



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

# The Mountain Path

VOI 18, No. 1

JANUARY 1981

My mind has blossomed,  
(then) scent it with Thy  
fragrance and perfect it,  
Oh Arunachala !

—*The Marital Garland  
of Letters, verse 69*

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# THE MOUNTAIN PATH

(A QUARTERLY)

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meditate on Thee in the heart, Oh Arunachala !"

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

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No. I

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— Editor.

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## The Mountain Path

(A QUARTERLY)

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

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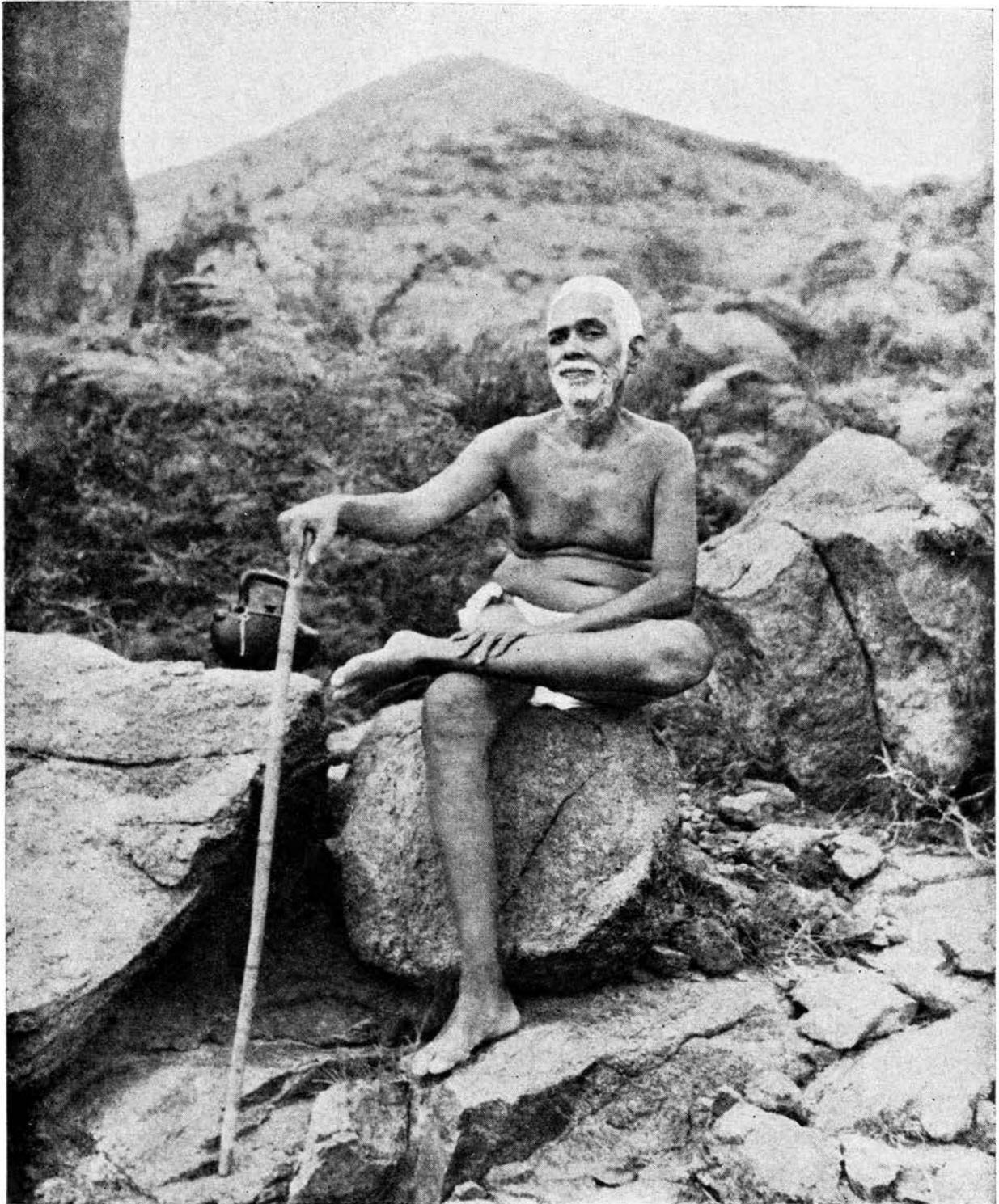
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**THE MOUNTAIN PATH**  
is dedicated to  
**Bhagavan Sri Ramana Maharshi**



## *The Mountain Path*

Vol. 18, No. I, January 1981

EDITORIAL

# The Unity of Surrender and Self-Enquiry

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ONE of Ramana Maharshi's most frequent comments was that there were only two reliable methods for attaining Self-Realization; one could either pursue Self-enquiry or one could surrender. An almost equally common statement was that *jñāna* and *bhakti* are ultimately the same. This second statement is usually interpreted to mean that whichever of the two paths one chooses to follow, the ultimate goal and the culminating experience will be the same. It is generally assumed that the two paths do not converge until the moment of Realisation is reached. However, if Ramana Maharshi's teachings are correctly interpreted, then it will be seen that the paths of surrender and Self-enquiry merge before Realisation, and that in the higher levels of practice, if one follows the path of surrender, then one's *sadhana* will be the same as that of someone who has chosen the path of Self-enquiry. This may seem very radical at first sight, but this is only because of the general misconceptions that many people have about Ramana's teachings on the true nature, meaning and practice of surrender. In order to eliminate these misconceptions, and to clarify Ramana's attitude and approach to surrender, it will be helpful to examine some of these commonly held ideas in the light of Ramana's statements on the subject, firstly to show how unfounded most of these ideas are, and secondly, by elimi-

nating them, to illustrate the profundity of Ramana's real teachings.

The most convenient starting point for this enquiry is the relationship that exists between Ramana Maharshi, the Guru, and the thousands of people who call themselves his devotees. There is a long tradition in this country of people accepting certain teachers as their gurus, and then proclaiming immediately that they have surrendered to them. In most cases, this surrender is only a statement of intent, or at best, there is a partial surrendering to this new authority figure in the hope of acquiring some material or spiritual reward. Ramana's opposition to this type of religious bribery was quite clear, and it is best summed up in the following statement: "Surrender to Him and abide by His will whether he appears or vanishes; await His pleasure. If you ask Him to do as you please, it is not surrender but command to Him. You cannot have Him obey you and yet think that you have surrendered. He knows what is best and when and how to do it. Leave everything to Him; His is the burden, you no longer have any cares. All your cares are His. Such is surrender. This is *bhakti*." (*Talks*, p. 425). This statement, typical of many that he made is a categorical refutation of the idea that one can surrender to one's God or Guru, and yet

still demand that the God or Guru fulfils one's desires or solves one's problems. Despite this often repeated refutation, it is probably true to say that the majority of Ramana's devotees both believe that they have surrendered to Ramana, yet at the same time, would not hesitate to approach him with their personal and material problems, especially if the perceived need required an urgent solution. In Ramana's teachings on surrender, there is no room for stray desires, and no room for expectations of miracles, no matter how desperate the situation might appear to be. Ramana says:

"If you have surrendered, you must be able to abide by the will of God and not make a grievance out of what may not please you." (*Talks*, p. 115).

Under Ramana's strict interpretation of absolute surrender, the only appeals which might qualify for approval are those where the devotee approaches the God or Guru with the attitude "This is your problem and not mine; please attend to it in any way you see fit." This attitude bears the marks of partial surrender, for it fulfils the bare minimum requirements of Ramana's definition of true surrender. On this level of surrender, there is no longer any expectation of a particular solution, there is simply a willingness to accept whatever happens. It is interesting to note in this connection that although Ramana clearly stated that devotees who wanted their problems solved were not practising true surrender, he did admit that surrendering one's problems to God or to the Guru was a legitimate course of action for those who felt that they could not stick to His absolute teaching of complete surrender. He was once asked, "Is it proper that one prays to God when one is afflicted by worldly ills?" and his answer was "Undoubtedly." (*Talks*, p. 501). This admission that the Guru may be approached with personal problems should be seen as an extension of, and not a contradiction of his teachings on absolute and unconditional surrender. For

those who are not ready for complete surrender, there is this intermediate practice of surrendering one's problems to the external "Higher Power." It is not a dilution of his notion that surrender must be complete and total to be effective, it is more an admission that for some devotees, such a massive step is impractical without some lesser intermediate stage.

If we can reach this point where we accept that we cannot ask Ramana to solve our problems and still claim that we have surrendered, then we move forward a few steps in our understanding of his teachings, but if we then try to put our new understanding into practice, we immediately encounter a new and apparently insoluble problem. The problem is that the desire to surrender is in itself a desire which we want fulfilled, and since, according to Ramana, true surrender cannot be accomplished without complete desirelessness, the presence of this desire in us is sufficient to prevent true surrender from taking place. It is the paradox of effort which is inherent in nearly all forms of *sadhana*. Simply stated, the problem is that there is a perception that there is an individual self which wants to extinguish itself so that the state of Realisation will be revealed, but anything which this individual self tries to do to eliminate itself merely prolongs its own existence. If one sees spiritual practice as something that one *does* to attain Realisation, then there is no solution to this problem; there is no solution because the whole problem stems from the totally false assumption that this individual self has a real existence. The first path along the path to true surrender is not to throw oneself at someone's feet and say "I surrender," it is the cultivation of the awareness and the understanding that there is no individual self to surrender, and that this individual self never at any time had, has, or will have any real existence. When Ramana said on several occasions: "Who is to surrender what and to whom?" (e.g. *Talks*, p. 176), he was trying to drive home this fundamental point that without this understanding that there

is no individual self, then all spiritual practices are done under false pretences, and that meditation, surrender or self-enquiry done without this constant awareness are merely exercises in self-deception. The best illustration of this point that I have come across appears in a recent publication called *The Secret of Arundchala*. In it, a devotee remarked to Ramana that a certain fellow devotee must be well advanced on the spiritual path because he meditated for eight to ten hours every day. (Page 73). "Oh," replied Ramana, "he meditates, he eats, he sleeps. But who is meditating, eating, sleeping? What advantage is there in meditating for ten hours a day if in the end that only has the result of establishing you a little more deeply in the conviction that it is you who are meditating?"

This aspect of Ramana's teachings, that one is already realised here and now, is widely ignored when it comes to practice, but its importance cannot be overstated. Ramana has said: "The removal of ignorance is the aim of practice and not acquisition of Realisation." (*Talks*, p. 322). The most fundamental piece of ignorance is that there exists an individual self who is going to do *sadhana*, and that by doing *sadhana*, this individual self will disappear or be merged in some super-being. Until this concept is eliminated on the mental level, it is not an exaggeration to say that one is wasting one's time in attempts to surrender or to enquire 'Who am I?' Correct attitude and correct understanding of this matter are of pre-eminent importance if the application of Ramana's teaching is to be successful.

Returning now to the practice of surrender, and bearing in mind the necessity of maintaining the right attitude with regard to the non-existence of the individual self, there remains the problem of how to surrender since the mere desire to surrender invents an illusory person who is going to surrender. The key to this problem and the key to all problems connected with the practice of Ramana's teachings is to bypass the mind and move to

the realm of being. One cannot truly surrender without escaping from that vast accumulation of ideas and desires we call the mind, and according to Ramana, one cannot escape or destroy the mind by any kind of mental activity. Ramana's solution is to let the mind subside to the point where it disappears, and what remains when the mind has subsided is the simple, pure being that was always there. In a conversation in *Talks*, Ramana gives the following illuminating answer. He says:

"It is enough that one surrenders oneself. Surrender is to give oneself up to the original cause of one's being. . . . One's source is within oneself. Give yourself up to it. That means that you should seek the source and merge in it." (*Talks*, p. 175).

This is an immensely profound statement which not only sweeps away many of the myths that surround the practice of surrender, it also shows an indication that the route to the re-discovery of the Self is the same whether one chooses to label it "surrender" or "self-enquiry". If we examine this statement closely, it is possible to extract three important conclusions regarding Ramana's attitude and approach to surrender. Firstly, there is no external deity or manifestation to whom one must surrender; secondly, the source of one's being is within us; and thirdly, and most importantly, true surrender is to go back to the original cause of one's being and remain firmly and continually rooted there.

If this is translated into terms of practical advice, then surrender comes down to two words, being and stillness. In *Talks* Ramana says: "Your duty is to be, and not to be this or that. 'I am that I am' sums up the whole truth. The method is summed up in 'Be still.'" (*Talks*, p. 333). The stillness and the being of which Ramana speaks co-exist with each other and reveal themselves in their full radiance whenever interest in one's thought stream dries up. Thus, for Ramana, the practice of surrender is to find within oneself this feeling of beingness and surrender oneself completely

to it. On this level of surrender, practice consists of giving up wrong ideas by refusing to give them attention. Ramana's statement that "The removal of ignorance is the aim of practice and not acquisition of Realisation" (*Talks*, p. 322) is extremely relevant in this connection, for it is only wrong ideas that separate us from a full awareness of our natural state. This final stage of surrender is simply a giving up of attachment to ignorance by bypassing the mental processes which cause and perpetuate it. The practice is the fruit of the conviction that there is nothing to surrender, for by denying attention to the mental processes, one is finally surrendering the erroneous idea that there is an individual self to surrender.

When one attempts to practice this conviction by putting attention on the feeling of being that is within us, thoughts and desires will initially continue to flow at their normal rate, but if attention is maintained over a period of time, the density of thoughts decreases, and in the space between them, there emerges the clarity, the stillness and the peace of pure being. Occasionally this stillness and this peace will expand and intensify until a point is reached where no effort is needed to sustain the awareness of being, the attention merges imperceptibly with the being itself, and the occasional stray thoughts no longer have the power to distract.

When this point of surrender has been reached, all the ignorant misperceptions which constitute the illusory ego have disappeared, but this is not the final state of Realisation, because the misconceptions are only in suspension, and sooner or later, they will emerge again. Ramana has stated that the final, definitive elimination of ignorance is a matter for Self. He says that effort can only take one to a certain point, and then the Self takes over and takes one to the goal. In the case of surrender, the initial effort is the shifting of one's attention from the world of thoughts to the feeling of being. When there is no atten-

tion on it, the mind subsides revealing the being from which it came, then in some mysterious way, the Self eliminates the residual ignorance and Realisation dawns. Ramana summed it all up very neatly when he said: "Just keep quiet and Bhagavan will do the rest." (*Ramana Maharshi and the Path of Self-Knowledge*, p. 147).

This shifting of attention is the ultimate act of surrender. It is an acknowledgement that the mind, its concepts and desires are all ignorance, and that involvement in and attachment to the ignorance is all that prevents a full awareness of Reality. It is an acknowledgement that nothing that is understood or believed is of any use; that no belief, theory, idea or mental activity will bring one any nearer to Realisation. It is an acknowledgement and a final acceptance of the idea that all striving and all notions of attainment are futile and illusory. This simple shifting of attention constitutes the culmination of surrender, because it is the final surrendering of the ignorant notion that there is an individual self to surrender. It is the final acceptance in practice of the conviction that there is only attachment to wrong ideas and that this attachment can be severed by refusing to give these ideas any attention. This final level of surrendering ignorance represents the full flowering of Ramana's teachings on surrender, and any less absolute interpretation merely entangles one in the meshes of the ignorant ideas he was striving so hard to eliminate. It is admitted that as a concession to weakness, he occasionally permitted and approved lower levels of surrender such as devotion and worship, but for those who could comprehend and practice his more absolute teachings, he would be satisfied with nothing less than the total unconditioned surrender which is implied in the practice of being and the detachment from ignorance.

Bearing this in mind, it will now be constructive to have a closer look at the practice of self-enquiry, and to focus attention on the large overlap that exists between enquiry and

surrender. Ramana's advice on self-enquiry was clear, simple and direct, but like his advice on surrender, it has often been misunderstood and misrepresented.

The easiest way to avoid errors is to remember three simple but fundamental tenets of Ramana's teachings; firstly, that we are all Realised here and now, and that the only purpose of sadhana is to remove the idea that we are not; secondly, there is no individual self to extinguish, because the individual self never at any time existed; and thirdly, no amount of mental sadhana is helpful because the mind cannot do anything except extend the frontiers of its own ignorance. If an awareness of these points is continually maintained, then the most obvious errors in practice can be avoided. One immediately sees that concentration on a point in the body is counter-productive because it involves mental effort. One can also eliminate the idea that self-enquiry is a mantra or an exercise in self-analysis because both of these approaches involve mental activity. On a more subtle level, if one maintains an awareness that the individual self at no time ever exists, then one can avoid the dangerous but often deeply-rooted notion that self-enquiry involves one self looking for another self.

To cut through the entanglements of these and similar misconceptions, and to find out what positive practical advice Ramana had to offer on self-enquiry, one cannot do better than go back to the words of Ramana himself. In *Maharshi's Gospel* he says that "The purpose of self-enquiry is to focus the entire mind at its source." (p. 48). The purpose of this focussing is the same as that which has just been outlined for the practice of surrender. According to Ramana, the mind is only a collection of ignorant ideas, and unless one steps completely outside this mental realm by keeping attention on the being from which the mind emerges, then the ignorance and the wrong ideas will inevitably continue. It is important to note that Ramana never explains self-enquiry as a practice by which an individual self is eliminated, he always phrases his advice

to indicate that when one looks for the source of the mind or the ego, then both disappear, and it is discovered that neither of them ever existed. This stepping outside the mind is as crucial to an understanding of self-enquiry as it is to an understanding of surrender.

In a passage in *Talks* he says:

"The fact is that the mind is only a bundle of thoughts. How can you extinguish it by the thought of doing so or by a desire. Your thoughts and desires are part and parcel of the mind. The mind is simply fattened by new thoughts rising up. Therefore it is foolish to attempt to kill the mind by means of the mind. The only way to do it is to find its source and hold on to it." (p. 463).

This finding the source and holding on to it is the beginning, end and purpose of self-enquiry. The precise method is simple and well-known. When thoughts arise, one does not allow them to develop, one asks oneself the words, "To whom do these thoughts occur?" and the answer is "to me," and then the question occurs, "then who am I? What is this thing in me which I keep calling 'I'?" By doing this practice, one is shifting attention from the world of thoughts to the being from where the thought and the thinker first emerged. The transfer of attention is simply executed, because if one holds on to the feeling "I am" the initial *thought* of 'I' will gradually give way to a *feeling* of 'I', and then sooner or later, this feeling "I am" will merge into being itself, to a state where there is no longer either a thinker of the thought 'I', or a feeler of the feeling 'I am'; there will only be being itself. This is the stage where attention to the feeling of "I am" has merged with the being from which it came, so that there is no longer the dualistic distinction of a person giving attention to the feeling of "I am". There is only being and awareness of being.

If this practice is done persistently, then the verbal redirection of attention soon becomes redundant; as soon as there is the awareness of attachment to a particular thought, then

attention is immediately switched back to the being from which the thoughts and the imaginary thinker came. It is important to stress that the verbal preliminaries of asking "Who am I?" or "To whom do these thoughts occur?" are simply tools to redirect the attention, the real self-enquiry begins with the subsequent witnessing of the disappearance of the thoughts, and the re-emergence of being as the mind subsides into temporary abeyance. Ramana summarised this very succinctly when he said in *Talks*: "*Abhyasa* (spiritual practice) consists of withdrawal into the Self every time you are disturbed by thought. It is not concentration or destruction of the mind, but withdrawal into the Self." (p. 464). Since, in Ramana's terminology the terms being and Self are virtually synonymous, what he is describing here is the practice of withdrawing into being and remaining there, undisturbed by the transient distractions of thoughts. This practice may be viewed from two perspectives. In the higher levels of surrender, maintaining awareness of being can be seen as a surrendering of wrong ideas, including the wrong idea that there is someone to surrender, whereas in self-enquiry, one reaches this same point of being by actively discarding thoughts, and by tracing back the feeling of "I am" until it finally subsides into the being from which it came. Though the two descriptions might appear to be describing two completely different approaches, particularly in the preliminary stages, if the practices of surrender and enquiry are persistently and earnestly pursued, then the two approaches finally merge imperceptibly into the single practice of being. To surrender false ideas is simply to be, and that same state of being is the point where thoughts and the idea of a thinker disappear. This point, this state of being, is beautifully described in *Talks* when Ramana says:

"It is the state of perfect awareness and perfect stillness combined. It is the interval between two successive thoughts, and the source from which the thoughts spring. . . . Go to the root of the thoughts and you reach the stillness of sleep. But you reach it in the full vigour of search, that is with perfect awareness. (p. 564).

This point which Ramana describes so graphically is the point of convergence between the path of self-enquiry and the path of surrender. The final, definitive detachment from ignorance has not yet happened, for this final elimination is a matter for the Self. Until that elimination takes place, one can only be, and once the awareness of being is maintained effortlessly, then the being of surrender in which one has given up all ideas, is the same being which results from witnessing the disappearance of the "I thought". This state of being is still a stage of *sadhana*, for it lacks permanence, and the mind is liable to reassert its dominance at any time. However, it is the final stage, and as such it is the purest and deepest level of both surrender and self-enquiry. It is a state which belongs neither to the world of ignorance nor to the Absolute Reality, but somehow, mysteriously, according to Ramana, it provides the link between the two.

When Ramana said on one occasion, "Do not meditate, *be*, do not think that you are, *be*," (*Secret of Arunachala*, p. 73), he was summarising the whole of his practical teachings, because for Ramana, it is only in this state of effortless awareness of being that the final Realisation will be revealed.

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The Editorial in this issue is a slightly condensed version of a paper read at the Seminar held in New Delhi in November in connection with the Ramana Maharshi Centenary Celebrations.

# MAHARSHI AND HIS MESSAGE

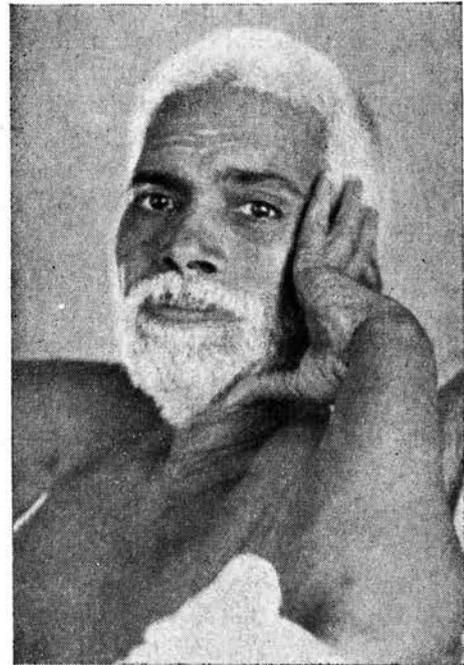
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By  
Swami Ranganathananda

THE ideal emblazoned by Maharshi and that vision alone can save modern culture and civilisation. Increasing numbers of people, I am happy to note, are getting drawn to that ideal. Whenever I go abroad, wherever I find Ramana's pictures and books in homes and libraries, He is looked upon with profound reverence. During the centenary year, the programmes — seminars, tours and celebrations — which were undertaken, extended the blessing of his teachings to large numbers of people here and abroad. In India we need the touch of his great life and personality and ideal exemplified.

The Upanishads taught that those who realise the *atman*, the infinite Self in all, become at peace with themselves, with the world, and serve as an inspiration to humanity. India has produced large numbers of saints and sages who realised this great truth. The modern period needs the touch of that greatness of *being*, not merely of *doing*. In Ramana Maharshi there was full expression of greatness of *being* through silence, calmness, peace, love and compassion. These came in touch with the Infinite Self in the heart of all. His life is a great example of what can be gained by true spirituality.

That, however, is not the limit of his personality. He was a being of great humour and humanity. Laughter and its purest distilled essence, *ananda*, is part of religion. The great saints laughed richly. The great saints have another great attribute. They make everybody feel great. Ramana Maharshi's contribution to human civilisation transcends all languages, creeds and physical dimensions.



In India today there is emptiness in the lives of many people, empty life, hollow talk, fear. People in India are dying of thirst with the Ganges flowing through this land. They are suffering from malnutrition in a land rich with resources of the spirit. There is rich spiritual nourishment in India's great tradition. We have to rediscover it if we want to save ourselves. The world veiled by the senses is not everything. There is something else behind what is technically called *loka*, there is *lokottara*, *lokatatva*, religion and spirituality transcending the physical reality. There is the world, true, but there is also what lies beyond the world. Man can be in touch with *lokottara* even while living in *loka*, enjoy the profound vision of *lokottara*.

When Ramakrishna and Vivekananda met, Vivekananda sang a song which transported Ramakrishna into samadhi. It said: "O mind, go back to your own abode. Why are you here in this worldly bondage, wandering like a stranger without any purpose?" You perceive the one-dimension of reality through sensory experience. Another dimension of reality is when the call comes one day. Man lives in the world, so he should not neglect it, but he must feel the touch of God and the Infinite. When separated from the Infinite, it is the Finite that suffers; it becomes zero. When the number one is taken away from zero, zero remains zero. When the number one is added, zero becomes infinity.

