

# Muruganar In His Own Words:

A Journey of Devotion, Surrender, and Realization

# Invocation

ஐந்து கரத்தனை யானை முகத்தனை  
இந்தி னிளம்பிறை போலும் எயிற்றனை  
நந்தி மகன்றனை ஞானக் கொழுந்தினைப்  
புந்தியில் வைத்தடி போற்றுகின் றேனே.

Lord, with five arms and elephant like face,  
His forehead is like young growing moon,  
Son of Lord Siva, Sprout of knowledge,  
You are always in my mind and I hail your feet.

*Tirumanthiram*

# Invocation

என்னைநன் றாக இறைவன் படைத்தனன்  
தன்னைநன் றாகத் தமிழ்செய்யு மாறே.

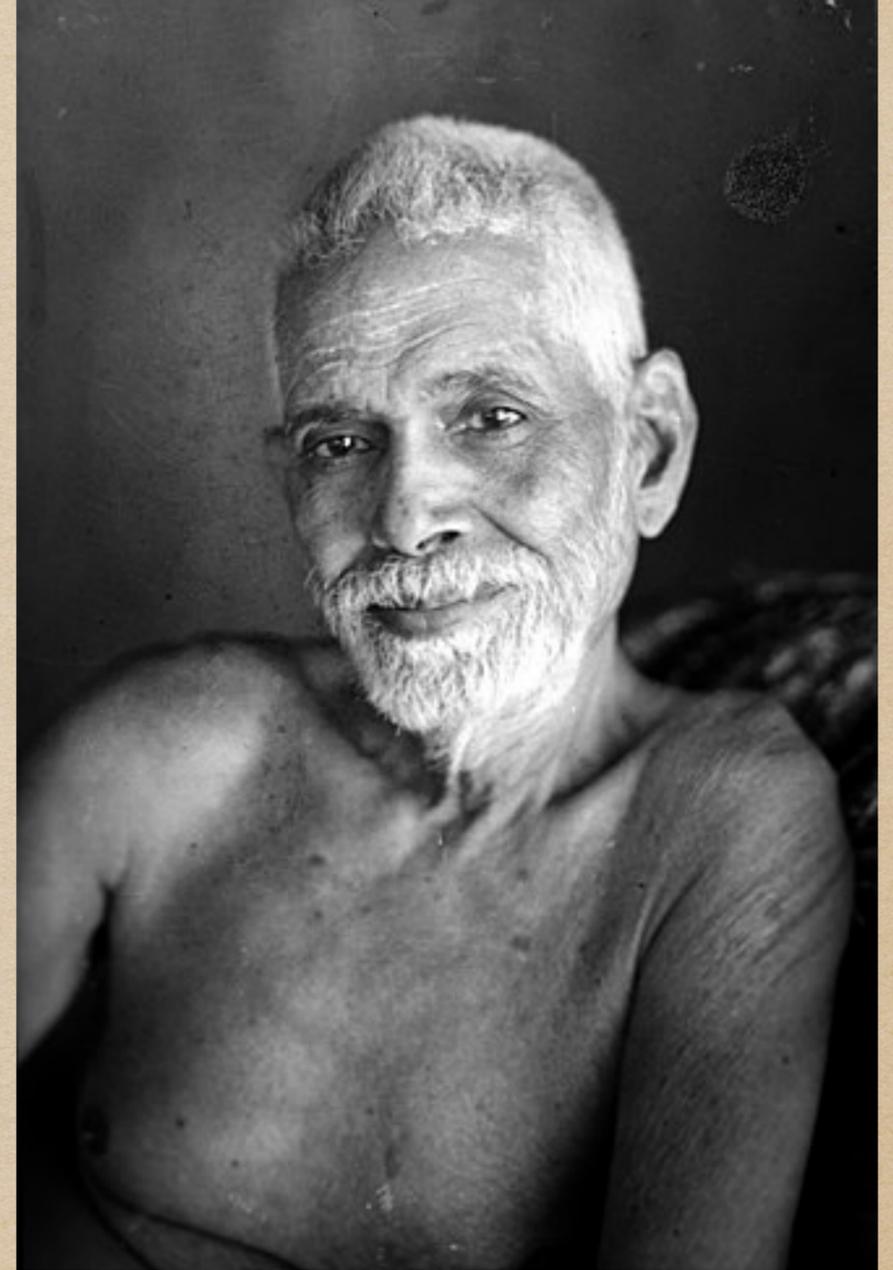
God created me so well  
To praise Him in Tamil well

