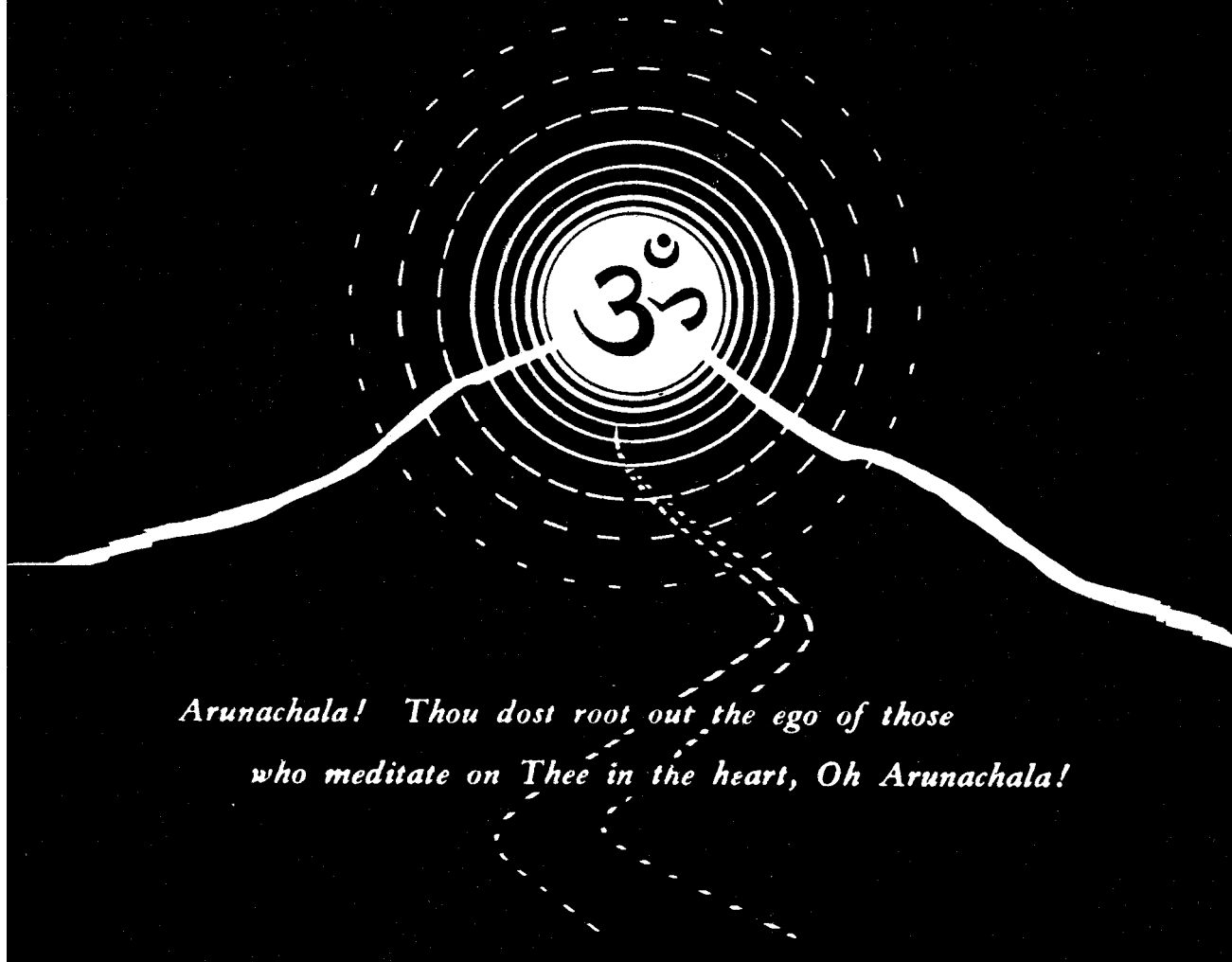


the Mountain path



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

vol. vii, no. 4, October 1970

Let me, Thy prey, sur-
render unto Thee and be
consumed, and so have
Peace, Oh Arunachala!

— *The Marital Garland*
of Letters, verse 28

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THE MOUNTAIN PATH

(A QUARTERLY)

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

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

Vol. VII

OCTOBER 1970

No. 4

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

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The Mountain Path

(A QUARTERLY)

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

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.

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THE MOUNTAIN PATH

is dedicated to

Bhagavan Sri Ramana Maharshi

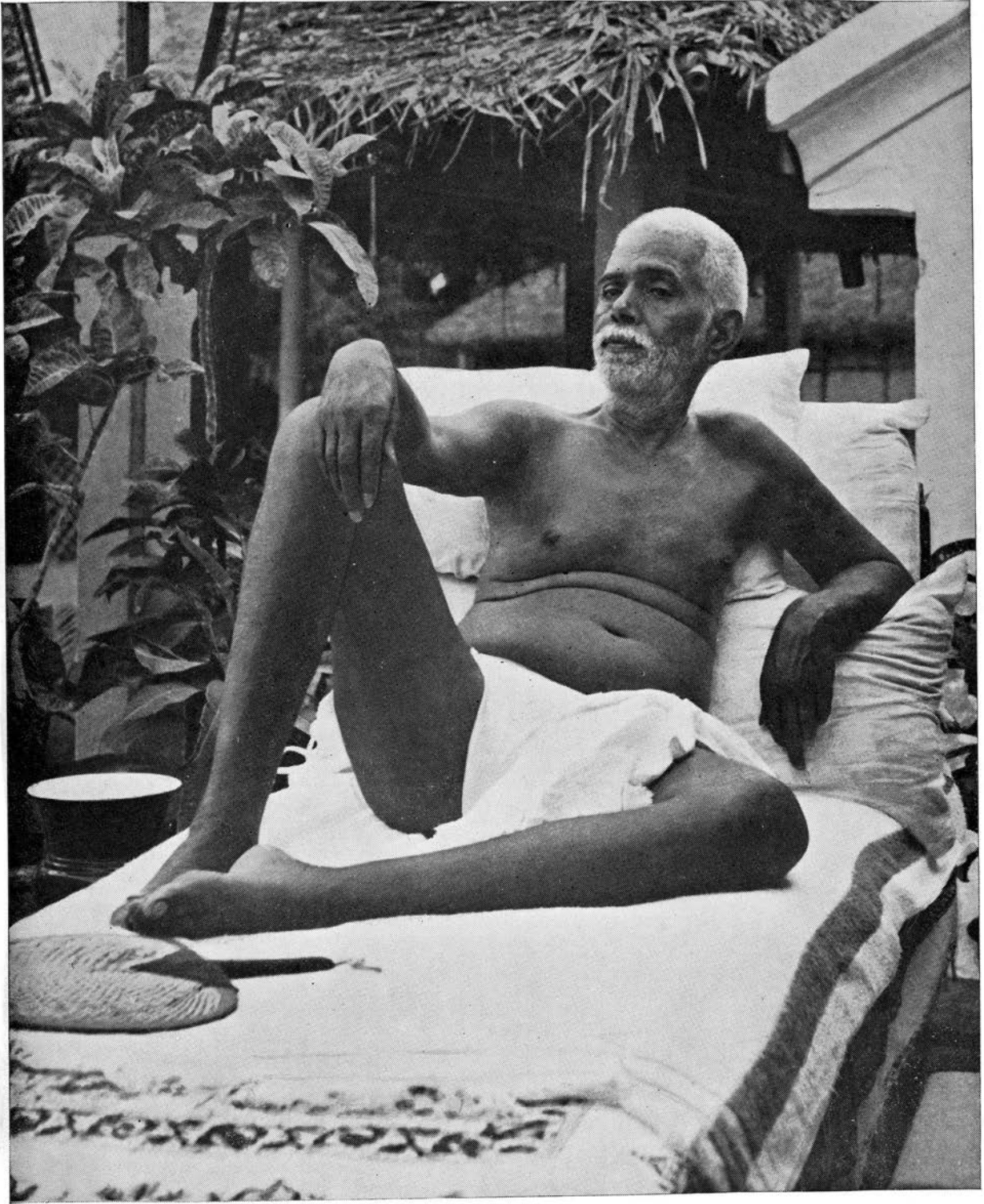
Grace in Words

நானெனது சொற்பொரு ளாமது நானுமே
நானற்ற தூக்கத்து முந்தீபற
நமதின்மை நீக்கத்தா லுந்தீபற .
உடல்பொறி யுள்ள முயிரிடு னெல்லாந்
சடமசத் தானதா லுந்தீபற
சத்தான நானல்ல வுந்தீபற .
உள்ள துணர வுணர்வுவே நின்மையி
னுள்ள துணர்வாகு முந்தீபற
வுணர்வேநா மாயுள முந்தீபற .
இருக்கு மியற்கையா லீசகீ வர்க
னொருபொரு ளேயாவ ருந்தீபற
வுபாதி யுணர்வேவே லுந்தீபற .

21. *Of the term 'I', the permanent import
Is That. For even in deep sleep
Where we have no sense of 'I'
We do not cease to be.*
22. *Body, sense, mind, breath, sleep —
All insentient and unreal —
Cannot be 'I',
'I' who am the Real.*
23. *For knowing That which Is
There is no other knower.
Hence Being is Awareness;
And we are all Awareness.*
24. *In the nature of their being creature and creator
Are in substance one.
They differ only
In adjuncts and awareness.*

— BHAGAVAN SRI RAMANA MAHARSHI







THE MOUNTAIN PATH

(QUARTERLY)

Editor: LUCIA OSBORNE

Vol. VII

OCTOBER, 1970

No. 4

WHAT IS DEATH IF SCRUTINISED?

Editorial

THE problem of death has been baffling mankind since time immemorial. Death, the great leveller, may come at any moment with a total demand to leave behind everything one has laboured for and cherished in life. Man may establish mastery over outer space and unprecedented progress in the fields of science and technology but for the individual all these achievements are put to nought by death. What is the secret of death? One moment the body pulsates with life and the next moment it is inert like a log. The body dies but are we the body? When the body is crippled or mutilated this pertains to its dimensions or physical form but it does not diminish the man in himself. It may be just the contrary as portrayed in that most moving story of Robin Drake by his father in *Thy Son Liveth*. The body is a wonderful organism which continuously eliminates used up cells and creates new ones. It is known that after seven years all our cells have been completely renewed and for all practical purposes we have a new body. In old age where is the body of the child, youth

or middle age? Each was quite different from the other. Only the memory of them remains the same as only the memory of those whose bodies have passed away. The passing away of our body as a child, youth etc., was gradual, almost imperceptible. The finale, this last passing away of the body usually worn out by disease or old age is more dramatic and sudden. Whether the transition is for worse or better or the highest good depends on how we have lived and prepared ourselves for the revelation of the mystery of Being. The last transition can also be watched but not by those who seek to know through reason based on knowledge derived from sense perceptions. Rishis and adepts in yoga develop awareness transcending the mind by means of concentration and self-control, by withdrawing the senses from phenomenal concepts. In a still mind unobscured by thoughts, yet their very source, the deepest phases of existence or rather Existence as It is, reveals itself. Life and death cease to be a mystery on a plane where 'killing does not take away life nor does giving birth add to it'.

The body and mind subject to incessant change — sensations, emotions, images, thoughts succeeding one another incessantly, restlessly — cannot be the real I Am, the true Self which witnesses them as they come and go. In a faint the function of the mind ceases yet we do not cease to be. Both sleeping and fainting and the loss of consciousness and sensations under an anaesthetic could be called temporary death. Sri Bhagavan actually said that sleep is temporary death and death is longer sleep. On waking we know there is continuity or else a new person would wake up. Also we would be afraid of falling asleep instead of courting it as something desirable and revitalising. Some may start watching themselves already in childhood and adolescence and wondering whether there is not some entity in us which is steady and not in continuous flux subject to conditions, environment, response to people. We watch ourselves not always pleased with our performance. Who watches? One is just as 'my' little box or anything else with this adjective as 'my' body, 'my' mind, 'my' name etc. Whose? Sri Bhagavan said: "You create a dream-body for yourself in the dream and act with it. The same is falsified in the waking state. At present you think you are this body and not the dream-body. In your dream this body is falsified by the dream-body. So you see neither of these bodies is real. Because each of them is true for a time and false at other times. That which is real must be real always. The I-consciousness is present all through the three states (waking, sleep and dream states). That alone is real. The three states are false. They are only for the mind. It is the mind which obstructs your vision of your true nature, which is infinite spirit. Find out what is the mind."

Since we are not the body and its adjuncts what happens at the moment of death? Is there continuity of being in death or not? Is it Existence or cessation of Existence? These are the questions which Nachiketas asks Yama, the king of Death in the *Katha Upanishad*. Many translators in the West regard it as a perfect treatise in mystic philosophy the aim of which is to inculcate the

knowledge of Brahman in the form of an illustrative story and to prove the Reality of the One Self and the phenomenality or the unreality of the universe of names and forms. This Vedic truth cannot be comprehended easily by the average man or expressed adequately in words. But it can be known intuitively and aided by the Grace of the Guru ultimately experienced through one-pointed practice and discipline.

To return to the story in the *Katha Upanishad*, Nachiketas eager to save his father from the consequences of giving away unworthy gifts during a sacrifice, asked him to whom he was going to be given since a son was also property. Angered by this thrice repeated question the father replied that he would give him to Yama, the king of Death. Nachiketas obeys his father and goes to the abode of Yama. Symbolically it may mean readiness to lay down one's life for the sake of truth. The story goes that Yama was not willing to receive anyone before his time. Nachiketas had to wait neglected for three nights. This may symbolise a sacrifice of bodily or sensorial satisfaction or penance preliminary to being taught the truth. For this omission of hospitality Yama, when he finds the latter is determined to wait regardless of consequences, grants three boons to Nachiketas. The first two boons Nachiketas asks for relate to assuaging his father's anger and anxiety about him and to the immediate state after death. Yama tells him that there a man reaps the harvest of his good and bad deeds. But the heaven-worlds which also come to an end are subject to change and non-being. Nachiketas determined to know the truth at all costs asks his third and most essential question about the mystery of death and Existence. Yama though unwilling is bound to answer his quest having granted the boons. Nachiketas tells him that all the pleasures of the world offered him are as ephemeral as life itself is and the only boon he can choose is the solving of this perplexity of his and rending the veil of mystery which hides the meaning of death: 'There is doubt about a man when he is dead. Some say that he exists; others that he does not.

'This I would like to know taught by you.' What power is it which gives life and can withdraw it in the twinkling of an eye? What he wants to know is whether there exists an unchanging, steady Reality amongst all this flux of change and impermanence.

Yama finding Nachiketas fit to hear the truth starts his teaching by indicating the two paths which men are free to choose; the path of Wisdom and the path of un wisdom, the first denoting the real and the good, the second the pleasant. It goes well with him who chooses the good, but he who chooses the pleasant misses the goal. What is the goal? Nachiketas asks apposite questions and Yama's replies prepare him gradually to hear the highest truth.

The secret of death is to be found in the Atman subtler than the subtlest, greater than the greatest, eternal, everlasting. It does not die when the body dies nor is it born. It is the Self dwelling in the innermost heart of all beings, the One eternal Reality among the non-eternal and changeable appearances. A man who is free from desires beholds the majesty of the Self through tranquillity of the senses and mind and becomes free from grief. Having realised that which is without beginning and end, beyond the great, unchanging — one is freed from death. When all desires that cling to the heart disappear then a mortal becomes immortal whether the body lives or dies. The ego itself is death and apart from the ego there is neither birth nor death. To destroy the ego is to destroy death. The quest for the source of the ego is the way to overcoming death and attaining immortality.

A visitor asked Bhagavan about the state of the soul after death. Bhagavan replied: 'If you know the present you will know the future. What is birth and what is death? And who has birth or death? Why go to birth and death to understand what you daily experience in sleeping and waking? When you sleep, this body and the world do not exist for you and these questions do not worry you and yet you exist, the same you

that exist now while waking. It is only when you wake up that you have a body and see the world. If you understand waking and sleep properly you will understand life and death. Only waking and sleeping happen daily so people don't notice the wonder of it but only want to know about birth and death.'

In the *Bhagavad Gita* the same truth is taught by Lord Krishna:

'He is not born, nor does he ever die.... Unborn, eternal, unchangeable and primeval He is not slain when the body is slain.'

'Just as a man casts off worn out clothes and puts on others which are new, so the embodied (Self) casts off worn out bodies and enters others which are new.'

'But know That to be imperishable by which all this is pervaded. None can cause the destruction of That, the Inexhaustible.'

According to *The Tibetan Book of the Dead* in the Bardo or after-death state there dawns the Clear Light or Reality at the moment of death to some for a split second, to others for shorter or longer durations, though the experience is timeless, while with spiritually highly evolved beings it remains steady but this is rare. It depends on the way a person has lived and his spiritual practice and the last thought which will accord with it. If the mind of the deceased is, obscured¹ he will be unable to recognise the Clear Light in its primordial purity 'that is to say, to hold on to and remain in the transcendental state of the unmodified mind concomitant with it' or he will flee from its effulgence in terror.

To this experience the deceased is introduced as though in a symbolic drama of initiation to test the degree of his spiritual development. Full development leads to Liberation, partial development leads to birth in one of the happier states in the boundless panorama of the visible magical and illusory show which is this universe of names and forms and of which there are said to be seven planes with seven rounds of

¹ As for instance with suicides.

evolution in each. The constellation of the seven Rishis is mentioned in the Vedas and represent symbolically the 'seven senses' and the 'seven Pranas' or spiritual essences.

The seven zones of after-death or Bardo experience in hermetic writings symbolise the manifestation of the sevenfold element of the principle of consciousness in this Intermediate State. If the Clear Light is recognised in its primordial purity by the deceased he will awaken from the dream of life and death into Reality. Hence the importance of being prepared and of rituals or ritual reminders at the time of death.

The panorama of hallucinatory visions presented by his mind-content or his illusory thought-forms watched by the wonder-struck deceased (if unaware of their unreality) gradually fade into the shadows of his lower nature the thought-forms of his mind content dawning before him like spectres in a nightmare and so he passes on from the Bardo into the equally illusory state called waking or living on one of the many planes of existence by being born there and thus revolves the Wheel of Life till there is the 'Ending of Sorrow' of birth through Enlightenment.²

In reply to a question Sri Bhagavan also said that in the immediate after-death state one passes through a series of subtle experiences.

When someone asked if it was possible to know the after-death state of an individual Sri Bhagavan replied that some are born immediately after, others after some lapse of time, a few are not reborn on this earth but eventually get salvation in some higher region and a very few get absolved here and now. He also said to the same questioner that it was possible to know the condition of an individual after his death. But why try to know it? All facts are only as true as the seeker.

The doctrine of the dawning of the Clear Light or primordial state at the moment of death is corroborated also by people who went through the experience of death and revived. A fellow devotee sent us a copy of

an article by David Snell from *The Readers Digest* in 1967. He thought that the experience of death described in it would be of interest to many.

David Snell learnt how it feels to die through an acute allergic reaction to penicillin known as anaphylactic shock. By nearly every clinical standard an arresting of life did occur in the surgery of a doctor to which he was rushed. He described it later: "Dimly for my external awareness was receding, I saw the doctor probing for a vein in the crook of my left arm. At that moment the doctor later said, there was no pulse, no discernable pressure, movement or flow of blood. To the doctor I had reached clinical death. But for me there was a surge of internal awareness—magnified, finely focussed, brilliant.

"It is a progressive thing, death. You feel the toes going first, then the feet, cell by cell, death churning them like waves washing the sands. Now the legs, the cells winking out . . . each cell flaming into a super-nova, then gone. There is order and system in death, as in all that is life . . .

"Now in retrospect I grope for this other thing. There was *something*, something that I felt or experienced or beheld at the very last instant. What was it? I knew it so well when it was there, opening before me, something more beautiful, more gentle, more loving than the mind or imagination of living creature could ever conceive. But it is gone!" The injection of Neutrapen had started to take effect.

A glimpse of one's true Self, the primordial state, what could be nearer, gentler, more beautiful, more loving?

J. S. Symonds tells of an interesting mystical experience with chloroform. . . . "I thought that I was near death when suddenly my soul became aware of God who was manifestly dealing with me . . . in an intense, personal, present reality. I cannot describe the ecstasy I felt. Then as I gradually awoke from the influence of the anaesthetic the old sense of my relation to

² See *Tibetan Book of the Dead*.

the world began to return. I suddenly leapt to my feet and shrieked out: 'It is too horrible' meaning I could not bear the disillusionment. At last I woke calling to the two surgeons (who were frightened): 'Why would you not let me die?'

There is a similar case of a young woman whose heart started beating again after a heart massage. She was furious with the doctors for having brought her back to this humdrum life and interrupted her indescribably wonderful experience at the moment of death.

In a faint or under an anaesthetic the consciousness may either fade out with a sort of audible click or become for an instant or longer all-embracing Awareness with a feeling of indescribable well-being, ecstasy, beatitude or whatever better expression can be found.

Some call such a glimpse at the moment of passing out the highest synthesis of life which does not admit the possibility of doubt though words are inadequate to express the infinite happiness. That timeless instant is an extraordinary quickening of consciousness and a direct sensation of existence worth the whole of one's life . . .

Tennyson called this a state 'where death was a laughable impossibility.' With others it is the surpassing certainty that one is realising the primordial state of life where 'time and death shall be no longer'.

Varied as these accounts appear a strange conformity runs through them even with regard to their adequacy or inadequacy of expression.

The experience of death may also be instantaneously focussed more on what survives it as happened in my case. After the last war I tried to console my brother who experienced and witnessed the atrocities in a concentration camp and condemned to death miraculously escaped it at the very last moment. My philosophical-spiritual outlook did not appeal to him in the least. If I had to go through such an experience I would react differently I was told. May be.

Who knows? That night I dreamt that I was in a cell condemned to death on the guillotine next morning. The whole night I spent thus waiting . . . waiting. I entreated the wardens at the door to give me a blade or a knife to cut the veins on my wrist and die slowly remembering, not such sudden death, but they refused. All this was as 'real' and vivid as anything so poignant happening while 'awake' in this dream of life. In the morning I was led to the guillotine. Crowds of people were sitting around eager for the spectacle, some may have been munching. I put my head down on the block and the knife fell . . . And I? I did not cease to exist. The Freedom, relief words cannot express. It was all-embracing awareness, pure I-amness in a state of ecstasy of Freedom, absolute Freedom. When I woke up with all the afterglow of this experience it still felt like being pushed back into a suffocating cage, hemmed in, like being pushed back into a bottle which broke for a brief eternity to let me know what real Freedom can mean.

Strangely enough a visitor from Hawaii who spent 10 days here and went straight back told me of a similar experience. She was in a maternity hospital given up for dead by the doctors who were concentrating on keeping the new-born baby alive. It was such Freedom, such relief, happiness for which again words simply do not exist to be able to describe it. 'Oh the Freedom, such pure Freedom,' she kept on repeating. 'I did not want to come back,' she said when she revived unexpectedly.

