



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

The Mountain Path

Vol. VI

OCTOBER 1969

No. 4

SRI RAMANASRAMAM, TIRUVANNAMALAI

Blazoned as the De-
vourer of Thy votaries,
how can I survive who
have embraced Thee, Oh
Arunachala ?

— *The Marital Garland
of Letters*, verse 24

Publisher :

T. N. Venkataraman,
President, Board of Trustees,
Sri Ramanasramam,
Tiruvannamalai.

*

Editor :

Arthur Osborne,
Sri Ramanasramam,
Tiruvannamalai.

*

Managing Editor :

V. Ganesan,
Sri Ramanasramam,
Tiruvannamalai.

*

Annual Subscription :

INDIA	..	Rs. 6.
FOREIGN	.. 12sh 6d	\$ 1.50

Life Subscription :

Rs. 125	£ 12-10-0	\$ 30.
---------	-----------	--------

Single Copy :

Rs. 1.75	3sh. 6d.	\$ 0.45
----------	----------	---------



THE MOUNTAIN PATH

(A QUARTERLY)

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

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

Vol. VI OCTOBER 1969 No. 4

CONTENTS

	Page
EDITORIAL :	
Me and the World ..	223
Modern Idolatries — <i>Arthur Osborne</i> ..	225
The Self, Ego and I — ‘ <i>Named Nameless One</i> ’ ..	227
How I Came to the Maharshi ..	228
— <i>Surya Prakash</i> ..	228
To Know Brahman Is to Become Brahman ..	230
— <i>M. K. Venkatarama Iyer</i> ..	230
Destruction or Annihilation of the Mind ..	233
— <i>N. N. Rajan</i> ..	233
Yoga Vasishta Sara ..	234
Consciousness — <i>Joel S. Goldsmith</i> ..	236
Jalalu'l-din Rumi — <i>Gladys de Meuter</i> ..	238
The Maharshi and the Mahatma ..	244
— <i>H. G. Nilkant</i> ..	244
Garland of Guru's Sayings (<i>Poem</i>) ..	245
Have Faith In Your Mind (<i>Poem</i>) ..	246
— <i>Charles Luk</i> ..	246
Consummatum Est — <i>Gladys de Meuter</i> ..	248
Prayer to Guru (<i>Poem</i>) — <i>A. K. Vatal</i> ..	251
Gandhian Hinduism and Spirituality — ..	252
— <i>I. Jesudasan, S.J.</i> ..	252
Self-Realisation ..	258
Enquiry and Sadhana ..	260

CONTENTS—(Contd.)

	Page
Bhagavat Saptah at Sukratal, U.P. . .	263
Zoroaster and Duality — G. R. Kapadia . .	264
The Vedaparayana . .	267
The Bhagavad Gita . .	269
Book Reviews . .	275
Ashram Bulletin . .	283
Introducing . . . Sri O. P. Ramaswamy Reddiar	289
Letters to the Editor . .	291

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

To Our Subscribers

1. The official year of the quarterly is from January to December.

2. SUBSCRIBERS IN INDIA should remit their annual subscription by Money Order only as far as possible and not by cheque. The words 'subscription for *The Mountain Path* for year/years' should be written on the M.O. coupon and the full name and address written in BLOCK LETTERS on the reverse of the coupon.

Life Subscription should be sent by cheque drawn favouring *The Mountain Path* and crossed.

The journal will not be sent by V.P.P.

3. FOREIGN SUBSCRIBERS can send their subscription by International Money Order, British Postal Order or by Bank cheque or draft payable in India, U.S.A. or U.K.

The subscription rates are for despatch of the journal by *surface mail* to all parts of the world.

If despatch by AIR MAIL is desired the following additional annual amount should be remitted:

	£	\$
(a) Pakistan, Ceylon Rs. 6.80		
(b) Aden, Kuwait, Hongkong, Malaysia, Indonesia, Phillipines	15s	1.80
(c) U.K., France, Belgium, Greece, Italy, Monaco, Switzerland, East, South and West Africa	22s	2.70
(d) Australia, Denmark, Netherland, Norway, Poland, Spain, Sweden	30s	3.60
(e) North, Central and South America, Fiji, Hawaii, New Zealand	37s	4.50

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, Madras State'. They should be in English and typed with double spacing. Contributions not published will be returned on request.

The editor is not responsible for statements and opinions contained in signed articles.

No payment is made for contributions published. Anything herein published may be reprinted elsewhere without fee provided due acknowledgement is made and the editor is previously notified.

Contributions are accepted only on condition that they do not appear elsewhere before being published in *The Mountain Path*. They can be published later elsewhere but only with acknowledgement to *The Mountain Path*.

THE MOUNTAIN PATH
is dedicated to
Bhagavan Sri Ramana Maharshi

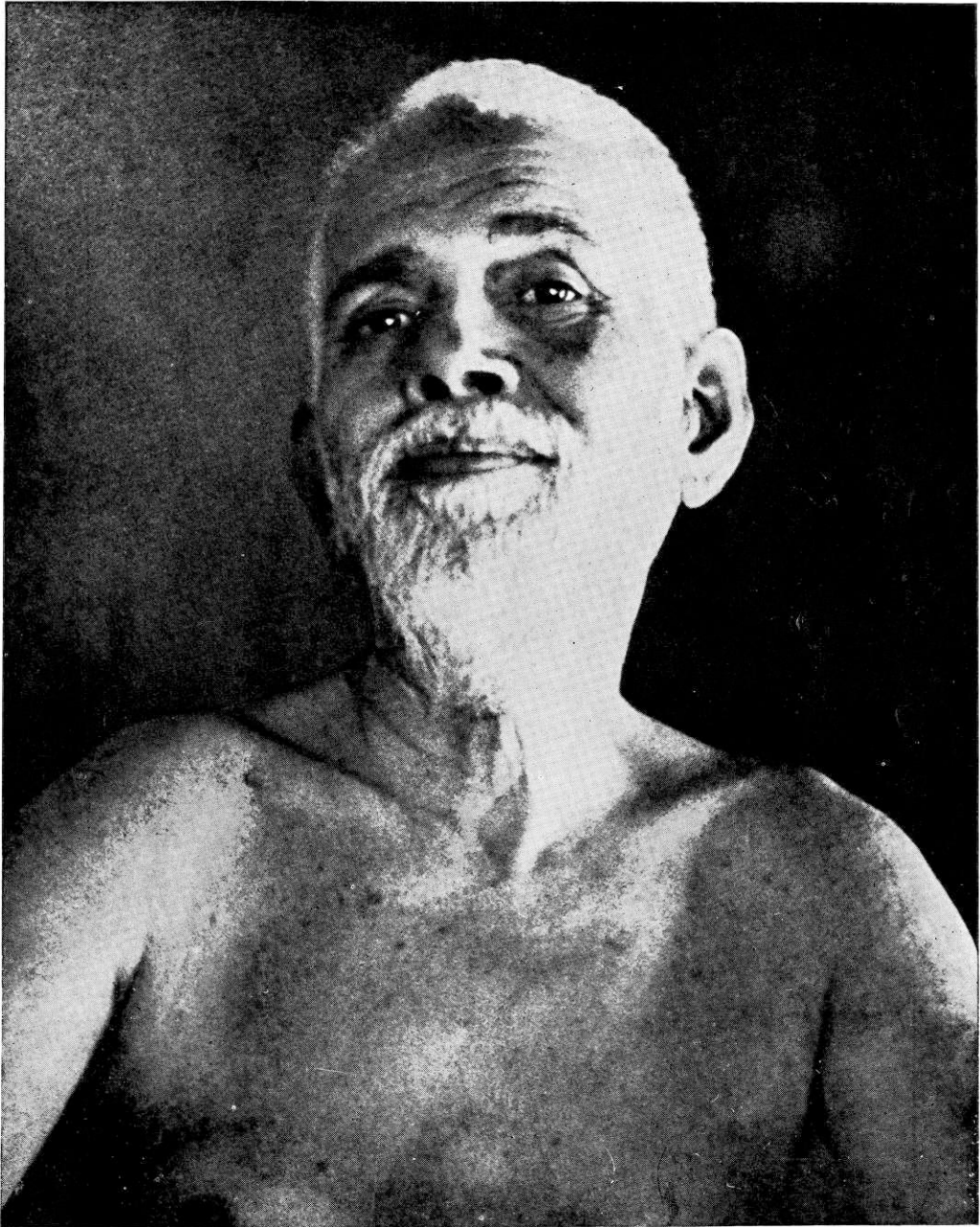
Grace in Words

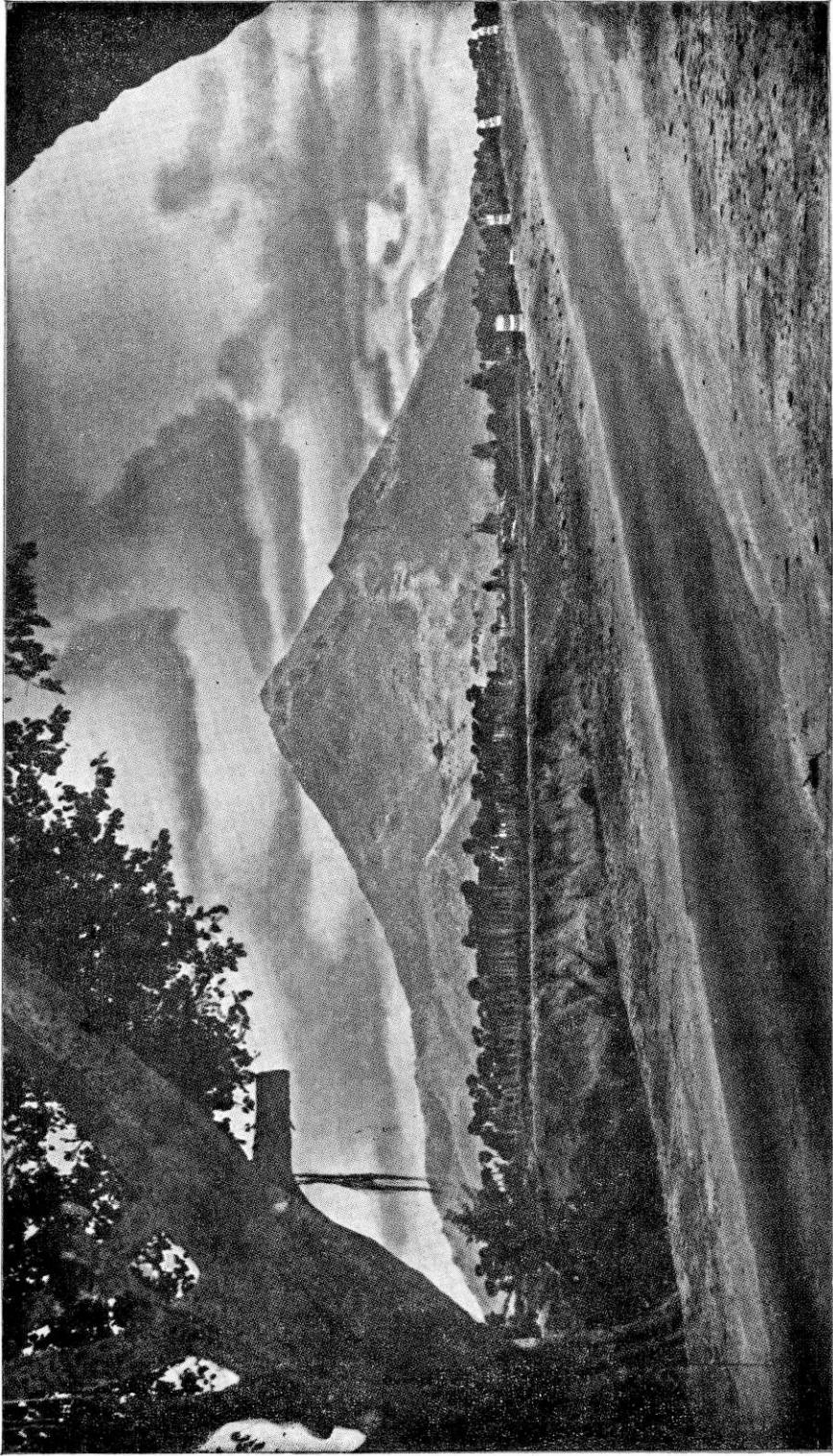
விட்டுக் கருதலி னதுநெய் வீடிச்சிபோல்
விட்டிடா துன்னலே யுந்தீபற
விசேடமா ழுன்னவே யுந்தீபற .
அணியபா வத்தி னவனக மாடு
மனனிய பாவமே . யுந்தீபற
வனேத்தினு முத்தம முந்தீபற .
பாவ பலத்தினுற் பாவன தீதசந்
பாவத் திருத்தலே யுந்தீபற
பரபத்தி தத்துவ முந்தீபற .
உதித்த விடத்தி லொடுங்கி யிருத்த
லதுகன்மம் பத்தியு முந்தீபற
வதுயோக ஞானமு முந்தீபற

7. *Better than spells of meditation
Is one continuous current,
Steady as a stream, ,
Or downward flow of oil.*
8. *Better than viewing Him as Other,
Indeed the noblest attitude of all,
Is to hold Him as the 'I' within,
The very 'I'.*
9. *Abidance in pure being
Transcending thought through love intense
Is the very essence
Of supreme devotion.*
10. *Absorption in the heart of being,
Whence we sprang,
Is the path of action, of devotion,
Of union and of knowledge.*

— BHAGAVAN SRI RAMANA MAHARSHI









THE MOUNTAIN PATH

(QUARTERLY)

Editor : ARTHUR OSBORNE

Vol. VI

OCTOBER, 1969

No. 4

ME AND THE WORLD

.....

Editorial

WHAT do I know about myself and the world? Directly, apart from what I read and am told, I know that I have certain senses—sight, hearing, touch, taste, smell—which report a body and a world outside it. Also I have a mental faculty to which they make the report.

Taking into account what I read and am told, I know also that their report is fallacious and that this outer world is only illusory, has only the reality that my perceptions mistakenly give it. The Sages have always told us this; now physical science does too. If I see a hard, red ball I know that its redness is just the way that my optical apparatus reports vibrations of a certain frequency. If there is a bang when I hit it with a piece of wood that is just the way my ears report a vibration of another frequency. Similarly its roundness and hardness are qualities I endure it with. In reality (so far as there is any physical reality) it is just a cluster of atoms dashing about in empty space, by far the greater part of each single atom being itself empty space.

Furthermore, I am also assured by the ancient Sages and modern scientists that the whole endless variety of things is reducible to uniformity—call it prakriti, call it an energy-field.

Now, returning to observation of myself: my mind not only receives reports from the senses but passes judgement on them, dividing them up into pleasant and unpleasant, desirable and undesirable, and develops an urge to seek the former and avoid the latter. For instance, I find the smell of a rose pleasant and that of garlic unpleasant, and therefore I have an impulse to put a bowl of roses in the living room and shut the garlic up in an airtight tin. And I know that these reactions are mental because when I am asleep or under hypnosis they are not experienced.

I spoke of a mental faculty to which the senses make their fallacious reports, but what we call the mind is much more than that. It is an intelligence which looks upon itself as an individual being possessing the senses and utilising them as it chooses to

acquire what it likes and avoid what it dislikes and thus getting immersed in a turbulent sea of ambitions, hopes, fears, desires, regrets. This individual being that it imagines itself to be is just as illusory as the apparent world of solid objects that the senses report to it outside itself. When it is said that the Sage has no mind or has killed his mind it does not mean that he has no mental faculty. If he looks at a clock he can tell what time it is. In all ways his mental faculty functions as well as any one else's—or better for not being obstructed by the interests of an imaginary person.

Various techniques have been devised for exposing this imaginary person whom we call 'mind' or 'ego' — to deny it what it craves, to habituate it to what it dislikes, to shut off the senses and refuse to listen to their fallacious reports, to focus attention on Universal Being, how down to It, invoke It, to act according to duty or harmony, to accept whatever comes, other ways too. One can also try to do it directly: remain alert, watchful, but refuse to give directions to the senses; step off the throne one has usurped; refuse to let the mind be more than a mental faculty; watch; see what happens.

Perhaps it can't be done straight away, completely, continually, but gradually and for increasing periods it can. A peculiar vibration is felt, a sense of livingness both in body and mind, a sense of rightness, of divine content (which is a far higher state than divine discontent. Discontent with the false is a necessary impetus to seek the true; content derives from recognition of the true.)

Perhaps one finds various powers and perceptions developing as the senses and faculties are freed from the stunting grip of the ego-mind. Then—and there is no perhaps about this—one finds the ego-mind slipping back into the driver's seat and trying to take control of them, use them, enjoy them. And so they are lost or spoilt. That is why the path goes in alternate waves of expansion and contraction. Constant alertness is needed. "Eternal vigilance is the price of free-

dom"—freedom from the ego-mind: worldlings have made a catch-phrase out of what is a truth.

It is when the ego-mind is held in abeyance that powers flow through — different powers with different people according to their nature. But wanting them means the ego-mind is back again, which impedes them or vitiates them or makes them harmful to oneself and others. Christ said: "Of my own self I can do nothing." That is the necessary state — mind held in abeyance, power flowing through. That is why, when asked about Christ's miracles, Bhagavan said: "When he worked miracles do you think he thought he was doing it?"

This aloofness from the mind has to be kept up constantly until the mind is not only in abeyance but dead. But will that happen? Who asks that? Who doubts that it will? The ego-mind, the arch-hypocrite piously doubting its own death-sentence. Let it only be still. That is all that is required of it. The Universal Power will flow; it only needs not to be obstructed. The Maharshi said: "Submit to Me and I will strike down the mind." Call the Power 'God' or 'Self' or 'Christ' or 'Krishna' or 'Bhagavan', one only has to submit and stop interfering, planning, directing its course.

It sometimes happens that a person has an experience of pure being. He just is and feels the fact of being. Also he appreciates later that this is pure consciousness. Thoughts can be suspended, but even when they occur they do not interrupt the flow of consciousness. But he feels no bliss about it. It is not *Satchidananda* — Being-Consciousness-Bliss. This occurs to him as a sort of grievance. He feels that something must be wrong either with the teaching or himself. The explanation is that it is a case of the mind eavesdropping. Who feels no bliss? I don't. But that 'I' has no business to be there at all. He is a mortal spying on the gods. Being not only feels bliss but is bliss; only the absence of the reporter 'I' is a necessary condition for this.

MODERN IDOLATRIES

By
ARTHUR OSBORNE

AN idol is not the same as an image. An image may be a symbol, that is a physical representation, whether lifelike or not, of non-physical being. 'Idol' is a pejorative term used by the followers of certain religions with the purpose of bringing other religions into contempt by suggesting that the images and symbols that they worship are not in fact symbols but idols that is to say objects to which independent reality and sanctity is attributed. That implies that there can be no hard and fast rule when an object is an idol and when it is not. When independent divinity is attributed to an object it is being treated as an idol; when that same object is used as a support to concentrate the devotion of the worshipper and canalise the Grace of God it is a symbol. Therefore to use the term 'idol' indiscriminately is tendentious.

However, the term 'idol' has come to be used in a wider connotation and need not necessarily imply an image or symbol; it can also mean a cause or idea. It is natural for man to give his allegiance to pure Being or a symbol of Being. When he ceases to do so he can either live for mere pleasure and convenience, like an animal, or switch his allegiance to some substitute; and this is idolatry, whether the substitute is in the form of an image or not.

The lowest kind of idolatry is the worship of some other human being, some Hitler or Stalin or Mao Tse Tung, because worship of the human degrades one to the subhuman level. This does not apply, of course, to a disciple's worship of his Guru, because it is not the human but the superhuman that he is worshipping in the Guru; he is not worshipping him as a man but as a manifestation of the Divine which he himself also manifests and a channel through which its Grace flows.

Nationalism is a powerful modern idolatry. Most men require some emotional attachment, and as religious attachment has faded out, first in the West and more recently in Eastern civilizations also, nationalism has grown up to take its place. It was unknown in the ancient world, practically unknown until the Reformation dissolved religious attachment in the modern West. What might look like nationalism in ancient times—in China, Japan, Israel, Egypt, for instance—was quite a different phenomenon: it was attachment to a civilization and way of life based on a religion. The Ancient Greeks felt a loyalty to their civilization, as many Europeans do to theirs to-day, but politically they were a group of warring states, as modern Europe is now. The Romans were a city-state that expanded into a bureaucratic empire. Devotion to a territorial unit within a wider civilization, devoid of any spiritual or profoundly cultural identity, such as a modern nation, is pure idolatry. It is acceptance of a worldly instead of a divine allegiance, and that is the very definition of idolatry.

In this case the emotional and materialistic aspects of allegiance outweigh the intellectual; intellectually the great modern idolatry is science. When some one says that science agrees with such and such a religious tenet the usual implication is that science is true and religion is to be accepted on sufferance so long as it does not disagree with it. That is to say that it is really science in which the speaker believes, not religion. It depends on the attitude of mind from which the statement is made. It is possible for some one who understands the Eternal Dharma to say that nuclear science is coming nearer to the Upanishadic teaching of primordial nature as formless substance or energy, meaning thereby that within its own domain (the domain of prakriti,

for Purusha is beyond it) science is correcting its former errors and penetrating farther than hitherto; but more often such statements are an attempt to shelter religion, of which the speaker is not certain, behind science, of which he is or thinks he is.

Psychology is only one branch of science. It is becoming fashionable in the countries which used to be Christendom to go to one's psychiatrist as one used to go to one's father confessor to get one's problems in life straightened out and one's emotional scars healed. Both in theory and treatment psychology is replacing religion. Those who understand the ancient Guru-disciple tradition see that psychology is a truncated counterfeit of it. Just as physical science can attain only to prakriti without Purusha, so psychology can only to the subconscious without the superconscious. Some psychologists are indeed coming to suspect and some even to admit openly that there is a superconscious, but that is not enough. What is needed is to have access to it, to have traversed it in oneself and to be able to guide the aspirant in doing so. Treating patients on the psychological level without access to the spiritual may produce a superficial amelioration or an aggravation but can lead to no permanent cure. And yet when true reverence for a religious intermediary is lost idolatrous belief in a psychiatrist comes in its place. The late Dr. Jung, for instance, one of the most conciliatory of the famous scientists towards religion, declared that at the root of the trouble of all his patients of over middle age was lack of religion. He could observe this but he could not remedy it since he himself had no religious power or experience to draw upon. Indeed, the preface he wrote to Zimmer's German book on the Maharshi entitled 'Der Weg zum Selbst' shows woeful lack of understanding.

In the modern hall of idols art also has its place. People speak with superstitious awe of music, painting, poetry, regarding their creators as some sort of divine intermediaries. Where there is true reverence and humility they may indeed be, but not in the clamorous ego-assertive works of today. Traditionally the artist was often no

different from the craftsman — not that art was less inspired but craftsmanship more. In some cases he was an ordinary workman who in the evening after his day's work repaired to the temple or cathedral to serve God in creating forms. In some he remained anonymous. Even when known and honoured, there was not the idolatrous glorification of to-day. Whereas in fact the spiritual authentication of art has been lost, the claim based upon it has been exaggerated beyond measure. An artist is spoken of as a specially dedicated sort of man, when often enough it is only his own fame or success that he is dedicated to; apart from that he is simply a person with one type of ability more highly developed than in most people.

A similar claim is made for the scientist, the historian, the research scholar: an austere, passionate dedication to Truth. But here again there is a false attribution. The 'Truth' they seek is in fact seldom worthy of a capital letter, being for the most part merely factual. Spiritual Truth transmutes the nature of its seeker. To discover is to experience it; to know is to be united with it. The truth of science and research, on the other hand, leaves a man the same narrow individual he was when he started, with the same faults and limitations. And when scientists are faced with some truth contrary to their presumptions, some display of unexplained powers, for instance, or some religious phenomenon, in few enough is the dedication to truth sufficient to make them admit it. The usual attitude is to look the other way and refrain from seeing it.

While the divinity of Truth is turned to an idolatry of science and learning, the divinity of Union is turned to an idolatry of sex. In film and fiction the union of man and woman is endlessly presented as the inspiration for effort and the sublime achievement. And, as with art, this idolatry goes hand in hand with actual degradation. As in art these two extremes survive when the true profundity based on divine symbolism has been lost.

There are other idolatries also in the modern world. Social service is one. Help

people who come one's way by all means, but to make a profession of helping them materially while neglecting both oneself and them spiritually is an idolatry. It is only a branch of the greater idolatry of humanism. The human is worthy of adoration, study, service, insofar as it reflects the divine, insofar as "in doing it unto one of the least of these ye do it also unto Me." The true bhakta serves men because he sees and serves God in them. Humanism is an attempt to deprive the human shadow of its divine substance and still find it worshipful.

Communism is not merely an idolatry but a complete idolatrous religion which will brook no other, no sharing of allegiance. That is why it condemns religion, nationalism, sex adulation, and regiments art and psychology.

But perhaps the most pervading idolatry of the modern world is its worship of itself. Just as the rootless individual of modern times is left with only himself to worship

and becomes a natural egoist, so the modern world itself endlessly extols itself knowing nothing more stable or profound. The very word 'modern' has become adulation when it should be condemnation. To say that a thing is 'modern' is taken to mean that it is excellent, unencumbered, serviceable; in fact it means that it is meaningless, symbolising no higher reality.

Religion is not a department of life; life is a department of religion. If there were a true religious community, civilization including politics, art, education, marriage, learning, social organization, would be manifestations of it in the various departments of life. To make any of them independent and self-sufficient is to make it an idolatry. Our modern world is a world of idols, an idolatrous world. No individual can change this. Even the seeker must outwardly conform to it. What each person can do is to reject inwardly the sense of values that it implies and remember that, for himself, there is only the Self to be attained.

The Self, Ego and I

By

"Named Nameless One"

What is it?

FOR some time this bothered me—for when I read about these terms I used to think always of an individual, a Being; a Person or Thing. (Really, though, as Ananda Mayi Ma once stated: 'Everything is true from the standpoint it is said.') But getting back to what I was writing about—Who or What is the Ego, Self and/or I? To me, and my limited, finite mind, it seems that the ONE who is beyond and behind name and form and beings, assumes, for HIS play, names and forms, and THAT is ALL . . . All-pervading Oneness. So is not the Selfless ONE playing at being a Self, an Ego and an I? Hence, is not the Self—Selfless! the

Ego—Egoless and the I—I-less; eternal, infinite and unlimited? To state so in writings might help to clear up any misunderstandings—I think. Then again, it might not. Wisdom and enlightenment come from the Highest. Silence is sometimes better.

Perhaps the Self, Ego and I spelled with capitals is all-pervading—like the air, ether, sky and space and without beginning or ending, and THAT which is without name.

THAT which is within is Beyond
Beyond is Within
Verily ONE is ALL and
ALL is ONE.

HOW I CAME TO THE MAHARSHI

By

SURYA PRAKASH

I COME from a family with spiritual leanings. My father was a great devotee of saints. I grew up under the influence of the profound, all-embracing Sindhu culture of pre-Partition days, which was a wonderful synthesis of the Hindu advaitic teachings, the highly devotional teachings of the Sikh Gurus and Muslim Sufi cult of complete Identity with the Divine. Although this rich heritage was destroyed while I was still young and I had to leave for other parts of India, the seed had already been sown.

It was about 1940 when I first read about Bhagavan Ramana in Paul Brunton's *Search in Secret India*. This aroused a vague desire in me to have darshan of him at some future date if it became conveniently possible, but no stronger impetus. After Independence and Partition I settled with my family in Bombay.

Late in 1948 I went with two others on a business trip to Bangalore. There one night the urge suddenly came to me, for no apparent reason, to go to Tiruvannamalai and have darshan of the Maharshi, since we were already so near. I raised the question with my friends, but they strongly opposed the idea of going to a jungle hermitage at the foot of some mountain (which was how they put it), so I too gave up the idea of coming. Somehow the matter came up again two days later. This time my friends relented but on the specific condition that we should not stay more than one day at the hermitage. I agreed.

So we came. And we stayed for ten days. That in itself is commentary enough. Actually, when we did leave we had to tear ourselves away and it was only because we were refused a further extension of our stay. (Some readers may need to be reminded that the accommodation at Sri Ramanash-

ram has mostly been built since the lifetime of the Maharshi. At that time there was very little accommodation for visitors.)

I may say that one of my two companions was a relative of mine, a well-to-do landlord of about sixty whose whole philosophy of life was to eat, drink and be merry. He had no spiritual leanings. The impact on him was tremendous. Why was he brought here? Why are some chosen for Grace and others apparently not? It is a mystery. He was so moved that he would bend down and touch my feet — an unheard-of thing from an elder to a junior — telling me that I had shown him God face to face in this very life. Soon after this he died, completely at peace with himself.

As for me, while sitting in Bhagavan's presence the first morning of my visit I was completely unaffected. In fact, during the lunch hour we were planning our departure next morning. But while I was sitting before Bhagavan in the afternoon something that I had never known before happened to me. In spite of myself I closed my eyes and, imperceptibly but without the slightest doubt, a sense of utter blessedness suffused my innermost being and for the first time in my life I had the experience of absolute and complete well-being. I have no better words to describe it. I was told later that Bhagavan was gazing intently at me during this time.

