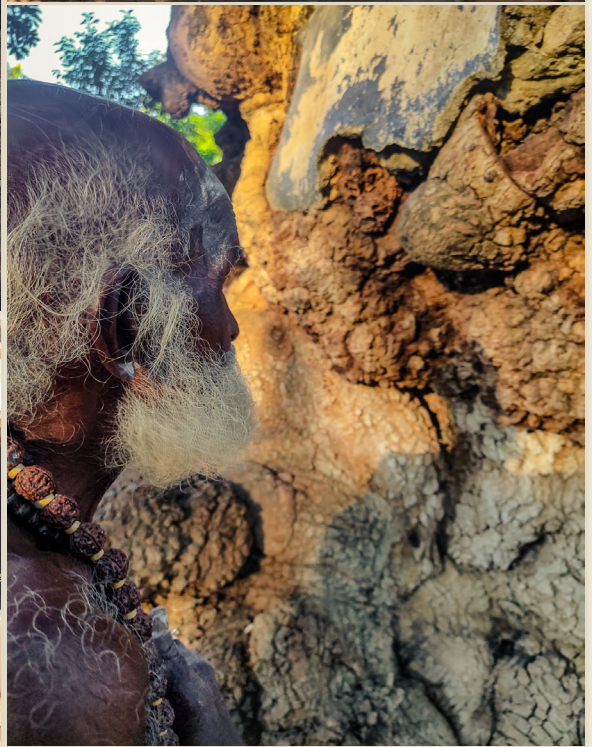


Saranagati



SARANAGATI
SRI RAMANASRAMAM

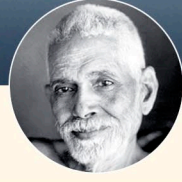
JULY 2022
VOL. 16, NO.7



Dev Gogoi



Saranagati



JULY 2022
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IN THIS
ISSUE

Dear Devotees,

The summer weather in Tiruvannamalai has moderated and the Ashram is enjoying pleasant days and cool nights.

In the spirit of Mother Alagammal's 100th Aradhana year, for the first time we are publishing Jagadisha Sastri's *Matrubhutesvara Ashtakam*, two verses each issue (see p. 10). Devotees gathered in the New Hall on the 18th of June to chant *Tiruvachakam* as had been done on the night of Mother's demise at Skandasramam 100 years ago. (18th of June is also the day of the first Kumbhabhishekam of Bhagavan's mantapam in 1967).

In this issue, we continue the life story of T.R. Kanakammal in this her centenary year. In this segment, we read of her astute observations about life in the hall with Sri Bhagavan in the late 1940s.

For videos, photos and further news of events, go to <https://sriramanamaharshi.org> or write to us at saranagathi@sriramanamaharshi.org.