One can well understand why a sage like Ramana Maharshi in an unbroken state of Reality says that a *Jnani* bears this body, awaiting the right and destined time to discard it just as a labourer carrying a load on his head for the sake of wages bears the burden with no pleasure, carries it to the destination and finally unburdens himself with relief and joy. Strictly speaking the *Jnani* is not even anxious to shed the body, indifferent alike to the existence or non-existence of the body, being almost unaware of it.

In the case of Ramana Maharshi the experience of death and what survives it resulted in illumination which did not cease. It was Self-realisation (*sahaja samadhi*) in which pure blissful awareness is constant and uninterrupted and yet without impeding the normal perceptions and activities of life. In *Ramana Maharshi and the Path of Self-Knowledge* this experience of death is described in His own words. It has been quoted so often that only a resume will be given here: The shock of the fear of death drove my mind inwards and I said to myself mentally: "Now death has come; what does it mean? What is it that is dying? This body dies' . . . Well then I said to myself: 'This body is dead. It will be carried stiff to the burning ground and there reduced to ashes. But with the death of the body am I dead? Is the body I? It is silent and inert but I feel the full force of my personality and even the voice of the 'I' within me, apart from it. So the body dies but the Spirit that transcends it cannot be touched by death. That means I am the deathless Spirit.' All this was not dull thought; it flashed through me as vividly as living truth which I perceived directly almost without thought-process. 'I' was something very real. The only real thing about my present state. Fear of death had vanished once and for all."

In reply to questions about death Ramana Maharshi would say: Why fear death? All know that they must die some time or other . . . Owing to the I-am-the-body idea death is feared as being the loss of oneself. Birth and death pertain to the body only; but they are superimposed on the Self, giving rise to the delusion that birth and death relate to the Self. Once news of someone's death was brought to Sri Bhagavan. He said: "Good! The dead are indeed happy. They have got rid of the troublesome overgrowth—the body. The dead man does not grieve. The survivors grieve for the man that is dead." Confucius is said to have compared the body to a huge excrescence and death to the breaking of a tumour.

On another occasion in order to show that the source of grief is mental and not an

actual reality, Sri Bhagavan quoted a story of how two boys went on a pilgrimage and after some time news came that one of them was dead. However the wrong one was reported dead with the result that the mother who lost her son was as cheerful as ever while the one who had still got her son was steeped in sorrow and misery. So it is not an object or condition by itself that causes grief but only our thought about it.

Sri Bhagavan read out one day a story from the *Yoga Vasistha* in Tamil about two brothers, Punya and Pavana, who lost their parents. The story goes that when the younger brother mourned the loss of the parents the elder one consoled him as follows: "Why do you mourn the death of our parents? I shall tell you where they are; they are within ourselves and are ourselves. For the life-current has passed through innumerable incarnations, births and deaths, pleasures and pains etc. Just as the water-current in a river flows over rocks, pits, sands, elevations and depressions on its way, but still the current is unaffected. Again the pleasures and pains, births and deaths are like undulations on the surface of seeming water in the mirage of the ego. The only Reality is the Self from where the ego appears and runs through thoughts which manifest themselves as the universe and in which the mothers and fathers, friends and relatives appear and disappear. They are nothing but manifestations of the Self so that one's parents are not outside the Self."

The previously mentioned story *Thy Son Liveth* gives glowing and irrefutable proof (if we need it) of the gift of Life transcending physical death and the happiest transformation of the dying Robin at the age of 28. His father Frank Drake describes it as the most wonderful and glorious thing he has ever witnessed, greater by far than any merely physical healing. Both parents would say without hesitation 'that never once since he left us, would we have wished him back, if that would have meant sacrificing Life for life. That would have been unthinkable selfishness.'

Usually after three days perhaps symbolising the transition from duality into primordial Trinity which is One a loved departed person may manifest in the heart of one left behind radiating from there to embrace all Existence. They are one, no separation, otherness vanished in that most blissful state so difficult to describe.

From another point of view rationally it is evident that nature bears witness to a process of incessant renewal, to continuity that is within a general pattern. There is no

reason to presume that human beings should be an exception to this principle. Life is not opposed to death. The one includes the other within itself. Dead inorganic matter constitutes nourishment for future growth and life which in turn disintegrates with time just as a seed disintegrates before a tree can grow out of it and so goes on the perpetual flux in the panorama of creation and destruction. All misery, death and grief for the dead come from the delusion of otherness — the delusion of the reality of this world of names and forms.

DEAR ARTHUR

.....

By
Harindranath Chattopadhyaya

You have been gathered into the fold of the Stillness
Who was the Master, is and shall ever be....
You trembled every moment at the feet of that Stillness
And made time feel it was eternity!
Arthur! You have not really gone away!
Where will you go who ever served the summing
Up of life as taught to you by Ramana
Who is a symbol of Eternal coming?
You touched His feet and found horizons bend
At your own — each footfall of yours measured distances
Ramana had swallowed — beginning and end
Dissolved in you who saw existences
Whirling within your Master! Arthur!
Have ever held you in my heart as one
Who shared one consciousness of but one
Ramana — embodiment of moon and sun
Which were and are His cells and pores! believe me,
Arthur! I too, am coming to His feet
Which you have reached — my coming shall be sweet
Even as yours has been.
Won't you receive me?

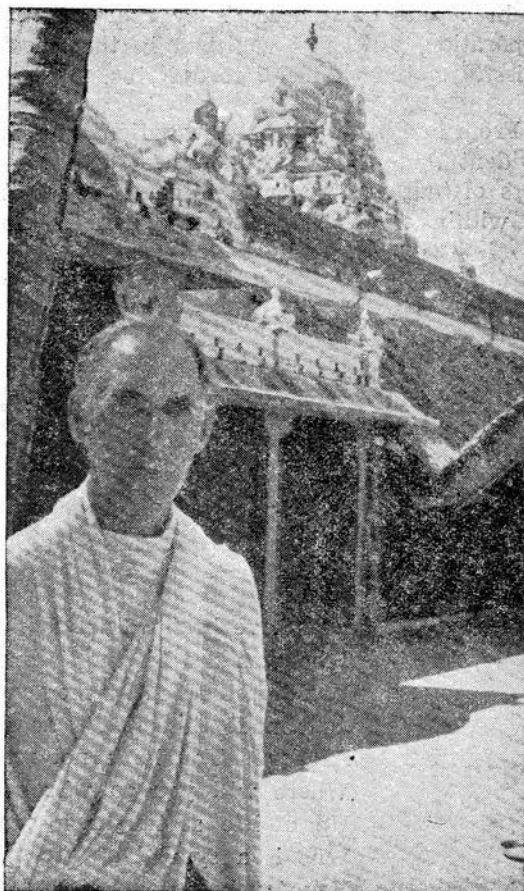
ARTHUR OSBORNE

By
LUCIA OSBORNE

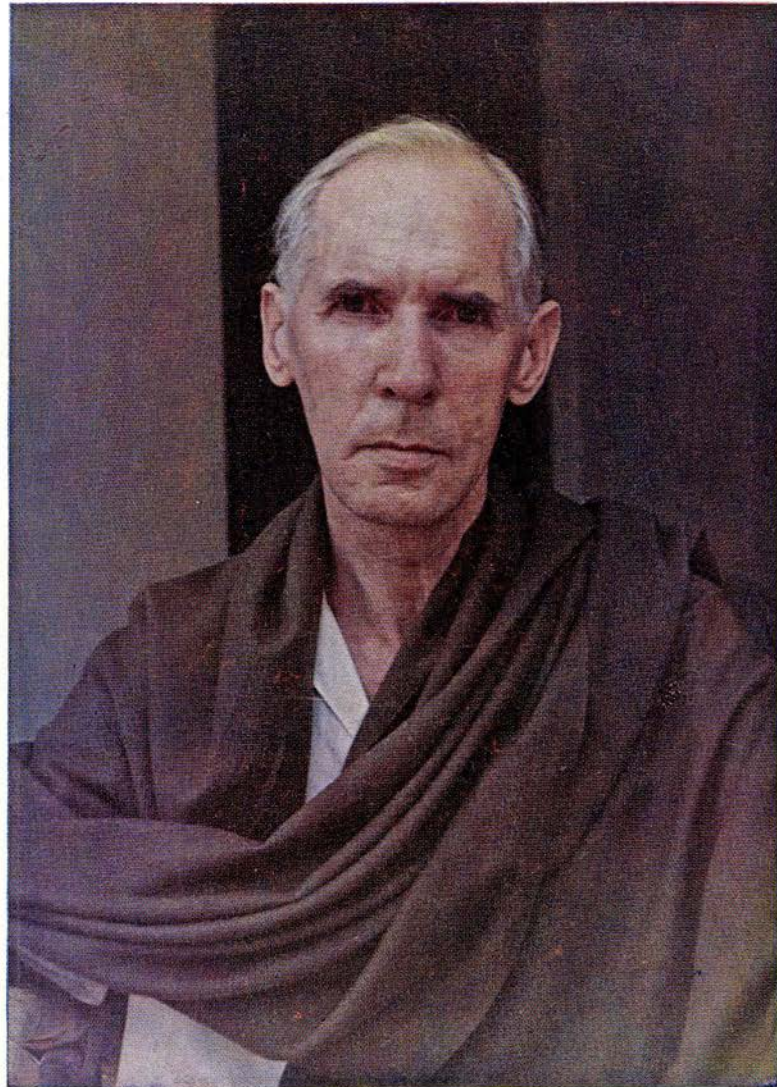
ARTHUR was born in London, September 25th 1906. His father was a school headmaster, his mother one of those simple gentle-women as loveable as she was impractical. From her Arthur must have inherited his bent for poetry for she spent much of her time writing poems amidst her flowers.

When still a schoolboy Arthur wanted to become a farmer and used to spend a lot of his free time in their garden helping his father. But his father had other plans for him particularly after he won an exhibition in English literature open to schoolboys of the whole of England. So he took his degree in history at Oxford and could have stayed on as a don and later professor but he rejected this career because he was seeking a purpose and meaning to life and he realized that research into particular periods in history would not supply an answer. As he himself expressed it later in his autobiography, it typified a rejection both conscious and instinctual of the meaningless life which was all he knew. Christ said that he who seeks shall find. Perhaps in one who does not even know that there is anything to seek for, rejection is a beginning of the search.

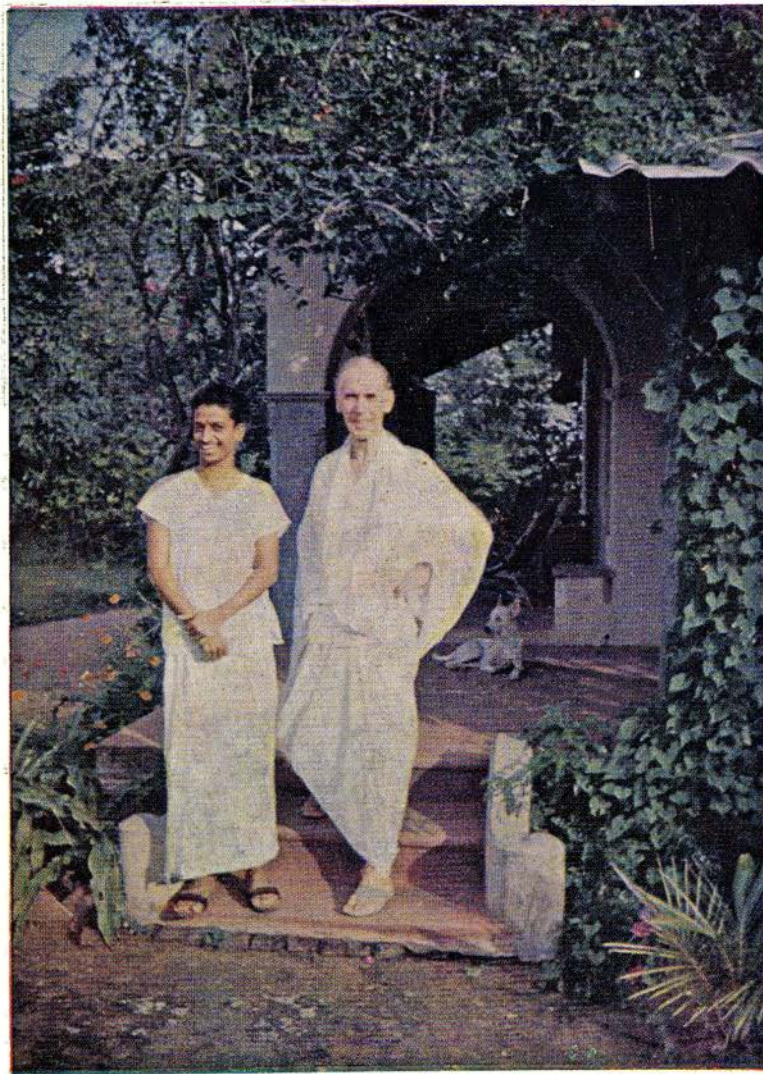
After coming down from Oxford, Arthur travelled for a while to Italy and other places and then came to Poland where we met and after a while got married. In Poland he spent four years, the greater part of them teaching at a maritime college and acting as secretary to the Anglo-Polish Society. He managed its affairs with his usual efficiency even writing plays for their entertainment which used to bring the house down they were so funny. A friend introduced him to René Guénon's early books. The first may have been *Introduction Générale à l'Étude des Doctrines Hindoues*. The impact was tremendous. His restlessness and discontent fell away with the realization that life had a meaning after all. When he read the sentence "Being is One" he felt



immediately that it was true, that he had always known that it was true but did not know that he knew. If Being is One and there is no other, then 'Who am I?' I can not be other than the One Being, therefore to realize one's true Self is to realize the Identity with the absolute One Being. This was the beginning of the quest from which he was never to turn aside. In René Guénon's teaching the implication was kept well to the fore that Being is One and therefore by realizing one's true Self one realizes one's identity with the One. All religions teach this in essence, in Eastern religions openly, in the Western ones veiled behind



1943



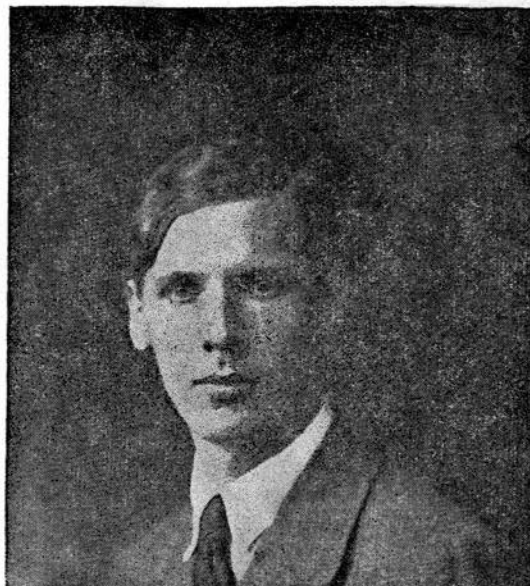
HAPPINESS BORN OF CO-OPERATIVE FULFILMENT
(V. Ganesan and Arthur Osborne)

esoteric terminology. Esoterically then religions are unanimous, diverging only in their external application, ritual, social organisation and code of conduct.

The same words one might have read before many times but suddenly they strike home like a lightning flash of truth. And this happened to Arthur when he read the words: 'Being is One'. René Guénon expounded with vast erudition and brilliancy about the necessity of upholding tradition scrupulously with all the observances and ritual that it enjoins, that traditionally a spiritual authority controls the whole of a civilization and that a civilization which breaks away from its spiritual roots cannot endure. His uncompromising axiom that religions are either initiatic or counter-initiatic led occasionally to a rigidity of judgement as for example when asserting that no Hindu believed in reincarnation and with regard to Buddhism.

Arthur read all the books of René Guénon which he was able to obtain, dealing with mysticism, esoterism, symbolism and social applications of the basic truth. He translated into English René Guénon's *La Crise du Monde Moderne* (The Crisis of the Modern World) which appealed to him as a beautifully condensed and fundamental work. René Guénon went through it with detailed comments and suggestions which were applied. He was very punctilious about details of translation and about preserving his long sentences and careful system of punctuation. The translation had his full approval and was published. Arthur had an extensive correspondence with Guénon about it. It seems to have been well received by readers and a second edition was called for.

The group which gathered round René Guénon had been following a guru of whom Guénon approved, and they were urging us to join them and receive initiation. This we did when Arthur got a job as lecturer at the Chulalongkorn University in Bangkok. There we both followed a rigorous sadhana based largely on ritual, prayers and invocation. The discipline of it was a good pre-



paration and very helpful at the time. We did not fit into the social life of Bangkok with all it implies and were content to lead a life withdrawn from such activities. Our spiritual practices took a good deal of our time in any case. The general consensus of opinion among the students of the university was, as I came to know, that Arthur was the wisest teacher they ever had. They called themselves Osbornians.

About Ramana Maharshi we heard for the first time already in Poland. Just that one of the group was in India in the ashram of a sage Ramana Maharshi. It created a curious feeling of nostalgia. In Bangkok Arthur received two booklets probably *Who am I?* and *Upadesa Saram* or *Spiritual Instruction*. The photograph of Ramana Maharshi in one of them was so impressive that it strengthened our resolve to go to India and see him. After three years at the University Arthur got six months leave. Two friends from the group arranged for us to go first to Kashmir as it would have been far too hot in Tiruvannamalai at the time for our three small children, the eldest Kitty not yet five, Adam about three and Frania six or seven months old. It was the beginning of the hot season. So we stayed in that beautiful valley for several months con-



Mrs. Osborne with children

tinuing our spiritual practices as before. Our friends were also there. In September Arthur went back to Bangkok alone as the war was drawing nearer Siam and women and children were advised not to return there for the present. So at last I went with the children to Tiruvannamalai—Arunachala which was the abode of Ramana Maharshi. Our friend had kindly put his house there at our disposal. But to return to Arthur's story. A little while after his return to Bangkok the Japanese invaded Siam and all the Westerners were interned for the duration of the war. We had no news at all of each other till Arthur's release four years later. In camp also Arthur pursued his spiritual practices which made him rather conspicuous in such a confined place with scarcely any privacy. Several people got interested and asked questions. The replies convinced them of the truth of his expositions. One of them later came to Tiruvannamalai and became a devotee of Ramana Maharshi. Characteristically enough Arthur made a flower garden in camp which was

occasionally rocked by bombs. Throughout his internment Arthur felt strongly Ramana Maharshi's support and Grace. It was strange that he should have turned to Sri Bhagavan and felt his Grace while pursuing the initiatic practices given by a Western guru.

When the Japanese surrendered Arthur came to Tiruvannamalai. He came with the preconceived idea imparted to him by the above mentioned group that Ramana Maharshi was not a guru, great as he was, that he did not give initiation and had no disciples.

Sri Bhagavan did not immediately reveal himself to Arthur. The first impression was less than his photographs had made. The change came a few weeks later during a festival for which huge crowds came to Tiruvannamalai and the ashram. The people were sitting in the courtyard in front of Sri Bhagavan, Arthur in the front row. What happened Arthur describes in his autobiography: "He sat up facing me, and his luminous eyes pierced into me penetrating, intimate with an intensity which I cannot describe . . . then quietness, a depth of peace, an indescribable lightness and happiness." Then for the first time in life he began to understand what the grace and blessing of the guru could mean. It was this initiation by look that vitalized him and made him follow Sri Bhagavan's teaching by using Self-enquiry, the *vichara*. "Who Am I?", which with his intellectual bent of mind suited him to perfection as *sadhan* (quest). Actually he realized that the decision was not his; it is always due to Grace. Later he learnt that other devotees also had had such an experience and with them also it had marked the beginning of active *sadhana* under Sri Bhagavan's guidance. So he went about with a lilt of happiness in his heart feeling the blessing and mystery of the Guru. Even outwardly Sri Bhagavan was exceptionally gracious to him smiling when he entered the hall, signing to him to sit where he could watch him in meditation. Once He even asked a devotee sitting in front of Arthur and hiding him to move a bit to the side. The *vichara*, the constant

'Who am I?', began to awaken an awareness of the Self as Bhagavan outwardly and also simultaneously of the Self within. "The specious theory that Bhagavan was not a guru had simply evaporated in the radiance of his Grace", he writes in his reminiscences and he perceived now that far from his teaching not being practical guidance it was exclusively that, turning the questioner to practical considerations of sadhana, of the path to be followed in accordance with his aptitude.

This initiation and its consequences changed Arthur's attitude of mind. Soon he found that he could not continue the practices into which he had been initiated previously and which represented a less direct path. He forced himself to continue them for some time out of a sense of duty and then asked Sri Bhagavan's permission to drop them. Sri Bhagavan gave it immediately saying: "Yes, all other methods only lead up to self-enquiry." There is a full explanation of this question of guruship in Arthur's reminiscences putting it in the right perspective but here I will limit myself simply to mentioning that he wrote a letter to be handed over to the guru in Europe containing a definite statement that Ramana Maharshi was a Guru and did give initiation and guidance. This letter he showed to Sri Bhagavan who read it through carefully, handed it back and said in English: "Yes, send it." This was quite exceptional as his usual practice was to hand letters back to the giver without saying anything or occasionally just briefly nod. Arthur also asked permission from his former guru to stop his initiatic practices and invocation but surprisingly enough this was not received with good grace. It looked rather like anger. This and the denial that Sri Bhagavan was a guru led to a rift in their relations or rather our relations with them. Arthur had my fullest sympathy. Such behaviour contrasted oddly with Bhagavan's attitude in similar cases. Once he immediately gave permission to a Brahmin to leave the Hindu fold and become a Catholic. When His mother started expostulating He told her not to worry that it was all right for this man.

Up till now Arthur still considered going back to the Chulalongkorn University but Sri Bhagavan obviously meant to keep him at Arunachala. Conditions in Siam were such that it made it impracticable to return there for the present and later the question did not arise any more. Released internees were being evacuated back to England and given priority and all the chances and help for readjusting their interrupted careers. The British High Commissioner out of kindness concerned about our future kept on urging us to return to England and finally he wrote that the last boat was leaving on such and such a date. We did not even show these letters to Bhagavan. We simply could not envisage leaving him and living somewhere else. From a worldly point of view it was very unpractical, a sort of divine madness. There were three children to be educated and no adequate prospects here for a man with Arthur's qualifications. He did have a hard time of it later when work became necessary. First he took up a job on a newspaper as if in preparation for the work on *The Mountain Path* and after four years as a principal of a school. These jobs he did successfully as far as work was concerned with his usual efficiency and thoroughness but conditions were far from congenial. Holidays and any free days from work were spent in Tiruvannamalai. Once Arthur came unexpectedly after Sri Bhagavan's second or third operation on the arm. Bhagavan was resting on the verandah of the dispensary. Usually He was discreet in showing outward signs of His Grace but this time taken by surprise He gave Himself away. His face lit up with pleasure and love on perceiving Arthur on the steps. He looked at him for quite a while with indescribable tenderness and Grace. I was standing immediately behind him and so was an industrialist from Bangalore, Mr. Bose, who said to me afterwards that he had never seen Bhagavan look at any one in such a way that He looked only at Arthur not at us and that his hair stood on end just watching it. And Arthur? He just stood there like a child, his face transformed. 'Who could ever deserve such Grace?' was all he could say.