The spell was cast — for good.

I did not speak a single word with Bhagavan. It was not necessary. I read some of the Ashram publications. Much of his teaching was beyond me at that time. I did not even try to understand. Only I knew that I had perfect repose in myself. I had felt, had touched Divinity.



I came back in 1949. I was here again during the first week of April 1950, the last month of Bhagavan's life on earth. I have

been three more times since he discarded the body, the present being my sixth and longest stay, of nearly two months.

With the passage of time I have tried to understand Bhagavan's teachings and, in my imperfect way, have followed the path of Self-enquiry taught by him. Side by side with it I have also followed the path of Nama-japa, calling on the Name. By the infinite Grace of Bhagavan, I have known that the deeps of peace and tranquillity are within me, indeed that I am That. Day after day I am becoming more sure of myself.

Finally let me mention a small incident. Towards the end of 1958 I visited the Ashram together with Miss Francoise Lamote, a Belgian lady who was at that time working with the United Nations. We came by car, she for the first time. As we approached Tiruvannamalai I was driving and I pointed out Arunachala to her from a distance. On looking at it, she had an upsurge of such emotion within her that she was almost speechless. After a few minutes all she could say was: "I feel as if I am going home."

Yes, it feels like one's home-coming each time one comes here. This time, however, I have prayed to Bhagavan to be with me everywhere and all the time, so that wherever I am Bhagavan is and I am always and everywhere 'at home'.

Thirty spokes unite in one nave; the utility of the cart depends on the hollow centre in which the axle turns. Clay is moulded into a vessel; the utility of the vessel depends on its hollow interior. Doors and windows are cut out in order to make a house; the utility of the house depends on the empty spaces.

Thus while the existence of things may be good, it is the non-existent in them which makes them serviceable.

The Sage occupies himself with inaction and conveys instruction without words.

— PARADOXES from *Tao Te King*.

TO KNOW BRAHMAN IS TO BECOME BRAHMAN

By
M. K. VENKATARAMA IYER

SO affirms the Sruti text (*Mundaka Upanishad* III. ii. 9): *sa yo ha vai tat paramam brahma veda brahmaiva bhavati*. The *Taittiriya* text (II. i. 1) *Brahmavid apnoti param* reaffirms the same declaration. It means that the knower of Brahman attains the highest state. Strictly speaking there is no question of "becoming" as mentioned in the first statement or "attaining" as expressed in the second. We are constrained to use these words for want of anything better. Language, as it is found in everyday usage, suffers from very definite limitations. It is just a tool that we employ to express thoughts and ideas that are current in the practical concerns of life. It goes without saying that the highest mystical experiences are altogether beyond its grasp. The tools at its disposal can only make some kind of vague approximation to them. "Words are but broken light on the depths of the unspoken," said George Eliot. Spiritual experiences transcend the subject-object relationship. It is for this reason that the highest Reality, Brahman, is said to be beyond thought and word, "*yato vacho nivartante aprapya manasa saha*" (*Tait.* II. iv. 1). In the *Kena Upanishad* it is said that Brahman cannot be expressed by words or grasped by the mind but that it is the inner impulsion behind both speech and thought. Sensory experiences like seeing, hearing, smelling and the like imply a dualism, the distinction between the seer and the seen, the hearer and that which is heard, the one who smells and that which is smelled. Such dualism characterises all perceptual experience. Other modes of knowing such as inference also imply the distinction between the knower and the known. But how is knowledge in the usual sense of the term possible in the realm which transcends this dualism? When it becomes necessary to put such

mystical visions across for the benefit of ordinary people, the language that is in common usage will have to be employed for want of anything better. It can only make vague approximations to them. Words like 'becoming' and 'attaining' are not therefore to be taken literally. They are only figurative. The identity of the jiva with Brahman is an ever-present, ever-realized reality. It does not require to be accomplished or brought into being. All that has to be done is to realize an eternally existing reality which is concealed by fundamental ignorance. All our efforts are therefore to be directed not to the production of something which was not existent before but to the removal of the ignorance which stands between us and our essential nature. *Avidya-nivriti* (removal of ignorance) automatically leads to the realization of *jiva-brahma aikya* (identity of jiva and Brahman). There is no gap between the two. The removal of the impediment means the ushering in of the state of enlightenment. There is no 'becoming' or 'attaining' involved in the process. It is like the appearance of the sun in the heavens as soon as the concealing cloud lifts. No special effort is necessary to make the sun shine. It is always there shining and the temporary concealment is due to the superimposition on it of an adventitious circumstance.

Or, we may liken the phenomenon to a man regaining his normal health as soon as his disease is removed by suitable treatment. The application of medicines is intended to remove the impediment and not to bring about or produce normal health. The latter is already there, only it has been obscured by the presence of an extraneous circumstance which may be quite accidental. The moment this superimposition is removed by

proper treatment, that very moment the patient gets whole and regains his normal state of health. This is no new attainment or new production. There is no 'becoming' involved here. It is only in a very loose sense that we can speak of the patient having attained something new. When the sick man becomes whole he gains nothing new.

Since the jiva is in essence Brahman we can understand the statement that he who knows the latter becomes that very reality. Ordinarily we do not become the things that we know. In the case of Brahman, knowing culminates in being, because the *jnata* or the jiva is in its innermost essence Brahman. The wrong notion that the finite self is something different from the Infinite Self has only to be dispelled for the realization of this identity to dawn on the former. The discovery is comparable to the finding of the tenth man in the party or the gold chain around one's own neck. The tenth man did not all of a sudden make his appearance from somewhere nor did the chain come from some other place where it lay concealed. Both were in the very place where they were later discovered, only we were not aware of their presence. We have discovered them only in the sense that we have removed the covering.

Strictly speaking all so-called new discoveries in the field of science are of this nature. They are not brought into existence afresh. They are already there, only they remain hidden from our view. When, for example, an astronomer discovers a new planet, what really happens is that he brings to light a heavenly body which was already there but of which we were not aware. When the adventitious circumstances which concealed it from our view are removed, the planet comes within the horizon of our knowledge and we hail it as a new discovery. But it is a discovery only in the sense of dispelling the cover of ignorance. Surely no astronomer will claim that he has created a new planet. All that we can legitimately claim to have achieved is to have brought to light a heavenly body hitherto concealed from our view. Scientists

in general do not make discoveries in the sense of creating something which was not already existent. They simply remove the obscuring circumstances and make pre-existing realities reveal themselves.

Brahman-realization is also of this nature. Owing to beginningless ignorance, the jiva has come to look upon itself as finite, weak, feeble, ignorant, subject to joys and sorrows and to repeated births and deaths. Consequently it thinks of itself as distinct from Brahman. The sense of distinctness gives rise to the sense of the Ego which soon degenerates into egoism, selfishness, pride, arrogance, conceit and other evils. It finds itself confronted by innumerable other finite selves. It also becomes aware of a world outside which is the forum for all its activities.

The single reality, Brahman, which the Upanishad speaks of as the One without a second, breaks up owing to its association with Maya into Isvara, jiva and *prapancha* (world). The single jiva breaks up into many by the operation of the same principle of diversity. This is how we perceive variety and manifoldness where we ought to perceive the sole reality of Brahman. The Upanishads emphatically declare that there is no redemption for us so long as we perceive variety and manifoldness. If this variety and manifoldness were as real as Brahman they could never be dispelled by knowledge. So long as we perceive them, release remains an idle dream. But we are assured that if only we make the necessary effort we could get over the perception of diversity and realize our identity with the one and sole reality. Only what is unreal and what is in the nature of a superimposition on Brahman can be removed by right knowledge. We have therefore to assume that variety and manifoldness are not real but false creations arising from ignorance. Ignorance can be removed by right knowledge. When such knowledge arises all sense of variety and manifoldness vanishes as if by the waving of a magic wand and the finite self, casting off its finitude, rises to its true stature and shines as the Atman which

is only another name for Brahman. It is a case of dying to live. One has to die to his lower self to emerge as the higher Self.

This process of transformation is spoken of as '*samprasada*' in the Upanishad (*Chhandogya* VIII. xii. 37). "Thus does the Serene Being, rising out of this body and reaching the highest light, appear in his own form". The 'Serene Being' is the jiva. Through ignorance it had fallen into the cycle of birth and death. When it got rid of its ignorance through enlightenment, it came to realize its own true state, that it is no other than the Highest Brahman.

Sri Sankara explains the nature of this transformation more in detail in his commentary on *Vedanta Sutra* I. iii. 19. "The individuality of the individual persists so long as he does not eradicate his ignorance and does not know himself as 'I am Brahman', as the Self that knows no change, is eternal and a mere witness. But when the individual is roused from the assemblage of the body, senses, mind and intellect by the Upanishad which makes him understand 'you are not the assemblage of the body, senses, mind and intellect, nor are you a transmigratory being, you are that which is Truth, the Self of the nature of pure Consciousness,' then he realizes the Self that knows no change, is eternal, a mere witness by nature. Then that very individual rises above his identity with the body and the rest and realizes his true nature and shines as the unchanging, eternal, Pure Consciousness. This is declared in the passage: "Any one who knows that Supreme Brahman becomes Brahman indeed" (*Mundaka* III. ii. 9). It is a case of the finite self rising to its true stature and shining as the Atman by virtue of the enlightenment it has received from the contemplation of the *Mahavakyas* taught in the Upanishads.

The knower of Brahman becomes Brahman. This does not mean that there is a knower distinct from Brahman or that Brahman is an object in relation to a knowing subject. Brahman is the sole reality. It transcends the subject-object relationship.

What the statement really means is that the finite self, by a process of analysis and elimination, knows itself properly and comes into its own. Discrimination shows that the adjuncts like body, senses, mind and intellect are in the nature of superimpositions on the real Self and when these are dispelled one realises one's true state.

In this process of analysis and elimination one may say that the finite self is both subject and object. The element of consciousness embedded in the finite self is the knowing subject and the material and subtle adjuncts are the object. The jiva is a complex of spirit and matter. The spiritual element in it is the knower and the adjuncts the object. When it dissociates itself from the body, senses, mind and intellect, it loses its finitude and the element of consciousness in it merges in its source. It is like the image of the sun reflected in pools of water getting back to the source when the waters dry up. Becoming Brahman is only a case of realizing the pre-existing identity between the jiva as a particular centre of consciousness with universal Consciousness.

There is therefore neither bondage nor release in the real sense. Both terms are meaningful only from the empirical or *vyavaharika* standpoint. Sri Gaudapada has made this point clear in his *Mandukya Karika* II. 32.

"There is neither destruction nor creation ; none is ever bound and none strives for release ; there is no aspirant for release and none is ever released". The same idea is conveyed by Sri Sadasivendra Sarasvati in his *Atma Vidya Vilasa* (41) : "Neither ignorance nor its removal has any relevance so far as I (the *jivanmukta*) am concerned even as darkness and its removal have no meaning to the dwellers in the sun. I am neither bound nor set free for I am eternally free and perfect."

In his commentary on the *Mundaka* text (III. ii. 9) Sri Sankara quotes the following statement : "*Anadvagah adhvasu parayishnavah*". It means that some people reach

their destination without traversing the distance. This is possible only if the starting point and the destination are identical. One can remain where one is and at the same time claim to have reached the goal. To realize one's true nature there is no need to go somewhere, no need to become other than what one has been all the time. *Moksha* is neither something produced anew (*utpādyā*) nor something to be attained by going to a different place (*apya*). It is not brought

about by transformation (*vikāryā*) or purification (*samskāryā*). It is an ever accomplished reality and to realize it all that one has to do is to get rid of one's ignorance.

Bhagavan Sri Ramana gave special emphasis to this great truth of Advaita Vedanta by the method of self-enquiry (*ātma vichāra*). 'Know thyself' and herein lies the crown and consummation of life's purpose.

Destruction or Annihilation of the Mind (Mano-Nasa or Mano-Nigraha)

.....

By
N. N. Rajan

A DEVOTEE once told Bhagavan that he was afraid of the loss of individuality, on the destruction of the mind.

Bhagavan immediately retorted: "Every day you go to sleep and say you enjoyed it well (happiness), wherein you lose your mind and still you are not afraid of sleep. But you say you will not survive after *mano-nasa*. Mind is only a bundle of thoughts and is not a physical organ. Absence of mind is absence of thoughts. By *vichāra* the mind gets crystal pure and on development merges in the Self. The Supreme Consciousness, which manifests distinctly after the extinction of the mind is beyond ordinary human understanding. The individuality is supported by the Self which is a continuous process unrelated to the mind. Still

a more real, perfect and enduring individuality bereft of the 'I-am-the-body' thought emerges after the destruction of the mind. Camphor is burnt without leaving a residue and so is the mind to be destroyed without a trace of ego. The mind appears only in the reflected light of the Self. When the original, Self, is realised why care for the shadow? The moon shines by the reflected light of the Sun. When the Sun shines, no one will feel the need for the moon. The Self rather takes charge of the mind and speech and directions for action spring forth as a flash direct from the Self (*sphurana*), which shines by Itself without any intermediary. Now there is no fabrication, confusion or distortion which is caused only by the mind. The Self alone remains and this is the natural state."

YOGA VASISHTA SARA¹

THE ESSENCE OF YOGA VASISHTA

Based on a translation made by SWAMI SURESANANDA

CHAPTER IV

DISSOLUTION OF THE MIND

1. Consciousness which is undivided imagines to itself desirable objects and runs after them. It is then known as the mind.

2. From this omnipresent and omnipotent Supreme Lord arose, like ripples in water, the power of imagining separate objects.

3. Just as fire born out of wind (fanned into a flame) is extinguished by the same wind, so also that which is born of imagination is destroyed by imagination itself.

4. The mind has come into existence through this (imagination) on account of forgetfulness. Like the experience of one's own death in a dream ceases to exist when scrutinised.

5. The ideas of Self in what is not the Self is, due to incorrect understanding. The idea of reality in what is unreal, O Rama, know that to be the mind (*chittam*).

6. 'This is he', 'I am this', 'That is mine', such (ideas) constitute the mind; it disappears when one ponders over these false ideas.

7. It is the nature of the mind to accept certain things and to reject others; this is the bondage, nothing else.

8. The mind is the creator of the world; the mind is the individual (*purusha*); only that which is done by the mind is regarded as done, not that which is done by the body. The arm with which one embraces the wife is the very arm with which one embraces the daughter.

9. The mind is the cause of (produces) the objects of perception. The three worlds



depend upon it. When it is dissolved the world is also dissolved. It is to be cured (purified) with effort.

10. The mind is bound by the latent impressions (*vasanas*). When there are no impressions it is free. Therefore, O Rama, bring about quickly, through discrimination, the state in which there are no impressions.

¹ Continued from our last issue.

11. Just as a streak of cloud stains (appears to stain) the moon or a blotch of ink a lime-plastered wall, so also the evil spirit of desire stains the inner man.
12. O Rama, he who, with inturnd mind, offers all the three worlds, like dried grass, as an oblation in the fire of knowledge, becomes free from the illusions of the mind.
13. When one knows the real truth about acceptance and rejection and does not think of anything but abides in himself, abandoning everything, (his) mind does not come into existence.
14. The mind is terrible (*ghoram*) in the waking state, gentle (*santam*) in the dream state, dull (*mudham*) in deep sleep and dead when not in any of these three states.
15. Just as the powder of the *kataka* seed, after precipitating the dirt in water, becomes merged in the water, so also the mind (after removing all impressions) itself becomes merged (in the Self).
16. The mind is samsara ; the mind is also said to be bondage ; the body is activated by the mind just as a tree is shaken by the wind.
17. Conquer your mind first, by pressing the palm with the palm, grinding the teeth with the teeth and twisting the limbs with the limbs.
18. Does not the fool feel ashamed to move about in the world as he pleases and talk about meditation when he is not able to conquer even the mind ?
19. The only god to be conquered is the mind. Its conquest leads to the attainment of everything. Without its conquest all other efforts are fruitless.
20. To be unperturbed is the foundation of blessedness (*Sri*). One attains liberation by it. To human beings even the conquest of the three worlds, without the conquest of the mind, is as insignificant as a blade of grass.
21. Association with the wise, abandonment of latent impressions, self-enquiry, control of breathing — these are the means of conquering the mind.
22. To one who is shod with leather the earth is as good as covered with leather. Even so to the mind which is full (undivided) the world overflows with nectar.
23. The mind becomes bound by thinking 'I am not Brahman' ; it becomes completely released by thinking 'I am Brahman'.
24. When the mind is abandoned (dissolved) everything that is dual or single is dissolved. What remains after that is the Supreme Brahman, peaceful, eternal and free from misery.
25. There is nothing to equal the supreme joy felt by a person of pure mind who has attained the state of pure consciousness and overcome death.

Among mankind the recognition of beauty as such implies the idea of ugliness, and the recognition of good implies the idea of evil.

There is the same mutual relation between existence and non-existence ; between difficulty and ease in the matter of accomplishing ; between long and short in the matter of form ; between high and low in the matter of elevation ; between treble and bass in the matter of musical pitch ; between before and after in the matter of priority.

— PARADOXES from *Tao Te King*.

CONSCIOUSNESS

By

JOEL S. GOLDSMITH

THE word "consciousness" is one of the most important words in the message of The Infinite Way. True, it is probably the most difficult to understand, and you need not be surprised if it takes years and years to catch a glimpse of its meaning.

Consciousness is as difficult to define as is God, about which it is rightly said that if you can name It, It is not God. Any name that you would give to God, be assured, is not God. Even the name God Itself is not God, nor is Soul, Spirit, Principle, or Love. None of these is God: these are merely words describing God, as if God could be described. Actually, they are words revealing certain facets of God.

Love is certainly one of the aspects of God, and so are intelligence and law, but to say that any one of these is God would be to leave out the others. Even if all the synonyms known for God were summed up, you would still not have God, because God is infinite. If you knew a thousand more words about God, you would not have the allness of God. There is no way through words to attain an understanding of God that would be God. You can, however, experience God, but when you experience It, you cannot describe It.

There are thousands of stories in the world written about love, but nobody has ever been able to describe falling in love. Be assured that trying to reach God is more difficult than that. When you have come to an end of words, you will discover that there is *Something* that is not a word, but is your Self, and that is *I*. *I* is not a word: *I* is my Self. *I* am not a word: *I* am being.

When Moses attained the revelation of that *I Am*, he attained the experience that goes beyond words, because *I* is not a word: *I* is the being that I am. Therefore, with that word *I*, God is revealed, because there

is no word behind *I*, nor in front of It. *I* is *I*; *I* am that *I*.

I am not projecting an image of thought when I say "*I*". I am announcing my Self. If I say "life", I myself am saying life. If I say "mind", I am saying mind. If I say "God", I am saying God. I am uttering words, but *I* is not a word: *I* is the individual uttering the words.

The Master did not give a new revelation to the world. He did not say anything at all that was unknown up to that time. He said, "I am the way, the truth, and the life.¹ . . . I am the bread."² The Master declared *I*, and therefore he could ultimately reveal that which Moses knew, that "I and my Father are one",³ because *I Am* that one — not two, one; and that one *I*.

THE MYSTERY OF THE AGES

As you study the mystical revelations of the world, whether of the Orient or the Occident, you will discover that *I* reveals God. All the mystical poetry of the world reveals God as *I*. Every time *I* is used, it is God announcing Itself.

When you say "*I*" about yourself, or when I say "*I*" about myself, the next question is: Who am I? What am I? Where am I? What is my function? This is the mystery; this is the mystery of the ages. So we search, but to our sense it is clear that you, as a person, are not God, and that *I*, as a person, am not God. What we know of ourselves with our mind certainly would not permit us to believe for a moment that that would be God.

So we say, "Ah! The mystery deepens. *I* is God, or else all the revelations of the world are wrong, but, as I know myself, *I*

¹ John 14: 6.

² John 6: 35.

³ John 10: 30.

definitely am not God. I know all my own weaknesses ; I know all my own faults ; so do not try to tell me that that which I know as Joel is God, because that is not even funny !”

Therefore, I must go deeper, and eventually I discover that that which I have known as Joel and that which you know as Joel definitely is not God, but as a matter of fact, it is not I at all. That is some false idea that I am entertaining of my Self and that you are entertaining of me, but it is not my Self, because on examination I find areas of myself that need to be investigated further. I have not met those before. All I have met is what was in my mind and what was in my body, but now I am commencing to discover parts of myself that I never knew before.

EXPANDING AWARENESS

Eventually this led me to see that I am really not a body, because even without a body, I would be intact. But I am conscious of things ; I am conscious of a world about me ; and I can identify sun, moon, stars, earth, forms, human life, vegetable life, and animal life. Beyond all that, I am conscious of something else. I am conscious of thoughts, thoughts that do not concern things : thoughts of love, thoughts of benevolence, thoughts of charity, thoughts of fellowship, thoughts of fraternalness, brotherly love. These are not concrete physical forms ; they are an area beyond the physical. I am now conscious of something in the mental realm, something in the form of ideas and relationships.

At some moment or other, I become conscious of something called prayer. I do not mean the words and thoughts that go to make up prayer, I mean a feeling within me, a feeling that is a sort of reaching out, and then a feeling that responds, and all of a sudden I recognize it as communion. I

and my Father are communing ; I am communing with the Father within me. I find myself with *Something* unidentifiable within—peaceful, sometimes joyous, freeing—and I recognize this as communion ; I recognize it as prayer or meditation.

So I now find myself conscious, not only of that which is in this physical realm and the thoughts or ideas of the mental realm, but now I am becoming conscious of a realm that is beyond things and thoughts, beyond that which I can see and can think. I have to ascribe to it the word “feeling”, but it is not feeling in the sense of touch. Therefore it must be feeling in the sense of awareness.

All that I have described in these few words ultimately led me to the revelation that I am consciousness, because all there is to me is being conscious of. Take that away from me, and I have no existence. Even if my body walked the earth, I would have no existence unless I were conscious of it. But if I am conscious only of a physical universe, I am an animal, and I am living on the animal level of life, aware of nothing but physicality in one form or another. This was the stage of some of our ancestors in the cave-dwelling, prehistoric days, and their state of consciousness, when man lived entirely by force and physical feelings.

The beginning of the mental era can be traced to that time when man began to discover science, mathematics, the building of roads, temples and pyramids. That was an evidence that the mind was opening and man was beginning to live as both a mental and physical being. He was a mental being living through the physical body ; he was a mental being erecting a physical universe, but with little or no awareness of anything beyond that. As far as he was concerned, all there was, was mind and matter, intelligence and form.

Let attachment to Him who has no attachment be your ONE attachment. That attachment will help you to free yourself from other attachments.

—Tiruvalluvar.

JALALU'L-DĪN RŪMĪ—MYSTICAL POET OF PERSIA

By
GLADYS de MEUTER

IT was in the year A.D. 1207 that Persia's nightingale of verse Jalalu'l-Din-Rūmī was born at Balkh, a city situated in the Northern province of Khorāsān.

In 1219, prior to the coming of the Mongols, Rūmī's father Baha'u'l-Din Walad left Balkh with his family. It is believed that they passed through Nishapur on their journey, where they met the saintly druggist-poet 'Attār who prophesied the future glory of twelve year old Rūmī.

Having travelled through Baghdad, Mecca and Damascus, the family settled at some distance from Konya, the Saljūq capital of Anatolia. There, Jalalu'l-Din Rūmī married, and was blessed with a son in 1226 whom he named Sultān Walad. Shortly after, a move was made to Konya where Rūmī's father, a theologian and preacher of repute continued to teach the path of tariqa to his disciples until his death in 1230. Ten years later his son Rūmī became shaikh, having drawn to himself a number of ardent followers.

In 1244, a simply clad dervish known as Shamsu'l-Din of Tabriz came to Konya, and in him Rūmī recognised his Master. The Sūfī ascetic was invited to share Rūmī's home where he remained a couple of years. Rūmī's disciples however, became resentful of their teacher's love for the wandering dervish, whom they proceeded to persecute bitterly.

Shamsu'l-Din of Tabriz left for Damascus. Sent by his father, Sultān Walad asked the holy man to return with him to Konya. The Master consented, and Rūmī's disciples were forgiven. But their jealousy, subdued for a time, again reared its head, and the disciples became so malignant in their attack on Shamsu'l-Din that he once more left for Damascus. Rūmī, unable to bear the sepa-

ration from his Master, sent Sultān Walad to recall him. With great joy Rūmī welcomed Shamsu'l-Din a second time, but his happiness was shortlived. Again jealousy struck out at the holy man, and he disappeared, never to be seen again.

From the winter of this separation, emerged the blossoms of springtime in Rūmī's soul. Known as Maulānā, 'Our Master' to his disciples, Rūmī composed an exquisite collection of lyrical poems in the name of his Master. His *Diwān-i-Shams-i Tabriz* are the outpouring of his love for the Beloved — a love which Rūmī had found, for a brief period, embodied in the dervish stranger Shamsu'l-Din.

Rūmī's genius sparkles in his lyrical poetry, and in the *Mathnawi*, a vast work of rhyming couplets contained in six books, his deep wisdom is revealed. Regarded as Rūmī's most important work, the *Mathnawi* has been called 'The Quran of the Persian Language' and 'The Bible of the Sūfis'.

Rūmī possesses the rare ability to present the gem of spirituality in the garb of simple homilies, legends and other tales, retaining meanwhile the purity of Sūfī doctrine — that of *Wahdat-al-Wujūd* 'the oneness of all existence.'

The Mevlevi Order of the 'Whirling Dervishes' was founded by Rūmī. The gyrating motion of the *samā* induces in the dancer intense fervour leading to an ecstatic state, while the reed-flute echoes the music of the inner heart which sends its love-call to the Beloved. Jalalu'l-Din Rūmī's poetry sounds this sacred song in tones of exquisite longing and pain; yet within this anguish is contained the clarity and beauty of the nightingale's joy as it sings of love's fulfilment.

When Rūmī died in 1273, it was his beloved disciple Husāmu'l-Din Hasan who

'Learn that the outer form passes away,
and that
the world of spirituality endures.
How long will you form loving attachment
with
the visible object, the jug?
Turn away from the visible object, the
jug, go in search of water.'
(Mathnawi 620).

*(Instead of preoccupying himself with
externals, the aspirant is bidden devote him-
self to the inner Reality).*

* * *

'Sorrow and tears are needed for
penitence :
Lightning and rain are required for
penitence...
Fire and water are necessary for bringing
forth fruit :
Rain and lightning are needed for this
work.
Until the advent of the lightning of the
heart and the
rain of the two eyes, how can the fire
of divine
anger be soothed ?
How can the greenness, the joy of union
with the
Beloved grow ?
How can springs gush forth crystal-clear
water ?
How can the flower-beds reveal their
secrets to the green plain ?
How can the violet make peace with
the jasmine ?
How can a plane-tree unfurl its leaves
in prayer ?
How can a tree sway its crown in
Love's breeze ?
How can the flowers in the days of spring,
begin to
throw out sleeves laden with offerings ?
How can the tulip's face flame like blood ?
How can the rose bring forth gold from
its pockets ?
How can the earth manifest its heart's
secrets ?
How can the garden be illumined like the
heavens ?'
(Mathnawi 1083-1095).

*(When through the purifying fires of
penitence, tears of sorrow and remorse are
shed, an ardent love for the Beloved is
kindled in the truth-seeker's heart, and he
is led to enjoy the fruit of divine knowledge
where he receives awareness of the divine
Unity).*

* * *

Close thy worldly carnal ear which hinders
Thy conscience and deafens thine inner

ear.

Remain without ear, sense and thought,
Concern thyself solely with the divine

call : 'Return'.

Although speech and action are the outer
mode of our journey,

The inner pilgrimage is a celestial one.

While the physical travels along the
dusty way,

The spirit moves above the waters,
like Jesus.'

(Mathnawi I 566).

*(While performing the tasks assigned to
him on this earth, the aspirant must never-
theless keep his mind firmly fixed on his
true spiritual home).*

* * *

'When did I grow less by dying ?

As man I shall die to put on the wings
of angel-hood :

Yet even from the angelsphere I must
press onwards.

All things perish save the Beloved.

When I have relinquished my angel-soul
I shall become beyond the mind's

imagining.

Oh, let me become naught, for the song
peals forth :

'Unto Him do we return!'

(Mathnawi III — 3901).

*(Having partaken of the 'cup of intoxica-
tion', the mystic is filled with an ecstatic
yearning for at-one-ment with the Beloved).*

* * *

STORIES FROM THE MATHNAWI

The Companion who said 'I'

Once, a man rapped at the door of his
friend who enquired 'Who is it ?'
He replied : 'I'.

His friend told him : 'Take your leave. You have come too early. There is no place at my table for the immature, and how can this be remedied but by staying away until all hypocrisy is gone.'

With sadness weighing heavily upon him, the man turned away, and surrendered to the fire of separation for one year. Then he returned, and nervously approached his friend's home.

With trepidation and reverence, he knocked at the door.

'Who is it?' asked his friend.

He replied : 'It is Thou, O beguiler of hearts.'

