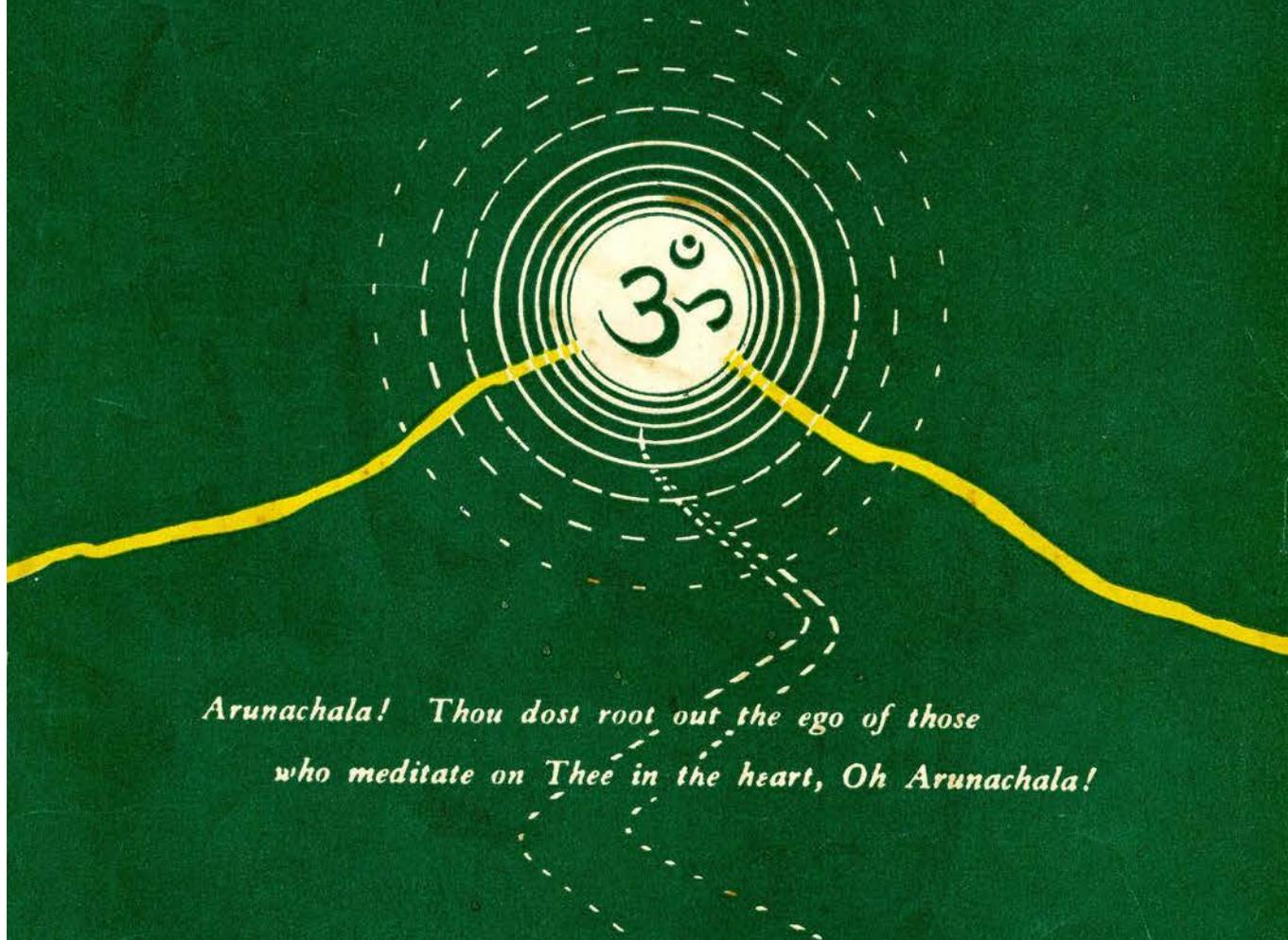


The
Mountain
path



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

vol. vii, no. 2, april 1970

Glorious Mountain of
Love, celebrated by
Gautama, rule me with
Thy gracious glance,
Oh Arunachala!

—The Marital Garland
of Letters, verse 26

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THE MOUNTAIN PATH

(A QUARTERLY)

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

—The Marital Garland of Letters, verse 1.

Vol. VII

APRIL 1970

No. 2

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GRACE IN WORDS: The Verses (UPADESA SARAM) in Tamil reproduced on the fly-leaf facing the frontispiece is the facsimile of Sri Bhagavan's own handwriting. The translation is a new free rendering into English by Prof. K. Swaminathan.

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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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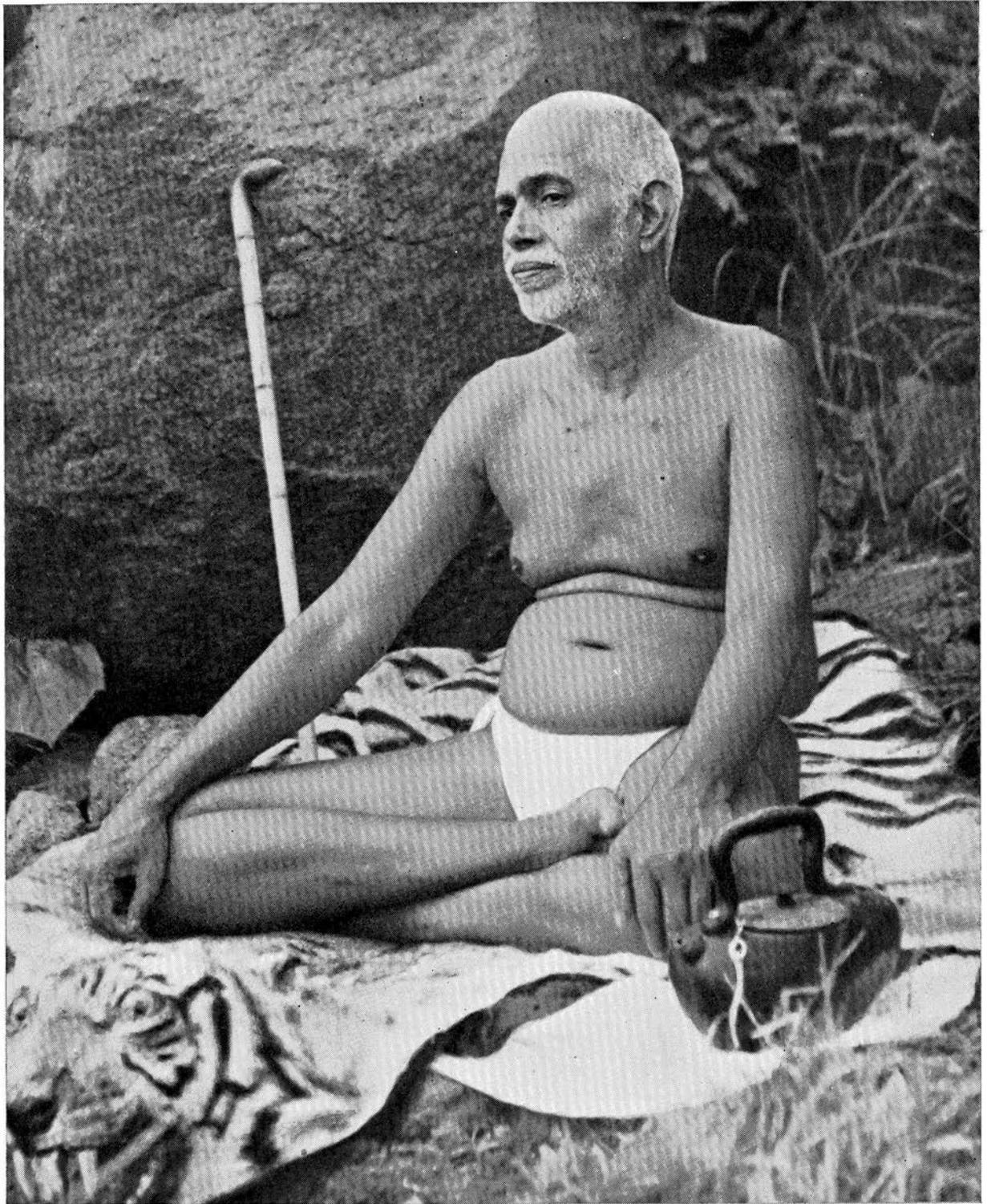
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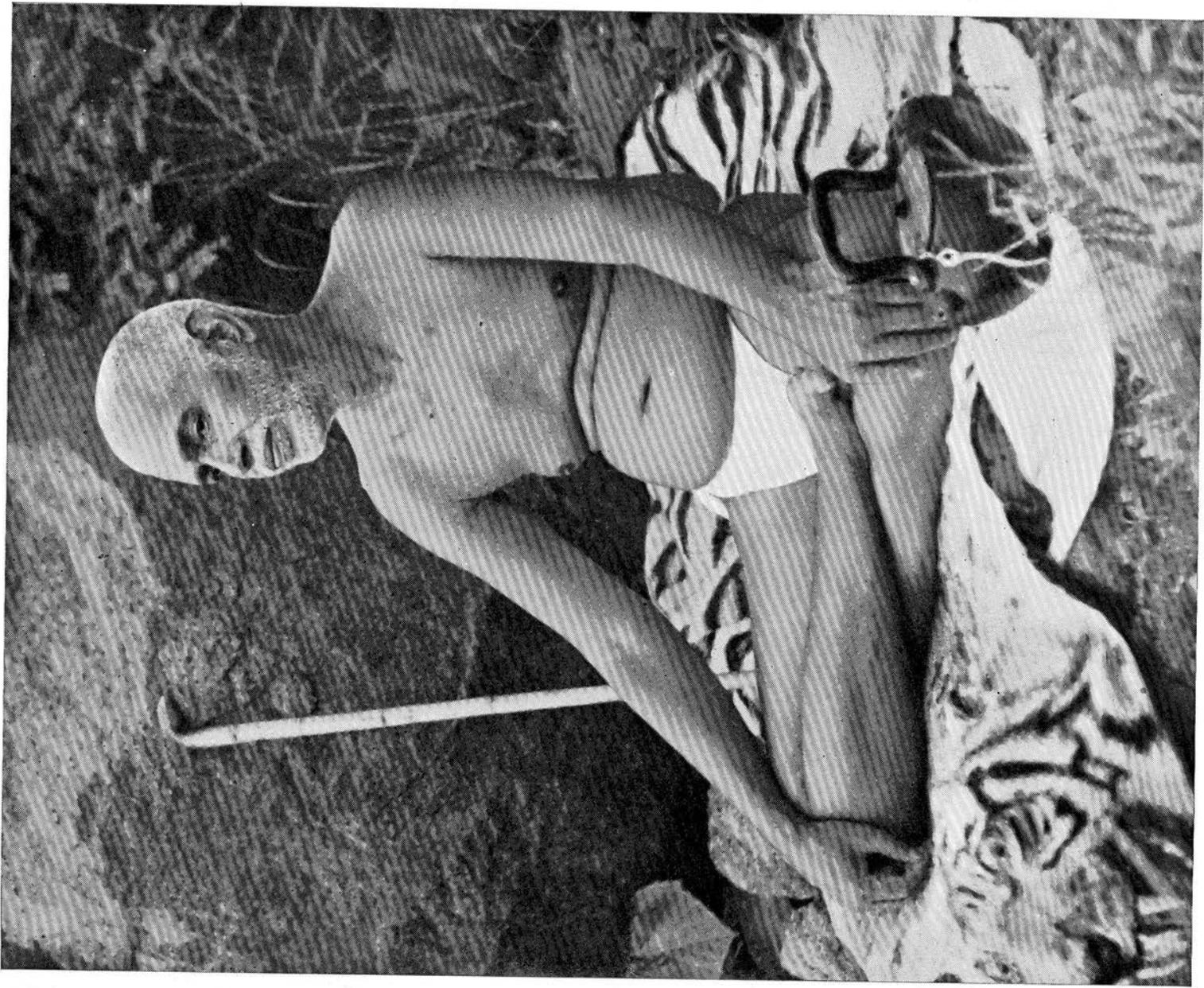
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வெளிவிட யங்களை விட்டு மனந்தன்
செனியுரு வொர்தலே யுந்தீபற
அண்மை யுணர்ச்சியா முந்தீபற.

14. *Breath controlled and thought restrained,
The mind turned one-way inward
Fades and dies.*
15. *Mind extinct, the mighty seer
Returns to his own natural being
And has no action to perform.*
16. *It is true wisdom
For the mind to turn away
From outer objects and behold
Its own effulgent form.*

— BHAGAVAN SRI RAMANA MAHARSHI



05





THE MOUNTAIN PATH

(QUARTERLY)

Editor: ARTHUR OSBORNE

Vol. VII

APRIL, 1970

No. 2

FAITH

.....

Editorial

FAITH means much more than belief. Buddha, for instance, deprecated belief, preferring his followers to try out every proposition for themselves, and yet he insisted strongly on the need for *shraddha*, faith. Faith also does not mean the conviction that what one wants will come about or prayers be granted. To take again the example of Buddha: he did not even teach belief in a God to answer prayers. What then was the faith he demanded, and in whom or what?

A man faces life with a feeling of his own individual existence. He also has an intuition of pure being, perhaps a fleeting recollection of complete certitude. Faith means surrender to and trust in this pure being, whether he considers it other than himself or the very essence of himself. That means abnegation of the individual being or ego.

It does not necessarily mean the conviction that one's prayers will be answered. It means acceptance of the unimportance or even unreality of the individual who prays, or at any rate its complete subordination to That to which it prays. This results in removal of the obstructions to the free flow of the Divine Harmony, that is to say to an

attitude of 'Thy Will be done', whether verbally expressed or not. And since the Divine Harmony is what is right and necessary, such an attitude does in fact bring about the answering of prayers, especially of unasked prayers, since even the asking is an intrusion of self-will. There is a beautiful little book called *The Son Liveth* by Frank Drake¹ which begins with a father praying for his son's recovery from severe illness and develops into both father and son accepting whatever may come.

This is not a supine attitude. On the contrary, there is great power in it, far more than in the conscious mind. That is what spiritual teachers have always declared — the power of faith. Power flows naturally, only the conscious mind shuts it off. Particularly the desire to utilise it for purposes selected and approved by the conscious mind shuts it off. What is needed is submission without interference. It is only when complete, purity is attained (that is when the desire to utilise the power for individual ends is completely eliminated) that it can be canalised. Before that the attempt to utilise

¹ Hodder and Stoughton, London.

it destroys it. Therefore what is done is to admit one's own inability to use it and surrender in complete faith to That Power which naturally does so. Thus indirectly one removes the obstruction to its beneficent flow.

Sri Bhagavan says that if one is firm in the belief that a Higher Power guides us there need not be any concern about what

happens. Then all doubts are cleared and the devotee will remain perfectly happy in his faith in the Omnipotent.

"The faith of each is in accordance with his nature, O Bharata. The man is made up of his faith ; as a man's faith is, so is he."

— *The Bhagavad Gita*

Re-Turning

By
PAUL rePS

"All men
have the
same color
bones"

"No need
to kill
great need
to still"

"each is
the other"

Wherever we are
as we are
ten thousand impresses
come through
although we may be aware
of only a few

these few are for you
let it
whatever it is
through

and
selfmade knots

let go.

Self-Inquiry :

How do I perceive objects ?

With sensings.

How do I perceive sensings ?

With mind, attention.

How do I perceive mind ?

I do

with the I

of each.

Self-inquiry is THE key to
the thousand opening doors.
mind quicker than light,
space charge, bubble
re-turning to sea, our sea,
I am.

No one denies I am, and
no one knows how deep it goes
add, I am right, black, white,
and concepts start.

The whole purpose of life
is to be free of me.

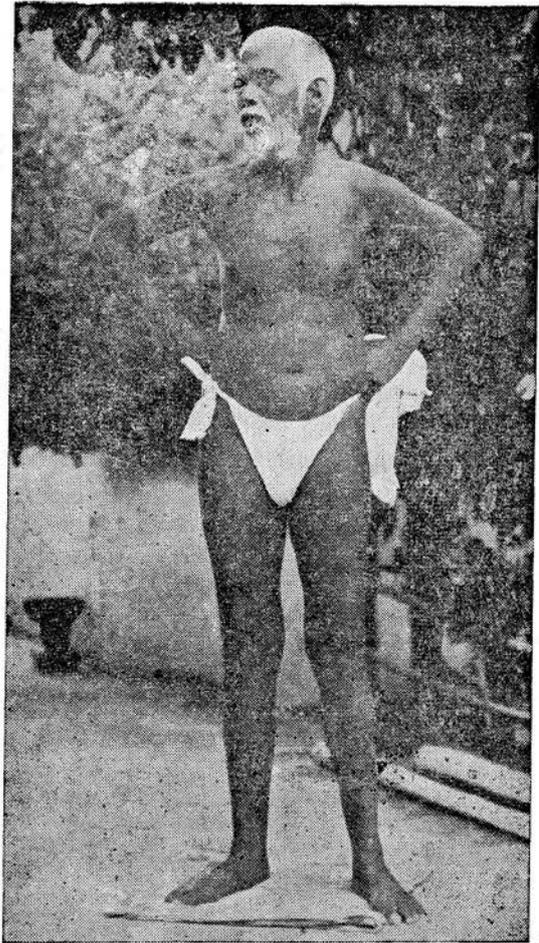
THE NUPTIAL GARLAND OF LETTERS TO THE ETERNAL BEING

By
R. SADASIVA AIYAR

THERE are raptures of Advaitic mysticism that communicate to us the ecstasy of samadhi state of the saint. Of this nature are Tayumanavar's *Anandakkalippu* and many of the songs of Sadasiva Brahmendra and Kabir. Their appeal, however, is not that of devotional poetry like the hymns of the great Vaishnava and Saiva saints of Tamil Nad, the hymns in the *Bhagavata*, the *Abhangas* of Tukaram, or the *kirtans* of Purandharadas, Tyagaraja and other God-intoxicated singers. They are outpourings that thrill us with an ineffable spiritual emotion. Distinct from these two types — the high mystic rhapsody and the devotional hymn — as aids to sadhana — are mantras and *Sahasranama's*¹ (like the *Lalita Sahasranamas*). They subdue thought-waves and so prevent "the mind" from straying. *Mantra-sadhana* is also an instrument of psychic power to those desiring it.

The uniqueness of Sri Bhagavan's *Nuptial Garland of Letters* — the *Aksharamanamalai* — lies in its being at once a transcendent paean of Self-realization, a soul-ravishing hymn of passionate longing for Union and merging in Sat-Chit-Aananda, a mantra to still the mind, while it embodies prayers for sadhakas at all levels. It is not so much the ecstatic outpouring of *Amritanubhava* — ambrosial beatitude beyond words — as Arunachala's rallying to the succour of souls caught in maya, but struggling to be free and hungering for Grace. The Sovereign Saint from whom the verses welled up spontaneously was none other than He. Rightly says the *Brihadaranyaka Upanishad*² that the knower of Brahman is Brahman Himself.

The verse-form, style and diction of this hymn strike out of older modes in Tamil



poetry. In spite of the terseness of its diction and brevity of the verses, they carry with them a melody that compels singing. The alliteration running through each distich, while being a vital part of its music, acts as a mnemonic: so does the alphabetical

¹ Thousand names.

² Also *Mundaka Upanishad*, III. 9.

order of the verses. The refrain, "Arunachala Siva" repeated eight times at the end of each verse, holds down the mind like a mantra.

Most of the verses have double meanings, a good many treble, apart from overtones which woo us simultaneously. Of course, while chanting, a devotee can be conscious only of the deepest import, the others remaining in the sub-conscious and enriching the experience like the instruments accompanying a master-vocalist. The phrasing and diction too are laminated with many layers of meanings — which remind us of the *Lalitasahasranama*; the diction by itself, of the *Vishnusahasranama*. The grammatical structure — as of many mantras in the Rig Veda — permits of two or three interpretations, and an aspirant can take what appeals to him most. Whenever some of His intimate devotees asked Him to interpret for them any verses they could not fully grasp, He answered, "Please interpret them for me yourselves. Like you, I too must first think over the meaning before giving it. If I had any conscious cerebration before writing them I could elucidate them at once. All of a sudden, spontaneously they poured forth."

The *Aksharamanamalai* is far more than the Ulysses' bow of the translator's art — it is his despair. He has to render most verses in two or three ways, and finally wonder at his ineptitude.

The interwoven meanings we have spoken of accompany us from the first verse to the last — why, from the title itself. Just glance at its meanings :

1. a nuptial garland of the Eternal Being.
2. a garland of undying fragrance to the Eternal Being.
3. a nuptial garland, woven of the (Tamil) alphabet, to the Eternal Being.
4. the rosary (*akshamala*) of Ramana.
5. taking the first three meanings simultaneously we have:— "a nuptial garland of immortal fragrance, woven of letters, to the Eternal Being."

A word often occurs twice or thrice in a verse, each time with a different meaning making the hymn a marvel of verbal economy. We hear echoes of Tayumanavar, Manikkavasagar, Appar, Arunagiriar, while common threads run through the *Five Hymns to Arunachala*. To ponder over the *Nuptial Garland* is to be lost in its profundities. In it, if anywhere, "Deep calleth unto deep".

It goes without saying that to take in the full meaning of each verse we need a commentary. And we have one by Muruganar, an erudite Tamil poet and scholar steeped in the great hymnodies and deeply versed in Vedantic literature who had been for long years one of the intimate devotees of Sri Bhagavan.

The *Nuptial Garland* belongs, as all know, to a familiar *genre* of mystic poetry, wherein the devotee prays to God for Grace and Union in the manner of a maiden so imploring her lover. The Soul pining for God, who is none other than itself, can find no more fitting symbolism for divine passion than that of Bride and Bridegroom. So bhakti emotion puts on what is called *nayaki-nayaka bhava*. Often it is but a thin veil, as in Tayumanavar's *Paingkili Kanni* and *Anandakalippu*. It comes easy for women saints in the West as well as India to think of themselves as the Bride of God.

Many verses of the *Nuptial Garland* are also cast in the mode of what are called *ninda stuti* — that glorify the Lord under cover of rallying Him. Very often, in such pieces, we admire the cleverness of the poet, without being drawn by any deep fervour of his. In this hymn, on the contrary, banter heightens the spiritual emotion and moves our heart.

Let us now pass from form to content. A thing of wonder has happened in the sixteenth year of this hymnist. He has experienced Supreme Grace and become Enlightened, a *Jivanmukta*. This is far more extraordinary than what happened to Sankara at Kaladi in his mid-teens. Like Jnanadev in the 12th century Maharashtra, Sankara was

a boy-prodigy who had already acquired an encyclopaedic mastery of the Vedas, Upanishads, the Brahma Sutra and the entire philosophical canon of his age. Of the incredible range of his precocious acquisitions we can only guess. There is no doubt he was born a mystic, like Jnanadev. But Sri Bhagavan Ramana had been till the Great Event but an ordinary lad with no grounding either in mystical philosophy, or hagiography or hymnals. When Illumination came, he was no more Venkataraman, but a Saint of saints.

About twenty verses in the *Nuptial Garland* celebrate the Union that has already taken place. From this point of view the hymn is an *Epithalamion* or "hymenial chant" on a consummation that is over — and never over. But all who are on the Path have to yearn for the consummation. Their "hearts have to pant after it as the hart panteth after the brook." So the central theme is a melting appeal for a union yet to be. We may then speak of the hymn also as a *Prothalamion*. Sri Bhagavan steps down for the sake of His Bhaktas and plays their role. Interspersed through the hymn are twenty-five verses in which the bride, unable to bear separation from her Lord, piteously entreats him to draw her to Himself and drown her in an ecstasy beyond words. Some of these verses cannot be recited without a catch in our throat. How far are we from feeling that flaming passion which makes the soul cry in agony? "O Arunachala, if Thou dost not clasp me so as to make me one with Thee, my frame will melt in unbearable grief and I shall perish in the flood of tears streaming from my eyes If Thou dost not gather me to Thyself with Thy arms of Grace, I shall be lost. Like hail-stones falling on water, dissolve me with Thy Love in Thy transcendent Being." (vv. 34, 51, 101).