After Bhagavan's Mahanirvana Arthur wrote a number of articles about Him for papers. He collected these together and after editing gave them to the ashram to publish as *Ramana-Arunachala*. The second book to be written was *Ramana Maharshi and the Path of Self-Knowledge* published in England by Rider & Co. Later he wrote *The Incredible Sai Baba* also published by Rider & Co. and the *Rhythm of History* published by Orient Longmans in Calcutta. The next book was *Buddhism and Christianity in the Light of Hinduism* published by Riders and later *The Collected Works of Ramana Maharshi* and *The Teachings of Ramana Maharshi in His Own Words* published by Riders. While in Calcutta he had also written a book for young people *Gautama the Buddha* with a foreword by the Dalai Lama and *The Question of Progress* which was a series of lectures given in Madras to university professors. These books, particularly about Ramana Maharshi have been instrumental in spreading His teaching and doctrine far and wide having been translated into a number of languages in the West (French, German, Spanish) and here in India into vernaculars. They have brought many seekers to the path and to the last he received letters thanking him for having written them. For many his lucid and simple though erudite expositions written from real understanding and always keeping himself in the background were an eye-opener and the impact was a turning point in their spiritual life.

After his usual spell of four years in Calcutta as school principal things took such a turn that we retired to Tiruvannamalai to a simple life of sadhana. We both had become vegetarians long ago and this simplified matters. The children were and still are abroad. Before leaving Calcutta a stream of boys and teachers came to see Arthur and bid him good-bye many actually weeping. They presented him with a memento printed in gold letters and beautifully framed to be hung up in a conspicuous place on the wall.

I found it without the frame among some papers. They wrote among others :

... This hour of parting is painful indeed. It is painful, as it now makes us turn our eyes to see that in some untrodden regions of our hearts there has grown up during all these years a splendid shrine of love and admiration for you. . . .

We will remember you as a friend who was ever ready to share our sorrows and delights, as a philosopher who infused into our hearts an abiding faith in our avocation and as a guide who lighted up many an unknown alley in our journey. . .

The station was crowded with people come to bid him good-bye and the compartment was so full of flowers there was scarcely room to move. Arthur was genuinely surprised.

The Mountain Path was started in 1964. Arthur and Ganesh, who became the managing editor, simultaneously thought of it and this was an indication for its inception. Everyone agreed that Arthur was the person to take it up. He did so with remarkable success with the help of Ganesh who was given full responsibility to look after its practical side such as printing, page-making, distribution and the financial part of it. Arthur was only concerned with editing and its literary content. It really became an instrument for setting forth the traditional wisdom of religions in all ages as testified to by their seers and to clarify the paths available to seekers in modern times, and above all to spread Ramana Maharshi's teaching and message. Within the short span of six years it has achieved an international reputation. Singlehanded he did the editorial job of several people often writing articles under various pseudonyms if the contributions were not suitable. He gave up book-reviewing in other periodicals so as to have more time for our journal. Letters of appreciation and gratitude continue coming thanking for the help and guidance.

As already mentioned in my letter to the readers of *The Mountain Path* (July 70 issue) Arthur had prepared me for his death already towards the end of 1967 when in his usual good health. He also added that the cause would be his heart. He never had any heart trouble till then nor later to the last day and yet it was the heart which gave out in the end. Immediately after this warning he set to work preparing complete issues of *The Mountain Path* for a whole year and a number of editorials in a remarkably short time badly overworking. Then his health collapsed for the first time. Within a week or so he recovered and told the managing editor Ganesh that he had been saved this time for *The Mountain Path*. Arthur's face was so full of peace and serenity that, as Ganesh told me much later, he was under the strong impression of being in the presence of a realized man. A few months later came the second collapse from which he never fully recovered. During our stay in Europe last year he was several times on the point of death. When he had a bad attack of emphysema he must have experienced dying many times as any movement or change of position brought on an attack of suffocation lasting long enough to be fatal. Yet he came through it all and I was hoping that he would be with us till the end of next year 1971 or even fully recover as it would have been the end of another of his four year cycles to the rhythm of which his life had run so far. But it was not to be. Looking through his reminiscences I found a page towards the end which I did not read before because it was crossed out. It is revealing. '... In order to safeguard against any trace of hesitance, I began to practice dying—that is being in readiness to lay down life or the mind completely. There must be no stipulation that perception of a body and the world should be restored again after dying, because that would be bargaining not surrender. If they are restored, all right; if not, all right... Also the readiness to die must not be because life is sour or oppressive or futile. That—the suicide's attitude—carries with it the

obverse that if conditions were changed and made attractive one would cling to life. That is not surrender but rebellious rejection of the terms of life offered. I had the feeling: 'I am ready to give up my life but it is not accepted...'

St. John of the Cross said that there comes a time in the life of a spiritual seeker when activity is taken away from him so that he can wholly go inwards. And according to *The Mystical Theology*: "In the exercise of mystical contemplation leave behind the senses and the activities of the intellect... that thou mayest arise as far as thou mayest, by unknowing towards union with Him who transcends all being and all knowledge." This seemed to have happened to Arthur in the last two years. That was probably the reason for his having prepared so much material for *The Mountain Path* in advance. Everything possible was done to relieve him of all concern about it.

On the 8th of May he left this earthly scene. His death, peaceful and serene was like a ripe fruit falling off a tree. The intervals between his breathing became longer without any sign of struggle till the last breath. Shortly before when bending over his feet I heard his voice so clearly, distinctly saying 'Thank you'.

After Sri Bhagavan's Mahanirvana I thought we would be desolate but instead of grief there was a feeling of serenity and sometimes elation. He was everywhere and most of all in our hearts, the awakened living inner Guru. Of course hard moments there were too but there is the consoling Presence of Arunachala-Ramana alive and guiding through the maze of illusion and ignorance. And now? There is also serenity and hard moments, many feel it. But all one has to do is forget oneself and turn to the heart and he is present more than ever. No separation. After Bhagavan's Mahanirvana Arthur wrote two poems expressing the heart-ache of absence and the healing peace of Presence for both types of devotees or moods:

Absence

Lonely they go, with a heavy heart,
the simple folk whose sunlight was his smile.

.....
.....
Silent they sit before his tomb,
Or pace around.
Bereaved they go in a sad life
And well I know
The heartache for the living graciousness
The outer world will never hold again
For eyes of ours.

Presence

.....
.....
A living quietude throbs in the air
Peace in the earth and solace in the trees
And the great Hill rose tender and aware
Simple as Truth.

His Presence so pervaded, it has been
No wonder or fulfilment, only Grace,
At any sudden turning to have seen
The majesty of the beloved face.
And then I sat in silence, as of old,
Before Him. Like a sudden wave
His mighty peace surged through me
to enfold
In Knowledge-Being beyond birth and grave.

It applies now also!

Unto Vast Peace

By
A. K. Vatal

Incessant rolls the sea upon the shore,
The myriad rippling waves that fret and roar,
White-laced delights merge
Twinkling with life's urge
Moving softly, ruthlessly to the end
To retreat yet disappear in the sand.

So doth my soul creep out to shores of Space,
And Time, and Matter, & the world's wild face,
Till one last day,
Weary with play,
It slips with all its gathered hours of strife,
Into the vast peace of Eternal life!

'BLESSED ARE THE PURE IN HEART....'

By

GLADYS DE MEUTER

WHEN a Sage comes 'trailing clouds of glory' behind him, he is accompanied by noble-hearted devotees who reflect the radiance of the Master.

Arthur Osborne mirrored this Sun-Presence.

There are many pilgrims of *The Mountain Path* who have never met Mr. Osborne in the flesh, yet they are bound to him in a spiritual comradeship which is intense and will continue uninterrupted notwithstanding his demise.

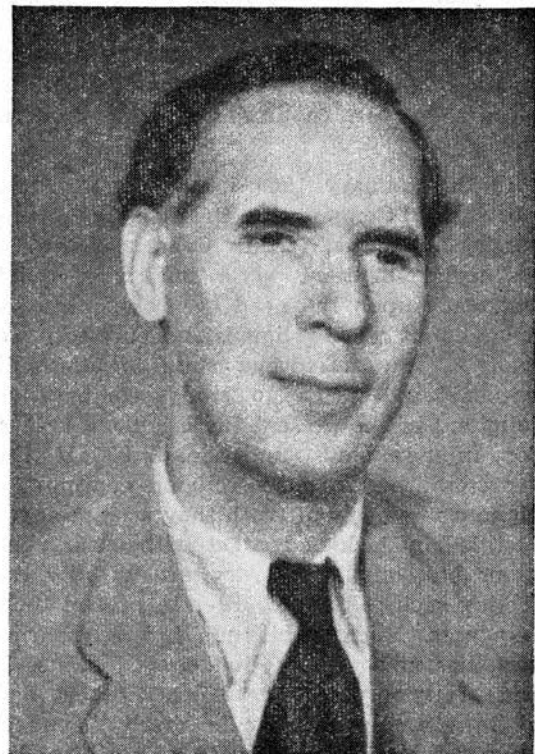
It is grace which guided the pen of Arthur Osborne when he created a portrait of Sri Bhagavan Ramana Maharshi for the benefit of countless people. This portrait of the Master is exquisite in every detail. What matters whether the reader is conscious of the powerful intellect of the author, of the accuracy and depth of feeling contained in his works—what emerges as a whole is a vivid, glowing, living Heart-Image of Truth encased for a time in flesh and bone.

The import of the Life and Teachings of Sri Bhagavan Ramana Maharshi is tremendous; for, dancing like joyous sunbeams on every page, comes the message of Hope!

Frail humans, conscious of their weaknesses, their hidden doubts and secret fears become suddenly aware of a resurgence of a slumbering 'something' within themselves. That 'something' stirs, opens heavy-lidded eyes at the behest of Grace, and suddenly the heart is free to envisage a 'new life.' It is possible to breathe a pure air in which man is once more a Giant. Looking intently into the wondrous eyes of the Sage, the immortality of Self becomes not only a possibility but a certainty.

Who can confide on paper the inner awakening, the sacred whispers, the distantly heard snatches of melody which stirs the

heart upon studying the Life and Teachings of the Master? How many devotees have been brought to that Sacred Mount within; that Holy Arunachala without; through the medium of Arthur Osborne's writings!



He was a purified vessel used by Grace to rouse man to awareness of the Guru within. The rare combination of a harmonious equilibrium between heart and intellect was established in every work of this outstanding man. His profound scholarship revealed a keen, concise, analytical mind unafraid of probing, searching and extracting meaningful data. On the other hand there emerged a heart richly endowed with sensitivity, kindness, tolerance and capable of great understanding. It is this 'holding hands' of

a great intellect and a loving heart which places Arthur Osborne in a very special position among the devotees of Sri Bhagavan Ramana Maharshi.

As Editor of *The Mountain Path*, Arthur Osborne focussed the searchlight of his penetrating intellect on the diverse aspects of the spiritual life, and sought particularly to rend the veils which exist, however thin they may be, between world religions. This noble goal is emphasized in bold lettering in every issue of *The Mountain Path*: "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."

In the January 1969 issue in an article entitled: 'Comparative Religion As A University Discipline,' Arthur Osborne writes in his usual brilliant style but with quiet insistence upon the need to grow in knowledge about other religions and cultures. To quote: 'In the former state of affairs it was not necessary to study comparative religion; in the present there is urgent need for inter-religious understanding. If the representatives of each religion continue to claim a monopoly of truth they are no longer justified by lack of contact with other religions but, on the contrary, are wilfully rejecting such contact in order to protect their blindness. Such an attitude, formerly harmless, has now become dangerous, because if each religion is going to decry others and claim a unique position for itself the effect on non-believers will be to make them decide that all religions are equally untrue.... This is a very real danger....'

'What is needed is to impart understanding of them and show how different structures can be erected on the same substratum of truth or different mountain paths lead

to the same peak. That is to say, that it is urgently necessary to impart not merely information but understanding about the various religions.'

'A religion which can produce a St. Francis or a Meister Eckhart is a true religion whether its doctrinal theory seems acceptable to me or not. So is one which can produce a Ramakrishna or a Ramana Maharshi.'

'Sri Krishna told Arjuna that he had taught that same yoga to the ancient royal sages that he was now teaching to him, but it had been lost through long lapse of time. That is what happens. He also proclaimed: "Whenever dharma is eclipsed and adharma prevails I manifest Myself." That also is what happens.'

The illusory mist clouds the vision of man. He sees himself a being conditioned by time and chained by circumstance. He blunders blindly into alleyways which lead to nowhere, and hurls himself in raging rebellion against the walls of pain and frustrated desires. And yet.....

High on a Hill, a Flame, Immortal and dazzlingly beautiful shines!

Within the divine Heart of Man is the Holy Light!

When the mists are gone, he will become aware of his true dignity. But until then, he requires the tender guidance of loving and wiser hearts.

Just as I consider Sri Muruganar to be the 'Nightingale' singing in the Garden of the 'Silent One', so do I consider Arthur Osborne to be the 'Joyous Skylark' whose blithe spirit will continue to illumine for us the written word....

He has not 'gone away'. To use Sri Bhagavan's very own words:

'I AM HERE.'

Death to one form is always birth to another except in the case of the Jnani, the fully Enlightened Sage, who passes beyond forms to the Formless Infinite.

— ARTHUR OSBORNE.

THANK YOU

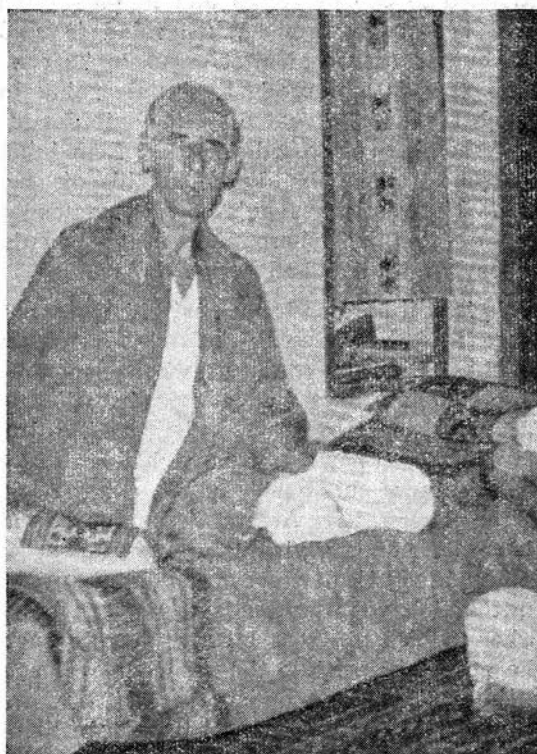
By
G. N. DALEY

IT is the duty, the joyous privileged obligation of any one who has received the Master's Grace to spread His Gospel and to transmit His Grace and Wisdom to as many as he possibly can using whatever talents he may possess. This duty was gladly embraced and has now been discharged in full to the extreme limits of his truly great and patent talents. Arthur Osborne's selfless dedication which found expression through his books, *The Mountain Path*, through correspondence, word of mouth and by the example of his life, has been the principal instrument for the spreading of his Master's Message round the entire world, thus enabling many who would not otherwise have known of Bhagavan to receive the blessings of His Teaching, Guidance and Grace.

His devotion to Bhagavan was complete. He gave to Him his whole life together with his many and varied talents. All these he gave without reserve, without any thought of himself. Thus did he give the greatest offering that ever man can make by discharging in this manner what he regarded to be his life time's obligation to his Spiritual Master. It was chiefly through his zeal and energy, and his purity of motive and sacrifice that Bhagavan was enabled to continue His Teaching on earth and to spread His Grace and Light throughout the dark spectrum of humanity.

His gracious life became the earthly vessel of Bhagavan's inexhaustible Wisdom, Grace and Loving Kindness and through his incessant and untiring endeavours he gathered to Bhagavan many new devotees who turned to Him for the solution of their problems, both spiritual and mundane. Later, those who sought Arthur Osborne's guidance in such matters were always reminded that the latter problems could only be resolved through the resolution of the former. When, some time ago, I mentioned to him in a letter — it was

never possible for me to meet him — that I had been asked to teach Yoga, he replied, "Really, there is not much teaching to do — tell some one to meditate (by Self-enquiry), meditate with him, answer questions about doctrine or methodology when asked. Most people try to interfere too



much. Bhagavan very seldom explained except when asked, never or scarcely ever remarked on good or bad progress." This reply to my brief remark is a typical example of his ever watchful guidance. He did not say, "Do this" or "Don't do that", but rather did he say that nothing much is to be done, and would bring each question back to the essence of Bhagavan's Teaching and emphasise the need only to seek the solution of a problem through the pursuit of Self-

enquiry. Though a very gifted scholar possessed of much profound learning he could scarcely have regarded even this as his own personal possession, for its use was reserved solely for the twin purpose of assisting people to refer everything to the Self which resides in the Heart, not the head, and to draw them closer to Bhagavan. When he stated that more progress could be made by unlearning rather than by learning he meant that care should be taken not to become attached to the processes and the mechanisms of the mind. The act of unlearning is the growth of the purity of mind becoming unattached to ego processes and non-identified with ego mechanism. When mind is used without any sense of attachment to its contents this is the product of unlearning in which there is no real or immediate danger of becoming possessed by it. Remaining always a scholar he disowned this distinction. He was Bhagavan's perfect messenger and devotee by whose example we should endeavour to live and serve.

He is still here and never will his guidance cease to flow whenever and wherever it is sought. On rare occasions when some one with whom I have had close spiritual contact has departed from this physical life without my knowing, I have had an inner experience of this event, within a few days. Three days after Arthur Osborne's great Release I had a vivid dream which was in reality a mystical experience. It was night time and it was dark outside when a kingfisher, a bird of great beauty, flew through the open window into the room where I was sitting. It alighted on another chair where it regarded me for a short time with brilliant eyes which shone with the burning intensity of spiritual intelligence. Seeing that my attention was firmly fixed on its eyes it flew out through the slightly open window. Fol-

lowing it to the window I saw that it had perched on the left hand side of the sill. On the opposite side was another kingfisher whose equally bright eyes shone into mine with the same inner light. Exactly centred between these two birds was a magnificent white swan, and as I opened the window wider to allow them to enter, instantly and swiftly—like a lightning flash—the swan thrust its head inside and looked at me with eyes which seemed to be filled with the Wisdom of the ages. It was at the same time an intense and vibrant look of recognition seeking with urgent appeal to be recognised in return, an entreaty and an earnest command requiring quick and certain acknowledgement of the Presence within as it communicated in silence, "Look, I am here." This gripping and intense experience conveyed, as I knew, a message of great significance, for in Hindu scriptural lore the white swan represents the vehicle of Brahma, the Supreme Spirit.

This much is certain: his presence ennobled by all his selfless action and by so much loving care, kindness and consideration, is still here. Always will he remain with us as a vigorous guiding force, a beacon which we must ever keep in our awareness. With his continued support and in relation to our talents, be they great or small, it is the duty of each one of us to give as selflessly of ourselves as he did so that the whole of our combined efforts may eventually fill the sad gap occasioned by his physical absence. If we do this equal in sincerity and devotion with Arthur Osborne it follows that Bhagavan will most assuredly bestow upon us the necessary Grace to continue His Mighty Work until all darkness everywhere has been vanquished by the Light of Aruna-chala.

The elimination of thoughts brings one to the deeper awareness that is behind and beyond thought. Far from weakening the mind, it strengthens it.

—ARTHUR OSBORNE.

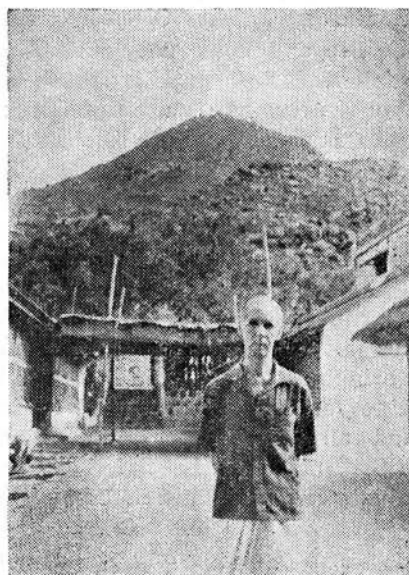
A TREMENDOUS ACHIEVEMENT

By
MARIE B. BYLES

IT seems to be a tradition in India that when a *jnani* or a spiritual genius dies his band of disciples disperses and another band arises under another spiritual genius. Sometimes an enlightened seer is followed as was the Buddha by an emperor Asoka, or as was Christ by St. Paul, and these found a new religion or new sect. But this may be of doubtful benefit, for no one would say that by and large Buddhists live the teaching of the Buddha or Christians the teaching of Christ. This is so inevitably because it is the outer form, not the spirit, that is carried on.

It would seem that the best that can be done to help the message of a realised man, or more correctly his spirit, to spread, is a record of his life and teaching in his own words and before it is distorted by those that come later. This is what Arthur Osborne has given us as regards Maharshi Ramana, and it is a tremendous achievement. We can be very thankful for this, and also for the fact that he insisted that it was not merely the outer form that mattered and that the Maharshi spoke to those of all religions each in the language he could understand. Under Arthur Osborne's editorship of *The Mountain Path* all contributors were recognized as disciples of Maharshi no matter what their religion — or lack of the outer form of any religion.

It has always seemed to me a little presumptuous to say that we regret the death of such-and-such for this is equivalent to saying that we could have managed the running of the universe more satisfactorily. Of course when a dear one passes on, it is inevitable that an aching void should be left, and that our friends should sympathize. But it is precisely through this void that we can enquire into the nature of death and take recourse to self-enquiry.



English speaking people can, however, feel very grateful that we had an Arthur Osborne to give us a pen-picture of the life story and the message in actual words of Maharshi Ramana, with lucid cryptic commentaries to inspire and help us. We have far too few of such pictures and such recorded words, and fewer still before all is overlaid by lesser minds who write long after death and give their own ideas, not wantonly, of course, but because they cannot do otherwise.

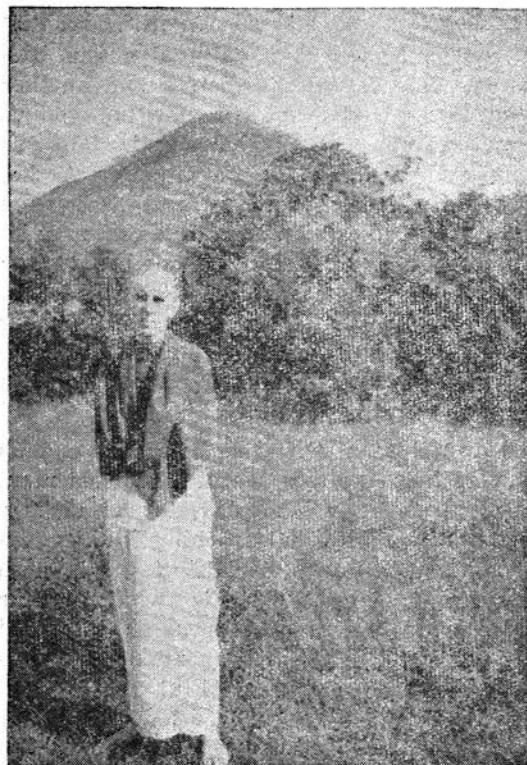
A Quaker friend who worked with Gandhi once gave me his considered opinion that when a new spiritual movement arises in the world — and rise it must for man is not wholly brain and body — it will have its birth in India where from time immemorial there have been Maha Rishis, albeit far too few who have had an Arthur Osborne as their biographer, recorder and expounder.