His friend said : 'Now that thou art I, enter, in this house there is no place for two I's.

The needle cannot accept a double thread : enter the needle since thou art single.'

It is the thread that must perforce enter the needle : no camel may pass through the needle's eye.

And how shall the camel be brought down to size save by self-denial ?

* * *

Moses and the Shepherd

It happened one day that Moses came upon a shepherd boy who was praying in this vein :

'O God, where art Thou, that I may become Thy slave ; that I may make Thee shoes and comb Thy hair....'

'To whom are you addressing these words?' enquired Moses.

'To the Worshipful One Who created us,' answered the shepherd boy.

Moses rebuked the lad, telling him that his words were foolish babbling whereupon the shepherd boy went away heartsore.

Shortly after, the inner Voice communed with Moses :

'Thou hast put My servant from Me. Thou hast been sent as a prophet to unite, not to sever....

Worship ordained by Me is not for My benefit, but is a kindness conferred upon My subjects....

I look beyond the utterance of words and see the state of the soul,
I seek ardent love ! Strive to possess this ardour !

Kindle a flame of love within you and consume thought utterly.

Love is a religion apart from all others. Those who are lovers of God, possess no religion but God alone !' Thus enlightened, Moses went in search of the shepherd.

When he caught up with him, Moses told him that he was free to worship in his own fashion.

The prophet said : 'Let your heart dictate your prayer.'

* * *

The Disciple who built a new abode

A devotee who was yet a novice, had just completed building himself a new abode.

His spiritual Guide came to view the house, and wishing to test the novice, asked : 'Friend, what was your object in making a window ?'

The other answered : 'So that the light might enter therein.'

The holy Guide told him : 'That is not the main purpose. It should have been that the call to prayer reach you through this aperture.'

A Snake-catcher robs another Snake-catcher of a Snake

A snake-catcher was robbed of a snake by a petty thief who in his ignorance, thought he had profited by this act.

The snake-catcher escaped injury when the thief suffered snake-bite.

The snake-catcher came upon him, and recognising him, said to himself : 'My snake has killed him — I had prayed that I should find this thief and recover my snake. In His wisdom God rejected my prayer. Because my prayer remained unanswered I considered this a loss, but it turned out that I benefited from it.

There are many prayers which, if answered, would prove to be a calamity—but

God, the Spotless One, in His compassion does not hear them.

* * *

FROM : *The Divani Shamsi Tabriz of Rumi*

Tarry not here! In thy celestial home
 Thou shalt grow the wings of an angel.
 Press onwards! give thyself to the vast
 Ocean,
 So that thy tiny drop make oceans great
 in number.
 'The Son of God!' leave that word
 unuttered,
 Say rather, 'God is One, the Spotless, the
 only Truth.'
 What matter if thy frame be wizened,
 aged and dead,
 If the soul retain her unfaded, everlasting
 youth?

* * *

Enthroned in the palace, we share a glorious
 moment
 Thou and I.
 Endowed with two bodies and two shapes,
 yet with one soul,
 Thou and I.
 The hues of the glade and birdsong will
 confer deathlessness
 The moment we enter the garden,
 Thou and I.
 The heavenly orbs will come to behold us;
 We will display the moon to them,
 Thou and I.
 Our individualities lost, we shall be
 merged in bliss,
 Thou and I.
 Overjoyed and freed from ignorant talk,
 Thou and I.
 The birds of heaven in gay plumage will
 be envious
 Of the spot where we shall know laughter,
 Thou and I.
 Yet the greatest marvel is that while
 sharing this same corner,
 Thou and I.
 We are at the same time in Irāq and
 Khorāsān,
 Thou and I.

* * *

Thou art the shelter of my soul in time
 of sorrow,
 Thou art my spirit's jewel in the
 harshness of death!
 That which is beyond the reach of
 imagination,
 Beyond the vision of understanding.
 Brings tidings to my soul from Thee,
 Therefore to Thee do I turn,
 By Thy Grace, my gaze is turned towards
 the timeless,
 Except, O Regal One, should worldly
 tinsel ensnare me.

* * *

Why reside in musty cell, a prisoner,
 O my heart?
 Hasten thy flight! a radiant being of
 yonder world thou art.
 Upon His bosom He bids thee rest, He
 casts the veil aside:
 Why in this home of corruption must
 thou abide?
 Gaze upon thy true home, free thyself
 and fly
 From this dark, terrestrial prison, to the
 heights of yon blue sky.
 Invited to Love's banquet, O bird of the
 angel-race,
 'Tis a source of sorrow if thou make this
 earth thy dwelling-place.
 The morn to a voice gives birth — God
 addresses the soul —
 'Lay the ego-dust on the way, and thou
 soon wilt reach the goal.'
 The way which leads towards the Shrine!
 and lo in thicket and briar.
 Many lie victims of sorrow and immature
 desire.
 Wounded, they fell on the way, failing to
 know before the end,
 A beam of light, a touch, a kiss, a blessing
 from the Friend!

* * *

He is here, a moon more glorious than
 heaven e'er beheld,
 Whether in wakefulness or dreaming.
 Wearing a fiery diadem, immortal,
 unquenchable.
 Behold! O Lord, Thy goblet of Love hath
 caused my soul to swim,
 And spoiled my body's clay-abode.

When the grape-Provider first embraced
my lonesome heart,
My veins were a-fire, and wine enflamed
my breast ;

When my eye discerned the Beloved,
a voice was heard :

'Tis well, O matchless Wine and
incomparable Cup !'

Each darksome abode by Love's powerful
arm is hewn,

And through the gaps the amber orb
gleams.

When my heart caught sight of Love's
Ocean

It plunged in, saying : 'Who will
find me ?'

As clouds move after the sun,

So do hearts follow Thee, Sun of Tabriz !

* * *

A loveliness that all night long instructs
Venus and the moon on the wonder of
Love.

Whose twin vision by her beguiling
obscures the twin gaze of heaven.

Search your hearts ! O Moslems, whatever
may befall

I am so interfused with Him that no heart
is mingled with mine.

From the first, Love gave me birth, at the
last I yielded him my heart ;

The fruit which emerges from the bough,
hangs from it.

The end of his curl is calling : 'do thou
some rope-dancing.'

The candle's cheek is asking : 'where
tarries the moth for the burning ?'

In order to dance on that hoop, bestir
thyself O heart, do thou become a hoop ;

When his candle is a-flame, cast thyself
upon it.

When thou hast tasted the ecstasy of
burning, thou

Shalt never more be separated from the
flame ;

Even should life's waters come to thee,
Thou would not leave the Light.

* * *

Expressing himself in the eloquent
language of the heart, Jalalu'l-Din Rūmī
depicts with delicate imagery a spiritual
realm of enchanting loveliness.

Yet the poet also unfolds a Path strewn
with thorns, as the pilgrim-soul journeys to
the inner Shrine. On the tariqa many trials
are to be endured.

Deep into the secret cave of the heart, the
'keeper of the tavern', that is, the divine
Guide, offers the wine of spirituality to the
tavern-haunter or lover of God. This mystic
wine induces holy inebriation, and the
aspirant loses his sense of individuality.
Finally, the Muhaqqiq becomes oblivious to
the ego-world, and he bathes in the shimmering
Ocean of Love where his illusory
'I-ness' is merged in the divine Essence.
The once 'carnal soul' is now 'the serene
soul' (nafs-e mutma'inna), where selfish-
ness has been entirely subdued. In the
heavenly garden, the song of the nightingale
and glory of the Rose blend in perfect
harmony.

From the silent Heart of the Immortal
Rose, Rūmī the mystic sings :

'From every side the music of Love is
calling.

Love and the lover alone are everlasting.
Concern thyself with this truth.

All else is transient.'

With rare skill Jalalu'l-Din Rūmī plays
upon the reed-flute of the human heart,
composing a love-song of imperishable
beauty.

He who knows others is clever, but he who knows himself is
enlightened. He who overcomes others is strong, but he who overcomes
himself is mightier still. He is rich who knows when he has enough.

— PARADOXES from *Tao Te King*.

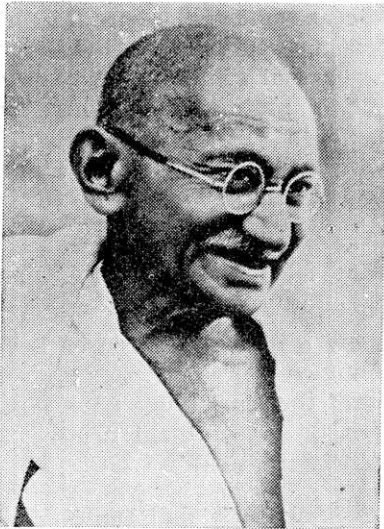
THE MAHARSHI AND THE MAHATMA

By
H. G. NILKANT

(The following has been translated from a passage in Sri Narayan M. Desai's Gujarati book, *Santa Sevata*. Sri Narayan is the son of Sri Mahadev Desai who was Mahatma Gandhiji's secretary.)

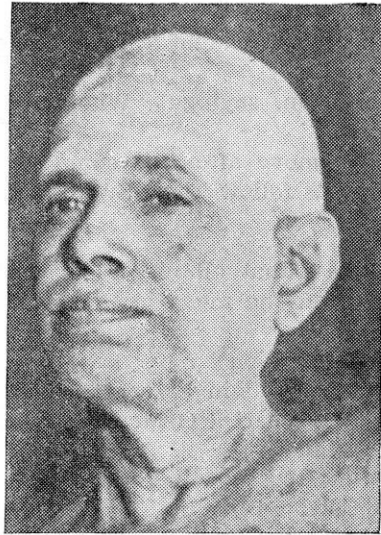
LET me describe right here an incident that happened during our return from the South India Hindi Prachar meeting.

Bezwada (Vijayawada) is a station on the railway route from Madras to Wardha. . . . The talk came up before we reached Bezwada. Jamnalalji (Sri Jamnalal Bajaj) had then recently been to Ramanashram. He was lavish in his praises before Bapu (Mahatma Gandhi) of the holiness and



The Mahatma

peace of that Ashram's atmosphere. Whenever a saint happened to be the subject of a conversation, father's heart would melt like butter. With devotional interest he began to inquire about Ramana Maharshi. Jamnalalji, Bapu and father started on a subject of equal interest. In the course of the talk Bapu suggested, "Mahadev, why not visit the Ashram yourself?" Father's heart leapt up from



The Maharshi

sheer joy. Jamnalalji also urged him: "Yes, yes. Do. It is really worth a visit. And now that you have come so near the place, go there right away. When, otherwise, are you going to have the leisure for it?"

Father asked me to pack up his kit-bag. The train had by then already reached the Krishna Bridge.

Jamnalalji was telling Bapu, "The peace I felt at Ramanashram, I did not even find at yours."

After a short while Bapu said to father, "Don't be in a hurry to return. If you have the same experience of peace as Jamnalalji you may stay on longer. Don't worry about the work."

Bapu uttered these words in quite a natural tone and manner. But the very

thought of keeping away from Bapu for long was unbearable to father. He turned towards me and said, "Babla (pet name), unpack the kit-bag." I was stunned. Bapu too looked on in mute surprise.

"Why, Mahadev, what makes you ask him to unpack?"

"I have given up the idea."

"But why?"

"One Swami is enough for me."

Garland of Guru's Sayings

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

97. Of the ever-unsteady ego
Eddying like the wayward wind,
The source as well as final resting place
Is the still Heart. The arts build only
A bustling halfway house.
98. Though ardently we study works
Immaculate of radiant wisdom,
Yet as through meditation we try
To make these gains our own,
What we once learnt must be forgotten
And will fade away.
99. Those who know nothing but sense-
pleasures,
Noodles to destruction doomed,
Resent transcendence of the senses
And miscall this fresh and fruitful
knowledge
Dry Vedanta!
100. The experience of Vedanta comes
Only to one who is utterly
Without desire. Far, far it is
From those who still retain desires.
For such the penance is prescribed
Of longing for the Lord was knows no
want
So as to end for ever craving.
101. Some who stay unmoving near
The Master of consummate knowledge
Age and die while their ego's darkness
Tarries like the steady shadow.
Lurking at the lamp-post's foot.
Such is perhaps their rawness still
From former births persisting.
102. How is it that eightfold *siddhis*¹
And supreme Self-knowledge do not
Always come together?
It is because the world is such
That wealth of power and wisdom's
light
Differ in source and substance both.
103. Flung back by *vasanas*, those naughty
boys,
Into *samsara's* eddying stream,
Some creatures suffer, all unable
To stand firm on the bank, the Self.
104. Lapsing from the right reality
Of Self-awareness vast, unbroken,
A separate "I" springs up which falls
Into the further folly of confronting
A world of other objects there
without.
105. Trusting to the body's truth,
The false, deceitful ego-knot
self-blinded
Lusts after various allurements —
All fancied like the blueness of the
sky —
And tightens into hardness.
106. The mind's eye jaundiced by desire,
Blind to the Self from bondage free,
Mistakes the body as the "I",
Hides behind the five-fold sheath
And then appears before itself
As a world of objects too.

¹ *siddhis* come through *prarabdha*, enlighten-
ment through Grace.

HAVE FAITH IN YOUR MIND

By

MASTER SENG TS'AN, the Third Ch'an Patriarch of China

It is not hard to realize your Mind
Which should not be an object of your
choice.
Throw like and dislike away
And you'll be clear about it.
The slightest deviation from it means
A gulf as deep as that 'twixt heaven
and earth.
If you want it to manifest
Be not for or against a thing,
For that is contentious,
A disease of the mind.
If its profoundness you ignore
You can never practise stillness.
Perfect like the great void it lacks
Nothing and has naught in excess.
If you say yes or no
You will miss its suchness.
To external causes cling not, stay
Not in the void (that is relative).
If you can be impartial
Differentiation ceases.
To stop disturbance leads to stillness
Which, if clung to, stirs the mind. But if
To opposites you cling
How can you know the One?
If you do not recognize One Mind
Two opposites will lead you nowhere.
To avoid what is means to cling to what
is not,
To cling to what *is not* means to revive
what is.
The more you talk and think,
The further you are from it.
If you can halt all speech and thought
You will find it everywhere.
If you think success means to return all
things to their source,
You will differ from our sect by clinging to
its function.¹
The moment that you look within
You surpass your contemplation
Of the void which is always changing
Due to your discriminating views.

Do not seek the real
But your false views lay down.
Avoid the real and the false
And never search for either.
Once you start to choose between right
and wrong,
You will be confused and will lose your
Mind.
All pairs from the One Mind spring
Which never should be clung to.
If the One Mind does not stir
Then all things will be harmless.
Things that are harmless cease to be,
Mind that stirs not does not exist.
Subjects disengaged from objects vanish,
Objects like their creator disappear.
Objects are caused by subjects
On whose existence they depend.
If you would understand dualities
Know that they spring from voidness
absolute.
The absolute and all dualities
Are one, from It all things originate.
When you cease choosing between the coarse
And fine all prejudices die.
Since the Great Mind embraces all,
To realize it is not difficult
Or easy. In their distrust the ignorant
Waver between eagerness and hesitation.
If you grasp at it, you'll be in the wrong
Falling into the way of heretics.
If you lay it down
It stays not nor goes.
With the Tao unite your nature
And you will be free from troubles.
From the real clinging strays
And to confusion leads.
Discrimination's useless
So weary not your mind.
If you want to know the One

¹If you think that your goal can be reached by returning all things to the root, i.e. the mind, you will cling to its function and will err from our Ch'an sect which is beyond the notion of functioning.

Reject not six sense data.
 If they're not rejected.
 They are one with Bodhi.
 The wise man is non-active,
 The ignorant bind themselves.
 All things are the same at heart
 But clinging's from delusion.
 If mind is used to seek itself,
 Is this not a grave mistake ?
 Delusion brings stillness and disturbance ;
 Bodhi is beyond all good and evil.
 All the pairs of opposites
 From discrimination come.
 Dreams, illusions and flowers in
 The sky are not worth attachment.
 Gain and loss, and right and wrong
 Should be laid down at once.
 If your eyes close not in sleep
 All your dreams will disappear.
 If you do not discriminate,
 Then all things will be as they are.
 Profound is this state of suchness,
 Lofty and beyond illusions.
 If things are not thought different,
 To their nature they will return.
 When they disappear,
 Mind's without compare.
 When it stops moving disturbance is
 no more ;
 When all motion ceases, stillness also stops.
 When opposites disappear,
 Where then can the One Mind be ?
 When you search the ultimate,
 You find it has no pattern.
 In this impartial mind
 Duality has vanished.
 When distrust ceases,
 Your faith will be true.
 When all is thrown away

There's nothing to remember.
 The mind that now is pure
 Radiates and is not tired.
 Since it is beyond discriminative thinking
 It cannot be fathomed by that which knows
 and feels.
 Such is the state absolute
 Free from the self and other.
 If you would be one with it
 All duality avoid.
 In all places the non-dual is
 The same, and there is naught outside it.
 Sages everywhere
 To this Sect belong,
 Which is beyond time, long or short,
 For a thought lasts ten thousand years.
 It neither *is* nor *is not*
 For everywhere is here.
 The smallest equals the largest
 For it is not confined by space.
 The largest equals the smallest
 For it is not within, without.
Is and *is not* are the same,
 So what *is not* equals *is*.
 If you can't so awaken
 Then you should change your ways.
 Now One is all
 And all is One.
 If you can so awaken,
 Why worry if you do not achieve it ?
 Just believe that your mind is non-dual
 For your faith in it is not divided.
 In it there's no room for word and speech ;
 It has no present, past or future.

From *The Transmission of the Lamp*
 Translated by Upasaka Lu K'uan Yu
 (Charles Luk)

Who is there that can make muddy water clear ? But if allowed
 to remain still, it will gradually become clear of itself. Who is there
 that can secure a state of absolute repose ? But let time go on, and
 the state of repose will gradually arise....

— Tao Te King.

CONSUMMATUM EST

THE LAST DAYS OF PADRE PIO

By
GLADYS de MEUTER

ON the summit of the hill overlooking the town of San Giovanni Rotondo, the church of Our Lady of Graces was mantled in deep quiet.

At dawn, groups of pilgrims began to arrive to assist at Padre Pio's Mass and to pay their respects to this humble priest who had borne the stigmata fifty years this day.

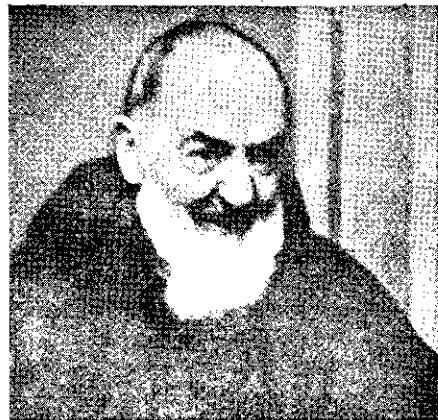
It had been in the early hours of the 20th September 1918, that Brother Nicola had found Padre Pio lying on the floor in a pool of blood. Although in great pain Padre Pio had made his way up the stairway on his own, and had entered his cell. Above the door were printed the words: 'The glory of the world has always sadness for a companion.'

Later it was known that while Padre Pio had been praying before the wooden crucifix in the 'coro', Christ had appeared to him in the Silence. It was only when Padre Pio had opened his eyes that he had discovered his wounds.

The people of San Giovanni Rotondo were well acquainted with what had followed. The many investigations by medical men and their reports. The scandalous allegations made by many, including members of the clergy — the trying ordeals throughout which Padre Pio had maintained absolute silence. The severe restrictions placed upon Padre Pio who had submitted without a murmur.

The time had come however, when vilifying tongues had been stilled, restrictions had been lifted, and Padre's serene, loving gaze had once more blessed the crowds who, hungry and thirsty for spiritual fare, flocked to the Church of the Madonna of Graces.

There they brought their sick, their dying, their unhappy ones, placing them all in the care of the priest who loved them. And



Father Pio

Padre Pio, labouring tirelessly brought solace, comfort, guidance to imploring hearts.

He wore half-gloves upon his hands to discourage the curious, but allowed sincere pilgrims to touch the hidden wounds with their lips.

As the people of San Giovanni Rotondo made their way up the slope leading to the Church on this fiftieth anniversary, they recalled many things.

* * *

In nearby Foggia there had lived a boy Giovannino, whose spine had been so deformed that his chin pressed against the ground when he crawled from place to place. When Giovannino was nine years old he had felt a touch on his back. To his amazement he found himself standing upright. With tear-wet eyes he saw the bleeding hand which had touched him — but when the boy cried out, the monk disappeared.

* * *

There was the case of the doctor who had scoffed at Padre Pio for years. One day the

doctor fell ill and he learnt that he had a brain tumour. Knowing his illness to be fatal his family begged him to allow them to summon a priest, but the patient stubbornly resisted their pleas. While the doctor lay dying, the restrictions imposed upon Padre Pio were lifted. Carrying the holy oils, Padre Pio made his way to the doctor's bedside where he blessed the sufferer. Some time later, the doctor left his bed, cured.

* * *

Innumerable were the cures effected by the prayers of Padre Pio.

At the righthand side of the road stood a concrete expression of Padre's compassion for the suffering—the magnificent 'House for the Relief of Suffering' which glowed with rosy loveliness in the morning sun. Born of a dream in Padre Pio's heart, the beautiful edifice opened its portals to all the sick, who gazed with wonder about them as they were taken through spacious corridors adorned with green and pale-rose stones, costly marble and delicate plants. When troubled in spirit the sufferer could enter the lovely chapel fragrant with flowers, and lift his heart in prayer. A dedicated staff infused hope and courage to the patient, and the fear-inspiring words 'hospital' and 'wards' had been tenderly transformed to 'house' and 'rooms'. The seven-storeyed building afforded a superb view, with the sea of Manfredonia sparkling in the distance. This Home of Love possessed over five hundred beds, a clinic for children, four surgeries, a department for training nurses and a pharmaceutical department. Left and right wings had been provided, for the ever increasing number of patients who sought refuge there.

On this, the fiftieth anniversary of the stigmata, the Church of Our Lady of Graces was filled to capacity, its altar aflame with crimson roses symbolizing the Fire of divine Love which emanates from the Sacred Heart. As Padre Pio entered, silence fell upon the congregation, who watched reverently as the Priest celebrated Mass.

Because of his advanced age Padre Pio remained seated, but his spirit soared

beyond the ken of men as he was caught up in ecstasy. And those who were privileged to assist at this spiritual Communion watched in awed silence as tears bathed the radiant, transfigured face of Padre Pio.

When Mass was ended the crowds gathered to join in the celebrations which were to follow.

The 21st of September unfolded in a similar pattern, but on the 22nd it was tragically different.

Towards the end of Mass Padre Pio remained awhile deep in contemplation as was his custom, but when he got to his feet he suddenly collapsed. Strong arms held him up as a vigilant brother went to his aid, and as another monk hurried to render assistance the wheelchair was quickly brought to the altar steps.

Gently, Padre Pio was lowered into the wheelchair. He looked towards the faithful who had rushed to the altar rails; upon them he cast a penetrating, loving glance, lifted an arm in an embracing gesture, and murmured: 'my children, my children.'

Amidst the sobs and weeping which broke out, Padre Pio was taken away.

Grief pierced the hearts of all. Sorrow-stricken crowds gathered to gaze long and earnestly towards the window of Padre's cell. Outside in the clearing, people with tearful faces conversed together, bound in a brotherhood of love for their spiritual Father.

At 10-30 before the prayer groups commenced praying, the crowds waited expectantly for Padre Pio to appear at the window to bless them. Father Onorato strongly advised Padre against doing so, as he looked so ill, but Padre simply said: 'I wish to greet my children for the last time.' Thereupon Padre Pio approached the window of the Chorus and gave the pilgrims his paternal blessing.

That evening, Padre Pio appeared at his customary place at benediction but he wore a look of extreme fatigue. Presently, he put

out a faltering hand towards the balustrade before him. Father Onorato helped him gently to his feet, assisted by another brother.

Looking down at the upturned faces of the pilgrims Padre made a great effort to bless them. He lifted his hand once, twice, tried to do so a third time but lacked the strength.

Ill, and trembling on his feet, Padre wished nevertheless to demonstrate his love for his children.

Once again the wheelchair was at hand, and Padre was taken from the tear-wet gaze of the congregation.

As darkness fell, the spiritual children of Padre Pio gathered to pray, holding lamps in their hands—they were watching Padre Pio's window.

Their vigil was a long one, but their love shone as brightly as the lamps they held. Once, they caught sight of Padre Pio's familiar form, and he lifted a hand to bless them. Father Pellegrino saw tears in Padre's eyes.

The same Father was with Padre Pio during the night. When he entered Padre's cell he was asked to note the hour on the alarm clock placed on the night-table. He did so, wiping the tears from his eyes.

He was called to Padre Pio's side some five or six times in the course of the night and Father Pellegrino noted that although Padre Pio's eyes bore traces of weeping, his face wore a serene, tranquil expression.

'Stay near me, my son,' Padre Pio told him, and Father Pellegrino did so, remaining silent as Padre prayed.

At one stage, Padre asked Father Pellegrino whether he had said Mass, but the other replied: 'Spiritual Father, it is too early for Mass.'

'This morning say it for me,' he was told.

Padre Pio then confessed himself, after which he said: 'My son, if the Lord calls me today, I ask forgiveness of my fellow friars for all the trouble I have caused

them; and ask them and my spiritual children to say a prayer for my soul.'

Father Pellegrino replied: 'Spiritual Father, I feel sure that the Lord will allow you to live for a long time yet, but should you be right, may I ask a last blessing for your fellow friars, your spiritual children and for all the sick?'

Padre Pio said: 'Yes, I bless all; but ask rather of the Superior that he give me his last benediction.'

Then Padre asked to renew the pledge of the religious order.

At one o'clock Padre addressed Father Pellegrino: 'My son, I am in bed but I am not breathing well. Let me get up. Seated in a chair I'll breathe easier.'

In order to get to the armchair Padre Pio took a few steps across the corridor and to Father Pellegrino's astonishment he walked upright and rapidly, so much so, that it was not necessary to render him any aid.

Padre suggested that they go out on the terrace, and holding him by the arm, his companion led him to the armchair where Padre Pio sat down, looking about him with great interest as though searching for something with his eyes.

After five minutes, Padre expressed the wish to return to his cell. With Father Pellegrino's help he was helped into the wheelchair and taken there, where he seated himself in a chair. Pointing to the wheelchair, Padre requested that it be put outside.

Father Pellegrino did so. Upon returning to the cell he noticed that a cold sweat beaded Padre's brow and that his face had become very pale. Between livid lips Padre repeated the words: 'Jesu-Maria'.

Alarmed, Father Pellegrino made a movement to go for help, but Padre restrained him, saying: 'Do not wake anyone.' Father Pellegrino left the cell hurriedly, only to be called back. When he returned, Padre reiterated: 'Do not wake anyone.'

Frantic with worry Father Pellegrino said imploringly: 'Spiritual Father, give me

leave to go for help.' Then the distraught monk went to summon the others, and Doctor Sala was immediately sent for.

Barely ten minutes later the doctor arrived and administered an injection. Placed in a sitting posture, Padre repeated with weakening voice: 'Jesu-Maria.'

Mario Pennelli, nephew of Padre Pio was called to his side, the director of the Casa Sollievo and doctor Giovanni Scarale. The brothers of the monastery were all there.

While the doctor gave Padre Pio oxygen, Father Paola administered the Sacrament of Extreme Unction, while the others knelt about Padre, praying.

At 2-30 a.m. with a sigh and a smile Padre Pio lowered his head on to his chest. He had expired.

Huge crowds flocked to the Church to behold the beloved form of Padre Pio and

pay him their hearts' homage. Held in the grip of sorrow, people wept openly and unashamedly. Reverently they approached the bier in which Padre Pio lay, and reverently they kissed it.

Padre Pio's body has been placed in a coffin with a glass covering, in the crypt of the Monastery of San Giovanni Rotondo, and pilgrims continue to stream into this hallowed place to view the mortal chalice which housed divine Grace.

In the hearts of those who loved him, Padre Pio the Spiritual Father lives on.

Out of compassion for suffering humanity he entered the sacred and secret precincts of Love, to emerge bearing incomparable spiritual gifts which he showered upon all those who came to him in distress.

To the last, the bleeding hand had been raised in loving benediction.

Prayer to Guru

By
A. K. Vatal

Listen, O Guru,
To the songs of ages past;
Those melodies of being, uncreated
That moulded the tendons of my heart
And yet were unvoiced —

For all my art!

Listen, O Guru
To the songs tumultuous and sad
That I carried into this life,
When again from the lap of Gods I fell,
A starry tear-drop in space and time.
The songs I garnered in sadness
Through ages sempiternal,
Whilst I came and went, went and came back,
But which, alas! never could I voice —

For all my art!

But see, Dear Heart,
The garland round Thy neck
Is unfading! Woven of my heart-throbs
Since time first began
And I was struck with Thy Vision —
That garland of unfading fragrance
Thou proudly wearest —

Such is my art!

