

*Bhagavan*  
**Ramana**  
*& Mother*





by  
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## FOREWORD TO THE FIRST EDITION

We all know that Ramana was born with a constant awareness of the glory of His father, Arunachala. We also know that it was in response to His father's call that He left for Tiruvannamalai where He became one, and non-separate, from His father immediately on arrival. However, very little is known about the extraordinary beauty of Ramana's relationship with His mother Azhagammal and His role as her Sadguru and bestower of her liberation.

The need to know more about the Mother cannot be over-stated. There is something unique about every aspect of Bhagavan's life and this is more true of His bonds between Him and His mother. Though His mother attained Mahasamadhi in 1922 itself, Ramana's phenomenal and photographic memory enabled Him to recall, even decades later, every little detail about her. Such is the divine plan, that these recollections of Ramana have been fully recorded by Devaraja Mudaliar, Suri Nagamma, Krishna Bikshu and Kunju Swami, so that posterity could know about and enjoy the tender and heart-warming incidents.

The sole and sufficient reason which Ramana gave for shifting from Skandasramam, situated in the heart of Arunachala, to the Mother's shrine was that the same power which had brought Him to Arunachala had also brought Him to the Mother's shrine at the foot of the hill. On the 1st of September 1939, the construction of the beautiful temple for the Mother commenced with the full blessings of Ramana. The date has its own significance for it was on the 1st of September, 1896 that Ramana had come to Arunachala. The construction was spread over ten years from 1939 to 1949.

Throughout this period, He took keen interest in all the aspects of the construction and would walk around, with torch in hand, at night, giving appropriate instructions. During the ceremonies connected with Kumbhabhishekam or the dedication of the Mother's temple in March 1949, Bhagavan fully participated in all the events connected with it. Thus, he demonstrated as it were the true stature of His mother, as the universal Mother.

The temple of Grace of Ramana is situated adjacent to that of the Mother. It serves as a constant reminder to us of what they meant to each other and brings out in clear focus that divine relationship between the Mother and the Son, who had become inseparable.

This book is a homage to unique Ramana and Mother Azhagammal. The holy atmosphere of Virupaksha Cave, Skandasramam and Sri Ramanasramam is sought to be re-created by making the narrative simple and having a profusion of photographs in colour and black-and-white, including some rare ones to make the presentation beautiful visually also.

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A.R. NATARAJAN

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Sri S. Thyagarajan and Sri C. Sudarsanam have patiently gathered material from various sources.

In designing the layout of the book, Sri M. Muralidhara Hegde of M/s. Roopadhwani (P) Ltd., has done an excellent job. Kumari Sarada has also made effective contribution in this regard.

M/s. Modern Process printers are again responsible for the fine quality of printing.

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## SALUTATIONS

*“Kausalya gave birth to Rama, the protector of the sages; Devaki to Sri Krishna, the teacher of Yoga; Renuka gave birth to teacher Parasurama, a life long celibate, and Maya Devi to Buddha, who gave refuge to all beings. Mother Mary gave birth to the ‘son of Man’, who bears the burden of sin of all devotees. Likewise, for the welfare of the world, for removal of the darkness of ignorance, for the casting away of all ill-conceived notions, for the realisation of the Truth, Your mother gave birth to You, endowed with all these excellent qualities. To her, to Saundaryamba, the beloved wife of Sundara, our salutations. Salutations to her samadhi and to the Lord Mathrubhutheswara, installed on it. Salutations to her worshippers and salutations to the devotees of Ramana”.*

- KAVYAKANTHA GANAPATI MUNI





**Chapter 1**  
**HAPPY YEARS**

Azhagammal was born at Pasalai, a village near Manamadurai, in Tamil Nadu. Even during her childhood, she was married to Sundaram Iyer of Tiruchuzhi. Sundaram Iyer was a very successful lawyer in the local court. Theirs was an open house in which guests were always welcome. Azhagammal would not hesitate to serve the guests in the middle of the night.

*Mother's birth place*



Azhagammal learnt from the elder ladies at Tiruchuzhi hundreds of devotional songs pregnant with vedantic meaning. In those days, when formal school education of women was unknown, she learnt music and received spiritual instructions from them. They were only too ready to teach Azhagammal for she would serve them willingly and well. She learnt 'Dakshina-murti Stotram' among others and would recite it regularly. From one venerable old lady Tulasamma, she also received

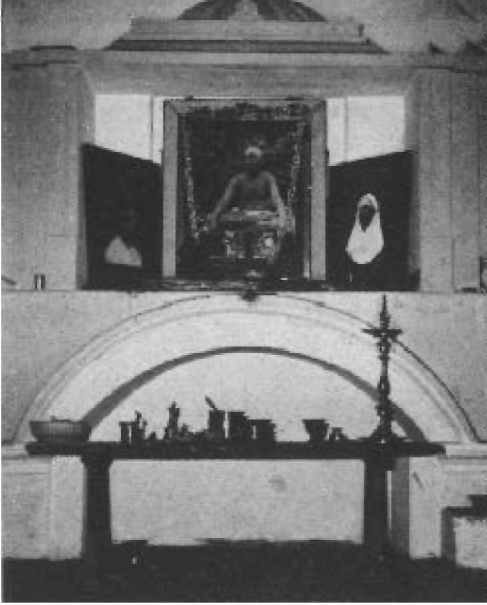
Upadesa of the sacred mantra 'Aham Brahmasmi'.



