

Synopsis of the book ‘Guru Ramana’ by Oxford Scholar S. S. Cohen who remained with him blissfully, and noted the wonderful events, which were happening around the Holy ‘Arunachal Hill’, through the Being of the Guru Ramana Maharishi; who was also most respectfully addressed as ‘Bhagavan’ (Divinity) — Dispeller of ignorance of ‘mind-I’ for the Dawn of Innocence of Eternal ‘Is-ness’. That is, ‘no-self’ but ‘Self’ !

The book consists of 3 parts:

Part I : His (Cohen’s) impressions of the **Maharshi**, Maharishi’s impact on his disciples and visitors, the conditions prevailing in the Ashram.

Part II : Maharshi’s answers to questions asked by visitors coming from all over the Globe.

Part III : Sri Cohen’s diary of the last two years of Maharshi’s life and some sublime teachings of the Absolute, which naturally resemble Gaudapada’s, Shankar’s, Vedantic Teachers’, mentioning also intense love radiating from the Maharshi.

Maharshi used to wear only a small **kaupin**, his eyes were cool moonbeams, welcoming people with a gentle nod and the sweetest of smiles . One would feel delightful in the proximity of Ramana. Sanctity of Ramanashram made him feel, on the very first day of his arrival, that this is his permanent home;

Maharishi’s impact was all pervasive in his silence too — no less in speech.

Many famous persons, many Yogis-Sadhakas, Swamis, Leaders, Politicians, Government Officials, Medical Doctors, Engineers came day in and day out. What was inspiring them to come? These people, like Paul Burton, Yogi Ramiah, B.V. Narasimha Swami, Murugannar Swami (famous Tamil Poet) and many others, came and stayed in small and humble Kutirs (houses) in order to stay close to Divine Maharshi.

Essence of Teachings:

- 1) Once Ramana sang (in Tamil), which when translated in English, was like this: — ‘I thought of Thee and was caught in Thy Grace; and like a spider in Thy web did Thou keep me captive to swallow me in Thine own hour’. ‘Is’-ness (without any trace of ‘I’-ness) was directly perceiving the Division-free Awareness within his **Being**, effortlessly generating such songs.
- 2) Bhagavan had nothing to do with ‘Occults’, ‘Invisible Masters’, ‘Adepts’, ‘Hierarchies’, ‘Rays’, ‘Supersensuous Initiations’, ‘Meetings’ etc, etc of the ‘Theosophical circus’ of those days. Vedanta — natural ending of ‘Knowledge’ for direct knowing to emerge, was happening every moment in Bhagavan Raman’s Being.
- 3) Spiritual Surrender is the result of Grace — Bhagavan pointed out. There is nothing ‘you’ do or not do, to be available to it.
- 4) Dialogues which were light and humorous with certain devotees, were still intense with insight when understood deeply, behind the words, beyond the words.
- 5) Missionaries (Europeans) shouting Christian jargons, made so much agitation and noise; without generating a single response from Bhagavan, except just a gentle smile all the while.
- 6) A youth, scholarly and serious, asked if he can see God in his life, before he dies. Baghavan, smiling gently, asked him — who is the ‘I’, where do you think God resides; and what is ‘life’ which, he thinks, would die ? The youth dropped his eyes and remained silent.
- 7) Sri Yoganandji had asked him : — If God is all powerful, why does he not decide that nobody should suffer in any manner whatsoever and thus make our earth a paradise ? Bhagavan kept silent for quite a while, and then blasted suddenly : — What is God? What is suffering? Who suffers? Intensity of these three questions were devastating. Sri Yoganandji humbly left the place.

- 8) In response to a question by a Scientist, Bhagavan responded : — ‘Being’ is perfect, ‘Becoming’ is imperfect. ‘Self-Life’ is perfect, ‘self-mind’ is imperfect. ‘Pure Intelligence’ (Chaitanya) is perfect. Pursuits of ‘I’-ness (Chittavritti) is imperfect.
- 9) Suicide, killing the innocent body, is certainly wrong. Suicide must be committed on the mind — the real culprit — the creator of all anguish.
- 10) Life never dies. So where is the question of rebirth ? What must die is the shoddy little mind with all its attachments and aversions, likes and dislikes, pursuits and paradoxes, justifications and condemnations, ... never to be re-born again to devastate the living quality of LIFE-ETERNAL.
- 11) Be available to Godliness and Guru-Process, then surrender and prayer happens automatically, effortlessly.
- 12) Understand simply the cause and effect process to refrain from harming others and to come out of the vicious cycle. Loving other is most important.
- 13) ‘Will’ is a good name for ego-‘I’, which is bondage. Therefore, the talk of ‘free-will’ is illusory !
- 14) Whatever happens, it is good in the long run.
- 15) Be **still** and know : — ‘There is only That, no ‘I’! Not ‘I am that’!!
- 16) Raman Maharshi also confirmed and explained the wonderful Indian Wisdom of Jagriti, Swapna, Susupta and Turya.
- 17) Mukti (Liberation) is the ‘Is’-ness, the ‘ever-present’; the bondage of ‘I’-ness is ‘ever-absent’; Being the **Self**, is knowing the **Self. Reality, Existence, Self are All One !**
- 18) Meditation is **‘Me’-deletion — No dictation, in any form, by ‘Me’**.
- 19) Freedom from psychological time, the ‘becoming’, is the ‘Sahaja Samadhi’ — that is of being established in the natural state of equanimity of **Awareness Choiceless**. This is the **Existence in Self** — beyond all verbalisation through words. This is not ‘Samadhi’ induced ‘technically’ through drugs or chloroform injections.
- 20) ‘I am That’ means that there is the mental bucket, still in existence, holding under the water. ‘Only That’ indicates the river has gone into the ocean, separateness of the river has vanished in the veracity of Ocean. Sahaj Samadhi is the **ocean of Self** of Omnipresence – Omnipotence; Omniscience wherein **separative psyche ‘I’ has vanished**, and thus just functions now only as a **reference point** for practical day-to-day functioning.
- 21) Bhagavan’s talk regarding **Nirvana** vividly confirms the Energy of Understanding contained in the famous poem **Nirvana Shatakam**. Liberation is absolute and irrevocable.

Shri Cohen’s diary

This is awe-inspiring! The vivid description of thousands and thousands of devotees from all over India as also from foreign countries, Bhagwan’s intense suffering due to malignancy (bone cancer), visits by top doctors & surgeons and their best procedures, visits by VIPs from political and administrative sectors, top Poets and Singers, — all were wonderstruck by the phenomenon so signifiant: —

There was suffering, but there was no ‘sufferer’ — such was the cool, loving look.

Maharajas from the then Autonomous States came to pay respects to him. Homeopaths, Yunani (Muslim medicine) Doctors all came to see if they can help. Ayurvedics too also came. Newspapers published daily on the front page regarding Bhagavan's condition.

End came on 15 April 1950 and the body was laid to rest with customary rituals.

Jai Bhagavan