*Tirumanthiram*

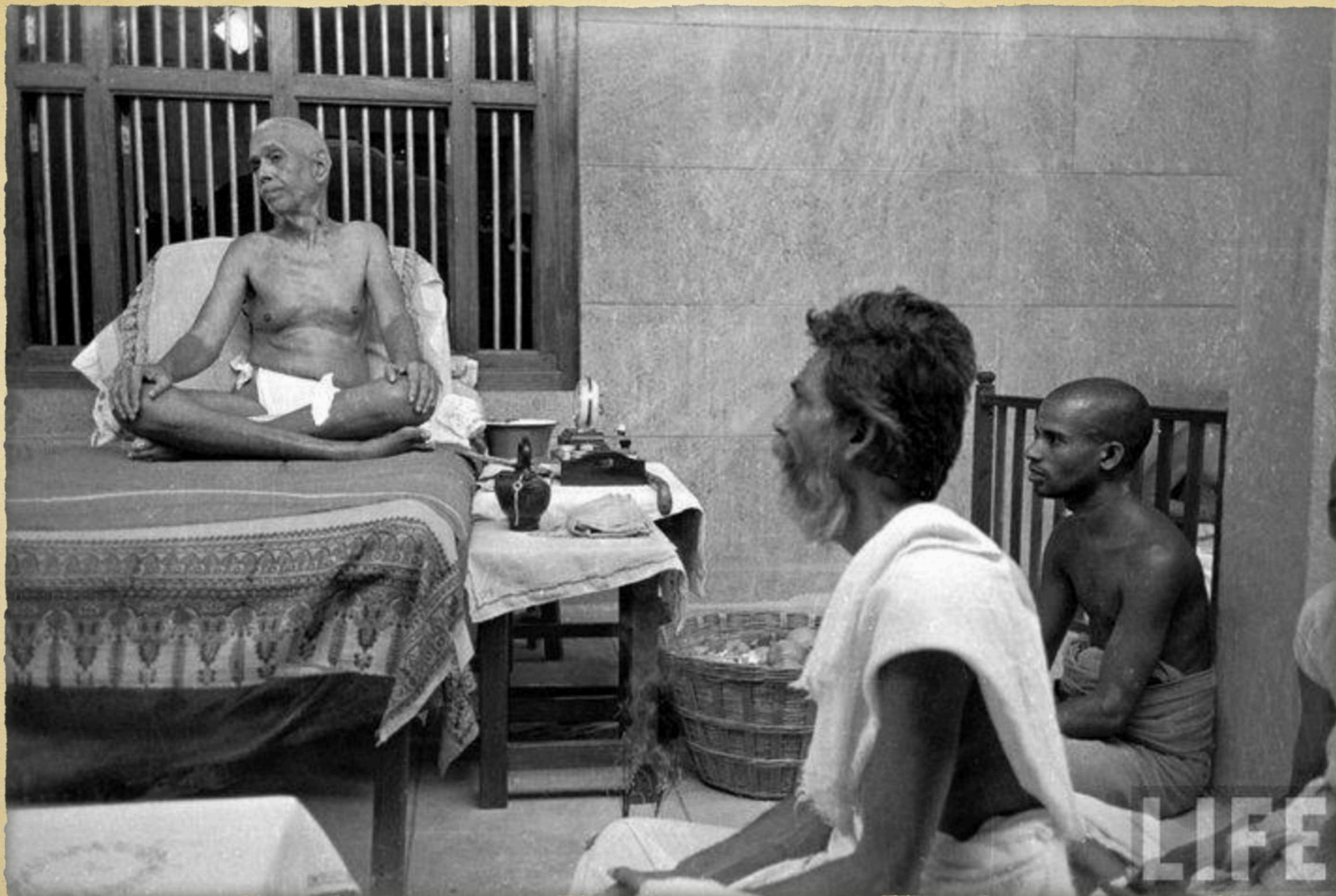
# Invocation

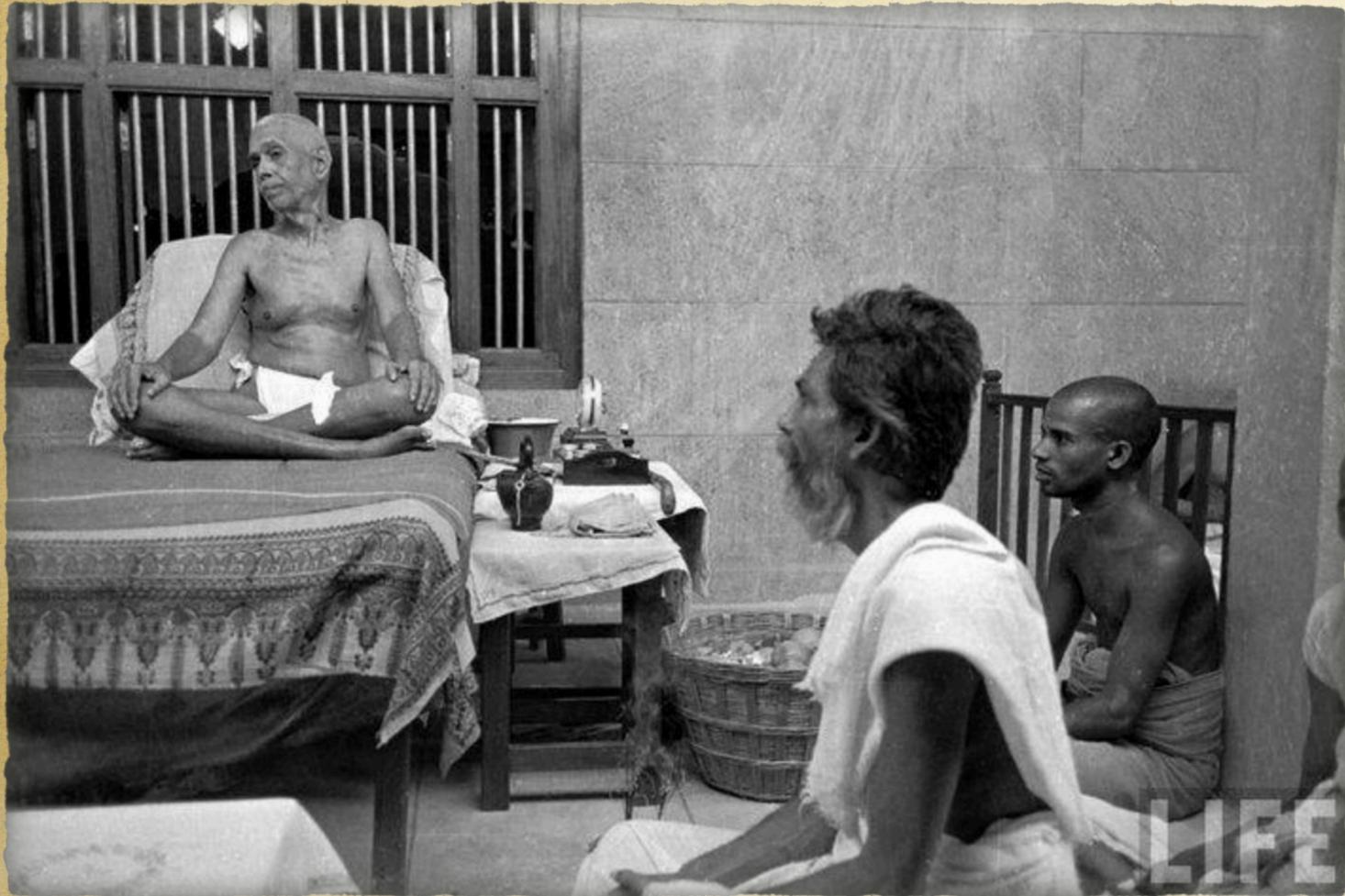
நமோரம ணாய நமோரம ணாய  
நமோரம ணாய நமவோம் - அமோக  
நமோரம ணாய நமோரம ணாய  
நமோரம ணாய நம.

நமோரம ணாய நலம்பெற வாழ்க  
விமோசன மெய்யன் விரைமலர்தாள் வாழ்க.



Mugavai Kanna Muruganar







Which dance do you like to watch?



# Verse by Avvaiyar

கான மயிலாடக் கண்டிருந்த வான்கோழி

தானும் அதுவாகப் பாவித்துத் – தானுந்தன்

பொல்லாச் சிறகைவிரித் (து) ஆடினால் போலுமே

கல்லாதான் கற்ற கவி

**Seeing a peacock spread its beautiful wings to dance,  
A turkey also begins dancing with its ugly feathers,  
thinking that it is a peacock; Like that, it is unsweet  
to witness an unlearned person reciting another  
poet's verses.**

# Guess who?

- Born in the erstwhile Pandya Kingdom, south of Madurai in the late 1800s.
- Lost father at a young age.
- Showed no signs of ascetic inclinations in youth.
- Went to Madurai to stay at a relative's house for matriculation studies.
- Got acquainted with Tamil devotional literature.
- Aspired to lead a life like the Saiva saints, worshiping Lord Shiva.
- Went to Arunachala, not knowing what to expect.
- Stayed for nearly 50 years in Arunachala, making it a permanent home.

# Following Bhagavan's Footsteps!



# Muruganar's Early Life - 1

- ◆ Born in August, 1890 at Ramanathapuram, India
- ◆ Parents: Sri Krishna Iyer and Smt Subbulakshmi Ammal
- ◆ Native Name: C.K. Subramania Iyer (Sambamurthy)
- ◆ Attended the Christian Mission School at Ramanathapuram
- ◆ Matriculated at Madurai
- ◆ Deep interest in Tirkkural, Kamba Ramanyanam, and Tiruvasagam

# Muruganar's Early Life - 2

- ◆ At a young age, he became a tutor to a member of the royal family of Ramanathapuram
- ◆ Taught Veluchamy Thevar Tirkkural, when Muruganar returned to Ramanathapuram
- ◆ Befriended Maha Vidwan R. Raghava Iyengar of Pudukottai and his younger cousin, Maha Vidwan Rao Sahib Mu. Raghava Iyengar



Maha Vidwan R. Raghava Iyengar



Maha Vidwan Rao Sahib Mu. Raghava Iyengar

His Highness Baskara Sethupathi

(1868-1903)