*Sundaram Iyer*

Her first child Nagaswami was born in 1877. On 30th December 1879, on the Ardra Darsana Day, sacred for Siva as Nataraja, her second son Venkataraman was born. During her pregnancy of Vekataraman, she had tremendous burning sensation all over the body, which did not respond to medical treatment. Juice extracted from bilwa leaves, considered sacred for worship of Siva, alone could relieve her. She had plenty of milk and Venkataraman fed on it even upto the

age of five. Venkataraman and Azhagammal were so generous that in this feeding, a motherless child, Meenakshi, from the neighbouring house, would also partake.



She would cast aside all distinctions when it came to the question of giving food. Her warmheartedness in this regard stood out throughout her life. There was a social taboo against the interdining of Muslims and Hindus, but Azhagammal would gladly provide many a meal for a Muslim friend of Venkataraman - Sab Jan.

In these happy years, a third son Nagasundaram and a daughter Alamelu were also born to her.

*Birth of the Birthless  
Room where Bhagavan  
was born*



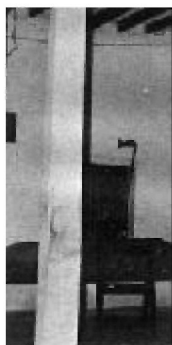
**Chapter 2**  
**MISFORTUNES**

In 1892, Sundaram Iyer passed away. Azhagammal and her younger children Nagasundaram and Alamelu went to Manamadurai for stay with Neliyappa Iyer, a younger brother of Sundaram Iyer. Nagaswami and Venkataraman went to another paternal uncle Subba Iyer's house at Madurai.

In August 1896, Venkataraman left Madurai for His father's home, Arunachala. He, however, left no clue about His

whereabouts. In a letter left behind, He had advised the family members to desist from making any effort to trace Him as He was leaving the house for an auspicious purpose and "in obedience to His father's command". This was a great blow to Azhagammal. She implored her brothers-in-law Nelliappa Iyer and Subba Iyer to make an all out search for Venkataraman. Once, on hearing the news that someone resembling Venkataraman had been noticed in a theatre troupe, performing religious plays in Trivandrum, she went post-haste with Nelliappa Iyer. She saw there a Youth of Venkataraman's age and height and with the same hair style from the back, but on seeing him face to face found only a stranger. Can there be another like Venkataraman?

*Manamadurai  
Home*



On 1st May, 1898, Subba Iyer died. Azhagammal and Nelliappa Iyer went to Madurai for the funeral. Before the ceremonies were over, a young man of Tiruchuzhi gave them welcome news about the whereabouts of Venkataraman. 'Venkataraman is now a revered sage at Tiruvanna-

malai' he said. He had met one Annamalai Tambiran who mentioned at a local mutt the name of a young living saint of Tiruvannamalai, Venkataraman of Tiruchuzhi. This was the happiest news for Azhagammal in years. At her request, Nellyappa Iyer proceeded to Tiruvannamalai, immediately after the funeral ceremonies were over. At that time Venkataraman was staying at Gurumurtham, a small temple near Tiruvannamalai. He had come to be known as Brahmana Swami. Nellyappa Iyer tried his best to persuade Venkataraman to return home. He assured Him that there would be no disturbance to His ascetic way of life. After futile efforts, for five days, he had to return. Leaving Arunachala was just unthinkable for Venkataraman. He later recalled that Nellyappa Iyer was a mild man, not used to forcing others, whereas His other uncle Subba Iyer, had he been alive, would perhaps have insisted on taking Him back even by physical force.

Azhagammal was sorely disappointed. As a fond mother, she was confident that she could persuade her son to return.

*Gurumurtham*





**Chapter 3**  
**FIRST INSTRUCTION**



Azhagammal had to wait till Christmas 1898 when Nagaswami could take leave and go to Tiruvannamalai along with her. She was seeing her son after twenty eight seemingly

### *Pavalakundru*



endless months. Her anguish knew no limits when she saw the condition of her son at Pavalakundru where He was staying. Long nails, matted hair, a small cod piece and a body covered with dust, presented a sight she could not bear to see. Day after day she would visit Him and used all her persuasion and motherly ways, pouring out her longing and loving concern. Knowing that Arunachala alone could be His abode, He did not wish to raise false hopes or encourage her in the least. He, therefore, remained silent. On one occasion, the mother enlisted the sympathy of the other persons present and requested them to intercede on her behalf. One of them, Pachiappa Pillai, said: "Your mother is weeping and crying. Why should you not at least say 'Yes' or 'No'. You need not break your silence, but you can at least write - here is some paper and a pencil". Thereupon, He wrote thus: "The Creator remaining everywhere makes each one play his role in life according to their Karma. That which is not destined will not happen



*Azhagammal was seeing her son after twenty eight seemingly endless months*

to their Karma. That which

is not destined will not happen

despite every effort. What is destined is bound to happen. This is certain. Therefore, the best course is to remain silent". This was the first written message given by Ramana to anyone. Its beauty and appropriateness are enhanced by the fact that it was given to the Mother.



