

the
Mountain
path



*Arunachala! Thou dost root out the ego of those
who meditate on Thee in the heart, Oh Arunachala!*

vol. 10, no. iv, october 1973

Grant me wisdom, I
beseech Thee, so that I may
not pine for love of Thee
in ignorance, Oh Aruna-
chala!

—*The Marital Garland
of Letters*, verse 40.

Publisher :
T. N. Venkataraman,
President, Board of Trustees,
Sri Ramanasramam,
Tiruvannamalai.

*

Editor :
Mrs. Lucia Osborne
Sri Ramanasramam,
Tiruvannamalai.

*

Managing Editor :
V. Ganesan,
Sri Ramanasramam,
Tiruvannamalai.

*

Annual Subscription :

INDIA		Rs. 6
FOREIGN	£ 0.75	\$ 2.00

Life Subscription :

Rs. 125	£ 12.50	\$ 30
---------	---------	-------

Single Copy :

Rs. 1.75	£ 0.20	\$ 0.45
----------	--------	---------



THE MOUNTAIN PATH

(A QUARTERLY)

“Arunachala! Thou dost root out the ego of those who
meditate on Thee in the heart, Oh Arunachala!”

—*The Marital Garland of Letters*, verse 1.

Vol. 10 OCTOBER 1973 No. 4

CONTENTS

	Page
EDITORIAL :	
Aum ..	191
The Name — <i>Arthur Osborne</i> ..	194
OM (Poem) — <i>Kavana</i> ..	197
In Memorium Sri Muruganar	
— <i>Prof. K. Swaminathan</i> ..	198
Tributes to Sri Muruganar ..	200
The Merging — <i>Dr. T. M. P. Mabadevan</i> ..	201
Obeisance to the Poet-Saint : Sri Muruganar	
— <i>V. Ganesan</i> ..	202
My Meeting with Sri Muruganar	
— <i>Miss Sarada Natarajan</i> ..	204
Loving Devotion — <i>T.P.R.</i> ..	205
Looking at Arunachala — <i>Jean Clause</i> ..	206
The Practice of Buddhism in Tibet	
— <i>The Dalai Lama</i> ..	207
A Study of Reality — <i>Sqn. Ldr. N. Vasudevan</i>	208
Saint Therese of Lisieux — <i>Gladys Debm</i> ..	209
Arunachala Terminal — <i>J. de Reede</i> ..	210
Great Truths in Simple Words	
— <i>M. S. Nagarajan</i> ..	214
Construction of a Christian Zen-Hall	
— <i>H. M. Enomiya-Lassalle S.J.</i> ..	215
Song of Meditation — <i>Hakuin</i> ..	217
The Secret of Maya — <i>Dr. Robert Fuchsberger</i>	218
Consciousness — <i>Lama Anagarika Govinda</i> ..	219
How Bhagavan Came to Me — <i>Jean Dunn</i> ..	220
The Silencing — <i>paul rePS</i> ..	221
The Symbolism of Sri Ramana's 50 years	
on Arunachala — <i>Sadhu Ekarasa</i> ..	222
Virtuality — <i>Wei Wu Wei</i> ..	223
Buddhist Meditation Beads	
— <i>Dorothy C. Donath</i> ..	224
How I Came to the Maharshi — <i>R. O. Aminu</i>	226
Songs of Thayumanavar ..	228
Bhagavan, the Northern Star	
— <i>Jeannette Kilkus</i> ..	229
Impressions at Sri Ramanasramam	
— <i>L. S. Varghese</i> ..	230

CONTENTS -- (Contd.)

	Page
Glory of Arunachala ..	231
Garland of Guru's Sayings - <i>Sri Muruganar</i> ..	234
Sanatsujatiya ..	235
In the Calm Shades - <i>Daniel G. Culla</i> ..	237
Listening in Silence - <i>Fr. Thomas Merton</i> ..	238
Yin and Yang - <i>Murdoch Kirby</i> ..	239
When this breath - <i>Saniel Bonder</i> ..	240
Book Reviews ..	241
Ashram Bulletin ..	246
Introducing . . . <i>Sri A. Venkatesa Sarma</i> and <i>Smt. Sala</i> ..	253
Letters to the Editor ..	255

Contributors are requested to give the exact data as far as possible for quotations used, i.e. source and page number, and also the meaning if from another language. It would simplify matters. Articles should not exceed 10 pages.

— Editor.

All remittances should be sent to the MANAGING EDITOR and not to the Editor.

To Our Subscribers

1. The official year of the quarterly is from January to December.

2. SUBSCRIBERS IN INDIA should remit their annual subscription by Money Order only as far as possible and not by cheque. The words 'subscription for *The Mountain Path* for year/years' should be written on the M.O. coupon and the full name and address written in BLOCK LETTERS on the reverse of the coupon.

Life Subscription should be sent by cheque drawn favouring *The Mountain Path* and crossed.

The journal will not be sent by V.P.P.

3. FOREIGN SUBSCRIBERS can send their subscription by International Money Order, British Postal Order or by Bank cheque or draft payable in India, U.S.A. or U.K.

The subscription rates are for despatch of the journal by *surface mail* to all parts of the world.

If despatch by AIR MAIL is desired the following additional annual amount should be remitted :

	£	\$
(a) Pakistan, Ceylon Rs. 6.80		
(b) Aden, Kuwait, Hongkong, Malaysia, Indonesia, Phillipines	0.75	2.00
(c) U.K., France, Belgium, Greece, Italy, Monaco, Switzerland, East, South and West Africa	1.10	2.70
(d) Australia, Denmark, Netherland, Norway, Poland, Spain, Sweden	1.50	3.60
(e) North, Central and South America, Fiji, Hawaii, New Zealand	1.85	4.50

The Mountain Path

(A QUARTERLY)

The aim of this journal is to set forth the traditional wisdom of all religions and all ages, especially as testified to by their saints and mystics, and to clarify the paths available to seekers in the conditions of our modern world.

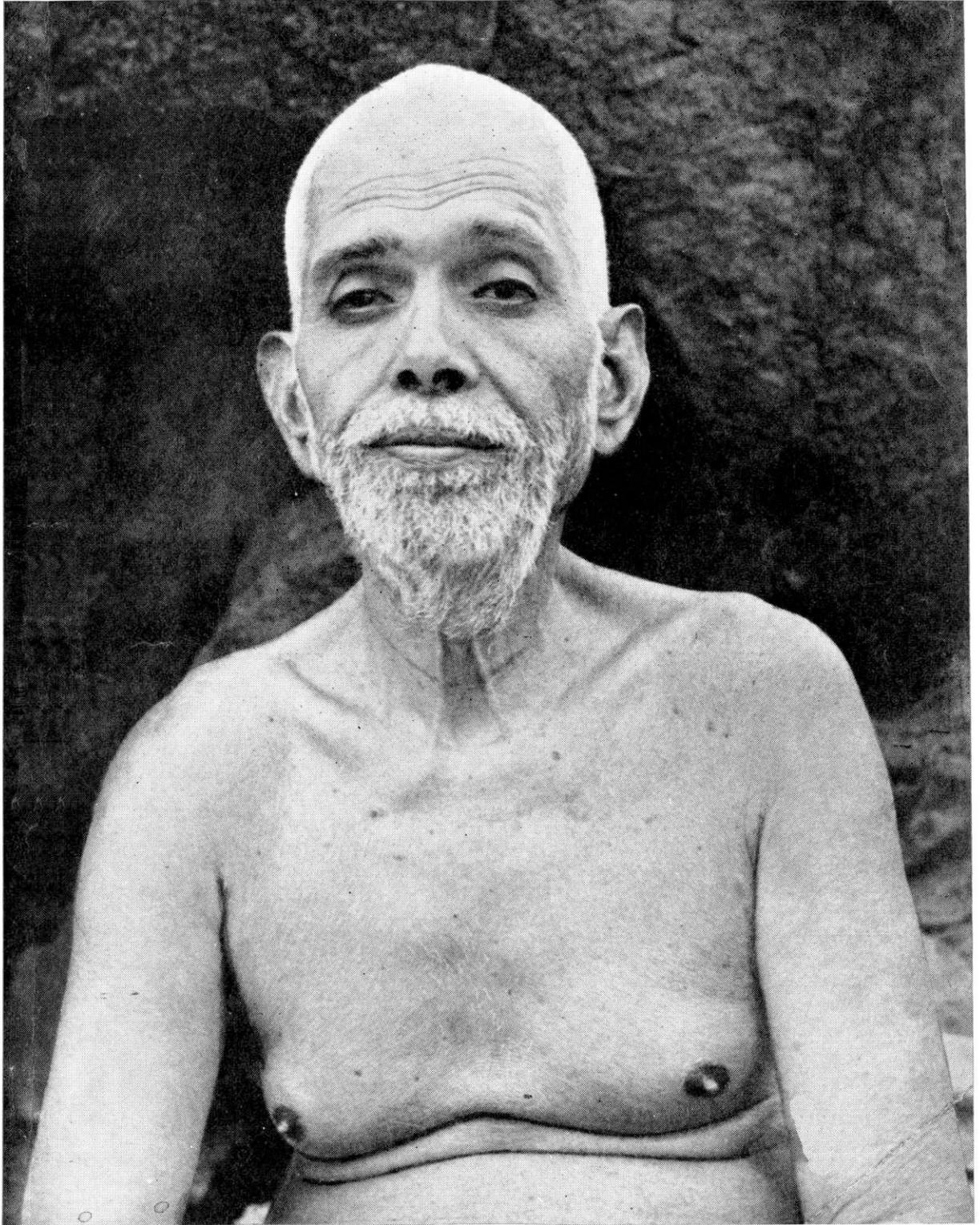
Contributions for publication should be addressed to The Editor, *The Mountain Path*, Sri Ramanasramam, Tiruvannamalai, Tamil Nadu. They should be in English and typed with double spacing. Contributions not published will be returned on request.

The editor is not responsible for statements and opinions contained in signed articles.

No payment is made for contributions published. Anything herein published may be reprinted elsewhere without fee provided due acknowledgement is made and the editor is previously notified.

Contributions are accepted only on condition that they do not appear elsewhere before being published in *The Mountain Path*. They can be published later elsewhere but only with acknowledgement to *The Mountain Path*.

THE MOUNTAIN PATH
is dedicated to
Bhagavan Sri Ramana Maharshi



The Mountain Path

Vol. 10. No. IV, October 1973

Editor : LUCIA OSBORNE

AUM

Editorial

"Under whatever name and form one may worship the Absolute Reality, it is only a means for realising It without name and form."

— Sri Bhagavan's *Forty Verses on Reality*,
Verse 8.

THE invocation of AUM is a much used form of worship which like the spiritual disciplines of all major traditions aims at one-pointed concentration of the mind so as to focus it on the Self and realise it in Oneness of Being. AUM opens and concludes every solemn utterance, every ritual, every prayer.

The complexity of human nature demands variety even in sadhana. Whatever spiritual measure helps to keep the mind poised in tranquillity is useful to that extent. During sadhana a seeker may experience periods of aridity. He confronts his own humanity having lost his unsteady worldly moorings in a void which appears to him so negative as to lead him into despair. That is the time to turn to invocation and prayer. "Meditation, contemplation and mental invocation are the same",

says Sri Maharshi. The mind first engages in invocation and then sinks into its own source, the Silence into which the sound AUM culminates. "The option of absolute despair can be turned into serenity and certitude by the Word of God", says Fr. Thomas Merton. The invocation of AUM or the Name of God which takes its place in other traditions, if persevered in, even if without any response to start with, becomes out of longing and distress a prayer to God for Grace, and mercy, to help us break out of the confines of egohood and attain that 'peace that passeth all understanding'. Continuous practice and one-pointedness generate warmth like the friction of flint to kindle a fire; the Name is used till the clouds of smoke (thoughts) are dispersed and the heart melts in the warmth of indescribable sweetness. But the Name has to be used with feeling not superficially. We are reminded by Sri Bhagavan: "To use the Name of God one must call upon Him and surrender to Him unreservedly. After such surrender the name of God is constantly with the man." AUM knocks at the gate of the heart till there is a response after 'reason has kindled its light from the flame of Thy Love,' says the Persian poet-saint, Hafiz.

The Vedas explain creation as emanating from Supreme Sound, the *pranava*, AUM. Its significance lies in what remains unuttered. Sri Ramana Maharshi says : " If you are not aware of the *ajapa* (unspoken chant) which is eternally going on, you should take to *japa*". Revealed words and speech are gross sound heard with the ears, subtle sound is heard with the heart. AUM represents both gross and subtle sound, the whole range of sound, its substratum and source. The Gospel of St. John starts with : " In the beginning was the Word and the Word was with God and the Word was God ". The Word was with God and yet the Word was God : the Oneness of creation and the Absolute, of the manifest and the unmanifest.

Technology however advanced enabling man to fly to the moon and stars will not unravel the mystery of the ever expanding universe but we can try to unravel it in our own mind which projects these worlds according to its contents. All is known in the Silence in which AUM or the quest *Who Am I?* culminates.

The vibration of AUM if properly pronounced fills the mind with its all-pervasiveness and penetrates the heart of the seeker which is its, own source. It is the quintessence and the seed syllable (*bija mantra*) of the universe.

The *Maitrayana Upanishad* compares OM to an arrow with *manas* (thought) at its point, laid upon the bow of the human body and which penetrating the darkness of ignorance reaches Brahman, the target. Similarly in the *Mundaka Upanishad* :

" Having taken as a bow the great weapon of the secret Teaching One should fix in the arrow sharpened by constant meditation.

The *pranava* OM is the bow ;
the arrow is the self ;
Brahman is said to be the mark
With heedfulness is it to be penetrated ;
One should become one with It as the
arrow in the mark."

The *Mandukya Upanishad* which is said to contain the quintessence of Vedanta begins by identifying the mystic monosyllable 'AUM'

with all-that-which-is. The Self is Brahman, of which AUM is the symbol. The Self appears in the states of waking of which the sound value is 'A', dream 'U' and sleep 'M'. AUM as a whole is the all-encompassing Cosmic Consciousness beyond concepts (*turiya*). In the state of waking the experience is gross, in dreams subtle, in sleep the Self becomes one without the distinction of seer and seen, without duality or objective consciousness sunk in the ether of the heart in bliss veiled by ignorance. The fourth state *turiya* is not caught in the stream of waking, dream and sleep, though it is their substratum. It is pure Consciousness which is the self-luminous Reality.

In other words, when the word AUM is uttered in succession the sound of A and U merge and as Shankara points out A and U emerge out of and merge into M, the same as the waking and dream states appear from and disappear into deep sleep and so the three states are one, cosmic creation evolved from the One and absorbed into the One. 'AUM is all this'.

OM, the eternal rhythm of all that moves in effortless, spontaneous order and freedom can be heard with the inner hearing like the humming of a bee. All creation revolves in a ceaseless vibration of OM from which it is inseparable ; a paean to the Self which is Itself. It may reveal itself to a devotee as if the sky was rent asunder in an Alleluia at the throne of God. Wagner might have been inspired by such an experience in some of his compositions.

The Virupaksha Cave, below Skandashram, on the Hill Arunachala, where Sri Bhagavan spent many years, is said to be in the shape of OM and sometimes a devotee may hear it's all-embracing humming sound. Sri Bhagavan confirmed this in reply to a question.¹

During last year's *Maha Sivaratri* (The Night of Siva)² a group of us after an all-night vigil and a *pradakshina* (circumambulation of Arunachala) rested for a while in the Viru-

¹ *Day by Day with Bhagavan*, p. 295.

² see *The Mountain Path*, April, 1972 issue, p. 128, for an article on *Maha Sivaratri* by Sri Viswanatha Swami.

paksha Cave and sat meditating. A swami occupying the Cave had just completed a week's fast and the people who came with offerings of food and fruit made quite a hubbub. Suddenly the sound of OM was heard distinctly, continuous vibrating humming, in a low key untouched by the noise which would have drowned it under ordinary circumstances. It is heard with the inner hearing and does not reveal itself to all present.

"Creation is out of the Supreme Sound", the Vedas explain. Scientists describe it as a form of energy which projects itself into the form of the universe. Swami Ghanananda, a monk of the Ramakrishna Order, describes OM as the sound representing the acoustic aspect of the tendency of potential stress to pass into kinetic stress from which *natural names* are evolved (the seed words or *bijas* of the elements). They are the sound produced by the generating stress (*shakti*) heard by the supreme and infinite hearing without being subject to the varying conditions of time, space or plane. Sir John Woodroff compares it to hearing the rise of sap in a tree, a yogi to hearing the sound of *kundalini shakti*, piercing the six *chakras*.

Pythagoras explains that all beings or things produce sounds according to their nature and to the particular state in which they find themselves because these beings and things are aggregates of atoms that dance and by their movements produce sounds. Each atom perpetually sings its song and the sound creates each moment dense or subtle forms.

Words if pure and spoken with a concentrated mind in tune with the meaning have great force. Thus the words of sages are creative. What they say comes to pass. Seekers also may partake of this power to some extent depending on their spiritual advancement, concentration and purity of thought.

OM being the primordial sound from which all sounds and forms emanate can be uttered and remembered at all times. It only has to be recollected as ever present in the heart. When in doubt about outward initiation it may come from deep within from one's own heart as a continuous reverberating sound, as described already, all-embracing in well-being.

Shankara asserts that there must be some point of attention for concentration (*alambana*). This arrests the centrifugal tendency of the mind and steadies it. Ultimately the point of attention for concentration gets dissolved in That in which all duality ceases.

In the *Vishnu Purana* we read that the man born in Kali Yuga is very fortunate because by mere invocation of the Name of God he can obtain liberation whereas in the past *yugas* arduous tapas was an absolute necessity.³

According to Gaudapada OM is to be known as the Lord present in the heart of all. In Christianity the practice of the Presence of God in the heart, in the ground of one's being in wordless invocation was for the ancient monks the secret of the control of thoughts and of victory over the ego.

The monks of the Oriental Churches of Greece and Russia have for centuries used a handbook of prayer, called the *Philocalia* which concerns itself with the 'prayer of the heart' consisting in the abandonment of distracting thoughts, the humble invocation of the Lord Jesus Christ and an interior recollection stripped of all non-essentials. "The best is the repetition with the mind", Sri Bhagavan reminds us. "The point is to keep out all other thoughts except the one thought of OM or Ram or God. . . . When by conscious effort, or invocation or meditation as we call it, we prevent our minds from thinking of other things, then what remains is our real nature, which is OM. . . . Invocation which is now regarded as the means, will then be found to be the goal. . . . Meditation, contemplation and mental invocation are the same". "There is no difference between God and His name".

Gaudapada defines the *Pranava* as the immutable; the beginning, middle and end of all and the best and most efficacious of all *mantras*.

Sri Bhagavan sums it up :

"When a *mantra* is repeated if one watches that from which arises the *mantra* sound into that is the mind absorbed."

³ see the *Editorial* of our October, 1972 issue.

THE NAME

By Arthur Osborne

In most religions (though not in Christianity)¹ invocation of the Divine Name is one of the most important techniques of bhakti marga, that is of the path of devotion and submission. The following passage in praise of it is taken from Namdev, one of the great Maratha poet-saints of the 13th and 14th Centuries. In his youth he was a bandit and murderer. One day he came upon a young mother comforting her fatherless child and with sudden horror it flashed on him that it was he who had slain the father. In violent remorse he rushed to the nearby temple and tried to commit suicide, but he was prevented. He then vowed the rest of his life to penance and worship. He became an ecstatic bhakta and a saint.

¹ Where invocation is not direct but mediate — as for instance in the prayer of the heart.

—Editor

ALL-PERVADING

The Name permeates everywhere from the heavens to the lowest regions of the entire universe. Who can tell to what depths in the nether regions and to what height in the heavens it extends? The ignorant undergo endless types of rebirth without knowing the Essence. The Name is immortal, says Namdev. Forms are innumerable but the Name is all.

The Name itself is form, and form is the Name. There is no distinction between Name and form. Becoming manifest, God assumed Name and form. Thus the Name and the Vedas were established. Remember that there is no mantra beyond the Name. Those who say otherwise are ignorant. The Name is God Himself says Namdev. This is known only to loving devotees of the Lord.

The all-pervading nature of the Name can be understood only when one realizes his Self. As long as one's own name is unrecognized it is impossible to grasp the all-pervading Name. When one knows one's Self one finds the Name everywhere. To consider the Name different from the Named creates illusion. Ask the Saints, says Namdev.

None can realize the Name by the practice of Knowledge (*Jnana*), meditation or austerity (*tapas*). Surrender yourself first at the feet

of the Guru and learn to know that the 'I' itself is the Name. After finding the source of that 'I', merge your individuality in that Oneness which is Self-existent and devoid of all duality, that which pervades beyond all duality. The Name has come into the three worlds. It is *Parabrahman* Itself, where there is no action arising out of duality.

NAMDEV'S ENLIGHTENMENT

[This was read out before Bbagavan in the hall and he said: "Namdev must have written this after he had obtained full Realization on touching the feet of Vishobakesar." The point of this remark is that for a long time Namdev, although a saint and an ecstatic, was not fully realized. He worshipped God under the name of Vithoba (as is common in Maharashtra), and so intense was his devotion that the image of God in the temple used to come to life for him and speak to him as a friend. This sort of manifestation is apt to occur for the ecstatic bhakta. A modern example is Sri Ramakrishna Paramahansa, for whom the image of the Mother, Kali came alive.

Bbagavan continued with the following story of Namdev's final Enlightenment]:

Gora, another saint, who was a potter by trade, held a feast to which he invited the saints, including Namdev and Jnanadev. In the hope of enlightening Namdev, Jnanadev said to Gora: "Your job is making pots. You daily test them to see which are properly baked and which are not. There sitting in front of you are the pots of God, so test them to see which are sound." Gora who had been told privately of the purpose of the test, agreed and, taking up the stick with which he used to test his pots, went round among his guests, tapping each one on the head. They all submitted meekly till he came to Namdev, who cried out indignantly: "What do you mean, potter, by coming to tap me with your stick?" Gora whereupon replied to Jnanadev: "All the other pots are properly baked; only this one is not yet baked!"

At this every one burst out laughing, Namdev was so humiliated that he got up and rushed out of the house straight to the temple

of Vithoba where he complained bitterly, crying out: "Am I not your child and your closest friend? How could you let such a humiliation befall me?"

Vithoba appeared before him as usual and seemed to sympathize, but then said: "Why could you not sit quiet and submit to the tapping, like all the others? Then there would have been no trouble."

At this Namdev became still more upset and cried: "You too want to humiliate me! Why should I submit? Am I not your child?"

Vithoba then said: "You have not yet understood and even if I tell you, you won't. But go to such and such a ruined temple in the forest and there you will find a saint who will be able to give you Enlightenment."

Namdev went to the forest, as he was told, and when he reached the ruined temple he found a simple old man lying asleep there with his feet resting on a Siva-lingam. He could hardly believe that this was the man from whom he, the chosen friend of Vithoba, was to obtain Enlightenment. However, as there was no one else there, he went up to him and clapped his hands to wake him whereupon the old man opened his eyes and said: "Oh, so you are the Namdev whom Vithoba has sent here."

At this Namdev was taken aback and began to think that this must be a man of power to know his name and why he had come. Still, man of power or not, he had no right to rest his feet on a lingam, he thought; and he told the old man so.

"Oh, are my feet on a lingam?" the old man said; "All right, put them somewhere else."

So Namdev, out of reverence for the lingam, moved them to another spot. There too a Siva-lingam sprang up, and so in one place after another, whatever place he put them. Finally he sat down and took them in his lap, and he himself became a Siva-lingam. And at that moment Enlightenment dawned on him.

After this Namdev returned home. For some days he did not go to the temple at all,

although it had been his habit to go there daily and spend most of the day there with Vithoba. After a few days Vithoba appeared before him in his house and asked, apparently guileless, why he had forgotten to visit him.

"No more fooling me now," Namdev replied, "I know now. Is there any place where You are not? Do I need to go to the temple to be with You? Do I exist apart from You?"

"Yes, now you understand," Vithoba said.

[*Commenting on this story, Bhagavan said: "It is to be noted that it was only when he surrendered and touched the feet of the Guru that he obtained Enlightenment."*]

VERILY, THE NAME IS GOD HIMSELF

[*In modern times Swami Ramdas also, like most bhaktas, prescribed the invocation of the Name. The following is an article about it that he distributed privately among his disciples. It is printed here with the kind permission of Mataji Sri Krishnabai of Anandashram.*]

God and His Name are not distinct from one another. Name is God Himself. The moment we think of the Name our mind is filled with the presence of God. There is no easier way of focussing thought upon God than taking constantly His Name. When we repeat the Name aloud, we feel our heart is flooded with the ecstasy of love, because the sound of the Divine Name awakens the heart to the bliss and love of God.

Although mental repetition of the Name is held to be far more efficacious than the verbal repetition, still the rare experience of sweetness and joy derived by uttering the Name aloud is incomparable. When the entire being of the devotee thrills with rapture to the music of the Name he realizes that the Name is Brahman.