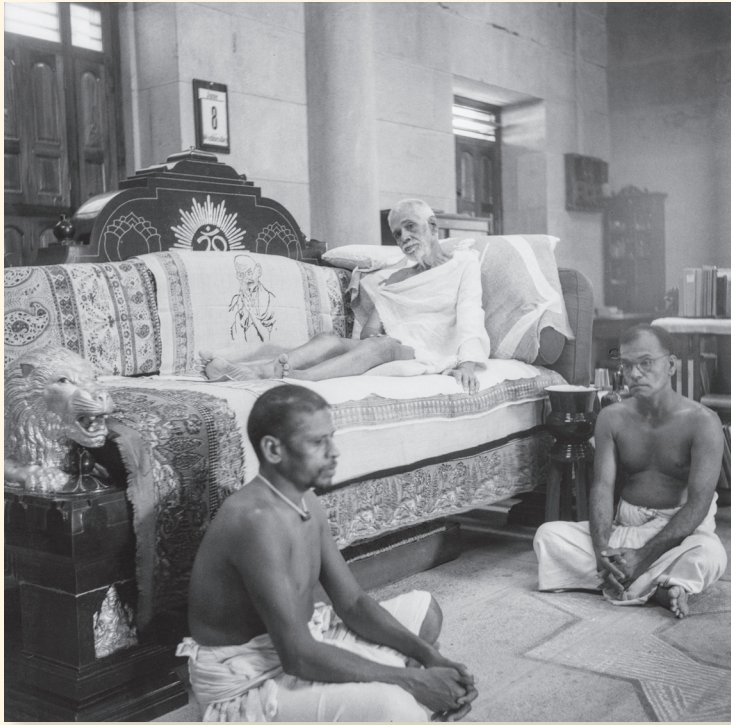
In Sri Bhagavan,
Saranagati

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Calendar of Ashram Events

6th July (Thu) Nataraja Abhishekam (Aani Tirumanjanam)	7th August (Sun) Kunjuswami Day
10th July (Sun) Cow Lakshmi Day	9th August (Tue) Pradosham
11th July (Mon) Pradosham	11th August (Thu) Full Moon
13th July (Wed) Guru Poornima	24th August (Wed) Punarvasu/Pradosham
25th July (Mon) Kavya Kantha Day	31st August (Wed) Ganesha Chaturthi
26th July (Tue) Pradosham/Masa Sivaratri	1st Sept (Thu) Sri Bhagavan's Advent Day
27th July (Wed) Punarvasu	8th Sept (Thu) Pradosham





IN PROFILE

T.R. Kanakammal (Part IV)

Having come to Ramanasramam in 1946 at the age of 24, Kanakammal, like any newcomer, naturally followed the norms and protocol for a formal visit to the guru. By then, she knew her future was at Bhagavan's feet and she had given up all else to come and stay permanently at the Ashram. If she found herself tongue-tied in his presence, she gradually found peace in Bhagavan's silence, overcoming any further temptation to ask Bhagavan questions. Not long after her arrival, she decided to make a formal offering to Bhagavan, as other devotees were doing, and painstakingly roasted cashew nuts for offering to Bhagavan:

I reached the Jubilee Hall and found the courage to walk up to Bhagavan's sofa. There was quite a crowd in the Hall. Bhagavan was reclining on the sofa and devotees sat in front of him imbibing the grace that flowed from him in a steady stream. My hesitation

grew when I saw the size of the gathering. But I managed to overcome my timidity and made my way through the crowd. When I reached Bhagavan's side, I found that my heart was beating wildly, and I could not speak. Wordlessly, I held out my offering. Bhagavan looked at me kindly and asked, 'What have you brought?' I managed to say, 'I have brought some cashew nuts,' but I doubt whether Bhagavan could have heard me at all as my voice was very soft and my speech quite indistinct. Bhagavan craned his neck and glanced into the vessel I was holding out. He said, 'Oh, cashew nuts, is it?' and nodded his head at me. Then he said to the attendant, Sathyanandam, 'Please take the vessel from her and keep it aside.' Looking at me, he said, 'Give the vessel to him.' I did as I was told and after prostrating to Bhagavan, I went and sat down at my usual place.

I had been hoping that Bhagavan would take a few of my cashew nuts and then have the rest distributed among the gathering. That was the usual procedure. I waited eagerly for Bhagavan to accept my offering. But he did not even touch the container, leave alone taste the cashew nuts I had prepared with such eager devotion. I could not understand it. Had I done something wrong? Was Bhagavan displeased with me? My mind was in turmoil. I felt miserable and tears ran down my face. With a great effort, I forced myself to stop crying. I said to myself, 'This is my fate. I must accept it.' I managed to keep to my usual routine. I stayed till the evening recitation was over and returned home after that. Throughout the night, I was restless. My mind kept going over the incident, and I had no peace at all.

If Kanakammal felt any insecurity in this early period of her time at Ramanasramam, it would be understandable, a youngster coming before the towering figure that was Bhagavan. As for the cashew nuts, Bhagavan had taken notice of her grief and made an effort to reassure her the following day:

The next morning, I reached the Ashram in time for the 5 am Veda recitation. After the recitation, I returned home, finished my cooking, and then went back to the Ashram at about 7.30. There was not much of a crowd in the Hall at that time. I went up to Bhagavan and prostrated. As soon as I got up, Bhagavan turned to Sathyanandam and enquired, 'Has she been told that the cashew nuts were served along with the iddlies at breakfast time?' Sathyanandam replied, 'I have not told her yet.' Then Bhagavan looked at me and said, 'They were served along with the iddlies.' There was an expression of infinite compassion on Bhagavan's face as he looked at me. I felt a thrill pass through my body. My heart was full. I felt that the sheer happiness of the moment was more than adequate compensation for the misery of the previous day.





