee of Bhagavan Ramana who was absorbed in the Master on September 14, 2020. These insights from Sri N. Nandakumar and from Suchitra Satyanarayan, daughter of Sri HSS Rao, reveal to us how the Master works within each devotee, revealing his loving power and completely consuming them as it were.

Sri Nandakumar recalls:

Satyanarayan Rao Sir was called by Bhagavan and as usual for him in all the walks of life, as in all his approaches to life, he immediately responded eagerly.

He had been hospitalized for a brief spell before he was absorbed in Bhagavan. Only the previous day he had talked with me and on that very morning he had talked with his daughter that he was on his way to recovery and he was looking forward to rejoining his very active working life. But then Bhagavan called him and he did not hesitate. He just left in a second. That is Satyanarayana Rao Sir. He lived like a butterfly, so light by his surrender, yet so fast, so swift and so eager to meet life.

In his work I do not have any comparisons to make. He was one of the most adroit workers that I have come across. I used to ask him, "Sir how have you come up in your stream of work against so much competition? So many people who are more qualified in the line of work are present around you. Yet you have marched ahead of all of them." He used to say, "Nandakumar Sir, I have only one thing on my side and that is that I never give up. When others would end with their 6th or 7th try, I would just be looking out for the next attempt to make and think of what other options are available. What are the solutions that are available? I would sit and think again."

And this continued even after he set up his own industry. Earlier, when he was working in BHEL he was the go-to man in his

division. Whenever a project got stuck due to technical deficiency, go to Satyanarayan Rao. When a project got stuck due to the fact that the super boss did not sanction a new piece of machinery or a place to keep a new piece of machinery, his immediate bosses would say – go to Satyanarayan Rao, he will appeal to the super boss and get it done. Now that was the verve. Who is the one in the team that went from here to Japan? Who was appreciated by all the Japanese trainers and called ‘Rao San’? It is our own Satyanarayan Rao.

He would fondly recall these facts with me sometimes, not with a sense of boasting or pride at all, but with a sense of how we should approach work even today. There was no calling back memories to make idle talk. Only when I would ask how these things came about in his life, then he would mention one or two things here and there. I have stitched these up together. The Japanese themselves would call him Rao San with great respect.

However, I first came to know him as a devotee’s father, as Suchitra Amma’s father. And later my association with him was with he himself being a devotee of Bhagavan. Bhagavan drew him into his net of grace through his daughter and quietly but surely overwhelmed him. It was a dazzling display of the Bhakta’s part right before my eyes. He would attend the satsang in the initial years and ask questions. In fact, he is the inspiration behind the Thursday satsangs being opened up. In one of the Saturday satsangs, he threw up so many questions that one of the devotees suggested that we could have a separate satsang for these. Because the regular satsang itself was taking upto 1 ½ - 2 hours. So due to his energy and vitality we decided to have the Thursday satsang specially dedicated to self-enquiry. And till this day, the Thursday satsang is continuing. In a clear sense it is Mr.Rao’s gift to us. His zest to ask questions, his eagerness to seek answers and his simple innocent approach to life, actually started that satsang.

Now coming to his life as a devotee, as I said, Bhagavan gradually drew him into his net of grace. We could see a blatant display of miracles by Bhagavan. By these his faith in Bhagavan multiplied exponentially. Once he called me at 10 p.m., and said, “Sir, I am in this difficult situation, I need to call up the people who could help me out. What do you suggest?” But I said that at that time of the day we should not disturb people, let us just pray

to Bhagavan. Let us just hold him. He went and stood in front of Bhagavan's photo and prayed and within 5 minutes, whatever had to happen, simply happened. He got his relief, within 5 minutes. Bhagavan went into the right people's mind behind closed doors and made them call him of their own accord, made them respond and give relief to Rao.

We would recall this incident again and again in our interactions, whenever he would come home, or I would go to his place. We would discuss this incident again and again and we would recall how in the legend of Satyanarayana puja, God, Satyanarayana Swami appears in a dream and without any indication or direction simply asks that His devotees should be released. And it is done. We could see the practical display of that legend through Bhagavan's loving sport in Rao Sir's life. Slowly Rao Sir's faith started growing and his life became the life of faith in Bhagavan. Suchitrama would report that her father would remain totally unperturbed even if someone was raving and ranting against him. And if she asked him how he was able to do so, he would simply say 'Nandakumar sir has asked me to leave it to Bhagavan'. It is one thing for someone to be asked to leave things to Bhagavan. It is altogether something else for someone to actually to do so. So unshakeable was Rao sir's faith in Bhagavan.