*Day after day she would  
visit Him...*



**Chapter 4**  
**PRAYER FOR RECOVERY**



*"Oh Lord, in the form of hill  
You are the remedy for the  
endless chain of births"*

The next visit of the mother was only in 1913, while she was returning from a pilgrimage from Benaras. In the meantime, Ramana had shifted to the Virupaksha cave in the Aruna Hill itself. He had, by then, come to be known as

*Virupaksha cave*



Bhagavan Sri Ramana Maharshi. This name was given to Him by Kavyakantha Ganapati Muni, who wrote to his disciples that Ramana was God incarnate in human form. Bhagavan's younger brother Nagasundaram's wife, Mangalam, accompanied the Mother during this visit. They were permitted to spend a night at the Virupaksha cave. This was the first occasion when women were given such permission. Mother sought her son's blessings for a son for Managalam. After they returned to Manamadurai, Mangalam became pregnant. Is He not the giver of even unasked for boons? A son was born a year later, in 1914, was named Venkataraman in grateful thanks. The same year Azhagammal went to Tirupathi on a pilgrimage. On her way back, she came for a stay with Bhagavan where she fell seriously ill, for two to three weeks. Once when her condition became delirious, Bhagavan composed a fervent prayer to Arunachala for her recovery. This is the only instance in which



*Kavyakantha Ganapati  
Muni*

Bhagavan had sought divine intervention for changing the course of events. Bhagavan invoked the power of Arunachala, as the conqueror of death, to cure His mother's fever and also for making her eternal. Bhagavan's love for the mother and his total reliance on Arunachala is seen in every single line of these verses

“Oh Lord, in the form of the hill  
You are the remedy for the endless chain of births  
For me your feet alone are the refuge  
Your duty it is to remove my mother’s suffering and govern  
her.

Oh Conqueror of Time  
Your Lotus feet are my refuge  
Let them protect my mother from death  
What is death if scrutinized?

Arunachala, blazing fire of knowledge  
Burn away the dross  
Absorb my sweet mother in you  
What need would there be, then, for cremation?

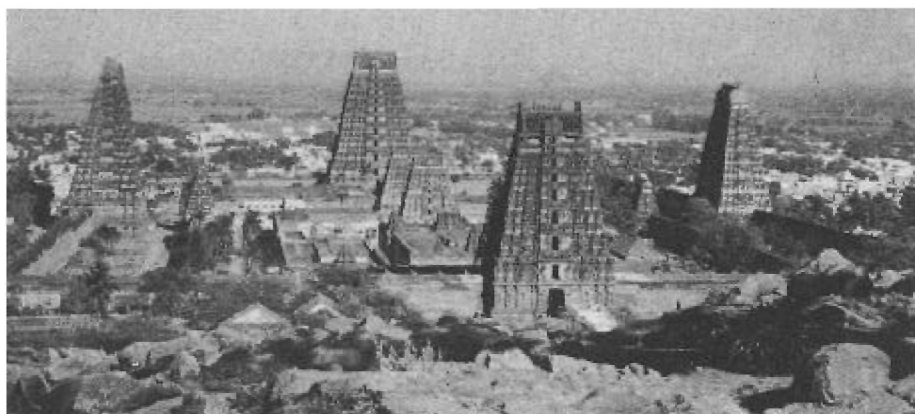
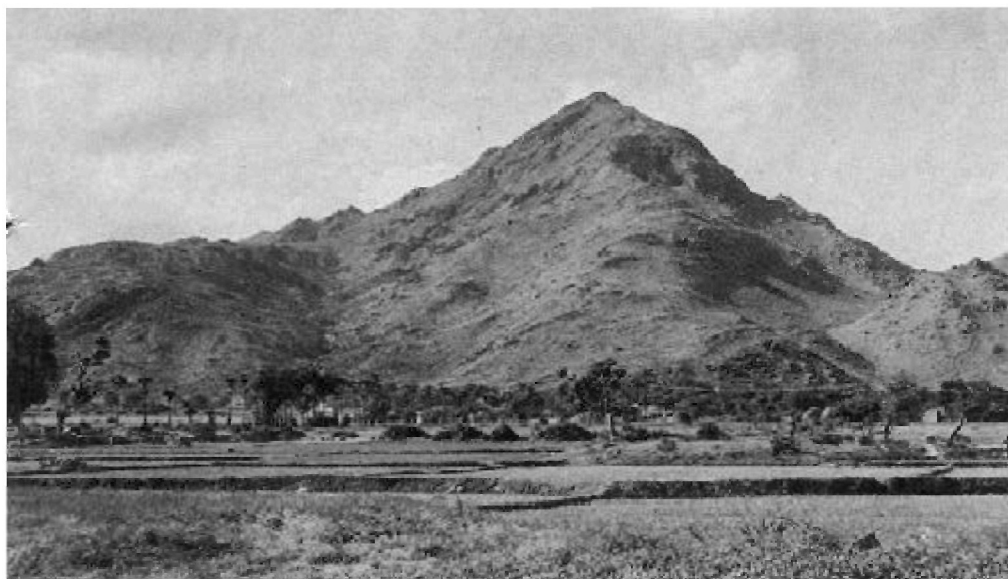
Arunachala, dispeller of Maya's veil,  
Why then the delay in curing my mother's delirium?