THE CALL OF ARUNACHALA

By
Prof. R. SADASIVA AIYAR

SAINT and savant as Osborne was, his outer life and inner development seem to have followed the course ordained by the Power "above" which is not different from the Urge Divine "within". Had the Osbornes elected to write their *Our Quest* they might well have given it the title, "The Call of Arunachala!" Though unnumbered souls have, like Osborne, heard that call, it was in a way unique in his case. It was Arunachala's will that he should crown his last years with the high ministration of bringing the Light of Bhagavan Sri Ramana to far-flung lands. Paul Brunton's book had already broadcast the ineffable glory of Sri Bhagavan; but it fell to Osborne to illuminate His Path of Self-Realization to seekers in Europe, the Americas, and Australia, their eyes scanning the horizon for the streaks of a new dawn. Readers of *The Mountain Path* are aware of the ceaseless train of pilgrims from the farthest ends of the world, who have been drawn to Arunachala by the spell of the journal's contents.

Osborne did much more than interpret the Path in its depth and range, explicating *en passant* its kinship to other paths; he made his readers feel, even experience, in every fibre of their being the unwordable Living Presence of Sri Bhagavan. That was the marvel accomplished by his own writings and those of other bhaktas who had walked into the net of His Grace when Sri Bhagavan was in His earthly form. To Osborne the task, difficult as it was, became easy, as he was conscious that he was but the instrument of Arunachala and that his hand was guided by Him at every turn. Take any issue and search it from cover to cover, glance at his replies to queries—replies that go straight to the wicket, read the reviews of books of every spiritual *genre*, and you will never hear the "I-string" vibrating. How like a knight-errant he unravels every



knot! A sensitively balanced judgement reigns everywhere. But the wonder is, to the last he was a dogged learner.

An Oxonian well advanced in secular learning, he put it all behind him and took to the study of religions, not in their "hulls and wrappages", but in their central spirit; to the study too of different spiritual paths or disciplines, like the Zen, Tantrik and Sufi. For Osborne, profound understanding of these was not however an end in itself, but a means to the quest for Reality which became the ruling passion of his life even before he came to Bhagavan Sri Ramana. In his early thirties Osborne was greatly influenced by the powerful writings of René Guénon, the French thinker and polyhistor,

whose irrefragable reasoning wrought change in the lives of many in the West. Guénon was a student of the Vedanta, and his philosophy was monistic at its core. He held "that in the creature—as the meeting-place of creatureliness and primordial God-head—Reality is wholly and eternally present." That is virtually Advaitism. "It was through him," says Osborne, "that my feet were set on the mountain path and that Grace became abundant."¹

There have been in the West a good few who specialized in the mystics of one or two religions or schools. Evelyn Underhill, for instance, has written, with a mystic's insight, on Christian mystics; Rudolf Otto's *Mysticism East and West* is, in its own way, a classic on Eckhart vis-à-vis Śāṅkara; R. Nickolson's *Mystics of Islam* is one of the earliest books on the theme. Tantrism was the field of Sir John Woodroffe. Evans-Wentz's *Tibetan Yoga and Secret Doctrines* is most illuminating on the Mahamudra Philosophy and the Kirgyjūtpa Gurus; equally so is Conze's *Buddhism*. This list, extended, would be long. If specialization is important for sound knowledge, synoptic vision is necessary to understand the common chord behind different paths, to dispel prejudices and develop a catholic outlook in aspirants. Osborne's knowledge of religions and the mystics of all countries was well-nigh encyclopaedic, like Aldous Huxley's. He pierced down to their very soul, their inmost spirit. Recall his brief, but weighty observations in the article, *The Miracle of The Quran*.² The *Quran* is indeed the Ulysses' bow for a student of religions, knotty and enigmatical as it often is in translation. Only a seeing eye can make us get at the heart of Christ's sayings spoken now from the noumenal, now from the phenomenal plane. But Sagittarius the Archer's arrows never miss their mark.³

When Sri Bhagavan's teachings have gone into one's bone and marrow, all spiritual arcana become clear. In *The Mountain Path* Osborne spoke from real understanding and knowledge. The editing of a journal of Advaitic mysticism is an exacting task. Topics for

the editorials don't easily suggest themselves — the Paramatman scorning language and recoiling from the picturesqueness and multiplicity of phenomenal knowledge. That apart, chunks of time are taken away from the leisure needed for sadhana. The marshalling of ideas and the planning of the different sections of an issue sit on the editor's back like the 'Old Man of the Sea on Sinbad's'. But the divine serenity, the *prasada*, gained during the hours of Stillness last through the hours of work too, turning it also into a sadhana. Osborne never thought that he was the doer, that he was the editor. His was the abiding awareness that the work was God's. He knew — none better — that the destruction of the ego is the Alpha and Omega of Self-Realization.

Sri Bhagavan's gospel at once subsumes and transcends all paths — *Jnana*, *Bhakti*, *Yoga*, *Karma*, — Christian, Buddhist, Islamic or other. To expound it from every viewpoint with supreme clarity and surefootedness is not an easy task. How like a glove, the *métier* fitted him! In every number of the journal there is varied fare to answer the needs of diverse devotees. It keeps before us on almost every page the eyes blazing with the Light of Heaven and the radiant face of Ramana Sat-Guru. It recalls to us advaitic passages from the greatest mystics of all climes and times — passages of import beyond words. In the journal, greet us also pages from uplifting hagiography.

A close thinker that Osborne was, for many years there lay hidden in him an essentially mystic poet. Then came a time when jets of profoundly spiritual verse sprang up, all unbidden. On this listen to Osborne himself:

"As a young man I aspired to be a poet — in fact I believed I was one. However nothing came of it. Then came the time when neither prose nor verse had any value except as a vehicle for spiritual wisdom and

¹ *The Mountain Path*, Jan. 1964, p. 61.

² *The Mountain Path*, April 1968, p. 117.

³ *The Mountain Path*, Jan. 1966, p. 51. Art. Can a Christian follow the Maharshi?

a signpost on the way (which indeed is what poetry should be)...Then quite suddenly poems began to come almost ready-made. His inspired lyrics are those of (what the Romans called) a *vates sacer* (i.e. a sacred poet), of a *kavi*, meaning in Samskrit, poet and seer or sage.⁴

The Mountain Path is truly a communion of men and women, who are, many of them, on the altitudes, some indeed on the very summit. In the twelfth century at Kalyan (in Gulbarga) there was, as the mystic-philosopher Professor R. D. Ranade tells us⁵, an Assembly Hall called *Anubhava Mantapa* that brought together the sainted spirits of that time. In our Hall of Fellow-

ship — *The Mountain Path*, pilgrims on the Path pool their experience of Arunachala Ramana's Grace and tell us of spells of *Amritanubhava* when the mind merges in the Beyond. On the finial of our Hall of Divine Fellowship I see a figure holding a torch. It is Osborne.

"May I, through Thy Grace, be the devotee of Thy Devotees, who with overbrimming hearts, love to hear Thy Name, O Arunachala!"⁶

Obeisance to Sri Ramana Bhagavan!

⁴ *The Mountain Path*, Jan. 1964, p. 42.

⁵ *Pathway to God in Kannada Literature*, p. 309.

⁶ *The Marital Garland of Letters*, verse 104.

A Sincere Friend

By
Wei Wu Wei

Since the Publisher of *The Mountain Path* has done me the honour of requesting a few lines in memory of Arthur Osborne, I would like to say that I believe that the precious legacy of Sri Bhagavan has been deprived of the services, destined in my view, of one of His most able, as most faithful servitors. Not only has Sri Ramanasramam suffered, but the universal Cause he served has lost probably its greatest literary editor and, not least, many of us, including the present writer, have been deprived of a sincere friend whose loyalty, whose discretion, and whose tact are unlikely to be experienced again by any of us.

Does not this burden now fall upon us? However inconspicuous any of our parts may be, let us take it upon us gladly and see to it that what he set in motion and so brilliantly carried out, what he so skilfully initiated and established, shall not only survive but shall prosper and advance in the service of Sri Bhagavan's revelation.

THE COLLABORATOR

By
LUCY CORNELSSEN

THOUGH I stayed several times for long periods in the Ashram, I cannot claim the privilege of belonging to those, who might consider themselves as close friends of Arthur Osborne's and thus have known him intimately. Most of the Western 'pilgrims' are attracted to Arunachala especially by the spell of Silence, which is its particular feature; that's why there is usually not much talk about personal matters. And Arthur Osborne was one of those who practically never spoke about himself. Apart from some visits now and then to the peaceful 'ashram' of the Osbornes with its wonderful view of Arunachala, our 'friendship' consisted mainly in that friendly smile of greeting, which binds all of us fellow-devotees together.

As to words or facts I have thus not much to tell about Arthur Osborne. Moreover his marvellous work in the service of Bhagavan — *The Mountain Path* — speaks for itself. However just in this context I want to refer to the issue of October '68, where he wrote about the 'The Collaborator'.

There Arthur Osborne drew our attention to the obvious fact that sages often appear accompanied by special helpers like Ramakrishna-Vivekananda, to mention only the most recent example. He comes to the conclusion that so far as one can speak of a collaborator in the case of Bhagavan one can only name his younger brother, the *Sarvadhikari*, as head of the 'temporal power', the organization of the Ashram, spiritually of no great importance but also not completely without importance. I am not going to dispute this conclusion; I would only beg to differ with Arthur Osborne in the way in which he mentions himself as one among others who wrote about the Master.

It is true that in the case of Ramakrishna Paramahansa Divine Grace chose its instru-



ment in another Hindu, Swami Vivekananda who appealed greatly to the Western seekers; but there can be no doubt, that in the case of Ramana Maharshi the 'Collaborator' in this particular field was Arthur Osborne in an outstanding way, and also, that nobody else could have been an instrument working as efficiently and as true to the spirit of Bhagavan's teaching as he did, while employing in a really congenial manner that lucid and clear-cut style which helped Western understanding to follow easily Eastern thinking.

As a human being Sri Ramana Maharshi was born a Hindu, but his spiritual message was meant for the whole world. Arthur Osborne was Bhagavan's 'Western Voice' to carry this message all over the world beyond the coasts of Bharata.

And though everybody will now miss greatly this 'Western Voice of Bhagavan' its echo remains in *The Mountain Path*, and there will be many, who will listen to it for many years to come!

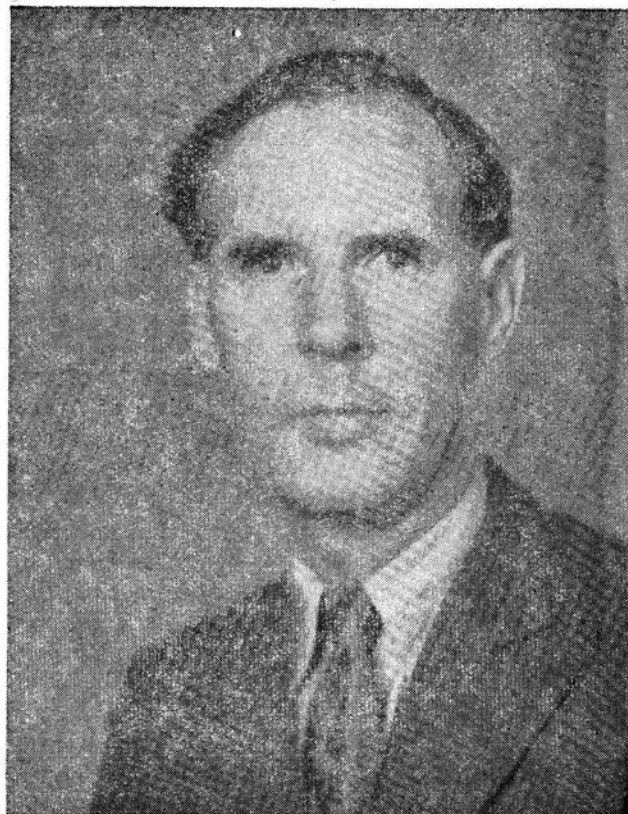
A FULLY SURRENDERED GREAT DEVOTEE

By
V. GANESAN
Managing Editor

IN spite of my repeated protests Mr. Osborne always addressed all his letters to me as 'Sri Ganesan'. But to my great delight and relief he called me affectionately 'Ganesh' while talking to me. In all official matters connected with *The Mountain Path* he never treated me as his subordinate. In spite of his vast superiority he did not let me feel it. I was spiritually immature and inexperienced in my capacity as Managing Editor, yet he treated me as an equal. He approached problems from common standpoints and never took any advantage by virtue of his position. It does not mean that he always stooped to my level. He was firm in his views, but came down to my level of understanding. Sharing the problem with me he also lifted me up to his level and gave me courage to persevere. It needs tremendous patience and a sympathetic heart to do so!

I used to tell him or write him everything that I heard or thought — often criticisms about the journal from friends and visitors. He would patiently hear or read them and always exhibited a balanced judgement in analysing each problem independently. His views on each question were expressed in polite but unmistakable terms. Finer expressions in language, a nobler approach to life and its problems and a deeper understanding of the spiritual path, are among others that I gained from my contact with him.

His nobility was transparent. Simple in appearance and approach and a true devotee at heart, he was also an extraordinarily hardworking man. I learned the pleasure of doing hard work from him. In addition to the work on *The Mountain Path*, for which he wrote editorials and articles himself, edited and sometimes rewrote articles received, attended to correspondence and typed all articles himself and reviewed books,



he also replied to letters received by the Ashram independently on matters spiritual and sent to him by me for replies. On such occasions he would express gratitude for being given an opportunity to do service to the Master! He used to do all this work in a remarkably short time.

Running *The Mountain Path* was not a path of roses. The very first great problem even before the first issue came out was — should we publish advertisements in our journal or not? I was the only man supporting it and there was a good deal of opposition — Mrs. Osborne, Mr. Osborne,

Miss Merston and almost every inmate of the Ashram — visitors too opposed it! Yet when I put forth my argument clearly that the journal needed financial stability without which it might have to be stopped any day and that many spiritual journals suffered from such an insufficiency which they could avoid by accepting advertisements Mr. Osborne accepted my arguments and permitted me to go ahead. He also added: "In matters connected with the management of the journal you have full freedom and as for the editorial side I will have mine. We should not interfere in each other's field." Till his last day he stuck to his words; though, I admit, several times I infringed and intruded into his rights and he gave me pleasant warnings: "You remember our solemn pledge! Doesn't matter this time, but in future stick to your words!"

Whenever there was good material he immediately accepted it the same as he rejected unworthy articles from whatever source they might have come. There was a devotee who thought Mr. Osborne was prejudiced against him. I asked this devotee to write an article and submit it, but he was firm that Mr. Osborne would reject it on seeing the name of the contributor. However, he did write it and gave it to me and I sent the article to the editor without any comments. Not only was the article accepted but Mr. Osborne liked it so much that he divided it into 3 convenient instalments and published them in three issues of our journal. This devotee later apologised to me unconditionally!

One more devotee was accusing Mr. Osborne of unnecessarily rewriting articles sent by Indians and passing those received from Westerners untouched. I made him submit an article (he is a good writer in English) and without comments sent it to Mr. Osborne who edited the article with only three alterations correcting three verbal mistakes. I sent this corrected copy to the contributor and he apologized saying he was sorry for his unfounded criticism. There were ever so many mis-

givings like this which were cleared. I preferred to give them practical proofs rather than argue with them.

I cannot but mention here two instances of Mr. Osborne's attitude to two critics who are also devotees; they complained about him. If articles by them were found unsuitable they felt insulted and hence insulted Mr. Osborne in turn. He reacted to these insults like the Buddha; if an insult is not accepted it returns to the giver like any other gift. He was not affected. I felt miserable on such occasions and he consoled me: "Service to Guru is not always easy. It is not like pleasing a superior in an office. It is a dedicated sincere effort leaving the results to the Guru!"

Whenever there were difficult situations, not necessarily problems, and we talked it over I used to take the stand of not reacting immediately but "to see how things develop". He understood this approach of mine as waiting for directions from Him, whereas any other would have looked at it as an expression of escapism and shirking responsibility. When my attitude proved correct he would say so! He was the one man who understood my inner feelings and thoughts and on whose understanding I could always count and whose wise guidance put me on the right track.

I would like to reproduce a letter that I received in reply to mine written in utter dejection and fatigue, when I was over-worked and lacked proper support and cooperation from my colleagues, on the one hand and on the other was criticised for no valid reasons whatsoever.

23rd June, 1966.

Dear Sri Ganesan,

Glad to hear that the work is going on well. We must not be too upset by people's criticism. But at the same time we must examine it to see if anything is justified in it and if so try to correct what is wrong. So long as the work is done as a service to Bhagavan it can go on whether people are helpful or not. Perhaps people who criticised do not realize how much

work has to be done. After all, you know that at the Ashram there are people who criticise my work on the journal too. In fact you hold three posts — office manager, advertising editor and chief sub-editor in-charge of page making, and I don't think of any one else who would combine them with the same enthusiasm and ability, so you will have to continue doing Bhagavan's work whether people criticise or not.

For us, what is necessary is a constant examination of motive: Do I want to dominate or to serve Bhagavan? Do I want to impress x or y or z or to serve Bhagavan? Do I want to win praise or to serve Bhagavan?

Best wishes for the work you are doing,
Yours in Bhagavan,
(Sd.) ARTHUR OSBORNE.

I was in Madras supervising the printing of the July, 1966 issue and after reading and re-reading the above reply of Mr. Osborne I lost, in a flash as it were, all feelings of dejection and worry. My enthusiasm and interest were revived. I completed the printing and returned to the Ashram very happily!

One more citation from his letter to me will prove how helpful he had been to me and how well he guided me. On 24th June, 1965, he wrote me the following letter to Madras:

"As for some people being jealous, I expected that. Human nature is such that nothing can succeed without provoking jealousy. They may even try to create animosity between us. Our best policy is just to take no notice and concentrate on doing Bhagavan's work to the best of our ability and maintaining a high standard in every way so that people have nothing to criticise. With all best wishes. May the Grace of Bhagavan support you in your work!"

Who is going to give me such practical advice and invaluable guidance hereafter?

To have a glimpse of Mr. Arthur Osborne's simplicity and greatness I will give a few

personal occurrences. I once asked him: 'You prostrate to Sri Bhagavan's shrine. While doing so do you prostrate to the idol (*lingam*) on the Samadhi or superimpose Sri Bhagavan on it and hence do it?' He looked at me smiling and said: "I prostrate to Sri Bhagavan!" The answer, as prompt as it was simple and direct, left a profound impression on me with its deep impact. I found in that answer the transcendence of all theoretical philosophy and for the first time I experienced that in 'experience' — practical living — theory and its practical use are totally transcended. Till then it was hazy to me but now I understood it. Another significant fact I also realised, namely, that traditional customs are not a barrier but can be a real help in their own sphere. This Mr. Osborne did not explain in so many words, but in his presence and the sincerity with which he replied I 'understood' it in its real essence! I also realized that day how potent and powerful are the sayings of great souls and how limited and weak the long expositions of the learned!

On another occasion I asked him: "If we squint we see two objects everywhere — which one of the two is the true and real and which untrue and unreal?" This was my sincere doubt. He was happy to hear it and said: "It is a good approach to disprove the non-existence of the objective world. Why don't you ponder over it deeply and develop it into a good article?" He appreciated such practical approaches and reflections as subjects of articles for *The Mountain Path*.

In the editorial of January, 1969, page 1, he has written: "It is not a question of whether there is a God apart from you but whether there is a *you* apart from God". (italics: mine). I was so much impressed by the depth and clarity of it I rushed to his house and expressed my happiness over it. He reacted pleasantly: "Do you like it? Yes, it is a great saying and contains the essence of the entire panorama of philosophies and sayings of all saints." I was prompted to ask how he could write such magnificent truths in such

clear and simple language. He replied that it was the Grace of Sri Bhagavan that he could write from intuition totally guided by Him from within.

One more passage which thrilled me was in his editorial for October, 1967, p. 269: "It is tremendously exhilarating to learn for the first time the truth of the One Self and the possibility of Self-Realization. At last life has a meaning and a purpose!" The whole day and night I was swimming in thin air of elation after reading this very first sentence in his editorial. I congratulated him for giving me such a wonderful experience through that sentence. His reply was: "It is all Sri Bhagavan's Grace. If you can feel so thrilled it is a proof that I have communicated the intuitive message correctly. I am grateful to you!" Can we ever even dream of finding another such noble, great personage? Mr. Osborne was great in his humility. Never have I seen him claim honours for himself. He always dedicated it to the Grace of his Guru.

Mr. Osborne was a poet at heart. I still recollect the day when his face lit up with a happy smile on hearing the following from me: "Sri Muruganar in reply to a question as to why he doesn't go out to see saints said that his eyes were blinded totally by having looked at a Sun and hence he could not see anything else." Mr. Osborne remarked how beautiful it was and that only Muruganar could have expressed it so poetically. He added: "Usually we would say that Sri Bhagavan is the greatest of all saints, but see how a poet puts the blame on himself while all the same he affirms that for him there is no greater saint to be seen than his Master!" He liked Sri Muruganar's poems (translated into English by Prof. K. Swaminathan) very much and wanted to publish them in entirety in the journal.

I must show my gratitude to Mr. Osborne by making public the support he gave to the Ashram management. He did not interfere in Ashram matters and kept aloof from them but when there was a crisis he gave his full support as in 1965 when he expressed it clearly: "I would not say Venkatu's

management is the best but for me there cannot be anything better as he is the choice of my Guru. I will not hesitate to give him my full-fledged support and help at any time." He did immense help then to tide over the very difficult days. In addition to moral support he wrote answers himself to those who were doubting the proper running of the Ashram or damaging its prestige. He stood firm in his support saying that he was giving it fully realising the implications and would not go back on it under any circumstances. Through the columns of *The Mountain Path* he brought out the real facts and day-to-day happenings in the Ashram in such a convincing manner that many more old and new devotees were powerfully drawn to the abode of Sri Bhagavan. He considered it our bounden duty to help seekers on the path to find the Grace and Peace radiating from Arunachala. His concern was to help them spiritually.

He lived in Arunachala both on the physical and on the highest spiritual planes. Till the last day he didn't like to go away from here. On the day he returned to Arunachala from London he said to me in such a happy frame of mind: "I am delighted to be back at Arunachala. You know I nearly passed out thrice in London and it was Sri Bhagavan who revived me every time. And see, today I am back at Arunachala! It is all His Grace!!" These words still linger in my ears!

He always lived in Arunachala, and still lives in Arunachala, ever guiding us and helping us spiritually. May Arthur Osborne bless us all!

SOME POINTS OF INTEREST

1. In following Sri Bhagavan's path of enquiry, Mr. Osborne combined it with true devotion and selfless service. It is jnana, bhakti and nishkama karma all in one.
2. He was very regular in attending the chanting of the Vedas (*Vedaparayana*) in front of Sri Bhagavan's Shrine, both mornings and evenings. He affirmed that listening to it helped in meditation.