Ramana Maharshi represents the vision of the One immanent in the Many. He symbolises infinite movement inward. His experience of samadhi had a humanising effect on him. He was both an enlightened being and a devotee. He had a lovable personality. He had many human attributes.

In Ramana Maharshi's teaching emphasis is on you yourself finding out your own Self. We get lost, we want to come home. There is this movement in the Upanishads towards searching for Self. The Buddha who lived in the 6th century B.C. one day woke from meditation and said: "I am free, I am free," and then he walked through one hundred and forty cities and spoke to thousands and thousands of people as a liberated being.

Nearer our age, Vivekananda while lecturing in an American University, was asked: "Is not religion hypnotism?" He said: "I am de-hypnotising you by teaching you what is your true nature. *Tatvamsi*. The Infinite struggling in the Finite. The Immortal struggling in the Mortal. Man cannot be measured by his physical body. He is infinite." Ramana Maharshi said: "Find out your Self. It is your *birthright*." He is a great discoverer of the Great Self in all. The little fugitive ego in every one of us must die. As rivers bearing

many forms melt into the ocean, so also people, when they realise the Infinite Brahman, become one with all.

This is a marvellous age we are living in. It is the age both of science and spirituality. Physical sciences have reached the farthest reaches of exploration. But here, at these farthest reaches of the physical sciences, we are confronted by strange experiences. On the sands of the shores of the unknown we see strange footprints. What are these footprints? Who walked here? These are the footprints of the *atman* in us.

In the middle thirties I spent three days with Bhagavan and saw and felt and was touched by his spiritual greatness, how "inwardly infinite" he was.

Tho' he has no wealth, he is rich;  
No army, yet infinitely strong;  
No sense delights, yet ever joyful;  
None equal to him, but feels equal of all.

Politics needs the touch of Ramana Maharshi, Buddha, Jesus. There was a dynamic peace for 500 years in Asia. How did it disappear? There is now a tremendous malnutrition in man's inner life.

Practical spirituality is what is needed now to stabilise human life. A touch of divine experience can stabilise us. Human integration at a deep level is necessary. This can come, can be reached, not by more and more of technology but a little more awareness of man's own infinite nature. An ounce of philosophy can unite the peoples of the world closer than an infinity of agreements, testaments and international resolutions.

Ramana Maharshi's contribution is a call for the exploration of the inner nature of man. The seminar must start that exploration. The solutions for the sense of defeatism which now prevails, the moral confusions in the minds of peoples, the fears which cannot be articulated, the hollowness of the laughter, must be sought in the spiritual resources of man.

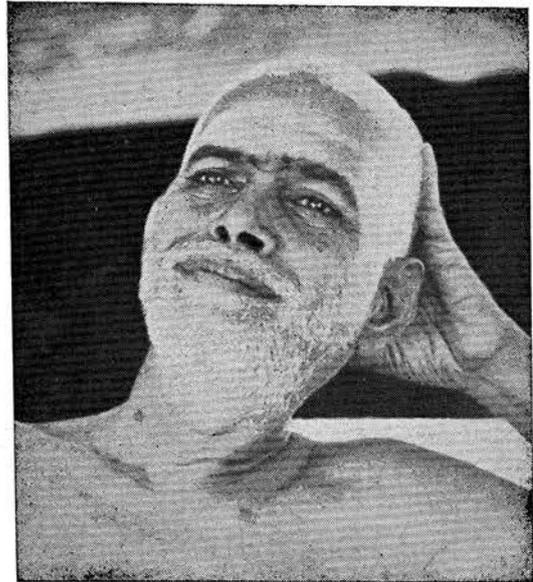
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Inaugural talk at the Bhagavan Sri Ramana Centenary Celebrations at Vigyan Bhavan, New Delhi.

## The Maharshi and Muruganar

By  
K. Swaminathan

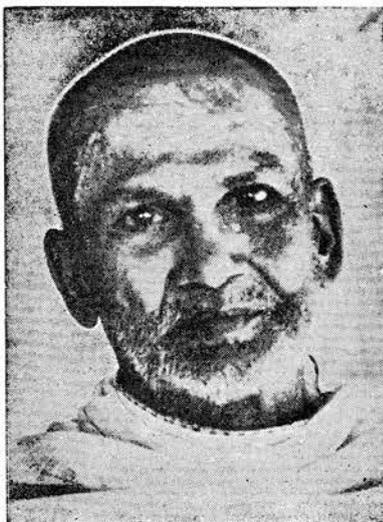
IN speaking about Muruganar one should say something of Sri Ramana Maharshi himself as a central figure in the Tamil spiritual tradition and of the place of poetry in the Indian scheme of things. Sri Ramana is as clearly a fruit of Tamil culture with its rigorous intellectual precision and down-to-earth realism as Sri Ramakrishna is of Bengali culture with its emotional wealth and warmth. The *Kural* distinguishes sharply between these two modes of human experience: *tiru*, opulence, and *tellidal*, clarity. Vishnu *alankarapriya* stands for a wide spectrum of prosperity, the power of dharma. Shiva *abhishekapriya* stands for clarity, the bright white light of pure awareness, the peace of moksha. Vishnu rejoices in the multitudinous variety and complex inter-relationships of the numbers two to infinity while Shiva's concern is with zero (total absence) and one (total presence) There can be Krishna *prema* and Rama *seva* but Shiva admits only



of *Shivamadal* (becoming Shiva), the *sukhi* expiring in *sukhitwa*. But in Tamil land Shiva has also acquired flesh and blood, form and feature.

It was in Tamil land that Shiva and his two sons came down to earth and sported with mortals and gave rise to situations charged with abiding charm and profound significance, thus releasing a perennial stream of poetry which custom cannot stale and cleverness pollute. While the Maharshi with his mathematical elegance makes little use of this traditional wealth of imagery and style, Muruganar rejoices rapturously in it and, in the process, establishes for himself a secure and eminent place in Tamil devotional literature comparable to that of Manickavachagar.

The vision of death followed by "spontaneous illumination" so swift, so complete



Sri Muruganar

and so permanent that transformed the schoolboy Ramana into a sage has astonished foreign observers but pious Hindus accept this great event as yet another, if also contemporary manifestation, of Shiva's grace. The consubstantiality and interplay of God and Man form the very foundation of South Indian Shaivism.

Well pleased to intermingle  
With his seer-servants, Shiva enters  
In among the saintly throng  
Of those whose faith is strong,  
Conceals his form, assumes another,  
And with love enraptured, sports.

Poets like Kavya Kantha Ganapathi Sastri and Muruganar delighted in singing of the youthful sage Ramana as a modern *avatar* of Kumara or Skanda. Kumara, like the youthful Dakshinamurthy himself, symbolises the legitimate right and obligation of the young to teach the old. The old know the past through hard-earned experience while the young sense the future through some natural teleological power.

#### FATHER AND SON

The West which knows nothing of Shiva, conceives of Time as something flowing from the past into the present. For us, Shiva is eternity, the timeless, the pure, formless awareness which is the sole reality, the whole of the unknown future forever freshly flowing into time. Confronting this current stands Muruga with his twelve eyes and twelve arms. Swimming upstream we have to live in the living present, the meeting point of two eternities. Only very foolish, old people live in the dead past. Shiva, pure, timeless awareness, operates in and through Muruga, the human god divine, the glimpse of moksha here and now, known in every heroic moment to lovers, poets and warriors. The Christian creed says truly, none can go to the Father except through the Son, Kumara. Muruga might have been in origin a tribal god; for the poet he is the perennial play of the light eternal on the swift-moving waters of *prakriti*.

In the Indian tradition the two ultimate values are Truth with its clarity, and Beauty, with its manifold power to please and guide us human beings. Vishnu and Shiva, Beauty and Truth, are the empirical and transcendental aspects of the one Reality. Because other nations have lost the relish for eternity and the meanings and right management of their mythology, we need not impoverish ourselves by starving our aesthetic sensibility and denying or suppressing the voice of poetry in the conversation of mankind. Mythology provides a broad, safe bridge for two-way traffic between the real and actual. Properly handled by poets and widely enjoyed by childlike minds, it can work wonders. It is the surest means of communicating to common people the most profound truths, of transforming the consciousness of whole communities.

While Muruganar, the worshipper of beauty, revels in an endless riot of metaphor and music, the Maharshi, the worshipper of Truth, breaks his silence once in a while and speaks in cold, clear words of the Eternal Now which is the fact behind the fiction we call Time. "Clinging to the present, past and future stand. The past was present and so will future be. The present alone is time in truth. Trying to know past or future, instead of seizing the truth of time today, is like trying to count without the unit one." (Verse 15 in *Forty Verses*). Heaven, if anywhere, is now here on earth, or else it is nowhere. The transcendental Real is immanent in the actual present.

#### AWARENESS IS ALL . . .

Mruganar declares: "Destroy the false duality of *this* world and *that* world. Seeing the true oneness of all being, the joy of right awareness, this alone is Shivahood."

Whatever is vital and worth preserving in the past, the bonds of love and mutual obligation that bind all living things together, the dharma which is power, the compulsion of beauty, the dynamism of goodness and morality

in conduct, the joy of awareness, are preserved out of love, not out of fear. The Maharshi recommended *Tirumurugatrupadai* and *Shivapurānam* for daily *parayana*. He loved the poetry of words and the poetry of earth and the poetry of action. He clung to Arunachala where Shiva, the God of pure awareness, abides for ever as a visible, tangible, unmoving presence, thus confirming the poetic faith in the perennially renewed freshness of the Shiva cult as the channel of pure awareness. The presence in each human heart of the sun of pure awareness and its power to illumine and enrich our human life on earth, is no mere mythological fancy. Gandhiji was fond of two passages in Tamil, the *Kural* insisting on putting into practice what one has learnt, *karka kasadēra* and the phrase 'Shiva makki enayanda' (ruling me by divinising me) in *Tiruvachakam*.

The unique and the most precious contribution of the Tamil genius to the development of a universal faith founded firmly on spiritual experience which is at once the source and end of all religious traditions, is the concept of *valarivu*, the heavenly light of unity that lurks unnoticed in every human heart. Shiva, who embodies this transcendental awareness, is the destroyer of dualistic knowledge. When *valarivu* is attained as sheer bliss, with no "in here" and "out there," one has become Shiva, heavenly awareness, featureless and frontierless. The elimination of the ego is not merely painless, it is positively joyous. The copious outpourings of Muruganar only express the irrepressible joy of the poet as he dives and swims and bathes in the ocean of bliss which is *Shivananda*

A parrot endlessly repeating  
Again, again, the same refrain,  
'I sing because joy overflows  
As flow it must in music sweet.'

Tamil poets and scholars like Swami Natananda and K. V. Jagannathan extol the poet saint Muruganar, as the Maharshi's *alter ego*; the embodiment of beauty in delighted

dialogue with the embodiment of Truth; the rainbow which is only Bhagavan's white light made more charming; a flame kindled by the flame of Ramana's *jñāna*; the main branch of the Ramana Ganga; the simplest of the simple, the purest of the pure, a heroic artist unconquerable in his courage.

Even on a sober, objective assessment, the poems of Sri Muruganar, the seniormost of the spiritual sons of Bhagavan, form a precious part of the Ramana canon. Apart from the enormous mass of his own poetical output, with its infinite variety and sustained sweetness, Muruganar succeeded in eliciting from Bhagavan *Upadesasara* and *Atma Vidya* and in arranging the verses of *Ulladumarpadu* and the Supplement. Sri Sadhu Om claims justly that Muruganar is the main begetter of *Sri Ramana-prasthanatraya*, *Upadesasara*, the *Forty Verses* and *Guruvachakakovai*. The last, *The Garland of Guru's Sayings*, consists of 1,254 stanzas which form the clearest, most comprehensive, authentic and systematic presentation of Bhagavan's teachings.

The themes and modes, the style and imagery, adopted in *Santidhimurai*, the hymns of praise, seem on the surface to be borrowed from the great medieval singers. But there is nothing merely repetitive or imitative in Muruganar whose words apply with perfect aptness to his hero, an actual person, historical and contemporary, because this presence too radiated love and knowledge and a shared beatitude.

Many thousands of Muruganar's later poems, mainly metaphysical and self-revelatory, have yet to be printed and published. Of a series of ten or more volumes called *Sri Ramana Jnana Bodham*, one has come out and the second is in the press.

The value of *Guruvachakakovai* (Garland of Guru's Sayings) is not merely in its literary appeal to Tamil readers. The collection equals the *Talks* in comprehensiveness and authenticity and the contents are systematically arranged. The *Talks* are informal and present

the Maharshi's teachings against the background of the questions posed by enquirers. The *Garland* focusses the light on what the Maharshi said regardless of when or why he said it, and the sayings are strung together in a cogent order which is intellectually satisfying. When one compares it with Arthur Osborne's admirable book, *Ramana Maharshi's Teachings In His Own Words* one sees how Muruganar's collection is more detailed, comprehensive and systematic.

### THE CREATIVE IMPULSE

Muruganar would agree with Krishna Chaitanya's thesis that God is the supreme *kavi*. The creator, like the seer, is a *rasajna*, a knower of enjoyment. The impulse behind the creation is aesthetic. Truth enjoys itself as beauty, creating the many for the enjoyment of the one. The world is created as an aesthetic activity. It is a poem composed or a dream dreamed by God and we, his children, are permitted to share his joy as the creator and seer of the show. The world is an extension of God's splendour, his *vibhuti*, his *leela*. God creates the universe as a poet composes his poem or as a mother plays with her children. We too are poets and lovers of poetry, and enjoy the world's variety as names and forms as well as its unity as sheer awareness. Indeed, we are participants and spectators in this game of bringing the world into existence and watching its outward movement. Gandhi, the master of action, was a lover of beauty and hence a poet like Muruganar, the master of speech.

In the 108 names of Bhagavan, Vishwanathaswami deftly interposes *Rasajna* in between *Varnashrammatatita* and *Saumya*. The poets teach by communicating joy, the pure joy of beauty, the unity which transcends the distinctions between enjoyer, thing enjoyed and joy. The *sukhi* becoming *sukhitwa* is a common enough experience. Bhagavan is not a mere *rasika*, one who enjoys beauty, a man of taste. He sees truth in beauty, and beauty in truth,

because there is joy in both, because enjoyment is a unifying mode of awareness. God is *Rasa*, *Rasovaisaha*. He is himself enjoyment; he enjoys knowledge and he knows joy. He enjoys our enjoyment of the universe, as a good parent enjoys the child's enjoyment of a game. Muruganar says again and again to Bhagavan: "You sang through me your own praises and I enjoy hearing your praises."

Bhagavan loved to listen to readings from the Bible, Shakespeare, Milton, Wordsworth, Keats and so on. He enjoyed them all and brought out their inner significance by a few words of comment at once apt, penetrating and revealing. Once he said: "Shakespeare the Self wrote this so that born again as we, he might enjoy it." Bhagavan was surprised to learn that Emerson had made a statement to the same effect.

The marriage of mythology and history is made explicit in many of Muruganar's poems, most of all in the magnificent movement *Undiyar* where Maharshi is identified with Rama, Krishna, Skanda and Shiva and, in this the latest role, made to utter the quintessence of Advaita in *Upadesasaram*. The message delivered by Shiva-Ramana, the Eternal Self, is then asserted by the poet to be identical with the teachings of Buddha and Jesus.

*Ekam Sat*. Truth is One. And Truth is God. But He manifests and reflects Himself in many ways and many relations. That is why Ramana (the charming one, the sportful one) called into his circle Father Sundara (the beautiful one), Mother Alagu (the beautiful one) and friend and playmate, Muruga, (the beautiful one).

To Pilate's question there is an answer: "Truth is Beauty and Beauty Truth." Truth has many names and forms and all of them are beautiful.

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(Talk delivered at the Bhagavan Sri Ramana Centenary Celebrations in New Delhi during Nov. 8-10)

# ON THE NOW

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By

Wolter A. Keers

THE word *now*, in the search for our true identity, turns out to have two meanings: a literal one and an indicatory one.

The literal one is the thought: Now. I am now sitting behind my typewriter, writing down the essentials of a talk, a few weeks ago, with some friends in Germany. At that time I was in the neighbourhood of the town called Dusseldorf, but *now* I am back in my new residence in a small town in Holland, called De Bilt. Tonight I shall be in a town, some 20 kilometers from here, but *now* I am sitting in my own library.

Now is this present moment, which, most unfortunately I cannot grasp, for the moment I try to do so, it has gone. We can never get hold of this present moment, and that is why we call it fleeting.

As a matter of fact, this literal meaning, referring to the present moment, is a thought. Thought is movement in consciousness, and a movement in consciousness can never be caught: no thought will oblige us by standing still for a few minutes, so that we might quietly look at it and nourish our impression that it is our possession, and that we are quite justified to call it *my* thought.

If thought is our possession, it is a slippery one — a possession that we cannot command or retain even for seconds. Therefore, some of us become quite desperate when trying to catch this *now*, this fleeting present moment or what occurs in it: this precious moment with the one I love, or with the thought that seems just about to clarify a problem that I was unable to solve for a long time . . . and so on. We notice that we are getting older, and time

is escaping, and we are completely unable to put a stop to it or even retard it, slow it down.

Life, to us, seems like a journey through a certain lapse of time: beginning with birth, ending on the moment that we do not yet know, but when the body will stop moving and breathing.

When we look at time in this way, (and especially at "this moment" as a link in the long chain of years, hours and minutes) we look at objective time and at an objective *now*: at time and at the *now as they are perceived by us*: time the object, me the subject.

But the word 'now' is one of those words that may transcend its own meaning, when we deeply investigate its true significance.

For the word 'now' can, in truth, only indicate what is really now, and that can never be a thought, because a thought is already past by the time we know it. A sentence can only be understood by the time you arrive at the dot at the end. By the time you arrive at the 'full stop', the actual sentence has become memory and therefore past. Everything we perceive is known by us only by the time the perception is past, and so there seems absolutely nothing that we could know in a perfect and unshakable present moment.

It follows from this, that the word 'now' can never refer to things perceived, be it on the level of the senses: of thought or of feeling.

For our daily business in the world, this discovery is of little consequence. I may very well say that I am now typing these words, now smelling the coffee in the cup left off my typewriter, and so on.

But in our investigation of what we really are, this discovery is of capital importance — in fact it is so important that the moment we really understand the meaning of the word 'now' the change occurs that is called self-realisation: a purely subjective change of standpoint.

There is something that is really now: I myself am always now. Every moment of my life, from as far as I can remember, I have always been now. And right now I am now. And now, and now, and now. The now is the only thing that never leaves me, for I am now.

That now which we can recognize in every moment, is the self, the Atma(n) in its manifested form. As yet, there is some time-element in it, which makes perception possible, but in this way of looking, I discover that I am not bound by time, but that time is a way of looking or thinking, that appears in me, in me-as-consciousness, instead of the other way around. Man is not a historical phenomenon: history is a way of thinking appearing in man.

As I am always now, and as I am a perceiving, knowing something, it follows that my perceiving is also now, always. As I can never leave the now, my perceiving can never leave the now either. And if this is true, it follows that the perceived is also now, at every moment of my life.

In other words, in this way of looking, I can never know such a thing as people call the past or the future. I can, now, be aware of a thought that calls itself 'past' or 'future' — but this thought, be it a memory or an expectation, is now, otherwise it could not be perceived by me.

Therefore, whatever is known by me, whether it is called past or future, here or there, is always now and always here, because I myself am always here and now, quite independent of my will or effort.

The word 'maya' is usually translated as 'illusion', although it literally means the

measurable; in other words, that which appears in time and space.

Why are appearances in time and space illusions? Because they are nothing but the product of memory, which makes us believe that perceptions which are already past and therefore gone, are in reality a solid world and real thoughts, a body that is now and me.

What we call the world, needs memory for its very existence. Without memory, you cannot read a single sentence nor hear one nor have any other perception. And since the entire world consists of perceptions, there is no world without memory.

From the 'nowness' that I am, memory projects a world and a 'me', and illusion or bondage consists of the belief that there is a solid, independent world that gives me experiences, instead of seeing that the world is nothing but the consciousness that I am out of which memory produces it. And since memory itself is a movement arising out of the consciousness that we are, the entire thing is consciousness playing with consciousness, and nowhere is there any scope for a limited, embodied or "enthoughted" I. I as consciousness am the source from which memory and thought and the senses produce the play of light called 'the world'. Either call everything 'I', just as we may call every wave 'water'; or call nothing 'I'.

So that I that is always presence and from which the perceptions called 'me' and 'mine' and 'the world' arise, is the self in its manifested form. When consciousness is seen as the source from which "my" thoughts and feelings arise, in other words, as the source of "my" mind, it is sometimes called the Atma(n). When it becomes evident that this very same consciousness is the raw material also of all perceptions (which are nothing but movements in consciousness "on a certain frequency") and that it is therefore the essence of the entire creation, and that the thing I call 'the entire creation' is nothing but the consciousness that I am, it is sometimes called Brahman,

consciousness in its universal, manifested form, cosmic consciousness.

But even here, it is not the last word. In words like 'Atma' and 'Brahman', there is still a trace of a notion of smallness and greatness, which are still thoughts. Every perception, every form, is movement in consciousness, and therefore a kind of thought. *And I am decidedly not a kind of thought!* I am, before thought arises. I stand as its silent witness when it comes to show itself; and I am when thought (or for that matter the entire waking state) has gone.

Have we not seen that a perception must be past, before I can claim to know it?

But how can I, who am always present, know perceptions that are past?

It is because, even in a perfectly impersonal manner, I am witnessing the game, the trick, played before me (and out of me) by memory. I am still aware as present consciousness, as consciousness in which there is still a here and a now; as there always are in the waking state and in the dream even when body and mind are no more felt as 'I'.

But if, in deep reflection, I remove the thought-part from the here and the now, "the here-ness from the here and the nowness from the now", as my Guru used to put it... then what remains?

In the real now there can be no perception of things past, of things not present now. In other words (since perception is always of things just past) in the real, the ultimate now, there can be no perception at all, not even of the idea that there is no perception.

The only thing remaining there is what some people call the "*Para-brahman*"—consciousness or awareness without manifestation, even without the thought or feeling that there is no manifestation. Or, as the Shastras say somewhere: The only thing that remains with you, even there, is the Guru's teaching. For the teaching of the (authentic) Guru is the absolute reality, which he is, and of which he proves to you that you are it.

The moment therefore that this is realised, there is oneness with the Guru, but there is no pupil left to say that "we" are one.

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To those who want to have a first-hand knowledge of Bhagavan's Teachings, I would recommend a careful study of three small booklets containing records of His instructions to three of his earliest devotees. *A Catechism of Enquiry* was compiled from the notes left by the late Gambhiram Sessa Iyer, who was Municipal Overseer at Tiruvannamalai from 1900 to 1902. *Who am I?* is another booklet containing the questions and answers as recorded in 1902 or soon after by the late Sivaprakasam Pillai, a graduate in philosophy employed in the Collectorate of South Arcot. Bhagavan was just 22 years old at that time. *Upadesha Manjari* (Spiritual Instruction) is the third booklet containing questions put by Natananandar and Sri Bhagavan's replies. All these three have been recently compiled and edited as one book entitled *Sri Maharshi's Words of Grace* by Sri Ramanasramam and is readily available.

— K. K. NAMBIAR

(in his address at Ramana Centenary Celebrations in New Delhi)

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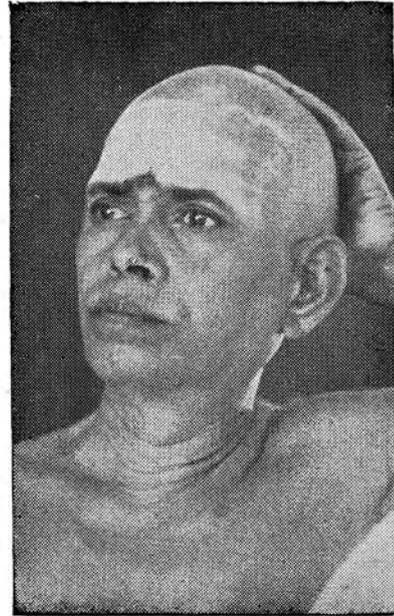
## How I Came to Bhagavan

By  
Major Chadwick\*

I HAVE been amused since my arrival in India to find that the general opinion here seems to be that all of us in the West live in a state of spiritual darkness; that knowledge of such things as yoga is only just beginning to penetrate Europe, and that a new book, however inferior, from the East (by which, I find, they mean only India) is acclaimed immediately as a new revelation. Of course this is not really the case. We have had our mystics who have written extensively on such subjects ever since the time of Christ though the special colour given to religion by Indian thought, it is true, has been a more recent phenomenon in Europe; but that has grown increasingly familiar during the last hundred years. I preface my remarks in this way so that the reader will be better able to understand how I, an ignorant Westerner, could have found my spiritual way to Tiruvannamalai and to the great saint whose earthly appearance is found there.



Major Chadwick



For many years I had been interested in mysticism, and in 1919 a friend of mine gave me a copy of the *Bhagavad Gita*, which has been my constant companion ever since. For a long time too, I prayed for a master, as I felt that I had reached such a point in my meditation that only the personal contact of a Guru could carry me further on my road. This I was unable to find in the West, but my prayers were in vain. There is a saying that when a pupil is ready the master will appear. I suppose that I was not ready.