Oh Mother, of those who seek refuge in you  
Is there a better shield than you from fate's blows?"

In this prayer we find something special. Bhagavan addressing Arunachala as 'Mother' instead of as 'Father' as he always used to do.

The prayer was answered. Azhagammal recovered and returned to Manamadurai.

*"Arunachala, blazing fire of  
Knowledge, Burn away the  
dross"*







*"Arunachala, Conqueror of Time, Your Lotus feet are my refuge"*



**Chapter 5**  
**REUNION**

After the death of Nelliappa Iyer, and also her daughter-in-law Mangalam she could no longer suppress the desire to be with her son at Arunachala. The time had come. She came over in 1916 to stay with Him till the end.

*Bhagavan  
and Mother*



Initially, mother was not sure whether she would get the necessary permission to stay at Virupaksha cave. Therefore, she went to the house of a lady devotee, Echammal, who used to send food everyday for Bhagavan and the inmates of the Virupaksha cave, and she would visit Bhagavan along with other lady devotees. After some time, she was keen on staying with her son, in the cave itself. When she expressed this wish, the attendants and inmates with one voice said that she should not. They were not sure of Bhagavan's attitude. They were also afraid that the other women devotees like Echammal, Mudaliar Patti, and others would also seek similar permission for staying with Bhagavan. The other ladies gave the assurance that the permission was being sought only for the mother who was too old to climb the hill everyday. Bhagavan alone, they said, should hereafter look after her. In spite of this, the attendants refused the permission thinking that this would meet with Bhagavan's approval. Azhagammal was about to leave in great sorrow. Seeing this, Bhagavan was moved. He got up,

held her hand and said, "Come, let us go; if not here, we can stay somewhere else, come". Immediately, the attendants and inmates fell at the feet of Bhagavan and begged of Him to stay on. "Please stay on here with us. The mother too is welcome."



*Echammal*



*Mudaliar Patti*

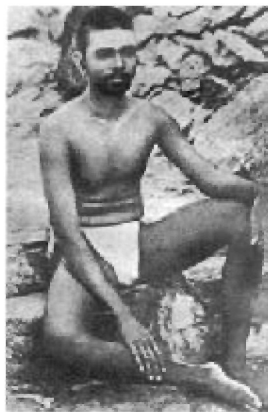


**Chapter 6**  
**THE GURU**

Bhagavan took every opportunity to give the necessary spiritual instruction to His mother after she came to stay with Him. Sometimes He would make fun of her orthodox ways by asking, "Amma, what are you going to eat? Today they have brought only drumsticks and onions. If you eat them, will you not encounter forests of drumsticks and mountains of onions on the way to moksha?" Gradually, she came to see that moderation in food was all that was required for sadhana. Because of her orthodox background, initially, she used to have a bath whenever she thought there was pollution. Her caste ideas were all gradually worn away by the constant company of Bhagavan, as is evident from the following incident:

On one occasion, an old man carrying grass fell down exhausted with hunger and fatigue near Skandasramam. Bhagavan asked mother to serve him food. Azhagammal did not have the slightest hesitation and fed the man fully even though caste restrictions enjoined her eating first.

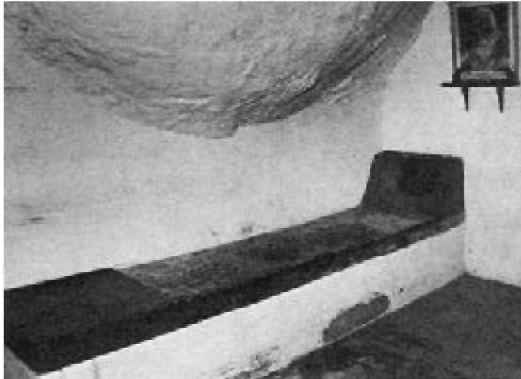
#### *The Guru*



Once Azhagammal desired to make appalams for Bhagavan as He had been fond of them. Without telling Him, she gathered, secretly, the requisite ingredients and started to make appalams at night. The job, however, was too much for her to do single-handed. She invited Bhagavan to join her as He used to help her before leaving home, saying, "My boy, please help me with it." Bhagavan refused, as He did not wish to encourage her doing anything special for Him. She would not accept the refusal and pleaded: "My dear son, please help me a little". Thereupon, Bhagavan said, "Amma, you make these appalams, I shall make something else" and He started composing the Appalam song, full of vedantic meaning. Azhagammal had already learnt many such songs like the rice song, soup song etc. and Bhagavan thought that this would be a suitable addition to it. The meaning of the song broadly runs thus:

“As the black gram is ground in the quern, mixed with pirandai juice, rolled, flattened, fried and eaten, so should the ego be crushed in the quern of self-enquiry, seasoned with

good company, softened and flattened, fried in the ghee of Brahman with fire of Knowledge and eaten by the Self’.