Later, Venkataratnam said to me, 'Akka, yesterday, there were many people here. Maybe Bhagavan felt that there might not be enough cashew nuts for everyone. That must be why he had them put away. This morning, all of us were able to enjoy the delicacy you had prepared.' Yes. That must have been the reason. In my foolishness, I had been unable to understand. Bhagavan was not displeased with me at all. On the contrary, I had received his grace in full measure. All my doubts and fears vanished, and my mind regained its tranquillity. ¹

Such were the qualms and worries that gripped the young girl as she made her way into a life with Bhagavan. In time, Kanakammal came to see that she need not imitate others in their style of worship. Gradually she began to find her place in the Hall and to understand what Bhagavan was calling her to. She came to see that while offerings, verbal interactions, and questions put to Bhagavan about his teachings had their place, there was another way to connect with the Master. She followed her intuition and sat silently at the back of the hall:

One of the advantages we enjoyed was that we could benefit from Bhagavan's conversations with various people. Someone would ask a question and Bhagavan's answers were always short and to the point. Yet, Bhagavan's words seemed to be addressed directly and personally to every member in the gathering. Sometimes a devotee would have a doubt or a problem which he was reluctant to discuss in the presence of strangers. In such situations, someone else would invariably ask Bhagavan a question, and Bhagavan's reply would answer the reticent devotee's unasked question too. This was the greatest miracle of all. ²

¹ *Cherished Memories*, pp. 65-69.

² *Ibid.*, p. 129.

Through Kanakammal's intensive meditation in his presence, she discovered that worship of Bhagavan could take various forms. He appreciated a devotee's silence and their commitment to the interior work of seeking the Self. She began to see how even traditional forms of worship seemed redundant in the presence of the Master. She pondered the need for symbols of the divine when 'God Himself was seated in the hall'. Her bewilderment on this point was emphasized in a scene when one Saraswati Puja day, books were brought into the Hall for the traditional worship. Muruganar sitting there wrote out a verse expressing his amusement at the idea of worshipping a pile of books in the presence of the 'repository of all knowledge':

Bhagavan, this idea of placing books beside your sofa and worshipping them with due reverence is like placing the chaff of sugarcane beside sugar-candy. You are the sweet personification of perfection, O Bhagavan! These books are like the crushed sugarcane from which all the juice has been extracted. Of what value is the crushed sugarcane when one has the beautiful sugar-figurine in one's possession? You are the personification of the essence of the knowledge contained in all the scriptures. ³

Bhagavan read the poem and smiled.

Ill-Conceived Notions

In time, Kanakammal figured out that the key to her apprenticeship at the feet of Bhagavan hinged not on anything that could easily be spoken of but on the intangibles. It was not overt prayer or puja, but the inner journey and what one gathered and assimilated

³ *Ibid.*, p. 137.

Bhagavan's Handwriting: Ramana Sannidhi Murai's 'Decad of Miracle', v.2

பரசு கின்னிலேன் பரசிவ வேங்கடன்
பாங்கறிந் தொழுகில்லைன்
சிரசு மேற்செழுந் திருவடி சூட்டியித்
தீயனை யருளோடு
முரசு நாடொறு முழங்குசோ னைப்பதி
முன்னவன் முகநோக்கி
யரசு அயுவந் தாண்டுகொண் டருளிய
வற்புத மறியேனே. (2)

Parasu gindrilen para-siva venkatan/paang-arindu ozhu-gillen
Sirasu mel-chezhun tiru-vadi sootti-yit/Teeya-nai aru-lodu
Murasu naal-toru muzhangu sonaip-padi/Munna-van muka-nokki
Arasa-naai uvandu aandu aru-liya/arpudam ari-yene

I do not understand the/Wonder of this grace!
I praised not Siva supreme, in/His way I walked not
And yet the monarch of Arunachala/Whose greatness daily drums
proclaim, with/His Feet crowned this wretch's head and
His sovereign glance turned towards me./ How did this miracle happen?