God is both manifest and unmanifest. The Name stands for such a God. Here the unmanifest is the all-pervading, infinite, immutable, tranquil and static spirit of God. The manifest is the entire universe of name, form and movement with all its beings, creatures and things. The Nature stands for this

all-inclusive and all-transcendent God-head, who is both personal and impersonal.

The Divine Name is thus the beginningless source of all creation and the creation itself. God, the absolute, is the nameless Name.

The Name can free the soul from bondage. The Name can take it to the highest consummation of spiritual life. The Name can grant a blind soul Divine sight. The Name can bless an individual with a universal vision full of sublimity. The Name can lift the soul to inconceivable heights of God-realization.

The power of the Name is invincible. A mind which is considered to be unconquerable, by the soothing influence of the Name becomes docile, yielding and submissive. The mind itself is transformed into God by the power of the Name. He who takes refuge in the Name can work wonders. Death itself will stand in awe of him. He can command all the forces of nature and direct them to bring about a spiritual awakening in the hearts of men. The Name can make a human being an embodiment of eternal love and joy. The Name can convert an individual into a Cosmic Reality — an ignorant soul into a very God.

Where the Name of God is sung, the atmosphere is permeated with purity, peace and bliss; for the symphony of the Name spreads everywhere the splendour of love.

The Name is all-sufficient. The utterance of it is itself meditation. The ecstasy born of it is itself *samadhi*. The Name is love, light, power and joy.

The writer can vouch for it from his own experience that the Name by itself without any other *sadbana* can grant one the fullest vision of God everywhere and may merge him in an ocean of never-ending love and joy.

There is no *sadbana* which can be so universally adopted by all people and is at the same time so simple for realizing God as the Divine Name. It is perfectly true, in the words of a saint, that he who has God's Name always on his tongue is a *Jivanmukta*, or a liberated soul.

So, dear friends, to whatever race, caste, creed or colour you may belong, take up the

Name of God, and feel the sweet communion with it, and you may depend upon it, your souls through constant bathing in the nectar of the Name will not only be purified but will also be illumined with the omnipresent and omniscient light and love of God. This practice of taking the Name will lead the unyielding spirit of man to complete surrender to the omnipotent power and will of God. In the earlier stages when the Name is repeated with earnestness, faith and concentration, the face and the body of the devotee will shine with a peculiar lustre, his mind will be filled with wisdom and heart with love. This is due to predominance of *sattva guna* in the devotee. Later when the repetition is continued with the same zeal, he will behold the universe before him as the very expression of God. Becoming one with God, he will have the vision of God everywhere.

CURE FOR DESIRES

[In Islam, as one would expect from a religion whose very name denotes 'submission' no technique is more prized than invocation of the Divine Name.]

"The food and drink of the saint is remembrance of the Name of the Lord," said Abu'l Hasan.

Al-Ghazali, the great theologian, said: "What the slave of God derives from His Name is deification, by which I mean that his heart and purpose are drowned in God and he sees none other."

"Recital of the Name is a certain cure for all desires," said Dhu'n Nun Misri; "Whoever hears it faithfully finds the way to God."

BESTOWS DIVINE WISDOM

For the Sikhs there is no more patent technique than invocation of the Divine Name, as the following hymn from the *Granth Sahib* shows.

Hearkening to the Name bestows
Truth, divine wisdom, contentment.
To bathe in the joy of the Name
Is to bathe in the holy places.
By hearing the Name and reading it
A man attains to honour;
By hearkening the mind may reach

OM

By Kavana

silent the sound
as it softly passes
into the Infinite....
my heart feels
the hum of the Om
merge within its flow.
the Moment and I
are One....
even as the air and the wind.
It is the everpresent Being,
where thoughts
are as footprints
on the sands of Time.

The highest blissful poise
Of meditation on God.
Saith Nanak, the saints are always happy;
By hearkening to the Name
Sorrow and sin are destroyed.²

LEADS TO SALVATION

[Buddhism is the most impersonal of religions. Its essential and original teaching seems to have no place for a Path of devotion or for personal worship. In the Pure Land School, however, in China and Japan, Mahayana Buddhism has developed such a Path for those who need it. A passage in Zendo's Commentary on the Pure Land Sutras runs as follows]:

"Only repeat the name of Amitabha with all your heart, whether walking or standing, sitting or lying; never cease the practice of it for a moment. This is the work which unfailingly issues in salvation, for it is in accordance with the original vow of Amida Buddha." It was on the basis of this instruction Honen founded the Japanese School of Jodo.³

² *The Sacred Writings of the Sikhs*, p. 34, Allen & Unwin.

³ *Buddhism*, p. 162, by Christmas Humphreys, Cassell.

IN MEMORIUM SRI MURUGANAR

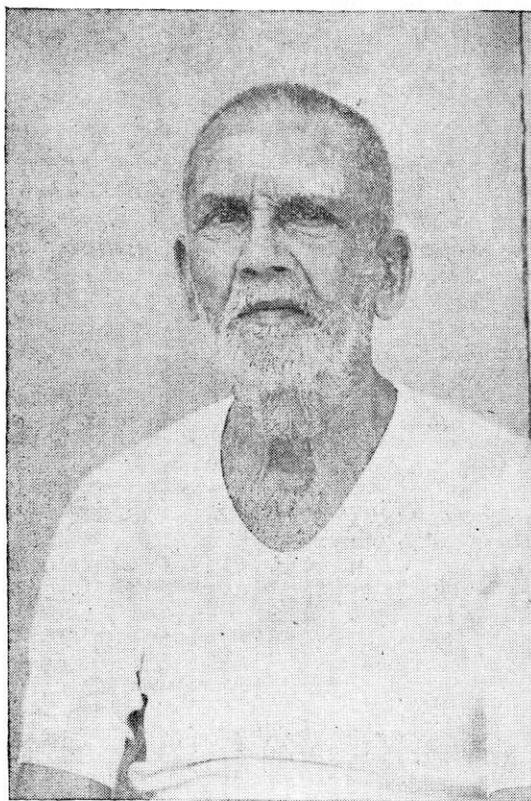
(1890—1973)

By Prof. K. SWAMINATHAN

The passing away of the great poet-saint Sri Muruganar at Sri Ramanasramam at 7-45 a.m. on August 28, 1973, will be deeply mourned by the devotees of Sri Bhagavan all over Tamil Nadu and outside. He was born in the district of Ramnad, lost his father early in life, and had his education at Coimbatore. Though known as C. K. Subramania Iyer, originally his parents named him as Sambamurthi. He specialised in Tamil and was a scholar-member in the Tamil Lexicon Committee presided over by Dr. Chandler. He became a great Tamil pundit and served some years in the Norwich Girls' High School, Madras. There he was reputed for proficiency and spotless character. He was not merely a noted scholar in his chosen language but also an ardent nationalist and reformer. Great was his interest in Mahatma Gandhi's national liberation movement. His many songs in praise of Gandhiji and his constructive activities appeared in various Tamil periodicals of the time and were later on collected into a volume entitled *Swatantra Geetam*.

It was in September 1923, while yet a Tamil pundit that he first came to Sri Bhagavan. This *darshan* and the intense gaze of Sri Bhagavan transformed his being. When thus he came under the spell of Sri Bhagavan, all lesser lights were absorbed in the radiance of His presence, and he never again wrote on any theme other than the glories and sayings of the Master. From 1926, when he came for good to the Ashram, Sri Muruganar was totally content with composing poems and having them read by Sri Bhagavan. For him there was no 'wider public' to whose notice they should be brought. He thus turned into a "shadow of Bhagavan"!

After Sri Bhagavan's *Brahma Nirvana* in 1950 Sri Muruganar has been expounding from time to time many of Sri Maharshi's works (*Nool Thirattu*). His commentary on *Aksharamanamalai* (*The Marital Garland of Letters*), published by the Ashram, provides a good example of his powers of exposition. In 1953 there appeared a small booklet of Sri Natanananda's verse-tributes to Sri Muruganar. Sri K. V. Jagannathan's Foreword to this booklet describes the poet-saint as "the simplest of the simple, the purest of the pure, unconquerable in his courage, a flame kindled by



the flame of Ramana's *jnana*, a tributary of the Ramana Ganga" and so on. The poems praise Sri Muruganar as the senior-most of the spiritual sons of Bhagavan and enumerate his enormous contribution, direct and indirect, to the Ramana canon.

Besides *Ramanadevamaralai*, *Ramana Sarana Pallandu* and *Ramana Sannidhi Murai*, which are devotional and lyrical, he also compiled *Guru Vachaka Kovai* (The Garland of Guru's Sayings), which now consists of 1254 stanzas and forms a clear and comprehensive redaction of Bhagavan's teachings.

During the last 20 years of his life Sri Muruganar composed thousands of poems of which the bulk is yet to see the light of day. Only two volumes of *Sri Ramana Anubhuti* (Ramana Experience) have so far been published. The vast range and variety of his poetical output still await understanding and appreciation by the general public. Even in the poems of praise, which start off as variations of themes and modes immortalized by the mediaeval singers, there is nothing merely repetitive; for inspiration came to the modern poet not from some lovely image in some dear familiar shrine embodying an ancient myth, but from a human being, historical and contemporary, whose presence radiated love and knowledge and a shared beatitude.

For all his traditional wealth of style and imagery Sri Muruganar is no backward-looking poet. While making free and splendid use of the old mythological stories and situations, he never ceased to be an authentic modern poet uttering with authority and in strikingly appropriate language his own direct experiences, his own original thinking and his own genuine insights. No doubt he was more fortunate than most poets in finding a hero who combined in himself the most freshening simplicity, rocklike firmness, spontaneity and all-embracing love, a Master who taught not only the sublimest truth in the simplest language but a method of enquiry safe to handle, infallible in effect and available to all. To sing His praises, to practise His presence and to explain His teachings the poet uses words, which whether richly sensuous or austere intellectual, are invariably appropriate, while his repertory of metrical forms is astounding in its vastness, flexibility and power. Like some great temple complex, with its shrines and towers, its tanks and groves, the immense output of this poet constitutes a massive and worthy literary monument to the Master, whose mighty message Sri Muruganar manages to convey, because he is himself a consummate and humble scholar, manipulating with unerring tact and taste the inexhaustible resources of an ancient and still living language unsurpassed in the range, depth and continuity of its devotional and metaphysical poetry.

Despite his physical ailments over the years Sri Muruganar remained calm and peaceful to the last and passed away amidst the chantings of the devotees in praise of Sri Arunachala and Sri Ramana. In the passing away of Sri Muruganar, aptly called the Nightingale in the garden of silence, the large and ever-growing family of Bhagavan Ramana's devotees have lost their beloved elder brother and the world of Tamil scholarship a lyrical and metaphysical poet of outstanding excellence. His passing away is a void among Bhagavan's devotees. But having merged in Sri Bhagavan's Lotus Feet Sri Muruganar will ever remain in our hearts !

TRIBUTES

To

Sri Muruganar

Dr. U. V. SWAMINATHA IYER :

"His love and devotion flowed to Sri Ramana Bhagavan's feet ; a Tamil poet of pure taste and classic style."

* * *

Rao Saheb M. RAGHAVA IYENGAR :

"A bard whose expressions are sweet and significant."

* * *

SRI YOGI SUDDHANANDA BHARATI :

"Of clear expression he spoke the voice of Saint Manickavachagar."

* * *

Sri-La-Sri SIVASHANMUGA MELJNANA
DESIKA SIVACHARIAR SWAMIGAL :

"He has gained the Great Good through worshipful adoration of Sri Ramana."

* * *

SRI K. VADIVELU CHETTIAR :

"An adept who sees the Seer."

* * *

Sentamilkavi RAMACHANDRA AIYER :

"By his devotion to his Guru, he swam the ocean of *samsara*."

SRI V. S. CHENGALVARAYA PILLAI :

"Sri Mugavai Kanna Muruganar has conquered birth by the attainment of *Sivajnana* (Knowledge of Siva) by pursuing the path of enquiry, *Who Am I?*, by the Grace of Sri Ramana."

* * *

SRI K. V. JAGANNATHAN :

"Having drunk of the Nectar of Grace of Sri Ramana who ruled over him, he was as a bee intoxicated with the ecstasy of True Knowledge."

* * *

"WHO " :

"The foremost among Lord Ramana's disciples, Sri Muruganar, is a man of retiring disposition and deep understanding."

* * *

SRI SADHU NATANANANDA :

"He was fully rewarded with literary knowledge and spiritual experience. He was foremost among the devotees ruled by Sri Ramana."

* * *

SRI SADHU OM :

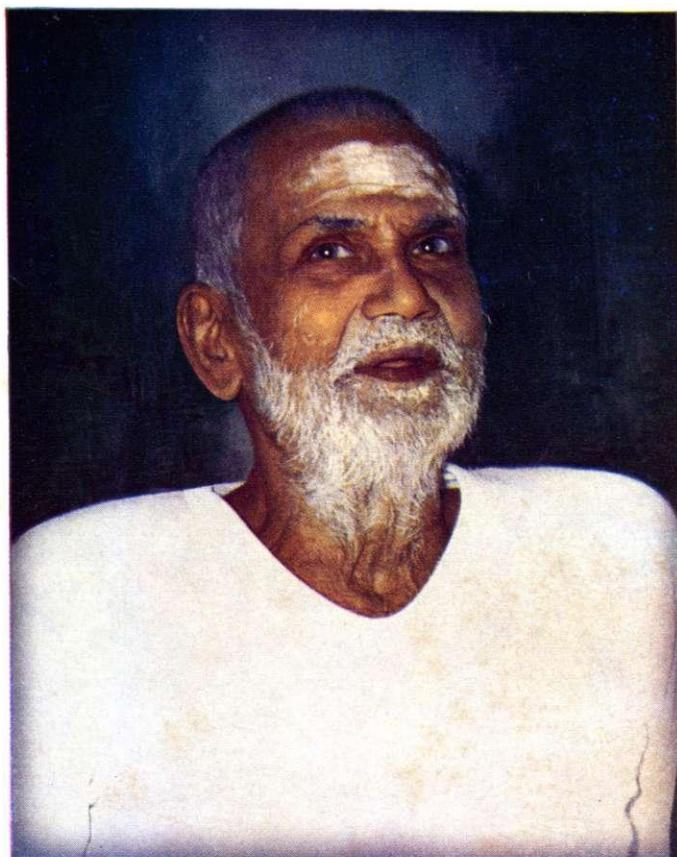
"He made known to the Vedantic world its Source, Sri Ramana, who spread His rays of direct experience through Self-Knowledge."

* * *

SRI M. ANANTANARAYANAN,

Ex-Chief Justice :

"Scholarship and mastery of words are but the subsidiary instruments ; the *anubhava* (experience) is the source of his greatness as a poet."



SRI MURUGANAR

THE MERGING

By Dr. T. M. P. Mahadevan

IN the passing away of Sri Muruganar Swami the Tamil literary world has lost an outstanding poet cast in the classical mould, and the realm of the spiritual seekers a great devotee-saint. A spiritually orientated nationalist, he was active for a few years as teacher, scholar and inspired bard and then was drawn to the august presence of Bhagavan Sri Ramana, which at once became his exhalation and spiritual captivity. From that moment onwards, Sri Muruganar realized that in his heart and mind, there was no room for anyone or anything other than Sri Ramana, who was his God, Guru and his All. The muses started coming to him at a greatly superior level; and he dedicated them, all his life, to the Lord who was his Saviour. Thus the sole theme of the poems which have welled forth in profusion from Sri Muruganar's heart is *Sri Ramana*: the glory of the great Master and his matchless teachings!

A collection of poems published in 1933 -- *Sri Ramana Sannidhi Murai* indicates in its preface clearly the mode of grace which was responsible for the composition of the poems, as well as their content and goal. "Know that the purport of *Sri Ramana Sannidhi Murai* is to abide at the Feet of the bounteous Guru Ramana, so that the darkness of the delusion of egoism may cease dispelled by the illumination of the Lord's grace."

In another poetical work of unique significance, *Guru Vachaka Kovai*, Sri Muruganar gives the teachings of Sri Ramana in the most authentic manner. After listening to the Master's instructions, as and when they were imparted to aspirants, he used to record them in verse. These verses were shown to the Master, who read them, corrected them where necessary, and approved of them.

Apart from being the author of numerous hymns and songs centred round Sri Ramana, Sri Muruganar provided the occasions for the Master to compose verses in Tamil conveying the supreme truth of non-duality. He it was who implored Sri Bhagavan to have His stray verses, composed from time to time, collected and also add new ones which have come out as *Ulladu Narpadu (Forty Verses on Reality)*. So also it was at his entreaty that Sri Bhagavan gave the *Upadesa Sara*, in which He set forth the truth of Vedanta, and the path that leads to the realization of the Truth.

A long life -- totally dedicated and inspired -- has come to an end. But, could there really be an end to such a life? The pure and unsullied river has joined the vast and limitless ocean. The glowing spark has gone back to its source, the effulgent Fire. Sri Muruganar in visible form has disappeared in Arunachala-Ramana! The invisible Truth of which he sang so melodiously and movingly will ever remain!!

Guru Ramana, Siva, to those who reach
Your Feet and long to taste the bliss
Free from the unbearable pain of birth
and death,
You straight vouchsafe
The mind desireless and the vision flawless,
Bringing anear the once too distant goal. (7)

Guru Ramana, Siva, deign to look
With grace on me lying helpless here ;
revive me ;
Sustain me with one whispered "Fear not."
Crown my head with the golden lotuses
Of your twin Feet. Say one kind word
and save me. (8)

Guru Ramana, Siva, by day and night
I have pondered on the pain, the filth of life
Affliction-filled, stretched 'twixt the womb
and tomb.
I am perplexed and shiver with disgust.
Purify this mind and give me grace. (9)

Rid of this existence cruel made up
Of two conflicting kinds of actions,
I fain would live a new life filled with joy.
And such a life is mine for ever
If at this instant moment you would wed me
To this fair, fresh bride, pure Awareness,
Guru Ramana, Siva, dwelling
On comely grove-clad Aruna Hill. (10)

Like a dog loafing up and down the streets,
Sniffing at the same stuff all the time
Much have I suffered in countless lives already.
Condemn me not to birth again, I stand
And wait on you. Glance on me with grace,
Sweep clean the pride of "I and mine"
and give me,

Guru, Ramana, Siva,
Your heaven, your state supreme ! (11)

EPILOGUE

Brahma Lord of the Vedas four,
A clumsy carpenter, has built
The kennel-body this lazy dog has entered.
Now needing a new abode, O holy one,
For your gift of leavings here it stands,
Begging at your twin Feet.

With this hymn he reached the Ashram.
He did not know how to meet the Sage, not
knowing of regulations, if any, to be observed
as is usual in mutts and ashrams. In those days

there was only a thatched shed in which
Sri Bhagavan and others lived.

Discerning the predicament of this potential
devotee, as it were, Sri Bhagavan Himself
came out of the cottage when Sri Muruganar
reached its entrance. Sri Bhagavan looked
straight at him. A miracle took place ! The
look of the Master on that day kindled the
fire of poesy in him which glowed in him
everafter. "What?" Sri Bhagavan asked.
Sri Muruganar was totally absorbed in Him
and the *vic. 2.2* brought him back to life. He
started singing (in the particular specified
tune) the verses composed by him at the
Temple. Tears welled up in his eyes and he
could not proceed. The tune of his reading
was obstructed. "Can't you read? Give it to
me. I shall myself read it", said Bhagavan.
(Sri Muruganar narrated this to me with tears
and added that though he had specified tunes
to each of his thousands of verses that was
the only occasion and the last one too, when
he read out to Him his poems attuned to its
raga : never afterwards could he sing!) He
also added that from that very day he was
made a non-entity, losing his separate
individuality. He then became the "shadow
of Bhagavan", as a devotee put it so aptly.

In Sri Muruganar we see a glowing example
of a traditional *Guru-sishya* (Master-disciple)
relationship. He was great not because he
wrote thousands of verses on Sri Bhagavan
but because he *lived* what he learnt from his
Master. Not only was he living a life of
complete self-surrender to the Master but also
urged those who went to him for guidance, to
do so. Never did he claim anything for him-
self nor did he look upon any one as his
disciple. He always directed all those who
approached him for help or guidance to go to
Bhagavan, saying that Bhagavan Ramana was
the only Master for all. His devotion to the
Master was supreme. His understanding of
the Master's teaching was unparalleled. Thus
he was ever one with his Master !

May Sri Muruganar's name be linked with
Sri Bhagavan ! May his glorious verses on
the Master shine for ever !

My obeisance to Sri Muruganar, the utterly
dedicated devotee at the Feet of Sri Bhagavan !



MY MEETING WITH SRI MURUGANAR

By Miss Sarada Natarajan¹

¹a school-going girl of 13 years !

SRI RAMANA'S Grace has made me visit Arunachala many times from my childhood days. And ever since it has been my favourite place.

Sometime back when I started reading a few religious books, I went through Sri B. V. Narasimha Swami's *Self Realisation*. After reading it, I felt inspired to do self-enquiry and that I could accept Sri Bhagavan as my Guru.

But since the Hindu Scriptures emphasise on taking formal *mantra* initiation from a Guru, it was decided that Sri Muruganar should be consulted on the subject. Hence, when we visited the Ashram during the last vacation (June '73), we went to meet Sri Muruganar. When the question "Is it enough if I take Sri Bhagavan as my Guru and do *Atma Vichara*?" was posed before the great poet-saint, he was extremely moved. With tears welling up in his eyes, he said in a voice choked with emotion: "Enough! Enough! Hundred per cent sufficient!" He paused for a minute and again emphasised that point by saying that was even more than hundred per cent sufficient! He further said that Sri Bhagavan is the only everlasting illumination within us. His presence is the only existence everywhere and for all time.

We sang a few songs on Sri Bhagavan from *Sri Ramana Samidhi Murai*. Muruganar got very emotional and tears flowed from his eyes.

I can never forget this incident in my life and it will always remain vivid in my mind. I am thankful for the golden opportunity I got of seeing Muruganar before his *samadhi* and asking him my doubt which would otherwise have remained unanswered.

I hope and pray that Sri Bhagavan's and Sri Muruganar's Grace will be with me and help me in the path to realisation.

LOVING DEVOTION

By T. P. R.

IT was some time during the early forties -- Sri Bhagavan showed symptoms of slight jaundice and was growing weaker and weaker every day avoiding medication. Devotees implored Him to have some treatment but without success. Some of us prayed and a few others were silently doing circumambulation round the Hall in which Sri Bhagavan was seated. Mr. Chadwick¹ was prominent among those beseeching Sri Bhagavan to take some medicine.

One day while I was just starting from home to my office at Madras, the postman handed me a letter. It was from Mr. Chadwick. The letter I recollect read like this : "Dear T. P. R. I am sorry to tell you of the declining health of Sri Bhagavan who is growing weaker day by day, and would do nothing to alleviate it. He will not take any medicines, or heed our requests, and persuasions. It is misery to be seeing this. Today just a thought came to me. You know that Sri Bhagavan always avoids medicines, but all the same he does not reject Ayurvedic preparations like 'black halwa' (*lebiyam*) which if offered he may be pleased to accept. So why don't you go to some ayurvedic expert or pharmacy and ask for something, mentioning the symptoms and conditions and send it to

An old devotee vividly relates how Major Chadwick once resorted to a stratagem to induce Sri Bhagavan to improve his health by taking a medicine.

Him (to the Ashram). If it is your good *karma* he may be pleased to take it. But don't say I wrote to you or expressed concern. You can say that by chance you met so and so and found a *lebiyam* well prepared which is good for many things and that it is only a tonic and not a medicine, etc., etc. I shall expect your immediate response."

On reading this letter, I went straight to the Venkataramana Dispensary in Mylapore, before going to Court, and meeting the senior physician in charge there narrated the symptoms without disclosing the identity of the person for whom it was meant. I requested him to prescribe and give some thing helpful. The doctor asked me if I could not bring the patient for examination and on expressing my inability to do that, merely gave the age and other details. He then wrote two items with instructions to follow. The first was an 'oil' and the second was a *lebiyam*, called *Jiragavilvadi Lebiyam* and advised how to use them. I knew Sri Bhagavan was not usually given to consuming any 'oils' internally and so left it out and purchased one pound of the *lebiyam* and went to my office. Retaining a

¹ For an article on whom see our issue of Jan. 1972, p. 11.

small part with me, I packed the rest and sent it to Sri Niranjananandaswami, the then *Sarvadhikari*,² with a letter saying: "Dear Sri Chinnaswamigal,² Today as I was passing through Mylapore I peeped into the Venkataramana Dispensary where a fresh *lebiyam* was being prepared and ready for sale called *Jivagavilvadi Lebiyam*. I felt impelled to buy it and did so. It is so sweet and good that retaining a portion for me, I have sent the rest to you which I request you may place before Sri Bhagavan as any other offering is done. This is not medicine but belongs to the class of tonics generally taken by all." Sri Chinnaswami accordingly appears to have placed both the parcel and the letter before Sri Bhagavan.

