



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

The Mountain Path

Vol. 13, No. III, July 1976

"Unless Thou extend
Thy hand of Grace in
mercy and embrace me,
I am lost, Oh Arunachala !

—The Marital Garland
of Letters, verse 51

Publisher :

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Annual Subscription :

INDIA		Rs. 10
FOREIGN	£ 2.00	\$ 4.00

Life Subscription :

Rs. 125	£ 15.00	\$ 30
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Single Copy :

Rs. 2.75	£ 0.60	\$ 1.25
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THE MOUNTAIN PATH

(A QUARTERLY)

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meditate on Thee in the heart, Oh Arunachala !"
—The Marital Garland of Letters, verse 1.

Vol. 13

JULY 1976

No. III

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The Arunachala Hill picture in the cover page was
drawn by Sri Bhagavan Himself.

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— Editor.

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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.

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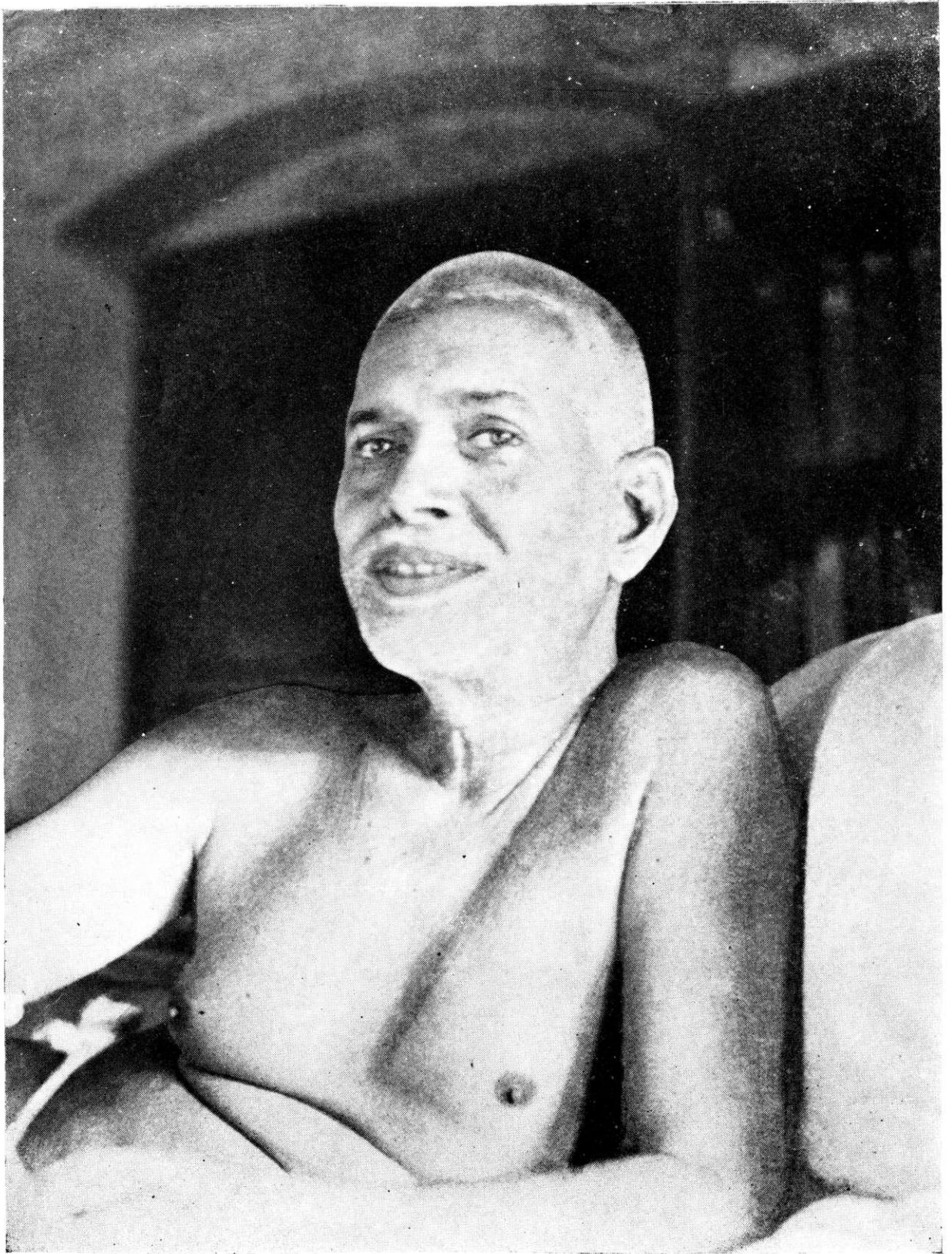
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THE MOUNTAIN PATH

is dedicated to

Bhagavan Sri Ramana Maharshi



The Mountain Path

Vol. 13. No. III, July 1976

EDITORIAL

Activity, Help Not Hindrance

That from which these beings are born, That by which, when born, they live, That into which (at the time of dissolution) they enter, they merge — seek to know That. That is Brahman.

Seek to know Brahman by means of tapas (concentration), for tapas is Brahman.

—Taittiriya Upanishad

THE earnest aspirant is endowed with one-pointedness of mind. But others, whose minds are restless on account of their attachment to the outer world, are asked to practise certain simple spiritual disciplines in order to acquire the concentration of mind which is an indispensable step towards ultimate spiritual attainment.

The urge to be active is strong in man; it is extremely difficult to renounce action altogether and dedicate oneself entirely to spiritual *sādhana*, whatever be the mode of *sādhana*.

Thus, of the paths available for an aspirant, *Karma mārga* is the most suited to the modern age. By *Karma mārga* we do not mean the rituals of the orthodox or social service as generally understood nowadays. By *Karma mārga* we mean the performance of one's *svadharma* as determined by one's environment and circumstances. Since action is inescapable, the choice left for one is to follow one's *svadharma* without undue attachment to the results.

What is this *Karma mārga* pursued merely as doing one's *svadharma*? It is simply working in an egoless spirit without identifying oneself with the doer. But such egolessness is impossible for the man of the world;

he always identifies himself with the doer. *Karma mārga* then is the process of inner development which enables one to be active in the world and yet remain unattached to the credit or the results of the work. The *sādhana* consists in cultivating the attitude that it is not oneself that acts but a Power within. "Doer-ship pertains to the individuality; but you are not a separate individual and so you are not the doer. Man is moved by some mysterious power but he thinks he moves himself", says Sri Bhagavan. The same idea is conveyed in the *Bhagavad Gita* (XVIII, 61):

Mounted as on a machine in the heart of every being dwells the Lord whirling every being by His mysterious power.

The urge for action is strong in most men; action is their *svabhava*; it is impossible for them to renounce all activity. But the distinguishing characteristic of the *karma yogi* is that throughout his activity he feels intuitively that he is not the doer, but that the higher power works through him. He is thus merely an instrument of the higher power working for the welfare of all. His work, therefore, is really worship. He asks nothing for himself, seeks nothing, but yet is active. He realizes that he is only an actor playing his role in the drama of life, the *Lila* of the Supreme. He does not forget his real being nor does he overplay his

role to win fame or personal success. There is no room for desires in him because of his non-identification with a petty individuality. Such a detached life frees him from the prison of ignorance, though he may be active like others.

Is action, without expectation of results, itself enough? Detached action (*nishkāma karma*) is only the means to achieve inner purity and therefore one has to strive further in the quest for perfection. The question still persists; who is engaged in such *nishkāma karma*? As long as there is a doer there is the need for the experience of pure non-dual Awareness. Hence the *karma yogi* too has to tread the path of knowledge ultimately. But self-enquiry comes naturally to him. The perfect *karma yogi* is spontaneously drawn to the path of *jñāna* (knowledge). The apparently contradictory paths of *karma* and *jñāna* become complementary to and inseparable from each other. The purity of mind brought about by selfless action points the way to *jñāna*.

The identification of one's true being with the body-bound ego is the root cause of all selfishness and suffering. Such wrong identification ends only with the dawning of wisdom through the enquiry: 'Who is bound?' — 'Who am I?' When, through uninterrupted experience of Being, the wrong notion of bondage (and liberation therefrom) is dispelled, the radiance of Pure Awareness alone remains. Sri Bhagavan has clarified for us the path of Self-enquiry starting from selfless action and culminating in the bliss of Pure Awareness.

Inner search for *jñāna* together with such disinterested *karma* is the most practical way for most of us under modern conditions. Leading such a life is fully approved by Sri Bhagavan when he says: "Leave your outward life to *prārabdha* and make intense effort within for illumination." He has taught us that, while pursuing the path of Self-enquiry, we can carry on our occupation in life, without the least idea of 'I am doing this'. The idea 'I-am-the-body' is the only ignorance and bondage. Performing our work with detach-

ment and enquiring *Who Am I?* at the same time is the safest course for release from bondage. To do one's work impersonally and to enquire intensely within 'Who am I?' is thus the essence of the teaching of all great Masters.

Bhagavan sums this up aptly: "A man need not give up his worldly duties; what he should give up is desiring things for himself." The ideal to be aimed at, therefore, is a life of selfless activity accompanied by uninterrupted awareness. The mind that operates without attachment to its own past or future can attend to work of any kind efficiently and in a truly scientific manner. Such a mind is well protected from all ignorance and distraction as it is free from petty, personal desire.

It should be remembered that Sri Bhagavan's method is not a mere intellectual exercise, but a heuristic and holistic *sādhana* for self-integration and self-transcendence in which there can be no conflict between awareness and action. The only freedom we enjoy and the only obligation enjoined on us is to turn the searchlight inward and learn to look within. Having once set out on this quest of self-improvement through Self-enquiry, one can no more miss one's way than a living plant firmly rooted in good soil in the open air can lose its rapport with sunlight. One's very means of livelihood, the actions that one is called upon to perform, duty to family and role in society, will undergo the requisite change either through one's volition or by sheer force of circumstance. All things work together for good to them that love God, i.e. for those who have turned towards the Self. For turning to the universal Self is ceasing to be selfish, narrow, personal. The more impersonal the worker, the more scientific and more efficient the work. If disinterestedness is an asset, surrender to the Lord, heightened awareness and empathy with one's fellow-workers, add a new dimension to one's human relations.

The spiritual aspirant who is honest and heroic can thus use even worldly work as a means of self-purification. Much more easily then can the inmate of an ashram adopt the right attitude to activity as a help rather than

a hindrance in the spiritual path. There is a lurking fear in some people that their *sādhana* will be adversely affected by engaging in work or service.

Even granting that *sādhana* becomes less intense if combined with work, can one assert that one is engaged in *sādhana* all the time? Unfortunately the truth is far from this. People who are not prepared to be active in constructive work mostly indulge in casual or loose talk, controversial discussion or even outright gossip. Their own notions of piety also drive them to undertake minor or major jobs for others. The results of such undertakings on individual responsibility are unpredictable. Thus the problem comes through the back door and has to be faced. It is far better and safer to do allotted tasks than indulge in erratic activity. Rare is the *sādhaka* who can carry on *sādhana* on a whole-time basis. And it is highly unlikely that such a person will refuse to do service when called upon to do so.

The human tendency that drives one to activity cannot be wished out of existence. This tendency can be sublimated by accepting work or service as a vital and recognized aspect of spiritual practice.

Work, particularly systematic work, has rich rewards. In the higher, spiritual sense gradual purification results. Work in an impersonal and universal cause helps the erosion of the ego. The loss of individuality is easier here than in mundane activity where personal motives have wider and stronger play. The two types of activity are different. Work in the world without is a *sādhana* for the athletic spirit. Work in an ashram demands less of courage than humility.

Spiritual alertness and physical briskness go together. Spiritual laziness can lead to physical laziness and *vice versa*. Spiritually evolved persons prove the point conclusively. Sri Bhagavan was always an enthusiastic participant in the Ashram chores. He was the first to get up (from his apparent sleep) and attend to kitchen duties like cutting of vegetables. He did this for years and years. He

had done on numerous occasions jobs like brick-laying and book-binding. There was no task which he deemed beneath him. Apart from this personal example there was also his unmistakable admiration for those who worked hard for the Ashram. His own Ashram on the Hill he named Skandashram, because one Kandaswami cleared the ground and prepared the site for it single-handed. For the dignity of useful labour there could be no higher testimony than the example of Sri Bhagavan.

This does not mean that ashrams should be converted into workhouses and their activities expanded in a mechanical manner. But one should not escape work that needs to be done; one should do one's share of it willingly. The kind and quantum of work done does not matter as much as the willingness and zeal one puts into it.

It should never be forgotten that awareness is our true being and that action is only a ripple, a movement, a shadow in the ocean of awareness. We should not be in too great a hurry to become agents, we should for the most part be content to be patient. As Wordsworth says :

Action is transitory, a step, a blow,
The motion of a muscle, this way or that,
'Tis done, and in the after-vacancy
We wonder at ourselves like men betrayed.
Suffering is permanent, obscure and dark
And shares the nature of infinity.

Whatever action we do — and none of us can altogether escape action, whether in the world or in an ashram — should be surrendered to the Lord, should not boost the ego and should thus help inner purification. In the words of Herbert :

Who sweeps a room as for Thy laws
Makes that and the action fine.

It is in this spirit that Appar, the saint who was ever busy tidying up our temples and their environs, sang of the covenant between him and Siva :

It is His duty to sustain
Even this slave. My duty is
Only to serve and be content.

HOW FREE IS FREE WILL?

By
Murdoch Kirby

TO many people the Philosophy of China means only the Tao-Te-Chin and Confucius, as if the last word had been said in 500 B.C. One reason for this is that the philosophers who followed did not write in their own names. They considered themselves as members of the Confucian School, or they wrote commentaries on the classics. One such was Kuo Hsiang. Even his writing has become merged with that of another, earlier, writer Hsiang Hsiu, so that their combined effort is referred to as the Hsian-Kuo. Kuo Hsiang died in 312 A.D. So he was living in the period of the Three Kingdoms and saw the victory of the Chin dynasty in 280 A.D. (not to be confused with the first empire of the Ch'n dynasty in 221 B.C.) I am going to quote two sections from Kuo Hsiang (translated by Prof. Fung Yu-lan) and see what we make of them. The first is from his Commentary on Chuang Tzu, chapter V :

It is not by accident that we have our life.
It is not by chance that our life is what it is.
The Universe is very extensive.
Things are very numerous.
Yet in it, and among them, we are just
what we are.

Even the Universe itself, even the state or
the sage,
Even the most strong or the most wise
Cannot be exceptions to the general rule.
What we are not, we cannot be.
What we are, we cannot but be.
What we do not do, we cannot do.
What we do, we cannot but do.
Let everything be what it is,
Then there will be peace.

That sounds very fatalistic. Have we no ability or free will to do what we choose?

What he says is — don't try to do things not natural to you.

This sounds like non-action again !

People are not all the same. There are some who have to be out meeting people and doing things all the time, and there are others who do not need all that activity. Kuo Hsiang would say, for instance, that Mahatma Gandhi, in confronting the British Empire, just had to do what he did, he was that kind of a man.

Did then Gandhi not have free will? Are any of us free to choose what we will do, or which way we will go?

I expect the answer to that is 'yes and no'. According to Kuo Hsiang's idea Gandhi had before him the choice of many paths he could take, but at that time, and in those conditions and being the man he was, there was only one thing he could do, and that was what he did.

Apart from individuals, what about nations and peoples, who are all travelling in different directions?

Kuo Hsiang was not living in peaceful times and he had something to say about that too. In the same *Commentary*, on chapter XIV, he says :

The current of history, combined with the present circumstances, is responsible for the present crisis. It is due to the world at large. The activity of the sages does not disturb the world, but the world becomes disorderly.

Revolutions, then, just happen : the world becomes disorderly ! We can't blame Communism or Karl Marx or Mao Tse-tung.

We can only say that as a result of what happened in history, and considering the circumstances at the time, the people rose in revolt. This brings in another of Kuo Hsiang's arguments : there is no creation, he says, things just arise out of the conditions : given

the conditions, things will happen : there is even no Creator.

I would like to go back to the beginning again. It is not true to say that people never try to do what they cannot do : sometimes they succeed.

What he is saying is that it is wrong to try to do things for which you are not suited. It is wrong to try to act a part which is not yourself. You will make trouble for yourself. "Let everything be what it is, then there will be peace."

A GUIDE TO JOY IN SERVICE

By

Rabbi Moshe Leib of Sassov

1. Realizing in moments of depression that you come from a high place and that you are hewn from holy rock.
 2. Joy in Service shows your great faith in the Name and vice-versa.
 3. If you permit melancholy to overcome you, you will easily transgress the entire Torah.
 4. If your soul becomes committed to the idea that this world was not created for any other purpose, but that through it your soul will reach eternal peace and rest, the melancholy will not be able to overpower you.
 5. If your soul has been committed to the fact that you are a servant of a great and holy King whose real praise is silence, how much can you rejoice in this.
 6. Death is something bitter and to be feared only by the wicked. How precious to His Holy Name is the creation of death which brings His pious ones to eternal peace.
 7. This world is something very honoured and great, if you learn to use it well. In it man can reach the life of the World to Come and cause the indwelling of soul in himself for this world is called the world of action.
 8. Therefore, man must not let himself be hurt by this world, and if God forbid, you find yourself overwhelmed by troubles, do not despair, for this world has no reality, because in all actuality it is not so (that you are actually oppressed).
 9. However, examine your deeds and forsake evil out of your heart and then the L-rd will show His Mercies.
 10. I know of a case where a holy Man was quite angry with someone who lost a son and did not even shed one tear over him.
-

WHO ARE YOU, FRIEND?

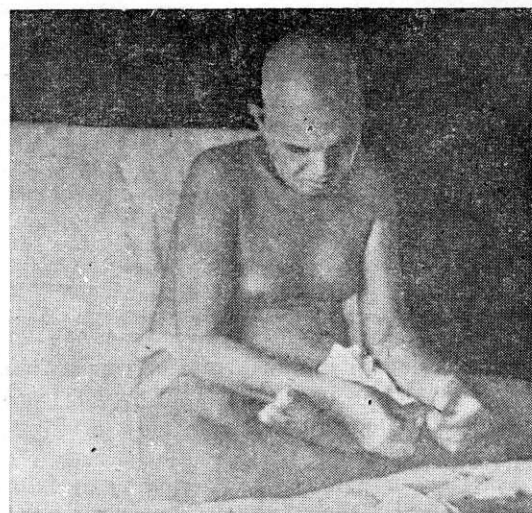
By

Swami Sivananda

WITHOUT ever bestowing a rational thought on the subject or object, everyone is working at feverish haste convinced that in the palm of his hand lies the destiny of mankind. It is a great mystery, indeed: and Bhagavan Ramana lived to unravel this mystery. It is Maya's fraud: and Bhagavan Ramana lived to expose this fraud. It is the deluded imagination of the ego: Bhagavan Ramana threw the powerful beam of his Self-Knowledge to dispel this delusion. He taught man to look within himself first and to know the subject, after which alone he could have a true vision of the object and a correct understanding of the relationship between the two and thus be enabled to adopt the proper attitude to life and the world and to get a clear conception of the Goal.

A businessman to-day accumulates wealth by means, fair or foul. What is his true relation with those for whom he gathers this wealth? What effects do his hoarding enterprises have upon his inner personality? How will his actions ultimately react upon him? Which businessman ever thinks of these great problems? He has set before himself the one great ideal of accumulation of wealth. He gets into a mania; and this mania is none other than Maya in her ferocious form. She does not allow him a moment to reflect on the great problems that profoundly affect him, his very inner soul! . . . till the life's end draws near the poor man and, coldly staring at his benumbed body, asks him: "Who are you, friend, to deprive the poor of their livelihood and feed them whom you deludedly called your own? Come, come into my noose now and leave them to the care of the God Who alone protects them all, as He protects you!"

A politician similarly struggles to save his country from every kind of calamity and



catastrophe. Friend, who are you to save the world? What is the springboard of your patriotism? Is it the Divine Will or is it some selfish motive however subtle and glorified it may be? . . . But the politician has the least time or inclination to analyse! Maya keeps him ever busy and ever externalised, ever seated on the high pedestal of a social reformer where none but he can sit!

A scientist knows everything in the world except his own self. He can neither place himself underneath a microscope, nor fill himself into a test tube. He wants to fly to the moon and compute the distance to the farthest star. Who are you, friend? And what is that intelligence that enables you to peep into the mysterious universe? . . . Who knows, and with what scientific instrument can he discover it?

Similar is the case of a religious preacher on whose lips ever dwell the loftiest Upanishadic *mantras* and Scriptural texts. He can, and

he is ever eager to, show you the path to Salvation ! Who are you, friend, and what are your qualifications ? What is the depth of your wisdom ? Have you ever had time to look within yourself and mind your own spiritual progress or have you abandoned yourself to finding others' faults and preaching to others ?

These and a thousand similar questions which everyone ought to ask oneself took birth as Bhagavan Ramana and, in his austere silence and resplendent gaze, pierced everyone's heart so that one's eyes might turn inward in a searching self-analysis.

When Bhagavan Ramana's searchlight revealed the true nature of things the businessman realised that the Lord is the protector of all and as the distributor of commodities, his duty lay in serving the people without ever thinking of hoarding. He understood his business better and he felt his business was to purify himself by serving his fellow beings.

The politician felt humbled before the Supreme Being Who is the true saviour of every Soul and he adopted the humble attitude of a servant of humanity, treating politics as his *sādhana*.

The scientist closed his eyes and in supreme wonderment beheld the Light of the Self in which alone he saw revealed before him the mysteries of the universe, but which itself remained hidden from his view.

The religious preacher applied himself to the practice of *sādhana* and self-analysis, to annihilate the ego and let the Light of the Self shine through his *buddhi*. In that Light would aspirants effortlessly find their path to the goal.

Bhagavan Ramana was this great soul-stirring question : *Who are you, friend ?* His life, his movement, his gait, and his sitting posture, his talk and his *upadesha* — everything concerning Ramana posed this question before all : *Who are you, friend ?*

Not even in the answer to the question, but in the question itself, is peace and prosperity hidden ! The moment one asks this question of oneself, there descends on him an ineffable peace and bliss that surpasseth understanding. For, at that moment his gaze is turned inward ; he snaps the pain-bonds that bind him to the miserable mundane plane ; he seeks (if only he seeks) the Self within — and that moment itself he enjoys bliss. Who would desist from diving deeper within after tasting such joy on the very surface of this ocean of bliss ?