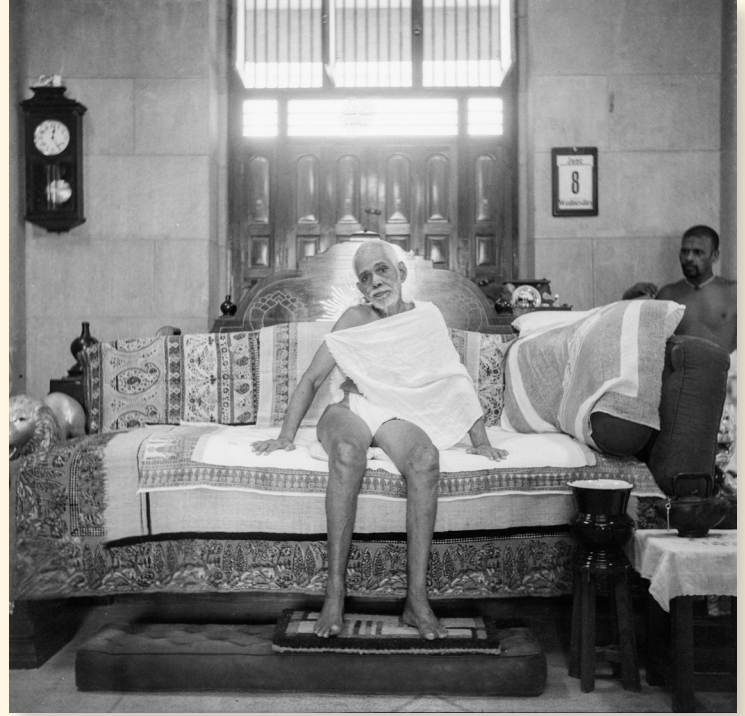




within the heart. She realized that the knowledge Bhagavan was bequeathing to devotees was far deeper than any formal philosophical exposition and was transmitted to the devotee interiorly rather than from the overt circumstances taking place in the hall. Over time Kanakammal came to see that the wisdom of the Self that Bhagavan spoke of was the endowment of every devotee and that it was only a question of uncovering it. The inquiry that had been active during Bhagavan's death experience in his youth was available to any devotee if his or her intentions were sufficiently sincere. As for the difficulties that inevitably arise, she was enjoined to beseech through prayer Bhagavan's help on such occasions. Kanakammal writes:

Once in the Jubilee Hall, a Telugu devotee came to Bhagavan and complained about the pallavi of Atma Vidya where there is mention of release being easy: 'O Bhagavan, how can someone such as I get release? Release may be easy for one like you but how is it possible for an ordinary person like me?' Bhagavan said, 'If it is easy for me how can it be difficult for you?' 'But you are Bhagavan, I am just an ordinary man!' Bhagavan then said, 'If you were to have to carry something too heavy for you to pick up, what would you do?' 'I would seek the help of others,' the devotee responded. 'In the same way, seek the help of the Divine or simply surrender to Him,' Bhagavan said. 'That is one thing that is just impossible for me. Today I will say I have surrendered; but the next day my ego will rise up and dance with abandon.' Bhagavan replied, 'In that case, do one thing; pray to Him to help you surrender.'⁴

⁴ See 'Encounters with Bhagavan', Part II, *The Mountain Path*, July 2006, pp. 31-32. 'Lo, very easy is Self-Knowledge, lo, very easy indeed' are the words that make up the pallavi or refrain of this poem on Self-knowledge. In April 1927, Muruganar had written these lines, echoing a well-known Tamil poem that begins with the words: 'Lo, very difficult is self-knowledge'. Muruganar gave Bhagavan this recast version and asked him to elaborate. Bhagavan's response was the five-verse poem in question.



In the New Hall, June 8th, 1949

Kanakammal began to recognise the misconceptions she harboured and was keen to be rid of them. She was relieved to see that other devotees were plagued by similar ill-conceived notions:

Once, a lady from Andhra Pradesh had come to the Ashram. She was well versed in music and played the veena very well. She often visited the Ashram and would sometimes render a few songs, either vocally or on the veena.

This lady had a doubt, and she was waiting for the right opportunity to speak to Bhagavan about it. One morning, when there was not much of a crowd in the Hall, the lady approached Bhagavan and asked, 'Bhagavan, is it possible to attain moksha through music alone or would other spiritual practices be required?'

