



THE MOUNTAIN PATH

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

Vol. 15, No. II

April 1978

I am a simpleton devoid
of learning. Do Thou dis-
pel illusion, Oh Aruna-
chala .

—*The Marital Garland
of Letters, verse 58*

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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. 15

APRIL 1978

No. II

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— Editor.

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The Mountain Path

(A QUARTERLY)

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

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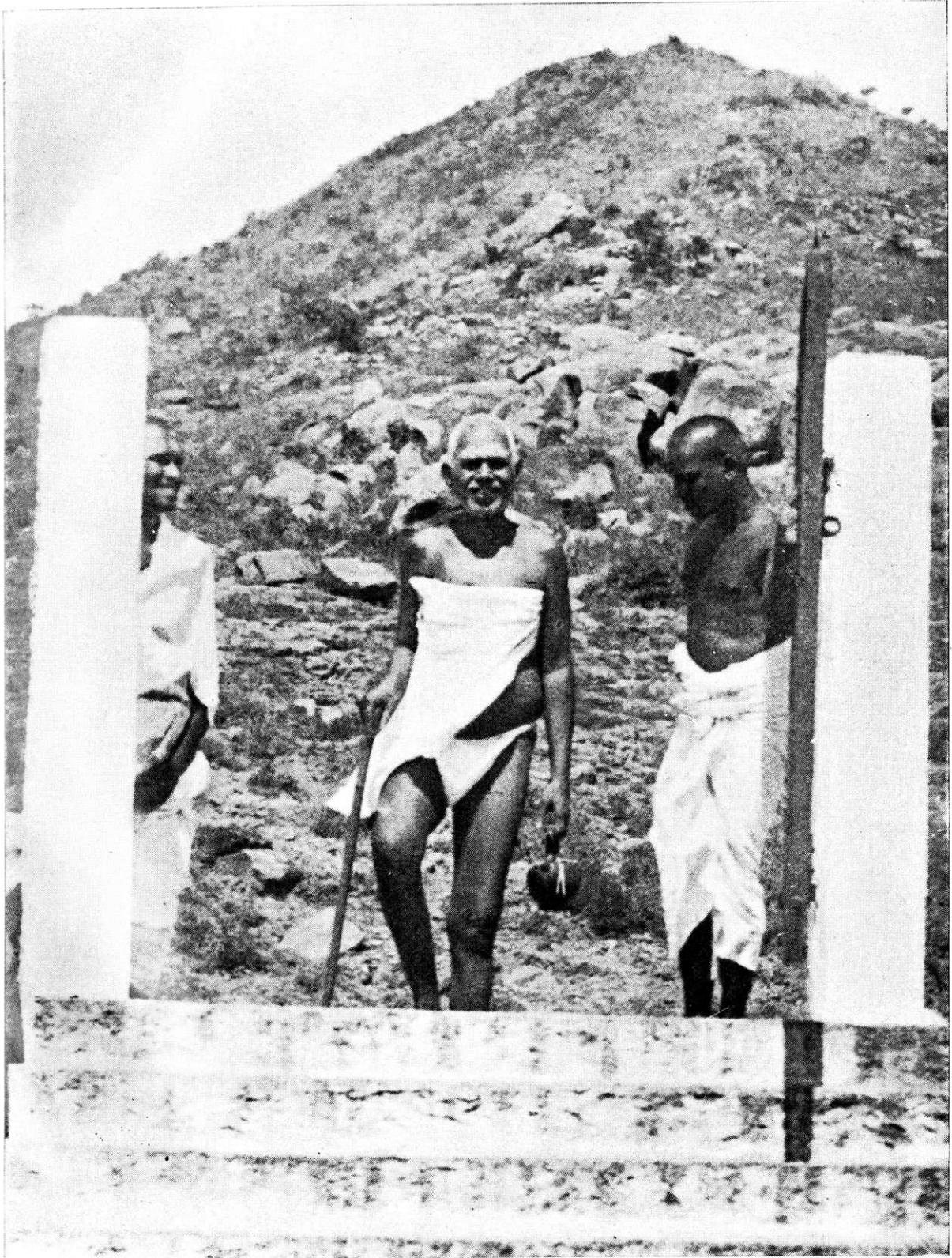
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THE MOUNTAIN PATH

is dedicated to

Bhagavan Sri Ramana Maharsh



The Mountain Path

Vol. 15. No. II, April 1978

EDITORIAL

THE VOICE OF THE SILENCE

MANY of us have experienced in the mere proximity of Bhagavan Ramana the potency of the voice of the Silence. Basking in that radiant and vibrant stillness, Kavyakantha Ganapathi Muni sang of him as :

More still than the ocean's depth,
More patient than the immovable Earth,
Our universal Mother,
A paragon of self-control,
Aloof from even a whisper of excitement,
Spreading moonlike grace and sunlike radiance,
Reminds us of his Father 'neath the banyan tree.

(Dakshinamurti)

Again we have this moving description of Bhagavan from Muruganar :

He who in boyhood gained untaught
The true, clear light of Pure Awareness
And now by his mere Presence gives us
Effortless, unearned *samadhi* :
He who by his freedom caught me
And enslaved me into freedom.

The mystery (*rahasya*) of Siva's presence as Nataraja in Chidambaram is revealed only to one whose inner ear is attuned to the silent music of the anklets on those dancing Feet, which none can see but some can hear. To those whom God chooses He appears in any form he chooses, as a vision or a voice. No wonder Manikkavachakar in his *Koil Tirupadigam* sings ecstatically :—

Siva, my interior light, all sweetness,
Life, bliss, infinitude, King, Father,
Knowledge dispelling ignorance, nectar-ocean,
Awareness beyond speech and feeling,
Teacher who alone can teach me how
To praise you, life of every living being,
Giver of immortality,
Flawless perfection, Hill of Light,

The Vedas and their import
Well-established in my mind,
Fountain of grace unbounded and unending,
You have seized my body for your abode.

Pervading and transcending
Ether, fire, air, water, earth,
Your Presence, like the Sun
Arisen in my heart today,
I think of without thinking.

No one thing are you and yet
Without you or beside you nothing is.
Who then can know you, Lord ?

Light that springs and grows
As all this universe,
Fire in water dwelling,
Immaculate beyond imagining.
Honey gushing out of hearts
Uplifted by your flooding grace,
I know not who to me are kin
And who are strangers.

My own bliss-bringing light
Appearing now with form, anon without,
Unique, ineffable, at once
The origin, the middle and the end of all,
Sea of bliss that sunders bondage,
Holy Hill of Grace,
Compact of goodness without stain,
What is the meaning of this play,
Coming here revealing your twin Feet
And then, then, going hence again ?

Yourself you gave to me,
And me from me you took.
Which of us is cleverer now
And whose the better bargain ?
Boundless bliss from you I've gained.
No single thing from me you got.
Lord in my mind for ever enshrined,
Siva of Perundurai, Father, God,
What reciprocity is this ?

The implication that the poet had surrendered himself in Perundurai and that Siva was now fully his in Chidambaram is not far-fetched. When the Timeless breaks into time, the impact need not be a point, it may well be a period. Hearing the voice of the Silence, these poets burst into irrepressible song. How strange it is that such cascades of vocal joy should issue from — and should sweep us onward in our turn to — that still Awareness, the one true source of all our speech and song, reminding us that our noisy years are only moments in the being of the Eternal Silence.

Kavyakantha and Muruganar — as Manikkavachakar centuries ago — heard the voice of the Silence because they were humble and *silent*. To be *silent* oneself is the only way to *listen* to another. The bhakta stoops to conquer, he knows that listening is a very good way of learning and he wins wisdom by self-surrender. But the way taken by Bhagavan in his youth was another and more daring way ; it was the high, heroic quest of adventure and discovery.

But then Nachiketa's bold encounter with the God of Death and Markandeya's meek surrender at Siva's feet represent only the two sides — the manly and the womanly — of every human being. This tension is well brought out in the invocation to the *Forty on What Is (Ulladu Nārpadu)*. The questions and answers of the first verse couched in chaste Tamil prove mathematically that infinity *plus* one is still infinity ; while the second verse, poetically conceding the value of zero and placing the person ambiguously between one and zero, preserves the human longing for survival and celebrates the marriage of Siva and jiva with the mixed drum and pipe music of Sanskrit and Tamil.

The ultimate spiritual experience is no doubt pure awareness, cheerfully accepted individual non-being, darkness more clear than noon-day, silence more musical than any song. As Muruganar puts it :

The Truth transcendent

First and Last

Is the experience of pure Being,

The Awareness at the heart

Of perfect stillness,

The Fact behind the fiction of the " I ".

After a momentary experience of this being as awareness-bliss one remembers *how* one felt, but *what* one felt remembers not. As Swami Abhishiktananda declares clearly, categorically and authoritatively, this bliss in the inmost cave of the heart is the essence and lifebeat of every traditional religion which becomes in its absence a dead thing.¹

But spirituality, even the highest and the subtlest, is not a thing apart from the ordinary life of any individual or society. It is the light, the energy that gives health and wholesome-ness, substance and meaning, to our daily living. Bhagavan's method — the *kobam* enquiry — is the most effective, all-purpose *sadhana* for common folk because it is not only personal, direct and practical, but because it twists into a strong lifeline the various strands of *karma*, *bhakti*, *yoga* and *jnana*, which the mountain-climber can hold on to, to save himself from tumbling down or getting lost. It is a hardier and more handy rope than Blake's golden string wound into a ball " which can lead us in at heaven's gate built in Jerusalem's wall." Bhagavan's self-enquiry is not mere introspection, not a verbal or intellectual exercise pursued at stated times ; it is the joyous acceptance of our normal life of daily drudgery ; it is climbing up-hill all the way, it is growing like a tree in height and girth at once. It is contented courage to be oneself, whether gem in the ocean, flower in the desert, star in the sky, or leaf in the tree with increasing self-awareness. Like any scientific, heuristic quest, it is both subjective and objective, both positive and negative, a personal commitment with universal intent. It is not undertaken in an ivory-tower but in the market place. It is perpetual moving forward, working on oneself and for others, orthopraxy as well as orthodoxy. Accepting and doing one's duty in the sunlight of joy, one is surprised unawares by the oneness of life and light. What western critics call " the mania of monism " is this joy in the quest, the wholeness and integrity of one's

¹See *Satchidananda and Hindu-Christian Meeting Point*, both published by ISPCK, Delhi-6. A review of the latter appears in *THE MOUNTAIN PATH*, January 1977, p.61

dharmā, felt as the bliss of awareness even in the throes of becoming. The happiness is in the way one goes, not something luminous at the end. Every step is a challenge to be overcome. We are not interested and cannot get involved in a task that is too easy or too difficult for us in our present stage of growth. The scientist has a flash of illumination as he leaps across a logical gap. So too the *sadbhāva* gains courage and confidence with every eclipse of the ego. As Muruganar says :

Don't ask in fear and doubt,
 "What will happen if I give up quite
 This separate self?"
 Whoso lets go the bough he clings to
 Lands on solid earth. You are bound
 To reach the real Self.

It is this fusion of *dharmā* and *mokṣha*, which Gandhiji termed 'Experiments with Truth' and which Vinoba enshrines in the formula :

*Brāhmasatyam jagat sphurti
 jīvanam satya sodhanam.*

Truth is being. Its movement is the Word, which becomes flesh and calls for action. We should not try to escape from word or action, or to pluck them from their root in bliss. The human condition, midway between animal and godhead, can never rest content in *tamas*. We have to proceed through *rajas* to *sattva* and in this passage word and deed have their legitimate place.

Hence after verse 3 prescribing disinterested action, verse 6 of *Upadesa Sara* exalts *japa* (loud, low-voiced or mental) above the hymns of praise which only few can sing and they too only now and then. It is not without significance that the name "Arunachala" thrilled the boy Venkataraman long before his encounter with death, that the Master gave the mantra "Siva, Siva," to a humble, illiterate devotee, and that "Arunachala-Siva" has for millions now a magic all its own.

Gandhiji too, who claimed to hear the "inner voice" as a clear, precise call for immediate, concrete action, found in *Rāmanāma* the ferry which could safely take him to and from across the turbulent waters dividing

contemplation and action. In the *Gita* (Ch. 10. 25) Sri Krishna accords to *japa* pre-eminence among all *yajnas* :

japānām japayajnyōsmi.

The Name or the *mantra* represents "the live lucid, whole Reality". By repeating it unceasingly we become ourselves that reality and span the gap between the transcendent and the immanent. In the game *undipara*, the mother moves the child a few times up and down, thus inducing a rhythmic movement which goes on for a while on its own without either knowing or caring who is the "doer". The same thing happens when *japa* sustains the *japakarta*, not *vice versa*.

The Hindus believe that each element in the universe has its own *bijakṣhara* or root-sound, which is its natural acoustic equivalent. The gods, too, being but aspects of the one Supreme, have their own *bijakṣharas*. The sound symbol of Uma, the consort of Siva, is *Hrim*, the *brit* or heart whose vibration spells life for us. The *bijakṣhara* of fire is Ram, which is also the name of the God who embodies our daily, *sāmānya dharmā*. And what is fire but a captive, home-made sun, useful alike for offering worship and for cooking food?

Japa turns the sense of hearing inwards and shifts attention from the object to the Word. Verse 21 of *Upadesa Sara*, which makes this crucial shift, prepares the mind for the identity in substance of man and God. The real "I" abides for ever and throbs and shines as the only true Being of which the spurious empirical "I" is a mere verbal echo and body-bound image. Dwelling in this ambiguous no-man's land is spontaneous *tapas* and enables one to hear the voice of the silence.

Again and again the world teachers tell us to be "not only hearers of the Word but doers of the Word." Bhagavan assures us that these are not two commandments but one. Truly to hear is to do the Word. One who has heard it ceases to live and is *lived* by the Word. But in order to hear the Word, one has to listen : in order to listen one has to be *silent*, which is simply to *Be*.

THE ETERNAL MESSAGE¹

AN American gentleman, Mr. J. M. Lorey, has been staying in the Aśramam for about two months. He asked :

I am leaving tonight. It gives me pain to tear myself away from this place, but I must go to America. I ask for a message from the Master. The Master understands me even better than I do myself. So I pray for a message to keep me up when I am away from the Master.

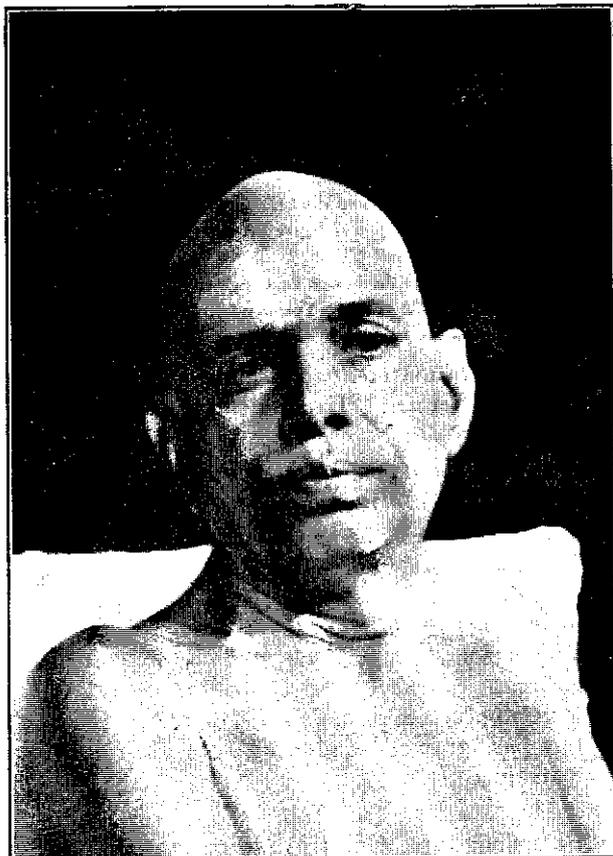
Maharshi : The Master is not outside you as you seem to imagine. He is *within*, is in fact the Self. Recognise this truth. Seek within you and find Him there. Then you will have constant communion with Him. *The message is always there ; it is never silent ; it can never forsake you nor can you ever move away from the Master.*

Your mind is outgoing. Because of that tendency it sees objects as being outside and the Master among them. But the Truth is different. The Master is the Self. Turn the mind within and you will find the objects within. You will also realise that it is the Master who is your very Self and there is nothing but Him.

Because you identify yourself with the body you have accepted objects as being outside you. But are you the body ? You are not. You are the Self. *There* are all the objects and the whole universe. Nothing can escape the Self. How then can you move away from the Master who is your very Self ? Suppose your body moves from place to place, does it ever move away from your Self ? Similarly, you can never be without the Master.

Mr. Lorey was struck by the answer although he was already familiar with the Master's ways. He was even visibly moved. He prayed that the Grace of the Master might abide with him.

Sri Bhagavan : The Master being the Self, Grace is inseparable from the Self.



Mr. Lorey saluted Sri Maharshi with intense fervour, saying that he might be enabled to realise the Truth.

Maharshi : Is there any moment when you have not realised the Self ? You are always That.

Mr. Lorey : You are the great Master shedding joy and bliss on the world. Your love is indeed unlimited that you choose to abide in the world in human shape ! But I wish to know if one should necessarily realise one's Self before being of help to the world and a leader of men.

¹ Extracts from *Talks with Sri Ramana Maharshi*. Talk No. 503, 17 August, 1938.

Maharshi : Realise the Self first and the rest will follow.

Mr. Lorey : America is now the foremost country in industrial matters, mechanical-engineering, scientific advance and other worldly affairs. Will she come up to the same level in spiritual life also ?

Maharshi : Surely, she is bound to.

Mr. Lorey : Thank God that it will be so ! I am a partner in an engineering firm. But it is not of vital concern to me. I try to bring spiritual ideals into the work-a-day life of the firm.

Maharshi : That is good. If you surrender yourself to the Higher Power all is well. That Power sees your affairs through. Only so long as you think that you are the worker you are obliged to reap the fruits of your actions. If, on the other hand, you surrender yourself and recognise your individual self as only a tool of a Higher Power, that Power will take over your affairs along with the fruits of actions. You are no longer affected by them and the work goes on unhampered. Whether you recognise the Power or not, the scheme of things does not alter. Only there is a change of outlook. Why should you bear your load on the head when you are travelling in a train ? It carries you and your load whether the load is on your head or on the floor of the train. You are not lessening the burden of the train by keeping it on your head but only straining yourself unnecessarily. Similar is the sense of doership in the world by the individuals.

Mr. Lorey : I have been interesting myself in metaphysics for over twenty years. But I have not gained any novel experience as so many others claim to do. I have no powers of clairvoyance, clairaudience, etc. I feel myself locked up in this body and nothing more.

Maharshi : It is right. Reality is only one and that is the Self. All the rest are mere phenomena in it, of it and by it. The seer, the objects and the sight, all are the Self only. Can anyone see or hear, leaving the Self

ONE LETTER

.....
All the letters in this book add up to a single, imperishable letter. This as written you have read. The single letter shines for ever of its own accord within the heart. Who can hope to write it ?

—BHAGAVAN SRI RAMANA MAHARSHI

aside ? What difference does it make to see or hear any one in close proximity or over enormous distance ? The organs of sight and hearing are needed in both cases ; so also the mind is required. None of them can be dispensed with in either case. There is dependence one way or another. Why then should there be a glamour about clairvoyance or clairaudience ?

Moreover, what is acquired will also be lost in due course. They can never be permanent.

The only permanent thing is Reality ; and *that* is the Self. You say "I am", "I am going", "I am speaking", "I am working", etc. Hypernate "I am" in all of them. Thus, I-AM. *That* is the abiding fundamental Reality. This truth was taught by God to Moses : "I AM that I-AM." "Be still and know that I-AM God." So "I-AM" is God.

You know that you are. You cannot deny your existence at any moment of time. For you must be there in order to deny it. This (Pure Existence) is understood by stilling your mind. The mind is the outgoing faculty of the individual. If that is turned within, it becomes still in course of time and that "I-AM" alone prevails. "I-AM" is the whole Truth.

Mr. Lorey : I appreciate the whole answer.

Maharshi : Who is there to appreciate what ?

A question about Heart. Sri Bhagavan said : Leave alone the idea of *right* and *left*. They pertain to the body. The Heart is the Self. Realise it and then you will see for yourself. (Mr. Lorey thanked Sri Bhagavan and saluted him before retiring.)

REALIZATION

By
S. Sankaranarayanan

(This is the second in the series of four articles on Kavyakantba contributed by the author as a Centenary tribute to Nāyana. The first appeared in our January issue.)

SOME days after the composition of *Umasahasram*, Sri Maharshi and the devotees along with Ganapati Muni repaired to the Pacchaimman¹ Temple which is situated in the north-east corner at the foot of the hill, Arunachala. There they all stayed for three months.

When after a stay of three years at Vellore Ganapati Muni came to Tiruvannamalai, he was shown this Temple as a good place for practising his austerities. In the course of his penance at the Temple, one night the Muni had a vivid dream which seemed to be more real than the waking state. He saw a terrible battalion of goblins, *bhūtas* closing upon him. They all danced and danced, the very earth quaking at their pounding feet. The Muni woke up and spontaneously praised the Goddess with this verse :²

“ The one who rides on the stately bull
Holds her dearer than his life.
The one who mounts on the sovereign
bird (Garuda)
Sings her praise along with others.
The one borne by the peacock grand
Is her son worthy of her.
She indeed is my stay and succour
She, mounted on the lordly lion ”.

Suddenly the Muni found a transformation taking place in him. All along he was an ardent devotee of Shiva. But from thence an intense devotion and yearning towards the Mother Divine seized his heart and began to pervade his whole being.



Now he had the good fortune to stay in the same Pacchaimman Temple in the cherished company of his newly-found Master. For a long time, even before coming to Arunachala, the Muni was engaged in doing *Tapas*. He had already completed the *japa* of many *Mantras*, performed the concerned rites. The results of all those past practices began to reveal themselves, now that he was in the company of the Maharshi. Many things which could be called supernatural happened naturally to him.

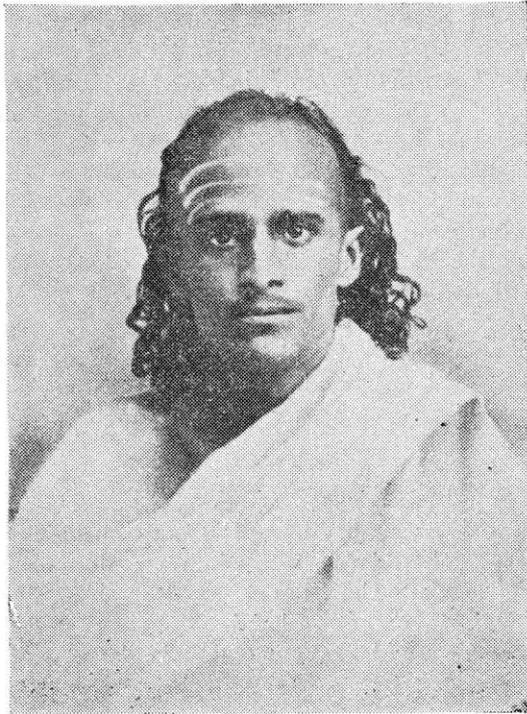
¹ The Mother Goddess known as *Syamala*, *Matangi*, one of the Ten Cosmic Powers, *Dasa Mahavidyas* of the *Sakta Tantra* which describes her complexion as emerald green.

² This verse is now included in *Umasahasram*.

He got ready a fair copy of *Umāsahasram* and one day read the whole composition before the image of the Goddess in the Temple, in the presence of Sri Maharshi and other devotees. Many good omens were witnessed by all those present. As the reading was going on, flowers jumped and fell down from the image as if in approval. At night Nārayana Ghanapāthi had a dream. He saw the Goddess alighting from an airborne *Vimana*, a picture of white radiance and asking him to read some verses from *Umāsahasram*. When the Ghanapāthi began to read a verse, the Mother said :

“ No, not that one. Please read the verse *Ganapataye stanaghatayoh*.³ It is so simple and sweet ; it is worth a crore ”.

At that time there were many unexpected visitors who came to see the Maharshi. Some of them remained to stay and take food with the devotees. Gambheeram Seshayya was making the arrangements for feeding them.



