



Sri Ramana Maharshi: Teaching through Silence

The Ever-Speaking Language of *Mouna*

Madeea AXINCIUC

University of Bucharest (Bucharest, Romania)
Faculty of Foreign Languages and Literatures
Religious Studies – Texts and Traditions Programme
madeea.axinciuc@lls.unibuc.ro

Abstract. Sri Ramana Maharshi is a self-realized master recognized as such in the Indian religious tradition from Tamil Nadu, South India. His presence as a spiritual teacher in the lineage of the cosmic root-Guru Dakshinamurthi is eloquent through silence (*mouna*, in Sanskrit; *mounam*, in Tamil). The highest teaching is transmitted speechlessly. This ineffable experience is described by prominent disciples and presented by Sri Ramana Maharshi himself in many of his discussions and teachings.

What is the meaning and the role of speech when transmitting spiritual knowledge? How can one talk about the divine? Can language transmit spiritual states, apart from meaning, understanding, or emotion? Is language an appropriate vehicle for religious discourse?

As the divine has no form, but it engenders all forms, including language, how can someone teach about the divine?

In the vision of Sri Ramana Maharshi, the highest teaching is enabled by silence. Silence is the perfect, veracious, and complete language, overcoming any other particular language through subtlety, intensity, and adequacy. But how come that silence is more eloquent than particular languages? What is the relationship between knowledge and being, between fullness and contextual meaning, between first-person and second-person account? The grammar of silence as non-dual speech is rooted in the first person. It is a subject-only grammar – without objects, without a second.

Relevant fragments from *Talks*, *Padamalai*, and *Guru Vachaka Kovai* will be brought into discussion and analysis. The conclusion will point out the (un) importance of language as a vehicle in religious discourse.

Keywords: Ramana Maharshi, speech, silence, *mouna*, Dakshinamurthi, language

1. Preamble

A visitor asked: ‘What is *mouna* (silence)?’

M.:¹ *Mouna* is not closing the mouth. It is eternal speech.

D.:² I do not understand.

M.: That state which transcends speech and thought is *mouna*.

D.: How to achieve it?

M.: Hold some concept firmly and trace it back. By such concentration silence results. When practice becomes natural, it will end in silence. Meditation without mental activity is silence. Subjugation of the mind is meditation. Deep meditation is eternal speech.

D.: How will worldly transaction go on if one observes silence?

M.: When women walk with water pots on their heads and chat with their companions, they remain very careful, their thoughts concentrated on the loads on their heads. Similarly, when a sage engages in activities, these do not disturb him because his mind abides in Brahman. (Venkataramiah 2006: 195–196)

Words are particular instantiations in particular languages of particular messages. Any fragmentary representation is embodied by a unique, particular linguistic form. The material substratum of any language, the “body of the language” is a vehicle for literal and figurative meaning(s). The possibility of expressing meaning through (uttering) words is a testimony for the fragmentary ability of language to transmit knowledge, no matter how refined, abstract, or ineffable.

In the vision of Sri Ramana Maharshi, silence is the perfection of speech (and, consequently, of language, be it written or spoken). Silence represents the adequate vehicle for indicating towards the divine in a spontaneous, intense manner. It can allude to the whole beyond its fragments, to the undivided unity of the divine, which is the fullness of being-consciousness-bliss (*sat-chit-ananda*, in Sanskrit).

As we write on a piece of paper, the words are separated by white spaces. They translate in a written discourse the silence separating the words while speaking. The spiritual understanding transmitted by Sri Ramana Maharshi overturns the common, limited perspective of the message as related primordially to words. We do not discuss here about “non-verbal language(s)”. The uttered words are regarded by Sri Ramana Maharshi in their significant relationship to the root language of silence. The words are but the offspring of this silent substratum making all separations possible (among words and objects).