In fact, this dependence on Bhagavan grew to such an extent that an amusing incident happened. Rao Sir had risen to the level of Secretary of the Ceramic Association of India. He was a recognized authority in this field. So the numbers of his admirers grew on his trips to Rajasthan where the ceramic industry symposiums would be held. Once he had taken some of these admirers, some of his fans as it were, to Tirupati, and as usual he had arranged everything perfectly for the trip. He had arranged for darshan, all the passes were ready. But unfortunately, or fortunately, in the interim the government itself had changed and the passes had been cancelled. He did not get any prior information about this. The admissions were denied and it was 9:30 in the night. The whole team had to return from Tirupati the next day which meant they would have to go back without darshan. All the people came back to their rooms disappointed. They probably said nothing to him but he was so troubled that he prayed to Bhagavan.

He would chuckle whenever he recalled this incident. He would say, "I am in Tirupati, at the feet of Ventakachalapati but still praying to Bhagavan! I said to him, you have to protect my name; I have brought these people for darshan". And a wonder happened – Bhagavan allowed him to fall asleep. The person who was to arrange the passes called another engineer and said – don't wake up Rao Sir. The passes are being arranged. You go to the admin and collect them. The darshan will be at 4.00 a.m.

So even as Rao Sir slept Bhagavan got the work done. At 4.00 a.m. he woke up to see the passes. Thereafter, whenever Rao Sir would get upset or disappointed about any issue, I would recall this incident and ask – 'Did not Bhagavan answer you?' Rao Sir always readily agreed and held his faith again. Bhagavan is reassuring all of us as well through this incident. And this is what Bhagavan must have assured Rao Sir in his last moment. 'Just as I did your work when you were asleep, leave your work to me. I am there to take care of it. Get ahead, I have other tasks for you that I want a butterfly to do. Please come.' And Rao Sir has responded to Bhagavan's call at once and gone ahead for the tasks waiting for him. He has left us with lot of indications, lot of examples to follow on the path of devotion.

Om Namō Bhagavate Sri Ramanaya

What kind of a person was Satyanarayan Rao when he came to Bhagavan? We have some insights from Suchitra, his daughter. One insight was a song that she sang in her resonating voice during the memorial meeting that RMCL held for Sri Rao. This song, she said was a favorite of her father, that he loved it and would often ask her to sing it. Some excerpts from the song clearly reveal how the surrender of Satyanarayan Rao was ripe and waiting for the Master which it found in Ramana and immediately gave itself fully to Him. The song is the advice given by Sri Rama to his brother Bharata who is beseeching him to return to Ayodhya. In the Valmiki Ramayana this section is known as the Rama Gita, such is the nature of the upadesha given. Satyanarayan Rao may not have been aware of this fact but he loved the song nonetheless. In short, he often meditated on the gist of the Rama Gita. In Marathi, the song goes like this:

*1. DaivajAta dukkhe bharatA dosha nA kuNAchA
parAdhIna Ahe jagatI putra mAnavAchA
...mAya kaikayI nA doshI nhave doshi tAta...*

1. If suffering is what God intends for you,
No one is to be blamed.
Man is only a slave to his destiny in this world,
It is no one's fault.
...Neither Mother Kaikeyi nor our father is to be
blamed...

*4. jivAsavE janmE mrityu joDa janmajAta
DisE bhAsatEtE sArE vishwa nAshivanta
kAya shOka karisi veDyA swapininchyA phaLAnchA*

4. Whatever is born, dies,
Birth and death are thus paired together.
Whatever you behold in this universe, ultimately
vanishes.
Why do you mourn naively for what is merely an
illusion in a dream.

*7. DOna OnDakyAnchi hotE sAgarAnta bhETa
Eka lATa tODi dOghA punhA nAhi gAnTha
kshaNika tEvi Ahe bALA mELa mANasAnchA*

7. When two logs come together in an ocean,
Just one wave parts them away, never to meet again.
Ephemeral thus, are bonds between people too, my
little brother.

*8. nako Ansu DhALoo Ata pUsa lochanAnsa...
9 ...mukuTakavacha dhAraNa kari kA, vEsha tApasAchA*

8. Don't shed your tears now, wipe your eyes
You and I will traverse different paths in this life..

9. ...It is irrelevant whether one wears crown and armor
Or the simple attire of an ascetic.