NĀYANA in his youth

Vasishtha Muni predicted the arrival of those visitors — and details about them though he had no prior knowledge. He foretold the arrival of Kalambur Venkataraman who wanted to take part in the struggle for political emancipation of the country and sought the requisite power for it through *mantra japa*.

The Muni told the Maharshi and others quite some days before, that one Chirupakkam Kondayyah would be coming to see him though he did not know him from Adam. When Chirupakkam Kondayyah actually came, the Muni simply asked him whether he was a worshipper of God Ganapati, though the Muni had not a clue. Kondayyah answered in the affirmative. The Muni asked him whether his father was one Vedachalayya. Kondayyah said yes and narrated the following :

Every day he used to do the *japa* of the God Ganapati regularly and do the corresponding oblations in the sacred Fire. The day before when he was offering the oblations as usual in the fire, he saw a human form emerge from the flames and stand out clearly in front of him. He had come in search of that Form and had now realised that the Form was none other than that of Sri Vāsishtha Ganapati Muni.

Before the Muni was born, his father had a unique experience. He had gone to Banaras and when he was in the temple praying in the presence of the Deity Ganapati, he had the vision of a little child emanating from the deity and entering into him. Soon afterwards, when a second son was born to him, the father appropriately named him Ganapati, convinced that the child was an emanation of God Ganapati himself. When the child Ganapati grew into a man, he witnessed in himself a growing aspiration to go out and perform *tapas* like the Rishis of yore. He was at that time about twenty years old. One day when

³ “ Mother, thou bearest the nectar — for Ganapati in thy shapely breasts,
In thy lotus-feet for the devotees of the seven worlds
And in thy cupped lips for the Vanquisher of the three Cities ”.

— *Umāsahasram*.

he closed his eyes in contemplation, he had a vision. A white man stood before him and said in Tamil: "I am related to you from the past, your longstanding companion in the performance of *tapas*. Go out and perform *tapas*. I am Bhadraka and you are Ganaka". Later on, when Ganapati Sastri was living in Banaras he met one Suryanarayana Yogi who shared this secret with him. He said: "You are by name Ganaka. I am Suketu, your friend in austerities. We are sixteen in number and have taken birth for the welfare of the world". He also gave out the names of two, as Daivarata and Sthulasiras.

The white man Bhadraka came in the Muni's dreams quite often and they found happiness in each other's company in that plane. The bond between them grew. When Vasishtha Muni was in Vellore, one night Bhadraka appeared in his dream and said: 'My present journey has come to an end. Be attentive. Hereafter my companionship with you in *tapas* will be intense'. The Muni woke up, felt very sad and related the dream to one of his disciples, A. R. Duraiswamy. The morning papers carried the news that on the previous night the President of the Theosophical Society, Col. Olcott had passed away.⁴ Out of curiosity, the Muni asked to see the photograph of the departed one and found he was none other than Bhadraka, his constant companion in spiritual quests, his intimate friend during dreams.

Earlier in his life, when Ganapati Muni was doing *tapas* in Bhuvaneshwar, an old lady of seventy had a dream about him. Her husband Lambodara Das had died long ago, and she had ceased to think of him. Yet in the dream of the old lady, the husband appeared as he used to be when alive, changed his form to that of God Ganapati and again became his original form and then told her that she could find him now in the rear of the Vasudeva temple. The venerable lady sent her son to the temple thinking that she was going to get an idol of Ganesha, only to find the Muni engaged in *tapas* at the indicated place.

All such incidents and intimations from within and without assured the Muni he had a

divine element in him. To facilitate that divine element to manifest, he had to do *tapas*. The declaration of Cherupakkam Kondayyah made the Muni again realise that he had in him an aspect, *amsa* of the light that is God Ganapati. His great devotion first to Shiva and then to the Divine Mother assumed significance. But then who was the Maharshi? When the Muni first saw him at Padmanabha Swami's place, it struck him that he might be the Sthulasiras about whom Suryanarayana Yogi had spoken. Anyhow Vasishtha Muni had not long to wait.

Perhaps it was the intention of the Divine Mother that the identity of her two sons should be established beyond ambiguity when they stayed in the Pacchiamman temple. One early morning they were all sitting in front of the Maharshi who was as usual indrawn, steeped in the silent self. Vasishtha Muni saw a sparkling light come down and touch the forehead of the Maharshi six times. Immediately the Muni had the realization that Sri Maharshi was none other than an incarnation of Lord Subrahmanya, the light and energy of the Lord that became six-fold. He is indeed Guha residing in the *brdaya guba*, the heart-cavern of all beings. He is the eternally young teacher *Sanatkumara* who shows one the shore beyond darkness. The Seer-Poet Ganapati Muni gave expression to his realization through the famous eight verses beginning with *yanayatra na kekinam kulapatib*⁵ revealing the Maharshi's identity to the whole world. All the discerning devotees realised that the Muni and the Maharshi were the emanations of Ganapati and Skanda, the sons of God who had appeared on earth to restore back the children of Man to their Eternal Father.

The two Sons of God who came down from the Celestial regions for the same purpose — how different they looked in outward activity! The Maharshi was silent, indrawn most of the time, a waveless ocean of deep bliss. The Muni, on the other hand, was all expression sparkling with an ethereal splendour, a dia-

⁴ February, 1907.

⁵ These are now included in *Ramana Catvarimsat*, the Forty verses in praise of Sri Ramana.

mond reflecting the myriad colours that fuse into the white Radiance. The Maharshi would stay still, but the Muni had to wander from place to place.

When Vasistha Muni wanted to go to Tiruvotriyur near Madras in the course of his *tapas*, he prayed for a message from the Maharshi who favoured him with these words : "Place your burden at the feet of the Lord of the universe who accomplishes everything. Remain all the time steadfast in the heart, in the Transcendental Absolute. God knows the past, present and future. He will determine the future for you and accomplish the work. What is to be done will be done at the proper time. Don't worry. Abide in the heart and surrender your acts to the Divine".

Accompanied by one of his disciples, Vasudeva Sastri, the Muni went to Tiruvotriyur. There Venkataraman, Narayana Ghana-pāthi and others joined him. On the first night, at the temple dedicated to the Goddess Tripurasundari, in the presence of the Deity, the Muni for the first time met Sri Kapali Sastriar who was destined to become one of his illustrious disciples.

For performing *tapas*, the Muni first stayed in the Veda Pathasala and later in the Ganesha temple situated in the South Mada Street. There he met great scholars like Panchapagesa Sastri and cleared their doubts in the course of conversation even before their giving expression to them.

When the Muni was doing *tapas* in the Ganesha temple, on the eighteenth day a strange thing happened. The Muni was wide awake, sitting and meditating. He suddenly saw the Maharshi there. Surprised he got up hurriedly with devotion welling up in his heart ; but Sri Bhagavan put his hand on the Muni's head and made him sit down. The Muni was thrilled. A great Force cascaded through his frame. Billows of sheer joy rose from his heart and overflowed. At the same time what happened to the Maharshi in Arunachala, the Maharshi himself narrated later on in the course of conversation.

At that time, the Maharshi was as usual sitting in the Virupaksha Cave on the hill of Arunachala. He experienced that from his heart a ray of light rose and darted through his head outside. Along with it the Maharshi went up the sky and was travelling on the path of the luminaries. He heard from somewhere the word Tiruvotriyur and came down. He walked up the road in front of him, saw the Ganesha temple and entered it.

Such was the relationship between the Muni and the Maharshi. The Muni realised that he was a manifestation of God Ganapati who was traditionally senior to God Skanda. But how the Muni held the Maharshi is revealed in the following extract from a letter dated April 21, 1931 written by the Muni to the Maharshi from Gokarna (N. Kanara Dist.).

"Salutations to thee, my Lord the Junior. Thou livest in the *Guba* cave and art Guha thyself. Thou slumbereth in the bodies of the worldly and manifesteth in the bodies of Yogins. This inner manifestation is spoken of as the second birth of men.

The seers of the Mantras praise thee as Vaisvanara, the philosophers as Virat. Thy form is Awareness, thy body is Awareness, thy place is Awareness and thy weapon is Awareness.

Thine own

The Prince Elder⁶

In another letter written from Anandashrama, Sirsi, on March 24, 1931, the Muni implores the Maharshi :

"I know that a momentary thought emanating from thee is capable of bringing about in me a realisation wherein I shall see everything as the Self. I also know that no thought steps into thy mind out of thine own volition. Only God can raise a thought in thy mind. Somebody may ask : What is all this round-about way, touching the nose by bringing the hand behind the head instead of directly in front? Why not God himself favour me with the realisation? Why should he take pains to create a thought in somebody else's mind? True, but only the fortunate know this secret : The rule is that when the

⁶ *Jyestharaja*, one of the names of God Ganapati.

Avatara is on earth, God will act only through him and not by Himself.

O Lord, therefore I pray to God that he may create in thy mind such a merciful thought.

Your Brother in different births."

What more testimony do we want to proclaim the Maharshi as the Sage of the Age, as the Descent of the Divine to uplift the whole earth towards Godhead?

(*To be continued*)

EMANCIPATION

(*Selected and re-arranged from the "Rubaiyat of Omar Khayyam" according to le Gallienne*)

Write it in wine upon a rose-leaved scroll ;
All wisdom I found hidden in a bowl,
All answers to all questions saving one —
Which is the body, and which is the soul ?

Yea ! What is man that deems himself divine ?
Man is a flagon, and his soul the wine ;
Man is a reed, his soul the sound therein ;
Man is a lantern, and his soul the shine.

This sounding world is but a dream that cries
In fancy's ears, and lives in fancy's eyes,
Death lays his finger on the darkening soul,
And all the glowing shadow fades and flies.

The soul is but the senses catching fire,
Marvellous music of the body's lyre —
The angel senses are the silver strings
Stirred by the breath of some unknown desire.

Yet if the soul should with the body die,
A flame that flickers when the oil runs dry,
Stop but the heart that drives the strange machine —
And what remains of this you once called "I" ?

Poised for an instant in the Master's hand,
Body and soul like to a compass stand,
The body turning round the central soul,
He makes a little circle in the sand.

Shall death, that shuts the ear and locks the brain,
Teach us what eager life hath sought in vain ?
Yet have I heard, so wild is human guess !
This dullard death shall make life's meaning plain.

When this mysterious self shall leave behind,
The subtle painted clay that keeps it blind,
The ransomed essence glories in the beam
That struggle with the dark embodied mind.

On Understanding Reality

By

Wolter A. Keers

IT is said that the last "negative" habit to leave us is vanity, and the last "positive" habit is the desire to understand Reality.

In most, perhaps every authentic, traditional Teaching, the Guru offers us something that I have called a 'trick', to make an end to all tricks. He allows us for instance for some time to regard him as "a realized person" and accepts the fact that we regard him as our Guru. But the moment comes when he explains to us that there is no such thing as a 'realized person'. What we call by that name is not a person at all, but the unlimited Reality without name and form. He also offers us teaching, in order to make us understand what we are and what we are not, explaining that we are not this or any other body — like the one in dreams — or the fleeting thoughts, feelings and sensorial impressions, but their witness, or That Light in which they appear and which remains after they have gone.

This enables us to settle to the job called *sadbana*, when we work hard to eliminate ever so many idiotic ideas about ourselves. The Guru makes us understand what we are and what we are not. And in doing so, he may not be very strict on this point, that we are replacing the ignorant person that we were by a person who now has understood.

Until the moment comes that we have ripened to the extent that we are able to see that the idea of an understanding person is just as absurd as the one of a stupid person.

There are no stages in enlightenment, but there are stages in the dropping away of ignorance, if one insists on dividing the process into stages.

As I said just now, one of the last knots, perhaps the last knot, to be untied is the

desire to understand the truth. It is one of these things to which the well-known Indian image may be applied of the stick with which the wood is pushed into the fire to keep it burning; but when virtually all has been consumed by the fire — by the light which is the Guru — one can drop that last stick into the flames also: then, nothing remains but the fire.

To the very vast majority of us, this procedure is indispensable: gradually our desire for objects, for security, for ever so many things, is replaced by the one, central desire to realise the Self, to understand the truth — and the more we see of the Guru, the more desirable this truth and freedom become to us. We want to be like him — even though out of humility we dare hardly think this.

If we were to classify desires, surely the desire to know the truth and to become Love Itself must be seen as the noblest of all desires. Yet it is a desire, and if we are to attain freedom and understanding, this desire also will have to "evaporate". Why?

Because this desire implies two errors, ultimately. The first one is the tendency to try and capture "in the head", in thought, what is so vast that it is even beyond space. The second is that it implies a desire to continue as a someone, as a proprietor of understanding.

And as long as we have the desire to continue, we mistake ourselves for a phenomenon in time. Time is a way of thinking that appears in us, not vice versa. If I wish to understand the truth, this implies — at least in the beginning, at a certain stage — that I wish to be there, present, alive, so that I may understand truth, and even enjoy it. Even one of the most famous of Indian spiritual leaders used to say that he would rather enjoy sugar than

become sugar . . . ! And this is the kind of exclamation that one hears very often from people who are primarily *bhaktas*, and from people who have been following dualistic yoga paths, like the one indicated by Patanjali : they become "samadhi-minded", and in their rejoicing of the presence of the master, or of "God", their ego is maintained, even if it be in a very subtle way. If such a *bhakta* really loves his Guru or his God, his surrender will one day be complete, and no ego can remain to enjoy anything whatsoever. Real love is complete surrender, be it to truth, to God or to a beloved one like wife or husband or child or even to one's work.

A great Guru in Travancore once pointed out that the happiness one derives from making others happy is even greater than the happiness one derives from them. So even from the *bhakta's* point of view, to "become sugar" is greater joy than to "enjoy sugar".

It is on account of this kind of misunderstanding, that even very great and spectacular yogis, filled to the brim with all kinds of *siddhis*, must in the end come to a Jnani, if they are to transcend *samadhi*, which is a temporary state.

In one of the striking *slokas* of the *Ashtavakra Sambita*, Janaka hears from his Guru, probably to his great surprise, that the practising of *samadhi*¹ is not his great achievement — as all yogis seem to think — but his bondage. For a yogi is still a somebody. He is a person who sits down to prepare himself for an event to come ; a person who concentrates his mind, who observes all kinds of rules and who has the noblest of ideals. But all this is only possible as long as one considers oneself a person. The moment one sees through this and understands that this person has no reality whatsoever ; that one is simply not a doer, a thinker or an enjoyer, the yogi's attitude cannot be maintained, and the personality that wishes to achieve ever so many noble things must crumble in the light of truth.

As long as there is a desire to continue, in whatever form, illusion is king, and it is this king — or *prakriti* if you wish — who wishes

to continue his or her existence . . . of course at the cost of freedom. For is it not clear that even now —, even in the most ignorant of men, there is no such thing as a permanent ego or personality ? At the most there is one and one thing only that may be called permanent : that Luminous Presence in which the body-mind-world appears and disappears. And even that is saying rather too much, for "from its own point of view", it is neither permanent nor impermanent. Time simply does not apply here. It is That, in which the time-idea or the time-feeling appears and disappears now and again.

So for a long time, the wish to understand and the wish to enjoy "God" imply the desire to continue one's completely unreal existence : to continue the thing that never really existed anyway, and never had any permanence unless in our imagination. It is a desire to leave "footprints in the sky", to quote Shankara's humorous image.

Ashtavakra gives an extremely useful hint to Janaka, to overcome this tendency to last, when he says : "Nothing can leave an impression on you".

Is not that what we really are : something which cannot retain any impression whatsoever ?

That is why the Guru may well say at a certain moment, that we must not —, or no longer try to remember his teaching, his words. For as long as we try to retain them, we operate from the desire to remain as a someone who understands.

Of course, it is not possible to switch off the personality, the ego, once and for all, as if it were a light-switch. The personality is a bag full of habits. During long periods we have invested mountains of energy into its main-

¹ *Samadhi* is as yet an event in time, which may be provoked by concentration and meditation. It is always limited in duration and consequently it can only give temporary happiness, just like any other fulfilled desire. But the real joy that we are, our true nature, *sahaja*, can never be provoked, as it is "here and now", ages before we consciously begin to seek for it. It pervades the seeker, the seeking and the idea of a sought. Only when the illusion of an independent seeker is abandoned, will the Self reveal itself, without any provocation whatsoever.

tenance and protection, and this energy gives it an apparent degree of autonomy : even after seeing through this optical illusion, the illusion is most likely to come back. But by then we are no longer compelled to believe in it. When a feeling of fear or desire arises, it is perfectly all right, as long as we do not project an 'I' into it, and make it into an "I am afraid" or an "I desire". When we stop projecting 'I'-s all over the place, the old habits are no longer nursed, and one day they must collapse.

It is good to note that we do not only wish to retain things in the head, but also in the heart. Understanding usually appears to occur in the head, but when understanding integrates and touches us even deeper, we discover that profound understanding manifests itself as a very soft, sweet, subtle feeling in the chest.

Once again, it is inevitable that in the beginning we are overjoyed and happy with this feeling, and try to retain it and make it last. By that very attempt, we kill it, of course. For we create an "I" that wants, and, as every experience comes at the cost of every other experience, as we can be aware only of one thing at a time, this projected 'I' takes us away from the peaceful feeling that accompanies understanding.

To overcome this movement, we have to see it : to take note of it, very consciously. And gradually we are no longer so deeply impressed by this feeling, however *satwik* it may be.

This is a general tendency : we are no longer impressed by our feelings. And that brings a problem. For we have always learnt that self-realisation is also and inevitably a path of love. But now we note that all kinds of things — problems of others for instance — leave us relatively unmoved. Does this not mean that we are becoming indifferent, unloving, selfish ?

Here too lies a trap. Our social consciousness raises its head, and reproaches us of selfishness, and urges us to abandon the search.

But in reality, something quite different occurs. Our defensive investment in our per-

sonality implied an investment in sentiments, in feelings.

How often does one hear the complaint : "This Vedanta, this Jnana, sounds quite all right, and I seem to understand it, but I cannot *feel* it".

Thank heavens ! For as little as the Unlimited can be squeezed into a thought, into an image or a concept, as little can it be held by feeling ! And every attempt to feel the truth deroutes us just as much as the attempt to intellectualise it. These attempts show us that, in this particular context, we attach as yet more importance to thought and feeling than to the realisation of truth that is unlimited.

So the disappearance of all kinds of feelings must not dishearten us. It is a temporal phenomenon. When there are apples on the tree, we must not weep that there are no blossoms. Blossoms occur in spring, the fruits ripen in summer, and in autumn they fall from the branch.

When it is clearly seen that what we seek cannot be caught or found in any context, physical, intellectual or emotional, the use that we have made of the body, of thought and feeling, which was based on calculation, on defence, comes to a stop, by the mere discovery that there is nothing to be gained on that level, and that, in general, we have nothing worth defending.

Then, some of us will pass through a period when the heart feels dry. This is not true for everyone, but still, for quite a number among us.

Never try then to squeeze feelings out of your heart. If you do, they will be artificial feelings, not worth having. Rather take the stand that you are that one Stillness from which feelings arise, of which they consist, like waves of water, into which they dissolve again. This one Ananda is ever here, feelings or no feelings. First we did not note it, because our entire attention was fixed on objects, including feelings, which were such an obsession with us that we noted nothing else. And now that they have subsided and we are no longer like

stuffed geese, we complain about their absence : in other words, our obsession with feelings has been replaced by our obsession with the feeling that there are no feelings. When a painting is removed from our room, we do not note the wall behind, but we note the absence of the painting.

All such movements are temporary stages. We have always been freedom itself, and that is as true to-day as ever. The personality has never seen this, for the personality is a mere movement of energy in consciousness, just like any other object perceived. And such movements can never understand anything whatsoever : they are objects, movements, appearing in this One Indivisible Experience that we are, and which is Understanding Itself. What we really are does not change, whether mind is

satisfied or not, whether feelings like the situation or not.

The moment it has become completely indifferent, whether there are thoughts or no thoughts, feelings or no feelings, physical forms or no physical forms, illusion can leave us."

We are no character and we have no character, we are no body and we have no body, we have no thoughts and we are no thoughts. What we are, is like the infinite ocean of space, in which such images as worlds and characters, thoughts, feelings and sensorial perceptions float by like clouds. But space infinite can never be influenced by the presence or absence of clouds.

Nothing can leave an impression on it.

The Most Effective Language

"Language is only a medium for communicating one's thoughts to another. It is called in only after thoughts arise ; other thoughts arise after the 'I'-thought rises ; 'I'-thought is the root of all conversation. When one remains without thinking one understands another by means of the universal language of silence.

"Silence is ever-speaking ; it is a perennial flow of language ; it is interrupted by speaking. These words obstruct that mute language. There is electricity flowing in a wire. With resistance to its passage, it glows as a lamp or revolves as a fan. In the wire it remains as electric energy. Similarly also, silence is the eternal flow of language, obstructed by words.

"What one fails to know by conversation extending to several years can be known in a trice in Silence, or in front of Silence — e.g., Dakshinamurti and his four disciples.

"That is the highest and most effective language."

— SRI BHAGAVAN

[Talks with Sri Ramana Maharshi, pp. 200-1]

THE SLEEPER IN THE CART

By

Suri Nagamma

Suri Nagamma is an Andhra lady who was living here in the lifetime of Sri Bhagavan. Her brother, *D. S. Sastri*, could pay only occasional visits here, as he was the Manager of a Bank in Madras. Therefore Nagamma formed the habit of writing to him reports of the doings and saying of Bhagavan. Most of these have been published in book form — *Letters from Sri Ramanasramam* — and they are very popular because of their charming lucidity and profound wisdom. A hitherto unpublished letter is given below.

Suri Nagamma is now at the Ashram writing her reminiscences in Telugu, which will be published soon, followed by an English translation.

* * *

November 30, 1947

We were all going round the Hill along with Sri Kunju Swami. On reaching Kadaladi Road, he asked us whether we had heard why Bhagavan had written the verse 31 of the *Supplement to the Forty Verses*.¹ On our answering in the negative, Kunju Swami related the following incident :

“One night, as we were going round the hill with Bhagavan, just about here, two or three bullock carts fully laden were passing along. The people in the cart were sound asleep, their legs stretched out, and free from all cares. Pointing this out to us, Bhagavan said, ‘Do you see that? It is like the natural state, *sabaja stiti*. For the Realised, the Self (*Atman*), which sleeps in the body, all three states are the same, namely, that of waking, dream and deep sleep. For example, this cart is going, the man in the cart is asleep; that is like the working of the body of a Realised Soul. Supposing the man continues to sleep even when the cart stops on reaching its destination and is unladen and the bullocks are removed, and he goes on sleeping all through.



That is like the sleep of a Realised Soul. The body is for him a cart; while in motion, while standing still or while being unloaded, that man goes on sleeping.’ Subsequently, the same idea was expressed in the verse referred to above, which was also written in prose in Telugu.”

Continuing our conversation, we walked on and reached the turning which leads to the Isanya Mutt; Kunju Swami then continued his narration :

¹ “To one who is sleeping in a cart the movement of the cart, its stopping and its being left alone are the same. (Similarly) to the true Sage who is asleep inside the gross body, activity, contemplation and sleep are (the same).”

"Sometimes, while going round the hill, it would all of a sudden rain heavily. Others accompanying Bhagavan would run for shelter, but he never hurried his pace, and walked on steadily, regardless of the rain. Once at this turning, it began to rain very heavily; we all ran to the Isanya Mutt but Bhagavan walked as usual and was drenched by the time he reached the Mutt. As a rule, he did not go to the Mutt because they would detain him there; he would go alongside the hill to the Municipal bungalow over there and sit on the narrow verandah in front of it. Except for one or two of his attendants, the rest of the party continued the walk after prostrating to him. This was because, had they all gone together as a crowd, the people of the town would come to know about our circumambulation and would have gathered round and begun to do something in adoration of Bhagavan. So, after sending all the others off, he would cover himself with a shawl and reach the Ashram by a bye-path. Even so, sometimes a few people would recognise him and offer him something to eat. If he went round the hill at night, he would, on nearing the town, ask us not to sing or talk loudly as that might disturb the town people in their sleep."