That week-end, as was usual then with me, I left for Tiruvannamalai. On arrival at the Ashram and in Sri Bhagavan's Hall as I rose up after obeisance Sri Bhagavan turned to me on his couch with a small container in hand and remarked: "See! This is the *lebiyam* you have sent. I am using it regularly four times. *Jeeraga* and *Bilva* are very good for biliousness", and all that. I felt elated and happy at the success of Mr. Chadwick's scheme and sat down before Sri Bhagavan. Within half-a-minute Sri Bhagavan asked "What? Did any one write to you to send this?" I immediately admitted it and said: "Yes Bhagavan, Chadwick wrote to me all that I have said in my letter, and my expectations and hope also being the same, I did what he asked me to do and faithfully wrote to Chinnaswamigal without even mentioning his letter as if all this was my own initiative". Sri Bhagavan laughed graciously saying: "See that, see that!"

That evening Chadwick entered the hall at 4 p.m. as was his routine, inwardly also elated and happy. But hardly did he rise from his obeisance, when Sri Bhagavan said: "Chadwick! Did you write anything?" This was a moment of shock and surprise for Chadwick and he having done all this out of his extreme love and devotion to Sri Bhagavan, happily declared: "Yes Bhagavan, I wrote all that to T. P. R. What can we do? Sri Bhagavan never will take any thing and it was miserable

Looking at Arunachala

By Jean Clausse

When all is burnt,
when nothing remains that belongs
to this world,
out of the white and pure ashes,
rises transcendental Truth.

No more You and I —
and yet — what else is real —
but I ?

The world is God's dream,
Spirit, God's reality.
Is my reality.

O Arunachala !
Flames spring out of thy stones —
and it is Transfiguration —
eternal Beauty in eternal Evolution.

O Arunachala !
Flames spring out of thy stones —
and they burn all that is not thee.

And who art thou, Arunachala,
if not the Spirit that destroys the world ?
Who art thou,
if not the Fire of Love that awakens
us to Reality ?

for us devotees to be witnessing Sri Bhagavan growing weaker day by day. So I did all that and I am happy now."

He resumed his seat and began to meditate as usual. Such was Chadwick's devotion and love to Sri Bhagavan! He was one among the many old devotees whose devotion to Him was boundless.

²Sri Bhagavan's brother, who was then the all-powerful manager (*sarvadhikari*).

The Practice of Buddhism in Tibet

By The Dalai Lama

**A clarification of diverse modes of Buddhism
designed to meet the various needs of
aspirants in different stages of development.**

THE methods employed for the practice of the *Buddha Dharma* (the Teaching of the Lord Buddha) are diverse, for they depend upon the capacity and inclination of the individual mind. This is because those to be trained are not endowed with a uniform standard of intelligence. Some people have a sharp intelligence while others are gifted only with mediocre understanding. Accordingly, the Lord Buddha delivered His Teaching to suit varying degrees of intelligence and receptivity. Notwithstanding these many levels of instruction, it is still possible to provide a description of the general methods of practising the *Buddha Dharma* as a whole.

From the doctrinal standpoint, the *Buddha Dharma* can be said to consist of four schools of thought. These are: (i) *Vaibhasika*, (ii) *Sautrantika*, (iii) *Vijnavada* and (iv) *Sunyavada*. In terms of practice, the *Buddha Dharma* is classified in three categories, also known as the three vehicles, viz. (i) *Cravakayana* or *Hinayana*, (ii) *Pratyeka Buddhayana* and (iii) *Bodhisattvayana* or *Mabayana*. As *Cravakayana* and *Pratyeka Buddhayana* are basically of the same form, they are commonly known as *Hinayana*. So we have the two main vehicles -- *Mabayana* and *Hinayana*.

Mabayana is further subdivided into the vehicles of *Prāṇaparamitayana* or the 'Cause Vehicle of Perfection' and the *Vajrayana* or the 'Effect Vehicle of the Adamantine Wheel' which is also known as the 'Great Secret'. (*Tantrayana* or the 'Vehicle of Esoteric Teaching' is regarded as one of the essential parts of *Mabayana* in its *Vajrayana* form.)

Whether one practises *Mabayana* or *Hinayana*, the 'Cause Vehicle' or the 'Effect Vehicle' of *Mabayana*, each of these is a valid form of the glorious Teaching of the Lord Buddha.

Sometimes it may happen that a person who has not made a proper study of, or not yet fully realised, all these doctrines of the Blessed One, will find himself puzzled by what appear to be some elementary contradictions between the concepts of *Mabayana* and *Hinayana*, or of *Sutra* and *Tantra*. Indeed, the *Buddha Dharma* does have different and contradictory aspects, namely permissive and prohibitive precepts, within the vast concourse of its philosophical system. This gives rise to different and varying forms of practice and conduct. Only by delving deeply into study and by clearly comprehending the body of Lord Buddha's Teaching in all its aspects, will one acquire a comprehensive knowledge of the methods and procedure and practice.

When this knowledge has been attained, the realisation will dawn upon the seeker that those permissive and prohibitive aspects of the Buddha's Teaching have both been designed to right the defiled and untamed mind of an individual, according to his capabilities and intellectual discipline, and to strengthen and clarify the precepts in accordance with the progressive development of his mind.

Then in what way can the Teaching be fully carried out by a person practising the *Buddha Dharma*? A Tibetan saying answers the question in the following way :

"Outward conduct is practised in accordance with *Vinaya* (*Hinayana*),
Inwardly, mental activity is practised with *Bodhi-citta* (*Mabayana*),
Practised in secrecy is *Tantra* (*Vajrayana*)."

This may be amplified as follows. A *Samanera* or *Bhikshu*, having pledged himself to observe the vows, acts in accordance with the rules of the *Vinaya*. Such a person is then motivated with the thought of attaining the status of Buddhahood for the liberation of all sentient beings. He therefore strives to practice all.

A Study of Reality

By Sqn. Ldr. N. Vasudevan

The unbounded pure Conscious Energy
Fills the Hearts, the centres of
awareness

Of all beings ; It's pure Existence ;
It is, the Real Now ; and hence truly
Nothing apart from *It* exists ; verily
It has intrinsic Self-Intelligence
Which in humans takes the form of
I-sense

— The reference pulse of Reality.
Like the I-pulse, the rising and falling
Pulsations form intelligence network ;
Its changing field patterns have
ingredients

Of its pure state, of rising and falling
Energy states forming *modes*, and
innerlink

As manifestations — beings and worlds.

You see the sun, the moon, the stars,
clusters,

Quasars, pulsars, expanding,
contracting,

Withering, and disappearing —
What goes on ; why so, who says
it happens ?

You see the stars after light years
Your 'now' is no *now*, but a happening
In the subjective past ; your now seeing
The sun is the sun before eight minutes.
All world occurrences range about
The I-sense ; it having risen is known ;
Therefore is the *subjective now*, not
real.

The *real now* is that from which 'I'
comes out,

It is, unchanging, and remains
unknown

The awakened-dreaming men ; be
the real.

SAINT THERESE OF LISIEUX

By Gladys Dehm¹

This year marks the birth centenary of St. Therese of Lisieux, whose humble autobiography : *Story of a Soul*, continues to be a rich source of inspiration to many. Therese endured tremendous trials in treading her 'little way' of love. Yet, "love has the knowledge of turning all things to gain", she wrote. So for this saintly soul bitterness of inner conflict was transformed into joy in the face of her outstanding humility and heroism.

¹ formerly *Gladys de Meuter*.

LOUIS and Zelig Martin were blessed with their ninth child a daughter, Marie Françoise Therese, on the January 2, 1873 at Alençon in France.

Zelig Martin died four years after the birth of Therese and it was then that the family moved to Lisieux where Therese's childhood was spent in peace and harmony.

Therese entered the Carmelite Order at the early age of fifteen, taking the name Sister Therese of the Infant Jesus.

She died at the age of twenty four and was canonised on the May 17, 1925.

The autobiographical works we have of Saint Therese were written upon the request of Mother Agnes, the Reverend Mother of the Convent. This request was made one winter evening whilst Sister Therese was relating childhood memories. The spontaneity, freshness, transparent innocence and candour with which these events were evoked so pleased the hearts of her listeners that Sister Marie suggested to their Superior that these be recorded.

So it was that after Church service in the evenings, Therese seated herself on a low stool in her cell and wrote the 'Story of a Soul' by the light of a small oil lamp.

Also upon the gentle insistence of her eldest sister Marie who was a Carmelite in the same convent, Therese wrote about her secret 'little way' which leads to the Sacred Heart of Love. Later still in the year 1897 Therese was asked to complete her notes by enlarging upon her religious life. The Prioress told her that this work would serve as a guide to others who sought the Way to God. Obediently, laboriously - for by that time Therese was ill - she completed the manuscript finishing the latter part in pencil as her weakness was such that it became an effort to dip the pen into the inkpot. The humility with which she proffered her work was revealed in her words

to her Superior, Mother Agnes : 'My little mother, do please revise all that I have noted down. If you deem it fit to delete anything or to add anything I have related to you, it will be just as though it had been done by me. Recall this in the future and entertain no scruples in this matter.'

After Therese's death the manuscripts were published under the title, 'The Story of a Soul'. This story written by a humble Carmelite nun was to touch countless hearts all over the world. Millions have felt in their spiritual lives the beneficial influence of that small book.

Therese died very young yet she had discovered the 'little way' of love which she walked with childlike confidence towards that Heart of Divine Love beating so ardently for all. To Therese there was no transgression which could not be pardoned, no fear or doubt that the Beloved would put aside the sinner. Her boundless trust in the Sacred Heart sparkles like a jewel throughout her work. In that flower-like soul there was no place for the fiery jaws of hell, the anguish of eternal punishment ; she knew naught of a God of Anger, of thundering condemnation. Instead the 'little way' is one of gentleness, of healing of divine understanding and forgiveness. Withal, Therese Martin did not blossom into the Saint-Flower without incredible fortitude, tests of courage and hidden suffering. Throughout her experience with the conflicts of her ego she persevered, undaunted by the resistance which she encountered within herself. Although her life in the Convent was a sheltered one, Therese was exposed to all the temptations which the ego conjures up when engaged in spiritual warfare. Bravely she confronted them and in holiness triumphed over them. Before death claimed her, Sister Therese wore the crown of saintliness - a crown not lightly won away from worldly strife.

With beautiful simplicity she describes to Mother Agnes of Jesus the trials she suffered just before she took her vows.

'My darkness became so complete that only one fact emerged -- I did not truly possess a

Arunachala Terminal

By J. de Reede

**Looking out of a train window,
Standing still at some nameless station,
Another stray train, moving,
Awakens the false but vivid illusion :
We move.**

**Remembering the only remedy :
Look in the opposite direction !
I check, and through that other
Window see Arunachala,
Standing still.**

**The illusion is destroyed !
Beholding Arunachala, I-I is known
As Standing Still.**

religious vocation and must consequently return to worldly life. My agony was indescribable. What aught one to do in such a crisis? Confide to the Novice Mistress. Accordingly I went to her immediately, called her out of choir and, greatly embarrassed, explained my state of soul to her. Fortunately her vision was clearer than mine ; she laughed at my doubts and reassured me totally.

'The next morning, 8th September, the "peace which passeth all understanding" encompassed my soul and it was in this holy peace that I took my sacred vows...

'How sweet the path of Love, Mother ! I know that one can fall ; there may be unfaithfulness, yet Love has the knowledge of turning all things to gain, immediately annihilating everything which displeases Jesus and leaving in the depth of one's heart only a peace which is deep and humble.

'The works of St. John of the Cross have radiated light to me. I read no one else between the ages of sixteen and eighteen.

'... whilst meditating, the Gospels sustain me above all else. They feed my soul's every need, always enlightening me further and bringing to light deep, mysterious meanings. Experience has taught me that the kingdom of God is within us; that Jesus has no need to make use of books or doctors to teach the soul; it is He, the Doctor of doctors, who instructs us in the silence. I have never heard His voice yet I feel His Presence within my soul. He guides me at every moment, inspiring me, and it is when I need them that "lights", till then invisible, are made manifest to me. It is not at prayer that this takes place; more often than not they come while I am engaged upon my round of daily activities.

'Abundant graces, Mother! ... I think if everyone were the recipient of such graces no one would fear Him but would love Him with boundless love; for it is not fear but love which causes us to avoid the smallest voluntary transgression.

'I realised however that we cannot all be alike; there must exist different kinds of holiness so that the divine perfections can be glorified. He has shown me His Infinite Mercy, and it is in this shining apparel that I look upon His other attributes which are shown radiant with love, all of them - justice as well.

'What happiness in the recollection of Our Lord's Justice, that allowances are made by Him for our weaknesses. Why then should I be fearful? It is certain that the Infinitely Just God, who forgives the Prodigal Son with such mercy, will deal justly with me, who am always with Him'.

**Written for Mother Marie
De Gonzagne**

'It is now months since the Divine Master has completely changed His Way of handling His little flower; no doubt because He considers she has received enough water as it is, He permits her not to blossom forth under the warm rays of the sun. His smile is upon her

now, and this too she owes to you, Reverend Mother.

'... when I mention that compliments do not affect me Mother, I am not pointing out the confidence and love shown by you - this affects me deeply, but I consider that praise does not disturb me any more; in all simplicity I can derive satisfaction from it by attributing all the good which is in me to the goodness of God.

'... you know it has always been my desire to be a saint; but when I make the comparison between myself and real saints I know assuredly that I am not like them. I am as a grain of sand which passers-by tread upon, or like a mountain with its peak obscured by clouds.

'yet this knowledge does not discourage me for I say to myself: "God would never allow me to have such aspirations if they could not be realised, therefore despite my littleness, I can still entertain the hope of being a saint". I could never grow up. I must accept myself as I am, full of weaknesses, but I will discover a new way to Heaven - one very direct and short - a completely new way."

'We are in the midst of an age of inventions; the rich do not have to climb the stairs, making use of a lift instead. That is what I must discover - a lift to convey me straight up to Jesus, because the staircase of perfection is too steep for one so small.

'So I looked in the Scriptures for some inkling of the lift I wanted until these words were found coming straight from the mouth of Eternal Wisdom: "Whosoever is a little one, let him come to Me." I drew closer to God, feeling certain that I was on the right way.

'... I have experienced trials of all descriptions and known a great deal of suffering. When I was young I used to be saddened by suffering; now its bitter taste renders me joyful and peaceful.

'... how surprised you would be if you knew of the martyrdom I experienced last year.

'At midnight I retired to my cell but hardly had I lain my head upon the pillow that I felt a warm stream come into my mouth. Having

already put out the light I refrained from seeing what was wrong and discovered in the morning that my handkerchief was drenched in blood. It was good news and hope flooded me ; I was sure my Beloved had allowed me to hear His first Call, on the anniversary of His death...

'... It was with joy that I knelt before you to tell you of my happiness.

'... still happy I went to my cell that night to receive the same signal of my Lord's call.

'My faith was strong and intense and when I thought of Heaven I was very joyful.

'... Then followed anguish and strife in my soul. This trial lasted for months and I am still awaiting deliverance. I find it impossible to explain how I feel. I wish I could do so. I am encompassed by a dark tunnel, and only one who would know how dark it is must go through it oneself...

'Your child O Lord, understands. She is content to partake of the bread of sorrow...

'When tired of being surrounded by naught else but darkness I try to encourage and console myself with the thought of life eternal which will follow, matters become worse. Voices of unbelievers seem to mock me...

'This picture of my tribulation is nothing else but a rough sketch in comparison with reality, but I will not add more since it could become blasphemy.

'... Perhaps you will think there is exaggeration in my telling of the night of the soul.

'Yet the realisation of God's gentleness and mercy comes to me ; I was not sent this heavy cross until I was strong enough to carry it.

'... I am perfectly satisfied to endure tribulation of body and soul for years, if it would be pleasing to God. I do not fear having to live a long time ; I am prepared to go on fighting.

'We have no enemies in Carmel yet we must deal with our natural feelings ; we are attracted by one sister, whilst another we seek to avoid. Jesus instructs me that this is the very person whom I must love ; even though this sister shows no inclination to love me I must pray for her.

Contemplative meditation is the preparatory step before pure meditation without words or thoughts, and its main purpose is to keep the mind stayed on God — to acknowledge Him in all our ways — so that in quietness and in confidence we may "be still, and know that I am God".

JOEL GOLDSMITH

'... Love is not enough unless proved by action. It is much more difficult to offer help spontaneously than to give it when asked. Unless we have our roots in perfect charity we take umbrage if a request is made tactlessly.

'What joy fills me whenever my soul rises above natural feelings !

'At that time there was a certain sister who caused me much irritation. Satan had his part in it, for it was he who disclosed to me all her bad points. I went out of my way to act towards her as though she were most loved by me. I prayed long and hard for this nun who was the cause of so much inner conflict. I tried to do things for her and whenever I was tempted to give a sharp retort I quickly gave her a friendly smile and turned the conversation to something else. It also happened that sometimes I preferred to slip away like a deserter, leaving her no knowledge of my inner struggle. The result was that she accosted me one day with a beaming countenance. She said : "What is it that you find so attractive in me ? You never fail to give me a gracious smile whenever we meet."

'That which had attracted me was Jesus in the sister's soul depths. It is Jesus who renders attractive that which is most bitter.

'My heart is fixed on God alone. He alone it has loved, and this has so developed my heart that it is capable of loving those loved by Him with a tenderness far greater than any sterile, selfish feeling.

'In instructing others, as I have already mentioned, I have been taught a lot. From the

outset I realised that everyone has to endure the same conflicts, although from another viewpoint, there are great differences between one soul and another; and because they are not alike they cannot receive like treatment.'

**Written for Sister Marie
of the Sacred Heart**

'My beloved sister, you have requested a memento, and having received permission from our Mother, I am happy to reveal my heart to you.

'Jesus teaches me in secret, never allowing Himself to be seen or heard. Books are not made use of because I lack understanding of what I read. Now and then however a phrase consoles me.

'Jesus has been pleased to point out to me the Way which leads to the Divine Fire of Love; it is the path of childlike self-surrender, the path which a child takes who sleeps unafraid in the arms of its father.

'Jesus does not ask us for valorous deeds. Self-surrender and gratitude are what He requires.

'It is wholly impossible to put divine secrets into words.

'... Love, I realised, sums up all vocations - love is all in all, enfolding every time and place in an embrace, because Love is eternal.

'Ecstatically I cried: "Jesus my love, at last I have discovered my vocation; it is love. I have discovered my place in the Church - it is the heart. You yourself have given me this place. Yes, *in the heart of Mother Church I will be love*; so it is that I shall be in all things, and so shall my dreams be realised.

'... Ah! Love, my shining beacon light, at last I know the Way to you, and I have discovered the invisible secret of making my own Your radiant flames.

'... Although I am more helpless than a little child, yet, my Jesus, it is this very helplessness which causes me to have the daring of offering myself as a victim to Your love.

'... Great deeds will not be mine. The Gospel will not be preached by me; my blood will not be shed. Yet, what matter? These

things are done for me by my brothers, whilst I, a small child remain close to the regal throne and engage in loving for those who do battle.

'... Love requires deeds and what shall I do to prove mine? The small child will throw flowers whose sweet scent will reach the regal throne, and in a clear voice she will sound the Cantic of Love.'

Saint Therese of the Infant Jesus called the Path of love which she trod the 'little way', yet it was full of true heroism and austere self-denial. Therese did not occupy an important role in life, she was simply a Carmelite nun performing humble tasks. What transformed these simple activities however and drew them up to the noble realm of spirituality was the spirit with which these tasks were performed. Therese concentrated intensely on pleasing her Heavenly Bridegroom, it was for him that she denied herself, controlled herself, humiliated and scorned self. She fought a mighty battle with the ego by imposing more and more rigorous disciplines upon herself. She went out of her way to perform acts of love to everyone, even those members of the community who were antagonistic towards her. Remarkable above all is the fact that this holy life was clothed in so humble a garb that few perceived its radiant saintliness. Therese cherished her great love, she nurtured it, treasured it as a hidden, secret bower. It was only after her passage from this world that her true inner greatness was made manifest. Her way was not that of analytical, discursive reasoning; she was not called upon to expound theology; her mysticism was a sacred union within the Heart of Love. Bathing in the warmth of Divine Love Therese knew no fear, gazing upon her Beloved with the trusting eyes of a child and in that wonderful vision she walked with God.

Saint Therese has a message for every individual. The humblest task can be transformed into the noblest activity when the heart offers it up to the Beloved. It is not what we do but how we do it that enriches our inner life. When the heart submits to Love the low is raised high, the small made great. The 'little way' leads to the heights.

GREAT TRUTHS IN SIMPLE WORDS

By M. S. Nagarajan

IT was in 1932, I think, when I was in charge of the daily puja at the Mother's shrine, that a devotee known as P.W.D. Ramaswami Iyer arranged for a special food offering of *sarkarai pongal*¹ and *vadai*.² They were to be offered at the time of the *ushab puja*.³ I had many things to do and there was no one to help me. So I got up very early, at about half past three, and after taking my bath in the Pali Tirtham, removed the old flowers from the shrine, swept and cleaned the floor and lit two fires over one of which I placed the pot of rice for the *pongal* and over the other the pan of oil for the *vadai*. I then sat down to grind the black gram which I had soaked in water previously. By the time the dough was ready the oil was sufficiently hot. I had not actually prepared *vadais* previously at any time. But I took some dough and tried to spread it out on the leaf in the form of a neat round *vadai* as I had seen others do, but it would not come out properly. I tried again and again but it was of no use. I then got annoyed and threw the dough in disgust back into the vessel. The next moment I noticed some movement behind me. When I turned round I saw, to my consternation, Sri Bhagavan standing behind me and watching my efforts to make *vadai*. I was naturally agitated but He said quietly : "It doesn't matter. You have added too much water while grinding the black gram. Now make round balls of the dough and fry them. They will then be *bondas* !" I did accordingly.

Sri Bhagavan had a unique method of expounding profound truths with illustrations taken from everyday life. His words were never premeditated but came spontaneously. They were also apt, as the following incident will show.

When the *bondas* were served to the devotees at breakfast, as usual, Ramaswami Iyer said to me angrily : "Look here. Did I not ask you to prepare *vadai* ? Then why have you made *bondas* ?" I was afraid to say anything and so merely looked at Sri Bhagavan who immediately turned to Ramaswami Iyer and said : "What does it matter ? If the cakes are flat and circular they are *vadais*, if spherical, *bondas*. The stuff is the same and the taste is the same. Only names and forms are different. Eat the *prasadam* (food offered to a diety) and don't make a fuss." Everyone was astonished at the ready and apt reply of Sri Bhagavan. Ramaswami Iyer could not contain his joy ! He exclaimed : "Wonderful ! Wonderful !!" Later in the day, when he saw me, he said : "I say, you are a lucky fellow. Sri Bhagavan Himself is supporting you."

The world consists of names and forms. These are naturally many, but what lies behind them is one and the same. Names and forms are not real although we think that they are. Brahman which underlies them is real, but we forget it. What wisdom lay in Sri Bhagavan's words !

¹ a kind of rice-pudding.

² a small round cake of blackgram fried in oil.

³ puja conducted before day break in the month of *Margasira* (December-January).

Construction of a Christian Zen-Hall

Increasingly Christians are turning to Zen meditation as a means of enriching their own faith — threatened by modern influences.

To cater for this need, a special Zen centre has been opened in Japan where all denominations may practise zazen. Father Lassalle who was recently at our Ashram assured us that he will come back again to this abode of Peace !



Father Lassalle

By H. M. Enomiya-Lassalle S.J.

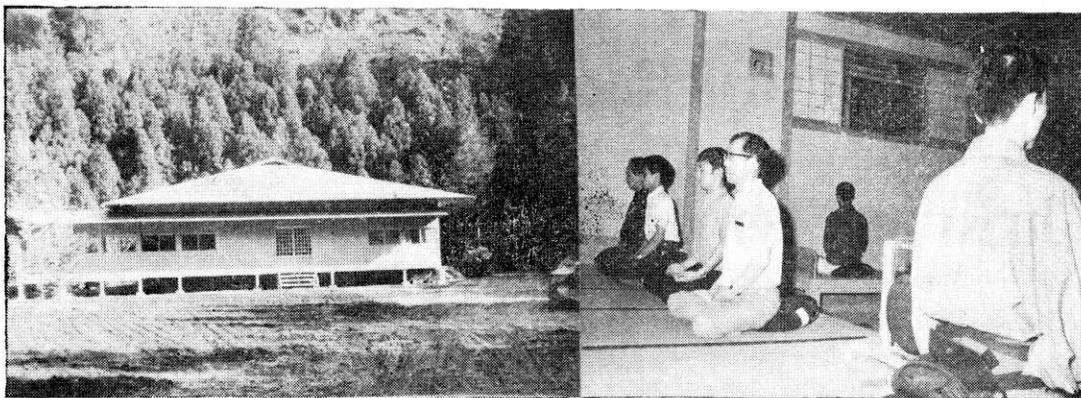
THERE are many people, even in the West, who try to find a remedy for the unrest of modern life in the practice of Zen meditation. Many have discovered from their own experience that this exercise is a very effective means for preserving their physical health. Some have also realised unexpectedly that zazen (Zen meditation) may become an invaluable prop for their Christian faith, which as a unique source of truth seems more and more threatened today by the influence of rationalism and science.