1 Abbreviation for ‘Maharshi’.

2 Abbreviation for ‘Devotee’.

What makes objects discernible as particular bodies? What makes words discernible as separate entities within our speech? What makes particular forms discernible as such? Are they what we generally describe as “reality”?³ The mind perceives multiplicity in its concatenations. What unites all the multiple forms and engenders them together has no form in itself, and it is, in the teachings of Sri Ramana Maharshi, the very fact of being. It cannot be perceived as a particular object or body; still it makes all objects and bodies possible.

Only from a materialistic, ignorant perspective does multiplicity exist in itself as reality. In fact, on a deeper level of understanding, what unites all things is their inner, invisible substratum. What seems to be separated, in an external perspective, is brought to its source and blissful unity by turning the sight within.

This is why, in the vision of Sri Ramana Maharshi, the language is but the fragmented projection of silence, in the same way in which the world is the projection of the very act of being, i.e. of the divine.

Objects, therefore, are separated among themselves not through their contours but through the transversal, ineffable presence of the formless being. Otherwise, objects would stick to one another, and their movement in time could not be possible. The formless “break” in between particular forms is a subtle expression of the inner, formless being, i.e. *Shivam*.⁴

In the same way, words are engendered by silence, their multiplicity and dynamics being ensured by the motionless root principle or prime cause. The substratum for the projection of all forms is eloquently silent.

We will investigate the concept of silence in a threefold perspective:

- Silence as a linguistic *analogon* of the prime principle or first cause, in a metaphysical key. It is equivalent, in Sri Ramana Maharshi’s vision, with concepts like the Self, the Heart, consciousness, being(ness), God, Shiva(m). It is the ontological substratum for any projection creating forms and multiplicities. Its embodied presence is Arunachala,⁵ the sacred Hill.
- Silence as pervading and sustaining the world, in the same way that a thread holds the beads in a string. The first principle is envisaged this time

3 See, for example, verse 6 from *Ulladu Narpadu* “Reality in Forty Verses”, translated by Prof. K. Swaminathan: “The world is made up of the five kinds of sense perceptions and nothing else. And those perceptions are felt as objects by the five senses. Since through the senses the mind alone perceives the world, is the world other than the mind?” (Maharshi 2016c: 116).

4 The term *Shivam*, or *Sivam* (rendered also as *shivam* or *sivam* in English, given the fact that Tamil language has no capital letters) refers, in a powerful manner, to the divine envisaged either as Lord Shiva (*Shiva/ Shivam*) or as the ultimate divine state of union, the self-realization state (*shivam*). The comment of David Godman, the editor of *Guru Vachaka Kovai*, is explicit in this respect: “*Sivam* is another key word in *Guru Vachaka Kovai*. Siva is the personal God, whereas *Sivam* is the formless consciousness of Siva. As such it can be equated with other synonyms for the Self such as *Brahman*” (Muruganar 2008: 24).

5 Arunachala, or Annamalai (also known as “Arunagiri”, or “Sonagiri”), is the Holy Hill in the district of Tiruvannamalai, Tamil Nadu, India.

as a guiding line for the practitioner to regain, through practice, the vision of unity. It is expressed by the suggestive image of Shiva Nataraja.⁶

- Silence as expressing the entelechy, the final goal and purpose of the spiritual path, the merging of the mind into the Heart, its subsidence. It signals the fulfilment of Self-Realization, the final turn of the mind within, the transfiguration of the world understood as ultimate reality, as being, as Shiva(m). It is alluded through the image of the silent Guru. It is the root-Guru Dakshinamurthi,⁷ the Sat-Guru Sri Ramana Maharshi. It is Parvati merging as the half part of Shiva(m), it is matter (and multiplicity) restored to its effulgent state of union with the ultimate principle. Its symbolic image is Ardhanarishvara, the half-male, half-female form of Lord Shiva residing as Arunachala in the Heart. Its visible representation is the beacon of fire lit on the top of the Arunachala sacred Hill on Karthigai Deepam.⁸