By the time that Kunju Swami had finished telling us these incidents, it was about 2 a.m., and we had reached the town. Everything was quiet, and he continued his narration:

"Another time, during summer, we started at night after food to go round the hill. There was good moonlight and by the time we reached this place, it was as now about 2 a.m. All the people in the town were asleep and it was very quiet. Being summer, all the windows of the houses were open. All the shops were closed and locked; only the watchmen were patrolling the streets. Bhagavan, pointing this out to us, said, 'Do you see how still the whole town is? The streets, the houses and the lights are there, but all the people are asleep

except the watchmen. Hence it is all quiet. But when the day breaks, everyone will get up and there will be activity on all sides. That is like *savikalpa samadhi*. Do you see those big houses and small ones? The windows are open, but the one who sees is sleeping. That is like the *turiya* or Fourth State. It could be said that the state of the Realised Soul is also the same and could be given as an example. It appears as though the eyes see; they, however, sleep peacefully."

With the ending of this story we reached our homes. The next day, after finding out from those near him all the details of what had happened during our walk round the hill, Bhagavan said, "When I hear the happy way you went round the hill, I feel envious of you. But then I cannot go out like that now." And he laughed. "If there were many people accompanying me, I used to go by the path through the jungle; but if I were going alone, I used to take the path along the foot of the hill."

"Are there three paths for going round the hill?"

"Yes. One is the road, the other is along the foot of the hill, and beyond it is the jungle-path," said Bhagavan.

"So Bhagavan used to wander along all those paths?" asked the devotee.

"Why along those paths only?" said Bhagavan, "I might even say that there is no place on the hill that I have not set my foot on. There are innumerable Ayurvedic herbs on the hill; there are waterfalls in several places. That is why it is said that this mountain is the abode of *Siddhas* (adepts with powers). Some time ago, a geo-physicist came here to find out how old this hill is, and when he wrote to us on his return to his native land, he asked us to send him some stones as specimens. They were sent and, on receiving them, he compared those stones with some from other mountains and found that those from Arunachala were the oldest. He himself wrote to us about it."

Birds in Imagination and Poetry

By

Sir George Trevelyan

"MUMMY, what are lions for?" The child's naive enquiry during a Zoo visit shows real perception. We adults tend far too much to take things for granted. This essay is an attempt to ask "What are birds for?" The ornithologist can tell us fascinating things about the habits of birds, the routes of migration, the identification of bird-song and the like. But why birds? What are they *about*?

Look with an imaginative eye at a bird — it is related to the other animals and to man in that it has a backbone, ribs, legs and a head. Yet what a curious shape it presents! Try to think yourself into a bird. Your chest protrudes forward into the great breastbone, your legs become skinny sticks, the forepart of your face is drawn forward into the extraordinary projection of the beak, your arms transform into wings and over all grows the plumage.

Intellect divides and separates in order to analyse the complexity of matter. Thus the triumphs of science have been achieved, but at the grave price of losing the sense for the living whole. Three-dimensional thinking leaves us with the impression that the world is made up of an infinite number of separate things. The imagination is the faculty that can apprehend the living whole and experience the truth that life is a great oneness. We can gain a new understanding of nature if we approach her through the imagination to try to grasp that everything, including ourselves, is a part of a vast living unity. Pope writes:

"All are but parts of one stupendous
whole
Whose body Nature is and God the
soul".

Now let us consider the bird kingdom. Birds are lovely creatures, but we can imagine that the individual bird, having no ego

consciousness and no mirror, has no vanity about its own beauty. It experiences itself primarily as a packet of warm air. From its lungs extend air sacks which penetrate even into the centre of the bones in place of marrow. Its volatile energy generates warmth so that the bird floats in air. The bones are brittle and almost ash-like in quality, as if the body had been through a heat process. There is very little blood, and no great intestine. Thus the digestion of the bird is rudimentary, as if it were unconcerned with the metabolism of earth. Since it is really an entity of warm air, it must feel the rest of its physical body to be an encumbrance. It really belongs to the ethereal light-filled realms, hardly touching down into that heavy frequency we call the earth.

Tennyson expresses this in his brief poem on *The Eagle*

"He grasps the crag with hooked hands,
Close to the sun in lonely lands
Ringed with the azure world he stands.
The wrinkled sea beneath him crawls
He watches from his mountain walls
And like a thunderbolt he falls"

Mythology has always recognised the relations of the bird world to the sun. Many legends link the birds with Jesus, since the Christ is that exalted Being who is Lord of the Spiritual Sun. The cock missed the Star of Christ and is always waiting its reappearance, calling at dawn "Star, star, are you there". He is also dedicated to Apollo, the sun God, and his red comb depicts the Sun on earth. Of all the sun myths, that of the Phoenix is the most important and illuminating.

The Phoenix is the most marvellous of birds. Its feathers can be compared only to the lustre of precious stones. It has a wonderful long tail,

scintillating with reflections of purest gold. It has shining gold and blue on its neck, a crown of colour upon its head, purple wings, a glint of gold and silver in all its feathers. It has the hooked beak of an eagle, the grace of a heron and the most wondrous voice which neither the notes of the nightingale nor the flute of the muses can equal. No ornithologist has been able to place quite what the Phoenix is or where it is to be found. The truth is that the Phoenix combines the best of all species in existence. It never was an earthly bird because clearly it belongs to an astral realm. Imagination has taken the finest qualities in all the birds and put them together into this archetypal bird, embodying all possibilities out of which the whole bird kingdom was formed.

The main feature of the legend is the connection of the Phoenix with the Sun Fire, the elements of warmth and light. This bird of the Sun lives out its long life in the seclusion of the sacred forest of the Sun as the attendant of Phoebus, Overseer of the Groves. It is, so to speak, a priest of the wood where the Sun Temple is found. Each morning he flies on wings of flame to perch on the top of the highest tree in the forest and there, turning nine times towards the rising Sun and bowing, he awaits the first rays. As soon as these touch the threshold of his brilliant palace, a warm wind springs up with the new day and the Phoenix, shakes himself, throbs and trembles, and suddenly, in a transport of enthusiasm, he sings. With the rising Sun, the glory rises in his own heart and expresses itself in sound, and the sound of his harmonious voice, far more mellow than any nightingale's, floods the forest as new light floods the earth. They say that the lion roars in response and all nature joins in the concert and Heaven and earth are united in love.

At long intervals of time the Phoenix has the urge to leave this abode of delights and go to the empire of death. The immortal bird is now concerned with nothing but dying. He builds himself a nest, using aromatic herbs and the most precious spices. He then yields up his life; his nest becomes his tomb. A fermentation, a heat process, starts in his body,

he is consumed from within in his aromatic sarcophagus. He is burnt to ash, but within the pile of ash appears the new Phoenix, a tiny bird of identical form. The death carries with it the torch of life; the nest, once a sarcophagus, becomes a cradle, and the fire which consumed the ancient body will rejuvenate it. The little bird grows rapidly in splendour and, when he has matured, his first concern is to pay honour to the ashes, the remains of his former self. He therefore constructs an egg-shaped chalice, collects the ashes and bears them away in his talons to the Ancient Temple of the Sun. He deposits it upon the altar, where with pomp and majesty the chalice is sacrificed by the venerable priest. Then the reborn Phoenix takes over the same duties as his "father" before him. Yet though we use the word "father", be it recognised that it is ever the same Phoenix born again to the eternal light.

What then of the *plumage* of the bird, its real splendour? Here we must sense that the bird is the centre of some immense artistic activity. The individual bird obviously is not the artist. Some wonderful creative imagination is using the whole field of bird plumage to work out its designs. Is it merely done by chance and by survival of the fittest? Look at the "eyes" which glow as if they are little spheres of light, real shining eyeballs. The individual bird never made these. Here a great cosmic artistic activity is manifesting itself. Note that the design in the plumage is always a whole. It is not that each feather is coloured, but that the design is, so to speak, stamped upon the whole field of feathers, the patterns running from one feather to another.

We have to imagine the shapes and colours streaming in on to the photographic plate of the bird's plumage and impressing themselves. It is a scientific fact that the cells of the feathers in the embryo are formed from the outside inward, suggesting an influence pouring in from the periphery.

We so much take for granted the colour of starling or robin that the marvel is lost to us through familiarity. But the humming birds

and the ruffs and all the fabulous imaginings that come in the exotic plumage suggest a creative realm of sheer delight, far beyond utility. Imagine free unembodied colour, before it is impregnated into matter. Imagine some way in which this cosmic colour and light can, with the least weight of matter, be brought down into manifestation on to our plane. Would we not see this in the butterfly's wing, the golden sheen on the poppy, the feathers of the kingfisher? The eye is here allowed to behold that which the imagination can innerly enter — the glory of light invisible. Every bird as it flies is a praising of the Lord. The entire realm of plumage which surrounds the earth is a paean of praise. No wonder we represent angels as bright-winged. The Heavenly world flashes down into our consciousness in plumage.

This approach gives further clue to *the nest building activities*. Once again, choose to study the more exotic nests and see the architectural fantasy of the bird kingdom. We must surely see that the habits and instincts of nest-making are 'built-in' to the particular bird from the outside. It is a focus for instreaming creation. The simplest nest is moulded to the shape of the bird's body and can therefore be seen as an extension of the physical bird into surrounding nature. The really complex nest suggests a delight in sheer architecture of moss, twig and leaf.

The bird's activity is integrated with the Great Whole of Nature. Consider the gannet, floating high above the sea, sighting a mackerel many feet below the surface, plunging down, closing its wings the instant before it hits water so that its form becomes a flashing stream-lined torpedo. Somehow this is more than mere natural selection for survival. This is *Design*. Gannet and fish are an integral process and have no meaning unless they are in relation to each other. Can we put it that the group-soul of gannet and of mackerel are allied in the great unity? Light returns in the end to light. The flashing fish and the diving bird, are part of this redemptive process. The concept of "nature red in tooth and claw" is not the whole answer.

Then consider the *song of birds*.

Here also there are two ways of looking. We can rightly use song for identification of species and be content to leave it at that. Or we can use it to awaken Wonder, that source, as the Greeks knew, of all knowledge. An apocryphal saying of Jesus runs :

"Cease not from your search until ye find ; finding, ye shall wonder ; wondering ye shall enter the Kingdom, and in the Kingdom ye shall find peace". The Kingdom is everywhere, but on a higher frequency which normal looking does not touch. We have to lift our thinking to imaginative perception and see beyond the immediate appearance. Then at every point in nature the kingdom can be entered. Perhaps we have here the answer to our first question. "What are birds for?" They are to awaken wonder, the key to the Kingdom.

Bird song is explained by the scientists as a means of identifying territory. Every willow warbler sings to define his established territory and will fight any invading male. This is true enough and quite undeniable, but the prosaic explanation does not preclude the more imaginative.

Consider again that all life is One. The earth is a great organism. Life on this plane is an image of its creative counterpart or supersensible planes of higher frequency. As Goethe says "All that is passing is only an image, a 'reflection'." Music is the stuff of solo-forming, part of the whole creative pattern. On our plane it has profound formative power. So what of that burst of earth music with the first light of dawn, that miraculous moment when the first cheep is answered by another call and in a few minutes the entire concert is shouting to the glory of God in a torrent of celestial sound? Goethe showed that where darkness meets light, colour is born. The active conflict of light and darkness produces colour. He called it "the deeds and sufferings of light". From this arise the colours of dawn, which in imagination we may see moving in a belt around the turning world. But at the same point music is born. Where

the shadows of night are first met by the light, the larynx of the Earth pours forth bird song. The phenomenon of the dawn chorus is part of the Divinity of the Earth, manifested in a giving back of melody to the creative Heavens.

The kingdoms of nature are an integral part of a great living whole. For those who can accept this view a new light is thrown on the mystery of *bird migration*. The bird kingdom, with every other kingdom of nature, is an integral part of a vastly complex organism. Each species represents a group soul. The ego of the individual beasts does not descend into incarnation as in man. This makes the difference between man and animal. In man, a spiritual being, the ego or eternal core, has descended. In the animal, the group ego on a higher plane controls every member of the species. Thus the group-ego of the Swallow controls all swallows. Imagine the individual swallows to be your finger nails, your arm connected with your brain to be the invisible supersensible group-soul. All you have to do is to think your hand from one point to another and the nails move there. We do not need to seek for direction-finders in our individual nails. So with the migrating swallows. The Group Ego "thinks" them from England to Africa. They are also sensitised to the warmth currents of the earth and are able to move with ease along these 'etheric' currents.

Is it not easier to 'think' this explanation, than to 'think' a complex direction-finder into the mind of each swallow. Since all creation is thought, a basic indication of truth is likely to be whether we can really think a thing.

What, indeed, is our affinity with the bird? The bird kingdom hardly touches down to earth. We sense that our lifted thinking is akin to the bird world. Thoughts flash into our heads as feathers flash in the birds. The immediate thoughts have some counterpart in the plumage of birds. The head of man is so poised that the brain is lifted out of gravity, even to the extent that it floats in liquid and therefore has no weight. Thus it is open to the

thoughts of the cosmos. Steiner has given us the secret: *The bird is Head metamorphosed*. All animals have a skeleton modified to meet their special nature. In the bird the lower systems are rudimentary. Think of the skinny sticks which are the legs. Digestion is at a minimum and food is passed through at an extraordinary pace. The bird must be seen as a head transformed, hovering above earth and touching the realm of colour in its feathers as man touches the realms of thought. It is a very true symbol that ladies wear feathers round their hats and not round their middle. The plumes of Aztec warriors decorated the head. This imaginative view is helped if we switch our vision to the cow. Contemplate a herd of cows grazing in a meadow. Feel how they are given over to the weight of gravity, in contrast to the bird lifted into spheres of 'levity'. Look at the placid slow almost inward gaze in the depth of the huge dark eye of the cow and compare it with the flashing of the eye of the eagle, penetrating to its prey from enormous heights. The cow and the kindred beasts, the ruminants (what a suggestive name), are given over to the great and marvellous task of metabolism, the breaking down of matter in digestion. They are indeed a huge digestive system. As bird is head transformed, so is cow digestion transformed. This explains why Hindu religion reveres the cow, since it has in nature a holy task of bringing spiritual forces down to earth.

Think of a lion and listen to the noise it makes when it roars for food. The lion is a great chest system metamorphosed. The chest is hugely developed and accentuated by the great mane, while the stomach is reduced to leanness. The chest or heart system, standing between the head system and the metabolic or limb system is the point where blood and air are in balance. The weight of the blood in the cow is greater than in any other animal. In the bird, blood is at a minimum. The lion stands between bird and cow as heart stands in man between head and metabolic system. The rampant lion is the archetypal heraldic beast representing heart courage. These three are the beasts of the Evangelists, the fourth

being the angel form of man. Together they represent the Human Archetype.

Shelley says : "Poetry is the breath and finer spirit of all knowledge. It is the impassioned expression on the face of science". Wordsworth recognises that without imagination a kind of death results. When intellect is divorced from imagination the vision of life as a whole is lost.

"Sweet is the lore which nature brings.
Our meddling intellect

Mis-shapes the beautiful form of
things —
We murder to dissect".

The poetical vision always penetrates to the being of things. The greater life within things is the source of inspiration and must often be conveyed in symbol. Thus the poetry of birds constantly endows them with spiritual being. In our age we tend too easily to treat this as so much fantasy. It may prove to be the great truth we have to rediscover if we are to take the next step in understanding.

KNOWLEDGE OF BRAHMAN

By IRA

Are understanding and Brahman separate
That one may know the other ?
Verily, all knowledge is only Brahman :
Saying even this is Brahman,
There is naught but Brahman.

By the Light of Brahman
Seek the Light of Brahman.
By the Light of Brahman,
Know the paradox of seeking Brahman.

Are you apart from Brahman ?
Yea, it is Brahman's Light
Which gives life to the mind
That seems to know this separation.

Light and darkness, knowledge and ignorance,
Pleasure and pain, good and evil,
Freedom and bondage, microcosm and macrocosm,
Heaven and hell, God and soul,
Yin and Yang, Up and down,
In and out, past and future
Falsehood and truth,
What are any of these but concepts
Born of a mind, like twins of the same womb ?
And what is a mind but the concept, 'I am a mind' ?
All of these dualities, even the finite and the infinite,
Even life and death
Are only of the mind.

SOUND AND ITS BODY

By
"Satyamayi"

WHAT is language? It is the instrument of mutual communication which gives human beings the feeling of being superior to the world of animals. Leaving alone the second half of the statement, the first half is not wrong.

However that is not the whole of it; it touches still merely the surface, the waves on top of an unfathomable ocean. There is a deeper, more dynamic power which tries to express itself as emotion, as feeling, as intuition, and its body is 'sound'. This hidden power is there in our mute brethren too, the animal world, as everybody knows who has lived with them and watched them. And it might well be that *their* love and fear, their selfless fidelity and gratefulness are so much stronger than the same qualities in human beings, because our mute brethren *lack* the *words* to express them. Nevertheless there are 'sounds' already of many kinds, and piercing looks, easy to understand for those whose hearts are attuned to other hearts.

There is, again, another form of sound without the word, which too is a powerful way of expression. It is music, which can express and transmit more perhaps than words can. While language has been developed for mutual understanding about practical matters, its words fail to convey more profound experiences, the movements of the world within. But pure sound — music — gives an audible 'body' even to these.

Language may consist of words. But the words derive their power from the sound, the intonation. It is the tone in which you talk to the child, the sound which is charged with love or warning or reproach — which gives the particular 'colour' to the word, and which enables the infant to learn the *meaning* of the

word. That's why words of a foreign language do not 'speak' to us in the same way as those of our mother tongue.

It is the sound which turns a simple word into a command and is obeyed without deliberation, because it works directly on the nervous system. Exploiting this 'magic effect' of sound, methods of brain-washing have been developed for robbing a person of his own way of thinking and reasoning, and reducing him to an automaton.

It is this same 'magic effect' of the word and the sound which spiritual exercises employ for purifying the mind.

In Hinduism (and Eastern Christian mysticism) there is *japa*, the ceaseless repetition of the Divine Name (or a *mantra*), for fixing permanently the Divine Presence in our Consciousness. In Judaism repetition or writing of the sacred Name is strictly forbidden!

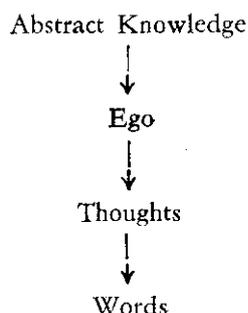
The contrast only reveals that men were and are still conscious of the 'magic Power' of word and sound.

In order to understand the attitude of Judaism in this matter, we should remember that even between human beings there are relations so delicate and 'sacred', that both parties shrink from talking about them. They feel a warning within, the danger of the word destroying the mystery of their love, because it belonged to a higher level, and language only dragged it down to the world of profane things and happenings. The word can build up as well as destroy. It is a double-edged instrument.

Generally speaking we connect the birth and growth of language with the development of the brain. But as against this we have the

testimony of Sri Ramana Maharshi about the inadequacy of language, as explained in the *Talks* under No. 285.

“How does speech arise? There is abstract knowledge (unmanifested). From there arises the ego which gives rise to thoughts and words successively. So then :



Words are therefore the great-grandson of the original source. If words can produce an effect, how much more powerful should the preaching through silence be? Judge for yourself”.

Thus living Silence is the true source from which words derive their power.

To understand this power is the purpose of the practice of *Mouna*. But as with many other ancient modes of *tapas*, this *sadhana* also is of

no avail when it is practised mechanically, that is by avoiding speech, but not communication by gestures, writing and so on. What has to be stopped is communication, the channel through which the energy which should be gathered and used for higher purposes, is flowing out.

How much idle talk is going on throughout the day; people feel embarrassed when there is even a casual pause in their endless chatter.

On the other hand when you think of some enlightened person, a Buddha or a Ramana, you meet Embodied Silence.

Supreme Power and Peace were radiating from Bhagavan Sri Ramana Maharshi and they can be felt even now in many of his pictures. And he was a great *Mouni* in the true sense of the term. He spoke, only when necessary. He preferred to clear spiritual doubts by silence, which he himself knew as much more powerful than even his words. But he knew also that most of his visitors could not understand that Eternal Language.

Language is an instrument of the mind. The mind, bereft of this instrument, has to keep quiet. And we can enjoy peace even in the midst of the turmoil of everyday-life if we learn to use language as an instrument which should be put aside when not necessary.

Heart-Talk with Somerset Maugham

“Mr. Somerset Maugham, the well-known English author, was on a visit to Sri Bhagavan. He also went to see Major A. W. Chadwick in his room and there he suddenly became unconscious. Major Chadwick requested Sri Bhagavan to see him. Sri Bhagavan went into the room, took a seat and gazed on Mr. Maugham. He regained his senses and saluted Sri Bhagavan. They remained silent and sat facing each other for nearly an hour. The author attempted to ask questions but did not speak. Major Chadwick encouraged him to ask. Sri Bhagavan said: ‘All finished. Heart-talk is all talk. All talk must end in silence only’. They smiled and Sri Bhagavan left the room.”

— from *Talks with Sri Ramana Maharshi*, p. 517.

Why Study the Terms of Sanskrit Philosophy?

By

'Sangitaprem'
(Dr. David Teplitz)

UNLIKE the Romance Languages, Sanskrit is an inner-implosive language, authenticated by scholars to be about 2500 years old, but within the ancient texts themselves suggesting greater antiquity! This Revealed language has three major strains, Indo-Aryan, Indo-Iranian, and Indo-Sinetic.

When foreign scholars translated the *Sbastras*, they could not help but use their own backgrounds and commitments in offering meanings to the ancient words. The earliest translations spoke of a pantheistic religion circumscribed by bizarre symbolism and ritualism, but in Reality, the *Sbastras* evoked a Unity of Mankind, Monotheism and inner dedication for the Quest of the Divine Principle! Sanskrit is neither calligraphic nor ideographic but a highly refined language with pithy and intense import conveyed by the terms. Great scholars such as Monier-Williams, Max Muller, MacDonell and Carl Jung agree that the texts were indeed of Divine Origin with a highly refined and deep meaningfulness. The word *Samskrit* means "highly-polished" and indeed out of 2,000 basic verbal roots was developed a "way" for all to achieve the Divine Unity of Man. Each of the verbal roots represents a mathematical vibration akin to the human body which when used properly projects one into communion with or yoking to the Eternal Being!

The poetry and meaningfulness of the Vedas lead one into the realm of understanding and meditation that is open for all mankind! Sanskrit is not a verbose but succinct language with depth and brevity as profound as the ancient texts like the *Bible* and the *Koran*. The subcontinent of India was a captive nation for centuries under the Mongols, Persians, Muslims, French, Portuguese and

British and through the movement of the great Mahatma Gandhi, finally achieved its independence as late as 1947. Through all these centuries Sanskrit was preserved and functioned as a way of survival and belief for the people of *Bharat*. Even the name *Hindu* is a term borrowed from the Persians, but despite all foreign invasions the might of the religious precepts survived. Hinduism is truly *Sanatana Dharma*, "The Eternal Way of Truth", a method of combining all aspects of man's living together and being tolerant of all beliefs. One can find in India the oldest Jewish synagogue, Christian church, Muslim mosque and Parsi temple. The ancient *Sbastras* recognized various pathways of attainment. Even to-day one can find here teachers, gurus, holy-men who have much to offer to serious seekers. Yoga is for all and helpful to any form of belief!

Although we in the West are familiar with such terms as *Karma*, *Dharma*, *Yoga*, *Darshan*, *Samadhi*, one should study the actual language and not just accept the translator's version. The logical construction of the language is extraordinary and integration fills the words with deeper, fresher meanings.

Studying the in-depth meaningfulness of a few philosophical terms, one sees how the language is not divorced from, but is an enlargement of, the belief.

To recognize the verbal root is to get at the real meanings of the words, free from implications that so many words have come to possess because of religious dogmas and from misunderstanding due to the lack of spiritual experience.