Without the Bridegroom's Grace nothing can happen. Through Grace alone can the destruction of the ego and release from darkness and delusion be brought about, the Lord's Light and Beauty so shine within that "The strumpet-mind will cease to

walk the streets" and distractions cease. (vv. 7, 8). *Atmavichara* needs and presupposes Grace. We have to be ripened for the Great Mergence by the Guru's Look, Thought and Touch of Grace, as prayed for in verse 63. "Grant Thou Thy Grace", may be said to be the burden of the hymn, forty-five verses invoking it directly, the others implicitly. "Before the venom (of the terrible serpent — Maya) rises to the head, grant the Grace to cling to Thy Grace." Delusion can spring from great erudition as well as from false notions and beliefs (*mal arivu*, v. 58). It is hard, too, to resist the spell of the phenomenal world with its ever-changing wonders conjured up by the Great Magician; to be proof to the allurements of fame, power, wealth and worldly eminence, "all that beauty, all that wealth ever gave" — what is called *padi mayakku* (world-delusion) in v. 53. Hence we read: "Enough of all this thaumaturgy, this jugglery of Thine, enough of the myriad delusions of Life, Art and Nature to which we are subjected; disclose now the knowledge of Thee as Thou in essence art."

The *Nuptial Garland* is at once Universal Prayer and Prayer *ad hominem*. It addresses itself to all spiritual heights, levels and situations. Many a verse is for the nympholept of God, who has to transcend even that stage and take a final leap (v.v. 66, 80, 86, 101). The extinction of the ego is the final goal of all sadhana. Hence the hymn leads off with the supplication on behalf of all aspirants: "Thou dost root out, O Arunachala, the ego of those who in their minds ever dwell on their oneness with Thee." Then follows the interlude for obeisance to the Saint's parents and striking the keynote of the hymn for harking back to that Event of events, "Arunachala breaking into the bride's home (the Saint's heart) and making her a prisoner in the Cave of His Heart."

"Now that He has made her His own, it is up to Him not to abandon her, lest He invite on His Head the censure of all creation (or of the entire world)". The hymn

hastens to meet our inmost need at this crucial point. How doggedly and desperately we strive to keep off the inrush of a thousand thoughts — “the gibbering of memory and imagination” — that keep up a witch-dance, the moment we compose ourselves for “meditation.” Slick at this juncture, verses 7 and 8 rally to our help. But, presently our senses, always alert to give us the slip, have a spree. Reining them in will not be so hard now, after the bride’s remonstrations with the Bridegroom: “Why this deep sleep of Thine? Does it become Thee when I am thus seduced by others? When these burglars — the five senses — break into the house, aren’t Thou still within, mounting guard? Eluding Thee, who alone existeth, will any one dare to enter? This must be Thy hoax (vv. 10, 11, 12). In Thy Grace, gather me to Thy heart, so that I may not fall under the torment of the hunters who are ever on the prowl, armed with sword and snare” (i.e. the temptation on the watch to waylay us — v. 20).

Don’t some of us feel that our prayers have met with no response whatsoever? Our cry is heard here, and verse 21 implores Arunachala to assure us of His Guarding Hand that keeps off all fear. Again, our anguish is voiced: “If Thou, O Lord, didst spurn me, alas, I should be burnt up by my *prarabdha*” (v. 35). See how Sri Bhagavan in his compassion speaks like one of us, ordinary men. Nothing strange. The Jnani sees but himself in all beings: *Atmavat sarva bhutani yah pasyati sa pasyat*. Who sees all beings as himself, he alone sees (is a Seer).³ The Jnani is verily the *Bhuma* of Chandogya (VII 24. 1) in which there is no otherness.

Here too is the man of “poor understanding” who is at ease on Zion when he is prosperous, but goes down on his knees when overpowered by calamities, and there is a prayer for him (v. 78). When our passions, desires and follies threaten to wreck and engulf us, as stormy billows do a bark without a helmsman, what can succour us but His Grace? (v. 79). Should we be intent on our Goal, it is natural to be anxious

that on leaving our body our mind should cling fast to Him even as the Bhagavad Gita tells us (VIII 5), and verse 96 comes to our aid.

The corner-stone of Sri Bhagavan’s Gospel — “Turn within and ask ‘Who am I?’” — is fixed in a telling context (v. 44).

What is the good of that *mauna*, that so-called silence, in which our consciousness does not unfold so as to be lost in the Ineffable Light? Our inmost longing then is voiced in lines of haunting imagery: “O Sun whose unimaginable effulgence engulfs the Cosmos, unfold the Lotus of my Heart. Thou art the Food and Sustenance of all beings, but Peace I can have only if I become Thy food. Thou Moon of Grace, with Thy rays most cooling to enfevered hearts open the nectar-mouth of the nenuphar (superconsciousness)” — Verses, 27, 28, 29.

If the hymn reaches beyond our minds, it also dives down to the utmost depths in our being: “O Arunachala, Thy Glory stems from Thy humbling Thyself and seeking union with lowly souls that grow deeper and deeper in humility.” (v. 83).

So thrilling are some verses that it is hard to speak of their power: “With the black collyrium of Thy Grace Thou didst cure me of my inner blindness and thereon made me in very truth One with Thee.” (v. 84).

“Behold! The instant I thought of Thee as Aruna I was caught in the net of Thy Grace. Can it ever fail, O Arunachala!” (v. 102).

“Be it Thy Grace to reign⁴ for ever in our hearts as One that saves all helpless suppliants like myself so as to lift them to Thy Bliss Eternal.”⁵

It seems to me that this *Nuptial Garland of Letters* to the Eternal One towers high without an equal in the hymnody of Monistic Mysticism — as a Paean of accomplished

³ *Bhagavad Gita*, VI. 29.

⁴ *vazhdarul* means literally “Be it Thy Grace to live prosperously”. How can the *Paramatman* live except in our hearts?

⁵ *impura*: so that they can attain Bliss Eternal.

union, as an impassioned Song of Thank-giving, as a Canticle of Divine Love, as a Prayer for all pilgrim-souls, as an Incantation against the mind, as a sadhana *par excellence*.

No wonder, at the moment of Sri Bhagavan's Mahanirvana the vast concourse,

overpowered by grief, broke out in mighty chorus with the chant of *Aksharamanamalai*. Just when life left the body, a great light was seen sailing from the South-eastern sky to the peak of Arunachala to disappear therein.

Obeisance to Sri Bhagavan Ramana!!

Time according to Eastern Wisdom and Western Thought

By

P. J. Saher

ACCORDING to Vedanta, all time is an eternal now. Its division into past, present and future is not inherent in time but a function of the human intellect which, when supported by memory, classifies thoughts as past and, when assisted by anticipation, as future. As memories and anticipations also consist of thoughts, there is no time outside the framework of thoughts. Indeed the aborigines of Australia depict both past and future with a word that means dreaming. Thinking of the past or future — and what else can one do about it? — is a kind of day-dreaming. In this sense time is said to be illusory. It is the order in which thoughts follow thoughts that gives rise to the usual threefold classification of past, present and future. It is surprising that truths which were evident to the prehistoric savages of Australia have not yet been grasped by the logical positivists of our own century.

All time is movement. When this movement is recollected we have perception of time; otherwise it is mere duration as in dreamless sleep. The cohesive force of the recollecting faculty joins the successive instants of the present into a co-ordinated whole and it is the faculty of imagination that enables us to place a future in juxtaposition to the past. Man does not exist in time, time exists in his consciousness.

'Time is only an idea. There is only the Reality. Whatever you think it is, it looks like that. If you call it time, it is time. If you call it existence, it is existence, and so on. After calling it time, you divide it into days and nights, months, years, hours, minutes, etc.!'

— *The Perennial Philosophy*.

The 'way of enquiry' is the philosophical approach to Eternity. Yet it does not engage in futile analysis of the body and soul, but goes straight to the root of things by tracing the very source of one's existence.

The enquiry "Who Am I" is its sole means.

If incessantly pondered on, the question will resolve not in an answer but in Pure Being.

— Commentary by K. FERRER.

ILLUMINED THOUGHT

(Notes on a Gradual Way to Sudden Enlightenment)

By
CHRISTMAS HUMPHREYS

I HAVE found, from increasing experience supported by the Scriptures and leading Buddhist minds that, although direct experience of Enlightenment is sudden, and not the result of any previous training, yet the individual, while still in a cocoon of concept, may so develop his faculties that he reaches an improved condition for the sudden 'break-through' to the Beyond of thought. If this be called gradual preparation for sudden enlightenment I have found it to be true.

In such development there comes a stage when the 'higher mind' is increasingly illumined, via Prajna-intuition and the wall grows wafer-thin between knowing about and knowing, between 'seeing through a glass darkly' and 'seeing face to face', between my awareness of Reality and true Zen insight which is, as Father Thomas Merton called it, 'not our awareness but Being's awareness of itself in us'.

If this be true, I draw attention to it for the benefit of those who are tired of being told of the futility of striving to achieve enlightenment. There may be confusion here between the awareness of those who have 'arrived' and of those who have scarce begun to travel. For the latter the question is, what should we do to begin to move towards this high awareness? These notes suggest an answer.

My thesis may be displayed in numbered propositions, each the fruit of study and that increasing pressure of the mind on a chosen theme, or none, which I call meditation.

1. Enlightenment, whether as flashes or a major 'break-through', is sudden and in itself complete. I accept Dr. Suzuki's comparison between the Gradual and Sudden

schools of Shen-hsiu and Hui-neng to the effect that 'the coming of enlightenment is instantaneous but the process of arriving at enlightenment is naturally gradual, requiring much time and concentration'. Yet I do not believe that a single experience should be called Enlightenment, and I agree with Hakuin when he made the distinction, 'Six or seven times I had the bliss of passing through, and times without number the dancing joy (of minor satori)'. In this sense, only the Buddha was the Fully-enlightened one.

2. However attained (or 'non-attained') this 'moment of no-time' does not arrive unless preceded by periods of intense effort, producing mental strain and consequent suffering. If there is any exception to this rule I should be interested to hear of it. Huang Po closed the Wan Ling Record with the words:

'Be diligent! Be diligent!
Exert your strength in this life to
attain,
Or else incur long aeons of further
gain!'

And the Buddha's final words are recorded as, 'Impermanent are all component things. Strive mightily!' Strive for what, if not to realise that the Buddha-Mind is already within, that there is nothing to attain?

This striving seems to call for long self-training, and the Buddhist Scriptures are full of it. What else is the Noble Eightfold Path? What else is the Koan exercise which occupies long years in a Zen monastery? The preparation may be long or short: the achievement will be the same. The quality of the smallest peep of the Beyond is unique and unmistakable. Only its length and

depth and the mind's power to return to it at will vary with each experience.

3. Man is multiple. The five *skandhas* describe the personality, and are truly *anatta*, without any self which separates them from the ceaseless flow of the one Life-Principle which uses, but is not contained in, any form. But the *skandhas* do not compose the man. There is here no mention of the will: 'The will is the man and Zen appeals to it' (Suzuki). No mention of Manas, the many-functioned mind, of Buddhi, the intuition, or of Atman. All are aspects of the total man and for total enlightenment all are needed.

In the West the paramount faculty today is the intellect. It is for most of us the means of communicating with the world around, and for discovering truth. But those most proud of this magnificent instrument are the least willing to admit its limitations. They refuse to understand that just as the range of senses is narrowly defined, and feeling may be sharply distinguished from thought, so thinking is confined to its own field, wherein it learns more and more about phenomena. But thought can never know, in the sense of immediate, direct awareness. Thinking must reach the end of thought before the next faculty takes over. In nature there are no by-passes and no short cuts.

But the mind has many levels. The lowest is too often filled with *trishna* ego-desire, for the world of sense. 'Above' is the thought-machine of daily use, and for the few the faculty of higher thought, of noble, abstract thinking which ever moves to awareness of total unity. Upon this level I believe are great minds which as yet have no direct and conscious awareness of a definite breakthrough to Non-duality, but are yet illumined to an ever-increasing degree by the One-Light streaming down through the intuition.

4. But Manas functions, even at its finest, in duality. It acquires an intellectual awareness of Enlightenment. It understands that the Buddha-Mind is already within and that effort to attain it is in a sense both vain and unnecessary. On such a plane the Buddhist

comes to terms with the great principles of Buddhist thought, the Void and Such-ness, Wisdom/Compassion as inseverable, even the 'Unborn' and the fact that Nirvana is already here and now. But such awareness is still conceptual. No man by the intellect alone directly knows them to be true. Still there is an 'I' that sees and knows; not yet the seeing which is no-seeing.

5. Such direct, impersonal knowledge is of Buddhi, the 'built in', but for most of us still undeveloped, faculty of what Dr. Suzuki calls Prajna-intuition. This seems to function as a receiving set in the mind for the still higher force of Atman, itself the property of no man. None owns the sunlight as it falls upon us, and the Atman in any man is but a flame of the Light of Paramatman, the Beyond of Atman, which the Buddha called the Unborn. As Dr. Suzuki says in *The Field of Zen*, pp. 51, 'To say there is no ego, no Atman, this is not enough. We must go one step beyond and say that there is Atman, but this Atman is not on the plane of the relative but on the plane of the absolute'.

6. But the faculties of man are not like the storeys of a house, divided. They are but 'forms of force', so many *Upadhi*, vehicles or bases in an undivided stream of consciousness. They are utterly interrelated, and the total man, the universe in miniature, is a living whole of inconceivable complexity.

As, therefore, the light of Enlightenment, already shining in the higher mind is, by deliberate purification and control, assisted to penetrate through man's descending, ever-denser vehicles of consciousness, it is not surprising to find that the next below Buddhi, if we may continue the vertical analogy, will be the first to be irradiated with the Light, often long before any break-through to immediate, direct at-one-ment, with it.

I for one have found that by profound study, by what I mean by the word meditation, and by daily application, the thinking mind is increasingly opened to the intuition, and through its burning glass, to the Light of the Beyond itself.

7. Deep study of what the great ones say of the dozen or more tremendous themes which fill the higher ranges of Buddhism cause them to take root and work as yeast in the mind. The results are (a) to lessen attachment to all concepts, things and principles (including these); (b) to reduce the ego-illusion in size and power; and (c) to produce that 'turning about at the seat of consciousness', that true conversion which provides in turn a profound change of values and thence the dedicated man. Into such a state of Mind will come, I believe, more readily the first moments of *Satori* or *Prajna*-intuition, a brief awakening to the Unborn.

8. Thus have I found, and to be told by those of great achievement, 'Just drop all concept', or 'Just see the Buddha-mind as that which alone exists', or 'Just see the folly of trying to attain what you already have', these phrases afford no practical help to the English mind. I answer, on my own behalf and for a thousand others, 'How?' What do I do as the first step to such awareness?

I hear these great ones say that the first step on the Zen path opens with the first experience. This splendid saying I accept as in one sense true, but we are here concerned with a preliminary path which leads, as all such paths must lead, to the Gate-less Gate at which occurs this first experience. I accept the old Buddhist saying, that 'the ways to the One are as many as the lives of men,' but each of these ways approaches, via the moment of conversion, 'the turning about at the seat of consciousness', the first substantial Zen experience. Along these several ways, none better than another, the seeker learns what he seeks, develops the will to find it and in the darkness of *Avidya* probes for the Gate. Thereafter he marches through a land of paradox where no man marches upon no road and achieves no end of it.

Meanwhile, how do we help our brothers to move, by some way of their choosing, to the Gate-less Gate of true beginning? For

I firmly believe that it is one's duty to 'Point out the Way—however dimly and lost among the host—as does the evening star to those who tread their path in darkness'. And the *Dhammapada* echoes *The Voice of the Silence* in saying that 'Even Buddhas do but point the Way'. If it be true that a teacher has only one possession, a finger with which to point to the moon, shall we not point, for those who cannot see the moon?

My own pointing must be personal, for none can help save from his own experience.

I advocate a threefold discipline, self-imposed and steadily maintained. First, *STUDY*, profound, unceasing study, to the best of the mind's ability. A living teacher of high worth may be better than books, but can equally prove a bad substitute, partly because of the dangers of *Guru*-worship, and partly because to hang on the words of another stimulates the illusion that Truth can be so obtained, as a starling takes a worm from its parents in the nest, whereas, alas, Truth can only be found within. The study of books tends to reduce these dangers, and a book can be carried for odd moments of the day. I could name a dozen works which, annotated and cross-referenced and digested with deep thought, will train the 'higher mind' to transcend its own limitations, and turn mere principles of doctrine into living forces in the mind.

There is of course the type which for a while at least is unconcerned with intellect, being still on some alternate way, such as that of feeling and devotion. But just as the intellectual type must sooner or later develop *bhakti*, devotion, the way of love, so must these at some time develop the abstract intellect, before the fully enlightened man appears.

The second aspect of self-discipline is *MEDITATION*, by which I personally mean deep concentration on some theme or living principle with intent to extract, with the help of the intuition, the last drop of its meaning. Thereby one can receive at least some glimmer of the actual experience which the

writer had and is trying to convey. Many prefer for this a quiet place and regular times. I happen to have trained myself to be at it all the time and wherever the body may be. But see that, whatever method used, the motive is pure. As the Lama Trungpa brilliantly says, in *Meditation in Action*, when asked to sum up the purpose of meditation, 'Meditation is dealing with purpose itself. It is not that meditation is for something, but it is dealing with the aim', which goes a long way towards Zen 'purposelessness' as the only right and proper purpose for doing anything at all. In the sense that I use the word meditation here the purpose is clear, for it is to train the mind to the death of self, and when self is dead the Unborn alone remains.

And third, APPLICATION. In facing a crisis, large or small, do we at once apply our Buddhist principles; the laws of Karma, the fact of Sunyata, the delicate balance of *Prajna/Karuna*, the unreality of the 'I' that is getting so excited and upset? If not, why did we enter Buddhism?

So much for basic preparation. Only when so much is done, and thoroughly, do I find that much of it can be safely undone.

One must, for example, in the final approach to Zen begin to control thinking to the point of stopping thought. But can one learn to stop thinking before one has learnt to think? Or to 'let go' before one has realised that the Buddha-Mind is all that IS before one has the least idea what it is? I do not believe so. Let the higher climbing wait until the lower slopes are with enormous effort gained.

In the face of knowing smiles from my youngsters and betters I hold to my thesis, for I find it works. Think, I suggest, as hard and long and high as your intellect can manage, and rather more. Watch, how moments of understanding come which thought alone could not provide. Note, how the whole mind is more and more suffused with the light of certainty, serenity, of knowing what is true. The rest will come. And then you will say, as we all say on these occasions, 'How simple it all is! Of course all form is emptiness, all emptiness is form; of course Samsara is Nirvana, and all is the Buddha-Mind!'

Now you can begin your study in Zen. Walk on!

Maya's Snow

.....

By

C. D. Reeder

Mother Maya fills the sky with snow,
 falling, floating in sunlight and breeze.
 Our minds, spinning like lures,
 Draw us so far up —
 like starvelings and changelings
 again and again, we wander through home
 and seeds of these lives fall to the soft earth
 gentle as snow
 that never was.

WHENCE — WHITHER — WHERE?

By
WEI WU WEI

IT is only that which is apparent (phenomenal), extended in space time, which can dis-appear, apparently dis-solve, as a result of the spatio-temporal process called 'dying'.

'That' which is objective (objectivised) dis-appears, 'dies'; but in 'this' which is subjective there cannot be anything objective which could incur the process of disappearance or 'dying'.

The contrary established illusion is due to the almost universal identification of individual subjectivity with a 'physical' appearance spatio-temporally extended, whereby 'personal subjectivity' is objectivised. The widespread and very ancient notion of 'a soul' represents an attempt to objectivise subjectivity in a form which can be supposed to survive physical 'death'. Whether some such psychic complex, developed in space-time, can experience some degree of survival in space-time, represented by the appearance of 'ghosts', belongs to the domain of metapsychology.

Metaphysically, subjectivity, represented by the vocable 'I', cannot possibly disappear — since it has never appeared — so that the notion of its being subjected to the process of 'dying' is out of the question and should never have been posed or entertained.

Whatever is represented objectively, cognised as 'me' or 'you', must necessarily dis-appear or 'die' in space-time, but the subjectivity represented by the vocable 'I' cannot in any manner or degree be subjected to dissolution, since it can never have

possessed any characteristic which is material or soluble.

It follows also that 'subjectivity' can never have 'lived' either, since it can never have been subjected to space-time extension.

The removal of the contrary primary and very obvious error should perhaps clarify apprehension of what we are as 'I', and which, as has so often been stated, cannot ever be conceived — since the process, or act, of conceiving is necessarily a process of dualist objectivisation.

What dies? Every thing objectivised dis-appears in space-time extension. Who dies? There has never been any 'who' either to appear or to disappear — since the word 'who' indicates subjectivity — so that there cannot be such a thing as a who — object to 'die' (dissolve or disappear). Living and dying are phenomenal and objective: subjectivity is noumenal and can neither 'live' nor 'die', since subjectivity is not extended in conceptual 'space' and in conceptual 'time'.

Is that not why the physically-dying Sri Ramana Maharshi on his death-bed asked why people were weeping, and then enquired "But to where do they think 'I' could go?"

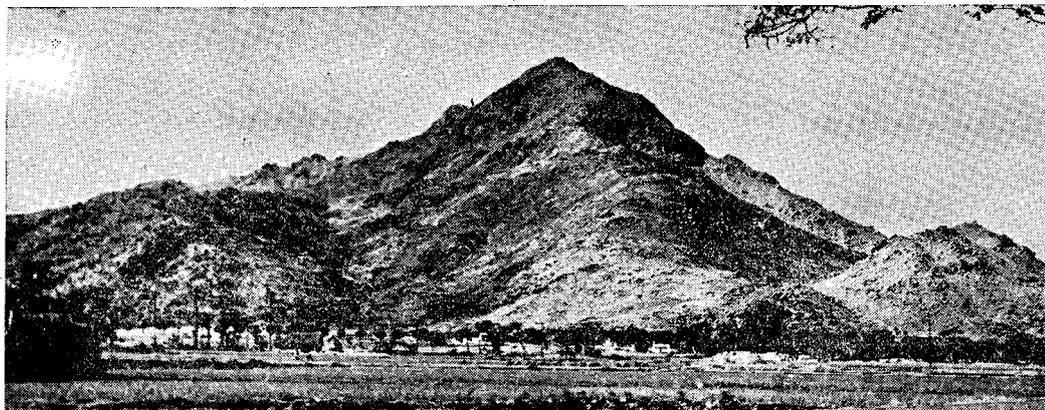
NOTE:

Only objects could 'die'! In whatever is devoid of objectivity there cannot be anything to dis-appear. Subjectively, therefore, whatever is 'I' cannot experience death — for there is nothing present to experience dissolution!

All this verbiage to say anything so simple and obvious? Alas, it is supposed to be necessary. Is it?

Truth is not acquired but discovered.

— *Divine Symphony* of INAYAT KHAN.



GLORY OF ARUNACHALA

ARUNACHALA MAHATMYAM

The *Arunachala Mahatmyam* or the Glory of Arunachala forms the third part of the Maheswara Kanda of the *Skanda Purana*. The *Skanda Purana* is one of the eighteen Puranas and is a store-house of information relating to Saivism. In regard to the nature and importance of the Puranas we invite the attention of our readers to an article in *The Mountain Path* of October 1968 (see pages 290-91). The *Arunachala Mahatmyam* describes the origin of Arunachala, the austerities performed by goddess Parvati for attaining union with Siva, the sacredness of the place and the holy waters found in it, the glory of Siva and other gods, the importance of circumambulating the Hill, sighting the beacon lit on its top, etc. It is one of the ancient works held in great esteem by Sri Bhagavan and it was at His instance that a Tamil version of it was prepared and published by the Ashram. We have, at the request of devotees, decided to publish serially in *The Mountain Path* an English translation of this Tamil version beginning with the current issue.

PART I

CHAPTER I

THE ORIGIN OF THE HILL

HERE Arunagiri, the splendour of Grace for all, shines forth as the Yogi Supreme with his forehead smeared with three lines of sacred ashes and adorned by a patch of musk, clad in a loin cloth, wearing a brilliant garland, the invincible serpent (on his body) and the crescent moon on his head.

Vyasa said : The holy men of Naimisaranya¹ asked Suta : We desire to know from you about the greatness of Arunachala. Please oblige us. Suta thereupon described it as follows :

In former times Sanaka asked Brahma the same question. I shall repeat to you what he said to Sanaka. Listen attentively for the sins of those who listen with faith to this narrative will be destroyed. Once upon a time Sanaka, with hands clasped in saluta-

¹The wood of *nimi* trees.

tion, asked Brahma seated on his lotus in Satyaloka : O Stay of the Universe ! Lord of the Devas ! Thou that art known through the study of the Vedas ! Four-faced One ! I have by Thy grace, acquired the ability to know everything. As a result of my great devotion to you the mirror of my mind has become clear and anything that is heard once is reflected in it. Thou art the Universal Guru. By Thy look of Grace the knowledge of Siva (*Sivajnana*), the essence of the Vedas, which can be known only through them, has become clear and free from doubt to me. Ocean of Mercy ! Lord of the Devas ! The divine lingas of Siva on earth installed by human beings or *Siddhas* are all of a concrete form. Kindly tell me which of these lingas found in the Island of Jambu² is taintless, the best, self-created, full of effulgence and has the virtue of destroying desire, anger, greed, delusion, pride and jealousy. Ocean of Compassion ! Kindly tell me which of these can, by its mere remembrance, destroy all sins and grant the eternal state of Siva. Please teach me that which is the primal cause of the world, the imperishable splendour of Siva and the sight of which makes one feel that the supreme aim of life has been fulfilled.