*That was Satyanarayan Rao, completely accepting the 'gifts'
of destiny bestowed upon him by God and facing them with the
courage and joy that can only come from surrender.*

An imaginary meeting between Bhagavan and Sri Rao (Babasan – as she calls him) envisaged by Suchitra most touchingly encapsulates the innocence and faith that her father epitomized:

Babasan and Bhagavan

(A relationship between true friends, the Emperor and the Little Man.) An imaginary encounter...

Babasan, having had to work his way through office politics and factory intrigue, the subtle snubs about performance by the better qualified, the unexpected belittling in meetings, by ones with superior genes or better luck, is a hypervigilant product of the human jungle.

On visiting Ramanasramam for the first time, Babasan is given the customary first-timer seat next to Bhagavan, during lunch... Babasan is nonplussed by the honor and being a childlike human being prone to instantaneous spontaneous acts of renunciation and charity and display of team spirit, offers his seat to somebody else.

Babasan is actually an artless Bhola Shankar... with very little complexity of thought... He says whatever he feels and thinks without the burden of the inner policeman...

Bhagavan: (speaking to Babasan in Kannada) ... Parvagilla koothkolli Rao avare (It is alright, you please take this seat, Mr Rao)

Babasan: Sir, so kind of you. (Bhagavan smiles)

They begin eating. Babasan is a very absentminded eater, initially pouncing upon his food with great gusto, and then petering out after a few mouthfuls... Bhagavan, on the other hand, eats slowly and with absolute attention, having mixed everything on His leaf.

Babasan bombards Bhagavan with a lot of questions and initially Bhagavan simply smiles in answer to all of them, signaling with His hand to please continue eating...

Babasan, the quintessential child, emboldened by Bhagavan's Sannidhi of unconditional love, refuses to take the hint to eat in Silence, and continuously keeps talking, quizzing Bhagavan about His daily routine etc...

"What time do you get up Sir? 2am? Unbelievable discipline Sir..."

"So many people have come to visit you, are staying under your care... What are they expecting from you? Oh.... You are great Sir!"

"Oh, this person is from Poland? I have been to Japan England Egypt... Strange places...I was just waiting to get back home..."

And other such completely unselfconscious remarks as was his wont.

Babasan has not read any spiritual books... His mind is totally a fresh innocent, and Bhagavan is delighted by this... He answers some of Babasan's questions simply.,At times He remains Silent... But His Silence does not hurt Babasan...

After the meal, they get up. There is a lot of food wasted on Babasan's leaf... He is a very light eater...

Bhagavan wants to point the wastage, but spares Babasan as this is the latter's first encounter with Infinity... HIS own leaf is gleaming like an unused one.

After they wash their hands, Babasan tells Bhagavan of the times He called His Name in distress, and was answered.

Bhagavan smiles and says, "Is that so, Rao avare? Seems to be pretty powerful, my Name... I think I will start saying it too"

They both laugh.

They part at the Well.

"Back to jail, for me Rao Avare" says Bhagavan.

Sentimental Babasan says " Please don't say that Sir... You are GOD sir... What will happen to very ordinary people like us if you say that?"

They part for the time being, both greatly and secretly in Pure Love with each other for Eternity.

Here ends Suchitra's story, but it didn't end there, for Babasan and Bhagavan are in love with each other for eternity after all. So Ramana continued the story:

Babasan thought they had parted, though he did not have the heart to leave. But he believed he had to do well what God assigned to him and he had a factory and a family to take care of.

He had not moved a few steps ahead away from the Well when he heard Bhagavan calling him softly.

Rao avare!

Yes Sir?

Bhagavan seemed to be waiting, so Babasan went back to Him.
Rao aware! Would you like to stay on here?

For always Sir?

Yes.

That is wonderful Sir! But there is my work and my wife and daughter.
Who is taking care of them now, when you are away?

'It is you Sir!' Answers Babasan without a second thought.

Then, thinking hard for a moment, he tells Bhagavan, 'Sir! Are you trying to make a fool of me? Even when I am there with them only you take care of them Sir and of me as well!'

Not even I, Rao aware, you just told me my name can take care of everything.

Without a doubt Sir!

Does your family chant my Name?

They do Sir!

Well then, why don't you let it do its job and you can begin to work here.

Here Sir?

Yes, Rao aware. There is very important work done here. It is called simply being.

Sir, I don't know much about this job!

You will learn Rao aware. You have the courage, the zest and the faith.