Basically all nouns are formed from the verbal roots which represent the Cosmic

Energy form! The roots are conjugated according to Divine Rhythms and after a variety of resources for expression in poetry and prose. The logic of assimilation, avoidance of hiatus, and coalescence of purity are very consistent. The strengthening of vowels and telescoping of sound fragments create an intense diminutive form of nouns that are very exacting and explicit. Here are a few classic examples :—

Trimarga or *Trimūrti*, the three aspects or pathways to attainment. Each person, in this life-cycle can utilize the form most appealing to him. Brahma-Vishnu-Siva : *brih* = expand, *vis* = pervade, *siv* = auspicious, kindly

siv = to sew ± *tri* (*tra*) = *sutra*, an aphorism of enormous inner depth

man = to think + *tri* (*tra*) = to transcend, a *mantra* devise of meditation of both

Root	Noun	Adjective	Meaning
<i>man</i>	<i>manas</i> (mind)	<i>mānasika</i> (mental)	to think
<i>div</i>	<i>deva</i> (god)	<i>daiva</i> (god-like)	to shine
<i>Li</i>	<i>laya</i> (a method of yoking)	<i>lāyika</i> (<i>laya</i> -yoga)	to dissolve
<i>bhū</i>	<i>bhava</i> (to be)	<i>bbāva</i> (being)	to be, become
<i>kṛi</i>	<i>karma</i>	<i>kārmika</i>	do or act
<i>klīp</i>	<i>kalpa</i> (time)	<i>kālpika</i> (age or cycle)	to be in order

Latin and Greek are essential for the training of a person for the medical profession, so too Sanskrit, which represents a totality of action and attainment, is necessary for Eternal yoking, meditation, Self-Realization and the teaching of any form of Yoga.

A few more philosophical terms directly created from the verbal roots. *dris* = visionary insight . . . *Darshana*/Revelation of a Rishi *sadb* = to go straight to the goal . . . *Sādbu* *at* = to breathe . . . Atman, the undifferentiated Self : Egolessness

tri = to transcend . . . + preposition *ava* = *Avatār*, Descent of a divine Anthropomorphic Form (Being) to guide man Krishna, Rama, Ramakrishna, Moses, Abraham, Jesus, Mohammed, Ramana Maharshi.

tri = number three + *mārg* or much, pathway or form :—

the struck and unstruck sound for both ascent and descent of the Divine Force

vid = to see spiritually, visionary, hence *vidya* is knowledge, the prefix "a" negates the process, hence ignorance.

vedānta = *vid* + *anta*, or end, hence *vedānta* is the wisdom gathered from the last portions of the sacred Vedas, and also the largest and most popular of the *Darshanas*.

To fully understand the art of meditation or yoga, it is vitally important to study the basic constructions of the Sanskrit language. Learning it is an "organic process" which must slowly be absorbed. As Christianity springs from Judaism so does Buddhism from *Sanātana Dharma* (Hinduism). Sanskrit is thousands of years old but as valuable now as ever before. Hence, one should eliminate the time factor and gradually, organically grow with Sanskrit into understanding that all mankind is One and that attainment should be non-dualistic, a wholistic yoking to the Divine.

The Medu-Neters of Egypt

By
Gladys Dehm

'Are you not aware of O Asclepius, that Egypt is the copy of the celestial realm, the spot where here below are mediated and projected all operations which govern and actuate the celestial forces? More than this, if the entire truth be recounted, our land is the Temple of the whole world.'

(Hermes Trismegistus to Asclepius)

THE Ancients made use of a heavenly language termed Medu-Neters by the Egyptians to symbolize the powers and properties of the Supreme Being. This hieroglyphic script contained the 'secret of Thor's letters' which revealed the esoteric meaning of the teaching. These 'medu-neters' were known to the Greeks as 'sacred writing'.

Clement of Alexandria, Herodotus and Plutarch understood that Egyptological instruction made use of symbolism which required a philosophical interpretation. Egyptian Adepts taught that there were both an exoteric and esoteric aspect to their wisdom, and made use of various modes of inscription in their teaching. There were the hieroglyphic and cursive scripts; the painted, drawn or sculptured image, statuary and architecture.

The primary causes and secondary causes of all manifestations were called Neters. They were the causal powers, agents and functions of everything manifesting itself in the universe.

Between the heavenly, celestial world of BA and the terrestrial world existed the intermediary stage called Dwat.

The KAS, both lower and higher, represented the vital and animal forces of man. To the elite of the ancient world MAN was the true living Temple of Wisdom; he embodied cosmic principles and functions. Viewed thus,

Egypt was 'The Temple' and within this sacred sanctuary took place the historical unfolding of man who was the symbol of all functions in the cosmos. The heart-soul was named BA, and was depicted as a human-headed falcon. The heart, the AB, was considered as being the spiritual centre, and that through which good and evil expressed themselves. The soul dwelt within a spiritual body termed the sahu.

Pharaoh was man as 'King of Creation', he who had become victorious over his inferior KAS. The name Pharaoh meant 'Twofold Great House.' Among his other titles was Râ-meses, signifying 'Product of Râ'. Having become immortal, Pharaoh was raised 'on the ladder of Nut', and became as great as the Neters themselves. The serpent uracus, emblem of sovereignty, was worn by the Pharaoh as one who had attained kingship over himself. Crowned thus, the Pharaoh became truly King over all lesser creatures.

Amenti was the 'hidden land' to which the deceased sailed his bark through the field of stars. In the divine Henu boat, the discarnate soul sailed towards the domain of Osiris, there to be judged and reincarnated.

Egyptian pillars were called TAT pillars, meaning 'in strength.' The other column was termed 'TATTU', meaning 'to establish'. Together they signified 'this spot is established in strength forever'. In Egyptian mythology, two Tats were placed at the entrance to Tattu, which signified the portals leading to that place where the mortal soul united with immortal spirit to become grounded in the mysteries of Amenti eternally.

The life symbol, known as the Crux Ansanta or Ankh, was a primeval symbol. The Cross implied perfection and immortality.

exemplifying the extinction of the ego and the subsequent emergence of true Selfhood wherein is contained everlasting felicity. The circle at the top of the Ankh denoted transcendental unity where the positive and negative principles were joined in uroboric union.

Egyptian theology placed four genii at the Four Cardinal Points. Sometimes called the 'Children of Osiris', they were Kesthâ the genius with the head of a man, Hapi the ape-headed one, Taumutef who had the head of a jackal, and the hawk-headed Qebhsennuf.

Among the Divinities of Egypt was placed first and foremost AMUN, the 'never born' and 'King of the Gods.' He was revered principally at Thebes. Later his name became that of AMUN-RĀ 'the hidden Sun'. The three-fold aspect of the creative principle was AMUN-RĀ-PTAH. This Egyptian Trinity proclaimed that everything was ONE IN THREE.

PTAH the 'Opener' was revered at Memphis where he was also known as 'The Father of beginnings.'

Khem, one of the attributes of the Creator, was worshipped at Chemmo.

Kneph, the 'Moulder', wore a headdress of a ram's head topped by a solar disk and uraeus. Kneph was addressed as the 'soul of the universe'.

At Heliopolis the sun god was ATUM who became RĀ. Atum's children were Shu and Tefnut; they brought forth Geb and Nut who in turn gave birth to two couples Osiris and Isis, Seth and Nephthys. These gods together are the divine company of Heliopolis.

The great triad at Memphis was formed by Ptah the father, Bast the mother, and Atum their son, who was the solar Neter positioned between night and day.

Nut, image of heaven's life, was consort to Nu.

Tefnut, goddess of rain and dew, had her seat of worship at Thebes. Her consort was Seb.

Thoth, the ibis-headed, was the god of medicine, writing and learning. He was revered at Khemenu and Hermopolis.

Isis, mother of wisdom and female principle of the Creator, was wife to Osiris, the glorious one. Horus was their offspring. They were worshipped mainly at Abydos. At Philae the tale of Isis and Osiris was recounted in its fullness. There, Isis was known as 'Mistress of the Earth of the Bow.' The nine bows often found beneath the feet of the Pharaoh represented the nine adversaries which must be conquered by the Osiris-soul in order to manifest supreme mastery.

Seth, brother to Osiris, was son of Nut.

At Thebes there was the divine triad of Amun, his spouse Mut and their son Khonsu.

Neith, the Cosmic Virgin, was worshipped at Sais. Her headdress depicted her holding up the heavens. Neith is the great weaver of the universe. She represents substance and movement. Of Neith it is written: 'I am that which is, that which will be, that which has been.'

Nekhbet was protector of all things which grow and develop.

Maât was the personification of heavenly Justice and Truth present in all things. She was representative of that which was most beautiful in the philosophy of Egypt. Her symbol was a feather.

Osiris, spouse of Isis, was overseer and Ruler of transformations in the Dwat after death. As Osiris Un-Nefer he was master and regenerator of vegetative life. He ruled over Nature in her cycles of renewal. Osiris was of divine origin and he came to earth with a physical body. He was murdered by his brother Seth, and his body cut to pieces. Isis, his sister-wife, gathered together the dismembered body, and spoke magical words handed down to her by the god Thoth, so that Osiris returned to life. He achieved immortality. At Busiris, Osiris was the Neter of the hidden land, Amenti, representing the Sun on his nightly journey. At Abydos, where tradition placed the tomb of Osiris, funeral pilgrimages were made where the dead were brought to pay homage to Osiris. The Passion of Osiris was celebrated yearly at Abydos with great solemnity. Ausar was one of Osiris' names. Within man, divine Osiris symbolically descends into terrestrial worlds and ascends

towards spiritual Selfhood. Osiris, therefore, is the Self-Perfected ; he who overthrew Seth the destroyer, and who escaped the threat of dismemberment. This is triumphantly asserted in the Book of The Dead : 'I have knit myself together. I have caused myself to be complete and whole ; my youth has been renewed ; I am Osiris, the Lord of Eternity.' One of the earliest symbols of Osiris was the djed pillar. The crook, the sceptre and the whip were his emblems of authority.

Anubis the jackal was revered at Asyut (Lycopolis). His name was Up-uat the 'opener of the ways' of the Dwat. The jackal, whose function was to transform putrid flesh into life-giving nourishment, signified the transmutation of the corruptible into incorruptibility.

Rennutet was shaped like a woman but wore a snake's head. On her knees she held Nepri, Neter of the grain, whom she suckled.

Horus, son of Osiris and Isis, was represented as the falcon. Horus was the evolved soul which all humanity should strive to emulate. The falcon represented the piercing 'eye of spiritual discernment,' an unrelenting search for truth, an inborn greatness and an altruistic spirit.

Hapi, the Nile, was symbolised by an androgynous nursing woman together with a mother's womb. He bore on his head a piece of papyrus, and carried the ankh in his hands.

The glorious Sun was One, but according to his forms he was known as the vivifying Deity RĀ, or became Khepra the begetter of the world. KHEPRA was symbolised by the sacred scarabeus. This scarabeus had no female. His seed gestated in a ball made of cattle dung. When the scarabeus unearthed his ball, he cast it into the water where his progeny came forth. This was the symbol of RĀ, the morning brought forth by Nu the pri-

mordial water. Khepra meant 'becoming' and 'transformation'.

The lion was the solar quadruped of this terrestrial world. His duty was to guard the physical frame while the soul traversed the different worlds. The god Rehu took the form of a lion.

The elements were symbolised by Geb, Neter of the earth. Hapi was Neter of the water. Amun was giver of air, Shu divided air between heaven and earth ; Tau was earthly air. The Neter of the fire was RĀ, as creative fire ; Ptah as constructive fire ; the life-giving fire was Amun-RĀ, and the consuming fire was Seth.

Serkhet represented the function of contraction leading to the breathing-in process. She was the scorpion goddess.

The function of Wadjet was that of dilatation necessary to vegetative life, namely that of blossoming forth, emerging, unfolding.

Ammit represented the function of absorption. He was the monster present when the soul entered the Judgement Hall.

When the soul reached the summit of its evolution, it encountered the snake Mersegert, Neter of the Silence. In that Silence awakening from ignorance took place. The heart-soul became newly crowned Pharaoh.

* * *

Egypt has left its science in the language of architecture, hieroglyph and sculpture. The Egyptians had a very strong spirit of synthesis. Modern man cannot begin to understand this lore unless analytical reasoning is put aside together with prejudices and theories. Simplicity of heart is required to pierce the veils shrouding this Egyptian wisdom. Maât is present in all things, and to the earnest seeker she will reveal her countenance, today, as she did in ancient Egypt.

The state of grace is the speech that rises in the heart of silence.

— BHAGAVAN SRI RAMANA MAHARSHI,
(p. 155, *The Collected Works of
Ramana Maharshi*)

THE GREAT LEARNING

By

Murdoch Kirby

THE Great Learning was designated the first of the Four Books of the Confucian Classics. As Confucius taught it he was speaking to those who were seeking government posts, in fact the suggestions in it are sometimes addressed to the ruler himself. More recently, however, it was part of the education of every school child in China; they committed it to memory. I remember the impression it made on me when I first read it: now I think it can stand by itself without any comment from me.

The Way of the Great Learning is to make clear the brightness of virtue, to love the people and to remain in the highest good. This being determined then one's purpose is known.

With one's purpose settled comes calmness of mind.

With calmness of mind comes serenity in life.

With serenity in life comes careful planning.

With careful planning comes achievement.

All things have their roots and their branches. Human affairs have their end and their beginning. To know what is first and what is last will lead one nearer the Way.

The ancients who wished to make clear the brightness of virtue throughout the Great Society would first bring order to their own states.

Wishing to bring order to their own states they would first bring harmony to their own family.

Wishing to bring harmony to their family they would first cultivate their own personal life.

Wishing to cultivate their own personal life they would first set the mind right.

Wishing to set their mind right, they would see that their heart was sincere.

Wishing to see that their heart was sincere they would extend their knowledge to the utmost. The extension of knowledge lay in the appreciation of the nature of things.

When the nature of things is appreciated knowledge is extended.

With knowledge extended the heart becomes sincere.

With the heart sincere the mind is set right.

With the mind set right the individual self blossoms.

With the self in flower families are in harmony.

With the families in harmony the State will be in order.

When the State is in order all the world will be at peace.

From the Son of Heaven down to the common man all must consider the cultivation of the personal life as the root.

* * *

What is meant by saying 'seeing that the heart is sincere' is that one should not deceive oneself. The sincerity should be like the sincerity with which we hate a bad smell or love what is beautiful. This is called satisfying one's own conscience. Therefore the superior man must be watchful over himself by himself. The inferior man does wrong without any self-restraint in his private life, but when he meets a superior man he is ashamed and tries to hide the bad and show off the good in him. But what is the use, because the other sees into his very heart when he looks at him. This is the meaning of the saying 'What is true within will show itself without'. Therefore the superior man must watch over himself by himself.

What is meant by saying that to cultivate their own personal life they would first set their minds right is this: When one is angry

then the mind is not in balance. When one is frightened then the mind is not in balance. When one is blinded by love then the mind is not in balance. When one is worried and anxious then the mind is not in balance. When the mind is not there we look but do not see, listen but do not hear and eat but do not taste. That is what is meant by saying that the cultivation of the personal life depends on setting the mind right.

What is meant by saying that in order to bring harmony to the family they should first cultivate their own personal lives is this : People usually lose their sense of judgement about those whom they love, about those whom they fear, about those for whom they feel pity and compassion and about those whom they despise. Therefore there are few in the world who can see any bad in those they love, or any good in those they hate . . . This is what is meant by saying that if the personal life is not cultivated there will not be harmony in the family.

What is meant by saying that in order to govern the state it is necessary first to bring one's own family into harmony. It is not possible for one who cannot teach his own family, to teach others. Therefore the ruler, from within his own family, completes the lesson for the whole state . . . When the ruler's family becomes humane then the whole country is aroused towards humanity. When the one family becomes courteous the whole state becomes courteous. When the one man is greedy or avaricious then the whole state may be plunged into disorder. Such is the nature of things. That is why it is said ' A single word may spoil an affair and a single man can set the country in order '. Some leaders have led

the country with humanity and the people followed them : others have led the country with violence and the people followed them. The people would not follow orders which the leaders themselves did not practise. Therefore the prince must have the qualities which he desires of the people, and he must be without the qualities he does not wish to see in the people. There never was a man who had no altruism in himself who was yet able to communicate it to others. Thus it is that the ordering of the state is dependent on harmony in the family.

What is meant by saying that the peace of the world depends on the order in the state is this : When those in authority are respectful toward the old then the common people will learn to be good sons ; when those in authority show respect to their superiors then the common people learn respect and humility ; when those in authority show kindness to the young and helpless then the people will not go counter to them. Thus the ruler will have a principle with which, as a measuring square, he may regulate his conduct.

What a man dislikes in his superiors, let him not display in dealing with his inferiors.

What he dislikes in his inferiors, let him not display in service to his superiors.

What he dislikes in those before him, let him not display toward those behind.

What he dislikes in those behind, let him not display toward those in front.

What he dislikes in those on his right, let him not display toward those on his left, and what he dislikes in those on his left let him not display toward those on his right. This is the principle of the measuring square.

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him ; and without him was not any thing made that was made.

— *St. John* (1.1 - 3)

TEACHING THE TRUTH

By
Wei Wu Wei

Why don't you teach, Mr. Wu?

Teach what, Madame?

Teach the truth, Mr. Wu.

The truth cannot be taught, Madame.

Why not, Mr. Wu?

*Because the truth is a joke, Madame,
and a joke cannot be taught.¹*

Then what do you know, Mr. Wu?

*I know that nothing relative IS
otherwise than relatively, Madame ;
Absolutely there is nothing to be
which is not relative.*

So what, Mr. Wu?

So, Madame, I AM.

¹The essence of a joke is non-relative.

MIND STUFF

By
Joseph M. Heikoff

Neither you nor I
are real

Except as thought waves
in the mind.

How, then, distinguish
friend from enemy,

Or them from you?

Ego, body, and world arise
as modifications of mind.

Still the thought waves,
and attain true silence ;

Then all vanish

as the unreality they are.

Only the Self remains,
which IS and ever was.

(The mind understands ;

The body sits in contemplation,

but dreams away ;

Habits of mind persist

And ignorance prevails.)

LANGUAGE AND SILENCE

By

Dr. K. Subrahmanian

BENJAMIN LEE WHORF (1897-1941), an anthropologist and linguist, says: "The grammar of each language is not merely a reproducing instrument for voicing ideas but rather is itself the shaper of ideas, the program and guide for the individual's mental activity, for his analysis of impressions, for his synthesis of his mental stock in trade. Formulation of ideas is not an independent process, strictly rational in the old sense, but is part of a particular grammar, and differs, from slightly to greatly, between different grammars. We dissect nature along lines laid down by our native languages. The categories and types that we isolate from the world of phenomena we do not find there because they stare every observer in the face on the contrary, the world is presented in a kaleidoscopic flux of impressions which has to be organized by our minds — and this means largely by the linguistic systems in our minds. We cut nature up, organize it into concepts, and ascribe significance as we do, largely because we are parties to an agreement to organize it in this way — an agreement that holds throughout our speech community and is codified in the patterns of our language."¹

Language determines our world-view. We do not use language; rather, in a way, language uses us. Our world-view depends on the language we use. Language is seen as a system of categories that both incorporates and perpetuates a particular world-view. It is suggested that when a given language symbolises a phenomenon in a single word, it is readily available as a classifying principle to speakers of that language. Although what appears as a single, simple experience in one language may be characterised as a series of distinct phonetic groups in another, experiences that must be expressed in this way are supposed to be less available to speakers of the language.

Man cannot escape language. Samuel Beckett conveys poignantly the agony of a man who is convinced of the value of silence, who wants to be silent but cannot. Beckett's *Unnamable* fights against language and tries to flee into silence. "I don't know, that's all words, never wake, all words, there's nothing else, you must go on, that's all I know, they're going to stop. I know that well, I can feel it, they're going to abandon me, it will be the silence, for a moment, a good few moments, or it will be mine, the lasting one, that didn't last, that still lasts, it will be I, you must go on, I can't go on, you must go on, I'll go on, you must say words, as long as there are any, until they find me, until they say me, strange pain, strange sin, you must go on, perhaps it's done already, perhaps they have said me already, perhaps they have carried me to the threshold of my story, before the door that opens on my story, that would surprise me, if it opens, it will be I, it will be the silence, where I am, I don't know, I'll never know, in the silence you don't know, you must go on. I can't go on, I'll go on."²

Modern writers have been worried for some time about the limits of language. Some have written at length against language. Writers have to work with words soiled by centuries of use. They envy the virgin tools of the musician, painter and the sculptor. Some consider language as a prison. Poets like Mallarmé aimed at silence and a poet like Rimbaud chose silence by renouncing writing altogether.

¹ John B. Carroll, ed. *Language, Thought and Reality: Selected Writings of Benjamin Lee Whorf*. M.I.T. Press, Cambridge, Mass., 1956, pp. 212-4.

² Beckett, Samuel. *Molloy Malone Dies The Unnamable*. Calder and Boyars, London, 1959, p. 418.

Language is a distorting mirror. To understand Reality, the unknowable knowledge, one must go beyond delimiting language to limitless silence. This is exactly what Sri Maharshi says about silence: "Language is only a medium for communicating one's thoughts to another. It is called in only after thoughts arise; other thoughts arise after the 'I'-thought rises; the 'I'-thought is the root of all conversation. When one remains without thinking one understands another by means of the universal language of silence."

"Silence is ever-speaking; it is a perennial flow of language; it is interrupted by speaking. These words obstruct that mute language. There is electricity flowing in a wire. With resistance to its passage, it glows as a lamp or revolves as a fan. In the wire it remains as electric energy. Similarly also, silence is the eternal flow of language, obstructed by words."³

³ *Talks with Sri Ramana Maharshi.* Sri Ramanasramam, Tiruvannamalai, 1972, pp. 200-201.

A PRAYER

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By
Behroz Padamsee

Let us be modest and not make
Moral judgements on our fellow-beings.
Let my neighbour dwell
A living, growing being in my sight,
Not a flat silhouette.

Let me see his soul,
How rich and meaningful it is,
And no less noble than my own.
Now he is no stranger and no foe,
And I am not alone.

STORY OF SIKHIDHVAJA AND CHUDALA—(Contd.)

Translated from Sanskrit by

M. C. Subramanian

Vasishtha continued :

ACCORDINGLY Chudala assumed the form of a brahmin youth and appeared before her husband who had temporarily stopped meditating. On seeing before him a fair brahmin youth adorned with a string of pearls and the white sacred thread, wearing white clothes and standing the height of a hand above the ground, Sikhidhvaja went towards him barefooted and welcomed him with these words : “O Son of a Deva ! I salute you. Please sit on this seat of leaves.” The other said : “O Ascetic King ! I also salute you,” and sat down while the King showered flowers upon him. Sikhidhvaja then asked him : “Great Soul ! Where do you come from ? This is a happy day for me since I have been fortunate enough to see you.” Next he offered him water for washing his hands and feet and garlands of flowers to wear.

The brahmin youth said to Sikhidhvaja : “O Sinless man ! Your cordial and fitting reception will, I am sure, be rewarded with a long life. You are practising austerities with a mind which is calm and free from thoughts, with the object of attaining liberation. Renouncing a big kingdom and dwelling in a forest is as hard as sleeping with a young woman without being affected by her charms.

Sikhidhvaja thereupon said : “Bhagavan ! You know everything. No wonder you have noticed the (kingly) signs. Now who are you ?

Who is your father ? What good grace has brought you here ? Please tell me.”

The brahmin replied : “O King ! I shall tell you everything. Who will not oblige one

who enquires politely ? Listen. Sage Narada who is like a *tilaka* mark of camphor on the bright forehead of the goddess of merit (*Punya Lakshmi*), was once meditating in a cave on the beautiful bank of the mighty Ganga. One day he heard merry voices and the jingling of bangles coming from the direction of the river. His curiosity made him look in that direction. He then saw some maidens as beautiful as Rambha and Tilottama (divine damsels noted for their beauty) bathing at a place where men did not usually go. They were naked and all their limbs were visible. They all looked alike. The sage forgot himself for a moment and became enamoured of them. His excitement was so great that he emitted his seed involuntarily.

Sikhidhvaja asked : “How could a learned man like him, one who had attained liberation even while alive, become a victim of lust in this manner ?”

The brahmin replied : “If one forgets the pure Self even for a moment the objective world will begin to appear before one like clouds in the rainy season. It is only when one always remembers the Self and does not forget it even for a moment that the ghost that is the world does not manifest itself in Consciousness. It is the presence of joy and sorrow which constitutes the bondage of the *jiva*. Their absence is liberation. Such is duality. One who has realised the Self and clearly understood that joys and sorrows do not really exist, becomes liberated even while alive. If one has the strong conviction that everything is Brahman, the space-like (i.e., all pervasive) Consciousness, the *jiva* will cease to exist like a lamp without oil. This great world

arises from the Self, flourishes on impressions (*vasanas*) and is governed by merit and demerit (*dharmā* and *adharma*). When the mind is free from all impressions, merit and demerit cease to be effective and one does not take birth again. O Ascetic! This is our view."