In Japan itself, where zazen is at home, Zen-meditation until recently has been considered unfit or even dangerous for Christians. Fortunately the Second Vatican Council has corrected this misunderstanding, pointing out that methods of meditation found in non-Christian religions should also be known by Christians and if possible integrated into Christian spirituality. Consequently there are now many Christians who desire to be initiated into Zen and many who practised such meditation before becoming Christians are able to resume it again under the guidance of a Christian Zen-Master. One does not have to be attached to any religious group to practise

Zen. Any one, no matter to what religion he may belong, is able to profit in body and soul provided he is sincere and has a sufficient degree of bodily and spiritual health.

There are of course many Zen monasteries in Japan where one can learn and practise this kind of meditation. Nevertheless at present it seems to be desirable to have also one or even several Christian Zen-Halls. Times have changed and fortunately opposition between religions has given way to ecumenism and dialogue. It is not rare nowadays for people of different religions to pray or meditate together.

A first experiment with zazen was made ten years ago in the neighbourhood of Hiroshima city in a small house built for the purpose. The project was continued successfully until it had to be given up because of the construction of an electric powerhouse nearby. Fortunately we had already embarked upon building a bigger centre near Tokyo. The centre in Tokyo is called "Akikawa-Shinmeikutsu" which means "Cave of Divine Darkness on the Autumn-river." Construction was started in Spring 1969 and accomplished in December 1971.



The Meditation Centre.

Practising Zazen

This Zen-Hall is designed to give the opportunity for study and practice of zazen to Christians as well as to believers of other religions, who wish to deepen their spiritual life without making commitments in the religious sphere. The new centre is situated on a very suitable piece of land, well separated from the noise of the capital about eight miles from Itukaichi, a railway terminus town to the west of Tokyo. Nestled in the mountains, in the beautiful valley of the upper Autumn-river, it may be reached by ordinary transport within two and a half hours of down town Tokyo.

The new centre was designed by Togo Murano, one of Japan's leading architects.

Its facilities may be of special benefit to foreigners, since there will be Zen-masters there able to guide in other languages besides Japanese. Eventually it is hoped the place may become a training centre for Christian Zen-masters also.

Construction was made possible thanks to generous contributions from benefactors in Germany and Japan. Buildings include meditation and lecture halls; rooms for the Zen-master and his assistant; rooms for fifty participants of Zen retreats or training courses; chapel, library and other necessary facilities. Total floor-space amounts to 1,580 sq. yards on a 16,000 sq. yard plot of land.

Activities were started soon after the opening ceremony in December 1969. News of the Christian Zen-Hall was received with great interest by the general public. Daily papers and national magazines again and again pub-

lished illustrated articles. There were also television shows from time to time. As a result of all this publicity the new work became known in the whole country much quicker than we had expected. People interested came not only from Tokyo but from far away also.

The main activities are as follows :

1. Practices every week-end particularly meant for beginners.
2. Retreats of five to seven days called *sesshin* which means "recollection of heart".

During these days people get up at 4 a.m. and have ten meditations of 40 minutes each during the day. There is one instruction every day by the Zen-master and personal direction during the meditations. Day and night strict silence is observed. Such retreats are held almost every month.

3. Individual practices over one or several days for those more advanced in zazen.

The number of participants in these three groups varies according to the season. During vacations in summer or spring there may be as many as fifty - less during the ordinary week-end sessions. Most of the pupils, aged from 18 to 40 and from all professions, are Japanese but sometimes groups are for foreigners only.

As already mentioned it is hoped to train Christian Zen-masters, a hope already being realized. With foreigners there are of course the additional expenses of travelling - on the other hand the need for teachers of zazen is more felt in Europe and America than in Japan.

SONG OF MEDITATION

By Hakuin

Hakuin, 1685-1768, was the most influential Rinzai Zen Master of recent times. His *Song of Meditation* or *Zazen Wasan* is chanted before formal lectures in Zen monasteries. This translation of it was specially made for *The Mountain Path* by the American poet, Gary Snyder.

Living beings -- Buddhas from the first.
 Without beings, no Buddhas.
 Not knowing how near, men seek it far off.
 -- like living in water
 and crying of thirst
 -- like a rich man's child
 lost in a poor town.
 The *karma* of travelling the six realms
 Is the dark road of your own ignorance.
 Always walking the dark road
 When will you leave *samsara* ?

This *samadhi* of the Mahayana
 Is great beyond praise.
 The *paramitas* of morality and charity,
Nembutsu, repentance, and ascesis,
 All sorts of good practice
 Are contained within it.

A man who gains the merit of but one
 meditation
 Destroys the gathered errors of a lifetime.
 When the evil realms are homeless
 The pure land can't be far.
 How grateful is the man
 Whose ear once hears the Law.

Praise and adoration
 Gain great good fortune
 But one who turns towards this
 Proves his true self directly :
 True self is no-self
 -- this is not idle talk
 it can end here with idle talk

THE SECRET OF MAYA

By Dr. Robert Fuchsberger

While musing on a description of the dissolution of the world, the author had a living experience of the Indian myth of *maya*.

A FEW years ago I sat some evening in my room and read in Heinrich Zimmer's book: "Maya, The Indian Myth". It was an extraordinary experience by itself to peruse the deep and flowery descriptions of this unsurpassable German Indologist.

I went through the passage where the dissolution of the whole world is described. In the following cosmic night when the whole world becomes one vast ocean, the almighty God sleeps lonely, surrounded by darkness. He sleeps many thousand years in the form of a gigantic man floating in this vast ocean.

Then something strange happens. The great saint Markandeya, who walked through the God's body for many a century, emerges out of this body through the God's mouth. Out of the God's body the saint sees the whole world transformed into a single vast ocean surrounded by darkness. In this ocean there floats a gigantic man like a huge mountain. He is like a cloud suspended on this ocean, a cloud shining from some inner source like a sun in the night. Markandeya approaches the floating God and wondering intends to ask him: "who are you?" But in this moment the saint disappears again in the God's body. Travelling now as before in this body, he begins to muse upon his adventures . . .

At this point I stopped reading and began to muse upon this myth. Was Markandeya travelling in the God's body dreaming of the cosmic night outside or was the saint in the midst of the cosmic darkness dreaming of those travels ?

I somehow felt that this mythical event or rather picture has some deep meaning, alluding to the secret of creation and touching thus on the very mystery of Maya.....

Thus musing I suddenly lost my everyday consciousness and became aware of a surrounding vast golden ocean consisting of shining waves vibrating slowly but continuously. These shining and slowly moving waves were everywhere and they were equally distributed in space. Nothing existed except these waves, not even any notion of I. There remained no trace of I, but only a blissful feeling of eternal peace amidst this shining ocean.

After some time there appeared in this homogeneous ocean of golden waves a spot around which the concentration of the waves became more intense. The slow vibration remained the same, but the distances between the waves were diminishing. Within this concentration appeared a shining centre like some kind of sun. It was somehow like the origination of a crystal shining in primary matter.

At the same time there simultaneously appeared some kind of consciousness becoming aware of these changes in the golden ocean.

The shining centre became greater and denser, approached the observing consciousness and somehow enveloped it. At this moment there appeared from the above mentioned consciousness some vague notion of I. At first it was vague and undefined, but slowly it became more distinct, beginning mentally to acknowledge the world and at last the body.It is really very difficult to describe such experiences !

After the returning of my individual consciousness I remained sitting with closed eyes and meditated on my vision. I knew intuitively that I experienced the creation of the I-consciousness from the universal awareness : that means the creation of the subjective world. At the same time I admired the really un-

CONSCIOUSNESS

By Lama Anagarika Govinda

**Is our consciousness
only a flash of light
In an eternity
of gloom and night ?
Or but a dream, a race with death
in time and space ?**

**The sun is setting. — Why ?
Because we ourselves
Throw our shadows dark
into the universe,
Creating birth and death,
dividing day from night.**

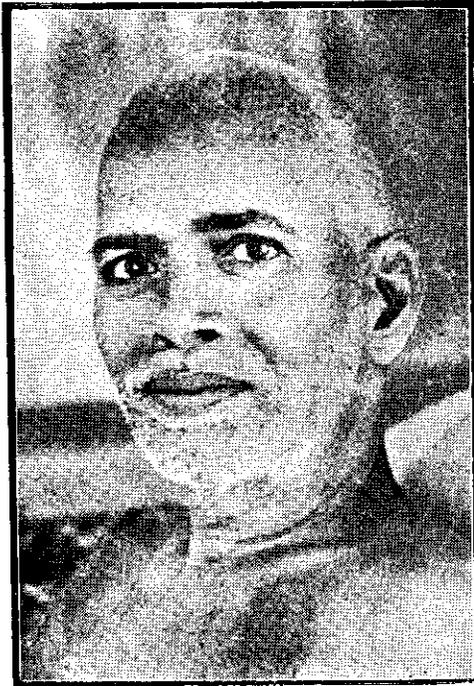
**And thus we hide
by our ego's shadow-form
The boundless light
that ever shines
And in which space and time
are ever born.**

**This "ever" is
the moments timeless treasure,
The flash that liberates,
the ray of light,
The rainbow-bridge
that leads beyond the night.**

surpassable Indian mythology which could express through such flowery stories the inexpressible ! The myth of Markandeya is somehow a picture of my experience !

Now after many years, when I muse on this experience — still vivid in my memory — I find that the best description of it was given by Bhagavan Sri Ramana himself in the following explication :

"Only one Consciousness, equally distributed everywhere. You through illusion give It unequal distribution. No distribution, no everywhere !"



How Bhagavan Came to Me

By Jean Dunn

THIS is offered as homage to Sri Ramana Maharshi, the *Sat Guru* in the Heart. A testimony that even after the shedding of the physical form, He has not gone anywhere but is *Here and Now*.

I had little religious training, Sunday school classes at the nearest church for a few years. I sometimes would be sent on errands which took me past a church whose doors were always open and I would go in and sit at the feet of the statue of the crucified Jesus, not knowing how to pray, just talking to Him in my heart.

Growing up, I put away the 'dreamer' and adjusted to things as they are in this world and soon became engrossed in daily living. This was my life until the war years and the birth of my first child. It was a difficult birth, extending over three days, neither myself nor the child was expected to live. The doctor and nurses were engrossed in trying to deliver the baby alive and at this time I had the experience of death. An indescribable experience. There simply was nothing of all this which we take to be so real; only complete joyous freedom, 'Being-Consciousness-Bliss'. My mother saw that I was not breathing and her alarm brought attention to saving my life and soon I was breathing again. Let me assure you that we have it all backwards, this 'life' is *death* and that 'death' was *life*.

The experience was consciously forgotten over the years, but not deep within, and though unaware, it was the start of the long search. I began to wonder what life is all about; is there a God, what is Truth? I studied books on the different religions and joined a church for some years. Despite a sorrowful outer life (for which I am now

grateful as it drove me on in my search), there was a feeling of being protected, brief glimpses of Pure Being, the sense of the oneness of all life.

One night about ten years ago, my life seemed to be at its lowest ebb and I did not know which way to turn. I retired for the night and had just closed my eyes when a face I had never seen before appeared in clear detail before my closed eyes; a 'grizzled sailor's' face with white hair, beard and moustache, looking at me with beautiful eyes. It frightened me because I had never before (nor since) 'seen' anything with my eyes closed.

I put this experience completely from my mind, but soon found myself studying metaphysical books. On moving to Hawaii in 1966 I joined a metaphysical group. Soon I found I had no interest in social affairs and concentrated on the search for Truth. I began to realize that while there was much of Truth in the teaching of the group I had joined, my answer was not there. I chanced to see the book: *Ramana Maharshi and the Path of Self Knowledge* by Arthur Osborne at a friend's house and on glancing through it asked to borrow it. After reading the book I knew "This is It".

Soon afterwards I was on a visit to a friend living on the mainland and told her of the book and, to my surprise, she knew of Sri Ramana Maharshi and also knew of a bookstore which might have books on Him. We drove to a small coast town where the bookstore was located; as we walked in the door, looking at me from across the room was a picture of the 'face' I had seen four years before. I walked directly to it and picked up the book on which the picture appeared. The face belonged to Sri Ramana Maharshi! From then on I read every book I could find on Him and His teachings, subscribed to *The Mountain Path* and through His Grace, three years ago, visited Arunachala and Sri Ramanasramam on a two-week vacation. His vibrant Presence is felt strongly there, there is a deep peace and a complete aliveness; His Grace pours forth in abundance. Bhagavan and Arunachala are One. It is a great blessing to visit His abode.

The Silencing

By paul rePS

silently
in this
SILENCING
AWARE
WORD SPOKEN
RETURNS TO
SILENCING

a thought
becomes
all thought

busy
intertastes
still

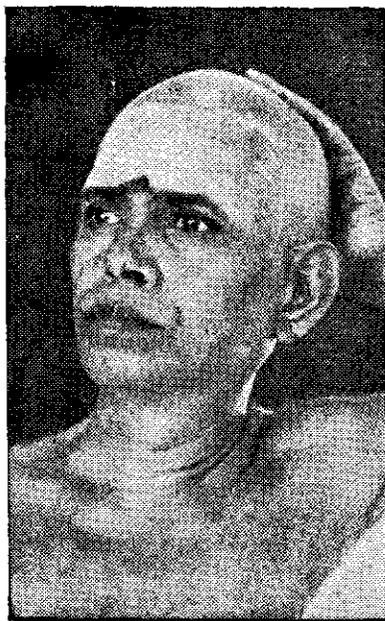
in your
SILENCING
PRESENCE

On leaving sorrow overwhelmed me and tears flowed continually on the flight to Calcutta, where I was to spend the night. On arrival at the hotel I was very tired and very sad. I unpacked my picture of Sri Bhagavan, placed it on the table and sat down to look at Him. Without warning I was engulfed in the Light of His Love. When I became aware of this world again, two hours had elapsed. There was no more tiredness or sorrow, instead there was a peace past understanding, a joy of Being, impossible to describe. This lasted for many days.

As all *sadbakas* find, after this the real work begins. *Vasanas* never dreamed of crop up, the ego throws up every kind of block and one learns that Sri Bhagavan meant exactly what He said and that constant practice and alertness are necessary. By His Grace are we enabled to follow and practise the teachings of the *Sat Guru* who is ever in the Heart!

The Symbolism of Sri Ramana's 50 years on Arunachala

By Sadhu Ekarasa (Dr. G. H. Mees)



FIFTY years ! From the point of view of the restless worldly mind which delights in movement and change, an unbroken stay of fifty years in one place seems to be a tremendous achievement. It is indeed unique. But surely Sri Ramana has never looked upon it as being in any way remarkable. He had attained to the Great Magnet of the World, the Centre of the Heart, and became as immovable as his Father, Lord Arunachala. How could the piece of iron leave the magnet of its own accord ? It has no will of its own.

In a large number of traditional contexts the number 50 suggests and symbolizes fullness and perfection, in connection with the World of Manifestation. In Hinduism it is found in the 50 letters of the Sanskrit Alphabet, the 50 'beads' of the *varnamala* or Rosary, of the Goddess Kali, and the 50 coils of *Shakti*. In Greek, Hebrew and Arabic traditions the number 50 symbolises the manifestations of new life in spiritual birth and resurrection. In Jewish tradition the number 50 finds ex-

pression in the mystery of the Pentecost, the 50th day of spiritual resurrection and joy, and in the Jubilee year, every 50th year, which was one in which spiritually a new beginning was made in the World of Manifestation. The very word 'Jubilee' is derived from the Hebrew word '*Yobel*', which is a word for the trumpet calling men to Resurrection !

The Jewish Jubilee was a commemoration of the Original State, the State of Paradise in which man lived at one with God. Bhagavan Sri Ramana called that state the 'Natural State'. What has been called by older traditions the Resurrection from the Dead, is nothing but the return to that Original State of Oneness in which there is no separateness, duality or multiplicity. The Resurrection from the Dead is the same as the attainment of Self-Realisation which is the re-attainment of the Natural State. The end is the beginning, and the beginning is the end !

Written in 1946 during the Golden Jubilee Celebrations.

VIRTUALITY¹

By Wei Wu Wei

I am the Absence
of which every 'thing' (object)
is the presence,
and
without whose absence
no 'presence' could appear.
In the absence of 'things'
I neither AM nor AM-not,
and there is then no longer a presence
or an absence (any 'thing' to which either
could be such).
The space-time in which objects are extended
is then no longer such,
but is the Presence in which their extension
appears.
This Presence is what I AM,
and what you ARE as I.

Note : 'Presence' and 'Absence' are
relative concepts.

* * *

"STRAIGHT AS AN ARROW ..."

What are 'you' looking-for?
It is I who AM looking,
'You' are 'there',
but I AM 'here'.

N. B. : Looking via objects only 'sees'
objects.

Looking directly is BEING.

AS THE WIND WHISPERED TO THE WILLOW

Be still
and know
that 'you'
ARE I.

* * *

PERSPECTIVE

When you 'look'
you see Subject as objects.
when I Look
I see objects as Subject.
That which
is seen
cannot look ;
this which is looking
cannot be seen.

¹ Sometimes termed 'Suchness'.

BUDDHIST MEDITATION BEADS

By Dorothy C. Donath¹

THE subject of the *Mālā*, or 'prayer beads' used as an aid in meditation is a fascinating one, taking us back into the mists of time. In order to do it full justice I must first touch on something of the *Mālā's* ancient pre-Buddhist history, background, and origin in so far as we know, or with reason, can infer them.

We do know that the use of 'prayer beads' for concentration in meditation is of great antiquity — arising long before modern historical times. Their origin was in the East — the Mother of so much that we have all inherited — probably not far to the east of the Tigris-Euphrates Valley, in the general area of what is now North-western India and Pakistan, several millennia before the Christian era.

In recent years archaeologists digging in the Indus Valley sites have found traces or prototypes of later features of Indian life: solid wheels on terra-cotta toys identical in form to wooden wheels of bullock carts in modern Sind; the Pipal tree (the same kind as the 'Bodhi-tree' of the Buddha's enlightenment) represented as sacred; and traces of Shaivaitic worship in the form of Siva's emblems exactly as we see them today.

But most important to our theme, the *Mālā*, are the small clay images of *Yogi*-like figures sitting cross-legged in the meditation posture which have been unearthed. While there is no direct evidence (beads of wood or of seeds

The writer delves into the historical background and significance of Buddhist meditation beads, which form a valuable support in religious practice.

are perishable), this leads one to believe that if *Yoga* and some of its meditation practices were known from the 3rd millennium B.C. — even in a crude form — then the *Mālā* which so often accompanies them, may have been known also.

Be that as it may, there is no doubt that the *Mālā* has been used in India as a prayer or meditation aid for thousands of years — of course long before the Christian era — and its own adaptation, the rosary.

In time the *Mālā* was carried westward along the trade routes, adopted by subsequent invaders (including the Muslims who use it in their own form), and perhaps carried by intermediate stages to Christendom to assume the form of the rosary, or brought back more directly by Nestorian missionaries who travelled to Central Asia in the 5th century — although this origin has been disputed.

Buddhism naturally fell heir to the *Mālā*, probably very early in its existence, and by or before the 8th century had introduced it into Tibet (where meditation beads are in constant use by all devout Tibetan Buddhists). Not long after this the *Mālā* found its way into Mongolia also. Eventually meditation beads were spread throughout all Asia, and their counterparts found in many parts of the Western world.

¹ Author of *Buddhism for the West — Theravada, Mahayana, and Vajrayana*, The Julian Press, Inc., New York, 1971.

Now for the beads themselves :

Buddhist *Mālās* (like the Hindu) in the long strings, contain 108 beads, and in Buddhism at least are often separated into sections of 9 by larger beads as dividers. The shorter, or "wrist rosary" types contain 9 or multiples of 9 depending upon the size of the beads, and in Japan sometimes multiples of 7, or 5.

The meanings of the number 108 are many and varied. Here are a few of them :

The number 108 is derived from its multiple, 10,800, in ancient India considered to be the number of moments in a year. 108 also stands for the 108 major upanishads, the oldest Aryan scriptures known ; for the 108 votive lamps in the temple ; for the 108 knowledges ; for the 108 signs of Buddhahood ; and for the 108 names, or virtues of the Buddha. In Tibet, 108 also represents the 108 volumes of the *Kanjur*, "The Word Translated," that is, the sacred Buddhist scriptures translated into Tibetan from ancient Chinese and Sanskrit sources.

108 itself is a multiple of the number 9, and the divisions in the long *Mālās* are made to emphasize this fact. Nine is a special number because it is equivalent to 3 multiplied by itself -- and 3 is a sacred and esoteric number the world over. Some of the meanings of 3 are as follows :

(1) Three represents the creative principle of life in the material universe : mother, father, child -- the trinity -- as found in *some* form in nearly all religions.

(2) Three equals the Indian *Tamas* (inertia), *Rajas* (activity), and *Sattva* (balance, or equilibrium) -- the three cosmological principles of Indian philosophy.

(3) Three represents the cycle of life on earth : Creation, or manifestation in visible form ; Duration ; Destruction -- birth, continuity, death -- symbolized in Hinduism by the gods Brahma, Vishnu, and Shiva, and in Buddhism by the Wheel of Existence, or the Cycle of Birth-and-Death.

Another, parallel analysis may be stated thus :

108, besides representing the 108 virtues of the Buddha, stands for the 108 forms or desire,

or craving. These can be divided into 3 sections or divisions :

(1) Craving for sensuous existence, or sensation.

(2) Craving for becoming, that is, lack of any permanent satisfaction.

(3) Craving for annihilation -- a form of escapism or aversion (in terms of Western psychology, the "death wish").

Multiplying these three sets of cravings by 6 (the "six doors" of eye, ear, nose, tongue, body, and mind -- the senses through which cravings arise) we get 18.

Multiplying 18 by 2 (the internal and external sense processes) we get 36.

Multiplying 36 by 3 (past, present, and future) brings us to the original 108.

Thus, in meditation with the beads, the 108 forms of craving (listed in the Buddhist scriptures) are brought to awareness. By meditating upon these, bead by bead, we are led to purification of mind, which is the Way to Enlightenment.

Mālās may also be used in the silent or audible recitation of *mantras*, or invocations, a bead being passed through the fingers for each syllable, or for each repetition of the *mantra* as a whole. The "counters" attached to some strings allow one to keep track of the number of times a *mantra* is recited -- a feature of many Tibetan disciplines, where in certain Schools the repetition of an assigned *mantra* 200,000 times (of course in a devout and intuitive spirit and over a reasonable period of time) is required.

In closing I think I should add that, however used, *Mālās* are only a means to an end -- a support in the mediation process. Like other means (ritual, images or pictures, chanting, visualization, concentration, etc.) they are not an end in themselves, but only one of many aids to those who have yet to reach the summit of Buddhist practice -- meditation *without* an object -- where all means may be discarded even as is the raft when we have reached the Other Shore -- and beyond. This is the unimpeded realization of Mind -- an awareness of Awareness itself, and the highest meditation practice of all.



How I Came to the Maharshi

By R. O. Aminu

I AM a Muslim born fifty-two years ago and my parents brought me up as a devoted follower of the faith I was born into. This was shown by my ability, due to the Grace of God, to complete the Quran-reciting by the age of 15 years. This was unusual even in those days as the normal age then to finish the Quran was between 25 to 30 years.

Later on in life, after the secondary education I began to ponder about the assertion of Muslim leaders who told us that you have to keep certain rules otherwise you will end up in hell after death where one's body will be consumed by fire. These utterances of *mallams* made me dis-illusioned about the truth of their preaching and this was made worse by the fact that although I could recite the whole Quran by memory I did not understand its meaning. In fact there was no translation of Quran into Yoruba or English in those days. Millions of people in Nigeria are Muslims and less than ten percent understand Arabic. This is what may be termed a blind faith but it works.

Due to Sri Maharshi's Grace I was privileged to come across a book in 1959 written by Yogi Ramacharaka entitled *Fourteen Lessons of Yoga*. The contents of these lessons made a profound impression on my mind particularly the realisation that plants, animals and human beings possess one 'life force' or God. From then on I started reading different Yoga books. Then I began to see that orthodox religions – Muslim, Christian and Hindu – teach the same truth that the Kingdom of God is within them, not up in the clouds and that we are punished by our own sins or karma not by God at all.

However, due to my desire to find out more about life, I became an Infinite Way student and studied the teaching of Joel Goldsmith in 1964. I was attracted to the Infinite Way through the book called "*Contemplative Life*". The regular reading of the monthly letters and constant meditation enabled me to realise for the first time that the Truth which all of us are searching for is within our own Consciousness.

In 1964 I read about *The Mountain Path* in the Infinite Way monthly letters and I immediately became a Life Subscriber and since that time I have been receiving regularly *The Mountain Path* including the early copies of 1964.