Bhagavan did not say anything at all. Unable to interpret Bhagavan's silence, the lady pursued the matter, saying, 'Did not

Events in the Ashram Dispensary: Yoga Camp



Hatha Yoga is a posture-based strength and flexibility training revered for both its physical and spiritual benefits and in the modern era, has proven efficacious to general health. The International Yoga Day was celebrated on 21st June and in this spirit, the Ashram Dispensary hosted a free yoga camp on 25th June organized by Dr. Muthukrishnan who regularly conducts Ayurvedic/Siddha camps in the Ashram Dispensary. —





Saint Thyagaraja and others gain moksha through singing the praises of the Lord?

Bhagavan smiled and said, 'Saint Thyagaraja and others did not attain Realisation through the songs they sang. Rather, their songs were the expression of the ecstasy within, the result of their Realisation of the Ultimate. And that is the reason why their songs are so luminous and have survived the test of time.' This is what is called Nadopanishad. In Tamil, it is asked, Paadi petrargala? (Is it by singing that one obtained grace?) No, Petrathai, paadinargal. (One obtained grace, and then sang [in celebration]).

*The lady was astonished by the simple yet unambiguous way in which Bhagavan had elucidated this great truth. She prostrated to Bhagavan and said, 'Your words have cleared my doubts, Bhagavan, I realise now, that I had been fooling myself all these days, with my half-baked ideas and mistaken beliefs. Bhagavan's grace has opened my eyes and shown me the truth. Now my mind is clear and free.'*⁵

As Kanakammal progressively quietened her mind during these first three years in Ramanasramam, she came to understand how the thinking mind confuses matters. The phrase *too much knowledge is not a good thing* began to resonate. The urge for knowledge, she began to see, is rooted in the desire to make a place for ego along with other associated preoccupations like the expectations and apprehensions one has about one's place in the overall scheme of things. Kanakammal came to see that these are all born of *debatmabuddhi*, namely, the I-am-the-body-idea. If Bhagavan's emphasis on the Self as inherent and uncreated meant that nothing need be added, the art was in taking things away, not least of all, the occluding mind-generated veils of conceptualisation and presupposition. Kanakammal saw that *ignorance*—what tradition had identified as the root of all human misery—was not, as she previously assumed, born of the *absence of knowledge*,

⁵ *Cherished Memories*, pp. 119-120.

but rather *knowing wrongly*. Knowing wrongly, she came to understand, meant having fixed ideas about oneself and the world that are based in *maya*. Besides that, a mind filled with words, notions, and theories has no space for anything new. On the other hand, a mind free of presumed knowledge permits the guru's *upadesa* to enter and seep into the heart. Thus, our destination is not in words and accumulated knowledge—which at best can only point the way—but in that which lies far deeper within. Kanakammal saw that it was not only she who had gotten tripped up on this point, but that other devotees too were confused about the nature of the Self and the path that leads to It:

One day, there was a sadhu among the gathering of devotees. From his appearance, it was obvious that he was deep into spiritual practices. It looked as though he was waiting for an opportunity to ask Bhagavan something. When he felt that the time was right, he approached Bhagavan and said, 'Bhagavan, it is said that the Self is present in everything. Does that mean that the Self is to be found even in a dead body?'

Bhagavan exclaimed, 'Oh! This is what you want, is it? Is it the dead body who wants to know, or is it you? Who is asking this question?' The sadhu replied, 'It is I who want to know, Bhagavan.' Then, Bhagavan said, 'While you are asleep, do you wonder, 'Am I here or not?' It is only in the wakeful state that you say, 'I am'. Similarly, the Self is present even in a dead body. But if you enquire further, you will realise that both the dead body and the living body are both equally illusory. That which moves, we label as 'alive', and that which is motionless, we say is 'dead'. This differentiation is only in our minds. In our dreams, we see both the living and the dead. As soon as we wake up, we realise that both the living and the dead of our dreams are but illusions. In the same way, this entire universe is nothing more than a grand illusion. The birth of the I-thought is referred to as 'birth', and the disappearance of the I-thought is 'death'. What we call birth and death, therefore, are nothing but the appearance and