On hearing these eager words of the devotee Brahma, the abode of austerities, was pleased. Sitting on the lotus he meditated on Sambhu³ for a long time and was immersed in the ocean of bliss within himself. In this state he had a vision of Siva as He formerly revealed Himself as a column of Light and the prop of the universe and the Four-faced One was unaware of the surroundings. But, on receiving Siva's command and obedient to it, he came out of his heart through yogic process and noticed Kumara⁴ standing in a worshipful attitude. With hair standing on end and tears of joy caused by the vision of Siva he spoke in a faltering voice : O Son, You have made me remember the ancient yoga of Siva (*Sivayoga*). For your sake I meditated upon it and recollected it. You have developed supreme devotion to Siva as a result of great austerities. That is why my mind was, as it were, turned (inwards). Those pure

souls who possess unceasing devotion to the Eternal Siva purify the entire world by their lives. Talk, association, sport with devotees of Siva and even mere remembrance or sight of them remove all sins.

Hear now how Siva, the Ocean of Grace, manifested as Arunachala the light of consciousness. From the Supreme Effulgence which is the Eternal Siva I and Narayana (Vishnu) were born in accordance with His desire 'Let me become many'. Both of us who had come into existence spontaneously once got caught up in an argument out of egoism and started a fight. Seeing the terrible rage into which we had fallen while fighting each other the Lord who is the embodiment of compassion thought in this manner : Why should there be a world-destroying fight between these two disputing who is the creator or protector of the universe ? If I do not reveal myself immediately to both these fools and stop the fight the world will cease to exist. These two fools who have in their anger lost their senses do not know the Vedic truth that my glory transcends everything. Each creature considers itself superior to every other. The fool who cannot realize and concede equality or superiority of another must necessarily suffer defeat and fall. If I reveal myself in a definite form somewhere in the world even a mean human being can attain me the moment he thinks of me.

Having so decided the Eternal Siva manifested himself as a column of fire before us who were fighting. It transcended all the worlds and its limits could not be seen. Blinded by the sight both of us stood still. We became confused and unnerved on seeing that blazing column of effulgence. Then there arose a voice in the air : Children, why do you fight foolishly ? Siva alone knows your strength and weakness. The form of Sambhu has now appeared before you as a column of effulgence. He who finds

² One of the nine islands or land masses into which the earth is divided according to Hindu mythology. India is situated in this island.

³ Another name for Siva.

⁴ Literally the son, Sanaka.

out the beginning or the end of it is the stronger of the two.

Upon hearing these words we stopped fighting. We decided to discover its ends. For discovering the form of Sambhu in the form of a beginningless and endless column of fire one of us decided to trace the beginning and the other the end. Like a child who tries to seize the moon in the sky reflected in water both of us began to measure the Supreme Effulgence in order to understand it. For this purpose Vishnu in the form of a huge boar began very vigorously to dig the earth to find the lower end. I flew very fast in the shape of a swan. I flew up in the sky to find its top. Madhava (Vishnu) bored into the earth and below it and thus dug the entire earth but found that the column of fire went still lower down. Even after seeking for millions and millions of years it was not possible to find out the source of that beginningless column of fire. Therefore Hari (Vishnu) became dispirited and sorrowful, lost the strength of his tusks, his limbs became weary and oppressed by thirst he was too weak even to return. The form of the huge boar became too heavy to bear and unable to come up on account of his weakness, he was distressed.

Then the Lord of Sri (Vishnu, the consort of Lakshmi the goddess of prosperity) whose intelligence is immeasurable, having lost his strength and power of movement on account of weariness, sought refuge in Siva the Universal Refuge and began to think thus : Ah ! On account of my immense stupidity caused by my ego I forgot the Supreme Self, my Lord. He is truly the Supreme Siva, the source of all the devas, Vedas and worlds. How can there be a beginning for him ? I was born out of him who is beginningless and endless. Assuming the form of a brute I began to gauge Siva of such greatness. By the spontaneous grace of Sambhu, my father, good sense has dawned on me as Self-knowledge. He, whom the great God Sambhu means to protect, will immediately and spontaneously lose his ego and gain wisdom. I am no longer strong enough to

worship the Universal Guru. Therefore I shall offer myself up to Sankara and surrender to Him. Vishnu praised Siva in this manner offering himself up to him and meditating upon him, and by the good grace of the Lord of the Bhutas⁵, he regained the surface of the earth.

As for me, I was flying up for many years until my eyes became dim and my wings tired. Flying wearily I saw before me always the effulgence rising still higher. It was indeed the splendid effulgence of Siva in the form of a linga of Light worshipped by devas. Some ever-glorious Siddhas looked at me who was trying to find out the immeasurable top of the Supreme Siva and said : ' Ah ! this is nothing but ignorance. He is still putting forth his efforts. Even when the body is about to fall the ego does not fade away. Even though his wings are broken and weary and his eyes dim he is still under the veiled delusion that he can discover the bounds of the boundless effulgence. Vishnu who became similarly despondent regained good sense by Siva's spontaneous grace and retraced his steps. If a finite being desires to realize the effulgence which is the origin of Brahma and the devas he should dive within himself and meditate on Siva, the Supreme Self, who will give him knowledge so that his ego will vanish ' On hearing these kind words I became humble and began to think within myself :

Knowledge of Siva can be attained only through Siva's grace, not through the Vedas, nor austerities nor dips in holy waters. Even though my wings are tired and my limbs too weak to move my mind desires to nourish the ego. Alas ! Always active and dependant upon the strength of the non-self I am very despicable. My salutations to the Siddhas who have fixed their minds upon Siva. I shall associate with them and perform austerities. I shall turn my mind inwards and realize this effulgence of Siva which appears in front of me. All the devas have conquered their enemies by his effulgence and are glorious. Even the great Vedic Mantras do not throw light on His reality.

⁵ Attendants of Siva.

Therefore I shall seek refuge with Siva who is different from the world. I spoke unseemly words to the lotus-eyed Vishnu. I came into being through devotion to Siva who wears the crescent moon. Ah! How strange that with the egos born of Siva both we heroes fought each other and that Sankara himself revealed his greatness and humbled our pride! He who worships the Eternal Siva, who is the Lord worshipped by the devas as this column of light of consciousness (realizes Siva) and serves as a boat to cross the ocean of *samsara*.
(To be continued)

The Deluge

By

Krishna Bikshu

IN every religious rite the Hindu takes particular care to mention the time and place of the rite. His concept of time is both minute and particular. The unit of time for him is a *nimisha*, time taken for the twinkling of an eye. A *nimisha* is divided into sixty parts, the *kalas*. Each *kala* is sixty *kashtas*. Sixty *nimishas* are equal to one *vighatika*. Sixty *vighatikas* form one *ghatika*. Sixty *ghatikas* form the day and night, i.e., from sunrise to sunrise. This is the solar day. The time taken by the sun to go through one of the twelve divisions of the zodiac is a solar month. The time taken by the moon to pass through the twenty-seven constellations is a lunar month which is a little shorter than the solar month. To make up the difference an additional lunar month is added on to the lunar year from time to time.

The solar year of the humans is equated to a day and night for the *devas*. In further calculation of time that forms the unit, Time is divided into *Yugas*, *krita*, *treta*, *dwapara* and *kali*, of four thousand, three thousand, two thousand and one thousand, of *deva*-years. At either end of each *yuga* there is a *yuga-sandhi* period of four hundred, three hundred, two hundred, and one hundred

deva-years. Thus the twelve thousand *deva*-years form the *Maha Yuga*. Thousand *Maha Yugas* are a day for Brahma, the Creator. His night is of equal duration. A hundred years of Brahma's life is equivalent to one day and night of Vishnu whose hundred years of life, form a day for Rudra (Siva), after whom the entire creation subsides into the Primal Being.

After each *Yuga* there is a *pralaya* (deluge). This is called the *naimittika pralaya*. The day of Brahma is called a *kalpa*, at the end of which there is a *pralaya*. At the end of Brahma's life there is a *pralaya* called the *prakritika pralaya*. *Pralayas* are periods in which the manifested sinks back into its quintessence.

A *kalpa* is divided into fourteen *manvantaras* each of which has its own cosmic functionaries, Indira, the Seven Rishis, the line of kings, and a particular *avatara* of Vishnu.

There is a *nitya pralaya* for each individual in his sleep, and he has an *athyantika pralaya* when he gets liberation.

This meticulous calculation of time is applicable among others particularly to religious rites in Hinduism.

LAL DED (LALESHAWARI) OF KASHMIR

By
J. L. RAINA

KASHMIR is a beautiful place which has been a habitual resort of many a saint and philosopher. Among all those who have shone in this valley as Saints, Lal Ded is esteemed to be truly great. She was a prophetess and was called Ishwari — a dignity achieved by few. She was inspired and played an important part in reviving and fashioning the spiritual culture of the Kashmiri people.

The capital of Kashmir, Srinagar, is situated in the centre of the valley. Much of the waters of Vitasta has flowed in grandeur down the seven bridges of this city and for the last six centuries or so the Fifth Bridge has enjoyed the honour of being the saint's birthplace. No authentic record is available but some of the statements are based on orally transmitted stories whose versions differ. Much could be gathered from her sayings now extant from which one can trace on the whole her spiritual evolution.

A poor Kashmiri Pandit Sahaz Koul was a devotee of Sharika and used to pray daily in the morning at her shrine as is usual with the Brahmins of this place. Many good men visited his poor home. He would entertain all with great hospitality within his limited means. One day a saint of great austerities visited his house and pleased with his devotion for Bhagavati prophesied aloud: "Thine is the house where Shakti shall be born."

After a lapse of some time a girl was born in the house of Pandit Sahaz Koul. The girl was named Gunari. She was fostered in poverty but brought up in the company of sadhus of great eminence. Her childhood was marked by purity, grace, innocence and serenity. It is, however, a pity that very little has come down to us of her childhood. Even story-tellers have not much to say on

the subject. There is not even any certainty what her name really was.

In those times the Pandits of Kashmir used to get their girls married at an early age, to avoid the disgrace of their being molested by aliens. Married girls were safe as it was considered an offence by the alien religious standards to disrupt married couples. Every married girl had to use a particular garb and head dress called *degihura* to distinguish her from unmarried girls. Pandits also began to conceal their womenfolk under purdah in accordance with the times and a new system of purdah and early marriage came into vogue. These innocent girls now began to be married at the age of six or seven, the marriage actually not being consummated till the attainment of puberty.

In due time Gunari was also married at the age of seven into a Brahmin house at Padmapur now known as Pampur which lies at a distance of eight miles to the South-east of Srinagar. According to the usage then prevalent she was renamed Padmavati in her father-in-law's house. Like other girls she was very submissive from her childhood. She would suffer all hardships without demur. It is said that once her mother-in-law felt annoyed with the parents of the girl for not having received from them sufficient money-instalment called *teth* on the occasion of a marriage ceremony. In revenge the mother-in-law, who was in fact her step mother-in-law, gave Padmavati a bad time. She would give her less food and at times none at all. The girl would be asked to sit at a distance from the other girls of the family during a meal and attend to the spinning wheel. Occasionally a *kajawat* (a small stone for pounding spices) was put beneath her small share of boiled rice to swell the quantity of the food given her. The

girl would hide the pestle cleverly and after finishing her meal in a morsel or two wash it and put it in its place. This was often repeated by the mother-in-law, but the daughter-in-law submitted to this outrage without a word of complaint, performing her daily chores, hard work for such a young girl, under the scorching sun and hard snow — badly underfed. Once while fetching water from the river she was listening to a story of a girl friend about the others' hardships at the hands of her own mother-in-law. Padmavati forgot her own troubles and took pity on her. On parting, the girl friend remarked jokingly that Padmavati would get a good meal that evening as a feast was to be held in her (Padmavati's) house. But Padmavati promptly replied :

“Whether a big sheep is killed or a small one ;
The daughter-in-law is always treated slightly.”

The father-in-law of Padmavati overheard her reply and after making inquiries he found that she was maltreated in the house. He also found out about the pestle under the rice. This made him very angry with his wife who was reprimanded severely for such action. The mother-in-law was enraged all the more and more misery was heaped on the girl although she was hard working and very efficient. It is said that she spun so fine that the thread was compared to that of a lotus stalk ; but in spite of all this work the mother-in-law would give her no credit. This gave the girl an opportunity for cultivating in herself the virtue of great patience.

So days, weeks, months and years passed. Padmavati grew up and when she was about eighteen started living with her husband. In this way a period of a decade and a quarter had passed in great suffering. This trained her for a path which even great saints tread with difficulty. She had powers latent in her which were developing gradually. It was a hard trial and she was put to a greater ordeal a little later. She believed that happiness cannot be derived from

external circumstances, but if the presence of God is felt pervading all aspects of life then there is happiness even in suffering.

Padmavati was now nearer to her husband. This gave her a chance to cross over an ordeal different from the previous one and gain more experience in life.

She had now to serve two hard and exacting masters. But she loved the Master who is above all masters and in whom rests the existence of the whole world. She was up in the night busy with her penances and devotional practices. Her husband did not notice much change in her till later when she seemed transformed. She seems to have already developed the power of being present at home at her husband's side while actually at another place in communion with God. During the day also she would sit quiet in meditation and often the calls of her mother-in-law were left unheeded as in her absorption she did not hear them. While at work she was observed lost in contemplation quite unusual for a woman of her environment. This sort of attitude angered the mother-in-law which made life even seemingly more difficult.

The reproaches did not affect her much engrossed as she was in the contemplation of her real Master. She was becoming indifferent to censure or praise in the happiness of her inner life. How to control Padmavati became a problem in the household. She was eluding their clutches. The mother complained to her son against her. Padmavati's conduct was now questioned but her serenity and poise remained unaffected.

The husband did not or could not reproach his wife. But constant reminders of his mother had their effect in making him suspicious. Mother and son were now bent upon mischief which the former displayed overtly while the other by secretly watching the movements of his wife. Both expected to find her enjoying clandestine love and made her life difficult in many ways. She bore all patiently not much affected finding consola-

tion in her spiritual life. It is, of course, difficult at this distance of time not to omit some facts about her life. We have only to build on her sayings which give us a clue to the working of her mind and that mostly from hearsay.

The following saying of hers expresses a profound spiritual truth.

"Look upon the mind alone as the ocean of existence. If thou restrain it not, the consequences of its rage will emerge in angry words of fire. Yet if thou weigh these in the scales of truth

this weight is naught. If the fire of wrath burst forth from the ocean of the mind it would leave deadly scar, yet to the wise it does not matter."

The limitations of her environment could now ill contain her. Time was approaching when her spiritual training and evolution were nearing completion. Her greatness was becoming manifest to many except to the husband and his mother who were striving to control one beyond their reach.

(To be continued)

"Be Still and know that I am God"

By

Wei Wu Wei

All that is required to realise the self is to be still: Sri Ramana Maharshi.

Every object is a spatio-temporal adumbration, and its perceiving is all that it is,

For I am what every thing is, and everything is what I am.

'Stillness', 'Wholeness', and 'Unicity' are concomitant, and imply cessation, or absence, or displacement in space.

Since 'duration' is temporal measurement of objects extended in space, 'stillness' implies cessation of such temporal measurement so that such cessation requires de-phenomenalisation, i.e. the dis-appearance of temporality, of the duration of phenomena, for nothing phenomenal could ever be 'still'.

'Stillness', therefore, is incompatible with movement, and absence of movement im-

plies absence of duration, which is measurement of movement in space, in which absence spatially-extended phenomena (appearance) could not appear.

'Stillness', then, is incompatible with spatio-temporal extension, which is phenomenality and, since relativity implies motion, 'stillness' can only be Absolute.

'Stillness', 'Wholeness' (unicity), and 'Voidness' are then apprehended as synonymous expressions of non-relativity.¹

The virtuality of Maharshi's words is therefore dialectically inevitable, as the Psalmist knew so long ago.

¹ 'Whole-mind' is sometimes described as a 'mirror-void'.

IS LOKASANGRAHA UNNECESSARY?

By

SWAMI RAMANANDA

ONCE a sannyasi was conducting a satsang. Afterwards a devotee, who used to attend his satsang regularly, along with some other devotees, approached him for clarification of doubts. In the course of it the devotee asked :

“O Maharaj! Is it enough if Mahatmas like yourself hide in some Himalayan caves? Should you not move about in the world and be of help to it? The world has deteriorated greatly, morally, economically and spiritually. The sufferings of the people are great. Should you not alleviate them? Who else, if not the Mahatma, can do this?”

Swamiji: Your statement is quite true, my friend. There is no doubt that the world has degenerated. For its upliftment we should certainly work hard. I fully agree with your opinion that we all should spare no pains in doing good to the world. I shall ask you some questions about doing good.

Devotee: Certainly, Maharaj. What doubt is there?

S: Is this not the same world, which has been uplifted by the Avatars like Lord Rama, Lord Krishna, Lord Budha, etc., by the great Rishis like Vasishtha, Vyasa, Viswamitra, Valmiki, Vamadeva, Visravas, Suka, Narada, Sanatkumara, etc., by the great Acharyas like Sankara, Ramanuja, Madhva, Vallabha, etc., by the great Prophets like Jesus Christ, Mohamed Nabi, Zoroaster, etc. and by great spiritual masters of recent times?

D: No doubt, Maharaj. That is why all say that you should follow their example.

S: Is this not the same world, uplifted by them all, that appears in your eyes to be so much degenerated as to make it necessary to be uplifted again?

D: Yes, Maharaj. Quite so.

S: Are those, who are to work for the upliftment of the world now, greater than the above-mentioned great souls?

D: No, Maharaj, no. Our contemporaries can hardly compare with them.

S: So the world, which has been uplifted by those great souls, appears in our eyes degenerated. We who are undoubtedly not so great as themselves are trying to uplift it again. How can the world be better then? Will our efforts serve any useful purpose or be crowned with more success? Have you thought over this matter?

D: What Maharaj has said is true. Then is it your opinion that we should all keep quiet without any effort?

S: “Not even for a moment can anybody remain without activity” says the Lord Himself in the Gita.

D: Then Swamiji, what do you want to be done?

S: My friend, I also say that work should be done with very much greater effort than you think. We must really work very hard.

D: O Maharaj! I am at a loss to understand anything any more. You say that it is fruitless to work for the uplift of the world. But you also say that we must work very hard. These contrary statements are very confusing. Will Swamiji be pleased to explain?

S: My dear friend, I do not create any confusion. The essence of my statement is not that working for the good of the world is fruitless. The only thing is that it is fruitless to endeavour to uplift the world in the way you think it should be done. Has not the Lord Himself declared: “The right is to work alone and never to the fruits thereof” (Gita). Should we not understand

correctly and clearly the purport of this declaration ?

D : Then, in what way, Swamiji, do you want to uplift the world ?

S : We can utilise the same knife to cut vegetables as well as the throat of somebody. Is cutting the throat due to the defect of the knife or cutting vegetables due to its merits ? Does not the merit or demerit lie in the way we utilise it ? Similarly the merit or demerit does not lie in the action itself, but in the way it is done and in the mental attitude, *bhava*, motive and objective of the actor himself.

D : Agreed, Swamiji. That seems to be very sensible. Kindly, tell me clearly how the upliftment of the world should be brought about.

S : I shall tell you. Please listen with attention. The defect lies not in the upliftment of the world, but in our view of it. This world has not, as we think, so much degenerated as to need our help.

D : Do you say, Swamiji, that this world is very good ? If so, why did all saints and sages relinquish everything and retire into the Himalayan caves ? Does it not prove that the world is really bad ?

S : That will be clear only if we understand correctly the meaning of true renunciation. Does not the story of Sikhidwaja in the *Yoga Vasishtha* prove that mere giving up of all possessions, family, etc., will not constitute true renunciation ? Were not King Janaka, Queen Choodala and others true renunciates while reigning over vast domains ? It is true that there are surroundings in the Himalayas, which are highly conducive to the practice of sadhana, but that alone may not be sufficient. Real renunciation is the giving up of egoism. A student leaves his home, family, friends, relatives, etc. and enters a University for the sake of education. In the same way great men leave everything and retire into the Himalayan caves to practise sadhana with concentration for attaining the highest education, the Supreme Knowledge, the Know-

ledge of Reality, or Atma Vidya. Now let us return to our topic. I say not only that the world is good but also that in reality it is the Lord Himself. There is a song about Him that He is goodness itself without any evil. Then is it not clear that in reality there is nothing wrong or bad in the world ?

D : O Maharaj, how am I to understand that the world is the Lord Himself ? Are all the evils that we see in the world God Himself ?

S : The sacred scriptures declare authoritatively that all this world is the Lord Himself. So say the *Isa Upanishad*, the *Purusha Sooktam*, *Vishnu Sooktam*, the *Gita*, *Vivekachudamani*, the *Brihadaranyaka Upanishad*, and many more.

D : O Maharaj, then we will have to admit that all the evil that exists in the world pertains to the Lord himself.

S : Those who behold the Lord alone everywhere, in everything at all times, will not see any evil in the world. What do we see in our own body ? From the intellect that is useful for the highest activity down to the lowest worms and germs with all their excretions as well as the organs of excretion all things are found in it. As the organs of excretion are not pleasing can we dispense with them ? If they strike work will the intellect be able to work ? But neither can their work be done by the intellect, nor the work of the intellect by them. In the same way in the state of *vyavahara* (world activities and dealings), when the world appears so also do beings at various stages and in various manners. They are all necessary for *vyavahara*. If there is falsehood at one place at another place truth will appear. For a king subjects are necessary, servants for a master, etc. They are mutually dependent. One may say that subjects bestow kingship on a king and servants give mastership to a master.

D : Swamiji, this seems to be quite new. But, on thinking it over, it seems to be quite correct also.

S: My dear friend, I state things as they are. For example, a student at a university never thinks of reforming the professors or lecturers. If he tries to meddle with the normal working of the university, he will be expelled. He will have to adjust himself to existing conditions. The university has to run according to its own rules and regulations. The student has to learn the subjects in the way they are taught there, pass the examinations, obtain a degree and leave. Similar is the case with the world also. No scripture says that there was no world millions of ages ago, nor that there will be no world millions of ages later. Nobody can change the nature of the world which runs within a general pattern. All will have to adjust themselves, learn their lessons from it in the way they are taught, pass the examinations and leave. Those who pass their examinations will also be given the degree of Liberation and sent out of the world (i.e. the world will never affect them in any way).

D: O Maharaj! If the laws of nature are inexorable, no one can help or serve another. Those who suffer will have to continue suffering.

S: I shall cite a small example. Listen attentively. Once a sannyasi was taking a bath in a river. A scorpion was about to be drowned in it. He lifted it up, whereupon it stung his hand. With pain he dropped it back into the water. Again he tried to lift it out and the same thing happened each time he did so. A king, during his inspection in disguise, happened to come there and was witnessing this strange spectacle. He asked the sannyasi why he did not leave the scorpion to its fate, why take so much trouble and suffer the stings. The sannyasi replied: "This is a very small creature. Further it is on the point of dying. Even then it does not give up its natural propensity of stinging. Then how can I a sannyasin endowed with humanity and intellect leave my natural quality (duty—*swadharmā*) of mercy? It is my duty to strive to save it from death, even though it stings the hand that saves it. In the end the sadhu succeeding in throwing

the creature out of the water whereupon the king promptly cut it into two with his sword. When asked the reason for his action he replied: "O Maharaj! I have only acted according to my dharma which is to destroy all wicked men and creatures who trouble my good subjects."

D: O Maharaj! Can you kindly show me some practical means of rendering service?

S: I will give you an example. Suppose three people are exposed to the same abuse. The one of *tamasic* nature will not react out of cowardice if the abuser seems very strong. The person in whom *rajas* predominates will start a quarrel and fight. A man of *sattvic* disposition will also keep quiet under abuse but not out of cowardice. He will take it as a chance to conquer anger, to keep his mind unperturbed and to realize that the abuse is directed only to the ego which is a superimposition on his true Self. Such an incident he will use for his spiritual advancement. Thus in the same incident of abusing the three qualities react in three different ways. One must endeavour to gradually rise spiritually and stay in *sattva guna* alone. When established in it, one must gradually transcend that also and become a *gunatita*, beyond the three qualities.

D: O Swamiji! This seems to be really wonderful. We must strive hard to practise this method of seeing the three different kinds of reactions to the same incident and becoming a *gunatita* gradually.