3. He was a towering example of an ascetic living a family life!
4. I have never seen him getting angry at any time under any circumstances, all these years. It is an unbelievable fact!
5. He never demanded anything nor any privileges for himself as editor!
6. When I handed him a newly printed issue of the journal, he would always have ready the manuscript for the next issue and hand it over to me forthwith!
7. He took out three subscriptions himself for his family even before the journal was published and insisted on payment for them rejecting my plea that he was the editor and hence no need to pay!
8. He was very forgetful. When once I forgot something he jokingly told me: "Don't follow me in this respect!"
9. He jokingly called the mottoes of the journal published in the contents page as 'five mahavakyas'!¹

¹ The Cardinal precepts from the Vedas.

In Memorium - Arthur Osborne, 1906-1970

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By
A. K. Vatal

Across the seas he came to dwell with us
At the Master's call: to his soul's tryst with Destiny,
Here on the sacred ancient Hill
of Arunachala!
To where the Master waited, He whom he loved,
Through long, long lives on earth,
And tasted achingly its bitter-sweet fruits.

He paid his scores to Fate!
The loneliness of long and desolate roads,
Midst starless murky glooms of war and pain;
But with the Master ever as his Guide
Always with him on those dusty ways,
The winding ways that led to Arunachala!

He came and served his Master with his pen,
And heart, and love supreme, steadfast,
Conveying His fresh solace to anguished souls.
His work now ended, dwelling in Peace
He is close gathered to the Lord he served,
Absorbed in Arunachala!

Why mourn when he is in our hearts?

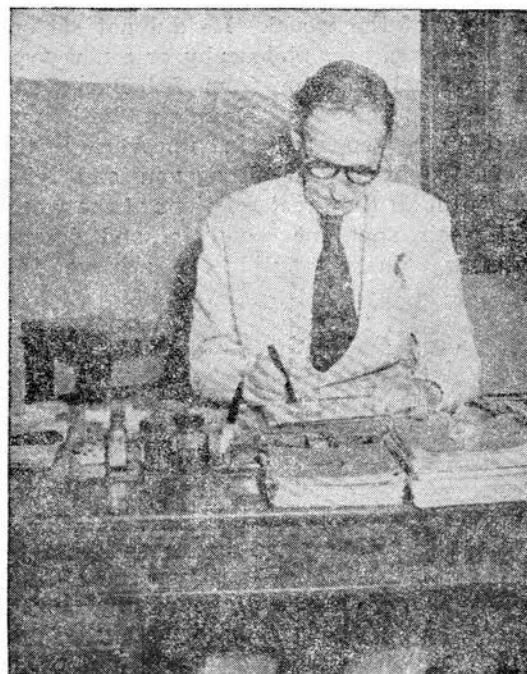
AN OUTSTANDING DEVOTEE

By
SWAMI ANUANANDA

THERE is a quality in a European, especially if he be an Englishman, which is both his strength and weakness. It is his tenacity and unwavering loyalty to a cause or objective that he takes up. Predominantly his aim is materialistic at the root, and this may also lead him to an exhibition of ruthlessness. When, in the few rare instances, he takes up as his objective the attainment of a spiritual goal, it would be almost impossible to find a modern Indian to equal him, in his perseverance, singleness of purpose and strict adherence to the disciplines prescribed.

Sri Ramana Bhagavan drew many men from the West to His Presence. A few among them were not satisfied with the benefits derived from visits of short duration, but wished to remain in the radiance of His nearness for the remaining period of their lives. Prominent among them were Alan Chadwick and Arthur Osborne, both Englishmen. Alan Chadwick in the year 1962 and Arthur Osborne in early May of this year, have attained the blissful feet of Sri Bhagavan. Both of them were men of keen intellect and wide reading. Chadwick, however, did not employ his intellect for the purpose of propagating the teachings of Sri Bhagavan to the world at large. He had, of course, written some books, among them *A Sadhu's Reminiscences* and *Poems of Ramana Maharshi*. But they were not of a serious philosophical content. He confined his energies partly to pursuing his personal sadhana and partly in helping the Ashram in the conduct of Sri Chakra Puja and the Veda Patasala.

Arthur Osborne, on the other hand, had the urge to make known to the world, the teachings of Sri Bhagavan. He was eminently fitted for the work by his intellectual qualities, his career in the early days, his



flair for journalism and his wide knowledge of comparative philosophy. Whatever he wrote was characterised by clarity and freedom from mis-statements and mis-conceptions. One cannot find in his writings any trace of confused thinking, a fumbling for correct expression or the belligerent attitude of a controversialist. In 1963 the idea occurred to him and simultaneously to another devotee, Ganesh, to edit a journal devoted to spiritual topics. It came to pass when *The Mountain Path* was inaugurated. The journal under his able guidance soon attained an international reputation and many men including the theoretical philosopher as well as the practical sadhak began to contribute articles to it. Mr. Osborne's expositions from real understanding of Sri Bhagavan's teachings had also the backing of the rich experience of a sadhana in which he was making considerable progress. He

never allowed his preoccupation with the journal to obstruct or even slow down the pace of his spiritual endeavour.

There is no wonder therefore, that he was able like Sri Bhagavan to feel and perceive the underlying unity behind the diverse patterns of creed and dogma in the great religions of the world. He did not set out to discover a new philosophy or a new type of practical sadhana from Sri Bhagavan's teachings. But *The Mountain Path* was successfully engaged in uncovering the truth taught by Sri Bhagavan and lying hidden in all the great religions of the world with their apparent conflicts and diverse patterns. In attempting to achieve this

objective, *The Mountain Path* stands unique and prominent in spiritual journalism.

More than a year before his passing away, many who had met him noticed a definite change coming over his personality. It was not difficult to see that his mind was being rapidly absorbed by Sri Bhagavan. Though his interest in *The Mountain Path* was great, his love and devotion to Sri Bhagavan was far greater. It was a matter of course or a natural development for him to desert us at this juncture and seek the eternally blissful repose at Sri Bhagavan's feet. His loss is not easily replaceable but will it be right for us to feel sad and unhappy because he is physically not with us today?

Man's Target

By

Swami Ramananda

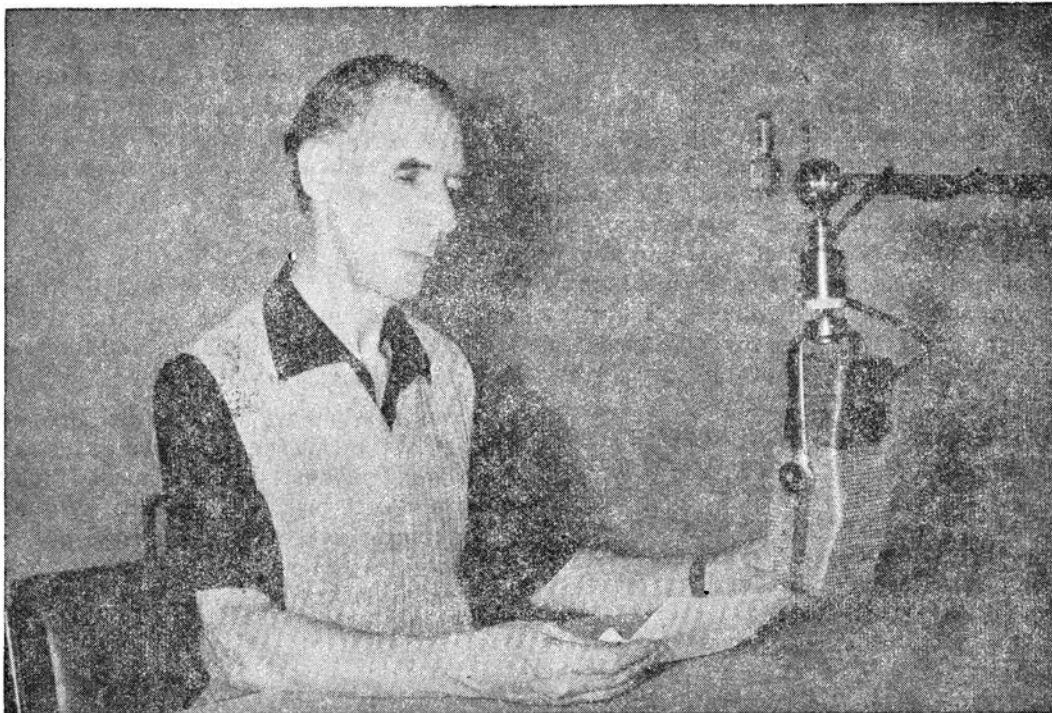
Unless we are agreed on this basic stand that a man's purpose in life is Self-Realization, no amount of study of scriptures and quoting from them will be of much use. We may roam at will through the Upanishads, the Dhammapada, the Holy Bible or the Koran but only by understanding *what is death* can we learn the real nature of our being. The dialogue between Nachiketas and his divine Guru Yama, the Lord of Death, is revealing.

Now let me quote what Marcus Aurelius has to say on the subject (Book IX) —

"Do not despise death but be well content with it. Since this too is one of those things which nature wills. For such as it is; to be young and to grow old and to increase and to reach maturity and to have grey hair and to beget and to bring forth and all the other natural operations which the seasons of life bring, such also is dissolution. This then is consistent with the character of a reflective man to be neither careless nor impatient nor fearful with respect to death but to wait for it as one of the operations of nature. As thou now waitest for the time when the child shall come out of thy wife's womb, so be ready for the time when the soul shall fall out of this envelope."

Sankara calls Death 'a festival of the departure of the soul' (*Manikarnika Ashtaka*).

It is better to leave alone what has been left unsaid by those who know yet man is a reflecting animal and if he does not use his intellectual qualities, if he does not reflect, he will be like a tree not yielding flowers, a woman not giving birth to a child and like water not quenching thirst.



THE UNBROKEN UNITY

By
Prof. G. V. KULKARNI

"The world in you, not you in it had died
For that you are and nothing else beside."¹

THE name of Mr. Osborne is so much associated with *The Mountain Path* that it is impossible to think of *The Mountain Path* without remembering Osborne, as it is impossible to think of *The Mountain Path* without remembering Bhagavan Sri Ramana. Thus Sri Bhagavan, *The Mountain Path* and Mr. Osborne are one and there is unbroken unity in them, today and tomorrow in spite of the physical death of Mr. Osborne. When I met him for the first time in 1964, I asked him, "Are you having any work on your hands now?". "Nothing except *The Mountain Path*", he promptly replied. And his words proved literally true. Ever since the inception of the journal, most of his energies were devoted to it. With the

blessings of Bhagavan and with this single devotion *The Mountain Path* flourished and created a new epoch. The journal has become so popular and has maintained such a very high standard that one feels that it is the mouthpiece of Bhagavan. There is that hidden unseen hand of His and Mr. Osborne was chosen as the proper instrument by Him. Many devotees of Bhagavan and others were eagerly looking for a journal like this and they got what they longed for in the end.

I had the good fortune to come in contact with Mr. Osborne for the last six years or so, both as a *Gurubandhoo* (fellow-devotee) and as a humble contributor of *The Mountain Path*. It is because of his initiative that we started the English translation of the Bhagavad Gita which was serialised

¹ *Death* (poem) by Arthur Osborne.

in it. It was an experience for me to work with him. I learnt so many things from him. Throughout he was extremely prompt in supplying his own version of the translation. He could write naturally with ease, simplicity and grace. He made use of the substance putting it in beautiful English, with due additions and alterations. He appreciated other's point of view and always had an open mind. He was courteous, humble and yet was perfectly dignified and firm on his own ground. From my own personal experience I can say that he was a very genial and kind editor; he very often suggested proper themes for proper persons, encouraged and appreciated them without inflating their ego. Whenever he wanted to make any changes he consulted me and incorporated them with my consent and I never had any grudge because they were so right. He was quite persuasive and patient and his sincere words proved extremely effective. He had by Bhagavan's grace the art of bringing out the best in a man.

Mr. Osborne's outlook was always spiritual and though he appreciated academic scholarship like Bhagavan, he never liked it at the cost of spirituality. I remember, when I informed him that by Bhagavan's grace I could succeed in my thesis for Ph.D. he heartily congratulated me, expressed his best wishes and yet did not fail to warn: "Let not learning come in the way of understanding". When I consulted him on a proposed article on "Maharshi's contribution to the concept of Viveka", he replied, "I do not know any books; Maharshi taught us how to *practise* viveka. He did not have any concept as such."

I met him five or six times, but every time I felt inspired and elated in his presence. I said to myself, "Here is an Indian Rishi in Western skin, who has completely dedicated his life, and everything he has to spirituality and who has perfectly surrendered himself at the feet of the Great Guru."

The first book on Maharshi that came to my hand was *Ramana-Arunachala* by Osborne sent kindly to me by my senior colleague, friend and philosopher Prof. R.

Sadasiva Aiyer, during my prolonged and agonising illness. I was so much charmed and captivated by this small yet precious book that I read and reread it (how many times I do not remember). It gave an extremely vivid word-picture of Maharshi—the man and the sage. Even the photograph of the Maharshi on the cover was extremely eloquent and life-like. Osborne's other books I read later on and liked them as well. Many like me feel indebted to him for introducing Maharshi and his teachings to the modern world.

Recently when we went to Sri Ramanasramam, we learnt the sad news of his death from the President. This time we missed him in the Ashram very much. We went to his abode to see Mrs. Osborne; but surprisingly we did not feel his absence there. We bowed down to the place where his body lay buried. The flowers were smiling and their fragrance was pleasing. We felt as usual inspired and elated.

His best wishes—as he wrote—are always with us and he also is with us in Bhagavan!

GEMS FROM OSBORNE'S PEN

Strike it (the ego) down in one form and it will slip away and quietly rise up in another. Renounce luxury and it will take pride in austerity. Strike down pride and it will creep in as pride in one's humility. Give up emulation and it will emulate others in lack of emulation.

— Editorial, *The Mountain Path*,
October, 1966.

* * *

The perfect fulfilment of the individual's wishes comes when he has ceased to have any wishes.

— Editorial, *The Mountain Path*,
January, 1969.

* * *

One who has renounced the ego has thereby escaped frustration.

— Ibid.

* * *

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. 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.

— Editorial, *The Mountain Path*,
October, 1968.

A GREAT LOSS

By

RUTH WILSON

AT the time when human values seem in utter confusion — when there is great need for spiritual direction, the passing of one of the stature of Arthur Osborne is a great loss indeed.

It was sometime after a four-year stay in India that I came across Arthur Osborne's book on Sri Ramana Maharshi. While reading it in utter fascination I distinctly felt that here I was meeting two persons: Sri Bhagavan and that pure soul that was able to render the account of his life and give the essence of his teaching with so much devotion and clarity. I immediately felt great attraction and admiration for one so dedicated. After reading the book Sri Ramana Maharshi's teachings became a beacon in my life ever increasing through the years.

Much later when I tried to get in touch with Mr. Osborne through his English publishers I received a letter from Tiruvannamalai saying he had started publishing a new magazine: *The Mountain Path*. That way I was lucky to obtain this publication from the very beginning. I always thought the articles very interesting and often excellent and admired the broad viewpoint expressed in the publication. But there was nothing

that could parallel the simplicity and clarity of the editorials and the answers and instructions given in the replies to *The Letters to The Editor* touched the heart and the mind. I think there must be many, who like myself, felt he was writing to them personally.

At first the path of Self-Enquiry may seem direct and simple. In practise however there is often a sense of helplessness and the same kind of questions arise again and again. It is here that Arthur Osborne's deep insight stemming from real understanding and his lucid simple explanations throw light on seeming intricacies, expose likely pitfalls and were extremely helpful to the seeker. It was as if the high-power teachings of Sri Ramana Maharshi were broken and simplified in the prism of the disciple's true understanding and handed down to those of lesser grasp.

I hope there will be a publication in book-form of Arthur Osborne's writings in *The Mountain Path*. It would undoubtedly touch the lives of an ever increasing number of people in the same way as my life has been touched.

A TRUE SEEKER

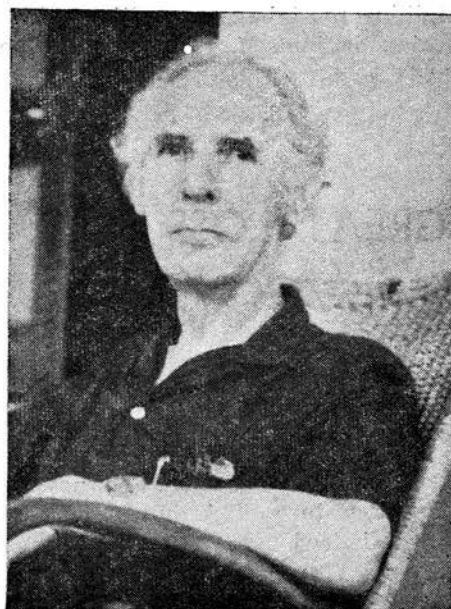
By
Mrs. SHANTA
and Dr. SANKARANARAYANAN

"DID you ever regret having given up your career and material gains?" This was one of the questions put forth to Mr. Osborne during the last days of his life. He emphatically replied "No. I was seeking and I found what I was seeking". These words sum up the glorious career of a truly great soul.

The interpretation of the teachings of Bhagavan Ramana Maharshi fell to the lot of his dear and devoted disciple Arthur Osborne. Swami Vivekananda with his divine gift of oratory enlightened the sceptical west with the wisdom of the Vedanta, and Arthur Osborne, a man of few words, with his divine gift of writing introduced the Maharshi's unique method of self-enquiry to the world. In our humble opinion Maharshi's method of self-enquiry is best suited to the conditions of the modern world. The lofty intellect, the deep and penetrating insight, the clarity of vision, the command of language and the underlying sincerity apparent in the writings of this great poet and philosopher-saint will continue to attract many more devotees to the feet of Bhagavan.

There have been many who have expounded and written about realizing the truth but Arthur Osborne was one who led a life of "Dharma" or absolute perfection. He was a magnificent combination of a Karma Yogi and a Jnana Yogi.

Utter selflessness, supreme detachment, his humility in spite of his intellectual attainments, purity and devotion were his outstanding characteristics. By dedicating the fruit of his actions to Bhagavan he became a full fledged Karma Yogi. He was as enjoined in the *Gita*¹ content with what came to him without effort, unaffected by the pairs of opposites, free from envy and even-minded in success and failure.



By applying the method of self-enquiry he freed himself from the shackles of the mind.

Those of us who had the privilege of spending a few moments of silence with Mr. Osborne could not but be inspired at the deep and abiding "Peace which passeth all understanding" which emanated from the depth of his being.

Bhagavan said "For him who is immersed in the Bliss of the Self arising from the extinction of the ego what remains to be accomplished?"

He followed in his own words "the pathway of the heroes, the way from trivialities to freedom"

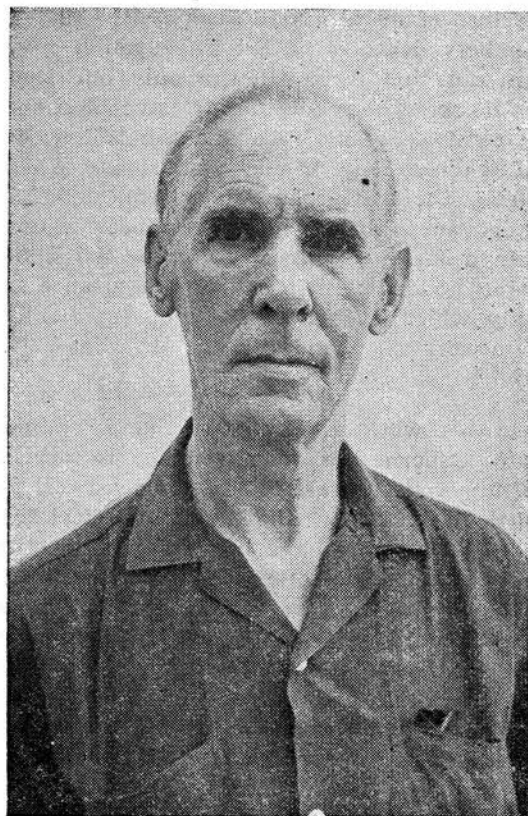
¹ "Satisfied with what comes to him by chance, beyond the pairs of opposites, free from envy, equal in success and failure, he is not bound by his actions".

AN EXTRAORDINARY PERSONALITY

By
RAMAMANI

NEITHER the first Westerner to come to Sri Bhagavan nor the only one among them to imbibe his teaching so profoundly, Arthur Osborne nevertheless has a special distinction of his own in that class of devotees. He did great service in presenting and expounding the Master's teaching through his books in a simple, erudite and lucid manner. His great intellectual gifts were put to full use in this work and equipped him well for his labour of love. His *Ramana Arunachala* is a notable achievement in portraying the unusual personality that Sri Bhagavan was. *The Teachings of Sri Ramana Maharshi in His Own Words* is a masterpiece of editing and can safely be commended to anyone who desires to learn the salient points of Sri Bhagavan's teaching under specific topical headings. Founder and architect of *The Mountain Path*, he has brought this journal to international eminence.

Much could be said about his writing; yet, if we talk of him merely as a writer or editor, we will be really missing many points about him. His personality had many dimensions and not merely intellectual. *Guru bhakthi*, devotion to the master, has a special place in the Hindu tradition and it was undoubtedly inherent in his path of *jnana* and the *vichara* that he practised. His devotion to Sri Bhagavan was intense and his faith in him unwavering. The ideal devotee strives to follow his master totally. How he strived to be an ideal devotee can be understood for example, even from the way he dealt with correspondence; one correspondent had expressed pleasure and surprise that Osborne was so prompt and perfect in his replies. He made replying to letters his prime task in the morning since he had observed Sri Bhagavan attaching great importance to attending to the day's mail and wanted replies to be sent the same day.



A tall erect figure bearing a serious expression withdrawn or absorbed to the point of scarcely noticing others about the place—this was the impression that one got of Osborne in the Ashram. This might have seemed like excessive aloofness but those who came into contact with him knew that he had no feeling of self-importance whatever and that he merely did not engage in unnecessary conversation. He did come out of this aloofness when necessary. When he discussed things with others he was simple and receptive to their views. Always gentle and polite even in matters of minor importance when assistance was needed from Ashram inmates he endeared himself to many with his delightful simplicity and con-

sideration. His manner of expressing disapproval was making a wry face and it was almost amusing to watch this least violent way of expressing displeasure.

There is something special about the Osborne family too. Possibly the first ever Western family which can call all its members devotees of Sri Bhagavan it may turn out that it is still the only one that can do so. The whole family have been the recipients of his Grace and what may be called direct help on many occasions. When during the war little Adam requested Sri Bhagavan to bring his father back safely from a Japanese internment camp Sri Bhagavan nodded with a smile of assurance in reply which was enough to stop the family from worrying. And Osborne did come back safely.