GANDHIAN HINDUISM AND SPIRITUALITY

By

I. JESUDASAN, S.J.

TO see Gandhian Hinduism in perspective, we must bear in mind that it was something into which he grew. Hinduism was the faith of his fathers. We all have a faith of our fathers. Unfortunately in many cases it just remains a faith of our fathers, distant and remote, not a faith of our own. But Gandhiji made Hinduism his own. He was not a Hindu just by birth but by choice.



He did not passively receive it as a heritage and hand it on to a succeeding generation. He made it so much his own that it grew with him. Paradoxical as it may seem he grew into it by contact with other religions. To say that he made it his own or that he grew into Hinduism by contact with other faiths is to say that he brought his whole self to Hinduism—his reason no less than his emotions—there is a strong rational element in his Hinduism as we shall see—

and that it was an eminently practical thing with a strong, all-pervading moral cast.

As a thing he grew into, Gandhian Hinduism has a history, a content and a context. The remote context of that history was already summed up when I said that Hinduism was the faith of his fathers. The proximate context was his immediate household—father, mother and the servant woman—a father who though little instructed in Hindu doctrine, had “the kind of religious culture which frequent visits to temples and listening to religious discourses, make available to many Hindus”,¹ an ascetical mother who left on Gandhi an outstanding impression of saintliness with her difficult vows, frequent fasts, daily visits to temples and hours of prayer, and a devout nurse Rambha who communicated to him her strong faith in the all round efficacy of Ramanama, the holy name of Rama.

A later Hindu religious influence from without his home circle was one Raychandbai who, though a dealer in pearls and precious stones, led a deeply religious life, and could pass easily from business transactions to spiritual experiences and impress Gandhi with his Hindu religious convictions.

The writings that early influenced Gandhian Hinduism were the Ramayana of Tulsidas which his father had read and to which Gandhi listened with rapturous attention; the uninspired recitation of the Bhagavat and the Rama Rakshu were easily dismissed in early youth; Manusmriti with its story of creation, added to the religious scepticism of his teens. The Gita, the Bible of every Hindu, was to come rather late into his life, while a student for the bar at

¹ M. K. Gandhi: *The Story of my Experiments with Truth*, Navajivan. January 1945 p. 9.

London and at the encouragement of two Theosophist brothers. The Gita verses.

"If one

Ponders on objects of the senses, there springs
Attraction; from attraction grows desire,
Desire flames to fierce passion, passion breeds
Recklessness; then the memory—all betrayed—
Lets noble purpose go, and saps the mind,
Till purpose, mind and man are all undone."²

impressed him most and are a pointer to the moral cast of Gandhiji's Hinduism.

More reading stimulated in him the desire to read books on Hinduism and disabused him of the notion fostered by the missionaries that Hinduism was rife with superstition.

The interest in religions too started quite early. The days of sectarian bigotry were not long past. Memories of them were still alive in many minds. But in the home of the Gandhis there was religious tolerance. Though orthodox Vaishnavites his parents were not averse to other branches of Hinduism and even other religions. They would visit both Vaishnavite and Saivite temples and would take or send the children to both. Jain monks as well as Moslem and Parsi friends would pay frequent visits to Gandhi's father and hold long conversations on their faith. His father would listen to them always with respect and often with interest. Being constantly in attendance on his ailing father the young Gandhi had a chance to be present at these discourses. These and other influences combined to inculcate in his mind a broad tolerance for all religions from which Christianity alone was excluded and for which he even felt some antipathy . . . and there was good reason for it. Both Christianity and Gandhi transcended it. As an individual Gandhi could naturally do it much faster than a whole slow-moving institution. His antipathy turned into admiration when he discerned the pure essence behind so much sin and dirt, and he was to absorb something of that essence into his Hinduism and thus enrich it. The New Testament impressed him very favourably. The *Sermon on the Mount* went straight to his heart and he compared it with the Gita. "My young mind

tried to unify the teaching of the Gita, 'The Light of Asia', and the Sermon on the Mount."³

This reading whetted his appetite for studying the lives of other religious teachers. Reading from Carlyle's "Heroes and Hero-worship" the chapter on the hero as a prophet, he learnt of Prophet Mohammad's greatness. He even read about atheism.

Every teenager passes through crises of faith. Quite early in his teens Gandhiji's faith in God, religion and Hinduism had been put to the test. The warring creeds and the corruption, actual and rumoured, within his own Hindu fold, especially in the ugly shape of untouchability, presented the stumbling block. He had tided over it unscathed. But he was not yet a devout Hindu religious man, but only groping towards it.

When Gandhi returned from England, and even more so when he had settled in South Africa, in all his spiritual crises, especially when his Moslem and Christian "friends" were trying to win him into their respective religions, the man who had renounced the world, Raychandbai, proved his guide and helper. He urged Gandhi to study Hinduism deeper (which he did), assuring him that "on a dispassionate view of the question, I am convinced that no other religion has the subtle and profound thought of Hinduism, its vision of the soul or its charity."⁴

Thus Gandhi was walking on a path his Christian friends had not intended for him. But they awakened in him a deep and serious religious quest and thirst for knowledge. He read Max Muller's "India — What Can It Teach Us?", and the translation of the Upanishads. All this enhanced his regard for Hinduism whose beauties began to grow upon him without prejudicing him against other religious creeds. He also read Washington Irving's 'Life of Mahomet and His Successors' and Carlyle's panegyric of the Prophet — which raised Mohammad in

² *Ibid.*, p. 60.

³ *Ibid.*, p. 61.

⁴ *Ibid.*, p. 111

his estimation. "The Sayings of Zarathustra" and Tolstoy's "The Gospels in Brief" and 'What to do?' were other books he read. They helped him to grow in his knowledge of different religions, and to practise what he learnt, e.g., yoga. Tolstoy's books particularly helped his greater realisation of the infinite possibilities of universal love.

He read Swami Vivekananda's "Rajayōga", M. N. Dvivedi's book of the same name and Patanjali's "Yoga Sutras" and made a thorough study of the Gita which became for him a dictionary of daily reference and an infallible guide of conduct. He drew from it the key concepts on the basis of which he revived the ashrama sannyasa, or religious ideal, the fullest blossom of Hinduism and indeed of all religions. Gandhi's religious life had reached its highest and definitive development. He had attained such proficiency in Hinduism both as a way of life and as an intellectual synthesis that he could confidently address public gatherings on the history and message of Hinduism.

In that religious life, for all practical purposes he read the essence of Hinduism in the first verse of the Isopanishad: "God the Ruler pervades all there is in this universe. Therefore renounce and dedicate all to Him and then enjoy or use the portion that may fall to thy lot. Never covet anybody's possession."⁵ He makes this verse the yardstick of genuine Hinduism and he wants it inscribed and enshrined in the portals of every heart and temple.

However this is something basic to all religions and therefore what unites Hinduism to other religions and does not make it distinctive. Gandhi knew very well the distinctive features of Hinduism as we shall see in a moment. But his deep-seated attitude is made clear when he sees as the essence of Hinduism what is common to all religions. Like Bonhoeffer in the West and anticipating him, Gandhi points out the path of a species of religionless Hinduism or the universal religion of the heart's direct com-

munion with God for those who can attain to it, without despising popular religious Hinduism.

He held the vision of unity, the four ashramas, cow-worship and belief in transmigration as the great distinctive values of Hinduism and distinguished in its spiritual, ritual, ethical and social aspects. "The keynote of Hinduism on the spiritual side was moksha or salvation; that is, the final absorption of the soul in the Infinite Soul that pervades all things. In regard to religion pantheism was the chief characteristic, whilst, on the ethical plane, self-abnegation was the most notable quality, with its corollary, toleration. In social matters, the characteristic of caste was predominant, while the ceremonial characteristic was the sacrificing of animals."⁶ Such was Gandhiji's summing up of the history of ancient Hinduism as published in abstract in "The Star" dated 10-3-1905. He recognised the two levels or layers of Hinduism — philosophical and popular: the philosophers recognising and worshipping God as the purest spirit, pantheism taking them to its highest flights, and bringing the ignorant masses to the lowest depths. "If the infant mind could not realise God as a pure spirit, it had no difficulty in worshipping Him through his various manifestations. Many worship Him through the sun, the moon and the stars, and many worship Him through sticks and stones also, a mode of worship to which philosophical Hinduism with its tolerant spirit, had no difficulty in reconciling itself."⁷ He avowed the elasticity of Hinduism and, while admitting the existence of a number of schools, summed up the faith of the Hindus as follows: "God exists. He is without beginning, immaculate, and without any attribute or form. He is omnipresent and omnipotent. His original form is Brahman. It neither does, nor causes to be done. It does not govern. It is bliss incarnate, and by It all this is sustained. The soul exists, and is distinct from the body. It is also without

⁵ *Harijan*, 30-1-1937, p. 405.

⁶ *Collected Works of Mahatma Gandhi*, Vol. IV 1960, p. 369.

⁷ *Ibid.*, p. 376.

beginning, without birth. Between its original form and Brahman there is no distinction. But it takes on, from time to time, a body as a result of karma or the power of maya, and goes on being born again and again into high or low species in accordance with the good or bad deeds performed by it. To be free from the cycle of birth and death and be merged in Brahman is moksha or liberation. The way to achieve this moksha is to do pure and good deeds; to have compassion for all living beings, and to live in truth. Even after reaching this stage, one does not attain liberation, for one has to enjoy embodied existence as a consequence of one's good deeds as well. One has, therefore, to go a step further. We will, however, have to continue to act, only we should not cherish any attachment to our actions. Action should be undertaken for its own sake, without an eye on the fruit. In short, everything should be dedicated to God. We should not cherish, even in a dream, the feeling of pride that we do or can do anything. We should look upon all equally. These are the beliefs or tenets of Hinduism."⁸

He too believed in all this, not as a matter of mere intellectual assent but with deep personal conviction. It was not a set of beliefs and code of conduct buried in Hinduism's ample scriptures, but a faith which visibly affected his whole adult life. People at various times have called him by the strange and chimerical titles of a 'Christian Mohamradan' a 'Mohammadan in disguise' and so forth. But though sympathetic to all religions, he was a Hindu at heart. His feelings for Hinduism were of the tenderest — as tender as those one has for one's mother or one's wife. He loved the great Hindu shrines. He took an interest in them which he took in no other. Thus he gave Hinduism a total acceptance.

But total acceptance was not total approval, nor a resignation of his own power of reasoning and discernment of the essence from the excrescence. With his feel of the Hindu faith and his knowledge of its historical evolution, he could discern the right development from the wrong. As he did not

love Hinduism for its wrong historical developments, so neither did he reject it for them. Instead he proposes reform from within. "I am a reformer through and through. But my zeal never takes me to the rejection of any of the essential things of Hinduism."⁹

He believed in the Vedas, the Upanishads, the Puranas and all that goes by the name of Hindu Scriptures, and therefore in the avatars and rebirths. He did not disbelieve in idol-worship. He believed in cow protection, in its larger sense. He believed in varnashrama dharma in its strict Vedic sense which was different from its crude popular sense. He valued the Hindu Scriptures highly. Nothing elated him so much as the music of the Gita or Tulsidas' Ramayana. The Gita was his solace at a time of illness that threatened to prove fatal.

But his faith in the Vedas and other writings did not oblige him to accept every word and verse as divinely inspired. He recognised the essential truth of the scriptures as divinely inspired and revealed, while making allowance for all the historical limitations of the human transmitters of the divine message. To arrive at the revealed truth, he applies his own historical criticism to the texts in question, and then reapplies that truth to the contemporary situation. Thus he preserves tradition without archiologism and makes tradition modern and relevant to the present without losing the roots. His chaste life, detachment from self and all possessiveness, openness to truth and love for all life together with his critical sense attuned him to an instinctive perception of the central message of Hindu Scriptures. In this context, he calls by the name of reason this quasi-instinctive historical sense; and the other attributes he calls moral-sense. If the scriptural interpretation of any school, however learned, is repugnant to this reason and moral sense, he refuses to submit to it. These same attributes or qualifications give him the assurance to reject passages from the scriptures, e.g. those that

⁸ *Ibid.*, p. 408.

⁹ *Young India*, 6-10-1921, p. 318.

perpetuate castism and violence, either as later interpolations or as merely historical accidents. Thus, "My Krishna has nothing to do with any historical person. I would refuse to bow my head to the Krishna who would kill because his pride is hurt, or the Krishna whom non-Hindus portray as a dissolute youth. I believe in Krishna of my imagination as a perfect incarnation, spotless in every sense of the word, the inspirer of the Gita and the inspirer of the lives of millions of human beings. But if it were proved to me that the Mahabharata is history in the same sense that modern historical books are, that every word of the Mahabharata is authentic and that the Krishna of the Mahabharata actually did some of the acts attributed to him, even at the risk of being banished from the Hindu fold, I should not hesitate to reject that Krishna as God incarnate. But to me, the Mahabharata is a profoundly religious book, largely allegorical, in no way meant to be a historical record. It is the description of the eternal duel going on within ourselves, given so vividly as to make us think for the time being that the deeds described therein were actually done by the human beings. Nor do I regard the Mahabharata as we have it now a faultless copy of the original. On the contrary I consider that it has undergone many amendations."¹⁰

Regarding castism, since "the spirit of the Vedas is purity, truth, innocence, chastity, humility . . . and all that makes a man or woman noble and brave," and "there is neither nobility nor bravery in treating the . . . scavengers of the nation as worse than dogs", he concludes that "untouchability is not a sanction of religion", but an evil to be eradicated.

He admits an equal-in-work varnashrama dharma where all talents are put at the service of others without exploitation and all earn their livelihood through hereditary professions as a divinely willed and just social order. He has a socio-historical explanation of caste, but that does not blind him to its present ills and irrelevance.

Another such excrecence in the Hindu religion was animal sacrifice. He admits as a historical fact that animals were sacrificed in the past as in the present, in the name of religion. But he adds that such practice is not religion, much less Hindu religion. So he considers it positive irreligion to sacrifice goats to Kali, and he does not consider it an authentic part of Hinduism.

In the Isopanishad he had rightly grasped the spirit of India and of Hinduism — the spirit of ahimsa, universal love or compassion for all life. The cow and cow-protection therefore far from being a fetish as they so often are for modern fanatics, were for Gandhi a symbol of the universal love that ought to prevail, most of all among men.

As he loved Hinduism dearer than life itself, its taint became for him an intolerable burden. And he was only opposed to the taint, the custom of one age which tended to become the tyranny of another, and not simply to a usage merely because it was ancient, and certainly not to the ever new religious truth which is also ever ancient. In condemning superstition he did not dub all old usages superstitious.

He was not against temple-worship and idol-worship, though he himself had stopped temple visits long ago, and idols did not excite any feeling of veneration in him. But he recognised the spirit behind the idol-worship — its symbolism, its uplifting character, and our nature's demand for these religious symbols and places of worship to supply a felt spiritual need. Given this nature and the relative religious development of individuals, "to reject the necessity of temples is to reject the necessity of God, religion and earthly existence."¹¹ From the symbolic or representative character of idols, he contests the opinion that Hindus are polytheistic idolators and affirms that through a stone image, the Hindu seeks to establish contact with God.

¹⁰ *Young India*, 1-10-1925, p. 336.

¹¹ *Harijan*, 11-3-1933, p. 5.

His search for God was the search for Truth, that which alone IS — Sat — of Its very nature. Among the innumerable descriptions of God, he worshipped Him as Truth and, in pursuit of this quest and yearning to realise it, he was ready to sacrifice everything that was dearest to him, be it life itself. All that he did by way of writing and speaking, and all his ventures in the political field were directed to this end. Knowing fully well that God governed every breath of his life, it was an unbroken torture to him that he was still so far from Him. This was when he wrote his autobiography. As years rolled by, however, he was increasingly able to hear God's voice in him and to feel His nearness and help even in the darkest hours of his life. As days passed, he felt this living presence in every fibre of his being. But for the experience of this intimacy, the disappointments of his public career and the misery he saw around him would have driven him to madness and despair. And the godlike democrat that he was, he did not hesitate to proclaim the possibility for every human being to attain the state of sinless blessedness in which he would feel within himself the presence of God to the exclusion of everything else.

Universal ahimsa or a suffering love together with prayer (and fasts) based on and oriented to this love is the path to God-realisation or union, not alone in a next world or a next existence but already here on earth. Prayer therefore should not be selfish. More can be said of Gandhian prayer. But we had better reserve it for special treatment elsewhere. One thing however is worthy of special note. God is indeed immanent in ourselves and in all creation. But we come to realise Him or to be united with Him only through self-transcendence, by eradicating our ego. In other words, Gandhi affirms God's transcendence in His very immanence. There is no danger in Gandhi of a monistic interpretation of reality and of the scriptures. While remaining faithful to the spirit of Advaitism he also gives full scope to the path of dvaita.

This then in brief outline was Gandhian Hinduism and his contribution to the faith

of his fathers. In his feel of Hindu tradition and his sense of the right contemporaneity of that tradition, he was indeed a prophet of Hinduism.

However, Gandhiji did not found any religious sect, and has no sectarian followers. He rethought and refined Hinduism for himself, discovered its timeless essence and adapted and applied it to the concrete circumstance of his time. What he thus realised he made known to others by written and spoken word, not that they might copy him, but that they too might arrive at a personal religion of their own. Thus he had a more universal appeal than the founder of a sect.

The perception of the opening verse of Isopanishad as the essence of Hinduism and indeed of all religion helped Gandhi to make a real synthesis of all his activities and to construct a unified world-view and a personal religion that is all-pervading. His application of the historical method and perspective to the interpretation of the scriptures introduces a new dimension into an otherwise reputed cyclic and time-unconscious Hindu view of life. This introduction should also clear contemporary Hinduism of the charges of naivete in faith and archiologism in worship. Reason does play a good part in Gandhian religion. But it is not a rationalist reason. His faith remains pure and intact. His understanding and interpretation of the scriptures is extended, but not strained.

The fortresses of Hindu orthodoxy may condemn Gandhi as a rebel and a heretic. Every fossilised structure has dubbed its prophets rebels. And Gandhi has paid a prophet's price in his own blood. Only now and hereafter his prophetic effectiveness will begin to make its impact felt. Moreover Gandhi comes in a whole line of modern Hindu reformers who have set afoot a movement of reform which all the old and battered fortresses of dead conservatism cannot check. Their very fossilisation has spelled their safe-shelving. And Gandhian Hinduism in its faithfulness to the best tradition, its contemporaneity and its non-sectarianism has the promise of universal appeal.

SELF-REALISATION

.....

English translation of a Malayalam article entitled ATMANIVRITI, appearing in the Magazine also entitled ATMANIVRITI, May 1968 published by Swami Chidananda Saraswati, Gnananandasramam, Pallur, Trichur (Kerala).

THE word happiness is commonly taken to mean enjoyment. But the fact is that none of the so-called mundane enjoyments can be termed happiness in the true sense of the word. These are no more than sensual satisfaction derived from external objects and serve only to strengthen the ego. The state in which there is no experience of anything including one's own body apart from the Self, is spoken of as real happiness. Because such a state is supra-mundane, no one can achieve it through materialistic pursuits. Hence it can be experienced in Self-Realisation only. It also does not admit of description or comparison in words. Nevertheless, it is possible for *sadhakas* (aspirants) to experience it in the ripe stage of their spiritual progress.

The world is limited to the three-fold states known as waking, dream and deep sleep. There is no world outside these three states. These states are only a play of the ego which itself is covered by a veil of ignorance. In the most gross state, viz., that of waking, the gross body, the gross world and its objects are perceived. In the subtle state of dream the subtle world is experienced and in the causal state of deep sleep there is only ignorance. While from the standpoint of the totality of the world, these states are throughout present everywhere, yet from the individual's point of view, each person experiences them separately in a different way. It is common knowledge that one man's dream state is limited to himself alone and no one else can have access to it. It is also clear that all the objects and all the experiences of a man in his dream state are the creations of his own mind. Hence the individual alone is the author of the dream-world and the pain and pleasure herein. The same is the case with the state of deep sleep. The world and the experiences thereof rise with the ego and

also set with it. Therefore, it is the ego that is the root cause for the experiences gained in the states of dream and sleep.

On the same analogy, the waking state alone cannot be different from the other two states. The waking state of each individual is peculiar to himself as is the case of the dream and deep sleep states. In practice we are unable to appreciate this as the waking states of all appear to get fused together as one. This is due to the very gross nature manifest in the waking state where the ego is most active. Notwithstanding this mistaken notion, the truth is that the waking state of one is not similar to that of another, as evidenced from the experience and knowledge of the wakeful state which we know are not the same for every one. Just as the objects, pain and pleasure dreamt are mere activities of the mind so also the experiences of the waking state emanate from, and merge in, the mind of the experimenter. As the activities of the mind are impermanent, the objects cognised thereby are also impermanent. Viewed from this angle, it becomes clear that there is no such thing as the world, being only a projection of the ignorant mind. That is why Vedanta proclaims that the world is illusory.

No object in the world of our mental creation appearing to be real due to ignorance, has continuous existence in all the three states of waking, dream and deep sleep. There is no difference between the names and forms of the physical world and the dream world except that the former are gross, and the latter are less gross, or subtle. Otherwise, both are equally non-existent and unreal. It is through the medium of the sense perceptions one enjoys or suffers. The phenomenal world has no independent existence. Consequently, in the enjoyment of sense objects, there cannot be any perman-

ent happiness. That is why it has been stated that even the greatest source of joy in the world proves transitory and can never lead to realisation of one's true state of *Ananda*.

In Self-Realisation, the ego merges with the Self in absolute tranquillity. The Self is, as it were, a mere witness to the happenings in the three states and is not affected by any of the activities of the world. The jiva or the ego is a reflected image of the Self on the intellectual plane. It is this jiva which gets entangled in the three-fold states and suffers or experiences the non-existent pain and pleasure, death and birth and all other happenings of the world with an apparent sense of reality. It wrongly identifies itself with the body and possessions like houses, relatives, etc., with a sense of "I-ness" and "mine-ness". Again, it is the same jiva who is seen in different roles as the ignorant, the unhappy, the fettered, etc., and also as one anxiously seeking liberation through devotion, knowledge and detachment from desires. The reason for the jiva's bondage and unhappiness are its imagined separate existence from the ever-blissful Atma, the Self, and attachment to its egoism and the desire to enjoy the pleasures of the world. When the jiva realises this truth, starts discarding its tendencies and remains detached from the three-fold states, it frees itself from the clutches of multiplicity and ultimately transcends them. In this transcendental state, the ego and the Self merge together and an indescribable realisation dawns in its natural splendour. This is the glorious repose of the ego in the Self or Self-Realisation.

In the eyes of ordinary people who have not awakened to the unreality of the material world and the truth of the Self, the

world provides innumerable and variegated enjoyments. They long for such pleasures, acquire them and even seem to enjoy them. In truth, the pleasures do not bestow any lasting happiness on the enjoyer. They afford only a sense of pseudo-happiness. A person who experiences real happiness will not forsake the same. Is there anything in the world which gives lasting happiness and does not become a source of anxiety and pain eventually? How then can such joy be termed happiness? Worldly pleasures, even if considered as happiness, are not unconditioned and can be experienced only at certain times and under certain circumstances. Further, they can be enjoyed only through the medium of external factors like body, senses and mind. The aftermath of these hard-earned enjoyments turns out to be nothing but misery!

The above is not the case with Self-Realisation. It transcends time and space, body and the phenomenal world. Its very nature being Bliss, the Self stands in no need of external objects. Therefore, Self-Realisation is a natural state of unsurpassed Bliss. Only it is not possible to attain Self-Realisation by leading a life full of vasanas or latent tendencies. The Self-realised man is at once liberated and has no desire left to agitate his mind. His life becomes sublimated.

The path that serves to show the way to Self-Realisation is great and noble. (*It is a matter of great satisfaction that THE MOUNTAIN PATH does this to help sadhakas in all corners of the world, the credit for which must go to its indefatigable Editor.*) In fact, there can be no greater service to mankind. Bhakti (devotion), Jnana (knowledge) and Vairagya (detachment) are the well-known important steps in the path to Self-Realisation.

There are two *Mahans* in our country. One is Ramana Maharshi and the other, Gandhiji. The Maharshi gives us Peace. Gandhiji does not allow any one to remain in peace. Both for the same reason do so — for the spiritual freedom of India.

— SMT. SAROJINI NAIDU (1938).

ENQUIRY AND SADHANA

A report of questions and answers exchanged between Bhagavan Sri Ramana Maharshi and SRI D. C. DESAI, I.R.S.E., Executive Engineer, E.I. Railway, at Sri Ramanasramam, Tiruvannamalai, South India, on 24-8-1944 at 9 a.m.

Sri Desai : During the Enquiry, should I repeat mentally the questions : "Who am I (*Koham*) ?" etc., just like the Japa of a Mantra again and again, with feeling and understanding of the same, or ask them once or twice daily in the beginning and then concentrate the mind on the source of ego — the heart and on the efforts to prevent occurrence of worldly thoughts and doubts ?

Sri Maharshi : Japa of *Koham* is not correct. Put the question once only and then concentrate on finding the source of the ego, and preventing recurrence of thoughts.

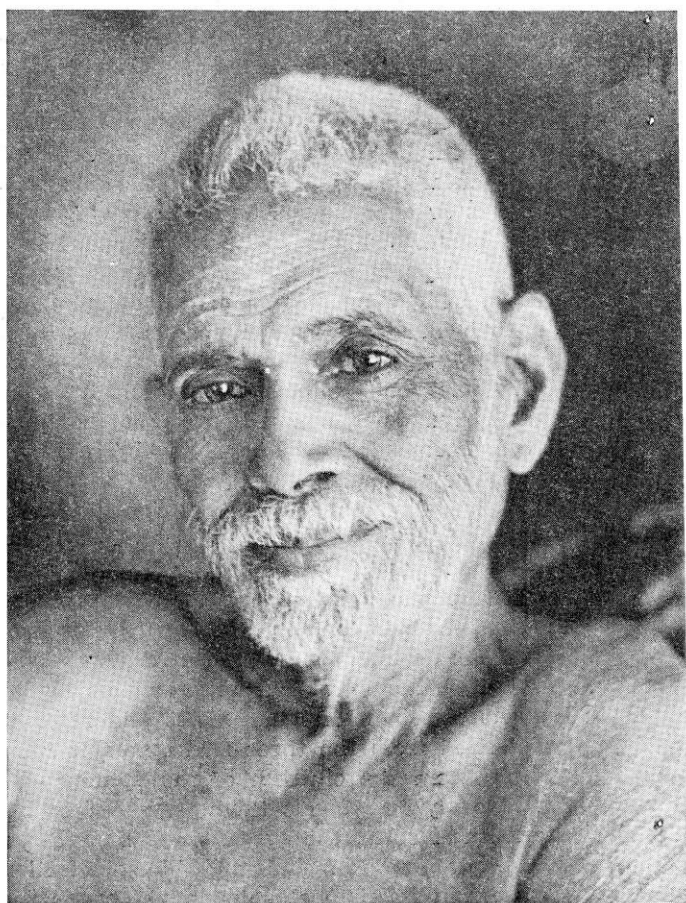
D : Should I endeavour to breathe in and out deeply and rhythmically during the enquiry, and synchronise the formula, *Koham*, with the same ?

Or should I pay attention to the incoming and outgoing breaths, while repeating the questions, *Koham*, *Kutoham*, etc. ?

M : You should not attend to the breathing, if you are capable of concentrating on the enquiry without it. Some may have to attend to the breathing if unable to concentrate on the enquiry alone. Some may practise *kevala kumbhaka* during the enquiry. Some may require the help of regular pranayama also to steady the mind, and control the thoughts.

All these practices are to be given up when the mind becomes strong enough to pursue the enquiry without their aid. *Pranayama* is to be practised with the usual caution. It will gradually increase the power and duration of the *kumbhaka*. It will make the mind one-pointed. Take its help if unable to concentrate without it.

Pranayama is like reins to control the mind-horse, or like brakes to control the wheel of thoughts . . . "Who am I" and



"Whence am I" are one and the same. They refer to the ego only. No such questions can be asked in the case of the Real Self.

D : Should I alternate my questions *Koham* etc. with the replies given by Sri Sankara, such as *mano buddhyahankar chittani naham* etc. ? Or should I repeat the formula *Shivoham* after each question *Koham* ?

M : Suggestive replies such as *Shivoham* etc. to the enquiry, are not to be given to

the mind during the meditation. The true answer will come by itself. Any answer the ego may give cannot be correct. These affirmations or auto-suggestions may be of help to those who follow other methods, but not in this method of enquiry. If you go on asking, the reply will come. The method of enquiry is dhyana, and the effortless state is Jnana.

D: I have been practising saguna meditation with japa of Guru-mantra in accordance with the teachings and writings of my Gurudev. Can I practise meditation according to the method of enquiry "Who am I" now? Am I fitted to take up this method, if I feel inclined to do so?

M: 'I' is also a Guru-mantra. The first name of God is 'I'. (*Tasya aham nama*, Br. Up.). Even OM comes later. Atma or the real Self is always I-I. There is no mantra without the person who does the Japa, i.e. *Aham*. The japa of *aham* is always going on within.