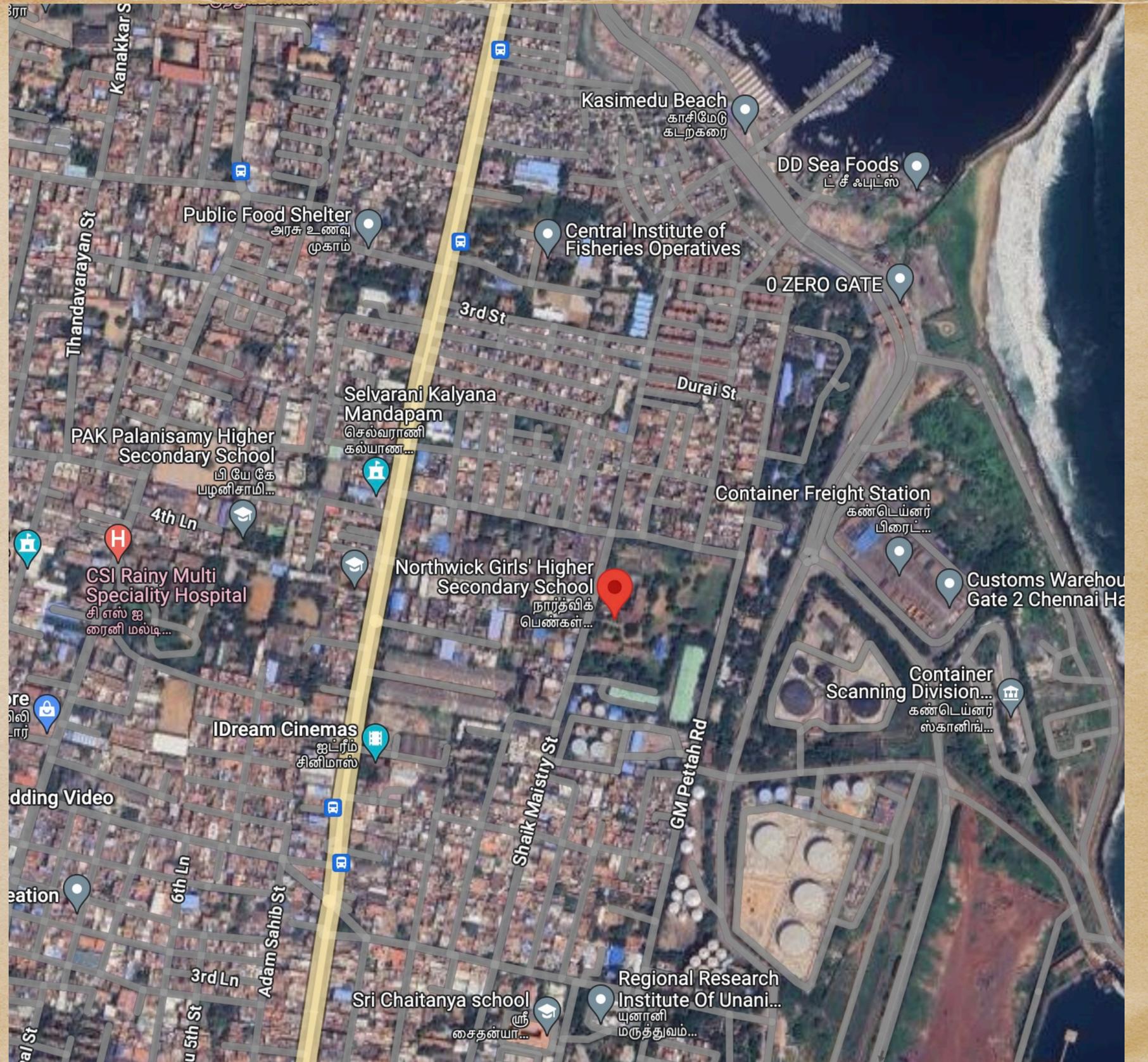


# Ramanathapuram Royal Palace



# Muruganar's Early Life - 3

- ◆ Muruganar married Meenakshi Ammal in 1913, at the age of 23
- ◆ She was 11 years old, roughly 12 years younger than him
- ◆ Mu. Raghava Iyengar recommended Muruganar to join Northwick Girls Higher Secondary School at Chennai.
- ◆ In the same year, 1913, Muruganar began his new life at Chennai; his mother also lived with the young couple in Madras.



# Muruganar's Early Life - 4

- ◆ Muruganar got the introduction of many Tamil scholars and intellectuals of that time:
  - ◆ Sri U.Ve. Swaminatha Iyer,
  - ◆ Sri Chengalvaraya Pillai,
  - ◆ Sri Satchitananda Pillai,
  - ◆ Sri Subbarama Sastri,
  - ◆ Both Raghava Iyengar's,
  - ◆ .. and many more.

# Muruganar's Early Life - 5

- ◆ Muruganar was recruited into the monumental effort of compiling a Tamil dictionary, along with many scholars of the time.
- ◆ Muruganar was paid a handsome 100 Rs per year for his work
- ◆ Muruganar, began the work in 1913 and spent 6 years working closely with many Tamil pundits of that era

Dr. Pope died in 1907 but the material collected by him was brought to Madras. In January, 1911, the Rev. J. S. Chandler, M.A., D.D., proposed to the Government of Madras the publication of a standard Tamil Lexicon based on this material. The Government of Madras expressed sympathy with the proposal and approved of the formation of a committee composed as follows:—one member to be nominated by the Government, one by the Tamil Sangam (Madura), one by the University of Madras, one by the Missionary bodies in Ceylon, and one by the Missionary bodies of South India. It was further suggested that the committee should employ on a salary some capable person for full-time work on the Dictionary and that the chairman of the committee, who would be its correspondent with Government, and who would be in charge of the undertaking, should be a European with a reputation as a critical scholar. The Government expressed the hope that if this committee put forward more feasible proposals than those of the late Dr. Pope, it would be possible for Government to grant such assistance as would enable the committee to carry the scheme to a successful conclusion.

The first members of the committee constituted as above were:—

1. The Rev. J. S. Chandler, M.A., D.D. (Chairman)—nominated by South Indian Missionaries.
2. The Rev. A.C. Clayton—nominated by Ceylon Missionaries.
3. M.R.Ry. Rao Bahadur M. Rangacharya Avl., M.A.—nominated by the Government of Madras.
4. M.R.Ry. Rao Sahib T. Ramakrishna Pillai Avl., B.A., F.R.H.S.—nominated by the University.
5. M.R.Ry. P. Pandithorai Tevar. Avl.—nominated by the Tamil Sangam, Madura.

Definite proposals regarding the preparation and production of the Lexicon were then made to Government. The total cost of production was estimated at Rs. 1,00,000 to be spread over a period

The Secretary of State telegraphed on the 21st August according to his sanction and in a subsequent despatch, dated the 30th August, 1912, said: “The estimated cost of Rs. 1,00,000 is heavy, but in view of the evident need for such a work, I have decided to sanction the expenditure.....As Your Excellency is aware, in schemes of this character there is often a tendency to exceed the original estimates. It would be advisable, therefore, to issue such instructions as will ensure that the expenditure from Government funds shall not exceed the amount specified. I presume that, in consideration of the large amount of assistance afforded, the copyright of the Dictionary will be vested in the Government of Madras”.

## VII

## Revision Committee

- The Rev. J. S. Chandler, M.A., D.D., Editor (*Ex-Officio*).  
 M.R.Ry. S. Anavaratavinayakam Pillai Avl., M.A., L.T. (January 1920—  
 December 1921).  
 „ B. V. Kameswara Aiyar Avl., M.A., (January 1920—November 1920).  
 „ Diwan Bahadur L. D. Swamikannu Pillai Avl., M.A., B.L., LL.B.,  
 I.S.O., C.I.E. (December 1920—December 1921).

## VIII

## Quondam members of the Editorial Staff

## ADDITIONAL EDITOR

- The Rev. Francis Kingsbury, B.A. (January 1924—June 1926).

## ASSISTANT EDITORS

- M.R.Ry. T. Kanakasundaram Pillai Avl., B.A. (February 1919—May 1920).  
 „ N. Srinivasacharya Avl. (February 1919—May 1920).  
 Dr. P. S. Subrahmania Sastri, M.A., L.T., PH.D. (September 1926—October  
 1926 and November 1926—January 1932).

## ASSISTANT TO THE EDITOR

- M.R.Ry. R. Vasudeva Sarma Avl., M.A., B.L. (November 1922—November  
 1923).

## ASSISTANT

- M.R.Ry. E. S. Varadaraja Aiyar Avl., B.A. (July 1926—June 1929).

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- M.R.Ry. S. Sessa Sastri Avl. (January 1913—May 1913).  
 „ Subbarama Sastri Avl. (July 1913—January 1915).  
 „ Sivarama Sastri Avl. (January 1915—March 1915).

## TAMIL PANDITS

- M.R.Ry. A. Shanmugam Pillai Avl. (July 1913—November 1913).  
 „ C. K. Subramania Aiyar Avl. (August 1913—March 1919).  
 „ Satyavageswara Aiyar Avl. (September 1913—January 1916).  
 „ V. Chidambararamalingam Pillai Avl. (1st to 12th October 1927).

## TAMIL AND URDU PANDIT

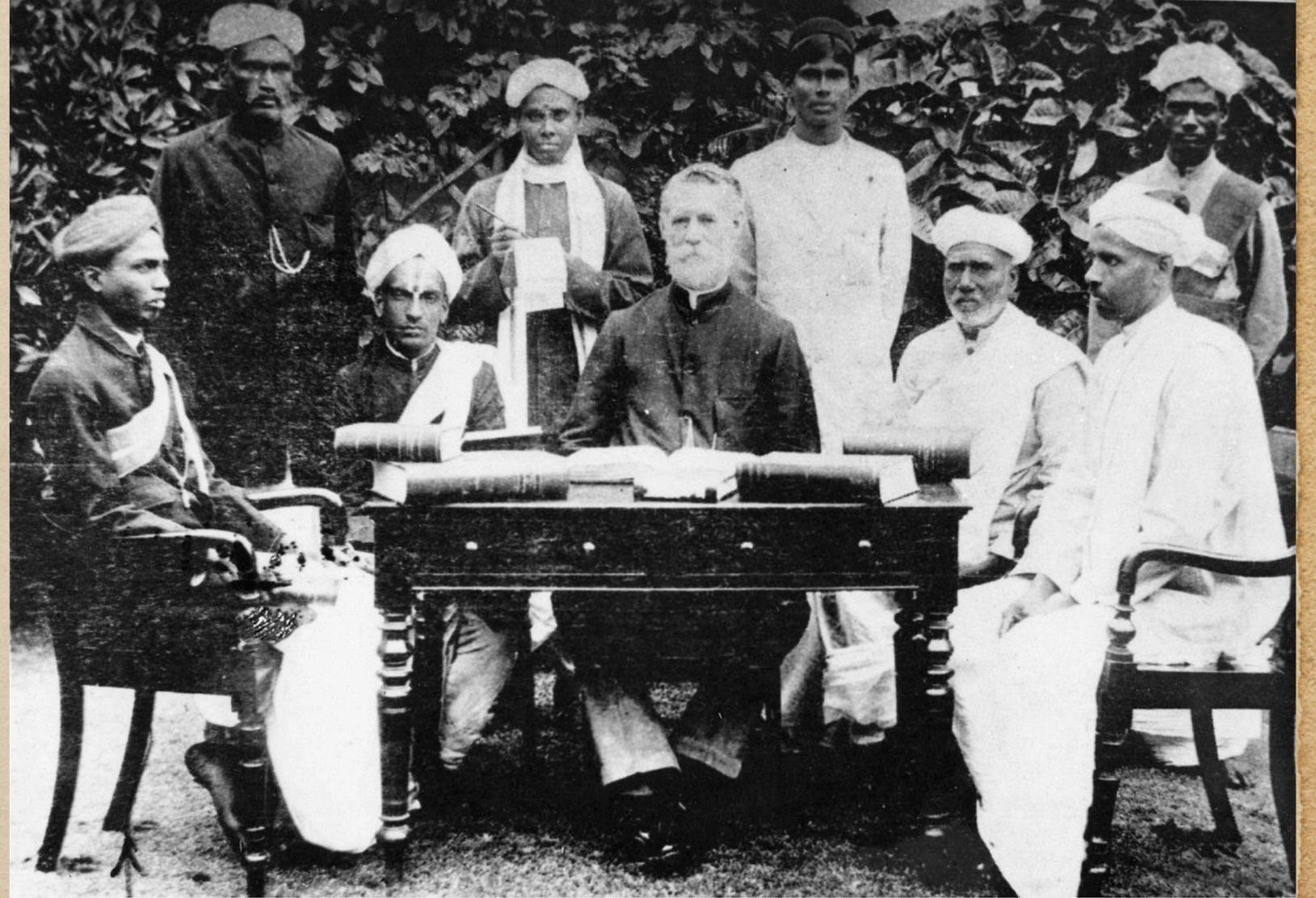
- M.R.Ry. S. A. Chakrapani Aiyar Avl. (July 1914—December 1914).