Bhagavan was particular that Mother should be freed from the natural sense of superiority for being His mother. In the beginning, He did not address her familiarly as ‘Amma’. He would say when occasion arose that “All women are my mothers, not only you”. She had a glimpse of His divinity. Once, even as she sat before Him, He disappeared and she cried thinking that He had discarded His body. She saw him again in usual form. On another occasion, she had a vision of Him garlanded with serpents, as a veritable Siva. These visions helped in infusing in her greater faith in Him. By listening to His teaching over

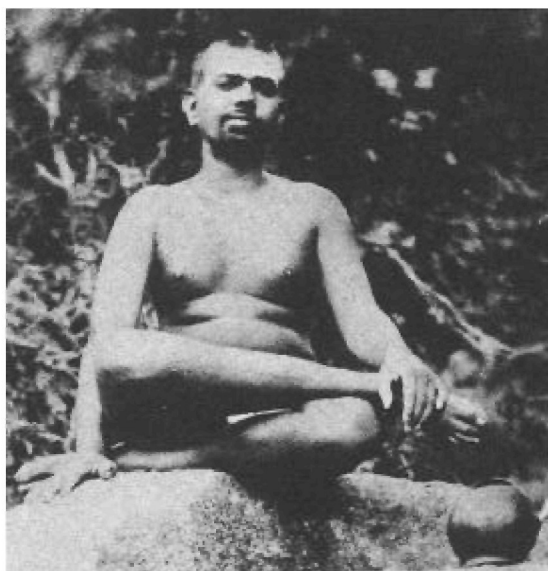


*“Since the Virupaksha cave sustains the devotees who dwell within the Heart-cave of that God, well may we call it Mother”*



six years and observing, at close quarters, His daily life, she underwent a total transformation.

Gradually, she acquired every quality expected of a saint, austerity, devotion and detachment born of constant singing of philosophical songs. Above all, she developed the spirit of service to the devotees, making her a real mother to all.



*"Guru Ramana, Siva, you  
have concealed Your  
matted hair, the crescent  
moon, ... But is it proper  
to conceal the sapphire  
Throat also which saved all  
creatures, human and  
other?"*



**Chapter 7**  
**SOLICITUDE FOR MOTHER**

The water in Virupaksha cave was not enough for the mother to bathe. Bhagavan would Himself climb further up on the hill everyday in order to get water from a spring. He would fetch water in two big kamandalams. Mother used to sit down wearing a small cloth and Bhagavan would pour the water over the head like doing Abhishekam for an idol.

*Mother*

Bhagavan used to visit Ganapati Muni regularly at ten every morning and persuade him to take some food. He would however never join saying "If I eat here will not Amma go without food there?" He knew that his mother would wait for him and he did not want to disappoint her.



A devotee, Kandaswami, noticing the daily effort of Bhagavan, wanted to build a spacious Ashram near the spring. Single handed he cleared, with super-human effort, the prickly pear, levelled the ground and raised a garden. For planting coconut trees, he had to dig six feet in the rocky surface and his love for Bhagavan and the mother gave him the necessary strength. Bhagavan moved over to this Asram in 1916 along with Mother and other devotees. On the suggestion of Bhagavan, the place was named after Kandaswami and thus became Skandasramam. A new phase had begun.



**Chapter 8**  
**SKANDASRAMAMDAYS**



*Skandasramam*

It was only after mother came that regular cooking and proper feeding started. She used to wander over the hills, gathering what she could. She was an excellent cook and was fond of serving devotees with varieties of delicious items which she managed somehow to procure and prepare. For pickles, she used to pick up raw tamarind leaves, square stemmed vine, etc. Sometimes there used to be as many as six varieties of pickles. She was kindness personified. Once Sabhapathi



*Mother started regular cooking and feeding of devotees - the kitchen*

Swami, a generous minded and staunch devotee gave away his only dhoti to some poor man. He asked mother for another. She immediately tore off two yards from her sari and gave it to him.

She used to get up early in the morning and begin chanting vedantic songs. She treated the attendants as her own sons. Kunju Swami, on the occasion of his first visit, found her bemoaning the death of Annamalai Swami, as if she had lost her own son. Her single thought was to remain with Bhagavan. Once her daughter

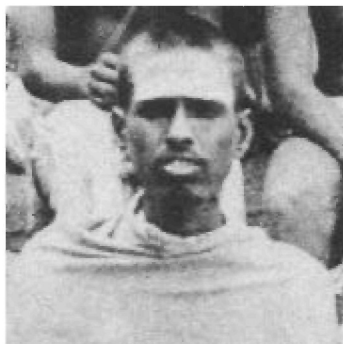
Alamelu invited her for the house-warming of a new house built by her, but Azhagammal refused saying that she had only one wish, that is to die in the arms of Bhagavan. She used to tell Bhagavan, "It does not matter, if you throw my dead body in the thorny bushes, but, I must die in your arms".

In 1918, Nagasundaram also became a regular inmate of the Ashramam, after taking Sanyasa. He came to be

known as Chinnaswami and was of great help to the mother in all her tasks.



