Thou hast removed the blindness of ignorance with the unguent of Thy Grace, and made me truly Thine, Oh, Arunachala!

— The Marital Garland of Letters, Verse 84
Contributors are requested to give the exact data as far as possible for quotation used, i.e. source and page number, and also the meaning if from another language. It would simplify matters. Articles should not exceed 10 pages. All remittances should be sent to the MANAGING EDITOR and not to the Editor.

— 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.

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

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THE MOUNTAIN PATH

is dedicated to

Bhagavan Sri Ramana Maharshi
SELF knowledge was instantaneous for Ramana. Confrontation with the fear of death, ended once and for all the sense of separate existence. He discovered the One, the Consciousness, limitless and all-pervading. Ramana remained as That, so long as He chose to bear the travails of the body, for fifty four years. Short for us. But long and unparalleled in spiritual history. Arunachala, whose glory Ramana had felt intuitively from the age of innocence, caught and drew Him to itself, totally, instantaneously. Unswerving wisdom was His at one go.

He shared this experience with all through His original works, Upadesa Undiyar, Ulladu Narpadu, Arunachala Stuthi Panchagam and through His replies to earnest seekers of Truth. The path shown by Him is so simple, so totally without dialectics and dogma that the intellectual grasp of it is easy. If one has taken to the Ramana path, then results must show themselves, in the rapid quietening of the mind, in the speedy pursuit of the inner journey, beyond the quiet mind. Peace and power to deal with uncertainties, the ups and downs of life, should enable the cutting of the sharp edge of sorrow. Life has to become unhurried and Self-recollected. The change, the transformation has to happen throughout and would be evident in the daily life of the practitioner of the Ramana path. Ramana has assured us that this would be so. Talking to Humphreys He says 'the results of this concentration, would show itself ........ in peace of mind, in power to deal with troubles, in power all round — always unconscious power'. He gave the same message to Paul Brunton who wished to know the results of self-enquiry. 'As you go on you will find that your attitude towards people, events and objects will gradually change. Your actions

NEARER, MY GOD, TO THEE

EDITORIAL

By

A.R. Natarajan

The Mountain Path

Vol.21 No.4, October 1984

1 Glimpses from Life and Teaching - Humphreys P.19
will tend to follow your meditations of their own accord. Yet again Ramana remarks that ‘gradually the state becomes automatic and thinking appears when necessity arises and disappears of its own accord. Intuition works when there is no thought and intuition would guide you’. Glimpses of the Self revealed from time to time would give a taste of the bliss inherent in us.

Having taken to the Ramana path if there is no blossoming of these virtues, no joy in life, no peace and equanimity of mind, quite obviously, there must be something erroneous in one's practice of the path. If the powerful grip of the externalised mind, if the sway of passion for sensate delights, if attachments continue to cloud the understanding, it is time to wake up. Time to be aware of the road blocks which have denied the fruits of the Ramana way which should have sprouted in full many an imperceptible way.

If one is not nearer to God and if fuller life is of such vital interest, failure to take stock and to remedy the mistakes would be a tragedy of the first order. For the Ramana path does provide the experience of a new way of life, by continuous ripening, as one proceeds on the way. Of course talking of being nearer to God might sound odd when God is indeed the most intimate, when he is none other than one's own Self. But until one learns to feel this and recognise this, God is still not near. The obstacles have to be removed.

Yet again one is apt to make the mistake, while taking stock, to import a mental dimension, to judge one's progress towards the goal. Once such a mental cap is put on, the ego's way of confidence and diffidence, hopes and fears, would start. The time factor would have been introduced in a matter which is not of time. Also where are the milestones? Is not the inner journey pathless?

What then is meant by being aware of failure to reap the rich harvest of serious pursuit of the Ramana way, even as the pilgrim travels? When certain consequences have to flow but no radical and fundamental change is taking place, then the first thing is to be aware of this fact itself. This will set in motion an enquiry within as to what it is that is preventing or obscuring the effective pursuit of the path. The corrective process would begin.

Since inwardsness is the open-sesame of the Ramana way one has to be conscious that the bedrock for this can only be built in the firm faith, in the deep-rooted conviction that happiness is inherent, that it is our very nature. It has to be found within. This conviction saps the grip of externalisation of the mind.

One has to be aware of the need for effort, persistent, continuous, and watchful to reach the zone of the magnetic field of the Self. The story of the eight disciples of a guru related by Ramana is worth recalling. One day the guru had desired that all of them should make a copy of his teachings from the note-book he had kept. One of them who had led an easy going life before renouncing the world could not make a copy for himself. He, therefore, paid a couple of rupees to a fellow student and requested him to make a copy for him also. The guru examined the copy books one day and noticing two books in the same handwriting asked for the disciple's explanation. Both told the truth. The master commented that though speaking the truth was an essential quality of an aspirant that alone would not carry one to the goal. Earnestness of purpose is also essential. Any slackness in this regard would be a denial of the Sadguru-Ramana, for the only way in which the great debt to Him could be repaid, in some measure, is to adhere steadfastly to the path and become heirs to His experience.

Granted this prerequisite of steadfastness of purpose in the practice of self-enquiry, one has to ponder constantly over the practical hints given by Ramana, while answering the doubts of seekers over half a century of His spiritual ministration. Though on enquiry the mind will be found to be non-existent as a separate entity, to begin with it is with the mind that one seeks to find out one's true identity.
identity and search for one's source. The mind must be gathered together at its root, and the attention has to be focussed on the 'I'-thought, on the feeling of individuality. The straying of the mind is to be nipped in the bud before conceptualisation takes place. The road blocks perhaps may be beyond in the quietness of the mind, in the feeling of the void which has to be transcended with the twin tools given by Ramana the enquiries 'who am I?' and 'whence am I?'

All this is not to say that properly directed effort alone is sufficient for inwardness and to be open to Ramana's presence. Many a time one flounders even at the threshold. It seems impossible to break the impasse, notwithstanding all the expertise. In this hour of utter helplessness the mood of surrender and prayer alone can be the recourse for then 'grace is needed most'. The dependence on Ramana, which cannot out be an under-current always, would be seen in all its fullness in the hour of trial. But then none exists who has not received His succour, His helping hand to break the mental barrier and go beyond to be pulled in by the powerful current of consciousness within.

Then the river of individuality is lost in the Heart. The pilgrim has found himself, the pilgrimage has ended. God is not only nearer. He is non-separate. The path ends in this joyous union and the bliss of existence alone remains.

The Bliss of the Self is always with you, and you will find it for yourself, if you would seek it earnestly. The cause of your misery is not in the life without; it is in you as the ego. You impose limitations on yourself and then make a vain struggle to transcend them. All unhappiness is due to the ego; with it comes all your trouble. What does it avail you to attribute to the happenings in life the cause of misery which is really within you? What happiness can you get from things extraneous to yourself? When you get it, how long will it last?

If you would deny the ego and scorch it by ignoring it, you would be free. If you accept it, it will impose limitations on you and throw you into a vain struggle to transcend them.

To BE the Self that you really are is the only means to realize the Bliss that is ever yours.

— Sri Bhagavan in Maharshi's Gospel
INTRODUCING MURUGANAR
(K.S.)

With Muruganar one finds oneself taking part in a strenuous game where transcendental experience is created and caught in words, coloured or common as he chooses. The universal teacher who teaches through silence is made to manifest in a thousand sounds and sweet airs, each uniquely appropriate to a role and a mood. Thrice blessed is the ear trained to hear the secret that only Muruganar can utter. For in his garden of delight one sports with God in a riot of rhymes and eats for ever the ever fresh fruit of the tree of the knowledge that home is heaven and heaven is home.

*SILENT TEACHING*
(From a record kept by Ethel Merston)

At first, like everyone else, I used to ask questions, but after a time found this to be quite unnecessary. If I were really stuck over some problem, Bhagavan would seem to know it and I would get the answer silently projected into my consciousness by him . . . . Or, as it once happened, as I sat before him in the hall, mulling over a problem that had been worrying me for three days, without finding a solution, Bhagavan suddenly asked his attendant to hand him a book on the Puranas; he turned the pages until he found the passage he wanted, then passed the book to a devotee and, pointing to me, told him to read the passage aloud. It was a complete answer to my problem.
INNER SILENCE

So long as you have the ego-sense you have to struggle. At the end of the struggle you come to know that you have not achieved anything. You feel that you are helpless. Then God comes to your help. But as long as you think you can help yourself you must struggle. Struggle ceases in surrender. Thereafter you say, 'Oh God, you do everything'. Now you find everything is done by His will and power. Surrender gives you this knowledge. The ego-sense is wiped out not only in the inner silence but also in all your active life.

SWAMI RAMDAS

*****

LETTERS TO THE EDITOR

May I send you my deep appreciation for THE MOUNTAIN PATH. I have read the copies several times. I am especially grateful for the picture of RAMANA MAHARSHI. Such a serene and beautiful face. Sometimes looking at it I have to cry. Again I want to touch it. I can't seem to look at it enough. If only I could have seen him, been in his presence, received his initiation!

Articles that I keep re-reading are: 'Self-Enquiry' by D.C. Harding, 'Outside the Scriptures' by Dr. Krishnaswami, 'Living the Infinite Way' by Joel Goldsmith and your editorials and book reviews. And thank you for the article on Vegetarianism.

MRS. H.L. CAVANAGH,
California

The Mountain Path, October 1964
By Ra. Ganapati

Bose: Why did Bhagavan regard Arunachala as Father?
Bhagavan did not reply but sat smiling.
Bose: Perhaps for the benefit of others?
Bhagavan: Yes; so long as there is the feeling it must have a source from whence it came.

The concept of Avatar has no place in Advaita proper, there being no validity in the seeming differences among the illusory manifestations — "from Brahma to a stub of grass". But to us, the empirical world is very much there and that too is ultimately the sport of that Advaitic That. Follows immediately the bewitchingly bewildering variety in creation and on top comes...? Avatar? Or is it Jnani?

Jnani would seem to top the list in Sri Ramana's view.

Devotee: The avatars are said to be more glorious than the self-realised jnani...
Maharshi: "Jnani tva matva me matam..." How is an avatar different from a Jnani?

More explicitly:
"I wrote to my brother..." A jnani is the highest manifestation of God on earth, next perhaps only to an avatar. Then Bhagavan was pleased to tell me that, according to the books, the jnani was higher than the avatar. But when I corrected my letter accordingly, he said, "Why do you correct it? Let it go as it is."3

Explicitly it may clinch the issue, giving the jnani the primacy of place over the avatar. But implicitly it seems to endorse and encourage the popular and spontaneous worship of the avatars of God which has acted for millennia as the live leaven to ferment our people's love of God. For, Ramana has only pointed out that the Realised Man is higher than the Incarnation, according to the books. But he was himself the living book of loving divinity, divinity not ensconced in the supra-human solitude of the serene seer, but moving with and being moved by humanity in sympathy and empathy. So, with his characteristic understanding, he has not refused to accept the avatarhood conferred on him by devotees, who did not have to see the books to realise his impersonal jnani-elevation but anyhow felt more drawn to him as a loving and loveable avatar or manifestation of Iswara, the Personal God.

Strange as it may appear, it has always been in the Hindu idiom to conceive of or construe an avatar, any avatar for that matter, as the manifestation of only one of the many deities of the Hindu pantheon and not of the Godhead.

This even with regard to the Great Masters

1 Devaraja Mudaliar's Day by Day with Bhagavan (p.210)
2 "The Jnani, I deem, as My very Self" (Gita VII. 18)
3 Day by Day with Bhagavan (p.267)

Mudaliar amplifies this further in his Recollections (p.88) with Bhagavan's quotation of a verse from the Tamil Brahma Gita which asserts, "Not even Brahma, Vishnu or Siva can be regarded as a Jnani's equal".
of non-dualism. Dattatreya is considered to be the syncretic avatar of the Trinity, Brahma-Vishnu-Rudra and this is the nearest to an Incarnation of the Godhead. But this great proponent and advocate of advaita too is in a different school’s view the avatar of Vishnu alone, whereas his brothers Chandra and Durvasas are the manifestations of Brahma and Rudra. Sankaracharya is spoken of as the avatar of Siva and Sri Ramakrishna as of Vishnu (Gadadhar). Samartha Ramdas, another apostle of advaita, is said to be the incarnation of Hanuman.

Bhagavan Sri Ramana is, according to knowledgeable devotees (who have profound knowledge of both Ramana and our religious lore) the avatar of Subrahmanya, the Kartikeya of the North, and the younger of the two sons of Siva and Sakti.

If there was for Ramana a particularly concrete manifestation or symbol of the Absolute, it was undoubtedly Arunachala. And Arunachala is the union of Siva-Sakti, as he often pointed out on the authority of the relevant Purana. It is very clear that in the empirical level he appeared to relate himself to Arunachala as the son. Have we not been moved to our depths to see the unmistakable and authentic revelation of this relationship when the lad Venkataraman of seventeen summers cast off all his belongings, including name, but could not give up the sonship, as he announced himself at the sanctum sanctorum of the Great Temple at Arunachala, «Father, I have come to Thee at Thy behest.” This was at the end of the quest. At the start, when he left home and hearth for the Heart, he left behind a note where also the Father and His behest are spoken of: “I have in search of my Father and in obedience to His command, started from here.”

Sri Ramana may be said to be like Jesus, who with all his non-dual “I and my Father are one”, had a marked identification of himself as the son of God. But Jesus generally taught in the dual mood and mode.

Even when he was 65, a real grand-father to youngsters, Ramana continued to embody the humility, simplicity and sweetness of a child of the Father. Arunachaleswara went in procession alongside the Ashram gates two days after the Kartika Festival in 1945. The camphor light offered to the Lord was brought to Ramana. He took the vibhuti from the camphor-plate and as she applied it to his broad bright forehead, the words soaked in prema-bhakti escaped his mouth in an undertone, "I have in search of my Father and in obedience to His command, started from here.”

"I have in search of my Father and in obedience to His command, started from here.” It is worthy of note that the phrase “in search of my Father” is a careted addition, which proves very clearly that Ramana loved that Commander as his own father! That is why ‘in search of my Father’ and not ‘in search of Him.’

Subrahmanya is the Son par excellence. His especial name, the name which is equally familiar in both the North and South, is “Kumara”, meaning “son”. Kalidasa titled his epic poem on His advent as "Kumara Sambhavam". He is Ramana’s prototype not only in being the loving Son, but also as embodying the Light of Knowledge, the Jnana Jyoti. Here the father Arunachaleswara, who stood as a column of fire, and the Son become one and the same. It is interesting to note that the most meritorious day for Giri-pradakshina, going round the Arunachala Hills, is Tuesday, the day auspicious for Kartikeya. September 1, 1896, the day when Ramana set foot on Arunachala was a Tuesday!

In the foremost Tamil hymnody in praise of Subrahmanya, Tiruppayazh, He is spoken of as the Supreme Guru of Advaita. Innapandita svami. In this same Tiruvannamalai Subrahmanya taught the composer of the Tiruppayazh, who was named after the Lord of the Hill of the Holy Beacon as Arunagirinath, exactly the prescription of our Ramana:
"Just be, in silence". Just like Ramana who taught by his silence, the Lord of the Tiruppugazh was Nirvacana-prasanga, "Discourser in wordlessness"! The Truth which Ramana time and again stressed as throbbing in the Heart as the awareness of I-I that verily is the Subrahmanya of the Tiruppugazh: "Anivaktham etat jagaddharmam.
"Oh Lord who pats the heart (i.e. asserts His Reality) saying I."

The Son is identical with the Father. In Kumara’s emergence the five-faced Siva is said to have become the six-faced Siva. Kumara is none other than the six sparks of the Siva-effulgence that is Arunachala Iyoti.

All this goes perfectly well with Sri Ramana. He too identified himself with Arunachala itself. When Amritanatha Yatindra submitted to Ramana a poem enquiring, “Who is this Ramana?”, the following poem, was his reply: “In the recesses of the lotus-shaped hearts of all, beginning with Vishnu, there shines as pure intellect (Absolute Consciousness) the Paramatman who is the same as Arunachala Ramana. When the mind melts with the love of Him, and reaches the inmost recess of the Heart, wherein He dwells as the Beloved, the subtle eye of pure intellect opens and He reveals Himself as Pure Consciousness.”

Literally interpreting, this does not lend support to the traditional view of avatarhood and only gives the advaitic identification of Ramana with Paramatman, the Super-Soul, which, insofar as Ramana had advaitic, devotional approach to it, was, for him, Arunachala. But liberally understanding it one can smack an inherent and implied identification of that Arunachala with Subrahmanya. For, the original word in both the Malayalam and Tamil verses of Ramana for “the recesses of the hearts” and again “the inmost recess of the Heart” is Guhai (Sanskrit: Guhaa meaning cavern) and it is Subrahmanya who enjoys the especial name Guha, the Cavern-dweller.

Stalwarts in the realm of the spirit and sadhak-devotees have felt and dwelt on this
“Subrahmanyahood” of Sri Ramana. We too can see ample corroboration for the same in the life of the Sage. It started with Seshadri Svami even in those very early days of Ramana's stay in the Great temple. Though people used to refer to the Lad of Light as Chinna (Junior) Seshadri, the Svami himself would say, “I am Parvati (Sakti); this is my son Subrahmanya.”

It was given to the doughty Ganapati Muni to proclaim his undoubted conviction that Ramana was the Avatar of Kumara. He spoke of Ramana as the logical consummation of a triad of incarnations of Kumara, each representing one of the three main paths of Realisation-Karma, Bhakti and Jnana. The first incarnation was Kumara Bhatta of the Poorva Mimamsa school upholding the primacy of Karma. His name itself is revealing. The second was the great Tamil hymnist of Siva, Jnanasambandha. Suckled by the Divine Mother Herself and typifying the Apatya Bhaava (approaching God in the mood of a son), Jhanasambandha has been acclaimed as Apara Subrahmanya (a second Subrahmanya) by Arunagirinatha and others. Though Jnana-sambandha and true to the name one well bound to Jnana, he is principally a bhakta pre-eminent. The third in the line is our Jnani, Ramana, who could very well be called Bhakti-sambandha. Ganapati Muni tops this list in his Sri Ramana Gita (Chap.XI) with yet another avatar of Kumara in the Upanishadic age itself as Sanatkumara. Sanatkumara taught the Silence of the Self to the great Narada. So the circle is complete: starting and ending with Jnana. In the opening stanza of Sri Ramana Gita itself Ramana is spoken of as Kartikeya in human form. The vision is replete with meaning. The form of Subrahmanya emerged out of the union of the six sparks that emanated from the faces of Siva. On taking that child-form He was suckled by the Krittika-deities who form a cluster of six stars. Siro-jighra, smelling the forehead of the child, is one of the forms of ritualistic endearment by a parent. Sankara sings in his Subrahmanya Bhujanga of the unique privilege of Siva in having this Kumara with six heads whom He could pet with six smellings!

Sivaprakasam Pillai of blessed memory had this vision in 1913 in the Virupaksha cave: “The Swami’s face was no longer the ordinary human face. A dazzling aura was surrounding him. From his head, lo! a golden child gradually emerged and before long re-entered it. This strange phenomenon repeated itself twice or thrice”.6 Who could this “golden child” be but the “Suvarnarambha” as Subrahmanya is called in the Vedic Aayushya-sockta?

The experience of Tirupugazh Satchidananda, more familiar as Vallimalai Swami, a very deep devotee of Kumara, has a weight all its own. Recounting his visit to Ramana towards the end of 1912 he said: “In a short while Maharshi came out of the Asrama (Virupaksha cave). With just a cod-piece on, he stood for a few minutes leaning on a walking stick. I saw him. He too saw me. All of a sudden he appeared to my eyes unmistakably as Palani Andavar (the monk-form of Subrahmanya as enshrined in the holy Palani Hills). My body thrilled. In an upsurge of joy I shed tears of bliss, I became speechless. Beside myself, I sat down”.7

We have it from Sadhu Trivenigiri Swami that he was bidden by the Lord Kumara of Tiruchendur as follows: “Here I am a god who does not talk. Go to Tiruvannamalai. There I am talking and walking”.

Muruganar, who could very well be called the poet-laureate in Sri Ramana’s court, has
mostly sung of him as Siva Paramatman. Yet he too could not resist identifying his Guru with the Child Guru of Siva Himself. Muruganar ascribes this very leela (sport) of Kumara's becoming the Guru Siva to Ramana in the Tiruvundiyar (I). In the Ennaatkanni he sings of Ramana as the Son begotten by Siva ("...gaalai patti Gurumathai vumai...) and as the Twelve-armed Lord Guraambiar. In the Puram-thozhapattu he addresses Ramana as Velan, i.e., the spear-headed Kartikeya, weaning His favourite garland of Kadamba ("...saipu Guraam... "). Here too he extols Ramana as the Supreme Guru who became the unique Guru of Siva Himself ("...paadi kumara parama Guru... "). The opening verse of Maaraariyappa Pattu pictures the Son-God with twin consorts, javelin, twelve eyes and dazzling brightness.

In recent years the Naadis are becoming popular. These palm-leaf scrolls are said to be the predictions of great sages of yore about our lives. One such Naadi touching the life of Ramana by the great siddha Bhusundi Muni came to light a half-century ago. The first 146 verses of this 250 stanza Ramanopaakhyaanam has been printed with explanatory meaning in 1936 by one Sri Thangavel Nadar, President of the Kaumara Naadi Jyotishalaya. Verse 81 of this work says that Ramana is one of the peerless sons of Siva (who quaffed the dangerous poison to save the world) and is like a younger brother to the One with the Spear, i.e., Subrahmanya. Verse 110 states that Ramana enjoyed the very status that was conferred on the One with the Spear by Hara (Siva).