Beloved embodiments of bliss ! That ocean is Bhagavan Ramana. Wherever you turn, you find him silently gazing at you and asking you, "*Who are you, friend ?*" When you ask yourself this question, you will find the Infinite Source of Peace and Bliss ! May His blessings be upon us all !

Post Mortem

By Y. P. Yandell

"Where", after crossing the bridge of life ?
 Surely not 'where' but "Who ?"
 What greater misfortune could there be
 Than to continue, after dying,
 Saddled with the illusion
 The preposterous posthumous illusion,
 That I Am — "me" ?

TWELVE NOTES ON THE TRACK OF GOD

By
Colin Oliver

Secretly nature seeks and hunts and tries to ferret out the track in which God may be found.

— Meister Eckhart

Because a man identifies himself with the body he sees the world separate from him. This wrong identification arises because he has lost his moorings and has swerved from his original state. He is now advised to give up all these false ideas, to track back his source and remain as the Self.

— Talks from Sri Ramana Maharshi

1.

A man can know so much about surfaces, but so little about what lies underneath. How true this is of himself. As he grows up his real nature is covered, becomes lost to sight. Living outside himself, he is on the outside of everything, unable to name one thing that is not a closed door to him. This is the deepest cause of his distress.

If a man looks inside himself what does he find? His outside look and his inside look are as different as earth and air. When he turns his attention to the inside and opens this one door, he sees into his own nothingness. This seeing is the one work he can call his own.

2.

Just as a bee is able to probe into a flower a man can see into himself. The bee discovers nectar, the man discovers God.

We are blessed with the fact that God, being simple, can be known. There is nothing simpler than our own nothingness, and this is the root of God.

3.

To see what is real we must assume nothing and just look. It was said once that over God's door is written, 'Give up knowledge and become ignorant, give up understanding and become foolish'.

4.

The path by which you take leave of God is called imagination, and you become a somebody. The path by which you approach God is called seeing, and you become a nobody.

Entertain the least image of yourself and you mask the truth. Turn inwards and you will find yourself stripped of all appearances.

5.

It's strange, but when you go leaping into God and look around you find you have taken not a single step. This is where you have always been.

In this light and airy house you are one and alone. Your seeing God is the same as God seeing himself.

Your true self is God, and God is the essence of all things. You see into the very nature of every single thing in the world. In opening one door you have opened all.

6.

God's simple essence is everywhere. He resides in everything and yet he remains undivided. Find God and you find him whole. This is how the many become one.

7.

To be full of myself is to have no room for God. To make room for God I must be empty.

Some have called this emptiness a desert, a wild open country. It is so still, not even God moves here. God is still and rests here. He gives up being God here.

In this place God is naked and concerns himself with nothing but being.

8.

Without form there is no change, without change there is no time. Our real nature is formless, changeless, apart from the passage of time: always this moment now. The events of last year are past, but our real nature of last year is now. The events of next year are future, but our real nature of next year is now.

9.

One of the many names given to man's nature is the Clear Light. The Clear Light is still in itself, but it is by this stillness that all things are moved, that the living receive life. God who is still becomes God who is active. His creativity has been likened to a dance: with his feet he dances the story of the universe; with his hands, demonstrating his love, he blesses.

10.

Unity has two aspects: all things in essence are the same Clear Light, united inwardly, and all things are contained within the Clear Light, united outwardly.

The paradox is that once I see the truth of my own nothingness and let go of everything, I find that everything belongs to me, from the night sky to this smudge of ink on my finger.

Seeing now with a clear eye, I notice how each thing is so much itself. Everything within me — that star, this hand — becomes charged with its own existence.

11.

We can only be free from the restlessness of our self-will by seeing and accepting our own inner poverty. This is where we end and God begins. We must abandon ourselves and trust in God's will.

Like the man who, each morning as he put on his slippers, reminded himself that his day belonged to God, we can see into the truth, day by day, and find a steadiness.

12.

The story of the world is the story of God. What is it all about? It is the story of how God gets to know himself.

He creates the world and ventures out of his home, taking on the disguise of whatever he meets. The door closes behind him, he forgets his home and loses himself in the world.

If we think we are separate, if we think we are this and not that, we are God who has lost himself, God in disguise. If we find we are really whole, we are God come home.

God's fulfilment is in re-discovering his own identity. Nobody but God finds God. This is the time when he lets himself go, and his heart leaps with joy. God is whole and God is aware.

All nature joins to celebrate God. Everything we look at points back to ourselves. When we are home we cease to feel alienated from the world, and enjoy instead a sense of friendliness with stones, trees, walls, furniture, people, as if we share a secret, a private and lasting and profound joke, which indeed we do.

Overcoming Karma

By

Cornelia Bagarotti

KARMA is ever active, within the womb of the present, and is the cause of all that happens in the future. Far too many consider Karma an enigma caused by acts in lives past. They forget their accountability here and now for each word spoken, each thought held within and each deed performed. They cannot see the connection between these and what results in later years.

The Christian is told, "Every word shall be accounted for", "whatsoever a man thinketh in heart that he is", "As ye sow, so ye shall reap". Nowhere is he told that he may refuse love and charity and honesty and compassion toward his fellowmen and expect to escape the penalty.

Eastern teachings speak of "ripe Karma" and of Karma carried over from past lives but all warn that unless a man learns to treat his fellowman as he himself would be treated, he shall be subject to the same suffering as he himself has caused.

Therefore, until a man unites his consciousness with God within and becomes one with his Creator he cannot do the will of Christ or God or his Higher Self. His own separate ego will always selfishly seek its own good and not that of his neighbour. Then by the force of Karma he is brought to suffering and sorrow and retribution in order that he may experience for himself how hard is a life devoid of the light of Love, devoid of Faith or spiritual attunement with God.

Let each man seek in every contact to give more love, more understanding, more patience. Let each word bring Christ's or Buddha's or Bhagavan's presence. Be more forbearing. Live the teachings of the Gospels spontaneously. Then all you do will be impelled by goodness and kindness. May the Light of *His* face so shine through yours that God is visible to all.

If life on earth were considered as a testing ground wherein each day we are given manifold opportunities to perfect ourselves in union with God, if each temptation and each problem were seen, not as an aberration, but as an opportunity to solve it with Love and harmony, how beautiful would be earthly existence.

Man spends lifetimes perfecting science or his material creations and expending his strength for pleasure and material wealth. But how few learn to live in harmony each day with those around them or with the world of nature and animals. When it comes to man's inner spiritual life most are still the naked cannibals or pigmies of prehistoric times . . . as compared to the genius they have displayed in other fields.

"What shall it profit a man if he gains the whole world and loses his Soul"? Let us consecrate our lives to God and live each day and each moment in such a way that when the final hour comes, perfect union with God may prevail and no karma can remain.

"He must increase, but I must decrease".

— St. John

THE GURU

By

Wolter A. Keers

WHEN more and more accent is put on the knowledge-part in us, *Chit*, the heart cannot but jump up, filled with love for the Master who shows me what I am. It is the very presence of the authentic Master that makes the pupil on the *Jnana* Path into a *Bhakta* at the same moment.

And it is unavoidable that everyone believes that his guru is the most splendid Being that has ever existed.

Like so many things that we meet 'on the path' to Self-realisation, this is at once true and untrue.

In order to understand the true position, we have to consider what the Guru really is, and what the disciple discovers.

The first thing to be understood very clearly is that there is only *one* Guru, ultimately.

The disciple is ignorant, and projects a person upon his Guru — that is perfectly legitimate and absolutely unavoidable, for the disciple is ignorant and cannot help doing so. But the disciple's ignorance does not really make a person out of the Guru! From his own point of view, if I may use such a term — for the Guru has no 'point of view' — he is not an enlightened man or woman, but the Ultimate Reality. Not only does the Guru himself see other authentic Masters as the one ultimate Reality that he is . . . he sees every being as such. To the Guru, there is no darkness, no ignorance. He sees himself and every creature as Knowledge Itself. Ignorance, from his point of view, is Knowledge looked at from a crazy angle, and even that crazy manner of looking is essentially Knowledge itself.

But to the pupil it is completely different. And that is the second point to be understood very, very clearly: *the disciple knows nothing*.

This is a tough nut to crack, but that is the truth, and it has to be verified, swallowed, digested and realized.

The disciple in the Upanishads does not ask: Please make my light shine a little brighter. He says: "From darkness lead me to light, O Lord!" And that is the true position of the disciple.

Thought cannot know anything, that must be made very clear. A thought is an image, floating past like a cloud. And an image cannot understand anything at all. Thought is Knowledge plus form, and that form also is nothing but Knowledge, as the pot is nothing but clay. But thought as such does not know anything at all, zero. And what is a disciple? Someone believing that he is a thought, a person, a concept. And now this concept-person, the disciple, comes to believe, gradually, that he is beginning to understand. That is completely wrong, even when the Guru, for pedagogical reasons, confirms it. But the Guru will use the first opportunity to point out to the disciple that, if he looks more closely, it is not he as an illusory person who understands, but that in reality this understanding is the gradual disappearance of the strange belief that he is a person, something living as it were outside of Truth, outside of which nothing can ever exist . . . in fact there is no such thing as 'beyond Truth' or 'outside Truth'.

So gradually the disciple becomes smaller and smaller — let us say: one pound of ignorance disappears today, another pound tomorrow, and so on. And in the process, the disciple feels lighter and lighter, and he becomes more and more filled with awe, respect and love for his Master. This is not only unavoidable, if the disciple is sincere and if the Guru is an authentic Master; — it is *the*

way along which the disciple is taken into his true abode.

The danger lurking there is the illusion of the disciple who believes that he, the apparent personality, begins to understand. All the understanding that may appear in the pupil is one and only one thing : the Guru's presence within the disciple. *The Guru is knowledge.* The disciple, as long as there are notions of dualism in him, is ignorance, complete ignorance. When the Guru brings a torch into the dark cave of ignorance, the cave becomes enlightened, illumined. But let not the cave think that it is luminous ! The light in the cave comes from the torch, not from the walls. The understanding in the *chela* is the Guru's light, . . . not the wall's light.

In the light that the Guru is, the walls begin to crumble. But let not the last remains of that wall think : "I know". The one who says 'I know' is the ignorant one.

When the Guru has taken the pupil by the hand, and shown him what he is and what he is not, and when the disciple has been able to accept this invitation and to descend with the Guru into the deepest realm of his being, he finds there what he really is : *Sat-chit-ananda*. This is as much the disciple's true Self as it is the Guru : the Guru is only that, the disciple is That plus the illusion that he is a person. So do not allow the person to think : I am the Absolute Reality.

Mind you, no disciple ever escapes from this pitfall — it does not matter, as long as it is corrected.

When the Guru says that you are Truth Itself, look deeply into your heart, and there you may find His Presence. That is *Sat-chit-ananda*. But there is no one to claim that "I have understood". There, you are Understanding Itself, not a disciple who understands. The idea of being a disciple who understands comes up afterwards, when you project the Guru again into time and space, on account of the fact that you yourself regard yourself as someone in time and space. But in reality, the Guru is the Absolute Reality.

Even if there were such a thing as a die-hard *jnana-sadbaka*, he cannot but melt away in tears one day, when suddenly he finds himself confronted with the ultimate Love that the Guru is. The moment head and heart fuse ; the moment the disciple sees that he must give up the idea that he is someone with or without understanding ; from that moment on, things go very fast. Very soon he will discover that head and heart are both something like an emanation of Truth — not Truth itself, from the pupil's point of view. Head and heart, however near Truth, are still part of the realm of ignorance. But even for a person following the path of pure *Jnana*, the heart is more important than the head, which is only the surface of the heart.

Socrates was a great Master and a true Guru. "A wise one, a sage, is someone who knows that he knows nothing". That must be taken quite literally : the disciple knows absolutely nothing, for a personality is nothing but an idea, a concept, and a concept cannot know anything. And the Guru is the One who knows this beyond a shadow of a doubt. He also knows nothing. He is Knowledge Itself, even though we may project a knowing person on Him.

You can never predict how this loving knowledge will as it were translate itself into words, to take a certain pupil at a certain moment and in certain circumstances to the recognition of what he is. The Guru often gives the most unexpected replies. If he says to one pupil : "You must eat more", it does not imply that all pupils must eat more. And at the same time it is absurd to judge a Guru by one such remark, by saying : He cannot be a real Master, because he recommends that people should eat more . . .

It is better to be humble about things. Gradually, we begin to give up our opinions, and we learn to listen instead of talking.

Allow the listener in the listening to disappear, and be only the listening itself. Listening, without a listener projected into it, is the witnessing aspect of the Ultimate.

In the beginning, many people are quite willing to accept that they are ignorant. But

gradually, they make a distinction between an old self that is to be abandoned, and a new Self, that is Truth. And they feel that Truth grows in them.

But somewhere along the 'path' it must be realised and it must be realised again and again and again — that there are no two selves. Truth is unlimited, and it cannot grow. It is one of these optical illusions. It is untruth that becomes smaller, not Truth that becomes bigger.

Truth, as it really is, is the total denial of the personality, including its opinions, including its projections called "the world". Where there is light, there is no darkness; where there is darkness, there is no light.

Darkness is merely a crazy point of view. But let not the point of view take itself to be Truth. When the point of view is seen in the light of Light Itself, it disappears. There is no compromise. There is no such thing as an enlightened point of view. When the point of view, darkness, the personality, adopts the attitude of "I know", it is the limited behaving as if it were the unlimited. But the unlimited does not behave in any way whatsoever. It is Stillness Itself. When you try to imitate Truth, you block everything. So, never think that you have understood even one single word. You have not. The unbelievable thing that has happened is that in some inexplicable way, let us say by the Guru's grace, you have been taken from darkness to Light. But when you are there, beyond words, you are Light Itself. Later on you come back to the standpoints, to the opinions, to the personality, to darkness. You are now able to see that this darkness consists of the identification with things that come and go, because you now have access to That in you, to That beyond you, that is the Timeless, the Unlimited, that never comes, never goes.

So then, the only thing you have to do is to let go of those identifications. And the only way of doing so is always by looking clearly, by listening. But look without projecting someone who looks, and listen without projecting a listener.

Every time you take note, in bright lucidity, of such an identification, it disappears . . . it leaves you. And one day you find that the house full of projected "you's" is empty. That moment you know that you know nothing. That moment, the realisation of Truth is made possible, and when it is made possible it occurs: you (but not "you") discover that you are Knowledge Itself.

To defend the personality which is nothing but a dreamed-up image is absurd, once you have seen it. And to defend the Ultimate Ground of all existence is even more absurd: it is in fact unthinkable and inconceivable. Only ideas can be defended, and even that is saying too much. How can one idea defend another idea, when no two ideas can ever co-exist?

There is no such thing as a healthy personality, as there is no square circle or dry water. The idea that I am something in time and space is the one disease that causes all other diseases.

There is no such thing as a person without defences. The personality itself is the ultimate defence . . . is the projection of something limited, within the un-limited that we are . . . is the clinging to an image.

I have seen dozens of people meditating and arriving at a silence, at an absence of thought. But this very absence is itself still a thought and something perceived. In this silence remains someone, waiting for the miracle to occur. But how does the person, sitting there and waiting, get rid of that waiting person? That is an impossible task. The personality can never free itself from itself.

Freedom is freedom from — not for — the personality.

Everyone who sincerely longs for freedom, not merely as a flirtation or a concept, but for real freedom that is truth itself, will find it.

But as long as we believe we are in duality, and that we are going along a path from a false self to a real self, our standpoints must be corrected, until there is no standpoint left.

So why not reject your standpoints and your opinions straightaway? Simply watch how that personality-feeling comes into being and how it intrigues with pleasant-unpleasant, how it defends its own vanity. Don't fight it: just watch it.

The moment you do so, where are you? Unwittingly and quite spontaneously you occupy the witness position of the Ultimate. Looking from 'there', at the caprices of the personality, they will disappear, gradually. One day you will get established beyond even this Witness. Only then are you really free. Knowing that you know nothing. What can Knowledge know? There is only Knowledge. There is nothing outside of Knowledge that Knowledge might know.

It is after the appearing of an object that we say that we see it or, more correctly, that we have seen it. Meanwhile the object has dissolved into consciousness, into Knowledge. So the two do not co-exist. The moment you go deeply into yourself, the object disappears. The moment you try to watch the world from the Witness's point of view, so to say, the world disappears.

The *sadhaka*, the pupil, gradually sees a little light between the objects. The Free One sees light and light and light, and perhaps here and there some playing of this light . . . something like polar light, which is what people call objects. He sees a mirage, knowing, experiencing, that it is nothing but a mirage, light, playing. The pupil sees the mirage, and thinks that it is a solid world, characterized in the first place by his sense of touch: solid, reliable.

It is only when he comes to see that his sense of touch and the other four senses are nothing but perceived things, appearing in the mind or in consciousness or in awareness, and they are therefore nothing but thought, that the feeling of reality, projected on the perceived, begins to disappear.

The moment you see that the only thing you ever perceived is thought, the way is open for the discovery that thought is nothing but mind or consciousness. Then, by clinging to the permanent part, the witnessing aspect, you are able to let go your grip on ever so many I-thoughts and I-feelings. And finally you discover that the only thing perceived was not even thought, but consciousness Itself, the *Atma-Brahman*. There all illusion is gone — no world, no thought. For happiness, fulfilment, does not need anything to remain what it is. When this ultimate Fulfilment so to say contemplates Itself, It only sees Itself, even where the ignorant think that they see objects. If, in this Ultimate Fulfilment, that is Stillness Itself, something appears that others call 'an object', this so-called object is seen as something like a prayer to this Stillness, as a song singing out the glory of the Incomprehensible — as doing *puja*. Creation is nothing but *puja* to this Ultimate Stillness.

See clearly, with your entire being, that what you have so far called the world is nothing but thought, in other words: a dream, and nothing but a dream. Deny reality to the dream as such. The only reality in the dream is the Consciousness in which it appears. And take note, again and again, that the dreamer himself is part of the dream.

When that is seen, very clearly, you'll wake up. When you see that the dreamer is part of the dream, and that therefore no one has a dream, but that the dream appears in Consciousness, it is clear as lightning that This is what you are: This, in which the dream appeared, and which in itself is without form.

Similarly, there is no one having a waking state. No one bound and no one to be liberated. For we are That One Reality in which dreams and dreamed dreamers appear and disappear.

No more problems. The only problem, with a million varieties, is the belief that one is a someone, having problems.

Sartre's Existential Philosophy—II¹

By

Moti Lal Pandit

SARTRE accepts the dictum of Nicolai Hartmann : the idea of God is a contradiction in the sense that it is the result of man's fanciful thinking. Sartre does not think that God is a personal being ; his idea is that God is an impersonal activity of self-transcendence. Moreover, Sartre thinks that the idea of God is contradictory in the sense that it demands both the in-itself and the for-itself.

Being-For-Another

As the for-itself is a given fact whereby man becomes aware of himself through the *cogito*, so the Other is the absolute condition for the existence of the for-itself. Thus Sartre writes : " . . . when we say 'I think', we are attaining to ourselves in the presence of the Other, and we are just as certain of the Other as we are of ourselves. Thus the man who discovers himself directly in the *cogito* also discovers all the others and discovers them as the condition of his existence. He recognizes that he cannot be anything unless others recognize him as such. . . . The Other is indispensable to my existence, and equally so to any knowledge I can have of myself. Under these conditions, the intimate discovery of myself is at the same time the revelation of the Other as a freedom which confronts me, and which cannot think or will without doing so either for or against me".

Sartre maintains that the existence of the Other is given in the look or gaze (*le regard*). This look of the Other is the source of fear and shame. He illustrates this point by giving two examples.

The first example is of a for-itself in a park. Suppose I am sitting in a park. A man passes by. I apprehend this man as an object in my

world. This man, when he looks at me, poses a threat to my existence. He has attacked my world. In other words, the Other is robbing my world from me. Henceforward, objects are no more objects. The world of objects has become disrupted in the sense that the Other has snatched this well-organized world of objects from me. Not only does the look of the Other steal my world, but it transforms me into an object in his world of objects. Thus the look of the Other congeals me, the 'me' which was formerly consciousness and which is now reduced to the realm of an object. In *The Reprieve*, Sartre shows how Daniel becomes an object through the look of the Other : "It clove him like a scythe, amazing, awful and delightful. . . . They saw me — no, not even that ; it sees me. He was the *object* of looking. A look that searched him to the depths, pierced him like a knife-thrust, and was not his own look ; an impenetrable look, the embodiment of night, awaiting him in his deepest self and condemning him to be himself, coward, hypocrite, pederast, for all eternity. Himself, quivering beneath that look and defying it. That look ! That night ! As if the night was the look. I am *seen*. Transparent, transparent, transfixed. But by whom ? 'I am not alone', said Daniel aloud".

The result of this look of the Other is fear. The look of the Other in no way helps me in organizing my projects ; it always dismembers them. The Other not only steals my world, but reduces me, too, to the state of an object.

The look of the Other also results in shame for me, and this Sartre illustrates with the example of the keyhole. "Let us imagine

¹ Continued from the last issue, p. 92.

that moved by jealousy, curiosity, or vice I have just glued my ear to the door and looked through a keyhole, I am alone and on the level of a non-thetic self-consciousness. This means, first of all, that there is no self to inhabit my consciousness, nothing therefore to which I can refer my acts in order to qualify them. They are in no way known. I am my acts and hence they carry in themselves their whole justification. I am pure consciousness of things, and things, caught up in the circuit of my selfness, offer to me their potentialities as the proof of my non-thetic consciousness of my own possibilities. This means that behind the door a spectacle is presented 'as to be seen', a conversation as 'to be heard'.... No transcending view comes to confer upon my acts the character of a given on which a judgement can be brought to bear. My consciousness sticks to my acts; it is my acts.... But all of a sudden, I hear footsteps in the hall. Someone is looking at me! What does that mean? It means that I am suddenly affected in my being and that essential modification appear in my structures — modifications which I can apprehend and fix conceptually by means of the reflective *cogito*.