*Skandasramam, -  
beginning of the  
'Ramana Family'*



*Nagasundaram*



## **Chapter 9**

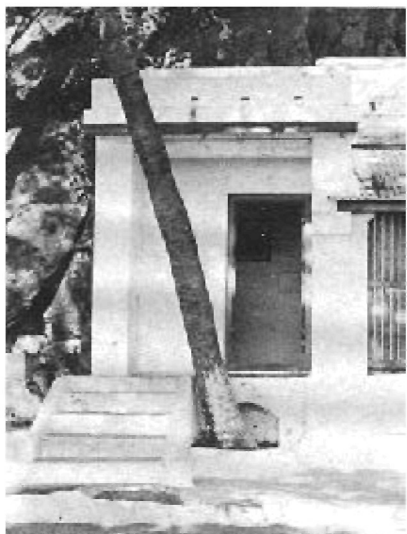
### **LIBERATION**



Mother's health declined from 1920. The best medical attention was of no use. On 19th May 1922, her condition became critical. Bhagavan knew that the time had come. He went inside her room in the morning and sat by her side. Throughout the day He had His right hand on her spiritual heart on the right side and His left hand on her head. What happened was later described by Bhagavan thus:



“The vasanas of the previous births and latent tendencies which are the seeds for future births came out. She was observing the scenes of the experience of vasana one after another. As a result of a series of such experiences, she was working them out”.



*The holy room where  
Bhagavan liberated His  
Mother*

Kavyakantha Ganapati Muni sat nearby. Rajagopala Sastri, Vaidyanatha Sastry and others started reciting the Vedas. Saranagati Ramaswamy Iyer and a few others did Rama Japa. Kunju Swami, Ramakrishna Swami and others started reciting Aksharamanamalai. At eight at night, Mother attained Mahasamadhi. Bhagavan had literally battled with Mother's tendencies and succeeded in directing the mind back to the Heart. At the time of the merging of the mind in the heart, there was a slight sound. Bhagavan waited for some time. On an earlier occasion, when He similarly tried to help Palaniswami, an attendant who had looked after Him for many years, He had removed his hand immediately after life passed out. Palaniswami's life force escaped through his eyes indicating higher birth and not liberation. Bhagavan did not want to take any risk. When He got up, His face radiated His happiness at Mother's liberation.

Mother's face shone like that of a yogini in meditation. The brightness was dazzling.

When someone said that Mother had passed away, Bhagavan corrected, "No, she did not pass away, she was absorbed". He also said. "There is no pollution. Let us now eat". There was no need for any purificatory rites as Mother had not died but had become universal. The unique power and filial love of Bhagavan alone, made Mother's liberation possible.



*Kunju Swamy*

Bhagavan had in 1917 declared that the body of a liberated woman saint should not be cremated, but should be buried. So, it was decided that her body would not be cremated, but only buried in accordance with the rules prescribed by Tirumular for a body which had become a 'temple of God'.



After dinner, it was decided that her Samadhi would be near Pali Tirtham at the foot of the hill. The illumined Azhagammal was brought to the front verandah. Bhagavan and others sat near by and the whole of Tiruvachagam was recited by the inmates on Bhagavan's suggestion. This service which started at nine at night continued throughout the night, and was completed only in the morning.

*Palani Swamy*

*"Praise the mount unmoving  
praise the sage,  
The medicine praise, the magic gem  
curing the dire malady  
of birth and death"*





**Chapter 10**  
**MOTHER'S SHRINE**

**Mother's Shrine-  
1922-1982**



Even though it was decided not to give much publicity to the ceremonies connected with the interment, a vast crowd gathered near the Pali Tirtham. Mother was carried down from Skandasramam to the samadhi site by Bhagavan Himself along with other devotees. The site was cleared of the thorny cactuses. Near relatives like Alamelu and Pitchu Iyer and Venkatoo also arrived. The samadhi was prepared in accordance with instructions contained in Tirumandiram of Tirumular. Elaborate Abhishekams and poojas with Naivedya and Arathi were performed. The mother was placed in a cloth bag and Bhagavan showered a handful of sacred ash, camphor and salt. The others followed. The samadhi pit also was filled with sacred ash and bilva leaves and a flat stone placed over it. A lingam was installed and was named 'Mathrubhutheswara' on the suggestion of Kavyakantha Ganapati Muni. The Muni also prepared a Sri Chakra in Bhagavan's presence and this was placed nearby. Then, pooja with naivedyam and arathi was performed. The entire function was over by midday.



Bhagavan moved over to Palakothu to supervise the feeding arrangements which were done on an elaborate scale. The crowd was so thick that it took nearly an hour for Bhagavan to cover a short distance of less than two hundred meters.

On the following day also samadhi pooja was performed and again on the tenth day on an elaborate scale in Bhagavan's presence. Over a thousand people had prasadam. Devotees decided to perform mandala pooja for forty eight days. A very special event happened on the last day. Water for Abhishekam used to be brought from Pali

Tirtham. It was discovered that there was a small pit with clear water near mother's shrine. On investigation, a spring yielding crystal clear water was found. Bhagavan inspected it, suggested that they should dig deeper and water burst forth. Later on, a well was dug in this spot and this was a source of perennial water supply. Are not Bhagavan and His mother truly the springs of life?