Ramana was named Venkataramana after the Lord of the Seven Hills. Though that Lord is by and large considered to be a form of Vishnu and His worship also is performed according to Vaishnava Vaikhaanasa Aagama, there is a well entrenched belief that He is compacted of the essence of Subrahmanya. A well-known sloka that tells of the four names of Kartikeya in the four yugas gives His name in our present Kali Yuga as the Lord of Venkata:

\[ krte senaapathik skandah \]
\[ tretaayantu kumaarakah \]

subrahmanyo dvaapare tu
kalau venkata-naayakah

The name by which the Lord of the Seven Hills is known to north Indians — Bala-ji — is just a synonym of Kumara-swami. Even when the name Venkataramana came to be abbreviated and appreciated as 'Ramana' it may be taken to denote Subrahmanya in particular. For 'Ramana' signifies loveliness. Loveliness is the soul of Subrahmanya and that is why His foremost name in Tamil happens to be Murugan. The names of both the parents of Ramana, Alagammal and Sundaram, also signify loveliness. The alchemy of the Supreme Brahman-knowledge getting transmuted to lovable loveliness, which is what Ramana is to us, is symbolised by his prototype also when the Vedic Subrahmanya of Solemnity became the Tamil Muruga of Mellifluous.

And like Muruga he was a master of both Sanskrit and Tamil.

In the oldest extant Tamil hymn of Subrahmanya, Tirumurugarruppadai He is said to be the beloved of both the Brahmin sages and the unsophisticated hillmen. How well did our Ramana live before our eyes as a commentary on this?

Devotees know very well how every little physical need of Sri Ramana was then and there fulfilled. It was certainly a case of Para-sakti, the Supreme Mother Power, looking after Her beloved son Kumara. As a child, when chided by his father, Venkataraman took refuge at the feet (or, rather, back) of Sahayavalli, the Mother enshrined in Tiruchuli. Then while at Madurai he came under the spell of Minakshi, the greatest and sweetest manifestation of the Mother in image. His deep love for Minakshi, to the point of shedding tears whenever Her prasad was received, lasted till his last days. And it is Minakshi's kingdom, or...
queendom, called Pandi-nadu that houses four of the six celebrated Padai-veedus (royal camps) of Subrahmanya — Tirupparamkunram, Tiruchendur, Palani and Pazhamudirsolai. Of the remaining two, one is Swamimalai in Chola-nadu. The other one is not a particular place but holy hills in general, “Kunruthoradal”, among which also there are quite a number in Pandi-nadu.

Ganapati Muni used to recall a verse in the Subrahmanya Bhujangam whenever he referred to Madurai Minakshi “making over” Ramana to Arunachala Siva. In the verse Sankara portrays Siva, His arms out-stretched, addressing Kumara, who was sitting on the lap of the Divine Mother, “Little one, do come here”. (Ihaayehi vatseti)

Among the different forms of Kartikeya, Ramana reminds us of Palani-andavar most. As we saw in Tiruppugazh Swami’s experience, it is in this form that Muruga appears as a monk with shaven head, wearing only the loin cloth and holding a staff in His hand. It is remarkable that in Vada (north) Palani in Madras the temple of Subrahmanya has a sub-shrine for Minakshi!

Subrahmanya became Guru to His Father Himself when on a particular occasion He had to explain the meaning of Om to Siva. In ceremonial fashion the boy-Guru gave the upadesa (sacred teaching) in the strictest privacy, right into the right ear of Siva. The Mother Divine who shares the left half of the body of Siva was sore and sorry that the left ear belonging to Her could not receive the nectar of the lips of Her beloved Kumara. So Arunagirinatha would have it in his Tiruppugazh that contrary to scriptural injunction Kumara gave the upadesa in both the ears of Siva (-Sakti): "

As Ramana He seems to have extended further compensation. The first-ever upadesa Ramana gave was the instruction he wrote on a piece of paper for the edification of his mother Alagammal when she visited him for the first time in (the Pavazhakunru spur of) Arunachala: “The Ordainer controls the fate of souls in accordance with their past deeds. The best course, therefore, is for one to be silent." It is the same mauna-upadesa (sermon in silence) of the Tiruppugazh!

Subrahmanya is called “Shaam-maatura”, “the One with six mothers” because He was fondled by the six Krttika-devis or the six Shashti-devis. Ramana too can be called “Shaam-maatura” in that he was under the motherly care of Sahayavalli, Minakshi and Apitakuchamba (of Tiruvannamalai) on the divine plane and of Alagammal, Echchammal and Mudaliar Patti who fed him on the physical plane. There is also an instance of six ladies from Nellore serving him with the food prepared by each of them on the same day.

Though the peacock and the serpent are mutual foes, Subrahmanya has the peacock for His mount, as it symbolises the bindu tattva (the source of space and light) and is Himself identified with Nagaraja, the king of Serpents, because it represents the life-force, kundalini. Among Ramana’s ‘pets’ were both the peacock and the serpent, especially when he lived in the caves, true to his prototype’s other name ‘Guha’. It is of interest to note that while he dwelt in the cave bearing Subrahmanya’s name, viz. Skandashrama, a peacock danced to the movements of the spread-out hood of a cobra in the presence of Ramana, whose Love ended natural enmity.

By the way, the name Skandashrama was not given to the cave either after Subrahmanya or after the present avatar. A mason by name Kandaswami was mainly instrumental in renovating this cave and making it habitable for Ramana. Gratitude being one of the noble traits of Ramana, he immortalised Kandaswami by naming the cave after him.

So long as Ramana lived there neither the mango tree nor the rose-apple tree bore fruit. Ramana used to attribute this to Sahavaasa dosham (the fault of fellowship with him)! His chronic celibacy had infected the plants too! Here too is a veiled reference to his Subrah-

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10 Translation as given in Self-Realization, Ch. XI
11 “The Bhagavan I knew” by Voruganti Krishnayya in Ramana Smrthi.
manyahood, as Sankara says in his Soundarya Lahari that by virtue of being suckled by Jnana-Ambika both Her sons Ganesa and Kumara remain as Eternal Children.

Ramana’s ‘end’ too emphases in a way this Subrahmanyahood. For the Jnanis who abides in the Self, there is no such thing as a spirit to depart at the end of life. The vital breath, prana which carries the spirit away in the case of others, just merges within the Heart of a jnani. The Upanishad is very clear on this.

Yaagnavalkya said (Aatabhaaga), “when this man (liberated through Self-Knowledge) dies, do his praana-s depart from him or not?” “No”, said Yaagnavalkya, “They dissolve in him alone”.

(“Brhadaaranyaka”, III.2.11)

Of a man who has no craving — who is without desires, whom desires have left, whose objects of desire have been realised, whose only objects is the Self — the praanas do not go out. (Ever) being Brahman Itself, he is merged in Brahman”.

( Ibid, IV 4.6)

Baadaraayana corroborates this idea in the Brhma Sutra (IV 2. 13-16)

Ramana often averred the same and he actually effected this subsidence of the praana within his mother. The present writer has heard it from reliable Ashramites that in Rartiana’s own instance there was a deep inhalation at the last moment without an exhalation.

There was also that luminous object which travelled from the Ashram to the crest of Aurnachala and merged therein. This surely betokens his Subrahmanyahood. Subrahmany being an aspect of Iswara, the Personel God, must have His eternal play of protection and governance in this dualist world and cannot merge with the Absolute, though at heart. He, like all the other divinities and the jeevanmukta, will be at one with the One-without-a-second. He was a mighty flame from the Fire of Siva, that the mount Arunachala personifies. Kartikeya Ramana was therefore drawn to the vicinity of the Hill of the Kartika Beacon immediately after the severance of his identity with the body in 1896, and now in 1950 when the body gave away he was ingested into the Hill itself, like a flame uniting with its source fire.

That reminds one of Kumarila Bhatta and Jnanasambandha. Kumarila entered the embers of fire caused by the burning of the husk of paddy and met with a “fiery grave”. Jnanasambandha immediately after entering wedded life entered into Eternal Life with the entire marriage party, including the bride, as he led them all into the Effulgence that engulfed the temple at Tirunallur (near Chidambaram) where the marriage was solemnized. That again was the merger of the Subrahmany flame into the Siva-fire. The merger got for Tirunallur the name ‘Perumamam’, “great marriage”. How appropriate that Ramana who adorned the Lord with the Akshara-mana-malai, the Marital Garland of Letters also had this “great marriage” where Agni (Fire) was not just the saakshi (witness) as in an ordinary vedic marriage, but was the Bridegroom Himself!

That brings us to other parallels in the lives of Jnanasambandha and Ramana, both of whom were sons turned brides, as proved by their hymns in bridal symbology, which is the nearest to advaitic at-one-ment. If Jnanasambandha was fed by the Divine Mother’s milk, so too was Ramana towards the end of the last century, with the milk sanctified by ablution to the Mother enshrined as Apitakuchaa at Tiruvannamai when he was staying in the Gopura Subrahmanya shrine within that Temple! Apitakuchaa means “unsuckled”; that is why perhaps She fed him with the milk that ran down Her bosom in bathing!

Jnanasambandha had Jyoti-darsan, the vision of Siva as a column of fire, in Araiyanallur on the out-skirts of Tirukoilur and right from there he walked on foot to Tiruvannamalai. The lad Venkataraman too had a vision of dazzling light while he rested in the pillared hall in Araiyaninallur while on his way from

Madurai to Tiruvannamalai. The story goes that Jnanasambanda was deprived of all his possessions before being pulled into the Presence at Arunachala and this was repeated, though in a different setting, in Sri Ramana’s life.

Narrating the above incidents in Sambandha’s life as detailed in Upamanyu’s Sivabhaktivilasa, Ramana concluded thus: “Out of His affection for Sambandha, who was serving Him with reverence, God Himself, it would appear, invited him to this hill”. Recounting this in one of her letters Suri Nagamma concludes thus: “So saying, Bhagavan assumed silence, with his heart filled with devotion and his voice trembling with emotion”. Who can say whether this was just one of the many instances of Ramana being overpowered by the dedication of a devotee of the past and God’s reciprocatory grace for that devotee or whether he was re-living his own past incarnation?

Finally what would unassailably establish this idea of Subrahmanya avatar are Ramana’s own words to that effect.

As early as 1912 Ramana composed a verse (இசுச்சிருந்து சூரே பொன்றின்) on a Ganesa image presented to him by a potter. In it he clearly refers to him as the younger brother of Ganesa: இசுச்சிருந்து சூரே பொன்றின்— “me, born after Thee”.

In deference to the wish of T.K. Sundaresa Iyer, Ramana rendered the Sanskrit invocation on Subrahmanya beginning “Tama vinighantaṁ” into Tamil incorporating therein his own name “Ramana-natha”.

Perumal Swami, an old time personal attendant of Ramana, once tried to compose a verse on Ramana, but could not succeed. Seeing his discomfort, the compassionate Master composed a verse himself and allowed it to pass in the name of Perumal Swami, because he assigned the real authorship to the One which had become both Ramana and Perumal Swami. The lilting lines start with the words: கிழுந்து பொன்றின் பூஜையே (To dispel the grievance of the devotees with the boon of fearlessness) and describe in detail the identity of Ramana with Subrahmanya: Karma is the Sura-demon killed by this second Subrahmanya; the expanse of the devotee’s heart is his peacock mount; the penetrating look of his eye of Wisdom is the javelin and so on. An unmistakable assertion of Sri Ramana’s Subrahmanyahood, indeed!

The Tamil poet K.V. Ramachandra Ayyar metrically asked Sri Ramana for proofs that

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BRAHMAN

By Theodore Bescrovnyn

1. Brahman!
Oh how can I lose you
When everything I look at
is nothing but Brahman?

2. Brahman!
What should I desire and talk about,
Whom should I hate and whom
should I love,
When all this is nothing but Brahman?

3. Brahman!
Who came to you and who went
away?
Who left you behind and who came
to stay?
When there was nothing and nothing
will be but Brahman!

4. Brahman!
Eternally free I am yet I searched
For a way to the Liberation I desired.
Then realised all this is Brahman!

5. Brahman!
Illusions are over and have
disappeared like haze.
Everywhere is Brahman, nothing but
One.
I am Brahman!

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13 Entry dated 1st Feb. 1947 in Letters from Sri Ramanasramam
he is Kartikeya. That Deity always holds His weapon, spear. He lords over the hilly region. He tastes the milk of Divine Mother. He is marked by His pannirandu (twelve) arms. He rides the nila (blue) peacock. He is enwombed by Sakti. How are these fulfilled in Ramana’s case?

Yes. They are — So did Ramana categorically affirm in his metrical reply to K.V.R.:

The spear being but the symbol of Wisdom, he does have it; he lords over the Hill of Light, Arunachala; he tastes the waters of the springs Mulaippal Tirtham, which means Milk of the Mother Divine. He too has Pannirandu (the two much praised) arms. He rides the nil (the triple guna) Peacock of Maya. He too is enwombed by Sakti in that he is living in a cave in Arunachala, which is a hallowed form of Siva-Sakti.

(Note that the Pandit Ramana puns on the words pan in pannirandu and Nil)

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Ramana was circumambulating Arunachala with his retinue. It included Tiruppugazh Swami, who sang in his sonorous and soulful voice the Vaguppu of Arunagiri. The refrain of one of the songs was ‘Kaavalane, Kaavalane, Vedachchi Kaavalane!’ which means, “O Protector, O Protector, O, the Protector of the huntrees (Valli)”. Ramana punning on the word ‘Kaavalane’ which in Tamil is a vocative addressing a protector, and in Telugu would denote ‘wanting’, asked “Enemi Kaavalane?” — “What are all your wants?” Immediately a devotee replied: ‘Iddlies and coffee! And the wonder of it! Instantly another devotee appeared on the spot with a basket of iddlies and a jar of coffee to regale the whole party, Ramana was really Subrahmanya in his prodigality in boon-giving. The Jnanapandita would not only give the boon of Liberation but also the innocent joy of life on earth. Our salutations ad infinitum to the Boga-Moksha-Pradaata.

As I entered it (Sri Bhagavan’s hall) I felt the atmosphere was filled with Sri Bhagavan’s Purity and Blessedness. One feels a breath of the Divine in the Sage’s presence. He was sitting on a couch, clad only in a loin-cloth, surrounded by His devotees. When He smiled it was as though the gates of Heaven were thrown open. I have never seen eyes more alight with Divine Illumination, — they shine like stars. He greeted me very tenderly and made some enquiries about me, which put me at ease. His look of Love and Compassion was a benediction that went straight to my heart. I was immediately drawn to Him. His gentleness and kindness is all-embracing. One feels such an uplifting influence in His Saintly Presence and cannot help but sense His extraordinary spirituality. It is not necessary for Him to talk. His silent influence of Love and Light is more potent than words could ever be. I did not know what manner of man I expected to find. But once I saw Him, I said to myself, “Surely, there is no one like Sri Bhagavan!” To see Him is to love Him.

— Eleanor Pauline Noye
What Do We Mean by ‘Mind’?

By Norman Fraser

SOME YEARS ago I wrote an article about “What do we mean by ‘love’?”, pointing out that by blurring the two concepts, metta and kama, the revisers of the Authorized Version of the Bible had laid a trap for the reader into which even C.G. Jung had fallen.

Now I have recently investigated another quicksilver word — an even more elusive one — with unexpectedly thought-provoking results.

All of us who use the English language find ourselves using the word ‘mind’. But could any of us, when cornered, say precisely what that word means? The trouble starts — in my experience — when one tries to translate ‘mind’ from English into other languages. And it is not much help to look it up in dictionaries, as those who prepare these august volumes are seemingly swimming in just as deep mental waters as we are. Take, for instance, Harrap’s big Standard English-French Dictionary which gives no single French word for ‘mind’ but devotes two columns to individual and idiosyncratic usages.

It looks as if this mental concept has been hard to define for a very long time: long before the English language came into being. For instance, there are about thirteen Hebrew words associated with ‘mind’, and about five in Greek; four or perhaps five in Russian (Slavonic), and three in Latin. But what about Sanskrit/Pali? To my astonishment I can count twenty-four! and there must be more that I do not know. This shows the extraordinary capacity for analysis, dissection and classification that the Indian mind has developed during its age-long history. It also shows the pre-occupation with arupa in the Indian legacy.

Spurred on by these discoveries, I decided to look for ‘mind’ in the scriptures of the major world-religions, but could, alas, only do this through English translations — old-fashioned ones at that as I acquired them some sixty years ago.

The results were unexpectedly curious. In the Bhagavad-Gita I found ‘mind’ referred to forty-nine times. In the Qur’an twelve. Turning to the Talmud I found seven, whereas in the Old Testament forty-nine and in the New Testament eighty-three. I did not consider it necessary to consult Buddhist scriptures, for did not the Buddha say, “All is mind and its infinite manifestations”? Yes, and it took twenty centuries for a Western mystic, Mary Baker Eddy, to say exactly the same thing!

So, this much-used and little-understood word keeps on evading capture and proper pigeonholing. In fact — and strangely enough — the English themselves seem to fight shy of it, as this example from the Bible shows. It concerns a passage written by St. Paul (Phil 2.5) and no translator seems to know what it really means though there are only minor discrepancies in the Greek texts of the three major codices (Alexandrinus, Sinaiticus and Vaticanus). It is true that Paul uses the verb froneo, an Epic verb, in his own Koine style, but the efforts at translating this undoubtedly obscure enjoinment are rather revealing. First, here is a word-for-word translation: “Be ye being minded in you the and in anointed Jesus.” The Authorized Version produced the well-known, “Let this mind be in you, which was also in Christ Jesus.” The Revised Standard Version this becomes, “Have this mind among yourselves, which you have in Christ Jesus.” Then Weymouth gave, “Let the very spirit which was in Christ Jesus be in you also.” But Moffat departs rather from the point. “Treat one another with the same spirit

1 abhijna, akasa, arupa, bodhi, buddhi, cetana, chanda, cidatma, cinnatka, citta, ekagra, manana, manas, nama, prajna, samatha, samkara, sati, sankappa, smriti, unmani, upaksa, vijnana, vitarka.
as you experience in Christ Jesus." More recently Williams has, "Keep on fostering the same disposition that Christ Jesus had." And when we come to modern times, Phillips gives us a paraphrase, "Let Christ himself be your example as to what your attitude should be." The New English Bible rendering is even freer, "Let your bearing towards one another arise out of your life in Christ Jesus." But the more recent Good News Bible returns to comparative simplicity, "The attitude you should have is the one that Christ Jesus had." But what happened to that word 'mind'? The Greek word used means to think; to have understanding; to have in mind or be minded; to think of; mind; heed; to be alive. So it would seem that the ancient Greeks were just as vague about this concept as we are.

And now let us get down to 'mind' in common usage, starting with 'mind the step' and similar uses where it means 'be mindful of' or 'take notice of'. Then, 'I have a mind to do ....', meaning 'I have the intention to do ....'. And now, 'like-minded people', 'people with the same sorts of ideas in their minds'. And that brings us a step nearer to the central meaning of the word 'mind', the meaning King James's early seventeenth century Bible scholars had in mind.

Does that mean that mind is a synonym for consciousness? No, for we can use or direct our mind, whereas consciousness remains the unalterable background fact that we are aware. For this reason it is incorrect to use mind as a synonym for God — even if we spell it with a Capital M — for we can control and change our mind, but we certainly cannot control or change God! We can say, however, that mind is that which formulates thought within consciousness. Joel Goldsmith called it an "avenue of awareness": but then he had studied Sanskrit and read Hindu and Buddhist scriptures.

My awakening to the importance of sorting out this perplexing 'mind' situation came as a result of my acceptance of the Maharshi's lucid teachings with regard to advaita — ABSOLUTE ONENESS — with all that it implies: the realization that mind arises with thoughts and language but has no permanent place in consciousness. In fact, what goes on in the mind cannot in any way affect consciousness any more than what goes on during the showing of a film can affect the screen on which it is shown. And in our case who throws the picture on the screen? The enigmatic /7va! The /7va both creates the pictures and projects them on the screen. And this is maya. So far so good, but have we cleared up the equivocal versatility of the word 'mind' and succeeded in pinning it down? No!

And there may be a very subtle reason for this. If, as Indian philosophy has it, the mind does not, in the long run, exist, how are we then going to find a stable or permanent meaning — or set of meanings — for it? Now you will say: what? All this article for nothing? If you have a sense of humour, yes! But, seriously, if we have helped to uncover the fact that this 'mind' is an illusory concept in the first place, this has made it well worthwhile.

Even though a mirage does not exist, it looks very, very real, and so, of course, there is a word for it — just as there is a word for mind.
PERHAPS THE reader of the 'Mountain Path' will not stop to find an answer to the title question. Why? He knows the problem: Jnana is 'vichara', the search for the 'I', and bhakti is the path of surrender. The first kind of devotees are usually staunch advaitins, and some of them even feel superior to the second kind, the so called bhaktas. Bhagavan is hailed as the foremost advaitin — in spite of his beautiful hymns to his beloved Arunachala, and his well-known view that, Jnana and bhakti meet at the common Goal, the summit of the holy Hill. Realization of the Self is the same to both of them!

It's all well known; why repeat it?
Because there is a very important factor still hidden.

Do you know a valid answer to the question: Why have you not yet realized — in spite of your regular and strenuous sadhana for years, and in spite of Bhagavan harping tirelessly on the same melody "To realize the Self is the easiest thing in the world, because you are the Self?"

Leafing through the voluminous Talks of Bhagavan, have you ever stopped to ponder over Bhagavan’s insistence on the fact; ‘The Self is just before your eyes?’ No. You go on asking; “Where?”

You put aside the book with a sigh, telling yourself: ‘Realization? Hopeless ...’

The secret has been hinted at far too seldom. Drowned in the ocean of words of wisdom, it is overlooked by the general reader.

This too is involved in our title question. The jnani is the first factor and the bhakta is the second one. The most important third factor of the triangle answers the question: To whom is the bhakta surrendering? And to whom is the staunch advaitin sternly denying existence?