Japa leads to dhyana and dhyana leads to Jnana. You may practise saguna meditation or the method of enquiry, according to your inclination. Only that method will appeal to a person which is most suitable for him.

D: I have been practising other forms of sadhana also, apart from the Saguna meditation mentioned above, such as japa, mantra-writing, keertan, bhajana, swadhyaaya, spiritual propaganda, lectures, free distribution of religious publications, etc.

Should I continue these in addition to the enquiry of "Who am I" if I get spare time, or should I curtail some or all of these and spend more time in the enquiry only?

Will the above practices be helpful in quickening my progress in the enquiry?

M: Without losing hold of the knowledge of "Who you are", you may continue to perform all activities as prompted by the inner controller. They will go on even without your efforts. What you are destined to do, you cannot avoid. They will come your way of their own accord. You should also

understand what Japa, Kirtana etc. are meant for. Become and stay what you are. The real Japa is always going on. Japa and God are one and the same. See the philosophy of Name as given by Saint Namdev.

D: In the query "Who am I", does the 'I' refer to the ego or the Atman?

M: In the enquiry, 'I' refers to the ego.

D: Are my present qualities of faith, humility and surrender sufficiently intense, or are they still very imperfect and require further development?

If so, how can I quickly develop them to perfection, so as to deserve Grace and early success in the realisation of Atman, or in the annihilation of the ego?

M: Do not entertain such thoughts of imperfection, lack of qualities, etc. You are already perfect. Get rid of the ideas of imperfection and need for development. There is nothing to realise or annihilate. You are the Self. The ego does not exist. Pursue the enquiry and see if there is anything to be realised or annihilated. See if there is any mind to be controlled. Even the effort is being made by the mind which does not exist.

D: Is it helpful in the enquiry to sit in siddhasana, keeping the spine erect, sitting on deerskin, kushasana, etc. during the meditation, or are they not quite necessary. Will they expedite the progress?

M: The real asana is "Being established" in the Self-Reality or the Source. Sit in your Self. Where can the Self go and sit? Everything sits in the Self. Find out the source of 'I' and sit there. Do not have the idea that the Self cannot be realised without the help of asanas etc. They are not at all necessary. The chief thing is to enquire and reach the source of the ego. These details such as posture etc. may distract the mind towards them or to the body.

D: Which books are most helpful in swadhyaaya during spare time (for quick training of the mind for the enquiry)?

M: You may read whichever book you like. Self (Atma) is the real book. You can look into it whenever you like. Nobody can take it away. It is always at hand, to be read. Hold on to your Self in your spare time also, and then you can read any book.

D: If doubts, fears and worries harrass me during meditation, how can they be most effectively removed?

M: Ask yourself "To whom do these doubts, fears and worries occur?" — and they will vanish. Cease to pay attention to them. Pay attention to the Self within. Fears etc. can only arise when there are two, or when anybody else exists apart from, or separate from or outside of you. If you turn the mind inward towards the Self, fears etc. will disappear.

If you try to remove a doubt or fear, another doubt or fear will arise. There will be no end to it. The best method to annihilate them is to ask "To whom do they occur?" — and they will disappear. Destroying a tree by plucking its leaves one by one is impossible. Other leaves will grow by the time you pluck a few. Remove the root of the tree — the ego — and the whole tree with its leaves and branches will be destroyed. Prevention is better than cure.

D: Should I look for the source within the body?

M: The ego arises within the body. Hence in the first instance you may look within the body for its source. When you reach the source there will be no inside or outside, because the source or the Self is all-pervading. After realisation everything will be inside the Self.

D: Is the source on the right side of the middle line of the chest?

M: The Heart is defined as the place from which the 'I'-thought arises. Heart means the Centre (of consciousness). It cannot be identified with any part of the physical body.

D: What can I do to increase the receptivity of the mind to your spiritual vibrations

while sitting in the hall, and to increase the frequency and duration of the efforts at enquiry in the hall, or to ease such efforts?

M: Keep the mind quiet. That is enough. Sitting in this hall will help you. The purpose of efforts is to get rid of all efforts. The force will be clearly felt when the stillness is achieved. Spiritual vibrations exist everywhere. They will manifest when the mind is stilled.

D: Will it be helpful if I gaze from time to time on your eyes or face during the effort at meditation, or should I keep the eyes closed? If closed, should I concentrate them on the ajna-chakra, or deep down in the heart? When practising the enquiry at one's own place should the eyes be closed or fixed on some object of devotion?

M: Look at your Self or Atma rather than anywhere else. The eyes may be kept open or closed — it is immaterial. There is only one I, whether you spell it 'I' or 'EYE'. There is no point in opening or closing the eyes. Attention must be focussed on the inner I. You are not an 'I' that can be opened or closed. You may close or open the eyes according to your liking or inclination. It is immaterial, and not important. You will cease to think of the world when you think of the Self. If you are in a room and close your eyes and do not look out, it is immaterial whether you close the windows or keep them open. The body is the room, the eyes are the windows.

Looking at ajna-chakra etc. is not necessary in this method. It may be helpful in keeping the mind from going out towards external objects. Concentrate on the Self without which there are no chakras. They do not exist without you. You are all of them. All centres (chakras) are in the heart. The Heart is not the anahata chakra. The latter is in the spinal cord. Heart is 'I'.

D: I am often baffled and depressed during or outside my meditation by the thoughts of millions of souls who are either quite ignorant or quite innocent, and are suffering intolerable pains and tortures in this world; e.g. (a) starvation of the poor

by famine, poverty or unemployment; (b) pain and suffering through diseases of ignorant people caused by ignorance of laws of hygiene, diet or poverty; (c) bombing of innocent women and children; (d) suffering through floods, earthquakes, etc. of innocent and poor persons; (e) killing of animals for food; (f) insects and lower animals being eaten up by higher animals in nature, and so on.

I try to convince myself that all this must be due to their evil karma in past lives, but

doubts still arise as to how and by whom their free will was so directed as to force them to commit such actions. If it was due to desire, why or how did they come to get it or such tendencies originally? If it is due to avidya, dehadhyas, etc., how can they be held responsible for the same?

M: First find out whether the ego exists, who is depressed by these thoughts. Find out how you got the idea of the body. Solve this problem of your ego, then see if anything remains to be solved.

Bhagavat Saptah at Sukratal, U.P.

From March 7th to 17th, Shri P. B. Kotak, Vice-Chairman of Sri Ramana Jayanti Celebration Committee, Bombay, celebrated Bhagavat saptah (Discourses on Srimad Bhagavat) at holy Sukratal being the exact place where Maharshi Sukhdevji first expounded the Bhagavat to King Parikshit, 5000 years ago, under the Banyan Tree on the banks of the Ganges. The original tree and the old temple still exist. It is on this spot that the discourses by the famous and great exponent Shri Ramchandra Dongre Maharaj were held under the patronage of Shri Kalyanji Devji Maharaj, a saintly person, who at the age of 83 goes bare-foot from village to village to serve the poor, himself taking one meal a day of only groundnuts and cheap roots or fruits. Many devotees from Bombay, Calcutta, Ahmedabad, Baroda, Hardwar, Rajkot and Bhavnagar and nearby places attended, among whom mention may be made of Shri Jaishukhlal Hathi (Union Minister for Labour), Shri U. N. Dhebar, Shri Hansraj Gupta (Mayor of Delhi), Rai Bahadur Gurjarmal Modi (then President of FICCI), Shri Krishnaraj Thackersay of

Thackersay Group of Mills, Shri Hariraj Swarup from Muzaffarnagar. According to them, it was a rare occasion being the first one after 5000 years held under the same banyan tree by Shri Dongre Maharaj considered to be Sukhdev incarnate, and was indeed a unique sight. Such was the sacred function on the banks of the holy river Ganges. Daily about 500 devotees and many poor people were fed for 10 days.

Also Shri Sukhdev Ayurvedic Free Dispensary was started with donations collected from devotees together with donations from Kotak's family, totalling Rs. 35,000 on the spot during the Bhagavat Saptah. Moreover a Goshala was also erected with the donations comprising seven cows for the benefit of the Temple and the students learning Sanskrit in the temple. Further Shri P. B. Kotak donated an ample sum of money to provide for a daily reading of Shri Bhagavat Katha and the continuous burning of *Akhand Jyoti*. Hereafter the holy spot will be known as *Sukhdevnagar*.

ZOROASTER AND DUALITY

By
G. R. KAPADIA

THERE is no doubt that one of the main tenets of Zoroastrianism is the conflict within man between Ahura and Ahriman, good and evil. In fact, this dichotomy largely pervades the creed and extends beyond man to the whole of creation.

The antagonism between good and evil — angromainyus versus spentamainyus — is



Zoroaster

not peculiar to Zoroastrianism. It is in fact one of the principal concepts of all religious and moral thinking. But it makes all the difference in the world how this duality is looked upon. Evil, in Zoroastrianism, is envisaged as the "twin-brother" of good. This means that good and evil, as concepts, are inseparable. They exist together or else they do not exist at all.

In other words, co-existence is the essence of this duality. Then, where is the duality?

'Good and evil', together, forms a contrasting judgment. In fact, in this sphere of thought all comparisons are also contrasts. Discrimination enters into the judgment. This discrimination is not limited to good and evil but extends to night and day, beauty and ugliness, bliss and misery. It also extends to grade, size and quality. When one compares two things big and small or big and bigger, one is actually forming a contrast in the mind. When a thing is compared with another, it is also contrasted and *vice versa*. The contrast between good and evil — from which arises the concept of conflict — is also a comparison.

Good and evil, as concepts, are concretised and made palpable in good and evil men, good and evil qualities of things and good and evil forces of nature.

A little historical background is necessary to see what Zoroaster built on to initiate a new religion. The Magi were the priestly caste or order of ancient Media or Persia. They held pre-eminence in the religious sphere throughout the era of Persian rule. Their religion, historians have pointed out, approximated in many essentials to Zoroastrianism, and even some have thought that Zoroaster was in all probability himself a Magus.

One of the central doctrines of the Magi was the principle that good and evil were rival deities. Both had to be 'worshipped', that is, recognised with respect as inevitably co-existent.

Even Gnosticism had a strong admixture of Persian dualism in it with Babylonian astral mythology, cabalistic Judaism and Greek philosophy thrown in. There were at

one time Christian Gnostics, too. They saw in the person of Christ the Enlightened One who had the gnosis or knowledge which led to emancipation from "the clutch of matter".

Apart from dualism, Zoroastrianism is impregnated with a good deal of pantheism, polytheism and the old Persian, that is, Aryan folk-religion. Here again the Prophet was building on familiar creeds to propagate his own.

The belief in many gods and worship of nature as seen in the majesty or fury of the elements does not necessarily preclude belief in God. Such belief cannot all be put down to just pagan or heathen awe. Wordsworth, in our own days, comes to mind:

"I have learned to look on Nature,
Not as in the hour of thoughtless youth,
But hearing often times the still, sad
music of humanity,
Nor harsh nor grating though of ample
power
To chasten and subdue.
And I have felt a presence
That disturbs me with the joy of elevated
thought,
A sense sublime of something
Far more deeply interfused,
Whose dwelling is the light of setting
suns,
And the round ocean and
The living air and the blue sky
And in the mind of man.
A motion and a spirit
That impels all living things
And objects of all thought
And rolls through all things.
Therefore am I still a lover
Of the woods and the meadows and the
mountains,
Of all that we behold from this green
earth,
Of all the mighty world of ear and eye,
Both what they perceive and half
conceive,
Well pleased to recognise
In Nature and the language of the senses,
The anchor of my purest thoughts,

The nurse, the guide, the guardian of
my heart,
And soul of all my moral being.

— *Lines written on the
Tintern Abbey.*

(*The lines are quoted from memory.*)

One can see here Wordsworth's Higher Pantheism. Devotion to Nature and the ecstasy it begets make him aware of "the presence" that disturbs him with "the joy of elevated thought, a sense sublime". Behind the creation, as seen in all its raw and vast majesty, is naturally the Creator.

The same is the rapture of extreme devotion the Zoroastrian feels in chanting the hymns of the Gathas, be it "Khorshed Meherni Nyas" (Paeon to the Sun), "Atash Nyas" (Paeon to Fire) or other prayers which sing to the glory of God's beauteous creation.

Coming back from pantheism and polytheism to dualism, the idea of conflict between good and evil spirits is immanent in Hinduism too. What about the Gita itself, the Song Celestial? The very first chapter opens on the martial spectacle of a field of battle with two armies drawn up in array for the conclusive death-grapple. This could be taken symbolically for the battle within ourselves.

There is some confusion, as to the term "Asuras" which in Hinduism, are evil spirits; while Ahura, of Zoroastrianism, is God Himself.

Ahura has the added epithet of Mazda, the All-Wise. Hence *Ahura Mazda*, which is better known in its short form of Ormazd, the eternal and all-pervasive Holy Spirit.

Ormazd stands above and beyond good and evil. Ormazd is the Law and the Truth. Zoroaster is His guiding spirit, the vehicle being the revealed religion of Zoroastrianism.

Thus, though dualism is a persistent strain running through Zoroastrianism, the religion is beyond a shadow of doubt resplendent Monotheism. At times, when one wants to

emphasise the seven "amshashpands" (main holy spirits) and the "amesha spentas" (immortal holy ones), the concept of dualism and pluralism comes uppermost, but these are after all personifications of good spirits or ethical concepts, the only level at which the cognisant mind accepts them.

It is inconceivable that Zoroaster ever wanted to make the struggle between good and evil the basis of his revealed religion. He showed the path to dissolve the so-called antagonism in complete absorption in the "Good Mind" or the "Self" in Hindu terminology.

With insistence on dualism alone, Zoroastrianism would have gone to pieces long ago. Its survival through the shocks and stresses of existence reveals its eternal vitality, which is derived from the radiance of the Prophet. Plato calls Zoroaster "the son of Oromazdes". Plutarch speaks of the

Zoroastrianism was the religion of Persia in the heyday of its glory under Cyrus, Darius and Xerxes. Zoroastrianism invaded even the hitherto impregnable citadel of Greek classicism and it might have become, if the Greeks had not defeated the Persians at the Battle of Marathon, the religion of all Europe.

Zoroastrianism has been described as "the ruins of a religion". What survives is the Zend-Avesta, in three volumes; the Pahlavi Texts, nine in number; and the Nasks, 21 in number, containing the entire Zoroastrian literature of the Sassanian dynasty.

The part that survives, however, contains the direct teachings of Zoroaster. That, for the devout Zoroastrian, is more than enough!

..... As a great fish swims along one bank of the river and then along the other bank, first the eastern bank and then the western, so the Spirit of man moves through both worlds, the waking world and the dream world.

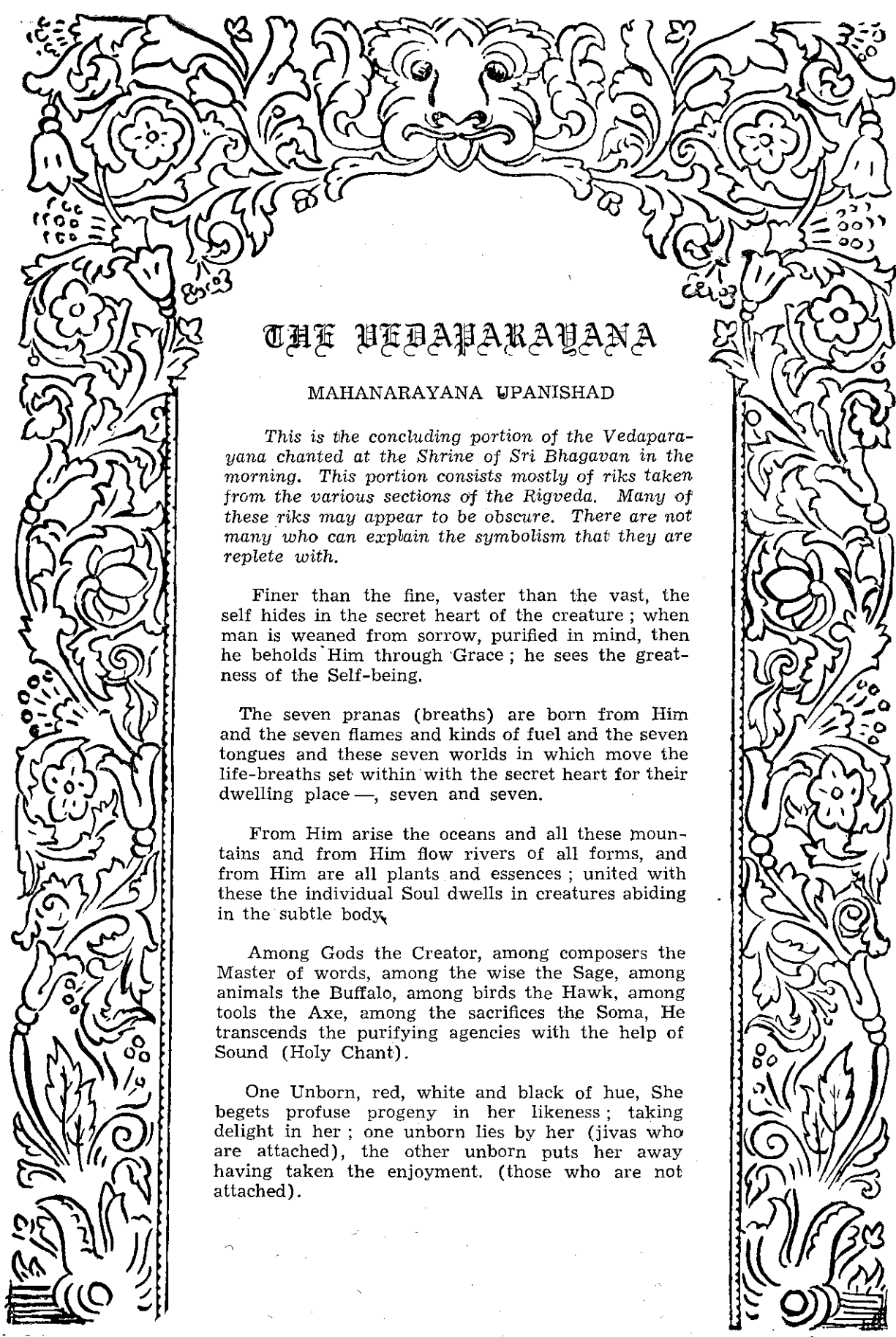
Then as a falcon or an eagle, flying to and fro in the open sky and growing weary, folds his wings and sinks to rest, so of a truth the Spirit of man hastens to that world where, finding rest, he desires no desire and dreams no dream.

And whatever he has dreamed, as that he was slain or oppressed, crushed by an elephant or fallen into an abyss, or whatever fear he beheld in the waking world, he knows now that it was from ignorance. Like a god, like a king, he knows he is the All. This is his highest world.

This is his highest joy. He has passed beyond all evil.

The Spirit thinks not; yet thinking not, he thinks. For the energy that dwelt in thinking cannot cease, because it is everlasting. But there is nothing else besides the Spirit, or separate from him, for him to think of.

— *Brihadaranyaka Upanishad.*



THE UEDAPARAYANA

MAHANARAYANA UPANISHAD

*This is the concluding portion of the Vedapara-
yana chanted at the Shrine of Sri Bhagavan in the
morning. This portion consists mostly of riks taken
from the various sections of the Rigveda. Many of
these riks may appear to be obscure. There are not
many who can explain the symbolism that they are
replete with.*

Finer than the fine, vaster than the vast, the
self hides in the secret heart of the creature ; when
man is weaned from sorrow, purified in mind, then
he beholds Him through Grace ; he sees the great-
ness of the Self-being.

The seven pranas (breaths) are born from Him
and the seven flames and kinds of fuel and the seven
tongues and these seven worlds in which move the
life-breaths set within with the secret heart for their
dwelling place —, seven and seven.

From Him arise the oceans and all these moun-
tains and from Him flow rivers of all forms, and
from Him are all plants and essences ; united with
these the individual Soul dwells in creatures abiding
in the subtle body.

Among Gods the Creator, among composers the
Master of words, among the wise the Sage, among
animals the Buffalo, among birds the Hawk, among
tools the Axe, among the sacrifices the Soma, He
transcends the purifying agencies with the help of
Sound (Holy Chant).

One Unborn, red, white and black of hue, She
begets profuse progeny in her likeness ; taking
delight in her ; one unborn lies by her (jivas who
are attached), the other unborn puts her away
having taken the enjoyment. (those who are not
attached).

Lo, the Sun whose dwelling is in the clear sky, He is the Vasu in the inter-regions, the fire of the sacrificial altar, and the Guest of the domestic hearth ; He shines in man and in the Gods as the Soul and His name is the law. He is all that is born of water and all that is born of earth and all that is born on the mountains. He is the Supreme Truth and He is the Mighty One.

Born of Him they are not other. There was nothing other than Him who entered all the worlds of His creation as their inmost Self. The Lord of creatures is one with the creature. He identifies Himself with the three luminaries imparting lustre to them, He is of sixteen parts.

We call the manifold sustainer, who gives us wealth in plenty, the Creator-Sun of divine vision.

I pour clarified butter into the consecrated Fire ; for this is his native lair, he is lodged in the light, the light is his plane. According to Thy Self-nature, bring the Gods and fill them with rapture. O Male of the herd, carry to them our offering made with the utterance of *swāhā*.

From the Supreme Fount vast as the Ocean rose up the Universe like waves of honey yielding delight to creatures ; that turned to immortality by mystic brooding. The secret Name of the Lustre is the tongue of the Gods, the navel of immortality.

May we repeat ever the Name luminous, bear it in the sacrifice with obeisances ; May the Creator hear our laud from near. The white four-horned One has revealed it.

Four are His horns, three His feet, heads two, arms seven ; bound triply the Bull

roars, the mighty God has entered into the mortals.

Laid three-fold secretly held in the cave, the Light was discovered by the gods. Indra formed one, the visible world, Surya another, the world of dream ; from Vena came the third, the world of dreamless sleep.

He who is the first among the Gods before and above all, Rudra, the great Seer, behold him of the Golden Embryo being born before all. May He the God link us with the auspicious Knowledge.

Him beyond whom there is nothing higher, than whom there is none smaller, none greater, alone who stands immutable like a tree established in heaven, by Him, the Purusha, all this is pervaded.

Not by ritual, not by progeny, not by wealth, but by abandonment did some attain to Immortality. That which renouncers attain is laid beyond the heaven, yet it shines resplendent in the heart-cave.

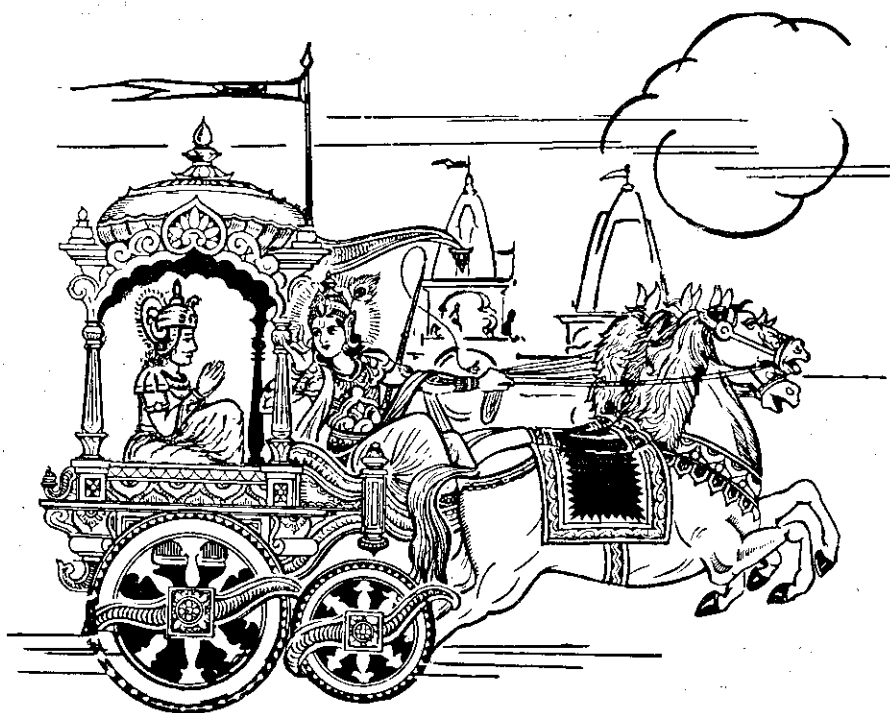
Ascetics who have made sure of the inner meaning of the whole knowledge of Vedanta, purified by the yoga of renunciation, all in the hour of their bodily dissolution, passing beyond death, are released into the world of Brahman.

Small, free from evil, dwelling of the Supreme, is the pure Lotus of the heart that is at the centre of the citadel (of the human body). Even there in that smallness is the sorrowless ether ; what is within it that is to be meditated upon.

He that is beyond the Sound that is uttered at the beginning of the Veda, that is established in the Upanishads, and which is dissolved in the primal cause, is the Supreme Lord.

Tao is eternally inactive, and yet it leaves nothing undone. If kings and princes could but hold fast to this principle, all things would work out their own reformation. The simplicity of the Nameless Tao brings about an absence of desire. The absence of desire gives tranquillity.

— Tao Te King.



The Bhagavad Gita

CHAPTER EIGHTEEN

Translated by
Prof. G. V. KULKARNI and ARTHUR OSBORNE

1

Arjuna said —

O (Lord) of mighty arms, I would like to know the true principle of 'Sannyasa' (renunciation) and that of 'Tyaga' (abandonment) separately, O Controller of senses and destroyer of Keshin.

(Keshin is the name of a demon killed by Sri Krishna. 'Sannyasa' and 'Tyaga' appear to be synonyms, but the Gita makes a subtle distinction between the two, as given in the next verse.)

2

Sri Bhagavan said —

Renouncing actions prompted by desire (for the enjoyment of the fruit), the wise understand to be 'Sannyasa'. The abandonment of the fruit of all actions they declare as 'Tyaga'.

(The meanings of these terms as given by the Gita are unorthodox. The Gita has used the old terms in a new sense.)

3

Some sages declare that action should be discarded as it leads to bondage; while

others say that action such as sacrifice, gifts and penance should not be given up.

4

Hear from Me the truth about this matter concerning 'Tyaga', O best among the Bharatas. 'Tyaga' (abandonment) is, indeed, threefold, O best of men.

5

Action such as sacrifice, gifts and austerity should not be abandoned; it must be performed. For, sacrifice, gifts and austerity in the case of the wise, purify them.

(Shankara explains the word 'wise' as those who do not care for the fruit!)

6

These actions, however, should be performed giving up attachment and (desire for) fruit — this is My firm and best conviction, O Son of Pritha.

7

Renunciation of action ordained by scriptures is not proper. Its abandonment out of ignorance is known to be tamasic.

(Shankara explains the word 'Niyata' in the original text as 'Nitya', meaning 'to be performed daily', of course, as prescribed by the scriptures. Jnaneshwara explains it as 'arising out of one's nature' i.e. 'natural to oneself', befitting the order and stage of life.)

8

One who abandons action as leading to misery, out of fear for the trouble it involves, does not receive the fruit of abandonment, which is of the rajasic type.

9

That abandonment is known as 'good' (Sattvic) which consists in performing the prescribed action out of a sense of duty, O Arjuna, giving up attachment and the (desire for) fruit.

10

He who neither hates a disagreeable action nor is attached to an agreeable one, who is imbued with the quality of goodness, who is possessed of intelligence and has his doubts dispelled is a man of sattvic abandonment.

11

It is impossible for an embodied being to give up all actions completely. But he who gives up the fruit of actions is declared a man of real abandonment.

12

Threefold is the fruit of action: evil, good and mixed. It accrues after death to those who have not abandoned, but never to those who are renouncers.

(According to most of the commentators, evil fruit consists in going to hell or obtaining the birth of animals etc.; good fruit lies in going to heaven or obtaining the birth of gods such as Indra etc. and mixed fruit means getting the birth of man on earth.)

Shankara takes 'Atyagins' in the text to mean 'Karma-yogins' and 'Sannyasins' to mean 'renouncers' of all actions enjoined by the scriptures.)

13-14

Hear from Me the five factors, O Mighty-armed (Arjuna) that contribute to the accomplishment of all actions, as mentioned in the doctrine of the Vedanta (or samkhya):

The body, the agent, various instruments (such as sense-organs), various different functions and the fifth among these Providence.

(Shankara interprets 'Samkhya' as 'Vedanta'; Ramanuja explains it as 'that which is realised by the knowledge about the Vedic lore'; while Tilak and others understand it as 'Samkhya doctrine'.)

'The different activities', according to Shankara and Jnaneshwara refer to the various manifestations of one power, e.g. wind, in the form of speech, movement of limbs, yawning, etc. 'Providence', they explain as the presiding deities of the Organs such as the Sun for the eyes etc. It may also mean 'destiny' or the unknown factor called 'luck' or 'fate'.)

15

Whatever action, either prescribed or prohibited, man does either through his body, speech or mind, requires these five causes.

16

Such being the case, a man of perverse understanding, who considers himself to be

the doer due to impure reason, does not (truly) see.