In his work as Editor of *The Mountain Path*, Osborne has done tremendous service to numerous seekers to say the least. It is particularly for this that many will feel the loss, as he might have been known to them only in that capacity. He took immense pains in the work of the journal and since the standard set by him was very high it was no easy job maintaining it. He took great pains to get the right type of articles from the right sources and edited them with rare ability. Many times a single issue of

The Mountain Path contained several articles written by him. Few know this since he used many pen names. He resorted to writing articles himself particularly when the contributions were not up to his standard. Quick to detect merit he appreciated good material from whatever source it came with an unprejudiced mind and was equally quick in rejecting material which was not suitable. Though his erudition was immense he did not fix any arbitrary standards but accepted and himself put into good shape articles which had a useful or interesting content even if the language or expression was below the mark. He had no interest in purely academic articles even if the language and expression were good. Osborne's own writing from real understanding was erudite, lucid and what is more, simple enough to cater to all levels of understanding. So he filled with rare ability a great role in the modern world, that of a spiritual writer who could kindle faith in those who do not have it and strengthen it in those who have it already.

In Osborne we have lost a great support; a great editor and a great devotee whose utter dedication to the spiritual path was a shining example. His was a worthy life lived in selfless dedication and usefulness. We will remember for ever this extraordinary personality!

Beyond

By

Wei Wu Wei

What lies
Beyond Relativity?
Beyond Relativity there is only
Absence of Relativity
Which is just absence,
Or Absolute Absence.

Awareness of Absence,
Being aware of Absence,
Is Absolute Being.

A PHILOSOPHER, SAINT AND GUIDE

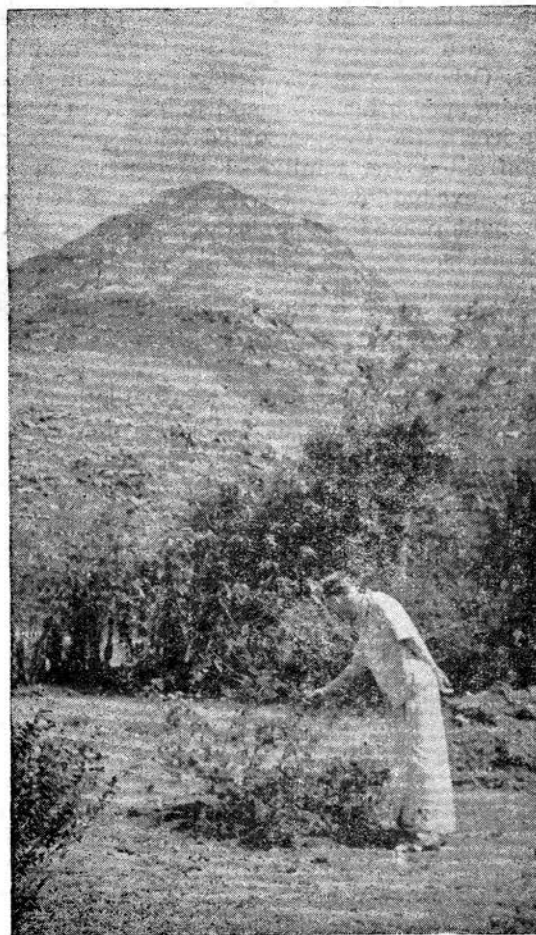
By
P. V. SRINIVASAN

AMONG those who visit the Ashram many ask trivial questions out of curiosity and leave it without getting any beneficial effect from their visit. I have often heard them ask questions such as "Where did Maharshi sit usually? Where did he sleep? Where did he bathe?"....A few however ask about the Maharshi's teaching. Still fewer make an attempt to understand Sri Bhagavan's teaching and very few resolve to follow it, their zest often waning with time! It is really very difficult to find persons who practise the *vichara* with perseverance.

Even such devotees who are determined to follow Sri Bhagavan's teaching and not to retreat under any circumstances have to avoid great pitfalls. Once a devotee gains a theoretical knowledge of the *vichara marga* and Advaita he is impatient to explain or expound the same and put people in the way. This urge to play the 'guru' is a very great danger. It is also very difficult to find a genuine guru who will never solicit or invite disciples and will observe them for some time before giving initiation and that only in deserving cases when ready for it. Food should not be served to those who are not hungry! But nowadays we find a number of 'masters' offering initiation to all and sundry. Such a master is as little qualified to initiate as the disciples are to be initiated.

I have come across a host of devotees who are modest and do not say that they can initiate but they have a great desire to display their knowledge.

Very few devotees manage to avoid these pitfalls and follow Sri Bhagavan onepointedly. Mr. Osborne was one of the rare devotees who was absolutely free from all the above mentioned obstacles which go against sadhana. I was introduced to him in 1965 and since then I had the privilege of knowing him more intimately. At first I felt that



Mr. Osborne in his garden.

he was a typical conservative Englishman, not inclined to freely communicate his ideas to everyone. It did not however take very long for me to understand that he was simply withdrawn. Very often he would sit silent in the company of devotees, coming from all parts of the world, seeking explanations, particularly of the *vichara marga*. On such occasions he would not speak unless questions were asked. I was deeply impressed by this attitude.

It was not born of indifference, nor of shyness, but it was the attitude which developed in him as a result of his inner growth.

The desire to explain however genuine it may be degenerates into a desire to display one's knowledge and from this position one unconsciously cultivates a desire to become a guru, seeking an admiring crowd. Mr. Osborne was completely free from this desire and so far as I could judge, from most desires. He was unruffled when problems confronted the family. I have never seen him excited over anything. His serenity brought peace to others also, even in crucial moments.

As far as I could see he had but one desire and that was to do his work as the editor of *The Mountain Path* in a perfect way. This perhaps was not easy for him to give up. But towards the close of his life even this desire slowly disappeared and he

spent much of his time in meditation. His face and attitude reflected this. I used to approach him seeking clarification whenever I had doubts. He used to grasp quickly my difficulties and offer satisfactory and convincing explanations. His answers would be cryptic and to the point. I used to feel very much inspired in his presence. I have a feeling that Sri Bhagavan has put me in the way of sadhana through Mr. Osborne. He continues to be in our midst even though we find it very hard not to desire to see him in person and speak to him again! I also feel that this was his last embodiment on earth.

We hoped he would stay with us longer and continue to inspire and guide us. Obviously his mission has been fulfilled and so his body has passed away. However, he continues to guide and inspire us unseen. He lives in our hearts and shows the path of Sri Bhagavan to all of us. It is for us to follow this path!

An Appreciation

By

Douglas E. Harding

The West is greatly indebted to the late Arthur Osborne for his work of making widely known here the incomparable teachings of Ramana Maharshi. How can we show our gratitude at this time? Our best tribute to the disciple is that we should actually do, without any further hesitation, what the Master tells us — see Who we are. Again and again Maharshi says that we can see into our true Nature, right now: all that's needed is that we should stop thinking just long enough to notice how it is here, to attend to what it's like being oneself. What could be simpler, more accessible, more natural, more certain, than the inside information each of us has regarding his own state? All one has to do is look at the spot one occupies and see that it's unoccupied; and it really is perfectly easy then to observe that one is not, in and for oneself, a body or a thing at all, but precisely no-body and no-thing but that speckless Reality (or pure Consciousness, or simple Being) which is "nearer to us than breathing, closer than hands or feet". In the Master's own words, "what are we waiting for?"

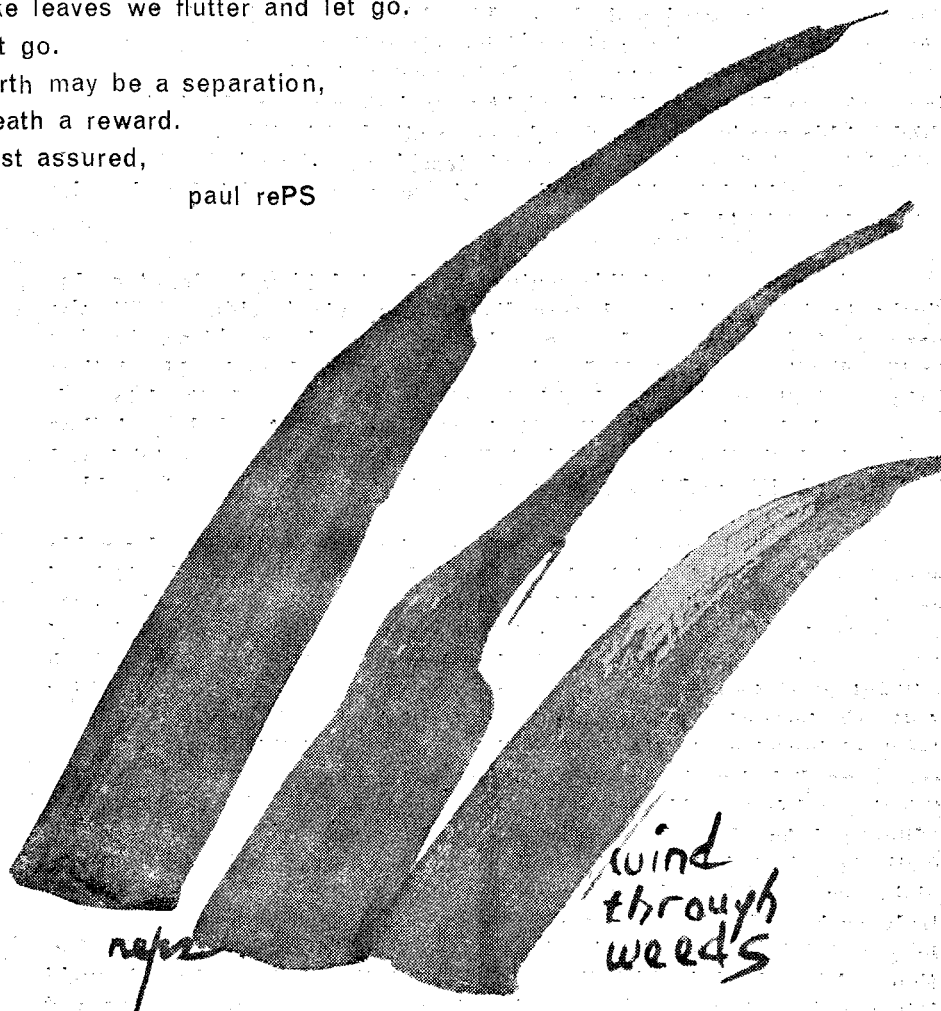
I have reason to be very grateful to Arthur Osborne and certainly many others can say the same.

1970

dear . . .

are we born,
do we die?
how could we?
we have nothing to do with it.
we appear to, like leaves.
like leaves we flutter and let go.
let go.
birth may be a separation,
death a reward.
rest assured,

paul rePS



wind
through
weeds

ABSORBED IN ARUNACHALA-RAMANA

By
ARUNACHALA BHAKTA BHAGAWATA

Now Mr. Arthur Osborne has been absorbed in Arunachala. When the time came the very heart which throbbed with devotion to Sri Bhagavan got merged in Sri Bhagavan. He served Arunachala-Ramana both in word and deed. We shall surely miss his beautiful prose and heart-warming poetry and for a long time devotees of Bhagavan Ramana will not be able to reconcile themselves to his loss. The present issue of *The Mountain Path* is right now before me and I just cannot think of his passing away. One becomes attached to this editor's inimitable interpretation of Sri Bhagavan's teachings. The mission for which he was brought into this earthly existence was completed and so he returned to His Abode.

During a quarter of this century he devoted himself almost exclusively to interpreting and spreading Bhagavan's teaching. With the passage of time more and more seekers all over the world are turning to the direct path of Self-Enquiry and the work done by Mr. Arthur Osborne shall remain a landmark for all those who are destined to seek peace and happiness at the Feet of Ramana-Arunachala. Arthur Osborne's dedication to the Silent Sage of Arunachala was total and he made His life and teaching more meaningful to the present world.

I am sad at the passing away of a great editor, a friend and a noble man from our midst but he has handed down to all of us the task of carrying on the work for which he lived and died. Let us pledge ourselves to do our best to help Sri Ramanasramam, the Holy Shrine of Bhagavan, to maintain the standard and quality of *The Mountain Path* without any change. For me *The Mountain Path* and its late editor Arthur Osborne have been a pillar of light to give direction to a devotee trudging along to the Holy Hill. A journal of this magnitude was sorely needed for the spread of Bhagavan's teaching. Every page of this journal bore evidence of the devotion and dedication of its superb editor and founder whose lucid interpretation, simplicity and beautiful diction captivated the hearts of its readers. We thanked Bhagavan for giving us an editor who could present Him to the world as simply and truly as he did out of real understanding. I cannot express adequately how grateful I am for the inspiration and the stream of love and affection and true bhakti which the writings of Arthur Osborne have brought into my life. I am writing this tribute as a token of my love, respect and gratitude to Arthur Osborne for being instrumental in enabling me to surrender my whole life to Bhagavan Arunachala Ramana. OM SARVAM SRI RAMANARPANAMASTU OM. *Bhagavan Arunachala Ramana Ki Jai!*
Om Tat Sat!!

THE SECRET OF DEATHLESSNESS

By

Dr. P. J. SAHER

THE primary and ardent desire of everyone not to taste death can only be satisfied in a twofold way.

(1) Either death is not a necessity of nature;

(2) death is not what we take it to be.

To the Buddha, as to every rational person, it was clear that death is an unavoidable necessity of nature. The flux of all matter is to be seen in change; the most radical change when our material organism disintegrates is called 'death'. Consequently, if we are to avoid the assumption that man's deep-seated longing for immortality has no prospect of fulfilment, then we are left with only one way out of the difficulty, that death fundamentally does not touch us at all. The Buddha's investigations were in this direction; the problem of overcoming death not by theological shortcuts but on the basis of a logical-positivist (and indeed psycho-cybernetically thought out) Meta-Thanatology.¹ But what must death be, if it is not to touch us? There can be no doubt that what death destroys cannot be our inner essence; it only destroys something which we can do without. Only in this way can our absolute annihilation in death be excluded on principle. For death signifies destruction of that which has already declined, as is clearly demonstrated by corpses which disintegrate into their inorganic elements. If, therefore, death embraced our true inner essence, it would inevitably destroy us wholly.

We can speak of immortality only so long as something in man does not change even in death. All religions speak of 'something' immortal in man which they call a soul.... What then do we understand by the *inner essence* of a thing? It is that through the abolition of which the thing itself is abolished; it is that which ultimately endows the

thing with its reality; it is the kernel, the essence of the thing. The opposite of this is what is 'inessential' to a thing, and is constituted by its ancillary qualities, which may even be absent without affecting the thing in its ontological reality. In this sense everything in the world has an inner essence. Man too has an inner essence, which from time immemorial has been called the Self. With the word 'I' everyone means that in which he is ultimately bound up.... The word 'I' as the declaration of one's own actuality represents the most self-evident thing that can be imagined. Shankara says: 'We cannot demonstrate the Self to anyone (through proofs). For it is that which employs all the means of proof, such as perception etc. in order to demonstrate a thing that is not known.... the Self is the basis (*asraya*) for the activity of proving, and thus is established even before the activity of proving... we can dispute a thing that comes to us (from without) but not the thing that is our own inner nature. For whoever disputes it simply questions his own true nature.'

Descartes expresses the same when he says: 'That it is I who think, doubt, understand and will is so evident that it cannot be made clearer by anything else....'

The most naive and natural man or the most thoughtful philosopher, with the materialist or spiritualist, with the individualist or the pantheist they all ask themselves: Am 'I' mortal or immortal? a question whose solution follows from that into which one now puts his 'I' and thus how one answers the other question: in what does this 'I' really consist? From time out of mind man's faculty of reason has produced the most varied answers to this question of immortality but without reaching any agreement.

¹ Science of Dying.

Why is this so? As we have just said, the question about the immortality of our 'I' coincides with that concerning the nature of our 'I'. Everyone has an answer ready; there is no lack of definitions for our 'I'; but they all amount to tautological assertions which do not satisfy those who make them.

Schopenhauer was once arrested for walking in a park at a prohibited hour. The attendant asked him: 'Who are you?' Schopenhauer replied: 'Ah, my dear fellow, if only I knew the answer to the question "Who am I?"'.

The major premise of the psycho-cybernetic syllogism of the Buddha is: *That which I see arise and pass away in consequence of this, its transitoriness, cannot be the 'I'; my real Self.* If my cash-box is stolen from me, the loss causes me suffering, but this theft has not removed anything of my 'I', of my Essence. My Self cannot possibly be that which I see disappear and then know as having disappeared. As an old man I deplore the fact that I no longer have the strong body which I had as a youth. I thus complain about something which for a long time has ceased to exist. Consequently to the major premise already laid down we can add the minor premise: I see my body in its whole range and size incessantly arise and pass away (and so cause me suffering) in consequence of this, its transitoriness, the body is not my real 'I' or the Self.

We must recognise these premises as a datum of such immediate certainty that it is rooted directly in intuitive cognition. It cannot be 'demonstrated' any more than the axioms of mathematics; in other words, it cannot be reduced to elements of intuitive perception which are even more immediate. Like the axioms of mathematics it does not even need to be demonstrated, for it speaks for itself, it is right without more ado. Accordingly, the Buddha does not demonstrate it further, but always gives it out as something self-evident which is unhesitatingly accepted as such by all his hearers; indeed this is done regularly in the following form of question and answer:

'But, mendicants, can we really say of what is transient, sorrowful and subject to constant change; "This belongs to me, this is I, this is my Self?"'

'Certainly not, Lord'

Thus this major premise is axiomatically certain. It does not contain any positive characteristic of our real 'I' or the Self. It has only a negative characteristic, so that with it we do not get to know anything about the real nature of our 'I', but are only able to say in what our Essence does not consist. Yet even in this negative version the major premise leads to a significant and logical conclusion. The main point is that the datum assumes nothing that is not expressly stated, and contains nothing which would not be accepted as self-evident by everyone, even by the anti-metaphysical neo-positivists.

Belief in the immortality of our body is absurd and no one asserts it and in no case does that body outlast death, for it disintegrates in death and perishes entirely. This plain truth is brought home to us by every corpse, by every cemetery, but above all by every crematorium with its ashes. Indeed as one of the Jataka stories puts it, there is no spot which does not contain the dust of the dead; or as Voltaire says: *Le globe ne contient que des cadavres* (the globe contains only corpses).

What principle or part of our personality is it which is supposed not to be subject to death? One may say that it is the mind. But what is understood by this word? Mind is synonymous with thought; and this again consists of seeing, hearing, smelling, tasting, touching and imagining. According to degree it is resolved into feeling, perceiving and imagining; to begin with, we feel something, we then perceive what is felt, and turn it over in our minds. These different manifestations of consciousness are therefore summarized under the concept 'mind'.... Everything mental is also dependant on and conditioned by the material sense organs of our body including the brain. A mental activity without sense organs or with a seriously damaged brain is just as

impossible as digestion without a stomach. In short, thought-consciousness or mind is the product of physiological processes of our body in general, and of the functions of sense organs in particular. The so called astral body is not touched by the destruction of the grossly material body but because this astral body consists of matter, albeit of the finest kind, it, like all matter, is transient. The essence of matter consists in change, and so the astral body too must perish.....

Our body consists of materials from the external world which are reduced to definite, chemical substances. This reduction or assimilation proceeds in such a way that used up materials are constantly eliminated and fresh ones introduced with the result that after a certain time all parts of it have by then been replaced. I may deplore this constant change of the body, as soon as it becomes one for the worse; as an old man I deplore the fact that I no longer have the strong body which I had as a youth. I thus complain about something which for a long time has ceased to exist. Consequently to the major premise we can add the minor premise: I see my body in its whole range and size incessantly arise and pass away in consequence of this, its transitoriness, the body is not my real 'I' or the Self.

Something about which a man can complain after it has passed away cannot be his Self. How could it be his real 'I', for the

Self still observes an ego deploring the loss of a youthful body. If it had been 'I' who had declined and disappeared, then I could not complain now. But if the destruction of the body 'I' had as a child and then as a man did not also take me away, then naturally the destruction of the body 'I' shall have as an old man will not take me away. If during my lifetime I have learnt how to control my thoughts completely then I may feel confident of gaining insight into immortality even at the hour of death (how in my ontological essence I am as little diminished by it as I have been by daily excretions.) The body is only an apparatus with which we project sensations, perceptions and ideas; and with these mental activities the whole of personality. The body along with all mental functions may disappear but I myself as the real Self or Atman am in no way affected. The end of my body and the consciousness attached to it will not be my end. Consequently as I can see how not only my body, but also all mental states, all thoughts, arise and pass away and are transitory, neither the body nor the mind is my real 'I' or Self. My Self or Essence, therefore, does not perish with my body and mind at death.

My I is beyond the boundaries of cognition.

My I is transcendent.

I am (in essence) immortal.

The Self is never born and never dies;
IT IS.

A Dream

This life is but a dream,
O'er which the cherry blossoms
Cast their enchanting gleam.

What tho' the blossoms fall!
The temple pine trees softly sing
Of life beyond it all.

— A Japanese Poem.

NO SEPARATION CONSCIOUSNESS

.....

By

JOEL S. GOLDSMITH

MANY people ask such questions as: "Will I be reunited with my family when I pass on?" or "Will my family be reunited with me in the next world?" My answer has always been: "It all depends on you, and it all depends on them. If you want to be reunited with them, you will be. If they want to be reunited with you, they will be. But if you do not wish to be reunited, you will not be, because you exist as consciousness and you can admit into your consciousness or drop from your consciousness whomever you wish."

Certainly, this is true even here on earth. Are we in touch with all our relatives? No. Why? We have no interest in some of them, and they have no interest in us, and so we drop out of each other's consciousness. But there are loved ones from whom some circumstance of life or death has separated us. I can tell you that no one who enters my life or my consciousness will ever be separated or apart from it—in life or in death—except those with whom I have nothing in common and whom I am willing to have dropped from me. By the same token, they are more than glad to drop me from their consciousness.

Have we ever received any benefit from one another except the benefit of our consciousness? Is it not a person's consciousness that blesses us? What part of me has ever blessed any student except my consciousness of Truth? What part of him have I known except his consciousness, his love for Truth, his love for Spirit? Therefore we are one in Consciousness, and one we will ever be as long as our interest is in Truth, Spirit, God, Consciousness. Thus, in the absence of our loved ones, for any reason, there will be no sense of loss or sense of separation because we will be able to say, "I have no physical relationship. My relationship is one of Consciousness."

This prepares us for another day of separation, that which the world calls death. Each one of us must be prepared for the day when our loved ones will leave us, but this does not involve separation because that which we love of each other is not the body: it is the Soul, the Consciousness. If God has breathed into us the life of God, then the life of God is the life of man, and we can never be separated from our Life, not even in death because "I and my Father are one"¹: I and my life are one, I and my love are one, one and indestructible.

Not even in marriage is the body loved, not really. It is the individual who is loved, and an individual never goes any place because an individual is Spirit, an individual is Consciousness, an individual is Omnipresence, an individual is here where I am and here where you are, one in Consciousness. This is the experience that eventually must come to every serious spiritual student, because the great principle of life, the principle of Omnipresence, is revealed through this experience.

All the misery of humanhood arises from the belief that we are separate from one another, from our friends and our relatives, separate from our supply, our home, our employment, and our country. Every discord on earth arises from this sense of separation. The unifying principle is that we are one with the Father, inseparable and indivisible, and in our oneness with God we are one with infinite good, which must include companionships, relationships, supply, home, employment, activity. There never would be a discord on earth if there were not a sense of separation from God. We are one with one another and in no other way. If we become one on any other basis, it is not a permanent relationship. Not

¹ St. John, 10: 30.

every family remains together forever, and yet they would always remain together if that togetherness were originally based on the understanding of oneness with God.