Our authority is Bhagavan himself. His first meeting with the mystery was his celebrated Death-Experience. All reports of this event used as their source the early biography Self-Realization of B.V. Narasimhaswamy, and they are all like copies from the same photonegative. They do not include an essential point, which was edited out and was only discovered in the archives during the Centenary activities. It has also been recorded in the diary of A. Devaraja Mudaliar, a great devotee. This account is most important since it describes Bhagavan's first meeting with the mysterious 'Beyond'. The youth, while the exciting experience lasted, had the distinct feeling of being possessed. In his report he uses the word 'avesam' several times; 'avesam' is the Tamil term for possession by a deity or demon.
"'This body is going to die', I said to myself referring to the gross physical body. I thought always of the gross physical body only, when I used the term 'body', and then I came to the conclusion, that even when I was dead and rigid, 'I' was not dead. I was, on the other hand, conscious of being very much alive, in existence. So the question arose within me: 'What was this 'I'? Is it the body? Who called himself 'I'? So I held my mouth shut, determined not to allow it to pronounce 'I' or any other syllable. Still I felt within myself the 'I' was there, the sound was there, and the thing calling or feeling itself was there. What was that? I felt that there was a force or current, a centre of energy playing on the body, continuing regardless of the rigidity or activity of the body, though existing in connection with it. It was that current, force or centre, that constituted my Self, that kept me acting and moving, but this was the first time that I came to know it. I had no idea of my Self before that. From that time on I was spending my time absorbed in contemplation of that current.

'I had no idea at that time of the identity of that current with the personal God, or Isvara, as I used to call him. As for Brahman, the Impersonal Absolute, I had no idea then. I had not even heard the name Brahman ... I was only feeling, that everything was being done by the current and not by me, a feeling, I had had ever since I wrote my parting note and left home. In between I had ceased to regard the current as my narrow 'I'. That current or avesam now felt as if it was my Self, not a super-imposition ... . That 'avesam' continues right up to now. After reading the language of the sacred books I see it may be termed sūdha manas, akhandakara vritti, prajña etc., that is the state of mind of Isvara or jnani!"

This report of his first meeting with the 'Beyond' was given by Bhagavan to Narasimhaswamy in November 1930; under the date of 22 November 1945 we find the same report in slightly different words in the diary of A. Devaraja Mudaliar:

"When I lay down with limbs outstretched and mentally enacted the death scene and realized that the body would be taken and cremated and yet I would live, some force, call it atmic power or anything else, rose within me and took possession of me. With that I was reborn and I became a new man."

In his hymns Bhagavan calls the mysterious 'Beyond' Arunachala .... He has pointed often to it later on in his life as the sacred Hill. Those who reported Bhagavan's teachings did not give much importance to it, or sugar-coated it to help devotees in their struggle.

Yet, again and again Bhagavan refers to the 'mysterious' Beyond and it turns up in his Talks often. 'Of course', says the advaitin, this is to console those who are not ready yet for vichara .... And the 'Beyond' thus gets submerged under occasional remarks like: "Let alone God; you do not know Him. Ask 'Who am I?'"

And yet it arises again, powerful as ever: "You need not eliminate the 'I'. How can 'I' eliminate itself? — All that you need do is to find its origin and abide there. Your efforts can extend only thus far. Then the Beyond will take care of Itself. You are helpless there. No effort can reach It." (Talks '97) — The 'Beyond' is often called: Sakti, God, Atman, Self.

'No effort can reach It'. Does it not mean 'surrender'? Then of course our title has to be 'Jnana and Bhakti'.

Modern man is used to relying upon himself, his efficiency and his devices. He tries again and again, to the utmost limits of his rich capacities. He should stop doing, stop knowing and willing. Stop trying to be the ardent sadhaka. Be nobody. Just be. Wait without waiting. Because thus we come to the neglected third factor of the triangle, the Grace of the Great Beyond.

Once you have reached the stillness of the mind, extend it to the longing heart. The language to call for the mysterious 'Beyond' is Silence.

We are waiting for Realization?
Maybe it is waiting for us?
The Essence of Sri Ramana’s Sayings

By Sivaprakasam Pillai

Sivaprakasam Pillai is the fortunate bhakta who put the important question ‘Who am I?’ to Bhagavan and preserved the Silent Sage’s answers as His salient teachings. This treasure-trove of Wisdom now guides innumerable seekers all over the world.

He dedicated the rest of his life for contemplation on His teachings. Now and then he used to write a few verses. This great bhakta passed away in January 1949. After that, when Sri Manickam Pillai, his nephew and admirer, came to the Ashram, Bhagavan enquired about Sivaprakasam Pillai’s last days. He asked whether ‘Pillaiyavargal’ (this is how Bhagavan referred to Sivaprakasam Pillai) had left any poems behind. The nephew hesitatingly replied: “Bhagavan! He did leave some manuscripts with me, but with the instructions that I should burn them after his death and not show them to others.” “Oh, is it so! Doesn’t matter. You can show them to me!” From the bunch Bhagavan picked up one sheet and said: “This one is enough” and returned the rest.

Later, this was included under the title ‘Ramana Vachana Saram’, as Preface to Sivaprakasam Pillai’s Tamil commentary on Ulladu Narpadu. An English translation of it (by Sadhu Om and Michael James) is given below.

SRI RAMANA VACHANA SARAM

1-2 This is the essence, this is the essence, this is the essence of Sri Ramana’s sayings.

3-4 Say who the real ‘you’ are; attend to yourself; truly you are not the foul-smelling flesh.

5-6 The body is born and the body will die; the body is insentient and in sleep it does not exist.

7-8 Consciousness alone is you; you alone are consciousness; consciousness alone is that which exists without being born and without dying.

9-10 In sleep there is consciousness but there is no body; he who knows that the body did not exist in sleep is you.

11-12 Is there anyone who does not know that the body is born? But is there anyone who knew the birth of consciousness?

13-14 From what is said above, (it is clear that) you are not the body; (therefore) destroy the evil notion that you are the body.

15-16 Always think what your real nature is; do not think of anything else.

17-18 The one thought ‘I am the body’ is the root (of all thoughts); if it subsides, all thoughts will subside.

19-20 The enquiry “Is this body the sentient ‘I’?” alone will destroy that thought ‘I am the body’.
21-22 He who has the delusion ‘I am the body’ will mentally suffer for clothing, food and so on.

23-24 He who destroys the delusion ‘I am the body’ will not suffer for clothing, food and so on.

25-26 Even though death approaches, be not disheartened; knowing that all is done by God, be (in the actionless and care-free state of Self).

27-28 There is not the least benefit in knowing whether the body is one or two or three (that is, it is useless to try to know whether or not the body has three forms — the gross, subtle and causal).

29-30 If we keenly scrutinize (the feeling ‘I’) and thereby set aside this body (the gross body which we now identify as ‘I’), there will be no room for any other body (to exist).

31-32 Set aside as not ‘I’ all the appearances which are seen as other (anya).

33-34 Set aside collectively the garbage-like crowd of principles (tattvas) which are other (anya).

35-36 When you think more and more ‘who am I’, that thought alone will remain and all other thoughts will be reduced to ashes.

37-38 Know that the thought-free state which will remain when even that one thought (‘Who am I’) has been reduced to ashes, alone is the real ‘You’. 

39-40 That which exists without rising and subsiding is your real Self, which will shine forth spontaneously.

41-42 Until Self thus shines forth like the sun, pursue (the enquiry ‘Who am I’) in this manner without fail.

43-44 This is the essence, this is the essence, this is the essence of Sri Ramana’s sayings.
Karma Yoga: The Message of Bhagavad Gita

By Dr. P. Nagaraja Rao

AMONG THE various religious classics of the world, the Bhagavadgita occupies the pride of place. It is not merely a book revered by the Hindus, but it is a book which outlines the way of life assessing the relative values of human aspiration, coordinating them all and enabling the individual to attain moksha. Devotion and service to humanity make up the sadhana expounded by the Gita. It is the key to the vision of God. Devotion and duty are the watchwords of the Gita. It is widely read, and greatly admired. In the experience of men, no book is deservedly forgotten and none is undeservedly remembered. The Gita is the earliest vedantic work that was carried to the west by Sir Charles Wilkin’s translation. It carries a foreword by our first Governor-General, Warren Hastings. Hastings, with all his heavy political duties, in a long letter he commended the publication of the English translation of the Gita by a senior merchant of the East India Company (1785). In his preface to the volume, Hastings writes “the Gita will survive when the British dominion in India shall have long ceased to exist, and when the sources which it once yielded of wealth and power are lost to remembrance.”

The Gita is at once acclaimed by the ancient acaryas and modern savants. Sankara acclaimed it as precious and sacred as the Ganges water. He said a little of the Gita is enough and there is no need to pore over the various scriptures.

Sri Madhva considered the Gita as the Mahabharata parijata Madhu (the honey of the Parijata, Mahabharata). Classical Sanskrit literature is full of praise for the Gita. In the great prose classic Bana’s Kadambari, it is mentioned that men attain happiness by the recitation of the Gita. Railhana in his Rajatarangini, the only historical work in Sanskrit literature, writes that King Avantivarman had the Gita read to him in his last hours. The Varaha and the Skanda puranas speak in glowing terms about the glory of the Gita. The Muslim historian Alberuni, in his Indica, quotes from the Gita twenty times. He introduced it to the Muslim world. Later Abul Fazl and Falzi rendered it in prose and verse in Persian.

Among the moderns Lokamanya Tilak in his Gita Rahasya stands out as the principal exponent of the ideal of Karmayoga. Gandhi looks upon the Gita as his eternal mother, in whom he takes refuge in difficulty and distress, and declares “the Gita is ever presenting me with fresh lessons and if somebody tells me that it is my delusion, my reply to him would be I should hug this delusion as my richest treasure.”

Sri Aurobindo in his Essays on the Gita finds in it confirmation for his Integral yoga. Dr. Radhakrishnan regards the Gita as representing not any set of Hinduism but Hinduism as a whole, not merely Hinduism but religion as such in its universality without limit of time or space, embracing within its synthesis the whole of human spirit from the crude Fetishism of the savage to the creative affirmation of the saint. The Gita is admired for its poetic expressiveness and analytical exactitude by Prof. Mascaro, in his Penguin translation. Franklin Edgerton in his two-volume work on the Gita looks upon it as “the best introduction to Indian thought and culture . . . . the flowing anustubh verses, the flow of the lines, the similes and metaphors — these give it a form, which cannot be had in any dry analytical philosophical disquisition. The human interest in the Gita emerges when the dialogue proceeds between God incarnate and the close companion and chosen instrument and representative man. “The dramatic element disappears, the echoes
of the battlefield die away and we have only an interview between God and man. The chariot of war becomes the lonely cell of meditation and a corner of the battlefield where the voices of the world are stilled, a fit place for the thoughts of the supreme."

Karmayoga is the core of the Gita teaching and is its basic central message. Yoga is a method. It is cognate with the English word yoke. Activity as such is not Karmayoga. It is not instinctive activity, nor is it a reflex process. It is not mechanical activity. It is a deliberate way of living outlined by the Lord for humanity, to live here on earth, in amity with one's fellowmen, and attain liberation after death.

Karmayoga is the medicine administered to Arjuna and through him to humanity. Act we must, there is no freedom from activity, there is only freedom in activity. It is impossible for any of us to live without activity. Activity is co-extensive with life. One may cease to act outwardly, but one cannot prevent one's thoughts and desires flowing out. He who pretends to be still overtly and entertains endless thoughts and numerous desires in mind is a hypocrite.

Karmayoga is opposed root and branch to several doctrines. It is opposed to Do-nothingism and the giving up of all activities. This is psychologically impossible for men who are alive.

When we normally act, we do so with an object in view. Motiveless activity is psychologically impossible. Normally, man says 'I do this work and have a right to demand the fruits. It is mine by my work'. Yet others declare, "If the fruit is not to be mine I shall not work." The Gita attitude is different from the above two. We have an exclusive obligation to act. Never should we give up our activity nor be intimidated into inaction. We should not desire the fruits of the activity. Further we should dedicate all the actions to the Lord. We should not imagine that we are the sole agents of the act and that the act is ours. Karmayoga is opposed to Kamyakarma. The desire for the fruit of an action. This does not mean that there is no content or motive for the act. But the motive is not any selfish desire. It is the desire to attain the Lord.

It is wrong to believe that acts as such bind us to samsara and so they must be given up. This is wrong logic. What binds us to samsara is not the acts but selfish desires. We should give up the ego and not the activities. Gita preaches to us ego-renunciation and not world-renunciation. It does not want us to give up activities and go to mountain-tops and monasteries. One can remain in the world and attain liberation. Karmayoga does not want us to do anything special for God. It asks of us to dedicate all our acts in loving devotion and as puja to the Lord. It is required of us not to offer to the Lord great wealth and rich offerings. A leaf, a flower and water is enough. If no water is available, the devotee should shed tears in gratitude. The Karmayogin must have faith in the scripture taught religious truths e.g., God, Soul, Mokam, and moral ideals like the law of Karma and svadharma. The Lord insists on faith as the chief virtue. He declared: "He who has no faith has no prospects of happiness here, and liberation after death." Karmayoga is within the reach of all. Unlike other modes of God-realization, this is comparatively easy. Even if you abandon it in the middle it will not be affected. The ground covered once is not lost.

1 न हि कष्ट्वा कर्मका जातु तिः तस्यकर्ममेकत्रिः। ।
कायामेते अयावः कर्म सर्वं भुक्तिजितेर्पुःः॥

PATH OF KNOWLEDGE
By S.M. Kaul

In the yajna of thy life,
Make a whole and perfect sacrifice.
The Fire of Knowledge be lit within;
Pour oblations of thy desires therein,
To reach unknown heights sublime,
Attained of yore by men divine.
It is carried over to the next life and aspirant is given the appropriate environment and the necessary facilities to continue his spiritual betterment. Kamya-karma can give you only what you seek. But Karmayoga and the practice of Nishkarmakarma gives you not only moksa but other things also. It is like a wide vast expanse of water when compared to the well.

Karmayoga is the practice of one's svadharma. Svadharma is the activity dictated by one's nature. One should not undertake what is opposed to one's nature. Svadharma is one's own dharma.

"It is nobody's svadharma not to do anything." The practice of svadharma comes natural to man. It is easy, graceful and spontaneous. The adoption of other people's dharma makes us clumsy, brutish and ugly. Hence the Lord asks Arjuna to adopt svadharma and not strike attitudes and fancy roles unfit for him. One cannot jump over one's shadow or one's svadharma. The Karmayogin is to be anchored in his svadharma and must not aspire to adopt others' roles however thoroughly — one is convinced that one can play the role. In a deep sense, Karmayoga involves faith and devotion to the Lord, slaying of the ego, adherence to one's svadharma, self-control and sense-control—without which devotion is not possible. The Karmayogin must have the good of other people in view. He should treat the other as his own person. (atmaupamyena)

Many of us like Arjuna think that our svadharma is bad for us and we should take upon ourselves the duties of others. Others' dharma will not give us a sense of satisfaction. Hence, the Gita advocates the practice of Karmayoga for all of us. When the Gita says that one must have equanimity, it does not mean one must be arid and apathetic or indifferent to others' troubles. It is no activity. It is a warning that one should not be swept by unwholesome emotions. When Gita says that one should not desire fruits, it does not downgrade foresight or ask us to work for nothing. It asks us to give up only selfish desires and work for the Lord's way of life.

**His Abiding Presence**

By John W.D. Baker

My first knowledge of Bhagavan came through reading two Books by Dr. Paul Brunton — The Secret Path and The Quest of the overself. These were followed by In Days of Great Peace by Mouni Sadhu. To complete my reading I have purchased practically all the publications of Sri Ramanasramam.

The understanding of Bhagavan's message to mankind is not difficult; but the interpretation thereof invites complete surrender to Him, dedicated study, meditation, and unremitting search to find the revelation of the universal Self. The acceptance of His personal invitation to this glorious task is the paramount duty of all. His abiding and joyous presence is assured by His promise "... I shall remain here with you", providing immediate accessibility to His compassion and the blessing of His Grace. What greater assurance and comfort could He provide? With what less devotion and love shall we respond to this all-embracing benefice?
24. The Emptiness of Sense-Pleasures

77. Instead of eating the fruit which is in your hand, why do you desire to eat the unreal fruit which is seen in a mirror, the mere reflection of the fruit in your hand? Is the reflected fruit an object which can be eaten and relished? Similarly, instead of diving deep within the heart by keenly attending to Self and thereby enjoying the bliss of Self which is ever shining there, why do you desire to enjoy the pleasures experienced through the five senses of this perishable body, which are merely an unreal reflection of the true happiness within you?

26. The Nature of Desire

88. When by one’s own inexpressible power one sees in fancy the one real Self as many objects (the soul, world and God) and thinks oneself to be one among those objects, then one’s own natural self-love, which transcends thought, assumes the form of a thought and appears to oneself, the individual who imagines thus, as desires for those objects, which are seemingly other than oneself.

Note: What is called ‘move’ is truly nothing but the non-dual love or ananya priya which the real Self has for itself in the state in which it alone exists and shines. And what is called ‘desire’ is nothing but the dual love or anya priya which springs towards other objects, which are truly not other than Self, in the state in which the one real Self seems to be many objects. Therefore, the only way to put an end to desire is for one, by means of one’s own perfect freedom or brahma-swatantra, to use one’s own inexpressible power to see Self as one and not as many. In order to see Self thus as one, as it ever really is, one must cease attending to the many objects which seem to be other than oneself, and must instead attend only to the first person singular feeling ‘I’.

89. Of all things, is not oneself the most beloved? When one limits oneself by imagining oneself to be a body, one sees all these things (the world and God), which are truly nothing but one’s own Self, as objects other than oneself, and hence one has desire for those objects. That desire is only a modified form of the true self-love which is one’s own very nature.

90. The love which one always has for oneself is not a thought; that supreme love is one’s own real Self, which is existence-consciousness-bliss (sat-chit-ananda). When a wrong knowledge rises in the form of a thought whereby one mistakenly sees the one Self as many objects which are seemingly other than oneself, even the true self-love becomes a petty thought in the form of desire.

91. When self-love, which is not a thought, forsakes its own real nature of mere being and springs towards other things in the form of desires, it becomes ever-moving thoughts. When love remains as the thought-free love for Self instead of becoming thoughts in the form of desires for other things, that state of Self-abidance is true tapas.

92. This original love for Self, which has now become the three desires, will cease to

1 Continued from the last issue. Since a complete English translation of Sadhanai Saram will probably be published in book-form within one or two years, we have decided to serialize only selected chapters and not the entire work, as we had originally announced.

2 The three basic human desires are: (1) urava-asai or the desire for relationships, that is, the desire for relatives, wife, husband, children, friends or any kind of human relationship, whether sensual, emotional or otherwise; (2) porul-asai or the desire for possessions in any form whatsoever; and (3) puhazh-asai or the desire for praise, that is, the desire for fame, honour, esteem or any kind of appreciation from others. The reason for classifying these three desires is explained in more detail in verses 102 to 109 of this work.
assume the form of thoughts and will remain as supreme bliss only by means of Self-realization, the state in which one sees all the five elements and the entire world constituted by those elements, as not other than oneself.

93. The love for happiness is only the love for Self, because Self alone is happiness. But if one imagines that this world, which is nothing but Self, is something other than oneself, then on account of self-love the objects of the world will seem to be objects of pleasure, and hence the love for that Self, which appears as objects other than oneself, will assume the form of desire. This is the great error.

94. When the true knowledge dawns that everything is only 'I', then the extroverted love which desirously springs towards other objects, will remain pervading everywhere in the form of mere being and will no longer spring towards anything else. The love which thus remains as mere being, having ceased to move in the form of thoughts, alone is Siva, who is Self.

95. Since Self is happiness itself, so long as one sees other things, which are in truth only Self (but whose names and forms are a mere appearance), how can one not think that those other things are pleasurable? This alone is the reason why all living beings, beginning with celestial beings and including men and all other creatures, are falling and burning in the great fire of desires for external objects.

96. When our true nature of mere being is transformed into the nature of rising as an ego, know that the three real aspects of our nature, namely existence, consciousness and bliss, will seemingly become their opposites, namely non-existence, ignorance and misery, and will thus assume the form of the dyads (the dvandvas or pairs of opposites).

97. Just as a single ray of white light becomes seven different colours when it passes through a prism, so the single and undivided existence-consciousness 'I am' is seemingly diffracted into the triads (the tripitis or three factors of objective knowledge, namely the knower, the act of knowing and the objects known) when it passes through the petty senses.

98. When we limit our true nature of undivided existence-consciousness-bliss by mistaking an insignificant body to be 'I', desire
arises for those objects of the world which are favourable to this limited ’I’, and aversion arises for those objects which are not favourable to it. This desire and aversion are a twofold reflected shadow of our real nature, which is bliss (ananda) or love (priya).

Note: Though in the realm of cause and effect happiness and love appear to be two different things, one being the cause of the other, in the state of Self-knowledge they are realised to be one and the same. That is why existence-consciousness-bliss or sat-chit-ananda is alternatively known as being-luminosity-love or asti-bhati-priya (compare Letters from Sri Ramanasramam, pp. 55 and 253-4). When our nature to be is mistaken as a nature to rise, the bliss aspect of our nature appears as the dyad pleasure and pain, which automatically gives rise to desire and aversion or likes and dislikes. Thus likes and dislikes are a twofold reflection of the bliss or love aspect of our true nature.

99. Likes and dislikes are a dyad which arises as a reflection of bliss (ananda); existence and non-existence are a twofold appearance assumed by the ever-indestructible existence (sat); knowledge and ignorance are a dyad which arises as a reflection of consciousness (chit); know this truth by abiding as Self, which is existence-consciousness-bliss.