When another consciousness appears all of a sudden, I am reduced to shame. In other words, I become aware of the fact that the Other is watching me. I become an object of his look. Shame means that I am ashamed *before* the Other. It means that I have fallen to a position of degradation in the sense that I have become an object in another's consciousness.

Love and Hate

Love, according to Sartre, is not a source of reconciliation, but rather of conflict between two human beings. The lover always desires to snatch the freedom from his beloved. Love is not simply the physical possession of the Other's body. In love, it is the freedom of the Other which the lover wants to appropriate. If I win my beloved, it is only at the cost of reducing her to the state of an object. It means that I have destroyed her freedom and subjectivity. Thus human love is an engagement of mutual despair. Love, as a project,

is unrealizable. When I say that I love you, I am doing nothing more than trying to make you love me. Thus I force you in making myself as the limit and goal of your life. In like manner, the beloved tries to make herself as the goal and limit of my existence.

Love is also an attack upon my freedom as well as upon the freedom of the beloved. When I am trying that my beloved should make me as the goal of her life, I am at the same time imposing on her a system of values which will keep my values intact. Even if I am capable of keeping this tensioned love relationship with my beloved intact, the gaze of a third person poses a threat. In the play — *No Exit* — Sartre shows the frustration of love which the gaze of a third person causes. Garcin thinks that Estelle is very charming. Estelle drove her lover to suicide on account of her killing the baby. Estelle also desires to possess Garcin. But both of them are prevented from realizing this desire because of the gaze of the third person. Inez shatters their dream by looking into their eyes. Thus, Sartre concludes, "Hell is the other people".

In love, according to Sartre, "Triple destructibility" is involved. He writes: "In the first place, love is in essence a deception and a reference to infinity since to love is to love to be loved, hence to wish that the Other wish that I love him. A preontological comprehension of this deception is given in the very impulse of love — hence the lover's perpetual dissatisfaction. It does not come, as is so often said, from the unworthiness of being loved but from an implicit comprehension of the fact that the amorous intuition is, as a fundamental-intuition, an ideal out of reach. The more I am loved, the more I lose my being, the more I am thrown back on my own responsibilities, on my own power to be. In the second place, the Other's awakening is always possible; at any moment he can make me appear as an object — hence the lover's perpetual insecurity. In the third place, love is an absolute which is perpetually made relative by others. One would have to be alone in the world with the beloved in order to preserve its character as an absolute axis of reference — hence the lover's perpe-

tual shame (or pride — which here amounts to the same thing) ”.

Sartre has also given much attention to the phenomena of hate. Hate, according to Sartre, is the result of the failure of sadism. When I fail to establish a relationship with the Other, I make him the object of my hate. In other words, I hate the Other because I cannot bear the thought of limitation on my freedom. “Hate knows the Other-as-object and attaches itself to this object. It wishes to destroy this object in order, by the same stroke, to overcome the transcendence which hates it...it leaves in me the feeling that there is ‘something’ to be destroyed, if I am to free myself...That is why hate is a black feeling ; that is, a feeling which aims at the suppression of an Other and which *qua* project is consciously projected against the disapproval of others.

The death of the Other will not satisfy me, because the look of the Other will haunt me throughout life. Although I may be able to destroy the Other, I will not be able to eradicate the fact that he had been. There remains the fact that the Other had existed as a pre-requisite for my having him destroyed. Therefore, victory turns into defeat. For Sartre friendship, fidelity and love are strangers. He can think of nothing but only of hate, degradation and manipulation. We may here give Gabriel Marcel's criticism : “What, in fact, is Sartre's approach to the theory of the awareness of others? Its whole tendency is to assert that human communication is doomed to failure ; that the sense of community — in the sense of forming part of a *we*-subject — is only experienced on such occasions as when a regiment is marching in step or a gang of workmen is pulling together, circumstances where the rhythm is in fact produced by myself and happens to coincide with that of the concrete community of which I am a member. But when it comes to the genuine community, the community of love or friendship, Sartre's analysis of love in *L'Etre et le Néant* and, still more, the illustrations of the analysis in *L'Age de Raison*, reveal the fundamental agnosticism and even nihilism of his view... It is clear that the whole of this dialectic, with its undeniable power, rests upon the complete

denial of communion. For Sartre, this word has no meaning at any possible level, not to speak of its religious and mystical sense. This is because in his universe participation itself is impossible ; this, philosophically, is the point. There is room only for appropriation ”.

Freedom

As we have already seen, Sartre denies any essence of man on the ground that there is no God. Since there is no God who has the idea of man in mind prior to the actualization of man, man, he says, is existence. Hence man is absolutely free, because there is no essence of man in God's mind to which man must conform. Man throughout his life on this earth fashions himself through his choices and projects. Therefore, man creates his own essence. Man is free in the sense that he is nothing more than the sum of his actions.

In a world in which God does not exist, man is naturally condemned to be free. Since God is dead, there is no possibility of finding values. There can be no prior good to the choice I make, because there is no God to give it a foundation.

Man is freedom in the sense that freedom is not attached to man as an essence. In other words, man does not experience his will in freedom. Orestes, in *The Flies*, says : “Suddenly, out of the blue, freedom crashed down on me and swept me off my feet...And there was nothing left in heaven, no right or wrong, nor anyone to give me orders...I shall not return under your law ; I am doomed to have no other law but mine.”

Since there is no system of values, man has to invent values. Man is the supreme inventor of values in the sense that there is no one to condemn or justify him. Hence man has to assume absolute responsibility for each of his actions. Since man has an ungrounded freedom, he has to face the entire responsibility of the world by himself. Although man is abandoned in the world, it does not mean passivity. It means the realization of the fact that nothing can cut me off from this crushing responsibility. “Man being condemned to be

free, carries the weight of the whole world on his shoulders, he is responsible for the world and for himself as a way of being".

Man, being alone and having absolute freedom, is seized by anguish (*angoisse*.) In Heidegger, it is through anguish that man encounters nothingness, whereas in Sartre anguish accompanies freedom. In most people this anguish is absent because they are guilty of "bad faith". In other words, bad faith means to refuse to be anguished. "I flee (from anguish) in order not to know but I cannot avoid that I am fleeing; and the flight from anguish is only a mode of becoming conscious of anguish."

Conclusion

Sartre, as we have seen, assumes an atheistic position without examining or analysing the nature of contingent and necessary being. Since he rejects God outright, he, therefore, reaches the conclusion that we must also reject any human nature or essence. Sartre's division of being into the for-itself and the in-itself has no proof. He simply assumes this position. Man, that is, pure consciousness or the for-itself, is nothingness. Man's life consists in nothing except in his projects and choices, and it is through the choices and projects that man creates his own essence. In other words, man will be what he will make himself to be. The in-itself is opposed to the for-itself in the sense that the in-itself is stable, whereas the for-itself is nothingness. Therefore, the in-itself poses a threat to the for-itself. The for-itself tries to achieve the solidity of the in-itself. This contradiction of the in-itself-for-itself Sartre calls God, because every man is engaged in this self-contradictory operation. In other words, man tries to become God.

For Sartre it is not only the in-itself which poses a threat to the for-itself, but each for-itself is a threat to every other for-itself. In his sickening analysis of the look, Sartre reaches the devastating conclusion that every man is an enemy of every man. Sartre gives the example of human love. In love, according to Sartre, I always try to possess my beloved; in doing so, I make her an object. The same is

with the beloved. She also tries to possess me, so that I could be her object. Thus it is a struggle in which both attempt to appropriate the subjectivity of the other. Thus love, contends Sartre, is a contradictory and frustrating relationship. Sartre has completely failed to give us a true picture of the human condition in the world. He has neglected the fact that true love, fidelity and friendship are not just means for appropriating the freedom of the other; but they are the means which authenticate the freedom of the other.

The for-itself is not only consciousness and nothingness; it is absolute freedom. Man does not possess freedom; he *is* freedom. Since man is absolute freedom, he is the inventor of all values. Thus we have an ethic of quantity. Sciacca observes: "As a moralist Sartre does not believe in 'good action', for he holds that virtues are the alibi for vices, and that men preach them without practising them. His is naturally an absurd amorality, in that he denies not only morality but also the virtues and moral principles; once these are denied, moralism itself ceases, and, everything being negative, it no longer makes any sense to reproach men for failing to practise virtues.

"Sartre's man is neither attractive nor repellent; he just remains there and we do not know what he is; he has no drama, as he is a shapeless mass that wrinkles his skin, moves a limb, curls himself up and stretches, his words are meaningless... it does not make any difference whatsoever — this thing or that thing makes no difference, since everything is absurd. With Sartre, existentialism ceases to be an existential experience and it destroys itself while it reveals its nothingness of human consistency."

Sartre's rejection of God is groundless, and this is shown by Martin Buber in these words: "Sartre has started from the 'silence' of God without asking himself what part of our not hearing and our not having heard has played in that silence. From the silence, he has concluded that God does not exist... Now, however, Sartre goes further. One 'must draw consequences'. God is silent, that is, nothing is

said to the one that is unconditioned and unconditionally binding. 'There is no sign in the word'. Since, therefore, no universal morality can tell us what to do, since all possibility of discovering absolute values has disappeared with God, and since man, to whom henceforth 'all is permitted', is at last free, is indeed freedom itself, it is for him to determine values. 'If I have done away with God the father', Sartre says literally, 'someone is needed to invent values... Life has no meaning *a priori* . . . it is up to you to give it meaning, and value is nothing else than this mean-

ing which you choose'. That is almost exactly what Nietzsche said, and it has not become truer since. One can believe in and accept a meaning or value; one can set it as a guiding light over one's life if one has *discovered* it, not if one has *invented* it. It can be for me an illuminating meaning, a direction-giving value only if it has been revealed to me in my meeting with Being, not if I have freely chosen it for myself from among the existing possibilities and perhaps have, in addition, decided with some fellow-creatures: this shall be valid from now on".

HELPING

By

Dr. M. B. Bhaskaran

Can I help
Without knowing
I am helping?

Who is the helper,
Who the helped?

The inevitable politician
The social reformer
The spiritual leader
The general
The administrator
The head of a family
All are helping
But claim
The reward of recognition.

A lonely flower
On the river side
Caring for nothing

Gives innocently
Her beauty
Her fragrance
All she has
To any one.

A passer-by
Weary
In trouble
Comes along
Looks at her.

She helps him
Without knowing.

All of a sudden
She becomes insignificant
The helped assumes importance
He plucks her
And she is destroyed.

RISING ABOVE KARMA

By
M. P. Pandit

KARMA is a process, not a determining Law to which all are helplessly subject. Karma works out our own will to its logical conclusion. The choice is initially ours. The energies we put forth build up a force that strives to fulfil our intention and in that movement it comes into contact or conflict with other forces in the world similarly active. The resulting issue is the product of karma. But it may be asked, how is it the energies put out do not always evoke corresponding results? A person may work hard but he may not succeed; a good man suffers, a rascal prospers. How do you account for it?

It is the working of *karma* that explains the situation. Our life is not a horizontal proposition. It is vertical, rising from one level of consciousness to a higher level and higher still. Thus we live physically with the body; we live vitally with our life-force; we live mentally with our mind; we live spiritually with our soul and so on. The energies put forward on one level always tend to produce results on that level. It will not do to expect the results on some other level. If a man exerts himself and builds up a moral stature, it is not right to expect that he should be prosperous in material things. Moral energies build moral strength. If material affluence is desired, effort is needed on the material level with the skill that the material edifice demands. There should be no confusion in our

perspective. There are layers of karma, levels of destiny. The karma of one plane does not directly effectuate itself on another plane.

This fact leads to another truth. If we forge a karma on the physical plane, for instance, we are subject to its operations as long as we live on that plane. It is possible to rise in consciousness to a plane that is higher than the physical and overpass the karma of the lower, physical plane. That is why it is said that a person who takes to spiritual life and elevates his consciousness is no longer subject to his horoscope. We can thus mitigate or change our karma by effort: we can set up an opposite karma to neutralise the past karma; we can pray to the Divine and invoke the Grace to set aside our karma; we may cut off our moorings from the ground on which the karma was forged and raise our life and consciousness beyond its reach. The options are open.

But there is a part of the karma, called the ineluctable, *utkata*, karma, which cannot be set aside. We have to work it out or someone who saves us from its results has to bear its brunt.

Thus we may say that karma is our own projection on the cosmic scene. It has several strands and if we have the discrimination to separate them from one another, we can also checkmate or rise above them.

Man, if Paradise is not first within thee,
Then believe me for certain, thou wilt never enter in.

— S. Angelus Silesius

Garland of Guru's Sayings

By SRI MURUGANAR

Translated from Tamil by
Prof. K. Swaminathan

502.

The apt speech of one firm established
In the Heart prevents the devotee's mind,
Bewildered and confused, from running
waste
In the desert of the senses, and points the
way
Inward to permanent *moksba*.

503.

Enlightenment can never dawn
Unless the heart explores with care
"The Essence of the Teaching",
The unceasing *That thou art*,
Uttered by the eloquent glance
Of the preceptor, manifest Siva,
Dwelling within the devotee's self.

504.

The Self-God's chosen method
For the incessant teaching
Of the good pupil is
The unbroken, natural awareness
Of I, I, the life of life
Deep within the heart.

505.

The essential truth and import
Of all four *Vedas* which employ
Crowds of words to cast out ignorance
Is the One Word of Silence sealing
Jiva's identity with the Supreme.

506.

Those high heroes seeking freedom
From the fierce heat of this false world
And searching for the truth supreme
Of Being-Awareness-Bliss
Attain the glorious goal of *mukti*
Only through the earnest enquiry
Of "Thou" that seems to stand for the
jiva.¹

507.

It is to turn the weakling mind
Within and thus aid this enquiry
That to the everlasting *That*
Is added the word *art*.

508.

Inward investigation true,
Earnest and keen of "*Thou*" results
In the blissful experience of the meaning
Of "*That*" and "*art*".

509.

The only service which the vain
And frantic ego called the intellect
Can offer to the God of grace
Who from all ignorance is free
Is to instal on wisdom's altar
The golden sandals of the Upanishads
Hallowed by His lotus Feet.

510.

Those happy ones alone who in their hearts
Behold the Lord's bright, holy lotus Feet
Shine forth with radiant awareness,
All their *vasanas* foul, inauspicious
Having disappeared.

511.

Remembering the ruinous effects
Of traits demonic, harbour in your heart
Only traits divine. It is but earnest
Meditation of bright traits divine
That brings about redemption.

512.

Nondual awareness is rare indeed.
Yet fixing firmly one's true love
On Siva's Feet will easily lead
One to the Grace divine, the Light
Revealing the Real and destroying
All illusion.

¹ In the text "That Thou art".

513.

Through love retaining the Lord's Feet
Firm in the heart one can destroy
All destructive false desires,
And with wide open heart behold
The true light of supreme awareness.

514.

If the *jiva's* head but touches
Siva's Feet, the *jiva* shines
As Siva Himself,
Because, the body-bound ego once destroyed,
He stands restored to his true nature
As the Self.

515.

Snapping sharp the heavy fetters
Of false desire, speed your thought
Towards the golden lotuses of His Feet.
And wasting not a moment practise
Meditation of those Feet for ever.

516.

Only in the heart firm fixt
In meditation deep the Lord abides.
Train then the heart until it stops
Roaming and home-coming like a stray bull
And learns to cling to Him alone.

517.

Give up those desires false
That drag one to the desert of the senses.
If the still mind adores
The crystal linga of pure Awareness,
Bliss infinite results.

518.

Auspicious is each day ;
Benevolent in aspect every planet ;
Lucky is each conjunction ;
Fit, fine and fresh is every hour
For the unfading worship of the Lord.

519.

Rare is the birth of faith in anything.
If faith in anything is born, don't let
The infant perish uncared for ; cherish
And guard it like the cow divine.

520.

Enthroning in the heart the Lord Supreme,
His true, unceasing, natural worship
By the mind steady, self-absorbed
Results from excellent silence.

521.

The pure desire for Grace, free from
Other attachments, practising
The state of silence without otherness,
Such merging in and being That
Is mental worship true.

522.

"Of fate and effort, which is stronger ?
Which will yield and which prevail ?"
Those who wage this war of words
Are wholly ignorant of That
Whence everything appears
And into which it disappears.

523.

Some there are who endlessly
Jump up and shout, sweating, full-throated,
Refuting or elaborating doctrines,
Instead of biding in clear silence
By inquiring into That which Is
And in the heart enjoying It.

524.

None can perceive the Sun by loud
Contentious beatings of the head.
Reasoning and conceits but cloud
The light of truth and make the eyes
In dizziness swim.

525.

Far from revealing truth,
Words only darken and conceal.
To let the truth shine of itself,
Instead of burying it in words,
Merge in the heart both word and thought.

526.

Let not your intellect become a slave
To the sound and fury of controversy.
Enter the heart with mind pellucid,
Concept-free, and realize
Your natural being as the Truth.

LANGUAGE AND SILENCE

By

Dr. K. Subrahmanyam

MAN is a speaking animal ; he communicates through language. Because of this tool, he can talk about the past and the future. Animals are 'present-conscious'. 'Man looks before and after and pines for what is not'. One cannot tell a lie if one does not know how to use a language.

Everyday we use language to express our ideas, feelings and emotions. But there are occasions when we feel the inadequacy of language. When we are introduced to someone for the first time, we say something and try to keep the conversation going ; it is a convention and it is normally observed. But when we are in the company of a person we know very well, we don't have to keep the conversation going. We can be silent without any embarrassment. This is 'companionable silence'. Again when we are overpowered by love or hatred, we find words inadequate. We express what we want to say either through a smile or a frown.

Poets have tried to express their unique feelings in a unique way. Almost everything on earth has been dealt with by poets in some way or other. Words have been used in their different permutations and combinations. Some modern writers like Henry Miller and Samuel Beckett feel that language has become poisoned with the prevarications of politics and advertisement. Nothing significant or worthwhile can be said through such corrupted language, they feel. Ionesco says in his *Journal* : "It is as if, through becoming involved in literature, I had used up all possible symbols without really penetrating their meaning. They no longer have any vital significance for me. Words have killed images or are concealing them. A civilisation of words is a civilisation distraught, Words create confusion. Words are not the Word. The fact is that words say

nothing, if I can put it that way. There are no words for the deepest experience. The more I try to explain myself the less I understand myself. Of course, not everything is words, only the living truth."

The profound cannot be communicated through the medium of words. Sankaracharya in his *Dakshinamurti Stotra* says : *mauna vyākhyā prakatittha para brahma tatvam*'. Dakshinamurti explained the truth of Brahman through silence. Truth cannot be caught in the web of words.

When words have become the carcass of words, it is very difficult to say anything in a significant way. We continually try to describe something that is forever new. Words cannot convey and contain reality. They can at best suggest it. Eliot says in his *Four Quartets* :

"So here I am, in the middle way, having had twenty years —

Twenty years largely wasted, the years of *l'entre deux guerres* —

Trying to learn to use words, and every attempt

Is a wholly new start, and a different kind of failure

Because one has only learnt to get the better of words

For the thing one no longer has to say, or the way in which

One is no longer disposed to say it. And so each venture

Is a new beginning, a raid on the inarticulate
With shabby equipment always deteriorating
In the general mess of imprecision of feeling,
Undisciplined squads of emotion. And what there is to conquer,

By strength and submission, has already
 been discovered
 Once or twice, or several times, by men
 whom one cannot hope
 To emulate — but there is no competition —
 There is only the fight to recover what has
 been lost
 And found and lost again and again : and
 now, under conditions
 That seem unpropitious. But perhaps
 neither gain nor loss.
 For us, there is only the trying. The rest
 is not our business.

(*East Coker V*)

This dissatisfaction with language is felt by several modern writers. They feel that anything profound can be communicated either through music which is pure sound or through silence. (According to Maharshi, Silence is uninterrupted speech.) In Samuel Beckett's plays silences are an undercurrent of the dramatic situation ; the powerful images are not verbal but images of silence. His plays allow him the opportunity to explore the blank spaces between the words and the ability to provide visual evidence of the untrustworthiness of language. He wrote a speechless play called *Act Without Words*. To Beckett 'Language is a long sin against the silence that enfolds us'. A character in one of his novels says, 'Not to want to say, not to know what you want to say, and never to be able to say what you think you want to say, and never to stop saying, or hardly ever, that is the thing to keep in mind, even in the heat of composition'. To a question why he wrote when nothing could be said through words, he said : 'that there was nothing to express, no desire to express together with the obligation to express'.

This preoccupation with Nothing and Silence is typically modern. A popular comedian's first name is Zero. A pianist played a musical composition for 4 minutes and 33 seconds ; the music was the music of silence. Wordless

plays and soundless music are no longer abstract concepts. Modern man is tired of words ; he seeks silence. He seeks peace that passeth understanding. In *Molloy*, Beckett says : "For to know nothing is nothing to want to know anything likewise, but to be beyond knowing anything, that is when peace enters in, to the soul of the incurious seeker". D. H. Lawrence says in his *Apocalypse* : "Oh lovely green dragon of the day, the undawned day, come, come in touch, and release us from the horrid grip of the evil-smelling old logos ! Come in silence, and say nothing".

When there is no desire, there is no need for speech. It is desire that sets in motion speech. *Nirāsa* (desirelessness) results in *nissabda* (Silence). According to Heidegger the voice of things silences the voice of Being. The noise made by "things" prevents us from hearing the silence of the voice of Being (*Being and Time*).