"My conscious oneness with God constitutes my oneness with all spiritual being and idea."² No one would ever be separated from supply if his supply were based on his relationship with Deity. When we understand that it is only our oneness with our Source that constitutes our oneness with supply, then we know that what God has joined together, no man *can* put asunder. Does man have a power that can separate God from His own? This would be giving to man a power greater than God's.

Our supply is ours only by virtue of the truth that "I and my Father are one" and, therefore, we are heirs to all the heavenly riches. In our understanding of that, no person or circumstance can separate us from

our supply. Our relationship with God builds up whatever in our experience appears to have been lost. "In three days I will raise it up,"³ and three days means instantly. Why? Because what God has joined together no man can put asunder.

All competition arises from a sense of separation from God and from the belief that I am here, you are there, and there is something out here that we both want. What difference does it make where I seem to be or where you seem to be in time and space, or where our supply seems to be, since nothing has ever escaped out of our consciousness, because God constitutes our consciousness? Physically, there may appear to be an absence of supply but, as long as we hold it in our consciousness, it is ours.

² By the author, *Conscious Union with God* (New York, N.Y.: The Julian Press, 1962).

³ *St. John*, 2: 19.

He Ever Lives

By

Dr. P. J. Saher

Say not he is dead, he lives
Immortal spirit knows no end
Rising up again and again
Like some spring perennial
Spurting from truth's fount.
Up the mountain path we go
With one who reached its peak
O! comrade give your hand to me
And let me join your song.
Shall such a petty thing as death
Keep him away from us?
Who lived in Bhagavan's presence
Breathing Arunachala's dust.
Let us mirthfully laugh
At all cenotaphs
And allow corpses as manure for corn;
The SELF remains untouched by this
As if he were never born.

THE CONQUEST OF DEATH

By

Prof. EKNATH ESWARAN

IN the *Katha Upanishad*, the profoundest of the Upanishads, we are shown the spiritual path that can lead to the conquest of death. Sharp like the razor's edge is the path, says the *Katha*.

When the great German philosopher Schopenhauer writes that in the whole world there is no study so beneficial and so elevating as that of the Upanishads, I like to think that he must have had the *Katha Upanishad* very much in his mind. "The study of the Upanishads has been the solace of my life; it will be the solace of my death," he adds.

Nachiketa is a divinely daring teenager who asks the following boon of Yama, the King of Death:¹

"When a man dies, there arises this doubt: 'He still exists,' say some; 'he does not,' say others. I want you to teach me the truth."

The King of Death carefully tests Nachiketa's worth for receiving this supreme teaching by trying to tempt the boy with every worldly pleasure a human being can crave for, and is delighted with his young disciple who rejects them all resolutely.

"I spread before your eyes, Nachiketa,
The fulfilment of all worldly desires,
Power to dominate the earth, delights
Celestial gained through religious
rites, and

Miraculous powers beyond time and
space.

[These with will and wisdom have you
renounced."

This turning away from the things that change and perish is the first step we have to take in order to reach the changeless, imperishable state, beyond the last change called death. As Sri Ramana Maharshi used

to say, when we have disidentified ourselves with whatever is changing, what remains is the changeless Reality called the Atman or the Self. The regular practice of meditation enables us to discover we are neither body nor mind, neither intellect nor ego.

"The wise, realizing through meditation,
The timeless Self, beyond all percep-
tion,

Hidden in the cave of the heart,
Leave pleasure and pain far behind.
The man who knows he is neither
body

Nor mind, but the immemorial Self,
The divine principle of existence,
Finds the source of all joy and lives
in joy

Abiding. I see the gates of joy
Are opening for you, Nachiketa."

Meditation enables us to disidentify ourselves with whatever is changing, but it is divine grace that enables us to discover the Lord of Love enshrined in our heart of hearts as the Self. This divine grace comes to us through our Guru. As the King of Death says to Nachiketa,

"Blessed is he who, through an
illumined

Teacher, attains to Self-Realization.
The truth of the Self cannot come
through one

Who has not realized that he is the
Self.

The intellect can never reach the Self
Beyond its duality of subject
And object. He who sees himself in all
And all in him helps one through
spiritual

Osmosis to realize the Self oneself.

¹The quotations are from my own translation of the *Katha Upanishad*.

This awakening you have known
comes not

Through logic and scholarship,
but from

Close association with a realized
Teacher.

Wise are you, Nachiketa, because you

Seek the Self Eternal. May we have
more

Seekers like you ! ”

Arthur Osborne is indeed blessed because
he turned away from the things that change,
and received the grace of Bhagavan to
merge in the changeless Atman !

A Perfect Gentleman

By

S. P. Mukherjee

The name of Arthur Osborne has now been imprinted indelibly not only in all our hearts here in Sri Ramanasramam, but through the medium of *The Mountain Path*, in many other hearts in many parts of the world without doubt. Why ? Was he a realised soul ? I do not know ! I do not possess the yard-stick to measure it !! In fact, I am in search of one to measure my own bottomless ignorance ! Then was he a bhakta ? Most assuredly and a hundred percent bhakta though he practised the vichara which is the path of Jnana. Moreover, he was in a state of serenity and gladness which we experienced in daily contact with him. But above all, I considered him a perfect gentleman. Although I have never been abroad I have travelled extensively in India and come across men from all walks of life, Indian and western, from the lowest to the elites, yet I never had the chance of meeting another person as immaculately perfect as Arthur. He was indeed a friend, philosopher and guide to all of us, instilling a feeling of love and gladness at the very sight of him.

Once while paying him a compliment for his editorial, he replied smiling : “I do not know, I only hold the pen but Bhagavan guides it.”

Such devotion and surrender is par excellence ! It surely must lead to a Supreme State.

We miss him in our Ashram life where his place has now become vacant but sooner or later we will commune with him. So long Arthur, till we meet again !

LUCIA

an embodiment¹ of Bhagavan

By
'ALONE'

[An indirect contribution to (not the Late) Arthur Osborne]

WHEN I make this a startling title to the article it may prevent the editor to insert it in the issue — and may cause much 'editing' in the article before including it

— but, let us proceed !

This following article may look of a personal nature, but ALONE being the 'composer' of this article — it may save the contingency of this article being personal, if only the reader prevents himself from probing into the identity of the name of ALONE.

Let us proceed :

We (i.e. I along with my son) went to the Ashram (of course, this time, after the dis-embodiment of Bhagavan)

[We had (with my wife) been there three — four times when Bhagavan was in the body our stay varying up to a fortnight and once when our son was only three years old]

Now, to continue the issue :

We went to Arthur's bungalow . . . which is opposite the Ashram on the other side of the road at 4 p.m. fixing that time with him in the Ashram

[They both welcomed us (in a short way I will write) :

I started : Bhagavan says that the spiritual heart is on the right. May I know this directly — with my own experience — ?

"Yes" (Arthur said) "It is on the right side".

I shut my eyes — and sat so about ten minutes.

[I had no particular experience]

We discussed many things (over glasses of lime-juice they offered — we all shared) about Paul Brunton, Aurobindo, Ramdas of Kanhangad etc.



Mr. & Mrs. Osborne

At the close (so to say), when we were on the point of leaving their house, I said : I had not the experience of the "Heart" being on the right side.

To that, Lucia at once and suddenly said : If you give all your attention to it.

"You will feel it right now" !

[I quite remember her words even now !]

And, we closed our 'interview' and went to the Ashram. It may have been about 5-30 p.m.

¹ Who is not ? — Editor.

At dead of night in the room (allotted to us) I got up, automatically, not with any intention or will.

[We were given a room close to the Hill — perhaps, it was recently built at that time]

. I woke up and surprisingly I 'felt' my heart on the right side of the chest — I felt heart-beats in my heart on the right-side. At that precise time, I made absolutely sure *where* I was feeling these heart-beats!!

[We rarely feel heart-beats even at the left-side (where the physical heart is) normally]

. but, now, I am 'feeling' on my right-side.

I remembered Lucia's words :
'you will feel it right now.' ("Heart" being at the right-side).

Though I did not feel so, at that time, when we were with them. I am experiencing "this experiencing" (not 'experience'), now, and, my mind is, utterly quiet: "thinking" was there, but no 'thoughts'.

I did not sleep again — and my son was sleeping by my side ———

and, when it was dawn, I went climbing just a few steps up the Hill alone.

[To be continued if]

To proceed further :

In the morning, after break-fast in the dining-hall, we went to the temporary hall of Meditation and Puja (at that time) in the Matrubhuteshwar Temple

Lucia was there meditating we also there after that, I told her my previous night's experiencing.

She said — That (i.e. "Heart" — this spiritual heart —) contains the whole universe!!

[Of this I have no "experiencing" till the moment of writing this article yet]

I took an autograph of hers on a book written by Arthur on Ramana Maharshi, purchased the day before in the Ashram book-stall

along with Sri Bhagavan's benediction on my son

. to be continued

. to be continued

The mind makes efforts to remove obstructions; it is hard for it to understand that it is itself the final obstruction. The very desire for Realisation has to be carefully watched and can become an impediment for it implies someone to achieve something. In the end all the mind is called on to do is to keep still and allow the Grace to flow unimpeded — but that is the hardest thing of all . . . to keep still.

Till in the end,
All battles fought, all earthly loves abjured,
Dawn in the east, there is no other way
But to be still. In stillness then to find
The giants all were windmills, all the strife
Self-made, unreal; even he that strove
A fancied being

— ARTHUR OSBORNE.

ENFOLDED IN BHAGAVAN'S GRACE

By
A. DEVARAJA MUDALIAR

AS one who has known Mr. Osborne and his family almost from the moment they came to take refuge at Sri Bhagavan's feet, I feel it is my duty and also a privilege and pleasure to write a few words about him for *The Mountain Path*, whose editor he was ever since its inception till the end of his life prematurely and suddenly.

A little before 1941 Mr. Osborne came under the influence of Sri Bhagavan and his works—*Who Am I?* and *Maharshi's Gospel*. Sri Bhagavan's picture also made a great impression on him. He was then a lecturer at the University of Bangkok. He came to India in 1941 on six months leave and had to go back to Siam without coming to Bhagavan. His wife and three children stayed on in India and came to Tiruvannamalai as the Second World War was already drawing nearer to Siam. In 1942 the Japanese entered Siam and Osborne was arrested and interned. Their friend David McIver who had by then built a cottage for himself opposite to the Ashram put it kindly at the disposal of the family and was helpful in various ways. Mrs. Osborne and the children used to visit Sri Bhagavan daily and the children asked Sri Bhagavan to bring their father safely back to them. Sri Bhagavan smiled and nodded graciously assenting. Thus they had the assurance that His Grace will bring about the release of their father. Eventually Mr. Osborne came to Tiruvannamalai in 1945 and when he entered and sat in the Hall, Bhagavan was kind enough to tell all assembled there: "Adam's prayer has been granted. His father has come back."

Later Osborne got a job in editing work on the *Indian Express*, Madras, as a preparation for his later work on *The Mountain Path* and after Bhagavan's physical disappearance, the idea came into his mind that a journal should be started for our



Ashram. Once when Bhagavan was alive and a few earnest and enthusiastic devotees wanted to start a journal for propagating Bhagavan's teachings, Bhagavan was not encouraging. I also was approached to re-

commend the idea to Bhagavan and if he encouraged it to write for the journal etc. But when I went and pleaded with Him saying that every Ashram has had its own organ and why shouldn't ours too have one. Sri Bhagavan said: 'That is different.' But the position having changed after He was no longer with us in the body this idea came and the carrying it out, was due to Sri Bhagavan's Grace without any doubt. I felt so and said so at the meeting inaugurating *The Mountain Path* in September, 1963 and what Mr. Osborne has achieved since then is history. The remarkable progress *The Mountain Path* has achieved in the short span of about half a dozen years is quite outstanding. He has been able to secure for our journal the highest reputation among spiritual journals. This he has done by his extraordinarily lucid and helpful editorials, and by persuading a host of eminent men, writers on spiritual topics to contribute to the journal. Not particularly addicted to making effort I have sometimes felt that the

editorials were far stronger or more radical than would appeal to a man who favoured surrender and would rather let Bhagavan do out of Grace all that was needed. No doubt others welcomed his editorials and found them very helpful. Mr. Osborne felt very strongly that Bhagavan's method of self-enquiry was the best and most direct method of self-realization and that people like me who came to Him, but still persisted in practising other methods including the well-known and supreme method of total self-surrender were missing the chance of their life. I do not approve of it and I have written so often in *The Mountain Path* itself favouring the method of utter devotion. Nevertheless, I admire Mr. Osborne for his sincere advocacy of this method of *Vichara* — self-enquiry — which was doubtless what Bhagavan Himself advocated above all other paths.

May Mr. Osborne's soul rest in peace and may his family receive His Grace in abundance is my earnest prayer!

Arthur Osborne: A Silent Link

By

Barbara Rose

It was a man with whom I had not exchanged a dozen words, and yet the feeling that I knew him well was unmistakable: both the way one knows a friend without having always to ask what he "means" and the way one knows a highly respected teacher over whose writings I had often pored, in sheer amazement that it could be so clear and ring so true.

To be in the vicinity of his person was always a meditative experience. Especially do I remember how he seemed to cast an aura of humility about him as he walked down Chengam Road to go to the Old Hall early each evening, humility vibrant with the peace and power which true submission must bring with it. Often I would think how there was much to learn from seeing someone walking thus, but usually I would just let it "be" and be taken into the feeling/mood which he inspired. The few times the contact was more "personal" and there was closer physical proximity there was instantaneously the well-known vibration of warmth and love astir in the Heart.

He will continue now as then to live in the Light of his glorious Master; the loss is only ours. And even so — if we make the effort he will be here, now as before and with such a tribute I know he will be richly paid.

AN EVIDENCE FOR REBIRTH

By

AMARASIRI WEERARATNE

IT is often asked "why do we not remember our previous lives if it is a fact that we have lived before?" And often the reply is that the loss of memory of a particular thing or event is no proof for its non-existence. For instance we do not remember the details of our infancy. Nor do we remember the day of our birth. I cannot now remember what I did on a certain date and where I was that day. This only proves that our mind is constituted in such a way that the further the time lapse the less are we likely to remember details.

The mind and its workings are not understood by the average man. But those who have studied the mind tell us that man uses only one-fourth of it from the day he is born to the day of his death. They compare the mind to an iceberg where only one-fourth is visible above the water, while three-fourths lies submerged and there are latent the memories of all our past experiences including those of our previous lives.

Buddhists and Hindus generally believe that yogis can gain psychic powers by practising concentration of mind in meditation. These psychic powers include the ability to recall past lives. This power is gained by having access to memories that are so to speak submerged in the so called subconscious mind. But most of us are not yogis and generally do not exert ourselves to achieve these psychic powers. How then can we obtain evidence for rebirth? How can we tap these submerged memories? Here-in hypnosis comes to our rescue.

It is sufficient for curative purposes of hypnotherapy when the conscious mind recedes under the third stage of the deep hypnotic trance but this is not sufficient for regression to a previous life. About 25% of the people can attain the deep trance stage where memories of previous lives come in at the first session. "Psychologists

and psychiatrists have long realized that a person's memory can be remarkably increased while under hypnosis. Often long forgotten information can be clearly remembered, such memories being inaccessible to the subject during normal waking consciousness. Even experiences of early childhood can vividly be relived. Depending in part on the hypnotist's technique, many subjects will assume childish speech and mannerisms appropriate to the age to which they are regressed". (*Hypnotism Today* C. M. Lecron and J. Bordeaux). Since hypnosis can produce phenomenal increase in one's power of recollection, we are confronted with the question how often hypnotic regressions present true memories and how often they are phantasies. If it is found that memories right up to the embryonic stage in this life are genuine after verification, there is no need to assume that memories recalled when regressed beyond the foetal state to another existence are all phantasies, especially when they are found true after verification.

"There are numerous cases of hypnotised persons being asked to go back in time and tell of their earliest memories. Instead of describing scenes from their early infancies, some subjects have told of previous incarnations though many of them had no previous belief in reincarnation and no exceptional knowledge of ancient history. Yet many of these cases have been carefully examined and found to be historically accurate even on obscure facts known only to a handful of historians. A few have not only related historically convincing past life episodes but have done so in the language of the time they have claimed to have lived, though in ordinary life they were found to be completely ignorant of such a language. In some cases these have been little known languages such as ancient Egyptian or an early

Norwegian language." (*Evidence for Survival from Claimed Memories of Previous Lives* — Dr. Ian Stevenson.)

There are several books which deal with memories of previous lives obtained under hypnosis. Some of these details have been checked and verified. The best known among these is *The Search for Bridey Murphy* published in 1956. It achieved world-wide fame and ran into many editions, in a number of languages.

Its author Morey Berenstein was an amateur hypnotist besides being the managing Director of his own prosperous business concern. He became interested in the doctrine of rebirth particularly after he had studied the case records of Cayce Institute, Virginia Beach. In these cases he found that Edgar Cayce who was known as 'America's sleeping Doctor' had become clairvoyant under auto-hypnosis and was able to diagnose, prescribe for and cure people who were long distances away. There was no need for him to see the patient. He was also able to read the past lives of many of his patients, thereby furnishing a mass of evidence on karma and rebirth.

Now Berenstein wished to check on this doctrine of rebirth by an experiment under hypnosis. His religion taught that the dead were sleeping in their graves till Judgement Day or the second coming of Christ. Therefore he wished to see whether the doctrine of rebirth was verifiable and if so, whether evidence would be available by regressing the subject to recall his or her previous life.

He knew one Mrs. Ruth Simons (Virginia Tyghie) as one of the two best known subjects for deep trance hypnosis. With the consent of this lady and her husband she was hypnotised and regressed to her previous life on six occasions. She remembered in the first trance a previous life in Ireland 160 years ago in which her name was Bridey Murphy and she revealed details of her childhood, the school she went to, the names of her parents and elder brother and her marriage at the age of 20 to a lawyer named Brian McCarthy. After the marriage she

travelled from her parents' home in Cork to Belfast to her husband's home. The details of this journey including minor details (which could be verified only with great difficulty) were divulged. Her description of a childhood visit to the coast of Antrim is graphic and remarkable for a person who has not been outside America in this life. Her revelations in deep trance were tape-recorded. When she died she found herself in the spirit-world. Berenstein asked many questions regarding her spirit existence and her answers conveyed detailed information as to her spirit-existence on one of the planes from which there is re-manifestation or birth on earth ending inevitably in death.

In Hinduism this flux of births and deaths is called samsara, in Buddhism — the Wheel of Life. Enlightenment brings Release and the unveiling of our true primordial state beyond birth and death.

Now having obtained as much information as possible regarding Bridey Murphy's life in Ireland, Berenstein wished to check on these and ascertain how far they were true. Instead of undertaking this research himself he handed over the job to a firm of Irish lawyers — a disinterested party — for investigation and report. The salient points after completing their investigations were as follows: Eighteen of her statements were verified and found to be correct. The remaining seven statements could not be verified with any certainty. Some of the verified facts included the names of her father and husband which were available in the records of names of lawyers at the times. St. Theresa's Church to which her husband used to go still exists in Belfast. Its records revealed that the priest in charge in 1789 was Father John as mentioned by Bridey. The Belfast Directory for 1865-66 gave the names of the two firms with whom Bridey Murphy claimed to have had transactions. The details of Irish folk-lore, songs, coins, lakes, rivers etc. mentioned had been found to be correct and so on.

With the publication of this report the doctrine of rebirth received great publicity

as being founded on verifiable evidence and not a religious belief that has to be accepted on mere faith.

The materialist holding on to the theory that death is the end of man since no one will accept that a molecular-based property like memory can survive the destruction of that molecule are best answered in the words of Dr. Grey Walter, a foremost authority on brain waves. In a book entitled *The Living Brain* he asserts that the mind does not live by brain alone and no amount of further experimentation will explain all the mysterious powers of the mind in familiar physical and chemical laws known to science which cannot explain the E.S.P. (Extra Sensory Perception) phenomena either in terms of brain waves. Thus 'the more we know about the brain the less are we apt to think that the brain is the whole of man'. Inasmuch as science is not able to explain all aspects of the working of the mind and is not able to account for E.S.P. phenomena we have to conclude that there is a non-physical aspect of the mind which though it operates on molecular-based physical properties yet cannot be identified with the instrument through which it operates. It is this non-physical aspect which is responsible for memories of previous lives and other manifestations of E.S.P.'

'The process of rebirth is not perceptible to the senses. It cannot be demonstrated by

an experiment in the laboratory. But does that mean that it is non-existent? Even the materialist scientist does not limit himself to immediately experienced data. The limits of our experience are so narrow that if we did not permit our thinking to go beyond them human thought would be poor indeed. No one has experienced an atom or an electron. The whole conception of the atomic structure is an inference. It is believed because it is consistent with the way in which elements combine. It explains why under certain conditions peculiar markings appear on photographic plates. We do not accuse the scientist of irrationality when he says that the solid matter of a rock is composed of tiny solar systems in which electrons revolve at incredible speed around protons. Therefore it would be illogical to accept inferential logic in physics and reject it in philosophy." (Prof. J. Paul Williams in his *Belief in a future Life*).

A visitor asked Sri Bhagavan whether there was re-birth. He replied: "If there is birth there must be not only one re-birth but a whole succession of births. Why and how did you get this birth? For the same reason and in the same manner you must have succeeding births. But if you ask who has the birth and whether birth and death are for you or for somebody distinct from you then you realise the truth and the truth burns up all karma and frees you from all births."

It is not hard for a man to conceive of the universe (as Wordsworth did spontaneously, as many poets have done) as an expression of Unity in diversity, a vast harmony extending far beyond human vision and weaving into its inevitable pattern all the apparent local disharmonies felt by man in his tiny fragment of time and space. Indeed even science is driven this way since it has discovered matter to be atoms and atoms electrons etc., everything formless energy appearing in ever-changing forms. What is much harder is for a man to perceive that his own self, his intelligence, his I-ness is not him or his but the Universal Self. When it does break upon a man's heart it is a dynamic power, changing all his conceptions and this perception giving a purpose to life. For it means that he is nothing other than Brahman, Self-Luminous, Infinite now and eternally and so Self-Enquiry comes to life.

— ARTHUR OSBORNE.

A GREAT SIMPLE MAN

By
T. P. R.

I AM gladly responding to the invitation extended by *The Mountain Path* to contribute a few lines to this souvenir in memory of its late editor, Mr. Arthur Osborne, and join the readers of *The Mountain Path* in giving expression to the great affection and esteem in which he was held by us all. I had the pleasure of knowing him and his family ever since they first arrived in our midst. Mrs. Osborne and the children came to Tiruvannamalai to Sri Bhagavan first, as Mr. Osborne was interned by the Japanese in Siam, and by Sri Bhagavan's Grace he joined the family here in 1945 after his release at the end of the War. They have made Arunachala their home ever since.