## TELUGU PANDIT

- M.R.Ry. A. N. Murthi Avl. (August 1916—December 1922).

## URDU MUNSHI

- Janab Abdul Rahiman Sahib Bahadur (August 1916—November 1916).



# Indian Independence Movement

- ◆ Home rule movement began in Chennai in 1916
- ◆ Annie Besant, the famous Theosophist and Bal Gangadhar Tilak lead the movement
- ◆ Gandhi returned to India in 1915
- ◆ Visited the current Tamil Nadu multiple times

# Gandhi's meeting at Marina Beach, Madras in 1919



# National Poet - Bharathiyar

- ◆ Bharathiyar escaped to Pondicherry in 1912 and returned to British India in 1918.
- ◆ Arrested in Cudalore, and later bailed out due to pressure from many leaders of the time, including Anne Besant
- ◆ Met Gandhi for a brief few minutes, who was at Rajaji's house in Chennai
- ◆ Impressed with Gandhi's impact, composed Gandhi Panchakam

# Bharathiyar's Verse on Gandhi in 1919

வாழ்க நீ! எம்மான், இந்த வையத்து நாட்டி லெல்லாம்  
தாழ்வுற்று வறுமை மிஞ்சி விடுதலை தவறிக் கெட்டுப்  
பாழ்பட்டு நின்ற தாமோர் பாரத தேசந் தன்னை  
வாழ்விக்க வந்த காந்தி மஹாத்மா நீ வாழ்க, வாழ்க!

Meaning: May God bless you, my Lord, Gandhi. Among all nations, India has sunk to the lowest state, grappling with a dire pandemic known as poverty. We've lost our path to freedom, but you have emerged to guide and unite our nation, paving the way for its liberation and greatness. God bless you. God bless you, O' Mahatma Gandhi.

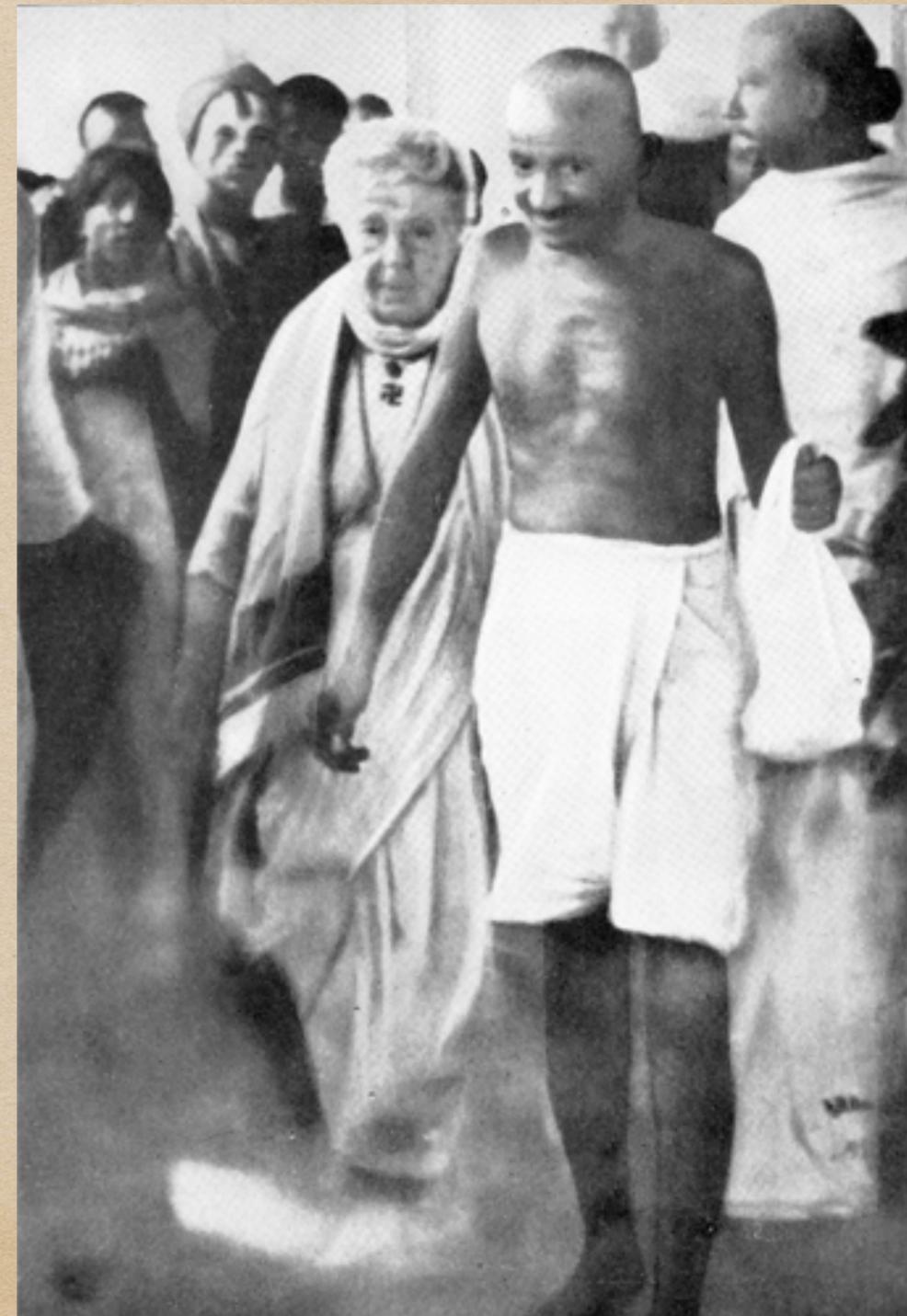
# Another Popular Verse on Gandhi penned in 1917

தானந் தழைத்திடுமே தன்மஞ் செழித்திடுமே  
ஞானம் பழுத்திடுமே ஞாலமெலாம் - ஊனமிலாச்  
சாந்தியுப தேசித்த சன்மார்க்க சற்குருவாம்  
காந்தி நெறிநடக்குங் கால்

Meaning: Prosperity and compassion will flourish, righteousness will prevail, wisdom will deepen, and our challenges will diminish through the peaceful wisdom of our revered Satguru Gandhi's righteous path.

What happened on September 22,  
1921?

# Gandhi's Transformation at Madurai



# Revival of Modern Tamil

- Publication of Tamil book in 1835, a copy of the revered Tírukural
- Sri Tandavaraya Mudaliar published several books like Naladiyar
- Sri Arumuga Navalar of Jaffna revived many Shiva literature in 1850s
- Sri Meenakshi Sundaram Pillai collected many palm scripts of devotional literature
- His student, Sri Dr. U.V. Swaminatha Iyer, further went to revive and publish many more of ancient Tamil books
- Sri C.W. Thamotherampillai of Jaffna collaborated closely with Dr. U.Ve.Sa

# Revival of Modern Tamil.. cont

- Sri V.T. Subramania Pillai collected much of what is Tirupugazh today
- Following his passing, his son, Sri V S Chengalvaraya Pillai continued his father's work
- Sri K.V Jagannathan, student of Dr. U.Ve.Sa significantly contributed to many commentaries
- And.. many more...