1.1. Silence as metaphysical principle: The dawn of being

“In silence Thou saidst, ‘Stay silent’ and Thyself stoodst silent, Oh Arunachala!” (*Akshara Mana Malai* [‘The Marital Garland of Letters’], verse 36) (Maharshi 2016a: 86)

Arunachala is Shiva Himself.⁹ It is the sacred Hill of silence. It is the silent, enduring presence of the divine *hic et nunc*. The fullness of being instantiated for us in the quiet form of a mountain. Arunachala stands speechless as the pillar of the world, the first principle engendering and sustaining all forms, the primordial Shiva-Lingam.

The name of the sacred Hill Arunachala is explained in many ways, all of them consistent with its deeper spiritual significance. Arunachala is the place wherefrom light comes into the world, it is the place of dawn, the place where all forms come into existence from silence. The still, luminous, and mysterious naissance of the worlds is alluded through the etymology of ‘Arunachala’ as deriving from the Sanskrit terms *aruna* ‘red’, ‘reddish like the morning Sun’, and *achala* ‘immovable’, ‘motionless’, ‘steady’, with reference to the reddish light

6 The Sanskrit name *Nataraja* (lit. “King/Lord of the Dance”) refers to Lord Shiva dancing His cosmic Dance (*tandava*, in Sanskrit).

7 Dakshinamurthi is the form of Lord Shiva manifested as the supreme teacher and the destroyer of ignorance. Dakshinamurthi embodies the ultimate knowledge, the perfection of wisdom.

8 The Hindu Festival of Light celebrated every year in Tiruvannamalai, on the full-moon day (*pournima*, in Sanskrit) of the Tamil month of *Karthigai* (November–December), when a huge beacon of light (in Tamil, *deepam*) is lit on the top of the Holy Hill Arunachala, reenacting the auroral manifestation of Lord Shiva as a column of light, and reminding the true nature of Arunachala as being Lord Shiva Himself, the Light of the world.

9 “Neither Kailasa nor the Mandara Mountain can be a match to the Arunachala Hill on earth, for while they are the abodes of Siva, this Hill is Siva Himself” (*Arunachala Mahatmyam* 2004: 173).

surrounding the Holy Mountain at dawn. When the Sun rises, this reddish light discreetly envelops the Mountain, reminding of the ever-present causation of all forms from their voiceless root: the silence wherefrom all voices rise as different, unique, fragmentary. The silence before silence.



Figure 1. *Arunachala Hill, Tiruvannamalai*

The silence separating the voices and the words is a mere reflection of the root silence, which is the divine itself, the non-dual fullness, the Self, in Sri Ramana Maharshi's vision.

The formless divine is silence. It is the pure and still expanse of consciousness.

The different languages emerge from that silence and interrupt the quiet, perpetual speech of the divine:

Silence is ever-speaking; it is a perennial flow of language; it is interrupted by speaking. These words obstruct that mute language. There is electricity flowing in a wire. With resistance to its passage, it glows as a lamp or revolves as a fan. In the wire it remains as electric energy. Similarly also, silence is the eternal flow of language, obstructed by words. [...] That is the highest and most effective language. (Venkataramiah 2006: 209)

1.2. The all-pervading silence or the string of being

Shiva Nataraja, the “Dancing Shiva”, offers, in a symbolic manner, the condensed, perplexing image of the divine creating, pervading, and dissolving all worlds. The “Dance” comes with the beauty of silence. It is not just movement but virtuosity of movement. The elegance and the stillness of the image renders the absolute detachment of the Dancer. The silence behind the Dance brings serenity and harmony.