17

He who is free from egoism and whose mind is not stained does not slay, nor is he bound (by slaying) even though he slays all people.

18

Knowledge, object of knowledge and the Knower — are the threefold incentives to action; (while) instruments (or sense-organs), action and the agent — these are the threefold constituents of action.

19

Knowledge, action and the agent are said to be threefold according to the differences in modes (gunas), in the samkhya works. Hear Thou about them duly.

20

Know that knowledge to be sattvic which sees the imperishable state of Oneness in all beings, the undifferentiated among the different modalities.

21

Know that knowledge to be rajasic (passionate) which sees manifold different states among all beings through differentiation.

22

And that knowledge which clings to one effect (i.e. a part of creation) as if it were a whole, without consideration for the cause (i.e. origin), that which is without reality and limited, should be known as tamasic.

23

That action which is ordained by scriptures (or by the social and individual necessity), which is performed without attachment or aversion by one who does not seek fruit is known as sattvic (good).

24

And that action which is performed from egoism and with great strain by one who is desirous (of fruit) is declared to be rajasic (passionate).

25

That action which is undertaken from ignorance, with no consideration for the consequences, such as loss, violence and one's capacity to do it is declared to be tamasic (dull).

26

The agent who is free from attachment and egoism, who is endowed with firmness and strength or ability, who is equipped in success or in failure is said to be sattvic.

27

That agent who is passionate, hankering after the fruit of actions, greedy, violent, impure and subject to joy and grief is declared to be rajasic.

28

The agent who is dissolute, vulgar, arrogant, deceitful, wicked, indolent, despondent and procrastinating is said to be tamasic.

29

Listen to the threefold division of intellect and firmness, described to you according to the modes, thoroughly and distinctively, O Conqueror of Wealth.

30

That intellect, O son of Pritha, is sattvic which discerns activity and non-activity, what should be done and what should not be done, fear and fearlessness, bondage and freedom.

31

That intellect, O son of Pritha, is rajasic which knows but incorrectly dharma (right conduct) and adharma (wrong conduct), what should be done and should not be done.

32

That intellect, O son of Pritha, is tamasic which being clouded by ignorance considers adharma to be dharma and all things per-versely.

33

That unwavering firmness is sattvic, O son of Pritha, by which through yoga, one controls the activities of the mind, life-breath and sense-organs.

34

And that resoluteness, O son of Pritha, is rajasic, by which one upholds piety (dharma), Prosperity (artha) and desire (kama) expecting the fruit of action with great attachment.

35

That firmness, O son of Pritha, is tamasic, by which one of evil mind out of stupidity does not give up sleep, fear, grief, despondency and pride.

36

Now hear from Me the threefold happiness, O best among the Bharatas, in which by practice one finds delight and ends misery.

37

That happiness is known as sattvic resulting from the clarity of intellect by meditation on the Self, which is like poison at the beginning (but) like nectar at the end.

38

That happiness is declared as rajasic which, to start with is like nectar on account of contact of objects with the sense-organs, but is like poison at the end.

39

That happiness is known as tamasic which is born of sleep, indolence and negligence, which both at the beginning and at the end stupefies the mind.

40

There is no existence either on this earth or in heaven among the gods, which is free from the three modes born of Prakriti.

41

Duties of the Brahmanas, Kshatriyas, Vaishyas and Shudras, O tormentor of foes, are divided according to the qualities inherent in their nature.

(Swabhava, translated as 'nature' above, may mean, says Shankara, Prakriti constituting three modes.)

42

Serenity, control of the senses or self-restraint, austerity, (outward and inward)

purity, forgiveness, straightforwardness, knowledge, wisdom and faith (in God and scriptures) — these are the duties of the Brahmanas according to their nature.

43

Heroism, fearlessness, steadfastness, alertness, not fleeing from battle, charity and lordliness — these are the duties of the Kshatriyas natural to them.

44

Cultivation of land, cattle-rearing and trade are the duties of the Vaishyas, born of their nature. Service is the duty of a Shudra natural to him.

(It must be well remembered here that there is no reference to caste determined by birth in the Gita. What is given is the fourfold division of society according to the respective qualities natural to men. Even this division is not rigid. It is a part of the contemporary social order, and must be taken in that light. It should in no way be used as a defence for the caste system based on birth today in India.)

45

Man attains highest Perfection being ever engaged in his own duty. Listen how a man engaged in his duty attains success.

(Shankara interprets 'Siddhi' in the original as 'a State congenial and precedent to Perfection, i.e. the purification of the mind and the senses.' It does not mean perfection or liberation itself.)

46

Man attains perfection by performing his duty as worship of Him, from whom all creatures are born and by whom all this is pervaded.

47

Better is one's own duty, though devoid of merit, than the duty of another well executed. One incurs no sin by performing one's duty ordained by nature.

48

One should not abandon one's natural duty, O son of Kunti, though full of defects. All actions are covered with defects, like fire with smoke.

49

One whose mind is unattached, controlled and free from desire attains the highest state of Perfection in Brahman by Sannyasa (renunciation).

50

Know from Me in brief, O son of Kunti, how a man, who has attained perfection, realizes Brahman,— which is the highest consummation of the yoga of wisdom.

51-53

One endowed with extremely pure reason, controlled in mind by steadfastness and abandoning objects of senses such as sound etc., dispelling attachment and aversion, resorting to a solitary place, eating little, speech, body and mind subdued always engages in the yoga of meditation and is dispassionate leaving aside egoism, violence, arrogance, lust, anger and greed, free from the feeling of 'mine' and full of peace, he is fit for becoming One with Brahman.

54

Becoming One with Brahman, the serene self neither grieves nor desires. Treating all alike, he attains the highest devotion to Me.

55

Through devotion he knows Me and My nature in truth and (thus) knowing Me in truth (or in essence) he forthwith enters into Me.

56

And he, performing all actions with Me as his refuge and support, through My grace attains the eternal and imperishable abode.

57

Mentally surrendering all actions to Me, regarding Me as the Supreme, always concentrating your mind on Me, fix your heart ever on Me.

58

With mind reposed in Me, you will cross over all the difficulties through My grace; but if you do not hear Me through egotism, you will perish.

59

If out of egotism you decide not to fight, this resolve of yours is in vain (or futile). Nature (Prakriti) will compel you to fight.

60

That which you do not wish to perform from delusion, O son of Kunti, bound as you are by your duty inherent in your nature, you shall do even against your will.

61

The Lord resides in the hearts of all, O Arjuna, revolving all creatures by Prakriti as if mounted on a machine.

62

Surrender unto Him with all your heart, O Bharata. Through His grace you will attain supreme peace and the perennial abode.

63

This wisdom, the secret of secrets, I have divulged to you. Reflect over this thoroughly and act as you please.

64

Listen again to My Supreme Word, the most secret of all. I shall tell you what is beneficial to you as you are My beloved and firm friend.

65

Fix your thought on Me; be devoted to Me; worship Me and bow down to Me. Indeed (thus) you will reach Me. This I truly promise to you, (as) you are dear to Me.

66

Leaving aside all dharmas, surrender to Me, as your sole Refuge. I shall relieve you of all (your) sins; do not grieve.

(‘Dharmas’ refer to the rules of conduct based on social morality as given in the smṛiti works or minor Shastras. They are conventional and have a relative and temporal value. These cannot be relied upon as eternal and hence authentic and final. Shankara and Jnaneshwara include even the ‘adharmas’, the traditional prohibitory rules in ‘dharmas’. The real universal Law of conduct, the real ‘Dharma’ is stated here in preference to the minor conventional dharmas. It is the Dharma

of 'Surrender', recommended by sages — ancient and modern — as testified to by their lives.)

67

This (secret), you should never preach to a man without austerity and devotion, neither to one unwilling to listen, nor to one who speaks ill of Me.

('Cast not pearls before swine' says the Bible).

68

One who, with ardent devotion to Me, will impart this supreme secret to My devotees shall undoubtedly come to Me.

69

And no one else among men does more loving service to Me than he; and no one else shall be dearer to Me than he in this world.

70

One who will study this sacred dialogue between us two, will please Me as if by worshipping Me with the sacrifice of wisdom; this is My conviction.

71

Also one full of faith and free from malice (to Me), who even listens (to this) will be liberated and will attain to the auspicious worlds of the righteous.

72

Did you hear this, O son of Pritha, with one-pointed (or whole) attention? Has the delusion of your ignorance completely vanished, O Dhananjaya?

73

Arjuna said:

The delusion is dispelled; the awareness (of the Self) I have gained, through your

Grace, O Achyuta. I stand free from doubt. I shall do as you bid.

74

Sanjaya said:

Thus have I heard this marvellous dialogue between Vasudeva (Krishna) and the high-souled son of Pritha, which thrilled me to the very depth of my soul.

75

Through the grace of Vyasa, I could listen to this Supreme secret, the yoga, from the Lord of yoga Himself as He narrated it in person.

(Vyasa, the celebrated author of the Mahabharata, graciously imparted a supernatural Eye to Sanjaya, so that he could see and hear all that was going on in the holy war, even though at a distance.)

76

O King, recollecting now and then this marvellous holy dialogue of Keshava (Krishna) and Arjuna, I rejoice again and again.

77

And remembering constantly that most marvellous form of Hari (Krishna), great is my wonder, O king, and I rejoice again and again.

78

Wherever is Krishna the Lord of Yoga, wherever is Pritha's son, the archer: there are also the goddess of wealth, victory, prosperity and eternal righteousness. So I deem.

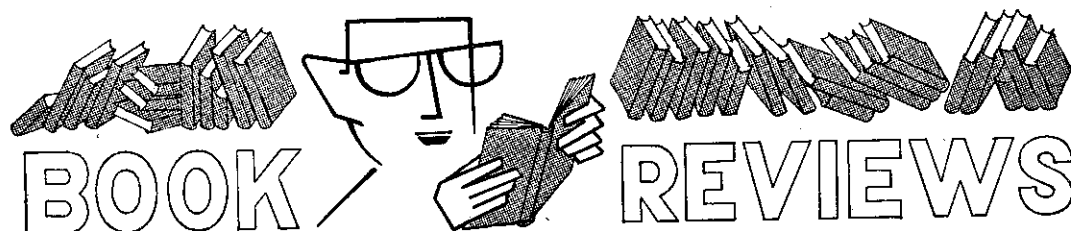
(Krishna is the symbol of Siva, the Lord of Yoga, while Arjuna with bow and arrow is the symbol of Shakti, the Prakriti. Their union is the source of material and spiritual glory.)

Here ends *The Bhagavad Gita* with the Eighteenth chapter entitled

"The Yoga of Liberation and Surrender."

This is the last and most inspiring revelation of

The Bhagavad Gita.



SRI MAHARSHI'S WORDS OF GRACE: Published by T. N. Venkataraman, President, Board of Trustees, Sri Ramanasramam, Tiruvannamalai, pp. 68. Price Rs. 2, postage extra.

Words of Grace: Flow from the exposition of replies by Sri Bhagavan to questions put to Him by three of the earliest devotees in: *Who Am I?*, *Self Enquiry* and *Spiritual Instruction*.

All the three works appear also in *The Collected Works of Ramana Maharshi*.

Words of Grace have a propensity of becoming progressively alive with time the more one reads them which amounts to hearing them when they come from the lips of a Master—a Jnani, with all the power that this implies, not being subject to time.

THE GOD-MAN: By C. B. Purdom, Allen & Unwin. Pages 463. Price: 42s.

Meher Baba is a very controversial figure. Up to the age of 19 he was a normal youth with no particular spiritual interest. Then an aged woman beggar-saint of Bombay, Babajan by name, imposed her influence on him by means of an embrace. The effect was so overwhelming as to unhinge his mind and for nine years he was deranged. He visited four other gurus during this time, but he was 28 before mental normalcy returned.

When it did he declared himself the Avatara or Messiah of the age and began to take disciples. He insisted on absolute, uncritical obedience. Shortly afterwards he renounced first speech and then writing and communicated only by spelling words out on an alphabet board. He shows full doctrinal understanding of Advaita, although he does not always speak from this viewpoint; he has also a keen practical mind for matters of administration and organization. Furthermore he makes a powerful impression on many people who meet him, though not all — Paul Brunton, for instance, who devoted a chapter to him in his 'Search in Secret India' was not convinced.

Psychiatrists may perhaps query whether he ever did recover full mental normalcy. One feature which will seem significant to them is his constant preoccupation with himself and his greatness—I am an Avatara, I am the Messiah, I am Christ, I am the Highest of the High, I tell you with my divine authority, and so on. Another characteristic is changeability coupled with intolerance of the slightest opposition or disobedience. He would make detailed plans for every stage of a journey and then, without assigning any reason, change or cancel it at the last moment. He would pour immense energy into the founding and fostering of some institution and then suddenly abandon it. He would go into seclusion for a stated period but change his mind and come out earlier. Even while in 'seclusion' he had to have attendants constantly posted outside his room and they would hear him, Mr. Purdom tells us, pacing up and down all night, whereas one would have expected some one who had attained Peace rather to be sitting in contemplation. Similarly, one who has attained has nothing more to anticipate, whereas Meher Baba's life seems to have been a chain of significant dates fixed by him in advance when he was going to enter upon some new phase of life or to break his silence.

Not only is this restlessness puzzling but, as Mr. Purdom admits, he puts a great strain on his followers and "in quarrels among his followers Baba may not immediately attempt to restore harmony but allow discord to develop, even provoke it." (P. 437)

It is a known phenomenon for people to become divinely mad, as Meher Baba did in his early years, with experience of ecstasy but unable to adapt themselves to human life. Such people have an extraordinary fascination for Meher Baba. For a large part of his life his main activity was touring India in search of them. He would wash them, clothe them, feed them, sit in meditation with them, and then, with his usual inconsequence, let them go again without trying to carry the treatment through to a cure. At one

time he even built a Home for them, but after some years, for no apparent reason, he closed it down.

Mr. Purdom shows doctrinal understanding and wide reading and is an able apologist for his controversial Master. Where his explanations least convince, however, is with regard to Meher Baba's silence. He argues that the silent influence of a Master is his most essential teaching, but that is not to the point. A Master can transmit a silent influence and still talk about mundane matters. He refers to the silence of Bodhidharma, the first Ch'an Patriarch of China, but that also is not to the point, for Bodhidharma was turning his back on mundane affairs, while Meher Baba is not. A vow of silence is not uncommon in one who renounces the world, and indeed it can act as a protection against disturbances, but for most of his life Meher Baba was extremely active in the organization and administration of his institutions, in travelling and in giving interviews and instructions, and through all this he imposed on himself and others the inconvenience of guessing his meaning from what he spelled out on an alphabet board. There is also the difficulty that, as Mr. Purdom points out, his published expositions of doctrine and cosmology can only be considered approximately his, since they were not actually written by him. And all his life he has been declaring that he will speak soon and that when he does it will be a world-shattering event. At the age of over 70, he was still saying so.

ARTHUR OSBORNE.

SUPARNA: The Integral Unity of Vedic Outlook: By Sri E. Ananthacharya. Published by Bharadwaja Ashram, Vijayavada-2. 1962. Pages 303. Price: Rs. 10.

Writing the Introduction of the book in 1962, Professor Vasudeva Sarana Agrawala of Banaras Hindu University described the subject as *Srishti Vidya*, the lore of creation. He complained that our modern translations of the Rigveda had failed to discover any systematic metaphysical exposition behind the Mantras. He named leading oriental scholars of the West and said that they hardly touched 'the fringe of the problem, viz. the understanding of the deep cosmogonic truths as expressed by the Rishi'. The author of SUPARNA, who makes an attempt to solve this problem, complains about the limitations of the traditional Indian attitude too. "For a long period", he says, "our thoughts were engaged only in the polemics of Theology, Logic and Philosophy as abstract subjects and vague topics,

dubbing (the) Veda as merely materialistic . . ." (*Foreword*, p. xv).

There is one important point in Pandit Ananthacharya's study: he does not accept the classification according to which the Vedic Samhitas form the Karmakanda (ritualistic part) of the Veda, and only the Upanishads form the Jnanakanda (the knowledge part) dealing with the Ultimate Reality. But the traditional Jnanakanda is not his subject. "The aim of the book", says the author, "is to bring to the notice of sympathetic minds some of the hints in the Rigveda of the system of scientific thought of which the basis is Vedic wisdom, expressed as the poetic testament of Rics and Samas" (*Foreword*, xiv).

The name of the book, 'Suparna', literally means 'the finewinged (Bird)' and symbolises the Deity. The author finds in the Vedic concept of Suparna "a grand formula to express the whole truth of the unity of existence in the three stages of Prithivi, Antariksha and Diva, all representing his (i.e. the Bird Suparna's) three states of development in the egg, in his flight in the atmosphere, and his ascent into Heaven to fight for the Amritha of Soma" (p. 149). "Microscopically", says the author elsewhere, "the three developing stages of Suparna represent the stages of man in the embryo, in the growing energy of youth and in parenthood" (p. 150). He discovers an evolutionary process through which Suparna attains 'the stage of Savita' in the third region where he fights Vritra, the first-born serpent (*ahi*, p. 150), and thereafter reaches 'the fourth region of Brahmanaspati where wisdom reigns supreme'. Speaking of the evolution of the sun into Savita, the author says: "If the sun is the son of creation, Savitha is the creator of all the universe of men and gods" (p. 118).

The author finds Karmakanda or Yajna merging in Jnanakanda and forming the background of Vedic culture. As such Yajna is 'both a concept and a ritual'. We may refer to the Yajurveda (Vs. 9, 31) where it is prayed that Yajna (as ritual) may flourish through Yajna (as the concept of Yajna, the idea of renunciation). Waters (Apah) too have a conceptual significance. In the Vedas they are 'oceans containing the powers of Devas functioning in Yajna' (p. 65). The Waters 'do not come under the category of five elements, they are the very creative flood waters of knowledge, the inner life-current of all existence projecting out from the heart of the ultimate Agni as the great ocean of . . . wisdom' (p. 66). "Reality, then, is an immense ocean of infinitely potential waters of knowledge capable of expressing itself in a variety of ways"

(p. 67). Agni, the integrating principle, is the primary power that could effect the transformation of offerings in the Yajna 'for the sake of raising the status of man to that of the seers and of Devas too' (p. 119).

With the help of his formulae the author builds up out of the Vedas a new mythology, carrying a new allegorical significance. But in order to be thoroughly accepted, his formulae will have to be more fully explained, and his mythology, which appears to be nearer the Puranic legend than Vedic symbology, will have more clearly to establish its relevance to the Vedic texts. His philology too needs to be more convincing as, for instance, when he identifies the Vedic word *amiva* with *amoeba* (p. 117).

Whether one agrees with the author or not, one cannot ignore the fact that great learning and dedicated work have gone to the writing of the book. Even if his thesis is only partially accepted, there will have to be much rethinking about the deeper significance of the four Vedas, especially the Rigveda.

PROF. A. C. BOSE.

THE BUDDHIST WAY OF LIFE: By Christmas Humphreys. George Allen & Unwin Ltd. 1969. Pages 224. Price: 40sh.

This book is composed of twenty-eight essays on all aspects of Buddhism, written by the President of the Buddhist Society, founded by him in 1924. He is the author of more than a dozen works on the subject, authoritative and of international repute. These twenty-eight essays cover the many aspects of Buddhism from different angles, and may be said to represent the conclusions of the greater part of a lifetime consecrated to the subject. Many of the chapters are crowned by short poems which render the essence of the teaching in a manner which is both valuable and memorable.

It is not often that we have an opportunity of reading a book of studies in Buddhism based on such deep knowledge and experience, and expressed with such command of the medium; indeed, occasionally, one may be so fascinated by the power of expression invoked that the subject itself temporarily assumes a secondary importance. It would be difficult to do justice to such a book, for the only applicable form of justice is to read it.

The book is written by a distinguished Buddhist for Buddhists and prospective Buddhists, and is therefore concerned with Buddhism as a religion. This implies that it is based on Relativity, and

that it accepts entities as such for practical purposes and tells them about what they should do, and what Buddhism should do for them, as apparent entities in their daily lives seeking volitionally for 'enlightenment'. Yet, at the same time Buddhism, in its metaphysical aspect, reveals that there can be none such and that 'enlightenment' is only a word for what ultimately they are. As with 'space' and 'time', the author, of course, knows this and refers to it often, but this incompatibility of the means and the end can seem to be embarrassing to the reader. No doubt it may be necessary and inevitable in such a book, and we can enjoy and benefit by it from the point of view from which it is written, whether the author is discussing phenomena as though they were virtual entities or whether he is revealing their inexistence as anything but appearance. However disconcerting this apparent antimony may be, it should quite certainly not deter us from enjoying and benefitting by such a profound and wide-spread dissection which lays bare all the principal aspects of the vast and varied Buddhist religion. Many readers will, and should, read and re-read some of the short and brilliant chapters several times and with increasing pleasure, as has this reviewer.

In general written objectively — as an act of worship to the popular idol called 'Objectivity' — the book nevertheless helps to reveal what the Buddha and all the Sages revealed, i.e. that by Subjectivity alone can we apperceive what virtually we are.

With courage and lucidity the author, in a short chapter entitled "World Buddhism", treats of political Buddhism as practised in present South Asia. Not only all genuine Buddhists but all men of metaphysical understanding, of whatever form or religion, will profoundly agree, and for which lucid statement they will be sincerely grateful.

One strange misapprehension appears regularly, i.e. an apparent lack of apperception of the difference between 'volition' which is the functional aspect of an I-concept, seeking personal satisfaction, and the basic urge towards reintegration which is purely noumenal in origin. Both may appear as forms of 'desire', but the one is relative and the other is absolute, in origin from 'below' and from 'above' respectively; the one is an egotic 'defense' against reintegration, whereas the other is a summons to integrate.

One may ask: do phenomena 'struggle up a mountain' in order to become all-which-they-are, or does all-which-they-are come to meet them, each step being necessarily mutual, as when we approach our image in a mirror?

Neither — for there are not two of us, and each step is that of both. "Every conceivable thing", he says, p. 163, "visible and invisible, is every other conceivable thing. All distinctions are falsely imagined. The human mind cannot take that in as a thought, and yet one has to know it to be true." No matter what "that" may be, what "cannot be taken in as thought" cannot be 'taken in' solely because 'that' is not extended in space-time whereas 'thought' is, and as long as space-time is accepted as an objective fact nothing which is not objectifiable can be 'taken in'. When space-time is recognised as subjective there is nothing left to be 'taken in' and no 'where' to take anything into! Whatever 'that' may have been will then be found as necessarily as obviously, to be what-we-are who are "knowing it to be true".

As also: "We learn nothing: we only become aware of what we know". For mind, apperceiving, is open to immanent Truth which is transcendent, which is wholeness, which is pure 'Subjectivity'. But quotations might be endless. The author has a superb chapter on "The Buddhist Conception Of Immanence", which perhaps is the finest and most essential chapter in the book.

What, perhaps, is most open to criticism metaphysically, which is doctrinally, in this book is that nearly always there is a 'we' involved in every problem and in its solution. But, in fact, there is no 'we', never was and never will be, and that surely is all there could be to teach or to learn? In fact, however, the author sits in turn all round the Buddhist table, with happy disregard of the contradictions involved. But these apparent contradictions are ineluctably to be found in the diverse teachings of the religion itself, all of which has, with gay disregard of logic, been attributed to the Buddha himself, whereas this would have needed at least half-a-dozen Buddhas.

Regrettably, the author perpetuates the historically exploded illusion that the Japanese development called Zen, with its considerable virtues and originality, is the same as the Ch'an of the Masters of China, which latter is in-formed with the Taoism of Lao Tze and Chuang Tze, and is more ancient than the school of the Lanka-monk Bodhidharma.

Pernickety Buddhists might have liked a little Madhiamaka (Nagarjuna, Arya Devi, Candrakirti) or Seng Chao, and perhaps less reliance on the "Voice Of The Silence" for it may be questioned to what extent Theosophy, despite isolated and admirable quotations, constitutes a suitable basis for such forms of Buddhism as Ch'an or

Zen, or indeed for Buddhism as such at all. Also a little more Ch'an and a good deal less Zen might have been appreciated by some readers; and the misuse of the word 'Zen' for what is only pure Ch'an is always to be regretted, since it is based on long-past ignorance of the latter. But are we readers all Buddhists and should Buddhists be pernickety? 'Are we readers all Buddhists?' This is not an idle question. Perhaps we are, i.e. Buddhists *qui s'ignorent* (who are unaware of what they are). Might it not perhaps be difficult not to be a 'Buddhist' if one has any metaphysical insight at all? No form of religion or belief could ever have a monopoly of apperception of what-we-are, so that a devotee of Sri Ramana Maharshi might perhaps call himself, or be called, also a 'Buddhist' — and who would be *the last* to object? Surely he would?

When the feast is so abundant and the *chef* a Cordon Bleu — let us all do justice to such a splendid repast.

It is both a privilege and a pleasure to review, or to attempt to review, a work of such scope and quality.

JAMES STANNUS.

THEORY OF AUTODEISM: By Alberto Cernuschi, Philosophical Library, New York, U.S.A.

The author's scientific and philosophical investigations into the perpetual quest of man to know the purpose of his existence who he is, whence he comes and where he is going "the eternal torment of man to define God" culminated in the "Theory of Autodeism". Man's possibilities are potentially unlimited and at the end of his evolutionary chain there might actually be God-hood. The author deals with this quest from the standpoint of (one could almost say) a metaphysical scientist which is a contradiction in terms reflected later on. As he so aptly points out philosophers have deceived man. They do not answer the primordial question, they do not even attempt to solve the enquiry "Who am I?" but lose themselves in dialectics, subtle details and erudition which could explain everything except the intrinsic question.

According to the author man's evolution in the physical shell is nearing its last stage which the interminable chain of non-material beings should begin which means a new cycle of beings liberated from the shackles of their physical form and ending in God-hood. This brings to mind an intermediary image of gods and demi-gods as reflected in the Greek mythology and the Hindu pantheon. The period of the life of the soul bound to the body is compared to the period of

pregnancy when the life of the yet unborn human being is totally linked to that of the mother. Just as a new-born child commences its separate life outside the maternal body after the period of incubation is over so man freed from his body enters a new cycle of disembodied independent existence. Billions of years of evolution will be needed for completion of the cycle which conducts Man to God. Why wait billions of years? Every day people are being liberated from the shackles of their bodies and if, as the author says, not being able to resort to complicated apparatus and calculations we can only try to arrive at an explanation of the reasons for our existence and its goal by observation, comparison and deduction, then we might logically just as well presume that the disembodied independent existence begins with discarding the body or in simple parlance with death of the body. We do not know what our state was before we were born nor after we die, we only know the middle part of it; our existence on earth linked to the body. Soon we may have at our disposal a cerebral Geiger counter and science is already on the road to the classification of the waves transmitted by the human brain but can one really presume that it is possible to place eternal energy in this category of forces? A spiritual force is a better denomination though the author uses it with some hesitation.

The author's intuitive understanding in his theory of Autodeism identifying Man with God in an evolutionary chain in ontological-metaphysical terms is nearer to the gnosis of seers who have realized the Truth. "Be still and know that I AM God" or that God is "I AM". Hindu seers proclaim there is only the Self—God—Brahman and we are That only we do not know it. What has to be discarded is the ignorance, the illusion hiding this truth. Ibn Arabi says: "In the beginning there was Allah and nothing beside Him and now He is as He was", Then "Who am I?" This, of course, is contradiction to the affirmation of the author that "even those who have spent effort and struggle penetrating into the metaphysical world and those who have dedicated their lives to meditation, all without exception, have arrived at the conclusion that there are things which we shall never understand..." The one-pointed determined efforts of those who devote their lives to meditation and spiritual striving are not always fruitless. This is borne out rationally by saints and seers in various ages and belonging to various races who have realized their true state of Oneness with God and even by spiritual aspirants (in Hindu

terminology sadhakas) who may have had a glimpse of ultimate Truth or Realization. They all speak the same language in trying to describe the indescribable, a state beyond the confines of the limited mind. Shankara says in his commentary on Kenopanishad 1.3.: "The truth of Brahman cannot be seized by our senses or by the mind. Reason, intellect can grasp and understand in a way things that are finite. But what is infinite escapes from their hold. They are at sea when confronted with the Infinite for it transgresses on all sides the bounds set by reasoning intelligence for factual validity. What little it can grasp and interpret in its conceptual mould turns out often to be not merely inadequate but often false when it is faced with a larger vista of the Reality. Brahman cannot be known by the mind; ... It yields itself to knowledge through faculties other than the mental as they are developed. So Brahman cannot be described even as the unknown. It is beyond the knowing and the unknown of the mind." It is possible for man to go beyond his senses and mind to discover its source and know who he really is. It is enough if even one succeeds amongst thousands striving.

The book makes interesting reading as we watch the author's endeavour to "crack the shell of verbal artifice to seek the seed of meaning."

SACRED ART IN EAST AND WEST: By Titus Burckhardt. Translated from French by Lord Northbourne. Perennial Books, London, Pp. 160. Price: 35sh.