# Dr. V. S.C.'s encounter with Bhagavan

mind mostly in times of affliction and sorrow and I was no exception to this experience. On 13-5-1922 I had a calamity and I thought that a trip to a Kshetram would solace the afflicted mind. It then struck me that a visit to Tiruvannamalai—the Holy place—the mere thought of which would according to the Puranas give salvation—would give me peace of mind, because I could there worship not only Sri Arunachaleswarar but also Sri Ramana Bhagavan and Sri Seshadri Swamikal. So I proceeded to Tiruvannamalai on 13-6-1922. I immediately enquired where Bhagavan was and went up the Hill. I saw Bhagavan standing at a distance. Approaching Bhagavan I placed a book of mine and a packet of sugar-candy and prostrated myself at His Holy Feet. With a face beaming with smile He said: "You are Shanmukham Pillai's brother. Ar'nt you!" I said: "Yes", and I was greatly surprised at this, as it was the first time I saw Him and I always used to wonder how he came to know me as Shanmukham Pillai's brother.

Ten years later, in 1932, I had the fortune of associating myself with Sri Muruganar—the truly great disciple of Bhagavan. Later in 29-12-1933 I had the opportunity of worshipping Bhagavan and this time Bhagavan was pleased to sit with us and dine at 2 p. m. in the Ashramam and He was pleased also to hear my wife sing Thevaram and Sannidhi Murai songs from 3-15 p. m. to 4 p. m., and my last visit to Bhagavan was on 30-10-1937. His teachings are of the mould of Sri Dakshina Murthi, i. e. of the Mouna or silent type and he imparted his grace by his Gracious Look.



# Dr. V. S.C.'s verse on Bhagavan

ஞானம் பெறலாம் நலம்பெறலாம் எந்நாளும்  
ஆனந்த வீட்டில் அமரலாம் - மோனநிலை  
கற்றுளோர் தேடுங் கதிரமணர் கண்ணோக்கம்  
பெற்றுநாம் ஆடப் பெறின்.

We shall attain wisdom, we shall  
attain health, we shall dwell in the  
blissful abode of the Self; by  
acquiring the gaze of Bhagavan  
Ramana, sought by those who  
comprehend the state of perfect  
silence.

# Six Important Influences on Muruganar

- Political Transformation & Gandhian influence
- Engagement with Tamil Intellectuals
- Access to Tamil Devotional Literature
- Influence Through Composing Tamil Poetry
- His Love for His Mother
- Spiritual Quest and Bhagavan Sri Ramana Maharishi

# Journey of the Spiritual Quest

- Muruganar composed an extensive number of verses in which he provided incredibly detailed autobiographical details.
- His beginning quest is documented in “Upadesa Tiruvahaval” in “Sri Ramana Sannidhi Murai”

# Ignorant state

கடல்கூழ் வளாகக் காசினிக் கண்ணே  
அடல்சேர் காரறி வாளரென் போலக்  
கிடையா மையினக் கிரதாம் பூலம்  
உடையே னெனைத்தா னுந்தெரி யாதேன்  
(1-4)

Across this planet, encompassed by numerous oceans, I possess profound ignorance and have only dark knowledge concerning material matters. I stand as the foremost among the ignorant, lacking even the slightest awareness of my source, which is the Self.

# Ignorance.. cont.

கல்லா விலங்கிற் கடையாம் ஒழுக்கம்

பொல்லா மனத்துட் பொதிந்து கிடந்தேன்

மக்கண் மாண்பை வளர்க்கப் பிறந்தோன்

மெய்க்கண் ணின்று விழுப்புகழ் பெற்றோன் (5-8)

I am the least disciplined even among the uneducated animals in the world. I roamed around with a malicious mind. During that time, there was a great human who endeavored to elevate the dignity of people. He earned respect through his unwavering commitment to truth.

# The eleventh verse in Desika Padigam

தெருக்கடை யலைந்து திரியுநாய் போலத்

தேர்ந்ததே தேர்ந்ததே தேர்ந்து

பெருக்குடை யெல்லாப் பிறப்பினும் பிறந்து

பெருந்துயர் இடும்பைகள் உழந்து

கருக்கடை கதியாக் காத்துநிற் பேனைக்

கடைக்கணித் தியானென தென்னும்

செருக்கற வொழித்துத் திருப்பத மளிப்பாய்

தேசிக ரமணமா தேவே

In the relentless cycle of birth and death, I roamed like a stray street dog, tirelessly pursuing the same desires, ensnared in the repetitive loop of existence. Each birth only brought more suffering. My soul longs for your divine gaze, capable of dispelling the illusions of "I" and "mine." O Lord Ramana, the guiding beacon of my existence, kindly bless me with your heavenly glance and illuminate my path.

# Praising the divinity in human form

அன்பெனுந் தெய்வம் அவதரித் தாற்போல்  
மன்பதைக் கெல்லா மகிழ்ச்சி அளிப்போன்  
நாட்டுக் குறுதி நல்குவான் போன்றுயிர்  
வீட்டுக் குறுதி விளைக்கும் பெருமான்  
(9-12)

It's as if the benevolent universal divinity took human form to impart moral strength and happiness to the entire land of India. He provided immense reassurance to the entire nation while equally emphasizing the importance of ethical and personal discipline for every household.

# Father of India

எழில்சேர் காந்தி யெனுந்தன் பெயரைக்  
கழிபே ருவகையாற் காதாற் கேட்டோர்  
திக்கு நோக்கித் தெண்டனிட் டிறைஞ்சத்  
தக்கமகான் மாவைத் தலைமையாக் கொண்டு  
நல்லோர் பற்பலர் நாட்டுநன் மைக்காச்  
சொல்ல வொணாவெந் துயருழப் போர்த்தும் (13-18)

With deep respect and delight, our fellow countrymen hear the revered name, Gandhi, and hold him in high regard as their leader and a Mahatma. Many noble individuals in this nation endured unimaginable suffering and hardship for the betterment of our country.

## Father of India - 3

In 1915, Gandhi wrote, "Good men have no desire for worldly pursuits. They desire withdrawal from them, that is, moksha."

# Conflict - 1

துப்புர வெல்லாந் துறந்துமுன் னோடி

ஒப்பார் வாற்றின் ஒழுகா மடவேன்

பயங்கர கடவ பலசா தனத்துள்

உயிருக் குறுதி யுண்மையென் றோரேன் (19-22)

I didn't sacrifice my physical comfort, nor did I abandon my daily life to actively support the cause championed by Gandhi. In hindsight, I consider myself foolish for not participating in such a selfless endeavor. One of the crucial lessons I failed to grasp was the paramount significance of truthfulness in my inner growth.