100. Only by the experience of Self-knowledge will all desires be burnt and destroyed in such a manner that they can never again revive. Nobody has ever overcome the power of desires merely by fighting and struggling for any number of years against the wandering nature of the five senses.

101. Know that this indeed is the reason why our Father, Guru Ramana, always gave the advice ‘Know yourself’ and unfailingly taught the path of Self-enquiry as the most powerful sadhana and as the only weapon to destroy all the desires existing within us.

28. The Arising of Devotion

110. If one realises that one cannot do anything by oneself, what else can one do but to call upon God with joined hands? Therefore, devotion to God will arise in the heart of a person who is immersed in worldly activities only to the extent to which he realises his own powerlessness and inability to do anything.

111. But in the case of the foremost among devotees, even though he has the power to perform all the five functions of God (namely the functions of creation, sustenance, destruction, veiling and bestowal of Grace) and even though the people of all the worlds come to praise him and prostrate before him, he will have love only for God, knowing the truth, ‘I am not the doer of any action; God alone does everything’.

29. Bhakti and Jnana

112. To the extent to which love for God arises in one's heart, to that extent will one acquire knowledge about Him. And to the extent to which one knows the nature of God, to that extent will the mind gain steadfast love for Him. (Thus jnana will be increased by bhakti, and bhakti will be increased by jnana.)

113. By means of our love for God, He will give us more knowledge of Him, and by means of our knowledge of Him, He will give us more love for Him. Therefore, of these two paths, bhakti and jnana, follow that one for which you first gain a liking, because that one path will lead you to follow the other one in the heart.

114. In the life of an aspirant who is seeking liberation, bhakti and jnana will be experienced as inseparable, like the two sides of one sheet of paper. Hence each one is equal to the other. They are not two different things, for the true nature of both of them is one and the same; know that bhakti and jnana are merely two names for that one thing.

115. The state of abiding firmly in Self alone is jnana. Would it be possible to abide thus in Self if one did not have love for Self? Love for Self alone is bhakti; abiding firmly in Self on account of that love alone is jnana. What difference is there between these two? Discriminate and know this truth.
116. If there did not exist the power of gravity, which attracts and pulls everything towards the earth, would anything remain stable on earth? On scrutiny, bhakti is found to be similar to the gravitational power of attraction, while the state of \textit{jnana} is found to be similar to the state of objects remaining stable on earth as a result of that attraction. If either one of these two, the power of attraction or bhakti and the state of abidance or \textit{jnana}, were absent, the other one would not exist.

117. An aspirant who practises Self-enquiry, which is the path of \textit{jnana}, denies his own individuality by knowing ‘I, this insignificant ego, am not the doer of any action’, while a devotee denies his own individuality by knowing, ‘God alone is the doer of all actions’. Thus, since an aspirant who follows either of these two paths refrains from assuming the sense of doership, understand that these two paths are not different even in the time of practice, and follow either of them.

118. We should not allow our minds to become bewildered and confused by trying to deliberate and decide, ‘Which of these two, the practice of bhakti or the practice of \textit{jnana}, is the best means for attaining liberation?’ For whichever path a liking arises in the heart of a person, for that person that path alone is the best.

119. According to the strength of habit continuing from former lives, in this life the mind will acquire a liking either for the path of devotion or for the direct and unfailing path of Self-enquiry, and will feel that particular path to be the best and most suited to itself. Therefore, follow at least one of these two paths to its very end.

30. Self-Surrender and Self-Enquiry

120. Since the ego itself is everything (as revealed by Sri Bhagavan in verse 26 of \textit{Ulladu Narpadu}); giving up the ego, the feeling ‘I am this body’, by surrendering it to God is lovingly surrendering everything to Him. Having once surrendered the ego to God, abiding in Self
without taking it back again (that is, without again identifying the body as 'I' or 'mine') is true tapas.

121. Having surrendered the ego to God, if one takes it back again, that is the sin of datta-pahara (stealing back what has once been given). Therefore, in order to avoid committing such a sin, practice Self-attention unfailingly, because only if one attends to the ego vigilantly and unceasingly will it merge in the heart so as never to rise again.

122. Destroying the ego through Self-attention is alone the excellent path of self-surrender. Therefore, scrutinizing and knowing one's own Self is alone the proper method of practising both self-surrender, the path of devotion, and Self-enquiry, the path of knowledge.

123. The path of knowledge, in which we scrutinize 'Who am I?', is itself the path of devotion, in which we have true love for God. Knowing that Self-enquiry and self-surrender are thus one and the same not only in their goal but also in their method of practice, follow the practice of Self-attention.

Note: In one of His stray verses (Guru Vachaka Kovai verse B-13) Sri Bhagavan says, "Attention to Self is supreme devotion to God, because God exists as Self".

31. Leave it to Him

124. He knows the best of all,
    Leave it to Him, be calm;
    Believe Him most of all,
    Then rests the mental storm.

Explanatory paraphrase: Our Sadguru, Sri Ramana, alone knows what is best for us. Therefore, entrusting all our burdens and cares to Him, we should always remain peaceful and calm. If we believe Him more than we believe anyone or anything else, knowing that He alone is the supreme and all-powerful reality, then at that very moment we will attain that perfect peace in which the raging storm of thoughts will have come to an end for ever.

32. All that He does is Happiness for Me

125. The almighty Sri Ramana, who exists within the heart of everyone, who unfailingly helps me at all times, and who cannot be banished from my mind even for a moment, has brought me close to Him only to take me as His slave. Therefore, whatever He now does with me is only happiness for me; how can anything that He does hereafter appear to me as something undesirable or painful?

33. Why Should You Think?

Refrain

Why should you think any thought henceforth? Will He who has taken you as His own ever abandon you?

Sub-refrain

Is it not the duty of Lord Ramana to provide you in some way or other with clothing and shelter for the body which He has given you, and with food and drink for its hunger and thirst? (Therefore, why should you think any thought henceforth?)

Stanzas

126. Does not Lord Ramana know how to protect you in some way or other lest bondage should return in future and lest association with the wicked should come near you? When you are a child living on the lap of your Father, why should you give room to dejection? (Therefore, why should you think any thought henceforth?)

127. Now where is any 'I' or 'mine' in the form 'I am a particular body', 'I am this'? Then how, and with a desire for what, can you think? Where is any such thing as a mind? When the peerless Lord Ramana is here, what right do you have to think? (Therefore, why should you think any thought henceforth?)

(To be continued)
Sri Arunachala Linga Pramanya Vakyani

In 1938 the authorities of Sri Arunachaleswara Temple filed a law-suit against the Government regarding the ownership of Sri Arunachala Hill, which was being claimed by the Government as Forestry Department property. The Temple authorities cited Sri Bhagavan as a witness, and therefore on the 8th May 1938 the court sent a commission to hear Sri Bhagavan's evidence. This incident is mentioned on pages 474 to 475 of *Talks with Sri Ramana Maharshi*.

For the benefit of the court, Sri Bhagavan selected some passages from the *Skanda Mahapurana* and the *Siva Mahapurana* to prove that Arunachala Hill is itself a *linga*, the very embodiment of Lord Siva. In all He selected 56 lines from the *Skanda Mahapurana* and 4 lines from the *Siva Mahapurana*, and He copied these lines in a notebook under the title *Sri Arunachala Linga Pramanya Vakyani* (Sentences giving Authoritative Proof that Sri Arunachala is a Linga). On the basis of this evidence, the court decided that, since the Hill is itself a linga, it must be considered to be the property of the Temple, but at the same time the court recommended that the Temple authorities should allow the Forestry Department to make use of part of the Hill for forestry purposes.

The following is an English translation of the lines selected by Sri Bhagavan.

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**SKANDA MAHAPURANA**

*Maheswara Kanda, Part Three*  
*First Half* (*purvardham*)  
*Arunachala Mahatmyam*

**CHAPTER ONE**

Sanaka said (to Brahma):

9. O Treasure of Grace, O foremost among devas, on earth there are Siva-lingas which are divine, which are installed by human beings and siddhas, and which are composed of the (five) elements.

10. Tell me, which linga in *Jambu-dvipa* is immaculate (*amala*), divine (*divya*), of un-mutilatable glory (*swayambhu* and effulgent (*taijasam)*.

Brahma said:

22. Hear how in ancient days the wonderful and effulgent Siva, who is full of motiveless Grace (*avyaja karuna*), manifested with the name Arunadri.

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1 The *Skanda Mahapurana* and Siva Mahapurana are two of the eighteen principal Puranas, and as such they are recognized as works of great sanctity and authority. Therefore, when deciding an issue which concerns Hindu law, a court should abide by the authoritative statements made in these two works.

2 This notebook is preserved in our Ashram archives (archive No. 1670), and also contains the 292 verses about Arunachala which Sri Bhagavan copied from *Upamanyu Siva Bhakta Vilasa* at the time of this law-suit (see *Talks* p. 511).

3 *Jambu-dvipa*, the island of Jambu, is a name given to the land-mass upon which India is situated.

4 The reading copied by Sri Bhagavan in this selection is *aparicchedya vaibhavam*, which means 'of un-mutilatable glory.' An alternative reading is *aricchedana vaibhavam*, which means 'of a glory which destroys the enemies.' If the later reading is taken, the work 'enemies' should be understood to mean the inner enemies, namely desire, anger, greed, delusion, pride and jealousy, together with their root, the ego.

5 Arunadri is a name of Arunachala.
24. (first line). Once we two, who were self-born, began to argue with each other.
25. Seeing the dreadul enthusiasm with which we were fighting with each other, Iswara (Lord Siva), who is the embodiment of Grace, then thought.
31. (second line). He (Sadasiva) rose as a Column of Fire between us, who were fighting.

CHAPTER TWO

Brahma and Vishnu prayed (to Lord Siva)

31. Withdrawing Your effulgence, abide as a motionless linga named Arunachala in order to bestow Grace upon the world.

Brahma said:

50. (second line). He (Lord Siva) assumed the nature of a motionless linga in the form of Arunachala.
51. This indeed is the effulgent linga (taijasam lingam), the sole cause of the universe, which is visible on earth and which is renowned as Arunadri.

CHAPTER FOUR

Iswara said:

37. I truly abide here on earth in the form of an effulgence named Arunachala for (bestowing) the attainment (of liberation).
38. Since it (this Hill) removes the cruel heap of sins from all the worlds, and since bondage (runa) becomes non-existent when one sees it, it is (named) Arunachala.
40. In ancient days, when a fight arose between Brahma and Vishnu, who were both born from a part of me, I manifested myself in the form of an effulgence in order to remove their delusion.
43. At their further request I, who was in the form of an effulgence, became the motionless linga named Arunachala.

CHAPTER FIVE

Devi said (to Gautama):

24. Siva told me, "I abide (on earth) with the name Arunachala", and said that I should hear the glory of this Arunachala from your lips.

Gautama said:

42. (second line) and 43 (first line). In ancient days Brahma and Vishnu, who had come into existence from a part of the effulgence of Siva but who had become egotistical, fought with a desire to conquer each other.
43. (second line) and 44. In order to subdue the pride of these two, who were fighting in this manner, Sadasiva, who is worthy to be meditated upon by yogis, assumed the form of a Column of Fire without beginning, middle or end, and stood between them illuminating the ten directions.
47. At their request, Devesa (Lord Siva, the Lord of devas) assumed the form of a motionless linga renowned as Arunadri and He (now) shines tranquil.

CHAPTER SIX

Iswara said:

22. (second line). That effulgent form alone is called Arunachala.

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6 What Lord Siva then thought is given in verses 26 to 30, which do not form part of this selection. A translation of these verses may be found in The Mountain Path, April 1970, p.66, column 2, second paragraph.
7 A-runa-achala means the Hill (achala) which makes bondage (runa) non-existent. This verse has been rendered into Tamil by Sri Bhagavan as the fourth of the seven verses on the greatness of Arunachala which He adapted from the Puranas. The literal meaning of Sri Bhagavan’s Tamil rendering, which is an elaboration upon the meaning of the original Sanskrit verse, is as follows: “Since their nature is to bind all the worlds, the vicious actions (karmas) are bondage (runa). This (Hill) indeed is the effulgent Arunachala (the Hill that destroys bondage), the refuge, by seeing which they (the karmas) become non-existent.”
8 The reading copied in this selection by Sri Bhagavan is taijasam rupam, which means ‘effulgent form’. An alternative reading is taijasam lingam, which means ‘effulgent linga’.
23. This effulgent form, which is fiery, unmanifest and of the nature of limitless glory, has cooled down in order to protect the world.

CHAPTER SEVEN

The devas said:

9. O Bhagavan, O Arunadrisa, O You who do good to the whole world! Although You are of the form of fire, shine in the world having become tranquil.

Gautama said:

5. Having been prayed to by the devas, Sriman Arunadrisha gradually cooled down and became perfectly tranquil as Arunachala in order to protect the world.

CHAPTER EIGHT

20. (first line). You (Lord Siva) are seen on earth as the famous Sonadri.
17. (first line). Nowhere else on earth have I seen even one linga in the form of a Hill.

CHAPTER THIRTEEN

Brahma said:

43. This is Sadasiva Himself in the form of Arunachala, which is seen as the supreme effulgence, the cause of creation, sustenance and dissolution.
44. This effulgent linga is worshipped by all the devas. Because of that (the existence of this linga on earth), the karma-bhumi is considered to possess more dharma (than any other world).

Second Half (Uttarardham)

CHAPTER FOUR

Nandikeswara said:

12. There God, Sambhu, the One who does what is good for the world, has Himself assumed the form of a Hill and abides with the name Arunachala.

14. This (Hill), which is Parameswara (Lord Siva) Himself, is considered by Maharshis to be superior to Sumeru, Kailasa and Mandara.

58. (second line) and 59. Neither Meru nor Kailasa nor Mandara are equal to Arunadri, (because) they are abodes (of Lord Siva) filled with huge rocks, whereas this (Arunachala) is Girisa Himself.

CHAPTER SIXTEEN

Siva said:

27. For the welfare (of the world), may my effulgent form, which is motionless and eternal, abide here forever with the name Arunadri.

CHAPTER TWENTY

Gautama said:

21. (first line). This Arunadri is the Hill of Fire itself in a concealed form.

SIVA MAHAPURANA
Vidyeswara Samhita

CHAPTER NINE

Iswara said:

21. Since this linga rose up as a Hill of Fire (analachala), it shall be renowned as Arunachala (the Red Hill).
41. (Second line) and 42 (first line). Since this formless column (nishkala stambham), which reveals my Brahmavatva (my nature as Brahman), possesses the characteristics of a linga, it shall be my linga.

9 Sonadri is a name of Arunachala.
10 Karma-bhumi is a name for this earth.
11 Girisa (the Lord of the Hill) is a name of Lord Siva.
103

The Self unchanging hidden behind
Maya throws up into the mind's
Sky the strong rope of the three states,
Mounted on which the jiva plays
His tricks, sustained by what he
knows not.

104

The God supreme, who gave to Maya
Her sovereignty, appears to us,
Poor extroverts, as if Himself
Were subject to the treacherous tricks
Which she with His permission plays.

113

If the glossy jiva could
Exist and function on its own
Apart from Being, the Sages' ultimate
Teaching that the jivas actions
Are all Siva's would be a concept
Merely, not authentic truth.

114

When the projector's light is lost
In broad daylight the pictures vanish
Even so, when the mind's borrowed light
Is lost in pure Awareness, the false
Grand show of jiva, god and world
Disappears.

127

Those who desire and like and live
The trivial life the ego knows
Reject as if it were unreal
The natural life of infinite bliss
Within their own hearts ever present
For their enjoyment.

129

As one mistakes the goings and comings
Of the vehicle as one's own,
The fool, not knowing his true Being
As the Self, suffers the shocks
Of the jiva's poor samsara life.

131

Those who enjoy the ego's life of false phenomena perish and die.
The state of grace, supreme Awareness
The life levid in Self-Being, this
Alone is bliss worth seeking.
GURU'S SAYINGS

136

When knowledge marred by doubt and error
Disappears in true Awareness
Clear and pure, one thus established
Firmly in Self-Being, Free
From falsehood, has crossed over to
The further shore of the river of
knowledge.

(15) of the Pact

138

May the pact who might have debared
His tongue by uttering praise of mortals
Feel penitent, resolve henceforth
To sing of Gods' greatness alone,
Never of man's vide estate.
And live a noble life.

139

If gaining by the grace of God
The gift of poetry on fails
To dedicate it to the Lord
But uses it in praise of men,
One makes the goddess poetry
A prostitute.

140

True poetry springs only from
The calm heart's clarity which
The elimination of the ego
By inward search and finding out
That none of the five sheaths is

142

When those whose conduct is not godly
Take up the study of Vedanta
And sacred books, they but defile
Vedanta radiant pure itself.

146

Those keen and skilled in self-enquiry
Who giving up the exhaustive Veda
And agama books search inwardly,
Only they gain clarity
And shake off root and branch desire
For trivial objects.

THE COURSE OF FATE

150

What we experience now is only
The fruit of former actions, knowing
This, one should not worry what
Happens to one. Whether or not one
likes it
One may not escape, one needs must
Eat.

151

As each one eats one's destined food
Siva, as witness, shines within.
He who knows himself as not
The eater but the witness Self,
He is none other than Siva supreme.

SELF AND JIVA

154

To jump about and play vile tricks
Like a little Satan, to flit
From thought to thought, to look and see
And suffer much, this is the false
Jiva's nature. The Self's true nature
Is but to be and shine.

The jiva false is but a shadow
Functioning mid the other shadows
That make up the world movie.

THE EGO'S STRENGTH

When ego ends, then one becomes
A devotee true; when ego ends,
one becomes a knower too;
When ego ends, one becomes God.
When ego ends, grace fills all space.

Please don't debate, good folk,
whether
Heaven and hell exist. As long.
As much as this our world exist,
So long, so much they too exist.

If scholars with their minds made up
That these our bodies and world exist
Would join us in the quest, we shall
Assert that Heaven and hell exist
No less.

VICTORY OVER NARAKA

Narayana slew Naraka,
They say, who arts as if this wretched
Body were himself is Naraka.
Whoever questing whenever this
demon
Rises slays him is Narayana
Himself.

The ceremonial bathing done
During Dipavali celebrates
The victory over the demon Naraka
Seeking out his dwelling place
And slaying him these one bathes oneself
In the pure waters of Awareness.

Searching out and slaying Naraka
Who wallowed in the putrid body
Of flesh as 'I', and the resulting
Dawn eternal of the Self
This is the festival of light, Dipavali.

(5) Shining as the Self in glory,
After slaying Naraka,
The sinner vile who suffered much
Because he deemed as 'I' the wretched
Home of pains, the body of flesh,
This is the festival of light, Dipavali.

TURNING INWARD

Even the knowledge sense perceived
Of the world without has for its
ground
The Self above. To search for knowledge
Somewhere else apart from That
Is but to grasp the shadow, not the substance.

How to make the mind, which now
Looks painfully at forms and features
There without, turn inward?
By asking who this 'I', this mind is
Which sees this trivial world and thus
Directing it toward the Self.
187

O heart of mine, it is not wise
To stray out. Safe it is
To stay within. Conceal yourself
From māya which plans to draw you
out
To destroy you. Stay within.

188

Running out in search of wonders
And dancing there with pleasure, do
not perish. Better with the light
of grace, look, look within, and find
Certitude in being and biding
As your true Self.

193

If the mind turned outward and
distracted
Starts observing its own being.
Alienation ends, the vestige ego
Merges in the light of true
Awareness shining in the heart.

196

The light of Being, bliss infinite.
Transcendent, vast, bright, seeming
new
That wells up in the devotees' hearts
When still "serene, intense, this is
Siva's heaven so dear, so rare.

SIVAHOOD

197

When the distracted and bewildered
Ego-mind and the last trace
Of difference having ended, life
Becomes a natural state of perfect
Purity and peace, one lives
In Siva and as Siva Himself.

198

When the alienating ego ends
And merges in the heart's awareness.

All false concepts disappear.
What is known as Sivahood
Is this supreme state, pure
Awareness.

199

All-pervading, all-transcending.
Subtle, auspicious and eternal
Is God. Whence the once-wandering
mind
Merging in its own source is
cleansed,
corrected and made clear, this state
of pure Awareness is Sivahood.

NON-DIFFERENCE OF HARI AND HARA

200

They say that Hara gives to jiva's
Knowledge, while Hari gives then
heavenly
Bliss. But since firm Awareness is
Both God and heaven, Hari and Hara
Are one and the same.

SIVA-PUJA

204

Know well that perfect Self-hood,
peace
Serene, all thought in stillness lost,
Identity with Being-Awareness,
This alone is pures Siva-puja.

MEANING OF PROSTRATION

207

When the imperfect jiva bows
His proud head at the feet of God,
It means the overcoming of 'I',
The individual ego, by
Siva-awareness.
Moments Remembered
by Managing Editor

JOYFUL RAMANA

I am happy to record another instalment of unpublished anecdotes about our Master.

MURUGANAR ENTERED the Old Hall. Prostrating to Sri Bhagavan he noticed that worship had been offered to some books decoratively heaped, garlanded and placed in front of Sri Bhagavan, near the sofa. He realised it was the Saraswathi Puja day. As he glanced at the garlanded books and then at the serenely seated Master, his face broke into an amused smile. Noticing this, Bhagavan gestured enquiringly. Muruganar's relationship with Bhagavan was unique. He knew he was in the presence of the Reality clothed in human form and yet available to all as the spiritual guide. So, hesitantly yet unable to contain his amusement, he said: "Bhagavan! To have offered puja to the sacred books in your presence amuses me. Imagine that a bunch of the best variety of sugar canes was squeezed, the juice taken from it, crystal sugar of the purest quality made, and out of such best sugar a human form was made. Now, picture the superb human form made of this best sugar on one hand and the sugar-cane-waste on the other! Bhagavan, you are the essence of Truth. These books, however sacred they may be, are just like the sugar-cane-waste. They have offered puja to the juiceless canes while the most beautiful sugar-form, YOU, are seated just here!" Saying this Muruganar laughed. Bhagavan too had a hearty laugh.