The author who has devoted many years of his life to the study of traditional lore in its varied aspects and has several books to his credit writes with great erudition on the principles and methods of traditional art conveying the distinctive qualities and basic unity of each of the five great traditions i.e. Hindu, Christian, Islamic, Buddhist and Far-Eastern. He is particularly lucid in his artistic elaborations on the iconography and symbolical relationship of the Romanesque church portal and their counterparts in other traditions. A door reflects esoterically a passage from one world to another, the niche is a form of the "Holy of Holies", the inner sanctum the place of the epiphany of God be it with an image or an abstract symbol or void "the superimposed symbolism must conform to the symbolism inherent in the object". "I am the door..." applies to every true Guru. Art helps to preserve the character of a given civilization particularly traditional art which is founded on symbolism

It has meaning as an expression of the divine manifested in the world of forms. Its symbolic aspect is given great prominence here making clear the relation between the fundamental symbols of the circle, square and cube in relation to each other and their varying meaning according to the plane of reference with particular mention of mandalas and geometrical diagrams. Coming back to portals in one of the 8 entrances of the temple of Arunachaleswara in Tiruvannamalai, figures are carved in bas-relief at the base of the columns, bent as if groaning under the weight of the columns supporting the temple. Ramana Maharshi used to refer to these figures saying that we are just as unnecessarily bent and groaning under the weight and cares of our worldly life.

The illustrations are excellent. Particularly beautiful is the reproduction of a page of an Egyptian Koran of the XIVth century Plate X and of a Taoist painting of a mountain landscape attributed to Fan K'uan Period of the Sung Dynasty reflecting the divine attribute of perfect beauty.

As a title of the book "Traditional Art" might be more apt than "sacred". For art to be truly sacred the artist has to forget not only all symbolism but himself also. He becomes nothing but an instrument, he is inspired and reflects in a state of "bhava" the Divine Perfection most directly and effortlessly. When he is conscious of his individuality as an artist in particular and the world of symbolism in general it puts a stamp on his work. To see things as they truly are all symbolism must be forgotten said Meister Eckhart. The author comes particularly near it when he writes: "Engrossment by the mind more exactly by interested and anxious thought, prevents the instinctive faculties of the soul from unfolding in all their original generosity". Unfortunately the mind may get engrossed with symbolism also. After all is not all manifestation a series of reflections and symbols from the highest to the lowest state?

The author writes: "The method of dhyana, which finds its direct reflection in art, comprises an aspect that has given rise to many false assimilations: namely the part played in it by the unconscious or more precisely 'non-conscious' modalities of the soul". Even if we do not confuse the "consciousness" of dhyana Buddhism with the "sub-conscious" of modern psychologists, the true nature of being could not be described as "non-conscious" whatever it may include "by virtue of a certain symbolical relationship". According to the experiences of sages, of various

races in different ages and glimpses of realization of the true state of those still striving the true nature of Being is pure Consciousness or I-am-ness. Being is I AM. Consciousness is I AM. This is born out even rationally. Sages and those who have had only a glimpse of realization speak the same baffled language in trying to describe the undescrivable. "Words turn away baffled" when the mind tries to describe what goes beyond the mind, yet somehow Truth it comes through.

GLEANINGS FROM THE UPANISHADS: By M. P. Pandit. Published by Dipti Publications, Sri Aurobindo Asram, Pondicherry. Price: Rs. 10.

The Upanishads are among the most ancient teachings that the world still possesses. 108 of them are recognised by tradition to be genuine. Based on the Vedas they are a continuation and elucidation of their spiritual inner meaning in terms better suited to later ages. Many are interested to know what they have to say to us particularly as the truth contained in the Vedas is expounded and enlarged upon by various seers from various points of view suited to the mentality and development of the seeker. These Masters would naturally emphasise their own paths yet all are based on the knowledge and mystic doctrine that was the essence of the Vedas, all leading to the same Truth, back to the Source. Their different aspects and contradictions are relevant and fuse in the one supreme Reality.

The selections from the entire range of the 12 major and the remaining minor Upanishads chosen with the erudition and mastery characteristic of Mr. M. P. Pandit are a delight to read and should find an echo in the heart of those who seek Reality. They show how to achieve the purpose of our life.

Mr. Pandit has done a great service to those, who have not the leisure or opportunity to go through all the Upanishads, by gleaning from them the essential variegated ways of approach to the one Truth and giving much needed encouragement and solace to the weary, sadhana being often a succession of ups and downs. They reveal the manysided secret ways "of the flowing of man to God and God to man".

This reviewer was captivated by the very first selection from Is'a Upanishad particularly by the commentary:

"The universe is a manifestation of the Divine, out of Delight, ananda, for Delight. The Divine pervades all and takes the delight of all. All that

forms part of this manifestation is intended to participate in this delight. But this enjoyment of life is missed by man because he separates himself in his consciousness from the rest and takes his stand on an ego which feels itself different from others Give up this ego-sense of possession, the personal claim to acquire and hold Once that is done you are admitted into the universal play of delight that is divine. For you have recovered your true poise"

SHAKINAH.

INDIAN PHILOSOPHICAL ANNUAL (Vols. 2 & 3) Pub. Centre of Advanced Study in Philosophy, University of Madras, Madras-5. Price: Rs. 10 each.

These volumes are a standing testimony to the solid work that is being done by the Centre, under the guidance of Dr. T. M. P. Mahadevan, in the field of Indian Philosophy and Social Thought. In the main they contain papers read out or submitted at the various Seminars conducted by the Centre during 1966-1967.

In the Proceedings of the Seminar on Indian Philosophy and Social Concern, there is a lively discussion on the subject whether there is any social concern at all in such a Philosophy as the Indian which is dominated by the shadow of Maya. Of course it goes without saying that once Philosophy is admitted to be but a province (of statement to the intellect) of spiritual thought and experience, the question cannot arise at all. For with the purification and subtilisation of consciousness that are the first steps of any spiritual life, there is a spontaneous identification with the inner life of the environment and the pleasures and sufferings of others impinge upon the seeker in an urgent manner and his enlarged being responds with helpful waves of Love and support. To such a one, says the Upanishad, all beings yearn.

What is Maya? Is it a power of illusion or a Force of manifestation? Or is it both? What is the meaning of metaphysics and what is its role in human Thought? Does metaphysics describe the Reality or does it point to it? These are the questions discussed in two other Seminars.

The Concept of Progress forms the subject of another Seminar. Is progress real or illusory? Is it linear or cyclical? Is the character of the collective progress the same as that of the individual? Progress is indeed spherical; it appears to turn round and round, but while doing each round it moves up automatically. In a larger perspective, there is an unmistakable movement of *total* pro-

gress, whatever may be local or temporary appearances here and there.

All through the pages of these volumes the humane and understanding spirit of Dr. Mahadevan's mind is felt like a soothing zephyr.

M. P. PANDIT.

ZOROASTER'S INFLUENCE ON ANAXAGORAS, THE GREEK TRAGEDIANS, AND SOCRATES: By Ruhi Muhsen Afnan, Philosophical Library, New York. Pp. 161. Price: \$10.

This book, a sequel to the author's "ZOROASTER'S INFLUENCE ON GREEK THOUGHT", follows the same close line of reasoning as in the earlier publication but with special reference to Anaxagoras and the famed Athenian representatives of the Illumination—Socrates, Euripides and Thucydides.

It is not an easy matter to compare a revealed religion with a mere school of philosophy, however classical or renowned it may be, but Afnan acquits himself of this task by putting the appositeness in its widest historical perspective and by signalling "the primary premises of thought" on which both Zoroastrianism and ancient Greek culture rest.

The parallel is drawn, by close and cogent sequence of thought, between the revealed religion of the Gatha Hymns and the classic system of Greek philosophy that followed.

Media, in Persia, was the birthplace of Zoroaster, and his religion was initially named Medism before it was named after the Prophet himself. God is visualised in Medism as the universal "Mind".

Thus, for the first time in the region of its propagation, was enunciated a spiritual and universalistic outlook on life. No doubt, to this propagation, the radiance of the Prophet himself contributed largely.

Zoroaster visualised chief among the attributes of perfection the Good Mind. Afnan's citation is most pointed: "Then did I realise Thee as the most Bountiful One, O Mazda Ahura, when the Good Mind encircles me completely." (*Yasna* 43:11).

Thus Zoroaster was the one-thought seer, the one thought being Ahura Mazda. No wonder, he was a Prophet.

Afnan points out that "divinest" Athenian attributes closely correspond to the Amesha Spentas of Zoroaster. The Amesha Spentas are the Good Mind, Divine Law or Justice, the Law's Might and Majesty, Divine Devotion, Perfection and Immortality.

In the course of his historical sweep, Afnan points the way to the entry of Anaxagoras in Athens and the founding of his school of thought there a full century after the first percolation of Zoroaster's influence in this eclectic sanctuary of classic thought.

Zoroaster spoke of the "Good Mind", Anaxagoras of the 'Mind' or Nous. But the 'Mind' of Anaxagoras is not a mere psychological term. 'Mind', according to him, is "the unmoved mover of all things, the initial source of all power and potentialities, the efficient cause of creation and Law and Order."

Socrates, too, speaks of the ideas of "The Good, The True, The Just and The Beautiful". Euripides and Thucydides enacted in tragic plays concepts which Socrates enunciated in straight dialectics.

Anaxagoras was condemned to death for his preachings, but escaped from Athens with the help of Pericles. Socrates was forced to drink

hemlock and end his life. Both were "impious" men whose philosophy ran counter to Greek classicism narrowly viewed. Thus has noble thought been persecuted through the ages.

Afnan is eminently lucid and readable. The two books make instructive reading to show the common ground between a revealed religion and a culture passionately pre-occupied with the search for the eternal verities of life.

In fact, Greek culture was so imbued with the thought of the Absolute that Greek philosophers, with the infinite grace which they only knew, told man to be humble and know that, just as he is looking for the Absolute, the Absolute is also looking for him.

In other words, the searcher, the search and what is sought are One—the idea of the Upanishads. Naturally, such a philosophy was fertile ground for the word of the Prophet, the nearest in time and place to enter.

G. R. KAPADIA.

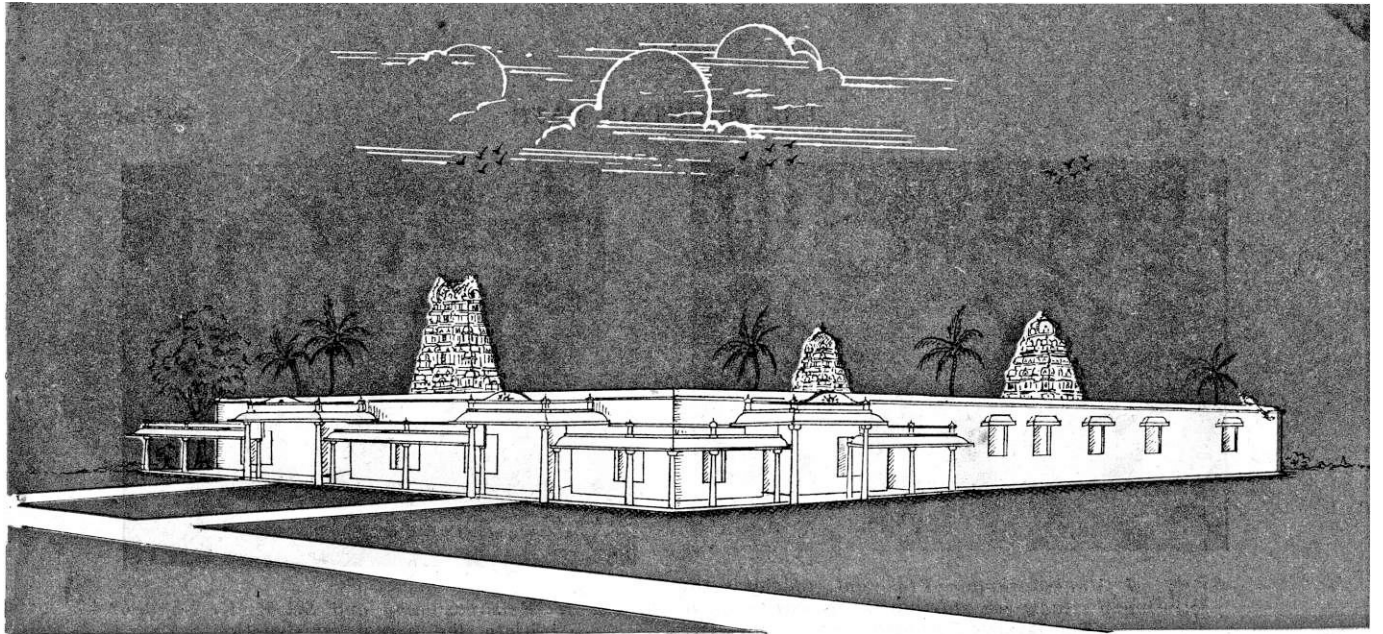
Five Verses on Inner Felicity

By Sri Viswanathan

[In our issue of April '69, p. 101, we published an article by Sri Viswanathan on *Two Great Men Meet Bhagavan*. We regret there was a printing error in it. The verses written by Sri Narayana Guru, after he met Sri Bhagavan, as stated in that article are not *Nivriti Panchakam* but *NIRVRITI PANCHAKAM* (Five Verses on Inner Felicity).

Sri Viswanathan has kindly sent the following English translation of the above *NIRVRITI PANCHAKAM*, originally written in Sanskrit by Sri Narayana Guru on seeing the exalted *NORMAL STATE* (Sahaja Samadhi) of Sri Bhagavan during his stay at Skandashram. The vivid description of Sri Bhagavan's Transcendental Supreme State by this great saint is remarkable.]

1. He alone enjoys the inner felicity of the One Self of all, who refrains from enquiries about the name, native-land, caste or clan, calling and age of others.
2. He alone enjoys the inner felicity of the One Self of all, who does not ask anyone to come, go, not to go, to enter within or where one is going.
3. He alone enjoys the inner felicity of the One Self of all, who does not enquire anybody where he is going, arriving from where and who he is.
4. He alone enjoys the inner felicity of the One Self of all, who has no notion of differentiation as I, you, he, that within or without, existence or non-existence.
5. He alone enjoys the inner felicity of the One Self of all, who remains the same with the known and unknown and free from distinctions as oneself and others and the assertion even of non-difference.



Ashram Bulletin

SRI RAMANA AUDITORIUM (Meditation Hall)

Construction in front of Sri Bhagavan's Shrine

YET another Red Letter Day in Sri Ramanasramam was on 1-9-1969, when the construction work of the Meditation Hall contemplated as far back as in 1950, along with the Samadhi Shrine, was commenced after preliminary rites and poojas, officiated by Sri T. N. Venkataraman, President, Board of Trustees, Sri Ramanasramam, amidst a large gathering of devotees, inland and overseas.

The Meditation Hall, to be hereafter called 'Sri Ramana Auditorium' would become the Prayer or Congregation Hall, in front of Sri Bhagavan's Samadhi Shrine. It would be of size 80 feet East-West and 40 feet North-South, confined between the present office building on the north and Sri Mathrubhutheswara Shrine on the south, and connecting the southern wall of the existing Old Meditation Hall on the west. No intermediary pillars have been proposed, and the Hall is to be a simple one with a flat and high roof conforming with the existing structures. A nice frontage with three big doors and a verandah, in line and

suited the existing frontage of Sri Mathrubhutheswara Shrine, has been proposed. The drawing reproduced above would give an idea of the front elevation, height etc.



Sri K. Subbarayan, an eminent architect and qualified structural engineer of Bangalore, an ardent devotee of Sri Ramakrishna Paramahansa, Swami Vivekananda and Sri Bhagavan, responded to our request and has given us the necessary drawings and calculations etc. for the construction. He is associated with several philanthropic institutions, and has to his credit the design and execution of the imposing Swami Vivekananda Centenary Memorial Building at Bangalore. We are also indebted to him for agreeing to give his valuable advice and guidance

in the construction and completion of the work. The project has been estimated to cost a lakh of rupees, involving heavy reinforced concrete work, requiring skill and proper equipment. It, therefore, became necessary to get a suitable agency with resources and experience to under-



Sri T. N. Venkataraman, President, officiates the preliminary rituals for starting the construction of SRI RAMANA AUDITORIUM.



Dr. T. N. Krishnaswamy and Sri K. K. Nambiar initiate the actual construction.

take the construction. Another devotee of Sri Bhagavan and of the Ashram, Sri C. G. Chinnappa Naidu, a leading Engineering Contractor of Bangalore, who has already rendered us much help by way of service and donations, was approached and he has agreed to take up the work, against heavy odds and handicaps, and with his sphere of activity at Bangalore.

The work is programmed to be completed by the end of March 1970, well before the Aradhana.

The amount available for the project is only Rs. 40,000. Reposing full faith in Sri Bhagavan, whose Grace we always have, and with full confidence that all devotees and philanthropists would come forward to donate generously, to help the completion of the noble task, the work has been launched. Donations to this cause are exempt from Gift Tax and Income Tax. Remittances may be made to the PRESIDENT, SRI RAMANASRAMAM CHARITIES (AUDITORIUM), SRI RAMANASRAMAM, TIRUVANNAMALAI, SOUTH INDIA.

In this connection, we propose to bring out a Souvenir—*RAMANA JYOTHI*, containing the unpublished photos of Sri Maharshi and specially contributed articles by eminent men and devotees of Sri Bhagavan. A Committee has been formed to edit and bring out the Souvenir in a befitting manner with the following as members: Sri D. S. Sastri, *Retd. Chief Agent*, Central Bank of India, Madras Group; Sri K. K. Nambiar, Chief Engineer, *Cement Service Bureau*, Madras; Dr. T. N. Krishnaswamy, *Medical Practitioner*, Madras; Sri Framji Dorabji, Partner, *Wellington Talkies*, Madras; Prof. K. Swaminathan, Chief Editor, *The Collected Works of Mahatma Gandhi*, New Delhi; Sri Popatlal B. Kotak, Managing Director, *Messrs. Kotak & Co.*, Bombay; Sri J.

Srinivasan, *Chartered Accountant*, Bangalore; and Sri V. Ganesan, the Managing Editor, *The Mountain Path*, Sri Ramanasramam.

* * *

VICE PRESIDENT OF INDIA, SRI G. S. PATHAK, VISITS THE ASHRAM

On Sept. 21, 1969, Sri G. S. Pathak, Vice President of India, with his family, visited the Ashram. The Vice President, on arrival at the Ashram entrance, was received by the President, Board of Trustees, Sri T. N. Venkataraman. All the Ashramites welcomed the party. The following were introduced to the Vice President—Sri K. Padmanabhan, member, Board of Trustees, Mr. & Mrs. Osborne, Sri S. S. V. S. Muthiah Chettiar, ex-member of the Board, Sri T. P. Ramachandra Aiyer, one of the early devotees of Sri Bhagavan, Prof. R. K. Viswanathan and Sri P. D. Mannar Chettiar. The Vice President was then taken round the Ashram—the Nirvana Room, the New Meditation Hall, Sri Mathrubhutheswara Shrine and Sri Bhagavan's Samadhi Shrine. At the Old Meditation Hall, wherein Sri Bhagavan spent more than 25 years amidst the devotees, the Vice President and party sat down in meditation for some time in silence in front of Sri Bhagavan's couch. They all moved again to the New Meditation Hall where the Prasad of Sri Bhagavan was offered to Mr. & Mrs. Pathak, in the traditional way, with Vedic chantings. A set of books and photos of Sri Maharshi was presented to the Vice President.

Since Sri G. S. Pathak evinced keen interest to see Sri Bhagavan's handwriting, the original handwritings of Sri Bhagavan, in several languages, were shown to him.



The Vice-President was pleased to say that he had fulfilled a long-cherished wish by visiting the Ashram and that he was blessed to have had the Darshan and Prasad of Sri Bhagavan. Sri Pathak's daughter, a devotee of Sri Ma Anandamayee and Sri Bhagavan, stayed on. She then visited Skandashram, up the Hill Arunachala, before leaving.

PILGRIMS AND VISITORS

Sri Gurdial Mallick, mystic and poet, who was Professor of English for over twenty years at Shanti-Niketan, and an intimate associate of Poet Rabindranath Tagore and Mahatma Gandhi, came to the Ashram on July 6 and stayed for a day. He has had remarkable experiences in life and in an article entitled "How Bhagavan came to me" in our January 1966 issue he has set out some, having reference to Sri Bhagavan whom he had not seen. A great adherent and faithful believer in the dynamism of Silence as the hall-mark of

TOP LEFT: *Sri G. S. Pathak, Vice President of India, is being received at the Ashram by Sri T. N. Venkataraman, Ashram President.*

BOTTOM: *Sri Bhagavan's Prasad and books and photos of Sri Maharshi are being presented to the Vice President. Mrs. Pathak and family are also seen.*



spiritual progress and perfection, he had a very happy time meditating at Sri Bhagavan's Samadhi Shrine. He met Sri Muruganar and Sri T.P.R. and had some pleasant moments with them. Accompanying him were his Madras hosts Mr. and Mrs. Thaddani.

Sri Krishna Bhagavathar of Bangalore, old devotee of Sri Bhagavan and well-known exponent of *harikatha-kalakshepam* was at the Ashram on July 10. After the evening poojas and Parayanam at Sri Bhagavan's shrine, he gave a delightful discourse on the story of Prahlada, expounding the significance of 'bhakthi marga' (devotional approach) and importance of "Nama-Japa," explaining them in the light of Sri Bhagavan's life and teachings. After a happy time spent at the Ashram, he left the next afternoon.

Sri K. L. Shrimali, Vice-Chancellor of the Mysore University came to the Ashram on July 11. To him "Sri Ramanasramam" has been a place of pilgrimage, and this was the second occasion he had the privilege of visiting Sri Bhagavan's Shrine and paying his respects. After spending some time and going round the premises, he recorded in the visitors book "that this abode of peace hallowed by the memory of one of our greatest Saints, Sri Ramana Maharshi, will continue to remain a source of inspiration to millions of people who seek Truth and Happiness." Before leaving, he was presented with Sri Bhagavan's photo and books.

Mr. B. D. Jatti, Lt. Governor of Pondicherry stepped into the Ashram on July 12 for a very brief visit. He had been here before. After worship at the Shrines and going round the Ashram he left.

On July 13 the *Ambassador of the Netherlands* at *New Delhi* and his wife paid a visit to the Ashram escorted by the District officials. They were received on arrival by Sri T. N. Venkatraman, President of the Board of Trustees. The visitors were taken round to the places of sanctity and interest in the Ashram by Sri T.P.R. who explained everything in detail to them. They spent some time in the room where Bhagavan attained Brahma-Nirvana, and were briefly told of Sri Bhagavan's life, his early days and abodes on the Hill. They saw the Mother's Shrine and the New Hall appurtenant to it where Sri Bhagavan stayed for some months during the last days. The constructions out of granite stones and workmanship interested them. Then going to Sri Bhagavan's Shrine they stood before it in

silence for a few minutes. The installations over the Samadhi, the Mantapam and its imposing pillars out of polished granite, drew their attention very much. At the Old Meditation Hall, where Sri Bhagavan spent more than 25 years, a few minutes were spent in silence before the couch where Sri Bhagavan used to sit. Passing through the Dining Hall they moved to the office room. They sat for some time and were presented with a Photo of Sri Bhagavan and a book on His life and teachings.

Expressing their thanks to the President for the courtesies shown and to Sri T. P. R. for his helpful guidance, the Ambassador signed the Visitor's Book saying that he was "very interested by all that was shown to him and much touched by the peaceful atmosphere of the place."

Mr. P. B. Kotak and his wife *Mrs. Chandrabagh Kotak* of Bombay who have had the pleasure of being with Sri Bhagavan about 25 years ago, arrived at the Ashram on July 19 and stayed for two days. They were extremely happy now to have had this opportunity of visiting Sri Bhagavan's Shrine and abode again and taking part in the Ashram routine. They performed Sri Chakra Puja at night. On the following day they arranged for worship at the Shrine of Sri Bhagavan and for Biksha. After a happy time spent, they left on the following day.

Sri Mota, a widely known spiritual head from Gujarat, visited our Ashram on July 21 with some of his followers. He paid his respects at Sri Bhagavan's Shrine and at the Mother's Shrine and looked at other places. Sri Mota has been helping and guiding his followers in the diverse paths of approach to spiritual perfection at the various centres established by him, one such being in South India at Kumbakonam. He is extremely popular in Gujarat and reputed to devote all offerings for philanthropic ends. He has seen Sri Bhagavan and had His Dharsan once before, in the later half of the forties. He spent some time with his associate and follower Mr. H. G. Nilkanth.

Two youngsters from England, *Christopher* and *Phillip Pegler*, who spent a few days at the Ashram (Christopher had already been here) were so much drawn by Sri Bhagavan's teachings and by the spiritual atmosphere of the Ashram that they avowed themselves to be again at the Ashram very soon. They write:

The way the Master are indeed strange and wonderful. months after leaving school and

feeling ourselves rather lost at the crossroads of our lives, His powerful voice called us. That beautiful book by Mouni Sadhu: *In Days of Great Peace*, somehow fell into our hands and made a deep impression on us. Thus we entered on the Path.

Three years later that path led us unerringly to the Ashram. Such a place, radiating peace and purity, we hardly believed existed. But we now know after spending our all too short annual holiday at the foot of Arunachala that Bhagavan still *LIVES*. His Grace manifested itself through his devotees, who were so kind and loving, and gave us the benefit of their spiritual experience.

Our stay at the Ashram has surely strengthened our faith and deepened our devotion to the Master. We pray we may experience this love, more and more in the world, so that His words infuse our lives more and more.

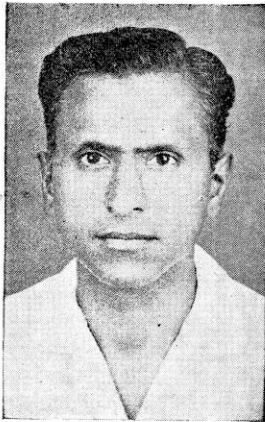
We now realise with certainty the necessity for absolute surrender to His Will. By His will may we return to the Ashram before long.

Please accept our love and best wishes for all at the Ashram; we are indebted for the wise guidance we received.

CHRISTOPHER AND PHILLIP PEGLER.
England.

ASHRAM DISPENSARY

The Ashram Free Dispensary, under the able supervision and conduct of Dr. K. R. Srinivasan, the Honorary Medical Officer (referred to in the *Ashram Bulletin* of April 1969, p. 124) is being conducted well and to the entire satisfaction of the visiting patients and the devotees in and around the Ashram. The number of patients is ever on the increase.



Dr. Srinivasan

We appeal to Medical firms to kindly help this noble cause by sending free medicines and samples whenever possible. The Ashram management and Dr. Srinivasan will be deeply indebted to such firms who would volunteer their help and assistance to this free dispensary.

Mr. & Mrs. OSBORNE

After a year's absence abroad, Mr. & Mrs. Osborne have returned back to Sri Ramanas-



Mr. & Mrs. Osborne, at their home in Ramana Nagar, after their return from England.

ramam, looking very much better. They had been to Europe for a change of climate and rest following a period of Mr. Osborne's illness and heavy work.

They almost lived in retirement, in England and in Spain and are sorry not to have been able to meet all friends interested in Sri Bhagavan's teachings and devoted to Him. They feel confirmed in their impression about the unrest and spiritual hunger prevalent, particularly among young people in the world of disintegrating values, without anchorage at certainty, and their seeking for guidance which they need. If and when Mr. Osborne repeats his visit abroad, he hopes to be of all help he can in the service of Sri Bhagavan.

We are all very glad that they are back at the abode of Sri Bhagavan.

SAT SANGH AT RAMANA MANDIRAM, MADURAI

On Thursday, Sept. 18, a Sat Sangh was held at *Sri Ramana Mandiram*, Madurai (11, Chokkappa Naicken Street) — the Holy place where

Sri Bhagavan had the 'death experience'—with Sri Swami Ramanandar of Rishikesh Sivananda Ashram presiding. The devotees of Sri Bhagavan and Sri Swami Sivananda took part in the Sat Sangh which included bhajan and meditation. The importance of Sat Sangh was emphasised by Sri Venkataraman, Secretary of the Mandiram. He requested one and all, irrespective of caste and creed, to participate in the weekly Sat Sanghs that would be conducted on all Thursdays at Sri Ramana Mandiram. Sri Arunajadesan, Tamil Lecturer of Madurai College, also spoke on the efficacy of bhakti marga.

OBITUARY

We regret to record the death of *Sri Parameshwara G. Hegde* in Kumta, North Kanara, on May 21 last, after a long illness. His translation of *Sri Maharshi* into Kannada will shortly be out, and this popular book will be available to the Kannada-knowing devotees for the first time. As a young man he came into close contact with Sri Kavyakanta Ganapathi Sastri during the latter's years of austerities in North Kanara

in the 'twenties, and was then drawn to Sri Bhagavan. During his visits to the Ashram he composed and offered to Sri Bhagavan several poems in Kannada, full of devotion and love. May his soul rest at the Feet of Sri Bhagavan!