S: Our scriptures provide us with ample proof that countless great souls who have taken birth in this world have attained Liberation. We can find many statements of our ancient Rishis in the Upanishads to prove their attainment of final Beatitude. They all have reached their grand goal from their human level in this world. One cannot be a Jivanmukta if one sees even the minutest particle of this vast world to be other than Brahman. The knower of Brahman becomes Brahman, declare the Upanishads. Such a person knows that all

this is Brahman alone. This world which sages consider to be Brahman appears to be so bad in our view on account of our faulty vision. This is quite clear. Sages see the world as Brahman and this really helps and uplifts the world. Till our vision is clear we will have to learn lessons from the world and go on doing selfless service for our progress towards True Knowledge.

D : O Maharaj! I quite agree with you.

S : My dear friend, in thus beholding the Lord alone in all at all times and in all places, there are many advantages. Firstly there will be constant remembrance of the

Lord. Secondly by beholding the wrongdoers and culprits as God, we won't have any hatred towards them. Thirdly we will have devotion to all. Fourthly Universal Love will gradually sprout, develop, mature and fructify. In this way we can have God-Realization quickly.

D : O Swamiji! Today's time has been very fruitful. I also shall sincerely strive to render selfless service in this way.

S : Those who strive sincerely will receive help from all the spiritual persons and blessings of the Lord and be successful. May God bless you all!

How to Distinguish a Jnani

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By

Cornelia Bagarotti

WHAT is the mark of one who has achieved union with the Eternal? What distinguishes and sets him apart from other men so that seekers the world over come to him to complete their search for God? It is that aura of perpetual peace and love which enfolds him in a bliss most men never know. It is evident in the beauty of his smile, of his eyes, in his luminosity and his speech. It is evident in his ability to bring healing, harmony, realization and to draw effortlessly both animals and people to him. It manifests in his words which succinctly and briefly answer the deepest and most profound questions of the human heart, piercing to the central truth. Or in silence sweeping away all questions and obliterating all doubt.

Repose, poise, serenity, calm, assurance, acceptance are the atmosphere of such a Being. No matter what apparent activity may be undertaken the actions never depart from this contact with the eternal.

How many long for even a brief experience of what is the unbroken consciousness

of such a sublime state; that state which is each man's birthright and his true Being?

Christ spoke of this as he said in the 14th Chapter of St. John, "Peace I leave with you, my own peace I give you. Let not your heart be troubled. Let not your heart be afraid". Then pointing the way to this peace he said, "Truely I say unto you. If a man is not born again he cannot see the Kingdom of God. What is born of flesh is flesh; and what is born of Spirit is Spirit. Do not be surprised because I have told you that all must be born again".

How many are ready to die to the ego, to the world and the flesh and to be reborn in Spirit? To those who are, union with the Christ within can come. Or realization of the Self as it was taught by Sri Ramana Maharshi. For they are one and the same. When separation is gone then all that remains is the Self. Unchanging, eternal and interwoven in all things. All the turmoil and anxiety and fear and desires of the world fall away and in its place serenity, peace and bliss remain. Man is reborn.

SRI RAMANA: FRIEND, PHILOSOPHER AND GUIDE

By
'SEIN'

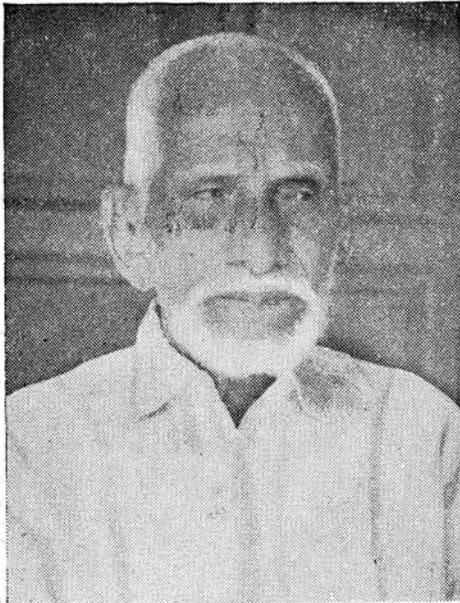
While this article was being rewritten for the press we received news of the demise of the Muslim friend and classmate of Sri Bhagavan described in it. He was nearly 90 years old when he passed away peacefully after a brief illness, to the great sorrow of his family and friends left behind. May his soul rest in peace!

A FEW years back it came to my knowledge that a close friend and classmate of Sri Bhagavan, then a retired Police Inspector nearing 80 years, unable to see and hear properly, was living with his son at Neyveli. When Ramana Maharshi, then Venkataraman (of Tiruchuzhi), was attending the American Mission High School in Madurai in his 4th, 5th and 6th forms, a Muslim boy was his intimate friend. Venkataraman was very fond of him and used to

I went specially to Neyveli to meet him. Abdul Wahab welcomed me very kindly. I was struck by the serenity in his face. I requested him to give me an account of those days that he spent with Venkataraman in school. It was a thrilling experience to listen to his reminiscences of the friendly intimacy that he enjoyed with Venkataraman, the great Sri Ramana Maharshi in later years!

"We were inseparable mates. Venkataraman was very good in Tamil and stood first in the class in this subject. When the teacher wanted to refer to some portions in the Tamil text book he used to ask Venkataraman to quote that passage, which my friend did with remarkable clarity. He was particularly well-versed in *Nannool Soothram* ('Aphorisms of Tamil Grammar'). Our Tamil teacher was very fond of him. Venkataraman was not so good in English. Though in other subjects also above average, in general, he was not much interested in his school books.

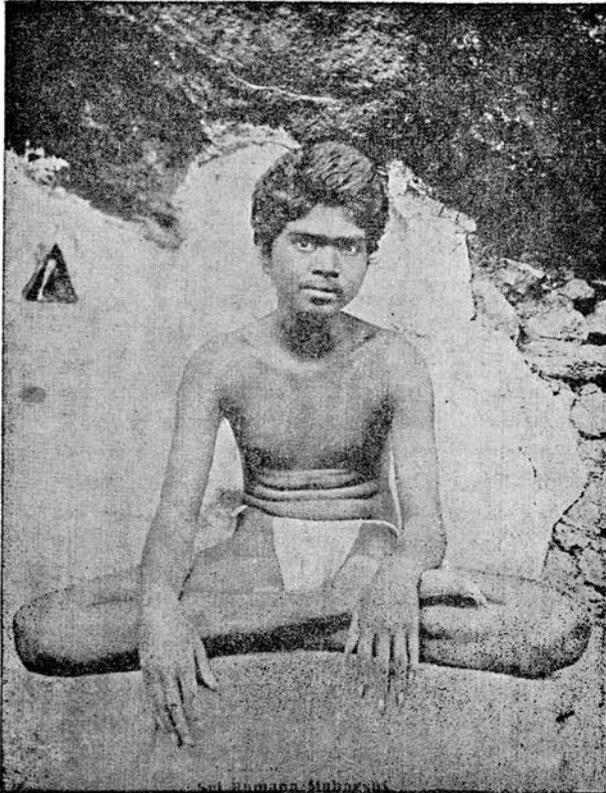
"He was very fond of playing games and was an expert in football. He used to encourage me to join him in playing the game, saying that he would teach me how. We used to play together in the same team and I was particular to be always on his side. In those days Brahmin boys were not encouraged to take part in games and Venkataraman's relatives were not pleased about it. Once when we were playing football Venkataraman, while defending the game,



Sāb Jān

call him *Sāb Jān*, though his real name was M. Abdul Wahab.

received a severe knock on his right leg, which immediately started swelling. He could not continue to play. So I carried him to a hospital where they attended to the injured leg and brought it back to normal. He was very happy and thanked me for the timely help.



“Even as a schoolboy he was very religious-minded. Every Saturday and Sunday he would go to Tiruparankunram (one of the famous six centres of Lord Subrahmanya) and go round the Subrahmanya Swami Temple with fervent devotion. Sometimes he used to take me with him and make me go round the temple saying: ‘God’s creation is alike and there is no differentiation in it. God is one and the same; the apparent differences in religions are created by man.’ In his company I never felt any difference between a mosque and the Subrahmanya Swami temple. This instruction of his really implanted in me a

better understanding of the inner approach to religion and thenceforth I stopped differentiating between them. I am certain that because of such an outlook implanted in me by Venkataraman in those early days, I could later become an ardent devotee of Sri Varadaraja Perumal of Kancheepuram, who actually gave me the experience of divine rapture. I had visions of Varadaraja Perumal in dreams and they proved to be of great help to me.”

(Abdul Wahab’s strange attachment to Lord Varadaraja is interesting. He told me that for 12 years, in spite of objections from some Vaishnavites, he was able to take part actively in the Garuda Seva of Sri Varadaraja Perumal, by helping to carry the deity in procession in the streets of Kancheepuram, which he regarded to this day as a great privilege. This service increased his devotion to Perumal, who once assured him in a dream that his wife will recover from a sudden illness which was causing anxiety, and so she did.)

Continuing his reminiscences Abdul Wahab said: “Suddenly one day Venkataraman disappeared. It was a shock to me that he did not even tell me about his intention of running away from home. His disappearance caused great anxiety and sorrow to his mother. Here I must mention the great kindness and love with which mother Alagammal used to treat me. Some weekends Venkataraman would go to Tiruchuzhi to be with his mother and relatives; I would also follow him there. Mother Alagammal would immediately, on seeing me, announce my arrival with affection saying: ‘Your dear Muslim friend has come’. She used to give me whatever food was ready. If by chance I did not turn up for a weekend she would enquire about my absence and give Venkataraman titbits to be given to his ‘Muslim friend’. I can never forget the maternal love of Alagammal and her kindness to me. Muslims were not so kindly treated by caste Brahmins in those days; they were regarded as untouchables.”

I interrupted requesting him to tell me how he learnt of Maharshi’s whereabouts.

He said : " In 1903 in one of the medical shops at Uttiramerur, where I was employed in the Police force, I was surprised to see a portrait of Venkataraman but completely changed in appearance. I was curious to know how the shopman happened to possess this photograph of my classmate. He informed me that this was the Brahmana Swami living in Tiruvannamalai and that the Swami was in *mouna* then.

" I was very eager to meet Venkataraman and at last after several years of strenuous efforts, I was able to come to Sri Ramanasramam, the abode of Sri Maharshi, my one time dear friend ! I was taken to Bhagavan by a cowherd woman who used to supply milk to people. I introduced myself as his classmate Sab Jan, but Maharshi's face clearly showed that he had recognized me at once. He was pleased to receive me but did not speak. He simply nodded his head with a radiant face. I was thrilled to meet my classmate as a Swami — all the more beautiful and resplendent with a mark of saintliness.

" Again I went there when I was the Inspector of Police at Tirupattur. I was very sad then because my father had passed away. Bhagavan showed me his mother's tomb, which consoled me since I understood from his action that death is inevitable as far as the body is concerned and that no one was ever either born or died. He was very gracious and offered me some refreshments asking me to stay for a couple of days, but I could not do so since I was on duty. After that I went to see him several times and on all occasions he showed me special attention and introduced me to whoever was present with deep love and kindness. He used to make me sit by his side while taking food

in the dining hall, which later I came to know was quite unusual with him.

" A sudden change took place in me — I was transformed into a devotee of Bhagavan from being a friend of Venkataraman. This change brought in by Sri Maharshi is the greatest boon he has showered on me. He showed his greatness once through a dream in which he forewarned me of my wife's passing away and, consoling me in a mysterious way, he prepared me for the shock. It did take place very soon afterwards and my beloved wife passed away as predicted. By the grace of Bhagavan I gained enough detachment not to be afflicted very much.

" In 1950, on the 14th April, the memorable day of his *Brahma nirvana*, I had the opportunity of coming to the Ashram unexpectedly, because it would have been absolutely impossible for me then to come to Tiruvannamalai under ordinary circumstances as I was on duty in some place far away. I came just in time when Bhagavan passed away that night. That day I had no time to go to a hotel for a meal.

" I paid my homage to my friend and guru who left his mortal coil but whose presence still pervaded his abode. I was in deep mourning. Then someone asked me to take food since I looked fatigued and tired and it was late in the night. I flatly refused preferring to fast the whole day as an act of reverence and homage to my intimate friend and revered Guru."

I thanked Abdul Wahab and took leave of him as the 'classmate' of Bhagavan with reverence. He did not stop at being a classmate but went further and understood Venkataraman as Bhagavan Sri Ramana Maharshi !

When I open my eyes to the outer world, I feel myself as a drop in the sea ; but when I close my eyes and look within, I see the whole universe as a bubble raised in the ocean of my heart.

— *Divine Symphony* of INAYAT KHAN.

FAITH, A DYNAMIC POWER

By
CHAMANLAL SHAUQ

THERE is much controversy in respect of Faith. Yet with all that faith remains the simplest and most basic quality of man. It is a power which has no parallel, which can work wonders when it is all faith, through and through, and does not contain the slightest shade of doubt or fear in it, like pure light which cannot sustain any speck of darkness. "Children of Light," it is said, "can walk in the light, without fear, doubt or hesitation, but remember they must that even a tiny speck of darkness (which is nought but doubt) hidden in any remote corner of their heart is liable to be magnified a thousand-fold if they take it with them to the Region of Light."

It was Lord Christ who said, "With unflinching faith you can order a mountain to move and drop into the ocean, and verily will it move; but, if you are doubtful to a hair's breadth, the mountain will not move." Faith is a perfect state of mind in which man is so much absorbed by the truth of his conviction that he does not entertain any doubts. And when the intensity of such a faith reaches its ignition point miracles happen as naturally as a flame appears apparently from nowhere when a match is struck.

There are innumerable instances of faith producing miracles. The one which I am going to quote relates to the simplest form of faith, which a man of intellect may well call blind faith, but which can teach him something worth knowing. Long ago, somewhere on the banks of the sacred river Yamuna, a learned Pundit used to recite the Ramayana and deliver illumined discourses every morning. Each morning his sermon was preceded by a song one of the verses of which ran as follows :

"The name of the all-pervading Rama is like a guarded ship. Whoever boards this ship is saved. He shall verily cross the *bhavasagara* (the ocean of conditioned life) without the least fear of drowning."

There were some village maids who used to bring milk daily from their village. Crossing the river in a boat they used to sell the milk in the city and come back the same way. On their way they often halted for a few minutes to listen faithfully to the discourses of the learned Pundit. One day it so happened that the river was in a mighty flood and the current was so strong that no boatman dared enter the stream. The milk maids came with their milk jars full and heavy, and stood on the bank, bewildered. "No hope", said they, "let us go back home." Every year in the rainy season such occasions arose and they all acted in agreement. But this year the youngest of them had a different opinion. "The learned Pundit", she argued, "teaches us every day that the name of Rama is like a ship and whoever boards it shall cross the *bhavasagara*. Well, *bhavasagara* is something very big. This is only a small river. Why can't we cross it with the name of Rama?"

A learned Pundit said so and that was enough for their simple hearts. Full of undaunted faith they chanted "Ram, Ram" and, with one voice reciting the original song as they heard it, they stepped into the water and behold! they crossed the river without so much as wetting their feet. The news of the miracle spread like wild fire and inspired people with much greater faith. The learned Pundit himself learned a lesson that day that all his books and deliberations could not have taught him.

Pure and complete faith is only possible either in total innocence when the mind has no arguments to offer, or when learning reaches the stage of God-realization. Such intelligent faith is based on knowledge of the Truth and is superior to blind faith. Faith eliminates fear and depression and makes one steadfast.

A boat cannot move smoothly on water unless guided by a stable hand. In the same way on the shifting waters of life mind cannot remain stable when constantly fluctuating between hope and fear. They should be surrendered at the feet of the One all-powerful and all-merciful Supreme Divinity to obtain lasting peace and tranquillity. A man of such faith will not be affected by varying opinions and controversies. He will be steadfast and behave with

integrity, not losing his equanimity under the stress of the circumstances. A child even when punished does not lose faith and trust in the parents and knows that it is loved. Such faith should we have in God.

In a simple unlearned mind faith is more or less a matter of instinct, but in a learned mind faith and doubt are like two sides of a coin, sometimes one side up, sometimes the other. Pure faith is *sattvic*, uplifting, whereas doubt is *tamasic* and drags us downwards. We can exercise our will to dispel doubt and augment our faith. Will, when egoistic, becomes desire and, when free from personal interests, attunes itself to the will of God. In the measure as we succeed in this, doubt and fear give way to a feeling of happiness, peace and stability. It is in our power to hasten or delay this process.

The Sadhaka and Siddhis

By T. P. R.

PROMINENT among the impediments besetting the path of an aspirant of True Knowledge or Realisation are the allurements of occult powers, siddhis and Yogic feats for gaining desired objectives, which deflect him from his path. These are not and never have been, an abiding solution for life's problems. The happiness felt as gained by enjoyments and benefits derived from them have been transitory and of no avail against recurrent misery and frustrations of life.

Whether in the waking state or even in dreams, such experiences, of siddhis, are impermanent enjoyments and illusory. The 'Siddha' retaining his individuality (as subject) apprehends desired objectives for plea-

sure or enjoyments by functioning of the mind. The perennial Self in him, is not limited by the dual relationship or the changing states which come and go. The self-evident "I" in us, persists as underlying and beyond them. The Yogi communing from a distance, or conjuring up in objectivity, is no more marvellous than modern telepathy or television. Yet without the 'Hearer' or 'Seer' (subject) there cannot be the 'hearing' or 'vision'. Both subject and object arise only when the mind has arisen. That which is not natural but acquired, cannot be permanent and is not worth striving for. Regaining one's own true state of being, by self knowledge which is liberation or *mukti* is to be aimed at.

HOW I CAME TO THE MAHARSHI

By
LUCIA OSBORNE

(An advance chapter from a book *Our Quest* in preparation by the Editor and his wife which may or may not be written).

OUR stay in Kashmir was nearing its end in September 1941 as Arthur's 6 month's leave from the Chulalongorn University in Bangkok was nearly up. We were getting ready to return to Siam without having seen Ramana Maharshi because our friends maintained that it would have been

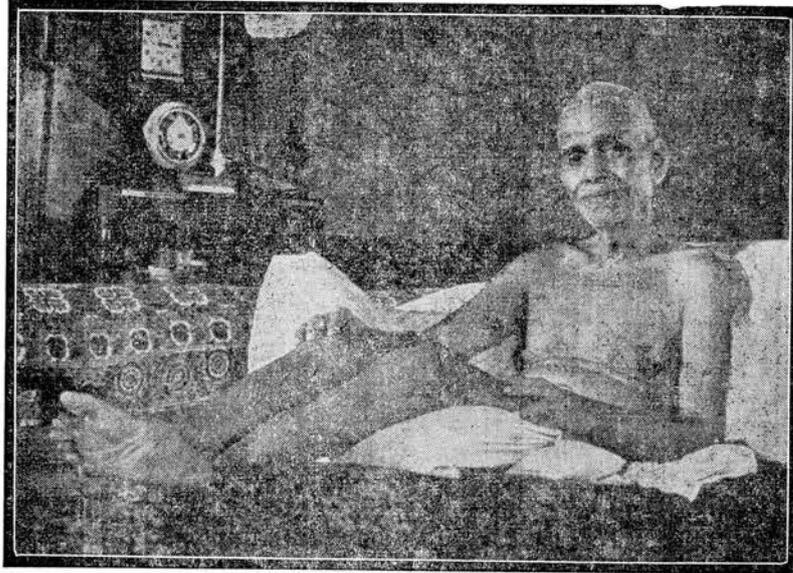
One of our friends, David, had a cottage in Tiruvannamalai and it was arranged for me and the children to stay in it as he himself would be travelling most of the time. I was delighted probably because of the possibility of making a sculpture of the Maharshi. We all left Kashmir and parted at Lahore; Arthur on his way back to Bangkok, our friends on their travels and the children and myself to Tiruvannamalai. David had already informed the Ashram about our visit. At the station in Tiruvannamalai we took two horse carts (*jutkas*) one for the luggage and the other for us. I did not notice much on the way not even the mountain Arunachala as I was too preoccupied with the children, three live wires, seeing to it that they did not fall out of the cart and the street urchins hanging on to the back of the running cart did not get hurt. There was also excitement over Frania, who was nearly one year old, suddenly starting to speak for the first time and fiercely telling the little boys "*Jau, Jau*" in Hindi which means "Go, Go" or "Let go".



Mrs. Osborne with children
in Arunachala

far too hot for the children to go there from April to August or September. Unexpectedly we received a letter from the British High Commissioner that women and children should not go back as there was the likelihood of the war extending to Siam. Men holding positions of prestige should return.

Our friend's commodious cottage was in a spacious garden full of flowers. A riot of colours red and yellow predominating. The first few days I was very busy getting settled and did not go to the Ashram. Kitty who was 5 years old then was the first to see him. A sadhu swami friend of David's was also living in one of the rooms and he took Kitty to the hall of the Maharshi. She was the first Western child to come to the ashram and created quite a stir with her golden locks and appearance. She was used to being stared at and admired East and West. There was a small table or stool before the couch



on which the devotees put their offerings but Kitty instead of putting hers on this low stool herself sat down on it with her back towards the Maharshi and still holding the tray with the fruit. There was no other way of sitting down except sideways as the stool was too near the couch. I wondered later how "Marpa the Translator", the Guru of the great Milarepa, would have interpreted it. The way things took place, on the surface, even the most prosaic, were signs for him to foretell correctly future happenings. It related on the whole to spiritual matters. Before leaving Bangkok for our holiday in India Arthur showed me a booklet probably "Who am I?" or "Spiritual Instruction" received from India with a picture of the Maharshi in it. The picture impressed me greatly as a model, so caught up in sculpture was I at the time. Perhaps this was a sort of *Vichara* in clay to express the essence of the model "Who are you?" Never have I seen a face so alive, so serene and wise, so interesting. Even as a child I used to watch myself and wonder who I was really and here was a book showing the way how to find out but I was not interested to read it or simply it did not occur to me to do so. If Arthur was disappointed he never showed it. Arrived in Tiruvannamalai I still had the conceited attitude of judging for myself and finding

out just by seeing the Maharshi without ever having gone deeply into his teaching.

On entering the Ashram hall for the first time, from the door I perceived a figure reclining on a couch. Actually I did not see anything much except his extraordinary eyes transparent like water, looking at me. There was no more any question of judging for myself or finding out. Genuine, so transparently genuine was he that to doubt it would have been like doubting the innocence of a little baby. An extraordinary combination of such innocence and wisdom. I greeted him in Indian fashion with the palms folded in *namaskaram* and sat down on the floor among others near the couch. I closed my eyes and the thought came to me or it had me, I could almost say recalled itself to me: "There is only God. All is one." There was a feeling of great ease mixed with unease. Those eyes could see through me. I sat like that for 10 or 15 minutes. Someone told me later that the Maharshi never shifted his eyes from me and that it was very remarkable. But it was not initiation. This happened later.

I started going to the hall mornings and evenings and concentrated on the heart, the spiritual heart on the right side. I did not find meditation difficult but sitting cross-legged was another matter. How painful it

could be in the beginning! But I persisted.

One early morning I sat down in the hall a few yards from the couch to meditate. Bhagavan was busy with some letters and papers brought from the office. Suddenly it happened. What actually happened is very hard to say. Indescribable bliss of not being weighed down any more, waves of bliss and fear, of lightness, as if my heart was expanding.....expanding.....In the midst of it I noticed Bhagavan suddenly turning to me with a searching almost startled look, letters and papers forgotten. Afterwards I tried to describe this experience and it turned out a poem which was surprising, as I was not given to writing poetry and find it hard enough to express myself even in prose. The beginning of it I have forgotten. It was something about my confined heart trying to free itself; like a fluttering bird flying out of its cage into the boundless sky, into freedom, into void.

.....
 High, higher, so near,
 Over waves of bliss and fear
 Higher, higher, so near,
 My heart shrank in fear
 of death
 Was it Life?

Actually the expression 'high' does not express it. It was without dimensions or embracing all dimensions including a bottomless precipice or void. Nothing to hold on to in fearful blissfulness. Words are so limited. I showed it to Bhagavan in the evening. He read it with obvious interest, sat up from his reclining position to read it, then put it under the pillow. A little later I saw him read it again. He did not give it back to me. It felt very much like a near miss.

Soon after, the war extended to Siam, the Japanese having invaded the country and all

communications from Arthur ceased. Not a single letter for four years. No news at all even through the Red Cross. Prompted by me Adam, who was about 3 years old, went up to Bhagavan and asked him: "Bhagavan, please bring back my daddy safely". Bhagavan nodded graciously assenting. That was enough. It was astonishing how we did not worry on the whole. Really strange for someone like me who was given to anxiety and worrying over matters of scarcely any import, watching my anxious thoughts angrily unable to shut them off. Yes "to shut them off" like a tap that is what I felt one should be able to do. Worrying never helps, never changes anything, so why harbour and activate such negative feelings?

