

# Saranagathi



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## In this Issue

Dear Sri Bhagavan Devotees,

In this issue, we carry an article from the ashram publication 'Glory of Arunachala'. Sri Bhagavan's love and reverence for Arunachala was legendary and His services were sought as a 'witness' by Arunachaleshwara temple authorities in a law-suit to defend their position. We present this article to exemplify the glory of Arunachala, in the light of [Maha Shivaratri](#) celebrations at the ashram and around the world.

This article is followed by 'A report from Sri Ramanasramam'.

We would again like to draw your attention to additions to the [website](#). We welcome your feedback on how to improve them.

We hope to hear from you, about your [satsangs](#)

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and experience of Him. Please email them to [saranagathi@sriramanamaharshi.org](mailto:saranagathi@sriramanamaharshi.org)

Ever Truly In Sri Bhagavan,

Editorial Team.

## The Essence of Instruction

*Abidance in pure being  
Transcending thought through love intense  
Is the very essence  
Of supreme devotion.*

– Upadesa Saram by Sri Bhagavan (Verse 9)

## Sri Bhagavan's Arunachala Linga Pramanya Vakyaani

*Commemorating Maha Shivaratri, we publish this article from 'Glory of Arunachala' an ashram publication. This book contains english translations of 'Arunachala Mahatmyam' by Sri MC Subramanian.*

In 1938 the authorities of Sri Arunachaleswara temple filed a law-suit against the government regarding the ownership of Sri Arunachala Hill which was being claimed by the government as Forestry Department property. The temple authorities cited Bhagavan Sri Ramana Maharshi as a witness, and therefore on May 8, 1938, the court sent a commission to hear Sri Bhagavan's evidence. [This incident is mentioned in Talk No. 492 of 'Talks with Sri Ramana Maharshi' compiled by Sri Munagala Venkataramiah.]

For the benefit of the court, Sri Bhagavan selected some passages from the *Skanda Mahapurana* and the *Siva Mahapurana* to prove that Arunachala Hill is itself a *Linga*, the very embodiment of Lord Siva<sup>1</sup>. In all he selected fifty-six lines from the *Skanda Mahapurana* and four lines from the *Siva Mahapurana*, and he copied these lines in a notebook<sup>2</sup> under the title *Sri Arunachala Linga Pramanya Vakyaani* (statements giving authoritative proof that the Arunachala Hill is a *Linga*). On the basis of this evidence, the court decided that, since the Hill is itself a *linga*, it must be considered to be the property of the temple. The court also chose to recommend that the temple authorities allow the Forestry Department to make use of part of the Hill for forestry purposes.

The following is an English translation of the lines selected by Sri Bhagavan.

### *Skanda Mahapurana*

*Maheswara Kanda,*

*Part Three*

*(Arunachala Mahatmyam)*

### *First Half (Purvardham)*

#### Chapter One

Sanaka said to Brahma:

9. O Treasure of Grace, O foremost among *devas*, on earth there are Sivalingas which are divine, which are installed by human beings and siddhas, and which are composed of the five elements.

10. Tell me, which *linga* in Jambu-dvipa<sup>3</sup> is immaculate (amala), divine (divya), of unmutilatable glory<sup>4</sup>, self-originated (swayambhu) and Effulgent (taijasam).

Brahma said:

22. Hear how in ancient days the wonderful and

<sup>1</sup> The *Skanda Mahapurana* and *Siva Mahapurana* are two of the eighteen principal *puranas*, and as such they are recognized as works of great sanctity and authority. Therefore, when deciding an issue which concerns Hindu law, a court should abide by the authoritative statements made in these two works.

<sup>2</sup> This notebook contains the 292 verses about Arunachala which Sri Bhagavan copied from *Upamanyu Siva Bhakta Vilasa* at the time of this law-suit.

<sup>3</sup> *Jambudvipa*, the island of Jambu, is a name given to the land mass in which India is situated.

<sup>4</sup> The reading copied by Sri Bhagavan in this selection is *aparicchedyā vaibhavam*, which means 'of unmutilatable glory'. An alternative reading is *aricchedyā vaibhavam*, which means 'of a glory which destroys the enemies'. If the latter reading is taken, the word 'enemies' should be understood to mean the inner enemies, namely desire, anger, greed, delusion, pride and jealousy, together with their root, the ego.



karuna), manifested with the name Arunadri.<sup>5</sup>

23. (first line). Narayana and I were born from Him (Sadasiva) who transcends the universe.