One day while I was at a reception at Budapest, the strong conviction suddenly came to me that I must go to India. At the same time, I was unable to understand why this obvious decision had not come to me long ago. This happened in April 1934 and I planned

\* Written in the 'thirties', this article was first published in *The Sunday Times* of Madras.

that I would put my house in order and leave in the October of the following year. Though I had not the least idea where I should go except that I vaguely thought that the Theosophists were the right people to contact, and that perhaps I ought to start in Madras. They, however, refused to help me. They knew of no teacher and could not see their way to facilitate my search by allowing me to make Adyar my headquarters while I pursued my quest, even though I had become a member of their Society for the purpose of asking their help.

Ten months after I had made this momentous decision to go to India I was still just as ignorant as to my destination as originally. In fact, I had not sufficient money to make an extensive tour of India, staying at her most expensive hotels, and even should I do so, I saw no possible way to achieve my end. So I reluctantly came to the conclusion that my voyage must be postponed. It was too much groping in the dark. Perhaps my faith had been tried enough, for shortly after I reached this decision, I came across the information I required in the strangest manner.

One day I was attending a lunch party in Spain given by a friend of mine, an English lady. While alive, her husband had been a famous politician who had been noted for his evangelical outlook and strict orthodoxy, the very last person to have approved of *A Search in Secret India* with its esoteric carvings. He would have considered such a book almost sacrilegious. However, when lunch was finished, my hostess picked up Paul Brunton's book and handed it to me, telling me to take it away and read it, as she was sure that it would interest me.

We had never before discussed such subjects and it still remains a mystery to me why she should have chosen me from among her many guests as a fit person to read this particular book, a work I formerly believed would be an anathema to her.

Once I had read the book I knew that my prayers had been answered. I had no doubt

that the Maharshi was the teacher for whom I had been searching for so long. My postponed plan to go to India was revived, and I sailed as originally intended, at the beginning of October, my destination being Tiruvannamalai near Madras.

I have since been specially asked to state what I have gained by my residence in Tiruvannamalai and all I can rather surprisingly reply is nothing. Maybe I have changed from one state of ignorance to another, but any state which believes in the intrinsic reality of the objective world is a state of ignorance. The fact that intellectually one subscribes to the belief that all objective existence is *maya* means nothing unless one has experienced it for oneself actually and spiritually. I am unfortunately not in such a position. I have still to learn it for myself, which can only be done by Self-Realisation. So until I realise that state I must continue to hold to my statement that I have obtained nothing.

I have learnt that Self-Realisation is a question of discarding beliefs entirely, as a snake throws off its old skin. And I am in the constant hope that being in the presence of the Holy One will help me to do that more quickly than any other method. That at least is what I understand Him to teach. That love and peace permeate his very presence is true, though perhaps for some that peace is more provocative of a divine discontent than the generally accepted tranquillity.

And so with constant hope in my breast I remain here, far from my home and friends. No doubt as I pursue my search my hope will increase and so I shall be forced to remain an exile. For although I know that His grace would follow me wherever I went, I should find it impossible to run away from the Wonder of the World. Anyway, if I did so, I should only be forced to come back.

Of Himself, I hardly dare speak. He is so far greater than I could hope to express or explain, and the only way that He can be understood is through the Spirit. Here the intellect will fail us entirely

## J. Krishnamurti's Concept of Meditation

By  
Dr. R. K. Shringy

FOR thousands of years man has sought silence and peace. Stripped of incidental details, the stillness or silence of the mind is the essence of meditation. As Krishnamurti in one of his public explorations put it: "We are going to see whether thought as time can come to an end. Whether thought as measure, which is comparison, as time, from here to there — all that is involved in the movement of time — whether that time can have a stop. This is the very essence of meditation." (J. Krishnamurti: *Truth and Actuality*, p. 148)

It is obviously necessary to enquire why it is that man seeks silence of mind; or, in other words, it is significant to enquire why cessation of thought or the stillness of the mind is the essential character of meditation. There are some people who say that the goal of silence is idealistic and beyond the reach of ordinary people, and such people often meditate for lesser goals such as relaxation, mental peace, better concentration etc

Such varied conception of meditation and the divergent goals projected by the practitioners only highlight the confusion and widespread ignorance about its true significance. In order to clear away this confusion, Krishnamurti first of all makes a very sharp distinction between concentration and meditation. For him, concentration is not meditation. Therefore he naturally opposes all forms of meditational practice that are based on concentration on any fixed object, word, phrase, mantra, idea or image. Secondly, according to him, meditation is a state of being, a state of awareness, of choiceless awareness, and so it cannot be practised, brought about, induced or produced at will through any sort of discipline.



J. Krishnamurti

The third aspect of his conception of meditation is that it is timeless, and as such, it cannot be approached either through time or through the mind. This leads to the very essence of meditation as understood by Krishnamurti; the transcendence of mind both as desire and as the mechanism of choice, and the silence of thought which implies freedom from psychological time.

When the mind is transcended in the silence of thought and in the freedom from the conflict of the duality of the thinker and the thought, only then is there true meditation, the experiencing of the oneness of being, the movement of totality. For Krishnamurti, meditation signifies the integration of the separative movement of thought, along with both the mind and the idea of time, into the all-inclusive timeless totality of being. This is best reflected in

Krishnamurti's own experience of meditation, of which the following is a typical example.

"Early in the morning, just before the sun comes out of the sea, when the dew is heavy on the ground and the stars are still visible, this place is very beautiful. You can sit here alone, with the world of intense silence all about you. The sea is restless and dark, made angry by the moon, its waves rolling in with a fury and a roar. But, in spite of the deep thunder of the sea, everything is strangely quiet; there is no breeze and the birds are still asleep. Your mind has lost its impulse to wander the face of the earth, to move among the old familiar landmarks, to carry on a silent soliloquy. Suddenly and unexpectedly, all that tremendous energy is drawing together, gathering, gathering itself, but not to expend itself in movement. There is movement only with the experiencer, who is seeking, gaining, losing. The gathering together of this energy, free of the pressures and influences of desire, however weakened or heightened, has brought complete inward silence. Your mind is fully lighted without any shadow, and without casting any shadow. The morning star is very clear, steady and unblinking, and there is a glow in the eastern sky. Your mind has not moved one hair's-breadth; it is not paralysed, but the light of that inward silence has itself become action, without the words and the images of the mind. Its light is without a centre, the maker of shadow; there is only light. (*Commentaries on Living*, third series, p 228)

Obviously, Krishnamurti is very much alive to this world when he is in meditation, but he is not 'in' this world. He finds his being co-extensive with the whole in an awareness that is free from the duality of the centre and the periphery. It is a light without either a centre or a source and an existence that transcends all limitations of time and space. Meditation for Krishnamurti implies a psychological transformation of the mind from a self-centered limited being to a limitless unbounded awareness, unconditioned by the self-centre. This

forms the essence of his approach to meditation; for him, freedom from self-consciousness is the goal and the purpose of meditation.

#### THE THINKER IS THE THOUGHT

Philosophically, Krishnamurti seems to differ from certain traditional schools of thought when he achieves the cessation of thought and the silence of the mind by discovering the fact that the thinker is also a thought-form and not different from thought. He identifies the thinker with thought and thereby liberates the mind from the conflict that thought breeds. Once it is realised that the thinker is thought, the mind awakens to the consciousness "I am not" that is, awareness is distinguished from consciousness, and the process of non-identification sets in which eventually liberates the mind from the conditioning of identification with thought-forms. This is achieved in certain traditional schools of Indian thought through the awareness of the substratum of Reality, but whereas these schools emphasise the truth of the substratum, Krishnamurti emphasises the falsity of the idea of self. Essentially, however, there is no difference as far as the understanding of the truth is concerned. The approaches are two sides of the same coin.

To arrive at or to awaken this meditative awareness, first of all it is necessary to have a quiet, silent, thoughtless, observant mind. This silence of mind, to Krishnamurti, is the beginning of meditation, the very first step, and perhaps the last step too, because what follows is timeless, spontaneous and effortless. It is a mistake to think that Krishnamurti denies the transcendent; on the contrary, he discovers it through meditation.

Meditation, if it begins with the cessation of thought, naturally brings about many paranormal powers as the by-products of the radical psychological mutation that the mind undergoes in the process. A silent mind is extremely sensitive and actively observant and therefore it is capable of receiving intimations that are

normally ignored by a self-centered mind. Krishnamurti too admits these powers and warns against their use as he says: "One must have this meditative quality of the mind, not occasionally, but all day long. And this something that is sacred affects our lives, not only during the waking hours, but during sleep. And in this process of meditation there are all kinds of powers that come into being; one becomes clairvoyant, the body becomes extraordinarily sensitive. Now, clairvoyance, healing, thought transference and so on become totally unimportant; all the occult powers become so utterly irrelevant, and when you pursue those, you are pursuing something that will ultimately lead you to illusion." (*Truth and Actuality* p. 155)

#### MEDITATION IS AN END IN ITSELF

That is another aspect of Krishnamurti's conception of meditation. Even though paranormal powers can be gained through meditation, the pursuit of these powers is not a part of meditation. Thus meditation, for him, is the *Paramartha*, the supreme value which is its own infinity and has no other end beyond itself. That is why Krishnamurti lays great stress on the silent mind, the mind that is entirely motiveless, utterly free from desire, from choice, from the pursuit of illusion.

For Krishnamurti, the true significance of meditation lies in transcending mind as the instrument of desire and in transcending time and measure, thought and measure, and the duality of the observer and the observed. At the same time it is the transformation of the limited self-centered consciousness into the boundless, unlimited, unconditioned awareness of the totality, of the whole of being. Meditation is possible in this sense only when the mind is completely denuded of desire, is free from the false idea of 'I' and the resultant conflict of the opposites. The silence of meditation is not an act of will, a result of determination or concentration; it is a state of being unapproachable by the mind. As Krishnamurti records in one of his experiences:

"There was an intense awareness of the country, of the occasional passing car, of the road signals, of the clear blue sky, of the body sitting in the car; but the mind was very still. It was not the quietness of exhaustion, or of relaxation, but a stillness that was very alert. There was no point from which the mind was still; there was no observer of this tranquility; the experiencer was wholly absent. Though there was desultory conversation, there was no ripple in this silence. One heard the roar of the wind as the car sped along, yet this stillness was inseparable from the noise of the wind, from the sounds of the car, and from the spoken word. The mind had no recollection of previous stillness, of those silences it had known; it did not say 'THIS IS TRANQUILITY'. There was no verbalisation which is only the recognition and the affirmation of a somewhat similar experience; because there was no verbalisation, thought was absent. There was no recording, and therefore thought was not able to pick up the silence or to think about it; for the word 'stillness' is not stillness. When the word is not, the mind cannot operate, and so the experiencer cannot store up as a means of further pleasure. There was no gathering process at work, nor was there approximation or assimilation. The movement of the mind was totally absent.

Then the car stopped at the house, the barking of the dog, the unpacking of the car and the general disturbance in no way affected this extraordinary silence. There was no disturbance, and the stillness went on. . . . In this silence there was movement, and the movement was not a distraction. There was no fixed attention from which to be distracted. There is distraction when the main interest shifts; but in this silence there was absence of interest and so there was no wandering away. Movement was not away from the silence but was of it. It was the stillness not of death, of decay, but of life in which there was a total absence of conflict. With most of us, the struggle of pain and pleasure, the urge of activity, gives us the sense of life; and if that

urge were taken away, we should be lost and soon disintegrate. But this stillness and its movement was creation ever renewing itself. It was a movement that had no beginning and so had no ending; nor was it a continuity. . . . In this stillness all comparison ceased. . . . The mind had no relationship with the things. This silence is not of the mind, and so the mind cannot cultivate or become identified with it. The content of this silence is not to be measured by words." (*Commentaries on Living*, first series p. 57).

If silence of mind, or in other words, cessation of thought is the pre-requisite of meditation, the question is, how to denude the mind of thought? Patanjali has devised his eight-fold path precisely to this end, but with Krishnamurti this question has an added significance because he firmly holds that the silence of the mind cannot be brought about through the action of the will or through the mind.

Krishnamurti's approach to this problem can be understood and appreciated only if the significance of meditation is properly grasped. So far as the methodology is concerned, he is an exponent of *jnana-yoga* and the method of *jnana-yoga* essentially consists of *sravana*, *manana* and *nididhyasana* which he understands in his own way as listening, silent observation and choiceless awareness. However, he is not suggesting any course of action in time, any steps to be followed one by another. What he does suggest is that self-knowledge is the means to meditation.

#### WHAT IS SELF-KNOWLEDGE ?

In using this term self-knowledge, Krishnamurti implies the understanding of the ways of the self, the awareness of the conditioning that distorts the responses of a conditioned mind. Observing this vicious circle of limited consciousness acting only to perpetuate its own limitations, without interfering in it, without condemning and justifying it, constitutes for Krishnamurti, a part of meditation, since the silent and passive observation of

one's thought process ultimately leads to the awareness of the thought process itself. Then one is able to see, not just theoretically but actually, how thought divides itself as the thinker and the thought, and one sees that the thinker too is a part of thought. When the duality of the thinker and the thought is perceived to be false, the interminable procession of thought comes to an end. Consciousness is not annihilated, it simply stops absorbing and overriding the awareness of the eternal now. This awareness is no longer interpreted and translated in terms of the past, the self-centre, since the self-centre is no longer there to condition awareness. There is only the movement of totality, unbound and unrelated to any point of reference. Krishnamurti says:

"Seeing this whole process, how the mind invents the thinker, the separate entity, the ego, the higher self, the atman, is it not possible for the mind not to divide itself but only be concerned with the thinker? Is it not possible for the mind to be free of ideation, of thought — thought being the memory, the background, from which there is the reaction through words, through expression, through symbols? Surely when the mind is free from struggle, from conflict, when the mind is still, when there is that stillness that is not induced by the background, by thought, then only is there the cessation of all conflict. That stillness is not an idea, it is a fact. It is the unfathomable. The unknown. And then the mind is the real." (*Verbatim Report of Krishnamurti's Talks in London*, 1953, p. 33).

Reality or truth comes into being when the mind ceases to be, when the mind ceases to function as the instrument of division, of conflict, of duality, and then the mind is not destroyed, annihilated; it is merged into reality.

It is commonly believed that concentration leads to meditation; indeed, many practitioners and even experts identify concentration of thought, of attention, with meditation. This is not an unprovable opinion, it is a matter

of fact to be scientifically investigated. Krishnamurti examines this idea very carefully in a sequence of argument which goes as follows.

There are various forms of concentration, but the essential point common to them all is that attention is sought to be confined to a selected area or object, sometimes visual, sometimes verbal, and sometimes a thought-form. However attention is directed, there is no question of concentrating energy without implying choice, without selecting an object. So, by its very nature, concentration is an exclusive process, a selective procedure. When one meditates in this way, there is a selected area, a choice thought that seeks to attract all the energy, the whole attention, while there are other thoughts that are rushing forward to claim the same energy. These alternative thoughts distract the mind from the object of concentration. So, in effect, a battle is going on, there is constant resistance from the unconscious, that repeatedly and frequently keeps on peeping into the selected conscious area and disturbing it. Thus concentration breeds conflict and duality and is the very antithesis of meditation. No doubt it is possible to drug the mind through constant repetition of words, and thus find some temporary release from tension, or it is possible to arrest the onrush of thoughts to some extent and experience relative quietude, but all that is bound to bring one back to one's usual mould of restlessness after some time. There can be no peace so long as the fundamental inner conflict is not resolved through self knowledge.

If then, self knowledge is the way to meditation, how then is one to get at this self knowledge? The mind, by its very nature, functions only in order to perpetuate itself; and the mind exists in the gap between what is and what should be, the distance between what one is and what one wants to be. If someone awakens the awareness that one is ignorant of oneself, one's mind immediately absorbs that new awareness by projecting the goal of achieving self knowledge. Self know-

ledge or meditation cannot be pursued as an objective of the mind, as a projection of the knowledge, as a reaction of thought; it arises with the realisation of the utter inability of the mind to be able to do anything about it. Self knowledge can only come about through passive observation of the moment-to-moment responses of the mind while it is in action. As Krishnamurti puts it:

“The mind is quite still only when it is incapable of experiencing, that is, when there is no centre of recognition. But that does not come about through any form of action or will. That does not come about through discipline. That comes about when the mind observes its own activities which I hope you are doing now. And when you observe, you will see how every minute, there is the process of recognition going on, and how when you recognise, there is nothing new. (*Krishnamurti's Talks at Madras, Verbatim Report 1952, p. 54*).

#### MIND AND INTELLIGENCE

Strangely enough, Krishnamurti seems to be against tradition and discipline as well, as far as the silence of mind and meditation are concerned. Discipline or any sadhana for him is of no avail. Why so? How can there be any achievement without discipline? Here, Krishnamurti's approach is very subtle, but very precise and clear. *Mind cannot be transcended through the action of the mind.* That is, as long as action is motivated through the self-centre, that action, even if it is designed to abolish the self-centre, must surely result in perpetuating it. The self-centre when it projects the goal of destroying itself through a course of discipline, to be completed in course of time, only acts to perpetuate itself under a new banner of selflessness.

However, he does not say that one is free to do what one likes, and that no discipline whatsoever is needed. He is supremely critical of subservience to authority, external or internal, the authority of tradition, culture,

religion, or the authority of self imposed discipline. However, it must be clearly understood that he is not against religion, culture, tradition and discipline as such, because all that forms the part of our inheritance, but he never tires of pointing out the destructive role of authority invested in these institutions. According to Krishnamurti, Authority destroys intelligence because it demands conformity.

So Krishnamurti demands a higher type of discipline, a discipline that is not imposed from outside, but is born out of understanding, out of self knowledge, out of the awareness of what is, as it is. This he calls *the action of intelligence*. In his own words:

“What I mean by self discipline is not discipline imposed through fear of punishment and desire of reward which, when removed, enables you to return to your old senseless ways. True self discipline is much greater, far more intense because it cuts at the root of the ‘I’ness which creates barriers. Self discipline is the realisation of the freedom of the self.

Individual uniqueness consists in the process and not in the attainment. Intelligence consists in choosing the essential, and must be born from the love of perfection, from the love of that which is eternal. (J. Krishnamurti, *Early Writings*, Volume I, p. 145).

So it is clear that Krishnamurti, contrary to popular impression, is not against discipline, or even concentration of energy as such; he only warns spiritual aspirants to be aware of the deceptions of the mind and the divisive and the self-perpetuating activities of the self-centered consciousness. Essentially, meditation is concentration of energy beyond the conflict of the thinker and thought. This concentration of energy, if it is to have no centre and be centered everywhere, and if it is to be an experience of eternity, of timeless and formless awareness, cannot be brought about through the action of will. It can only be brought about through self knowledge and through the silent observation that results from self-discipline.

**Bhagavan used to quote:—**

*Isvaro gururatmeti moortibhedavibhagine  
Vyomavat vyaptadchaya Dakshinamoortaye namah.*

A Guru may be internal or external. The external Guru pushes one inside while the internal Guru draws one within.

**Bhagavan Ramana Maharshi has further explained the concept of Guru.**

“The Cosmic mind manifesting in some rare being is able to effect the linkage in others of the individual (weak) mind with the Universal (Strong) mind. Such a rare being is called Guru or God in manifestation.

\* \* \* \* \*

Bhagavan Ramana had not undergone any discipline or studied any sastras before he had Self Realisation. But later when his devotees read out to him passages from *Ribhu Gita* and other ancient Srutis, he found that things mentioned there tallied with his own experience and that “they were analysing and naming what I had felt intuitively without analysis or name”. Sceptics, who scoffed at Srutis came to believe in them because here was one, who had first-hand experience of such things—a living Rishi corroborating the Upanishadic teachings by his own personal experience.

—K. K. NAMBIAR,

(in his address at Ramana Centenary Celebrations in New Delhi)

# Garland of Guru's Sayings

By SRI MURUGANAR  
Translated from Tamil by  
Professor K. Swaminathan

## PART III

### EXPERIENCE OF REALITY

#### (i) OF APAROKSHA (DIRECT) KNOWLEDGE

878

The Self alone is the true I.  
Only of the Self one has  
Direct immediate knowledge  
But minds averted from the Self  
Look through the senses at a world  
Other than the Self and think it can  
Be known directly!

879

The Self that shines as the Infinite Eye  
Can never see phenomenal triads.  
Its gaze, the blazing flame of Pure  
Awareness, burns all other things  
To its own fiery brightness.

880

True Awareness is the Infinite Eye  
Which sees no other, no duality,  
No good and evil, subject, object,  
Time, space, or seed and fruit of seed.

#### OF ETERNAL AWARENESS

881

The whole, sole fruit of the inward quest  
Is removal of the ego false.  
It would be wrong to say that one  
"Attains" the Self, the entity  
Ever present, ever clear.

(To make room, we remove lumber; we don't  
bring in space.)

882

As in the Tenth Man's story he  
Is present all the time, the Self

Shines ever bright, direct as pure  
Awareness. When our false, forgetful  
Ignorance is removed, we gain  
No new thing, but firm certitude.

883

Is it only when gold ornaments  
Are melted into a shapeless mass  
That they become gold? Are they not gold  
Even when the forms are there? Know clearly  
That world, *jiva* and God, the three  
Mind-shaped entities are made up  
Of one sole Being-Awareness.

884

A woman with a necklace round  
Her neck imagines it is lost  
And after long search elsewhere touches  
Her own neck and finds it there  
At last. Even so, probe for the Self  
Within, for it is there.

885

Except the path of self-enquiry,  
Probing the mysterious I-sense,  
No other effort, like karma or bhakti,  
However strenuously pursued,  
Can take one to the Fount of Bliss,  
The Treasure shining in the Heart  
For ever as the Self.

886

If *samadhi*, the unequalled state of bliss,  
To be experienced through hard penance  
hereafter,

Is something real, it even now exists;  
It now no less than then exists.

887

If that state now non-existent  
Should later come into existence,  
It cannot be our natural state  
And hence will not abide, but go.

888

Whole is that and whole is this.  
Whole is the sum when whole and whole  
combine.  
Whole too is what remains  
When whole from whole has been removed.  
(That : Brahman; This : the manifest world).

889

That is the Being supreme. And thou  
Too art the Being supreme. The teaching  
"That thou art" is also the Being  
Supreme. Apart from that sole shining  
Whole for ever abiding, nothing  
New exists to come or go.  
(Compare the penultimate verse of *Upadesa Sara*.  
There is no such thing as attaining *moksha*. Bondage  
is illusion and so is *moksha*. Apart from the Self,  
there is nothing; no teacher, no pupil, no effort, no  
regaining of some lost state of bliss.)

890

Apart from the non-dual Self,  
The whole, all other things dependent,  
Both that and this that constitute  
The empirical world, lack even the slightest  
Trace of Being. They are all mere  
Phenomena or appearances  
Conceived in It. This is the sole,  
The final truth.

891

Because the sages say that It  
Abides as one though It appears  
As many, because from Time's beginning  
All beings are only that sole Being,  
Union with that Awareness true  
Is *moksha*.

892

When the seeker tries to realize  
The non-duality of the Self,  
Fumbles and fails again, again,  
And finally his efforts stop.  
It is then, just then, that in his heart  
Shines the Self as true Awareness.

## OF NIRVIKALPA SAMADHI

893

'Tis not not seeing the varied world without  
That is the mark of real *nirvikalpa*.  
When mind is dead and never again  
Comes sense of difference, this alone  
Is firm, true *nirvikalpa*.

(*Sahaja nirvikalpa samadhi* is not inertness like  
that of a log of wood; it is identity with pure  
awareness and freedom from the sense that one is  
the body.)

894

I am; abiding in this natural  
State of pure being is true samadhi.  
Freed from the limiting sense  
Of being this, that or the other,  
Stay as that boundless Infinite.

895

The ancient sages say that silent  
Samadhi, the ultimate goal of *jnana*,  
Is the wholly ego-less state.  
Till you attain the silent stillness  
Of being That, your aim should be  
Destruction of the ego.

896

Unlike the ego which knows rising  
And setting, the true Self abides  
For ever the same. On the false ego  
Turn your back and so destroy it,  
And shine as the one Self alone.

897

Poor heart of mine that feels forlorn  
Thinking that you are the *jiva*, you are  
Doomed to grief if you imagine  
That you are That. There is no this 'I'  
In the final state supreme  
There is only the sole Self, the Heart

## THE QUAKER FAITH

ENGLAND 350 years ago was in a state of religious ferment. The grip of the Roman church had been broken in the West, the Bible had been rendered into English for all to read who had learned their mother tongue. Freedom was in the air: sects and schisms abounded. There were also, here and there, little groups of quiet folk who met together in private for periods of prayer and mutual support. Although they called themselves by different names, or by none, they came to be known corporately as "Seekers". It was to these groups that the preaching of George Fox made its greatest appeal.