# Conflict - 2

மனத்தொடு வார்த்தை மாறா வசனித்

தனர்த்தமாச் செய்தேன் அடைத்தவா ணாளை

வாயா லன்பை வழங்கிய தன்றி

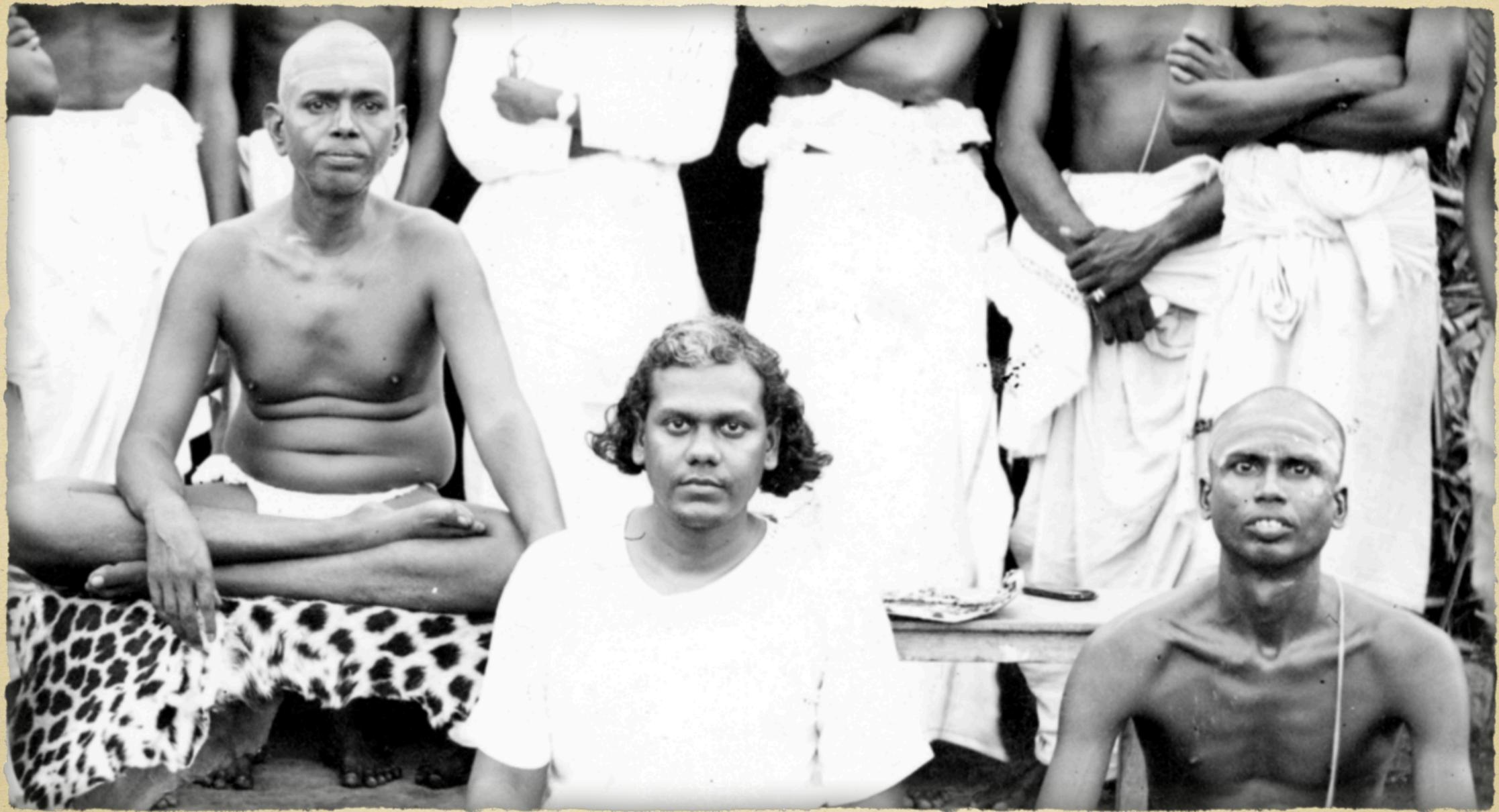
நேயமா யொன்றை நீட்டி மகிழ்ந்திலேன் (23-26)

My words contradicted the workings of my inner mind, leading to a deep inner conflict that, in retrospect, feels like a wasted life. Although I expressed much love through my words and speech, none of it translated into tangible actions or contributions fueled by love for the nation and Gandhi's cause.

# Path to Resolution

நன்னிதி யாக நவைத்திர ளீட்டித்  
துன்னிய சோங்கிற் சுமந்துவெம் பிறவிக்  
கேதமாங் கடலிற் கிடந்துழல் வேனை  
ஏதுவேண்டாத வியல்பாந் திருவருட்  
போதமாந் தாம்பாற் பொன்னடிக் கார்த்துப்  
பேதமா யைந்துயில் பேர்த்துக் காத்தாய்  
(27-32)

I accumulated suffering in my mind and body as if it were a form of wealth. This added burden made the already challenging task of navigating the vast ocean of samsara, the cycle of birth and death, even more arduous. However, you, Lord Ramana, drew me towards you through your divine grace and bound me to your golden feet. You took control of my existence by dispelling the illusory veils of maya and awakening me to the truth of the Self.



# September 21, 1923

September						
S	M	T	W	T	F	S
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9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

# Question posed to Bhagavan

காரிய நோன்புங் கவினிய கற்புங்  
கலங்கிடச் செயங்கடுங் கோலென்  
ஆரிய நாட்டில் அரசியல் வழிக்கே  
அமைதியாய்ப் பற்பல சமயா  
சாரியர் ஒருங்கே சார்ந்துழைத் திடுதல்  
சற்றுமஃ தறிந்திலை கொல்லோ  
சீரிய வதற்கென் செய்துளை கொல்லோ  
தேசிக ரமணமா தேவே

Disrupting the religious rites and the spiritual sanctity of our nation, British rule has imposed its harsh governance upon our land. In the pursuit of a peaceful political existence, leaders from various religious backgrounds have united in the struggle for our freedom. Are you, O Lord Ramana, not aware of this ongoing fight for liberation? What role do you play in supporting our nation's cause? I beseech you to share your answers, O guiding beacon of my existence!

• Verse number 189 in Sri Ramana Sannidhi Murai

# Meets Bhagvan on Sep 21, 1923

- Composed 12 verses, later titled as Desika Padigam
- Reflects the meeting later on thus... (Verse number 20 in Sri Ramana Jnana Bodham: volume-3.)

ஊன மகன்ற ஒளிசே ரனுபவமெய்ஞ்  
ஞான மணங்கமழ்செந் நாவினால் - மோனவருட்  
பார்வையா லாண்டகுரு பாதானு பூதிசொல்ல  
சேவையாத் தேறுகின் றேன்.

Removing the evil mind, his light shone as wisdom, which is the experience of the Self. Such an experience is bestowed upon me because of my Lord's (Ramana's) gracious gaze. I sing his praises through my words, as my sole service and the purpose of my life.

# Spiritual Side of the Story

- ◆ In another auto-biographical verse, Muruganar gives details about the spiritual side of the story
- ◆ Introductory verse in Sri Ramana Sannidhi Murai

# Praying for Grace

மகத்துவ முறத்திரு வாதவூ ரடிகளைத்  
திகழ்த்திய தெய்வத் திருவருட் குருவாம்  
இறைவனா லாளப் பெறுவனோ வொருகாற்  
பெறினுமவ் வாண்டான் பெய்கழல் போற்ற  
வல்லனோ வொருதிரு வாசகங் கல்லாப்  
புல்லனாங் கடையே னெனப்புரி சிந்தை  
(1-6)

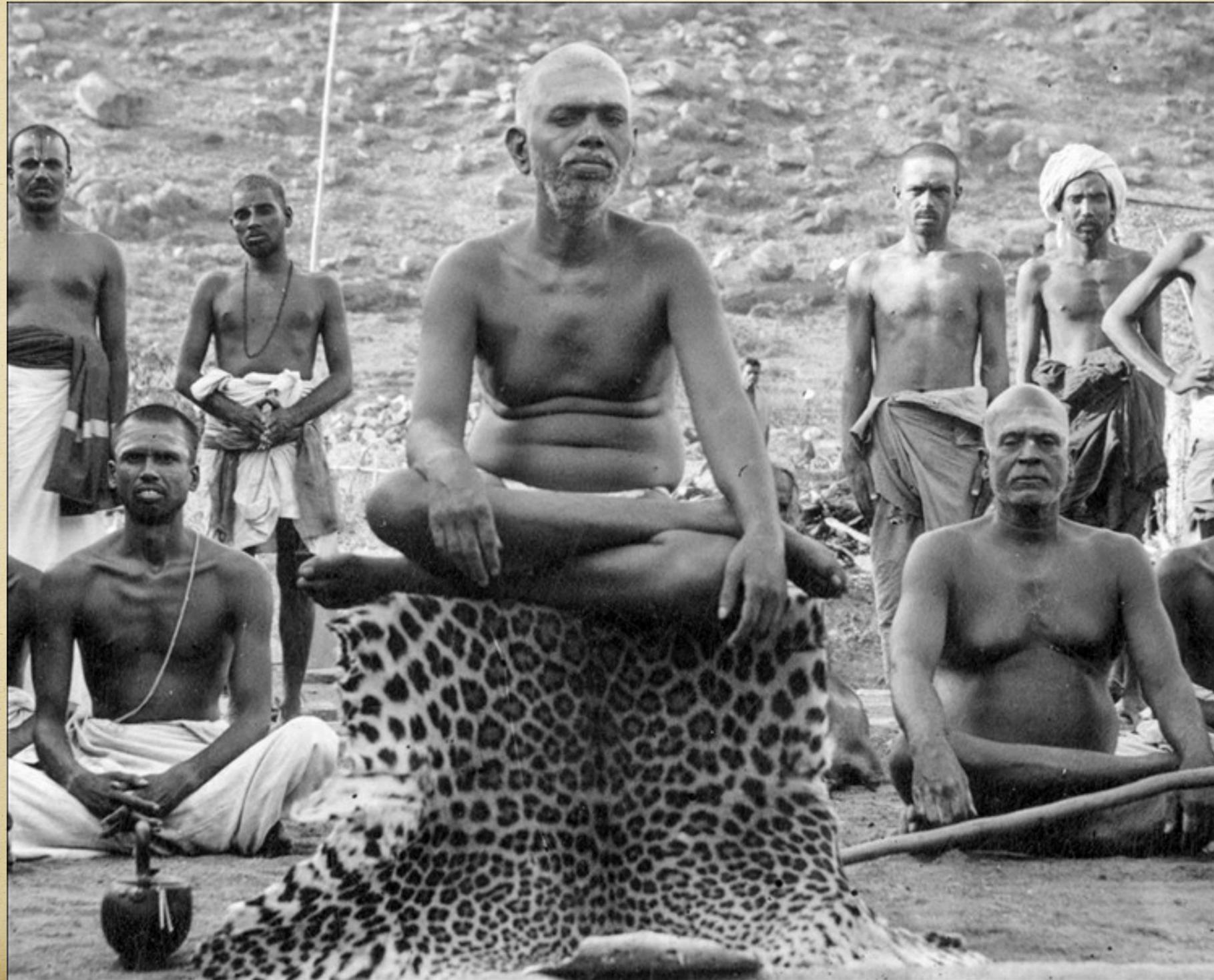
Lord Shiva, appearing as Guru, directed Manickavasagar to magnificence through His Grace. Will the Lord come as my Guru to guide me as well? Even if He comes, am I qualified to praise His holy feet, adorned with anklets? I have not learned Tiruvasagam, and I am the lowest among the ignorant people. I wonder what recourse I have?