24. (first line). Once we two, who were self-born, began to argue with each other.

25. Seeing the intensity with which we were fighting with each other, Isvara (Lord Siva), who is the embodiment of grace, then thought.<sup>6</sup>

31. (second line). He (Sadasiva) rose as a Column of Fire between us, who were fighting.

## Chapter Two

Brahma and Vishnu prayed to Lord Siva

31. Withdrawing Your effulgence, abide as a motionless *Linga* named Arunachala in order to bestow grace upon the world.

Brahma said:

50. (second line). He (Lord Siva) assumed the nature of a motionless *Linga* in the form of Arunachala.

51. This indeed is the effulgent *Linga* (taijasam lingam), the sole cause of the universe, which is visible on earth and which is renowned as Arunadri.

## Chapter Four

Isvara said:

37. I truly abide here on earth in the form of an effulgence named Arunachala for bestowing liberation.

38. Since this Hill removes the heap of sins from all the worlds, and since bondage (runa) gets annihilated when one sees it, it is named Arunachala.<sup>7</sup>

40. In ancient days, when a fight arose between Brahma and Vishnu, who were both born from a part of me, I manifested myself in the form of an effulgence in order to remove their delusion.

43. At their further request I, who was in an effulgent form, became the motionless *Linga* named Arunachala.

## Chapter Five

Devi said to Gautama:

24. Siva told me, "I abide on earth as Arunachala," said that I should hear the glory of Arunachala from your lips.

Gautama said:

<sup>5</sup> Arunadri is a name of Arunachala.

<sup>6</sup> What Lord Siva then thought is given in verses 26 to 30, which do not form part of this selection. A translation of these verses may be found in *The Mountain Path*, April 1970, p.66.

<sup>7</sup> *A-run-a-achala* means the Hill (*achala*) which makes bondage (*runa*) non-existent. This verse has been rendered into Tamil by

Sri Bhagavan as the fourth of the seven verses on the greatness of Arunachala, which he adapted from the *puranas*. The literal meaning of Sri Bhagavan's Tamil rendering, which is an elaboration upon the meaning of the original Sanskrit verse, is as follows: 'Since their nature is to bind all the worlds, the vicious actions (*karmas*) are bondage (*runa*). This Hill indeed is the Effulgent Arunachala (the Hill that destroys bondage), the refuge, by seeing which they (the *karmas*) vanish.'

42. (second line) and 43 (first line). In ancient days Brahma and Vishnu, who had come into existence from a part of the Effulgence of Siva, but who had become egoistic, fought with a desire to conquer each other.

43. (second line) and 44. In order to subdue the pride of these two, who were fighting in this manner, *Sadasiva*, who is meditated upon by yogis, assumed the form of a Column of Fire without beginning, middle or end, and stood between them illuminating the ten directions.

47. At their request, Devesa (Lord Siva, the Lord of *devas*) assumed the form of a motionless *Linga* renowned as Arunadri and He now shines in all the jivas.

### Chapter Six

Isvara said:

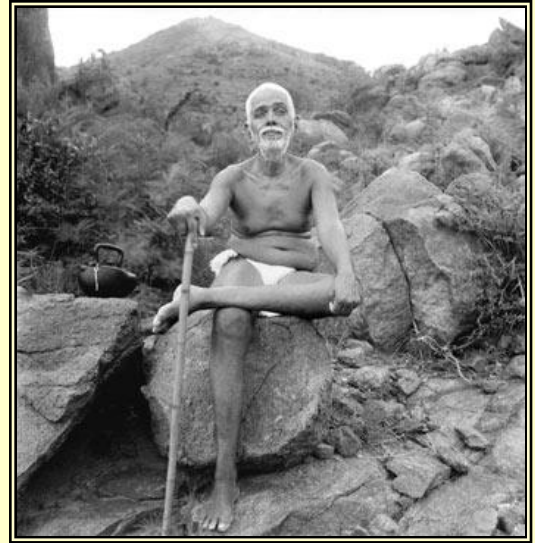
21. (first line). I abide on earth in the form of Arunachala.