Whatever you say is fine with me Sir.

For added measure, Rao aware, along with my name there is also my form, my picture, which may help as well, Bhagavan added.

Certainly Sir! There are many of your pictures in our Puja room! The collage is very beautiful Sir. I am sure you would like it. Will you visit our home sometime Sir?

I know your home very well. I visit it frequently Rao aware. In fact it is my office when you are asleep.

I can believe that Sir. You did your work when I was asleep in Tirupati!

Both of them laugh again.

And Babasan walks behind Bhagavan into the Old Hall, called by the 'old devotees' the 'videha rajya' – 'the kingdom of no body'. Babasan follows Bhagavan to stay in the Videha rajya in the simple knowledge that He will take care of his work and his family. How? By the very power of His name working from the puja room filled with His pictures as His night headquarters.

Could Babasan's faith be misplaced? Here is a poem by his daughter Suchitra on the power of Bhagavan's name, written in her own language of faith.

Om Namo Bhagavate Sri
Ramanaya(ONBSR)
Just for laughs



Beloved Bhagavan
There are different units of Time
Which one employs to engage
With different aspects of this bewildering Jagat.
I have hit upon one called the ONBSR
(Pronounced ONBusR)
It is the time taken to chant 1
"OM NAMO BHAGAVATE SRI RAMANAYA"
Internally, as pure sound directed at your
Flawless Feet.

For example,
Grinding chutney takes 21 ONBSRs.
Cleaning one's teeth 50.
The countdown for anger and treachery
Varies between 1 and 3 billion
Depending on intensity.
Same for teardrops regrets and volcanic emotions.
Killing the ego to be a Zero takes 0.5 ONBSRs
But we prolong it to a few trillion.
Gratitude takes 42.
And abiding in You as You
Takes nothing and everything.

How Bhagavan Captured Us

By Smt. Sulochana Natarajan

When we left for Delhi, I felt the need to crystallise in my mind what all Guruji, Swami Yatishwarananda, would regularly share with us. So long as we were in Bangalore, we could get our regular booster shots directly from him. But later we had to turn to his inner guidance and his words of wisdom that remained embedded in the heart because they would come directly from his abidance in the Self. They were also spoken to us with the gracious love that he embodied. Here are some more of the insights that Guruji gave us.

“How far can reason go? Learn to feel oneness everywhere. We need to strengthen our will-power, because the Atman cannot be known by the weak. We have to break the cocoon of ignorance and realise our true blissful nature. We must do all that is required for spiritual life, though the mind may not cooperate with us.

Once an immoral man went to a doctor. The doctor wanted to know if he could strengthen his will. He replied, ‘Oh no, doctor, don’t strengthen my will, but do weaken my conscience’. Be bold. ‘Arise, awake and stop not till the goal is reached’. A strong determination is necessary and you must develop your will power. The sense of ‘I and mine’ should go. For this to happen, strong and continuous practice is essential.

Be absorbed in Him. Attitude towards God may have different bhavas. Single-minded devotion is essential. Intense longing is needed.

Prati-bhasika Sat (reflected truth) is a mirage; all objects of the world are such. They are also classified as *Vyavaharika Sat* (empirical truth). Only God is *Paramartika Sat*, the Supreme Truth. When you practise *nitya-anitya-vastu viveka*, or discrimination between the eternal and the transient, *tarati shokam*, *tarati mohah*, you pass beyond grief and delusion. Before beginning your practice say to yourself that God is the dearest. Then no sorrow will touch you. You will go beyond the opposites like birth and death and you will become one with Him. Hear about God from great souls. Then calmly reflect upon that and convince yourself. Then practice. This is shravana, manana, and nididhyasana".

News & Events

Revathi Sankar

A Kannada online version of 'The Ramana Way' entitled 'Ramana Marga' was released online by Vani Vasudev. Speaking of the significance of the release which happened on the eve of Bali Padyami, she said that just as Maha Vishnu took the form of the little Vamana and transformed into the all enveloping Trivikrama to engulf Bali Chakravathy, just as a tiny seed grows into the enormous banyan tree, so also would this seedling of the Kannada journal encompass the lives of devotees. Kumari Uma Sripathy who translated the journal along with Sri Venkatesh Murthy expressed her joy and gratitude to Bhagavan.