# “Lightening” experience...

ஏனைய சிந்தையி னிதுவுமொன் றென்ன  
வானிடந் தோன்றி மறையுமின் னேபோற்  
றொன்றே தோன்றிப் பின்றை மறைந்திடத்  
துன்றுபல் காலந் தொடர்ந்து கழிவுழித்  
திருவணா மலையிற் றிகழுமெய்ஞ் ஞான  
சொருபனாத் தோன்றிச் சுடர்தவக் கொழுந்தாம்  
(7-12)

I let go of this thought, recognizing it as just one among many of my thoughts. At that time, like a flash of lightning in the sky, which appears and disappears suddenly, I come to hear about this fire of Jnana, a true wisdom incarnate (Bhagavan Ramana), at Tiruvannamalai through a close relative, who has been in contact with this divine incarnate known to end the cycle of birth and death.

# Muruganar, Bhagavan and Dandapani Swami



# Aksharamana Malai

பெயர்நினைத் திடவே பிடித்திழுத் தனையுன்  
பெருமையா ரறிவா ரருணாசலா.

Meaning: Who knows your honor for you pulled me to yourself for merely thinking of your name, O' Arunachala?

# Shravana...

அவனடிச் சார்பா லருள்பெற் றுய்ந்தோர்  
அவனருட் சீரை யகமகிழ்ந் துருகி  
வாயற் கூறச் செவியாற் கேட்டு  
வீயாக் களியால் விம்மித மாகிப்  
பார்வளர் கயிலைமுற் பதிகத் துதியாற்  
சீர்வள ரடிகளைச் சேவித் தடியேன் (13-18)

Those who benefited from Bhagavan's Grace through their association at His feet told me about Him with their hearts full of joy. As they spoke, I experienced immense happiness just hearing those words through my ears. Filled with admiration, I went to meet him and offer my salutations by composing a Tamil verse which began as "Parvalar Kayilai."

# Parvalar: The Beginning of a 50 year Journey

பார்வளர் கயிலைப் பருப்பத நீக்கி  
பண்ணவர் சூழலை விட்டு  
வாரொளி மணிபோல் வாசகர் வாக்கை  
வளர்செவி மடுத்திட விரும்பி  
ஏர்வளர் பெருந்தண் டுறையடைந் தாற்போ  
லிழிசினேன் புன்சொலும் வேட்டுச்  
சீர்வள ரருணைச் செழும்பதி சேர்ந்தாய்  
தேசிக ரமண தேவே

Lord Shiva is surrounded by His devotees who sing His praises in beautiful Tamil songs. He leaves this scene at the famous, tall Mount Kailash to come to the fertile land of Tirupperunturai to listen to those words, shining like diamonds, uttered by Manickavasagar. Likewise, O' Ramana Desika Deva, have you come to Tiruvannamalai, which is fertile for bestowing self-realization, to listen to these unclear words sung by this lowly creature?

# Come back with the second verse...

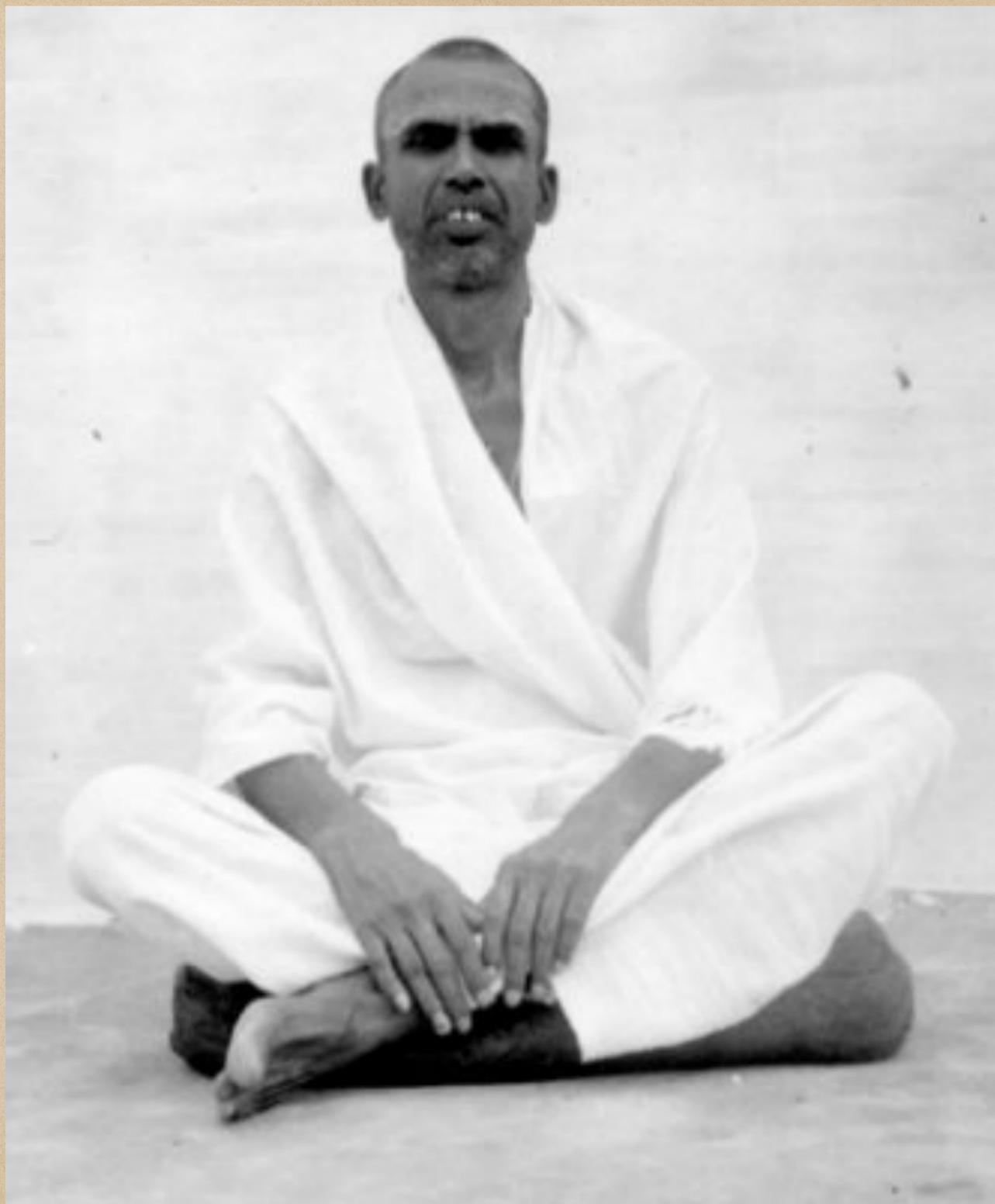
விதியின் விளைவான் மீக்கெழு மன்பாற்  
பதிகஞ் சிலசொலிப் பரவுநா ளொன்றில்  
அண்ணா மலையென் றாரம் பிக்குமோர்  
பண்ணார் பாவைப் பாசுரந் தீட்டியுள்  
உருக்குங் கருணை யுடைரம ணேசன்  
திருக்கண் ணோக்கச் சேர்த்தலு மன்னோன்  
(19-24)

Due to a certain good destiny, overwhelming love sprang in me to write a few more verses [on Bhagavan]. On one such trip to see [Bhagavan], I wrote another verse that began as "Annamalai," resembling Tiruvempavai of Tiruvasagam. When this was shown to my Lord Ramanesan, who melts my heart with his Grace, his divine eyes kindly perused the verse.