The present noisy age may lead us ultimately to silence. Marshall McLuhan, the medium expert, says :

"Electric technology does not need words any more than the digital computer needs numbers. Electricity points the way to an extension of the process of consciousness itself, on a world scale, and without any verbalization whatever. Such a state of collective awareness may have been the preverbal condition of men The next logical step would seem to be, not to translate, but to bypass language in favour of a general cosmic consciousness which might be very like the collective unconscious dreamt of by Bergson. The condition of 'weightlessness', that biologists say promises a physical immortality, may be paralleled by the condition of speechlessness that could confer a perpetuity of collective harmony and peace."¹

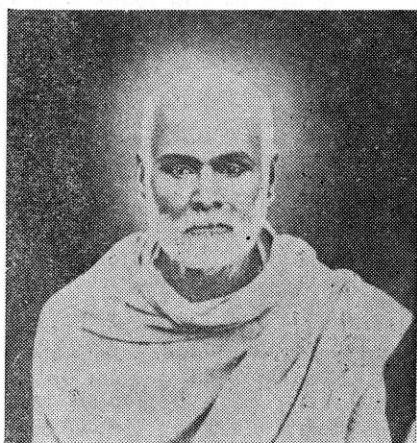
¹ *Understanding Media : The Extensions of Man* (New York : McGraw Hill, 1965), p. 80.

Sri Narayana Guru's Visit

By
Kunju Swami

THOSE were the Skandashram days — 1916-1922. It should be at the beginning of this period that Sri Narayana Guru visited¹ Sri Maharshi.

Sri Narayana Guru was a famous saint, scholar and social reformer of Kerala. He passed away in 1928 at the age of 72. After a visit to Kancheepuram where there was a math established and run by his mission, he arrived at Tiruvannamalai with his disciples. Coming to know of his visit, Palaniswami, an attendant of Bhagavan from the earliest years, went to see him. Sri Narayana Guru enquired of Palaniswami about Bhagavan. Taking this opportunity, Palaniswami invited Sri Narayana Guru to see Sri Bhagavan at Skandashram. This proposal was seconded by Sri Narayana Guru's disciples. Then it was decided to go up the Hill to see Bhagavan.



Sri Narayana Guru

When they arrived at Skandashram that forenoon the disciples entered the verandah and prostrated themselves before Bhagavan. But Sri Narayana Guru looked at the Maharshi through the grating of the verandah



for a few minutes and went over to the platform at the foot of the mango tree. There was no greeting from either side.

After a while when it was meal time Bhagavan went to the dining place, which was

¹ referred to in our issues of April, 1969, p. 101 and October, 1969, p. 282.

under the mango tree, saw Sri Narayana Guru seated there and said in Malayalam : "Won't you also join us for lunch?" Sri Narayana Guru immediately got up saying : "Surely", and came down and was given a seat by the side of Bhagavan. Sri Narayana Guru said that he was not in the habit of taking spicy food and Bhagavan observed that rice, butter-milk, appalam and payasam could be taken. After the meal Bhagavan got up as usual and went out for a walk. Sri Narayana Guru repaired to the mango tree platform.

After some time, the Maharshi returned from his walk and was talking to Sri Narayana Guru's disciples, when the Head of the Easanya Mutt arrived at Skandashram to invite Sri Narayana Guru to his place. Sri Narayana Guru came down, stood before the Maharshi and said : "We move from place to place, but the Maharshi does not go out anywhere. He abides in a state of perpetual *natural samadhi (sahaja samadhi)*. May it be so *here* also. The Easanya Mutt people have come to take me to their place. Maharshi may give me leave." Bhagavan with a gracious smile and nod indicated his assent.

Returning to Kerala, Sri Narayana Guru sent a letter to Sri Bhagavan which contained a composition of five verses in Sanskrit, bearing the title *Nirvriti Panchakam* (Five Verses on Inner Felicity). Here is the English translation of those verses :

1. He alone enjoys the inner felicity of the One Self of all, who refrains from enquiries about the name, native land, caste or clan, calling and age of others.
2. He alone enjoys the inner felicity of the One Self of all, who does not ask anyone

to come, go, not to go, to enter within or where one is going.

3. He alone enjoys the inner felicity of the One Self of all, who does not enquire of anybody where he is going, arriving from where and who he is.
4. He alone enjoys the inner felicity of the One Self of all, who has no notion of differentiation as I, you, he, that, within or without, existence or non-existence.
5. He alone enjoys the inner felicity of the One Self of all who remains the same with the known and unknown and free from distinctions as oneself and others and the assertion even of non-difference.

In this piece Sri Narayana Guru has vividly portrayed Bhagavan just as he saw him.

It would appear that later on Sri Narayana Guru composed another five verses with the title : "*Municharya Panchakam*" and sent it to Sri Bhagavan.

He had already heard of Kavyakantha Ganapati Muni, He had read his '*Sri Ramana Gita*' and was highly impressed by it. He held Ganapati Muni in high esteem as a *tapasvin* of no mean order, besides being a Sanskrit scholar and poet of renown. He was, however, sorry that this learned devotee was not always staying with the Maharshi.

When I went to see Sri Narayana Guru during his last days, he asked whether Kavyakantha was there, and was very pleased to be told that he was with Bhagavan. He wanted such highly qualified personages to be always near the Maharshi, so that he and his teachings could be made known to a wider circle of seekers in the most effective manner. Sri Narayana Guru himself was a man of great austerity with a regal dignity about him.

Dr. Emile Gathier, S. J., Professor of Philosophy at the Sacred Heart College, Shembaganur, Kodaikanal, asked : "Can you kindly give me a summary of your teachings?"

Maharshi : They are found in small booklets, particularly *Who Am I?*

— from *TALKS*, p. 556

STORIES FROM YOGA VASISHTHA—IX

STORY OF THE BILVA FRUIT

Translated from Sanskrit by
M. C. Subramanian

RAMA said to Vasishtha : I am never satiated with the nectar of your words. O Brahman ! Please tell me another story embodying truths.

Vasishtha said : The joy which one feels on possessing some object is momentary. Who has not experienced this ? An object is attractive only so long as one desires to possess it. No one but a child will, therefore, hanker after a momentary pleasure. The pleasure which one feels on getting something arises from the hankering itself. Joy lasts only so long as there is the absence of joy. Therefore give up all desires. Desires cease to be desires, thoughts cease to be thoughts and the mind ceases to be the mind — when one is not attached to anything. If you do your work without expectations of any kind you will never be affected thereby. You will be serene like the sky, even if there arise hundreds of occasions for perturbation. Samsāra begins when the mind gets active. It comes to an end when the mind ceases to be perturbed. The mind can be made still either by arresting the flow of desires (*vasanas*) or by controlling the breath. Practise whichever you like. Samsāra comes into existence also by the wavering of the life-breath (*prana*) and it comes to an end when the life-breath ceases to waver. So make it still by practice. Ignorance gives rise to restlessness and knowledge to peace. You will get over ignorance if you listen to the Guru's words, understand the meaning of the scriptures and make earnest efforts. The mind will cease to be the mind if it is prevented from turning outwards or if the breath is controlled. This state (of no mind) is the highest state. The joy which one feels when one's senses come into contact with their objects is in reality the joy of the Self alone.

By concentrating on the Self one realizes that one is Brahman. The mind then ceases to be the mind. The state in which the mind does not rise up is the state of supreme bliss. When this state is maintained continuously and effortlessly the mind neither rises nor sets. The mind of one who has known (Brahman) is no more mind. It is Truth (Reality). The ignorant man's mind grasps many things instead of Brahman. The Jñāni's mind is, on account of the Knowledge of Brahman, similar to copper which has become gold (by alchemy). His mind, though involved in worldly affairs off and on, enters the fourth state (*turiya*) and remains as pure Consciousness which is beyond *Turiya*.

It is Brahman which appears as this immense world of multiplicity. Brahman is everything. There is nothing else, not even the mind. Everything else is imagination. I shall tell you a short and wonderful story which will make you understand this clearly. There is a bilva fruit which is so big that it extends over thousands of miles. It is spotless and does not decay even in the course of aeons. Although it is so ancient it is fresh and attractive like the crescent moon. It cannot be moved even by the raging storms at the end of kalpas (aeons). It is so big that it cannot be cut even by millions and millions of people. It is the root cause of the world. Vast universes, when placed near it, look like black mustard seeds at the bottom of a hill. It never becomes ripe enough to fall down (from the tree). And, although it is ripe enough (to be eaten), it never decays. This big fruit which contains the essence of all fruits holds within it the wonderful power of Intelligence. Because of this power there comes into existence a will to create gradually

(a world) of the same kind as itself (Intelligence). This will become active and creates first time and space. Then this universe and these directions of space successively come into existence. They are the wonderful pulp of that bilva fruit.

Rama said : All-knowing Bhagavan ! I take it that the bilva fruit described by you is the

Existence-Consciousness (which is Brahman). This ego as well as all things are Consciousness. There is nothing apart from it. So there is no question of unity or duality. The Meru Mountain is like the pulp of a pumpkin within the fruit that is this universe. The universe is the pulp of the bilva fruit of Pure Consciousness.

(To be continued)

ACTION—INACTION

In the following instances there is action in seeming inaction, and also inaction in seeming action as :

1. A child is fed while asleep. On waking up the next morning, he denies having been fed. It is a case of inaction in seeming action. For although the mother saw him take his food the child himself is not aware.
2. The cartman sleeps in the cart when it jogs along the way in the night and yet he reaches the destination and claims to have driven the cart. This is a case of action in seeming inaction.
3. A man appearing to listen to a story nods his head to the speaker but yet his mind is otherwise active and he does not really follow the story.
4. Two friends sleep side by side. One of them dreams that both of them travel round the globe and have varied experiences. On waking the dreamer tells the other that both of them have been round the earth. The other treats the story with contempt.

—SRI BHAGAVAN
from *Talks*, p. 560.

TRUTH AND LIE

By
Norman Fraser

WHILE teaching us, Joel Goldsmith would constantly revert to what was basic in his teaching: world-hypnotism caused by a belief in two powers. This belief, pictured as the tree of the knowledge of good and evil in *Genesis* — the root of all our troubles — is set forth in terms of God and devil by Jesus Christ who insisted that the devil, the self-created second power, was a liar and the father of all lies. Christians read this monumental truth over and over again without realizing its world-shattering profundity. The Buddha taught *dukkha* and *anatta*, explained by the *patticasamuppāda*, to draw constant attention to the same truth.

While pondering the eternal fact that Truth is One, it has come to me that a presentation for today of the perennial dilemma of dualism could simply be termed, 'Truth and lie'.

Even in our present, deluded state of consciousness, we are perfectly capable of realizing the difference between truth and lie. When we actually know the truth about anything in the hierarchy between the eternal and the ephemeral, what happens to the lie? Let us take a very simple example: the belief that the earth is flat. As long as that lie was firmly believed we were not free to circumnavigate the world for fear of falling off the edge if we went too far. Yes, it seems absolutely ridiculous to us now, but that belief was firmly held even by intelligent people. Where is the lie about the flat world now? Does it still control our actions? Why not? *Because it is no longer held as 'truth' in consciousness!*

Both Christ and Buddha taught, in their own ways, that **Knowing** the truth would set us free. The question is, how are we to sort out what is truth and what is lie among all the myriad beliefs that we hold in our conscious-

ness? Here the Christian and the Buddhist ways are complementary. In the Buddhist way we get rid of all desires and attachments. In the Christian way we "seek first the kingdom of God".

We know perfectly well what desires and attachments are, but what is the kingdom of God? So many fanciful assertions and mental distortions have been perpetuated about this simple truth that only the Christian who has broken through the belief-barriers which have been taught him (with Meister Eckhart as the glowing example) can shake himself free. Of course Bhagavan, in his supreme wisdom, reduced this concept to the utter simplicity of *Atma vichara*, and his teaching is crystal clear — take and study as a typical example verse 34 of the *Forty Verses*. Once we have found the Self we have found the kingdom of God.

In everyday life we can keep a close watch on what we believe in the world of thoughts and thoughts about things: what is truth and what is lie. We will find that we often do not know. Then we can try and find out. It is so sad to note that most people accept as truth 'what people say' or what they read in books, magazines or newspapers. Let us start now adopting an attitude of, "is that really true?" and *releasing the concept, whatever it may be, from consciousness*. An 'open mind' is the first step. *Dhyana* brings the inherent intuition of the Self into consciousness and the answer is there. Once we have established the truth about anything we must not deny the lie. It is an unfortunate but deeply ingrained habit of the mind to waste time denying what does not exist. For instance, once we know the truth that two times two is four it is foolishness to go round affirming to ourselves that two times two is

not five. Yet so many of us do just this sort of thing, unnecessarily cluttering up our minds with remembered lies which we thus keep alive within us instead of allowing them to die as all born things die: for want of nourishment.

At first reading what I propose might seem to some to be impossible task, but we must not forget that we are never alone in it. *Dhyana* leads to *samādhi* and *prajñā* when "I and the Father are One" — another self-overwhelming truth.

What is Required of us?

By
Wei Wu Wei

Being aware that we are actually present extended spatio-temporally in Buddha-(wholeness of)-Mind,

We are required to become aware that we are *factually* (and eternally) present, though phenomenally absent, *as* Wholeness of (Buddha) Mind,

Note: Of course there cannot be such 'things' as any of these verbal symbols, and what-'we'-are may be apparent as 'attention'.

II

We cannot "stray from Buddha-Mind",
i.e. leave Integral-Mind,

We cannot "stray from Buddha-Mind",
i.e. leave *what we are*.

All that can happen is that 'attention' is split.

Is not 'attention' synonymous with 'experiencing' in a time-context?

And are 'we' anything other than 'attention' — which is what is experiencing in space-time?

Which is *Presence*.

N.B. "Aware of Buddha-Mind, you cannot have strayed from it". (Bankei)
Because you *are* it.

Note: I am 'present' as whole-mind, apparently 'absent', which is *Presence*, apparently 'absent', And *TAO*.

JUDGE NOT

By

Morie B. Byles

'JUDGE not that ye be not judged', is one of the most important and significant of Jesus' teachings 'Even when there seems to be a moral evil do not judge in a condemnatory way.' That is from a letter of Aldous Huxley to his son quoted by Sybelle Bedford in her biography of Aldous Huxley.

Judge Not! Without realizing it Tenko San, the 20th Century spiritual teacher of Japan, made this the basis of his teaching. The words he used were different, but the import is exactly the same. He told how he sought for the source of all the evil in the world and found that it lay within his own heart, and that it was his own heart that must be purified; this, he said, could be done by humble selfless service to others, rich and poor, good and bad. He illustrates this from his own experiences in his book *Life of Sange*, or *Life of Penitence* as it is translated.

If there is difference or discord between one person or one group and another, you do not expend useless poison and energy by trying to place the blame on one or the other. No, you take the whole blame for the discord on yourself, and give up all feeling of being superior. The source of all evil is within yourself. Usually you will find that this restores harmony. But even if it does not, you have eradicated the thoughts, words and actions that were poisoning yourself and can turn with redoubled vigour to rendering humble service to others. 'Another's error, let it lie,' said Marcus Aurelius.

'The fault is always one's own', said Tenko San. 'Judge not', said Jesus. 'Say not that anyone is superior, inferior or equal to another', said the Buddha.

Why do all say the same thing?

Leaving aside the poison to oneself produced by antagonism and dislike, the answer

is that all life is one. 'We are members one of another', said St Paul. And we are one with all the good and all the evil in the world.

Might it be that, despite his innate individuality, man subconsciously realizes this and that it is this subconscious realization that has given rise to the doctrine of vicarious redemption believed by almost all of Christendom. This doctrine asks us to believe that an All-loving Father-God demanded the death by torture of His only begotten Son before he would forgive mankind their sins which would otherwise have confined them to Hell. Instead of this interpretation of the story of the Crucifixion, might it not be wiser to believe that, in allowing himself to be crucified with the most despised, Christ set before us the example of taking the sins of others upon his own shoulders and tacitly asked us to follow his example and do likewise; and by doing this find at-one-ment with the Intimate and inner peace, even as he did?

Whether or not you agree with this being a wiser interpretation, "judge not that ye be not judged" is not a dogma; it is a fact, a fact that each can prove for himself. It brings humility and banishes egoism and superiority and helps us to know from our own experience that we are one both with our fellow men and with the infinite and universal. And it also helps us to understand Maharshi Ramana's question, 'Who are you?' Surely your true Self is not the indignant injured part, any more than it is the headache that this injury caused you.

Creation is ever changing and moving on. Only by moving in harmony with it can we find peace. We cannot prevent this ceaseless flow, but we can prevent disharmony if we admit that we are one with the evil as well as the good in this ceaseless flow. This is not possible if we pit ourselves against others by

finding fault with them and feeling superiority, more especially as it is not easy to see oneself as responsible for the evils that appear to be done by others. But this is the only way to peace and concord.

An indignant high school teacher told how some of the girls had put empty tin cans down the toilets thereby blocking the sewer pipes. The plumbers and drainers had to dig the drains up, clean the pipes and relay them. Of course the teacher was furious, and temporarily lost her equanimity. The girls probably thought their expensive and anti-social conduct was just a lark. What should the teacher do about it? Not being a teacher I could not venture to give a reply. But what is most important is the state of the teacher's mind, and no satisfactory solution is possible without the teacher's inner mind being filled with love and understanding for the girls and without regarding herself as responsible for the evil done and without sitting in judgment on the girls. Antagonism only breeds antagonism and creates a poison, whereas compassionate love creates a life-giving food and makes for harmony. The outward way will open up if the inner mind, instead of blaming, is at peace.

This is what Tenko San did in a far more serious situation in his community of Ittoen consisting of about three hundred men, women and children. In reading this remember that his basic philosophy was the need to find the source of all evil within one's own heart.

It was discovered that a member of the community had been stealing and committing arson to cover up his misdeeds. In the morning prayer gathering Tenko San told the members what had been happening, and asked them all to search their own hearts and see how each of them had been guilty of stealing; perhaps they might have taken a sweet potato when working in the vegetable garden; or perhaps others might remember loafing instead of working, that is, stealing time. One by one many members came to him and confessed to trifling thefts. One day in the prayer gathering it flashed upon Tenko San as to who the culprit was, but he said nothing. Finally the guilty one went to the local shrine and cut his finger as a token of his repentance, and then went to Tenko San. At the next

prayer gathering Tenko San said, 'The culprit has been found. It was myself.' Later the guilty boy surrendered himself to the police. The story illustrates how by purifying one's own heart of superiority and resentment, others may be purified also. To know all is to forgive all, for all of evil is within oneself.

Here are the reflections of a retiring judge. He said that after watching human beings for over thirty years 'without fear or favour, affection or ill will' he had come to the conclusion that there was not a single person who at one time or another had not been capable of committing murder. 'There but for the grace of God go I', was all too true.

How then can we dare to judge another? We may have to dispense with the services of a dishonest employee. We may even have to be instrumental in placing a murderer in prison where he cannot harm others. But feel superior to him, or regard him as guilty of worse wrong doing than ourselves, we cannot. The evil is always our own as much as anyone else's.

Let us now assume that the reader is convinced that Jesus knew more than the modern psychologist when he said, 'Judge not that ye be not judged.' And also let us assume that the reader understands the folly of creating the poison of dislike within ourselves when we think we have been injured by another's wrong doing.

But even though we know these things intellectually, unwanted thoughts of superiority to others still persist in arising, and it is such thoughts that injure us. How can we purify our minds of these unwanted thoughts? In all ages there have been sages who have advocated different ways of banishing wrong thinking and becoming pure in heart. I should like to read articles by people with a wider experience than I of what methods they have successfully used. For without practical experience of purifying our own minds, our intellectual knowledge helps very little.

Note: Part of Tenko San's *Life of Sange* has been translated by Makoto Ohashi San under the title *A New Road to Ancient Truth* with an introduction and short biography by the author of this article: Publishers: George Allen and Unwin, London.

The English Mystic—William Law

By
Gladys Dehm

WILLIAM LAW was born at Kings Cliffe, near Stamford in the year 1686.

He was a Fellow of Emmanuel College, Cambridge, until his refusal to swear allegiance to George I cost him his fellowship. The Gibbon family asked him to be their tutor and spiritual mentor. It is with them that William Law lived until 1740 when he decided to return to his birthplace.

At Kings Cliffe Law gathered about him ardent souls who formed a small spiritual community. He died in 1762.

Greatly influenced by the teaching of Jacob Boehme, Law's works in turn influenced in marked degree John Wesley.

In *The Spirit of Prayer* William Law unfolds a teaching of great beauty where the Presence of the Divine Indweller in the soul of man becomes not an abstract Idea, but a warm glowing and vibrant reality. Divinity takes on a new dimension as it were, because man is told to turn within into the inner recesses of his very self in order to discover the Compassionate, All-Powerful, All-Knowing, All-Loving Deity.

To William Law, as to all great mystics, the only Reality was the Divine Presence pulsating everywhere, but 'closer to us than breathing.'

The Spirit of Prayer

... the kingdom of heaven is as close to our souls as this universe is to our physical senses.

... God, Who is the only Good of all natures possessing intelligence, is not a Deity far away or beyond our reach, but He is a present reality in and to our souls, truer than our own physical selves; and we are aliens to Heaven and seem without God in the world for this sole reason, which is because we lack

that spirit of prayer which is alone able to unite us with the One only Love, and to give access to Heaven and the Kingdom of God which is to be found within us.

... by birth we are all children of God—more closely related to Him than to our neighbours, for in Him we live, and move, and have our being.

... God breathed forth His spirit of Father, Son, and Holy Ghost into the first man created by Him. So it was that our first parent created by God, came down from Him, and dwelt in Paradise in God's image and likeness. His image and likeness was of God, not regarding his outer shape, for no form has any similitude to God; but he was cast in God's image and likeness because the nature and Spirit of the Holy Trinity had been breathed forth into him. And as the Godhead, Father, Son and Holy Spirit dwell always in heaven and cause heaven to be everywhere, so this their Spirit breathed into man, brought Heaven into man along with it; and so it was that man dwelt as well in Heaven as on earth, which signifies in Paradise, meaning the heavenly state or coming forth of life.

... this holy Jesus Who is to be fashioned within thee, Who is to be the salvation and new life of thy soul, who is to lift thee from death's darkness into life's light and confer power to thee to become a son of God, this same Christ is already within thy being, a live presence which calls thee, seeking admittance into thy heart and asking nothing else but thy own belief in Him and thy good will to give Him as real and true a birth as He had in the Virgin Mary. For the everlasting Word or Son of God did not first begin to be the salvation of the world when he was born in Bethlehem of Judea; but that Word which took human form in the Virgin Mary existed from the beginning of the world as a living Word,

salvation's very seed, thus He entered into mankind's first father.