I found the articles I read in it very illuminating but very difficult to follow the teaching of Bhagavan and the method of enquiry "Who am I". In 1965 I ordered the book of Mr. A. Osborne, *The Teaching of Ramana Maharshi in His Own Words*,¹ and studied it in order to follow his teaching, but I found that much as I desired to understand the message, I still preferred the Infinite Way method. I continued to meditate regularly and listened to the inner voice by using the mantra as taught by the Master of the Infinite Way by reciting "I and my Father are one, the ground where I stand is holy ground, all that the Father has is mine". During this time I found an improvement in my attitude towards life. This pleased me but I failed to hear the small voice until four years later when during my waking and deep sleep I felt a strange vibrating sensation all over my body and heard a clear voice telling me "Not by might, nor by power but by my Grace". This condition was very strange and elating. When I got up I felt that a big load had been removed from me and for a few days I was in a very happy and contented mood. I would have loved to have more such experiences but unfortunately in spite of my regular meditations by Infinite Way method there was no recurrence.

Some two years ago Swami Chinmayananda from India visited my town, Lagos, Nigeria, and gave a two weeks' course on *The Bhagavad Gita*, Chapters twelve and thirteen, which my wife and myself attended and enjoyed. At the close of the course he taught us another method of meditation which I took up and started to use instead of the former Infinite Way method.

Last year I went on holiday and study leave to the United Kingdom which lasted about two months and during this time in spite of my daily *japa* I experienced restlessness

and discontent. In fact, I could hardly sleep at night. Unfortunately, before I returned home from my leave, I had a relapse of an ailment which had healed ten years ago. Altogether I was beginning to be dissatisfied and disillusioned about my spiritual progress and decided to turn to some other teaching. One day suddenly I had the urge to read again Arthur Osborne's *The Teaching of Maharshi in His Own Words* and I went through it carefully. Then I discovered, to my surprise, that this is the teaching I have been searching for all along. I read the book from cover to cover within a week, took notes and started to practise the method of 'Self Enquiry' in meditation.

After a few months, to be precise about four months ago, I dreamt and saw Bhagavan, I sat in front of Him and He asked me whether I am ready to follow His teaching now, which I confirmed. The dream was brief but when I woke up I felt very happy that at last I have been initiated and accepted by Bhagavan.

My wife who for the past few years had been a student of the Infinite Way, has also suddenly become attracted to Bhagavan's teaching. We are now both reading through all the past copies of *The Mountain Path* and find that the articles and the 'Letters to the Editor' from readers have cleared some of the questions and doubts in our mind. Also we find the articles 'How I came to the Maharshi' very illuminating.

My experience as stated above has clearly shown to me that the Maharshi guides His devotees slowly until their soul is ripe enough to embrace His Teaching which is the highest, wholeheartedly. May the Grace of Sri Bhagavan continue to guide us.

I wonder if there are some regular readers of *The Mountain Path*, or some devotees of Bhagavan in my country, Nigeria, or any other country in West Africa, so that we may correspond with each other and meet if possible to celebrate the *Jayanti* locally.

¹ Published by Sri Ramanasramam, Tiruvannamalai, & Rider & Co., London.

SONGS OF THAYUMANAVAR

In our series of selections made by Sri Bhagavan from important great works, we publish in this issue ten stanzas from the songs of the Tamil Saint, Thayumanavar. The first nine stanzas are from the song known as Akāra Bhuvanam and the tenth from the song known as Pāyappuli. The numbers in brackets indicate the numbers of the verses in the original.

1-2. As soon as the ego-sense in the form of 'I' rises and becomes troublesome, *Maya* in the form of the world of multiplicity also comes into play. Who can describe the endless misery which it brings in its wake? It manifests itself as the flesh, the body and the senses, as interior and exterior, as the all-pervading ether, as air, fire, water and earth, as mountains and forests, as great physical and mental scenes and as forgetfulness and memory. The waters of delusion then rise in successive waves and beat against the man as pleasure and pain, as the acts which produce them, also as the various religions which show the ways of rendering these acts ineffectual, as God and seekers of God, and as authority for these in the shape of dogmas and counter-dogmas more numerous than the fine grains of sand lying on the seashore.

(15-16)

3. Numerous unforeseen calamities cropped up for no reason whatsoever. But God, in His mercy, gave me the wisdom to look upon them

as no more substantial than a mountain of camphor on fire which burns itself out completely. He took the shape of a silent Guru (*mouna guru*), a human being like myself in every respect, who ate and slept, sorrowed and rejoiced, bore a name, belonged to a place and acted like one who decoys one deer with the help of another.

(17)

4. He came and, after assuming complete control over my body, life and possessions, spoke these words which are in accordance with the traditional method of teaching: "You are not the five senses, nor the five elements, nor the organs, nor their attributes, nor the body, nor knowledge, nor ignorance. Like a crystal which is not affected by the colour of the object which is in contact with it you are pure consciousness. I tell you this since you are fit to be instructed.

(18)

5. "If you wish to attain the Supreme State of pure awareness and bliss which is imperishable, identical with all, and housed in

the refreshing temple of Grace, listen to the course which I indicate. May you realize the pure Heart (i.e. the Self) and remain there for ever! May your dense ignorance vanish! May you attain the state of pure Consciousness-Bliss! May you get rid of your sense of bondage!" (19)

6. The Guru then taught me the state of absolute quiescence characterised by wisdom which releases one from the sense of bondage. He said: "In that state there is no thought, no sense of 'I', no space, no time, no direction, no duality, nothing to discard, no sense of another, no words, no phenomena of day and night, no beginning, or middle or end, no interior or exterior, nothing at all." (20)

7. "But when I say 'no - no' do not think that it is a state of non-being; it is natural and eternal being which is inexpressible by words. It does not manifest itself as 'I' but engulfs all. It engulfs ignorance like day engulfing night. It completely engulfs your relative knowledge. It transforms you into Itself. It manifests Itself as a state of self-luminous silence." (21)

8. "It is all. It does not allow anything separate from it to rise. Whatever encounters it ceases to exist like burnt-out camphor. There is then no individual knowledge, the knower disappears along with knowledge; and the object of knowledge, though they do not truly disappear. Who can describe Its greatness and to whom? Those who realize It are transformed into It. It itself will speak." (22)

9. "If it is described as 'That' the question will arise 'What is That?' Therefore kings like Janaka and sages like Suka lived like bees intoxicated with honey, without even speaking of 'That'. This state is Godhood." I shall now realize it, by His grace, in the state of *nirvikalpa samadhi* (*samadhi* in which there are no concepts) and enjoy Supreme Bliss. I shall do nothing, not even sleep, until I realize it. (23)



Bhagavan, The Northern Star

By Jeannette Kilkus

Bhagavan, Ramana
For sake of the wayfaring devotee
Tossed by crossed currents
Of samsara's sea
Thou fashioned a form
Like the still star of light
Which beckons the heart
Through storm-torn night
Thou fashioned a fisherman's net of
God's grace
A skein of beauty, Sri Bhagavan's face
Silently eloquent, Bhagavan's face

Within my house
Thou agreed to reign
In measured space
And golden frame
That I may hold
'Till I am free
The guiding star
of eternity

10. When the ego-sense in the form of 'I' falls down abashed there springs up within me the real 'I' (the Self), the Plenum. It gives rise to bliss, obliterates all relative knowledge, produces a sense of wonder and leads to serenity. At this stage what is there for one to say? (24)

Impressions at Sri Ramanasramam

By L. S. Varghese

I HAD long desired to visit Sri Ramanasramam, in fact since 1955. But the opportunity came only recently in 1973.

I arrived in Tiruvannamalai at day-break by train from Villupuram and made my way to Sri Ramanasramam on foot. The Holy Mountain Arunachala was towering above me in the dim morning light. When I told them at the office that I came from Ceylon they straightaway provided accommodation.

That day I visited all the familiar landmarks, the Old Meditation Hall, the Samadhi of Sri Bhagavan, the Mother's Samadhi, the Samadhi of Cow Lakshmi, etc. Though before arriving at the Ashram I intended to ask some old devotee or other a number of questions, once I entered the Ashram precincts all these questions ceased to occupy my mind. There was no desire even to speak to anyone. I think this to be very remarkable!

There was a vague uneasiness in me as to Sri Bhagavan's presence, but by chance I met one of Sri Bhagavan's oldest devotees, Sri Kunju Swami, who came to my room, and without any prompting from me spoke to me about Sri Bhagavan and His teachings for

A visitor from Ceylon describes a short visit to Sri Ramanasramam, and the impressions it left on him.

about half-an-hour. I was quite surprised to note that Sri Kunju Swami was actually answering the questions I had formulated before reaching the Ashram. And Sri Kunju Swami spoke to me in my own mother-tongue (Malayalam) and his exposition, I sensed, was the *upadesa* Sri Bhagavan was transmitting to me.

I was also glad to meet and speak to Sri Raja Iyer, the old post master of Sri Ramanasramam Post Office. In the few minutes of conversation with old devotees I was particularly struck by their child-like simplicity and transparent sincerity. It is not easy to meet such people in the world at large.

Though I stayed only two days at the Ashram, I feel that I have gained much by the visit though, as Sri Bhagavan Himself once told some despairing devotee, "It is not easy to gauge one's spiritual progress".

I left the Ashram in the evening of the second day. Again I walked back to the railway station. As I walked, there was a song in my heart: "I have felt the presence of the Lord"!

GLORY OF ARUNACHALA

ARUNACHALA MAHATMYAM

CHAPTER XI

THE GODDESS KILLS MAHISHA WHEREUPON THE LINGA IN HIS NECK ADHERES TO HER HAND

Brahma continued :

MAHISHA rained arrows and many weapons on Goddess Gauri who was mounted on her lion. But she stopped them all from a distance with her arrows and pierced his body in many places. Although the king of the asuras was pierced in this manner he stood his ground and, valiantly fought on. While assailed thus with discs, axes, maces, spears and many other weapons he disappeared suddenly and came back in a moment in the form of a fierce lion. Roaring terribly he raged about the battle field attacking with teeth and sharp claws. The lion which was the mount of the Goddess then struck the asura lion with its paws. The latter retaliated mauling with its claws the chest of the Goddess' lion. Mahisha then transformed himself into a tiger. The Goddess lifted her sword to kill it. Marked with long blue streaks and stripes red and broad like cart tracks, it looked like a big mountain of gold. It came running to attack the Goddess who shot an arrow at it even

as Siva shot an arrow at Tripurasura. That arrow instantly lodged itself in its face, drained its blood and passing through the body disappeared into the sky. The asura then transformed himself into an elephant and rushed towards the Goddess whose lion warded off the attack and cleft its skull. Immediately there arose from it (the elephant) a fierce warrior armed with a sword. The Goddess who was carrying a sword and shield and a disc fought with him and cut his head off. But he resumed his form of Mahisha and fought with her tirelessly.

Then the Devas and Munis approached Gautama who praised the Mother of the world and reminded her of her innate glory in these words : " Bhagavati ! You are the vital principle of the world and also its destroyer. It is you who are described as Energy (*ojas*), wisdom and strength. What a wonder ! You are fighting to delude us (i.e., only to make us believe). Let this asura be now annihilated for the welfare of the world. His many forms which were sacrificed to you have now become bestowers of boons. So say the Agamas. Moreover, is any effort on your part necessary at all to kill this foe who is no more than a blade of grass before you, the world-consuming fire ? Please manifest your power and withdraw into yourself the life of this foe with your trident composed of the three *gunas* ".

When the Goddess was praised in this manner she attacked Mahisha and pierced him with her trident. His body was as big as a mountain range but he could not withstand the valour of the Goddess. He fell and although he rolled (on the ground), roared, quivered and vomited blood, he could not extricate himself from the trident. He looked like a red sea with blood flowing from his face and limbs. The Destroyer of Mahisha (*Mahishasura Mardhani*) cut his head off with a sharp sword and stood dancing upon him. Seeing this the Siddhas, Gandharvas and Maharshis acclaimed her as Goddess Durga. Indra, the king of the Devas, bowed down before her and praised her with folded hands.

Indra said : " Mother of the world ! Thou that art the Consciousness which is the source

of the elements ! Obeisance to Thee ! Thou art the devotion of devotees as well as faith and power. Thou art the root-cause, the Supreme Power (Para Sakti), fame, peace, patience and humility. The world is Thy form, variegated and described by various names. Thou existest in the form of *siddhis* (supernatural powers) suited to the austerities performed by each person. Killing the foe Thou shinest as Siva (the auspicious one). O Sambhavi, this wicked Mahisha has been killed by Thee. Although his head has been cut off he appears to be still alive. We will always remember his red eyes, sharp horns, lolling tongue, swaying head and Thou standing on him. O Goddess that bearest in Thy hands the disc, the horn, the bow, the arrow, the sword, the shield, the spear, the jewel, the goad, the noose, the skull, the axe, etc., and showest the gestures of granting boons and reassuring those who are afraid ! Kindly kill all our enemies. All kinds of weapons are the tokens of Thy glory. Those who hate dharma, even though they may be kings possessing weapons, conveyances, chariots, elephants, cavalry and infantry, will be conquered in a moment and lose their valour if they do not have Thy grace. But the righteous souls who worship Thy lotus feet, although they may be devoid of support and valour, will attain sovereignty over the three worlds and become famous. Those who meditate upon this extremely ferocious form of Thine and adore it will always meet with success. They need not fear foes. Let Devas and devotees of the three worlds always worship this form which is adored by all celestial beings for attaining their desires. The mothers (goddesses) who fulfil all desires were created by Thee. Let them be worshipped always everywhere along with the *ganas*. This asura who was slain by Thee has fallen at Thy feet. Therefore let him, by Thy Grace, be always worshipped by Thy devotees in Thy presence."

When the Goddess was praised in this manner and worshipped by Devendra and adored by the Devarishis, she complied with their request and said : "Let it be so". She created an image bearing all kinds of weapons and installed it in the world of the Devas. Then she took her place here again with the

Mothers and assumed her peaceful and pure form surrounded by her companions. She looked at the severed head of Mahisha. While talking about it to her companions she looked closely at his neck which was like an ornament to the world. Seeing a linga there she quietly took it with the object of worshipping it. She looked at the blood, smeared (linga) carefully for a long time. When she did so the linga stuck to her hand. She could not remove it ! She exclaimed : "Why has this happened ?" and wondered. In distress she went to the Maharshi (Gautama) and said : "This devotee of Siva was killed by me. I am therefore overcome by sorrow. It was folly to do so. I killed a devotee of Siva thoughtlessly." Pained at what she had done she continued :

"Bhagavan ! You who know all the dharmas ! I wanted to protect the Devas. So I assured them of my protection. While keeping my word, though meant for protecting dharma, it turned out to be not dharma. I have by mistake killed Mahisha, a devotee of Siva. People whose minds are *rajasic* (active, not thoughtful) cannot follow dharma. They meet with many obstacles. But it can be easily followed through guru's grace. Devotees of Siva should not be oppressed or attacked even if their actions are bad. This is especially so in the case of those who wear lingas. For Siva himself holds them in great esteem. In ancient days the residents of the three cities could not be conquered so long as they wore lingas. It was only when they discarded their lingas that they were burnt up by Siva. This linga which was inside his neck cleaves to my hand. How shall I expiate the sin of killing a devotee of Siva ? Until I obtain the grace of Siva I shall go on a pilgrimage with this linga and do penance. Afterwards I shall bathe (in the holy waters attached to) important places sacred to Siva, like Kailasa and expiate my sin." Hearing these words of Gauri who was afraid that she had done an act contrary to dharma, Gautama who was well-versed in the dharma of Siva said : "Gauri ! Do not fear that a devotee of Siva has been killed by you by mistake. Daughter of the Mountain ! Those who have understood the secret of dharma are rare. Twenty-eight crores of

Agamas have come out of the five faces (of Siva) such as Sadyojata. They are known to the devotees of Siva alone. Some of them were practised by the Munis. Of these five Agamas, namely Kalonmukha, Kangala, Saiva, Pasupata and Mahavrata, are accepted in the Saivite path. There are many variations even among these. But their chief purport is that Siva alone should be worshipped. Siva, the granter of boons, is alone worthy of worship by methods like doing puja, following dharma, overcoming hatred, carrying out the commands of Siva, following the path of the Vedas, and dharma according to Srutis and Smritis, performing *yajnas* and *yagas* and showing devotion (to Siva). Violence should never be used against living beings. Especially those who perform austerities should be non-violent. Those who corrupt the dharma of Siva should certainly be punished. The linga worn by hypocrites should not be recognised. Nor should any attention be paid to their lives. A hater of the dharma of Siva should be exterminated without a second thought. This is what has been taught by those who are well-versed in dharma. Corrupting the dharma of Siva automatically diminishes the power of the perpetrator.

“He (Mahisha) could not be conquered by the Devas not because he had the good fortune to possess the linga but because he had to be killed only by you, the beloved of Siva. He roused the anger of Maharshis who were the devotees of Siva, hated them and scorned them. Consequently he was cursed by them thus: “As you behave like a buffalo you shall become a wild he-buffalo.” And he immediately became Mahisha (he-buffalo). But when he bowed to them, praised them and begged for release from his curse, they were pleased to give him the following advice: ‘Although you have become a he-buffalo you will be slain by the Goddess herself by Siva’s command. You need not be depressed on seeing your present form. Who is not punished for scorning the Siddhas who are really Siva? Although you have, on account of your sin, become a he-buffalo you will be released from the curse through the grace of the Siddhas.’

“This wicked fellow who oppressed the entire world has also been saved. The form and nature of a buffalo produced by the curse has, O Gauri, now been brought to an end by you by virtue of your penance. If necessary you may for the sake of pleasing Siva, look at Arunachala, the effulgent linga. He (Mahisha) was surely a devotee of the Lord of Arunadri in his previous life. Afterwards he became a wild buffalo but somehow managed to get a linga. Who is there in the three worlds who can kill the wearer of a linga? This became clear at the time of the destruction of the three cities. Even Rudra glorified the inhabitants of the three cities.

“Now, although he was in the form of a he-buffalo, there was inside his neck, severed by you with your sword, a linga. (It is said that) a linga which is worn without proper initiation will bring ruin upon (the wearer). Or did he perhaps fall away from the virtuous path by evil counsels? There is no doubt that he has been liberated by coming into contact with your lotus feet, as a result of the austerities performed by him in his former lives, by the remembrance of his real nature and the wearing of the linga. In any case the sight of this noble hill is the sure means of expiating all sins.

“Goddess! This sin can be expiated in the following manner: You must make some followers of the various aspects of Saiva Siddhanta to come and settle here. You must then make all the holy waters to meet here and form a single holy pond in which you must bathe bearing the linga and uttering the *agba marshana mantra* (*mantra* which expiates sins). You must bathe thrice daily and, at the end of one month, conduct a festive *Deva Yaga* (sacrifice for the gods) and worship the Lord of Arunadri, making all the prescribed offerings.”

When Bhagavati, the Protector of all the worlds, learnt from the Muni this secret about Siva, she took the necessary steps for bathing in such a holy pond and expiating her sins.

(To be continued)

Garland of Guru's Sayings

SRI MURUGANAR

242.

For those whose hearts are filled with grace
 All forms of darkness disappear.
 Their vision, bright with meaning, sees
 Each being everywhere as bliss.

243.

Those with physical eyes alone
 See God in beautiful objects ;
 Great yogis see Him in the heart-lotus ;
 Priests see Him in the sacred fire ;
 But the wise have a thousand eyes
 And see Him everywhere.

244.

The joyous vision of the Lord destroys
 The notion that the body is oneself
 And all conceptual thought with trouble
 laden,
 Till one becomes nought but an Eye of
 Grace,
 One spacious heaven of pure awareness.

245.

When the treacherous senses are subdued,
 Thought is eschewed and in the body still
 One stands firm rooted in the heart's
 awareness -
 In such concentration Shiva appears.

246.

The clear vision that destroys all
 false illusion
 Is like a swelling ocean of sweet
 grace.
 There is no fall or failure
 In the accomplished silence of the Master
 Who is pure Self beyond all thinking.

SANATSUJATIYA¹

CHAPTER III

1. Dhritarashtra :

O Sanatsujata ! What you have said about Brahman is very important and comprehensive (*visvarupa*). Please therefore tell me also about the other transcendental matters which are rarely spoken about.

2. Sanatsujata :

O King ! This Brahman you are urging me to speak about cannot be realized by one who is impatient. The Wisdom which arises when the intellect is completely quiescent and the mind entirely free from thoughts is attained by living with a realized sage and observing celibacy (*brahmacharya*).²

3. You are talking about the primal and true wisdom which is attained by the virtuous through *brahmacharya*. On attaining it one turns away from the world of men. This wisdom is generally found in those who have learnt it from gurus.

4. Dhritarashtra :

O wise man ! Please tell me what is that *brahmacharya* through which this wisdom is properly acquired.

5. Sanatsujata :

Those who go to the *Acharya* (guru or teacher) and, are accepted by him as his disciples,³ practise *brahmacharya* and become authors of scriptural works (*sastrakara*). And when they leave their bodies they attain the Supreme Being.

6. They conquer their desires and wait patiently to realize Brahman.⁴ They clearly

¹Continued from the last issue.

²This word ordinarily refers to celibacy or the life of a celibate student. But here it is used in the wider sense of practising the discipline necessary for realizing Brahman, that is living with a realized person and following his advice.

³Those who go to him and are accepted by him as his disciples (*sishya*).

⁴i.e., to realize that they are Brahman.

understand that the Self is not the body and detach it just as one extracts the pith of the *isbika* reed from its outer layers.

7. Father and mother bring only this body into existence. The birth which one takes from the Acharya is the true and immortal birth.

8. He (the guru) protects (the disciple) and makes him immortal. The disciple should not, therefore, knowingly transgress against him. He should salute the guru daily. He should be eager to learn from him and be always attentive.

9. The learning acquired by following the conduct prescribed for disciples is pure (beneficial). This is said to be the first quarter of *brabmacharya* (course of study).

10. The disciple should conduct himself towards the *Acharya's* wife and children exactly as he would towards the *Acharya*. This is the second quarter.

11. He should always remember what the *Acharya* has done for him, recognize its value, feel that he has been fortunate in having him for his *Acharya* and be grateful to him. This is the third quarter of *brabmacharya*.

12. He should please the *Acharya* with his body, mind and speech, giving up even his life and property, if necessary. This is the fourth quarter.

13. One quarter is gained by coming to the Guru, another by intelligent perseverance, a third by studying the scriptures and a fourth in course of time.

14. The twelve good qualities such as wisdom and the other requisites (see II -- 19, 21-28) and strength (of mind) yield results only when one comes into contact with the *Acharya*. *Brabmacharya* becomes fruitful when one realizes union with Brahman.

15-16. The *devas* attained their celestial status through *brabmacharya*. The sages (*rishis*) became eminent through *brabmacharya*. The *apsaras*⁵ living with the *gandharvas* became beautiful through *brabmacharya*.

The Sun illumines the world by virtue of *brabmacharya*.

17. Just as one attains one's desires with the help of the wish-fulfilling gem (*cbintamani*), so also they⁶ attained their present status by first realizing the value of *brabmacharya*.

18. But they attained only worlds which are finite, not the Self, which is infinite. The wise attain that Eternal Effulgence through wisdom. There is no other way of attaining it.

19. Dhritarashtra :

A Brahmin of spiritual attainments⁷ sees within himself the colours white, red, black, silvery and bluish. Which of these is the colour of the immortal and imperishable Supreme Being ?

20. Sanatsujata :

It is neither white nor red, nor black nor silvery nor bluish. It is not found on earth nor in the sky, nor is it found in the waters of the ocean.

21-22. It is not found in the stars or the lightning or the clouds or the air or the gods governing the sense organs or the sun or the moon or the Rig Veda or the Yajur Veda or the holy Sama Veda or the *rathantara*⁸ or the *brihadratha*.⁸ It is realized within oneself by him who practises great austerities.⁹

23. It is not possible to transcend It. It is beyond darkness (ignorance). Everything finally enters into It at the time of destruction (of the worlds). It is tinier than the tiniest and bigger than the mountains.

24. Everything shines in Its effulgence. The Knower of the Self perceives It by the Yoga of Knowledge (*jnana yoga*). The entire world is based on It. Those who realize this become immortal.

(To be continued)

⁵ celestial nymphs.

⁶ *devas* and others.

⁷ the word used is *vidvan* (a learned man).

⁸ kinds of hymns of the Sama Veda.

⁹ i.e., one who possess the virtues described in Chapter II.

**IN
THE
CALM
SHADES**

By Daniel G. Culla

Arthur,

In the frenzied tempest of modern life
In the desert of our humanity

The
pages
of

The
Mountain
Path

Are flapping wild and sweetly.
I am touched by your breeze, by the
pages of the Path.

I receive the shell from Scot Mary.
And

When
I break
open
this
shell

I
See much and
Nothing
And
yet
that
nothing
which
I

do
not
see

Is the Real, the sacred energy of life.
Could I enter it,
Knowing that I have never left it!