Figure 2. *Shiva Nataraja and Parvati, Chidambaram Nataraja Temple*

Parvati is peacefully and blissfully looking at the deployment of all forms. None of them is insisting to remain, none of them stops. The continuous flow of movements and forms enables Parvati to grasp the silent light of Shiva, resplendent in all the expressions of His Body. The inner music of this Dance is the all-pervading silence. There is no obstacle, no interruption, no hesitation. What unites all postures and worlds is the invisible being, always still. Parvati is its final expression. She is the “inside” offered to us within the Dance, as the only true seer. What is Parvati seeing? When the inner sight turns outward, it engenders multiplicity in a harmonious way. Bodies appear, and objects, all forms and entities. They are all emerging as a Dance. To understand that all forms are the movements of the divine is to understand the beauty of the worlds. To look at the One who dances means to be able not to cling to particular forms but to keep the attention towards their silent, ever-present principle: Shiva(m). Parvati never loses Him from Her sight. She fully understands.

The noise of each and every form taken apart dissolves in the harmony of the Dance. The Dance of Shiva is soundless. To regard all forms and movements in their inner connection to the formless Dancer means to regain the silence in the middle of the strident multiplicity. After being born, the worlds carry the treasure

of stillness as a thread within. Forms are but the beads on a string. In their cave heart, silence is dancing:

“As the string in (a necklet of) gems, it is Thou in Thy unity who penetratest all the diversity of beings and religions” (“Eight Stanzas to Sri Arunachala”, verse 5, in Maharshi 2016b: 102).

But how can one relate to this ever-speaking silence binding all things together in the everyday life? How is this high teaching to be transposed in the spiritual practice of a genuine devotee? I will answer by quoting the statement of Sri Ramana Maharshi written down on a piece of paper in 1898, when his mother Azhagammal came to Tiruvannamalai and urged him to return home. The 19-year-old son remained silent, and, in the end persuaded by Pachaiyappa Pillai, wrote these lines in Tamil:¹⁰

The Ordainer controls the fate of souls in accordance with their past deeds – *prarabdhakarma*. Whatever is destined not to happen will not happen – try how hard you may. Whatever is destined to happen will happen, do what you may to stop it. This is certain. The best course, therefore, is for one to be silent [*mounamaairukkai*]. (Narasimha 1944: 66; square brackets added)

The beads are strung on the thread in a particular, meaningful order. Whatever is destined to happen will happen in harmony, and the beads will all be strung at their right place. To remain in silence, the silence that strings the beads together, is the wisest choice. Gazing at the world as a string of beads means to understand that one can remain the actor of his own actions only if he merges with the Self – the unique actor and the source of all actions. Therefore, to remain silent is a way of spiritual practice whenever one is perplexed by adversities. Looking upon multiplicity in this way makes all happenings appear as a harmonious dance.

2. Silence and Self-Realization: The sunset

Turning the eye outward, the mind, the body, and the world appear altogether. When there is a seer, the seen and the act of seeing are also present. This concomitance reveals the power of the mind to engender forms and matter. The inner look that separates and creates dualities will project the false impression of the “I” and of all forms, as being separate and existing *per se*. By ignorance,

10 In 1898, Sri Ramana Maharshi was living at the Pavala Kundru (in Tamil: *Pavazhakkunru*) Temple in Tiruvannamalai, on the lower slopes of the Holy Mountain Arunachala. The statement is regarded as the first instruction offered by Sri Bhagavan. The Temple is dedicated to Ardhanarishvara (the half-male, half-female manifestation of Lord Shiva) and was restored by Sri Ramanasramam. The scene and the written words of Sri Ramana Maharshi are rendered, in Tamil and English, on the walls at the entrance to the Temple.

the mind prefers to use the body and the senses in order to perceive “the world”. When turned inside, the mind dissolves. By abiding in the Heart, it merges with the divine in the silence of Self-Realization.¹¹

Realizing the Self means to fully surrender, to subside into the Self, without remainder.

This is why the accomplished sage is also called *mouni* (in Sanskrit), i.e. the one who reached *mouna* ‘silence’ (in Sanskrit). The silent sage is the *jnani* who abides in the Heart, merged with Shiva(m). His samadhi is eloquent. When the mind becomes voiceless, the silence speaks. This silence is fullness in act. What we generally call “silence” is but silence in potency. It is the passive silence, meant to overshadow the voice of words and to separate them by the absence of speech. The positive expression of silence emerges when it conveys the fullness of being. It is a perfection, far beyond the virtue of any particular language.