Announcement: Sri Ramana Maharshi Heritage



Sri Ramana Maharshi Heritage (SRMH) is a newly created 501 (c) (3), registered non-profit in the United States. The organization's purpose is to preserve Sri Ramana Maharshi's heritage and to serve devotees who are drawn to the life and teachings of Bhagavan. The new entity's objectives are aligned with those of Sri Ramanasramam in India. Devotees in the United States who wish to donate towards and participate in Sri Ramanasramam's charitable initiatives in India can learn more by visiting the website: <https://www.srmh.org/> or by sending an email to: sriramanamaharshiheritage@gmail.com. —





disappearance of the I-thought. Both birth and death are for the ego alone. Neither birth nor death can touch the I which forms the essence of your being. When the awareness of the self is strong, you are there; you are equally there when the self-awareness fades. It is you that is the source of the I-thought. But the I-thought is not you. Realization is nothing but perceiving the source of the cycle of birth and death and uprooting the ego and destroying it completely. That is, you must die

*and still remain aware. He who dies with awareness is transformed into pure Self. That is to say, when the ego dies, the Self is born. When this happens, all doubts vanish, the veil of illusion is lifted, and everything is perceived properly.*⁶

Bhagavan was known for his silence. Its tranquil effect left all who came before him stunned. But his silence could never be mistaken for rudeness or an intentional avoidance of words. In a most natural way, he demonstrated authentic living by his wit and casual demeanour which had no need to shun words or language:

Bhagavan had a marvellous sense of humour. His timing was perfect. Every word was suited to the occasion, and even the seemingly casual utterances were gems of wisdom. Bhagavan possessed the unique ability to convey the most profound truths in the simplest language. He conversed with great scholars and illiterate peasants with equal ease. He adapted his language and style to suit the capacity of the listeners. Bhagavan's teachings made an indelible impression on the listener's mind, because his words were always exquisitely appropriate, effectively direct and unambiguously clear. Even when apparently speaking in jest, Bhagavan conveyed valuable messages to the devotees around him. With some people he was very gentle and with some he was playful. At all times and with all people however, his words were full of meaning. Even when he seemed to be teasing a devotee, or gently poking fun at somebody, Bhagavan's words contained profound truths and served as valuable lessons for his disciples.

Once Bhagavan happened to spend quite a long time with a particular devotee. For nearly two hours Bhagavan was sitting in the same position. When it was time for Bhagavan's daily visit to the cowshed, an attendant came and stood at the entrance to the hall, holding Bhagavan's walking stick and the kamandalu in his hands. Seeing the attendant standing ready, Bhagavan tried to get up. But his legs had grown numb from sitting in the same position for a long time, and Bhagavan could not get up immediately.

⁶ Ibid., pp. 86-87.

Ashram Gardens: Kigelia (Sausage Tree)



Kigelia, or the sausage tree is a flowering tree with a fruit that grows up to 60cm in length. Sometimes called the *cucumber tree*, *Kigelia* grows as an evergreen in regions where rainfall occurs throughout the year. It can reach 20m in height. *Kigelia's* fruit is poisonous but can be ingested following special drying, roasting or fermentation methods. Extracts of the bark, flower and fruit are used in skincare products due to the high level of antioxidant and anti-inflammatory constituents. The Ashram's *Kigelia* tree is situated next to the old Mountain Path office. —





Bhagavan smiled at the waiting attendant and said, 'Wait a minute! The father of the greatest devotee of Lord Rama, Anjaneya has caught hold of my legs. He is not an ordinary person. Will he set me free so easily? I can pull myself out of his grip only a little at a time. So, you will have to wait patiently for a while!'

Kanakammal explains Bhagavan's remark:

As he spoke, Bhagavan rubbed a medicinal oil on his knees, and as a result of the massage, he was able to get up and go out. The devotees in the hall were amused by Bhagavan's words. Bhagavan was prone to painful arthritic attacks, especially in the knee joints. According to the principles of ayurvedic medicine, pain in the joints is caused by the trapping of wind in those spots. When Bhagavan talked about 'the father of the devotee of Rama' he meant Vayu, the Wind-God, who is the father of Anjaneya. Instead of simply saying, 'There is a painful catch in my knee', Bhagavan had chosen to convey the same information in a humorous way.⁷

Kanakammal continues:

On another occasion, while rubbing oil on his knees, Bhagavan looked up with a mischievous glint in his eyes and said, 'This machine will not run if it is not properly oiled!' All those present had a hearty laugh.

Bhagavan's humour was often directed at himself. At times, he used humorous language to rebuke someone. This was done so gently and with such subtlety that the message was conveyed, but the subject of Bhagavan's rebuke would not even be slightly hurt or offended.