Often the children would come to the hall. Frania still in the crawling stage on all fours as if prostrating. Once she crawled first to Bhagavan then to me. He patted her saying to those around obviously delighted: "You see she did not go first to her mother, Bhagavan comes first with her." This he said in a most impersonal way. Adam would run jumping for joy and panting like a little colt up and down in the hall between the two rows of seated devotees men and women apart, occasionally stopping in his tracks to give me a brief hug. Bhagavan looked on with a smile which Kitty described to her father probably in the last letter to reach him from us: "Oh Daddy, I am so happy to be here. When Bhagavan smiles everyone must be happy."

An amazing most vital period of my life had started.

To continue writing
 will it not be divulging,

"betraying
 Thy secret workings Oh Arunachala?"

When the mind unceasingly ponders over its own nature it transpires that there is no such thing as mind. This is the straight course of all.

— SRI RAMANA MAHARSHI.

INVISIBLE LIFE FULFILLS ITSELF

By
JOEL GOLDSMITH

EVERYONE has the potentiality of attaining spiritual enlightenment. From the moment we open our first book of truth or have our first contact with an enlightened person, our own enlightenment has begun and spiritual illumination will come to us in proportion to our seeking of it. We are the ones who must pursue this search for God, and it has been said that if we seek God one percent, God will seek us ninety-nine percent. As we keep moving toward God, God moves toward us even more rapidly than we move toward Him.

When the light dawns in our consciousness and we behold God as infinite, we realize that there cannot be God and something else. Otherwise God would be that much less than infinite. Therefore, God must exist as the substance of all that is. God constitutes all that is, so we no longer should look to God for our health because there is not God and health. Scripture says that God is "the health of my countenance." We cannot get health, but we can get God, and when we have God, we have health.

In the same way, we cannot get God to give or send us supply. That would imply Infinity and then something besides that. Only as we see God as the secret place of the most high, as bread, meat, wine, and water, as health, harmony, and wholeness, only as we see God as companionship or home can these become a part of our experience.

There is no limit to the good that we can bring through and to the possibilities of our

life-experience because the source of all is the eternal and infinite Spirit that we call God. There can be no limit to that. The only limit there ever is, is in our capacity to receive and to understand how to bring forth the fruits of the Spirit.

I would know of no way in which we, through the practice of The Infinite Way, could demonstrate supply, companionship or a home. As a matter of fact, I sincerely believe that all such attempts would actually prove to be a barrier to the demonstration of our harmony. Furthermore, outside of God, I cannot find abundance, companionship, or home desirable. In fact, I cannot find life itself desirable outside of God. To live in the greatest harmony, health, or abundance without God would seem to me to be living a very barren life. God is infinite being, and since there cannot be anything more than Infinity, there really cannot be any such thing as supply, home, or companionship outside of Infinity. There is only Infinity, and whatever there is has to be embraced in the infinity of Spirit. Therefore, the only demonstration there could be would be the demonstration of Spirit.

How can we think of Spirit or God as the substance of all that is and then go to God to get some material thing? God is infinite, so what is there to get? There is nothing outside the limits of Spirit. How can we go to Spirit to get something that does not exist? Is not the very idea of going to God for something the barrier to its attainment?

When *rajas* and *tamas* predominate, bliss is not evident, but when *sattva* predominates, we experience happiness to a greater or lesser degree.

— Panchadasi of VIDYARANYA.

PRAYER OR SELF-CONFIDENCE: A FACTUAL ANALYSIS

By

Prof. U. A. ASRANI

A VEDIC prayer runs: "Lead me from darkness unto light." (*Brihadaranyaka Upanishad*, I. iii. 28). J. B. Haldane suggested that such a prayer would suit every science laboratory hall. However, almost all who pray use this purely religious technique for much lower purposes; they use religion as 'magic' (W. H. Clark,¹ p. 412). They beg from God. Jesus Christ has no doubt said: 'Seek and ye shall find.' (*Mat.*, VII, 5-7); but seek what? Self-evolution, self-realization and self-enlightenment, or merely the relative pittance of health, wealth, comforts and conveniences? If it is only the latter, the question arises whether prayer actually succeeds and in what statistical measure.

This type of rational analysis of a religious act may appear sacrilegious, particularly when claimed by a confirmed student of science like the present writer, but such an analysis in religion is by now quite common. Many good Christian psychologists in the West have undertaken it (See, for instance, William James² — about 1900). Anyway I may further disarm all opposition to my analysis that for many years of my long life I have myself used the technique of prayer in solving some very hard and vital problems of my life. Even the choice of the proper girl for marriage was made by me after meditation and prayer. I have had some remarkable results too. I knocked sometimes in prayer and within an hour the door opened. Once there was a very critical illness of a relative in which my personal responsibility was immense. I had to decide which doctor or *vaidya* should be called. I prayed fervently out of despondency and inability to decide and lo! at once a 'Voice' heaved within my chest to supply the name. It was repeated four times before the Voice

ebbed away. I followed the Voice and it worked the miracle I needed. I have not known of any other authenticated example of an immediate response to prayer by a Voice from within, but I have had the good fortune to get such an experience.

When I was a schoolboy I read a book, *In Tune with the Infinite* by R. W. Trine. It advised that, even if a person does not believe in a Personal God, he should, when in difficulty, pray to 'A sort of Union of All Good and Saintly Souls in the Universe'; and that such a Prayer will also be heard. Since then, whenever I have prayed, I have addressed myself only to that Union symbolising my maturer conception of the Father in Heaven; and my prayers have almost always worked. Not 'magic' of course; for I did not seek any gifts; but I got rich dividends in terms of solutions of my problems and difficulties.

During the last 25 years I have ceased to pray in the old fashion even to that 'Union of Great Souls'. For I have now gained confidence that 'He' is guiding me; and not only me, but the whole world. I have only to play my own particular part to the best of my light. My 'He' is, however, now still bigger and wider — the Cosmic Evolutionary Drive of the Biologist and the Astro-physicist; the *Sat-Chit-Ananda* of the Vedantist.

There exists most probably some sort of a Cosmic Psychic Field, the possibility of which several psychologists appear almost compelled to admit (See Gardner Murphy).³ How exactly it reacts to our deep anxieties,

¹ Walter H. Clark — *Psychology of Religion*.

² William James — *Varieties of Religious Experiences*.

³ Gardner Murphy — *Ind. Jour. of Para-Psychology*, Sept. 1959.

distressing frustrations, or fervent prayers, at once and even at thousands of miles, we cannot say; but it does. Extra-sensory perception, clairvoyance, telepathy and even pre-cognition of future events, are being ascribed to that Field. I knew a friend of mine — now no more — perfectly innocent of medical science who during the frustration of a very critical illness got the name of a native medicinal herb from a Swami in a dream as the medicine that may cure him. He could not very well confirm the properties of that herb; nor could anybody tell him the exact dose or method of preparation; but like a drowning man catching at a straw, he ventured to make a concoction and drank it. He was cured. I know a lady still alive who, to this day, at the age of eighty, gets a darshan in ecstatic *savikalpa samadhi* of her late Master who died in 1903, every night or every second/third night. That Guru used to give her prescriptions during samadhi for personal illness or illnesses in the family and they worked. That Guru was not a practising physician himself when alive, but physicians used to wonder at the applicability of those prescriptions. At my request this lady once asked the Mahatma Guru of hers in samadhi whether in spite of his having lived as a Brahma Jnani (a man of self-realization) he was still hovering in the land of mortals as a disembodied spirit. The reply was: "No, it is your own thought that supplies the information." Or shall we say that the Cosmic Psychic Field of psychologists supply it?

'Consider for a moment' writes the recent famous Christian writer on Mysticism, Evelyn Underhill,⁴ (p. 49) 'what is implied in this amazing mystery of intercession, at least in the little bit we understand of it.' She explains it in terms, indicating a tacit belief in the Cosmic Psychic Field. An Ocean — as she calls it — bathing all of us. Only she calls that Ocean 'God'.

Some people prefer the conception of God, as a Person, others as the Impersonal Brahman. I personally would like to put 'Reality' as beyond these distinctions, beyond language. But that is a matter of personal

liking and detail. Research on Psychedelic Drugs⁵ (p. 265) has confirmed Jung's idea of symbols and archetypes in the racial unconscious of man. Ira Progoff⁶ (pp. 24, 25, 79, 234-236) has further emphasised that it is better to utilise such images and symbols for spiritual culture during earlier stages than to discard them as irrational. So if the idea of Intercession by some Personal God through prayer happens to suit somebody better than that of some Union of Good Souls coming to our help, or of the Cosmic Psychic Field yielding its secrets to us, it is an individual matter. We may tolerate it.

But there is a much deeper question involved. Is there any 'Intercession' at all? Or is it only Self-Confidence gained through faith in Divine Intercession? The Union of Saintly Souls, or the Cosmic Psychic Field may for aught we know be available always to all of us; but it may be that Self-Confidence alone gives us the capacity to tap those resources. The deeper question therefore resolves into the controversy between Intercession from God or some Higher Powers or Source beyond us on the one hand and pure and simple psychological determination on the other.

The Great Buddha decided definitely in favour of the latter more than 500 years before Christ.

'Ah! Brothers! Sisters! Seek.

Naught from the helpless gods, by gift
and hymn,
Nor bribe with blood (animal sacrifice);
nor feed fruit and cakes
Within yourselves deliverance must be
sought;

Each man his prison makes.

— *The Light of Asia*,

by Edwin Arnold, Book VIII.

When I got the capacity to control my moods through Jnana Yoga Sadhana, I put myself quite often in the mood of Self-Confidence whenever I happened to be in a diffi-

⁴ Evelyn Underhill — *Concerning the Inner Life*.

⁵ R. E. L. Masters & Jean Houston — *Varieties of Psychedelic Experiences*.

⁶ Ira Progoff — *Depth Psychology and Modern Man*.

cult situation. I suggested to myself: 'I can face realistically whatever situation arises. A relief of tension came by this method also as it would through prayer. I could then renew my efforts with equanimity and confidence. It is now for psychologists to work out which method is better. Prayers tend to produce passivity and dependence; while self-confidence alone tends towards self-conceit. I think man must steer clear of the Scylla as well as the Charybdis and maintain his initiative, vigour as well as unselfishness. The achievement of a particular immediately desired target by one method or another is a relatively minor affair.

I will in conclusion mention one incident in my life to show that ultimately a prayer also may work no miracle at all beyond building up self-confidence. The success of a prayer is not a sure sign of a supernatural interference in psychological determinism. Every case must be thoroughly examined and the effects of restoration of confidence through prayer must be first subtracted from the total result before we assign the residue to a miraculous interference from above. This is the correct scientific attitude. It neither admits nor denies 'Intercession' by some Transcendental Source. That is a philosophic question which must perhaps for long remain open for a scientist; for he cannot yet measure self-confidence; and results in life depend upon many complex factors. He does not mind leaving such questions open; his own several theories are still open to research and discussion. He only states facts and concludes nothing beyond what the facts warrant.

Now to the incident. I was appearing at the High School examination, the very first University examination, and hence a terror to all candidates. Failure in any one subject meant a total failure. I had done all other papers very well; only the last one on science remained. I had revised the text books on science about 25 days earlier; and somehow owing to the pressure of work in other papers, I had had no occasion to look them up again. There were only about four evening hours left. I had to get a good

night's rest also, so as to keep my brain fresh for the early morning paper.

When I took up the text books for revision I was astonished to find that quite a lot was effaced from my memory. There was so much to be grasped and so many chemical formulae to be crammed. I felt non-plussed. I was afraid I would get plucked. I fervently prayed. Somehow, after that prayer, I took up the books and cursorily completed the entire revision before retiring. I slept soundly in the confidence that God Himself had helped me in completing my revision. I wrote my paper the next morning with the same confidence and I passed.

But when the marks came from the University I was surprised to find that no miracle had occurred. I got just bare second class marks in the science paper. My preparation for the science paper had actually been the poorest; and the examiner had given me just what I deserved; nothing more, nothing less. The miracle of the prayer lay only in restoring my confidence.

I do not claim of course on the basis of this single incident that prayers can never work a miracle. It has even been suggested that prayer is biologically natural for man, a part of his evolutionary heritage. Ruffed lemurs among animals are known to congregate every day and to stand in a prayerful attitude to the rising and the setting sun. All that I can conclude on the basis of the above incident is that in some cases at least there may be no miraculous intercession beyond what may be explained as enhanced confidence.

Dr. Alexis Carrel, in his article, 'Prayer is Power' (*Reader's Digest*, March 1941, reproduced in *Crow-Mental Hygiene*) says: 'Its (that of prayer) results can be measured in terms of increased physical buoyancy, greater intellectual vigour, moral stamina and a deeper understanding of the realities underlying human relationship. . . . Popularly understood, prayer is a mature activity indispensable to the fullest development of personality — the ultimate integration of man's highest faculties. Only in prayer do

we achieve that complete and harmonious assembly of body, mind and spirit, which gives the frail human reed its unshakable strength.' Now it is for the reader to judge whether even such an advocate of the 'Power of Prayer' is not indirectly admitting that its Power lies in restoring strength to the frail human heart, in preventing its hesitation and vacillation and in restoring its capacity for integral effort.

Julian Huxley⁷ has suggested that some transcendental philosophical questions can never be answered; for the simple reason

that the questions themselves have been incorrectly framed. It occurs to the writer that this controversy between intercession and psychological determination is also probably a question of the same nature. If the individual determining mind and the interceding God are integrally One then who determines and who intercedes? The problem is a product only of the linguistic categories or distinctions which we have ourselves created for our convenience.

⁷ Julian Huxley — *Uniqueness of Man*.

Prayer of a Prey

.....

By
A. K. Vatal

I wait since stars began
Through chained lives of pain
From myriads that dew-deck the world
For Thee to choose me
As I chose Thee Guru.
This prisoner chained to Thy smile,
This prisoner of dawns ages ago
Why dost Thou deny to redeem?

If Thou fail me, O Guru,
And my prayers come back —
Broken chaff in this world of silent winds,
And loud passion songs;
The creeping gangrenous touch of matter,
The silken fantasies
Thick-woven with the world's colours,
Will claim my sorrow-furrowed soul!
Whose then will you be the Guru?
Whose the chosen One?
Who then remains a prisoner to Thy Smile,
O Lord?

YOGA VASISHTA SARA¹

THE ESSENCE OF YOGA VASISHTA

Based on a translation made by SWAMI SURESANANDA

CHAPTER VI

MEDITATION ON THE SELF

1. I, the pure, stainless and infinite Consciousness beyond Maya, look upon this body in action like the body of another.

2. The mind, the intellect, the senses, etc. are all the play of Consciousness. They are unreal and seem to exist only due to lack of insight.

3. Unmoved by adversity, a friend of all the world in prosperity, without ideas of existence and non-existence, I live free from misery.

4. Inactive am I, desireless, clear as the sky, free from hankering, tranquil, formless, everlasting and unmoving.

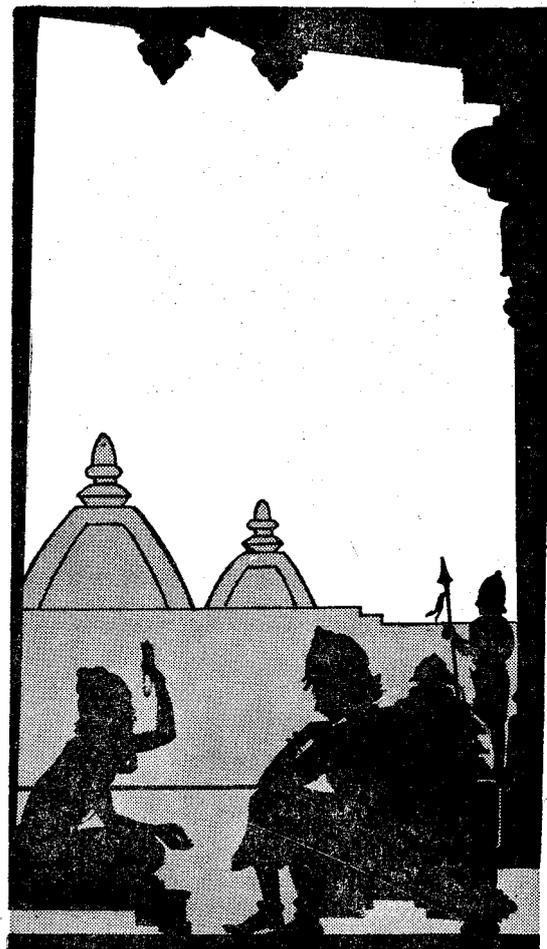
5. I have now clearly understood that the five elements, the three worlds and I myself are pure Consciousness.

6. I am above everything : I am present everywhere : I am like space ; I am that which (really) exists ; I am unable to say anything beyond this.

7. Let imaginary waves of universe rise or fall in me who am the ocean of infinite Consciousness ; there is no increase or decrease in me.

8. How wonderful that in me, the infinite ocean of Consciousness, waves of *jivas* (individual souls) rise, sport for a while and disappear according to their nature.

9. The world which has come into existence on account of my ignorance has dissolv-



ed likewise in me. I now directly experience the world as supreme bliss of Consciousness.

10. I prostrate to myself who am within all beings, the ever-free Self abiding as inner Consciousness.

¹Continued from our last issue.

MY INDIAN PILGRIMAGE

By
VACLAV CECH

IN 1945 I started attending a circle of followers of Paul Brunton (then known as Raphael Hurst), a London journalist, whose book *A Search in Secret India* made Sri Bhagavan known in the early days of the Ashram. This book became quite famous and brought many devotees to Tiruvannamalai. Thus I learned about Sri Ramana Maharshi. I heard more about him two years later from one well informed countryman who returned after many years abroad to my native town, Praha, capital of Czechoslovakia after World War II.

Sri Ramana Maharshi prescribed no special conditions for spiritual practice and that is why his teaching is so universally valid and applicable. He performed no outstanding miracles, preached no undue austerities, practised no exacting rituals, played to no exciting gallery, propagated no esoteric dogmas, programmed no sectarianism.

The teaching of Sri Ramana Maharshi spoke direct to my heart and I felt that this was the only way for me. However the conditions, as they developed in central Europe, were neither favourable for establishing good relations with foreign countries nor for spiritual endeavours.

In a letter of April 1957 to the management of the Ashram I asked for spiritual instruction. I got a reply from the President saying that suitable literature had been forwarded to my address. But I never received it.

Professor K. Swaminathan from Madras came to Praha as the head of an Indian delegation of National craft workers in January 1959. I was agreeably surprised by greetings from the Ashram and by being given a publication *Ramana Maharshi and the Path of Self-knowledge* by Arthur Osborne, a review copy of the Jaico Publishing House in Bombay.



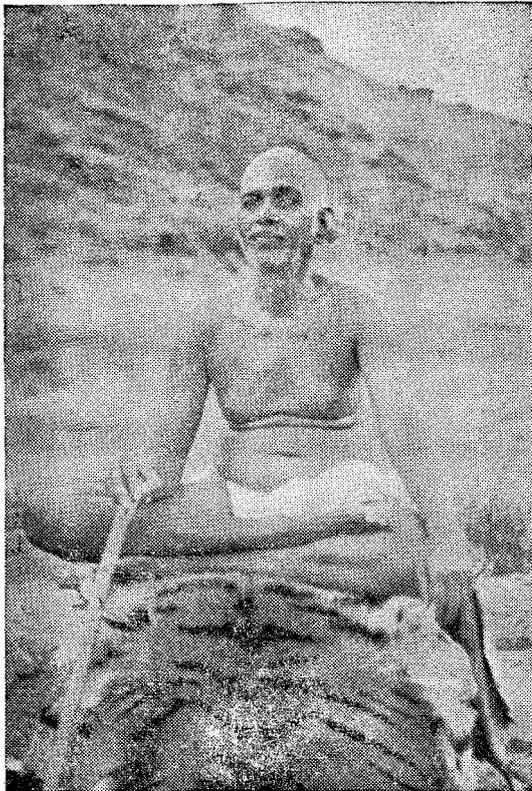
Mr. Vaclav Cech

I used to turn inwards in the effort to reach Self-knowledge. And something peculiar happened to me, though only in a dream. I dreamed I entered a bright, sunlit room. In this room I saw to the left Sri Ramana Maharshi. He stood with his back to the entrance in European dress at a lecturer's desk. Before him there were a few short rows of seats which he faced. Passing him on the right side I bowed to him and took a seat; I noticed that in the auditorium only two places were occupied. I looked at Sri Bhagavan. He gazed at me silent and concentrated; after that I had a very definite feeling that I ought to rise and go to him. I did so. Without a word he gave me his hand. After that I returned to my seat.

I woke with a feeling of peace and bliss. Quite unusually the dream was very vivid so that I retained it very clearly in my memory.

Time passed on and once I had a strange experience. I found myself in a flood of peace and light early one morning just on the point of waking from a dreamless sleep.

I tried hard to understand what was the matter, striving to wake up. Immediately I regretted what I had done.



What I had known only from books and by hearsay to that time, was now quite clear to me. I experienced the Self in its purity, my real Being when without thoughts between two states of sleep and waking.

The Czechoslovak State Airlines started to fly from Praha to Bombay in 1959. But the chance to travel to India came only in 1965 when we were able to pay for the air tickets in Czech money.

It was possible to leave the country on a written invitation from friends abroad. The host had to promise in a letter to look after the invited person and pay all the expenses for him.

The idea occurred to me to try to visit Ramanasramam. I asked the President

Venkataraman for the necessary invitation in July 1967. I did so remembering Bhagavan's saying "Whatever is destined to happen — in accordance with past deeds, *prarabdha karma* — will happen, do what you may to stop it. Whatever is destined not to happen, will not happen, however hard you may try."

On August 23, 1967 I received with great pleasure the kind invitation of the President of the Ashram for a three months' stay in the Ashram. I landed on Indian soil in 1967 after midnight and in addition without any Indian currency. Fortunately all went well thanks to devotee friends who had been notified by the Ashram management and were waiting for me at the airport. I arrived at Ramanasramam in Tiruvannamalai on October 28th 1967 which happened to be the Independence Day of the Czechoslovak Republic, declared after World War I. The Ashram is situated at the foot of Arunachala, a sacred hill forming a conspicuous object in the landscape for miles around. I was given a room in the Ashram and went about visiting places of interest. I walked round the sacred hill (*Giripradakshina*) on a full moon night, reached the summit of Arunachala twice in the course of my stay and enjoyed the tranquillity there. The Old Hall and a small building where the Maharshi spent his last days are pervaded by an atmosphere of peace. I was fortunate enough to get to know personally in Ramana Nagar the surviving older devotees of Sri Bhagavan who have lived as members of his "family".

The Second International Conference Seminar of Tamil Studies was held in Madras in January 1968. My countrymen from Praha attended it and one of them, Dr. Kamil Zvelebil was General Secretary of this conference. He visited Ramanasramam. I left for Madras and, on the way, stopped for four days at Aurobindo Ashram in Pondicherry. One of my friends in Czechoslovakia asked me to do this, being a follower of this movement. In this connection I recalled the following story which an Indian friend told me.

Mr. H. Chattopadhyaya, an Indian author, was once questioned about his opinion of Sri Aurobindo and Sri Ramana Maharshi. The writer was heard to say this: "Sri Aurobindo is a great personality and Sri Ramana Maharshi is a great impersonality." His reply evidently might be an illustration how it is possible with a few words to say a great deal.

In Madras I met my countrymen as well as Dr. T. M. P. Mahadevan, Director of the Centre for Advanced Studies in Philosophy at the University of Madras. He is famous as one of the leaders of Advaita and he is a staunch devotee of Sri Ramana Maharshi.

After visiting various places of interest I wended my way to Ananda Ashram of the late Swami Ramdas in Kanhangad. I spent in this peaceful and pure spot three weeks under the loving attention of Mother Krishna Bai, Swami Satchidananda and others. Afterwards I stopped for a few days at Kaladi, the birthplace of Sankaracharya, that great spiritual leader who re-established the supremacy of Vedanta. Leaving colourful, exotic and lush Kerala I went to the southernmost point of the Indian peninsula to Cape Comorin or Kanya Kumari, named after the temple of Kumari (the Virgin, an attribute of Durga). On India's Land's End meet the Arabian Sea, the Bay of Bengal and the Indian Ocean. The temple and village stand on rocks. The Vivekananda Rock Memorial is being constructed here. The aim is to erect a shrine-like structure, that is a Mandapam, with a bronze statue of the Swamiji installed within on the islet situated in the midst of the sea about a thousand feet off the shore of Kanya Kumari, where Vivekananda is known to have meditated. There on the shore is also the Mahatma Gandhi Memorial.