Sikhidhvaja said: "O Best of Speakers! Your words are extremely noble and wonderful. They are quite true and are (no doubt) based on your experience. O handsome youth! After hearing your splendid words I feel as if I have drunk nectar. I am now quite tranquil. First tell me briefly about your birth. Afterwards I shall listen to your words which are pregnant with wisdom. What did the noble son of the lotus-born god (Narada) do with his seed?"

The brahmin youth said: "The sage soon tied up the mad elephant of the mind to the stout post of discrimination with the ropes of pure understanding (*buddhi*). He then deposited the seed in a vessel of crystal which was nearby and filled it with milk which he brought into existence by the power of his imagination. In the course of a few months the seed grew (big) like the moon coming up from the midst of mountains and in due course, a perfectly grown boy came out of the vessel. The sage duly initiated him (into the religious rites) and imparted to him his entire treasure of learning, just as one empties the contents of one vessel into another. He then took him to Brahma who enabled him to attain the height of wisdom (*jñāna paraga*). I am that youth Kumbha, so named because I was born of a *Kumbha* (pot). The four Vedas are my playmates, Saraswati (the goddess of learning) is my mother and Gayatri (the most sacred mantra) is my maternal aunt. I wander about the world as I like."

Sikhidhvaja thereupon said: "O Sadhu! I have today become an extremely blessed person, on account of your coming here with your nectar-like words. Kingdoms and riches do not please me as much as the association of the wise."

Kumbha said: "I have told you everything about me. Now please tell me who you are

and what you are doing among the mountains."

Sikhidhvaja said: "Being the son of a Deva you know everything, but since you ask me I shall tell you. I am living in the forest because I am afraid of samsara. I am King Sikhidhvaja. I have renounced my kingdom. O Wise man! I am extremely afraid of being born again and again in samsara. However, with all my austerities and religious works, I am finding myself in greater and greater misery. Even nectar looks like poison to me."

Kumbha said: "Knowledge (or Wisdom) is the greatest blessing. It enables one to attain liberation. (Religious) activities are meant for spending one's time and amusement. Only those who are not wise take delight in them. The ignorant man's works bear fruit because his impressions are strong. The works of the wise man who is free from impressions do not produce any result. When one season arrives the earlier season disappears. Similarly when impressions come to an end works do not yield any fruit. Just as the reed known as Saralata does not bear any fruit, so also work done without any motive (*vasana*) does not produce any result. Just as in a mirage the idea of the sea does not occur to one who knows (that it is a mirage), even so the latent impressions do not rise in one whose ignorance has been destroyed by realizing that everything is Brahman. One can attain the state which is free from old age, death and re-birth if one gives up latent impressions. The mind which contains latent impressions is knowledge (*jñāna*). The mind devoid of impression is what should be known (*jneya*). If one knows what should be known through knowledge he will not be born again. Even Brahma and others say that knowledge is the greatest blessing. It is the means of crossing (the sea of) samsara. Why do you not acquire it? O King! Why do you not enquire within yourself, 'who am I'? How did this (world) come into existence? How will it come to an end? Why do you remain ignorant? Why do you not approach and serve those who have known the Supreme Truth and can answer questions like 'What is bondage and

what is liberation?' One acquires the knowledge which leads to liberation by befriending and serving and questioning sages who look alike upon everything (*samadarsinab*)."

Vasishtha continued: "When Sikhidhvaja was enlightened in this manner he said with tears in his eyes: 'O Son of a Deva! You have enlightened me today. It was because of my ignorance that I lived so long in the forest without seeking the company of the wise (Aryas). I am sure that my sins have all been expiated now. That is why you have come to this forest to enlighten me. You are my Guru, father and friend. I have become your disciple today. I fall at your feet. Be gracious to me. Kindly teach me about Brahman which is most glorious and by knowing which one gets rid of sorrow and enjoys bliss."

Kumbha said: "O Ascetic King! If you trust me I shall teach you. Otherwise it will be useless even if I were to explain it in various ways. It is not worthwhile talking to one who asks questions out of curiosity. It is like trying to see in the dark."

Sikhidhvaja said: "I shall do what you say without hesitation as if it were a scriptural injunction. I am speaking the truth."

Kumbha said: "Just as a child understands only such of its father's words as are not very logical or rational, you may also understand my words (i.e., according to your ability). But first listen to something wonderful which happened once. I shall afterwards speak about the subject on hand. There lived once a good man blessed with all qualities. He had studied all the scriptures but did not know anything about the birthless state. Just as the Badava fire tries to make the ocean dry so also he once tried to acquire the wish-fulfilling jewel (*Chintamani*) which is very difficult to obtain. After a long time his strenuous and persistent efforts met with success and he came across the jewel. What is impossible for the

industrious? The jewel was lying right in front of him and was within his reach. It was bright as the full moon over the peak of the Meru Mountain. He was, however, not sure whether it was actually the King of jewels. He was like a poor and simple man who suddenly finds himself in the possession of a kingdom. He said to himself; 'Is this really a jewel or not? If it is, it cannot be the jewel (I am in search of). One cannot obtain the King of jewels so easily. According to the scriptures it can be obtained only after a life-long search. I am a miserable man and my vision must be defective. It is my illusion which makes me think that this is the jewel. It is like mistaking a (flowering) creeper for a blazing fire brand or seeing two moons (in the sky). How did this great good fortune befall me of obtaining so soon the king of jewels which fulfills all one's desires? Few indeed are lucky enough to obtain quickly the object of their desire. I am an unlucky and miserable creature. How can my wishes be fulfilled (so easily)?' Raising doubts of this kind within himself the ignorant man did not pick up the jewel. The invisible powers soon carried it away. They forsake those who scorn them, like arrows leaving the string of a bow. The man continued his search. Those who persevere are undaunted by failure. After a long time he came across an uncut piece of glass. It had been thrown by the Siddhas in front of him to mock him. He mistook it for the Chintamani, like one who mistakes mud (mica) for gold. He picked it up, having thrown away his earlier good fortune. He said to himself: "Where is the need for wealth when I have got this Chintamani which is able to accomplish everything? This country is full of cruel and wicked people. It is unfit to live in. I shall therefore go to a distant place and live there happily." Accordingly he went into a forest and there a great misfortune overtook him on account of the piece of glass."

(To be continued)

PRAKRITI AND ITS GUNAS

By

Dr. M. Sadashiva Rao

Prakriti, or Nature, functions through three *Gunas* called *Satva*, *Rajas* and *Tamas*. These Sanskrit terms represent the most difficult concepts of Hindu Spiritual philosophy. *Gunas* are the cause of Man's bondage to the phenomenal world from which release has to be sought for Self-realisation. They are explained in this article in the light of Sankhya and Vedanta and *Shrimad Bhagavad Gita*.

Sankhya

The great Seer Kapila, who put forward the Sankhya philosophy, postulated the existence of an eternal Reality called *Prakriti* in which the entire phenomenal world order exists in a potential state and from which it manifests or comes into existence in an orderly process of creation to give rise to the world in all its diversities. This has been compared to the sprouting of a seed, containing the potential of a tree, to grow into a giant tree. The manifested world lasts for an Age (*Kalpa*) and then goes back in an orderly reverse process of involution (*Pralaya*) into its original unmanifested state. The creation and involution are said to recur in regular time-cycles.

Kapila also postulated that *Prakriti* when active is made up of three phases called *Gunas* representing an unmanifested (or near manifested) state called *Satva*, a fully (or almost fully) manifested state called *Tamas* and a state of unrest passing from one state to the other called *Rajas*. He stated the order of manifestation as follows: From *Prakriti* is formed *Mabat* or Cosmic Consciousness in which *Satva* is pure. From *Mabat* is formed *Abankara* or Ego-Consciousness in which *Rajas* predominates over *Satva*. From Ego-Consciousness are evolved the five subtle *subjective* instrument of sense perception and also the five subtle senses of action presided

over by the mind. In these *Rajas* predominates. From Ego-Consciousness are also evolved the five subtle *objective* realities of Sound, Touch, Sight, Taste and Smell called *Tanmatras*. From the last are formed, by various combinations, the five gross material elements called *Mahabhutas*. The last mentioned give rise to the physical realities of the world in which *Tamas* predominates.

Kapila considered *Prakriti* to be a non-Spirit Reality. However, he also postulated the independent and eternal existence of an infinite number of immortal Spirits or Souls of the nature of Transcendental Consciousness whom he called *Purusbas*. They are not part of *Prakriti* but by association with it and by getting bound by the *Gunas* identify themselves with it. Thereby, they forget their immortal nature and fall into the cycle of births and deaths as ignorant individuals. He showed that the path of obtaining liberation from the bondage of *Gunas* is to discriminate between Spirit and *Prakriti* and practise the Yoga of Meditation. Kapila's philosophy is a *Darshana* or a direct revelation through Yogic insight.

Vedanta

Vedanta, which is also a *Darshana*, confirmed the existence of *Prakriti* and its *Gunas* and explored deeper into the nature of the Ultimate Reality, Man's constitution and role in the phenomenal world and the nature of the effort required to break the bondage of *Gunas* to realise the Self. It considers Brahman as the Supreme Reality. Brahman is Existence-Consciousness-Bliss (*Sat-Chit-Ananda*) and One without a Second. He is the One *Purusha*, *Atman* or the Self. *Prakriti* is the *Shakti* or Power of Brahman. It is under the control of Ishwara who is Lord of the phenomenal world

and is Brahman Immanent in the world. *Prakriti* envelops Ishwara (and the entire world) like a sheath and is called His Causal Body as it is the prime cause for the manifestation of the phenomenal world. From the standpoint of Man, *Prakriti* is also called Ignorance (*ajnana*) since its *Gunās* veil from him a direct Knowledge (*jnana*) of Brahman. The Souls or *Purusbas* termed by Kapila are called *Jivas* (*Jivatmas*). They are One with Brahman (*Paramatma*), but, they appear to be infinite in number, which is an illusion created by *Gunās*. On account of any similar illusions imposed on Man, *Prakriti* is also called *Maya* or the Creatrix of illusions and *Gunās* are also called the bonds of *Maya*.

The *Jiva* is also enveloped by *Prakriti* in the form of a sheath called his Causal body which is one with the Causal body of Ishwara. By Ignorance it brings about in the *Jiva* the illusion of being a separate entity isolated from other *Jivas*. The Causal body of the *Jiva* creates his Subtle body and, each time he is born in the physical world, a physical body. Thus, the *Jiva*, though immortal, is endowed with three perishable bodies in the physical world. They are, naming from within (1) the Causal body also called the Sheath of Bliss ; (2) the Subtle body consisting of three Sheaths viz., the Sheath of Intelligence, the Mental Sheath and the Sheath of *Prana* (Life force) ; and (3) the Physical body also called the Sheath maintained by food. The three bodies consisting of five Sheaths function as an integrated unit when Man lives in the physical world. The Subtle body with the Causal Sheath is a Spirit body and represents the real Man with all his mental and emotional faculties, and can live without the Physical body. It has a long life in the phenomenal world and takes on, in succession, thousands of physical bodies in as many incarnations (rebirths) in the physical world. The Causal body which is nearest to the *Jiva* is the source of inspiration and the most profound ideas of Man. It carries a complete record of his numerous lives and actions, including *Karma*, and is lost when Man realises the Self. The loss of this body breaks the bondage with *Prakriti* and its *Gunās*.

Nature and Function of Gunas

The brief reviews of Sankhya and Vedanta intended to explain *Prakriti* show that the three bodies of Man are made of *Prakriti*. The sole exception is the embodied *Jivatma*. The *Bhagavad Gita*, which is the Source for full information on the nature and functions of *Gunās*, says :

“The *Prakriti*-born *Gunās* of *Satva*, *Rajas* and *Tamas* bind fast to the body the Embodied *Jivatma*.” (XIV. 5)

Prakriti is the Creative *Shakti* or Power of Brahman. It is best to regard *Gunās* as the dynamic forces of that *Shakti* continuously operating to influence Man. The link between *Gunās* and Man is his Mind. *Gunās* influence his mind, feelings and senses ; his thoughts leading to actions ; and, his attachments to sense objects. Under their influence, which is subtle and insidious, Man tends to identify his thoughts, actions and attachments, which are motivated in reality by the *Gunās*, as being his own. *This is the bondage of the Gunās*. He is not free to act according to his inner dictates but is swayed by the *Gunās*.

The three *Gunās* designated as *Satva*, *Rajas* and *Tamas* are best explained in terms of their pure influence on the mind. According to this, *Satva* confers on the mind Serenity which implies Stillness, Calmness and Peace. The Sanskrit word “SAT-VA” clearly shows that it is derived from SAT or the Self. Therefore, it may be inferred that this *Guna* has its origin nearest to the Self or the Source of *Prakriti*. *Rajas* brings about activity of the mind leading to actions. *Tamas* leads to inertia or inactivity of the mind. The pure *Gunās* are rarely found in Man immersed in the world. If *Satva* is predominant, *Rajas* and *Tamas* are found suppressed. If *Rajas* is predominating, *Satva* and *Tamas* are found suppressed. Similarly, if *Tamas* is in predominance, *Satva* and *Rajas* are found suppressed. The suppressed *Gunās* may become predominant at any time. This imposes great difficulty in controlling the mind consciously to overcome the influence of *Gunās*. However, some further explanations will clarify how the

influence of *Gunas* on the mind can be removed by using the mind itself.

Satva

A *Satvic* mind is the most desirable, Bhagavan Ramana Maharshi says :

"The Satvic mind is in fact Absolute Consciousness," (Talks, p. 76).

A *Pure Satvic* mind, free from traces of *Rajas* and *Tamas*, cannot be attained except through meditation. The normal *Rajasic* mind becomes *Satvic* when it reaches Absolute or Pure Consciousness. By practice of meditation, the mind remains permanently *Satvic* freed from influence of *Rajas* and *Tamas*. No other efforts are necessary. This is the great Secret of breaking the influence of *Gunas*.

Rajas

The *Rajasic* mind involves itself in actions. The *Bhagavad Gita* says :

"The Gunas of Prakriti perform all actions. With his understanding deluded by egoism. Man thinks : 'I am the doer'." (III. 27)

This is a great truth which Man may find difficult to understand. Man merely supplies the will and the *motive*. It is the *Gunas* which perform actions. If the motive is selfish, it binds him to *karma* and leads him on to a rebirth to expiate the *karma* through suffering and sorrow. If the motive is purely *Satvic*, which means without desire for the fruits of action, fame or recognition, he incurs no *karma*. There are two ways open to Man immersed in activity to avoid bondage. One

of the ways is to develop total dispassion when he will be entirely free from any desire for the benefits accruing from actions. The other way is to develop great love towards others so that no desire arises in his mind to deprive others of the benefits of that action. In both cases, he will perform actions only for the benefit of others. This is the Path of Action (*Karma*).

Tamas

The *Tamasic* mind is an inert or inactive mind. It is not without hope of becoming active or *Rajasic*. If the inertia is severe, due to past *karma*, the Grace of a *Sadguru* (Self-realised Being) makes it active. If it is moderate, due to sorrow or calamities, devotion to God makes it active.

Conclusion

The bonds of the *Gunas* can be finally broken only through Self-realisation by following either the Path of Knowledge (*Jnana*) or the Path of Devotion (*Bhakti*). Both involve meditation which follows a *reversal* of the path taken by *Prakriti* to create the Mind. The *Rajasic* mind attains first the *Satva-Rajasic* Ego-Consciousness or 'I'-Consciousness and later the *Satvic* Pure Consciousness. With the loss of the Causal body, one goes beyond *Satva* and becomes *Guna-atita* or beyond *Gunas*. Shri Krishna says :

"He who constantly worships ME through unswerving devotion transcends the three Gunas and becomes eligible for attaining BRAHMAN." (XIV. 26)

Mirror on the floor to Nail on the Wall :
"I ought to be there !"

The Nail echoed looking in : "I'm already
There !"

How Bhagavan Came to Me

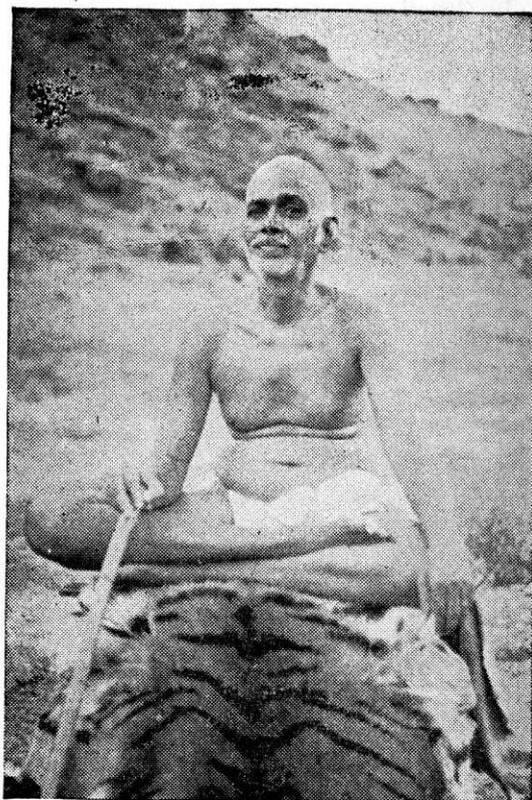
By
Ursulla Muller

ABOUT 20 years ago (today I am 48 years old) I had practised for several years Hatha-Yoga and meditation (concentration on the Anahata-Chakra) as learnt at the Hatha-Yoga School of Mr. Yesudian¹ and Mrs. E. Haich. After some critical period I happened to read Heinrich Zimmer's "Der Weg zum Selbst" and immediately felt attracted to the *sadbhava* taught in that book. I was greatly moved by the life history of Bhagavan and was longing to follow his example.



Ursulla Muller

Without hesitation I started meditation in the new way continuing, however, for the first two years also concentration on the Anahata-Chakra. Keeping silent meant no difficulty for me then because my whole being had been turned inward by Mr. Yesudian's silently radiating purity perceived by me rapidly. I always have had great veneration for him.



Often my everyday life has been difficult and more than once Ramana Maharshi supported me by showing me in dreams that things would turn out in a reasonable way again. For instance, while I was working once as a secretary in the southern part of Switzerland, I used to suffer from a very bad headache. Normally I don't have any. One night, waking up again and again because of that bad headache, I all of a sudden realized that my head was resting on the shoulder of Ramana Maharshi. The headache continued,

¹For an account of whom see p. 263 of Oct. 1976 issue.

but I felt much supported by the grace of Bhagavan. About 10 years later, in January 1975, Ramana Maharshi advised me how to behave when some evil entity was trying at night to wake up sensual thoughts in me. Ramana Maharshi told me to simply drop all thinking. I succeeded in following his advice and was surprised how marvellously it worked. Bhagavan showed me his satisfaction with my effort by touching gently my left shoulder, and by his grace I was able to forget the whole matter quickly. I should like to point out, however, that this was not the first time I was confronted with this kind of antagonism. Formerly I used to sit up in bed and start meditating, in December 1974 and January 1975 sometimes for hours.

In spring 1975 I felt the urge to start once more concentration on the Anahata-Chakra. I succeeded in performing this kind of meditation with great intensity and after some time had the great joy to see in a vision the heads of Bhagavan and Mr. Yesudian becoming one. In the early summer then, standing in front of Ramana Maharshi's picture in my room, I heard him say in my heart: "All

bondage is thought alone". My trials at that time to keep silent as often as possible were rather poor. Again in the later summer of that year I saw Bhagavan in a dream standing straight just two steps above me on the sun-splashed slope of Mount Arunachala. He was looking at me and I understood that he would guide me now to the top of the holy hill, through silence.

Then, in spring 1976, Ramana Maharshi advised me to drop concentration on the Anahata-Chakra and to go on by silence only, first of all, because in spite of my regular Hatha-Yoga exercises I felt tired and moreover, because there was some antagonistic agglomeration in my heart that, as Bhagavan told me, would be overcome easier this way. I did my best to follow his advice, but not always with good results. "Nothing is so tricky as the mind, its antics being inexhaustible" (*Mountain Path*, April 1972, page 109).

Today, I am somewhat more used to staying silent throughout the day as often as possible, and sometimes I am even able to understand Bhagavan's heart to heart speaking, i.e. teaching in silence.

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Garland of Guru's Sayings

By SRI MURUGANAR
Translated from Tamil by
Professor K. Swaminathan

647.

If you refrain from looking at
This or that or any other thing,
Then by that overpowering look
Into absolute Being you will become
Yourself the boundless space
Of pure Awareness which alone
Is real Being.

648.

Only by the Lord's grace won through
Total self-surrender at His Feet,
And not at all by one's own mental effort,
Is Truth of Being revealed. So subtle, so
Incomprehensible is That which is.

649.

Do not wander endlessly
Searching in vain for certitude
Through strenuous study, listening, learning.
Reach and hold the state supreme
Of Love, which is the form and substance
Of true Being.

650.

Not knowing that Love is first and best
Of all felt savours, people count
Love as the seventh savour.
But the diverse other well-known Six¹
Owe their very nature and function
To the single, basic savour, Love.

651.

Those poor fools who have not savoured
The taste ineffable of Love
May go on talking of savours seven.
But we who have enjoyed
Love's sweetness, we assert that this
Love is the sole true savour.

652.

To disentangle life's hard knots
One needs must understand the truth
Of Love. Climbing the heights of love
Alone takes one to *moksha*. Of all creeds
This is the heart, the only teaching.

653.

The great ones who have known the truth
Enjoin : " Not empty-handed, but carrying
Some handsome offering, go
To the Masters rich in wisdom clear ".
The offering meant is true,
Whole-hearted Love.

(One should approach the Sage with love and
reverence; not out of idle curiosity or in order
to 'test' him)

654.

Not only by suppressing Love
Spontaneous, but also by perverse
Enforcement of it, one is caught in
And eaten up by all kinds of evil.

655.

See Love. Hear Love. Reach out
And touch Love. Eat Love, sweet Love.
Smell Love. For Love is but
The Self's awareness of Itself.

(The Universe is but the Self and is to be enjoyed
through all five senses as Love which is its very
form and substance. See No. 649 above)

656.

The truth they know not who assert
That Truth can never have a form.
The person of the perfect Sage
Who has realized the Self ethereal
Is the embodied form of Truth.

¹ Sweet, bitter, salt, sour, pungent and astringent.

657.

Worship of the formless is possible
 Only for him who has left behind
 The notion, "I am this form, this body",
 One who is still identified
 Mentally with his body-form
 Worships only Form, though he may think
 That he is worshipping the Formless.

658.

Abiding as the mere I AM thought-free
 'Tis best to worship formless Being pure.
 But till one is quite qualified for such
 Worship of the Formless Absolute
 'Tis meet to worship God with form.

659.

Those unable to abide
 As natural Being, mere I AM,
 And wallowing in bewildering action
 Will by self-chosen image-worship
 Transcend illusion and attain
 The State Supreme of being the Self.

660.

O yearning heart, O lover of Siva,
 Who offer to your God with form
 Interior and exterior worship,
 Don't forget that He is present
 As intense awareness everywhere.

661.

Through constant contact with the Sage
 Who has with Siva become one
 Attention centres in the Heart,
 Inquiry dawns, one stands established
 In the Self as Pure Awareness
 And the malady of birth
 Illusive flies away.

662.

If unflinching strict observance
 Of what the Vedas enjoin fails
 To bring you love true, firm, intense
 For the Lord's Feet, then know that all
 Your strenuous labour has been wasted.

663.

Those who daily worship Allah
 Gain all joy and good at once
 Attaining calm serenity
 By putting out the raging flames
 Of anguish for life's sins and sorrows.

(Islam means peace and surrender)

664.

Uncaring what this life or what
 The life to come may offer you,
 Enduring calmly all afflictions,
 Undaunted by dire penury,
 Walk firmly guided by God's grace.

665.

Those excellent good people whose
 Goal is abidance in the bliss
 Of Siva's Feet so live their lives
 That worldly folk would rather pity
 Than envy them.

666.