George Fox was a solitary seeker. Impelled by deep-seated distress at the state of the orthodox church and the shallow, unspiritual attitude of some of its incumbents, he wandered about the country as a young man, searching for a faith that would satisfy him. Discussions with religious persons served only to deepen his despair: he could find nobody to understand his need to get to the root of the matter. When, at last, the solution to his troubles came, it was as a sudden revelation. Later, he wrote of it in his "Journal":

"As I had forsaken all the priests, so I left the separate preachers also, and those called the most experienced people; for I saw there was none among them all that could speak to my condition. And when all my hopes in them and in all men were gone, oh then, I heard a voice which said, 'There is one, even Christ Jesus, that can speak to thy condition, and when I heard it my heart did leap for joy.' . . ."

The Truth, Fox discovered, was not to be learnt from books nor taught by the priests;

it was to be realised inwardly, by the workings of the Holy Spirit in the heart. Early Christianity did not depend upon church or upon holy writ: when the faith spread across the Roman world in the first decades after the crucifixion the church had not been organised nor the gospels even written. True religion was a matter of personal experience — of direct experience of Christ. "This I knew experimentally", wrote Fox. From this he developed his conception of "the Light within" or "Inward Light of Christ". People must be brought back to know the reality of the spirit and the possibility of direct experience of it, "for people had the Scriptures, but were not in that same light and power and spirit which they were in that gave forth the Scriptures; and so they neither knew God nor Christ nor the Scriptures aright; nor had they unity one with another, being out of the power and spirit of God. . . ."

The date usually given for the founding of the Religious Society of Friends is 1652. Fox made preaching journeys all over England and addressed the large gatherings that came to hear him. Some of his teaching was startling. Once he interrupted a dry and academic sermon in Ulverstone Church with an impassioned appeal for a renewal of faith: his final words have become a motto for Friends ever since —

"You will say, Christ saith this and the apostles say this, but what canst THOU say?"

Another much-loved saying comes from one of his outdoor meetings of that time:

"Be patterns, be examples in all countries, places, islands, nations, wherever you come, that your carriage and life may preach among

all sorts of people, and to them; then you will come to walk cheerfully over the world, answering that of God in every one ”.

“ Let your life preach ” is one of the principles of the Quaker way: “ walking cheerfully over the world ” is what Friends still try to do. “ That of God ”, or the “ Inward Light ” or “ the working of the Holy Spirit within you ”: all these phrases are attempts by Fox to define the indefinable direct and personal link that the individual can have with the Divine. This is the quintessence of Quakerism.

It offended both the established church, with its hierarchy of bishops and priests, and the Puritans, whose faith was an interpretation of the infallible Bible, the “ Word of God ”. Friends were persecuted, their meetings banned. They were thrown into jail, their possessions were confiscated. Those who were at liberty got together to help those in distress and formed a committee which they called “ Meeting for Sufferings ”. That is still, to this day, the name given to the central executive committee of the Society.

The troubles of early Friends were not lightened by the eccentric behaviour into which their convictions led them. Once the distinction between “ truth ” and “ notional beliefs ” was made, further insights followed hard one after another. For, if it were true that we lived in the divine Light at all times, why should Sunday be singled out as being especially “ holy ”? All days should equally be devoted to seeking God’s will and doing it. If we were in touch with the Holy Spirit wherever we were, why should special buildings be “ consecrated ” to God’s work? The Friends recognised no difference between sacred and secular activity. Nor did they see any need for special acts known as “ sacraments ” when the whole of life should be lived sacramentally, in the service of God and for Him alone.

George Fox and his followers became the butt of public merriment and abuse for their peculiar ideas, their appearances before magis-

trates times of public entertainment. They refused to take an oath, on the grounds that it suggested the existence of two standards of truth, a lower one for ordinary use and a higher one for special occasions. They refused to use titles or to remove their hats before officials, saying that the only proper subject of honour was God and no man could or should perform empty honours to another, since all were equal in the divine sight.

This point of view was not appreciated by the justices before whom they were brought. It was one of those justices who coined the name that has stuck ever since. George Fox, under questioning by a certain Judge Bennett, bade the magistrates “ tremble at the word of the Lord ”. “ So ”, said the judge, “ we are to be quakers, too, then? ” The epithet quickly caught on and became widely used in scorn by a delighted public.

When the “ Friends of Truth ” one of the many names by which they called themselves, came together for their Meeting for Worship they sat in silence, “ waiting upon the Lord ”. Only when the Spirit came upon one of them would he (or she) rise and speak. There was no liturgy, no “ order of service ”, no set prayers and no formal sermon. William Penn, the most famous of the “ second generation ” of Quakers, has captured the philosophy of the meeting in a notable paragraph, written in 1693:

“ The humble, meek, merciful, just, pious and devout souls are everywhere of one religion; and when death has taken off the mask they will know one another, though the diverse liveries they wear here makes them strangers. This world is a form; our bodies are forms; and no visible acts of devotion can be without forms. But yet the less form in religion the better, since God is a Spirit; for the more mental our worship, the more adequate to the nature of God; the more silent, the more suitable to the language of a Spirit ”.

Today, the only "service" conducted in the Society is still that same "Meeting for Worship", held normally on a Sunday morning ("because it is a convenient time", Friends hasten to point out) in a room which is bare, uncluttered, with simple chairs or benches set in a square or a circle, a small table in the centre holding a bowl of flowers and a book or two for reference if required. The meeting starts when the first person enters, sits down and composes himself for meditation. Others follow, as quietly as possible. Soon the room is full: without a word the silence deepens. The meeting "centres down", as the phrase has it, as Friends wait in silent prayer and 'mental worship': a living silence, without scuffling or shifting about. A corporate silence, which is broken only when a Friend is drawn to rise and offer vocal ministry: which may be a short homily or exhortation, a brief reading from the Bible or some other religious book or from the Society's own "Advices and Queries", or a spoken prayer. Anyone present, member or non-member, man or woman, may speak. To the offering there is no response, no applause, no word of thanks. The words tail off into the silence which engulfs them. The speaker resumes his seat, the silent meeting continues. The meeting is closed by two Elders shaking hands, a token of friendship which is taken up by others in the circle as the group "comes to life" moving, shuffling, coughing.

Edgar Castle, in his book "Approach to Quakerism" describes the "feel" of a Quaker meeting thus:

"One of the features of the Quaker way of worship that very soon appealed to me was the fact of its strongly social character. By 'social' I mean 'related to other persons'. It had been my experience in a variety of other churches, Catholic, Anglican and Free Church, that my attention travelled along a thread leading from me to the priest at the altar, or to the preacher in the pulpit, or may be to the organ and the choir, each

in turn. But I have no memory of this binding thread passing from me *around* and *through* all those who were worshipping with me. There was far too much going on, far too much outwardly attracting my interest and even demanding my attention to permit of a thought for my immediate neighbours. But in a Quaker meeting I found that I was firmly bound to my fellow worshippers; they were the only visible distraction from my inward thoughts. . . . My fellow worshippers, known and unknown, were part of me and I of them; what I was trying to do they were trying to do. It was just God and they and I. . . ."

As the accent in Quakerism is on the personal response and individual understanding of spiritual matters, there is no creed, no required statement of belief of even the widest kind. This has meant that although in the early days the Society was entirely Christ-centred coming close to fundamentalism, it has more recently been able to admit to its meetings people with less orthodox Christian ideas. However, the general discipline of silence and self-education which is characteristic of Friends is not to everyone's taste and is sufficient to restrict the numbers of adherents. Total membership in Great Britain is now (1980) somewhat less than 20,000, although there are as many again who are associated with its meetings but who do not wish to commit themselves to formal membership. There are nearly ten times that number in the U.S.A., while other large congregations exist in Kenya and Madagascar, the result of nineteenth-century missionary work, and smaller groups in most western European countries and in most English-speaking communities across the world.

In modern times the Society has embraced among its members a diversity of belief. In a Quaker Meeting for Worship a thorough-going, Christ-centred trinitarian may sit next to one whose thought is influenced more by Buddhist philosophy, while a convinced unitarian next to him is flanked by one who is

seeking "the Ground of our Existence". There is something that holds these diverse characters together in a Society that means a great deal to every member, although nobody has been able to identify what it is. We do not attempt to convert each other to our personal views, but we look upon the very different contributions in our vocal ministry as one of the most valuable assets we have — we think it a great improvement on the orthodox custom of having a prepared sermon from the same parson every week! Among ministry that I recall over many years has been readings from "The Prophet", from the *Bhagavad Gita* and from the stories of the *Hasidim*, as well as from Christian mystics and devotional books.

Quakers have traditionally been noted for their social conscience and for their forward-looking ideas. They have been in the forefront of many social movements and responsible for a number of successful ideas for social reform that were ahead of their time. One thinks immediately of Elizabeth Fry who gave up a brilliant social life to devote herself to those in prison; of William Tuke who, towards the end of the 18th century, opened the first mental hospital with a modern view of caring for the welfare of the insane. An American friend, John Woolman, spent much of his life seeking amity with the Indians and made long missionary journeys trying to persuade his countrymen to abandon slavery. Education was an early concern. Friends were among the first to open schools where girls were given just as good an education as were the boys. Today the Quaker schools in Great Britain are looked upon as places where character is developed and where the accent is more on producing well-informed and well-intentioned citizens than on cramming unwilling heads with information for passing examinations.

Until comparatively recent times Quakers were barred from entering the universities — Oxford and Cambridge abandoned religious tests for membership only in the 1870s — and they were therefore excluded from the pro-

fessions for which a university education was essential. Their energies were thus directed into industry and trade. Soon small businesses grew into large ones and many companies that are now world-famous names have had obscure Quaker beginnings. The "chocolate trio" come at once to mind — Rowntree, Cadbury and Fry were all Quaker families. Others include Reckitt & Colman, Allen & Hanbury, Bryant & May, Ransomes, Barclays Bank, Lloyds Bank . . . the list could go on. Now-a-days fewer Friends make their name in commerce: more are teachers and university professors, doctors and dentists, psychiatrists and social workers. They are active in many charitable organizations (Oxfam was founded by a group of Friends and others in Oxford) while the voluntary housing movement in Britain owes much of its impetus and success to the involvement of Friends.

I suppose the best known concern of Friends generally is that for Peace. Quakers have always been completely opposed to war and many have suffered severe penalties for their persistence in declaring themselves "conscientious objectors". Here, as in so many other ways, their testimony, maintained through much personal suffering, has influenced national opinion so that machinery now exists in British law to provide in wartime for those for whom the killing of another human being is just unthinkable. This peace testimony goes right back to the beginnings of the Society, for it was as early as 1661 that George Fox found it necessary to establish its position, in a Declaration to King Charles II which is now part of Quaker lore:

"Our principle is and our practices have always been to seek peace and ensue it and to follow after righteousness and the knowledge of God, seeking the good and welfare and doing that which tends to the peace of all. . . . All bloody principles and practices we do utterly deny, with all outward wars and strife and fightings with outward weapons, for any end or under any pretence

whatsoever. . . . This is our testimony to the whole world. The Spirit of Christ, by which we are guided, is not changeable, so as once to command us from a thing as evil and again to move unto it; and we certainly know and testify to the world, that the Spirit of Christ, which leads us into all Truth, will never move us to fight and war with any man with outward weapons, neither for the kingdom of Christ nor for the kingdoms of this world ”.

In the complicated world of the 20th century the options are not so clear-cut as they were: in World War II many Quakers pocketed their philosophy and went to fight the Hitler evil. But more found they could not. They worked as members of the Friends Ambulance Unit and in other welfare operations. The Peace Testimony stands as a central pillar of the Quaker ideal. It is one of the basic convictions that unite the many different people within the Society of Friends.

“ Ramalingaswamy provides the living link that connects the moving, metaphysical poetry of Manickavachagar and Thayumanavar with the austere simplicity of Sri Ramana and the overpowering opulence of Muruganar. Indeed, Ramalingaswamy anticipated three mighty spiritual currents of the 20th century, namely, the ethico-social reform movement of Gandhiji, the Mahayoga of Sri Aurobindo and the experience and exercise of *Shivamadala* (becoming Shiva) which is the very essence of the Maharshi's words and ways.

South India is supremely lucky in the close connection between its innumerable temples and its immortal poets and saints. One cannot think of Ramalingaswamy apart from Chidambara Nataraja or of Sri Ramana apart from Madurai Meenakshisundara and the frozen fire of Aruna Hill where Shiva, the God of pure awareness, abides for ever as a visible, tangible, unmovable presence.”

“ Gandhiji exalted poetry above history and tried to free us from the cramping educational system which Macaulay and his Indian collaborators had established in this country. Western scholars who are prisoners of the past, that is, of history, doctrine and organisation, deny or belittle the self-transcending and future-oriented element in human nature. Even Marx, who was not content with interpreting the world and wanted to face the task of changing it, was a prisoner of history and doctrine and an ardent believer in the efficacy of organisation and conflict. Gandhiji, like Blake, Shelley, and the Indian idealists, believed in changing the world by simultaneously changing human consciousness and giving a new inward orientation to the human mind.”

— PROFESSOR K. SWAMINATHAN,  
(in his address on “ The Maharshi and Muruganar ”.  
at Sri Ramana Birth Centenary Celebrations in New Delhi).

# Meditation for Peace of Mind

By  
K. Padmanabhan

THE mind is a monkey and is by nature restless. Thoughts arise incessantly and there is no respite.

How then should one strive for Peace of Mind? A two-pronged action is necessary — *vairāgya* and *abhyasa*. The former keeps out distractions from outside, and the latter turns the mind inward and fixes it on the Self. Patanjali, while asserting *yogah citta vritti nirodhah*, elaborate *abhyasa vairagyabhyam tan nirodhah*, advising a continuous process of dispassion, introspection and meditation, so that the changing thoughts are brought to focus in unified contemplation,—*dharana* and *dhyana*.

Ignoring the outer world, drawing in the thoughts, restraining them and preventing them from going outward would lead to removal of obstacles and giving up thoughts ultimately, and this would be *vairāgya*. It is only after such perfect *vairāgya* that there would be steadiness of mind — a thought-free state, or a state of awareness. It is the state of a still mind with absence of thought.

All that is inside comes out as thoughts, and it does not help if one tries to suppress these thoughts. One will have to move with the current, pulling up the mind when it goes astray, and filling it with *noble and good* thoughts with a view to concentrating or fixing them on the Self. This is *abhyasa* or *sadhana*.

It will not be possible in practice to wait for the development of perfect *vairāgya* and then commence *abhyasa* or introspection to fix the thoughts on the Self. Both will have to be taken up simultaneously, and such a course would be more conducive to progress.

The mind fixed on the Self, the mind becomes devoid of all thoughts, as the thought process actually enters into the Heart (in *samadhi*). It is said:

“ Know in your Heart what your mind cannot see;  
Think of your Mind as a thought and be free ”.

In deep meditation, the mind is completely alert. The Grace of the Guru, ever present in your heart, would rush forward to receive the thought-free mind the moment there is subsidence or entry or merger of the mind with its source, viz., the heart.

Sri Ramana Bhagavan says:

*hrdayakuharamadhye kevalam  
brahmamatram  
hyamahamiti sākshādātma  
rūpeṇa bhāti ;  
hṛidi visa manasā svaṃ  
cinvatā majjatā vā  
pavanacalanarodhādātmaniṣṭho  
bhava tvam.*

—(Ramana Gita, II, 2)

“ In the interior of the heart-cave Brahman alone shines in the form of the Atman with direct immediacy as I, as I. Enter into the heart with questioning mind or by diving deep within or through control of breath, and abide in the Atman ”.

Meditation in the right sense, which is at once simple and difficult, would be the best way of achieving tranquillity or peace of mind

There is a common belief that concentration, meditation and contemplation are one and the same. This is not so. Concentration involves

undivided attention to a thought or idea and requires considerable effort. Meditation, which follows concentration, is uninterrupted flow of the mind toward the chosen thought. This is an exercise in mental absorption and here again great effort is necessary. Contemplation, which is reflection or *vichāra*, does not need much effort. Contemplation follows meditation, *śravaṇa*, *manana* and *nididhyāsana*, and finally we have the state of awareness.

According to Patanjali, concentration is the binding of the mind to one situation (*deśa-bandhaścittasya dharana*) while meditation is sustained or continued mental effort (*tatra pratyayaikatanata dhyānam*). Concentration has no moral or spiritual significance, and being a mere process, aids in the disciplining of the mind, while meditation is wholly spiritual. Concentration, producing a wide-awake consciousness, is the approach towards the preservation of such consciousness, and the actual preservation is the deeper experience in meditation, which is both an act and an attitude. We may say that concentration is rooted more in the mind, while meditation is rooted more

in the heart. As meditation deepens, rhythm, rest, sound and silence become inseparable and time is suspended. Without effort or action, i.e., concentration, meditation will not be possible. In concentration, it should be understood that "objects" only aid but they are not the goal. It would be better to have an inner object than an outer one and it is better still to have a living one — a holy personality — than a non-living one.

Let Meditation form part and parcel of your daily routine. Do not give up your disciplined practices, whether in the form of *dhyāna*, or *japa* or *pooja*, but combine the same with introspection to find out who you are, i.e. *atma vichāra*, as there can be no simpler, safer or straighter path. This is recommended by Sri Ramana Maharshi as the greatest *tapas*. Ultimately, it is only this *abhyāsa* or *sadhana* — the *jñāna marga* of *atma vichāra* — with an established background of *vairāgya* or total disciplining of the mind that would lead one on to enlightenment, and a state of awareness and help one realise true Being and abide in peace.

When Bhagavan was ill, Dr. Anantanarayana Rao begged him to continue living for the sake of his devotees. Bhagavan replied "The prime duty of a Guru is to establish the certainty of his existence on his disciples and having done this, he is free to leave his body". This statement should not be taken to mean that since Bhagavan is no longer in flesh and blood with us, there is no hope of further initiation from Bhagavan. Even during his lifetime there have been instances of people in far-off countries getting initiation in visions and dreams. Besides, to the believers, Bhagavan is with us here and now. Hasn't he said to those who requested him to prolong his life at the critical period of his illness "Where am I to go, I am always here?"

— K. K. NAMBIAR,  
(in his address at Sri Ramana Birth Centenary Celebrations  
in New Delhi).

## Conversations with Sri Ramana Maharshi

By  
Swami Madhavathirtha<sup>1</sup>

**Question:** Who am I? To whom does the question refer?

**Answer:** The question refers to the ego, it does not refer to the Atma.

**Q.:** Should I say "I am Siva" along with the enquiry "Who am I?", or should I or should I not say "I am not the mind, intellect, body" etc.?

**A.:** Do not reply to such questions of your mind in the course of your enquiry. The reply should be allowed to come from within. The reply of the ego is not real. Continue to enquire until you get the answer by the method of Jnana-Marga (path of Knowledge). This enquiry is called meditation. The inactive peaceful *jnanamaya* (full Knowledge) state which arises from this state is *jnana* (Knowledge).

**Q.:** At present I am meditating on the form of an idol, and I am also doing japa in accordance with the instructions I have received from my Guru. Am I or am I not fit to conduct the enquiry of "Who am I?"

**A.:** "I" is also Guru mantra. It is said in the Brihadaranyaka Upanishad that the first name of God was "I". Om only came into existence later. Atma always says "I-I". There is no japa at all without the doer of japa. All do the japa of "I". By concentrating on it the meditation will be successful. The result of such meditation is Knowledge. Even then, if you wish to continue meditation on a form you may do so. The sadhana which is suitable for a person is the proper method for him.

**Q.:** I am doing propaganda work by publishing religious teachings, and I do japa, mantra, writing, singing the exploits of the Lord, study and instruction. Should I continue this or not? In other words, while I am

conducting the enquiry "Who am I?" should I continue all the above work?

**A.:** If you like to do all these works without leaving the self-enquiry, you may do so. You must first understand what japa, singing and service are. Be as you are. Reality is the real japa; japa and God are one. There is identity between the name and the thing named. The great devotee Namadeva has said, (at this point, Bhagavan picked up an old copy of "The Vision"): "The Name completely pervades the entire universe. The Name is immortal and of many forms. The Name itself is Form and Form itself is Name. There is no distinction between Name and Form. God became manifest and assumed Name and Form. There is no mantra beyond the Name. The all-pervading nature of the Name can only be understood when one recognises one's I? When one knows himself, then one finds the Name everywhere. None can realise the Name by the practice of knowledge, meditation or austerity. Instead, surrender yourself at the feet of the Guru and learn to know who the "I" in you is. After finding the source of that "I", merge your individuality in the oneness that is self-existent and devoid of all duality. It is that Name that pervades and permeates the entire universe. The Name is Parabrahman itself. There are no differences there."

**Q.:** In my present state, is there sufficient faith, humility and surrender in me? If not how to make them perfect?

**A.:** You are perfect, so abandon the idea of imperfection. There is nothing to be destroyed. Ego is not a real thing. It is the

<sup>1</sup> Translated from original Gujarati.

mind which makes the efforts and the mind is not real. Just as it is not necessary to kill the rope which one imagines to be a snake, so also, there is no need to destroy the mind. Knowing the form of the mind makes the mind disappear. *Nivritti* belongs to *Nitya Nivritti* (one cannot destroy what is eternally destroyed).

**Q.:** Should I sit in a particular posture or sit on a grass mat?

**A.:** Stability in the Self is the real posture. Be steady in that posture. In what posture will Atma sit? It is wrong to say that there is no Self-Knowledge without *asanas* (postures). Atma has no need of them. The compulsion of having a particular kind of posture makes the mind unsteady.

**Q.:** What books should I read for *Swadhyaya*? (Study).

**A.:** The Self is the real book. You can glance anywhere in that book, nobody can take it away from you. Whenever you remember, turn towards the Self. Thereafter, you may read what you like.

**Q.:** How to overcome weariness, fear and anxiety which arise during meditation?

**A.:** Find out to whom they occur. By conducting this enquiry these things will disappear. These things are impermanent, do not pay attention to them. When there is knowledge of duality, fear arises. Fear only comes when you think that there are others apart from you. If you direct your mind towards the Self, fear and anxiety will go away. In the present state, when the mind is unsteady, if you remove one kind of fear, another will rise up and there will be no end to them. It is a laborious task to pluck the leaves of a tree one after another. Ego is the root of all thoughts. If you destroy the root, the leaves and branches will wither away.

**Q.:** While sitting near you, what sort of mental state should we have so as to receive your Atmic force?

**A.:** Keep your mind still. That is enough. You will get spiritual help sitting in this hall if you keep yourself still. The aim of all prac-

tices is to give up all practices. When the mind becomes still, the power of the Self will be experienced. The Self is pervading everywhere; if the mind is in peace then one begins to experience it.

**Q.:** Is the source of the "I" in the body?

**A.:** Because the ego is in the body, its enquiry is first conducted in the body. When its source is found out, there will be neither in nor out. To enquire in the Heart means the enquiry of "Who am I?"

**Q.:** Is the Heart in the body on the right side?

**A.:** The place where the "I" arises is the Heart. Know the Heart as the centre of Knowledge.

**Q.:** Which is better for me, to gaze at your eyes and mouth, or should I sit with closed eyes and concentrate my mind on a particular thing?

**A.:** Gaze at your own nature. It is immaterial whether the eyes are open or closed. One is everywhere, so it is all the same whether you keep your eyes open or not. If you wish to meditate, do so on the "I" that is within you. It is Atma. Because it has no eyes, there is no need to either open or close the eyes. When you attain Self-Knowledge, there will not be any ideas about the world. When you are sitting in a room, you are still the same person whether the windows are open or closed. In the same way, if you abide in the state of Reality, it is all the same whether the eyes are open or closed. It matters little whether external activities go on or not.

**Q.:** During and after meditation, I get many thoughts about the unhappy people of the world.

**A.:** First find out if this "I" is real. It is the "I" which gets these thoughts, and as a result you feel weakness. Therefore find out how identification with the body takes place. Body consciousness is the root cause of all misery. When you conduct the enquiry of "Who am I?" You will find out its source and the "I" will be destroyed. After that there will be no more questions.

## Ramana Maharshi Centenary Celebrations, New Delhi

### Excerpts from the Seminar

“The saint is more important than the Bhagavan who has thorough knowledge about the origin and end of life. The saint also knows these things but he also knows Bhagavan.”

“It is difficult to translate the language of saints, it is heart speaking to heart in the language of silence. Ramana Maharshi's whole philosophy is summarised in 40 verses (1000 words). The Vishnu Sahasranama in Mahabharata tells you all about Vishnu. There are sayings in the Upanishads which seem contradictory but are really not.”

“The concept of ‘*Sat*’ is very much in the Indian philosophical tradition. Ramana Maharshi described it as Absolute Reality, Eternal Existence, Self-Awareness, the ‘I’ behind the ‘I’. When the ego which prompts you to speak, dies, there is no need to speak. That is *sat*.”

“The concept of ‘*Sat*’ is vast, an ocean. It refers to the aspirant. Ramana chose to speak not to communicate but to radiate something. ‘*Sat*’ can't be correlated.”

“*Sat-darshan* summarises being and becoming. You can become what you are not. But how can you become that when you are already that? *Sat-darshan* is Reality seated in your heart. The key-note of *Sat-darshan* is Self-enquiry.”

“Once you isolate the formlessness of your own ‘I’ you will realise that the Reality is also formless.”