From the apex of the Indian subcontinent I turned my steps to the North. I arrived in Madurai, the second largest city in Madras State with a population of about one half million. Madurai is the most ancient city in South India. It has existed uninterruptedly on the banks of the river Vaigai at least for two and a half thousand years.

Meenakshi Temple of Madurai is an exquisite example of Dravidian and Tamil architecture and sculpture. It is a twin temple — on the South to Meenakshi, "the fish-eyed goddess", the consort of Siva and the sister of Vishnu; and on the North to Siva, here called Sundaeswar. I went to this great temple at night as well as in daytime.

Of course I visited the first floor room of Venkataraman's uncle's house, where the youthful Ramana had the great experience of death, which changed his life. It was very gratifying that in the RAMANA MANDIRAM, there, in that quiet room, it was easy for me to merge into silence. I repeated my visit. The house is situated in Chokkappa Naicken Street, close to the Meenakshi temple.

I also entered the Madura College High School, under which name it is now known, near the Railway Station, which the young Venkataraman attended in his schooldays.

Naturally I also visited the birthplace of Sri Ramana, a small town, Tiruchuzhi (Tiruchuli), an administrative centre (taluk) in Ramanathapuram District in Madras State. It is about 38 miles from Madurai and I reached it by bus. The house is situated near the many centuries old temple, the presiding deity of which is called Bhuminathar and his consort Sahayavalli.

Via Tiruchirapalli, or the City of the Three-headed Demon, which is famous for its Rock Temple, I went back to Madras. Professor T. M. P. Mahadevan arranged a visit to Sri Sankaracharya of Kamakoti Pitha, the sage of Kanchi. He is the same Sankaracharya with whom Mr. Paul Brunton conversed about forty years ago; later on Mr. Brunton published this conversation in his book *A Search in Secret India*. Sri Sankaracharya gave me audience of one hour which was quite unusual for its length. The Sage of Kanchi amazed me with the unexpected question whether I knew the book of Bunyan, *The Pilgrim's Progress*.

The route of my further journey led me to the sacred city of Puri dominating Orissa's

coast and later on to the capital of West Bengal, Calcutta. It stands to reason that I visited all the places connected with Sri Ramakrishna and his disciples, Dakshinেশwar, and the room where Sri Ramakrishna spent most of his life and naturally I went to the famous Belur Temple.

Later on I visited Benares, in Sanskrit called Varanasi. Sprawling along the left bank of the river Ganga it is the religious capital of India since times immemorial. In Benares I unexpectedly got into the company of the woman saint Anandamayee Ma "The Joy-permeated Mother" or Mataji as her devotees call her and who is now well-known throughout India. I received from her a floral decoration in the form of a garland with blessings. Next I proceeded to Sarnath. Here on the spot, which at that time was called the Deer Park, Buddha delivered his first great discourse in the middle of the sixth century B.C. Sitting quietly under the trees he explained his

doctrine to the five ascetics who had been his former companions. And thus he "set the wheel of the Law in motion."

The Hindu Shastras say that no pilgrimage would be complete unless the pilgrim pays a visit to Badrinath on the Tibetan border, far up in the Himalayas. I intended to proceed to Badrinath. But, since the Chinese invasion of India, it had become so difficult for foreigners to obtain the necessary permission, etc., that I had to give up the idea as my stay in Rishikesh was too short for that.

I left India for my own country on the 13th October 1968 from Bombay one year after my arrival. I call to mind all Bhagavan has done for me, all he is to me and how he has influenced my life. My Indian journey didn't follow a scheme carefully made in advance. And yet one thing fitted into another. It may look as a matter of course, but it stirred up my deepest sense of gratitude.

Ramana

.....

By
Johannes J. De Reede

Sitting on the veranda fragrant tea at my side.
The bread is buttered. It is eight in the
morning ;
Looking down unseeing at the dark green
paddy fields
Wave upon wave pushing their way between
the red and green hills ;
When another wave, the ripple of a name
hits me
Between the eyes, sings a path to the
heart, vibrating

RAMANA

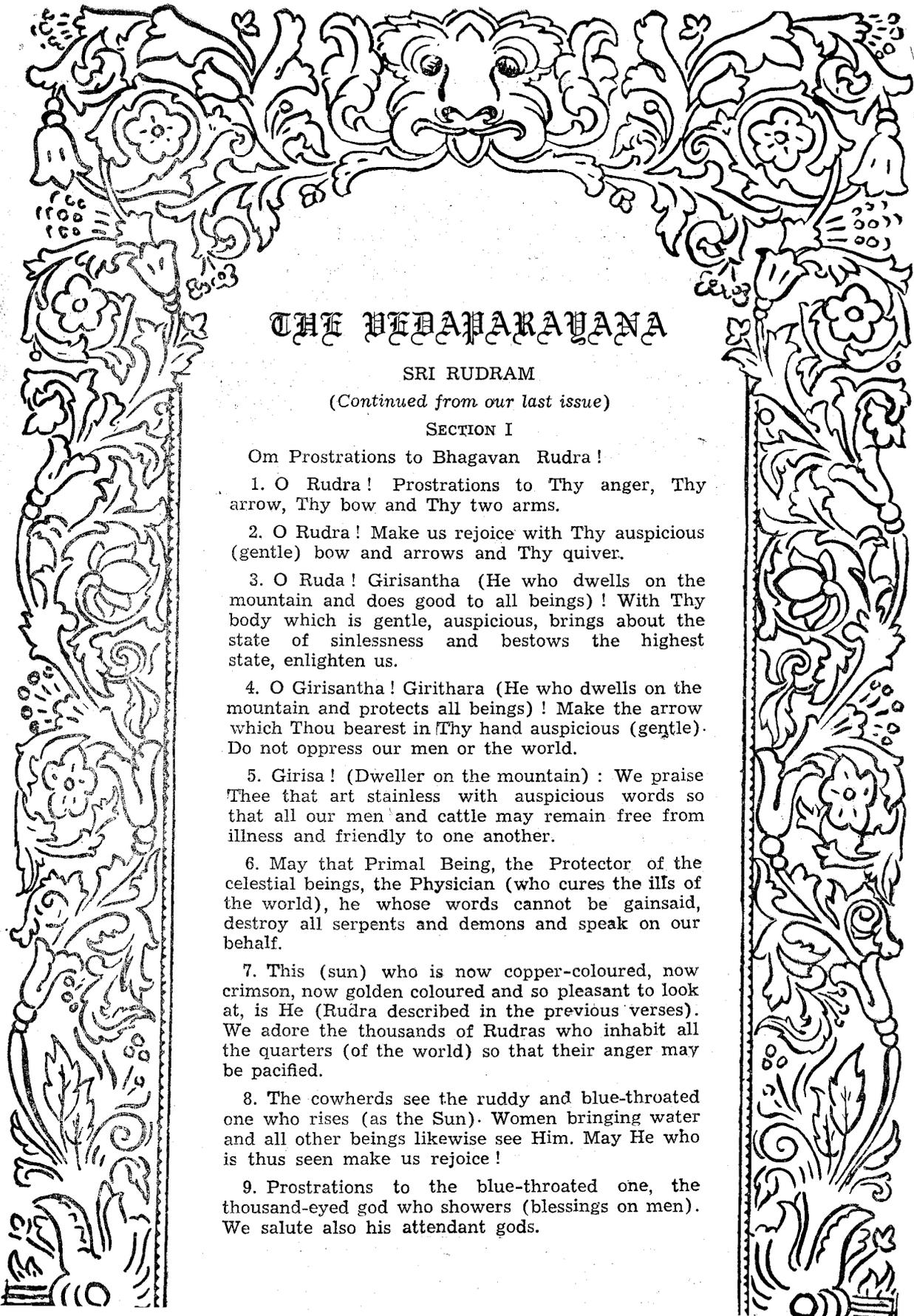
I weep.
The tea and the paddy fields are gone.
My blurred eyes are mine no more.
My thoughts have forgotten me.
My tears remember all.

GARLAND OF GURU'S SAYINGS

Translated by Prof. K. SWAMINATHAN
from the Tamil of Sri MURUGANAR

121. When the fiend-mind at random darting
Hither and thither, beyond bounds,
Ends its madness and stands still,
Egoless like a waveless sea,
The goal of wholeness is attained
122. Freed from the ignorant ego's fond
delusions,
To realize that we do nothing
And that all deeds are His,
This is the energy
Springing out of penance pure.
123. Traitors to the Self are those
Deluded fools who know not
That all these worlds and creatures
Seeming so many and various
Are but the Self held and beheld
Within its own ethereal space
Of pure awareness.
124. In fear of hell they tremble who
Know not that hell is the ego's fault.
Those who know whose fault it is
Have found the heaven of truth and
take
Measures against what causes hell.
125. Poor seer who suffer endlessly because
You still perceive the object not the
subject,
Look inward, not without, and know
The bliss of non-duality.
126. Since the notion of duality
Brings pain and mars all peace,
It is proper to control the play
Of mind and save it from the clutches
Of this notion.
127. Why do you bird-like hover ever
From place to place without discovering
What exists within ?
Awareness centred in the heart
In stillness absolute abides
As Shiva supreme.
128. Not like a boat's sail wide outspread
And worn by wind and weather,
But like the humble anchor sunk
In the vast ocean's depth,
'Tis wisdom for the mind to plunge
And settle in the heart.
129. For the man of dharma seeking
Experience of the state supreme,
The sole heroic action needed
Is to draw in
The outward-darting mind and fix it
Firmly in the heart.
130. Thinking we are this body, we imagine
That Heaven exists somewhere afar.
Shiva's world is not a place to go to.
Nowhere but in your heart alone
It is.
131. You, the perfect light, make room for,
Marvel at and illuminate
That other world.
To know it, know yourself.
Within you is the Kingdom of the Lord.
132. The Self, the whole sole source from
which alone
Shakti supreme, the power of thought
arises,
That Self, the Heart of Being,
Is Shiva pure at home in Thillai.¹
133. This bliss supreme on tasting which
The mind will cease from further
search,
The heart from which a copious spring
Of ever-fresh experience flows,
This heart of bliss,
Enchanting and eternal This
Is Shiva.

¹ Chidambaram, where Siva is worshipped as Pure Awareness.



THE BHADHARAVANA

SRI RUDRAM

(Continued from our last issue)

SECTION I

Om Prostrations to Bhagavan Rudra !

1. O Rudra ! Prostrations to Thy anger, Thy arrow, Thy bow and Thy two arms.

2. O Rudra ! Make us rejoice with Thy auspicious (gentle) bow and arrows and Thy quiver.

3. O Ruda ! Girisantha (He who dwells on the mountain and does good to all beings) ! With Thy body which is gentle, auspicious, brings about the state of sinlessness and bestows the highest state, enlighten us.

4. O Girisantha ! Girithara (He who dwells on the mountain and protects all beings) ! Make the arrow which Thou bearest in Thy hand auspicious (gentle). Do not oppress our men or the world.

5. Girisa ! (Dweller on the mountain) : We praise Thee that art stainless with auspicious words so that all our men and cattle may remain free from illness and friendly to one another.

6. May that Primal Being, the Protector of the celestial beings, the Physician (who cures the ills of the world), he whose words cannot be gainsaid, destroy all serpents and demons and speak on our behalf.

7. This (sun) who is now copper-coloured, now crimson, now golden coloured and so pleasant to look at, is He (Rudra described in the previous verses). We adore the thousands of Rudras who inhabit all the quarters (of the world) so that their anger may be pacified.

8. The cowherds see the ruddy and blue-throated one who rises (as the Sun). Women bringing water and all other beings likewise see Him. May He who is thus seen make us rejoice !

9. Prostrations to the blue-throated one, the thousand-eyed god who showers (blessings on men). We salute also his attendant gods.

10. Untie the bowstring tied to the two ends of Thy bow. Bhagavan! Turn the arrows in Thy hand away from us.

11. O Thousand-eyed God! God with a hundred quivers! Unstring Thy bow and keep Thy arrows face downwards (in the quiver). Be auspicious and friendly to us!

12. May the bow of Kapardin (the god with the matted locks) be unstrung! May his quiver become arrowless. May his arrows become harmless. May his scabbard become immovable.

13. Noble granter of wishes! Protect us from all evils with the sword and the bow in Thy hands made harmless.

14. Prostrations to Thy firm but unready weapon. Prostrations to Thy two hands and Thy bow.

15. May the arrow of Thy bow turn aside without wounding us anywhere. Lay aside Thy quiver at a distance from us.

SECTION II

INVOCATION

Prostrations to Thee, Bhagavan, Visvesvara (Lord of the Universe), Mahadeva (the great god), Tryambaka (the three-eyed god), Tripuranthaka (the destroyer of the three cities), Trikalagnikala (the des-

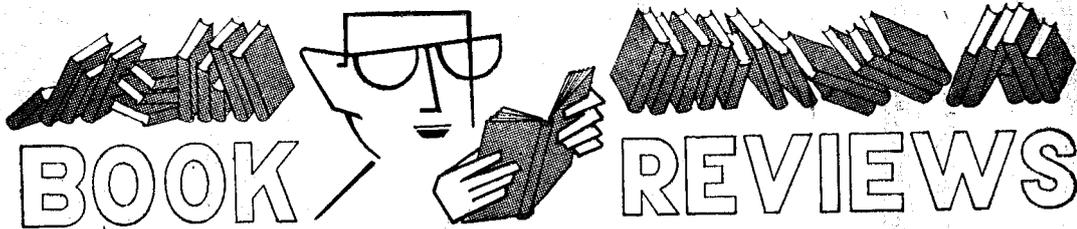
troyer of the three fires), Kalagni Rudra (Rudra who is like the fire which finally destroys the world), Neelakantha (the blue-throated god), Mrityunjaya (the conqueror of death), Sarveswara (the Lord of all), the Eternal Siva!

Repeated prostrations to the golden-armed god, the commander of armies, the Lord of the quarters, the Lord who is in the form of trees crowned with green leaves, the Lord of living beings, the god with the complexion of tender grass, the resplendent one, the Lord of the paths (like the path of the gods and path of the manes), the rider of the bull, the smiter of enemies, the Lord of food, the god of the black locks, the wearer of the sacred thread, the foremost among those who are virtuous, the axe for cutting down (the tree of) samsara, the Lord of the world, the remover of distress, the protector of the world with the strung bow, the Lord of the fields, the charioteer, the invincible, the Lord of forests, the red-complexioned one, the creator and protector of all, the Lord of trees, the minister, the trader, the Lord of thickets, the conqueror of other lands, producer and destroyer of wealth, the Lord of herbs, the loudly-sounding one, the god who makes enemies weep aloud, the Lord of soldiers on foot, the god who chases the foes (or runs to the succour of his devotees), the Lord of virtuous souls!

(To be continued)

“Is the knower ever other
Than the object of knowledge?
Ever other than the act of knowing?
Is the act of knowing
Ever other than the knowledge?”

—From the Tibetan *Epitome of the Great Symbol*.



EASTERN WISDOM AND WESTERN THOUGHT: By P. J. Saher. Published by George Allen and Unwin Ltd. Price: 65s net.

Those jingoists who have been asserting the fundamental difference between the Oriental and the Westerner by reiterating Kipling's oft-quoted words:

"Oh, East is East, and West is West, and never the twain shall meet"

have obviously missed out the lines that follow:

"But there is neither East nor West, Border, nor Breed, nor Birth,
When two strong men stand face to face,
though they come from the ends of the earth!"

Although the title of Saher's book may give a handle to critics emphasising the difference between East and West, a close study of this valuable publication helps to show that the designations "Eastern" and "Western" are only terms of convenience and not intended in any parochial sense.

By making a close analysis of the philosophies of both Radhakrishnan and Huxley, the author clearly brings out the *rapprochement* between Eastern and Western philosophy which has already taken place in what is called Western Vedanta, through which the change-over from contemporary Western to Eastern ways of thinking has been made easy and natural. The analogy of the spider and the bee brought out in this connection by Saher is most illustrative and appropriate:

"Contemporary Western philosophy is like a spider entangled in the flimsy web it has spun out of its own body, which consists largely of insects devoured by it in the past (i.e. criticism and mutilations of bygone philosophers). As against this, Vedanta is like a bee which having found beautiful flowers (yoga), converts their essences into nourishing honey which has the sweetness of *bhakti*, while its wax can be made into a candle, which when lighted leads the way to *brahmajñana*." (P. 134)

There is no gainsaying the fact that such books as Saher's, which Allen and Unwin are specialising in bringing out, have helped to promote a change in the "process of thinking" which the late Prime Minister Jawaharlal Nehru has emphasised time and again. This process obviously cannot be effected without the foundation of a new consciousness — a consciousness which is a-rational and, therefore, integral and so extending beyond the modes of consciousness of the merely pre-rational, irrational as well as the rational. Such a process has manifested in all spheres of life not only in the modern arts and nuclear physics but in the epochal new way of thinking of the Christian churches and in the spiritual dimension which Western science today attempts to realise. If Eastern Vedanta has invaded the West the new orientation of Western science and art have equally made a decisive Western contribution to the promotion of the encounter of East and West.

While Radhakrishnan and Aldous Huxley receive special treatment in this book as representatives of an integral view of life, the contributions of Isherwood, Heard, Fernando, Van Drueten, Coomaraswamy and Gebser in seeking the possibility of a fusion by which the wisdom of the East has revitalised the dogma-sick but inherently healthy Christian spirituality have also been described in detail. The book is of such absorbing interest that the reviewer is tempted to dilate on the analysis of the various forms of yoga undertaken here and the interesting comparison made between Teilhard de Chardin and Paul Tillich in the light of the different Yoga methods of attaining transcendental consciousness. But space requirements compel him to stop here.

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DISCOURSES ON HINDU SPIRITUAL CULTURE: By A. K. Banerjee. Published by S. Chand & Company. Price Rs. 15.00.

Being a Saint of great eminence, a great Bhakta and a philosopher as well, A. K. Banerjee of Gorakhpur has been acknowledged as an authority on Hindu Religion and Philosophy. These discourses delivered on different occasions have the distinct features of clarity, simplicity without in the least diluting the inner depth of the

philosophy of which they treat. A perusal of this volume will definitely help the layman, who is deeply steeped in the spirit of science and modern thought and who is eagerly groping for a faith which will meet the demands of modern science and fulfil the hunger for the unseen. The philosophy of human conduct presented here is perfectly in tune with the Hindu spiritual outlook on the world order and man's important place and duty in the scheme of things.

THE NATURE OF FORM IN PROCESS: By Gene L. Porter. Published by the Philosophical Library, New York. Price: \$4.50.

This is a very difficult work to comprehend as it is directed toward the grounding and tracing of the basic forming and informing processes at their various aspects or levels of complexity. The work itself has an unusual format with three different parts relating respectively with the Theory of Process, the Forms of Content and the Contents of Form. While the first part consists of thoughts and fragments devised to acquaint the reader with the terminology of the primary theories and to speculate beyond philosophy "as if" form was the major physical entity, the second relates to a minor theory which ends the series of theories concerning the foundations at each level of forming. While this section introduces the more speculative forms of content giving rise to forms "out of context", the third part introduces the working contents of form under the headings Working Metaphysics, Production and Amalgamation. The sub-title of the book defines it as *A Principia Forma* and hence the book is primarily intended for the formists, patternists and structuralists and consequently useful to all those who put their ideas and forms to work.

ARGUS.

THE FIELD OF ZEN: By Daisetz Teitaro Suzuki, edited, with Foreword by Christmas Humphreys; published by the Buddhist Society, 58 Eccleston Square, London S.W. 1, 1969. Pp. 105, five illustrations. Price 21 shillings.

It was indeed an excellent idea to publish Dr. D. T. Suzuki's contributions to *THE MIDDLE WAY* (the organ of the Buddhist Society of England) in book-form, and thus to make these informal and therefore all the more lively written essays available to the general public. Dr. Suzuki was not only a great scholar, through whose publications Zen Buddhism became first known to the majority of Western people, but he was one of those rare personalities who embodied and represented what he taught in his books. As Christmas Humphreys said in his Obituary, which

appeared in *The Times* (London) in 1966, after Suzuki's death at the age of 95: "In fifty years in the field of Buddhism I have been privileged to meet at least five men of great spiritual and scholastic attainment, but of only one of them it is true that his master gave him, at the time of his attainment, the name, Daisetz, which means 'great humility'."

It is, therefore, of the greatest interest to us, to learn something of his personal life, as in the first of his essays, in which he tells us about his early memories and the hard way that led him to Zen. It was the hard way of self-discovery, because his masters refused to answer his questions, in order to make him find the solution of his problems through his own experience. For the same reason Suzuki insists that the Buddha's teaching is useless unless it becomes an expression of our own experience and not only a belief or an intellectual agreement with the views expressed by the Buddha. "Buddhism is generally understood to mean the teachings of Buddha, but this is where a great mistake is made. Buddhism is not only Buddha's teachings but Buddha himself. We have...to experience what the Buddha himself experienced." (P. 13).

However, in order to achieve this, we must have faith (*sraddha*), not only in the Buddha, but even more so in ourselves, in the potentiality of Buddhahood in every human being. In spite of the non-dogmatic, almost iconoclastic attitude of Zen, this basic faith makes the difference between a mere skeptic or agnostic and a follower of Zen.

Without the profound conviction that the ultimate reality can only be discovered in the very depth of our mind and that we can only find the way back to the universal source of our existence if we turn inwards,—without this conviction nobody would set out on the long and strenuous path of Zen practice. Only this faith, built upon the experience of the Buddha and all those who attained a similar state of liberation and enlightenment—and who thus demonstrated the attainability of such a state—can sustain the effort to strive after its realization. People who believe that Zen can be practised without faith—separated from its religious background—as a mere psycho-therapy, will never find any satisfaction in Zen, much as they might feel attracted to it on account of its freedom from religious dogmas and narrow moral prejudices.

Though it is true that Zen can never be made into an intellectual doctrine or philosophy, or that it can be defined in words or treated according to the rules of our two-dimensional logic,—yet,

there is hardly any aspect of Buddhism about which more books have been written than about Zen. Sukuki's numerous works are eloquent witnesses to this. The reason, probably, is the fact that Zen only becomes attractive after one has reached a certain degree of intellectual maturity. In other words, only after having mastered one's intellect, one is justified or capable to go beyond it.

This explains the paradox that the anti-intellectual methods of Zen mainly appeal to the most intellectual class of people (never to the 'masses', like the more popular forms of religious belief), as anybody can see in Japan, where Zen is restricted to a small group of intellectuals that draws its votaries mainly from university circles or similar centres of higher education.

This does not speak against Zen, but on the contrary, reveals that Zen demands a certain degree of mental development, in which we have not only learned to think, but also to recognize the limits within which thought is valid. Those who have never learned to think and believe that any illogical or paradoxical statement is proof of profound intuitive wisdom, will never get anywhere in Zen. Zen is built on a tradition of meditational experience and self-discipline, culminating in complete self-surrender, out of which grows that humility which characterizes the grant master, as exemplified in Daisetz Teitaro Suzuki.

This humility went hand in hand with his deep compassion, his humanity and his sense of humour. The following little anecdote which he relates (p. 91) could have been taken out of his own life.

A Zen master was asked: "What will you be after death?" He said: "I shall go to Hell."

"But you are supposed to be a very holy master", his pupils objected.

"If I did not go to Hell, how could I help you?" the master replied.

To Suzuki compassion was not a form of sentimentality, but the outcome of the realization of the solidarity of all life, of all sentient beings. Therefore he said: "We can never save ourselves, unless we save ourselves altogether, as a unit; not just as an individual limited unit but the totality of individual units as a whole — then there comes real compassion." (p. 91).

Mr. Humphreys deserves our thanks to have made these inspiring essays available to all friends and admirers of Dr. Suzuki and his work.

LAMA ANAGARIKA GOVINDA.

FOUR CAUSES OF REALITY: By William Crews. Philosophical Library, New York. Pp. 163. 1969. Price \$ 5.50.

The book is based on the idea that the foundation of philosophy — the realm called metaphysics or ontology "— is not some abstract realm of human understanding but, rather, that it produces the very reality of the individual, the given society, the whole of humanity." Mr. Crews attempts to demonstrate the four basic ways in which mankind views reality. These four views, he says, are not only mental views, but also geological as well as historical, and are based upon the four causes. And he affirms: "It is the contention of this work that the most important first ingredient needed in order for anything to exist is the material". But in dealing with material reality he does not follow science but philosophy as he understands it.

He states that the four basic ways refer to four causes which appear in succession. The first of them he calls 'the entity cause', the second 'the being cause', the third 'the fruitional cause' and the fourth 'the realised cause'. Taking a historical view the author says the prehistoric people viewed reality from the window of the first cause. The historical period, culminating with the union of Romans, Greeks and Jews was the full development of the formal period of human civilisation. Western civilization has emphasized the third cause, the production of human society or the fruition of human civilization. The best example of the fourth cause has been portrayed by the Chinese. His generalizations go further. He says that the child lives in the context of the first cause, the youth in that of the second, the mature person in that of the third and the aged person in that of the fourth.