Bhagavan's attendants used to massage his legs, to relieve the pain. Somehow, a kind of rivalry arose among the attendants. In the belief that by touching Bhagavan's feet and legs, they could

⁷ Ibid., pp. 88-89.

acquire a lot of punya, the attendants started vying with each other for the privilege of massaging his legs. One day, when two or three of them rushed to offer to massage his legs, Bhagavan exclaimed, 'Wait! Wait! Why should you all alone enjoy the entire merit? Allow me to acquire some punya, too!' So saying, Bhagavan started massaging his own legs, sending us into peals of laughter.⁸

Kanakammal appreciated how things came so naturally to Bhagavan and how no question could ever stump him. His composure in all situations was remarkable and one longed for the insight that would bring such repose in the face of the many complexities and vexations that come with daily living.

If the world sometimes seemed cruel, what was the insight that could free one from the urge to rail against it, or even against any aspect of one's life? In short what did this illusory world have to do with Bhagavan's path to freedom?

A devotee came before Bhagavan and asked how the impure world of *maya* could have come forth from pure Brahman.

Bhagavan said, 'Everything is pure. It is only the mind that comes in between that is impure.'⁹ —

(to be continued)

⁸ Ibid., pp. 88-89.

⁹ 'Encounters with Bhagavan', Part II, *The Mountain Path*, July 2006, pp. 31-32.

Sri Bhagavan's Ayurvedic Recipes: Manibhadra Lehiyam

Mānibhadra Lehiyam

Vāyu viḷaṅgamā malakamō ḍuṅkaḍuk
kāyu nērhoḍi kalandiḍu sivadaiyum
ēyuñ carukkarai yiraṭṭilē hiyañkoḷa
māyu malattaṭai māñibhad diramidē.

Vāyu viḷaṅgam āmalakamōḍum kaḍuk
kāyu nērhoḍi kalandiḍu sivadaiyum
ēyum carukkarai irāṭṭi lēhiyamkoḷa

māyu malattaṭai māñibhad diramidē.

Ingredients: 1pt false black pepper (*embelia ribes*); 1 pt dried gooseberry; 1 pt *myrobalan* fruit (*haritake*); 3 pts Indian *jalap* root; 12 pts sugar.

Preparation: Convert the above into a fine powder and mix well. Take 1-2 teaspoons mixed with water before bed.

Benefits: Regulates bowel movements. —





Events at the Ashram Dispensary: Cardiology Camp



If prevention is the best medicine, preventive cardiology focuses on lowering a patient's risk for developing heart disease (or having a heart attack or stroke) while also preventing complications in those who already have cardiovascular disease. High blood pressure, high blood sugar, diabetes, obesity, unhealthy diet, lack of exercise and a sedentary lifestyle are common risk factors in heart disease.

On Sunday the 26th June, *Sri Ramachandra Medical College and Research Institute* (www.sriramachandra.edu.in/cardiac-care-centre) arrived with staff to conduct a cardiology camp. Organized by the volunteer physician of Sri Ramanasramam, Dr. G. Nadarajan, General Surgeon, in conjunction with the Medical College Cardiac Care Centre's Dr. S. Sadhanandham, the medical team traveled from Chennai with a laboratory travel-bus equipped with echo machines and ECGs supplied by a generous grant from the Rotary Club of Madras Central Aadithya (Rotary International District 3232). This equipment allowed staff to conduct general cardiological diagnostics. Investigative procedures could in some cases include advanced blood testing such as C-reactive protein and advanced lipoprotein testing. Such testing helps detect the early warning signs of heart disease, allowing for interventions that prevent life-threatening health outcomes. The cardiac camp will be conducted every six weeks.

Sri Ramanasramam is grateful to the doctors and staff of *Sri Ramachandra Medical College* in generously offering their time and services at the Ashram Dispensary for the benefit of the residents of Sri Ramanasramam and surrounding locales. —



Announcement: Sri Ramanasramam Centenary (1st September 2022- 28th December 2023)

Sri Ramanasramam's Centenary celebrations called, *Ramanasramam: The Next One Hundred Years* are set to begin on 1st Sept 2022 and will continue over a 16-month period until Jayanti, 28th Dec 2023. It is recorded in one place that Bhagavan came down the Hill to stay permanently 'about one week' before Jayanti which fell that year on 3rd January 1923. If so, this means the Ashram would have been finally established with Bhagavan's arrival around the 28th of Dec 1922. Ashram President Dr. Venkat S. Ramanan invites devotees to send their suggestions for this Centenary Year to him directly at <posrm@gururamana.org>. —