Talking about Muruganar's unique relationship with Bhagavan I am reminded about his 'lizard-talk'! Often, the moment Muruganar entered the Old Hall Bhagavan would commence talking to him. Muruganar would start replying even before prostrating to Bhagavan. While prostrating too he would continue talking. Often, he would even forget that he was lying prostrate on the ground and would just go on talking to Him, lifting his head like a chameleon and continuing to reply to His queries. Others in the Hall would be amused at this strange sight. Muruganar narrated this to me and added: "Viswanatha (Swami) used to jokingly request me not to continue with the practice of the 'lizard-talk'; as my reply was not audible to anyone including Sri Bhagavan! What to do? I was not at all aware of such happenings. On such occasions my sole thought would be to reply to Bhagavan immediately and I would forget the environment, everything else, including my body!" Muruganar, the 'shadow of Bhagavan', had the highest devotion for Him and would never fail to exhibit this deep regard by prostrating to Him a number of times and standing up reverentially when Bhagavan left the Hall. But there were occasions when Bhagavan would leave the Hall while Muruganar was composing verses and on returning He would find him still writing. Without going to the couch Bhagavan would stand awhile next to the seated Muruganar and pick up the thread of the conversation He had with him before leaving the Hall. The thought that Bhagavan could not stand without great strain and that he himself should not be seated when his Sat Guru was standing before him would not occur to him and Muruganar would continue talking. The devotees around used to get annoyed over this apparent disrespect displayed. Muruganar would come to know of it only later on when it was pointed out by others!

* * * * *

It was in the New Hall — now adorned by the stone statue of Sri Bhagavan — the Power and Presence of Bhagavan surcharged the atmosphere. Smt. Kanaka Ammal, who always preferred to be at the back-most corner and
meditate, was urged by another lady-devotee to go to the front and thus have the ‘luxury’ of the nearness of Bhagavan! With hesitation she acceded to it and occupied the front row, not knowing that she had occupied the place of passage for Bhagavan to come out of the enclosure around His couch. Bhagavan gave a gracious look which sent quivers of joy in Smt. Kanaka and she closed her eyes. Something made her open her eyes again and she saw Bhagavan’s grace-filled eyes piercing through her! She was enveloped by ecstasy and remained in the state for a long time unaware of external environment. Time arrived for Bhagavan to move out. The attendants were visibly angry that Smt. Kanaka was seated right in the way; the lady-devotee too became restless and wanted to wake her up. Bhagavan gave a harsh look of warning to the attendants and made a gesture to the lady-devotee not to disturb the meditating Kanaka. All people had left the Hall; Kanaka continued to be totally absorbed! On account of His rheumatism Bhagavan moved with great difficulty to the side and managed to have the side enclosure readjusted so that He could squeeze out. All this He did without making any noise lest it should disturb the meditating aspirant. It should be noted that the lady-devotee later reported to Kanaka about the great good fortune. Till He got up for His walk Bhagavan had been directing His glance of Grace on Kanaka.

* * *

One of the kitchen assistants during Bhagavan’s lifetime was Sankarammal. An astute and stern person, she was usually seen lost in herself in the kitchen, not talking to anyone but very keen in fulfilling her daily obligations with care and attention. I was drawn to her. The closer I moved with her the greater grew my admiration for her. Convinced of her greatness, I humbly requested her to tell me the secret of her maintaining such a perfect state of equipoise. She was kind enough to reveal it to me:

“Even before I came to Bhagavan I was fascinated by advaitic texts, like Yoga Vasistha, Kaivalya Navaneeta etc. and was convinced of the goal of life, thereby, theoretically. I was well equipped. When I first had darshan of Bhagavan, I knew I had reached the Goal, Bhagavan Himself being the Ultimate Truth so vividly expressed and extolled in all scriptures. The experience of this inner peace transcended all the limitations imposed on one by the external and internal vasconations. I had just one doubt whether this state of inner poise unalloyed by thoughts was the final goal. I gathered courage and one day when there was no one else except an attendant I approached Bhagavan who was washing His
hands after breakfast. I prostrated to Him and recited the following verse from Kaivalya Navaneeta:  

"Lord, you are the Reality remaining as my inmost Self, ruling me during all my countless births! Glory to you who have put on this human form in order to redeem me through your upadesa! I do not see how I can repay your Grace for having liberated me. Glory! Glory to your holy feet!"

Understanding her plight Bhagavan confirmed that the state of realization was really that simple and spontaneous by giving her a glorious glance of joyful recognition and said, "Yes, yes! the reply is contained in the next verse itself," and quoted it. "To stay fixed thus in the Self, without the three obstacles (ignorance, uncertainty and wrong knowledge) obstructing your experience, is the highest return you can render me."

On the last day of her life, this pious lady served in the Ashram kitchen till the evening and peacefully passed away in the night with Bhagavan's Name on her lips!

***

Rajkumari Prabhavati Raje belonged to a royal family. Her parents were deeply spiritual and as such she was drawn to spirituality from her very young age. She was a scholar in many systems of philosophy and knew several languages. Her chosen God, Bhagavan, bestowed affectionate attention on her. Munagala Venkataramiah and Jagadeeswara Sastri were her teachers; the former was her guardian whom she fondly addressed as 'Nayana' (father).

It is interesting how Bhagavan looked after her needs — one who had left her parents, kith and kin only to live in the presence of her Master — not only spiritual needs but also those in her mundane life. Though initially she stoutly refused to get married, marriage was arranged for her with a member of another royal family in Kerala. She had to go to the would be bridegroom’s house in Kerala. She did not permit any of her relatives to accompany her and preferred to go alone. Bhagavan, however, called Kunju Swami and directed him:

"Prabhavati Raje is going to Kerala. You would be the fit person to accompany her as you are also from Kerala. Take her." Rajkumari Prabhavati was exceptionally fortunate indeed to draw such pointed attention from Bhagavan, her chosen Sat Guru.

When she reached Kerala, she was drowned in the company of relatives and friends. Kunju Swami felt out of place in such family gatherings and hence wrote to Munagala Venkataramiah stating that it had become necessary for Prabhavati to stay there for a few weeks and that during that period he would take a short pilgrimage to holy places in Kerala.

By return of post Kunju Swami received a reply. In the reply Munagala Venkataramiah stated that he had read out Kunju Swami’s letter to Bhagavan and saw visible signs of disapproval in Bhagavan. Bhagavan also said: "He was to be with Prabhavati." Kunju Swami did not stir out of the Rajkumari’s house; he stayed with her till he could accompany her back to Sri Ramanasramam! Bhagavan was stern in emphasising that duty entrusted to one should not be transgressed under any circumstances. His love for the devotee’s welfare was equally emphatic.

Another incident narrated by the Rajkumari thrilled me; I want to share the same with you.

Long before Rajkumari Prabhavati Raje got married she presented Bhagavan with a pair of book-ends with a specific request that Bhagavan should keep it Himself and not give it away to the office or to any one else. Beside Bhagavan was a rotating book-shelf, and He often referred to the books kept there. Above the book-shelf also books were placed pell-
mell. Seeing this Prabhavati Raje brought the book-ends and insisted that they should be used there. Years passed. She was married; she had to live away from Bhagavan.

Those were the last days of Bhagavan’s bodily existence. Prabhavati came to offer her homage to the illustrious Master. She also stood in the queue and waited for the darshan of her Master. Bhagavan was very weak. He insisted on giving darshan to devotees in spite of the medical advice against it. Each devotee could have only a glimpse of Him before moving on to make room for the next. When Prabhavati stood transfixed Bhagavan was compassionate enough to shower His gracious look on her and simultaneously He directed the look towards the inside of the room. Since she did not understand His gesture He took the trouble of raising His right hand (His left hand was affected by sarcoma) and stretched the hand towards the book-shelf in the room, or rather above the book-shelf. The book-ends presented by her was there fully utilised by Him though so many years had rolled by. She was thrilled. How the Master fulfilled even the simplest wishes of the devotee! Not only that. The incident assumes great importance when we take into account Bhagavan’s very bad state of health and the effort it would have cost Him to move and point to the book-ends. Prabhavati burst into tears and sobbed. Bhagavan blessed her profusely through His joyful look!

*****

When I was three or four years old a memorable incident happened. I was a very healthy child, plump and chubby. Particularly, I was the favourite of the kitchen staff, mostly elderly women. I was pampered. Obviously, I used to be fascinated with the serving of food at the dining hall, particularly, how Bhagavan used to nod His head to sign that every one could start eating, once everything had been served.

One day I felt strongly that I should also serve food to Bhagavan and others. I was very short (my father had nicknamed me ‘Shortie’) and the serving vessels are all very big. Yet I cried and adamantly insisted that I should be allowed to serve. The lady-cooks, other inmates and those who were inside kitchen tried their level best to provide alternative attractions and distractions, but to no avail. I was creating a lot of noise and hubbub, a real commotion! Bhagavan noticed it and enquired what the matter was. When told He immediately gave a solution to the problem. No mother, no child-expert could have solved it so well! He told the kitchen assistant, “Give him a very small cup full of salt and a tiny spoon. Let him put a little salt in each leaf.” I was given a cup and all my crying vanished. I went straight to Bhagavan. He taught me how much salt to take from the cup with the spoon, and where in the leaf it should be put and how. He enacted to me all these with perfect ease and exact action. I put it into action immediately by putting that much of salt in the leaf of Sri Bhagavan Himself. The usual practice was that Bhagavan should be served last, after serving all those present. Bhagavan gave a pleasant smile of approval and directed me towards the others. I was so happy that I completed my ‘pleasant’ job very quickly and I walked back to the kitchen triumphantly!

Reality must always be real. It has no names or forms but is what underlies them. It underlies all limitations, being itself limitless. It is not bound in any way. It underlies unrealities, being itself Real. It is that which is. It is as it is. It transcends speech and is beyond description such as being or non-being.

— Bhagavan Ramana Maharshi
ANY OF us have heard the story of the Mahabharata seated on our grandmother’s knee. Though it was composed over three thousand years ago by Sage Vyasa and its historical veracity cannot be proved beyond doubt; its relevance is increasing as the years roll by and the message hidden in the legend comes on loud and clear.

On the face of it the epic appears merely to be a tale of two families at loggerheads with each other; the five Pandava brothers under the leadership of Yudhisthira and their cousins, the one hundred Kauravas (sons of the blind king Dhritarashtra) egged on by their eldest brother Duryodhana. The conflict lasted for almost fourteen years till the Pandavas finally defeated and destroyed the Kauravas on the battlefield of Kurukshetra with the help of Lord Krishna. The seemingly outlandish names of the main characters who figure in the epic are not without significance. Analysis of the Sanskrit Words reveals the philosophy of life and the code of conduct enunciated therein.

‘Kuru-Kshetra’ — the field of activity.
‘Yudh-isht-ra’ — one who fights honourably.
‘Dhrita-rashtra’ — one who keeps the nation steadfast, stable and content (as a good king should). And the names of some of his sons prefixed ‘Du (meaning bad).
‘Dur-yodhan’ — one who fights his battles unethically, disregarding the rules.
‘Du-shasana’ — maladministrator
‘Dur-mata’ — evil-minded
‘Dur-mukha’ — evil speaker
‘Dush-Karna’ — evil hearer
‘Dur-marsha’ — ill-adviser
‘Dur-vishaha’ — unbearable

The Five Pandavas’ — symbolize our five senses

‘The one hundred Kauravas’ — symbolize the hundreds of evil thoughts that arise within us.

‘Krishna’ — is the Cosmic Consciousness which guides our conscience.

‘Arjuna’ — represents the gross body and the organs of action (karmeindriyas).

Every day, all the time, there is a struggle raging within us, between the good and bad, between the hard right and the easy wrong. Our five senses (Pandavas) and the hundreds of evil thoughts, desires and temptations (Kauravas) are at constant war. The end result of this battle controls all our actions. If our mind is pure and our conscience (Krishna) is clear, then our body (Arjuna) reacts in a way which ensures honourable victory in all spheres of our life (Kurukshetra).

The question now arises; how to train our conscience? This has been beautifully illustrated in the dialogue between Lord Krishna and Arjuna. The Bhagavad Gita explains the concept of God, the origin of the Universe, the meaning of Life and the moral duties and responsibilities of human beings in an organized and civilized society. It teaches the practice of ‘Karma’ guided by ‘Dharma’ (righteous action), and stresses that whatever occupation a person is engaged in by virtue of aptitude, whether by choice or by circumstances, one must do one’s duty objectively and to the best of one’s ability and in accordance with the established laws; without being motivated by selfish personal reward or hankering after ill-gotten profit.

For years the Pandavas and the Kauravas had lived in peace, chaos arose because King Dhirtrashtra became ‘mentally blind’ to the doings of his sons, their friends and cronies who were an evil lot. Had his love for his desperado sons not ‘blinded’ him, there would...
have been no battle of Mahabharata and the great land of Bharat would not have disintegrated and ushered in the dark era of Kaliyuga.

Herein lies the moral for all who hold important positions as leaders of men; administrators and executives, military generals and deans of colleges, teachers, judges, religious heads, lawyers, doctors, writers and other moulders of public opinion and above all as heads of families. Do not be blind. Be just and fair, balanced in thought and action, sincere, dedicated and selfless. Always fight evil whether it is around you or whether it arises within you. Become men and women of character and significance by making the lessons of Gita a way of life, and pass on your good traditions to others not through hollow rhetoric but through personal effort and example.

THE GAME IS OVER
(A Parsi Devotee)

Underneath the 'peepul' tree at the water's edge
Of the tank by the Ashram's side,
He sits in silent aloofness,
In utter absorption,
Gazing at Arunachala,
The Hill of Love-Bliss-Peace,
Standing in solitary splendour,
Clothed in a robe of green.

When the Heart is full, the tongue is still.
So, neither man nor mountain says a word;
In Silence, the language of Love,
They speak to each other.
Or rather,
It is Heart speaking to Heart,
Love Speaking to Love;
Whatever their outer forms,
Isn't it One and the same 'Wine'?
In both the 'bottles'?

And as he keeps on gazing at 'Love itself',
As Bhagavan addressed Arunachala in one of his verses,
The eyes shut, the world disappears,
And body and mind too;
The gazer and the gazed, the seer and the seen,
Both are erased.
In the secret cavern of the Heart,
Lover and Beloved come together
In the embrace of ecstatic union,
Their apparent separation dissolved
In the Sea of Single Being.
The game of lover and Beloved is over.
As the former lover's eyes
Open and look at Arunachala,
It is none other than
Arunachala gazing at Arunachala,
Arunachala captivated by Arunachala,
Arunachala loving Arunachala.

N.B. The essence of this great Truth of Non-duality has been expressed by a Sufi poet in these words:-

"Who is lover and who is Beloved?
It's He who loves Himself!"
DO YOU know that according to World Health Organisation and other experts, the chief cause of the following chronic diseases lies within yourself, in your grief, worry, fear, anxiety, in your inordinate passions, greed, anger, attachments and vanity — in other words in your own unhealthy mental attitudes or emotions. These diseases are called 'functional' by Doctors, so as not to alarm you. They are really PSYCHOSOMATIC — i.e. the result of unhealthy mental attitudes and emotions. They are according to Peter Blythe: STRESS DISEASES, "The Growing Plague." (28)

1. Hyper-Tension: High Blood Pressure
2. Coronary Thrombosis: Heart Trouble
4. Hay Fever: With common cold and allergies
5. Asthma
6. Pruritus: Intense itching
7. Constipation
8. Colitis: Disease of the colon
9. Rheumatoid Arthritis
10. Menstrual Difficulties of Ladies
11. Nervous Dyspepsia: Flatulence and indigestion
12. Hyperthyroidism: Over active Thyroid gland.
13. Diabetes Mellitus: Sugar in urine & blood
14. Skin Disorders

Modern medicine has really no effective drugs for elimination altogether of such psychosomatic diseases. Its drugs only suppress the disease or give some temporary relief. Drugs for killing disease germs decrease the natural resistance of the body. If one psychosomatic disease goes, another may take its place. The Root of the disease is in the patient's mind. Jnana Yoga removes that root.

No difficult asanas or pranayamas (except in some cases for removing initial road blocks)

you have to give at least 15 minutes a day to "PRAYER" or "MANTRA JAPA" or "BHARMA DHYANA".

Never tell Lies:— Do not conceal your defects. Give up Drinking, Smoking, Eating Tobacco. Decrease your Tea and Coffee gradually.

Leave all Drugs also:— Gradually, if it is risky, under the guidance of a sensible Doctor, to take note of organic factors which may be mixed up with Psychosomatic ones. It is a Naturopathy — No Drugs, No Doctor, No Cost.

Convert yourself gradually from a worldly man into a devata, you need not leave the household life — but live with Vichara (Discretion) and in moderation.

Scientific Supplement to the popular Press Note, given above:—

For further details on Jnana Yoga Therapy, please see 'Yoga Unveiled' part I by U.A. Asrani — published by Messrs. Motilal Banarsidas — Bungalow Road, Jawaharnagar, Delhi 100 007. The full text of Einstein's statement is as follows:—

'A human being is part of the Whole, called the Universe. A part limited in time and space, he experiences himself, his thoughts and feelings, as something separated from the rest, a kind of optical delusion of consciousness. This delusion is a kind of prison for us, restricting us to our personal desires, and no affection for a few persons nearest to us. Our task must be to free ourselves from this prison, by widening our circle of compassion, to embrace all living creatures, and the whole of nature in its beauty. Nobody is able to achieve this completely; but the striving for such achievement is in itself a part of the liberation, and a foundation for inner security.'

Chapter VII of the above mentioned book (about a hundred and ten pages) gives a lot of
You are my beloved, Dweller in my Heart,
Why do you stay imprisoned in my Heart?
My body is youthful, mind resourceful,
The world full of objects so beautiful.
You are disinterested in all these,
O, Consciousness Pure, with Selfabsorbed ease.
A world full of priceless objects I discard,
'I-I' dances blissfully in your Court-yard.
Tears of joy wash away years of 'mine-ness'
Cares of possessions give away to 'one-ness',
I see only Love in every relation.
In the dazzling Light of my Realisation,
Shadows of subjective pastness fade.
The search for You ends, for I've become You.

clinical evidence to prove, that a number of patients achieve Einstein's liberation from the Prison of Separateness, and an Enlightenment above his 'Optical Delusion of Consciousness', at least sufficiently, so as to relieve or cure their psychosomatic diseases. Perfection may not have been known to Einstein but to a Jnana Yogi, the achievement of Liberation, is not an impossible task.

Mind and Body are regarded by now, by psychologists, as well as psychosomatic physicians, as One Unit, and the influence of the mind over the body, according to Yoga Shastras, is far more powerful, than that of the body over the mind (Kuvalayananda and Vinekar — 'Yoga Therapy' — 1971 — Macmillan — pp. 77-80). 'Hence, Yoga lays special stress on cultivation of correct psychological attitudes'. 'The cultural poses (asanas etc.) are practised for training the nerves and endocrine systems, whereas meditative poses (for samadhi etc.) are undertaken to eliminate physiological disturbances, from mental activity' (K.K. Datey p. 78) — i.e. psychosomatic, disturbances. Again yamas and niyamas are meant to control only conscious emotional, conflicts. Asanas and pranayamas are recommended for dealing with unconscious or sub-conscious mental conflicts (K. and V. Yogic Therapy p. 16). But it appears; they do not altogether eliminate them, or stop the round of future births. It is only Enlightenment, in the form of Akhand or permanent Viveka Khyati, at the end of the Final Upaya Pratyaya type of Asampranat samadhi, that eliminates them — See Swami Gitananda's — 'Samyama', p. 85. Resemblance of that state with the jivana mukta state, and with what the psychologists call 'psychological maturity' is clear. According to Pt. Gopinath Kaviraj ('Kalyana' — Yoga — Ank — p.55), the earlier Bhava Pratyaya type of Asamprajnata samadhi is not the End; the final Upayapratyaya type of Asmaprajnata samadhi is the End. 'Upaya' should be taken to mean Shuddha Jnana or Enlightenment. Buddhist Yoga also, he says, discriminates between two types of Nirodha — i.e. stoppage of thoughts — Prati-sankhya and aprati-sankhya. 'Without Jnana', he says, 'there is no method of eliminating Avidya or Ignorance'.

Thus the only difference between Patanjali Yoga, and Jnana Yoga is philosophical. One uses the Viveka Khyati for Enlightenment; while the other uses, Vedanta — the only correct scientific philosophy, according to Einstein.

J.A. Schindler, Head of Medicine Dept., Munroe Clinic, U.S.A., completes the scientific picture, in his book, 'How to Live 365 Days a Year' (written about 1960). Complexes in the sub-conscious and unconscious mind are recognised by psychologists as unexploded emotional dynamite. When tickled, they produce unreasoned, and unreasonable compulsive emotions. If such unreasoned and unreasonable, compulsive emotions are prevented by exposure and elimination of complexes, then the mind gets integrated and relaxed. Schindler claims, that, with such a relaxed mind, all psychosomatic diseases tend to get relieved. He calls such diseases, Emotionally-Induced Diseases.

He explains the relief physiologically this way. He says that the Pituitary gland in the
...brain (which is the producer of hormones) sends the correct type and correct quantity of hormones to the human system, whenever it is disturbed; provided it is mentally and emotionally relaxed (p.42), as by the elimination of complexes by Jnana Yoga, and provided it is unobstructed in its operation by stimulants or drugs. Thus Jnana Yoga therapy is automatic, homeostatic Hormone therapy. Schindler also shows that ‘Psychological maturity’ is equivalent to Emotional stasis or stability (pp. 43-49, and 142 of the condensed St. Paul Society, Better Yourself books, Allhabad edition). Emotional stability is something like the Sthita Prajna State of the Gita (Chapter II). Emotional Stasis, according to Schindler, is more than a milestone (in human cultural progress). It will be the Millennium (Second Coming of Christ) — p. XXV of the original edition.