Coming to history, he states that Western civilization, at one time in the past, lasting about 500 years (500-1000 A.D.) emphasizes the first cause. Next comes the formative period lasting for another 500 years (1000-1500 A.D.) Then follows the period which emphasises the 3rd cause (1500-2000 A.D.) and thereafter will come the period 2000-2500 A.D. emphasising the fourth cause. Further, the author says that these four causes produce 'reoccurrence' of similar happenings and fall into a pattern repeating itself in the world (if the world is still there) like the cycle in history. Some Western readers of this book may be gratified with the idea that they are living in the closing part of a period in which Western civilization is reaching its summit. But their happiness will be disturbed by the thought

that the next period will be that of old men and the period after that (if the world survives) that of the child man.

Mr. Crews may be interested to know that the idea of a cycle of four ages in succession repeating itself indefinitely, is a matter of common belief in India. Only in India the first age is called the 'age of Truth' in which truth or

virtue exists in its fullness whereas in the second it is threefourths, in the third half and in the fourth a quarter. In the next cycle the four appear in their order with Satya-yuga first, bringing a total revolution in moral life. In India, however, it is a traditional belief, no philosophy has yet been built on it.

Prof. A. C. Bose.

I am what I am ; by trying to be something I make that self limited who in reality is all.

* * * *

The real learning is unlearning all that one has learned.

— *Divine Symphony* of INAYAT KHAN

A man standing on the shore of a lake sees his body reflected upside down in the water, but he nevertheless identifies himself with his own body on the shore ; (so should a wise man disregard the appearance of names and forms and perceive their common basis, Brahman).

— *Panchadasi* of VIDYARANYA.

SRI RAMANA AUDITORIUM (Meditation Hall)

under construction in front of

**Bhagavan Sri Ramana Maharshi's
Shrine of Grace**

is proposed to be

Inaugurated

on Sunday the 3rd May 1970

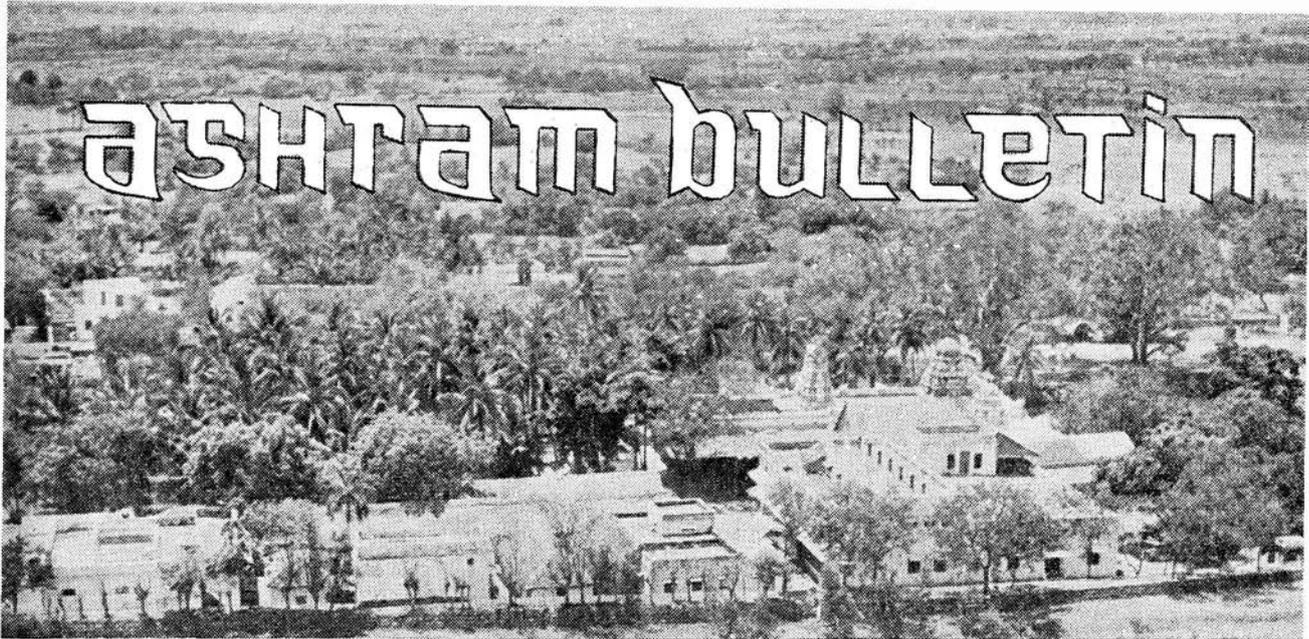
to coincide with the

20th Anniversary of the *Brahma Nirvana*
of Sri Bhagavan

All devotees are welcome

1st April 1970

President, Board of Trustees,
SRI RAMANASRAMAM



RAMANA JYOTHI Released

A Souvenir in aid of RAMANA AUDITORIUM

IT was a day of great joy to all ashramites and devotees of Sri Bhagavan when on the 18th February 1970, RAMANA JYOTHI Souvenir was released in a simple and impressive manner. The function was held in front of Sri Bhagavan's Shrine amidst a gathering of devotees and visitors.

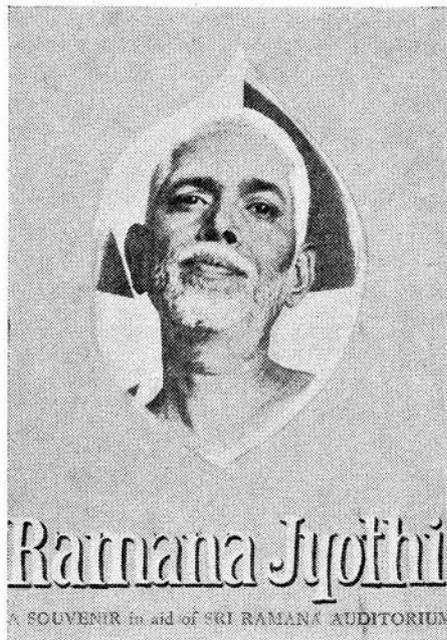
Readers of *The Mountain Path* know how in 1967 as soon as the Samadhi Mantapam was completed and His Shrine of Grace was duly consecrated for worship, a *Ramana Pictorial Souvenir* was brought out to mark that occasion which was widely well received. Since the beginning and as part of the construction plan our endeavours were aimed even then at the erection of a *Sri Ramana Auditorium* (Meditation Hall) as an adjunct and in continuation of the shrine. The generous cooperation and help of the devotees here and abroad made it possible to start this work on the 1st September 1969 and to bring it to completion before the 20th Mahanirvana day of Sri Bhagavan on

May 3, 1970. In furtherance of this construction and to mark the occasion of the fulfilment of our endeavours by His Grace this Souvenir, *Ramana*

Jyothi, was brought out with a good collection of Sri Bhagavan's portraits and select articles contributed by devotees.

The arduous and responsible task of bringing out the volume was entrusted to Sri V. Ganesan, Managing Editor, *The Mountain Path*, aided by a committee of devoted individuals whose tireless help as a labour of love largely contributed to its success.

The 18th day of February 1970 was fixed for releasing the volumes of this Souvenir, when the first 100



copies were brought to the Ashram from Madras by Sri K. K. Nambiar.

At 8-45 a.m., at an auspicious time the impressive function was held in front of Sri Bhagavan's Shrine of Grace in the midst of all assembled devotees and in the presence of Sri Muruganar. The ceremony was brief. A few copies were put in Sri Muruganar's hands who handed them over to the *Archaka* who in turn placed them on the Shrine. Prayers and *aarthis* were offered to Sri Bhagavan and the volumes were distributed, first to Sri Muruganar and then to those assembled on the spot. Sri K. K. Nambiar, thereupon made a brief speech before the function concluded.

*Ramana Jyothi** has been eagerly received by all devotees. Many have been the messages of praise received since then, congratulating the Ashram and Sri V. Ganesan in particular, on bringing out this memorable volume.

May the blessings of Sri Ramana, whose 'light' ever shines as the beacon of Arunachala, be on us all!

RAMANA JAYANTHI

At Madurai

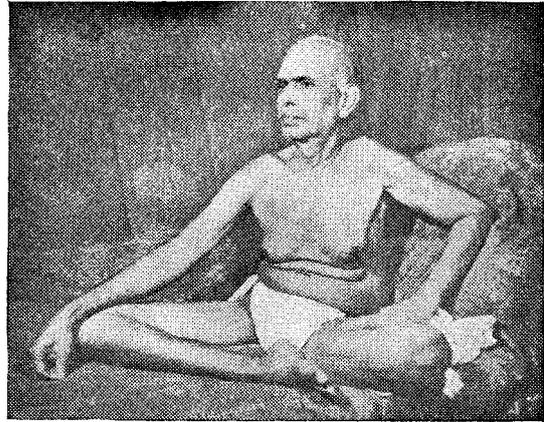
The 90th Jayanthi of Bhagavan Sri Ramana Maharshi was celebrated for three days from the 24th to the 26th December 1969, at *Sri Ramana Mandiram*, the holy place, where Sri Bhagavan had the *Atma Sakshatkara* (Self-Realization), at the age of 16 years.

Sri S. Ramakrishnan, Madurai Divisional Superintendent, Southern Railway, inaugurated the function and Sri A. R. Raghavan of Chari & Ram, delivered a lecture on the life and teachings of Sri Maharshi on the first day.

Next day — Jayanthi Day — special pujas, Maheswara puja (feeding the poor) and a procession took place. A special satsang was conducted by the Divine Life Society, Madurai, with all the devotees of Sri Bhagavan attending. Sri Ramasubramania Sarma and Sri Venkatasubramania Sarma, Sanskrit pandits spoke on the greatness of Sri Bhagavan.

On the third and final day of the celebrations the function was inaugurated by Sri Srinivasa Sarma. Sri A. Viswanatha Iyer, Additional First Class Magistrate, explained that the path of a truly spiritual life expounded by Lord Krishna in the Bhagavad Gita was demonstrably lived by Sri Bhagavan throughout his life. Messages were received from the President of India, the Governor of Tamil Nadu, Dr. S. Radhakrishnan and others.

The functions were successfully completed with distribution of prasadam.



At Dar-es-salaam, Africa

The Jayanthi of Sri Bhagavan was celebrated on the 25th December 1969, at the house of our devotee, Sri and Smt. P. K. Beri (P.O. Box 20204 of Dar-Es-Salaam. After puja and offering of neivedya to the Supreme Master at 9-30 a.m. the devoted couple distributed food and money to nearly 130 beggars at their camp. This was done as a humble prayer and dedication to the Master, Sri Bhagavan. On this auspicious day great peace and happiness was felt by one and all.

At Delhi, Madras, Londa and Belguam

Sri Ramana Jyanathi was celebrated (with Veda Parayana, music and discourses) by the Ramana Bhakta Sabha, Madras, on December 21, 1969 and by Ramana Kendra, Delhi on December 25. It was also celebrated on a grand scale by the devotees of Sri Bhagavan in Londa on December 25 and in Belguam on December 28, 1969.

At Orai

Sri Ramana's 90th Birthday was celebrated with great enthusiasm and devotion by a large number of Sri Bhagavan's devotees at Orai. Sri Swami Tayaganand presided over the meeting and Sri Chinmay Dev narrated the holy life of Sri Maharshi. He also explained the purport and importance of His teachings. Prasadam was distributed to mark the conclusion of the function.

* The cost of the Souvenir has been fixed at Rs. 10 (\$2.50, £1-0-0), Postage is free. Copies can be had by writing to the *President, Board of Trustees, Sri Ramanasramam, Tiruvannamalai, South India.*

At Bombay

Jayanthi Celebrations in Bombay: Sri Bhagavan's 90th Birthday was celebrated in Bombay at the Gita Mandir Hall, Bharatiya Vidya Bhavan on March 21, amidst a large gathering of devotees.



From left to right: Sri Jamnadas K. Ladiwala, Sri Swami Sivarupananda, Sri P. G. Kher, Minister, Maharashtra State (speaking), Dr. Framroze R. Bode, Sri N. D. Sahukar and Sri Popatlal B. Kotak.

SRI VIDYA HOMAM

On Friday 27th March *Sri Vidya* Homam was performed at the Ashram as usual in commemoration of the commencement of worship of the Meru-Chakra, consecrated by the Touch of Bhagavan Sri Ramana. The function was gone through on a grand scale in meticulous detail by a band of *vaidiks* well versed in the same led by Sri Kittu Ganapatigal, Krishnamoorthy Sastrigal and Subramania Sastry of our Ashram staff. The proceedings commenced at 6-00 a.m. with *Kalasasthapana* and Pujas. From 10-00 a.m. Homams were performed till 3-30 p.m. ending with *Poornahuthi* at 4-00 p.m. and *Kumbha Puja* and *Aradhana* by 6-00 p.m. There was a *Bhiksha* in the forenoon and at night *prasadam* was distributed.

INSTALLATION OF NANDI

The image of Sri Nandikeswara was till recently installed on a high pedestal in front of Sri Bhagavan's shrine and located at a place which had to be covered above with the construction of the new Auditorium and Meditation Hall. To conform with the structure of the new Auditorium, a new image of Nandikeswara was ordered to be made and was installed in accordance with

agamic laws in front of Sri Ramaneswara Mahalinga on the broad dais of the Samadhi shrine.

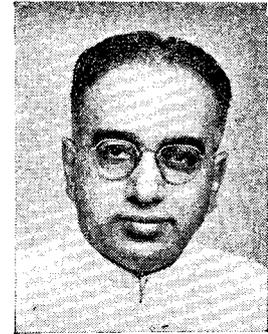


The new image was fixed to its pedestal with *ashtabhandanam* on 22nd March between 3 and 4-30 p.m. On the 23rd morning at 4-30 a.m. the preliminary *ghatasthapanam* and Homam were performed with *abhishekam* and *arathi* at 10 a.m. The old image was then removed and *Mahabhishekam* was performed in the evening.

Dr. MAHADEVAN'S VISIT TO EUROPE

Dr. T. M. P. Mahadevan, Director, Centre of Advanced Study in Philosophy, University of Madras, is too well known to the readers of *The Mountain Path* to need introducing. Apart

from being a long-standing devotee of Sri Bhagavan he is one of the leading exponents of Advaitic philosophy, whose learned articles have appeared in our journal. He recently visited Europe and we are pleased to give below his report of the trip:



Dr. T. M. P. Mahadevan

'During February 1970, I was in Europe visiting three countries. France, Italy, Switzerland. I landed at the airport le Bourget on February 14 by noon, after a brief halt in Rome; at the airport an old friend of India and Sri Ramanasramam came to see me, Mrs. F. Brunner, now living in Switzerland; Mrs. Maria Burgi also was there to receive me. She too came from Switzerland, and has visited the Ashram twice in connection with her doctoral thesis on Sri Bhagavan's teachings.

On Feb. 16, the UNESCO Symposium on 'Education and the Development of Man', began: it lasted for five days. It was to participate in this Symposium that I went to Paris. About 30 delegates from all over the world were gathered and discussed the various aspects connected with the theme. The working paper that I wrote for this Symposium bears the title: '*Let us not hate each other*' which is a rendering of the Peace-Chant: *ma vidvishavahai*.

As the sessions were on, Dr. S. E. Demetrian, Research Scholar attached to the Centre of Advanced Study in Philosophy, joined me on the 17th, just when Mrs. Brunner was leaving for her home in Switzerland. Dr. Demetrian was with me till I left Paris on 22nd morning, from the Orly airport for Geneva.

At noon on the 18th I met a devotee of Sri Bhagavan, Miss Jeanne Guerineau (See *Ashram Bulletin*, April 1969, p. 126) who came to the UNESCO House after a telephone ring given that morning. I found her very cheerful and lively for her age; she is planning to come to Sri Ramanasramam again in autumn this year. A couple of times she came to the hotel where I was staying. The invariable topic of our conversation was: Bhagavan and His Grace!

Just two days before I left Paris, I received a letter from Sri T. N. Venkataraman, Ashram President, along with some photographs of Sri Bhagavan. Sri V. Ganesan, Managing Editor, *The Mountain Path*, also wrote to me giving the addresses of a few devotees of the Ashram—especially, of Mr. & Mrs. Stafford, who had just then returned to Paris after a stay at the Ashram. For lack of time it was not possible to contact them.

Among students of Vedanta—of the path of Self-Enquiry—I must mention the name of Mr. Patrick Lebail. Mr. Lebail is a highly placed specialist in electronics. He has a genuine interest in India, and has been studying Vedanta and Sanskrit for about 12 years, his favourite texts being Gaudapada's *Mandukya-Karika* and the *Yoga Vasishtha*. He is well acquainted with Sri Bhagavan's teachings, his interest being not merely academic; for him, Vedanta is the highest way of life—in his own words, 'a path which I attempt to follow'. Mr. Lebail met me on several occasions. He accompanied me also to the Ramakrishna Vedanta Centre at Gretz and took me to a Zen Buddhist Temple.

A group of young people I met in Paris and Gretz impressed me. They are the disciples of the late Swami Siddheswarananda who, it will be recalled, was profoundly influenced of our Sri Bhagavan and His teachings.

After I left Paris, Dr. Demetrian, whom I left behind in Paris for some more days, paid a visit to Miss Guerineau in her home and also met Mr. Roger Henninger (See *Ashram Bulletin* Oct. 1968, p. 309) who is now living in Paris. They conversed about India and Sri Bhagavan. Miss Guerineau displayed her collection of slides and other mementos relating to Sri Ramanasramam.

During my stay at *Santi Nilaya*, the home of the Brunners in Cortaillod in Switzerland, I met the friends whom they had invited for the purpose of meeting me. Among these were Mr. and Mrs. Hartung. Mr. Hartung has translated into French Sri Bhagavan's *Ulladu Narpadu*. He is also agent of our journal in France. He reminisced about his visit to the Ashram and the meeting with Sri Bhagavan.

I have come back with the feeling that the mission of RAMANA-VEDANTA is spreading, slowly but surely, in the West!"

* * *

VISIT OF SHRIMAT PARIJNANASHRAMA SWAMIJI—III

His Holiness Shrimat Parijnanashrama Swamiji III, head of Sri Chitrapur Math, Shirali (Mysore State), visited our Ashram on January 9, 1970, with his devotees numbering 120. Arrangements were made by the Ashram authorities for their boarding and lodging for their stay of two days.

On the 10th morning Sri Swamiji along with a party numbering 10 went round the Hill Arunachala covering a distance of about 8 miles. Thereafter Swamiji visited the Ashram which was shown round by Sri Venkataraman, Ashram President. Swamiji also visited the temple of Arunachaleswara where he was received with the usual temple honours (*Purna Kumbham*). The Swamiji is aged 21 years.

The Chitrapur Saraswat Community was blessed with their first Guru in the year 1708 and named him Shrimat Parijnanashrama Swamiji I. The present Guru is the tenth in succession. He succeeded Shrimat Anandashrama Swamiji who attained Samadhi in September 1966. The Chitrapur Math, the headquarters of the Guru located at Shirali, Mysore State, was first established in 1720.

It may be recalled that Shrimat Anandashrama Swamiji visited Sri Ramanasramam in 1941 and met the Maharshi. The meeting of the two greatmen was a memorable one. Just after Sri Swamiji was seated, the Maharshi entered the Old Hall and beckoning to Sri Swamiji to continue to be seated, himself took the seat on the divan. Contrary to his habit of reclining the Maharshi turned towards Swamiji and for nearly an hour the two saints sat gazing at each other in silence. Obviously the two saints were in communion with each other without a word being uttered. An article on Sri Swamiji's visit to the Ashram was published in one of the issues of *The Mountain Path*.

SADHU RAM

Sri Sadhu Ram (*Arutkavi* Sethuraman in the *purvasrama*) of Sri Vaishnavi Shrine, Tirumullaivayal, came to our Ashram and stayed for two days. He availed himself of this opportunity to converse with the devotees and inmates of the Ashram. He also delivered an interesting speech at the Old Meditation Hall on Jan. 30, 1970, for nearly two hours touching in detail on Sri Bhagavan's early life and expounding the unique aspects of Maharshi's teachings.

KAVIYOGI'S VISIT TO RAMANA MANDIRAM

Kaviyogi Sri Suddhananda Bharati, a prominent devotee of Bhagavan Ramana visited the Ramana Mandiram at Madurai on Dec. 11, 1969. He took part in the Satsang usually conducted there on all Thursdays by the Divine Life Society members together with the devotees of Sri Ramana. Sri Kaviyogi spoke on his experiences with

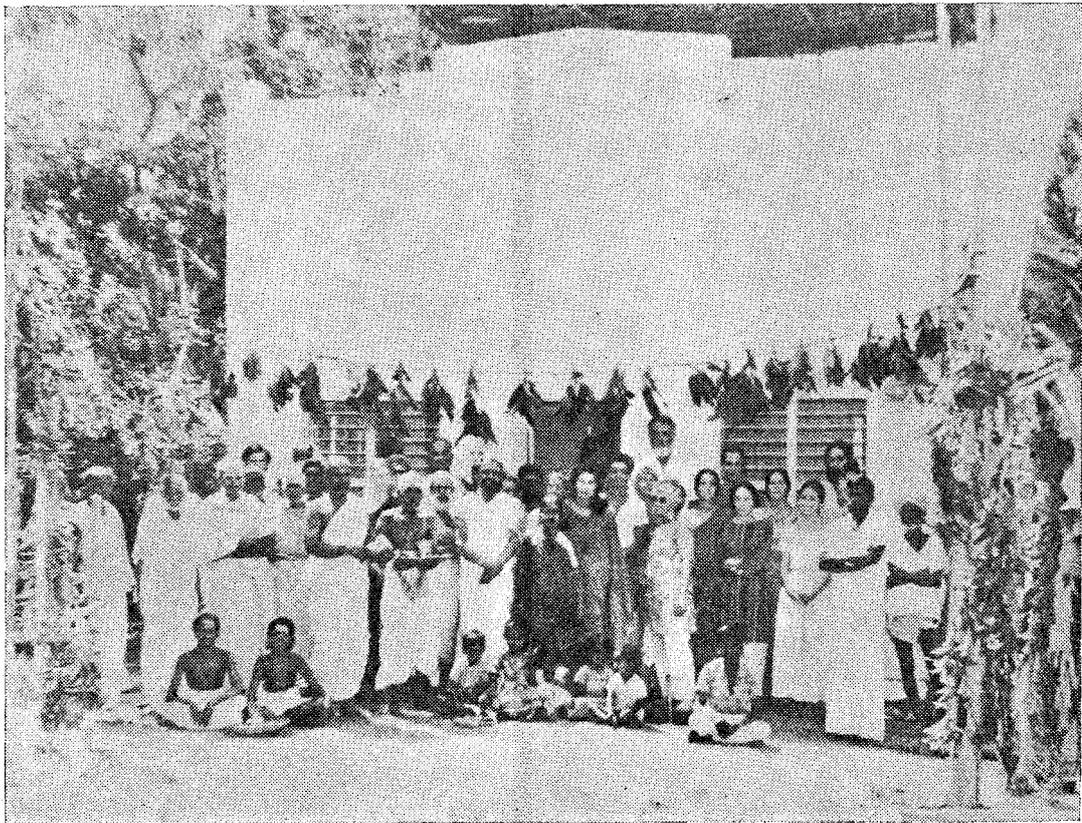
Sri Bhagavan at Tiruvannamalai, when he also quoted from his own biography in Tamil on Sri Bhagavan, *Ramana Vijayam*.

"RAMANA SHANTI"

The devotees of Sri Bhagavan will be happy to know that Mrs. Barbara Rose (see *Ashram Bulletin*, April, 1969), has constructed a convenient house within the Ashram land, to the rear of Morvi Guest House, at her expense. This house has befittingly been named after the Master as *Ramana Shanti*. The Grihapravesa to the *Ramana Shanti* was happily done on February 9, 1970, when all the devotees and inmates of the Ashram



Mrs. Barbara Rose



Devotees of Sri Bhagavan graced *Ramana Shanti* on the Grihapravesa day and are seen in front of it.

were present and graced the occasion. Mrs. Barbara Rose spent nearly two months at the Ashram drowning herself in the Peace (*Shanti*) of Sri Ramana. *Ramana Shanti* will be available for occupation by other devotees when Mrs. Rose is not staying in it.

UPANAYANAM

On March 18, 1970, the sacred thread (Upanayanam) ceremony of the grandson of our old devotee, Sri D. S. Sastri, was celebrated at the Ashram.