According to His will, His law, His plan
 For every being moving and unmoving
 Well and truly the Lord performs
 Every moment of every day
 His five-fold function.²

667.

At every moment an atom perishes,
 That moment a fresh atom comes to be.
 Incessantly this happens, and it looks
 As if this happened of its own accord.

668.

If you concede that all your deeds
 Are Siva's deeds, your being is
 Identical with Siva's.
 If it is not and you claim freedom
 Your deeds are yours, not Siva's at all.

(Karma binds one and bears fruit for one only
 when one has a sense of individuality and doer-
 ship)

²Creation; preservation, destruction, veiling, and
 revealing His grace.

RĀMA NĀMA JAPA—

The Most Valuable Enterprise

By

T. R. A. Narayana

THE year was 1948. Madras Branch Manager of a large and prosperous British firm, with a good wife and four children, I did not find much need for any spiritual pursuits ; I was happy in the material comforts I enjoyed.

Inspector Pārthasārathi and I were camping at Villupuram in the course of a tour of the company's depots. We had done a good deal of travelling that day, on foot and by bus, and had to put up with scanty and poor quality food. When we returned to camp at nine in the evening, I was tired and hungry. The sight of the large meal-carrier with two plantain leaves on the table pleased me. Washing my hands, and without even removing my shoes, I sat at the table to eat, inviting P. P said : "You carry on, Sir ; I shall eat after a little while." I began my meal with gusto.

P removed his official dress, wore his dhoti, and had a thorough wash. He then squatted on the floor over a folded bath towel, facing the west, closed his eyes and began reciting in a low, careful tone, some Sanskrit *stotram*. After a few minutes, I could make out that he chanted *Lalita-sahasra-nama*. I ate well, while P went on with the holy telling at a steady, un-hurried pace.

Now, P was about ten years younger than me. He had a loving wife and two charming children. He came of a fairly rich family and was in far more affluent circumstances than I was, though occupying a lower position in the company. I could not but be impressed with the spirit of devotion he showed.

It was a full hour when P came to the end of his recitation. He appeared quite calm

then, in spite of his acute hunger. He took his food without any undue haste.

I understood from P that he was in the habit of reciting the *Lalita-sahasra-nama* every evening before taking his meal, however late the hour might be. He had followed the rule since he was invested with the holy thread at the age of seven ; he intended to keep it to the end of his life.

P's steadfastness in this religious practice set me thinking, and I also wanted to adopt some such good practice. Fortunately, I recollected a talk which my father, who had passed away when I was barely twelve, had once given about *Rāma-nāma*.

I had to spend much time walking and sitting in buses. During that time my mind was mostly engaged in thinking of the attractive sights which my eyes observed. I thought it would be good to use all this travelling time in the *japa* of *Rāma-nāma*.

The next day, when I had to spend an hour in a bus, I tried to go on with the *japa*, but I found it difficult to stick to it for more than a minute or two. The eyes would meet with something of arresting charm and at once the mind would hover around that object leaving aside *Rāma-nāma*. The ears would catch the sound of a *nādaswaram* or vocal singing. Off would go the mind, and *Rāma-nāma* stop abruptly. But I began to draw the mind away from such distractions and turn it to *Rāma-nāma*. It took many, many days of persistent effort and repeated failures, to form the habit of chanting the Lord's Name without break and with good concentration. But I did it, thank God ! In a few months, it

became a regular habit with me to chant *Rāma-nāma* quietly within myself, whenever there was no important official or personal work, requiring concentration.

The good result of *Rāma-nāma japa* has been wonderful. My entire mental set-up underwent a welcome change. The Name called up visions of a beautiful world far above the sordid one in which I lived. The happenings of life lost their impact on me, and I was able to detach my mind from them. In due course, I found myself looking at the drama of life instead of acting in it. I had gone away from the stage and was sitting among the audience.

Now *Rāma-nāma* has become my constant companion, nay, a vital part of myself. Under all circumstances of life, in the midst of every activity, *Rāma-nāma japa* goes on within me, even as life-breath.

I have had many sad experiences in my outer life since 1948 but none of them has made me give up *Rāma-nāma japa* for any length of time.

Goswami Tulsidas has sung about the unique greatness of the Lord's Name. He has even said that the Name is more glorious than the Form of the Lord. I am incompetent to say anything about it as I have not seen the Form of the Lord. Perhaps I may yet see the

THE FLOODING

.....
**Don't you love to swim and bathe
 In a flood of bliss ?
 To flood the universe with bliss
 The Pandyan God, astride a steed,
 Embodying bliss unique,
 Dwells in His devotees' hearts.
 Into this flood of bliss supreme
 Go, and dive, and worship
 His anklet-bearing Feet.**

—SAINT MANICKAVACHAGAR

Lord with these mortal eyes, perhaps *Rāma-nāma* may lead me on to His *darshan*, who knows ?

I have had many kinds of business activities in my life. But the business of *Rāma-nāma* has been the most profitable one. It did not demand any heavy investment. It has never produced any loss. It has gone on adding value to an otherwise worthless life.

I am grateful to Pārthasārathi for starting me on this business. Though he did not speak a word to me, I acknowledge him as my Guru. He taught me the business of *Rāma-nāma japa* — the most profitable one.

KNOWING THE SELF

.....
 By IRA

That which seeks to know the Self is not the Self.

The mind should with resolution ask, who is it that seeks to know the Self ?

The enquirer, or ego, thus enquired after, flees like a thief discovered, and leaves its booty behind : namely the Light of Consciousness whereby it received its seeming. And what is left undisturbed and unobscured is the real Self alone, which makes no enquiries, never having been in ignorance.

Glory of Arunachala

Arunachala Mahatmyam

(SIVA BHAKTA MAHATMYAM
of Sri Upamanyu)¹

Translated from Tamil by
M. C. Subramanian

CHAPTER XVI—(Contd)

The old man continued :

THE goddess (Parvati) practised austerities on the bank of the river Kampa, observing punctiliously and simultaneously the thirty-two kinds of *dbarma*. She made a *linga* of sand and worshipped it with reverence. Wishing to test her devotion Siva made the river rise in floods. Fearing that the *linga* of sand would be washed away she embraced it and did not stir from the post. (Later, Manmatha (the god of Love) installed it as Ekamresvara, a column of victory, which bore the imprint of her breasts and bangles). At this moment Siva's voice was heard to say : "Let this *linga* which had been worshipped by you remain here for the welfare of the world. I am myself abiding on earth in the form of an effulgence known as Aruna Hill which grants the prayers of devotees. You may go there and, with the consent of Gautama, continue to practise your austerities in his Ashrama. Afterwards I shall reveal to you my form of effulgence."

On hearing these words the goddess proceeded to the Ashrama of Gautama who welcomed her with due honours. He said : "I know with the help of my yogic power that you have come here at Siva's bidding. It looks as if he wants to protect his devotees at this place and has sent you here saying, 'You must go there and practise austerities'. Of all the abodes of Siva this is considered to be the most important. The God of gods manifested himself here for the sake of Brahma and Vishnu. At their request he became a *linga* in the form of a hill known as Aruna Hill. It (now) shines with subdued effulgence. After

ninety-six Brahmas had come into existence and ceased to exist a new Brahma arose out of Vishnu's navel and created the world. He once created, at Indra's request, a very beautiful woman who was capable of distracting the attention of yogis who might be practising austerities. But on seeing her wonderful beauty he himself became enamoured of her and tried to capture her. She ran hither and thither to escape from him. When he tried to possess her forcibly she ran away in the form of a doe. Brahma then assumed the form of a stag and pursued her. She became a (female) bird and flew away. Brahma flew after her in the form of a male bird. When she was pursued in this manner she sought refuge in Arunachala and cried out in agony. "O Refuge (of the distressed) ! Protect me." Immediately a hunter came out of the *linga* of Arunachala, bow in hand, to fight with Brahma who, however, became free from his delusion and regained his calmness. Turning to Arunachala he prayed : 'Thou must kindly pardon my mistake.' At this the auspicious God (Siva) rose out of the *linga* and said to Brahma : 'O Brahma ! All the sins committed by you were expiated the moment you set eyes on Arunachala. There is no doubt about this. You can see only a phase of mine on Kailasa, Meru, Mandara and other sacred mountains, but as Aruna Hill I abide as I truly am. You shall circumambulate it silently a hundred times and become pure. O Creator of the universe ! After taking a bath in the Brahma Tirtha and adoring me, circumambulate Me silently and become free from your sorrow.'" On hearing these words

¹ This is an ancient work, like the *Arunachala Mahatmya*, gives an account of Arunachala.

Brahma bathed in the *tirtha* in the prescribed manner and circumambulated Aruna Hill with his mind absorbed (in Siva). As a result of this he again became the ruler of the world of the Devas.

CHAPTER XVII

GAUTAMA DESCRIBES GLORY OF ARUNA HILL

Gautama continued :

ONCE Narayana continued to sleep even after a *kalpa* (a cycle of four *yugas* or aeons) had ended and hence the world was enveloped in dense darkness. The immortal Devas were in distress. They thought of Mahadeva, the inner controller (of all) and prayed to him to create the world. Siva thereupon created the Devas who were thirty-three crores in number. They awakened Narayana from whose navel a lotus sprang up. As soon as he woke up he said to himself ; "I slept when I should not have done so. I was under the influence of Siva's *maya*. What shall I do to expiate the sin of sleeping at an untimely hour ? I shall seek refuge with Siva and expiate all my sins." At that moment he saw before him Siva as pure effulgence. He bowed to him respectfully and pleased him (with his adoration). Looking at Narayana who was standing and praising him with clasped hands, Siva said : "I abide on earth in the form of Aruna Hill. The moment you see me in that form you will cease to be ignorant. One of the Vishnus who were your predecessors obtained a boon from me (at Aruna Hill). As the interior of the Hill is filled with fire the rains falling on it from the clouds fear to run down it as streams. They are quite unable to leave it. That is why all one's sins are expiated by merely looking at it. All the wishes of devotees are fulfilled there. You shall again become the protector of the world by bowing down to that Hill and worshipping it." Having issued this command Siva disappeared.

Vishnu was happy when he heard these words. He came to Arunachala, bathed in the Brahma Tirtha and worshipped Aruna Hill with a tranquil mind. He thereby expiated his sins and became the protector of the world. It is by worshipping it that Surya (the Sun god) became the ruler of all the planets. When Daksha Prajapati worshipped it his curse was lifted and he became prosperous. Indra who had slain the Asura named Vritra got over his afflictions and became the King of the Devas again, when in the face of great difficulties, he worshipped Aruna Hill. Similarly Siddhas, Charanas, Gandharvas, Devas, Vidyadharas and others had their wishes fulfilled by simply worshipping Aruna Hill. Pusha (the Sun god) abides on its eastern side, Visvamisra on the southern side, Varuna on the western side and Trisula on the northern side. These four Devatas (deities) worship the Red Hill from four hills which form its boundaries at a distance of three *yojanas*. On its northern slope there stands a banian tree which throws a shade all round it. The great Isvara (Siva) abides under it in the form of a Siddha. There are eight *lingas* at the eight cardinal points round the Red Hill. There is also a temple near it built by the Devas for the use of the devotees of Siva. Inside that temple there is a *bakula* tree under which Siva is worshipped by Vamadeva. Agastya and Vasishtha installed each a pure *Linga* there. They worshipped Arunachala and gained extraordinary benefit from their austerities. The holy river Sona flows near it as a clear stream. The sacred river Pennai also flows round it. I (Gautama) too adore Siva by practising austerities here and worshipping the ethereal *linga* of Arunachala for the welfare of the world. In olden days kings overcame their enemies, regained their kingdoms and enjoyed many luxuries by worshipping this Lord of the Red Hill. O Goddess ! If you worship this Sivalinga which is in the form of a hill your austerities will be very fruitful.

(To be continued)

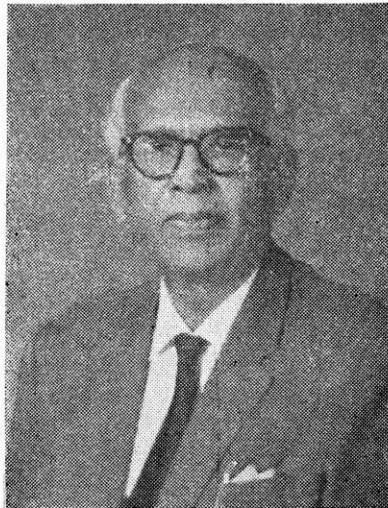
INTRODUCING....

Sri Kasipillai Navaratnam
and Smt. Ratnambal Navaratnam

KASIPILLAI NAVARATNAM and his *dbarmapatni* (partner in life) Ratnambal of Sri Lanka have been regular visitors to our Ashram for over four decades. They count themselves blessed to have been drawn into the inner orbit of Bhagavan Ramana early in life and their devotion to Him has continued down the years unabated.

Light of Arunachala shone in its pristine purity in the Maharshi.

During every visit from the moment Navaratnam entered the Ashram, Bhagavan's scintillating eyes held him captive. When leaving the Ashram after a fortnight he would close his eyes to get the vision of Bhagavan



Mr. Navaratnam



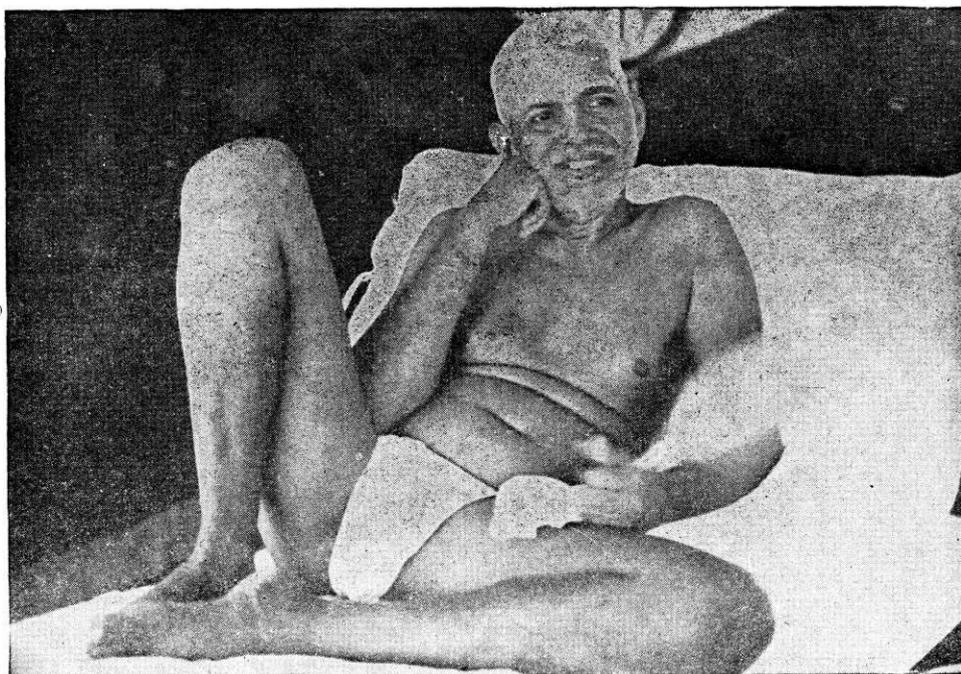
Mrs. Ratna Navaratnam

Navaratnam was an Accountant in the Ceylon Government Railways and he used to spend his annual leave in December in Arunachala in the immediate presence of Bhagavan. From the first *darsan* of Bhagavan on December 25, 1935 he had no desire to seek any other sacred place.

His previous Guru, Sivayoga Swamigal¹ of Jaffna, himself had visited Bhagavan in the early forties and the two Mahayogis had communed in silence. No words were exchanged, but the Swami observed that the

imprinted in his heart. The last *darsan* of Arunachala from the railway station gave him supreme peace. As he plunged again into his busy life, he eagerly looked forward to his next visit. Once, when he took nine specially selected gems from Ceylon to be enshrined in the foundation of the Mother's Temple, Bhagavan opened the packet and remarked, "Oh Navaratnam has brought *Navaratnams*" ! (nine gems)

¹ For an article on whom see p. 163 of our July '74 issue.



Soon after his marriage in May, 1948 Navaratnam went to the Ashrama with his wife, Ratna, who had been Principal of a leading Girls' College in Jaffna — The Ramanathan College and afterwards Director of Education in the Ministry of Education in Colombo.

Navaratnam was to leave early in 1950 for U.K. where his wife was already on a Government Research Fellowship. But, when he heard of Bhagavan's illness he cancelled that visit and sped to Tiruvannamalai, to the bedside of Bhagavan, to chant Arunachala Siva as Maharshi shed his mortal frame. He participated in the Mahasamadhi rites also. He always enjoyed the loving care of Swami Niranjanananda, who once gave him a counterpane used by Bhagavan, when he came to know that his bedding had been lost at the Villupuram Junction. It is one of his cherished possessions today.

Ratna was drawn to Bhagavan when she was at the Presidency College, Madras and came under the spell of Professor K. Swaminathan who had throughout encouraged her to study the Hindu classics like *Tiruvachagam*

and *Tirukkural*. Her first visit to Bhagavan was in December, 1943 when she visited Tiruvannamalai in connection with her translation of *Tiruvammanai* sung by St. Manickavachakar there. She looked upon Maharshi as one of the seven Vedic Rishis who had appeared now at Arunachala to bless the whole world.

The Navaratnams are spending their retired life in pursuit of self-enquiry, aided by the grace of Sivayoga Swamigal and Bhagavan Ramana Maharshi. Whenever they visit the Ashram, they spend as much time as possible in the Meditation Hall, attend Sri Chakra Puja at the Mother's shrine and circumambulate the holy Hill Arunachala. They look upon the President, Sri Venkataraman, and other inmates of the Ashram especially the old devotees, as repositories of Maharshi's Grace. "To walk, dine, to meditate, to talk, to sit still or to hold communion in this hallowed spot is to BE — to enjoy the Presence of the Sage who is Pure Awareness" they say.

We wish them long years of dedication and devotion !

BOOK REVIEWS

THE MEETING OF EAST AND WEST : By F.S.C. Northrop. Pub. : Collier-Macmillan, New York. Pp. xxii + 531, plus Illustrations. Price : \$(U.S.) 3.90.

The key to this remarkable book is found on page 454 : 'The traditional opposition between the Orient and the Occident, as voiced by Kipling

East is East and West is West
And never the twain shall meet

is removed'.

One of America's most important educators, F. S. C. Northrop distinguished himself as Sterling Professor of Philosophy and Law (Emeritus) in the Law School of Yale University. He subtitles his book "An enquiry concerning world understanding". In the first half of it he examines and explains the cultures of Mexico and the United States, British democracy, German idealism, Russian communism, Roman Catholic culture and Greek science, all of which play their parts in his exposition of Western civilization.

Thereafter the reader is introduced to the splendid culture and civilization of India and the Far East, which is the crucial part of the thesis, for without them there could be no solution to the perennial problem of world understanding.

In terms of religion, theology and philosophy (over and above the simple study of comparative religion), the formula which the author expounds so convincingly relates to the basic difference and antipathies that must always exist between 'international religions', such as those of the Orient — Hinduism, Buddhism, Taoism, Confucianism (and Jainism) — on the one hand, and the 'tribal, nationalistic' religions of Judaism, Christianity, Islam (and Japanese Shintoism) on the other.

'The four major religions of the East... bring an abiding spiritual peace and a highly refined sense of beauty into the lives of even the humblest members of the community'. 'For none of them is the divine a God of the chosen people' (Pp. 402/3).

Compared with these peace-loving and truly compassionate religious systems are the missionary aggressiveness of the Christian 'Church militant' seeking to impose its beliefs upon 'unbelievers', the Muslim intolerance of the 'uncircumcised', and the Jews' proud impatience of the 'gentile', with their bloody histories of 'holy' wars and sectarian feuds: Christians versus Jews, Muslims versus Christians, Jews versus Muslims, Roman Catholics versus Protestants (still going strong in Ireland today). In this context it is significant to reflect upon the venerable dispensations and peaceful demise of the

Lord Buddha, Mahavira and Confucius, together with the tranquil retirement of Lao Tzu, compared to the turbulent episodes in the lives of Jesus and Mohammed.

Professor Northrop has an amiable habit of repeating the most important points in one section after another. And he warns the reader against 'translations of Oriental texts by Western scholars, or even by Chinese' and other Asians 'who have come under Western philosophical or Christian influences' (p. 326). (A pity it is therefore that the book's quotes from the *Tao Te Ching* come from the translation of the American Paul Carus of 1898 when those of twentieth century experts such as Ch'u Ta-Kao and the sinologist Arthur Waley were available.)

Furthermore, we are reminded that the "constantly valid moral type conduct has its basis in the indeterminate, all-embracing, undifferentiated aesthetic continuum, and the common bond of emotionally felt sympathy for all persons and all things which it provides, rather than in laying down one's life for a specific, determinately differentiated line of conduct. It is this which has given to Oriental religion a clarity, an open-mindedness, a disinclination to force itself upon other peoples' attention, and a fellow-feeling (not only for all men but for all aesthetic natural objects of any kind whatever, which Western religion either in theory or in practice cannot claim for itself" (p. 345).

Marx described religion as 'the heart of a heartless world, the soul of soulless conditions.' But he never discovered the treasures of the 'international' religions. The religion which Marx regarded as 'opium' was that then current in the West; he condemned ceremonial, priestcraft, and 'hocus-pocus'. But so also did Gotama Buddha and the author of the *Lao-Tzu* book.

'...*Chit* "is immediacy of experience". But it is "undifferentiated (*abhinna*), all-pervading (*sarvatra*, *vastha*),... pure (*shuddha*) experience...'. In short Brahman in Hinduism is the same immediately apprehended, undifferentiated aesthetic continuum which was found to be *Tao* in Taoism, *jen* (human-heartedness) in Confucianism, and *nirvana* in Buddhism' (p 367).

Is this too sweeping an equation? A hundred pages later we read: "As Tagore and the Taoist painters and the Americans Emerson and Thoreau have seen, nature fairly presses her beauty upon us always on all occasions. And as the Taoist painters have noted in their quiet contemplation, the all-embracing aesthetic continuum which is nature is the same emotionally moving aesthetic continuum which is man in the aesthetic

ineffable spiritual component of his being. In the language of Hinduism, *Brahman* (the cosmic principle in the universe) and *Atman* (the psychic principle in man) are one."

It is argued that "there will be no religion nor culture which adequately meets the spiritual as well as the intellectual needs of men until the traditional Western theism, after being reformed to bring it abreast of contemporary knowledge of the theoretic component in things upon which it rests, is also supplemented with the primitive traditional Oriental religion of intuition and contemplation with its cultivation of the aesthetic component" (463f).

The varied illustrations do justice to the ambitious scope of this work.

G. F. ALLEN

MEDITATION AND ITS METHODS : By Swami Vivekananda. Edited by Swami Chetanananda. Pub. : Vedanta Press, 1946 Vedanta Place, Hollywood, USA. Pp. 127. Price : \$ 3.50.

In an age when even yogic processes like meditation are being mechanised and 'sold', it is refreshing to come across a book reflecting a totally different kind of approach. Swami Chetanananda makes a careful selection from the works of Swami Vivekananda and presents a connected exposition of the science of meditation.

Meditation requires a certain background, an environment — natural or self-created. Swamiji asks that the room where one meditates be kept pure, physically and psychologically. Flowers, incense, study of spiritual literature are some of the means of creating a helpful atmosphere in the room. Where this is done successfully, it will be found that to enter such a room itself brings a sense of calm, a quietude. (P 36)

And there is a time that is favourable for this exercise of meditation. "You must practise at least twice every day, and the best times are towards the morning and the evening. When night passes into day, and day into night, a state of relative calmness ensues. . . . Your body will have a like tendency to become calm at those times." These timings should be regular. Of course one may meditate at other times also when the mood comes upon one, but these two periods are basic.

After describing how one must sit with an erect spine, the problem of disturbance of the mind by restless activity of thoughts is taken up. The novice is asked to let the mind run on. Only he must not participate in the thought-movement. Instead he must watch the thoughts and observe what they reveal. And that is pretty much. They show up corners in the being that need to be cleansed, uglinesses that are to be thrown out. If one does not run with the mind but stays outside its current as a witness, the thoughts slow down and ultimately come to a halt.

