

## SRI RAMANA SUPRABHATAM *GETS WRITTEN MIRACULOUSLY*

**The following piece by Swami Shantananda Puri appeared in *The Ramana Way* (monthly journal of Ramana Centre for Learning, Bangalore) of July 2007.**

In 1952, for the first time, while in Meerut (U.P.), I casually came to hear about the Maharshi from a friend. A deep longing arose in me to visit Tiruvannamalai. It got fulfilled in mid-1952 when I went south to visit my parents. Even though I have studied in a college at Tiruchirapalli (not far from Tiruvannamalai) between 1943 and 1947, nobody in my family or from outside had ever mentioned to me about the existence of Bhagavan. The scholarly communities of Tamil Nadu in those days refused to recognize anybody else as spiritually advanced other than the Sankaracharyas of main *Peetas*.

Myself and a friend of mine went to Sri Ramanasramam and stayed in the dormitory guesthouse for a couple of days. We used to sit in the temple of Mother and read loudly *Latitha Sahasranama Stotram* in order to attract the admiring attention of other visitors. We did no meditation or *japa*, nor did we read any books regarding Sri Ramana. Our spiritual antenna was in an embryonic stage of development.

My second visit was in 1989, but it was more like a picnic. In 1993, I came to Tiruvannamalai as a monk and stayed for three months in Athithi Ashram as I was afraid of approaching Sri Ramanasramam for free accommodation and meals. I did daily meditation regularly in the Ashram and attended the *poojas*.

In 1995, as a *sannyasi* I got myself locked up in a *moun mandir* at Hari Om Ashram, Nandiad, Gujarat – in a room without windows and without a single ray of sunlight ever penetrating inside. After nearly four and a half months of stay, sometime in July, while sitting in meditation, I heard a sweet voice commanding me, “You shall go to Sri Ramanasramam in November and do *sadhana* there for one year.” My inner instinct indicated to me that it was the very voice of the Divine Mother. I found myself asking the voice, “But I have heard that the Ashram would not allow anybody to remain for one year.” Again a crisp reply flashed to my mind, “Go and things will be done.”

The same day I wrote a letter to the Ashram narrating in detail the command from the Divine Mother. I requested that as possibly they might not be agreeable to grant me one year stay, they might permit me to stay for six weeks within which time I could locate other mutts or ashrams which could sponsor my shelter and food for the rest of the period. I ended my letter saying that as it was the command of the Divine Mother, it was for the latter to provide me with the wherewithal necessary for complying with the command. I had only mentioned that I was a great grand disciple of Sri Ramakrishna Paramahansa and was aged about sixty nine years, hailing from Vasista Guha Ashram in Tehri Garhwal, but deliberately refrained from mentioning that I was a Tamilian.

Surprisingly, a reply was received from the President of the Ashram admonishing me why I had restricted my request to stay for six weeks while the Divine command was for one year. The letter stated that permission was being granted for full one year starting from November 1995. This was surely the limitless compassion of Bhagavan Ramana which had worked. I read the letter several times and my eyes brimmed with tears. That entire night my mind was revolving around the kindness of Bhagavan on such an insignificant, unknown monk like me.

Slowly, steadily and imperceptibly Bhagavan had been spreading the net for me and he has now caught me. Can there be any logic or rationale behind the boundless compassion of Bhagavan Ramana? I can only weep silently and copiously every time I recollect the circumstances of my coming to Bhagavan's holy feet.

The President and Ashram authorities were extremely generous and loving towards me when I reached the Ashram in November 1995. Every minute of my stay in the Ashram was full of ecstatic delight. I spent my time in attending *pujas*, in meditation and reading books relating to Bhagavan, for the first time. In March 1996, the President of the Ashram suggested to me that I should contribute some article to the forthcoming *Advent Centenary Souvenir*.