*A thatched shed - the  
humble beginning of the  
Great Shrine*

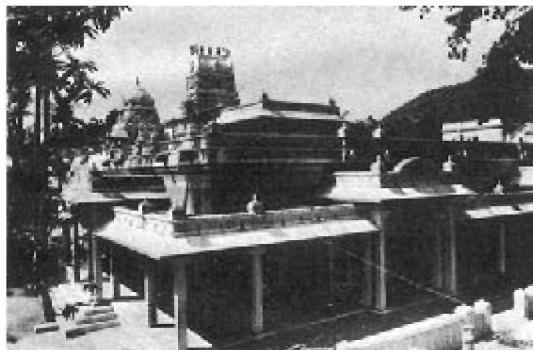
Chinnaswami decided to stay near the shrine be-



cause he found it difficult to walk upto and down from Skandasramam every day. He stayed near the shrine with Danda-

pani Swami in a small thatched shed, making the humble beginning of the great shrine over mother's samadhi which was to be built years later.

Naturally, a portion of the offerings had to be diverted from Skandasramam, for the mother's shrine and the persons staying near it. The manager of Skandasramam objected saying that the offerings were for Vaasudeva (meaning Bhagavan) and not for Vasudeva (meaning mother). Bhagavan simply said, "Without Vasudeva, the parent, where is Vaasudeva?" revealing the depth of His reverence for His mother. The objections immediately ceased.



*The Great Shrine over  
Mother's Samadhi*

In December 1922, Bhagavan Himself shifted from Skandasramam to the Mother's shrine. The divine hand had paved the way for this. Bhagavan had been prevented for several successive days from returning to Skandasramam by insistent and loving devotees who vied with one another in offering biksha day after day.



**Chapter 11**  
**MATHRUBHUTHESWARA TEMPLE**



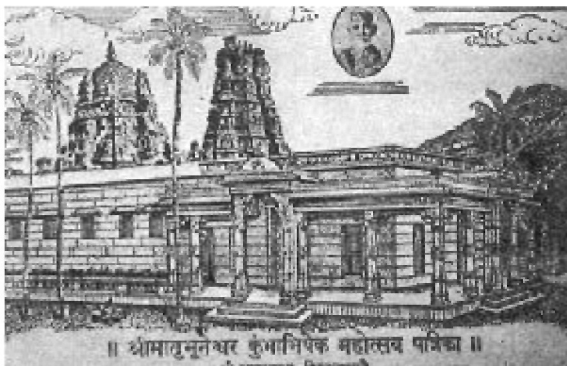
Thursday, the 17th of March 1949 is an ever memorable day. After ten years of total involvement on the part of many devotees under the dedicated leadership of Chinnaswami, Mother's temple was completed. The construction of the temple had started on 1st of September 1939, with Bhagavan's blessings and had been continuously supervised by Him.



For four days Sri Ramanasramam was verily like Kailas, the abode of Siva, with Grace overflowing from Bhagavan.



At the time of the Mahakumbhabhishekam, two nights before the sacred water was to be poured over the image, Bhagavan personally supervised the installation in the inner shrine, of Sri Chakra Meru. It was an extremely hot night but He sat there for an hour and half instructing the workmen.



*Invitation to the  
Mahakumbhabhishekam*



On the night before the function, He went in procession with the group chanting the Vedas. Opening the doors of the New Hall and Temple, He went straight into the shrine where He stood for ten minutes touching the Mathrubhutheswara linga and the Sri Chakra Meru. Thereafter, He went around the temple examining everything before returning to the Hall in the front portion of the temple. The first puja after the consecration was also done in His presence.

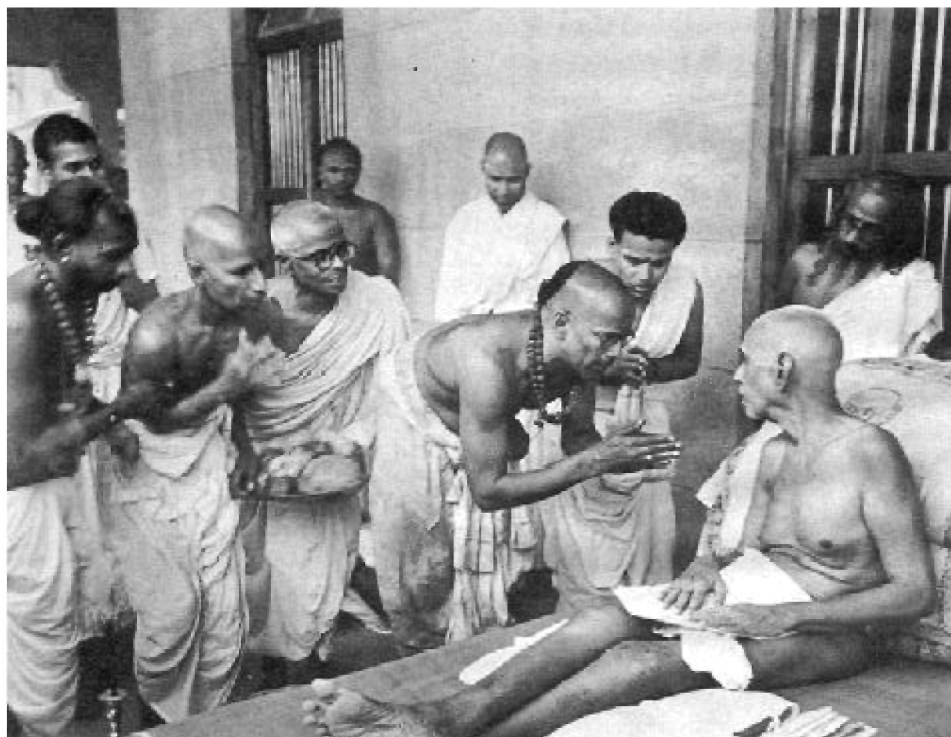
The Jagadguru Sankaracharya of Puri participated, enthusiastically, in all the functions and looked after the rituals connected with the consecration of the temple.