The next step is to turn inwards. "Think of a space in your heart, and in the midst of that space think that a flame is burning. Think of that flame as your own soul and inside the flame is another effulgent light, and that is the Soul of your soul, God. Meditate upon that in the heart."

Those who find it difficult to concentrate without support of an image or a sound or an idea, may take the needed help. Many take up *japa* but after a time they get bored with it. It becomes or is felt to be tiring. One may add that *Japa* is likely to get mechanical and tiring if it is done as a technique. But if it is combined with devotion and love for the Deity embodied in the *Mantra* that is repeated, then the movement gets more and more intense and also pervading. After a time one does not need to repeat it consciously. There is an automatic repetition. The being has taken up the *Japa*. One remains attentive and allows oneself to be carried in its rhythm. For that one must love the *Japa* for its own sake, for one can never be tired of what one truly loves.

A number of anecdotes are related bearing on Swami Vivekananda's phenomenal memory. The role of *ojas* — converted sex-energy — is explained.

There is a good deal of loose and dangerous talk nowadays of *kundalini* as a quick path to liberation. Swamiji's warning is topical: *Kundalini* "is as quick to come down as to go up. When it traces back its course, it rouses violent lust in the individual."

The book is full of practical hints. There is a warning about 'religious liberalism'. One should know what one really wants and choose a path accordingly. Once this choice is made or accepted, everything must be organised around that aim. "*Ekanishtha* or devotion to one ideal is absolutely necessary for the beginner."

An authentic and practical guide to meditation.

MYSTERY AND IMAGINATION : REFLECTIONS ON CHRISTIANITY : By R. P. C. Hanson. Pub. : SPCK London. Distributors : Affiliated East West Press Pvt. Ltd., Madras-31. Pp.115, Price : £ 2.25.

JESUS ON TRIAL : By A. E. Harvey. Publisher and Distributor : same as above, Pp. 140, Price : £2.95.

Both the books are earnest attempts to present Christianity in a spirit of accommodation and a degree of persuasive liberalism. Dr. Hanson discusses the concept of man, faith, atonement, the incarnation, revelation in history, and tragedy in the Christianity of today. He enlarges the meaning of the terms normally used in theology and seeks to build bridges to other faiths. Writing on the subject of prayer, he observes : "Prayer in its essence is not a pulling of strings nor a turning on of switches with God. It is a vote of confi-

dence in God's freedom and resourcefulness and those who have never prayed have neglected one important possibility of freedom... God is free and because God is free man is free also."

Dr. Harvey studies the Fourth Gospel as a reportage of the 'Trial' of Jesus — charge, defence, counter-accusation and so on. Light is shed on the legal procedures of the time. The author rightly remarks: "The verdict reached by Jesus's contemporary judges was not final; the issue is still open, and each reader has to make up his mind." Even the mind is not a reliable guide or judge. It is the soul-experience alone that can decide the issue.

M. P. PANDIT

THE BLUE CLIFF RECORD: Translated by Thomas Cleary and J. C. Cleary. Volume 1. Pub.: Shambhala Publications, Inc., 1977, Boulder, Colorado, USA. Pp. 268. Price: \$ 5.95.

Here is a stunning book. Its impact reaches us through the words of a host of enlightened men.

The Blue Cliff Record is a classic twelfth century text of Chinese Ch'an Buddhism, presenting a systematic study of several *koans* — terse, paradoxical-seeming passages meant to help aspirants on the Buddhist Way. Recently translated by American scholars this volume contains, as an introduction to the core material, an absorbing description of the evolution of Ch'an and Zen Buddhism in China and Japan. The description is profoundly moving, for here one sees an endless chain of great men passing by; men who sought untiringly to attain a life-fulfilling vision of the Truth concealed by appearances. And though they all belong to antiquity, the potency of the feelings of brotherhood that stretch through time — right into the present — belies the idea that they have left us.

Throughout the book the masters are constantly at our side, revealing to us "what enlightenment is, what the enlightened life is, how the patriarchs and masters of old struggled with it, attained it, actualized it, and accomplished it". Of the *koan* one says, "If you don't forget your emotional interpretations, then you'll see a profusion of confusion, and you definitely won't understand this kind of talk." Another raises his whisk, invites us to step closer, then with it strikes us on the mouth (compassionately) as we are about to speak. If we are ready enlightenment comes. A third instructs with words towering "like an overhanging cliff ten thousand fathoms high". If found wanting we are told sharply, "Go back three thousand miles", or "Study for thirty more years".

Studying the prose and verse commentaries in this book dissolves familiarities and brings one to a pitch of concentration on the *koan*. Anything might then serve to help us penetrate to its source.

"Penetrate through on the tip of a hair" — this is the call, the challenge — "release the great shining illumination and then in all directions you will be independent and free in the midst of phenomena."

Here is one *koan* from the heart of *The Blue Cliff Record*:

A monk asked Yun Men, "How is it when the tree withers and the leaves fall?"

Yun Men said, "Body exposed in the golden wind."

THOMAS MERTON ON ZEN: By Thomas Merton. Pub.: Sheldon Press, 1976 London. (Paperbound) Pp. 144. Price: £2.50.

Thomas Merton is surely among the few who must be listened to as heralds of a new age. He is an authentic world soul — who speaks and acts from a poise that spontaneously assumes the unity of mankind.

Above attachment for any one view of the world, he stands for us all, speaks to us all, humbly invoking the spirit of world understanding and, through his discernment, wielding the sword of light that puts to flight all ignorance.

Thomas Merton speaks of Zen and of Christian mysticism with a wide comprehension clearly built upon his own deep experience. He points out to Westerners how they have "completely misunderstood" the basic concepts of Zen Buddhism, and yet he does not abandon his native Christian tradition to its seemingly arid contemporary mask. He draws constantly on the light and the lives of mystics like St. John of the Cross to refresh one's view of the Western faith, to expose its roots in profound experience and to lead us to consider the unity of this and the Eastern Way.

Against this broad background of comparisons we are instructed too in the details of Zen. The explanations and insight given are clear and a real help in reaching a new perception. What is the function of the *koan*? What is the real meaning of *Nirvana*? — that term that has been so misunderstood as a negation of life. What is the Zen state? *Who is it* that has a transcendental experience? These are some of the questions that are dealt with — fully, brilliantly — in this collection of Thomas Merton's essays on Zen.

Reading this valuable book lifts one to share in the author's vision of an affirmation of Life in a world that is one.

JOHN HARPER

THE PHILOSOPHY & RELIGION OF CHAITANYA AND HIS FOLLOWERS: By Jadunath Sinha. Pub.: Sinha Publishing House Private Ltd. 39, S.R. Das Road, Calcutta-26. Pp. 131. Price: Rs. 25.

Chaitanya, the great Apostle of *nama samkirtan* and Devotion to the Divine has not left any works to

posterity except an octave of verses in Sanskrit, *siksastaka* embodying his whole teaching. His life on earth was itself an eloquent commentary on his teachings and his method was to embrace thousands of people and communicate his love of God to them. For a systematic idea of his philosophy and precepts, we have to depend on the writings of his illustrious disciples and dedicated followers. This is done by Jadunath Sinha in the book under review.

Chaitanya believes in the concept of a personal Divine invested with infinite auspicious qualities. To Chaitanya, this Divine is Krishna, not an Avatar, but the Supreme Lord himself. The souls are sparks from the luminous being of The Lord and the souls yearn towards the Lord in the same way as the Lord yearns towards them. Radha is the Love incarnate of Krishna and they have their blissful play in the eternal Brindavan which is in the heart of every being. *Prema*, this love towards the Divine is not *Kama*, sexual love. The chanting of the Lord's name in chorus with devotion and practising Love to taste the *rasa* of Krishna's bliss — this is the key to *Sarvamukti*, universal liberation.

These ideas are explained by the author through brief expositions of the philosophy as found in the works of Sridhar Swami, Sanatan Goswami, Rupa Goswami, Krishnadasa Kaviraja and others.

S. SANKARANARAYANAN

THE SEPHER YETSIRA Including the Original Astrology according to the Qabala and its Zodiac : By Carlo Soares. Pub. : Shambala Publications, 1123, Spruce Street, Boulder, Colorado-80302, USA. Pp. 173. Price : \$ 5.95.

The Sepher Yetsira has been translated from the French by Micheline and Vincent Stuart.

This work of secret wisdom is considered to be the fundamental textbook of the Cabala which baffles the Cabalists who find its mysterious and occult content almost incomprehensible.

In a hidden code The Sepher Yetsira deals with the structure of cosmic energy on all planes of existence, a bridge between religion and science.

It is said to have been written for those who know and to mislead those who do not.

It deals also with the function of the alphabet consisting of 22 letters known as the Autiot.

In the framework of a book are given opinions of different authors.

According to Mr. Enel, The Sepher Yetsira is "a superhuman work" because, in its allegories, numbers and correspondences it contains the cosmological sciences and their reflection in man...."

Mr. Henri Serouya considers the language of The Sepher Yetsira as very obscure. "This fundamental

work has given rise to numerous commentaries some of which are most penetrating on Judaic literature.... It is not the simple symbolism of 10 numbers and 22 letters of the alphabet nor a simple homily.... it is a philosophical system with much relevance to metaphysics." Mr. Guy Casaril ; "through the intermediary of The Sepher Yetsira the Cabala studies by letters the ancient doctrine of the genesis of the world, as well as the concept of the hierarchy of the Sephiroth".

Kurt Seligman writes : "This book teaches us that only one God exists, by showing that amidst variety and multiplicity there are a harmony and sequence which derive from a single coordinator. The Sepher Yetsira reveals the formation of the Universe created and maintained by the One and of everything emanating from him."

ZOHAR, THE BOOK OF SPLENDOR : Edited by Gershom G. Scholem. Pub. : Rider & Co., Fitzroy Square, London-U.K. Pp. 124. Price : £ 1.75.

The editor said to be the greatest living authority on Jewish mysticism, is eminently the right person for selecting passages from the Book of Splendor. This book is perhaps the most important literary work of the Cabala, whose secret wisdom is now thrown open as befits this age in which hidden truth is brought to light.

Prof. Scholem equates the Zohar in authority with the Bible and Talmud, a prerogative that cannot be claimed by any other work of Jewish spirituality.

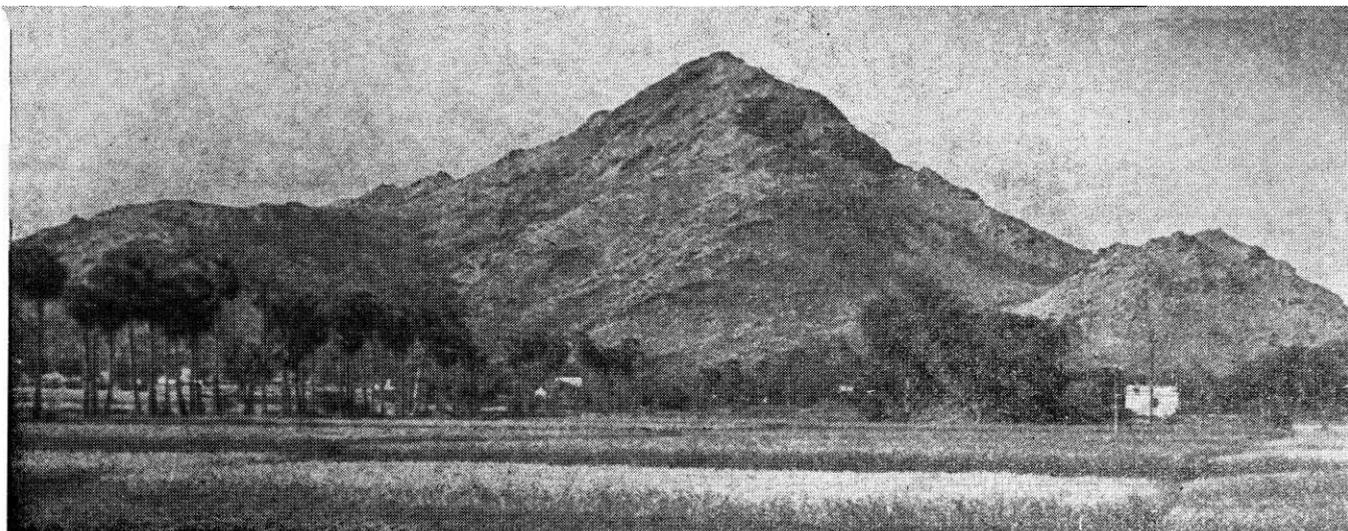
The Book of Splendor should be of absorbing interest for those who wish to study seriously the often very obscure theosophical trains of thought.

Many sections interpret Bible passages and are a collection of treatises differing considerably in external form.

LUCIA OSBORNE

THE CONCEPT OF TAPAS IN VALMIKI RAMAYANA : By N. Subramanya Iyer (Anna). Pub. : The Samskrita Academy, Sanskrit College, Mysore, Madras-600 004. Pp. 21. Price : Rs. 2.00.

In this booklet, based on this year's Rt. Hon. V. S. Srinivasa Sastri Endowment Lecture, an important element in Valmiki *Ramayana* is expounded in detail and with insight. The lecturer, a *tapasvin* himself in the real sense of the word, speaks with authority on the subject chosen. *Tapas* is more than physical austerities. It is a way of life marked by austere living and spiritual pursuits. As an Upanishadic text quoted by the lecturer says, right speech, right conduct, learning, tranquillity, self-control, charity, sacrifice and meditation are all *tapas*. Rama rightly felt that it was his first and foremost duty to protect those who were practising *tapas* from the molestation of wicked *Rakshasas*. Narada,



ASHRAM BULLETIN

MAHA SIVARATRI CELEBRATIONS AT THE ASHRAM

On March 7, *Maha Sivarathri* was observed at the Ashram. Residents were joined by devotees living outside as well as by visitors in greater numbers than usual. Groups of devotees witnessed the four pujas throughout the night at Sri Bhagavan's Shrine of Grace ; and also went round the Hill.

The vibrant atmosphere testified once again to the great significance of this occasion thus described by Lord Siva Himself :

“By doing *Puja* to Me on this holiest day one gets the result of (doing) *puja* for a whole year. Even as the moon causes the rising of the sea, this sacred hour enhances the Grace of My manifestation.”

— *Arunachala Mahatmyam*

There is an account found in the *Siva Purana* that there was a fight between Brahma, the Creator, and Vishnu, the Protector, as to who of them was greater and as a result everything went wrong in the Universe. At that juncture, Lord Siva appeared there as an endless column of extraordinary Light and a voice was heard saying : “ Whichever of you two is able to find either the top or bottom of this column of Light is the greater one”. And so Brahma took the form of a swan and

soared up to find the top and Vishnu went down searching for the bottom, taking the form of a boar.

After a long long time, both of them had to return unsuccessful in their attempt and they realised that there was the great God Siva of whom they were only instruments existing and functioning only by His Grace.

At their request Lord Siva took the benevolent form of Arunachala so that every one could have *darshan* of Him, go round Him, think of Him and worship

Him and be blessed. The first day on which Vishnu and other *devas* praised and worshipped Lord Siva (manifested from the column of Light) was on the fourteenth day of the dark fortnight in the month of *Masi* (*Magha*, February-March) and that is *Siva Rathri*.

Sri Bhagavan always extolled the glory of Arunachala Siva. He used to quote *Siva Purana* where Arunachala

is said to be Siva Himself. "This is the original *Linga* formation. Owing to this only, the system of worshipping Siva as '*Linga*' has come into vogue."

Siva Rathri really means Absolute Pure Awareness of Lord Siva in which all else gets dissolved. In the presence of Sri Bhagavan devotees have experienced this stillness of Pure Awareness, dissolution total.

RAMANA JAYANTI CELEBRATIONS

Sri Bhagavan's *Jayanti* was celebrated in various places in India on December 27, 1977 or on other dates suited to their convenience. The sacred function that took place at our Ashram was reported in our January 1978 issue itself.

We have received reports of these celebrations from : Ramana Kendra, Delhi ; Sri Ramana Kendra, Calcutta ; Sri Ramana Jayanthi Celebration Committee, Bombay ; and from Orai, U. P. ; Bagalkot, Karnataka ; Sri Ramana Arunachala Sadhanalaya and Mission, Belgaum, Karnataka ; Sri Ramana Satsangh, Nellore.

Special mention may be made of the following :

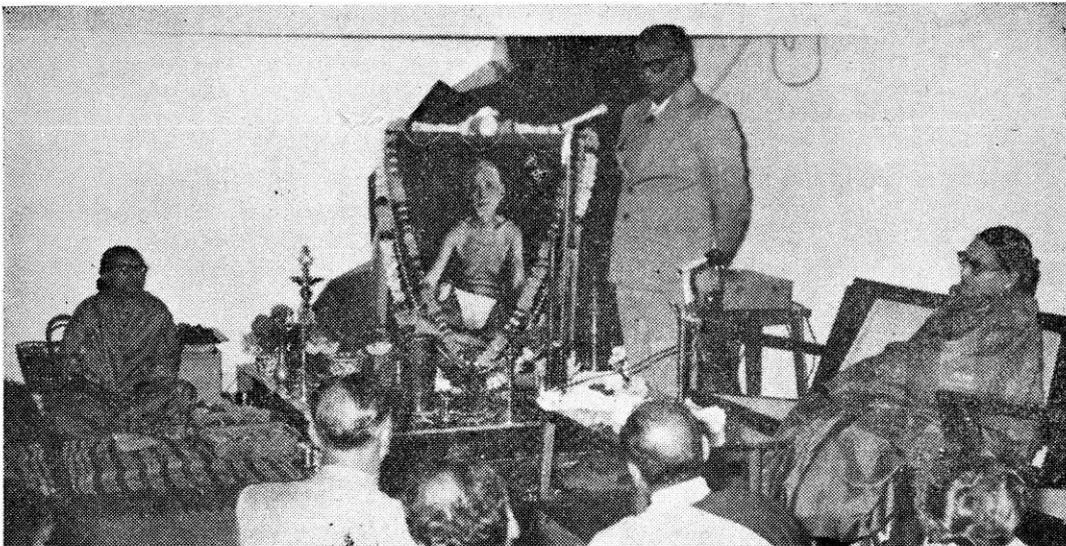
At NEW DELHI

On January 22, the Delhi *Ramana Kendra* celebrated the *Jayanti*. Mr. Justice P. S. Kailasam and Mrs. Soundaram Kailasam spoke. As part of the Jayanti

celebrations, *Maheswara Puja* took place at Shakurpur on February 12, and about 1000 poor people were given a meal.

At CALCUTTA

At *Sri Ramana Kendra*, Calcutta, the *Ramana Jayanti* was celebrated for nine days, from February 12 to 20, at Shankara Hall. The celebrations were inaugurated by Smt. Soundaram Kailasam, who spoke on 'the Advaita Philosophy of Sri Ramana and Sri Sankara'. Smt. Anasuya Subramanian, who had specially gone there from Bangalore where she is now settled, gave brilliant speeches on Bhagavan and His teachings all these nine days. The portrait of Bhagavan was taken round the streets of Calcutta to the accompaniment of *bhajan*. There was feeding of the poor on a large scale. The success of the functions is attributed mainly to the tireless efforts of Sri P. Subramanian, President



RAMANA JAYANTI AT DELHI KENDRA : Mr. Justice P. S. Kailasam speaks. To his left is seated Mrs. Soundaram Kailasam

of the Kendra ; and his wife, Smt. Meena Subramanian.

At MADRAS

On January 8, *Ramana Bhakta Sabha*, Alwarpet, Madras, celebrated the *Jayanti*. Professor K. Swaminathan gave an account of the founding of the *Sabha* in May 1950 and of its regular functioning since then. He suggested that the *Sabha* should expand its activities by getting merged in a registered Society like Ramana Kendra, Delhi, and function as its Madras Branch.

At RISHIKESH

At Sri Sivanandashram, Rishikesh, where *Sri Om Swami* (Major Abdul Gaffar) was allowed by Sri Madhavanandaji Maharaj to celebrate the *Jayanti* of Sri Bhagavan, with *bhajan*, chantings and discourses, Sri Madhavanandaji Maharaj, Sri Swami Upasanandaji and Sri Swami Muruganandaji paid high tributes to the Maharshi.

At TIRUPATI

Jayanti of Bhagavan was celebrated by *Ramana Bhakta Brindam*, spearheaded by Sri P. Venkateswara Rao. Important personages who participated in the function were : Sri N. Balarama Reddy, Sri C. Anna Rao (Chairman, T.T.D.), P. V. Arunachalam, V. A. Sharma and S. Lakshmanaiah.

At SRI LANKA

Sri T. Navaratnam, our devotee from Colombo, Sri Lanka, reports that *Ramana Jayanti* was solemnly celebrated at Sri Lanka at the house of late K. Ramachandra, a staunch devotee-scholar of Sri Bhagavan, by Smt. K. Ramachandra, in the midst of the gathering of devout Ramana-devotees.



SRI VIDYA HOMAM

On Friday March 17, *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 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 Ghanapatigal, Krishnamoorthy Sastrigal and Subramania Sastrigal of our Ashram staff. The proceedings commenced at 6 a. m. and concluded with *Poornahuthi* at 4-30 p.m. A large number of devotees participated. There was a *Bhiksha* in the forenoon and at night *Prasad* was distributed.

RAMANA KENDRA, DELHI

The General Body at its meeting held on January 22, resolved to open a Branch of the Kendra at Madras, in response to the request of the devotees conveyed through Professor K. Swaminathan.

At its meeting on February 8, the Governing Body resolved to open in Madras a Branch of the Kendra, to be called *Ramana Kendra*, Madras. It welcomed and accepted the offer of *Sri Ramana Bhakta Sabha*, Alwarpet, to merge itself in Ramana Kendra, Madras.

* * * * *

Maha Sivarathri was celebrated at the Kendra on March 7, with *Rudra Japam* and singing of *Siva Puranam*, *Sivananda Lahari* and *Arunachala Siva* by a ladies' group led by Mrs. Mahalingam. Mrs. Soundaram Kailasam gave a brief talk on the greatness of Lord Siva and the *Panchakshara mantra*. (*Om Namah Sivaya*).



Smt. K. Ramachandra (second from left) offering puja on JAYANTHI day to the beautifully decorated picture of Sri Bhagavan.

LAYING OF FOUNDATION

On December 27, 1977, within the Morvi Guest House Compound, a simple but enjoyable function was conducted to lay the foundation for the building of *Ramana Kendra, Delhi*, who will be donating it to the Ashram. The Kendra's former Secretary, Sri A. R. Natarajan, participated in it. He later brought with him from Bangalore specially the Architect, Sri K. Subbarayan, who had successfully completed the *Ramana Auditorium*¹ in front of Sri Bhagavan's Samadhi shrine, to draw a suitable plan.



Puja to lay the foundation of the Building of Delhi Ramana Kendra at the Ashram Guest Compound (l. to r.) Ashram President, Sri T. S. Nagaswami Aiyer, Sri A. R. Natarajan, Sri A. Venkateswara Sarma and Sri K. Padmanabhan.

The Kendra building will be useful for visitors to stay and there is a proposal to have a Research Unit annexed to this with a fairly good Library. Students will be allowed to do research in the teachings of Bhagavan Ramana here.

FOUNDING OF "RAMANA KENDRA" IN MADRAS

Professor K. Swaminathan, who was the guiding force behind the *Ramana Bhakta Sabha* in Alwarpet, Madras, with the consent of the members, merged the *Sabha* in Ramana Kendra, Delhi, as its branch in Madras.

Sri B. Ananthaswami has offered to provide the land required for this branch.

Accordingly the inaugural meeting of the Kendra was held on February 5, at 1-A, Sir C. P. Ramaswami Iyer Road, Alwarpet. This meeting, attended by a large and distinguished gathering of devotees, welcomed the names proposed for nomination to the Committee by the Governing Body at Delhi.

The following Committee has been nominated to run the branch in Madras, according to the Rules and Regulations and under the general supervision of the parent organisation :

<i>Chairman</i>	...	K. K. Nambiar
<i>Vice-Chairmen</i>	...	B. Ananthaswami D. S. Sastri K. Swaminathan
<i>Secretary</i>	...	P. S. Easwaran
<i>Treasurer</i>	...	N. Panchapakesan
<i>Members</i>	...	K. Kalyanasundaram S. T. Kasirajan N. S. Mani M. S. Nagarajan Dr. Ramana Kumar C. Ramamurti R. Venkatakrisnan K. S. Venkataraman R. Venkataraman

Since then the weekly meetings are being held regularly at 1-A, Sir C. P. Ramaswami Iyer Road, Alwarpet, Madras-600 018.