And
let

me
sit

In the calm shade
Of

your
tree,

eat of its truth,
read the leaves

And joyfully celebrate my oneness with
The living forces eternally at play in
The mountain,

LISTENING IN SILENCE¹

By Fr. Thomas Merton

CONTEMPLATION is essentially a listening in silence, an expectancy and yet -- in a certain sense -- we must truly begin to hear God when we have ceased to listen. What is the explanation of this paradox? Perhaps only that there is a higher kind of listening, which is not an attentiveness to some special wave-length, a receptivity to a certain kind of message, but a general emptiness that waits to realise the fullness of the message of God within its own apparent void. In other words, the true contemplative is not the one who prepares his mind for a particular message that he wants or expects to hear -- but who remains empty because he knows that he never can expect or anticipate the word that will transform his darkness into light. He does not even anticipate a special kind of transformation. He does not demand light instead of darkness. He waits on the Word of God in silence and when he is answered it is not so much by a word that bursts into his silence. It is by his silence itself suddenly, inexplicably, revealing itself to him as a word of great power -- full of the voice of God.

But we must not take a purely quietistic view of contemplative prayer. It is not mere negation. Nor can a person become a contemplative merely by 'blacking out' sensible realities and remaining alone with himself in the darkness. First of all, one who does this

of set purpose, as a conclusion to a practical reasoning on the subject and without an interior vocation, simply enters into an artificial darkness of his own making. He is not alone with God, but alone with himself. He is not in the presence of the Transcendent One, but of an idol: his own complacent identity. He becomes immersed and lost in himself in a state of inert, primitive and infantile narcissism. His life is 'nothing', not in the dynamic, mysterious sense in which the 'nothing' (*nada*) of the mystic is paradoxically also the 'all' (*todo*) of God. It is purely the nothingness of a finite being left to himself and absorbed in his own triviality.

The Rhenish mystics of the fourteenth century had to contend with many heretical forms of contemplation and both Tauler and Ruysbroeck carefully distinguished between the dark night of genuine contemplation and the arbitrary self-willed passivity of those who adopt a quietistic form of prayer as a matter of systematic policy, simply cultivating inertia as though it were by itself sufficient to solve all problems. Of these, Tauler says:

"These people have come to a dead end. They put their trust in this natural intelligence and they are thoroughly proud of themselves for doing so. They know nothing of the depths or riches of the life of our Lord Jesus Christ. They have not even formed their own nature by the exercise of virtue and have not advanced along the ways of true love. They rely exclusively on the light of their region and their bogus spiritual passivity."

The trouble with quietism is that it cheats itself in its rationalisation and manipulation of reality. It makes a cult of 'sitting still' as if this in itself had a magic power to solve all problems and bring man into contact with God. But in actual fact it is simply an evasion. It is a lack of honesty and seriousness -- a trifling with Grace and a flight from God

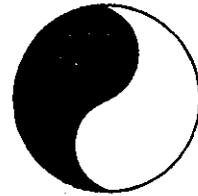
¹from "The Climate of Monastic Prayer" (Cistercian Study Series).

YIN AND YANG

... on reading the first
two chapters of the
Tao Te Ching ...

By Murdoch Kirby

The significance of *yin* and *yang*, the
famed Chinese symbols for the polarity
of Nature is examined in the context of the
Taoist classic by Lao Tze.



THIS is a very old symbol, recognised in China as indicating the Universal Principle, the Ultimate Cause, the Universe Itself -- everything and nothing. It is the Dark and the Light, Earth and Heaven, the Material and the Spiritual.

The design shows that the Dark and the Light, *Yin* and *Yang* and all the other meanings are in no way fixed or permanent; they grow and diminish; as one reaches an extreme it produces the other; each follows the other in a never-ending cycle.

All ideas, it shows, have their opposite or complement, even within themselves. We cannot appreciate beauty without understanding ugliness. Good has no meaning if there is no evil. Existence means nothing without non-existence.

There is, nevertheless, one exception. It is **TAO**, the determining factor of the Universe. To this there is no opposite. It alone can never change, although it always appears changing. It cannot be described or named.

We may, however, call it **TAO**. **TAO** determines how the universe develops, how the stars wax and wane and sometimes explode. The planets were formed according to **TAO** and each has its own path to follow. Each animal, insect and plant lives according to the way it must go.

Man alone can exercise discretion and choose what he will do. If he is wise he will accept the world as it is and be content in his own state. It is desires which cloud the vision. If he is wise he will seek to flow with the tide of his **TAO**, and not struggle to swim against it. In this way he can achieve his life-purpose without effort.

* * *

Sometime during the third century, B.C., still another group developed an indigenous and probably very ancient dualism into a more or less systematic purview of nature. They became known as the "Yin-Yang" experts. Their writings have perished, but from quotations, it is known that they developed cosmological ideas and a limited amount of geographical information comparable to that of the early Ionian thinkers.

Yin and Yang are the famed cognates of Chinese thought about nature. Generally speaking, Yin stands for a constellation of such qualities as shade ("on the north side of a hill") darkness, cold, negativeness, weakness, femaleness, etc.; while Yang ("on the south side of a hill") denotes light, heat, strength, positiveness, maleness etc. The Yin-Yang experts regarded the interaction of these cognates as the explanation of all change in the universe. Not even politics was exempt: "Kuan Tzu said, the King's edicts should be seasonable; if they are unseasonable then look out for what will come because of heaven. . . . Thus Yin and Yang are the major principles of the world, the great regulators of the four seasons. Even the most moral effects of punishments have to do with the seasons; if it accords with the season, it will be beneficial; otherwise it breeds evil." (Chap. 40 of the "Kuan Tzu" book).

The words Yin and Yang occur only once in the *Tao Te Ching*, in Poem 42, where they are covered up to some degree by their translation as "shade" and "sun" respectively. This passage, nevertheless, bears witness to the influences on the current theory on the mystics.

Far more important is the constant occurrence throughout the book of what Dr. Roderick Scott calls "Yinism". The "valley spirit" is praised (6) and called the "mystic female". Poem 28 agrees almost wholly with the mystic's preference for Yin over Yang, a remarkable point of view in a patriarchal society which exhorts the male at every point, as Dr. Scott has indicated. Weakness and softness are repeatedly praised. The Wise Man is generally described as having charac-

**when
this
breath**

By sanial bonder

wonder of wonders

**when this breath
seen as thought**

**speeds thought's death
all quicksand things**

**freeze into thought
the world's a thought**

**that I have wrought
what then am I ?**

**not this tanned flesh
body world as thought**

**with ' I ' can't mesh
who then am ' I ' ?**

**that ' thinks ' these thoughts
who then am ' I ' ?**

teristics normally associated with women. The Way itself is described (59) as a mother. Even the ideal realm is described as female (61):

The great land is a place
To which the streams descend ;
It is the concourse and
The female of the world :
Quiescent underneath
It overcomes the male.

BOOK REVIEWS

ZEN CATHOLICISM: By Dom Aelred Graham.
Pub.: Harcourt, Brace & World Inc., New York.
Pp. 228. Price: \$2.45.

Subtitled "An inquiry into the religious encounter of East and West, with the suggestion that the two may meet at the spirit's centre," the book discusses "whether what is essential to Buddhism, with its Zen emphasis, does not have its counterpart in Catholicism; whether Catholics might be helped, by Zen insight, to realize more fully their own spiritual inheritance; and whether Zennists need be as exotic as they are."

Although the author finds many points of analogy between the attitude of Zen and the deeper aspect of the Catholic teaching — as he believes that "Whatever is substantive in any philosophy or way of life should have its counterpart . . . in Catholicism," — he is unable to bridge the vital theological gulf and reconcile ecclesiastical Christianity's dualism with the essentially monistic experience of Zen. Naturally his bias is towards asserting the validity of the Catholic viewpoint that the Creator and the created will always remain separate entities, and says: "How far could one, as a Catholic, agree with a position which many expositors hold to be implicit in Buddhism, namely, that to become aware of the inner self (Atman) is to become aware of the Ultimate Self (Brahman) which is God? Succinctly the doctrine is expressed in the sacred Sanskrit formula *tat tvam asi* (That thou art). . . . We should be foolish to quarrel over words and descriptive terms. Provided we remember that our individual self is finite and creaturely, we may call it Atman, and call God Brahman," otherwise the author finds that the idea that there is no dependent subordination of creature to Creator as "incompatible with Catholic Christianity".

Dom Aelred is far less sombre in his writing than most theologians, which is refreshing, however, he

tends to see-saw between penetrating intellectual insight and intuitional paucity regarding the essential essence of Zen, so that at one moment you think that he knows but the next paragraph destroys what seemed his previous understanding. Throughout the book he continually emphasises adherence to Seng Ts'ans profound aphorism:

"Try not to seek after the true,
Only cease to cherish opinions."

Unfortunately the author does not follow his own advice, and makes disparaging remarks about D. T. Suzuki's intellectual capacities and about Zen statements the significance of which he has failed to grasp, comparing them unfavourably with 'Christian logic and consistent epistemology'. Of the Zen *koans* he says: "It may be suggested that the purpose of the *koan* is not unlike that of the New Testament parables — a question is posed in a manner that obliges the listener to reach mentally beyond normal conventions of thought and conduct to basic reality. By this comparison the average *koan* falls decidedly flat." And follows this up with an inner experience of St. John of the Cross in which he identifies himself with all things, and says, "It is a merging of the separative self in what it sees, the 'I live, yet no longer I, but Christ lives in me';" (*Galatians* 2.20), "describing the experience as the 'Catholic *satori*' and adding, 'By comparison the Zen experience may be thought to look a little thin'."

Thin and flat though it may be, Dom Aelred makes several brilliant and pointed observations for the improvement of practical Catholicism by the employment of Zen methods of approach. He concludes that "the spirit of Zen may find a congenial dwelling place within Catholicism," so long as it is "placed in the context of faith in God and our dependence on His Grace," — in which case Zen

insight may 'cleanse the Christian mind a little' of its sense of overburdening guilt, its fears, anxieties, remorse, and its tendency for living in the past or in futile hopes for the future.

However, he warns against any temptation by Westerners to turn for any lasting enlightenment to Japan, since he affirms, quoting Edward Conze, that the creative spark of Zen died out a thousand years ago, and as vindication of this he cites the press statement of a leading Japanese Buddhist who said: "Unless we adopt the spirit and techniques of Christianity, specifically of the Catholic Church, Japanese Buddhism may soon be a thing of the past," which by no means vindicates his position, but merely indicates the sterility of both Eastern and Western Orthodoxies, both of whom are looking to each other's traditions for a way out of stagnation, while ignoring those enlightened free spirits who are far beyond the doctrinal assumptions of any established religion.

MUZ MURRAY

MEDITATE THE TANTRIC YOGA WAY: By Swami Jyotirmayananda Saraswati. Pub.: George Allen & Unwin Ltd., Ruskin House, London. Pp. 117. Price: £ 3.50.

Recalling an incident in the life of Sir John Woodroffe, a judge at Calcutta High Court, the author narrates: "Dealing with a particular court case, he was appalled to notice that he was unable to give judgment. As this had never happened to him before, he began investigating and discovered that both parties concerned had been bombarding him with special Mantras to influence him in their favour. This was the beginning of his scientific career and he discovered that behind the Tantra-Shastra with the Mantra system lay a deep philosophical meaning which, up till then, had not been seriously considered by the West." (p. 40) He proceeds to describe ten different techniques of meditation or concentration in the Tantra Yoga from which the seeker is expected to choose any one that suits his nature and need. They are:

1. *Japa-Yoga*: Repetition of the Name or Syllable or Mantra; it is verbal or mental or in writing.

2. *Trataka*: Concentration on an object with the eyes focussed on it. The writer warns the practitioner not to strain the eyes; if they water or pain, he must shut the eyes, recover and then proceed.

3. *Antar-Trataka*: Concentration without a physical object; it is mental.

4. *Chidakasa-vidya*: Visualisation and concentration upon the inner space,

5 & 6. *Chaya-upasana*: Concentration upon the shadow or reflection in a mirror.

7. *Yoga-nidra*: Controlled relaxation sliding into yogic sleep.

8. *Nada-yoga*: Meditation upon and pursuit of Sound as the creative Dynamism.

9. *Anur-mauna*: Self-withdrawn and inner silence.

10. *Ajapa-japa*: Combination of the mantra *So'ham* with the breath.

The directions are given in the form of a step-by-step series of instruction — a method very much in vogue in the West for courses in Physical Culture, etc. It may appeal to some while others may find it unnatural in a dynamic process like yoga.

PHILOSOPHY, HISTORY AND THE IMAGE OF MAN: By Dr. N. A. Nikam. Pub.: Somaiya Publications Pvt. Ltd., Bombay. Pp. 160. Price: Rs. 30.

There is one note that runs through all of these eighteen essays and discourses on Philosophy, Mysticism, Hinduism and History and that is the warm humanism of the author. To Dr. Nikam all values are ultimately human values. The individual is the key to the progress of the collectivity. He quotes from Bhagavan Ramana Maharshi: "The level of truth of history is only the level of truth of the individual." (p. 115)

Discussing the question whether one must necessarily take to Sannyasa in order to obtain *moksha*, the writer cites Bhagavan's answer: "Why do you think you are a *grahastha*? Similar thoughts that you are a *sannyasin* (ascetic) will haunt you even if you go out as a *sannyasin*. Whether you continue in the household or renounce it and go for the forest, your mind haunts you. The ego is the source of thought. It creates the body and the mind, and it makes you think of being the *grahastha*. If you renounce the world you will only be substituting the thought of *sannyasa* for that of *grahastha*, and the environment of the forest for that of the household. But the mental obstacles are always there for you. They even increase greatly in the new surroundings. It is no help to change the environment. *The one obstacle is the mind; it must be overcome, whether in the home or in the forest.* If you can do this in the forest, why not in the home? Therefore, why change the environment? Your effort can be made even now, whatever be the environment." (pp. 14-15)

The writing is deeply perceptive and underlines the abiding values of the Indian Seers: Equality of vision, sacrifice of self, direct experience of God,

SAMKHYA AND ADVAITA VEDANTA — A COMPARATIVE STUDY: Dr. Anima Sen Gupta. Pub.: Manoranjan Sen, Gour Ashram, A. P. Sen Road, Lucknow. Pp. 109. Price: Rs. 12.

Continuing her scholarly researches in the *Samkhya* system of Indian Philosophy, the author makes a comparative study of the dualistic Samkhya and the monistic Vedanta. She takes note of the opinions of certain scholars ascribing non-Vedic origin to the Samkhya, traces its development in the Veda, Upanishads, the Mahabharata till it came to be formulated by Ishwara Krishna as a system. She spots the origins of Advaita in the Rig Veda and brings it up to the post-Shankara period.

Important topics of Consciousness, Knowledge, the World — its cause, creation and status — and the meaning and content of liberation are studied in both the contexts with an effort to underline their common features.

A stimulating work.

M. P. PANDIT

VEDANTA SARA SANGRAHA : QUINTESSENCE OF VEDANTA : By Anantendra Yati. Translated into English with an analytical introduction by Dr. T. M. P. Mahadevan. Pub.: Ganesh & Co., Venkatanarayana Road, Madras-600017. Pp. 63 + xx. Price: Rs. 3.

In 224 sections the author presents the quintessence of Advaita Vedanta in a very clear and lucid manner. The exposition is in the form of a dialogue between the preceptor and pupil. The latter represents the ordinary type of enquirers and puts just the very questions which any one else who is eager to learn will address to the preceptor. The preceptor's answers are free from ambiguity and quite to the point.

Section 186 reads as follows: "The wise one who is liberated in life becomes, verily, liberated from the body in due course of time through always remaining in Brahman." This means that both *jivanmukti* and *videhamukti* are attained while one is still alive. This view seems to run counter to the usual belief that for *videhamukti* one has to wait for the fall of the body. But this difference is more apparent than real. Where the *jivanmukta* develops complete detachment from the body and disowns it, it is tantamount to dropping the body.

What is stated in the next section is logical sequel to the foregoing. If body-consciousness lapses, the world whose perception depends on the sense-organs and mind, disappears from view. He will then see

with the eye of wisdom only Brahman and not the world of diversity.

Towards the close forty-four select verses from the *Vivekachudamani* are given in English translation. They bear on the points developed in the exposition.

Dr. T. M. P. Mahadevan gives a neat summing up of the contents of the book in his Introduction. The book is eminently worth careful study.

THE NASADIYA SUKTA : THE SONG OF WORDS, WISE AND LIVE : By M. R. Desai. Pub.: Principal, Desai Publication Trust, Kolhapur. Pp. 27. Price: Rs. 2.

The *Nasadiya Sukta*, occurring in the Rig Veda, is justly famous as the forerunner of what in later times came to be known as Advaita Vedanta. That it contains the germs of Advaita Vedanta is clear from the fact that Sri Shankara refers to it in two contents in his *Sutra Bhashya* (II.i.6 and II.iv.4). "This song," the author observes, "can rightly be called the nucleus of the Vedanta". Towards the close he writes: "The seer of the *Nasadiya Sukta* has spelled out the alphabet of thoughts that lay a firm foundation of the perennial philosophy, the philosophy of the Vedanta".

In view of the depth of thought that is imbedded in it, the *Sukta* deserves close study. The author has done it in a very clear manner with much understanding. The seven stanzas, which go to make up the Hymn, are taken up one by one and explained in detail. The stanza is cited, the words that go to compose it are given separately, then they are arranged in prose order, then the meaning of the separate words is given, then the full rendering in English and finally the notes. Towards the end there is an index which arranges the words in their alphabetical order and gives their English meaning.

It is a useful publication.

THE THREE FOUNTAINHEADS OF INDIAN PHILOSOPHY : By N. V. Joshi. Pub.: Somaiya Publications Limited, Bombay. Pp. 146 + x. Price: Rs. 25.

Besides an introductory chapter and an appendix, the book consists of four chapters of which the first deals with the teachings of the *Mantra* and *Brahma* portion of the *Vedas*; the second with the *Upanishads*; the third with the *Gita* and the fourth with the *Brahma Sutra*.

In the preface the author makes out that his study of both European and Indian philosophy had

convinced him that all the previous attempts at solving the main philosophical problems as to the reality or illusion of the world, were miserable failures because the right standpoint had not been adopted. He 'discovered' that the only correct standpoint was the ontological one and the only logical philosophy that could arise from it was the philosophy of Individuation.

The ontological premise of the author is that the Highest Reality must be conceived as a dynamic and creative principle which, by its own inner impulsion, expresses itself in finite forms, which are the manifestation of individuation.

Sri Joshi maintains that all the previous commentators on the great scriptures of India had failed to discover this obvious point of view, and thus the interpretations of sages such as Shankaracharya and Ramanuja are extremely misleading and philosophically static. Therefore he warns: "One thing, at least, is quite certain, that he who wants to make a closer approach to the mind of the *Sutrakara* will find himself in a sorry plight if he puts himself entirely at the mercy of these commentators."

He enjoins a proper study of the four major Indian scriptures to substantiate his ontological definition of Brahman — the Highest Reality, and says that it is not the logical approach that will enable us to understand the exact nature of this creative principle, but a kind of mystic communion. The method of knowing Brahman must operate in conformity with the requirements of existential experience — that is, by bringing the like into intimate communion with the like. This means that one has to rise beyond the limitations of the empirical world which is ruled by the logical intellect, and has to resort to some mode of ontological intuition which can "put one at the very heart of the dynamism of the real within one's own individual existence."

It is easy to condemn the interpretations of the great commentators like Shankara and Ramanuja, but not so easy to put forward a new line of interpretation which would be more acceptable — in this instance, the reader must judge for himself.

THE VEDAS: WHAT AND WHY: By K. S. Srinivasacharya. Pub.: By the author, Flat B-1, Ayodhya, 3/5, South Bank Road, Madras-600028. Pp. 84 + iv. Price: Rs. 2.

Besides a Foreword by Agnihotram Ramanuja Tatacharya, this tiny book consists of six chapters. The first is of an introductory nature dealing with preliminary topics like the timelessness of Veda, how they have been preserved through the ages, the modes of recitation and the universality of their

message. Chapters two to five deal with the Rig, Yajur, Sama and the Atharva Vedas. The subdivisions under each Veda, the *Samhita*, the *Brahmana*, the *Aranyaka* and the *Upanishad* are set forth with a wealth of detail. The last chapter is devoted to a description of the secondary canon, viz., the six *Vedangas*. Towards the close some information is given about the *Dharma Sastras*. There is a very useful bibliography in the end.

Within the brief compass of the book, the author has furnished a fund of very useful information about the Vedas, their hoary antiquity, their application for all times, the lofty thoughts enshrined in them, the scholars, both western and eastern, who dived deep into them and brought out the precious gems, their translation into English and Indian languages, the publication of the primary canon running to forty four books.

The book is well-worth careful reading.

PROF. M. K. VENKATARAMA IYER

LIFE AND TEACHINGS OF RAMALINGAR:

By SP. Annamalai. Pub.: Bharatiya Vidya Bhavan, Bombay-7. Pp. 215. Price: Rs. 4.

This is a thesis submitted by the author to the Annamalai University for his doctorate degree and is therefore a work of research meant not so much for the ordinary reader as for the erudite scholar. It, however, gives a fairly simple account of the life and teachings of Ramalingar, the saint who lived in Tamil Nadu in the second and third quarters of the last century. More important than the saint's life are his teachings which lay equal emphasis on compassion to living beings, service to humanity, devotion to a personal God and high spirituality. He was a voluminous writer. Many of his poems and songs are in simple and lucid Tamil and make a profound appeal to devotees. But it is by no means easy to understand the works embodying his spiritual experiences which ranged from visions of gods to the advaitic experience of complete identity with Brahman or the Absolute and then to the experience of 'embodied immortality', a term coined by the author to describe the dissolution of the physical body into thin air, as it were, without undergoing the process of chemical decomposition at death. The author believes that this last phenomenon is not so incredible as it might seem to be and that some of the ancient Saivite Saints have experienced this transformation. He has taken great pains to make this and other obscure aspects of Ramalingar's spiritual experiences as clear as possible.

It is a pity that the book is marred by inelegant language in several places.

KRISHNAVATARA - IV : THE BOOK OF BHIMA :
By K. M. Munshi. Pub. : Bharatiya Vidya Bhavan, Bombay-7. Pp. 253. Price : Rs. 5.

Krishnavatara (Incarnation or Descent of Krishna) is the name given by the late K. M. Munshi to his modernised version of the *Mahabharata* and the *Bhagavata* which appeared at first serially in *Bhavan's Journal* and was later published as a book of several parts in Bhavan's Book University series. As stated by himself, the author has taken considerable liberty with the old epics and drawn a great deal upon his imagination. He has eliminated almost completely the miraculous and divine elements and has transformed the heroes and heroines into glorified mortals with all the virtues and foibles of mortals. In this part which is aptly called the Book of Bhima the mighty hero is pictured as a blunt but loyal friend and an ardent and resourceful lover. The story moves from episode to episode with sustained interest. Mr. Munshi was not only a master of dialogue but also possessed in an eminent degree the dramatist's ability to bring out the character of persons from the words they utter. The book can be usefully recommended for extra-curricular study in our high schools and colleges.

M. C. S.

SADGURU'S BESTOWAL : By Ratnakar Nargundkar. Pub. : Dr. V. R. Nargundkar, 64, Kenilworth, Peddar Road, Bombay-400026. Pp. 162. Price : Rs. 5.

This is an account of the spiritual progress of an ordinary businessman of Belgaum and his final state of 'eternal happiness' developed in him under the guidance of his guru, Param Sadguru Shree Gajanan Maharaj of Akkalkot.

The author enjoins complete faith in the guru, but rightly points out that "we should be convinced of a Sadguru's abilities, before we leave our fate to him". On accepting a guru, and provided the guru accepts you, it is emphasised that simple guru-worship is not enough and one has to follow his word exactly if one is to experience Liberation. Ratnakar maintains that his own Sadguru bestowed a state of Self-Realisation on him *as a gift*, without his putting in any effort, and recounts this event, and others — ('In half a minute I was in the state of *Nirvikalpa Samadhi!!!*') —

His Sadguru told him : "You have been bestowed with IT without consideration for your good and evil deeds. We have set aside your karma. . . . You have been shown the Blissful Vision in consideration of your abilities. . . . The Blissful Vision can be seen with open eyes and therefore IT is

THE MONK

The monk who is truly a man of prayer and who seriously faces the challenge of his vocation in all its depth is by that very fact exposed to existential dread. He experiences in himself an emptiness, the lack of authenticity, the quest for fidelity, the 'lostness' of modern man, but he experiences all this in an altogether different and deeper way than does man in the modern world, to whom this disconcerting awareness of himself and of this world comes rather as an experience of boredom and of spiritual disorientation. The monk confronts his world at the deepest and most central point where the void seems to open out into black despair. The monk confronts this serious possibility, and rejects it, as Camusian man confronts "the absurd" and transcends it by his freedom. The option of absolute despair is turned into perfect hope by the pure and humble supplication of monastic prayer. The monk faces the worst, and discovers in it the hope of the best. From the darkness comes light. From death, life. From the abyss there comes, unaccountably, the mysterious gift of the Spirit sent by God to make all things new, to transform the created and redeemed world and to re-establish all things in God.

This is the creative and healing work of the monk, accomplished in silence, in nakedness of spirit, in emptiness, in humility. . .