Mental/emotional relaxation therapy is being practiced in the U.S.A., in several hospitals, for relieving psychosomatic diseases, for the last 20 years or more (See ‘Yoga Unveiled’ Part I). The only difference is that for teaching mental/emotional relaxation, they use the Bio-Feed-Back method. I, on the other hand, utilise Bhakti and Jnana, to provide the motivation for the same Relaxation.

In India, there is still lot of Faith in the utility of religious methods. As my clinical results have shown, that Faith actually works. Why then spend about a thousand rupees, on a mechanical and electrical gadget (See ‘Yoga Unveiled’, Part I, pp. 212-213). On the other hand, religious methods, ethical injunctions like — never speak lies or conceal your defects by lame excuses — and general hygienic rules (See ‘Yoga Unveiled’, Part I — Complementary Step — pp.140-141) make a man an angel, and a hygienically living person, long before he is relieved or cured of his psychosomatic troubles.

Brain research is yet in its infancy; but in general, the explanation given by J.A. Schindler, as regards the homeostatic Hormoneaction, in the relaxed and integrated state of mind, still holds, as far as it is known to me.

STILLNESS

By Prof. N.R. Krishnamoorthi Aiyar

In stillness the mind-body-world complex dissolves. The ego has to be created, maintained and then dissolved. And yet there is no ego to be dissolved. It does not exist. Neither does its shadows — mind, body, world. This is the ultimate truth revealed by the enquiry ‘Who am I?’ Who would kick a shadow? It is said that the light and heat of Atma playing on the desert of Maya generates the mirage of the mind-body-world complex.

Who is it that asks ‘Who am I?’ Ask this and the ego is nowhere at all. All that is pure Being-Awareness-Bliss — I AM — I AM — without beginning or end; and this forever IS — this Arunachala Ramana-Siva-Santham, the One without a second. Thought is no more, even enquiry has exhausted itself and one is still and abides as one is, the core of existence, the Heart.

— p.146 — July '64 of The Mountain Path
The Body itself is the Disease

By Dr. K. Subrahmanian

The body itself is the disease, said Sri Bhagavan. 'Disease' is not the natural state of man. When a man is healthy, he doesn't seek disease or ill-health. When we are unhealthy, we seek remedies to get back to normal health. We do this because ill-health is not our natural state. Illness is imbalance of the body. When the 'balance' is restored, illness disappears. Sri Bhagavan says that the body itself is the disease. We are unhappy most of the time because of this disease. If this disease is cured, we shall all be restored to our natural state of happiness.

We are happy in deep sleep when we are not conscious of the body. Body-consciousness comes into being when we wake up from sleep. Body-consciousness drops when the mind drops away in deep sleep. In other words, where there is an individual ego, there is body-consciousness. When the ego is lost, body-consciousness is also lost.

So body-consciousness is the disease. A person suffering from even a dreadful disease is not conscious of pain in deep sleep as there is no mind to be conscious of bodily pain. Body-consciousness, mind and the world appear simultaneously. When the mind merges in the heart, there is only wholeness of Being and no consciousness of the body.

A jnani has a body but he doesn't identify himself with it. He is a centre with no circumference. We identify ourselves with the body and this is responsible for all our unhappiness.

This identification is the disease and it is cured when the ego is lost. It is self-enquiry that will root out the disease.

When body-consciousness is gone, neither the body nor any disease will affect the egoless impersonality. This was gloriously exemplified in the life of Sri Bhagavan. When he was asked to cure himself of cancer, He said: "What a request! when all of you say that I have a body with arms and that one of the arms has a tumour, I listen and then feel that I have got what you say. Otherwise, I do not feel anything. Just as you have all come here, so the tumour has come. I do not see any difference. For whose sake should I have a desire to cure the tumour?" (My Life at Sri Ramanasramam by Suri Nagamma, Tiruvannamalai, 1975, p.88) "The body which is stricken by a most malignant disease, hacked on many occasions by the surgeon's knife, burnt by radium, and drugged by all sorts of powerful drugs, bears no trace of the agonising ordeal in the brilliance of its eyes or in the joyful expressions of its face. What miracles are being performed in it! What are its mysteries!" (Guru Ramana by S.S. Cohen, Tiruvannamalai, 1956, P.143)

Arunachala, Thou, Form of Grace Itself! once having claimed me, loveless though I be, how canst Thou let me now be lost, and Fail to Fill me so with Love that I must pine for Thee unceasingly and melt within like wax over the Fire! O Nectar springing in the heart of devotees! Haven of my refuge! let Thy pleasure be mine, for that way lies my joy, Lord of my life!

— Ten Verses on Sri Arunachala, V.2.
A LETTER

By Professor K. Swaminathan

We are pleased to publish a letter from Professor K. Swaminathan, Delhi, addressed to our founder editor, Arthur Osborne. The letter, dated October 26, 1964 contains an interesting reply to a query Arthur Osborne had asked about the late Vinoba Bhave.

Dear friend,

By raising the question: Is Vinoba a saint, you throw my mind back to Samuel Johnson who concluded a bitter controversy on Alexander Pope's status as a poet by asking, "If Pope is not a poet, where is poetry to be found?"

Only the Catholic Church knows how to answer categorically a question of this kind. Hallam Tennyson's book on Vinoba is entitled: Saint on the March. Having read a great deal by and on Vinoba and knowing him fairly intimately, I must say that I think very highly of his bhakti, his scholarly and scientific mind and his social sensitivity. I did the English translation of his Talks on the Gita and discovered his clear-headed, mathematical approach to all problems, his mastery of English, and his knowledge of English literature. I still remember his very words to me: "And so you claim a hereditary and prescriptive right, do you?" — when I pleaded for permission to put the Talks into English. Recently he has been speaking of the reconciliation of science and spirituality, the need and possibility of collective samadhi, etc. His Essence of the Kuran is a bold attempt to present that scripture as a dvaita classic and so acceptable to Hindus.

Apart from everything else, I am thrilled by the thought that he walked 15 miles out of his way to visit Tirumazhisai (where the Alwar lived) and 30 miles to visit Tiruchhuzhi. If as Wei Wu Wei suggests Bhagavan was Lazarus, during the present invasion of time by eternity, the scene is Bethany was re-enacted with Gandhi playing Martha and Vinoba Mary. Gandhi is the Karmayogi. Vinoba is the bhakta. Bhagavan is the jnani. To adapt the title which Reginald Reynolds has given to his book on Gandhi, I should say that Gandhi lives in mankind, Vinoba for mankind and Bhagavan as mankind. The image can be translated also into the language of the Theologia Germanica; In this our generation the Eternal Goodness looks through the eyes of Bhagavan, works with the hands of Gandhi and walks on the feet of Vinoba. I would say that man, though he looks and often behaves like an animal, is really a tree which grows in love and knowledge till, passing through a critical phase, it becomes a bird. In the Hindu tradition the best of them are Paramahamsas, typified by Ramakrishna and Ramana. I believe G & V are not 'birds' if that is what you mean by saint. As a scholar and a bhakta Vinoba far surpassed Gandhiji, though Gandhiji, in bringing the prophetic tradition into India has revealed an important new dimension in the Hindu idea of Karma.

The only Karmayogi who has been universally accepted as a saint in South India is Appar, a supreme poet, who too like Gandhiji believed in cleaning up temple premises and pathways.

Last Friday I had a very long and interesting interview with J. Krishnamurti, a 'bird' all right, but a wild one. I remember how patient Bhagavan was and what sympathetic interest he took not only in our family affairs but in our intellectual and moral problems. I remember particularly how he let me talk at great length about Shakespeare, Keats, passages from the Bible, Gandhi, etc. and interposed remarks which threw intense light on obscure corners or revealed some hidden
significance which had been overlooked. I went to him in September 1940 with many problems, the chief being a fierce admiration and a sudden disgust for Gandhi. I confessed to him that Shakespeare was my first Guru and that Ramakrishna and Jesus Christ measured up to my idea of 'regeneration' in terms of the fifth Act of a Shakespearean tragedy. He understood difficulties, equated negative capability with the mother heart and restored fully my faith and joy in the things and persons I once used to like. "Seeing God Everywhere", the lesson which Vinoba expounds in prosaic, schoolmasterly fashion in Chapter 10 of the Gita Talks, Bhagavan taught me in a flash. It is only our ahankara which defines, classifies, pigeonholes and compares. Bhagavan fully endorsed Wordsworth's injunction that we should not be "rich one moment to be poor for ever". From that Michaelmas of 1940 till this present moment, I have been an utterly indiscriminating and ardent admirer of all persons. A course of action, a work of art, one may criticise, in a picture, there are lights and shadows. But when we come to persons, Emerson is right, "shadow and substance are the same". The shadow is cast by the light. We should see or try to imagine the light behind the substance which casts the shadow.

I am sorry I know no one whom I would trust just now to write on Vinoba. Sorry for my consistent unhelpfulness.

Yours sincerely,
K. Swaminathan

---

Once a man was about to cross the sea. Bibhishana wrote Rama's name on a leaf, tied it in a corner of the man's wearing-cloth, and said to him: 'Don't be afraid. Have faith and walk on the water. But look here: the moment you lose faith you will be drowned.' The man was walking easily on the water. Suddenly he had an intense desire to see what was tied in his cloth. He opened it and found only a leaf with Rama's name written on it. 'What is this?' he said to himself. 'Just the name of Rama!' As soon as doubt entered his mind he sank under the water.

— Sri Ramakrishna

YOU MUST CLING TOO
By A. Devaraja Mudaliar

In India we compare the aspirant who strives to the child of the monkey that clings to its mother as she jumps from tree to tree and the devotee who relies completely on the grace of the Guru to that of the cat that is quite helpless and is therefore picked up by its mother and carried in her mouth. Alluding to this, I said once that I was like the kitten and had cast the whole responsibility on Bhagavan. He laughed but would not agree. He said: "Both are necessary; I will hold you but you must cling too."

— p. 156, July 1964 of The Mountain Path
I shall mention a conversation I once had with Bhagavan. I was sitting before him, singing Thayumanavar’s song whose gist is: “What terrible thing will happen if you are pleased to show your Grace to me, one single soul, so as to still my mind and relieve me of all this misery”.

I was really feeling like that, so when I got to this passage in the song I stopped and asked Bhagavan why he could not do such a thing.

He said: “If I did for one, everyone would ask the same”.

I replied: “What if they do, Bhagavan? Give it to them also. I, for one, will not grudge them that, for where the supply is infinite I know I shall not suffer because others are also given”.

I made another more or less similar request to Bhagavan on another occasion and my recollection is that he kept quiet, from which I concluded that my request could not be granted. I said: “We run after sense enjoyments because we know from experience that they are pleasant. As for spiritual bliss, no doubt a number of saints have told us it is supreme and ineffable, but we have not experienced it, and we cannot therefore have the same faith in it. Why should not Bhagavan give us just a glimpse or foretaste of that bliss? Then alone we can be expected to discard sense pleasures and run after the supreme bliss of the Self.”

In this, as in all questions I put to Bhagavan, I was sincere. It seemed to me, and it still does, that the surest way of weaning one from the world and its pleasures and turning one to the path of Self-realization would be to convince one by actual experience, for however brief a moment, that the bliss of the Self is immeasurably superior to the most gratifying sense enjoyment. All the same, I can well realize that it may not be possible to vouchsafe such a glimpse. When Sri Ramakrishna Paramahamsa, by his sheer grace, gave Swami Vivekananda such a glimpse, it seems Swami Vivekananda could not bear it and the shock continued for three days or so.

Such a glimpse is compared to a huge elephant entering a small thatched cottage with the result that the cottage is trampled and uprooted. I see that, but it seems to me that a saint can do anything if he wishes, even render the cottage safe for the elephant’s entry.

Bhagavan, however, from what little I know of him, was not one who believed in forcing the pace. On the contrary, he gave me the impression that he felt it was not proper and

1 reproduced from The Call Divine, April 1956, pp.399-401
was not for our real good, that he should interfere and do violence to our nature or prakriti by hurrying us at a faster pace than we are built for, even towards realization. Compare the following lines of Rabindranath Tagore in Gitanjali:

"Time is endless in Thy hands, my Lord!
Days and nights pass and ages bloom and fade like flowers.
Thou knowest how to wait.
Thy centuries follow each other perfecting a small wild flower.
We have not time to lose and having no time
We scramble for our chances
We are too poor to be late."

It seems a close follower of Bhagavan once asked him whether the great and famous Kavyakantha Ganapati Sastri had attained realization in this last life of his. Bhagavan, it seems, replied: "How could he? He had such strong sankalpas, such as the desire to develop siddhis (supernatural powers) and use them for the uplift of mankind". Bhagavan was undoubtedly very kindly disposed towards the Kavyakantha and the Kavyakantha was assuredly much more capable of imbibing Bhagavan’s Grace than many of us and yet Bhagavan would not interfere. This, however, must not be taken to mean that contact with Bhagavan counted for nothing. He worked, and works, in his own way, slowly but surely.

A CORRECTION

On page 148 of our last issue we published for the first time the Sanskrit venba composed by Sri Bhagavan. However, it has come to our notice that some printing mistakes have unfortunately occurred in the splitting and punctuation of the Sanskrit text. If the verse is split according to metre, the first line should be split thus:

Sadvinā sadjnana masti kimusatyam

If the verse is split according to meaning and punctuated, the question mark in the first line should come after the word kimu and not after the word satyam, because satyam is not a part of the first sentence but is the subject of the second sentence. And at the end of the second line there should be no vertical line, indicating the end of a sentence, because the words ‘atah tat hridayam dhyayati katham? (Therefore, how is one to meditate upon it, the heart?) form one sentence.
BORN IN a devout family at Manamadurai in the far south, Sri P.V. Somasundaram had a natural religious bent of mind from childhood. His mother died in 1935 just as he finished his schooling. He then began reading Sri Bhagavan’s questions and answers which appeared weekly in the Sunday Times. He prayed for Sri Bhagavan’s darshan. It was fulfilled in 1939 when Rama Yogi and Viswanatha Swami met him at the Tiruvanaikaval temple and in compliance with their instruction he arrived at Arunachala on Deepam Day; he witnessed the grand occasion from the Temple itself. The desire to have Sri Bhagavan’s darshan was fulfilled the next day.

Sri Somasundaram served in the Ashram for a few months before taking up employment. Those months, in Sri Bhagavan’s presence, were for him unforgettable ones; he relished working in the office, kitchen and looking after visitors. He then took up employment in Bangalore and Bombay to support his father and brothers. Wherever he was he met devotees of Sri Bhagavan and would bring many devotees to Sri Ramanasramam on special occasions.

In July 1945 he married Srimati Lakshmi and after the celebration they came to Sri Bhagavan for His blessings. Not only did they receive His blessings once but they had it twice! When they arrived in the Ashram they prostrated to Sri Bhagavan and went round the hall. After leaving the hall, Bhagavan’s attendant Krishnaswamy came to him and said Bhagavan was enquiring whether he had come with his newly married wife. He was thus made to go and prostrate to Sri Bhagavan again. Srimati Lakshmi was honoured to sing before Him during their visits to the Ashram. The steady and gracious look of Sri Bhagavan drew Sri and Smt. Somasundaram more and more to Him and their devotion flowered.
In 1952 Sri Somasundaram visited the Ashram for the first time after Bhagavan’s Mahanirvanam. While he was going around the Samadhi shrine of Sri Bhagavan for the first time, at the corner facing the Old Hall he experienced a shock and pull in his right shoulder. He stopped in that place for a moment and realised that Sri Bhagavan was still very much alive in the Ashram!

Since 1952 till this day Sri Somasundaram has devoutly organised Sri Bhagavan’s Jayanti celebrations in Bombay. Working together, Sri and Smt. Somasundaram and their three daughters and one son have celebrated Sri Bhagavan’s Jayanti, thus helping to bring the devotees of Bombay together, year after year.

Since 1979 Bhagavan Ramana Maharshi Centre has been formed and a Trust was registered. Sri Somasundaram’s treasured desire is to establish a Ramana Centre in Bombay with its own building. This laudable endeavour is sure to bear fruit and will serve the devotees of Bombay and foreign devotees who pass through Bombay to Sri Ramanasramam.

In the circle of Bombay devotees Sri Somasundaram is a well-known and beloved brother, for he is ever ready and eager, with a smile, to meet and serve the devotees of Bhagavan.

He who, brooding upon sense objects, comes to yearn for them, is born here and there, again and again, driven by his desire. But he who has realized the Self, and thus satisfied all hunger, attains to liberation even in this life.

The Self is not to be known through study of the scriptures, not through subtlety of the intellect, not through much learning. But by him who longs for him is he known. Verily unto him does the Self reveal his true being.

— Mundaka Upanishad

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I have always had a leaning towards the path of bhakti but with Jnana Yoga in the background. Recently, in *The Mountain Path* the enjoyment of philosophical discussion and reading matter had disappeared. I simply want to hear stories of Bhagavan, see pictures of Bhagavan and think of Bhagavan. Hopefully by His grace I will become eligible to surrender at His feet. I was delighted to see the picture of Bhagavan’s statue in the July issue.

— Miles N. Wright, Scotland, U.K.

I was very happy to have had a rare possibility to read a beautiful, coloured biography of Bhagavan Sri Ramana Maharshi. I am very much devoted to Bhagavan and would be happy to have contact with someone who lives in the Ashram and devotees living in other countries. I long to know others who also love Bhagavan.

— Anna Zilincikova, Bratislava, Czechoslovakia

After a gap of nearly 30 years, I was blessed by Bhagavan to see His Holy Shrine. The joy, happiness and peace I derived from my visit to the Ashram was beyond narration. We, as devotees of Bhagavan, always remember Him and are always looking forward to His blessings, which were bestowed on us. When I was in the old meditation hall, I could not resist my tears as I found Bhagavan there. My memories went back to my childhood when I had a chance to be on the lap of Bhagavan for a moment — His blessings have helped me all my life.

I have, with interest, gone through all the books you gave to me and as a sincere tiny devotee of Bhagavan, I admire your valuable contributions in spreading the teachings of Bhagavan.

— S.V. Ramanan

Frankfurt, West Germany

THE UNFAILING SHELTER

With undoubted faith
I seek refuge in Guru Ramana
The crest jewel of Parasara lineage.

Son of knowledge who rests
On Holy Sona Mountain
And who sports in the hearts
Of all beings as ‘I am’
Abides forever as Sat-Chit-Ananda.

For those who aspire to cross
The ocean of samsara,
Now indeed Ramana
Is our unfailling shelter
And North Pole
In the midnight of Maya.

— Babubhai Parekh,
New Jersey, USA

THE MESSAGE OF SILENCE

I have been troubled for a long time by the lack of reference in *The Mountain Path* and in the writings about Bhagavan to the problems which the world is facing and which can only be solved by spiritual people. I have read that Bhagavan used to read the daily newspapers. I have never read that he made significant comments about the world situation. During his lifetime the world saw the most terrible events up to that time, i.e. the tyranny of Hitler and Stalin, the murder of 6 million Jews, the explosion of the first atomic bombs and the destruction of Hiroshima and Nagasaki. There are so many occasions when Bhagavan showed concern for individuals close to him. I cannot understand the lack of reference to these terrible events.

I felt that the reply to the letter headed “Vedanta and Ethics” on page 51 of the January 1984 issue was inadequate, but it may highlight a shortcoming of Bhagavan’s message for the present time.

— Hans Heimer, Cheshire, England

Sages and saints are guides to a higher level of consciousness. They judge no one. But their Silence is sometimes more effective than the most eloquent ‘message’ of an agitator — at least for those who have ears to hear. They know, there is a Higher Power controlling human destiny.

Accordingly Sri Bhagavan replied, when one of the co-workers of Gandhiji wanted a message from him for the Mahatma: “Adhisthana is working within him and leading him, that is enough. What more is necessary?”

The passage on ethics (page 51, *The Mountain Path* Jan. 84) has to be understood not as ‘highlighting a shortcoming of Bhagavan’s message’, but as a fact of felt identity where one blames no ‘other’; both assures the human responsibility for the human condition. There is a realm beyond and above ethics. Remember: “Father, forgive them, for they know not what they do.”

**RAMANA’S PRESENCE**

1

My life continues to be influenced by Bhagavan. It has however taken a change of course which was unexpected.
QUINTESSENCE OF VICHARA

It is no ordinary luck that has brought me to the Feet of Bhagavan whose Grace is constantly felt, more so on occasions like this, (Guru Purnima Day). The formless necessarily has to take forms, to bless those chosen by Him, and Bhagavan represents one such manifestation. It is most appropriate that he appeared in the form of a teacher and taught us the Truth surprisingly by silence. The more one pursues his method and gleams whatever one can assimilate with one's limited intellect, the more clearly the Truth is revealed in experience.

— N. Panchapakesan, Dubai

INSPIRED PHOTOGRAPH

I must congratulate you on your having published Dr. Omkar Saxena's graphic and most inspiring description of "A Picture of Perfection". The photograph on page 153 (July '84 issue) has a history behind it. The original photograph, from which this "Viswarupa Darshana Bhava" of Sri Ramakrishna has been picked up, shows the Lord in the midst of kirtan-singers led by the Braho leader Keshav Chandra Sen. Being inspired by the Kirtan, the Lord suddenly stood up and started dancing in ecstasy, finally merging with the supreme.

— R.L. Dutta, Calcutta

ABODE OF PEACE

1

I visited Sri Ramanasramam and stayed for a few days in July. My first visit left pleasant memories filled with peace and spiritual solace. The Ashram management is doing a laudable service by feeding poor sadhu's every day. I take this opportunity to thank all persons in charge of the management for the sincere devotion in running the Ashram. I eagerly await another opportunity to visit the Ashram for meditation.