. . . so it is that Christ told His disciples : 'The Kingdom of God is within you,' which signifies that the divine nature is contained within you, given as a gift to your first father, into the light of his very life, and rising from him into Adam's every begotten.

. . . so it is that holy Christ is said to be the 'Light which lighteth every man that cometh into the world.' Not as Jesus was born at Bethlehem, not as his physical form on earth — but as that everlasting Word by which all things are created.

. . . Jesus Christ is all this truly, as He was the Immanuel, the God with us, possessed by Adam and to his offsprings. Christ is the universal and limitless gift of God's mercy to all mankind.

. . . unfortunate sinner ! Dwell on the riches contained within thee, the Saviour of the world, the everlasting Word of God lies concealed within thee, as a spark of the divine nature which will triumph over sin and death and hell within thee, and restore into thy soul the life of Heaven. Turn inwards to thy heart, and it is thy heart which will discover its Saviour, its God within its very self. Thou hast neither sight, nor hearing, nor feeling of God, because thy search for Him is outside thyself, thou searchest for Him in books, in argumentation, in the church and exercises which have outward meaning, but thy search for Him there will be in vain until thou hast first discovered Him in thine own heart. Search for Him there, and thy search will be rewarded, for that is His dwelling-place.

. . . Waken then, thou who liest in sleep, and Christ, who from eternity has been the spouse of thy soul, shall enlighten thee. Begin thy search and look deep in thine own soil for this pearl of eternity which is concealed within it ; thy effort cannot be too much, neither can it be too costly to thee, for it is thy ALL ; once thou hast discovered it then thou wilt realize that all which thou hast given away or sold for it, is simply nothing at all, a mere bubble floating on the water.

. . . the sacred spark of the divine nature within man has naturally, a powerful and well nigh infinite leaning or yearning after that everlasting light and Spirit of God from Its Source. It originated from God, it emerged from God, it shares in the divine nature, and is because of this always in a yearning state to go back to God. All this is termed the breathing, the stirring, the quickening of the Holy Spirit within our very selves.

. . . God's love for man is historically contained in the Gospel. Man has within himself the germ of the divine life which was given into the creation of his soul, a germ which holds all the wealth of eternity. On the outer plane, man has Jesus Christ who as the luminary of righteousness is forever sending forth His life-giving warmth on this inward germ, to enliven it and encourage it to give birth.

. . . Within thee lies the pearl of eternity, that Church or Dwelling-place of God which is the holy ground where the divine is worshipped, where there alone thou art able to give worship to God in truth and spirit. Worship in spirit because it is that spirit alone within thyself which is able to bring together and cling to God and have knowledge of His divine quickening upon thee. Worship in truth, because this spiritual worship is the reality and truth of all outer ceremonies and services, which although placed there by God, remain only the figure for a certain period, whereas this form of worship is eternal. Become familiar with the practice of this interior adoration. There you will discover the fount of living water, of which thou mayest partake and so know life everlasting.

. . . there the Passion of Christ is inwardly discovered and partaken of as the true state of thy soul — when thou art well established in this interior adoration thou wilt have learnt how to cleave unto God beyond both time and place.

. . . when yearning for God comes alive in any creature then the lost sheep is found and it is carried upon the shepherd's shoulders. It is through this yearning that the miserable Prodigal Son turns away from the

husks and swine to return to his father ; it is because of this yearning that the father beholds the son whilst still a distance away, that he hurries to meet him with loving kisses. Behold here how in plain words we are taught that no sooner does this yearning arise and move towards God, but that the Spirit of God is in motion towards it, nurturing and greeting with joy its first impulses —

... and so it is that the soul's yearning for God unites God to the soul and the soul to God — if this yearning is lacking in either

Jew or Christian, then all the ceremonies, sacrifices, worship of Law or Gospel are but lifeless works which do not kindle life within the soul nor confer any unity between God and the soul. Once this yearning springs forth, although the soul may be ignorant of the Law or the Gospel, then the divine life begins to operate within it, and the Christ-birth takes place within the soul of one who remains ignorant even of His Name. These are the ones 'that shall come from the East, and from the West, and sit down with Abraham and Isaac in the Kingdom of God.'

PRAYER

By

Randy Sindelman

I'm locked in the house of *Maya*;
You hold the key.
Swing the doors wide open
And lead me into the freedom of your bliss.

O venerable Master,
Who pervade the world
Yet remain beyond it!

Can the knower
Ever be separated from the known?
Please close your scissors
And snap the knot of ignorance.

Can the seer
Ever be apart from the seen?

Oh bestower of vision,
Please blow the clouds away
And reveal your Light!

Did I ever leave the womb?
Oh vichara!
Please sever this cord of ignorance.

I bow down to the Supreme Guru
Who dwells in the heart of all
And sheds his grace upon the world.
Oh Arunachala!

Oh Ramana!
My beloved Lord,
I wait at your lotus feet.

‘Diving’ and ‘Who am I’ Enquiry

By
G. L. N.

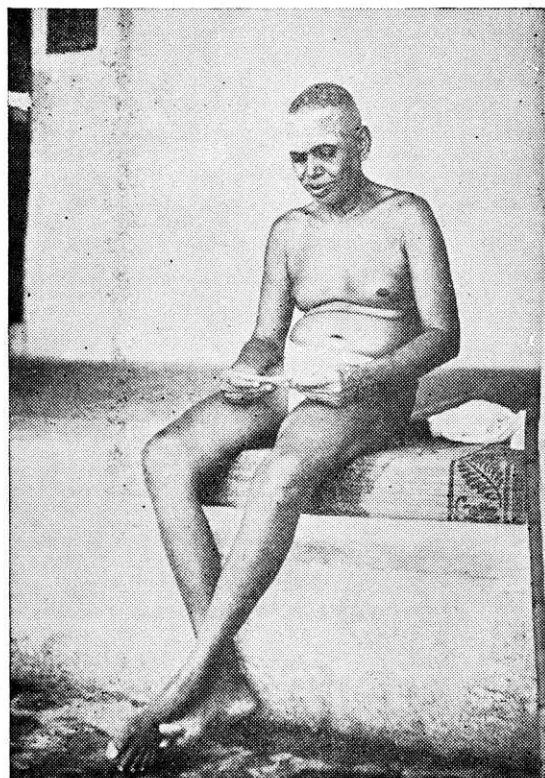
“DIVING” is recommended by Sri Bhagavan in the *Who Am I* enquiry. Every one uses ‘I’ as a pronoun, subjective case, standing for oneself. We take the body for oneself. This is I-am-the-body idea or thought. But the body cannot be the self. It is inert and insentient (*jada*) and cannot say or think ‘I’. It is absent in sleep. What then is this thing that says ‘I’? This is the *Who AM I* enquiry, where we are asked to follow the ‘I’-thought to its Source, for there must be a source whence it arises.

We cognise the ‘I’-thought, when it shines in our awareness. The ‘I’-thought, being the object of our awareness, is inert (*jada*). It comes into our awareness intermittently. So, the ‘I’-thought when it shines in our awareness has two characteristics, its inherent *jada*-nature and the conscious (*chit*) nature in which it shines. To find its true nature, we have to alertly follow the ‘I’-thought to its Source.

We now think that ‘I’ stands for the body. We are gripped to the body-consciousness by age-long *vasanas* (tendencies). This egoistic and impure awareness is variously called mind, ego, the knot that ties up awareness (*chit*) with *jada* (body).

To trace and reach the source of the ‘I’-thought, the mind must traverse back the very path by which the ‘I’ has come up. It must leave the external world and search within for the Source of the ‘I’.

The search is likened to that of a person diving deep to recover something that has fallen into the water. The mind must follow the ‘I’-thought, without uttering ‘I’, holding still speech, breath and all other activity. As a pearl diver ties a stone to his waist, sinks to the bottom of the sea and there finds the pearl, one should dive within and obtain the precious Self-pearl.



The mind has to dive within to reach its Source, the Heart. Diving means the mind turning away from all outward objects and *vāsanās*. Just as the diver has to withstand the upward thrust of water, likewise the diving mind, to attain success, must resist the tendencies or thoughts drawing it out and up. As the thoughts get destroyed, a thought-free awareness is found. The state becomes spontaneous, when all the *vāsanās* are destroyed. Now the mind has reached its source, the Heart. It is lost in pure awareness.

“When the mind, questing *Who Am I* reaches the Heart, the ego which says ‘I’

sinks crest-fallen and something fresh shines of itself as I, as I. Though thus it shines, it is not the old 'I', but the real import of I, the infinite, perfect Self." (*Forty Verses on Reality*, v. 30).

The Heart expanse is infinite. It is also the inmost core of Being, the Self, the Sun of Knowledge, whose rays envelop the whole universe. Then what does reaching the Heart signify? We get the answer in *Maharshi's Gospel*: "The ego functions as the knot between the Self which is pure Consciousness and the physical body which is insentient. In your investigation into the Source of *abam-vritti* ('I'-thought) you take the essential *chit*

aspect of the ego. By this investigation, the *vāsanas* are annihilated, and there shines the purified effulgent light of the one reality, the Heart, the Self." Further, *jada* (the insentient) does not exist apart from *chit* (Pure Awareness). The ego is destroyed only when it completely merges at its Source, the Heart.

When the ego is destroyed and the knot of *chit* and *jada* snaps, the purified mind gets one with Self and there is no one to say either 'I have seen or known' or 'I have not seen or known'. This effortless state of being the Self *Tan-maya-Nishtha* is beyond the scope of description.

TRANSCENDENCE

By Ramesh V. Phadins

In one sweep
 I saw the endless sky.
 At one gulp
 I drank the wine of bliss.
 In one brief moment
 I heard the music of the timeless.
 At one glance
 I understood the whole.
 In one hop
 I jumped into the Unknown.
 In one stroke
 I solved the problems of life.
 With one shot
 I slew Death.
 In the first step
 I took the final step.

How I Came to Bhagavan

By

Satya Narayan Tandon

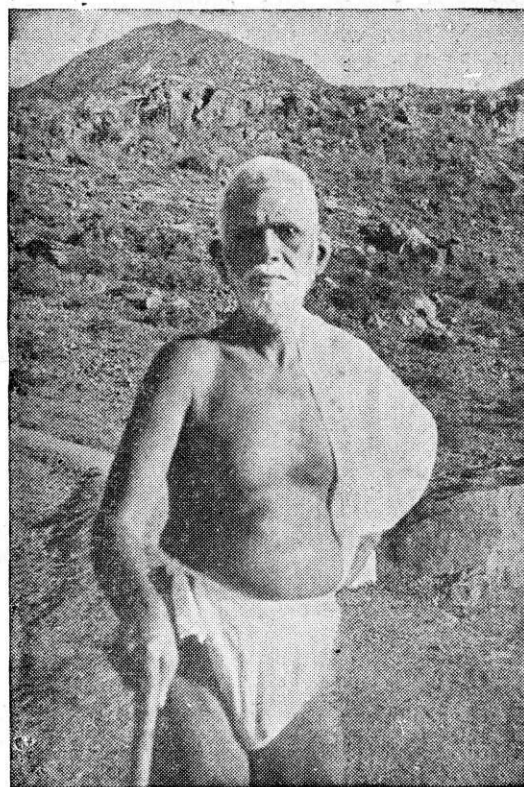
IT was at the end of 1944 that I first heard about Bhagavan Ramana Maharshi. I was sitting with a religious teacher, when a visitor said : " Maharshi is Mount Everest and others mere hillocks ". Since then I had a persistent urge to have *darshan* of Sri Bhagavan.

In the summer of 1946, when I was sitting in the presence of Paramsant Mahatma Raghuber Dayal, a Sufi saint, a fellow-devotee who had been to Tiruvannamalai began to speak about Sri Bhagavan, the Ashram and his experiences during his stay there. Chachāji, (as we used to call the saint) who had listened attentively to his devotee's narration, spoke very highly about Sri Bhagavan. This only strengthened my desire to have His *darshan*. But I did not get the opportunity for it — one hindrance or another always came in my way.



Mr. & Mrs. Satya Narayan Tandon

Early in April 1950, when I was planning to go to Arunachala, my younger brother, Sri Jagatnarayan, told me that he along with a friend was to leave for Tiruvannamalai the same evening. To me this was a bolt from the blue, as we both could not leave the station simultaneously. I could not speak out my mind, and he left for Tiruvannamalai. He was fortunate to have Sri Bhagavan's *darshan* — standing in a queue. He stayed there for a few days and on the return journey somewhere near Nagpur, got the information that Sri Bhagavan had shed the body.



My younger brother again went to Sri Ramanasramam in 1956. On hearing from him about the Ashram and his experiences there, the longing to visit the Shrine was aroused afresh.

It was late in 1957 at the insistence of my wife, that my longing to visit the shrine of Sri Ramana Maharshi was fulfilled.

Since 1957, Sri Bhagavan has been graciously pleased to call us to His Shrine of Grace practically every year.

An accident that occurred at Allahabad Railway station on the morning of January 23, 1972 is worth recording.

With my younger son, his wife and one of my grandsons, I was coming back to Kanpur from Allahabad by Howrah-Kalka Mail. After locating our berths, I was talking on the platform with people who had come to see us off. I could not hear the whistle of the electric engine, and the train began to move. I caught hold of the handle of the compartment to get into it. But I lost the grip and fell on the track. In the meantime the train had gathered momentum. When my son, who was at the other door of the compartment, enquired about me, a fellow-passenger told him that he saw an old man falling down while trying to get into the compartment. My son immediately pulled the chain, but the train stopped only two furlongs away.

As soon as I fell on the track, I saw the face of Sri Bhagavan repeating like a *mantra*, "Don't lift the head". Where I was on the track I cannot say. But I saw the wheels moving faster and faster.

When the entire train had moved beyond the place where I was, I got up though my head and left eye-brow were badly wounded, so much so that my woollen coat had become drenched. The guard who was in charge of the train said that eight bogeys had passed over me and that it was a miracle that I had escaped death. It was all His benign Grace that He saved this body, for what purpose is known to Him only. For the first few days after the wounds had been stitched and I was in great agony and pain, I was kept under sedation but I felt Sri Bhagavan sitting by my side and at times moving His hands over the wounds that had been stitched.

My cap and spectacles that had fallen on the track were all received by my people without any damage whatsoever. The same glasses and the same frame I used for years thereafter.

May this head remain at His Lotus Feet for the rest of my days on earth !

IDENTITY

By Y. P. Yandell

"Who am I?"
 Who knows,
 Knows God.
 And then
 Can say
 I AM!
 Right *here*
 And *now*.
 Just so
 As "me"
 I AM
 The ONE!

FREEDOM IN THE FIELD

By

Sqn. Ldr. N. Vasudevan

MAN'S universe and man form part of the Field of Pure Consciousness. Man is part of the perennial activity that goes on in the Field. But **Man** is also a part of Pure Conscious Energy. His contact with Pure Conscious Energy is through the I-sense which is one with the Supreme Intelligence. The Supreme Intelligence itself is pulsations of Conscious Energy. "That Self will by itself be glowing as '*aham aham*' (I am, I am)," says Sri Ramana Maharshi (Page 268, *Letters from Sri Ramanasramam*).

In a physical sense, man follows a chartered course in the Field as determined by the constituent influences in the Field. Spinoza compares the feeling of free will to a stone's thinking, as it travels through space, that it determines its own trajectory and selects the place and time of its fall. Man, ignorant of the geometry of the Field, and of the Supreme Intelligence of the Knower of the Field, imagines that he has free will. "The greatest good is the knowledge of the union which the mind has with the *whole nature*," Spinoza declares (see page 23 of *De Emendatione*). The '*whole nature*' of Spinoza is what I call the Absolute Complex of Compresence, and what according to the *Bhagavad Gita* is the Field and The Knower of The Field. Wordsworth caught something of this perennial philosophy when he wrote :

"Something

Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man ; —
A motion and a spirit which impels
All thinking things, all objects of all thought,
And rolls through all things."

Action in the Field

There are countless events taking place in the field. "We only know the intrinsic

character of events when they happen to us. Nothing whatever in theoretical physics enables us to say anything about the intrinsic character of events elsewhere. They may be just like the events that happen to us, or they may be totally different in strictly unimaginable ways. All that physics gives us is certain equations giving abstract properties of their changes. But as to what it is that changes, and what it changes from and to — as to this, physics is silent," says Bertrand Russell (page 18, *My Philosophical Development*).

When an event happens to man, he calls it action. The word *action*, according to modern science, denotes energy multiplied by time. For instance, if there is one unit of energy in a system, it will exert one unit of action in a second, 100 units of action in one minute forty seconds, and so on. Action, therefore, is a measure of energy in relation to time ; it is increased both by displaying more energy and by working for a longer time.

It can be mathematically proved that energy is the same thing as measured mass. (The mathematically inclined reader may refer to pp. 97, 98 of *The ABC of Relativity*). Action therefore denotes measured mass multiplied by time. Now, the density of matter in any region is the mass divided by volume. It means that, if you know the density in a small region, you discover the total amount of matter by multiplying the density by the volume of the small region. In relative theory, space-time is substituted for space. Accordingly a '*region*' must no longer be taken to be merely a volume. A small '*region*' will be a small volume lasting for a time. "It follows that given the density, a small region in the new sense contains, not a small mass merely, but a small mass multiplied

by a small time, that is to say, a small amount of 'action'. (page 99, *The ABC of Relativity*)

In other words, actions go on in the Field all the time. A human being, in a physical sense, is no exception. He is a small mass multiplied by a small time. In fact, he is a small amount of *action* that goes on in the Field. "Every one is made to act compulsively by the *modes* of Nature." (*The Bhagavad Gita* Ch. V, 3).

Though man is part of the totality of actions which go on in the Field, these actions are formed on the steady and unchanging force of Pure Consciousness (in Sanskrit *Sat*, "*Sat* is what exists ; *Sat* is *satvam* ; it is the natural thing ; it is the subtle movement of the mind (i.e. the pure I-sense which is nothing but a pulsation of Pure Conscious Energy and is one with ITS Supreme Intelligence.) By its contact with *rajas* (the mode of subjective pastness) and *tamas* (the mode of mineness)

it creates the world with its innumerable forms. It is only due to its contact with *rajas* and *tamas* that the mind looks at the world which is *ābhāsa* (imaging), and gets deluded. If you remove that contact, *satva* shines pure and uncontaminated. That is called pure *Satva* or *Suddhasatva* ; this contact cannot be eliminated unless you contemplate with the subtle, and then discard the contact. All the *vāsanās* have to be subdued and the mind has to become very subtle ; that means, subtle among the subtle ; they say *anōraneeyan* (atom within an atom) ; it should become atomic to the atomic. If it becomes subdued as an atom to the atom, then it rises to the infinite among infinities, ('*mahato mabeeyan*'), of its own accord — if you discard the devious excursions of the modes (in the Field), the Brahman appears everywhere, self-luminous and self-evident, the *Aham*, 'I'. Then everything appears *tanmayam* (all-pervading)," says Sri Ramana Maharshi (pages 193, 194, *Letters from Sri Ramanasramam*).

THE HEART

By Christmas Humphreys

The heart is empty, and the mind replete
With self-returning thought. I walk alone,
Intolerant of purpose not my own,
Admitting in life's warfare no defeat.

The heart is full, and echoes to the cry
Of every being sensitive to woe.
I watch the tears of life in endless flow
Yet strive that would assuage their misery.

The heart is empty, troubled by no thing,
Suffused with joy in void of otherness ;
Cool, there comes a human warm caress
Wide, that knows eternity, no less.
Here's love itself, the end of suffering.

BRAHMA

BRAHMAN is Pure Awareness Absolute beyond all attributes or characteristics and Brahmā is the very first emanation from it by virtue of its inalienable and indefinable Sakti, known as *Māyā*. The first is Nirguna Brahman and the second is Saguna Brahman. Saguna Brahman as the manifestor of the entire universe is known by the special name Brahmā ; the same as the sustainer or protector is Vishnu and the withdrawer of the manifestation is Rudra. The veiling and revealing powers of Saguna Brahman are known as *Ishwara* and *Sadāsiva*.

*Srishtikartri Brahma-rupa, gōptree
gōvinda-rupini |
Sambārini Rudrarupā Tirōdhanakarivari ||
Sadasiṁnugrahadā Panchakṛitya-parāyanā ||*
— Lalita Sahasranama Stotram,
v. 64, 65

As these manifestations are the same at their core and are only different aspects of the same, there is no inferiority or superiority between them. This is made clear by the passage quoted above. And we find the same idea in the famous *Hymn to Siva*, known as *Siva-Mahimna-Stōtram* : “We bow to Him, Who as *Bhava* is the Creator, as *Mrida* the protector and as *Hara* the withdrawer and who is Siva, the Light Supreme beyond the three *gunas*.”

In this context one has to understand the futile search by Brahma and Vishnu for the top and bottom of the Infinite Column of the Light of Siva described in the *Puranas* as purely allegorical. This truth we find elucidated in the first of the Introductory Verses to the *Five Hymns to Arunachala* by Bhagavan Ramana. It has been clearly stated there that Brahma and Vishnu, in this episode represent but the intellect and the ego. The gist of the stanza is that the Infinite Column of Light of Siva,



Brahma

the ultimate Reality, cannot be grasped by a mere intellectual probe and it is beyond the reach of the phantom ego. And so there is no belittling of Brahma and Vishnu and no glorifying of Siva at their cost. How can there be conflict between the main manifestations of the same Saguna Brahman ?

Brahma's false claim to have seen the top of the column of Light represents only the claim of pseudo-*Mahātmās* to have realized what they have not. They are never respected. It is not a fact that Brahma is not adored and worshipped in the world on account of the lie uttered by him, as superficial readers of *Puranas* may conclude. Brahma, on the contrary, is the most adored of all deities since He is Ganapati. Brahmā and Vishnu are but Ganesa and Subrahmanya.

After a *pralaya*, complete withdrawal of all creation, the Supreme rests on and as the

Ocean of Infinite Peace and from Him emerges Brhama to start a new creation. And that is Brahmā being born out of the lotus growing from the navel of Mahā-Vishnu.