Karthigai Deepam was celebrated with online sharing of the Deepam lit atop Arunachala at Tiruvannamalai, the Deepam lit at Sri Ramanasramam and that at the Ramana Shrine, Bangalore that was lighted by Sri Venkatesh Deshpande. The function continued with chanting of Aksharamanamalai with pradakshina at the Shrine along with Bhagavan's picture carried by Subramaniam. Sharings from Sri Nandakumar, Dr. Sarada and Dileep Simha and Ramananjali bhajans sung by Smt.Radha, Revathi Sankar, Ujwal Jagadeesh and Venkatesh Deshpande were the latter part of the event. The function concluded with Ashtottara puja to Bhagavan.



Your Dates with Ramana**DAILY AND WEEKLY ONLINE EVENTS**

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

This we believe will ease the sharing of URL to all like minded Ramana devotees to join our scheduled online events as listed below for each week

The URL is also available on our website www.ramanacentre.com

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

SPECIAL MEETINGS

29th December, Tuesday, 6:00 pm, Pournami

30th December, Wednesday, 6: 00 pm, Ramana Jayanthi Celebrations

1. Daily Morning Self Enquiry satsang: Time: 5:30am Duration: 15min

2. Daily Night Self Enquiry satsang: Time: 9:30pm Duration: 30min
(9:30pm - 9:45pm Q&A, 9:45pm - 10:00pm Self Enquiry)

3. Thursday Evening Self Enquiry satsang: Time: 7:00pm Duration: 1hr
Conducted by: Sri Nandakumarj

4. Friday Evening Self Enquiry satsang: Time: 7:00pm Duration: 1hr
Conducted by: Dileep Simha and Dr. Sarada Natarajan

5. Saturday Evening satsang: Time: 6:30pm Duration: 2hr Conducted by: Dr. Sarada Natarajan

6. Sunday Evening Satsang (in Kannada): Time: 6:45pm Duration: 1hr 45mts. Conducted by: Dr. Sarada Natarajan

7. Every First Sunday of the Month - Morning Satsang (in Tamil):
Time: 10:00 am Duration: 1hr 30 mts. Conducted by: Dr. Sarada Natarajan

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

Ramana Every Day

RMHC - Ramana Maharshi Heritage Centre - Sanjaynagar

RMS - Ramana Maharshi Shrine - Mekhri Circle

RSCS - RMCL Satsang Centre at South Bangalore

RSCR - RMCL Satsang Centre at Rajarajeshwari Nagar

To register for Online sessions contact

Uma 9538472026 or join on <https://meet.google.com/kwx-bdoa-gtf>

Online and On site Self Enquiry sessions

Thursday: 7:00 pm to 8.00 pm at RSCS

By Sri Nandakumar ji

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

By Dileep Simha and Dr. Sarada

Everyday: 5:30 am to 5.45 am, 9:30pm to 10:00pm (online)

By Sri Nandakumar ji & others

(Chanting and Self-enquiry)

Online Satsang

Chanting, Reading, Music, Talks, Puja

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

Every Sunday 7.00 pm to 8.40 pm Kannada Satsang

Every first Sunday 11.00 am to 12.30 pm Tamil Satsang

Online and On site Music and Dance classes

[Contact - Uma (9538472026)] at RMHC

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

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

On site Talk

By Sri Sridhar Guruji,

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

[Contact Usha Sankar (9663284111)]

On site Talks, Parayana and Puja

By Sri Chandrashekar (9448839594)

Thursday 6:30 pm at RSCR

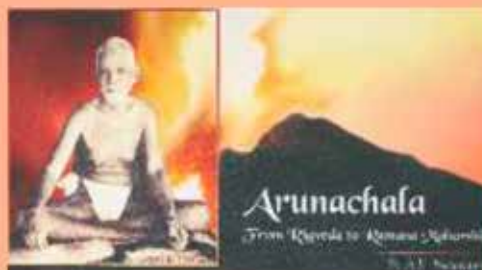
Guru Vachaka Kovai in English

Original : Muruganar

Translation: David Godman

Investigation into Truth

120. After the 'I am the body' ego has vanished in those who enquire earnestly, they shine forever in the Heart as the supreme reality, as consciousness. How, therefore, can one declare, 'This person is a peerless jnani,' 'That person is a peerless jnani?' Are they, in truth, bodily forms? Answer!
- 120a. In the hearts of those who earnestly enquire, jnana alone permanently exists as the supreme reality. After the 'I am the body' ego has vanished, are they in truth bodily forms, such that we might say of them: 'That one is a peerless jnanai,' 'This one is a peerless jnanai'.



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.