— D. Subrahmanyan, Anantapur

2

I have returned from Madras two days back and resumed my day-to-day duties. It was indeed a great pleasure meeting all of you at the Ashram. I would say that there are very few organisations where one finds such a well-knit and warm crowd, ever welcoming visitors from every part of the world. I have described the scenic beauty of Tiruvannamalai to quite a few of my friends. I anxiously look forward to visiting the Ashram again to enjoy that friendship and fraternity so rarely found in modern times of stress and strain.

— Sri G. Ramakrishna, Pune

APPRECIATION

1

The July issue of The Mountain Path is a precious one. I note that 'Fascinating Ramana' has become 'Immaculate Ramana'. The account of Sri Narayana Guru is interesting. I read the life of Sri Narayana Guru two years back.

I have a letter written by T.K.S. to Sri Viswanatha Swami immediately after the demise of my mother. The tributes paid to your beloved mother are of a high order and the song composed by Ramanatha Brahmacari is quite interesting. I did not know he was a poet as well. The photo of Sri Paramahamsa in Lakani is a favourite one liked by Sri Viswanatha Swami. In our house at Dindigul, there was a painting of Ramakrishna Paramahamsa with the quotation "God is in all men, but all men are not in God, that is the reason why they suffer." Sri A.R. Natarajan's Editorial 'The Cloister and the Hearth' is simply superb. Sentences like 'One may be alone in a crowd or in a crowd even when alone' reminded me of the aphorisms of Confucius or Laozhe.

— R. Sivaraman, Madras

2

The article 'Sadhana and Work' in the Jan 84 edition of The Mountain Path is highly useful for persons like myself who are working in a rough industrial atmosphere.

— VRK Mohan Rao, Udaipur

3

I read with very keen interest the serial — "Moments Remembered by the Managing Editor". Oh! What greatness embodied in human frame was Maharshi Ramana! Although I never met him when he was in the human frame He has simply bewitched me by His love.

— Ramnandan Misra, Bihar

4

It is always a pleasure going through your inspiring magazine, The Mountain Path. I wish you all the success in this mission.

— H.C. Mirchandani, Managing Director, India Book House, Bombay

5

We are all relishing the articles and news items ('Ashram Bulletin') appearing in The Mountain Path. It makes such interesting reading and makes us feel that we know the devotees personally.

— S. Ramachandran, President Ramana Kendra, Madurai

TO THE MANAGING EDITOR

1

I recently took up a copy of The Mountain Path (July 1984) and saw the beautiful homage to your mother whose passing away had been unknown to me. Although I did not know your mother and actually never really got a chance to speak with you during my visit to the Ashram in 1982, I feel a closeness which unites us as in the case of Ramana Bhaktas.

I especially appreciated your response to a letter I sent in last summer to Ramanasramam addressed to no-one in particular while I was experiencing a strong spiritual crisis. Your kind and encouraging response was like that of a loving mother. From reading "Letters to the Editor" in The Mountain Path I have come to realize that you
have been so caring and so concerned for all the devotees who have called out in one way or another. I can only humbly echo the words of Mrs. Osborne, "Your mother has not left you; she is in your heart, and she will continue to be more than a mother to you."

— Marye Tonnaire, Par Chalabre, France

I am deeply moved because of your quoting the seventh stanza from the Ashtakam and because of your request to me for going through the Five Hymns to Sri Arunachala frequently. I am most happy to do so.

I need to explain. Before writing to you for the first time I thought that The Collected Works of Sri Ramana Maharshi would be more than sufficient for the rest of my life (I love the Five Hymns to Sri Arunachala — not to forget the translation by Sri Bhagavan of the inspiring agama, Sri Devikalottara, which is so dear to my heart.) Also, we had the impression that Sri Bhagavan spoke very little and that there were perhaps 5 or 6 photographs taken of Him. Well, with this situation in mind you will understand the immense joy with which we received your first letters along with the first issue of The Mountain Path and the beautiful books from Sri Ramanasramam. I adore Sri Bhagavan in His shapeless form as the Heart, the Self of all and I feel His Presence and Guidance continually; through this precious contact with Sri Ramanasramam I came to know and do love my Guru's fascinating personality. Then naturally it follows that I had to obey a strong feeling to go very slowly through the Talks with pen and ink. I suppose questions of devotees are and will forever be the same. I just marvel at the Wisdom, Patience and Compassion of Sri Bhagavan, answering in all gentleness, guiding all the time. Not only then — but now! Each page leads to a deeper quiet, a greater stillness. Everything that has to be said, is said. Our Master said it all for our benefit. That samadhi will be sahaja. Sri Muruganar sings it so beautifully in His poem "Ramana Mandiram" "I stand unruffled Bliss, A Rock, untouched by any shock"

— Clemmy Dyhrue, Disterwijk, Netherlands

Practice and perseverance lead to success. Whatever good one obtains is the Fruit of the tree of long-continued practice. This ignorance is the result of the wrong thinking of many incarnations and so it appears strong, but when you work patiently for Self-realization, then ignorance will end.

— Yoga Vasistha

204Pp.

Price: Rs. 15/- (Postage extra)

Please write to:

SRI RAMANASRAMAM BOOK DEPOT,
Sri Ramanasramam P.O., Tiruvannamalai-606 603.

As announced in our previous issues of The Mountain Path, the conversations that Paul Brunton and Munagala Venkatramaiah had with Sri Bhagavan, in the thirties, have now been published in a book-form, entitled Conscious Immortality.

Ramana's Words of Wisdom have thus been preserved in this treasure of a book. Each devotee should possess a copy for himself! Please hurry!

'She is an out-of-the-ordinary person, a great saint. She has had visions of Lord Muruga several times. In her life she has occurred a rare incident, so rare, that within the span of the last two thousand years only four such cases are known. The first was Raja Vikramaditya who entered into another body, the second was Adi-Sankaracharya who did parakaya pravesha into a king's body, the third was Tirumoolanayanar and the fourth was Arunagirinatha who entered into the body of a parrot. To my knowledge Amma's is the fifth case where Siddha Ramakrishna has entered her saintly body. She is verily the "Tenattu Meera" (Mirabai of the South).

Such has been the pronouncement of no less an authority than the senior pontiff of Kamakoti Pitha on a less known but remarkable woman saint, Swami Andavan Pichhai.

She had her first vision of Lord Muruga at the age of nine and she continues to live in a highly charged super-consciousness. The full story of this self-effacing saint, the ordeals she had to pass through as a member of orthodox society, the manner in which she came to compose thousands of hymns to various deities, her super-normal trances, the incident of a siddha from Pinnavasal entering her body on the eve of what was regarded as certain death in her fifties, her meetings with several saints — all these are described in detail in this unusual book.

Describing her first meeting with Bhagavan Ramana the authors write: 'When Amma came near Bhagavan she was abruptly shaken up from her stupor as if by an electric shock. The whole body started trembling and her heart was pounding hard. She prostrated before him. At that instant Bhagavan's gaze fell on her. His eyes were shining brilliantly and showering compassion all around. From them a streak of light like that of lightning flashed out. He gave her nayanadiksha (initiation through look) in the shadakshari mantra. This pierced her soul and once and for all the darkness of ignorance was completely removed. The great truth behind the maha-vakya flashed in her and she realised the secret of "Who am I."

It may be noted that she was initiated into sannyas by Swami Shivananda whose initiates have spread the light of the Indian spirit over five continents. His compassion and the subtle ways in which he came to the succour of devotees in times of need are described in this narration without exaggeration. One echoes the words of Swami Chidananda (in his foreword) as one reaches the last page: 'Is it true? Is it possible in this twentieth century?'


In refreshing contrast to the many 're-creations' that are in vogue in recent times, vulgarizing and parodying profound themes from our ancient culture's rich past, the present work is a remarkable effort to capture the many-sided personality of Sri Krishna for the modern mind.

Lord Krishna is known — and experienced — as a child, friend, lover, master, the almighty and many other adorable persons in one. There is Sri Krishna of legend, of history, of mythology and of the mystic lore. The writer of this delectable monograph studies Lord Krishna in his various manifestation, as delineated by such poets, writers, sages, devotees and philosophers as Vyasa, Chaitanya, Ramprasad, Jayadev and Tagore. He also cites parallel conceptions from western literature but the dominant note of the book is Sri Krishna's bounty of love. He quotes from Herbert White (in The Great Teachers):

'Krishna loved to wander through the country playing his flute. No ordinary musician was he and his was no ordinary flute! Imagine the boy of five or six, most winsome and graceful of children, yet with a power and a wisdom that come but rarely into the world, passing from village to village and playing glorious music as he went, so that the country people stayed their work and forgot their pastures, the birds flitted down from the trees and joined their sweet voices to his flute . . . He comes in that way that seems to him wise; I think that he is coming again to help his world before many years have passed. If you and I would know him when he comes, then we must be like Trivakra who gladly poured out her most precious gift upon Sri Krishna.'

Among the important features of the Lord in Manifestation, the author draws attention to the pose of the flautist with three bends (neck, waist and ankle) in the shape of Om. A book to be read and dipped into again and again.

A SAINT'S CALL TO MANKIND By Madan Mohan Varma. Pub: Chetana, 34, Rampart Row, Bombay 400 023. Pp. 173, Price Rs. 40/-

The author of this book was a saintly man who held a number of high offices and yet remained humble to the end of his life; the saint whose teachings he records was a blind sannyasin, Swami Sharadananda, who took the
lamp of God to ordinary men and women in the north of India. There are no high metaphysics or intricate yoga techniques in these pages. The main thrust of their appeal is robust common sense in interpreting soul-values to the awakened man so as to light up his path and lead him to his destination in God.

Spiritual life, it is made clear, is not something apart from daily life in the world, it is something that has to grow in the midst of the circumstances of life. Swami Sharadananda teaches that one should elevate the character of everyday life by right thinking, pure feelings and dedicated action; in other words he teaches that jnana, bhakti and karma are the broad ways for the transmutation of a mundane life into a Godly life.

The pages of this book are strewn with helpful observations:

'The object of sight is one, but the angles of vision are many. Even so, truth is one, but we see it from different levels.'

'True spiritual life is effortless awareness. Effort is only visible in the elementary stages of sadhana.'

'Dislike is not renunciation, it is attachment through dislike.'

'Prayer is the strengthening of aspiration and denotes spiritual hunger. Worship is the deepening of prayer and denotes the establishment of relationship. Stuti is the outpouring — whether vocal or mental — of what the devotee experiences in the deeper regions of his consciousness as a fruit of prayer and worship.'

'In japa action predominates. In smarana action and feeling go together. In chintana feeling predominates over action. In dhyaana feeling only remains.'

Fluently rendered into English these sayings of the saint in Hindi make rewarding reading.


Swami Vivekananda once observed that the ideal state would be when each person had his own religion, obviously meaning thereby that each one has to forge his own path to the Reality. But the author of this book, following J. Krishnamurti, would have it that there are no paths and no religions that can take one to this Reality. 'Who is going to walk on the so-called path to enlightenment? Is it the Self? Now is the self capable of finding enlightenment or must not the Self cease altogether for enlightenment to occur?' (p.6) We are afraid that there is something wrong here. Obviously the ego-self dies, but that is not the end of the matter. The true Self takes over.

The writer is on safe ground when he says that he does not interpret the Teaching (because J.K. does not like it), but only enquires into it on the basis of his own experience in applying the principles of the teaching to his own life.

But when he presumes to judge others, deny validity to other possible experiences, it is surely objectionable. For instance: 'Ramana Maharshi, enlightened though he may be, (author's italics) was steeped in traditional Hindu religious literature. Krishnamurti's mind, however, remains unsullied by any religious concepts and religious traditions whatsoever. In a sense, therefore, Krishnamurti's teachings are purer.'

Speaking of Buddha, he draws our attention to the irresponsibility of the Sakya 'deserting his wife and child'. Sannyasin, we are told, solve only their 'bread and butter problem' (p.23) It is a pity that this book is marred by such unspiritual statements. The usual tirades against the Guru do not improve the quality of the discussion.

— M.P. PANDIT

INDIAN PHILOSOPHY, NYAYA-VAISESIKA AND MODERN SCIENCE By Aruna Goel. Pub: Sterling Publishers, L-10, Green Park Extension, New Delhi, 100016. Pp.211, Price Rs.100/-. This is substantially a thesis approved for a Ph.D degree by Punjab University. The sub-title, 'Nyaya-Vaisesika and modern science', raises great expectations but one soon gets disenchanted. The 'historical study' of Nyaya and Vaisesika systems in the first two chapters is no more than a sketchy and rambling survey, from secondary sources, of the authors and works of these systems. The remaining six chapters are bare and general summaries of the most fundamental ideas of the systems with reference to pramanas, padarthas, the physical world, the theory of causation, atma and moksha. At no point do we find any striking attempt at any comparative discussion of the postulates of modern science and of the Nyaya-Vaisesika thinkers. On the other hand we have a plethora of simplistic and chauvanistic obiter dicta as the following examples will show:

1. 'The modern western theory of realism, idealism and pragmatism is based on Gangesa's treatment of the epistemological problems of validity of knowledge and criteria of truth.' (p.14)

A tall claim indeed!

2. 'What is the logic of including metals like gold, etc. under fire? ... The reasons are that the metals are conductors of heat.' (p.106)

One might surely ask: 'What about the metals which are bad conductors?'

3. 'Kanada's is the first attempt to explore a relation between cause and effect. The evolution of science is also based on the implicit faith in the law of causation.

Then why did not science evolve and develop earlier in India?

4. 'The Samkhya theory of Parinamavda is succinctly put in the famous words of the Gita (ch.2 v.16).' (p.124)
The Samkhya of the Gita in general and of this passage, in particular relates to ontology and not the theory of causation.

5. "Manas is the only factor which distinguishes one jiva from another." (p.113)

What about the variant atma-gunas?

6. 'Modern knowledge of science and technology was already existing in this joint system. The basic assumptions of the joint system present the reality in a more meaningful way than does modern science.' (p.186)

Never substantiated. Some charts of the elements etc. do not become proofs. The task remains to be done by one trained in the discipline of modern science.

— Dr. K. KRISHNAMOORTHY


Like Epictetus, a Greek slave who later became the great Phrygian Stoic philosopher, and Jacob Boehme, a cobbler of Gorlitz, who was the great German religious mystic of the sixteenth century and whose influence is seen not only in the writing of Schelling, Hegel and Schopenhauer but in the Quaker movement as well, Yathindra Swamiji who lived in Kawaiara in Chintamani Taluk (Karnataka) in the eighteenth century, was a great seer, visionary, a mystic saint and a celebrated poet too. Born of Vaishya parents and orphaned in his early years he took to bangle selling which was his family profession. Being by nature a mystic absorbed in the beatific vision he did not have the acumen to be a good salesman; as a businessman he was very much a square peg in a round hole. His family life with a termagant wife became unbearable but he patiently carried on till one day his wife turned him out mercilessly, shouting that he was more fit to be a sannyasi than a samsari.

Thus was a great saint born, who, living in his native village of Kawaiara, enlightened the ignorant and alleviated the suffering of the local poor. He wrote several great works. Besides composing several hymns in praise of the gods, he wrote five Shathakas of which the book under review is the most famous. Written in simple and sweet Telugu, they breathe the essence of advaita but they are also full of homely similes which reflect contemporary social and economic conditions.

The profound philosophy enshrined in these simple verses proves that even a highly evolved sadhaka yogi can give homely hints to a harassed householder. His topics are wide-ranging and they include quotations on the splendid power of omkara, the political implications of British rule, the adhyatmic significance of progress towards nirguna brahma sakshatkara and occasional tirades against the caste system.

The reading public is beholden to the Yathindra, Ashrama Trust for popularising the writings of this great sage in all languages, for thoroughly verifying and revising all the available versions of his writings in palm-leaf manuscripts, and for making them available at such cheap prices.


Here is another fresh look at the Bhagavad Gita, a book which is open to as many different interpretations as there are colours in the visvarupa drsana. The author, a graduate in law with a life-long interest in religion and philosophy, has attempted to place the message of the Gita in the context of modern times. He strikes the keynote of this theme in the very first line by stating that spirituality is not something vague and abstract but a concrete matter of living here in this physical world.

He feels that in the Vedas and the Upanishads one wanders through a maze of profound abstractions, philosophic discussions and theoretical speculations, whereas the Gita cuts across this tangled growth of leaves, thorns and roots and offers us only the flowers of truth, beautifully arranged together in their proper places. Rightly, therefore, has the author given the sub-title that this book is a vade mecum for the science of living.

It is stressed that the Gita is, as the colophon to every chapter indicates, a yoga-sastra which is rational and scientific in its outlook and which takes its stand on the reality of spiritual experience. Just as the experience of the physical world is real to our senses, so also will our spiritual experience of God or atma become a reality once the domination of the egoic mind is silenced. The author has to be congratulated for his effort to explain in simple terms that this immemorial scripture does not reject worldly life but asks us to enrich it by living spiritually in harmony with our true nature. The book lays particular emphasis on this karma yoga aspect of the Gita and the author concludes that only by this path can the worldly and spiritual life be blended.

— ARCUS

A BUDDHIST DOCTRINE OF EXPERIENCE. By Thomas A.Kochumutton. Motilal Banarsidas, Bungalow Road, Jawaharnagar, Delhi-7; Pp.287+xxii; 1982; Rs.100.00.

As the sub-title states, this is a new translation and interpretation of the works of Vasubandhu the Yogacarin. This Vasubandhu, according to the generally held view, was a Buddhist philosopher of the 5th century A.D. He is not only the author of the Abhidhama-kosa which he is supposed to have written with the collaboration of his brother Asanga from the Vaibhasika perspective, but also of a bhasya on it which betrays the Saundarika angel; and more importantly, of several other works like...
Trimsatika, Vimsatika, Trisvabhava-nirdesa and Madhyan-nta-vibhaga ... which are all imbued with Yogacara thought.

In all our textbooks on Indian philosophy Yogacara is usually described as 'idealism', which has its own implications in Western philosophy. The present scholar has undertaken an in-depth translation and analysis of all the major works of Vasubandhu to examine this thesis, and has come to the conclusion that 'idealistic monism' is a misrepresentation of Vasubandhu's Vijnaptmatra which is more a characterisation of empirical experience than of transcendental; and the term 'relatistic pluralism' may be more apt to describe that Buddhist thinker's philosophy.

What is more important, Dr. Kochumutton has penetratingly pointed out how there is a greater measure of continuity between the Hinsayana thought and later Mahayana elaborations. The tendency of the present day scholars to divide Buddhism into warring schools is often times misleading, as it shuts out from view the fundamental agreement on essentials.

Here is a good example of painstaking study and exercise in hermeneutics which might recover for us the right letter and spirit of ancient texts which have long become obfuscated if not obsolete. It is difficult reading for the layman since the book bristles with original Sanskrit terms and their literal equivalents, such as atman-subjectivity, dharma-objectivity, upacara-usage, vijnana-consciousness san/'na-conception.

We might close this review with a quotation which bears some resemblance to Bhagavan Ramana Maharshi's thought:

That indeed is the supramundane knowledge
When one has no mind that knows
And no object for its support;
It follows the revulsion of basis
Through the two fold removal of wickedness.

A stimulating and thought-provoking book.

— Dr. K. KRISHNAMOORTHY

JAINA YOGA. By R. Williams. Motilal Banarsidas, Bungalow Road, Delhi-7; Pp.296+xxx; 1983, Rs.100-00

Ever since this book was first printed by the Oxford University Press in the London Oriental Series as Volume 14 in 1963, it has been acclaimed as a very well-informed, definitive and lucid exposition of the religious discipline prescribed for the laity by Jaina Canonical texts. Most of the texts surveyed, and relied upon belong to the medieval period. The learned author has utilized the researches of German, Italian and Indian specialists in the field in this textbook of Sravakacaras, which give in a nutshell the very elaborate rules developed over centuries by the Jaina ascetics. It also takes into account the differences in detail between the Svetambara and Digambara 'traditions, the duties of laymen as distinguished from ... ectics.

The influence of Hinduism on Jainism which developed as a religion in medieval times is fully brought out. Throughout, the account is text-based and well documented. There are about fifty sections dealing with all aspect of the doctrine in its scriptural context, using indigenous expressions. Thus we are introduced to 'ratna-traya', 'Samyaksha', 'mithyatva', 'gunas', 'vratas', 'carya', 'vinaya', 'aunpreksas', 'vyasanas', 'gatis', and so forth, which every religious Jaina is supposed to know and follow with faith.

It is thus a very important and dependable guidebook which should find a place in the home library of every devout Jaina and every library of religious books.

— Dr. K. KRISHNAMOORTHY

DAWN ON ARUNACHALA

By Noona Osborne

My love is
The grass on the mountain,
O I love the silence,
That magic you know, —
I cry and my tears
Will sing you a song,
The hands move the wind and
The waves of the ocean,
The cold dawn light has touched
The peace, has touched the tears,
Has touched whatever —
And what was it to you?
The quiet ..................
And the love of the blue.

Infinite ............... What is the form of love?
The white soft clouds that love And hold the dark and gent -
Iy hold it in their arms.
The quiet and the Silence in my heart,
The white soft clouds, and what Is the night? O my Love, I do not know.
But see that the cold —
The cold dawn light has touched
The blue of the night ..........
Oh Arunachala! in Thee the picture of the universe is formed, has its stay, and is dissolved; this is the sublime Truth. Thou art the Inner Self, Who dancest in the Heart as 'I'. 'Heart' is Thy name, Oh Lord!