Brahman means *Mantra* also and Brahma is extolled in the Vedas as the Supreme Lord of Mantras, Brahmanaspati. He is known as Brihaspati also. All these names of Brahma are found in the well-known Mantra of Ganapati : "*Gaṇānām Tvā Ganapatim Havā-mahe Kavim Kavinām Upama-sravastamam/ Jyestharājam Brahmanām Brahmanaspatha, Anah Srinvan utibbib Seeda Sādanam.*" "We call upon you, Ganapati, the Lord of hosts, the greatest of Sages, easy of access ; O Supreme Lord of Mantras ! hearing our call come to us with all your blessings."

Brahmā is simultaneously seeing everywhere and that is the significance of His four faces. His seeing is itself creation. The whole universe and all knowledge (Vedas) are emanations from Him. Sarasvati who symbolizes all knowledge is born of Him and is His Sakti. There are a number of Mantras in the Vedas dealing with Sarasvati. She is described as a Flood of Light, as Cosmic Intelligence, the Revealer of Truths and Inspirer of Wisdom. There is a prayer to Sarasvati at the beginning of the *Sarasvati-Rahasya-Upanishad* : "May She, the non-dual Sakti of Brahman, who alone is praised by the four Vedas with their divisions and sub-divisions, may She bestow Her Grace upon us." This Upanishad deals with ten Mantras of Sarasvati culled from the Rig-Veda. In one of them (*Chatvāri Vāk parimitā padāni*) we find mention of the four stages of speech, *Para*, *Pasyantee*, *Madhyama* and *Vaikhari*. Of these the last (vocal) alone is usually known and the other three, the mantra says, is within the cave undiscernable to the unevolved. Such is Brahma's Sakti Sarasvati. Saras, in the Vedas, means the Waters of Space and She who pervades it as unmanifest Sound (*Pranava*) is Sarasvati. Sarasvati is omniscience. She is Brahman's Pure Awareness.

Brahma has in his four hands a *danda* (the Yogin's staff), *kamandalu* (water-jug), a palm-leaf-book and a rosary of beads representing,

in turn, control of the senses, purity, learning and *tapas* (inner concentration).

The beautiful white Swan (*Hamsa*), the Vehicle of Brahma, stands for immaculate Purity. The presence of God can be sensed only by the pure in heart. "Blessed are the pure in heart for they shall see God". The Swan is reputed as capable of separating pure milk from the diluted and so it represents effortless discernment of the Essence. It is also the destroyer of poison (the other two being the Garuda, eagle, of Maha-Vishnu and the Peacock of Subrahmanya). The Swan is reputed as very fond of the crystal clear Mānasa Lake situated in the deep silence of the Heart of the Himalayas. Moreover the word Hamsa itself is very interesting, meaning the Supreme Being, the individual *Jiva*, the Sun, Siva, Vishnu and the Sannyasin of spotless purity.¹

Whatever deity one worships one is advised to regard it as everything and the sole reality, since every aspect at its core is the one ultimate Reality. And so a worshipper of the Sun is advised to look upon the Rising Sun as Brahma, the Midday Sun as Siva and the beautiful setting Sun as Vishnu. In one of the ślokas repeated at the end of Sandhya worship the Sun is praised as Brahma, Vishnu and Siva in one Form (*Virinchi-narayana-Sankaratmā*). There is, in reality, no inferiority or superiority amongst the deities. Only minds perverted entertain such silly notions.

May Brahma, the foremost emergence of Saguna Brahman with his ever-present consort, Sarasvati, who is at once Knowledge, Wisdom and Awareness of the Supreme, bless us with proper understanding !

¹ A study of the Vehicles of deities will be quite interesting. The Bull (*Nandi*) of Siva, for instance, represents one-pointed devotion to God with a powerful mind free from all distraction. And the Garuda (Eagle) of Maha-Vishnu, the very image of spiritual Vision and strength soars up in the heavens and it is famed as the destroyer of all poisons, i.e., impurity. The Vehicle of Subrahmanya is the Peacock — it represents His power of manifestation of the multi-coloured universe as well as its withdrawal into Himself. It is well-known as the deadly enemy of snakes, i.e., of subtle fatal poisons.

The Choice-Free Awareness

By
Sunya

EXPERIENCE of Self-realisation is known as *samādhi*. It is often supposed that *samādhi* implies trance, but that is not necessarily so. It is also possible to be in a state of *samādhi* while retaining full possession of human faculties. A Self-realised Sage or *Jnāni*, such as Ramana Maharshi, is permanently in such a state. Even the pre-glimpses of Realisation do not necessarily imply trance: "Holding on to Reality is Samadhi. Holding on to samadhi with effort is *savikalpa-samādhi*. Merging in Reality and remaining unaware of the world is *nidvikalpa samādhi* and remaining in the primal, pure, natural state without effort is *sahaja samādhi*".

In this state you remain calm and composed even during activity. You realise that you (egoji) are moved by a deeper Real Self-Christ within, and are unaffected by what you do or say or think. There is Self-controlled spontaneity. You have no worries, anxieties or cares, for you realise that there is nothing that belongs to you as ego and that everything is being done by something with which you are in conscious union. So there is no conceit of agency and no sense of the Reality of I, me and mine. These are naughty word-symbols — says Sri Wuji. He does not think that Christ was mistaken in saying that Miriam in Bethany had chosen the better part. Modern Christians are apt to represent Martha, the outwardly active one, as superior, and to criticise the Sage for what they consider inaction. Wu Wei is Self-controlled spontaneity, Empathy or choice-free awareness. The apparent inaction of the Sage has to be explained because people, busy-bodies and busy-minds, generally mistake his stillness for inertness. His body is bound by destiny, but since he does not identify himself with the body, its destiny cannot bind him. Being one with the Eternal Self within which this body,

this life, this world, passes like an appearance, he cannot be bound by anything.

So long as one identifies oneself with the body, all this is hard to understand. By experience one innerstands the truth, that the Self-realised Man has transcended all destiny and is bound neither by the body nor by destiny. An unrealised man sees one who is Realised and identifies him with the body. Because he mistakes the body for the Self, he extends the same mistake to the body of the Realised Man. The latter is therefore considered to be the physical form.

The saying that there is no ego, or that the mind is dead, sometimes leads to misunderstandings and semantic muddles. It is a figure of speech and what is meant is simply that the mind, or ego, as apparent creator or originator of policies, plans and ideas, is dead. Intelligence remains, and pure Self-radiant Consciousness. The pure in heart experience God, Self or *Sat-Chit-Ananda*. "Essence of mind" is the Self, the essence of everything. People are afraid that when the ego or the mind is killed the result may be a mere blank or void and not *ananda*. Sri Wuji says: "Thou shalt not kill". He considers mind, body, ego as useful and necessary tools which we need not kill. We can be mind-free, body-free and ego-free, when we simply do not identify our Self with these tools and bodies. Consciousness and unconsciousness are modes of the mind. *Samādhi* transcends mind and speech and cannot be described. Even the state of deep, dream-free sleep cannot be described, the State of *Turiya* — or *Samādhi* even less. The Self is ineffable and name-free: "You will find that your highest glory is when you cease to exist."

You may read any number of books. They can only tell you. "Realise the Self within you". The Self cannot be found in books. You have to find it out for yourself in yourself and to Be It consciously, integrally and abidingly.

Yes — from the view-point of the *jñani* (in the light of awareness of the fully awakened one), the waking state is a dream. "We are such stuff as dreams are made of —". If one enquires, within the mind, "Who am I"?, the individual "I" falls down abashed as soon as one reaches the Heart, Source or Centre, and immediately Reality manifests itself as "I-I". The extinction of the ego is Self-awareness. "It is due to illusion, born of ignorance, that men fail to recognise **That** which is always and for everybody the inherent Reality, dwelling in the natural Heart-Centre, and to abide in it, and that instead they argue that it exists or does not exist, that it has form or has not form, or is non-dual or dual—".

To the Realised Man himself it makes no difference whether he wears a body or not. ("If there is pain let it be; it is nothing but the Self — and the Self is perfect"). His state is the same before shedding the body and after. We think of Ramana as a human form or as being in that form, but he is and knows that he is the Self, the One Reality,

both inner and outer, — which is form-free, not bound by any form. "The Realised Man is hardly aware of his body and it makes no difference to him, whether it remains or drops off". "People say I am dying — and going away! Where can I go to? **I AM** — always here", said Ramana, when he was leaving his body —.

Sometimes Realisation is called *Turiya*, the "Fourth State", because it underlies the three states of waking, dream and deep sleep—. Ramana was answering some questions saying: "There is no difference between the dream and waking state except that the former is short and the latter long. Both are the product of the mind. Because the waking state lasts longer—, we imagine it to be our real state; but actually our real state is what is sometimes called the Fourth State (*Turiya*), which is always, as it is, unaffected by waking, dream and sleep. Because we call these three 'states', we call that a state also; however, it is really just the natural state of the Self. A "fourth" state would imply something relative, whereas this is transcendental—". When we experience *Turiya* we shall be surprised to find that we were frantically striving to attain something that we always were and are. Everything else is *Maya*. Under whatever name and form one may worship the Absolute Reality, it is only a means for Realising It without name and form.

"The happiness obtained on the cessation of desire is ever the same. Whatever may have been the varieties of desire that preceded it, the bliss had on the cessation of desire is the same. If a man is affected by some disease, you may ask him: 'What is the disease you are suffering from?' When he has recovered from the disease and regained his normal health, nobody can ask him: 'What is the health you are now having?' The reason is, though diseases may be many and various, health is ever one and the same".

— Sri Chandrasekhara Bharati Swamikal

Service as NISHKĀMA KARMA

By

M. M. Varma

PURE *Nishkāma Karma* (desireless action) can really emanate only from Self-Realized souls, who *seem* to perform action but in truth are just focal centres of Cosmic Intelligence. And Self-Realization, Bhagavan says, is in itself, the greatest service to humanity.

At the same time, for instance, when some one mentioned to Bhagavan that J. Krishnamurti spoke of *effortless (choiceless) awareness*, Bhagavan observed, "Effortless awareness is indeed our true nature, but to realize such effortless awareness effort is necessary for most people". Again, he says: "Karma done unselfishly *purifies the mind* and helps to fix it in meditation . . . *Dhyana* comes only step by step with the gradual weakening of the *vasanas*." Thus, his compassion conceded to *sādhakas* what Christmas Humphreys described as a Gradual Way to Sudden Enlightenment.¹

From the point of view of the *sādhaka* the way of service as spiritual *sādhana* would be *Nishkāma Karma* if the goal kept in mind is the attainment of selflessness and purity.

Of such service as spiritual *sādhana*, Swami Vivekananda — an *Advaitin* by conviction — was a powerful advocate. But he issues the stern warning: "God has not fallen into a ditch for you and me to help Him out . . . He *allows* you to work . . . not in order to help Him, *but that you may help yourself*." Service of all living creatures as forms of God-service as worship of Narayana, was a means of purifying the mind. The poor and the miserable are manifestations of God demanding service; so are the diseased, the lunatic,

the leper and the sinner. He taught: "Stand in that reverent attitude to the whole universe, and *then* will come perfect non-attachment"

Many Christian saints are known for their dedication to the service of fellow-men. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," said Christ.

"All God's creatures are His family; and he is most beloved of God who trieth to do most good to God's creatures," said Mohammad.

Service is an essential part of Zen *sādhana*.

For service as a means of self-purification culminating in *Nishkāma Karma*, the one condition is that it should not be egoistically motivated. Service, in this context, is not mere performance of good deeds, but surrender of all doership to God.

The greatest servants of humanity have been desireless souls, who are indeed the salt of the earth. Our tumultuous personal desires disable us from rendering true service. True service is rendered only in humility. There is no room for pride in it.

Those who choose the path of service as spiritual *sādhana* should be watchful in refraining from doing *dis-service* — never even to think ill of anyone, not to speak of doing harm. That by itself would so purify the mind that all thought and action that follow would be unegoistic. Such service flowers as *Nishkāma Karma*. Purification of mind, therefore, is a pre-requisite as well as the sweet fruit of true service.

¹ see, *The Mountain Path*, April, 1970, pp. 60-63.

Glory of Arunachala

Arunachala Mahatmyam

Translated from Tamil by

M. C. Subramanian

CHAPTER XVI

BRAHMA AND VISHNU ERECT A TEMPLE TO THE LORD OF ARUNACHALA

BRAHMA addressed Siva and said : “ God of gods ! Thy glory can be realized only by those who are fortunate enough to obtain Thy grace. Thy words are spontaneous and Thy glory flawless. Every one bows before Thee from a distance for no one can praise Thee aright. Who is Vishnu ? Who am I ? Who are the Guardians of the Quarters ? Lord, Thou art the true creator as well as the sustainer of the world. Thou art the true Lord, O Lord of Parvati. We are animals (*pasu*). Thou alone canst put us in bondage (*pāsa*) and release us as well. Having manifested Thyself as the twenty-six *tattvas* (fundamental elements), Thou pervadest all. Can even the most learned man discover Thy real nature ? Deva ! As a hunter surrounded by hounds, Thou, with the Vedas, huntest relentlessly and slayest the beasts known as lust, anger, greed, delusion, pride and envy.

“ Why recall the punishment which Virabhadra at Thy command meted out, (to Thine enemies) at the sacrifice performed by Daksha ? Thy intellect (*buddhi*) which is the Time-Consuming Fire (*Kālāgni*) can burn up the entire universe. It does not permit Pushpabāna (the god of love) to shoot his arrows of flowers at Thee. The guilty Jalandhara was torn asunder by Thy trident. The god of death and the other demons were annihilated by Thee. Who can oppose Thee ? Could we have remained alive now if Thou

hadst not swallowed up the *kālakuta* poison ? In ancient times Thou didst awaken (from their sleep of ignorance) the recluses of the Devadaru forest who were staunch upholders of the Vedic rites and, appearing before them in disguise, didst bless them graciously. If Thou hadst not crushed beneath Thy big toe the most cruel *Apasmāra* (the Demon of forgetfulness), the entire world would have been plunged into darkness. If Thou wert not partly man and partly woman, how could I have created this world of moving and stationary beings ? O Sambhu ! For what a length of time did the arm of Sambara, which Thy anger had paralysed, stay uplifted as Thy pillar of victory ! Consider how Vishnu pierced himself with a spear and became stupefied when he tried to fill with his blood the skull which Thou didst carry about like a beggar. If Thou hadst not taught *Parasurāma* the use of various weapons and missiles, how could he, however wrathful, have poured out oblations of blood for the satisfaction of the souls of his ancestors (*Pitrs*) ? If Thou hadst not, in the form of a *sarabha*, subdued *Narasimha* he would have joined hands with *Hiranyakasipu* and destroyed the entire world. Thou didst, in the guise of a fisherman, draw the fish and the tortoise in the ocean of *Kalpa*. Thou didst bind with serpent — ropes Vishnu in the form of *Narasimha* and the boar. When *Hari* (Vishnu) wished to worship Thee with a thousand flowers and found one short he plucked out one of his lotus-eyes and made up the thousand. Thou gavest him, as a reward for this act, the discus (*chakra*) called *Sudar-sana* with which he overcame the *Daityas*.”

Nandikeswara continued :

When Brahma praised Siva thus and Vishnu also implored Him (on Brahma's behalf) Siva

took pity on Brahma and restored to him the role of Creator. He also ordained that he should be worshipped at *yajnas*, *yāgās* and *bōmas* (Vedic sacrifices). He looked at Brahma and Vishnu lovingly and said, "Neither of you should henceforth forget me and become arrogant. Carry on vigilantly your work of creation and sustenance without forgetting me, your Guru. Let this sacred Arunachala which has been blessed by me for your sake become a place where men can attain liberation. I ordain that those who live within a distance of three *yojanas* of this place shall become one with me even without initiation and other formalities. Those lowly creatures which move about and those that are stationary will get liberated by simply living here with a good intent. Those who see me or remember me from further distance will realise the essence of Vedanta, otherwise very difficult to acquire. My effulgent form will shine here for ever as eternal immutable Arunachala. Oceans will not submerge it even at the time of the great deluge. The winds will not shake it and the world-destroying fire will not burn it. The bright constellations of stars will perpetually go round this *linga* of effulgence. Every being blessed by me will not only be born here but will also, after death, attain liberation even without a study of the Upanishads. Even sinners who bow down to this hill from a distance or come near and circumambulate it will attain liberation. Great souls alone live here. Therefore never leave this place. One cannot attain liberation at any other place. Therefore, both of you, stay here for ever."

On hearing these words of Kāmāri (the enemy of *Kama*, the god of love) Brahma and Vishnu humbly bowed down to Siva and prayed :

"Sustainer of the universe ! Let this Hill be the mainstay of the world as stated by you. But, as its effulgence is unbearable, reduce it, O Rudra, until it becomes bearable and yet of boundless glory and a repository of everything auspicious. But let it reveal, for the world's welfare, its true effulgence once a year in the month of Kartikai (November-December) on the evening of the full moon

together with the asterism of Krittika. Deva ! Although this Red Hill exists for the welfare of all, none could worship it without Thy grace. The God of gods should, therefore, graciously respond to our prayer and abide here for ever in the form of a *Linga*. We can then worship it, the Lord of Arunagiri, in the prescribed manner with ablutions, sandal paste, flowers and other offerings. There are ever so many flowering plants and trees at this place. O Repository of compassion ! Great Lord ! If Thou graciously abidest here we shall worship and meditate upon Thee and our devotion to Thee will become steady. Only thus our minds would become pure. Thou shouldst, therefore, abide with love as a Sivalinga on the eastern side of this hill so that we may, by Thy grace, get rid of our primal nescience. It is Thou who didst manifest the Vedās, the Vedāngās, the Dharma Sāstras, the Purānas, the Āgamas of Siva, and teach them to others. Thou must, therefore, abide here in the form of a Guru so that both of us as well as other devotees may attain liberation. Sankara ! There are the twenty-eight Āgamas of Siva. How, according to them, shall we meditate upon thee and when shall we get rid of this delusion arising from ignorance ?"

After praying thus Brahma and Vishnu touched Siva's lotus-feet with reverence. At this the Lord of Parvati, the embodiment of Compassion, looked at them and said : "O Sadhus ! You have spoken properly. The same thought occurred to me. Both of you may worship me taking as guidance the Kāmika Āgamas. You seem to have, in your confusion, forgotten certain *Sambhitas*. You will now, by my grace, recollect them."

After instructing Brahma and Vishnu thus Siva disappeared from their view and an auspicious Sivalinga appeared instead. Brahma and Vishnu looked at it in wonder and made their obeisance to it with great joy, praying to it and praising it. Next they ordered Visvakarma to erect a temple for Arunachaleswara. They created, for the ablution of the Lord, a *tirtha* (a sacred tank) containing the waters of all the *tirthas* in the world. They also founded a city named Arunachala nearby.

Those who go to it do not care for any other achievement. Even Siva abiding there does not care for Kailasa. Devas, Gandharvas, Vidyādhara, Yakshās, Apsarās, Siddhās and Brahmaṛshis go and live there. Ganga and the other *tirthas* are there in the form of wells and tanks, the Nandana (the garden of Indra) in the form of forests and parks, the Goloka of Sri Krishna in the form of herds of cows, the Vedas in the form of Agama scriptures, mountains in the form of *gopuras* (temple towers), the Smritis in the form of religious injunctions and Bhutas, Pretas, Pisachas and Vetālas (denizens of the Spirit-world) in human forms. Siva Himself abides here for ever as a Siddhesvara wearing a loin-cloth (*kaupina*). With matted locks and sometimes with shaven head and ash-smeared limbs; Vishnu and other Lords of the worlds, with controlled senses, are worshipping the Lord of Arunachala here. They act as Acharyas and give spiritual initiation to those

who live there observing the rules pertaining to their various stages of life. *Brahma and Vishnu* who know the secrets of all the Agamas take their early morning bath and then remove the faded flowers from the linga, bring fresh leaves, flowers and fruits and repeat the mantra of the Lord of Aruna, learnt in secret regarding it as superior to all other mantras. They also worship Siva with incense, lighted lamps, consecrated food, music, both vocal and instrumental, dances, circumambulations, prostrations, symbolic gestures (*mudras*), bodily postures (*āsanas*), Panch-Brahma and Shadanga in the prescribed manner. They obtained the secret of Siva by their devoted worship of the Lord of Aruna in this manner for sixteen thousand years.

"I have thus fully revealed to you the secrets which I learnt from my father. What more do you wish to know?"

(To be continued)

FORTHCOMING FESTIVALS

GURU POORNIMA (Vyasa Puja)	Sunday	11- 7-1976
KRISHNA JAYANTHI (Gokulashtami)	Thursday	19- 8-1976
VINAYAKA CHATURTHI	Saturday	28- 8-1976
NAVARATHRI FESTIVAL (Commences on)	Friday	24- 9-1976
VIJAYADASAMI	Saturday	2-10-1976
DEEPAVALI	Friday	22-10-1976
KARTIGAI DEEPAM	Sunday	5-12-1976
SRI BHAGAVAN'S JAYANTHI	Thursday	6- 1-1977
PONGAL	Friday	14- 1-1977
CHINNASWAMI ARADHANA	Thursday	3- 2-1977
MAHA SIVARATHRI	Wednesday	16- 2-1977
SRI VIDYA HAVAN	Friday	18- 3-1977
TELUGU NEW YEAR DAY	Sunday	20- 3-1977
TAMIL NEW YEAR DAY	Wednesday	13- 4-1977

BOOK REVIEWS

ADVAITIC SADHANA : By S. S. Cohen. Pub. : Motilal Banarsidass, Bungalow Road, Jawahar-nagar, Delhi-110007. Pp. 92. Price : Rs. 30. (Copies available from Sri Ramanasramam Book Depot, Tiruvannamalai.)

This thin, interesting book is by Sri S. S. Cohen, author of *Guru Ramana*, who, as one who had the rare privilege of sitting at the feet of Bhagavan Sri Ramana Maharshi for years and who is now living at Sri Ramanasramam, is eminently fitted to write about *Advaita*, and the *Sadhana* needed to attain *Advaitic* experience. *Advaita* indeed is something to be experienced, and not a theory or doctrine, where there will always be endless arguments for and against.