Matrubhutesvara 100: Jagadisha Sastri's Matrubhutesvara Ashtakam (verses 1-2)

श्री
॥ मातृ भूतेश्वराष्टकम् ॥
मातात्वंच पितासि सर्वजगतां
मातापितावानते
तस्मात्त्वं भुवि विश्रुतोसि भगवान्
श्रीमातृभूतेश्वरः ।
तेन त्वं महिलार्थविग्रह इति
ख्यातं च नानामैव ते
तत्पार्थी कलनायकेवलमसौ
जागर्ति योगेश्वरी ॥ १ ॥

सिद्धक्षेत्रमिदं जगत्सु विदितं
देवोऽरुणाद्रीश्वरः
सिद्धश्रीरमणीयहस्तविभवा-
च्छ्रीमातृभूतेश्वरः ।
सिद्धोसौ भुवि सिद्धिदस्ताह महा
योगेश्वरी जायया
पर्याप्तमन्विदमेतदीय महिम-
प्रख्यापने भूजुषाम् ॥ २ ॥
श्रीमैत्रेयीवरैर्विभूषिततनु-
र्यच्च श्रीतिप्रदः
पूतः प्रेतनिकेतगोपि फलदो
शिक्षाकरवस्वयम् ।

1. Maata twam cha pithaasi sarvajagathaam maataa
pitaava nate
Tasmaattvam bhuvi vishrutosi bhagavan
maatrubhutesvaraha
Tena tvam mahilaardha vighraha iti kyaatascha
naamnaivate
Tatvaarthaa kalanaaya kevalamasou jaagarthi yogeswari
1. Oh Bhagavan Matrubhutesvara, you, the
Mother and Father of the entire world, not
having any other mother or father for yourself,
are known in this heavenly world by the name
Matrubhutesvara. The very meaning of this name
earns you the reputation of *Ardhanarisvarar*. To
awaken this truth in everyone, Mother Yogeswari
shines alongside you.

2. Siddhakhshetramidam jagatsuvividhitam devo' arunaadrisvaraha/Siddha Sri Ramaneeya hastavibhavaat Sri Maatrubhutesvaraha
Siddhosou bhuvi siddhidas saha mahaa yogeswari jaayayaa/Paryaptam twidametadeeya mahima prakhyapaane bhūjushaam

2. It is known throughout the world that Arunachala is the *ksheetram* of enlightenment. The deity presiding there is Lord Arunadreesvara. Matrubhutesvara and His consort Yogambal are enlightening the whole world because they have attained [the goal] by the enlightened hands of Sri Ramana who is here as bestower of prosperity. This alone is sufficient proof by which the world knows His greatness. —

Obituary: Sri S. Mahadevan



Born in 1956, Sri S. Mahadevan grew up with *Nama sankeertanam*, *Thiruppugazh*, and *Thirumurai* parayanam as a way of life. Though serving as a bank officer in Bangalore, his heart was in devotional music. He was a good player of the harmonium and the keyboard and used to immerse the audience in deep devotion through his rendering of spiritual songs. Feeding sadhus and conducting *sankeertanam*, *akanda nama parayanam*, and remaining in *sathsangam* were the things he most cherished throughout his life.

When he came to Bhagavan, he left his native town. He shifted to Arunachalam in 2015 and was involved in *Ribhu Geethai* chanting, evening ashram parayanams, *Sri Ramana Sannidhi Murai* parayanam and went for regular girivalam with his family. He rendered service to Bhagavan literature with his DTP software skills.

Sri Mahadevan, age 65 years, was absorbed at the Feet of Arunachala on 24th May 2022 at Udumalpet at home as family members chanted Bhagavan's name. He is survived by his wife, daughters, sons-in-law and grandchildren. —



Kabirdas Jayanti Day

There's a couplet from Kabir, 'Each grain has written on it the name of the one whose mouth it shall enter'. Born in 1398 in Varanasi, 14th June 2022 was observed as Saint Kabirdas Jayanti Day and KVS sang the popular Kabir song *Bhajore Bhaiyya Ramgovind Hari* during evening Arati at Bhagavan's Shrine. —