— Five Stanzas to Sri Arunachala

A LETTER FROM CHARLES DICKENS

We have the good fortune to reproduce a letter from Charles Dickens, the grandson of the famous author. Charles Dickens. Long standing devotees of Sri Bhagavan, Charles Dickens and his wife are now settled in South Africa in their home named 'Ramana House'.

“We never came to our beloved Master He came to us. We left India finally in 1947 and as the ship sailed away from the coast of India we both stood at the stern of the ship and saw the last vision of India disappear — our hearts were heavy and sore and depressed. We had travelled all over India in search of a Master, and found none. We found only humble Yogi’s who could not help us.

On reaching England, our own country, we sought knowledge at public meetings, but found nothing. We found England too cold after our long years in India, so we came to South Africa, and here in Howick the climate is like that of Bangalore, but here there is only rank materialism, even our Indians are not the same as those of you in India. They have become rich and worldly.

Please refer to page 195 of The Mountain Path July 1983 edition as this is the story of my dear wife. One day, I went to a friend’s house. Whilst there, my attention was suddenly drawn to a photograph on her table. As soon as I saw it, it held me spell-bound, and I just couldn’t move my eyes away from it. I didn’t know who he was, but as I went on gazing at his picture, some strange power started overcoming me. Shivers of ecstasy thrilled through my frame, my hair stood on end and tears flooded my eyes.

All this was too much for me and I gasped out to my friend — “Who is he and what is all this happening to me?” My friend, who was not at all surprised to see my state, as she was well versed in these matters, coolly replied, “Oh! So you don’t know Him. But that doesn’t matter at all. He is the great sage of India, named Bhagavan Ramana Maharshi and what happened to you just now is a sign that His power is working on you and He is drawing you to Him.”

We went to a Ramakrishna meeting in Pietermaritzburg our large town 16 miles away and they had a bookstall at the entrance and my wife saw Ramana Maharshi and the Path of Self Knowledge. She stood still. She knew she had found what she wanted. It was the old edition of the book with the beloved face gazing wistfully. Yes, indeed, I also found what I wanted. That was some 12 years ago. We have never looked back. Our life is doubly blessed,
our Master is always with us. We tell you the true story because we know you will understand and believe. Others would not believe.

We have a large collection of Ashram books, but when we in fact have the great glorious Master with us at all times, what do you want more books for?"

We have just made a start in the building of Sri Ramana Kendra, Ahmedabad which is one small building like a cottage. The design of the main shrine is getting finalised. Thereafter, we have to consider commencement of the work. We have set up a Fund Raising Committee. Our project is an ambitious one as members are keen to put a big shrine for Bhagavan. In fact, I want it to be the best in the world or at least in India! Indeed, this will be appropriate as our site is big being about 8900 sq. mts. Our intention is to put up a big Shrine for Bhagavan with some cottages on the two sides for people to stay and a provision for a Dispensary to provide a counter of service to the poorer section of the people for whom Bhagavan had special compassion.

— K. Sivaraj
POORFEEDING YAGNA AT PALGHAT

The Annual poorfeeding yagna, during the month of Karkitaka (Adi) the leanest month of the year in Kerala, conducted at Vijnana Ramaneeya Ashram Palghat, lasted for thirty-two days from July 16th to August 16th. Two hundred to three hundred poverty stricken people were fed sumptuously every day through this noble endeavour. The poorfeeding yajna was first started and successfully conducted all these years under the able leadership of the late Swami Sureshanandaji the founder of the Ashram who received his inspiration from the words of Bhagavan:

“If we but recognize this universe
Of eight-fold form as form of God, Himself,
And serve in adoration all the world,
This is of God most excellent worship.”

— Upadeśa Saram

BHAGAVAN’S STATUE INSTALLED AT PRODDATUR

Sri Nichenametta Subbarayudu Sresthiti has been a devotee of Bhagavan for a long time. He built a temple for Bhagavan in his humble residence at Proddatur in which one Swami from Sri Ramanasramam was appointed for the puja of Bhagavan’s shrine. Sri Subbarayudu is also the first person to start a school in the name of Bhagavan. Presently the Ramana Maharshi High School at Proddatur has a strength of 500 students with a reputation of discipline and good results. Sri Subbarayudu himself spent 2 lacs on its buildings. On 25th March 1984 he installed Bhagavan’s statue (in the padmasana posture) at the entrance of the school. Prof O. Ramachandriah unveiled the statue and later presided over the evening function. He congratulated Sri Setty for his spirit of dedication to Bhagavan. Mr. R. Sreeramulu, Mr. T.B. Rao of Anantapur Sri Ramana Satsang, Mr. V. Brahman founder of Tadipatri Ramanasramam also spoke. Mr. Setty honoured the participants with shawls.
RAMANA MAHARSHI HOSPITAL

We are happy to announce that plans for the hospital and the procuring of a site are going well. Thanks to the expert advice of experienced persons in the Medical field and under the overall guidance of Dr. S. Siva (UK), we have been able to come up with clear and dynamic objectives. Special priority for children’s care, a mobile clinic and a nutritional education programme are some of our immediate goals.

The response from devotees has been very positive. Thank you for your continued support in this noble project.

Kendra, on the honour conferred on him by his election to the high office of the Vice President of India.

August 28 was observed as Murugana’s Day when homage was paid to the great Poet-devotee. Kumaris Sarada and Ambika gave a melodious rendering of some of his songs.

Aruna Vijaya Day was celebrated with great enthusiasm on September 2.

On the auspicious occasion of Janmashtami (August 20), there was a largely attended programme of Sampoorna Geeta parayana led by Swami Prabuddhananda of Arsha Vidya Mandir.

Yogi Raushan Nath, Head of the Nath Sect, attended the Satsang on June 17 and answered questions from the members of the audience.

Accepting all conditions of life — whatever they be — as His gift abide in fortitude and do service.

— Anandamayi Ma

Why speak of Self-Realization in the future? It is here and now — only the veil that hides it has to be destroyed. What is meant by ‘destroyed’? That which in any case is doomed to destruction is to be destroyed. When the veil falls to pieces THAT which eternally IS shines forth — the ONE, Self-luminous.

— Anandamayi Ma

Sangha Vidya Day was observed on August 19. Shri A.R. Natarajan and Shri K.C. Subbiah briefly explained the substance of Chapter X of Ramana Gita emphasising social dharma as mutual trust and service and world citizenship.

Poor feeding on a grand scale was held at the Shakurpur Resettlement Colony on September 5. The Kendra is grateful to Shri S.K. Sachdeva, Editor, Competition Success Review, who readily came forward to shoulder the entire financial burden. After garlanding a picture of Bhagavan and performing pooja to Sheetala Devi, the deity of the Colony, about a thousand residents of the Colony were sumptuously fed. Smt. and Shri Sachdeva, along with their son, actively participated in the function.

On September 2, the Members of the Managing Body warmly felicitated Shri R. Venkataaraman, President of the

Managing Body members felicitating Shri R. Venkataaraman.

With Shri Venkataaraman are (l to r) Shri C.G. Babaluramayyan, Shri A.R. Natarajan and Air Commodore S. Ramakrishnan.

Smt. and Shri Sachdeva, along with their son, actively participated in the function.

Smt. Sachdeva, assisted by Shri Sachdeva, distributing prasad to residents of Shakurpur Colony.

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— Anandamayi Ma
Sri Oevanath and party, Bangalore

Sri N. Ramanathan and family

Princess Irene and party

Sri Rana Mangat, Sri P.V. Somasundaram and Sri M.V. Gavaskar

Mr. Akito Takao and party, Japan

Sri K. Ramaswamy & family, Bangalore

Sri Mohan and family, Dubai

Sri Devanath and party, Bangalore

Sri N. Ramanathan and family
Pilgrims

A Sadhana Camp at Thiruvannamalai
Report by Br. Siddha Chaitanya

Thiruvannamalai has always been an attraction for the Chinmaya Mission, Madras and the Mission has organised time and again trips to its sacred precincts. The last trip was a two-day sadhana camp this year, when 45 mission members left Madras on July 14th morning and reached Sri Ramana Ashram by about 1 p.m. We were greeted by the peacocks call which delighted us. Sri Ganesan and the Ashramites warmly received us, served us a homely lunch and accommodated us in the Guest Houses.

In the evening we visited Bhagavan Ramana Maharshi’s Samadhi and participated in the aarati and the pooja. We had the good fortune that we could prostrate and pay our homage to the Great Soul whose presence we felt throughout even in his physical absence. At the Samadhi the Chinmaya Mission Members gave a Bhajan programme led by Br. Chandramouli.

We set off on the Giri Pradakshinam at about 9 p.m. after dinner. All of us went round the mountain with chantings and Bhajan singing throughout till it was completed by about 1 p.m. The continuous bhajan on “Arunachala Siva” inspired the young and the old alike, who moved on unaware of any strain or exhaustion. It was a moonlit night; and Aruna Giri shone in full splendour. We occasionally stopped to sit and reflect on the sacred mountain which symbolised Sivalinga and which seemed to convey to us, through its immutable divinity, the sacred knowledge of the Truth Eternal that is God.

The next morning we went to the Skandashram on the hill-top. It was a solemn experience; and we had the rare privilege of being accompanied by a dog who led us up to the Skandashram and Temple then disappeared just to meet us downhill in Sri Ramana Ashram again.

Sri Dwarakanath Reddy spoke to the members. Sri E.S. Sankara Narayan, a senior member among us, introduced Sri Ganesan, Editor, Mountain Path, who addressed us. Br. Prasanna Chaitanya gave the vote of thanks.

There is serenity, a beauty and a quietude about Sri Ramana Ashram which makes it a fit place for medita­tion. There is a good library too. The Chinmaya Mission members were very much impressed by the solemnity and sanctity of the place; and they dearly wished that the could visit Sri Ramana Ashram again — at least once a year!

VISITORS

Already for some years I have had a strong urge to come to Sri Ramanasramam to taste the holy atmosphere. I am very happy to have stayed here for three weeks. Living with human beings and a lot of other beings who don’t mask their faces gives the opportunity to feel the freedom of life. Silently but powerfully I felt the influence of Bhagavan and Arunachala increase day by day. Talking with people here cleared up many points which I had read in the books. A special attraction and fun for me were the monkeys which a European normally sees in a zoo. Last but not least I would like to thank all the nice people here for making my stay a wonderful experience.

— Jurgen Van Win, Spain.

It was very good to be back at the Ashram though I greatly missed the peaceful form of Viswanath Swamiji with whom I used to go and sit in silence punctuated from time to time by his wise and deeply penetrating words. I was struck this time by the number of people who come, not only to stay, but just for a few moments, especially in the old meditation hall. I think that silent sitting is something of immense importance and it is because this is recognised and encouraged at Sri Ramanasramam that I have come here for the longest time I have ever stayed. One is really left in peace to be open to the mystery beyond all name and form and so deeper one’s vision and perspective becomes for dealing with all the names and forms that rush to meet one on the descent from the holy hill! Thank you all for having such a place of peaceful sitting continuously available. I very much appreciated too the kind and patient and thoughtful care and service of the ashramites, especially in The Mountain Path office and the dining hall.

— Sara Grant, Pune.
RAMANA MAHARSHI ROAD — MAURITIUS

We are pleased to reproduce a letter to the Managing editor from Sri Thancanamootoo of Mauritius:

"It has been my privilege to be inspired by Sri Bhagavan to make a certain request which has now materialised. You will be very pleased to know as of now we have a "Ramana Maharshi Road" in Mauritius. I made the request to the Mayor of Beau Bassin — Rose Hill. He has kindly accepted and the decision was ratified at the meeting of the Council. So henceforth Mrs. Samboo will be writing from Ramana Maharshi Road. The road is in the middle of a residential area. It is the longest road of that area."

Gayatri Devi Vasudev & Party

I have been fortunate in being able to visit Sri Ramanasramam twice this year. That my fascination for this quiet Ashram is really Ramana’s blessing goes without saying. The presence just permeates the air and I can honestly say I love every minute I spend here. Another feature that binds me to this place in the overwhelming friendliness of all those associated with it, right from the Managing President and The Mountain Path editor to the cooks and boys. The only thing that saddens me is every-time I come here, I have to return home very soon. I only hope Bhagavan will let me stay here for greater periods of time.

— Gayatri Devi Vasudev

I have been a regular visitor of this Ashram for a very long time and this will keep me coming here as long as the Tripudi (experiences, experience, and experienced) remains in me.

— Vasudev

This is my first visit to Ramanasramam, and I hope I will be able to do it year after year. This visit is more of a spiritual experience than what I anticipated.

— B. Sureshwara

I read about Bhagavan Ramana Maharshi for the first time in the book Self-Realization by Mr. B.V. Narasimha Swami, in Singapore as a prisoner-of-war of the Japanese, in the year 1943. I asked about Him of some fellow-prisoners who had been blessed with His darshan while in India, and it kindled a fire within my breast for His holy darshan.

Because I did not take advantage of the opportunity to visit Ramanasramam on my return to India, I missed the good fortune to have Bhagavan’s darshan before His Mahasamadhi. However He continued to draw me.

In 1974 I happened to get another copy of Self-Realization from a monk of the Ramakrishna order. Six year later in 1980, another monk advised me to subscribe to The Mountain Path, which I did immediately. This once again rekindled my desire, and finally in May 1983 by a quirk of fate and without any pre-planning, I was brought to Ramanasramam, for a brief but rewarding stay. I purchased a few books from the Ashram and on coming home got 28 books in the course of a year sent to me by the Ashram. In March 1984, my feeling was so strong that I enrolled myself as a Donor in the Bhiksha Fund of the Ashram. Then came a powerful desire for a second visit to the Ashram.

Accompanied by my daughter Smt. Urmila Srivastava, on July 3 1984, I found myself once again at the feet of Bhagavan Ramana at Ramanasramam. That night we had darshan of Bhagavan in the Meditation Hall, Mahasamadhi Hall, Matru Bhuteshwar Temple and Nirvana Room. I passed the whole night in ecstasy with Bhagavan’s name resounding within me. My daughter too was deeply affected and asked many questions about Bhagavan’s life. Such is the spiritual vibration at the Ashram that neither of us slept all night, but spent it in spiritual discussion and meditation.

Next morning Mr. T.R. Srinivasan arranged for our visit to Skandashram and Virupaksha Cave. The ascent up the holy hill and visit to these places touched us deeply. Later we met Mr. V. Ganesan — the Managing Editor of The Mountain Path and talked for more than an hour in his room. We were also fortunate enough to meet Sri Kunju Swami who had the privilege of serving as a personal attendant to Bhagavan for 31 years, from 1919 to 1950.
During our stay we met many sincere devotees — Sadhus, Sanyasis, and Sanyasinis — and were very impressed with their sincerity, one-pointedness, and surrender to the will of Bhagavan.

Through the kind efforts of Sri V. Ganesan and Sri T.R. Srinivasan, we were able to have the holy darshan of almost all the places where Bhagavan Ramana had stepped and also to make Giri-Pradakshina of the holy hill, ‘Arunachala Shiva. Arunachala Siva’ was on my lips almost all the while during the holy circumambulation. We felt elevated and spiritually uplifted by the blessings of Bhagavan Ramana.

— Mangal Prasad Srivastava

We would like to say that we felt quite homely and holy at the lotus feet of Sri Ramana Maharshi and Arunachaleswara. Apart from the blessings of a realised soul and Iswara, we are extremely pleased with the divine light the management of the Ashram showers on the devotees. Through a guide we saw Skandasramam, Virupaksha cave and Pathala Lingam in the sacred temple. To our entire satisfaction, we performed Giri-Pradakshina. The sight of different living epitaphs in the Ashram shall ever remain green in our memories.

Among other things, as kith and kin and as a sincere follower and devotee, engagement with your goodself (Sri V. Ganesan) for a few moments is another sign of our heart felt satisfaction. We thank you all once again for providing a unique opportunity to spend some time in the holy atmosphere of the Ashram.

— B. Ramoji Rao, B. Kanaka Rao
M.S. Anpa Rao, T. Kameswara Rao
Visakhapatnam

OBITUARY

M.G. Shanmugam, an old and respected devotee of Bhagavan, passed away in May 1984. His father was an ardent devotee who eventually brought his entire family into Bhagavan’s fold. M.G. Shanmugam was gifted to write a Tamil biography of Sri Bhagavan in the 3Q’s. It was a condensed version which was highly appreciated by Bhagavan Himself.

May his soul rest in Peace at the feet of Sri Bhagavan!

Although Sri D.S. Sastri has become well-known for translating his sister’s Telugu writings, Letters from Sri Ramanasramam, into English, he was also a staunch devotee of Bhagavan from the year 1941. With regret we announce his passing away on 3-7-84.

At the first glance of the majestic figure of Sri Bhagavan, Sri D.S. Sastri and his wife at once felt they had found their real Guru. On the next visit he came with his sister Suri Nagamma. While she stayed on to be in the presence of Bhagavan she kept in touch with her brother through letters, drawing him more and more deeply to Sri Bhagavan. The beautiful translation of these letters by Sri Sastri, has captured the presence of Sri Bhagavan; it gives devotees an intimate glimpse of the Master’s life in all its simplicity and grandeur.

LOUD THINKING ON SILENCE

In a very well appreciated and lucid talk Sri Dwarkanath Reddy, who is now staying permanently in Ramana Nagar, spoke to the Chinmaya Mission devotees and Ashram inmates on the occasion of Guru Poornima.

“As Sadhaks we have an instinctive feeling that Silence is in some way a dominant aspect of what we are seeking. But when we look closely at the silence of our common experience, this silence that we are familiar with turns out to be a negation, and of the category of darkness and death.

When we further examine the truth of opposites (dwandva) we see that the positive cognition by the conscious presence alone can confer validity on light or darkness, sound or silence alike. The sensed exist only when the sensing I associates with them, whereas the Pure Being of ‘I am’ neither needs, nor can have, the support of another.

The world of our knowledge is entirely the product of the accumulated contributions of the five sense organs. Limited to these five senses the mental totality cannot be assumed to be the Total Possibility. Senses cannot qualify much less define, the Truth of Being.

Acquired knowledge in our daily living is but a movement within the known, a mutation of knowledge already possessed, because every supposedly new concept is perceived and absorbed only in terms already known. Thus there can be no new knowledge as long as the voices of memory keep up the voices of thought in the mind.

So Mouna is the Silence of Being that lies beyond the sounds of becoming, whereas the silence of speechlessness is the lower expression of sleep. Mouna is the positive power of the Absolute, the Infinite source of all becomings, whereas physical silence is the negation of quantity or quality, the insipid zero.”

— Mangal Prasad Srivastava

**OBITUARY**

**LOUD THINKING ON SILENCE**
Sri Sastri was a pillar of strength in the early days of The Mountain Path. He contributed in many ways to help in the running of the journal, especially in the area of financial management. May he be absorbed in the Lotus-Feet of Sri Bhagavan!

Dr. Pandaranga Rao, a doctor-turned-magician and well-known in the circle of Bangalore devotees, passed away on 10-7-84. He was fortunate to have had the privilege of spending two years, in the 40’s at Sri Ramanasramam. When speaking of these years his face would light up and shine. An ardent devotee of Bhagavan and an active supporter and participant in the activities of RCML Bangalore, he will be missed by one and all!

Sri Hari Chand Khanna, an old devotee of Sri Bhagavan and sincere sadhaka from Kanpur has been a regular visitor to the Ashram since the forties. His whole family, including grandchildren, have been exclusively drawn to Bhagavan all these years. He was one of the first devotees to build a guest house in the Ashram’s Morvi Compound.

He and his wife came to Arunachala a few months back to stay for good. During Sri Khanna’s last few weeks in the Ashram he was fully engaged in sadhana and both he and Mrs. Khanna felt that they were reliving the wonderful days they experienced in Sri Bhagavan’s Presence. He passed away suddenly and peacefully, at 3.30 p.m. on 23-7-84, fully conscious until the end. A few months earlier when the managing editor told him how his mother had died fully conscious since Sri Bhagavan has stressed it so, he said that he too would die that way and he did it! Fulfilling his wish he was cremated at Arunachala.

Sri Khanna was very enthusiastic about the proposed Sri Ramana Hospital and assured the authorities he would donate substantially towards its fulfillment.

We regret the loss of such a beloved and earnest devotee now absorbed in the Lotus-Feet of Arunachala-Ramana!

Sri Y.N. Athvale was fully devoted to Sri Bhagavan and has received His Grace since he first saw Him in 1940. He visited the Ashram often and even in his old age was regularly engaged in sadhana. Till the end, he was happy and cheerful and due to Bhagavan’s Grace he was never depressed inspite of physical ailments. He passed away on 11-8-84 at the age of 88.

May his soul rest in Peace at the Lotus-Feet of his chosen Master!

Sri K. Srinivasachari a leading advocate in Tiruvannamalai died at a ripe old age. In the sixties he served Sri Ramanasramam for two terms as a trustee. He was a staunch devotee of Sri Bhagavan. We convey our condolences to all the members of his family.

AN APPEAL

"MOUNTAIN PATH FUND"

With hesitation we bring to the notice of our readers an urgent need of ours.

For the past few years The Mountain Path is working at a loss which is steadily increasing due to the high cost of paper, printing charges and heavy postal charges. We are keen that the excellent quality maintained by us should continue.

We are, therefore, announcing “The Mountain Path Capital Fund”. Please contribute liberally to it. Donations to this Fund will be earmarked and kept in Fixed Deposit with Banks so that interest from it would go to augment our funds. Even though there is no obligation on the part of any life-member to subscribe any more amount, in view of the altered circumstances, we would like to request them also to kindly remit any additional amount which they may desire to meet the situation.

Subscribers and readers who are in business or having business connections may please secure at least one advertisement each per year. The cost of such advertisement is only Rs.500/- per page. We are confident that your ready help in a big way would be available.

Sri Ramanasramam,
Tiruvannamalai-606 603.
October 1, 1983.

V. Ganesan,
Managing Editor.
THE MOUNTAIN PATH