The author clarifies the teaching of the Master, Sri Ramana Maharshi, laying emphasis on the importance of the Guru and his Grace, control of mind, desirelessness, *sattvic* food, etc., and above all the quest of the root of the 'I'-thought. Meditation on the three aspects of *Sat*, *Chit* and *Ananda* is described, Sri Bhagavan's emphasis being mainly on the *Sat* (Being) aspect.

Incorporated in the book are the two gems : *Māndukya Upanishad* and *Atma Bodha*. In the *Muktika Upanishad*, Sri Rama advises Hanuman that the study of the *Mandukya Upanishad* alone is enough to lead one to liberation. It is one of the shortest Upanishads with only 12 *mantras*, on which Sri Gaudapada has written his famous *Karika* and on which *Karika* again, Sri Sankaracharya has written his *bhashya* (commentary). It is about the mystery of AUM and of the Reality which is the substratum of the three states, waking, dream and sleep.

Atma Bodha of Sri Sankaracharya, a short work of 68 verses in Sanskrit, is a masterpiece, which Sri Bhagavan considered important enough to be translated into Tamil verse.

The English translation of both these works, as well as the 'Notes' by Sri Cohen are quite lucid. For this as well as for the earlier portion on *Sādhana* the author deserves all praise.

It is a pity that a few glaring misprints have escaped the proof reader, and even the 'errata' at the end. And though the printing and get-up of the book are beyond reproach, the price for a

book of this size appears to be prohibitive. Yet, the contents of the book deserve repeated study and pondering over. 'SEIN'

TRANSCENDENTAL MEDITATION : Maharishi Mahesh Yogi and the Science of Creative Intelligence. By Jack Forem. Pub. : George Allen & Unwin Ltd., London. Pp. 263. Price : £ 3.50.

The author is obviously sincerely carried away by his enthusiasm. To start with the title itself is a misnomer : 'Transcendental Meditation'. If transcendental it is no more meditation but a state which has transcended all forms of spiritual effort. Meditation has been practised from time immemorial and is bound to bring beneficial results such as freedom from tension, mental well-being etc., and above all freedom from the ego, the cause of all that troubles mankind. In meditation the mind is concentrated on the name of God, the Self in the heart. Whatever the name it is all One. One remembers that the one Force or God or the Self is the substratum of all life and all creation, or that the 'Kingdom of Heaven is in your heart' or being aware of the Presence as Father Thomas Merton so lucidly has written about, or practising invocation which in Hinduism usually starts with OM or is only OM. OM being the substratum of all sound, all that is, can be practised straight from the Source without unauthorised intermediaries. It leads to the living inner Guru. It is like quenching one's thirst from a pure limitless source instead of from pipes more often than not contaminated. This reviewer has come across young people authorised by the Maharshi Mahesh Yogi's teaching or his institutes to give initiation after a three-weeks' course of training. Mostly immature, mixed up, confused people still groping for a way themselves. A guru fit or authorised to give a mantra has the power to transform the recipient ; otherwise it may after the initial euphoria in the long run do a good deal more harm than good. What is surprising is the gullibility of professors of universities in the West, mainly U.S.A., taking TM at face value. One of them as quoted by the author, is impressed because TM enhances the ego. In the first para of the flap it is written : 'Through the practical technique of TM every individual can gain enough intelligence to satisfy the desires of his mind'. In inaugurating the world plan in January 1972, Mahesh Yogi enumerates among the goals of the world plan :

6. To bring fulfillment to the economic aspirations of individuals and society, etc., side by side with
7. To achieve the spiritual goals of mankind in this generation.....

All genuine spiritual teaching shows the way how to subdue and master the ego, the individuality and achieve perfect FREEDOM in realising the Oneness of Pure Being. Then all will be well with the whole world.

VISUAL DHARMA : The Buddhist Art of Tibet.
By Chogyam Trungpa Rinpoche. Pub.: Shambhala, Berkeley and London. Pp. 142. Price : \$ 7.95.

Chogyam Trungpa, the former abbot of a group of monasteries in Tibet and meditation master, is eminently qualified to present the tantric iconography of Tibetan Buddhism and dispel the clouds enveloping the symbolism of tantra stemming from the wisdom of enlightened states of mind. A good deal of misconceptions about its genuine mystery will thus be cleared.

Himself a tantric artist, painter of thangkas and being currently the president of the Nalanda Foundation, Chogyam Trungpa has guided the Foundation in their exhibition of Tibetan Buddhist art and bringing to light the rich artistic heritage in an effort to introduce through it to the West the philosophical and religious traditions of Tibetan Buddhism, as expressed in a letter from the Dalai Lama wishing the exhibition success.

The thangkas and exhibits have been chosen from private and public collections and galleries. One of the thangkas was painted by the author. The style of one or two of the thangkas is unconventional as the author points out in his very lucid and valuable commentaries and descriptions of them. Otherwise they might have been unintelligible to the uninitiated. Except for one thangka of Tsangpa Gyare of the Karma Gadri School 18th century in colour and the frontispiece representing the Kalachakra heruka in monogram all the remaining reproductions are in black and white. Certainly a worthwhile endeavour beautifully got up.

LUCIA OSBORNE

ME — THE SCIENCE OF THE 1ST PERSON :
By Douglas E. Harding. Pub.: Sholland Publications, Nocton, Ipswich, England. Pp. 47. Price : not stated.

The book argues in favour of spiritual science being more logical, real and objective than materialistic science. Science-1 or the Subject science, as the author calls the spiritual science, is viewing

things from the right perspective taking into account all the states and varieties of a phenomenon, whereas Science-3 or materialistic science regularises and formulates laws. It chooses its data arbitrarily. The author prescribes several experiments to realise the first person and feel oneself as no-thing. He calls the explanation of the sensory phenomenon by the science as third-person's adjustment to and modification by the world. The knowledge of science kills the wonder of the universe. This is a great loss. Science-1 reawakens this. In his zeal for spiritual science the author is perhaps too hard on materialistic science. The personal benefit of spirituality to the individual is of course undeniable but for collective benefit there should be a band of well-motivated self-realised persons.

The author's opinion about increased activity in psychiatry is worth noting. He rightly remarks that the more attention we give to the 'psyche' the more vicious it grows and produces endless complications to keep the psychiatrists busy. Science-1 refuses to take heed of the demands of the 'psyche': 'It cures my mind by curing me of mind.' The author's views on education are notable.

An absorbing book though with a terse style.

THE PRECIOUS GARLAND AND THE SONG OF THE FOUR MINDFULNESSES : By Nagarjuna and the Seventh Dalai Lama. The Wisdom of Tibet Series 2. Pub.: George Allen and Unwin Ltd., London. Pp. 119. Price : £ 3.85.

The Precious Garland is a work (original in Sanskrit) by Nagarjuna intended mainly for the edification of King Satavahana. It counsels the King on royal policy, the moral and spiritual considerations that should govern his relation with the subjects. It also dwells upon the Bodhisattva compassion and the reality of Emptiness. The English rendering is in running verse. The Notes are concise and helpful. Writing on the question of limit or no limit to the world, it is explained: "The first extreme of the world's having limits is propounded by the Nihilists who say that the self is finished in this life and does not go on to a future life. The second extreme of the world's not having limits is propounded by the Samkhyas who say that the self of this life goes to the next life. The third extreme of the world's both having and not having limits is propounded by the Jainas who say that the states of the self have limits but the nature of the self has no limits. The fourth extreme of the world's neither having nor not having limits is propounded by the Buddhist Propponents of a Self (Pudgalavadin) who say that there

is a real self which is utterly unpredictable as permanent or impermanent." (p. 111)

The second text of four stanzas on Mindfulness deals with the Teacher of the Path, the determination to leave the cyclic existence and acquire enlightenment to help all sentient beings, the Way of identifying oneself with the Ideal, the realisation of Emptiness behind all fleeting appearances and relating the experience to the world.

BUDDHIST WISDOM BOOKS : THE DIAMOND SUTRA AND THE HEART SUTRA : Tr. Edward Conze. Pub. : Allen and Unwin Ltd., London. Pp. 110. Price : £ 1.95.

These are two of the famous Prajnaparamita texts translated and annotated upon by the well-known Buddhist scholar Dr. Conze. The first is aptly called the Perfection of Wisdom which cuts like a thunderbolt. The second is the very heart of perfect wisdom. They deal with the career of the Bodhisattva, the range of spiritual life, the nature of the Reality, the Dialectics of Emptiness.

In an interesting note on the Mantras, the writer recalls :

"Some mantras give miraculous protection in adversity, and my great predecessor Hsuan-Tsang used the *Hridaya* in this manner when in the Gobi desert 'he encountered all sorts of demon shapes and strange goblins'. When he recited this Sutra, at the sound of the words they all disappeared in a moment. When he was in danger, it was to this alone that he trusted for his safety and deliverance."

THE IMMORTAL FIRE : By S. S. Jhunjhunwala. Pub. : Auropublications, Auroville, Pondicherry. Pp. 216. Price Rs. 18.

Agni, the Mystic Flame, has always been regarded as divine Power in the Indian tradition which dates back from the Veda. In his studies in the Vedic Hymnal Sri Aurobindo devotes more space to Agni than to any other Deity. And for a solid reason. He points out that of all the Gods, Agni matters most to the Seer because he presides over the Earth-life and plays a dominant part in the quest of man for the supreme Truth. As the pure aspiration for the Divine, he flames in the heart; he is the Will that sustains the seeker in his difficult journey; he is the leader of the sacrifice, the summoner who calls the other Gods to the seat of the offering in the being of man. The present book highlights this role of Agni in the life of the awakened man by bringing together select portions of the Rig Veda translated and explained by Sri Aurobindo. Then follow the Agni portions in the Upanishads, the Katha being reproduced in

entirety (as rendered by Sri Aurobindo). Last come excerpts from the other writings of Sri Aurobindo bearing on the multiple functions of Agni.

As Sri Jhunjhunwala explains in his concise introduction : Fire represents the Heart, that which seated within inspires and drives the movements of life. For fire the Sanskrit word is Agni. The root *ag* means power, light, burning; it also means to lead, to direct. Physically the principle of the sun, heat and light, psychically fire would be the principle of the heat of consciousness, the ardour of the central being, *tapas*, *tejas*, also the Will-Force and the illumined Will. The other Sanskrit word *pāvaka* means that which purifies.

M. P. PANDIT

TEXTUAL RESTORATION IN THE BHAGAVATA-PURANA WITH SPECIAL REFERENCE TO METRICAL ANALYSIS : By Durga Prasad Nadkarni, 1975. Pub. : Popular Prakashan, 35c Tardeo Road, Bombay-34. Pp. 119. Price Rs. 30.

The aim of this unique work, as the author himself says, is to discover the original readings of the Bhagavata Purana with the help of internal evidence, attention particularly devoted to the vocabulary and phraseology including the ideas used in parallel examples occurring in the Purana itself. The writer dismisses the traditional method of collating a large number of MSS. of different recensions and then selecting the apparently most suitable reading as the original text. One can very well understand the author's statement that the present text of the Bhagavata Purana is most corrupt and it is hardly necessary for us to go into the causes. In all these cases the original reading is lost completely and the traditional method fails because all the readings which it has before itself are corrupt texts and hence the original text can be restored only by what is called 'kalpita pāṭa' (conjectural amendment). He emphasises that all disorders in metre (chando-bhanga) as well as the several irregularities euphemistically described as 'arsha' (rishis' statements) do not represent the original text and have to be weeded out. He accuses the several commentators and especially Sridhara Swami of ignoring these misreadings and what is worse, giving them a meaning not warranted by the original.

Applying such criteria, the author claims that he has restored over 800 such cases of misreadings. Though consisting only of 120 pages, this work is based on the herculean labours of the author who had to wade through the text and the several commentaries in substantiating his thesis that 'kalpita pāṭa' is the only method of arriving at the original

texts and that the traditional method of adopting one particular reading as genuine is defective. This is a very valuable book and puts before us a more efficient method of restoring the purity of the readings in the Puranas. One would like to have more of such books based on independent thinking.

VEDIC HINDUISM : By Motilal Pandit. Pub. : Better Yourself Books, Allahabad-211002. Pp. 84. Price Rs. 3.

There are two categories of books, one consisting of a limited number based on independent research and giving us new knowledge and the second, just a rehash of already published works. The book under review belongs to the latter category. It entirely ignores modern research by eminent Indians and Westerners on the religion of the Vedas and confines itself to repeating the prejudiced conclusions of the Orientalists of the early decades of this century. The author has no hesitation in accepting the view that the composition of the Samhitas was between 1300 B.C. and 800 B.C. and he faithfully affirms that the Vedic religion was polytheistic, without taking the trouble to define that behind these gods was the concept of the One Eternal and Supreme. He goes on to point out that the twin concepts of maya and rita played a great havoc on the Hindu mind and that the concept of Dharma crushed the lower strata of society under the yoke of physical and moral tyranny. He deplores in the true manner of McNicol and others that Hinduism did not become monotheistic because Varuna of the Rig Veda did not secure his proper place. The whole book betrays a very superficial and prejudiced study of the Vedic literature based on the perverse conclusions of such Indologists like Roth, Weber, Poussin Barth and others.

PROF. S. RAJAGOPALA SASTRI.

PATANJALA RAJA YOGA : By Swami Satya Prakash. Pub : S. Chand & Co, Ramnagar, New Delhi-110055. Pp. 347. Price Rs. 40.

The science of Yoga which takes a practical shape in the Upanishads reached its climax in the Yoga Sutras of Patanjali. The author is a versatile scholar, scientist, philosopher and Yogin who has served as a Professor of Chemistry in the Allahabad University and travelled abroad with the mission of inner enlightenment and scientific explanation of the psychosis of Yoga. In this valuable treatise, the learned author divides the 194 sutras of Pātanjali Darsana into twenty chapters whereas Pātanjali himself has done it in four padas—Samadhi, Sadhana, Vibhuti, and Kaivalyam. The central principle of Patanjala Yoga is inhibition of the restless mind by abhyāsa (practice) and Vairagya (non-

attachment) . The presiding Spirit must abide in its own pure nature free from all shackles and bondages. It is a sound system of self-finding based upon non-violence, truthfulness austerly, purity and other moral values. It is a purely Vedic system expounded by the sages of ripe wisdom and self-knowledge. The erudite author maintains that a Yogin is a devotee of God and His creation and does not challenge His laws of Nature nor is he a rival of God.

The author defines Yoga as linking of the individual soul with the Infinite Divine, the Purusha with the Purusha Vishesha. "This link has to be applied to the transcendental dimensions of spiritual consciousness. It is we who have forgotten Him, not He. Our divergence has to be replaced by convergence, with a move towards Him. Yoga Darsan provides us eight steps to achieve this convergence. When you go ahead the Self reveals itself" says the author. He quotes extensively Katha, Kena, Brihadaranya Upanishads and Mandukya Upanishad and explains Kapila's sankhya system upon which the Yoga Sutra is based. The soul comes in close proximity with the Lord during Samadhi and attains Brahman—like effulgence. The author goes beyond Patanjali in dealing with Kriya Yoga (Tapas, Swadhyaya, Isvarapranidhana). The ethical codes, of Yama and Niyama, steady asanas (Sthira Sukham asanam), (Patanjali does not refer to Hatha asanas though this author does; Katha Upanishad wants the sadhak to drown the speech in the mind, the mind in the Buddhi and that in the Jnanatman. Patanjali says OM is his word (*Tasya vachakah pranavah*) To do Pranava Japam and contemplate its meaning and to meditate (*Tad Japas Tadartha bhavanam; Dhyana, heyat Tat vrittyaha*), leads one to Samadhi.

The author takes us beyond Patanjali, to the Vedic conception of the planes of consciousness to the physical, vital, mental, gnostic, and bliss planes. He makes finally a significant statement: "Break the barriers; that is all; Water for irrigation is ready in the channel; you have only to remove the obstacles and open the gate. Water will rush forth. Cross manomayam, mental plane; the transcendental sheaths of Vijnanamayam and Ananda mayam (Knowledge and Bliss) will be experienced. The space craft has first to shoot beyond earth's gravity, the moon's gravity shall draw it up to the moon's surface. Even so the Jiva is drawn Godward and enjoys Satchidananda".

Enough : this is a rare study of the Raja Yoga in the light of all other Yogas, a scientific treatise on Yoga Sutras widely synthetic.

The modern world will appreciate the work of Swami Satya Prakashji. The book also gives us

the original Sutras in Devanagari script with a lucid translation in English.

YOGI SHUDDHANANDA BHARATI.

A COMMON PHILOSOPHY FOR MODERN MAN: By Earl V. Pullias. Pub.: Philosophical Library Inc., 15 East 40th Street, New York, U.S.A. Pp. 209. Price \$ 8.75.

The search for fundamentals which is the subtitle of this book, has led the author to formulate them in five basic propositions: The unbalanced nature of man's achievement in the closing years of this century lies in his phenomenal progress in physical achievement with a total lack in social and spiritual areas. The wise man is he who has built into his character whatever truths he has discovered and thus achieves a balance between the conservative and the progressive. The teacher is the key to this search for truth. As the U.S. is trying to build a better civilisation, its fate depends upon its teachers. And finally the author, who is a Professor of Higher Education at the University of Southern California, puts in a plea for universal brotherhood as the only balm for the world's ills and concludes with the astronaut Archibald MacLeish's observations:

"To see the earth as it truly is, small and blue and beautiful in that eternal silence where it floats, is to see ourselves as riders on the earth together, brothers on that bright loveliness in the eternal cold — brothers who know now they are truly brothers."

THE ULTIMATE MEANING OF JULES de GAULTIER: By Gerald M. Spring. Pub.: Philosophical Library, New York. Pp. 69. Price \$ 5.

The importance of Gaultier consists in his articulation of the modern principle of credulity and sentimentality, which he designated as Bovaryism. Being averse to the ideology of progress, this French philosopher, whose dates are 1858-1942, sees a mytho-poetic tendency in modern science. Nothing is more central to his thought than his ardour to forego moral sensibility in favour of what he calls a "metaphysical sensibility", the title of one of his famous books. The author has taken pains to bring in this slender volume of 63 pages a comparison of Gaultier with Nietzsche whom he considers he has transcended. The French philosopher agrees with the German thinker in his opposition to the "democratic ideal" which, according to both, represents a danger to Western civilisation. While being sensible of the meaning of power and the part it plays in life, Gaultier differs from Nietzsche in his emphasis on aesthetics. Such a

study of an intelligent mystic with his monism and aesthetic philosophy is valuable to the modern mind.

PLATO ON MAN: By Athenagoras N. Zakopoulos. Pub.: Philosophical Library, New York. Pp. 142. Price \$ 7.50.

A careful study of this book reiterates the truth of A. N. Whitehead's assertion that Western philosophy is nothing else but a series of footnotes to Platonic thought. This interpretative study is an investigation of the psychological man enshrined in Plato's writings rather than his more obvious views on man as a moral, social or political being. Not only Plato's but the works of his predecessors like Homer and the pre-Socratics are examined and their views on man and his destiny discussed. In investigating comprehensively Plato's psychological theory, the author has taken in his purview, in addition to his dialogues, most of the ancient, modern and contemporary scholarship on the subject. The appendices deal with Plato's theology and a comparison of his view of man to that of Freudism, Behaviouristic and Humanistic psychology. This book is a valuable contribution to the stimulating and ever-growing study of Platonic philosophy.

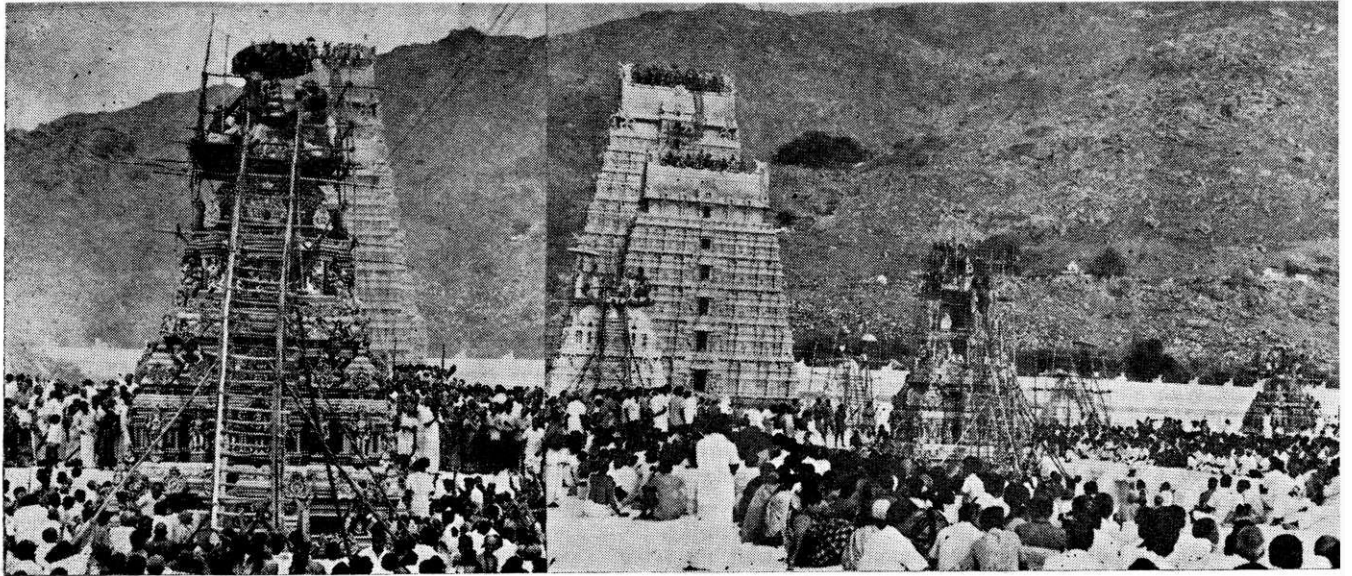
ARGUS.

ACKNOWLEDGEMENT

The following is taken from the last page of a neat little pamphlet: "ADYAR", with decent illustrations published by *The Theosophical Publishing House, Adyar, Madras-600020*, in commemoration of the Centenary of "*The Theosophical Society*", 1875-1975.