“The body is not aware of its birth or death. The body is an instrument given to us to help us realise the Reality within.”

“Whatever is without, it is there within.”

“To understand the Self you have to surrender the self”

“The difference between the wise and the ignorant is that the wise do not think that their body belongs to them, the ignorant do.”

“Guru is a ‘*desika*’ the man who shows you the way.”

— DR. J. PANDURANGA RAO on ‘*Sat-darshan* of the saint.’

\* \* \*

‘*Sat*’ is that which exists. ‘*Asat*’ is non-existent. ‘*Asthi*’ is all that material which is in creation. By the time you point out something as *Asthi* it would have already changed. Everything is subject to change. When objects change, definitions have no meaning. What is not subject to negation is what is Truth.

“All creation involves two causes — the Material cause and the Efficient cause. The pot-maker is the Efficient Cause, the clay is the Material Cause. Both are necessary for creation. The pot-maker is *kulalaha*, the clay is *upadanam*. When I buy a pot, clay comes along with it and the pot-maker is inherent in his work. Where the pot is, there is clay. Where the clay is, there need not be pot.”

“The Efficient Cause and the Material Cause are both necessary for creation. Where did the material come from? God created the material from Himself. So there is nothing else but the Efficient Cause. Or, to put it differently, the Efficient and the Material Causes are one and the same. There is nothing outside of God”

“A bird builds a nest out of things she picks up, the spider builds its home with what she draws out of herself. God drew from

Himself the material for the creation of the universe."

"God in Heaven created the world. Then they had to put God somewhere. They put him in Heaven. Now, to *locate* God is silly. He should, logically be *outside* creation. What is outside creation? Space, Time are all *part* of creation. You can't talk of a place *outside* creation. The Lord is space, time, stars, earth. He is everything, everywhere. He is the five elements. The nature of creation is not separate from created material and its creator."

"Prayer is thinking of the Lord, the Cause of everything, of creation itself. To think of the entire creation we must think of the real substance of creation. When I begin to think of the entire creation, I find I cannot think, there is no *necessity* to think. I *am*, that is all. I am aware. Self-knowledge is simple, but not simplistic. You can't put distance between you and your self. I shine. Why? There is no reason. I can't but shine. It is *akasmāt*, not *kasmāt*. *Yeshaha chintarahitaha*. Before thought is born, I *am*. That is *Sat*. Gold in a gold chain is *Sat*, chain is *midhya*, the chain is not gold. Gold *is*. Chain *is*. The gold chain has to discover that it is gold, chain is only its physical appearance. The wave searches for the ocean. The thread searches for the cloth. The individual searches for Brahman. The Lord is not separate from creation. Consciousness is God, thought is God, object is God. Nothing can exist apart from *Sat*, nor can knowledge about creation exist apart from *Sat*. The concept of being "apparent" has no independent existence. *Dhridanishtha* is an awakening. One does not need to go anywhere, search for something "

"Surrender to God is of the *bhakti marga*, where the heart is involved. The *bhakti* says: "I want to surrender to you, but I am not there to surrender. What do I surrender? I *have* surrendered. I am a part of you."

"When you surrender, what is it you surrender? Can you *do bhakti*? Can you *do love*? Can you *do surrender* to God daily?

"You can give only what belongs to you. Nothing belongs to you. It is all God's. So what can you call yours which you have the right to surrender?

"Surrender is not an act, it is a discovery, not a movement or action.

"People don't accept mortality, ignorance, fear of death. You say past, future. What do they mean? All time is today, *now*. What is the unit of time? of today? An hour, a minute, a second? What is *now*? A second, a micro-second? *Now* is timelessness, eternity. Time is nothing but awareness. And awareness is not a measurable quantity. Time is timeless."

"Between *deha* and *atma*, *aham* masquerades."

"Vamana placed his foot in the third step on the head of Mahabali, because the head is the centre of *ahankaram*."

—SWAMI DAYANANDA, Chinmaya Mission, Sandeepany West, on "*Sat Darshan of Ramana*"

\* \* \*

Maharshi did not talk much and generally observed silence. His silence was not mere negation of speech. It was the most powerful state of *Sahaja Samadhi*—the expression of the ego-less state. It is not inaction either. It is like a spinning top spinning at a very fast speed that appears to be standing still to the onlookers.. Bhagavan used this Power of Silence in a most effective and practical manner. When any visitor sat in front of him with a view to clarify some doubts or seek guidance on some problems, the Maharshi did not vouchsafe any verbal answers straightaway, but often kept quiet, relapsing into silence, Supreme silence or Brahmic state. The visitor's mind got quiescent and receptive. His doubts got

cleared, and he left Bhagavan's presence marvelling at the mysterious manner in which Bhagavan had come to his help. However, when spoken words were necessary to explain the meaning of some *srutis* or to clear some genuine doubts, Bhagavan spoke at length without any inhibitions, often displaying a keen sense of humour too, and quoting his own experiences from well-known *srutis* to clear the doubts. We are made to wonder how Bhagavan who had no formal education in Sanskrit literature or philosophical treatises could reel off such apt and beautiful quotations. To such Realised Souls knowledge unfolds itself spontaneously like the Riks that came out from the Rishis of yore — they simply welled up from within.

Opportunities turned up unexpectedly and as though by Sri Bhagavan's Grace I was actually posted to Tiruvannamalai in 1936 when I could visit the Ashram everyday except, when I was away on tour. One of those days, I wrote on a slip of paper a Sanskrit Sloka, expressing my complete surrender to Bhagavan and handed it over to him. He accepted it with a benign smile. Since then Bhagavan has been my sole refuge and his mahasamadhi in 1950 has not made any difference.

—Mr. K. K. Nambiar's Speech on The Essential teachings of the Maharshi.

\* \* \*

Sadguru is not a concept, a dogma, he is Reality. It is a paradox that Sadguru who is in the human body is difficult to recognise. The Guru becomes a physical body to teach that the Guru is not the body. Sadguru takes the form of body so that we can transcend the body level. The Guru's body is the body which contains the ultimate truth.

—Sri V. Ganesan.

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“I see Ramana as wearing the face of a father and the heart of a mother.”

—Sri J. P. Vaswani, in the Valedictory address.

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“Indian literature and religion have always played with symbols.”

“Arunachala — tangible symbol, suggestion of steadfast permanence.”

“Ramana is a typical Indian teacher.”

“Aesthetic and spiritual experience closely related at the highest level, are also interchangeable.”

“Decoding a myth does not degrade but helps to recall and revitalise an experience.”

“Ramana's humility was like Einstein's, it was utter humility. They both dealt with all people on an equal footing.”

“Great things happen when Man and Mountain meet.”

—Sri T. M. Subrahmanian on “Ramana Experience”



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## BOOK REVIEWS

THE SECRETS OF MIND CONTROL: Pp. 218. Price: \$ 3.30. A PRACTICAL GUIDE TO SAMADHI: Pp. 190. Price: \$ 2.85. By Swami Narayananda. Pub.: N.U. Yoga Trust and Ashrama, Gylling, DK-8300, Odder, Denmark. Distributed in India by Motilal Banarsidas, Bungalow Road, Jawahar Nagar, Delhi.

It is perhaps easier to separate the grain from the chaff where literature on spiritual topics is concerned. Some deal only with the theory of things and one does not need to be a practitioner to write such books. Among those which purport to deal with the sadhana, there are two categories: those which contain material collected from various treatises and presented in an attractive form and those which arise out of experience. It is these last that are truly helpful and call for a careful study. Swami Narayananda's books under review are of this class deriving their authenticity from his personal tapasya.

He came to write under peculiar circumstances. Quite a number of enquirers from the West wanted from him the techniques of acquiring the siddhis, occult powers. That made him think. He had also undergone much avoidable suffering for want of proper and timely guidance. So he decided to put on paper the cream of his experience and the result has been that spiritual literature has been enriched by a series of books from the pen of Swamiji.

In the first book he emphasises the necessity of *brahmacharya*, conservation of sex-energy in the culture of the mind-power. The brain-energies get activated, memory strengthened, senses sharpened and the purity that is indispensable for sadhana spreads out from within. On matters of food and drink the author has a very practical counsel: it is not so much the nature of the food as the attitude with which one takes it that really matters. Further, vegetarianism is no synonym of spirituality. His instructions on the right posture during meditation, the pitfalls to be avoided while sleeping (keeping in view the magnetic pulls from the North and the South) are among the many valuable hints in these pages.

In the second handbook, on Samadhi, Swamiji discusses the role of prayer, japa, yama and niyama etc., and then comes to the important question of the Guru. He speaks of twelve types of Gurus:

1. *Dhatuvadi*: one who leads the disciples through the practice of various kinds of sadhanas.

2. *Chandana*: Like a sandal tree, he transforms others by his sheer proximity.
3. *Vichara*: he refines the intellect and teaches the disciples to distinguish the true from the false, the eternal from the transient.
4. *Paarasa*: Like the philosopher's stone he reaches the disciple to the goal by his mere touch.
6. *Kachchapa*: Like a tortoise he effects changes by his mere glance.
7. *Chandra*: He operates like the rays of the moon on the moon-stone.
8. *Darpana*: His being reflects the Truth to the disciple.
9. *Chhayanidhi*: Like the mythological bird whose shadow falling upon anyone turns him into a king, his shadow enables the disciple to reach God.
10. *Nadanidhi*: Like the mythological precious stone of the name, his very voice turns the baser nature into the divine.
11. *Krauchapakshi*: This bird feeds its young ones by just thinking of them; the Guru of this type does likewise.
12. *Suryakanta*: Like the concentrated rays of the sun focussed on an object, his glance suffices to lift the disciple to his goal.

There is wisdom on every page of these books.

LIVING SUFISM: By Seyyed Hossein Nasr. Pub.: Unwin Paperbacks. London. Pp. 167. Price: £ 2.25.

"Sufism is that God makes thee die to thyself and become resurrected in Him". This definition of Sufism by Junayd helps the reader to trace its common features with other traditions of mysticism in the world. The author discusses the question whether Sufism is an alien graft on Islam and argues that it is an integral part, the esoteric content of orthodox Islam.

The fundamental aspects of Sufism are: "To glide out of one's own mould like a snake peeling off its skin. Such a transformation implies a profound transmutation of the very substance of the soul through the miraculous effect of the Divine Presence (*hudur*) that is implanted in the heart through initiation by the spiritual master and which is efficacious, thanks to the grace (*barakah*) that flows from the origin of the revelation itself. In order that this transformation may take place there must be a traditional link with the origin or a spiritual chain (*silsilah*), a discipline or method to train the soul, a master who can apply the method and who can guide (*irshad*) the disciple through stations of the

journey and finally a knowledge of a doctrinal order about the nature of things which will give direction to the adept during his spiritual journey (*sayr wa suluk*). And of course as a pre-requisite there must be a formal initiation (*bayah*) which attaches the disciple to the master and his spiritual chain as well as to the higher orders of being." (p 7)

The author explains how the teachings of the Sufi masters extend to all fields of life. Their distinction between 'state' and 'station' is interesting — something corresponding to experience and realisation in the yogic context. After dealing with the principal aspects of Sufism, the writer discusses the problems of the history of Islam and of Sufism. Finally he considers the possible solutions that Sufism can offer to the problems of the modern world in general and the Muslim situation in particular. He examines the contributions of this philosophy in the area of integration, peace and de-secularisation. The equation between Man and God, how Man represents the Permanent in this world of mutation, the 'horizontal' and the 'vertical' developments in the Sufi literature are some of the other topics touched upon in this work of scholarship and research in the history of religions. There is need for a complementary volume on the practical aspect of Sufism and it is hoped the author, with his wide background, will fill this want.

**THE SCIENCE OF DEVOTION AND GRACE:** By H. D. Prakashanand Saraswati. Pub.: International Society of Divine-Love, Bankey Behari Colony, Vrindaban (Mathura). P. 570. Price: Not Indicated.

This voluminous treatise, purporting to give a scientific treatment to Divine-Love, is divided into three parts. The first part expounds the theory of Devotion, the Divine Personality to which it is offered and the distinctness of this path from other ways of sadhana. It speaks of the Divine as Beauty and the process of perceiving that Beauty. The second part describes the nature and the working of the God-realised Personality who is a key-figure in this yoga of sublimation of human emotions. The third part discusses in detail the ways and means of effecting the surrender and invoking the Grace.

For it is only the path of surrender that can lead to the Grace. Surrender to the unseen God is difficult; but self-giving to one's spiritual Master who embodies the Divine is easier and more practical. Of course one needs to be discriminate in the choice of one's guru. Surrender leads to devotion; devotion leads to adoration; adoration culminates in love. Human love learns to participate in the Divine Love in the measure in which one sheds one's separative existence.

The author cites from a large number of scriptural texts.

**KABBALAH AND EXODUS:** By Z'ev ben Shimon Halevi. Pub.: Rider, London. Pp. 234. Price: £ 4.95.

Like all great scriptures of the world-traditions the Bible also has an esoteric background. Like the Veda, like the core of the Purana, there is a long unwritten occult lore behind the fragments that are recorded in the texts. Unless one has the key to this esoteric knowledge, the 'Secret of Existence' contained in the scripture lies unperceived.

The author of this fascinating exposition of the inner meaning of *Exodus* explains: Torah is the Teaching of God that has existed even before the universe was created. It has been transmitted, through the compassion of God, from mouth to mouth and the last Man of God to receive it full was Moses. He, in turn, taught it to the Elders of Israel. When the Torah came to be written down — in Moses' time, as tradition has it — it was divided into written and oral laws. The written part formed the basis of the Bible and the oral became 'the underlay' of Talmud. Thus the Talmud is the vast knowledge not included in the written Torah. It provides the guidelines to study the Bible in its literal, allegorical, metaphysical and mystical interpretations. The mystical approach is embodied in the Kabbalah.

Studied in the light of this background, "when the oral and written lines are interwoven, the history of the Exodus becomes an analogue of an individual's escape from the physical bondage of the body, represented by Egypt, and his soul's struggle with the psychological slavery in the desert as he strives to reach the Promised Land of the Spirit."

It is a spiritual education to follow the author in his explanation of the several terms employed with a special significance in this tradition. The four movements of creation reflected in the four levels of being in man, the fact of free-will given only to man in this creation, the interaction that goes on among the Four Trees of the Ladder of Existence, the meaning of the exit of Adam and Eve from Paradise and other important concepts are discussed with a delightful clarity.

The waters on which the Ark of Noah is afloat is the World of Formation. The Tower of Babel symbolises the vain effort of men to enter the upper worlds by physical means. It is a part of the Divine Plan that 'man should descend to the lowest world' and then return home. 'In this return the innocent spirit sent down from the Divine to be incarnated, gains experience in each life, fate and destiny as it evolves back up through the worlds towards Divinity.' Egypt in its Hebrew name Mitzraim "means limitation, bondage, affliction and circumscription". And more.

Every page of this earnest book is an eye-opener and it rewards all the concentration that it calls for.

**THE PHILOSOPHY OF CLASSICAL YOGA:** By Georg Fluerstein. Pub.: Manchester University Press. Oxford Rd. Manchester. Pp. 140. Price: £ 9.50.

A close study of the Yoga Aphorisms of Patanjali with a view to rescuing the Master from the bewildering trappings laid by various commentators and subsequent scholars operating in different time-schemes. The author prefers to rely upon a closer study of the text itself, taking the aid of the linguistic searchlight where necessary, and define the main concepts that pillar this system. And here are a few specimens of his scholarly application:

*Ishwara* is not a borrowed concept or a graft on the Sankhya system, but a fact of yogic experience. (p. 5), 'a concrete numinous experience'.

*Self* or Purusha "is an aspatial and atemporal reality which stands in no conceivable relation to the composite world of phenomena . . . the authentic being of man."

*Prakriti* is "the noumenal matrix of creation" and also "the realm of the multitudinous phenomena of contingent existence."

*Kaivalya* is "the Self's uncontaminated purity". It is not the liberation of the Bhagavad Gita.

Whether the *dharmamegha* of the aphorisms is related to the *dharm* of the Dharmakaya of the Buddhist, is a question that needs more study. It does not appear to be so. (p. 100).

The author writes in a concentrated and philosophical style and demands an equally concentrated reading. But in the end it is found worthwhile. One begins to question many conclusions which one may have accepted on trust.

**ESOTERIC WRITINGS:** By T. Subba Row. Pub.: Theosophical Publishing House, Madras-600 020. Pp. 575. Price: Rs. 45/-. (Third Ed.).

It appears that when Madame Blavatsky sent her manuscripts of the *Secret Doctrine* to T. Subba Row for correction and revision, he declined to do so for the reason that the world was not yet ready to receive the secrets that were being revealed in that esoteric work. It is a matter of speculation whether Sri Subba Row himself was not withdrawn at the young age of 34 for he was too much in advance of his times. As is well known, he was one of the youngest luminaries on the Theosophical horizon at the turn of the last century when the Movement was organising itself. It was at his behest that the T.S. chose Madras as its International Headquarters and it was his wonderful knowledge of the Indian scriptures that helped to link the esoteric knowledge presented through the founders of T.S. with the high tradition of the Vedic past.

The present collection of some of his original articles, notes, questions and answers, reviews, correspondence and assessments of Vedanta and Theosophy, Buddhism and classifications of Principles, throws much helpful and authentic light on the several issues that were subjects of controversies in those days. A few of his statements may be cited for the new lines of enquiry they open up.

Patanjali was the Guru of Acharya Shankara as Govinda Yogi and both lived in the sixth century B.C. (p. 44).

"The real Sankhya philosophy is identical with the Pythagorean system of numerals, and the philosophy embodied in the Chaldean system of numbers." (p. 98).

It is difficult to accept his assertion that the Chakras are in the *sthula sarira*. Yogic experience and tantric tradition agree in locating them in the subtle body, *sukshma sarira*, whose areas of operation correspond in the physical body to certain locations.

An important observation on rebirth is that there is no retrogression in the scale of existence i.e., going back to animal bodies, though there can be 'moral retrogression' due to karmic samskaras. (p. 200).

The author's brilliant wit and sarcasm are at their best in combating a spiritualist's 'revelation' that an angel named 'Busiris' wrote the Mahabharata under the name of Vyasa. His comments on the unreliability of the communication received in such seances and the reasons for his scepticism are as relevant today as 90 years ago when they were given.

M. P. PANDIT

**PROBLEMS OF MYSTICISM:** By Nils Bjorn Kvastad. Pub.: Scwtius Press, Fredens Borgveien 22, Oslo 1, Norway. Pp. 368. Price: \$ 18.

This book is intended to be a 'scientific' study of mysticism. The author has read widely and has an open mind. He studies mysticism from the point of view of the physical sciences (measurement of 'brain-waves', effect on the heart and on blood pressure etc.), of psychology, of philosophy, ethics, religion and art. In everything he shows a balanced judgement and a sincere desire to understand. This is all to the good and shows that mysticism is now coming to be recognised as a subject for serious study. But there is a fatal defect in his method as in all 'scientific' method. It supposes that mystical experience is something that can be grasped by the rational, scientific and philosophical mind. It is true, of course, that there are phenomena, both physical and psychological, connected with mysticism, which can be studied scientifically, but the mystical experience itself transcends the categories both of the senses and of the rational mind. Human language can point towards the reality of the mystical

experience and relate it to other kinds of experience, but the reality itself always escapes its categories. It is not science and philosophy which can judge the mystical experience, but mystical experience which judges science and philosophy. 'The Spiritual Man', as St. Paul said, 'judges all things but is himself judged by none'.

The result is that the book is in a sense an exercise in futility. The author goes round and round his subject from every point of view but never touches its reality. For this he would have to use another method, the method of the mystics themselves, who start from the actual reality of mystical experience, than use their rational faculties to make it intelligible to others. In this sense the book is an excellent illustration of the dilemma of the western mind. It has now begun to discover that mystical experience is a reality, which it has to face, no less than other forms of psychological experience, but its methods are such that they can never comprehend it. For this there would have to be a 'conversion', an awakening to the transcendent reality beyond sense and reason, which mystical experience alone can give. Yet one should be thankful that the 'scientific' mind has advanced so far as to begin to see the problem. For the mystic there is no problem at all, for he has seen the truth, but for the scientist and philosopher mysticism will always remain a problem.

BEDE GRIFFITHS

**THE ONLY WAY TO DELIVERANCE:** By R. L. Soni. Pub.: Prajna Press. Great Eastern Book Co., 1123, Spruce Street, Boulder, Colorado, U.S.A. Pp. 106. Price not indicated.

This is an exposition on the *Satthipatthana Sutta*, the Buddha's discourse on the four applications of mindfulness. This sutta is one of the basic texts of Buddhist meditation practice, particularly for the Theravadan Schools where it is the ultimate authority on all matters relating to the practice of meditation.

The title may sound a little contentious, but if anyone wants to familiarise himself with the basic concepts of Buddhist meditation in a simple clear rendering, this book is well worth reading. The book is scientific in approach, and a large amount of technical information is presented, but the emphasis throughout is on putting mindfulness into practice under the supervision of a competent teacher.

What is *Satthipatthana* exactly? "*Satthi* means mindfulness, awareness, or bare mental grasp of the actual fact. *Patthana* means setting up or bringing into functional operation." Thus *Satthipatthana* signifies a technique or procedure of discipline which endeavours to establish a state of mindfulness that grasps the reality of *anicca*, *dukkha* and *anatta*, that is the

impermanence, the suffering and the insubstantiality which constitute all phenomenal existence.

In his introduction, the author outlines the basic message of the *sutta*, explains why he chose to translate it into such simple and straightforward language, and he discusses some of the inherent terminological problems involved in making such a translation. There is an extensive account of some of the problems involved in translating key Buddhist concepts such as *dhamma* and *citta*, and this serves to familiarise the reader with the subtle nuances of meaning in key Buddhist concepts that can rarely be translated by a single equivalent English word.

The actual rendering of the *sutta* reads very smoothly and naturally and it is followed by detailed accounts of themes which are relevant and appropriate to practice; these include the four noble truths, *Paticcasamuppada*, (the processing of life), the law of dependent origination and the fetters. The book concludes with some highly original illustrations, drawn by the author, which attempt to portray graphically Buddhist ideas on personality, rebirth, the planes of existence etc.

The whole book is littered with unfamiliar Pali words, and this occasionally makes the text difficult to read, but there is an excellent and comprehensive glossary for those who are accustomed to digesting their concepts in English.

It will be a useful book for all those who feel the need of a sound intellectual background to their meditation practice, but despite the author's insistence on the necessity of practice, there is very little practical advice for those who are actually engaged in the discipline of mindfulness.

MARY ACTON-ADAMS

**UPANAYANA IN SOCIAL PERSPECTIVE:** By V. Pandian. Pub.: Vyaya Vanamahadevi Publication, Raja Annamalaipuram, Madras. Pp. 152+8. Price: Rs. 12.

This book is an analysis by a post-graduate philosopher from Madras University of the significance of the several *mantras* uttered in connection with the Upanayana sacrament, and a commentary on the ceremony in the light of our modern social perspective. The central theme is expounded in the first three chapters of the book, the remainder of the book consisting of three large appendices. The first appendix explains the status of *Agni* in the Hindu religion, and practically the whole appendix is taken from A. A. McDonnell's "*Brhad Devata*". The second is a very long extract from "*The Mende of Sierra Leone*", by K. L. Tuttle, the purpose of which, the author tells us, is to make the reader see the similarities that exist between the Hindu ceremony of Upanayana and the initiation cere-

monies of the West African bush tribes. The third appendix is a similarly long extract from H. Oldenburg's "*Grhya Sutras*".

In the main body of the work, Mr. Pandian first explains the several *angas* or parts of the main ceremony, and then moves on to translations of the several *mantras* used, the occasion of their usage, the deities who are worshipped by these *mantras* and the purpose of their invocation. The author then enumerates the several deities who are supplicated by the Upanayana ceremony, and lists the beneficial results which are imparted by them. In the final chapter, an account of the *Puru-shastras*, the *Varma*, and the *Asrama Dharmas* as revealed in the several symbols and rites is given. The discussion is more or less on conventional lines and has little original to say.

Opinions are bound to differ regarding the relevance of Upanayana to the modern Indian society, but several of the conclusions drawn by the author are only half truths. The statement that "Upanayana is the device used by men of certain castes to preserve their privileges and social status" seems to be far fetched considering that the ceremony is merely to enable the boy to commence his Vedic study and Samdhya Upasana. How this prevents others who do not perform the ceremony from studying further is a mystery. Mr. Pandian seems to equate Upanayana with education and is all praise for the English educational system which, he says, has enabled the Indians to have political awakening. If he had explained in some detail the several statements he made in his interpretations of the relevance of Upanayana to modern Hindu society, one would have a clearer insight into the logic of his assertions.

The real value of the work lies in its analysis of the composite ceremony, and in the relating of the *mantras* to the several deities who confer special powers to the youngster undergoing the ceremony. It is a painstaking analysis which lays bare the many intricacies of the Upanayana ceremony.

S. RAJAGOPALA SASTRI

**THE PSYCHIC GRID:** By Beatrice Bruteau. Pub.: The Theosophical Publishing House, Wheaton, Illinois, U.S.A. Pp. 270. Price: \$ 6.50. The book is distributed in India by the Theosophical Society, Adyar, Madras.