# Annamalai Ramanan

அண்ணா மலைரமண னன்பர்க் கருண்மாரி  
கண்ணாலே பெய்யுங் கருணைத் திறம்பாடி  
எண்ணா தனவெண்ணி யேங்கடியார் வெம்பாவத்  
திண்ணா சறவே தெறுசே வகம்பாடிப்  
பெண்ணா ணலிகளெனும் பேதத்தை நீத்துத்த  
முண்ணா டுளத்தொளிரு முண்ணா வளம்பாடிப்  
பண்ணா ரவன்புகழைப் பாடுங்கீ தாமுதம்போல்  
தண்ணா றமைதி தழையேலோ ரெம்பாவாய்

Arunachala Ramana showers His Grace upon His devotees through His compassionate gaze. Sing of this divine Grace, which dispels the multitude of external distractions and wandering thoughts. Sing of how He purifies our minds from such pollution. In His presence, all distinctions of genders like male, female, or non-binary gender fade away, allowing every soul to behold the radiant inner Source within their hearts. Sing of the boundless power of His truth. Let these verses flow in the sweet, nectar-like beauty of Tamil, celebrating His blissful abidance in the Self, O maiden!



# “Can you compose like Manickavasagar?”

சயம்பெறு மணிவா சகர்வா சகம்போல்  
இயம்பவும் வல்லையோ வெனவிளை யாட்டாக்  
கூறா நின்ற குறிப்பின் சிறப்பைத்  
தேறா வுணர்வாற் சிந்தை தியங்கிக்  
கூகைபோ னண்பகற் குருடா யிருட்கு  
வாகைசூ டியவென் மடமதி யெங்கே (25-30)

Ramana Bhagavan, who is none other than Lord Shiva, playfully asked, "Can't you write like Manickavasagar?" Not fully comprehending the profound depth of His words and what was conveyed without words, my mind started racing: where is my small-minded ego, which is as ignorant of reality as an owl is blind during the daytime, that is attempting to achieve victory?

What does Muruganar imply when he says, "Not fully comprehending the depth of His words"?

What is the subtle exchange of unspoken words between Bhagavan and Muruganar ("சொல்லாமல் சொல்லியக் குறிப்பு")?

Swami Viswanathan wrote a succinct summary on Muruganar, *“Scholars who had worked with Muruganar on the Tamil Lexicon Committee say that Bhagavan Ramana chose a very worthy scholar to sing his glory. Poets worship the Divine through their poetry. That alone is sufficient sadhana for them. They are molded unawares into the likeness of the object of their worship.”*

# "Bhagavan illuminated my heart"

மின்மினி தன்னொடு விண்மணி போலப்  
புன்மதி யேனொடு பொருந்துமன் னார்தம்  
கங்குலா மையல் கழன்றுமெய்ஞ் ஞானம்  
பொங்குமான் மாநு பூதியெங் கேயென்  
றிசைத்தே னிசைத்தது\* மெய்த்தே னெய்த்தலும்  
அசைத்தே மதியை யருளா லலர்த்தி (30-36)

Where is my small mind, and where is Manickavasagar's jnana that dispels the darkness of ignorance and misery? To liken myself to him is akin to a firefly believing itself to be the radiant sun. With my mind steeped in humility, I grappled with these thoughts. As I spoke these words, Bhagavan Ramana, through His boundless Grace, illuminated my heart, causing it to blossom with newfound realization!

In the book, there is a footnote provided, which includes a handwritten note by Bhagavan in the first version of Sri Ramana Sannidhi Murai.

\* கிந்திகழ்ச்சி ஆசிரியர்க்கு, நூல் பெரிதும் நினைவெய்தா  
நின்ற நிலையில் அன்னரை அன்பு விரைவர் மற் றொன்றன்பர்க்கறி  
முகப்படுத்துங் காலுரைக்கக்கேட்ட பின்பே ரூபகம் வந்தது.

[இவ் வடிக்குறிப்பு ஸ்ரீ பகவான் தமது திருக்கரத்தால் எழுதிச்  
சேர்த்தது. இக்குறிப்பு அமைந்துள்ள பிரதி (1933ஆம் ஆண்டுப்  
பதிப்பு) இப்போது ஸ்ரீ ரமணாச்சரம் ஆவணக்காப்பகத்தில் உள்ளது.]

The translation of Bhagavan's handwriting is, "as the book faced numerous obstacles in its completion, the author, Muruganar, was reintroduced to this incident when a devotee of Bhagavan reminded him of it while introducing Muruganar to another devotee. It was at this point that Muruganar recalled and recollected the entire episode."

# He is seated in my heart!

என்னித யத்தே யிலங்கவ் விறைவன்  
என்னது செய்கை யிலாதே ரமண  
சந்நிதி முறைநூல் சாற்றினன்  
தன்னது வாய்மை தழைத்தோங் கிடவே.  
(36-40)

His boundless Grace, my Lord Ramana has completely claimed my heart. Without any effort on my part, He himself composed the verses within Sri Ramana Sannidhi Murai, thus establishing and perpetuating His eternal truth.



# The Unspoken Wisdom of Bhagavan's Clue!

- Before addressing this question, a short detour on Ramana Puranam, the first verse placed in Sri Ramana Sannidhi Murai, half composed by Bhagavan, and the title of 'Ramana Puranam' given by Bhagavan too
- The initial 70 lines are dedicated to an exquisite exploration of Manickavasagar's life, paying homage to his legacy before delving into the manifold facets of Bhagavan's glory

# Ramana Puranam (1-70 lines)

Lord Shiva, commands, Lord Nandi to go down to the earth and teach the world how to live a dedicated life!

At that moment, Lord Nandi looked at Lord Shiva as the Lord said:  
"To make my foremost devotees obtain salvation, you must teach them how to conduct a saintly life in an orderly manner by studying the scriptures and guiding them through your austere life."





# Bhagavan's endorsement

அகத்தாமரை மலர்மீதுறை யருணாசல ரமணன்  
நகைத்தானுற விழித்தானறச் செகுத்தானென துயிரை  
மிகத்தானருள் சுரந்தானென முகவாபுரி முருகன்  
செகத்தாருய வகுத்தான்முறை திருவாசக நிகரே.

Arunachala Ramana, residing within the lotus of one's inner heart, illuminates the individual soul with his smile, rousing it to the truth of existence. Mugavapurí Murugan, enriched by Bhagavan's grace, has composed this magnificent Sri Ramana Sannidhi Murai, equivalent to Tiruvasagam, for the betterment of the world.

# Muruganar's response

வாதவூர் மாணிக்க வாசகரென் வாக்கிலிருந்  
தோதலா லோதினே னோர்தகவு மில்லாதேன்  
போத குருமண புங்கவன்செம் பொன்னடிக்கு  
நீதவொளி சேர்சந் நிதிமுறைநூ லன்பாலே

I composed these verses solely because Vadavur Manickavasagar spoke through my words. Otherwise, I wouldn't have been qualified to create this poetic book, Sri Ramana Sannidhi Murai, dedicated with love to the radiant glory of my beloved Guru Ramana's golden feet.

1. Lord Shiva, who instructed Lord Nandi to reincarnate as Manickavasagar, manifested as Lord Ramana.
2. Lord Ramana, in turn, directed Muruganar to compose poetry in a manner reminiscent of Manickavasagar and astonished Muruganar by revealing profound insights implicitly without using words.
3. Upon Muruganar's completion of this task, Lord Ramana acknowledged that Sri Ramana Sannidhi Murai was equivalent to Tiruvasagam, drawing striking parallels between Manickavasagar and Muruganar.
4. In response to Bhagavan's declaration, Muruganar attributed the authorship of these words to Manickavasagar, who spoke through Muruganar.

# Muruganar leaves another clue

அற்புதமெஞ் ஞான வருட்புலவர் வாக்கிலொளிர்

சிற்பரமா மோன சிவானுபவம் - தற்பரமாத்

தங்குங் குருமணன் தன்னருளால் அருட்சுரந்து

பொங்குவதென் வாக்கின் புலத்து.

The divine bliss, which was born out of Manickavasagar's wondrous abidance in the divine glory, was clearly evident in his words. That very same bliss flowed from my mouth and words, thanks to the abundant grace of Lord Guru Ramana, the ever-graceful Self.



உன்னிடத்தி லொப்புவித்த வுள்ளத்தா லெப்பொழுது  
முன்னைக்கண் டெல்லாமு முன்னுருவா - யன்னியமி  
லன்புசெயு மன்னோ னருணாச லாவெல்கு  
மின்புருவா முன்னிலாழ்ந் தே