"The river of Man's life enters the sea of Universal Being; whence comes the healing of the world. A practice of ethics that will lead to enduring peace and happiness for all men has its roots in the Eternal; its philosophy of life relates all differences in a unity of the Whole; its essential nature is Love. And in the stillness of non-possessing Love, Beauty is perceived and Joy arises that opens the way to Universality, thence Peace unfolds — the Peace that is unshakable. This is the peace of Adyar, felt in the tiniest sparks of individual awareness, and sensed everywhere as that inexhaustible Power that is invisibly and forever weaving world-wholeness, the brotherhood that is *Universal*."

The passage succinctly depicts the aims and ideals of the Theosophical Society. We find in this brochure a short account of the origin and development of the sanctuary at Adyar, recalling to mind ancient Ashrams.



Mahā-Kumbhābhishekam at the Arunachala Temple.

ASHRAM BULLETIN

Celebration of **MAHA- KUMBHABHISHEKAM** *at Arunachala Temple:* **WITNESSED BY HALF A MILLION PILGRIMS**

It is stated in the *Agamas* that the performance of a *Kumbhabhishekam* is of great spiritual significance and so the *darshan* of the function is highly meritorious.

KUMBHABHISHEKAM is a purificatory ceremony connected with Temples for which pots of holy TIRTAS (waters) are worshipped with HOMAS and ARCHANAS a number of days and then poured over the tops of the main towers and into the SANCTUM SANCTORUM as well. It is usually the culmination of a thorough renovation of a temple.

Such a renovation of the temple of Arunachaleswara was performed at a cost of several lakhs of rupees by the temple authorities and the *Kumbhābhishekam* was performed by Nattukkotai Nagarthar community, who are well known for their deep devotion to Arunachaleswara.

The *Mahā-Kumbhābhishekam* of Arunachaleswara was performed at the magnificent Siva Temple at the foot of the majestic Arunachala (Hill) on

Sunday April 4, 1976. Anything connected with Arunachaleswara thrills the hearts of devotees of Ramana, since He as a boy went direct to the *sanctum* of the temple and surrendered Himself completely to Arunachala and later sang His Praise in His *Five Hymns to Arunachala*. Arunachala is famous as *Tejō Linga* representing the Fire Aspect of Siva and as the destroyer of all imperfections of devotees who remember Him with love.

On the morning of the *Kumbhābhishekam* (April 4) it was a vast sea of humanity in and around the temple of Arunachaleswara as well as on vantage spots on the eastern slopes of Arunachala. It arrested the attention of all to witness two white-throated kites cutting large circles over the temple area as if to announce the approach of the most sacred hour of the *Kumbhābhishekam*.

With all eyes fixed on the temple and its towers, the ceremonial bathing (*Kumbhābhishekam*) of the nine towers, including the *sanctum*, took place between 8-45 and 9 a.m. The event was announced by 51 gun-blasts and the full-throated chant of *Annāmalaiku Harō Harā* by lakhs of devotees made the air melodiously vibrant, along with the

chanting of the Vedas and the singing of the sacred Tamil Hymns of *Tevāram* and *Tiruvāchakam*. Devotees had the satisfaction of having witnessed something unique and unforgettable in their life.

Such a renovation of the temple and *Mahā-Kumbhābhishekam* took place only on June 6, 1903, though there was a partial *Kumbhābhishekam* done in the year 1944. The Temple of Arunachaleswara is spread over an area of 25 acres and is one of the biggest and most famous in India. With the advent of Bhagavan Sri Ramana on September 1, 1896 and his total identification with Arunachala, the Hill and Temple are now famous all over the world as the traditional and ever-shining symbols of Transcendental Awareness.

SRI BHAGAVAN'S BRAHMA NIRVANA CELEBRATIONS

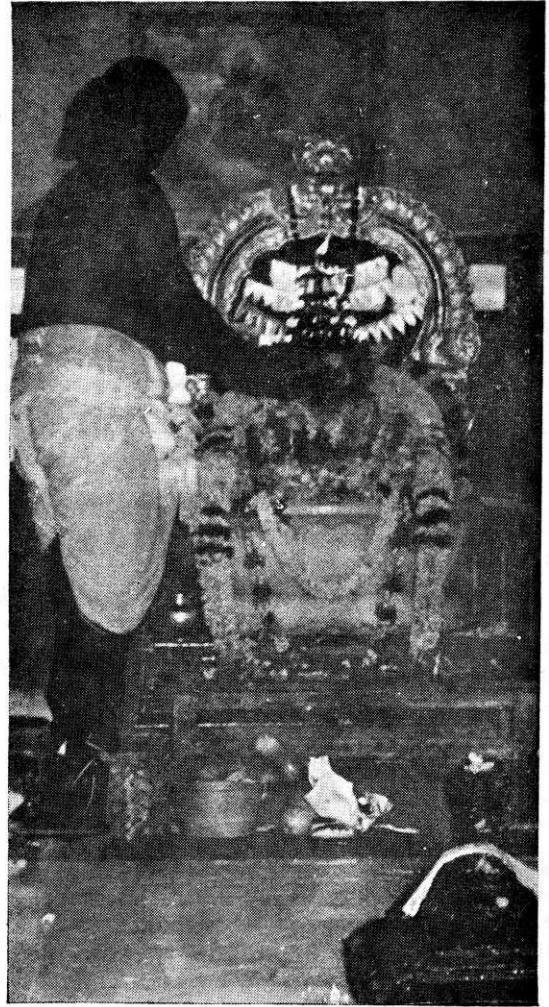
The Twenty-sixth anniversary of Bhagavan's *Brahma Nirvāna* was celebrated with solemn devotion at His Shrine of Grace on Monday, April 26, in the midst of devotees from far and near.

The celebration commenced with the chanting of hymns on and by Sri Bhagavan in Tamil by the old devotees and inmates of the Ashram from 5 to 6-15 a.m. This was followed by puja with milk offering at His Shrine and a special *pārāyana* from the Upanishads with *Ekādaśa Mahanyāsa Japa*. The *Mahā Abhishekam* was accompanied by Vedic chants and completed with *ārati*. All the devotees and visitors took their lunch seated in front of Bhagavan's picture in the dining hall. In addition, there was feeding of the poor on a large scale.

After the evening *pujas* and *pradōsha puja* for the day, the celebrations concluded with a bhajan by Brahmasri Jagadeesa Iyer and party.

RAMANA KENDRA, DELHI

During the Sunday evening satsangs, after veda parayana and silence, Sri Bhagavan's *Five Hymns* were studied and discussed. Sri Rama Navami was celebrated on April 8 and groups of ladies sang songs on Sri Rama in Telugu, Sanskrit and Hindi.



Ārati to Sri Bhagavan's Shrine of Grace
on the *Aradhana* Day.

Guru puja was observed by devotees with due solemnity at 8 p.m. on April 14 and April 26. At the public celebration on April 25, Dr. R. Ananta-krishnan gave a talk.

In addition to the regular Sunday meetings, devotees gather on Monday evenings to listen to the rendering by Sri Dandapani Oduvar of songs from Muruganar's *Ramana Sannidhi Murai*.

Buddha Pournima was celebrated on May 16. Dr. C. Ramaswami gave a talk on Lord Buddha, with beautiful illustrations of Buddhist art from Burma and Thailand.

* * *

RAMANA BHAKTA SABHA, MADRAS

The Sunday evening Veda parayana is held regularly. On April 25, when Guru puja was celebrated, Sri K. K. Nambiar recounted many interesting incidents during his visits to Sri Ramanasramam and during his foreign tours, all revealing Sri Bhagavan's grace to devotees.

* * *

AT POONA, KOLHAPUR

In *Poona*, commencing with the worship of Sri Bhagavan in the morning amidst the chanting of the Vedas and after talks on Sri Bhagavan's life by Prof. N. G. Damle and Sri N. S. Karandikar, the celebrations came to a close with the waving of lights in the evening.

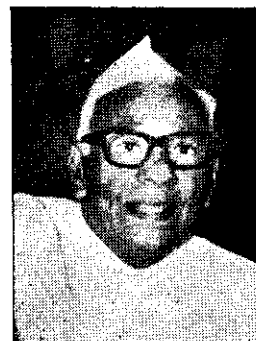
In *Kolhapur*, amidst a gathering of devotees there was Rudrabhisheka Puja in the morning of this sacred day and later in the evening there was a talk by Sri G. B. alias *Bapusaheb Deshmukh* on 'Bhagavan Ramana and Jnaneswara' and concluded with recitations and waving of lights.

* * *

INSTALLATION OF SRI CHAKRA AT CANADA

A letter dated May 24 from the above Ashram brings us news of the installation of SRI CHAKRA there. The President of Sri Ramanasramam had a Sri Chakra, exact and accurate, made on a copper plate and sent it to them at their request.

Received there on Friday, January 30, 1976, it was installed with traditional rites on Friday, May 21. Dr. J. S. S. Lakshminarayana and Dr. Subba Rao performed the Sri Chakra Puja precisely as it is done at Sri Ramanasramam on every Friday evening. Nearly seventy-five devotees had gathered there for the occasion, some of them coming from great



Sri Brahmananda Reddy

UNION HOME MINISTER'S VISIT TO THE ASHRAM

Sri K. Brahmananda Reddy, (an admirer of Sri Kavyakantha 'Ganapati Muni'), the Home Minister of India, paid a visit to the Ashram on May 2, at 7 p.m. He was received by the Ashram President, Sri T. N. Venkataraman and other inmates of the Ashram and was taken round the Ashram. He was presented with publications of the Ashram.

The Minister showed keen interest in seeing all the places hallowed by the presence of the Maharshi. He remarked: "The Ashram is kept very clean and tidy, reminding visitors of the presence of Sri Maharshi. I do feel the living presence of the great Master at this sacred place."

distances, and witnessed with great interest the Puja, with the 1,000 Names, 300 Names and 108 Names of Sri Lalita Tripura Sundari.

The significance of Sri Chakra Puja could be understood if one recalls the great interest that Bhagavan himself took in the installation of the granite Sri Chakra Meru at the sanctum of the Mother's temple at Sri Ramanasramam and was present throughout the first Puja of the Meru for hours on end. The Hill Arunachala itself is described in ancient books as an emblem of Sri Chakra as well as Siva Linga.

At the end of the Puja, Sri Arunachala Bhakta Bhagawata gave an interesting talk on Bhagavan, the Ashrama and Sri Chakra. Smt. Savitri Devi Krishnan sang three bhajans full of devotional fervour. Others

also participated in the bhajan. The function ended with the distribution of prasad.

* * *

PRINCESS PRABHAVATI DEVI'S VISIT

Princess Prabhavati Devi of Devas, who was for many years living near Sri Ramanasramam basking in Sri Bhagavan's benign Grace, came to the Ashram on May 20 and spent two days completely lost in the blessed aura of Sri Bhagavan.



Princess Prabhavati Devi

Thousand Names and Three Hundred Names of Lalita Tripura Sundari.

She met and talked with the Ashram President and the old devotees, vividly recalling the glorious days spent in the proximity of Sri Bhagavan. Before leaving the Ashram she went to the Bookstall and had from there all interesting publications, including *Uma Sahasram* (Sanskrit) of Ganapati Muni, with the commentary of Sri Kapali Sastriar.

On the day of arrival she was the guest of Sri T. N. Venkataraman, Ashram President. She spent a few hours in his house recapitulating the blessed old days in the company of the members of the family and other friends.

OBITUARY

K. RAMACHANDRA OF SRI LANKA

Sri K. Ramachandra, the father of Sri Chandrasekharan of our Ashram,¹ passed away on April 26, at his home: 'Ramana Mandiram', Jayanthipura, Talangama, Sri Lanka. It was the sacred day of Sri Bhagavan's *Brahma Nirvana*. He was 81 years and was unable to move out of the house for more than a year. He was blessed with an ideal partner in life, Smt. Chinna Thangam, and four

brilliant sons and two daughters. His biography in Tamil has been written and published in 1974 by Sri N. Muthia, Atmajoti Nilayam, Navalapiti, Sri Lanka.

Sri Ramachandra was blessed with a vision of Lord Muruga even while yet a boy. Though he came to Sri Bhagavan only about 1935, he had heard of Him long before and was longing for His darshan. He had the good fortune of getting into close contact with Sri Sivananda Saraswati of Rishikesh and Sri Swami Ramdas of Anandashram, Kanhangad. Both of them have written highly praising his devotion, humility and spirit of service. Ramachandra was the host of Mahatma Gandhi when he visited Ceylon. He was the Editor of a reputed journal: *Religious Digest* for many years. He had the special knack of bringing about harmony between the followers of various religious faiths and has been to foreign countries also as such a messenger. He has written devotional poetry in Tamil and was a brilliant speaker and writer in English and Tamil. Above all he was a very loveable man with his heart rooted in ultimate spiritual Truth. Often the very mention of Bhagavan's name would move him to tears.



K. Ramachandra

Such men are the salt of the earth and they live for ever.

* * *

R. NARAYANA IYER

*Sri R. Narayana Iyer*¹ came to Bhagavan in the early twenties while he was serving as a Sub-Registrar at Chetpat (N. Arcot Dt.) rather he was brought by Dr. V. Ramakrishnaier who also was serving at the Hospital there. Though he came with mental reservations, all that disappeared the moment he saw Bhagavan so simple and genuine and from that moment became an earnest devotee. He never failed to be at the Ashram every weekend and most of the holidays. He had the good fortune of hearing *Ulladu Narpadu* (Bhagavan's *Forty Verses on Reality* in Tamil) explained by Bhagavan himself and moved by its contents he

¹ whose article on 'How I Came to the Maharshi' was published in our Jan. 76 issue, p. 41.

began to recite it every day as *pārāyanam*. Speaking about it to Bhagavan he got the confirmation from him that that alone could enlighten him without the aid of any other *sādhana*.

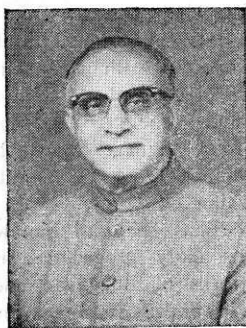
His wife and children became devotees of Bhagavan and he got a house built just opposite the Ashram, perhaps the first one to come up in those days. He always liked to have some one or other of the intimate devotees of Bhagavan with him for *sat-sanga*. He tided over many difficulties with the unfailing grace of Bhagavan. He continued to stay for many years at Tiruvannamalai even after the *Maha Nirvana* of Bhagavan in 1950. Due to physical infirmity he had to go and live with his sons at Madras where he passed away into the Peace of Bhagavan on April 11, 1976.

May he rest in Bliss at the Feet of Sri Bhagavan.

* * *

A. R. NARAYANA RAO

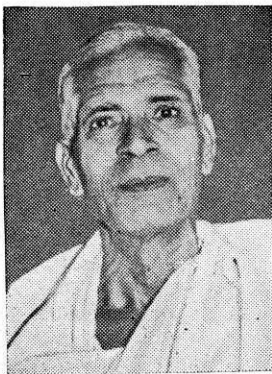
It is always painful to lose old friends one after another. This time it is Sri A. R. Narayana Rao, a staunch old devotee (introduced to our readers in the Jan. 1971 issue, p. 70), who passed away in Madras on May 16.



A. R. Narayana Rao

He was ailing for years after retirement as Chief Electrical Engineer, Madras. Throughout his career he was always of ready help to the Ashram whenever his service was needed. Sri Narayana Rao was deeply interested in *The Mountain Path* and was from its inception guiding our *Managing Editor* in its business aspect and also by generously giving advertisements from his own firm, M/S Hivelm Industries.

He now rests in peace at the Feet of Sri Ramana Bhagavan.



R. Narayana Iyer

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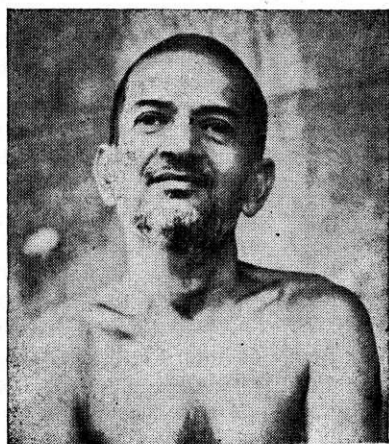
¹ Introduced to our readers in our January, 1968 issue, p. 84.

INTRODUCING....

Sri Jagadish Swami

The attention of visitors to the Ashram is immediately drawn to a slender figure, clad in loin-cloth, walking carefree in and around the Samadhi of Sri Bhagavan, murmuring the *japa* of *Arunachala-Ramana*: he is *Sri Jagadish Swami*.

Jagadish often came to Sri Bhagavan along with his father *Sri Ishwarbhai B. Damania*, and his mother and brothers from Bombay in the forties for shorter or longer periods. Sri Ishwarbhai was instrumental and helpful in the purchase of the house at the birthplace in Tiruchuzhi (*Sundara Mandiram*). And when Sri Matrubhuteswara Shrine was completed, Sri Ishwarbhai not only supplied all the materials needed for the electrification of the Shrine, but personally supervised the electrical installations, having expert experience in the line. Such was his deep devotion and service to Sri Bhagavan.



Sri Jagadish Swami

So this is a case of intense devotion of the parents blossoming in one of the children as a life of utter renunciation and *sadhana*.

After finishing his college course, Jagadish started on a pilgrimage, during which he visited the Anandashram of Sri Swami Ramdas and some other places as well. It was two or three years after the *Brahma Nirvana* (1950) of Bhagavan that he arrived at Arunachala. Suddenly he felt the urge to renounce everything and take to *tapascharya*. He had his head shaven and, wearing only a *kaupina*,



he began to stay for shorter or longer periods in all the places hallowed by Bhagavan, the Temple premises of Arunachaleswara, Patala lingam, Gurumurtam, Pavalakkunru, Virupaksha Cave and Skandashram. engaged all the time in meditation and living on alms (*bhiksha*) or whatever food he chanced to get.

When he came to live in the proximity of the present Sri Ramanasramam, he learnt Tamil and with the help of co-devotees studied and learned all the original works of Bhagavan in Tamil — the *Five Hymns to Arunachala*, *Upadesa Saram*, *Ulladu Narpadu* and others. *Upadesa Saram*, he knows in all the four languages in which Sri Bhagavan himself has composed it, viz., Tamil, Sanskrit, Telugu and Malayalam.

For the past few years he has been an inmate of Sri Ramanasramam. His daily programme is to meditate, to recite the works of Bhagavan and to learn some new hymns in praise of Bhagavan. He goes round Arunachala whenever he feels the urge.

He is a perfect *sannyasi*, with nothing as his own, absolutely free from any worldly attachment. Above all his childlike simplicity, purity and self-abnegation are really charming.

May this impersonal personality continue to radiate his silent influence and be of help to fellow-devotees in the Master's abode.

Letters to the Editor

Replies by Lucia Osborne

THE GUIDANCE CONTINUES

It is now about two months that I know about Ramana Maharshi through a book written by Arthur Osborne.

For several months I have been suffering physical pains but the doctors say there is nothing wrong with me physically. At the same time I have strange perceptions accompanied by these pains which are difficult to describe. To talk about it is a devaluation. Words are not sufficient. Then I found it explained by accident in the books of Ramana Maharshi and I say to myself: 'Yes, yes that is it'.

I am 21 years old and am looking for someone who can tell me what to do. I had to stop this year my medical studies for the pains go just to a point that I think 'Now I am finished' because there is pressure on my lungs. The pain is also in the heart-centre and I cannot move. During the pains paradoxically I see that the worst thing is to have pity for myself for then I enter a vicious circle. Perhaps you or anyone else you know could help me...

A devotee from Belgium.

What you describe sounds like a glimpse of Reality but then you would not feel any pain or it is a preglimpse with some waves of physical pain. There may be in such a case not only pain but also fear of the ego getting extinguished. Whenever there is pain or anxiety the best thing is to turn to Bhagavan in the heart. He assured us that His guidance will continue after giving up the physical frame and so it is. You only have to remember Him in the heart and that He is also all-pervading and then all will be well and He will also help you to remember that you are not the body with all its pains and aches.

As to your medical studies, Bhagavan used to advise young people to perform their duties in life as selflessly and efficiently as possible and not to give up such activities before one is ready to renounce completely. One can always devote some time for meditation. When the time for renunciation comes everything will fall into place and things will arrange themselves of their own accord.

* * *

THE BEST COURSE IS

Since I can remember I seem to have been groping in the dark and seeking a meaning to life.

Why are we born? What is the purpose of life? Nobody could give me a satisfactory reply. At last by accident, which could not have been an accident, I came across a book by Arthur Osborne about Ramana Maharshi and his teaching and my doubts were cleared. I was in heaven and had wonderful experiences when I started to follow Ramana Maharshi's teaching but now I feel abandoned without any results in my spiritual practices and am beginning to feel desperate. Please tell me what to do. I am badly in need of help.

A seeker from Poland.

Many seekers undergo fits of mental anguish and depression. It comes and goes in waves. At such a time it is best to surrender to Bhagavan or Christ in the heart and continue one's spiritual striving patiently steadily regardless of results or their lack. Results will come in due course at the right time. Steady perseverance in all humility is the best course. The Guru knows best when results should come.

When a child starts walking it will be held up and supported at first. Then the support stops gradually so that the child can learn to walk by itself. There will be many tumbles and falls before it gains enough confidence and then it will stand on its own feet. So it is with sadhana. It is all Grace. Ramana Maharshi, the living inner Guru, is within your heart, within everybody's heart whether they know it or not. He watches and guides us. There is nothing to worry about. Just persevere and all will be well.

* * *

A GROUP?

If ever you feel inclined to link up Bhagavan's devotees in Europe in one way or another possibly through *The Mountain Path* I would be very interested in such a project. . . . One can communicate certain energy levels by music, poetry and art but greater peace and love involve Silence and the capacity to be still. . . .

Myself and two friends have been looking for a house for sometime to form a bud of a centre. . . .

A devotee from London.

There seems to be no need for any link-ups as you suggested. The best link-up is with oneself and as you yourself say it is best done in Silence.

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