Fr. THOMAS MERTON

termed Self-Realisation". Since the Sanskrit term *Nirvikalpa Samadhi* means 'a temporary state of pure awareness in which the cosmos is no longer apparent', the nature of the 'Blissful Vision' is unclear; regarding this and other states of consciousness mentioned, one cannot determine if the confusion of terminology is in the mind of the reader or the author.

— MARCH



ARUNACHALA ASHRAMA: (l to r) Sri Arunachala Bhakta Bhagavata, Mrs. Joan Greenblatt, Mr. Dennis Hartel, Sri Bhaskar, Miss Evelyn Kaselow and Mr. Matthew Greenblatt.

ASHRAM BULLETIN

Devout Devotees pay Homage to The Master

The ARUNACHALA ASHRAMA, started in New York about eight years ago by the devotee of Sri Bhagavan, *Sri Arunachala Bhakta Bhagavata*, is doing yeoman service for those interested in the Maharshi in U.S.A. and Canada. Recently the ashram opened a country retreat in Nova Scotia¹ — a long cherished hope made possible by the dedicated striving of a few members.

SEVEN members of Arunachala Ashrama arrived at Sri Ramanasramam on August 15 and stayed for three weeks. The party consisted of: *Sri and Smt. Arunachala Bhakta Bhagavata* and their son, *Sri Bhaskar Prasad Singh*; *Mr. Matthew Greenblatt* and *Mrs. Joan Greenblatt*; *Miss Evelyn Kaselow* and *Mr. Dennis Hartel*.

They interrupted their stay to pay homage at the birthplace of Sri Bhagavan in Tiruchuzhi and at Madurai where He had His Final Experience.

Before finally leaving Sri Ramanasramam the group were presented with two large coloured photos of Sri Maharshi and Arunachala by the Ashram President, Sri T. N. Venkataraman. On their last

day (September 5) they were profoundly moved by a showing of the cine film of Sri Bhagavan. To ensure future contact they placed a large order for books, thus intending to spread the message of Ramana further afield.

The Ashram gratefully accepted a gift from Mr. Matthew Greenblatt of a Speed Graphic Camera, which will be very useful, mainly in copying old photos of Sri Bhagavan for which original negatives are lost.

Altogether they were thoroughly overjoyed by their stay at the abode of Sri Bhagavan. It was so

¹ We have given an account of this on page 288 of our October, 1972 issue.

full of interest and absorption that one of the members, *Miss Evelyn Kaselow*, wants to share the following with our readers :

Our Pilgrimage to Arunachala

"Although it seems like long ago, it was really only about three years back that we saw for the first time the picture of the beloved Arunachala Mountain, saw the face of Sri Bhagavan, and heard the chanting of Arunachala Siva in the small storefront known as *Sri Arunachala Ashrama* — Bhagavan Sri Ramana Maharshi Center, Inc. in New York City. Long before we knew about India and the lives of different sages and saints and even before we became acquainted with the life and teachings of Bhagavan, the chanting of Arunachala Siva and Arunachala itself had begun to captivate our minds and hearts. Thus in a mysterious way, even without our knowing, Sri Bhagavan had begun to attract us. Naturally the longing spontaneously arose within us to go to Arunachala, but lack of funds and other circumstances prevented this trip at the time. However, in due course with the guidance, friendship and support of Sri Arunachala Bhakta Bhagawat, who founded the New York ashram, our plans were made. It was decided that we four young devotees would travel with Bhagawat, his wife and son to the home of Sri Bhagavan at the foot of the holy mountain we knew only from hearsay and pictures.

One verse of *Sri Arunachala Patikam* seems really to be true of us : "This Hill, the lodestone of lives, arrests the movements of anyone who so much as thinks of It." For, simply by hearing the name of Ramana-Arunachala we were drawn here as though by a magnet from the other side of the earth.

"When, during this summer we finally made arrangements, our parents and friends were mystified how we were intending to visit India with no funds. Our story is the greatest testimony to Sri Bhagavan's Grace, for, not until after the date of pilgrimage was set and reservations made for passage, were funds donated by various friends — and the journey, which all viewed as impossible, got under way.

"The early morning hours of Wednesday, August 15 find us walking for the first time through the streets of Tiruvannamalai towards Sri Ramanasramam with the mountain to our right. We are thinking that this is the beginning of our first *pradakshina*. We hoist the New York City ashrama banner at the gate of Sri Ramanasramam and with the cries of *Sanatana Dharma Ki Jai!* — *Bhagavan Sri Ramana Maharshi Ki Jai!*, we proceed to the old meditation hall where the manuscripts of Sri Arunachala Bhakta Bhagawat are put before Bhagavan.

"Who can describe the feelings of joy upon reaching our real home, radiating peace and har-



Sri T. N. Venkataraman, Ashram President, presenting the portrait of Sri Bhagavan to the members of Arunachala Ashrama.

mony? Although the letter advising our date of arrival has not yet arrived, we are provided with accommodation immediately and served breakfast (prasada) in the old dining hall where Bhagavan ate with His disciples for many years.

"On the very first day the President suggests we go to town to visit the temple and so in the company of Mr. Mallikarjuna we are taken for the darshan of Sri Arunachaleswar in the inner sanctum sanctorum on the day celebrated in honour of the great saint, Arunagirinathar. We had no idea we would be doubly blessed by arriving on this auspicious day.

"Later we visit the room of Bhagavan's *Mahasamadhi* where Swami Satyananda shows us Sri Bhagavan's relics and offers us prasada. In all this we feel Bhagavan's grace and solicitude for which we give thanks.

"One day soon after our arrival we are ushered into the small room of Swami Vishwanathan where he tells us of his first coming to stay with Sri Bhagavan the day before His Jayanti in January of 1923 at the age of 19. He tells us also of how one morning he made *pradakshina* of the hill and then to its top. Upon returning, Bhagavan requested he take some visitors to Skandashram. Finally he heard that Bhagavan would be making *pradakshina* that night and unable to pass up the opportunity started out on a second *pradakshina*. Over half-way round he began to feel tired and left the party to go ahead with word for Bhagavan. Only then did Sri Bhagavan find out that his young disciple had been walking all day without rest.

"Swami Vishwanathan took gracious interest in our small group, leading us on three *pradakshinas* and on several trips up the mountain and to the temple, Gurumurtum and the tank where Bhagavan had His first shave — as well as to the Durga Temple.

"All our expectations were surpassed in the company of the Swami. It was as if Sri Bhagavan's life was unfolding before us in his stories; as though we were walking with Him and seeing Him move among us.

"On these treasured walks with Swami Vishwanathan, overflowing with stories of Bhagavan, we also became His intimate companions and felt Bhagavan's presence through our guide.

"We are also blessed with a visit to Bhagavan's birthplace Tiruchuzhi and to Madurai, both of which we were greatly looking forward to see. Sri M. S. Nagarajan was kind enough to accompany

us and help us in all possible ways. The room in which Bhagavan was born has become a beautiful shrine so filled with peace that family members who maintain it and visitors, while talking, sit on the steps outside the room in reverence. In this tiny room devotional chanting of the Vedas takes place every evening. We were very grateful for the warm and gracious welcome we received at Bhagavan's first home.

"In Madurai, the house in which Bhagavan lived is shown to us and we imagine how He as a slender boy quietly lived His exceptional life unnoticed at the side of Mother Meenakshi's temple. We are indeed moved by our visit to the place where Bhagavan attained Liberation.

"We are taken for the *darshan* of Mother Meenakshi in the temple on the first evening of our arrival in Madurai. We understand it is not usual for Westerners to be permitted in the *sanctum sanctorum* and take this to be Bhagavan's Grace that we were led with no trouble at all to the feet of the Mother. 'Not because you were born Hindus but because of devotion you can go to the Mother,' the temple officials tell us after seeing the Arunachala Ashrama brochures and hearing we have been brought half-way across the earth.

"On August 28 we take the evening train south to retrace the steps of Bhagavan "in search of my Father!" Pictures are taken to mark the event.

"At Tirukoilur the final leg of our journey begins as we board the train and see beloved Arunachala loom larger and larger before us as Arunachala Siva resounds in our minds and hearts.

"Our stay at Sri Ramanasramam and visits to the places connected with Bhagavan's life are most memorable events of our lives with Bhagavan's Grace and with the blessing of His disciples. It is beyond our power to express our gratitude to Ramana for making us His own and bringing us so far to our place of refuge — Arunachala.

"We would like to express our deepest thanks to the President, the management and all the ashram devotees who have made our stay so wonderful."

* * *

The founder of *The Dawn Horse Communion*, Los Angeles, U.S.A., Mr. Franklin Jones — now known as *Bubba Free John* — is the author of *The Knee of Listening* and *The Method of the Siddhas* and is interested in helping seekers. He arrived at our Ashram, along with his disciple, Mr. Gerald Sheinfeld, on Aug. 19 and spent a few days with us. On our request he writes:

"Men of little faith may at least be able to accept that Bhagavan Ramana is now, after his death, in some symbolic way identical to the Heart and Self of all. But, after all, the Heart and Self of all existed before Ramana appeared, and if now we name that same One Bhagavan Ramana, how does this change the state of things? If the true Self were difficult or impossible to know before, how is that



Bubba Free John

One made more knowable by naming Him Bhagavan Ramana? This is where the gospel or good news of *Sri Ramanasramam* lays claim to the man of doubts. It is not that Bhagavan Ramana is now, after his death, simply merged in the Heart and Self of all, and so become invisible as well as silent. He is here. He is present. He came in human form to make this known. At his death he simply abandoned the human form, whose purpose it was to announce his presence. Now he is simply present. The *Maha-Siddhi* of his Presence still radiates in the auspicious places of his appearance at Tiruvannamalai!

"The spiritual activity of the One who was known as Bhagavan Sri Ramana Maharshi has not ended with his human death. Even during the period of his human appearance he was not identified with the human limitations. He was not simply a holy man who rested in more or less continuous samadhi and spoke its truth. He was and is the very Self, Real God, the Heart Present among men in the function of Guru, the master of devotees. This is Bubba's experience, and he is certain of it. The Heart is manifest today in His Perfect Siddhi, ready to make Himself known to devotees. This is the paradox of Bhagavan Ramana. Other spiritual masters may be felt as a spiritual force, creating various yogic and psychic effects, after death. But Bhagavan Ramana is fully present and alive in the same as during his human life. It is not mere *shaktis* surround his *samadhi* and the places of his former residence. The very place radiates his Presence and Truth. The Power that is present here *IS* the Heart and Self of all.

"What the hill of Arunachala was for men of old, Bhagavan Ramana is for Bubba. He is the Perfect Light that is Consciousness, Bliss and Pure

Existence. And he is that Light of Truth made manifest, his concealment perfectly undone. Bhagavan Ramana is Present. He is not hidden. *He is here.*

"After some time Bubba was finally able to visit Bhagavan Ramana's Ashram. Bubba's sadhana had revealed the Truth of Ramana even before this meeting. But he had a number of experience he wished Bhagavan to confirm. Bhagavan had spoken of *Amrita Nadi* as a continuation of *sushumna*, extending downward from the *sahasrar* to the place on the right side of heart. He spoke of this heart place as the seat of realisation. This also became known to Bubba by his Grace.

"Bubba came to Bhagavan Ramana hoping he might test or confirm this grace. At the moment he stepped into the Hall where Bhagavan's Samadhi stands he was literally embraced, filled, and permeated by Bhagavan Ramana. The force of his Presence stood in the place on the right side of the heart as that intense vibration, energy and fullness that draws all forms of mind and self-sense into itself. But in the same instant the current which passes from the Heart to the *sahasrar* was intensified in a sudden rush, and its fullness rested there as the perfect Light of intuitive Consciousness. For these two days with Bhagavan's Grace his experience repeated itself. Therefore, Bhagavan Ramana has confirmed this grace to Bubba's satisfaction. As it is stated in the *Bhagavad Gita* (8:12) the mind (ego, thoughts, desires) must fall in the Heart, while the life-force or *prana-shakti* is released to the *sahasrar* (the place of Conscious Light above, which transcends the visionary illuminations of the yogis). The relationship or path between the true Heart (standing on the right but known without limitations) and the true *sahasrar* is called *Amrita Nadi*. That is the eternal unqualified Self, of which all beings are the apparent limitations; and its eternal reflection, the Light, of which all things are the modification.

"Therefore, Bubba is happy to say that Bhagavan Ramana is still present in the places of his residence at Tiruvannamalai. His presence transcends the *yogic siddhis* and the common illuminations generated via *sushumna*. He is the Heart. He is illumination of the minds of his devotees."

BUBBA FREE JOHN
(Franklin Jones)

* * *

Miss Mehroo F. Screwwalla of Bombay, has visited the Ashram before, usually staying with our resident-devotee, Mrs. Roda Mac Iver. This year also she arrived in June, 1973 and spent two

months in quiet contemplation and meditation, either in the Old Meditation Hall or up the Hill.

Once she was very seriously ill and on the point of death. After praying to Sri Bhagavan her illness took a turn for the better. Her faith and devotion to Him was so unshakeable! She writes:



Miss Screwwalla

"When I first arrived here 9 years ago it was by way of thanksgiving to my beloved Bhagavan, who had given me new life when the best of doctors in Bombay had give up hope! Since then each time I come here to this lovely land of Arunachala the land of great Peace and Bliss, I feel like a prodigal daughter returning home to her Father's land. A friend once asked me: 'Has your Bhagavan performed any miracles?' 'Well, I am the living miracle, for Bhagavan has not only cured me physically but restored me spiritually as well', used to be my categorical answer! Also, whenever friends asked me why I was going to Arunachala I was never tired of telling them that Arunachala has great magical power drawing me to return there again and again. However, I also used to add that I wish this sweet magic could work on all as well! What more can I say? Obeisance to Guru Ramana! May Arunachala-Siva-Ramana bless us all!"

* * *

Zarine, also of Bombay, who has this year got her degree in Psychology, has been spending her holidays at Sri Ramanasramam for the past few years. A true devotee she distinguishes herself by her selflessness, generosity of heart and great determination and one-pointedness. She writes:

"This is the fourth time I have come to the abode of Sri Bhagavan and each time it is the feeling of having returned home. Bhagavan assured us of His continued guidance and sure enough you feel here His support, guiding us so skilfully in our search for Truth. He had said that the guru takes over the burden of the temporal lives of His disciples in the measure of their surrender and truly this can be experienced here particularly when meditating in the Old Meditation Hall, which is suffused with His Presence. Here all our problems

fall into place and drop their illusory significance. More words would be meaningless for it is something you feel most convincingly but cannot express adequately."

* * *

Dr. Hanna Chorazyna who has had a very eventful life taking an active and leading part in Polish resurrections, finds her stay here the most eventful and fulfilling the purpose of her life. This is what she writes:



Dr. Chorazyna

"I heard about Sri Ramana Maharshi for the first time in 1968 when reading the book *Maha Yoga*. Immediately I wrote to Sri Ramanasramam to ask for the address of the author. As the author had passed away I was advised to contact Mr. Arthur Osborne. The reply came from Mrs. Osborne who informed me that she was answering letters for her husband who was ill at that time.

She wrote me about the constant presence of Bhagavan, sent the books on Sri Ramana Maharshi's life and teaching and assured me that if I was sincerely seeking guidance and thinking of Bhagavan one day it will become possible for me to come to Arunachala.

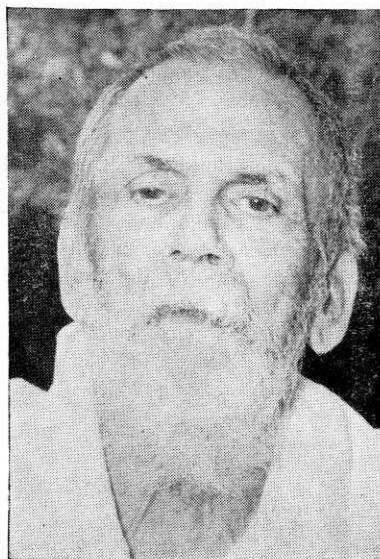
"Several years passed without being able to leave my work at the University of Brussels and go to India. Perhaps I was not ripe enough to do so. In 1972 I met in Brussels, Meera, a devotee of Bhagavan, who had recently returned from Tiruvannamalai so much under the impression of the peace and serenity prevailing there that I decided to go there as soon as possible. Unfortunately I could not get an Indian visa because being an emigrant from Poland I only had a transitory travel document from the Belgian Government. I asked the University where I am employed in the research department to send me for research work to South India but again even with the support of the University the Indian visa was refused. And yet I felt I must go to Bhagavan. Meanwhile my University accepted research for me on the behaviour of tree shrews in the Kalay Archipelago. On arriving in Singapore I applied

SRI MURUGANAR

From 3 in the morning of August 28 in Room No. 12 within the Ashram — devotees and visitors for the past five years are well acquainted with this room — the chorus singing of *Arunachala Siva* and *Ramana Sad Guru* was heard rhythmically, full of devotion and from the hearts of devotees. It was more a prayer hall than a dying man's room. By 7-30 devotees saw the signs of Sri Muruganar's approaching end. After fifteen minutes Sri Muruganar attained the Lotus Feet of his Master, Sri Ramana. Immediately the body was made to sit up in the *padmasana*. The fragile physical frame shed uncommon peace and quietude. His body was garlanded by the Ashram President, Sri T. N. Venkataraman, and an *aarti* (waving of light) was performed. Devotees prostrated to that sacred body of Sri Muruganar, who lived only to praise his Master and preach His teachings through poetry.

His body was taken to the foot of Arunachala — within the Ashram grounds — amidst the continuous singing of hymns, and was bathed (*abhisheka*) in the ceremonial manner and worshipped with incense and flowers by Sri Venkataratnam, Sri Kunju Swami, Sri Satyananda Swami, Sri Om Sadhu, Sri Seshadri and others. The Samadhi pit had already been prepared according to traditional mode.¹ The body in its sitting position was placed in a large white cloth bag and was gently lowered into the pit, with the body facing the Holy Arunachala. The bag was then filled with camphor, *vibhuti* and salt and then with earth, upto the neck. Then the *aarti* light was again waved. After this the pit was filled up and closed. Sri Sai Das actively participated in these ceremonies culminating in the closing up of the Samadhi pit. Thus the last rites were completed according to traditional injunctions. Daily *pujas* are being performed by Sri Venkataratnam. The *Mandalabhishekam* of the Samadhi will take place on October 14 (48th day).

Though all the devotees showed such great interest and helped Sri Muruganar in all ways, special mention has



to be made of two devotees : one, *Sri Brihadambal* and the other, *Sri Hugo Maier*. While the former has for a long time been attending to Sri Muruganar's day-to-day needs of food, etc., the latter for nearly 13 years attended on Sri Muruganar as a doctor, giving all possible medical help and assistance. Both served Sri Muruganar with unflagging interest, day and night, till his last day. The thanks of the management and devotees in general, go to them, though both of them specifically requested that their names should not be mentioned while writing about Sri Muruganar. May Sri Bhagavan bless them !

Efforts are underway to arrange for a suitable *Samadhi Mantap* (pavilion) over the spot, with the cooperation of devotees and admirers.

¹for details on traditional *samadhi* see our October, 1971 issue, p. 252.

again for a visa to India and got it immediately. Once in India I set about the task of locating *anathanas* (Madras tree shrews) whose behaviour has never been recorded nor observed neither in zoos, where they are not present, nor in the wild. In the Zoological Survey of India I was told that these animals were not to be found nor seen for the last 15 years.

"My first visit was to Tiruvannamalai where Mrs. Osborne received me with true Polish hospitality and immediately made me feel at home. But

most important she introduced me to the living presence of Bhagavan with all her love and so to speak personal contact. In this spirit I surrendered my scientific work to Bhagavan and tried to be detached. After that everything arranged itself with extraordinary ease and rapidity. I was guided to the Shevaroy Hills where I found the *anathanas* afterwards identified as such by Indian zoologists. I passed some months in the jungle observing the behaviour of these primates, occasionally paying visits to Tiruvannamalai. In the last month of my

stay in the jungle Mrs. Osborne and a friend of hers, Zarine, followed me there and their presence and meditation helped me to feel closer to Bhagavan. Our stay in the jungle in conditions of utmost simplicity was very enjoyable. Much time was spent in meditation.

"The work is not finished yet. May be with Bhagavan's Grace I will return here next year to continue both my scientific and inner work. The last 18 days spent at Arunachala have been the most important and happiest time of my life and given me more than I can express. Tomorrow I have to start on my return journey to Belgium but even the great sadness of departure cannot damp the feeling of wellbeing which I am carrying away with me!"

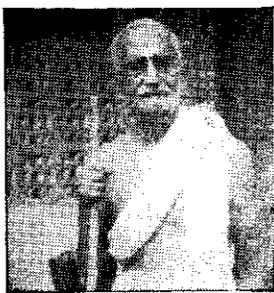
* * *

Miss Dolly Kolah, who is a busy executive in Bombay, always makes it possible every year to spend a few weeks at the abode of Sri Bhagavan. This year also she spent in quiet meditation and contemplation a few weeks in August at the Ashram. She felt this time too fortunate to have been at Sri Muruganar's side while he passed away. Miss Kolah adores old devotees of Sri Bhagavan. Such devout seekers are always welcome to the Ashram, which they, in turn, feel as their HOME!

OBITUARY

M. VENKATARAMA IYER

M. Venkatarama Iyer, familiarly known to all old devotees as 'M. V. Iyer', an old and staunch devotee of Sri Bhagavan attained His Lotus Feet



M. V. Iyer

on July 9 this year at the age of 87. Deeply religious by nature and upbringing he associated with and sought guidance of sages from early age. He first came under the influence of a well-known figure of his time, the late Sri Arunachala Sastrigal, noted for his erudite learning and spiritual attainments, and felt benefitted by this association. Sastrigal had met Sri Bhagavan before and helped many aspirants with his guidance on the lines of Sri Bhagavan's teaching. In 1930, Sastrigal passed away. His last advice to M. V. Iyer was that his

future refuge was in Sri Ramana Maharshi of Tiruvannamalai and that he should regularly go to Him every month receiving His blessings and guidance. He faithfully carried out this injunctions till the end. In Sri Bhagavan's presence he felt at ease and behaved accordingly. His life was guided by Sri Bhagavan's teaching. The entire family became devoted to Sri Bhagavan. His brother, *Kalyanasundaram*, became a permanent resident of the Ashram and rendered service till his end some years ago. Another of his brother, *Sri M. Rajagopala Iyer*, is also to this day a permanent resident-devotee, rendering assistance in the administrative work and routine of the Ashram.

We convey our deep sympathy and condolences of all the old resident-devotees of the Ashram to the members of the bereaved family. May he ever rest in peace at Sri Bhagavan's Feet!

BALAKRISHNA SWAMI

Sri Balakrishna Swami, a devotee of Sri Bhagavan living in closeby 'Pelakothu' for over 36 years passed away on July 21, 1973. Though a native of Kerala he was very proficient in Tamil and closely studied Sri Bhagavan's writings and utterances. In his last illness Ashram devotees helpfully attended on him. He was interred in a spot on the hill slope away from the Ashram and the *Mandalabhishekam* was done by his followers on September 6.

THE MOUNTAIN PATH LIBRARY

New Additions

- The Man in the Sycamore Tree (Life of Thomas Merton)*: By Edward Rice. Image Books — A division of Doubleday & Company Inc., Garden City, New York, U.S.A. (\$1.95)
- Manu and Thiruvalluvar*: By K. R. R. Sastry, Sangam Publishers, Madras-1. (Rs. 10)
- Indian Philosophical Annual, Vol. VII, 1971*: The Centre for Advancement Study in Philosophy, University of Madras, Madras. (Rs. 10)
- James Allen's Book of Meditation for everyday in the year*: Wilco Publishing House, Bombay-1. (Rs. 15)
- Vedanta-Sara-Sangraha By Sri Anantendrayati*: Dr. T. M. P. Mahadevan. Ganesh & Co., Madras-17. (Rs. 3)
- Philosophy History and the Image of Man*: By N. N. Nikam. Somaiya Publications Pvt. Ltd., Bombay. (Rs. 30)

INTRODUCING...

....Sri A. Venkateswara Sarma
and Srimathi Sala



Sri Venkateswara Sarma, a native of Keelapasalai Village, Ramnad Dt., is an old devotee of Sri Bhagavan, who along with his wife, Smt. Sala, equally devoted to Sri Bhagavan, live in Sri Ramana Nagar. Both are closely related to Sri Bhagavan.

For over a decade he studied the *Kavya* (poetical literature in Sanskrit) gaining mastery in the same and also became an adept in the science of astrology by a training he had for years at Vidyalaya in Kerala State. In his early days while staying at Kandanur, he had a remarkable experience. He saw the portrait of Sri Bhagavan in His majestic standing posture with a penetrating look which not merely seemed but was really felt as directed only to him and which thrilled his whole being. This experience provoked a great urge to have Sri Bhagavan's *darshan* immediately.