THE MOUNTAIN PATH LIBRARY

New Additions

- Theory of Autodeism* by Alberto Cernuschi.
Sacred Art in East & West by Titus Burckhardt, translated from French by Lord Northbourne.
Indian Philosophical Annual Vols. II & III, published by The Centre of Advanced Study in Philosophy, University of Madras.
The God-Man by C. B. Purdom.
The Essentials of Modern Materialism by Charles S. Seely, Philosophical Library, New York.
Extension and Comprehension in Logic by Joseph C. Frisch, Philosophical Library, New York.
The Causal Body by Arthur E. Powell, The Theosophical Publishing House, London.

FORTHCOMING FESTIVALS

NAVARATHRI Festival (commences on)	Sunday	12-10-1969
SARASWATHI PUJA	Sunday	19-10-1969
VIJAYADASAMI	Monday	20-10-1969
DEEPAVALI	Saturday	8-11-1969
SKANDA SHASHTI	Saturday	15-11-1969
KARTHIGAI Festival (commences on)	Friday	14-11-1969
KARTHIGAI DEEPAM	Sunday	23-11-1969
JAYANTHI OF SRI MAHARSHI (90th Birthday)	Thursday	25-12-1969
PONGAL	Wednesday	14- 1-1970
CHINNASWAMI ARADHANA	Thursday	22- 1-1970
MAHA SIVARATHRI	Friday	6- 3-1970
SRI VIDYA HAVAN	Friday	27- 3-1970
TELUGU NEW-YEAR DAY	Tuesday	7- 4-1970
TAMIL NEW YEAR DAY	Tuesday	14- 4-1970
ARADHANA OF SRI MAHARSHI (20th Anniversary)	Monday	4- 5-1970

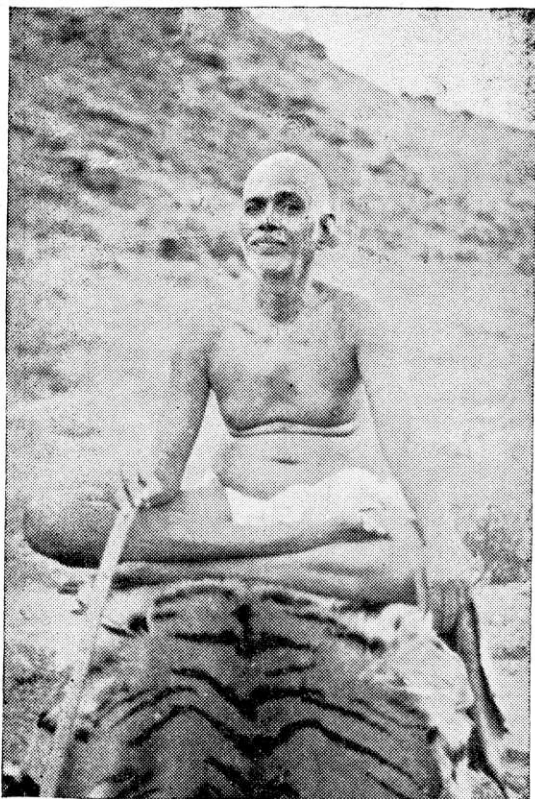
INTRODUCING.....

Sri O. P. RAMASWAMY REDDIAR

A STAUNCH devotee of Sri Bhagavan, Omandur P. Ramaswamy Reddiar is among those who were drawn to 'Him' from very early times. Widely known in familiarity as 'O.P.R.', he comes of a well-known and respected family who formed part of an influential and powerful section of the community, primarily devoted to land and agriculture. Rural life and farming have ever continued to be his innate interests and diversion, amidst all the political scenes and official career he had had. His inborn faith in God shaping our lives to lead to Truth, enabled him to lead a plain and simple life of right conduct. Likewise his deep interest in the cause of their welfare and freedom of his country brought him a prominent



Sri Bhagavan with Sri O. P. Ramaswamy Reddiar (extreme left) who was then the Chief Minister of Madras State.



role under the disciplines of Mahatma Gandhi, in the non-co-operation movement and other programmes in which he co-operated wholeheartedly and loyally, unmindful of sufferings and sacrifices envisaged.

In this way, during the early days of the post-independence government of this country, he was made member of the State Legislature and subsequently rose to the position of Chief Minister of the Madras state, the duties and responsibilities of which high office he discharged with characteristic integrity and independence of judgement.

All through the years Sri O.P.R. never missed an opportunity of coming to Sri Bhagavan from the days of the latter's abode on the Hill of Arunachala. After Sri Bhagavan moved down the Hill to the present Sri Ramanasramam, his visits were more frequent, as often as he felt any need of support in mundane and spiritual matters. He always loved and benefitted by the serenity and Peace emanating from 'His' Presence. For the most part, he least felt tempted to put theoretical and conventional questions to Sri Bhagavan, but was content to sit quiet before Him, which vouchsafed the Grace and solace he needed and the familiarity of devotional ease. Neither his official status nor the power and patronage of office ever affected his simple life of devotion and faith in Sri Bhagavan, as God incarnate on earth. He neither made secret of the difficulties and frustrations faced by the people and Government in the context of those times, by bringing it to the notice of Sri Bhagavan in the deepest faith that only Great Souls like Him could bring relief and happiness.

Sri O.P.R. was greatly helpful and instrumental in the early completion and successful con-

struction of the Sri Mathrubhuteswara Shrine in the Ashram premises and performing the Kumbhabhishekam thereof in 1949. Thereafter and during all the time that a serious illness beset Sri Bhagavan's body resulting in His Brahma Nirvana in April 1950, he stood close to Him and the Ashramites, sharing with one and all, the anxieties, stress and strain of those days.

After Sri Bhagavan's Nirvana Sri O.P.R. has been devoting his life and work in the cause of religious and welfare activities in Vadalur, the pilgrim centre hallowed by the mystic saint Sri Ramalinga Swamikal.

With Sri Bhagavan's Grace and Blessings that ever stays with His devotees, we convey our regards and best wishes to him.

NOTICE

SUBSCRIBERS

A. In India : Are requested to complete the M.O. form sent herewith and remit Rs. 6/-, the subscription for 1970, at a very early date.

B. Foreign : Kindly remit the subscription due, sh. 12/6 or \$ 1.50, as the case may be, by cheque or British Postal Order or International Money Order in favour of THE MOUNTAIN PATH, *immediately*.

Copies of January 1970 will be sent only on renewal of subscription.

Receipts will be sent along with the issue of January, 1970 and *not* separately.

In case of *non-renewal*, kindly oblige by informing us to that effect.

THE MOUNTAIN PATH,
Sri Ramanasramam,
1st October, 1969.

V. GANESAN,
Managing Editor.



..... to the EDITOR

THE EDITORIAL

The last two paragraphs of the Editorial article are excellent. It is true to say that "the discipline of disinterested activity seldom suffices to dissolve the ego-sense." To starve it to death the powerful weapon of Inquiry must be employed. This we do when we practise *Vichara* regularly. While engrossed in our daily routine we constantly ask ourselves the question, "who does it?" When we are overwhelmed with success or grief the precept suggested in the last two paragraphs abates the wild behaviour of the mind and gives us peace. Experience has taught me the value of this precept. I hope readers of *The Mountain Path* who have also asked themselves the question "who is happy?" or "who is worried?" during occasions of success or sorrow will share my opinion.

I trust those who have not put these precepts into practice will not lay aside *The Mountain Path* after reading your article, but also profit by actual practice of what is suggested. It does pay to follow the suggestions. Each issue does contain such valuable suggestions.

P. V. SRINIVASAN,
Principal, Govt. Arts College,
Villupuram.

TWO EGOS?

Complete Self-Enquiry or self-surrender are most difficult tasks. Both need egolessness on the part of the seeker. The doctrine of Grace of God or Guru is a riddle. It is an argument in a circle. Effective *Vichara* and mere intellectual understanding or learning are not the same. Sri Ramana Maharshi discourages mere reading of erudite books. Where then is the justification for *The Mountain Path's* having come into being? Sadhakas like my humble self with weak or

impure minds are incapable of intense concentration necessary in practice of Self-Enquiry, meditation, absolute surrender and the like. To such a one Grace is hoping against hope. Karmic laws are infallible! For such a sadhaka it becomes almost impossible to fight against evil Destiny! I shall not prolong this chain of despondent thoughts any further.

I badly need inspiration from Saints and Sages past and present. I have strong hopes of Grace from my Master who left this world long ago. I fail however to feel his disembodied presence.

I remember having read in the October issue of *The Mountain Path* that there is a possibility of your learned editorials being printed collectively in book form, possibly along with your other important articles. I am one of those who are eagerly waiting for such a publicatic

Lastly, may I ask you if you recognise two egos, one absolute, admirable and desirable and the other limited and undesirable? To make my query clear, I invite your attention to the fact that the most Absolute Brahman is naturally inactive. It does not destroy ignorance, since absolutely thinking there is nothing else like ignorance. But the Self of saints and sages does destroy the ignorance of their devotees by their mere presence or even by writing books large or small, like Sri Ramana Maharshi's literature. Thus one has to recognise something like pure Ego in saints and sages. In addition, realised sages like Vyasa, Valmiki, Shankaracharya and Sri Ramana Maharshi expect that their books ought to be read repeatedly by their devotees. The question therefore arises as to how they discourage book learning, and on the other hand how they inspire editors like your good self to publish *The Mountain Path*, if the reading of books is of no use! I hope you will consider this

letter sympathetically and do the needful. Please excuse its unusual length.

S. K. PHADKE,
Bombay.

Self-Enquiry or self-surrender are no doubt difficult to practise but with patience and perseverance there is progress gradually and here it is where Grace comes in. The real Guru is not someone outside you. He is your very Self and what could be nearer? In the measure of one's sincerity and one-pointedness Grace or God or the Self respond from the core of your being. They are one and the same. The vichara is not mere intellectual understanding or learning; it is an inner quest reaching to the source of one's being. The reply does not come in so many words. When there is a reply it is Certainty.

It is quite in order to read books on spiritual matters for clarification of one's doubts or more spiritual knowledge. Once one knows what is to be done or what way to follow there is no need to read unnecessarily.

A Master is not limited to the body. He takes a human form in order to lead us back to the living inner Guru. Often His Grace and help are felt even more after He leaves the body, as has happened with Christ, Buddha, Ramana Maharshi and many more. If you persevere in all sincerity you are sure to feel His presence sooner or later.

In the 18th chapter of the Bhagavad-Gita there is the assurance:

"Seek Me as thy sole Refuge; I will liberate thee from all sins; do thou not grieve."

And again:

"Fix thy thought on Me . . . thou shalt reach Myself; this is My promise for thou art dear to Me."

What more can one wish in the way of assurance?

There is no need to be despondent or fight against destiny. Nothing happens by accident. What you deem a misfortune may be a sign of Grace. One can see it better in perspective. In any case there is no fate except the one you yourself have prepared, so from any point we can start working for a better fate on the plane of karma. The more detached we become the less we are affected by fate.

The question of publishing the editorials of The Mountain Path in book form will be considered later. The Mountain Path is of help to many seekers and it is spreading Ramana Maharshi's teaching; that's why its publication is more

than justified. You yourself seem to find the editorials helpful.

There are no two egos. There is only the Self, all-pervading and abiding in the heart of all beings, and the illusory ego vanishes in the end like a ghost when enlightened through sadhana.

EDITOR.

THE EGO, ITS SOURCE

I am a humble subscriber to *The Mountain Path*. I would like to know whether the Real Self itself due to ignorance regards itself as ego . . . or . . . the ego itself is illusion being a part of non-self and its source being the Real Self is always free and unthinkable. Please excuse me for the trouble.

RAMUBHAI N. DESAI,
Jain Society, Navsari.

The ego is an illusion. Everything is Brahman — Oneness. The individual self or ego regards itself as separate through ignorance of its true state. With the help of the vichara "Who am I?" or other sadhana one may reach the source of one's being and realise that there never was an ego. It would be like waking from a dream, a dream of separateness.

EDITOR.

ON TOTAL SURRENDER

I shall be much indebted to you if you will enlighten me on the following through your invaluable journal — *The Mountain Path*:

1. What are thoughts in relation to the Self-Enquiry method of Bhagavan? Do thoughts include all the activities of the five senses?
2. I can suspend thoughts for a few minutes, but I am aware of the activities of the outer world. When this exercise is prolonged time passes unawares, and I am not sure whether at the time I was asleep or conscious. Do you call this activity of mine 'the suspension of thoughts while retaining consciousness'?
3. Can one practise Bhakti-marga along with Self-Enquiry?
4. Bhagavan said that complete surrender is to leave everything to Him. He knows what is best for the devotee, and the devotee should not want Him to do as he (the devotee) wants. In short — a devotee's burden is His, insofar as I understand the meaning of complete surrender. But a doubt arises in me. Should I not wish for myself the basic needs in life, viz. the wish for simple food

and clothing and to pour out my unalloyed love at His lotus feet—is this simple wish of mine an indirect demand on Him?

5. Is complete surrender comparable to Self-Enquiry?

D. SIVAPRAGASAM,
Vavuniya, Ceylon.

Self-Enquiry is practised in order to eradicate thoughts. When a thought arises we ask "To whom?" Thoughts embrace all the activities of the five senses and the entire universe. There is no limit to thoughts except when we try to still them through Self-Enquiry.

If one is not sure whether one was asleep or conscious, then it is not a state worth aiming at. A glimpse of the real state leaves no doubt whatsoever. It is Certainty.

One can practise Bhakti-marga along with Self-Enquiry. Whatever helps is good. There is no real Wisdom without love and no true Love without wisdom.

If surrender is complete there is no need to wish even for the basic needs in life. Bhagavan knows what is needed. It is said in the Bhagavad-Gita:

"I undertake to protect and secure the welfare of those who without otherness meditate on Me." (that is, those who completely surrender to Me.)

It has been the experience of devotees that they need not worry at all even about their basic needs in cases of sincere surrender. Sometimes it is almost thrust on them.

Complete surrender is certainly compatible with Self-Enquiry. If it is complete there will be no need for anything else.

EDITOR.

A QUESTIONNAIRE!

My daughter's son, Rajesh Mehra, sixteen years of age, living with his parents in Goffney, South Carolina, U.S.A., has requested me to furnish answers to such questions as the following:

1. With what object and how did our universe come into being?
2. How is Hinduism any better than Christianity or any other religion?
3. Is it necessary to have a religion?
4. Is not the fact that one believes in God enough?

S. K. KAPUR,
Agra.

1. This is a question which has been asked by many people young and old. There is no concise reply to it. One may say it is a sort of "perpetuum mobile" always going on "world without end". For the purpose of sadhana or striving to realise our true state one may just as well consider the whole vexed question as no more than a dream not much different from dreams while asleep except that one is a long sustained dream while the other is fragmentary. We dream not only the world but ourselves also and we act on that plane within its limits. When we dream that we are falling over a precipice or being attacked by a tiger the fear we feel is real enough to cause physiological manifestations. We awaken still trembling to realise its unreality never entertaining a doubt while it lasted. Why not try to find out whether there is not a similar awakening from the dream of worldly existence? Sri Ramana Maharshi shows the way to dispel all illusion and find out "Who am I?" First of all let's solve this riddle or quest and this will solve all other doubts and riddles.

2. Not everybody considers his religion better than another. Factionalists presume that their religion is best. The syncretist on the other hand believes that there ought to be one religion for the whole world. One religion is not better than another but may be better suited to a particular race or group of people. Pluralists believe that a single world religion is not possible because of deep-rooted differences though it is the One God who manifested Himself in many ways and places hence the various religions, which need not lead to conflict but should co-exist amicably emphasising unity in variety and tolerance. Truth, the Self or call it God, is One; the one Reality underlying all different modalities. Sri Krishna says in the Bhagavad-Gita: "Under whatever name you pray or make an offering it all comes to Me only."

3. Considering the frailty of human nature it is advisable not to discard the support which a religion can give and also help to avoid pitfalls and give a sense of peace in a world so full of conflicts and uncertainties.

4. If one believes in God why not follow the injunctions of scriptures as a token of belief and love. Some engage in selfless service which is conducive to inner peace while with others it amounts only to lip-service. If one follows a spiritual path there may come a time when all this becomes unnecessary but then it will follow of its own accord. The question will not arise.

EDITOR.

NOTICE

The annual membership subscription for Sri Ramanasramam stands enhanced to Rs. 10/- per annum from 1-1-1970. The subscription for Life Membership, however, remains at Rs. 100/-, as before.

Memberships may be renewed with timely remittances, intimating any change in address. It will not be possible to issue reminders more than once.

Enrolment of Life Members on a large scale is earnestly requested.

Sri Ramanasramam,
Tiruvannamalai.

T. N. VENKATARAMAN,
President,
Board of Trustees.

A new Publication!

Just Published !!

WORDS OF GRACE OF

BHAGAVAN SRI RAMANA MAHARSHI

Contains the three IMPORTANT original works of Sri Maharshi

- WHO AM I?, SELF ENQUIRY,
SPIRITUAL INSTRUCTION

At the request of many a devotee the original *essay form* of
SELF ENQUIRY and WHO AM I? has been retained in this edition.

A precious book to be always with you.

Price: Rs. 2/- (Postage Extra)

SRI RAMANASRAMAM BOOK DEPOT,
SRI RAMANASRAMAM P. O. TIRUVANNAMALAI, SOUTH INDIA



THE MOUNTAIN PATH

(QUARTERLY)

VOLUME VI - 1969

EDITOR :

ARTHUR OSBORNE

MANAGING EDITOR :

V. GANESAN

PUBLISHER :

T. N. VENKATARAMAN

President, Board of Trustees

SRI RAMANASRAMAM

TIRUVANNAMALAI (S. India)

THE MOUNTAIN PATH

INDEX TO CONTENTS OF

VOLUME VI

January 1969 to October 1969

A

- ACCOUNTS, Statement of (Sri Ramanasramam)
— *Ashram Bulletin*, 130
AIYAR, S. DORAISWAMY — *Introducing* . . . 212
ALT, MRS. ANNIE — *Ashram Bulletin*, 126
ANANDA — Speak Arunachala, 166
ANANTALWAR, S. — *Letters*, 214
ANONYMOUS — How I came to the Maharshi, 14
ARGUS — *Book Reviews*, 58, 119, 205, 279
ARUNACHALAM, K. — The Maharshi and the
Mahatma, 175
ASRANI, PROF. U. A. — Peak and Plateau, 98

B

- BATES, WILLIAM H. — To the One Who Has
Attained, 172
BHATT, M. L. — How I came to the Maharshi, 94
BHATT, MADGUNI SHAMBU — The Muktika Upani-
shad, 33
BHAGAVAD GITA, THE — 53, 113, 195, 269
BHAGAVAT SAPTAH — 263
BOERS, MRS. MARLEEN — *Ashram Bulletin*, 67
BOOK REVIEWS — 56, 116, 201, 275
BOSE, PROF. A. C. — Symbolism in Vedic Poetry
and Mythology, 138, *Book Reviews*, 203, 276
BRAITHWAITE, H. G. — *Letters*, 215
BURTON, MRS. SYLVIA J. — *Letters*, 214
BYLES, MARIE B. — Holy Obedience, 167

C

- CHAKRAVARTHY, S. — How I came to the Maharshi,
136
CHANDRA SWAMI — Methods and Experiences, 145
CHATTOPADYAYA, JAGANNATH — Service to Mankind
as a Basic Feature of Religion, 7, More About
Naga Baba, 75
CHATTOPADYAYA, HARINDRANATH — A Voyager, 174
CHINNAPPA NAIDU C. G. — *Ashram Bulletin*, 284
CLANCY, MR. RICHARD — *Ashram Bulletin*, 210

D

- DALEY, G. N. — Just Be, 45, Who Am I? 115
DAWSON, JOHN B. — *Ashram Bulletin*, 125
DEO, SHANKARRAO — *Ashram Bulletin*, 64

- DESAI, D. C. — Enquiry and Sadhana, 260
DESAI, RAMUBHAI N. — *Letters*, 292
D. H. — *Book Reviews*, 57

E

- EASWARAN, PROF. EKNATH — The Great Adventure,
31, Renounce and Enjoy, 178
EDITORIALS — Frustration and Fulfilment, 1, The
Power of Compassion, 73, Who Is Who, 131,
Me and the World, 223
EKATMANANDA, SWAMI — The Rama Gita, 84
ENQUIRY AND SADHANA — 260

F

- FREDERIKA, QUEEN MOTHER OF GREECE — *Ashram
Bulletin*, 62

G

- GEDGE, GILBERT HENRY — Henry Thomas Hamblin,
10
GOLDSMITH, JOEL S. — Consciousness, 236
GUBBINS, H. SEBASTIAN — Was Christ An Avatar?
21
GUERINEAU, MRS. J. — *Ashram Bulletin*, 126
GUMMER, E. V. — *Letters*, 71
G. L. N. — Why Toil for Knowledge? 154

H

- HARDING, MISS P. — *Letters*, 71
HODGES, RONALD — *Letters*, 71
HENNINGER, ROGER — *Ashram Bulletin*, 64, 65

I

- INTRODUCING . . . — Raja Iyer, 69, N. Nataraja Iyer,
128, S. Doraiswamy Aiyar, 212, O. P. Ramaswami
Reddiar, 289
IYER, M. K. VENKATARAMA — To Know Brahman
Is To Be Brahman, 230
IYER, N. NATARAJA — *Introducing* . . . 128, Destruc-
tion or Annihilation of the Mind, 233
IYER, P. S. V. — Of What Religion Was Sai Baba?
39
IYER, R. NARAYANA — Wake Us Up! 89, Clinging to
Body? 91, The Great Event, 181
IYER, RAJA — *Introducing* . . . 69
IYER, S. K. VENKATARAMA — *Ashram Bulletin*, 68

J
 JATTI, B. D. — *Ashram Bulletin*, 286
 JESUDASAN, S. J., I. — Gandhian Hinduism and Spirituality, 252

K
 KAPADIA, G. R. — *Book Reviews*, 120, Zoroaster and Duality, 264
 KAPOOR, RAMESH CHANDRA — *Ashram Bulletin*, 126
 KAPUR, S. K. — *Letters*, 293
 KOPPIKAR, L. P. — *Ashram Bulletin*, 124
 KOTAK, P. B. — *Ashram Bulletin*, 286
 KRISHNA BHAGAVATHAR — *Ashram Bulletin*, 286
 KRISHNAMOORTHY, DR. M. R. — *Ashram Bulletin*, 126
 KRISHNASWAMY, DR. T. N. — *Book Reviews*, 202
 KULKARNI, PROF. G. V. — *The Bhagavad Gita*, 53, 113, 195, 269, Contribution of Sri Ramana Maharshi to the Vedantic Mysticism, 160
 KUMARASWAMY — *Ashram Bulletin*, 126

L
 LAL, LT. COL. H. — *Ashram Bulletin*, 67
 LETTERS TO THE EDITOR — 71, 214, 291.
 LIFE MEMBERS — *Sri Ramanasramam*, 217
 LIFE SUBSCRIBERS — *The Mountain Path*, 220
 LOK, ELIZABETH — Grace from a Distance, 43
 LUK, CHARLES — Have Faith in Your Mind, 246

M
 MAFATLAL, SMT. VIJAYALAKSHMI — *Ashram Bulletin*, 64
 MAHADEVAN, DR. T. M. P. — *Ashram Bulletin*, 63, 121, 207, *Book Reviews*, 202
 MAHAPUJA — *Ashram Bulletin*, 208
 MALLICK, GURDIAL — *Ashram Bulletin*, 284
 MATHA, JANAKI — *Ashram Bulletin*, 210
 MERTON, FR. THOMAS — *The Way of Chuang Tzu*, 105
 DE MEUTER, MRS. GLADYS — *The Divine Prism*, 17, St. John of the Cross, 155, Jalalu'l-din Rumi, 238, *Consummatum Est*, 248, *Letters*, 70
 MILLS, RONALD B. — *Letters*, 216
 MOTA, SRI — *Ashram Bulletin*, 285
 MUDALIAR, A. DEVARAJA — *Ashram Bulletin*, 209
 MUNI, KAVYAKANTA GANAPATHI — Identity with the Universal, 107
 MURUGANAR — *Garland of Guru's Sayings*, 6, 83, 177, 245

N
 NAMBIAR, K. K. — *The Science of the Soul*, 153
 'NAMED NAMELESS ONE' — *The Self, Ego and I*, 227
 NATANANANDA — *The Turning Point*, 108
 NILKANT, H. C. — *The Maharshi and the Mahatma*, 244

NISHI, MISS JANE HIROKO — *Ashram Bulletin*, 126, 209

O
 OM, SADHU — *Ashram Bulletin*, 63
 OSBORNE, ARTHUR — *Editorials*, 1, 73, 131, 223; *The Bhagavad Gita*, 53, 113, 195, 269; *Book Reviews*, 276; *Comparative Religion as a University Discipline*, 3, *A New Approach to Comparative Religion*, 78; *The Two Kinds of Guru*, 134; *Modern Idolatries*, 226; *Ashram Bulletin*, 126, 287

P
 PADMANABHAN, K. — *Unto Sri Bhagavan's Fold*, 103
 PADRE PIO, FATHER — *Letters*, 70, *Consummatum Est*, 248
 PANDIT, M. P. — *Book Reviews*, 60, 117, 206, 281
 PATHAK, G. S. — *Ashram Bulletin*, 284
 PEGLER, CHRISTOPHER & PHILLIP — *Ashram Bulletin*, 287
 PHADKE, S. K. — *Letters*, 292
 POTESS, E. SANTA — *Ashram Bulletin*, 64, 67
 PRAKASH, SURYA — *How I Came to the Maharshi*, 228

Q
 QUTBUDDIN, ABDULLAH — *The Place of Islam in History*, 25

R
 RADHAKRISHNAYYA, DR. W. — *Symbolism in the Life of Sri Krishna*, 2
 RAJAGOPAL, MRS. ANNALISA — *Ashram Bulletin*, 64
 RAJAN, N. N. — *Destruction or Annihilation of the Mind*, 233
 RAMANAPADANANDA — *Tears of Ecstasy*, 46
 RAMANA KENDRA — *Ashram Bulletin*, 121, 208
 RAO, MR. CHIRANJEEVI — *Ashram Bulletin*, 208
 RAO, DR. P. NAGARAJA — *Spiritual & Moral Imperatives Concerning Action in the Gita*, 189
 RAO, G. VENKATARAJULU VENKATA SUBBA — *Ashram Bulletin*, 210
 REDDIAR, O. P. RAMASWAMY — *Introducing...* 289
 REEDER, CHARLES & MRS. ANNE — *Ashram Bulletin*, 64, 66, 125
 ROSE, MRS. BARBARA — *Ashram Bulletin*, 64, 124, 209
 ROSNER, EARL & LOIS — *Ashram Bulletin*, 66
 ROY, DILIP KUMAR — *Krishna, The Evergreen*, 171, *Krishna On Karma*, 173

S
 SASTRY, K. R. R. — *Path to Flame Celestial*, 186
 "SEIN" — *Beyond Categories*, 109
 SELF-REALISATION — 258

SHARMA, ARUN—Suffering and the Sufferer, 27
 SHRIMALI, K. L.—*Ashram Bulletin*, 286
 SIVAPRAGASAM, D.—*Letters*, 215, 293
 SRINIVASAN, DR. K. R.—*Ashram Bulletin*, 124, 289
 SRINIVASAN, P. V.—*Letters*, 291
 STOFKY, GERALD H.—*Ashram Bulletin*, 126
 STANNUS, JAMES—*Book Reviews*, 278
 SUBBARAYAN, K.—*Ashram Bulletin*, 283
 SUBRAMANIAM, M. C.—*Book Reviews*, 61, 120, 205
 SURESANANDA, SWAMI—*Yoga Vasishtha Sara*, 41, 96, 193, 234
 SWAMINATHAN, PROF. K.—*Book Reviews*, 57, *Garland of Guru's Sayings*, 6, 83, 177, 245

T

TANEJA, MAJ. I. J.—*Destiny and Grace*, 29
 T. P. R.—*More Than a Dream?* 187, *Ashram Bulletin*, 286

U

UJJAL SINGH, SARDAR—*Ashram Bulletin*, 63

V

VALERIE, MRS.—*Ashram Bulletin*, 209
 VARADAN, K. S.—*Ashram Bulletin*, 68
 VATAL, A. K.—*Prayer to Guru*, 251
 VEDAPARAYANA—49, 110, 193, 267
 VEERASWAMI, JUSTICE K.—*Ashram Bulletin*, 64
 VENKATARAMAN, V.—*Time*, 104, *Telepathy*, 112
 VISHADANANDA, SWAMI—*The Universality of Sri Ramakrishna*, 90
 'VISHNU'—*The Direct Path*, 93, *To Heart's Content*, 159
 VISWANATHAN—*Two Great Men Meet Bhagavan*, 101. *The Five Verses on Inner Felicity*, 282

W

WEI WU WEI—*Integration*, 22, *Transcendence and Immanence*, 52, *The Subjectively of Time*, 92, *Since we are at Home*, 191

Y

YOGA VASISHTA SARA—41, 96, 193, 234