As my grasp of the life, teachings and works of Bhagavan was mediocre I was unable to think of any subject on which I could write. The same evening when I was ruminating on the problem, Sri K. Natesan, an ardent devotee aged 84 years, who had lived with Bhagavan for a long time, came to my

room and asked what I was worried about. When I confessed my predicament, he suddenly exclaimed, “Swamiji, I will give you an excellent idea. In the South, gods have *suprabhata stotras*, which are sung in chorus every morning. There is no such *stotra* on Bhagavan. Why don’t you try to write some *suprabhata stotras* on Bhagavan?”

Even though I was not a scholar of Sanskrit and had never written any poetry in Sanskrit or in any other language at any time earlier in my life, the idea was very appealing to me. It was years later that I realized that the entire episode had been planned and blessed by Bhagavan Himself as a part of his *leela* (sport).

At my request, Sri Natesan briefly narrated sequentially all the notable events in Bhagavan’s life. Even a scholar would have hesitated to undertake the venture of composing *suprabhatam* on Bhagavan. Mine was a case of ‘fools rushing in where angels fear to tread.’

That night when I sat down to compose the *suprabhatam*, the poem rolled out of my pen nonstop, effortlessly, to my utter surprise and unbounded joy. I did not stop even for one minute either to sort out the ideas or to choose a proper word or to set right the meter of the poem. I finished 17 or 18 stanzas in about one and a half hours. I was in real ecstasy. I had read how Bhagavan dictated through the mouth of Ganapati Muni a good part of *Uma Sahasram* in the Virupaksha cave. Now, 46 years after his *mahasamadhi*, Bhagavan himself had composed through me *Ramana Suprabhatam*. What an abundant grace that Bhagavan chose me as his stenographer while he dictated silently and invisibly!

The next night again, the event repeated itself and I could finish the balance stanzas in less than an hour. In the morning I handed over my manuscript to the President of the Ashram.

*This suprabhatam finds first place in the Centenary Souvenir of 1996 and was also published as a separate book. A sample of seven verses out of the 26-verse suprabhatam is given below.*

Oh! Lord Ramana, blessed son of Sundaram and Alagammal, foremost among sages, arise to bestow auspiciousness to the world.

Good Morning, Oh! Ramana the Supreme-Consciousness-Bliss. Flocks of birds and peacocks, as though unable to bear separation from you, are calling aloud. Cows, from their places in the cowshed, are mooing to welcome you.

Good Morning, Oh! Bhagavan of Arunachala. How many are capable of understanding your reality. You have assumed a human body by *leela* (sport); you have become the favourite child of the effulgent Lord of Arunachala.

Good Morning, Oh! Bhagavan of Arunachala. You have secretly incarnated in the guise of Bhagavan Ramana. Although, possessing only one face, you are verily the six-faced Subrahmanya, Lord Siva's son, even though you do not seem to possess the *sakti* weapon or mount the peacock.

Good Morning, Oh! Bhagavan of Arunachala. Flocks of birds sing your name in melodious voices. Lotus are glowing by the rays of the rising sun and devotees in groups wait for your *charanamrta*.

Good Morning, Oh! Bhagavan of Arunachala. The Vedic priests holding auspicious materials in their hands, are standing for your worship. Women singing hymns of praise, stand before you.

Good Morning, Oh! Ramana the Supreme-Consciousness-Bliss. Those who recite your *subrabhatam* everyday will be happy, and gain a vision of true knowledge. They will cease to identify with the body and will be released from the clutches of *maya*.

**THE GITA JNANA:** The very opening verse of the *Gita* refers to Kurukshetra where the Mahabharata war was fought as 'Dharmakshetra' to emphasize that it was a battle to establish Dharma in the world. Lord Krishna's teaching revolves round the need to face the situation squarely without seeking the easy way out. Arjuna wanted to follow the path of knowledge (*jnana*) by renouncing action (*karma*), refusing to fight, which was his duty. Arjuna took refuge in the fact that *jnana* was superior to *karma*, and thus by renouncing action he could avoid the bloodshed. Krishna removed this confusion saying that one could not choose the path to suit one's convenience. He pointed out that only after pursuing *karma yoga* (action performed as duty without attachment to result) that one