The Secretary can be contacted at :

**Sri P. S. Easwaran,
8/1, Bhimanna Mudali Garden Street,
MADRAS-600 018. (Phone : 73044).**

¹ For a detailed report of which, please see p. 168 of July 1970 issue.

KAVYAKANTHA CENTENARY CELEBRATIONS (1977-78)

We are glad to inform devotees of Bhagavan Ramana Maharshi and Ganapati Muni, his great disciple, that a Centenary Committee to celebrate the Centenary of the latter has been formed at Anakapalle, Vizag Dt., Andhra Pradesh, with the object of arranging memorial lectures, unveiling his portraits, releasing a Souvenir to mark the occasion and popularising his Works as far as possible. Devotees interested are requested to contact :

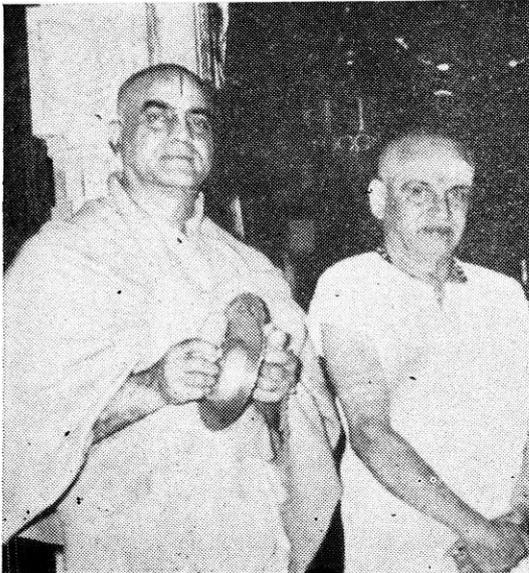
DR. G. SRIRAMAMURTY, M.A., Ph.D.,¹
Secretary,
Kavyakanta Centenary Committee,
ANAKAPALLE,
Vizag Dt. Andhra Pradesh

¹ also Vice Principal, A.M.A.I. College,
Anakapalle.

SRI GOSWAMIJI MAHARAJ'S VISIT

His Holiness Jagadguru Purushottam Goswamiji Maharaj of Brindavan, with a group of about 150 pilgrims from North India, visited the Ashram on the morning of December 29, 1977.

Sri Goswamiji Maharaj gave a discourse in Hindi and the party led by him sang inspiring *sankirtans* (*bhajan*).



H.H. Sri Goswamiji Maharaj, in front of Sri Bhagavan's Samadhi, with our Ashram President, Sri T. N. Venkataraman.

They all spent over an hour in the Ashram. The Maharaj recorded in the Visitor's Book how deeply impressed he was by the vibrant spiritual atmosphere of the Ashram.

Sri Goswamiji Maharaj's mission in life is to spread the path of Bhakti through *sankirtan* and love of fellow-men.

* * * *

SURI NAGAMMA

Readers need no introduction to *Suri Nagamma* whose *Letters from Sri Ramanasramam* and *My Life, at Sri Ramanasramam*

are very popular. For years she was suffering from cancer. By the Grace of Sri Bhagavan through the help of a devotee the affliction almost disappeared. She had intended to write her reminiscences of Sri Bhagavan if she was able to travel upto Arunachala.



Suri Nagamma

She was enabled to come and she has been staying in a guest house

of the Ashram at the foot of Arunachala for the past few months. She has fulfilled her vow to Him by writing her reminiscences in Telugu, which is being printed. An English translation also will soon follow. We are sure the devotees would be eagerly expecting this treasure. Her health is now fairly good.

* * * *

Mrs. Lucia Osborne, though very weak, is better in health. She even plans to go to England in April.

* * * *

Sri S. S. Cohen, who is a permanent resident of the Ashram, though weak, is free from complications. He is able to move about only in his wheel-chair.

* * * *

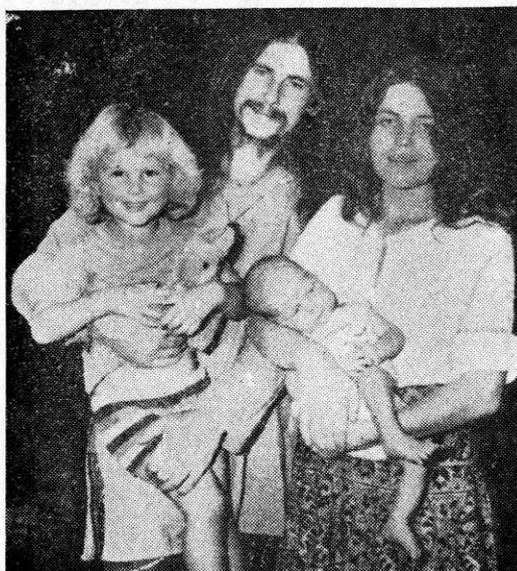
Mrs. Lucy Cornelssen, the reputed authoress of a few books in German on Bhagavan has been permanently residing at the Ashram. She has fairly recovered from her recent illness. She is now writing an important book on Bhagavan in German.

PILGRIMS

Some years back we had the pleasure of introducing to our readers an American couple¹ who came all the way to Arunachala to have their baby here ; but the delivery of the baby took place in Vellore at the C.M.C. Hospital.

We have now the unique opportunity to introduce to our readers a very devout couple from Germany who insisted upon having their baby only at Arunachala at any risk or cost. By Sri Bhagavan's Grace they did succeed in having the little 'Ramana' born at Arunachala itself ! Perhaps, the first European baby to be born at Arunachala !

Hans and Jorg Muhlhouse, who arrived at our Ashram on November 7, 1977, determined to stay on and offer their second son to their Master, Bhagavan Ramana.



Hans and Jorg Muhlhouse, with Jerome and Jonathan Ramana

They write :

"It was in 1970 when we — my wife, some friends and myself — planned a trip to the East. We decided to buy a van and then go overland making India our destination, though there was no special place we wanted to go to. Of course, we had some ideas about India by listening to people who had already been in India and also by reading about this holy land. And we also knew about the spiritual power in India and we hoped to find something which would strengthen our inherent spiritual urge since our childhood.

"But till then nothing really impressed us. But then some months before we were ready to leave, a friend gave us a German edition of Arthur Osborne's *Ramana Maharshi and the Path of Self-Knowledge*. By reading it we knew we had found where we were going ! But more than the contents of the book it was the picture of Sri Bhagavan that captivated us most. What eyes ! What a smile ! God is here with a face for us ! So, we left Germany not just for India, but specifically for Arunachala. Our friends had some other plans and so we parted from them in Bombay.

"When we arrived at the Ashram, we felt very strongly the vibrant spiritual atmosphere of the Ashram and the Hill ; and it did not take very long to make us feel 'at home' here. When we had to leave we knew we would return here very soon. And we did come back to Arunachala in 1973. We spent many months here and felt very strongly how we were being guided by the Grace of Bhagavan. This hidden guidance since the first contact was ever-present, soft and silent !

"Last year (1977) we came again together with our little son, Jerome. Just after we had left Germany it was found that my wife was expecting our second child at the beginning of 1978. Not for one moment did we feel perplexed or hesitated ; for, there could never be a better place than holy Arunachala. So, we just trusted in Bhagavan and knew that everything would go on all right. By His Grace, our second son was born in the Government Hospital, Tiruvannamalai (thanks to Dr. Malayappan²) on February 24. Little 'Ramana' was born to our delight ! We named him as *Jonathan Ramana*. The little, compact cottage (donated by a German lady) was placed at our disposal for our comfortable stay by the Ashram management. Everyone showered love and affection on us. We are deeply grateful to the Ashram and every one near-about.

"So, we hope to spend the last two months just as the months before, in peaceful seeking. Our experience has taught us to give up all care for the little things as well as the big things, placing our trust in the Guru. Even unusual happenings like this delivery, far away from home, comes to pass through easily and smoothly !

"And, whenever somebody asks me, what is so special with Bhagavan Ramana, I only say 'Look at His face !' 'Look at His eyes' !"

HANS AND JORG MUHLHOUSE,
Berlin, West Germany

* * * *

A devout couple who are settled in Canada, *Smt. Usha Ram* and *Dev Sainani*, have been longing to come to Arunachala and pay their homage to Sri Bhagavan.

¹ see p. 150 April, 1972 issue (about Mr. & Mrs. Reeder and their baby, 'Ananda').

² which name also means 'the Lord of the Hill' !

It got fulfilled only in January 1978. Though their stay at the Ashram was very short it was very rich and fruitful. They write :

"We had the honour and great privilege of staying at Sri Ramanasramam on our visit to India in January, 1978. Although we could manage only an overnight stay and had to return to Bombay the next day, it was the highlight of our stay in India.

"We felt right at 'home', enveloped by Bhagavan's Grace as soon as we entered the Ashram. It was the fulfilment of an intense desire and self-promise made, to come to this hallowed place. The peace and serenity of the Ashram and the Grace of Bhagavan are so evident. It was like a home-coming.

"Our heartfelt thanks to all the wonderful people we met at the Ashram, who made our stay a comfortable and memorable one. The peace and beauty of the surroundings, the surety of feeling the Bhagavan Maharshi's presence, and Lord Siva of Arunachala still abides with us."

USHA RAM AND DEV SAANANI,
Montreal, Canada

* * * *

Pamela Leah of England, who is a regular devotee-pilgrim, spent three months at the Ashram this year also. We are happy to have amidst us such earnest seekers. She writes :



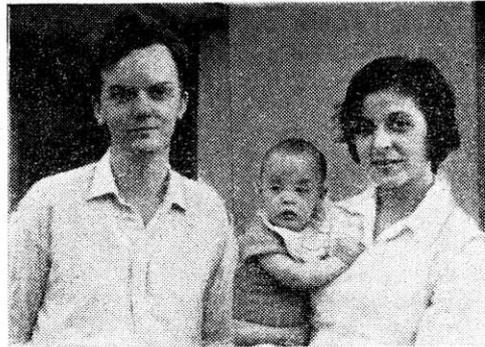
Pamela Leah

"Long before even booking my flight to India, I resolved to visit Tiruchuzhi and Madurai, the birth-place and the place of boyhood of Bhagavan.

"On arrival at Arunachala the first week was filled with joy at being back 'home' and seeing so many happy faces around of old and new devotees as they gathered for *Jayanti*.

"Then the preparations began for the longed for visit to Tiruchuzhi and Madurai. Some others also joined the pilgrimage and it was arranged to go by a car. At five one morning, four of us set off. We stopped at Tiruchi for breakfast and at some other places to attend to the car. At last we reached Madurai at midday just as the Meenakshi Temple was closing its doors. But we first went to *Sri Ramana Mandiram* where Bhagavan attained Realization. Only a small section

THE HAPPY PEGLERS



In our issue of April '76, on p. 127, we had the pleasure of announcing the wedding of *Zarine* and *Christopher Pegler*. They are happily settled in England. On June 5, 1977, *Zarine* gave birth to a baby-son and on her request a puja was offered to Sri Bhagavan for the wellbeing of the new arrival. The devout couple ever since were very eager to introduce *John*, the then youngest member of the Ramana-family to Holy Arunachala and Bhagavan Ramana.

In the third week of December '77 *Zarine* and *Christopher* arrived with *John* and gave the inmates of the Ashram the delight of fondling him. They were conveniently accommodated in a separate, furnished cottage. When they left for England after a fortnight's stay they expressed their gratitude. Though it was difficult for them to leave Arunachala to which they are so strongly attached their consolation was that they would be back here at the earliest opportunity! We wish this Ramana-family all happiness and prayerful dedication.

of the house has an upper floor. The room there itself is tiny, perhaps 5' by 8' in all.

"The manager of the *Mandiram* had just gone out and so we left our driver sleeping and went to a very good South Indian lunch home. On our return to the *Mandiram* we were shown up to the 'little room upstairs' where Bhagavan had the experience of illumination. It was unbelievable that we were really there, sitting in that room. The manager appeared and read the letter of introduction given to me by our Ganesh. We were all ready to leave for Tiruchuzhi. Sri Ganesa Bhattar, a temple priest, kindly agreed to accompany us to Tiruchuzhi. There was some delay as our car had

to be repaired ; but at last we were on our way and within an hour we arrived at Tiruchuzhi. We were thrilled at the sight of the little house where Bhagavan was born — and we went in with bated breath. The house is happily in the possession of our Ashram. We sat for a while in meditation in the room where Bhagavan was born. That will remain in our memory for ever !

“ Then we were taken to the beautiful Meenakshi temple often visited by Bhagavan and where He often became unconscious of the world outside due to the operation of Divine Grace.

“ Such a day to remember ! To actually go to all those places which one has tried to envisage each time, one reads about Bhagavan's early days is something impossible to imagine, and overwhelming and a never-to-be-forgotten experience. We were certainly blessed to visit those holy places connected with our beloved Bhagavan's early life.

“ The journey can also be made by train and bus. I would advise intending pilgrims an evening's stay at Madurai which is itself well worth a visit especially the very beautiful Meenakshi Temple.

“ Back at the Ashram, I continued my sadhana with joyous rededication and serene perseverance. Bhagavan is my Father and Mother ; and the Ashram is my 'Home'.”

PAMELA LEAH,
England

* * * *

Pilgrims flock to the Ashram as ever and we are happy to mention the names of a few of the devotees who came and stayed at the Ashram, during this quarter, and benefited much by such stay :

Sylvi Ivaldi, England
Z. Z. Buday, England
Dr. & Mrs. CH. Sharma, London
Mrs. Sharon & Mr. Volker Gausmann, West Germany
Zofia Gaffron, Brazil
Rabbar Niko Nejap, Iran
Mary V. Gray, U. S. A.
Ruth Hartmann, West Germany
Barbara Gaskin, England
Mrs. Delanoe, France
Guy Mohoney, New Zealand
Adrienne Bauer, Switzerland
Christine Severy, Switzerland
Francis Riev, France
Robert Boulais, Canada
Monfred Schmit, Germany
Monique Dupont & Armstrong, Canada
Mr. & Mrs. Sjur Aartun, Norway
Gerry Mc Farland, U. S. A.
Rompel Hedwig, Germany
Peter Ingram Hill & Andraf Legh Smith, England
Adelheid Donges, Germany
Gevaert Selina, Belgium
Hanna Kutschera, West Germany
Mary Lightfoot, Australia
Mr. & Mrs. Le Boucher, France
Hermann Hibschenberger, West Germany
Mr. & Mrs. Jack Mutton, Spain

Mrs. Odette Baumer, Switzerland
Lemoine Yvonne, France
Mrs. Hahndorf, West Germany
Jean Clause & his sister, France
M. J. Miedziejeswki, Australia
Mr. & Mrs. T. Navaratnam, Colombo, Sri Lanka
Mr. & Mrs. Elyalm & Shulamith Hama, Israel
Barbara Gibson, U. S. A.
Alain Marc, France
M. P. Chatrath, Nairobi, Africa
Sim Lim, U. S. A.
Swami Tejpmayananda, Rishikesh
N. Panchapakesan, Madras.
Sri Raghava Reddy, Madras
V. Dwaraknath Reddy, Chittoor
K. K. Nambiar & family, Madras
A. R. Natarajan & family, Bangalore
Dr. & Mrs. V. Ramachandran, Madras
B. G. Vellal & 10 others, Mercara
K. V. Varadaraja Iyenger & friend, Bangalore
Mr. & Mrs. M. L. Charkaborty, Kanpur
Mr. & Mrs. A.S. Banavalikar, Dewas, M. P.
Dr. & Mrs. L. K. Nadgir, Mysore
K. Sivaraj, Ahmedabad
Raja of Bhor & family, Poona
D. A. S. Bhatt & B. G. Kamath, Coimbatore
Dr. P. V. Hegde & family, Bangalore
Br. Ananda Chaitanya & party, Chinmaya Mission,
Trivandrum
Mr. & Mrs. G. Ramamoorthy, Jamshedpur
G. P. Shukla, Allahabad
Col. & Mrs. B. D. Kaushil, New Delhi
Mr. & Mrs. Rangarajan, Madras
V. K. Kothari, Kanyakumari
Dr. (Mrs.) Padma Mudholkar, Madras
Mr. & Mrs. F. C. Kaura, Patiala
Sridharan & S. Alagappan, Madras
Dr. T. M. P. Mahadevan, Madras
The Greek Royal family
Mr. & Mrs. S. Padmanabhan, Madras
Mr. & Mrs. R. V. Raghavan, Bangalore
R. Venkatakrishnan & sister, Madras
J. V. Jani & 3 ladies, Ahmedabad
Mrs. Anasuya Subramaniam & brother, Bangalore
N. Kuppuswamy, Nalli Stores, Madras
Smt. Shanti Aubertin, Bangalore
Vegi Venkateswara Rao & Family, Visakhapatnam
Smt. Lalitha Vaidhyathanan, Bombay
Swami Vidyananda, Madurai
Dr. V. V. Nadkarni & 4 friends, Bombay
Smt. Trivedi & family, Ahmedabad
Smt. Shanta Pranjape, Poona
Ra. Ganapati & 3 friends, Madras
Dr. Purushotam S. Bhat, Poona
C. Chandrarao Mudaliar, Kancheepuram
Mrs. Leela J. Lalvani, Bangalore
K. Aruchachala Sivan & family, Madras
Om Swami (Major Abdul Gaffar) & party, Belgaum
Mr. & Mrs. K. Gopal Rao, Bijapur
B. V. Subbiah, with 6 ladies & 5 gents, of Mudur
Estate, Coorg
Radhakrishna Raju, Jinnur
M. C. Iravatham, New Delhi
Dr. P. Sircar and Dr. Purnima Sircar, Calcutta
Mr. & Mrs. K. Bhattacharya, Calcutta
Dr. (Mrs.) A. Janaki, Madanapalle
Dr. & Mrs. Balasundaram, Bangalore
Mrs. Mangalorekar, Bangalore
Miss Petit, Bombay
Mr. & Mrs. K. B. S. Reddy, Bangalore
R. Murali & 2 friends, Madras
Nagi Reddy, Hyderabad

SRI RAMANA MAHARSHI ACADEMY FOR THE BLIND, BANGALORE

This voluntary organisation, so ably maintained by young, enthusiastic people, now caters to the needs of 75 blind children. It proposes to increase the capacity to 300 soon. The blind children are given free food, accommodation, education (from kindergarten to school final), technical training and employment. The task is stupendous and the dedicated organisers are doing a really laudable service.

Devotees of Sri Bhagavan, who have visited the Academy, are not only much impressed by the running of the institution, but also feel they should be helped by making them and their dire needs known to devotees, philanthropists and voluntary, charitable public and private institutions, through the columns of our journal.

The Academy has several projects to be fulfilled, for which obviously large donations are required. Most important among them are :

- (1) **TELESENSORY PROJECT AND BUILDING :** An important breakthrough has been achieved for the visually handicapped persons with the invention of Telesensory Equipment, which helps the blind to read the printed letter. For this, a volunteer has to receive training at T.I.T. Telesensory International, California, U.S.A., for 3 weeks and the neces-

sary special equipments have to be bought and installed in a special building. After installation of these Optocan Equipments the volunteer-teacher can train the blind. The whole project will cost Rs. 2 lakhs (\$25,000 or £ 12,500), viz., cost of equipments etc., Rs. 1,75,000 and training of a volunteer in U.S.A. Rs. 25,000.

- (2) **EXTENSION TO SCHOOL BUILDING :** Sixteen more class-rooms are being built for which the cost is estimated at Rs. 2,75,000 (\$ 34,000 or £ 17,000). The Government of India has already sanctioned a major portion of this amount. One class-room will cost Rs. 6,000 (\$ 1000 or £ 500). Donors can take up the cost of one or more such rooms.
- (3) **A FREE DISPENSARY :** An approved M.B.B.S. doctor is in charge of this section. Though now he caters only to the medical needs of the school children, there is a proposal to extend the facility to the general public — poor and needy — free of cost. Donations in kind and cash are welcome for this project.

We appeal to those who are interested in the cause of the Blind to contact the following for more details and also for sending their contributions.

The President/Secretary/Medical Officer,

SREE RAMANA MAHARSHI ACADEMY FOR THE BLIND (Regd.)

(Recognised by the Government)

511, Garuthman Park, East End Road, BANGALORE-560 004.

(School at : No. CA.1-B, 1st Block, Sarakki 3rd Phase, 9th Block, Bangalore-560 011).

(Phone : 41276)

THE MOUNTAIN PATH LIBRARY

New Additions

The Gentle Way : By Paul S. Delp. Pub. : Philosophical Library, Inc., 15, East 40th Street, New York, N. Y. 10016, U.S.A. Pp. 170. Price: \$ 8.50.

Birth of Occult Tradition : By Boris de Zirkoff. Pub. : Theosophical Publishing House, Madras-600 020. Pp. 78. Price : (not given).

Ashtavarga System of Prediction : By B. V. Raman. Pub.: Raman Publications, Rajeswari, Bangalore-560 020. Pp. 185. Price : Rs. 10.50.

The Way and its Power (The Tao Teaching) : By Arthur Waley. Pub.: George Allen and Unwin, Ruskin House, Museum Street, London. Pp. 260. Price : £ 1.95.

The Buddhist Way of Action : By Christmas Humphreys. Pub. : As above. Pp. 195. Price : £ 95.

Compassion Yoga : By John Blofeld. Pub. : as above. Pp. 158. Price : £ 1.95.

Concentration : By Mouni Sadhu. Pub. : as above. Pp. 181. Price : £ 1.50.

Creative Meditation and Multidimensional Consciousness : By Lama Anagarika Govinda. Pub. : As above. Pp. 295. Price : £ 1.95.

OBITUARY

SWAMI DHEERANANDA SARASWATHI

At the ripe old age of 97 years, *Swami Dheerananda Saraswathi*,¹ attained *samadhi* on Feb. 12, at the Ashram. He was fully conscious till the last moment. In his *purvasrama* he was known as Kurumbalur Natesa Iyer. He was dedicated to the national freedom movement, interesting himself more in the spread of *Khaddar*. He was an active member of the Sarvodaya Sangh. He was in prison several times during the freedom movement. His yeoman services were recognised by the Government by awarding him the *Tanna Patra* and Harijan Seva Shield.

After the Independence of India, he retired from politics, took up *sannyasa* and settled down at Uttara Kasi. He has moved intimately with the famous *sannyasin* and scholar, Tapovan Maharaj and heard Vedanta expounded by him. From his younger days he was devoted to Sri Bhagavan whom he considered as his Gura. His devotion to Bhagavan Ramana was so deep that he chose to spend his last years at Sri Ramanasramam and breathed his last there. Bhagavan has fulfilled his earnest wish.

May he ever remain at the Lotus Feet of His Master, Ramana !

SADASIVA SWAMI

As mentioned in our issue of January 1976, p. 59, *Sadasiva Swami* has been residing in the Ashram for the past few decades and has served Bhagavan in his earlier days. He passed away peacefully after an attack of

RAMANA HEALTH FOUNDATION,
LONDON

Dr. CH. Sharma of London, was here at the Ashram, with his wife and wanted us to make the following announcement on behalf of the *Ramana Health Foundation* :

"Doctors, Nurses, Physiotherapists registrable in the United Kingdom are required to assist Research and Education in alternative medicines — Ayurveda, Homoeopathy, Unani and Chinese Medicine — Nursing and Physiotherapies — Interviews in India. Kindly apply to :

**"Ramana Health Foundation",
Ludshott Manor Hospital, BRAMSHOTT,
Near Liphook, Hants. GU30 7RD,
England."**

paralytic stroke. Though the end was not sudden, the few days he was in coma enabled him to pass away without the least pain. Devotees and inmates of the Ashram paid their respects to him by attending the *samadhi* of his body at the Foot of Arunachala. May his soul rest in peace at the Feet of Bhagavan !

¹ Introduced to our readers in our issue of April 1976. p. 132.

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I, T. N. Venkataraman, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Date : 31-3-1978

Signature of the Publisher : (Sd.) T. N. VENKATARAMAN.