The author clears the misapprehension likely to be caused by the title of this book by stating at the outset that the word psychic does not refer to occult phenomena, a conclusion one might readily jump to in a Theosophical Publication. The author uses the term as it is related to the normal operations of the cognitive, volitional and affective faculties of human

consciousness; hence this is a book on epistemology about the validity of human experience in general, particularly with regard to its relativity, but also its need for commitment and assurance. The "psychic grid" therefore, is the integrating power of a society, providing *weltanschauung*, authorising its social order, sanctioning its behaviour, enabling its members to cope with conflicts, both within and without, and in general defending the self-consciousness of the group as well as the individual as members of one community. Thus the community's conviction system becomes its castle, which is defended against any alternative interpretation of the universe.

It is a fascinating study as Dr. Bruteau describes in detail the many instances of psychic grids built by communities down the ages, with their own perceptions language and behaviour. She describes the world views projected by evolutionary nationalism, the expectation of inevitable progress, unbounded faith in human rationalism, technological Utopia, etc., etc. All are social myths, psychic grids which generate alternative states of social consciousness in which community behaviour systems have been organised. A study of history reveals all the different psychic grids which have come and gone; the Christians of the middle ages building their lives around the church; the old culture of China devoting itself to art and aesthetic values; the classical Greeks centering their life around politics, and today the Americans engrossed in business and consumerism.

The grid may be relative, and our knowledge within it still incomplete, but the universe it mediates to us is absolute, and it is gratifying to note that the author ends on an optimistic note, that it is the ultimate reality we touch, however limited it may be, through our particular grid.

ARGUS.

**SAI BABA THE MASTER:** By Acharya E. Bharadwaj  
Pub.: Shirdi Sai Publications, Vidyanagar, A.P.  
524413. Pp. 393. Price: Rs. 15.

Shirdi Sai Baba is one of that rare breed of saints who have had no qualms about using miraculous powers. Indeed, much of his following and his reputation has stemmed from his liberal use of miracles and his apparent omniscience and omnipotence. Far from being exhibitionist, his miracles were carefully calculated acts designed to look after his devotees' welfare, to increase their love and devotion to him, and to teach them that within the created world, all manifestations of life are of equal value and must be treated as such. His famous remark "I give people what they want so that they begin to want what I want to give them" illustrates his attitude towards his miracles. If people could be pushed along the spiritual path with the aid

of miracles, then Sai Baba could see no harm in performing them.

The author of this new book prefers to view Sai Baba's acts as manifestations of grace rather than as simple miracles, and he has compiled this book only after undertaking exhaustive research in the Marathi and Kannada journals which have been publishing devotees' accounts of acts of grace over the years. The author lists hundreds of miraculous incidents, many of which have never appeared before in English. Although the details of Sai Baba's life, and the small amount of material that could be called his teachings are given, this is not a new attempt at a biography, it is more an encyclopaedia of his manifestations of grace. However, it is more than a catalogue of the miracles, it is a book which overflows with love, devotion, faith and surrender. It is a welcome addition to the Sai Baba literature, and it will be indispensable to all English-speaking devotees of the great Master who do not have access to the original texts.

**MAHATMA GANDHI IN SOUTH AFRICA:** By P. S. Joshi. Pub.: P. S. Joshi, 11, Jagnath Plot, Rajkot-360 001, Gujarat. Pp. 364. Price: Rs. 35.

The twenty years that Gandhi spent in South Africa are often ignored by commentators on the great man, but they were some of his most productive years, and they covered a period in which all his major ideas and practices crystallised. His later activities in India were merely a continuation of the work he had begun in South Africa. Using his famous technique of passive resistance for the first time, he fought against the discrimination which was being openly practised against the Indian community, and succeeded in gaining several minor but important concessions for them. The resident Indian community was a tiny powerless minority, outnumbered eight to one by the dominant discriminating whites, and although Gandhi never achieved full equality with the whites for his fellow countrymen, history has proved him to be the only figure who has succeeded in winning important concessions from the South African Government with regard to their century-old policy of apartheid. All the various campaigns and the issues involved are chronicled in detail by the author, but the book's value as a historical account is seriously impaired by the melodramatic style and the blatant pro-Gandhian sympathies of the author.

Gandhi's experiments with diet, nature cure, celibacy, manual labour and communal living are adequately described, but no great prominence is given to them. The main theme is the continuing struggle to raise the legal status of the Indian community. Despite its obvious biases, the book is well-written and is eminently readable, but considering the poor quality of the paper, the printing and the binding, it is excessively priced,

and as such, it is unlikely to attain the wide circulation that it deserves.

D.G.

**THE VISION OF J. KRISHNAMURTI:** By Dr. R. K. Shringy. Pub.: Jyoti Publications, Varanasi. Pp. 140. Price: Rs. 15.

In the present precarious world situation, more and more people are listening to the voices of the few great souls of the century who show the real cause of the chaos; the distorted view which man has of himself and the world. J. Krishnamurti is one of them. Born a Hindu, he is a true world citizen not only by his personal way of life but also by his teachings. Leaving behind the great sacred lore of his country, he bases his teachings on the condition of man in the 20th century. However, it is the same teaching that has been preached down the centuries; know thyself, because only in correcting our erroneous attitude to ourselves and our world can we change both for the better.

The author's previous book on Krishnamurti, "The Philosophy of Krishnamurti" was one of the best commentaries that has ever appeared on Krishnamurti's teachings, and this present work gives a succinct summary of the ideas he expressed in that book. In five papers he summarises the whole of Krishnamurti's teachings in a language that is simple, lucid, and free of the technicalities of modern philosophical writing.

A few quotations will throw a little more light on both the teachings of Krishnamurti and the value of this small book.

"To talk about the philosophy of J. Krishnamurti is not primarily to discuss a world view, a system of thought expounding the nature of ultimate reality and the empirical world, but to discover with him the true significance of conditional being; and in so understanding it, to be aware of the processes of conditioning that distorts the perceptions of truth, reality, and thereby to transcend it through the action of understanding." (P. 85).

"We know only the conditioned mind, and to speculate about the unconditioned mind is only the conditioned mind perpetuating itself. To break through the vicious circle of conditioning, the mind must cease to act, be quiet and receptive." (p. 37).

(But) if the mind cannot silence itself, if the mind cannot act without perpetuating the problem in one form or another, then is there no way out? Krishnamurti suggests that the mind can be silent, and not made silent, only through self-knowledge, through the choiceless awareness of the "I-process". (p. 38).

This book is a valuable addition to the rapidly expanding literature on Krishnamurti and it will be of value and interest both to the general reader and to all students of Krishnamurti.

LUCY CORNELSEN

**THE COLLECTED WORKS OF MAHATMA GANDHI**, Vol. 79 and 80. Publications Division, Government of India, Rs. 7 a volume paper back, Rs. 15 hard cover.

In this magnificent series of 90 volumes, these two volumes cover the Mahatma's writings during the first six and a half months of 1945. This was the period when the war in Europe ended, the United Nations Organization was launched and the British rulers of India for the first time discovered that their authority had become so much eroded that it was no longer possible for them to carry on the business of the Empire in the same way as before.

Gandhi's main concern was the alleviation of the widespread distress in the shape of hunger, disease and demoralization that had become aggravated during the war. He wanted to be with the people and "touch their decaying bones". He set about activating such constructive work organizations as the AISA, AIVIA and the Kasturba Trust to harness the dormant energies of the people in the task of national reconstruction.

Gandhi's quest was essentially spiritual. It is clear from the pages of the two volumes that he aimed at achieving complete identity with the starving millions of India. "He who identifies himself with every living creature must feel every kind of woe and yet remain unaffected by it," he wrote. And again: "We should seek solitude among the multitudes — inaction in activity — but such activity should be without desire for fruits."

The volumes are well edited with chronology, notes and prefaces that show how all the social and political activity of Gandhi was in the nature of karma yoga, where action merges into the shadow and there is only light.

J. P. UNIYAL

**THE TAITTIRIYA UPANISHAD** (with the commentaries of Sri Sankaracharya, Sri Suresvaracharya and Sri Vidyananda) translated by Alladi Mahadev Sastry; Samata Books, Madras; Price: Rs. 100/.

V. Sadanand has been doing yeoman's service to the cause of Vedantic scholarship, which, of late, has been languishing. After Suresvaracharya's *Manasollasa* (reviewed earlier in the *Mountain Path*) he has now come out with this truly stupendous compilation. Included are not only the original text of the Upanishad with the meticulous translation of Alladi Mahadev Sastry but also the commentaries of the two Masters Sankaracharya and Suresvaracharya, further augmented by the commentary of Sayana (also known as Vidyananda) along with that commentator's introduction to the study of Upanishads.

The reflection developed in the Taittiriya is of supreme value for an understanding of the Advaita view of the

Self. It is here that we find the clearest and the most authentic enunciation of the doctrine of the five *kosas*, or sheaths, embodying five levels of being and knowing, namely master, life, mind, knowledge and bliss — that must be transcended for the final realization of the Self. Ramana Maharshi listened daily to the chanting of this Upanishad and all over South India, the cradle of Advaita Vedanta, it is recited with the approved accent and intonation.

Part III of the volume comprises text and translation with commentaries of two Atharvaveda Upanishads — *Amrito Bindu* and *Kaivalya* — both dealing with the yoga of meditation by which to realize the true nature of the Supreme Being.

No praise can be too high for the scrupulous care that has gone into the production of the volume. With so many different-sized types spread over more than 880 pages of text, commentary and notes, the work is singularly free from any printer's errors which bedevil most publishing in India.

V. Sadanand is to be highly commended on the achievement.

**MAHARSHI RAMANA: HIS RELEVANCE TODAY**, edited by B. K. and Shashi Ahluwalia, Vivek Publishing Company, Delhi, pp. 151, Rs. 45.

Of course the relevance of Ramana Maharshi is not to be restricted within the confines of time or circumstance. The Maharshi teaches the freedom and the bliss of the SELF — he teaches the absolute, immediate, total awareness, the light and life of pure being. But different men at different times will receive it in different ways and different degrees according to their predilections and capacities.

Here are thirty individuals — representing a varied but balanced selection — trying to describe their encounter with the Maharshi and his message. Included are such luminaries as the philosopher Radhakrishnan, the psychologist Jung, the critical thinker Krishna Chaitanya and a variety of professional and practical people who are earnest sadhakas.

Professor K. Swaminathan in his thoughtful introduction to the selection views the teaching as a flowering of the Indian tradition and ethos, a continuation of the Upanishadic quest of the One behind the many. He sees in the Maharshi's message the complete and precise answer to modern man's complex problems.

The volume also includes contributions from the two editors. B. K. Ahluwalia dwells on the relationship between the Mahatma and the Maharshi — epitomising in their persons the two values of *dharma* and *moksha*. Shashi Ahluwalia relates incidents that bring out the human side of Bhagavan.

A centenary publication deserving wide attention.

J.P.U.

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# ASHRAM BULLETIN

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## 101st Ramana Jayanthi Celebrations

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### A FITTING FINALE TO SRI BHAGAVAN'S CENTENARY

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*The beautifully decorated Shrine of Grace of  
SRI RAMANESWARA MAHALINGAM on the  
101st Jayanthi Day (23-12-1980).*

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The 101st Jayanthi Celebrations of Sri Bhagavan at Sri Ramanasramam, on 22nd and 23rd December, 1980 were the fitting finale to the Birth Centenary Celebrations. Devotees from all parts of India and abroad participated with great joy in these special programmes.

*The talks by SRI K. K. NAMBIAR, Chairman, Ramana Kendra, Madras and SRI S. KRISHNASWAMY, Secretary, Ramana Maharshi Centre for Learning, Bangalore, in English, SRI CHIDAMBARAM SWAMINATHAN in Tamil were very much appreciated. The bhajan by SRI SADHU OM and party, the Ramana Charithram by SRI SADHU RAM SWAMI were very well received.*

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The *Villu Pattu* by SRI SUBBU ARUMUGAM, on the life of Sri Bhagavan, evoked great appreciation not only because of its novelty but for the meticulous planning of the excellent programme by the singer. The 'Ramana Music' concert by SRI H. K. NARAYANA (of All India Radio, Bangalore) accompanied by SRI CHANDRASEKAR on the violin and SRI RAMIAH on the mridangam was a top-class performance.

The *Ramananjali's* offering to Sri Bhagavan through its melodious and divine *Ramana Geethamala* held an audience of over 2,000 spellbound for nearly two hours. Many old devotees like SRI BALARAMA REDDIAR, SRI and SMT. NAMBIAR, MR. MUKHERJEE, SMT. PRABHAVATI

RAJE and SRI G. L. NARASINGA RAO blessed the members of the *Ramananjali* group and particularly its leader, SMT. SULOCHANA NATARAJAN.

The Ashram President SRI T. N. VENKATARAMAN presided over all the sessions adding great dignity to each occasion. SRI V. GANESAN introduced the various speakers and gave a resume of the functions held in the year 1980, and looked after the devotees, as usual, with great care.

The Board of Trustees wish to offer their thanks to all those who worked day and night in the office to support this grand effort of 1980.

# A FULFILLING GLORIOUS YEAR IN THE 'RAMANA MOVEMENT'

## A REPORT FROM THE MANAGING EDITOR

The year 1980 will always be remembered by all the devotees of Sri Bhagavan as the year of Grace. The Centenary Year seems to mark a new milestone in the *Ramana Movement*. The extraordinary beauty of the presence of Ramana was felt in all corners of the world. In an eventful year full of occasions to remember — the two International Seminars, at Bangalore in March and at New Delhi in November and the two tours of the *Ramananjali* group to Western countries in May-June and South-East Asian countries in November — stand out.

The unique centenary celebrations at Sri Ramanasramam on 2nd, 3rd & 4th of January, 1980 have been beautifully filmed by SRI P. S. DIXIT. The Government of India has produced an eighteen-minute documentary on Bhagavan's glorious life. The various centres in different parts of India and abroad, particularly the RAMANA MAHARSHI CENTRE FOR LEARNING, BANGALORE, have received a new fillip this year.

The Prime Minister of India, SRIMATI INDIRA GANDHI, participated in the *Brahma Nirvana* Celebrations on May 12 at Sri Ramanasramam. She also unveiled the bronze statue of Sri Bhagavan and released the Centenary Souvenir: 'RAMANA SMRTI' on that day. She conveyed her appreciation and good wishes to the '*Ramananjali*' group which was then to leave for its tour to the Western Countries.

The most significant contribution which has a great potentiality for the future is the growth of 'Ramana Music'. The *Ramananjali* group, whose maiden public performance was on the 3rd of January, 1980, has literally swept the hearts of many Ramana-devotees through its totally dedicated and elevating musical concerts. They have already given 45 public concerts this year itself and their tour to Europe, U.S.A. and Canada in May-June took *The Voice of Ramana* with signal success to these countries. The recent tour to Kuala Lumpur, Singapore, Manila, Hong Kong and Colombo was appreciated by all those who had the opportunity of listening to this elevating music.

The Western Tour was already covered in a special colour supplement enclosed in the July 1980 issue of *The Mountain Path*, in which KUMARI SARADA gave a vivid resume of the tour which was widely appreciated. In this issue, a few pages from the diary of Kumari Sarada have been reproduced, which give a picturesque account of the *Voice of Ramana in Asia*.

The highlight of the Eastern Tour was the fact that the President of Sri Ramanasramam, SRI T. N. VENKA-

TARAMAN, found the time, in spite of his heavy pre-occupation, to head the group. SRI P. THANDAVARAYAN, one of the members of the Board of Trustees of Sri Ramanasramam, also joined the team and enriched it by his ever-smiling attitude.

I wish to thank the vast circle of devotees and friends, but for whose co-operation and active help the various activities of the Centenary year could not have been successfully achieved. I may be pardoned if I do not thank them individually in this report. I do so only for the very good reason that they are so many — the list would run to several pages!

I close this note with grateful thanks to Sri Bhagavan who seems specially gracious in this Centenary Year.

### PICTURES ON THE FACING PAGE

#### (101st Ramana Jayanti Celebrations at Sri Ramanasramam on 22 & 23-12-80)

(Top-right): SRI S. KRISHNASWAMY elucidating the simplicity of Sri Bhagavan's unique path. To his left is SRI T. N. VENKATARAMAN (Ashram President) and to his right is SRI CHIDAMBARAM SWAMINATHAN (who gave a lucid talk in Tamil).

(Second Row): 1. SRI SADHU OM and party singing 'Ramana Geetham.' 2. SRI H. K. NARAYANA with his golden voice singing 'Ramana Songs.' 3. SRI SUBBU ARUMUGAM'S villu pattu on the life of Bhagavan was a novel treat.

(Third Row): 1. The 'Ramana Geethamala' by the 'Ramananjali' group led by SMT. SULOCHANA NATA-RAJAN on the 23rd evening kept the large audience spell bound. 2. SRI SADHU RAM SWAMI performing a 'Harikatha' on the life and teachings of Sri Bhagavan which he did for two days.

(Bottom): A section of the audience of the devotees of Sri Bhagavan seen totally absorbed in the proceedings of the cultural programmes.

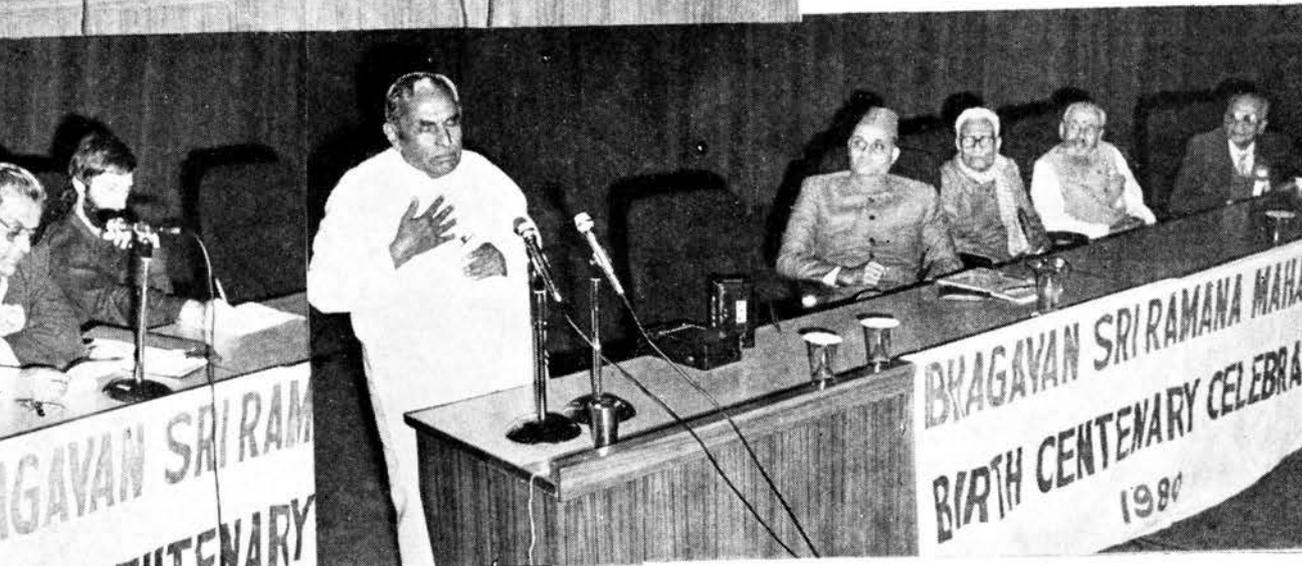




**INTERNATIONAL SEMINAR AND  
CULTURAL PROGRAMMES  
at Vigyan Bhavan, New Delhi**

*(left): SRI SWAMI RANGANATHANANDA, giving a brilliant talk on Sri Maharshi, after inaugurating the Seminar. To his right is SRI T. N. VENKATARAMAN, and to his left is SRI A. R. NATARAJAN.*

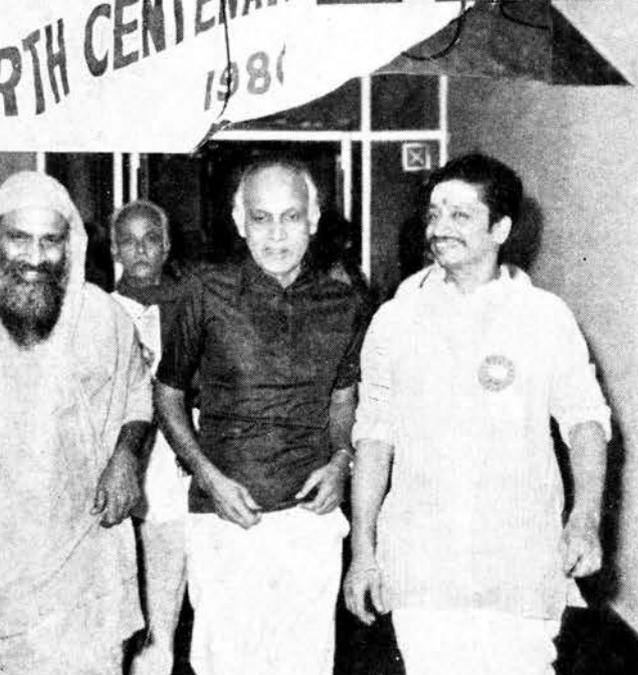
*(Below): DADA J. P. VASWANI, delivering the validictory lecture in his own inimitable way. (l to r): DR. KARAN SINGH, PROFESSOR K. SWAMINATHAN, SRI T. N. VENKATARAMAN and SRI K. K. NAMBIAR.*



*(left — Top): SRI T. M. SUBRAMANIAN and SRI DAVID GODMAN whose talks were fine and very touching.*

*(bottom, left): SRI SWAMI DAYANANDA SARASWATHI being received by SRI A. R. NATARAJAN and SRI V. GANESAN. Swami's talk on Sri Bhagavan's Sat Darshan was very much appreciated by all.*

*(below): SRI P. R. SURYANANDAN is being honoured by SRI T. N. VENKATARAMAN for his dedicated service to the Ramana Kendra, Delhi.*



## VOICE OF RAMANA IN ASIA

By KUMARI SARADA<sup>1</sup>

THURSDAY, 13th NOVEMBER 1980:

We were off to Kuala Lumpur from Madras under the leadership of our beloved and respected President of Sri Ramanasramam, SRI T. N. VENKATARAMAN. Today is the auspicious *Skanda Shashti* and we are at Batu caves, a Subrahmanya *kshetra*, to sing of 'Ramana Subrahmanya', on the very first day of the *Ramananjali* group's eastern tour. And we are at Sivananda Ashram, at the foot of a majestic hill — we remember Arunachala. The programme in the evening, at the Ashram itself, was beautiful, the devotional mood being created by the atmosphere. GANESAN ANNA spoke with feeling about the relationship between Bhagavan and Sivananda Swami, how the latter had reverence for Bhagavan and about Bhagavan's great affectionate regard for him. Mentioning one illustration of Sivananda Swami's reverence for Bhagavan, he said that when any spiritually advanced person came to the Swami, he would chide them saying, "Why have you come here to the Primary School, you ought to go to the University at Tiruvannamalai!"

After the programme and dinner we had a rehearsal for the next day's programme till 1 a.m. and were rather tired when we went to bed. Particularly, since we had to wait at the airport yesterday till 4-00 a.m. the aircraft being late by 3 hours. I was reminded of our wait at Rome in the Western tour. Another similarity with a difference between the two tours which struck me, was that in our last tour we started from Sri Ramanasramam after singing in the *Aradhana* Celebrations. This trip, we started from our Delhi-home, Ramana Kendra, Delhi, after singing in the International Seminar on Bhagavan's teachings and message, held there. We were also welcomed very warmly here in Kuala Lumpur, even as we had been in our first halt at Geneva. All this was indeed a good augury for our trip.

FRIDAY, 14th NOVEMBER:

Today was a full day though the beginning of the day was very worrisome with AMMA (SMT. SULOCHANA NATARAJAN) developing unbearable colic pain. She was slightly better by the time we reached Brahmana Samaj for lunch, but still unable to sing. The rest of



Kumari Sarada

us sang a few songs. After lunch was a T.V. recording. Since AMMA was unable to come SRI H. K. NARAYANA, SRI PRAPANCHAM SITARAM, GANESAN ANNA, AMBIKA and I went to the T.V. Studio. Ambika and I sang a few songs while the others were interviewed. Most moving was Sri Narayana's spontaneous reply to a surprise question. When asked suddenly, "What is your ambition in life?" he replied, without hesitation, "To spread Ramana music!" In the evening, in pouring rain, we drove to the Vivekananda Centre, Kuala Lumpur, and sang a few songs and had tea before rushing to the performance. By the time the performance could get going it was nearly an hour later than the scheduled time. But the audience waited patiently, understanding our genuine problems, and they sat through the entire programme despite the initial delay — a very, very responsive audience.