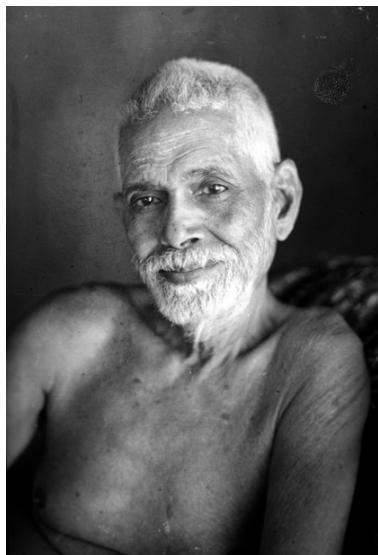


Figure 3. Sri Bhagavan Ramana Maharshi [photo: G. G. Welling, 1948]

Sri Ramana Maharshi teaches through silence. There are different degrees in expressing knowledge, according to the maturity of the disciples. Sometimes Sri Bhagavan chooses to teach through words. He mentions that this level of

11 See, for example, verse 3 from “Eight Stanzas to Sri Arunachala”: “When I approach regarding Thee as having form, Thou standest as a hill on earth. If (with the mind, the seeker) looks for Thy (essential) form as formless, he is like one who travels the earth to see the (ever-present) ether. To dwell without thought upon Thy (boundless) nature is to lose one’s (separate) identity like a doll of sugar when it comes in contact with the ocean (of nectar; and) when I come to realize who I am, what else is this identity of mine (but Thee), Oh Thou who standest as the towering Aruna Hill?” (*Collected Works* 2016: 102).

communication is needed for the less accomplished devotees who can advance on the path only if guided by the words of the Guru, as their first steps. In the end, everyone reaches Arunachala, i.e. the silence of Self-Realization, the union with the divine.

For the mature devotees, Sri Ramana Maharshi is enabling deep states of meditation without speaking. The gaze of the Guru or His Presence itself are sufficient and most effective in transmitting knowledge. Resonating with the profound state of the Guru is an intense experience made possible by the grace of the spiritual master who remains silent. There are more testimonies from visitors who came to Sri Bhagavan and were not able, at first sight, to understand what they were experiencing. They were moved by His presence or remained indifferent. For the practitioner who is identifying himself with the body and the mind, language is the only vehicle for alluding to the forms he considers to be the reality. Only higher devotees, who grasped the string of being, were ready to receive the silence of the formless One.

The only language adequate for transmitting divine knowledge is, therefore, silence. It alone can express the non-dual, speechless act of being:

Silence is never-ending speech. Vocal speech obstructs the other speech of silence. In silence, one is in intimate contact with the surroundings. The silence of Dakshinamurti removed the doubts of the four sages. *Mouna vyakhya prakatita tatvam* (Truth expounded by silence). Silence is said to be exposition. Silence is so potent. For vocal speech, organs of speech are necessary, and they precede speech. But the other speech lies even beyond thought. It is in short transcendent speech or unspoken words, *para vak*. (Venkataramiah 2006: 76)

If the individual is sought, he is nowhere to be found. Such is the Guru. Such is Dakshinamurti. What did he do? He was silent; the disciples appeared before him. He maintained silence; the doubts of the disciples were dispelled, which means that they lost their individual identities. That is *jnana*, and not all the verbiage usually associated with it. Silence is the most potent form of work. However vast and emphatic the sastras may be, they fail in their effect. The Guru is quiet, and peace prevails in all. His silence is more vast and more emphatic than all the sastras put together. (Venkataramiah 2006: 385)

The illustrious, emblematic figure who embodies the fulfilment of knowledge and the ultimate awareness is Dakshinamurthi ('The one who faces South', in Sanskrit), the root Guru in the Hindu Vedantic tradition. In his lineage, all spiritual teachings are made possible. He opened the way for the transmission of truth.