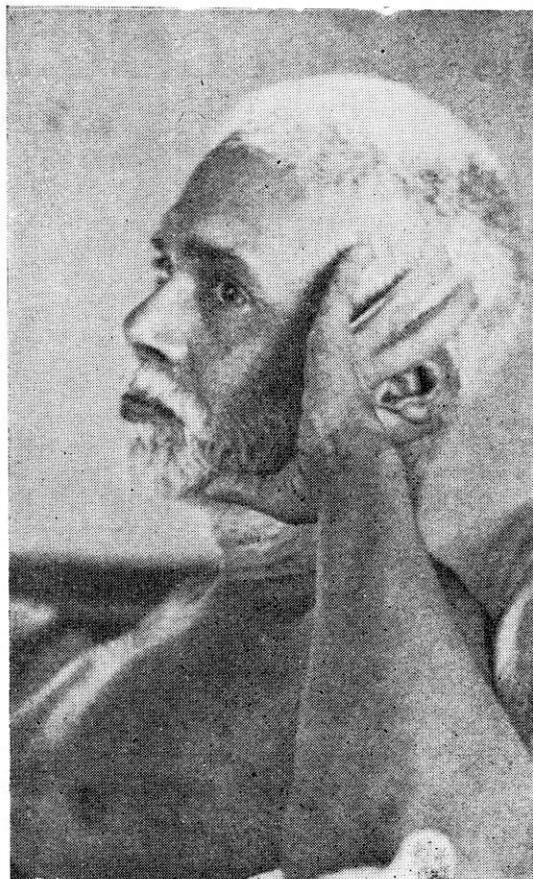
He started the very next day and arrived at Tiruvannamalai, his luggage consisting of a *panchangam* (almanac) in one hand and an umbrella in the other. That was in 1920. He climbed up

the Hill to Skandashram, and recognising Sri Bhagavan who was seated then under a nelli tree he hastened to prostrate at His feet, spontaneously reciting in a state of ecstatic inspiration the first sloka of *Sri Dakshinamurthi Ashtakam*.¹ "Look, look at the visitor who has come — Subbu's son, is it not?" So exclaimed Sri Bhagavan, turning to His mother who was there. The mother gave him a hearty welcome and made him feel at home. Delighted by the stay with Sri Bhagavan that night, he was guided to perform *giripradakshina* (circumambulation of Holy Arunachala) next day. He expressed an ardent desire to stay with Sri Bhagavan for good and pleaded that he did not want to marry but wished to remain with Him and serve Him and do pujas. The mother would have none of it, he had duties to perform she reminded him and an uncle's daughter awaited marriage with him. He was then 22 years old. Sri Bhagavan consoled him: "What does it matter if you do puja or get married or whether you are here or elsewhere?" And thus he left!

Since then Sri Sarma was coming to Sri Bhagavan from time to time often staying for a month or two and benefitting by Sri Bhagavan's utterances and His silent influence with devotion and piety.

Though a successful astrologer by profession, especially in the branch of *prasna*,² Sri Venkateswara Sarma felt the futility of leading a bread-earning life and hence came to Sri Ramanasramam in 1939, along with his wife, and lived with Sri Bhagavan's sister's family. In 1946 they took up abode at Adi Annamalai, four miles away from the Ashram on the circumambulation path, after duly informing Sri Bhagavan. They went round the Hill daily and sometimes twice a day and thus had *darshan* of Sri Bhagavan on the way.

Sri Sarma compiled a short history of Sri Bhagavan's life consisting of 120 slokas in Sanskrit, known as *Ramana Charitamrutasaram*, which Sri Bhagavan graciously perused and corrected. He also composed songs in Tamil and presented them to Sri Bhagavan, who used to correct them only sparingly. Such corrections were not only grammatical in content but also vitally enriched them with spiritual depth. For instance, in the following verse: "Those who are caught in the mouth of a great tiger are certain to die in this world; but all those caught in the glance (*drishti*) of the great tiger adorning the slopes of Arunachala, known as great Ramana, get merged with natural ease in the eternal happiness, discarding fear of even the Lord of Death," Sri Bhagavan put in the word 'with natural ease'



(iyal) in the place of 'daily' (*nidham*) of Sri Sarma's!

Since 1948, he settled with his wife and only son in Tiruvannamalai town. The son passed away four years later. Both parents feel they survived that shock only by Bhagavan's Grace. They continue to render service at the Shrines of Sri Bhagavan and the Mother, assisting in the daily routine — perhaps as a fulfilment of his former *sankalpa* (desire) to do puja to Sri Bhagavan! He feels: "Sri Bhagavan is ever present in my mind and heart, in *jagrat* and *swapna* and His manifest Grace only is sustaining us in all circumstances and at all times!"

We wish him and his devoted wife many more years of dedicated service and happiness!

¹ See *The Mountain Path*, Jan. 1968, p. 53.

² Astrological forecasting on the basis of the exact time of the client's question.

LETTERS TO THE EDITOR

SRI MURUGANAR

Sri Muruganar has left this earthly abode at the ripe age of 83 and the world, particularly the Tamil world, has lost an outstanding poet and devotee, whose inspired poetry flowed spontaneously from a mind and heart centred in fervent devotion to Sri Bhagavan. He will be greatly missed by many admirers who came to him with their problems and sought inspiration in spiritual matters. May his soul rest in peace.

EDITOR

Sri Muruganar's passing away leaves a void in the ranks of Sri Bhagavan's devotees hard to fill. However his poetry charged with divine fervour had devotion to our Master will live for ever. Sri Muruganar distinguished himself as one of the greatest Tamil poets and a repository of true advaitic Wisdom which Sri Bhagavan taught. Simple, quiet and unassuming he would have remained unknown to the world had it not been for his unsurpassed poetry, every verse of which declares Sri Ramana's Glory and will always reverberate in the hearts of His devotees.

PROF. N. R. KRISHNAMURTI AIYAR,
Madurai.

* * *

It was given to me to know Sri Muruganar as an intimate friend-admirer of my grandfather, M. Raghava Iyengar; also as his colleague for some time on the staff of the *Tamil Lexicon*.

Muruganar's unique humility of soul has been a source of inspiration to me from boyhood. The outstanding scholarship of his early years reached its acme with his spiritual evolution as he sat in the inspiring and gracious Presence of Bhagavan Ramana and sang *Sri Ramana Sannidhi Murai*, a modern *bhakti* classic in the tradition of the *Tiruvaimozhi* and *Tiruvachakam*.

I stand as a humble worshipper at the shrine of Muruganar whose memory awakens a feeling of love and spiritual uplift.

DR. J. PARTHASARATHY,
Agra University, Agra.

* * *

Under instruction from Sri Muruganar I came to the Ashram last month, met him and was directed by him to look after the printing of his *magnum opus*, *Sri Ramana Sannidhi Murai*, which is being published by the Ashram. I consider it a great blessing to have received the manuscript from Muruganar on that occasion. It is all by divine ordination. I shall try to do my best to fulfil Sri Muruganar's cherished wish; how could I otherwise show my indebtedness to that supreme devotee of Sri Bhagavan!

H. VAIDHYANATHAN,
Tamil Pundit, Madras.

* * *

SPIRITUAL STRIVING: A MUST

....I know that Sri Ramana Maharshi is the only refuge and nothing is impossible for Him but that difficulty for me is to surrender fully...I am so full of anxieties, fears, tensions and subjects to depression that my life inner and outer is difficult. If only I could let go and surrender...if

only I could forget my impurities and errors... I feel lost though I know that God is our true self and that the purpose of life is to realise that but I can hardly believe it possible for a little being like myself... I cannot visit Arunachala for financial reasons. I beg you to write to me as soon as possible....

A devotee from Brazil.

... It serves no useful purpose to dwell over much on one's imperfections. Having acknowledged them one tries to lead a life as selfless and pure as is possible under the circumstances and not give way to such thoughts but replace them by thinking of Bhagavan, the perfect Self in you, the core of your being. The more you remember Him the more He becomes present in your heart and this is the very best purification.

It is not easy to surrender but steadfastly in stages it can be done. With patience we practise trying not to lose heart when there seems to be no result. It is bound to come ultimately. No spiritual effort is ever lost. It is cumulative. Success is often the result of many failures. Twenty strokes of a hammer may not break a stone but the twenty first may do so, it's success depending on the twenty failures. And so it is with our spiritual striving.

When life is difficult or seems so one often can do very little about it outwardly but if we turn to the heart and remember Bhagavan-Arunachala — our own Self and what could be dearer nearer or more solicitous — then conditions invariably become more harmonious and right themselves. Such has been the experience of a number of devotees; just not to give way to disturbing thoughts and think of Arunachala instead. Not so long ago a young girl came here in a very disturbed state of mind. She heard casually about this way of trying to right things and immediately adopted it. It seems to have worked in her case from the start because she says now that it has changed her life. She spent here only three or four days!

EDITOR

* * *

WHO-IS-WHO !

Once upon a time John Aiken wrote a play. In this play there is a character named 'Bill Henry', who has certain life experiences, some pleasant and some unpleasant. When the play is produced, John Aiken, the author takes part of Bill Henry.

In the play John becomes so engrossed in the experiences, pleasant and unpleasant, of Bill Henry that he totally forgets his true identity and becomes

GOOD-BYE AND THANK YOU

This is to say 'Good-bye' and Thank the readers for their loving response and encouragement which spurred me on when the task of editing THE MOUNTAIN PATH which fell on my shoulders when my husband passed away, was too heavy. Writing never came easy to me.

Now the time has come to give up such literary activity, mainly for reasons of health.

There is also 'Our Quest' to be concluded before it is too late.

May you extend your encouraging response to my successors too!

LUCIA OSBORNE

P.S. On requests, I shall take charge of the January 1974 issue of THE MOUNTAIN PATH in a reduced form and possibly retain the column of LETTERS TO THE EDITOR.

L.O.

Bill Henry. However, during a particularly unpleasant episode, he questions his own identity. "Who am I? Am I really Bill Henry, or is Bill Henry just an experience which is happening to me?"

How many hours or years of meditation will be needed for 'Bill Henry' to realise his true identity as John Aiken? Can he do it gradually or is there a sudden flash, when the true identity appears, is 'real-ized'? When it is realized, is it Bill Henry who realizes it or has Bill Henry disappeared in the instant of realization?

John Aiken too is only a character in a play which I am writing. I write the script for his thoughts, words and actions. I am with him all the time, for I am taking the part of 'John Aiken' in the play. How much meditation does John Aiken need to practise in order to realize his true identity as I? Can he do it gradually? Can he ever realize it? In the act of realizing it, does not John Aiken disappear, as in a sudden flash of Awakening, only I AM?

JOHN AIKEN,
Socorro.

Bill Henry is just as much a delusion with reference to John Aiken as John Aiken is with reference to his true identity as I-I.

The length of time spent in meditation and spiritual striving till realisation dawns depends on the sincerity and onepointedness of the seeker. Practice is gradual, flashes of realisation sudden, but they do not last so long as the mind is not steady. After such an experience SADHANA starts in all earnestness as nothing else will satisfy the heart of an earnest seeker. The false identification with 'Bill Henry' simply disappears and John Aiken recognizes his false engrossment just as in SADHANA the false identification as John Aiken is dispelled and the Self — I stands revealed IT IS. The I, limited through ignorance to John Aiken becomes infinite. Nothing is lost, everything is gained in realisation of one's true identity of pure I AM-ness.

EDITOR

* * *

THE INFLUENCE

May I take this opportunity to express once again my gratitude and appreciation of the continued

work of Sri Ramanasramam and all those concerned in its functioning. Since following the teaching of Sri Bhagavan there have been many changes within me which in turn have had considerable effects on those around me. This has been particularly noticeable in my work as a psychotherapist. Indeed some of the happening have been most unusual. By being still it seems as if some far greater force is able to function. This guidance only comes in the Stillness.

J. COVENTRY,
Australia.

In the measure as we can 'let go' and still the mind the infinite power that is within us ceased to be obstructed. 'One individual having the spiritual understanding of the nature of God becomes a law of harmony, health and supply unto thousands and thousands of people all over the world. That is where the strength is — in union with God', says Joel Goldsmith in THE THUNDER OF SILENCE.

EDITOR

NOTICE**SUBSCRIBERS**

- A. In India :** Are requested to complete the M.O. form sent herewith and remit Rs. 6/-, the subscription for 1974, at a very early date.
- B. Foreign :** Kindly remit the subscription due, £ 0.75 or US \$2.00, as the case may be, by cheque or British Postal Order or International Money Order in favour of THE MOUNTAIN PATH, *immediately.*

Copies of January 1974 will be sent only on renewal of subscription.

Receipts will be sent along with the journal and not separately.

In case of *non-renewal*, kindly oblige by informing us to that effect.

THE MOUNTAIN PATH,
Sri Ramanasramam,
1st October, 1973.

V. GANESAN,
Managing Editor.

*Just Released!**New Edition !!*

SRI RAMANA GITA

With Sanskrit text and Revised English translation

Composed in 300 verses, divided into 18 chapters, by Kavyakantha Ganapathi Muni, and consisting of many important questions on *Sadhana* raised by several devotees, including Kavyakantha, and Sri Bhagavan's replies thereto, this valuable guide was out of print for some time as the earlier translations were found to be not entirely satisfactory. Prof. K. Swaminathan and Sri Viswanatha Swami have brought their scholarship to bear on the task, and have made the present revised translation faithful to the original and put in elegant English. A book worth possessing by every devotee.

Price : (In India) Rs. 2/- (postage extra)
(Foreign) £ 0.30 or US \$ 0.75 (postage free)



Available from :

Sri Ramanasramam Book Depot

SRI RAMANASRAMAM P.O.,

TIRUVANNAMALAI - 606-603

South India



THE MOUNTAIN PATH

(QUARTERLY)

VOLUME 10 - 1973

EDITOR :

LUCIA OSBORNE

MANAGING EDITOR :

V. GANESAN

PUBLISHER :

T. N. VENKATARAMAN

President, Board of Trustees

SRI RAMANASRAMAM

TIRUVANNAMALAI (S. India)

THE MOUNTAIN PATH

INDEX TO CONTENTS OF

VOLUME 10

January 1973 to October 1973

A

- ABDULLA, MOHAMMED — The Concept of Twakkal in Islam 33, How I came to Bhagavan 70
AIKEN, JOHN — *Letters* 256
AMINU, R. O. — How I came to the Maharshi 226
ANAGARIKA GOVINDA, LAMA — Night (Poem) 131, Consciousness (Poem) 219
ANANTANARAYANA RAÖ, DR. M. — Arunachala Ash-taka and Siddha Purusha 76
ARGUS — *Book Reviews* 106-7, 176
ARUNACHALA ASHRAMA — *Ashram Bulletin* — 246
ARUNACHALA BHAKTA BHAGAVATA, SRI and SMT. — *Ashram Bulletin* 246
ARUNACHALA MAHATMYAM — 45, 89, 171, 231
Ashram Bulletin — 49, 110, 179, 246
ASRANI, PROF. U. A. — Integral Yoga linked with Modern Psychology 72
ATTAR, FARID AL-DIN — The conference of the Birds 137

B

- BAGAROTTI, CORNELIA — Karmic Responsibility 100
BALAKRISHNA SWAMI — Obituary 252
Book Reviews — 47, 102, 175, 241
BONDER, SANIEL — Song of Awakening (Poem) 128 ;
When this Breath (Poem) 240
BOSE, PROF. A. C. — Science and Mysticism 163
BRAHMA NIRVANA CELEBRATIONS — *Ashram Bulletin* 179
BUBBA FREE JOHN — *Ashram Bulletin* — 248

C

- CASEY, GERARD — The Face of Death 126
CHORAZYNA, DR. HANNA — *Ashram Bulletin* 250
COHEN, S. S. — Still Mind versus Memory 39
COVENTRY, J. — *Letters* 257
CLAUSSE, JEAN — Looking at Arunachala 206
CULLA, DANIEL, G. — In the Calm Shade 237

D

- DALAI LAMA, THE — The Light of the Spirit 12, Dual Truth 133, The Practice of Buddhism in Tiber 207
DEHM (de MEUTER) GLADYS — Spirituality in Russia 30, 62, The Mystic Jan Van Ruysbroeck 151, Saint Therese of Lisieux 209
DE REEDE, J. — Arunachala Terminal (Poem) 210
DONATH, DOROTHY, C. — Buddhist Meditation Beads 224
DORAISWAMY AYYAR, S. — *Ashram Bulletin* 111
DUNN, JEAN — How Bhagavan Came to Me 220

E

- EASWARAN, P. S. — *Ashram Bulletin* 114
Editorial — About Stilling the Mind 1, Effort and Effortlessness 55, Death and Jnana 123, AUM 191
EKARASA, SADHU (DR. MEES) — Bhagavan Sri Ramana—God-Incarnate 129, The Symbolism of Sri Ramana's 50 years at Arunachala 222
ENOMIYA-LASSALLE, H. M. — Construction of a Christian Zen Hall 215

F

- FEAR OF DEATH — 142
FUCHSBERGER, DR. ROBERT — The Secret of Maya 218

G

- GANESAN, V. — Obeisance to the Poet-Saint : Sri Muruganar 202
GHIA, D. M. & MRS. KAMALA — *Ashram Bulletin* 113
GLORY OF ARUNACHALA — 45, 89, 171, 231
GOLDSMITH, JOEL, S. — The Vessel must be emptied of the Self 20
GREECE, QUEEN MOTHER OF — *Ashram Bulletin* 110
GREENBLATT, MR. MATTHEW & MRS. JOAN — *Ashram Bulletin* 246
GUIDANCE TO VISITORS 105
GUERINEAU, Mme. JEANNE — *Ashram Bulletin* 114

H

- HAKUIN — Song of Meditation 217
 HARTEL, MR. DENNIS — *Ashram Bulletin* 246
 HASTAMALAKA STOTRA — 145
 HECKER, HELLMUTH — The Bhikhu Chitta 41
 HIXON, ALEXANDER PAUL JR. — Samsara is Nirvana 36, Vichara 81
 HOW I CAME TO BHAGAVAN — Mohammed Abdulla 70, Santhanam Iyengar, G. 155, R. O. Aminu 226

I

- Introducing* — Pro. N. R. Krishnamurti Aiyer 52, C. Somasundaram Pillai 119, M. S. Nagarajan 184, A. Venkateswara Sarma and Smt. Sala 253
 ISMAIL, M. M. — The Investigation 92

J

- JAYARAMAN — *Letters* 53

K

- KANT — On Limits of Reasoning 3
 KASELOW, MISS EVELYN — *Ashram Bulletin* 246
 KAVANA — A Final Word (Poem) 7, Only to Remember (Poem) 68, Moment of Silence (Poem) 150, Om 197
 KILKUS, JEANNETTE — Bhagavan, the Northern Star 229
 KIRBY, MURDOCH — Yin and Yang 239
 KOLAH, MISS DOLLY — *Ashram Bulletin* 252
 KRISHNAMURTHY AIYAR, PROF. N. R. — *Introducing* 52, *Letters* 255
 KULKARNI, PROF. G. V. — *Ashram Bulletin* 181
 KUNJU SWAMI — Bhagavan's Solicitude for Devotees 87

L

- LAL, CHEDDI — *Ashram Bulletin* 111
 LAKSHMANA, YOGISHWARA SRI — *Ashram Bulletin* 182
 LEDERMAN, ILSE & GERD — *Letters* 53
Letters to the Editor — 53, 121, 187, 255
 LEVEY, SYLVAN — Guidelines for the Pilgrimage 93
 LIFE MEMBERS : *Sri Ramanasramam* 189
 LIFE SUBSCRIBERS : *The Mountain Path* 190

M

- MAHADEVAN, DR. T. M. P. — Arunachala Pancharatanam 15, The Merging 201, *Ashram Bulletin* 110
 MANUVARYAJI, SWAMI — Yoga for Spiritual Progress 34
 MARCH — *Book Reviews* 245

- M. C. S. — *Book Reviews* 108-9, 178, 245
 MERTON, FR. THOMAS — The Zen Revival: Zen 'Insight' 21, Monastic Prayer 66, Listening in Silence 238
 METHODS OF STILLING THE MIND — 5
 MISRA, B. K. — *Letters* 54
 MOHAN CHAITANYA, BRAHMACHARI — Right Knowledge and Its Implication 57
 MURUGANAR, SRI — Garland of Guru's Sayings 14, 58, 132, 234, In Memorium 198, Tributes to 200, Obituary 251
 MUZ MURRAY-GARDENCHILD — Mystical Experience and the Path 147, The Man in the Sycamore Tree (And Appraisal) 161, *Ashram Bulletin* 181, *Book Reviews* 242
 MYSTICAL EXPERIENCE — Some Collective Testimony 9

N

- NAGARAJAN, M. S. — *Introducing* 184, Great Truths in Simple Words 214
 NAMRIAR, K. K. — Sri Bhagavan's Horoscope 95
 NARAYANA IYER, R. — Who Am I? 186
 NATARAJAN, A. R. — *Ashram Bulletin* 113
 NICHOLS, A. H. — The Climbing (Poem) 11
 NICHOLS, ALAN T. — *Book Reviews* 104
 OBITUARY — K. S. Venkataraman 51, Pichu Iyer 182, Sri Muruganar 251, M. Venkatarama Iyer 252, Balakrishna Swami 252

O

- OSBORNE, ARTHUR — Stilling the Mind through Vichara 6, Effort, Grace and Destiny 59, The Name 194, *Ashram Bulletin* 181
 OSBORNE, LUCIA — *Editorial* 1, 55, 123, 191, *Book Reviews* 47, 102

P

- PAI, T. A. — *Ashram Bulletin* 112
 PADMANABHAN, K. — Aloneness and Loneliness 170
 PANT, APA B. — Tat Twam Asi—It Just Is 91
 PANDIT, M. P. — *Book Reviews* 47, 108, 177, 243
 PARTHASARATHI, DR. J. — *Letters* 255
 PATEL, R. M. — *Ashram Bulletin* 113, 180
 PEGLER, P. — *Book Reviews* 48

R

- RAMANA KENDRA : Calcutta — *Ashram Bulletin* 114
 RAMANA KENDRA : Delhi — *Ashram Bulletin* 49, 117
 RAMANA JAYANTHI — 114-5
 RAMANANANDA SARASWATHI, SWAMI — *Ashram Bulletin* 118

- RAMANATHAN, V. — From Death Lead Me to Immortality 135
- REPS PAUL — Awake 25, All Men Have the Same Color Bones 140, Obedience 158, The Silencing 221
- ROY, DILIP KUMAR — Why We Come to Thee (Poem) 101, A Song 169
- S**
- SAHER, DR. P. J. — The Absolute of the Buddha 86
- SANATSUJATIYA — 83, 165, 235
- SANTHANAM IYENGAR, G. — How I came to Bhagavan 154
- SANTHANANDA SWAMI — *Ashram Bulletin* 116
- SARADA NATARAJAN, MISS — My Meeting with Sri Muruganar 204
- SATYANANDA SWAMI — How I have been serving Bhagavan 43
- SCHACHTER, ZALMAN — Gleanings of Rabbi Nachman's Counsels 19
- SCREWWALLA, MISS MEHROO — *Ashram Bulletin* 249
- SEEKER, A — How Bhagavan Came to Me 28
- "SEIN" — The Limits of One's Efforts 75, The Quickest Process 134
- SETTY, DR. M. V. SHATRUGHNA — *Ashram Bulletin* 118
- SHAH, DR. K. A. — Sadhana : Effort or Grace 96
- SINGH, A. PRASAD — *Letters* 122
- SINGH, MR. BHASKAR PRASAD — *Ashram Bulletin* 246
- SIVANANDA LAHARI — 157
- SOMASUNDARAM PILLAI, C. — *Introducing.....* 119
- SONGS OF THAYUMANAVAR 228
- ST. BERNARD, TRIAD OF — 90
- ST. FRANCIS, COMMUNION OF — 144
- ST. JOHN OF THE CROSS — Memory and Natural Perception 27
- SUBBA RAO, P. — *Letters* 121
- SUNYA — You are the Silence 168
- SWAMINATHAN, PROF. K. S. — *Book Reviews* 177, In Memorium Sri Muruganar 198
- SWAMINATHAN, DR. M. S. — *Ashram Bulletin* 114
- SYMBOLISM OF SRI RAMANA'S 50 YEARS ON ARUNACHALA 222
- T**
- TANEJA, MAJOR I. J. — *Ashram Bulletin* 51
- TOJANI, PURUSHOTTAM — *Ashram Bulletin* 51
- T. P. R. — Loving Devotion 205
- U**
- U. M. G. — Initiation by Look 159
- V**
- VAIDYANATHAN, H. — *Letters* 255
- VARGHESE, I. S. — Impressions at Sri Ramanasramam 230
- VASUDEVAN, N. Sqn. Ldr. — Pure Consciousness and the World 24, A Study of Reality 208
- VENKATARAMAN, T. N. — *Ashram Bulletin* 180
- VENKATARAMAN, R. — *Ashram Bulletin* 112
- VENKATARAMA IYER, M. — Obituary 252
- VENKATARAMA IYER, PROF. M. K. — *Book Reviews* 48, 105, 177, 244
- VIVEKACHUDAMANI 99
- W**
- WEI WU WEI — The Shining 38, Be Still & Know That I am God 77, Willow of the Wisp 124, Virtuality 223
- Z**
- ZARINE — *Ashram Bulletin* 250