22. (second line). That Effulgent Form<sup>8</sup> alone is called Arunachala.

23. This Effulgent Form, which is fiery, unmanifest and of the nature of limitless glory, has cooled down in order to protect the world.

### Chapter Seven

The *devas*, O you who do good to the whole world! Although you are of the form of fire, shining in the world.



Gautama said:

5. Having been prayed to by the *devas*, Arunadrish gradually cooled down and became perfectly tranquil as Arunachala in order to protect the world.

### Chapter Eight

20. (first line). You (Lord Siva) are seen on earth as the famous Sonadri<sup>9</sup>.

17. (first line). Nowhere else on earth have I seen even one *linga* in the form of a Hill.

### Chapter Thirteen

Brahma said:

43. This is Sadasiva Himself in the form of Arunachala, which is seen as the Supreme Effulgence, the cause of creation, sustenance and dissolution.

44. This Effulgent *Linga* is worshipped by all the *devas*. Because of that (the existence of this *Linga*

<sup>8</sup> The reading copied in this selection by Sri Bhagavan is *tajjasa rupam*, which means 'Effulgent Form'. An alternative reading is *tajjasa lingam*, which means 'Effulgent *Linga*'.

<sup>9</sup> Sonadri is a name of Arunachala.

earth), the karmabhumi<sup>10</sup> is considered to possess more dharma than any other world.

### *Second Half (Uttarardham)*

#### Chapter Four

Nandikesvara said:

12. There God, Sambhu, the One who does what is good for the world, has Himself assumed the form of a Hill and abides as Arunachala.

14. This Hill, which is Parameswara Himself, is considered by *Maharshis* to be superior to Meru, Kailasa and Mandara.

58. (second line) and 59. Neither Meru nor Kailasa nor Mandara are equal to Arunadri, because they are abodes of Lord Siva made up of huge rocks, whereas this (Arunachala) is Girisa<sup>11</sup> Himself.

#### Chapter Sixteen

Siva said:

27. For the welfare of the world, may my Effulgent

Form, which is motionless and eternal, abide here forever with the name Arunadri.

#### Chapter Twenty

Gautama said:

21. (first line). This Arunadri is the Hill of Fire itself in a concealed form.

*Siva Mahapurana*

*Vidyaswara Samhita*

#### Chapter Nine

Isvara said:

21. Since this *Linga* rose up as a Hill of Fire (Analachala), it shall be renowned as Arunachala (the Red Hill).

41. (Second line) and 42 (first line). Since this formless column (*nishkala stambham*), which reveals my Brahmatva (my nature as Brahman), possesses the characteristics of a *linga*, it shall be my *Linga*.

## A Report from Sri Ramanasramam

### Release of *Collected Works of Kavyakantha Ganapati Muni*

Kavyakantha Vasishta Ganapati Muni was a luminous personality, an embodiment of all that is great of the ancient Indian culture. His literary achievements are phenomenal. On February 23<sup>rd</sup> 2009, the holy day of Maha Sivaratri, the 11<sup>th</sup> and final volume of his *Collected Works* in Sanskrit was released at Sri Ramanasramam.



<sup>10</sup> Karma bhumi is a name for this earth.

<sup>11</sup> Girisa (the Lord of the Hill) i.e. Lord Siva.



### Chinnaswamigal (Sri Niranjanananda Swami) Aradhana

The first Sarvadhikari of Sri Ramanasramam and younger brother of Sri Bhagavan, Chinnaswamigal's (Sri Niranjanananda Swami) Aradhana was observed on 9<sup>th</sup> February 2009. The Sivalinga installed on his samadhi was bathed with milk, curd etc., and decorated with garlands. After archana, elaborate arati was performed. There was large gathering of devotees.



### Swami Rajeswarananda Aradhana

The Samadhi day of Swami Rajeswarananda was observed on 12<sup>th</sup> February 2009 at his Samadhi. Aksharamanamalai was chanted by the devotees. Swami Rajeswarananda was a Bhagavan devotee for over forty years. He was also author of 'Thus Spake Ramana'.



### Sundaram Iyer Day

Sri Bhagavan's Father, Sri Sundaram Iyer's anniversary was observed on 14<sup>th</sup> February 2009 at Mother's Shrine. Puja was performed to his photograph. After arati, prasadam was distributed to the gathering.