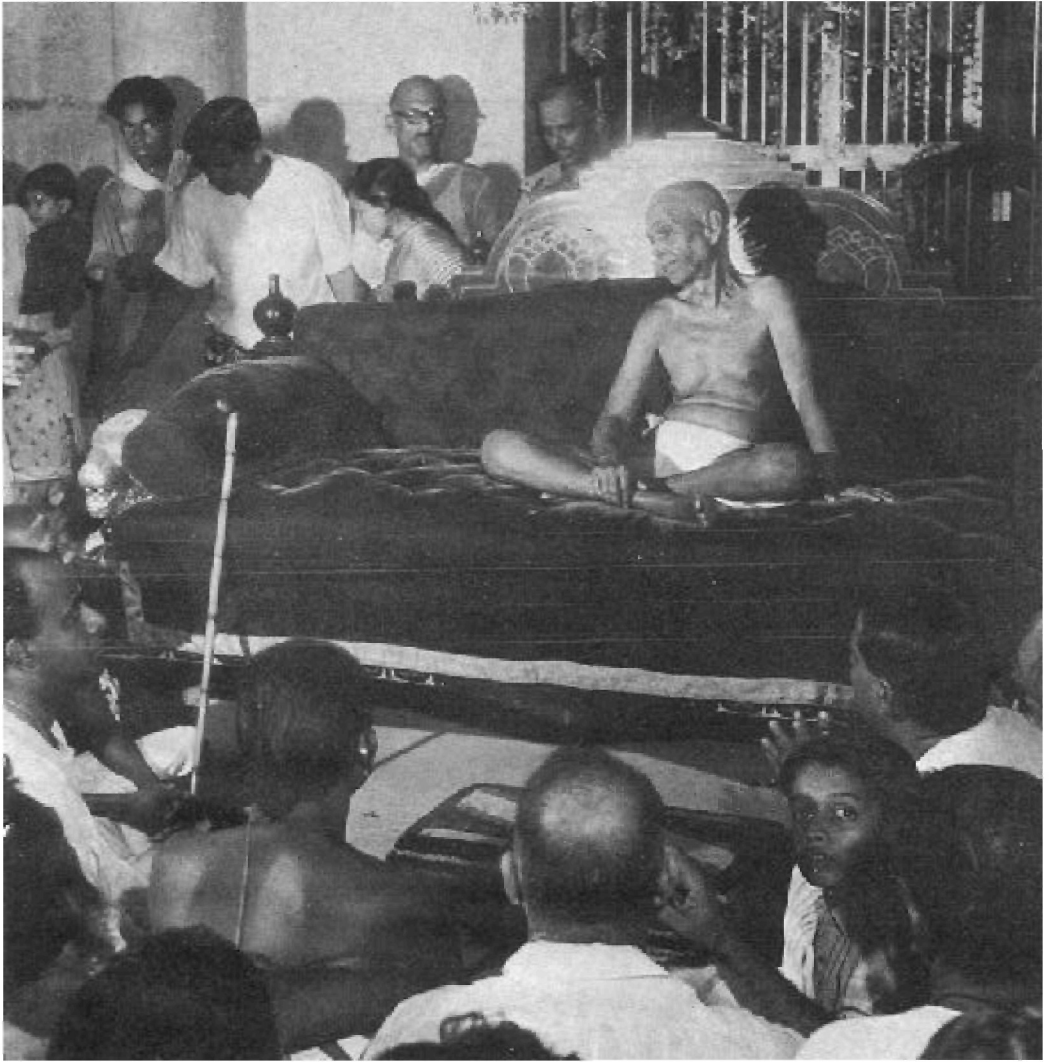
The temple built by Vaidyanatha Stapati in accordance with the best traditions of temple architecture is a fitting symbol of Bhagavan's love for the Mother.

*Mahakumbhabhishekam of the Mathrubhutheswara temple*



*Bhagavan's blessings and  
personal supervision*





*... Grace overflowing from  
Bhagavan*



**Chapter 12**  
**THE INSEPARABLES**



*The Ramaneswara  
Mahalingam*

*Shrine of Grace*

The opening of the Mother's temple seems to mark the last outward demonstration of Bhagavan's love for the Mother. After this, His health deteriorated rapidly and on 14th April 1950, He merged into His Father, Arunachala, physically as well. His body was enshrined in an area adjacent to the Mother's temple. The Ramaneswara Mahalingam, the shrine of Grace of Bhagavan was consecrated in 1967. Mother and son, the inseparables, have been drawing seekers of Truth from all over the world, granting not only their desires, but also freedom from Karma's wheel.

The mutual love of Azhagammal and Bhagavan is a manifestation of divine love in its purity and universality. Bhagavan's attitude to His mother is the mark and measure of His authentic humanity which only enhances His unquestioned divinity.



*The Inseparables-  
Bhagavan and Mother*