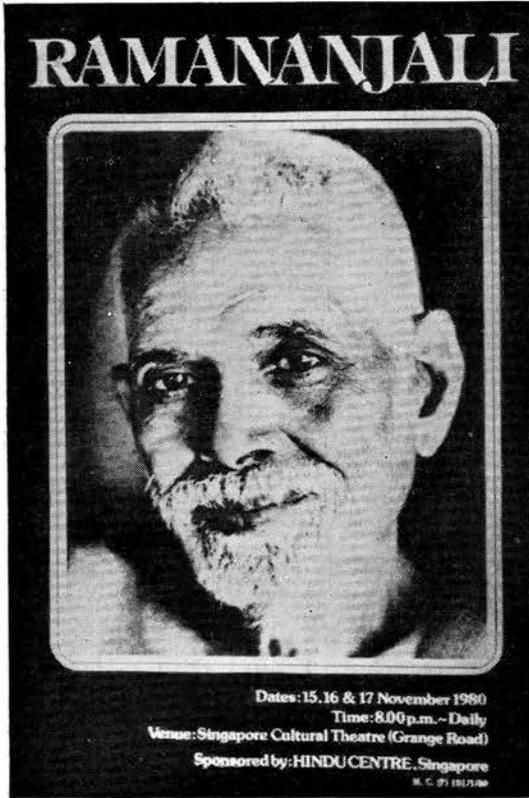
The programme was superb. It was indeed a miracle of miracles of Sri Ramana that AMMA was able to stand and sing wonderfully for the performance considering the severity of the pain she suffered till mid-day! Going to bed very late, very tired and very satisfied.

SATURDAY, 15th NOVEMBER:

We were up early and went up to Batu caves. Lovely, breathtakingly beautiful caves, after an equally 'breath-taking' climb! We were glad that we had not missed this wonderful experience.

Back to Sivananda Ashram and getting ready in a hurry, we were off. At "Lion City"—Singapore, we were well received and taken by buses to Eusoff College. After lunch and rest, we got ready for our performance. Today's programme was quite good

<sup>1</sup>A few pages from her diary.



The cover page of the beautiful Souvenir entitled 'Ramananjali' brought out by The Hindu Centre, Singapore.

but not satisfactory for us, particularly after yesterday's performance. Disappointments and recriminations all around. Perhaps, Bhagavan was puncturing our over-confidence! We had also committed a blunder that morning in leaving Bhagavan's large portrait behind in Kuala Lumpur. This shortcoming in the concert was a mild punishment, indeed.

#### SUNDAY, 16th NOVEMBER:

We went to Mariamman temple in the morning. Then to Mount Faber where we had a lovely cable car ride and afterwards visited the Tiger Balm gardens. Lunch and rest were welcome. But today, the rest was shortened to accommodate a short rehearsal. This proved a good thing—the programme was excellent. Portions of the concert were televised. After this concert, dinner and late bed, as usual. But today, sweet dreams of fulfilment.

#### MONDAY, 17th NOVEMBER:

Today began with prayer at the Perumal temple in the morning followed by a visit to a Buddhist temple,

with one of the largest Buddhas in the world. Back to the hostel, lunch, rehearsal and a good performance by Sri Bhagavan's Grace. We are to go to Manila on the 20th and to stay there for a day and a half. It had not been possible to arrange any concerts at Manila. But hearing our concerts yesterday and today, Sri Bojwani showed great interest in our coming programmes. When he learnt that we were to be at Manila and would be free, he immediately arranged for two programmes to be held there. The Manila performances were arranged by Bhagavan's Grace!

#### WEDNESDAY, 19th NOVEMBER:

This evening APPA (SRI A. R. NATARAJAN) spoke lucidly at the Ramakrishna Ashram, Singapore, about Bhagavan's life and teachings; GANESAN ANNA presided. After mentioning some outstanding incidents from Sri Bhagavan's life illuminating how His life itself was His teaching, APPA went on to explain the *Vichara marga*. He emphasised the effectiveness and directness of the method of "Self-Enquiry". SWAMI STHITHATMANANDAJI also spoke in glowing terms about Bhagavan, "Some say He is the Atman, others

#### RELEASING SHORTLY

#### BHAGAVAN'S SANSKRIT AND TAMIL ORIGINAL WORKS IN CASSETTES BY RAMANANJALI

The Ramananjali group will be recording soon the original works in Sanskrit [and Tamil of Bhagavan Ramana in Cassettes.

Sri Bhagavan composed spontaneously hymns in Tamil on Arunachala, *Arunachala Stuthi Panchakam* ('Five Hymns to Sri Arunachala'). Sanskrit works by Him and on Him are also only in book-form.

Now, we propose to bring out in two Cassettes: (i) in Sanskrit and (ii) in Tamil, these important works in melodious tunes to be sung by Ramananjali group, led by SMT. SULOCHANA NATARAJAN.

These need financial support. Devotees are requested to help this project.

You may please write to:

V. GANESAN,  
Managing Editor,  
'The Mountain Path',  
Sri Ramanasramam P.O.,  
Tiruvannamalai-606 603.  
South India.

that He is Dakshinamurthy, yet others that he is Skanda in human form. He is all and one. . . . In this Birth Centenary year, out of compassion, He has given the new path of *Ramana Music* to elevate us all".

**FRIDAY, 21st NOVEMBER:**

Our second day at Manila. Both yesterday's and today's performances, at the Hindu temple, were good — today's was better and was entirely filmed on video.

**SATURDAY, 22nd NOVEMBER:**

We are at Hong Kong. Today is *Annamalai Deepam*. Though away from Arunachala, by Bhagavan's loving grace, it is today that we are in the city of hills and lights. From the 10th floor, where we are staying, we get a most beautiful view of the bay lit with green and blue lights and the golden hills with little red lights flickering down the roads. And behind the house — a towering hill. Away from Arunachala and yet so near, so like home!

**SUNDAY, 23rd NOVEMBER:**

This programme, to a compact audience, was indeed wonderful. From the word go, it went off perfectly. After the concert we wanted to know if it was possible to drive to the peak for a view and SRI T. R. RAMACHANDRAN said, elated — 'Now they will do *anything* for you!'

**TUESDAY, 25th NOVEMBER:**

We are at Colombo and tonight was our last programme for this Eastern tour and for the World tour. The concert held at Ramakrishna Mission, Colombo, was very good indeed. It was a fitting finale.

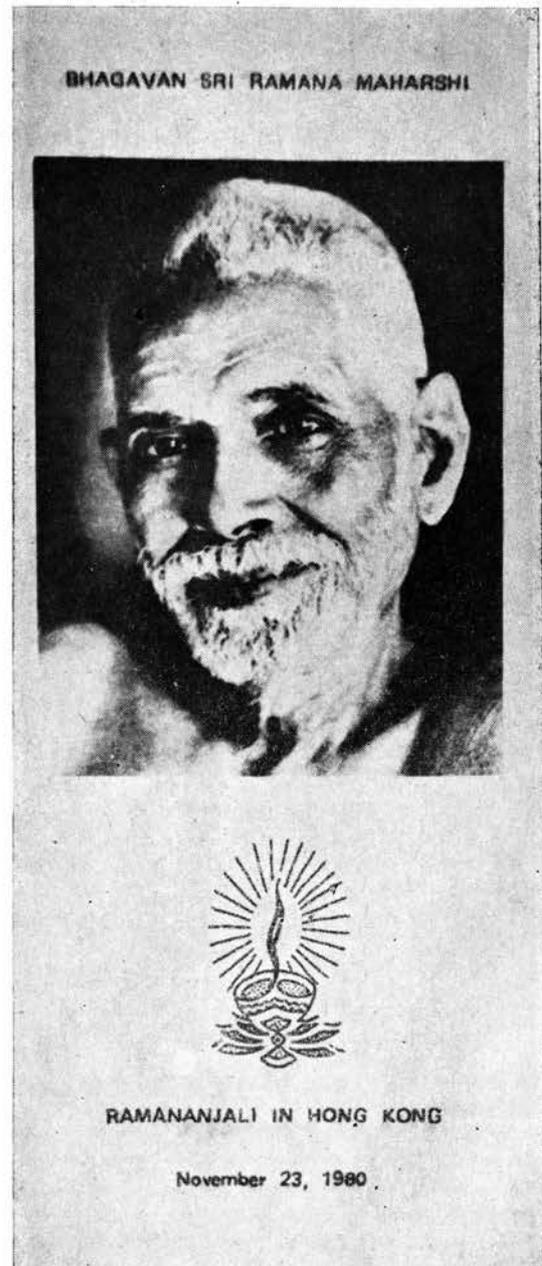
We arrived here at Colombo last night, past midnight, terribly tired as we carried our luggage to our hotel rooms. The last ounce of energy in us was sapped. Just at that moment, a peacock called out! We were reminded of home, Sri Ramanasramam. It was as if Sri Bhagavan was saying "I'm here, you know, why the despair"! The peacock's call had the same invigorating effect on us all.

**WEDNESDAY, 26th NOVEMBER:**

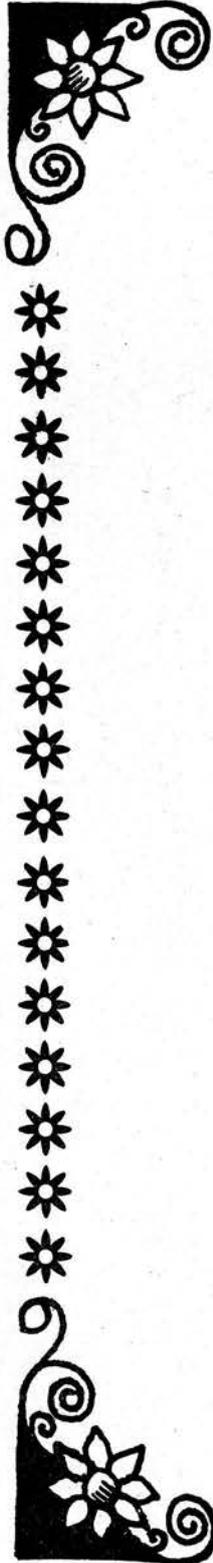
We flew back home to India today. The whole day was spent in APPA and others trying to obtain a confirmation for 12 unconfirmed tickets of our group. Four tickets could not be confirmed. We went to the airport and at the last moment — tickets were obtained for all! "Thirteenth hour God, our Bhagavan". But when we are sure of a Thirteenth hour God, why the Twelfth hour worry?

Bhagavan went before us to make arrangements and also came with us and looked after us.

The 25th traveller was with us again as the 28th traveller!



The front cover of the leaflet brought out by the devotees in Hong Kong in honour of 'Ramananjali's' visit.



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IN  
**C-60 PRE-RECORDED CASSETTES**



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1981

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a multi-language programme of a very  
successful concert in Canada.
- FEBRUARY .. **'RAMANA MUSIC'**  
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M. S. GOPALAKRISHNAN — *Violin*  
VELLORE RAMABHADRAN — *Mridangam*  
H. P. RAMACHAR — *Kanjira*
- MARCH .. (1) **'RAMANA VANI'** — *in Kannada*  
(2) **'RAMANA GEETHALU'** — *in Telugu*
- APRIL .. (1) **'TALKS ON SRI MAHARSHI'**  
by SWAMI RANGANATHANANDA,  
SWAMI EKATMANANDA and others  
(2) SWAMI CHINMAYANANDA on **Sri Bhagavan**
- MAY .. **'RAMANA CHATVARIMSAT'** of Kavya-  
kanta Ganapati Muni. Rendered by '**Raman-  
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- JUNE .. **'RAMANA MUSIC'**  
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KANYAKUMARI — *Mridangam*  
T. K. MURTHY — *Kanjira*  
H. P. RAMACHAR
- JULY .. **'RAMANA MUSIC'**  
by PRAPANCHAM SITARAMAN — *Flute*  
KANYAKUMARI — *Violin*  
H. P. RAMACHAR — *Mridangam*

- AUGUST .. 'RAMANA MUSIC'  
 by (i) H. K. NARAYANA & (ii) C. N. SASTRY  
       B. R. SRINIVAS } — *Violin*  
       CHANDRASEKHAR } — *Mridangam*  
       H. P. RAMACHAR
- SEPTEMBER .. 'RAMANA MUSIC'  
 by G. S. MANI  
       KANYAKUMARI — *Violin*  
       H. P. RAMACHAR — *Mridangam*
- OCTOBER .. 'TALKS ON SRI MAHARSHI'  
 by (1) SRI DADA J. P. VASWANI  
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- NOVEMBER .. 'RAMANA MUSIC'  
 by **Bombay Sisters:** SMT. SAROJA, LALITHA  
       and party
- DECEMBER .. Sri Bhagavan's "ARUNACHALA STHUTHI  
 PANCHAKAM"  
 by 'Ramananjali', led by SMT. SULOCHANA  
 NATARAJAN

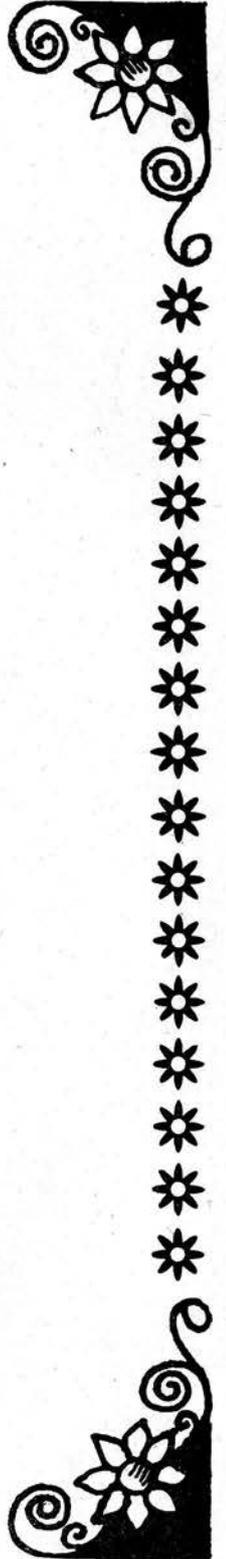
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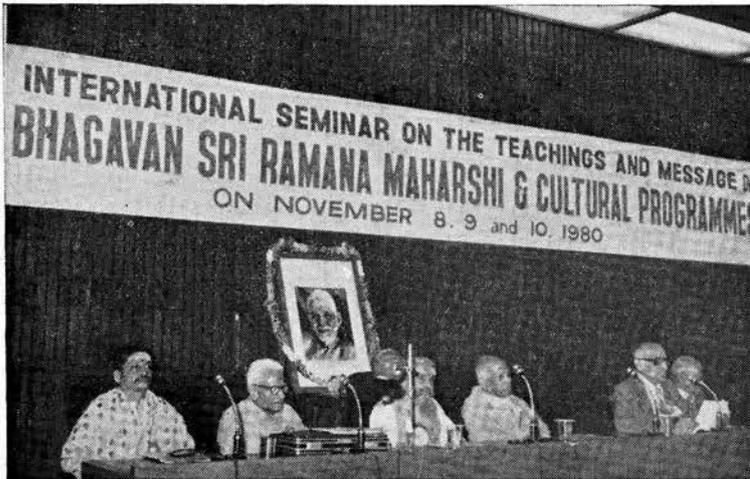
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*The inauguration of the 2nd International Seminar at New Delhi on November 8, 1980.*

SRI A. R. NATARAJAN welcomes the Chief Guest, SRI SWAMI RANGANATHANANDA.

(l to r) SRI V. GANESAN, PROFESSOR K. SWAMINATHAN, SRI T. N. VENKATARAMAN, SRI SWAMI RANGANATHANANDA, SRI A. R. NATARAJAN and SRI K. K. NAMBIAR.

## INTERNATIONAL SEMINAR AND CULTURAL PROGRAMMES

AT VIGYAN BHAVAN, NEW DELHI

*On 8th, 9th and 10th November, 1980*

The International Seminar on the Life and Teachings of the Maharshi and the Cultural Programmes in His honour literally took Delhi by storm! It was feared in some quarters that such Seminars might not attract enough attention and that the distinguished speakers might have to address empty chairs. Our experience, which seems to be a special one, was that there was not enough space for the hundreds who evinced keen interest in the Maharshi's Life and Teachings.

The Seminar began at 10 a.m. on Saturday the 8th when the respected President of Sri Ramanasramam SRI T. N. VENKATARAMAN, garlanded the picture of Sri Bhagavan. Sri K. Natesan chanted the *Guru Stuthi* as invocation. This was followed by a torrent of beautiful words in the form of the inaugural talk by SRI SWAMI RANGANATHANANDA, President, Ramakrishna Mission, Hyderabad. The hall was jampacked and many had to stand. PROFESSOR SWAMINATHAN's talk on 'Bhagavan Ramana and Sri Muruganar' was very widely appreciated. SRI DAVID GODMAN's talk on 'The Unity of Surrender and Self-Enquiry' was considered so good that it has become the editorial for this issue of *The Mountain Path*. The talks of DR. PANDURANGA RAO, MR. RALPH STEINMANN and SRI K. K. NAMBIAR evoked a very good response because of their high quality.

In the evening the Cultural programme, '*Ramana Geetha Mala*' (a multi-language musical extravaganza) by the '*Ramananjali*' group, led by Smt. Sulochana Natarajan, was a rare treat and one and all who had

come to the main auditorium of the Vigyan Bhavan left feeling fully entertained and elevated. The compering by SRI B. R. SHIVARAMAIAH was of a very fine order.

On Sunday the 9th, SRI SWAMI DAYANANDA SARASWATHI of Chinmaya Mission and of Sandeepany West spoke with authority and power on Sri Bhagavan's '*Sat Darsana*'. The talks of DR. SANJEEVI in Tamil on Muruganar, SRI A. R. NATARAJAN on 'The New Path of Bhagavan Sri Ramana', SRI V. GANESAN on 'Ramana Bhakthi and Ramana Music', SRI MATTHEW GREENBLATT on 'Sad-Guru's Guidance' and SRI JIM GRANT on 'Transcending Separateness' were all very well received. There was a multi-question-answer-session following Sri A. R. Natarajan's talk. SRI S. RAMAKRISHNAN of Ramana Kendra, Delhi, made a very useful contribution.

The cultural programme that evening began with a flute recital by SRI PRAPANCHAM SITARAM, who has been made the *Asthana Vidwan* of Tirumalai Tirupathi Devasthanam this year, marking the grace of Sri Bhagavan on him. The '*Nrithyanjali*' programme of Ramana songs presented by SMT. SUNDARI SESHADRI was very special indeed. The Minister for Agriculture SRI R. V. SWAMINATHAN graced the occasion. The singing of SMT. MAHALAKSHMI SURYANANDAN, SMT. DURGA BALASUBRAMANIAN, SMT. NEELA MAHALINGAM showed not only competence but also very deep devotion to Sr Bhagavan. The compering by SMT. KALA RANGASWAMY was very good.

On Monday the 10th, SRI SWAMI SWAROOPANANDA OF SANKARACHARYA OF JOSHI MATH, extolled the life of Sri Bhagavan and said that He was Dakshinamoorthy incarnate. SMT. PRABHAVATHI RAJE and SRI SWAMI VISHNU BRAHMACHARI spoke with great emotion and knowledge. The presidential remarks of SRI SUBBAIAH and SRI TRIPATHI were of great value. The morning session was in Hindi. The afternoon session began with a very touching and fine talk by SRI T. M. SUBRAMANIAN on 'Ramana Experience'. The valedictory address was delivered by DADA J. P. VASWANI in his own inimitable style. The session was presided over by DR. KARAN SINGH, who made a floral offering to Sri Bhagavan's picture before delivering his speech, in which he referred to the special grace of Sri Bhagavan on him through a dream as also to the fact that Bhagavan was the greatest exemplar of *Jnana-Marga* in the recent centuries.

The food and travel arrangements were in the efficient and affectionate hands of SRI MAHALINGAM, WG-CDR. RAGHAVAN, SRI C. G. BALASUBRAMANIAN, SRI P. R. SURYANANDAN, SRI RAMAMURTHY, and GURUSWAMY. SRI PRADHAN and SRI SANTHANAM were also there helping in many directions under the able guidance of SRI T. M. SUBRAMANIAN. PROFESSOR K. SWAMINATHAN's inspiring presence as also the blessings of SMT. VISALAKSHMI SWAMINATHAN was fully available. SMT. SANTHA RUNGACHARY showed great patience and skill in 'covering' these proceedings and programmes for *The Mountain Path*.

The Ministry of Education had kindly arranged for the allocation of the Committee Room for the Seminar

## THE WORLD AT RAMANA'S FEET

### 'RAMANA DIGVIJAYAM'

1980 will be cherished by the devotees of Sri Bhagavan as a landmark in the history of the *Ramana Movement*. The Power and unfailing Grace of Sri Bhagavan alone can account for the success of the celebrations this year. The Birth Centenary *Jayanthi* Celebrations at Sri Ramanasramam held on the 2nd, 3rd and 4th of January, 1980, the International Seminars in Bangalore and New Delhi in March and November, respectively, *Ramananjali's* tours of Europe, USA, Canada and South-East Asian Countries have all evoked a keen and deep interest in Sri Bhagavan and His teachings in all parts of the World.

It has been truly the *Ramana Digvijayam* year, the world has literally been at His Feet!

and the Main Auditorium of Vigyan Bhavan for the daily cultural programmes and had also placed the services of two of its officers, SRI CHAWLA and SRI MUKHERJEE at the disposal of the Centenary Committee for the purpose of the Seminar. The Centenary Committee offers its grateful thanks to the Ministry of Education of the Government of India for their invaluable help and co-operation.

## STORIES FROM BHAGAVAN

(A Centenary offering from

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SRI T. N. VENKATARAMAN inaugurating the celebrations in Madras by lighting the kuthu vilakku.  
 (l to r): DR. T. M. P. MAHADEVAN, SRI K. V. JAGANNATHAN, SMT. PRABHAVATI RAJE and  
 SRI A. R. NATARAJAN who spoke on 2nd, 3rd, 4th and 5th October 1980 respectively.  
 Sitting (l to r): SRI K. K. NAMBIAR, SRI B. ANANTHASWAMY and SRI T. N. VENKATARAMAN, Ashram President.

## BHAGAVAN SRI RAMANA MAHARSHI CENTENARY CELEBRATIONS AT MADRAS

The Ramana Kendra, Madras, celebrated Bhagavan's Centenary Celebrations from October 2nd to 5th. October 2nd was the day of the star *Punarvasu*, Bhagavan's birth star. By a happy and auspicious coincidence, it was also the birthday of Gandhiji.

The functions started at 5 a.m. on October 2nd at the Kendra premises with *Ramana Suprabhatham*. This was followed by the recitation of Bhagavan's works like *Arunachala Aksharamanamalai* and *Upadesa Saram*. There was *gopuja*, *abhishekam* and *archana* and, finally, *arathi*. Over a thousand poor people were fed on this occasion for which sumptuous arrangements were made by SMT. and SRI B. ANANTASWAMI.

The public functions began at Asthika Samajam, Venus Colony, Alwarpet, at 3-30 p.m. with *Veda Parayanam*. The celebrations were formally inaugurated by SRI T. N. VENKATARAMAN, President, Sri Ramanashramam and Bhagavan Sri Ramana Maharshi Birth Centenary Celebrations Committee, by the symbolic lighting of a *kuthu vilakku*.

DR. T. M. P. MAHADEVAN, in his own scholarly style, gave a lucid talk on Maharshi's Life and Message. SRI K. K. NAMBIAR, Chairman, Ramana Kendra, Madras, introduced Dr. Mahadevan to the audience. SRI SADHURAM SWAMIGAL gave a very well-received musical discourse covering Maharshi's life from his birth at Tiruchuli till His *Maha Nirvana* at Arunachala.

The Madras Doodarshan Kendra covered the first day's programme extensively, making it possible for

large numbers of people who could not be present at the Kendra on this occasion, to enjoy it on television. The feed-back received from members of the public after watching the TV coverage is very encouraging as seen from the near stampede by the public to become members of the Kendra.

There was also a stimulating, devotional *bhajan* by lady-devotees led by SMT. SANKARI SUKABRAHMAM. Songs by and on Bhagavan were sung on this occasion and AIR broadcast the same the next week in a special 15-minute programme covering the entire celebrations.

The main speaker for the second day was the well-known Tamil journalist-poet, SRI K. V. JAGANNATHAN, who spoke beautifully on "Who am I?" Bhagavan's cryptic self-question on which his whole philosophy rests. This was followed by a carnatic music recital by the well-known husband-and-wife team, SRI V. RAMACHANDRAN and SMT. CHARUMATI RAMACHANDRAN, whose programme included Bhagavan's *Aksharamanamalai*, set in *ragamalika*.

The major highlight of the third day's functions on October 4th was the highly elevating and emotional talk by SMT. PRABHAVATI RAJE (who had earlier given a series of talks at the Kendra) which was a thrilling spiritual experience for the very large gathering which had come to hear her.

There were other highlights also on the third day. One was the beautiful three-in-one programme by small

gtrls comprising *Bharatanatyam*, *Gummi* and *Kolattam*, the songs of which were based on Maharshi's life and teachings. Another interesting and exciting item was the screening of a documentary film on Ramana Maharshi, produced and directed by the well-known documentary makers, Messrs Krishnaswami Associates. SRI KRISHNASWAMI, in his brief speech, said that he felt the presence of Bhagavan throughout the making of the film.