Dakshinamurthi is Shiva Himself in the guise of the supreme Teacher. He is represented as seated under a huge banyan tree and imparting knowledge by silence.

This is why Sri Ramana Maharshi is often described as (the manifestation of) Dakshinamurthi.¹²

Reaching Self-Realization, merging with the Self ultimately brings peace. The sunset of the mind in the heart restores silence.

“The mind that has died in one’s Heart, the ocean of *jnana swarupa*, is eternal silence [*mouna*]. The transcendental expanse, the true Heart, the rapturous sea of bliss supreme, is one’s true ‘I’ [*aham*], which is replete with love” (Muruganar 2008: 124).

The spiritual quest, from the limited ‘I’ – confined to body and mind – to the ‘I’ understood as the infinite expanse of consciousness, i.e. the Self, ends in silence. It is the all-pervading silence of non-duality. It is pure subjectivity. The grammar of the Self is a first-person grammar only. The second person and the third person vanish without a trace. The divine is the only reality. It is full being (*sat*), full consciousness (*chit*), and full bliss (*ananda*) at one and the same time. Merging that reality, all distinctions are reduced to silence:

Dakshinamurthi observed silence when the disciples approached Him. That is the highest form of initiation. It includes the other forms. There must be subject-object relationship established in the other *dikshas*. First the subject must emanate and then the object. Unless these two are there, how is the one to look at the other or touch him? *Mowna diksha* is the most perfect; it comprises looking, touching and teaching. It will purify the individual in every way and establish him in the Reality. (Venkataramiah 2006: 518)

Arunachala Hill with the beacon of fire lit on its top on the yearly holiday of Karthigai Deepam (November–December) conveys this truth: the spiritual fulfilment means merging with Shiva in light and silence.

“Getting rid of the ‘I am the body’ idea and merging the mind into the Heart to realize the Self as non-dual being and the light of all is the real significance of *darshan* of the beacon of light on Annamalai, the centre of the universe” (Maharshi 2016b: 79).

Ardhanarishvara, the half-male, half-female form of Lord Shiva, celebrated on the same occasion, reinstates the truth from a different viewpoint: if in the Golden Hall, at Chidambaram, Shiva is dancing in front of Parvati, in Tiruvannamalai, Shiva remains silent and motionless, with Parvati within, merged as Arunachala. It is the end of the journey, when all material forms (represented by Parvati) unite with their formless principle. The Dance ends. Only silence remains.

12 See, for example, Sri Muruganar (2005: 117–119).

“In the court (of Chidambaram), Siva, though motionless by nature, dances (in rapture) before His Shakti, who stands still. Know that in Arunachala He stands in His solemnity, and She withdraws there into His Unmoving Self” (Maharshi 2016d: 95).

3. Concluding remarks

In the vision of Bhagavan Sri Ramana Maharshi, silence is the only medium for adequately communicating the divine. The Self is not an object, nor a limited, fragmentary reality, invisible to the eye, but accessible by means of intellection. The Self is pure subjectivity, without a second. One can only partially understand the divine through mind and bodily senses. Any mediated knowledge is limited and distorted by the lenses we are seeing through. This is why there is only one way to attain perfect, undistorted knowledge: only by means of one's own subjectivity, which is the pure firmament of the heart or the very act of being, can one merge into the Self. This knowledge is not the knowledge of the mind but a state of union where the mind subsides and knowledge, as full awareness (*chit*), is equivalent to being (*sat*) and bliss (*ananda*), simultaneously, not by consequence. This is the state of Self-Realization.