On March 25, 1970, the sacred thread ceremony of the son of our devotee, Sri Ramanachalam, was also celebrated at the Ashram.

AU REVOIR

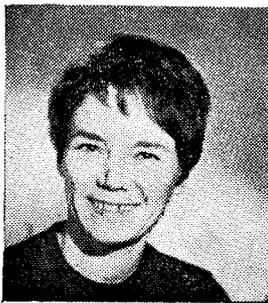
Sri Hugo Maier (for whom see our *Ashram Bulletin* of July, 1964 issue), who is a permanent resident of our Ashram, has left for his home in Germany, only to come back to the Ashram after a few months. We bid him *au revoir*. We will miss him and his unreserved help and assistance. It is the wish of all that he returns soon!



Sri Hugo Maier

PILGRIMS

Miss Yvonne Dauguet and Miss Jacqueline Leprince, both of France, a reference to whom was already made in our issue of April, 1968, stayed in the Ashram for more than a year. During their stay they endeared themselves to the inmates of the Ashram and old devotees of Sri Bhagavan, and spent most of their time in sadhana, either in the Old Hall or up on the Hill at Skanda-ashram. They write:



Miss Yvonne

For me, it is really

a beautiful gift of life to have had the chance to spend some time in the place where Bhagavan was living. At once I was conquered by its peaceful atmosphere, and mostly by the green little oasis called Skanda-ashram, up on the hill. It is like a new birth when one starts to open out, to inquire, to go deeper towards the source of life, and thus to become aware of one's inner peace. In this inner harmony I find the real strength, the strength to face myself and life, the strength which gives confidence and ease.

And it is with that new strength that I am going back home — to France — more prepared than ever to live up to life.

YVONNE DAUGUET.

It is just about time, I suppose, after our prolonged stay in the Ashram and just before our return to France, to give a warning to visitors to come. Is it not indeed our

duty to be fair to them and to let them know about the risk they are taking by coming to Tiruvannamalai? Whether it is a trick of Arunachala or Bhagavan, one only knows that one has to deal with the following fact: Sri Ramanasramam is a dangerous place! One comes to this place for a two-three days visit, like Yvonne and myself did,

and one is unexpectedly caught enough by the atmosphere to feel like remaining a few more days, then a few more weeks, and then a few more months (well, this time we did not go up to "a few more years"; but who can tell for the future . . .). Of course, some biased people could attribute such a reaction only to the too emotional, or too impressionable, French temperament, but as we have seen during our Ashram stay quite a few other people belonging to other countries — and considered more of the "cool-headed style" — caught in the same trap also, we thought we should send a general warning to prevent any more "victims".

But all the same we must also indicate — if need be — that we most appreciated, and still do, the trick played on us!

With a big "Thank You!" and our gratitude, for all that has been given to us here,

JACQUELINE LEPRINCE.



Miss Jacqueline

Mr. Frederick Stafford and Mrs. Hazel Stafford, also of France, spent ten days at the Ashram. They were quite impressed by the serenity of the Ashram atmosphere, though this was not their first visit, as is evident from their letter:



Mr. & Mrs. Stafford

It never came easier to me to call "friends" people I have just recently met. The warm reception we received, the quiet atmosphere of the Ashram, the deep message we got every day through being silent, the inspiration we received through your books and through talking to various devotees, and the rare privilege of having Arunachala before us — all have the effect of rapidly increasing the receptivity of one's spirit and heart. I feel I am returning home better able to confront the difficulties inherent in every-day life in this part of the world.

Tiruvannamalai teaches one how to sit back and relax and take a good look at any complicated situation. It gives one objectivity to view as from a distance one's worldly affairs, one's personal endeavours, and one's own thoughts. It teaches one to see things in their proper perspective. Isn't Bhagavan the most practical philosopher of modern times? Doesn't he show the path, even the short-cut, to overcoming the difficulties created by oneself and by one's surroundings.

I never thought that a little village so far away from one's own home could bring the sunshine and the blue sky so quickly into one's heart and mind.

FREDERICK STAFFORD and
HAZEL STAFFORD.

Sri David Lawrence of America came to the Ashram in October, 1969, after visiting other places in India and felt a strong urge to continue his stay at Arunachala for an indefinite period. He prolonged his stay at the Ashram up till now and will be leaving for the States in the first week of April. He spent his time in sadhana, and by contacting elder devotees he got himself established deeper in his spiritual life. He writes:

"Coming to Sri Bhagavan and Arunachala was a whole new beginning. I had travelled in India for some time without finding the proper spiritual guidance. I felt the need for a higher way

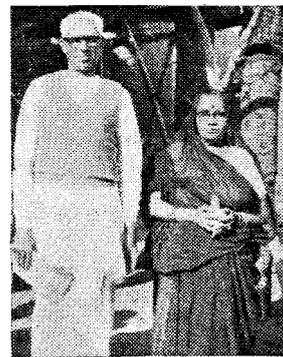
of living. I had heard much about meditation, etc., but did not know what to do and how to begin. With the wonderful Grace and Love of Sri Bhagavan a completely new approach towards life is now unfolding.

The Ashram is a place whose powerful spiritual vibration helps one to unload one's mind and to start feeling light and fresh. The air vibrates with a special kind of electricity. The current is somewhat overpowering, but always the Guidance is here. The Ashram has no strict rules and regulations, so one is able to practice and arrange one's schedule as is most suitable by temperament. I thank the Ashram and its management for their excellent co-operation and understanding."



Sri David

Mr. and Mrs. Satya Narayan Tandon of Kanpur, whom our readers are acquainted with (see April, 1967, 170 p.) have this year also, as usual, stayed for more than a month at the Ashram.



Mr. & Mrs. Tandon

Though Mr. Tandon was not in the best of health during his stay, he did not miss participating in the daily routine of the Ashram even for a single day, his favourite place for meditation being the Old Meditation Hall. On our request he has given a write-up of the following experience which might be of interest to the readers of *The Mountain Path*:

"As usual, I sat down for the morning Puja. I found myself in the Old Hall below the window facing Sri Bhagavan's Samadhi. After some time I feel that the entire hall is moving towards Arunachala Hill entering a cave or a big opening. There I find myself sitting below a spring, from which water is falling on my head and I am bathing. Something is coming off in layers from the surface of my body. I say to myself that it is either dirt of the body that is being washed

off or the old skin is peeling off. The water that is falling on my head from the spring is all going into my heart without wetting the ground. (A similar incident occurred to me a couple of years ago). In one corner of that place Sri Bhagavan is sitting on a stone-slab with his eyes half closed.

Then Sri Bhagavan is walking on a flat surface with myself going behind Him. We passed through very squalid and filthy lanes emanating a very bad odour. I am wondering where Sri Bhagavan is taking me to and why He has come to such a nasty place. After walking some distance, I feel the whole atmosphere suffocating and choking. I pray to Sri Bhagavan that He may be pleased to take me away from this nasty place. He looks back towards me with a little smile.

After this, we move towards a vast expanse of green fields and fruit trees. The atmosphere is full of a sweet fragrance. We walk on and on enjoying all along very pleasant scenes. As one place Sri Bhagavan stops and says: "you are feeling tired and hungry." He plucks some fruits which He gives me to eat. By taking a few morsels from the fruits, which are very juicy and refreshing, I am satisfied and have no inclination to take more as my tiredness, hunger and thirst have gone!

We move further on, now on a white marble-like plain. We come across a temple, after some distance a mosque and then a church. In all of them no living being is to be seen and all is silence. Without stopping at any of these places we proceed on our way. Thoughts have stopped coming now and I experience a vacuum in the brain. I am walking mechanically behind Sri Bhagavan as if tied by a string. The higher I move the more calm I feel. My feet move without any effort as if gliding.

At last, I reach a place which is very bright, as if illumined by innumerable invisible mercury bulbs. There I neither see Sri Bhagavan, nor sky, nor earth, nor this body; but I feel I AM."

THE MOUNTAIN PATH LIBRARY

New Additions

- Sankara's clarification of certain concepts* by Swami Satchidananda Sarasvati
- Quintessence of Sri Vidya* by Shankaranarayana
- Gems from the Tantras* (Kularnava) by M. P. Pandit
- Some Aspects of Sun Worship in Ancient India* by Kalyan Kumar Ganguly
- The Philosophical Life of the Senses* (Sensibility-Existentialism) by Donald Burton Kuspit
- Sri Seshadri Swami* by T. N. Seshadri
- Modern Saints and Mystics* by A. N. Sharma
- Four Causes of Reality* by William Crews
- The Art of Playing Mridangam* by Tinniam Venkatarama Iyer
- Discourses of The Hindu Spiritual Culture* by A. K. Banerjee
- Indian Philosophical Annual Vol. III 1967.* Published by The Centre of Advanced Study in Philosophy, University of Madras
- The Nature of Form in Process—A Principia Forma* by Gene L. Porter
- The Field of Zen* by Daisetz Teitaro Suzuki edited by Christmas Humphreys
- Eastern Wisdom and Western Thought* by J. P. Saher
- Ever Overflowing but not Spilling Out* by 'Alone'
- The Philosophy of Rama Tirtha* by H. Maheswari

"I am the way, the truth and the life."

— ST. JOHN XIV, 6.

In his way of life and in his death on the cross Jesus foreshadows the fate of every man: our son-of-man idea is to be lost in crucifixion if the Son of God is to be found. That very crucifixion becomes a symbol of transfixing one's mind: its activity is arrested suddenly and forth bursts Christ-Consciousness as 'I AM'.

Exodus III 14. As a note in the Scofield Reference Bible (pg 6) has it: "*Jehova: The primary meaning of the name is 'the Self-existent One' literally I AM*"

which is the most apt name for God there is.

— Commentary by K. FERRER.

INTRODUCING.....

Sri HARI CHAND KHANNA

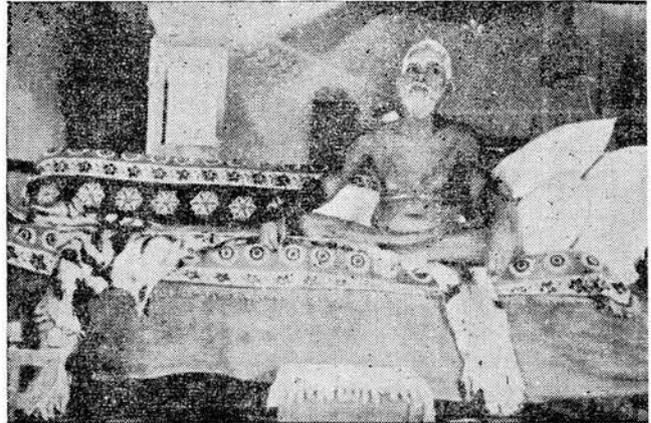
Sri Hari Chand Khanna, industrialist of Kanpur, and his wife, Srimati Premavati Khanna, are old devotees of Sri Bhagavan. Sri Khanna comes of a Punjab family which had strongly



Mr. Khanna

supported, from the very beginning, the Arya Samaj movement founded by Swami Dayanand Sarasvati. He always felt a strong desire to discover the real 'I' in him and for several years he was trying to find this out by himself. Having been brought up in the Arya Samaj tradition he had no faith in the Guru-Chela (Master-Disciple) relationship and therefore refused to seek the help of anyone in his search. In fact he refused to become the *chela* of a Sufi saint named Raghur Dayalji with whom he became acquainted in his thirties and who possessed some supernatural powers like mind-reading, etc. This aversion to become a *chela* of Raghur Dayalji was responsible in a way for bringing him into contact with Sri Bhagavan. For, in the course of his visits to him, Sri Khanna met one Professor Bhatnagar from whom he learnt that if he was really interested in finding out the real 'I' he ought to go to Sri Ramana Maharshi. He also gave Sri Khanna a copy of *Upadesa Saram*. At the same time he learnt, by a strange coincidence, from his father that an interesting article on the Maharshi had appeared in one of the English dailies of Lahore and that his father had taken down carefully the particulars relating to the abode of Maharshi with the idea of going to him some time or other. He noted down the address in his diary. So when he found a copy of the *Upadesa Saram* on his son's book shelf, he strongly advised him to go to Tiruvannamalai and see the Maharshi.

Accordingly Sri Khanna came to Tiruvannamalai and had darshan of Sri Bhagavan. The moment he entered the hall and Sri Bhagavan turned his beaming and penetrating and gracious look on him he was pervaded by a strange feeling of happiness and peace. So he sat there in



silence without putting any questions to Sri Bhagavan. But on the following day he told Him that, although he had till then no faith in Gurus, he had decided the moment he saw Sri Bhagavan that He was his Guru and that, even if Sri Bhagavan refused to accept him, he would look upon himself as his disciple. Upon this Sri Bhagavan said: "In our eyes everyone is a Guru." This was in 1941. Thereafter Sri Khanna became a staunch devotee of Sri Bhagavan and started coming to the Ashram almost every year. In 1946 he brought with him his entire family. His wife, Srimati Premavati, also became a staunch devotee of Sri Bhagavan with whom she used to talk freely and get her doubts cleared. Both husband and wife were present at the Ashram when Sri Bhagavan attained *mahanirvana*.



Mrs. Premavati Khanna

In 1965 Sri Khanna constructed a guest house close to the Ashram and, after naming it the Premavati Khanna Guest House, presented it to the Ashram for the use of devotees including himself and family. He and the members of his family are regular visitors to the Ashram.



..... to the EDITOR

TO THE SUMMIT

Religions are often likened to various paths ascending the one mountain. Those with lower understanding far apart, as paths are at the base of a mountain. Those with higher understanding coming nearer together with less and less differences, as they reach the summit.

But it seems to me far more significant to look at them not as paths, but as different slopes of the same mountain. For a path signifies something to be followed—something that will lead the follower somewhere. Whereas a slope is simply a part of the one mountain, and one must not be a Buddhist, a Hindu, a Christian, a Moham-medan etc., resting on these various slopes, but one must be the Mountain cover.

The Theist says he knows.

Does he?

The Atheist says he knows.

Does he?

The Agnostic says he does not know

So.

Then there is one who says

'at times I know, at times I don't know—

Both knowing and not are Thee.

And when I seek Thee, Thou art that

seeking."

Who is he?

LUNSFORD P. YANDELL,
Scottsdale, Arizona.

Are the mountain paths apart from the mountain? Ultimately our ascent to the summit will lead to the realization that the various paths and slopes, the summit and the climber are not the mountain cover but the Mountain Itself. On the way whatever helps to keep up one's strength and determination are good like oxygen for the Everest climbers. This may apply to religions

also till one realizes 'And when I seek Thee, Thou art that seeking.'

EDITOR.

MANTRA MEDITATION

Could you give me information regarding the sources and origin of mantra meditation? Who are qualified to initiate others into this practice? I ask this in reference to the work at present being carried out throughout the world by the Maharishi Mahesh Yogi. Although he appears to be doing good work so far as making this form of meditation available, I cannot see the necessity for requesting money prior to initiation. I am very interested in the Shankaracharya tradition and would like to know if the four seats (North, South, East and West) are at present occupied by Self-realized men.....

One last question—does everyone have some difficulty with the practice of the Vichara? Or is this experienced at the beginning? I would very much appreciate further information on this.....

RICHARD PARIS,
Wellington, New Zealand

The source and origin of mantras go far beyond their merely rational meaning. Reality in manifestation reveals Itself as primordial sound, shabda which is the basis of each form in creation. A projection of a supreme sound-form is called a mantra, revealed to a realized man who initiates only those who are ready to receive it. Such a sage has the power to infuse the necessary divine support and strength, which goes with the mantra, and has the power to transform the recipient. It is said that a disciple should never approach a guru empty-handed even though a genuine

guru never expects let alone asks for money or anything else for himself. The very fact of a guru being ready to impart mantras to those who have the money to pay, which amounts to selling them, points to the ineffectiveness of both. A mantra is not merely a means for concentration or meditation. Its origin is Silence and at the highest level may lead into Silence-Union when, as Sri M. P. Pandit so lucidly expresses it, one takes to it with the love that one reserves for the Divine Beloved in highest adoration, treats it in a sense as the Deity or the Supreme itself. It is a communion at the highest level of devotion leading ultimately to merging with the object of devotion when it reveals its true nature.

If there is no genuine Guru qualified to give initiation into a mantra and a seeker feels he must have it, he may turn to the inner Guru in the heart and a truly sincere onepointed seeker will not be disappointed. He may receive the mantra also in a dream, and it will be valid.

The four seats installed by Shankaracharya are traditional seats or a function filled by worthy men of piety greatly versed in all traditional lore not necessarily always realized men.

Many people have difficulties with the practice of the vichara in the beginning. More thoughts than usual rise up to disturb one, it is a clearing process. What is hidden must come to the surface to be eradicated. With patience and perseverance the difficulties diminish and there will be a response from the core of one's being not in so many words.

EDITOR.

THE NIGGER-IN-THE WOODPILE

Wei Wu Wei sends us the following letter from James Stannus, who thinks an answer important:

I am posing a question on behalf of some readers of *The Mountain Path*. In many articles we read of all the things that 'we' should do or not do, in order to discover who or what 'we' are. Frequently 'we' are urged to wage war, mercilessly at that, on an 'ego' who, or which, is the super-criminal, but never are 'we' told who is required to do all this. It seems to follow that there is assumed to be an entity in 'us' who is being called upon to perform these often belliscose activities.

But where is this militant entity to be found? For instance have you located yours? If somebody has, please may we be told about him, her or it? Also did Sri Bhagavan ever assume the

existence of this multifarious personage? He sometimes referred to our subjective source as "I-I" and the vicarious subject of I-me as "I", but to no other in our recollection except "the ego."

If "the ego" is to be eliminated unmercifully must the term not refer to a mere complex in the psyche, like an Oedipus or other complex, with which qualified psycho-analysts think they know how to deal? On the other hand, if 'the ego' refers to the vicarious subject of I-me now can he be expected to wage war on himself?

It seems to us that a third-party must be implied, but what this third-party is we just do not know. Some of us suspect him of being the nigger-in-the-woodpile who can never be found because he never was there.

This enquiry is very serious because 'we' in question seems to be an assumption for which there is no apparent justification.

P.S. What action can be supposed to result from any source other than the ultimate source which Sri Bhagavan termed 'I-I' via the vicarious source of a relative 'I-me'?

The 'we' and 'us' referred to above as the vicarious subjects of this letter are of course just that, but these 'we's do not wage war on themselves nor readily on 'others'.

JAMES STANNUS.
France.

I will ask a counter question. Does this letter come from a seeker or a realized man? The use of the inverted commas suggests the latter but then there should not have been any doubt that the third-party is the nigger-in-the-woodpile who is required to make all the effort to discover in the end that he never was. I have located mine and so have others as the nigger-in-the-woodpile but one does not rest content with merely locating it nor with all the intellectual wisdom of Advaita so long as the mind is not as steady as 'a flame in a windless place,' and so long as it cannot be put into practice as a living truth. Could you for instance retain complete equanimity and take no thought for to-morrow if suddenly you lost all your material resources?

*Are you a person "who could be run through with a sword without blinking an eyelid?" Could you embrace a leper with stinking running sores without revulsion as some Christian saints did? The Buddha tended such a man because the bhikkus could not bear to go near him. And what about the 'expedient expounding' of various methods of practice in *The Sutra of Complete**

Enlightenment? Who is to practise what when all is illusion?

The enlightened Hui Neng who wrote the gatha:

In essence Bodhi has no tree
And the bright mirror has no stand,
In essence there is not a thing;
On what then can dust gather?

also taught his disciples in the gatha below:

All things are unreal, as real
They should not be perceived. For if
Perceived as real, the perception
Is entirely false.

.....
*Learn seekers of the truth
How to exert yourselves.*

(italics mine).

Who else than this multifarious personage is being exhorted to exertion?

He also added . . . "If you read and observe it, you will be in accord with my meaning and if you practise it in your self-cultivation, you will not err . . ."

Now let me quote Sri Bhagavan: There are no others". To know that there never was ignorance is the goal of all the spiritual teaching. "I" is synonymous with illusion.

Disciple: Having heard this truth why does not one realize it?

Bhagavan: Because samskaras have not been destroyed. Unless the samskaras cease to exist there will always be doubt and confusion. To do so their roots must be cut. Their roots are the samskaras. These are rendered ineffective by practice as prescribed by the Guru. The Guru leaves it to the seeker to do this much so that he might himself find out that there is no ignorance.

Practice is necessary. Practice means removal of predispositions. Practice is power. When practice remains unshaken it becomes sahaja. One-pointedness is the fruit of all kinds of practice. One may get it quickly, another after a long time. Everything depends on the practice which removes the samskaras.

Who else is being taught to practice unless it be "this multifarious personage" which is also the nigger-in-the-woodpile?

And what is sadhana if not these 'we's or egos waging war on themselves to discover for themselves as a LIVING TRUTH that they never were?

Any comments from readers and seekers?

EDITOR.

* * *

BHAGAVAN'S JOURNAL

. . . I owe a deep debt of gratitude to Mr. Osborne for his unparalleled contributions in *The Mountain Path* which I feel has made many an ignoramus like me open his eyes to Bhagavan Ramana. This debt cannot of course be repaid by me. It is true that magazines of this type are small, their publication is also less frequent than this journal. But after having provided such sumptuous fare consistently our appetites have also proportionately grown larger for which who has to be blamed? This is the cause of my previous letter.

It appears to me that Mr. Osborne has been shouldering heavy burdens entirely himself. I am afraid to visualise the future of this unique journal in the absence of Mr. Osborne. . . . However it is the blessing of Bhagavan Ramana which has made the appearance of the journal possible. It lies in His hands what should happen at a later date . . . I may state that I am highly grateful to the journal and its editor, to whom I convey my profound apology as my sole concern is about the health of the journal for ever (which of course embraces its Editor also).

S. ANANTHALWAR,
Bombay.

For the present THE MOUNTAIN PATH will retain more or less the volume of the January 1970 edition, the criterion being the quality which is being maintained as you yourself state in your previous letter. Your feelings are appreciated, and there is no need to apologize. THE MOUNTAIN PATH is Sri Bhagavan's concern and as you say, it is in His hands what should happen at a later date.

EDITOR.

APPRECIATION—I

. . . I am on a journey and have been reading the October issue. How you maintain such a consistently high standard is a mystery to me. May your work continue to be blessed.

D. F. SOUTHALL,
Sutton Coldfield, England.

II

. . . Over the past five months I have read and re-read many of the editions of *The Mountain Path*. It has served as a source of inspiration and also clarified points that were not well understood. The publishing of this magazine is a great

service for the devotees of Bhagavan. Bhagavan continues to guide my life. His presence is felt here in Kathmandu even as it is at the ashram. Jai Sri Bhagavan!

JULIE WELLINGS,
Kathmandu, Nepal.

III

I am grateful for your kind offer to send me henceforth complimentary copies of *The Mountain Path*. I accept your offer as a sign of the esteem with which the Ashram authorities hold the few surviving direct disciples of Sri Bhagavan. The honour goes to Him through Whom His devotees are being honoured.

S. S. COHEN,
Vellore.

* * *

DOCTRINE OF FAITH

One of my friends is in great suffering. I advised him that a visit to Tirupathi will solve all his problems. He retorted that it is possible provided one has faith. I was unable to convince him.

I shall be obliged if you can deal with the doctrine of faith in all its aspects in one of your issues of *The Mountain Path*, so that it should appeal even to a most modern man. Articles regarding this point from eminent writers of your magazine will also be of great help.

R. S. SHIVAKUMAR,
Madras.

The editorial and an article in this issue deal with your request. Since it is self-evident that faith can be a great comfort and helps in one's mundane and spiritual life even a most modern man might feel its lack and wish to have it just for the test of it. One can always pray for faith if one is not blessed with it. A sincere prayer even from the depth of an unbelieving heart will almost certainly have a response and thus be its own test.

EDITOR.

* * *

A PLEA

... PLEASE DO AN ENTIRE ISSUE OF QUESTIONS AND ANSWERS BY FAR THE EASIEST READ AND MOST INTERESTING PART OF MAG except that it is too technical and all an interchange of very learned old ones whereas I am 22.

PAUL REPS,
Hawaii.

The volume of the letters to the editor and answers in considerably larger in this issue as if to oblige you and there are many more but it would not be possible to do a whole issue of them for technical reasons. Besides subscribers, who like a varied content of the magazine, would certainly object. If you are only 22 you might still learn something from "very learned old ones."

EDITOR.

"Neither knoweth any man the Father, save the Son and he to whomsoever the Son will reveal him."

— ST. MATT. XI, 27.

In his sleep a dreamer will see many persons, while upon waking he will find himself alone.

So every man who has awakened from the dream of bodily life will find himself all-One.

All being One, where are Father, Son and Man?

At-one-ment then is not the becoming one of many, but the realization that the many were never more than One.

— Commentary by K. FERRER.

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