SRI EMBAR VIJAYARAGHAVACHARIAR rounded off the third day with a highly-appreciated discourse on *Ramana Vijayam* at which SRI K. S. VENKATARAMAN, Vice-Chairman, Ramana Kendra, Madras, presided.

The concluding day's functions on Sunday, October 5, began as usual with *Vedaparayanam*. SRI B. ANANTHASWAMI, gave a scholarly talk on the *Upanishads* comparing Bhagavan's teachings with those of our Vedic Rishis. SRI A. R. NATARAJAN, Secretary, Ramana Maharshi Centenary Celebrations Committee, chaired the meeting.

SRI V. GANESAN, Managing Editor, *The Mountain Path*, gave a short introduction to the Musical Pro-



Music programme in Madras presented by 'Ramananjali' group led by SMT. SULOCHANA NATARAJAN.

gramme presented by the *Ramananjali* Group, led by SMT. SULOCHANA NATARAJAN. He pleaded that the public and the press in Madras should accord better and greater recognition to this now world-famous *Ramananjali* group.

The celebrations concluded with one and all feeling spiritually surcharged by the Presence of Sri Bhagavan, which enlivened actually, the four-day *sat-sangh*.

## GAVESHANA KENDRA SRI RAMANASRAMAM

*Help needed to gather reminiscences of Sri Bhagavan from old devotees*

In the last two years, all written material available on Sri Bhagavan has been gathered into a special collection. This includes a total of about 2,000 books and manuscripts in a number of different Indian and European languages, and is known as the *Ramana Reference Collection*.

We would like to continue increasing this, especially through the addition of unpublished material and the reminiscences of old devotees. *We welcome material from all sources*, no matter what their point of view is about Bhagavan, the Ashram etc. Time will be the ultimate judge of all accounts, and as complete a picture as possible will be essential.

PROFESSOR K. SUBRAHMANIAN (of the Central Institute of English and Foreign Languages, Hyderabad) has agreed to be responsible for the collection and evaluation of all new material.

Devotees are requested to send their personal accounts and any other material to him at his address. As there are many devotees who are reluctant to write about their own experiences, we would appreciate the assistance of any one who would like to interview some of them and record what they have to say. Interested parties should please contact:

DR. K. SUBRAHMANIAN,  
Central Institute of English and Foreign  
Languages,  
Hyderabad-500 007. Andhra Pradesh.

## RAMANA KENDRA. DELHI

September 21st was celebrated as Children's Day. The main feature of the day's programme was a *Kummi* dance by a group of school-girls trained by SMT. DURGA BALASUBRAMANYAN. SRI K. R. NARAYANAN, the then Vice-Chancellor of Jawaharlal Nehru University and Ambassador-designate to the USA, who was the Chief Guest, presented mementos to the children.

\* \* \* \*

SMT. SOUNDARAM KAILASAM gave a talk in Tamil on *Tiruvachakam* on September 28th.

\* \* \* \*

From October 13th to 17th SWAMI BHOOMANANDA TIRTHA of Narayanasrama Tapovanam, Trichur, gave a series of five inspiring talks on *Mundakopanisad*.

\* \* \* \*

SWAMI DAYANANDA SARASWATI of Chinmaya Mission, Sandeepany West, gave on October 21st an illuminating discourse on Sri Ramana Maharshi.

\* \* \* \*

*Karthigai Deepam* was celebrated with the customary enthusiasm on November 22nd. The *Ramanachala* was gaily lit with innumerable lamps and the devotees went round the shrine singing *Arunachala Aksharamanamalai*, ('The Marital Garland of Letters').

## A RARE OPPORTUNITY!

Sri Ramanasramam invites you to join the *Daily Biksha Scheme*.

Devotees who wish *Biksha* (food-offering for the inmates of the Ashram) to be held in their name, on a specified day, every year, can do so, by a contribution of Rs. 2,000/- (Rupees two thousand only) which will be kept in Fixed Deposit. The interest thereof will be utilised for such *Bikshavandana* on that day. After the *Biksha*, Prasad from the sacred shrine of Sri Bhagavan will be sent to the Donor.

Kindly send your cheque or Demand Draft drawn in favour of 'SRI RAMANASRAMAM-BIKSHA ACCOUNT' and sent to:

The President,  
Board of Trustees,  
Sri Ramanasramam,  
Tiruvannamalai-606 603.

## SRI RAMANA KENDRAM, HYDERABAD

The *Kendram* (IV/18, Kandianbagh, Hyderabad-500 258, A.P.) during its existence of about an year has made steady progress. In order to cater to the needs of the devotees in the twin cities, meetings are held at different localities every evening besides the regular morning meetings on Sundays. Feeding the poor on the last Sunday of every month has become a regular feature. Besides the above, Punarvasu Nakshatra Puja is conducted at the residence of one of the devotees every month.

\* \* \* \*



'Kartika Deepotsavam' at Hyderabad on  
22nd November 1980.

On November 22, the *Kendram* celebrated the *Kartika Deepotsavam*. Solemnity marked the occasion. The function started with the chanting of *Arunachala Siva*, followed by *Upadesa Saram* and *Gita Parayanam*. The presence of PROF. SHIV MOHANLAL and SRI KRISHNA BHIKSHU — two old devotees of Sri Bhagavan — was an added attraction to the gathering.

A replica of Arunachala Hill with a *deepam* on top drew the attention of all the devotees.

## CORRIGENDUM

We regret a blunder in the obituary column of the July 1980 issue of our Journal. By a misunderstanding, during the rush of our stay in Geneva, we announced the death of our friend, MR. PETER ELSSAESSER, who, we are extremely happy to announce, is alive and well. We apologise to him and all concerned, regretting sincerely the mistake, notwithstanding being very glad about the fact that it is a mistake.

— Managing Editor.



# “RAMANANJALI” STORY OF GRACE

by Kumari SARADA

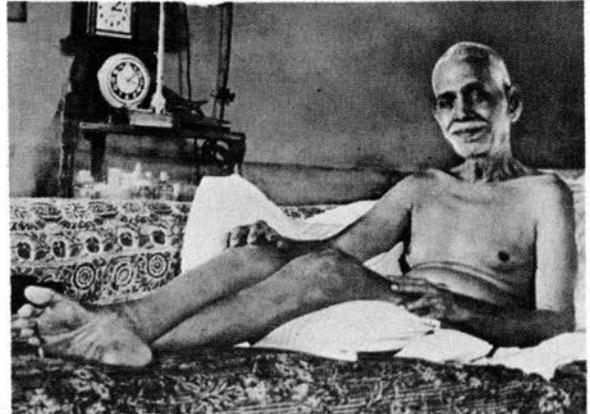


Kum. Sarada

The 3rd of January 1980, at Sri Ramanasramam, Sri Bhagavan's 100th Jayanthi Celebrations pandal was packed beyond capacity—people even stood outside the compound walls and listened intently to a spectacle of twenty artistes joining in a devotional music out pouring. What was this special performance that drew the audience as if under a magic spell?

This concert of the '**Ramananjali**' group was indeed unique, the artistes and the audience

Smt. Sulochana Natarajan



both being equally aglow with enthusiasm and devotion. This wonderful maiden public performance was a promise of the many more to come.

The history of the '**Ramananjali**' group is a story of Sri Bhagavan's Grace. His grace is surely on my mother, **Smt. Sulochana Natarajan**, in the fullest measure. How else would it have been possible for her to set Bhagavan's own compositions and hundreds of verses composed by Sri Muruganar, Kavayakantha Ganapathi Muni, Sathyamangalam Venkataramier, Sadhu Om and other eminent poet-devotees, in praise of their Master Bhagavan Ramana, to music? This alone can account for the other worldly quality of the music, her unfailing and unflagging enthusiasm for sharing it with as many as possible.

## The birth of an offering

Mid 1978—“An offer, an offer for an offering!” shouted my father, Sri A R Natarajan, waving a letter excitedly: “Ganesan has written from Sri Ramanasramam that I.B.H., Bombay, are prepared to bring out a pre-recorded cassette of '**Ramana Music**'. This maiden venture should be a musical offering to Bhagavan Ramana, so we'll call it '**Ramananjali**'. In immediate response, Smt. Sulochana Natarajan and a group of ladies rendered a few selections of Bhagavan's compositions and those on Him, accompanied by a violin and mridangam, for a sample recording. The regular recording of '**Ramananjali**' was at the Prabhat Studios, Bangalore on the 2nd and 3rd of December. Though it was our maiden effort, we had no fear, a quiet confidence marked our

## “RAMANANJALI”



The dedicated singers of 'Ramananjali' group. Smt. Sulochana Natrajan, leader of the group, is seen sixth from left.



Kum. Ambika

recording. This was as much a surprise to us as to Sri P S Dixit, the music expert who had come from Bombay. Surely it was the Fearless One whose glory we were blessed to sing, who must have been responsible for this. Truly it was 'an offering to Ramana – a Ramana Anjali. The spirit in which it was produced – the spirit of 'anjali' has, by His grace, remained in all our projects and performances of 'Ramana Music'.

The recording was over, but the excitement was mingled with anxiety. How would this music be received?

There should have been no apprehension. Bhagavan's compositions and those on Him could be no less than nectar to receptive ears and that too set to lilting music and rendered with fresh and eager devotion. Devotees and

lovers of music awakened to the taste of this nectar, naturally demanded more and more.

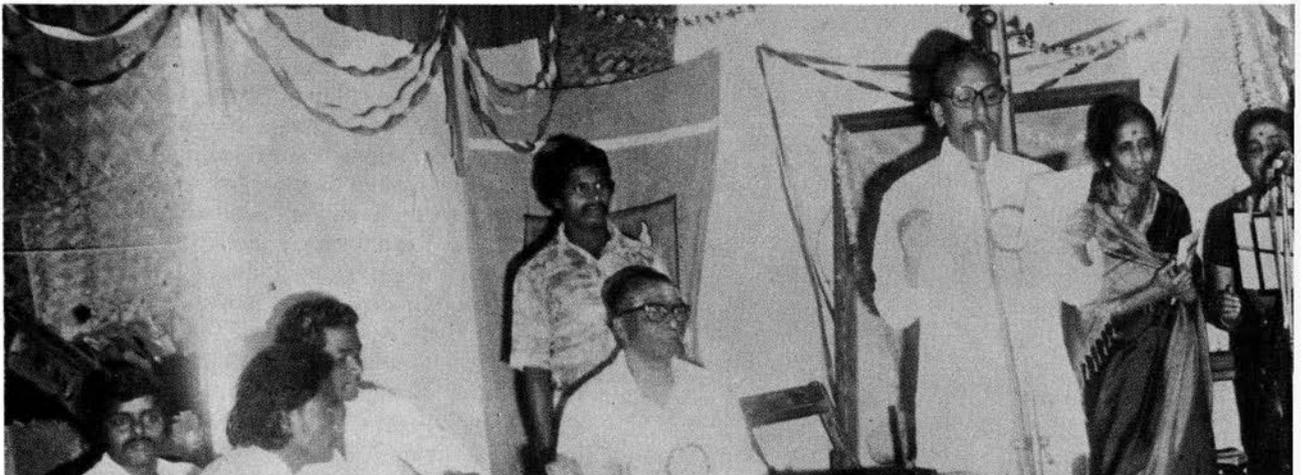
### **Avalanche of Ramana Music**

There is no limit to Sri Bhagavan's grace and so cassettes and LP's in different languages kept coming in quick succession. Ramana Vaibhavam (Sanskrit, Tamil) (LP), Ramana Bhajans (Cassette/LP) Hindi, Ramana Amudam (Cassette – Tamil), Ramana Geethalu (LP-Telugu), Ramana Vani (LP – Kannada) took Sri Ramana's holy name to many a home.

### **From the Studio to the stage**

At the time of release of 'Ramana Vaibhavam' LP, we had a short and successful concert of the 'Ramananjali' Group. 'How many days did you rehearse to achieve the wonderful synchronisation?' We were asked. 'Not much', we

An inspiring 'Ramana Music' concert during Sri Bhagavan's Centenary Celebrations at Sri Ramanasramam (3.1.1980).



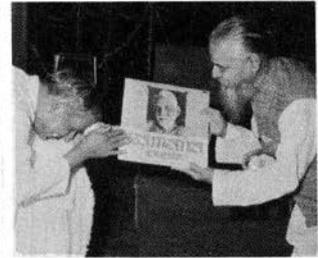
## “RAMANANJALI”

replied, withholding the truth – ‘not at all’. Bhagavan had protected us despite our carelessness, but, we were determined not to be slack again.

### “THE VOICE OF RAMANA”

This flood of ‘Ramana Music’ produced such eagerness among devotees abroad that it encouraged the ‘Ramananjali’ group to undertake a global tour. Thirteen concerts in all, each beautiful in its own way, at Geneva, Paris, London, Toronto, Moncton, Bridgetown, New York and Chicago, kept us in continuous touch with Sri Ramana. We were convinced that His presence knows no barriers of time and space. The highlights of our trip was a much applauded performance at Moncton, which we gather, has already been shown on the TV five times, on request; and a memorable one at Arunachala Ashrama, Bridgetown. We were so touched by the devotional fervour of persons who had travelled as much as 300 miles in some cases, that we too were transported to the pinnacle of the world of Ramana Music.

Back in Bangalore, there were programmes one after the other. One such concert on September 25th, at Sri Ramakrishna Ashrama, specially thrilled everyone of us, particularly when Ganesan Anna told us after the performance that it was our Silver Jubilee concert.



‘Ramana Music’ in Long Playing Records, brought out as Birth Centenary offerings to Sri Bhagavan, by the ‘Ramananjali’ group: RAMANA VAIBHAVAM, RAMANA BHAJANS, RAMANA GEETHALU, RAMANA VANI.



Inside the Chamundi Studios, Bangalore. The entire ‘Ramananjali’ group actively participating in the recording of ‘Ramana Music’.



## “RAMANANJALI”

How can we thank Sri Bhagavan for giving us a chance to sing His praise in Madras, at the Centenary Celebrations there, and at New Delhi's prestigious Vigyan Bhavan, a performance which “took Delhi by storm”!

The tour to South East Asia was a busy, memorable one indeed. Two performances to packed halls at Kaula Lumpur where people came despite pouring rain, and waited patiently for almost an hour, since there was an unavoidable delay in starting the concert. Three performances at the Cultural Theatre, Singapore, two concerts at the Hindu Temple, Manila, and memorable performances at Hong Kong and (R.K. Ashrama) Colombo. Colombo to India, Sri Ramanasramam, and thanksgiving concert at the shrine of Sri Ramaneswara Mahalingam for the successful completion of the global tour.

On the 23rd of December, there was another concert of the Ramananjali group at Sri Ramanasramam, marking the celebration of the 101st Jayanthi of Bhagavan Sri Ramana Maharshi.

The year has come to the close, but Ramana Music pioneered by the Ramananjali Group, is bound to march onwards and onwards based as it is on the eternal Sri Ramana. Fortyfive performances in less than a year and a long list of cassettes, LPs, is truly soul filling.

It is a reminder to us that where Sri Ramana's blessings are there everything is possible.

Sri V Ganesan and Sri A. R. Natarajan, Secretaries of the Centenary Committee.



'Sri Arunachala Ramana Mandiram' at Nova Scotia, Canada. The 'Ramananjali' members are seen joyously seated in front of it.



The 'Ramana Music' concert is in progress inside the shrine of the Mandiram.

Smt. Sulochana Natarajan acknowledges the applause of the Arunachala Ashrama devotees.



# “RAMANANJALI”

## ‘RAMANA MUSIC’ 45 TIMES IN 1980

After a magical maiden public performance on the 100th Jayanthi of Bhagavan Sri Ramana Maharshi, at Sri Ramanasramam, the ‘Ramananjali’ group has never looked back. Within the short span of a year, they have given as many as 45 musical offerings.

### PLACES OF ‘ANJALI’

- 1 100th **Jayanthi** of Sri Bhagavan, at Sri Ramanasramam, Tiruvannamalai (3-1-1980)
- 2 ‘Ramana Vaibhavam’ – Release at Bharathiya Vidya Bhavan, Bangalore
- 3 Raj Bhavan, Madras
- 4 Ramana Kendra, Madras
- 5 Ravindra Kalakshetra, Bangalore.
- 6 International Seminar, Ravindra Kalakshetra, Bangalore.
- 7 Tamil Sangam, Bangalore
- 8 Ramar Kovil, Bangalore.
- 9 Sri Bhagavan’s **Aradhana** at Sri Ramanasramam (12.5.1980)
- 10 Geneva (ILO Auditorium)
- 11 Paris (Salle Adyar)
- 12 London (Kenneth Black Memorial Hall)
- 13 London (Indian High Commission)
- 14 London (Polka Auditorium, Wimbledon)
- 15 London (Bharathiya Vidya Bhavan)
- 16 Toronto (Scarboro)
- 16a Toronto (T.V.)
- 17 Moncton (Dr. Lakshminarayanan’s house)
- 18 Moncton (L.B.M. High School)
- 19 Nova Scotia (Arunachala Ashrama)
- 20 Nova Scotia (Arunachala Ashrama)
- 21 New York (Hindu Temple)
- 22 New York (Scarsdale Public Library)
- 23 New York (Columbia University)
- 24 Chicago (Ramakrishna Ashrama)
- 25 Sri Ramakrishna Ashrama, Bangalore (25-9-1980)

‘Ramananjali’ concert at the Second International Seminar on the “Teachings and Message of Sri Ramana Maharshi”, at Vigyan Bhavan, New Delhi.



“An Anjali to Sri Ramana”: The avalanche of ‘Ramana Music’ started from where it should – the Holy Shrine of Bhagavan Sri Ramana.

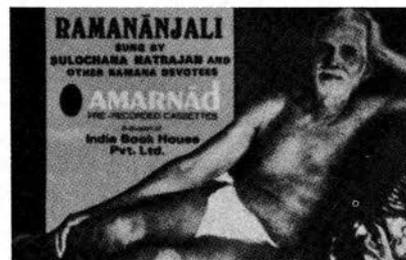
Sri H. K. Narayana and Sri Keshav Kumar – all smiles!



## “RAMANANJALI”

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| <p>26 M.E.S. College, Bangalore.</p> <p>27 Institute of Engineers (Income-tax Recreation Club, Bangalore)</p> <p>28 Rotary House of Friendship, Bangalore (Ramana Vani – Release)</p> <p>29 Kannikaparameswari Temple, Bangalore.</p> <p>30 Gayana Samaj, Bangalore.</p> <p>31 Ramana Kendra, Madras.</p> <p>32 International Seminar, Vigyan Bhavan, New Delhi.</p> <p>33 Kaula Lumpur (Sivananda Asramam)</p> <p>34 Kaula Lumpur (Girl Guide’s Auditorium)</p> | <p>35 Singapore (Singapore Cultural Theatre)</p> <p>36 Singapore (Singapore Cultural Theatre)</p> <p>37 Singapore (Singapore Cultural Theatre)</p> <p>38 Manila (Hindu Temple)</p> <p>39 Manila (Hindu Temple)</p> <p>40 Hong Kong (City Hall)</p> <p>41 Colombo (Ramakrishna Ashrama)</p> <p>42 Sri Ramanasramam (Thanksgiving on return from the Eastern Tour)</p> <p>43 Ramana Maharshi School for the Blind, Bangalore.</p> <p>44 Sri Ramanasramam (101st Jayanthi) 23-12-1980)</p> <hr/> <p><b>‘Ramana Digvijayam’ – Souvenir Release Bangalore. ( 3-1-1981)</b></p> |
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## SONGS ON & BY SRI RAMANA MAHARSHI (Pre-Recorded Cassettes & Long Playing Records)



### ‘RAMANANJALI’ - (CASSETTE) (Tamil and Sanskrit)

“An Offering to Sri Ramana” “**Ramananjali**” was brought out by ‘AMARNAD’ — India Book House Pvt. Ltd., Bombay — containing songs on and by Sri Ramana Maharshi, both in Tamil and Sanskrit. This cassette proved an instantaneous success. Daily, Ramana-devotees listen to this, imbibing **Ramana Music** which has divine fragrance!

The dedicated singers, led by **Smt. Sulochana Natarajan**, henceforth came to be known as the ‘**Ramananjali**’ group. So popular their singing has become!

Price: India: Rs.30/- (By Post Rs.35/-)  
Foreign: £ 3.50 \$ 7.00 (By Airmail)

### “RAMANA VAIBHAVAM” (L.P.) (Tamil and Sanskrit)

This is the first Long Playing Record the ‘**Ramananjali**’ group rendered. It contains Sri Bhagavan’s inspired outpourings — **Arunachala Stuthi Panchakam** (Tamil) and **Upadesa Saram** (Sanskrit). Beautiful compositions on Sri Ramana by Kavyakanta Ganapathi Muni, Muruganar and others are included in it.

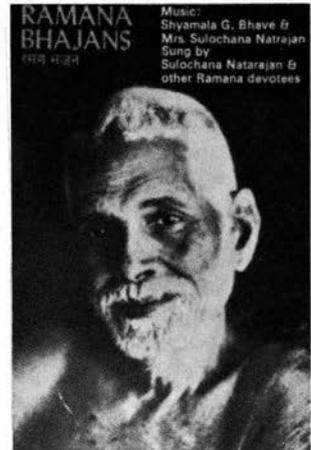
**Smt Sulochana Natarajan** has sung these songs melodiously and with intense devotion. Trained singers and top artistes of the ‘**Ramananjali**’ group ably support her.

All the songs, with instrumentation, are a blend of classical and light classical tunes. **Sri B.R. Srinivas (Chinna)** has composed the music.

Price: India: Rs.40/- (By Post Rs.45/-)  
Foreign: £ 6/- (\$ 12/-) By Airmail.



**Music entertains . . . . .**  
**Traditional Indian music elevates . . . . .**  
**RAMANA MUSIC**  
**does much more . . . . .**  
**It ennobles!**  
**Inspired by and invested in the words of**  
**BHAGAVAN RAMANA**  
**is this music with a message!**  
**Presented, with devotion, by**  
**"RAMANANJALI"**



**RAMANA BHAJANS - (CASSETTE)**  
**(Hindi and Sanskrit)**

Hindi knowing devotees of Sri Bhagavan, on hearing the Tamil 'Ramananjali' cassette, made a strong demand for a Hindi version of it. 'Ramana Bhajans' in Hindi immediately was brought out. It also proved an instantaneous success! The melodious music, coupled with devotional fervour, enriches its value and worth.

The music set by **Shyamala Bhava, P.S. Dixit** and **Smt. Sulochana Natarajan** is lilting and elevating.

Price: India: Rs. 30/- (By Post Rs.35/-)  
 Foreign: £ 3.50 \$ 7.00 (By Air Mail)

**RAMANA BHAJANS (L.P.)**  
**(Hindi and Sanskrit)**

Price: India: Rs. 40/- (By Post Rs. 45/-)  
 Foreign: £ 6/- \$ 12/- (By Air Mail)

**"RAMANA GEETHALU" (L.P.) (Telugu)**

Sri Ramana Maharshi, who was well-versed in Telugu, has composed soul-stirring songs in that language. Also, songs on Sri Ramana have been beautifully rendered into Telugu by **Sri Y.V. Venkateswara Rao**. The doyen among music directors, **Sri S. Rajeswara Rao**, was really inspired while composing music for this 'Geethalu'. The golden voice of **Sri H.K. Narayana** and the mellifluous voice of **Smt. Sulochana Natarajan** have added melody to Sri Rajeswara Rao's scintillating music.

Price: India: Rs. 40/- (By post Rs. 45/-)  
 Foreign: £ 6/- \$ 12/- (By Air Mail)

**"RAMANA AMUDAM" (CASSETTE)**  
**(Tamil)**

Bhagavan Ramana poured forth His devotion to His Father — **Arunachala Siva** — in beautiful and exquisite Tamil couplets, the **Aksharamanamalai** ('Marital Garland of Letters'). The entire soul-stirring poem has been rendered here by the 'Ramananjali' group in toto.

In addition to this, most of the original compositions of Sri Maharshi have also been included.

Price: India: Rs. 30/- (By post Rs. 35/-)  
 Foreign: £ 3.50 \$ 7.00 (By Air Mail)

**"RAMANA VANI" (L.P.) (Kannada)**

'The Voice of Ramana' — is the universal voice, the eternal voice! It is resounding everywhere this year, 1980, His Birth Centenary year. Sri Ramana's ecstatic hymns on His Father — **Arunachala Siva** are indeed captivating when rendered into harmonious music. As if these were not enough, ambrosial words of Muruganar and other devotees in praise of divine Ramana, have made 'Kannada Kasturi' 'Sweet Kannada', even sweeter! **Sri H.K. Narayana** has composed the music, while the orchestral direction is by **Sri S. Rajeswara Rao**. **Sri Lakshminarayana Bhatta**, a famous young Kannada poet, has translated the lyrics.

Price: India: Rs. 40/- (By post Rs. 45/-)  
 Foreign: £ 6/- \$ 12/- (By Air Mail)

Available from:  
 Sri Ramanasramam Book Depot  
 Sri Ramanasramam, P.O.  
 TIRUVANNAMALAI 606 603 (INDIA)