Language, therefore, can only function as a tool for the mind, which is being helped in attaining its goals by the body, whether we think of written or spoken words. Language is conventional and useful for communicating about objects. When pure subjectivity is aimed, language, through its words as carrying particular meaning(s), can at most suggest. Suggestion is able to offer a glimpse into what the divine might be, in an intellectual or emotional manner. The Self is not attainable, though, by means of intellect or emotions. Its purity is solely anchored in the fact of being, devoid of any corporeal garment. Consequently, any endeavour to objectify a so-called “knowledge of the divine” is certain to fail.

This is why the most appropriate vehicle for instruction is silence – more explicitly, the silence of a Self-Realized sage or the silence of one's heart. It is the silence enacting the pure state of being. It is the purest garment of the divine presence among us.

Scriptures and oral teachings are effective for devotees who still need “objectified” guidance and are not yet prepared to renounce the fascination of matter (i.e. the body and the mind).

Higher than Scriptures and words uttered by the Sages is the ever-speaking language of silence. Therefore, in the end, all distinctions merge into the uniqueness and simplicity of just being.

The multiplicity of languages, cultures, religions fade away when, by the unity of the heart, they return to their root and merge into silence.

When discussing the role of religions, Sri Ramana Maharshi admits their equal dignity, and their conventionality. Languages are fragmentary; religions are the same, given the fact that they strive to express the truth and their doctrines in words. Each religion will suit particular levels of understanding the divine. All religions are useful and appropriate to the maturity of their practitioners. Genuine religions will univocally lead to the merging of the mind, i.e. to silence.

“So long as mind survives, religion will also exist. No such religion can survive in the abundantly peaceful silence that results from the mind merging in the Heart as a result of turning within and scrutinising its own nature” (Muruganar 2008: 431).

The goal of any religion is to convey the divine. In the end, languages and religions are to be left aside. They may function as a ladder towards the heart, but once one enters the heart, the ladder is of no use anymore. This is the deeper meaning of renunciation in Sri Ramana Maharshi’s teachings.

References

- Maharshi, Sri Ramana. 2016a. *Akshara Mana Malai* [The marital garland of letters]. In: *The Collected Works of Sri Ramana Maharshi*. Tiruvannamalai: Sri Ramanasramam, 82–94.
- 2016b. Eight stanzas to Sri Arunachala. In: *The Collected Works of Sri Ramana Maharshi*. Tiruvannamalai: Sri Ramanasramam, 101–103.
- 2016c. Reality in forty verses (*Ulladu Narpadu*). Transl. by Prof. K. Swaminathan. In: *The Collected Works of Sri Ramana Maharshi*. Tiruvannamalai: Sri Ramanasramam, 114–121.
- 2016d. The necklet of nine gems. In: *The Collected Works of Sri Ramana Maharshi*. Tiruvannamalai: Sri Ramanasramam, 95–97.
- Narasimha, B. V. 1931/1944. *Self-Realization. Life & Teachings of Sri Ramana Maharshi*. Tiruvannamalai: Sri Ramanasramam.
- Sri Muruganar. 2005. *Padamalai* [A garland for Padam]. In: Godman, David (ed.), *Teachings of Sri Ramana Maharshi*. Transl. by T. V. Venkatasubramanian, Robert Butler, and David Godman. Pondicherry: All India Press.
2008. *Guru Vachaka Kovai* [The garland of guru’s sayings]. In: Godman, David (ed.), *Teachings of Sri Ramana Maharshi*. Transl. by T. V. Venkatasubramanian, Robert Butler, and David Godman. Chennai: Sadarsan Graphics Pvt. Ltd.
- Venkataramiah, Mungala (Swami Ramananda Saraswati). 2006. *Talks with Sri Ramana Maharshi*. Tiruvannamalai: Sri Ramanasramam.
- XXX. (1999/) 2004. Arunachala Mahatmyam. Siva Rahasya. In: *The Glory of Arunachala*. Transl. from Tamizh by Sri M.C. Subramanian. Tiruvannamalai: Sri Ramanasramam, 85–154.