The late Mr. Osborne led the life of a practical aspirant for spiritual knowledge and perfection, steadfastly pursuing the path of Self-Enquiry (*vichara marga*) as shown by Bhagavan Sri Ramana. In all his utterances and writings, he always emphasised Sri Bhagavan's teachings and His method as the most suitable form of sadhana acceptable for one and all under modern conditions of life, regardless of race, religion and country. Many persons come here from abroad in pursuit of knowledge at the feet of a sage, but it is given only to a few to gain a genuine spiritual Master and follow Him unswervingly as Mr. Osborne did, by Sri Bhagavan's Grace and the merit of his own evolution. In the radiance of Sri Bhagavan's guiding influence his sadhana became steadfast and fruitful. Setting store on *experiencing* which alone gives true *understanding*, he valued mere theoretical knowledge only at its own level, although he himself was a man of letters and an outstanding intellectual. For him, to learn the truth of ONE SELF and what is more the possibility of Self Realisation was tremendously exhilarating, and invested life with a



Mr. & Mrs. Osborne

meaning and purpose. I would say, his devotion to Sri Bhagavan and faith in Him were total and complete.

For aught I have known him as a devotee and author he was a typical gentleman to the core, noble, discreet and silent in disposition, polite in manners, his thoughts and actions always characterised by an unassuming dignity and a patient understanding of others' points of view. As a writer on Sri Maharshi's teachings and editor of *The Mountain Path* from its inception, he displayed great ability by his lucid and precise expositions, the editorials which readers

found very informative and helpful, and the wide contacts he established securing contributions from eminent writers and thinkers, here and abroad. He has placed *The Mountain Path* as a journal in a class of its own, greatly appreciated by all.

The news of his demise was as sad as it was sudden when it reached me, hardly within a fortnight of my last conversation with him while he was convalescing at

home, and with animated interest we were recollecting old anecdotes of our earlier days with Sri Bhagavan. I fully associate myself with friends and devotees of Sri Bhagavan, in this expression of my regards to a great simple man who had silently lived and imbibed Sri Bhagavan's teachings with perfect understanding and ease, benefiting much by His Presence.

May Sri Osborne rest in eternal Peace at Sri Bhagavan's Lotus Feet!

A Tribute to Arthur Osborne

By

S. S. Cohen

The passing away of Sri Arthur Osborne after a comparatively long illness has deeply grieved not only his family and friends but also all those who have been acquainted with his literary works on Sri Ramana Maharshi. He is best known as the Founder-editor of the quarterly *The Mountain Path*, which by his mastery of the English language and by his intellectual qualities he has turned into one of the front-rank spiritual periodicals in the world.

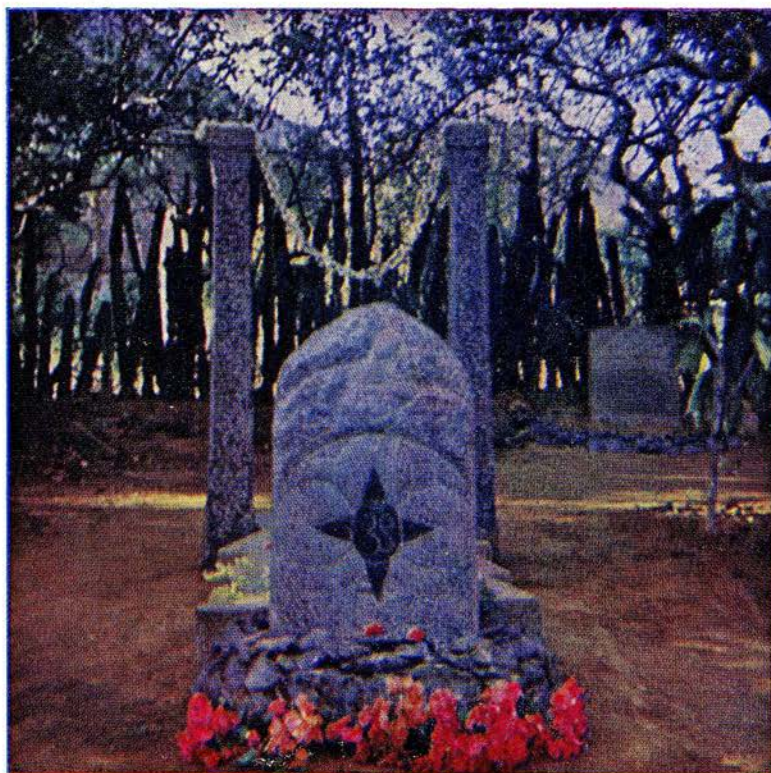
Sri Osborne's vast mystical erudition had eminently qualified him for this work. He was not a mere eclectic student of theology and mysticism — Sufism, Buddhism, Christianity, Vedanta — but a genuine sadhaka, a practical seeker of Truth for the best part of his life. He first came under the influence of the celebrated French philosopher and prolific writer René Guénon, who had a large following and advocated for this age the adherence to strictly traditional ritual and orthodox practice.

Some of Guénon's disciples who later found their way to India, came to realise that their way lay more naturally in the Vedantic line of practice and thus found Indian Gurus for the purpose. Among them was Sri Arthur Osborne who discovered in Ramana Maharshi his ideal Guru, embodying both the Way and the Goal, and who was the personification of what he had been seeking most of his life. Hence from the year he settled in India (1945) Sri Osborne dedicated his best literary talents to the service of the Master, with Whom he is now united in perpetual light and peace.



A WING OF ARUNACHALA FAMILY

(L. to R.: Raja Iyer; Major A. W. Chadwick; V. Ganesan, the *Managing Editor*; Mr. Terence Gray; Mrs. Lucia Osborne, the *Editor*; Mr. Arthur Osborne; and Miss Ethel Merston).



The Samadhi of ARTHUR OSBORNE (not completely finished at the time of taking the photograph) portraying absorption in Arunachala.

MY FATHER

By
KATYA DOUGLAS

MY father was a truly great human being. People loved him and respected him and have written about him but I will write of him as I remember him best—as my father. As children we came to him with our problems and for justice—he saw so clearly—like ourselves—like a child—and we knew he could be counted on to see the truth unclouded by an adult's ideas of what should be. With him it was just *what is*.

I remember some occasions when I felt quite awed that a grown-up could reason and convince us from our standpoint as what was quite logical to a child seemed to become muddled for adults. I sometimes felt so while a boarder at school.

He always had this marvellous way of seeing the truth simple and clear. As I grew up and became an adult myself and things grew clouded and clothed in too many words I would come to him and talk about it and the most complicated things became simple and clear. He never used a complex long word when a simple one would do and would explain the most intricate philosophical problems so easily that one wondered why they had become so intricate in the first place. I remember him for his wisdom and the understanding, for his reassuring quiet voice bringing calmness to many situations and for his quiet dry sense of

humour that was so subtle, one sometimes wondered if he had meant it. He was one of the world's good people, innocence and truth shining in his eyes. We all adored him. He had no idea of diplomacy simple as he was and so wise. My mother was sometimes taken aback at the outright things he said and it was her job to smoothen occasional ruffled feathers. There was a nice young woman neurotic or highly strung and very touchy who did not get on at all with people. She used to come to my parents

with her woes and to get calmed down and see how unimportant it all was. One evening as she came in my father asked her straight away: "Well, and with whom did you quarrel to-day?" While in Bombay a friend prevailed upon my parents to listen just once to a world-re-



Mr. & Mrs. Osborne with a friend (extreme left)

nounced speaker on spiritual matters from a psychological standpoint. The speaker insisted that if we see something beautiful like a beautiful house, a woman, a car, etc., we want it. While returning my father turned to the friend who was driving and said to him: "Sunil, you have a beautiful new car and I don't want it." "Thank you Sir," was the reply where upon they all burst out laughing. Actually once my father was offered a car by a friend who was leaving the country and he refused it. "What should I do with it?" he asked!

I was not there when he died and find it hard to believe that when I go to Tiruvannamalai he will not be there sitting on the verandah in the evening. One would sit for hours in a companionable silence watching Arunachala and the heavens or talking about life and big problems or ordinary every day things and they all took on the same air of simplicity.

In the material things of life my father was not outstanding. He was simply not practical enough and accepted things as they

came even when people took advantage of him but in the things of the heart and the spirit he was truly great.

We miss him so very much but now I turn to him in my heart and talk to him and I know he is there in a greater wisdom and understanding. He has stepped out of the spinning wheel of life and change and has merged in Eternity which sounds so vast and far but is really so close and near, in our own heart.

our deep debt

By
paul rePS

ramana maharshi did not speak or
teach in english
but for arthur osborne and a few others
who translated him we might never know
what he said and says since his words
are living ones

we owe a great debt to these translators
and especially to arthur
who devoted his life to this work

we owe a still greater debt to life
teaching us that life is *alive*
and that there are no two sunflakes
or snowflakes the same
each unique in uniqueness
in through and beyond all comprehension
yet never beyond *experiencing*

TO HIS TRUE MEMORY

By
MADAN MOHAN VARMA

Many tributes, from various quarters, will be pouring in to do honour to Mr. Osborne's profound devotion to Sri Bhagavan, his real understanding of Sri Bhagavan's teaching and, above all, to the great labour put in by him all these years in bringing out *The Mountain Path*. He made it grow into one of the foremost journals on spiritual wisdom in the world, which earned such wide circulation both in the East and the West within the span of six or seven years. One cannot say too much in praise of his utter dedication to the service of Sri Bhagavan through *The Mountain Path* and his books, which made such achievement possible.

I would, however, like to share with my readers the thought uppermost in my mind as I write. The most practical tribute we can pay to the memory of Mr. Osborne is to contribute, in whatever way and whatever measure we can, to keep the flag of *The Mountain Path* flying, both by trying our best to ensure a continued stream of contributions in keeping with the standard so far maintained by the journal and by not letting the number of its subscribers go down.

This will be a humble opportunity of service to Sri Bhagavan and a tribute to the work done by Mr. Osborne which we owe to his true memory.

Mrs. Osborne has already given a lead by offering to bear the burden of editing the journal for the present at any rate.

The Way of Chuang Tzu

Fr. Thomas Merton

There were three friends.

Then one friend died.

Confucius

Sent a disciple to help the other two

Chant his obsequies.

The disciple found that one friend

Had composed a song.

While the other played a lute

They sang :

'Hey, Sung Hu !

Where'd you go ?

Hey, Sung Hu !

Where'd you go ?

You have gone there

Where you really were.

And we are here

Damn it ! We are here !

.....'

GARLAND OF GURU'S SAYINGS

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

145. If a seeker after *moksha* sets
His mind on miscellaneous *siddhis*,
Bondage tightens, as the roots
Of ego swell in size and strength.
- [(4) *Peace of mind is moksha ever present.*
Siddhis arise from movements of the mind.
How can those who hanker after siddhis
Know the bliss of moksha
That is stillness of the mind?
— SRI BHAGAVAN]
146. Wise men with fortitude reject
Fame, and never welcome it;
For fame inclines one to mistake
The body for oneself, the spirit
supreme.
147. Unfailing immortality accrues
Only to those who have destroyed
the ego
Whose loathsome demon-dance
obstructs
The knowledge of the truth that we
Are ever-perfect Being — awareness —
bliss.
148. Imagining that this new-comer, this
body,
Is oneself, one thinks that one is born
And that one dies.
The moment that this grand delusion
goes
One's own true immortality is gained.
149. Death is nothing but the fond delusion
That this gross body is oneself.
When this wrong one-ing goes, one
gains
The bliss of self-awareness,
Of being one without a second,
And this immortality.
150. Believing that the body is oneself,
One dreads the body's dissolution;
And enquiring "What dies?" "Who
am I?"
One dies into the Self.
What but the ego's death
Is immortality?
151. True clearness, freedom from the
mind's
Ripples and shadows this alone
Is ever-fresh immortality.
By this awareness pure, by this
And by no other means can Death,
The delusion, be destroyed.
152. The vulnerable body, born to die,
Is called for courtesy's sake an entity.
The sole reality, the single thing
Permanent and ultimate,
Is Self-awareness only.
153. When the ego irrepressible returns
To its own source at last and merges
in it,
The Self-awareness shining clear,
Distilled and pure,
Is the elixir true, assuring
Health and wholeness ever-enduring.



..... to the EDITOR

The following extracts were taken from letters more or less as and when received by the editor, managing editor and the Ashram President from the devotees. I am sorry that it is not possible to publish all of them, particularly those later ones which still continue coming. The last few letters are, one could say, a synthesis of the impact this 'passing over' of the founder-editor has made, touching a common chord in the hearts of members of our ARUNACHALA FAMILY 'united with us in our human loss and inner peace'. Thank you.

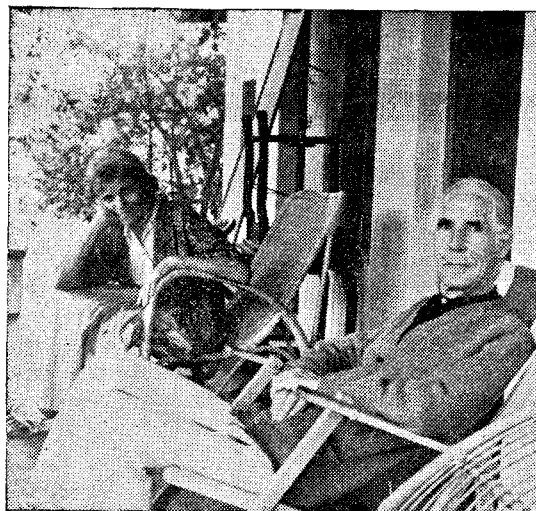
— EDITOR.

.... The serenity and peace in which he left this world is not only proof of his spiritual attainment, but the greatest gift which he could bestow on those nearest him, and an inspiration to all those, who shared his convictions in the ultimate truth that is reflected in all religions. The spirit of co-operation and mutual understanding which your husband fostered in all his writings, won him friends all over the world and helped him to carry the message of Sri Bhagavan to the farthest corners of the globe. His work will remain a lasting monument of his life and his deep devotion to Bhagavan which saturated every word he wrote.

Though I have never been able to visit Tiruvannamalai I have always felt drawn to the sacred mountain of Arunachala, where the spirit of Sri Bhagavan and of all those who preceded and succeeded him in the quest of ultimate realization, is ever present. Into this presence your husband too has been absorbed. He has not gone away but has come into his own.

LAMA ANAGARIKA GOVINDA,
Almora.

.... It was through him that I came to Bhagavan's feet. His book *Ramana Maharshi* and



The last photo taken of Mr. Osborne.
Mrs. Osborne is also seen.

the *Path of Self-Knowledge* was an eye-opener and it changed my whole life. I can never, never forget him. He has joined Bhagavan in eternal peace.

UMESH DUTT,
Jullundur.

.... It must be a very sad thing to all who knew him and to the Ashram itself a great loss, almost a blow

S. DORAISWAMY,
Sri Aurobindo Ashram.

.... Arthur Osborne reflected in his life the radiance of his Master... When the wings of new life touched him, that radiant calm remained with him even as the law of 'apparent' change took place. Blessed are those who leave (relatively speaking) this earth-plane as he did....

GLADYS DE MEUTER,
Johannesburg.

.... We both had a profound affection for Arthur together with an immense admiration for his great and widespread abilities. He was a friend whom we constantly hoped to see again whenever that might be possible.

We would have been worried indeed about the future of *The Mountain Path* had we not been told that you are carrying on the tradition...

From several short pieces of mine you may have noticed how I regard what is called 'death' whether applied to myself or others. In a very personal sense it may be grievous indeed, but in itself it is only an incident, as birth is. In short it is not...

TERENCE AND NATALIA GREY,
Monaco.

.... He was not only an original thinker and a great writer but also an extremely loveable person. There was nothing petty or mean about him. It was a pleasure and privilege for me to help him in some small ways in connection with *The Mountain Path*. The thousands of readers of the journal will miss his editorials and articles. I cannot say how greatly I feel his loss. May Sri Bhagavan give us all strength to bear it.

M. C. SUBRAMANIAN,
Sri Ramanasramam.

.... The loss is all the greater to the Ashram and *The Mountain Path*. We will be missing his brilliant editorials and his equally brilliant replies to the *Letters to the Editor*. Words fail me to write anything more at present

MR. & MRS. A. R. KRISHNASAMI,
Mysore.

.... Though it was never my good fortune to meet him personally I felt the greatest admiration for him and for the very fine way he has handled and built *The Mountain Path*. It is a grievous loss

LUNSFORD P. YANDELL,
Arizona.

.... I feel personally shattered. He was a liberated man while dwelling in this body and now he is absorbed eternally in the Supreme and this alleviates somewhat my grief. His message "I have not gone away, I am here," is gladdening indeed. I am shipwrecked in the voyage of life. Kindly let me have Sri Arthur Osborne's photograph. The books *Ramana Maharshi* and *the Path of Self-Knowledge* and *The Teachings of Ramana Maharshi in His Own Words*... These will surely help me

T. RAM MOHAN RAO,
Secunderabad.

... He was indeed a rare soul, a jewel among men who combined in himself all the three attributes of a yogi; knowledge, devotion and selfless work... It will be extremely difficult to find a man of his calibre to continue *The Mountain Path*. Readers all over the world will miss his very learned and comprehensive editorials and his equally wise replies to readers' letters expounding Sri Bhagavan's teaching as perhaps nobody else could do

N. R. GROVER,
Gobind Nagar.

.... His editorial articles exhibited insight into Advaita Vedanta in general and Sri Ramana Maharshi's teaching in particular. The journal presented articles bearing on a specific theme from different points of view consequently each number furnished complete education on this theme. The answers he used to give to correspondents in the column of *Letters to the Editor* were highly thought-provoking... He has done very valuable work both by his books and the articles he has written... Both the journal and the Ramana-movement have suffered an irreparable loss

M. K. VENKATARAMA IYER,
Archaeological Survey of India.

... What can I say about Mr. Osborne's many fine qualities? He was a truly great soul who

endeared himself to one and all who had the good fortune of meeting him. In the hearts of Bhagavan's devotees he has an assured place. He was Bhagavan's instrument for spreading His message. I for one came to Bhagavan after reading his book, *Ramana Maharshi and the Path of Self-Knowledge*.....

A. R. NATARAJAN,
New Delhi.

.....One of the greatest devotees of our Bhagavan.....our beloved Arthur Osborne.

MAJOR K. S. ABDUL GAFFAR,
Belgaum, Mysore.

.....He has won the confidence of all Indians through his writings and yeoman service to the cause of Ramana Maharshi....

K. A. ABU BAKER,
Nagore.

.....It is a great loss...His wisdom and his wide and intimate acquaintance with the Masters of wisdom all over the world are irreplaceable... Having known Osborne since his earliest days in India I feel the shock as something unbearable. We must all now do our little bit to ensure that his great work for Bhagavan continues....

PROF. K. SWAMINATHAN,
New Delhi.

.....He was a dedicated soul and a great servant of Bhagavan...*The Mountain Path* has suffered a tremendous loss. Osborne has given it an international status and reputation. I myself feel a sense of personal loss....

M. M. VARMA,
Jaipur.

.....All is for the best and Bhagavan looks after his own....

MAURICE FRYDMAN,
Bombay.

.....I felt sorry as usual for a selfish reason, that I should not have the pleasure of meeting him again. The poem 'That's That' (Jan. '70 issue) was actually dedicated to him. My sadhana involved many complex factors... by his critical and unbiased opinion he led me on in a rare sadhana. How few can follow his unerring instinct in such matters.

I am sure that in spiritual matters he had reached the summit. It is surely not easy to pass such judgements but there are many besides me who were both directly and indirectly helped by him and according to great saints this is most often done by Self-realized men... I consider Arthur a Jnani and hope that his Presence be constant with you and your children... Spiritually he was a giant, a true disciple of the Maharshi. He will always be with us.

MADHUKAR P. PADUKONE,
Bombay.

.....Man has a divine destiny to fulfil in life but few are those who know the goal of their existence, and fewer still are those who earnestly seek the attainment of that goal. Mr. Osborne spent his life on earth in order to fulfil the divine destiny and in this we can take comfort...

R. GAITONDE,
Madras.

.....Bhagavan attracted him to His feet, guided him and made him established in the One Reality, His *Swarupa*. He made use of that pure instrument and has chosen to completely absorb him into Himself... There is no death for Bhagavan and no death for His true devotees. Arthur lives in Bhagavan as well as in our hearts for ever....

VISWANATHAN,
Madras.

.....It has been a great experience for us to have known Mr. Osborne these many years. His books and his writings meant much to us and his humour and his sweet smile are unforgettable. The world has lost a great man and we have suffered a personal loss....

ELLEN SHARMA,
Madras.

.....I cannot tell you how very distressed I was to read the sad news... Your husband was such a fine person and we have all lost a dear and trusted friend. Your loss is indeed terrible. My heart goes out to you in loving sympathy...

N. D. SAHUKAR,
Bombay.

.....But I must say I am saddened. It is truly such a great loss we all feel even though there is no place for him to go. The name of

Osborne is indelibly wedded to Bhagavan's Way and has been a real beacon to countless seekers...

MRS. DE LANCY KAPLEAU,
Canada.

... I simply cannot find words which will adequately express the sadness and the sense of loss which I felt when I received the sad news... My indebtedness is beyond words which will fully express my gratitude...

Though still here in spirit,—where else could he be? The physical loss of your husband who was the ever helpful guide to so many will deeply be regretted in many lands. Thank you for continuing with his work....

G. N. DALEY,
London.

... I am sure Daddy is with you most of the time. I think about him so much sitting there quietly, the lovely evenings we had on the verandah, being able to ask him absolutely anything and getting such a simple profound answer. Remember when he was teaching Aruna and we used to sneak and listen because the lessons were so interesting? He was a rare and beautiful person and we were very fortunate to have him in our family.

KATYA DOUGLAS,
London.

... I was extremely grieved to learn of the passing away of our beloved editor and most ardent disciple and collaborator of Sri Bhagavan. Try as I might to console myself with the thought that Sri Osborne has been absorbed in Ramana-Arunachala the emotional upsurge is too difficult to pacify. If such should be the feelings of one so distant and not even introduced to formal acquaintance I can imagine what your feelings must be... May Sri Bhagavan guide you and give you all the solace and encouragement to carry on unhindered in the footsteps of your noble husband. Sri Osborne was almost lost to you in the war years. Bhagavan recovered him for you and in his infinite compassion helped Sri Osborne to discover his-Self. And so deathless He is.

N. RAMANI,
Bangalore.

... I knew Mr. Osborne only through his writings and *The Mountain Path* and they have endeared him to me as they should have done to

many others. From what I may guess from his writings, for Mr. Osborne it signifies a passage into true freedom from where he can be still closer to you and guide you up *The Mountain Path*, the summit of which he has gained even while on this side of life.

I am of the opinion that a widow's weeds are not for you... I am convinced that wherever you may happen to be during the remaining part of your sojourn on earth whether in India or elsewhere you will carry with you the influence of Arunachala to help kindred souls. But my personal prayer is that Sri Bhagavan may inspire you not to leave India and carry on this noble work...

D. RAMANATHAN,
Retd. Headmaster,
Anantapur.

... *The Mountain Path* has lost an able editor. Recently I read his article on Self-Enquiry in *Ramana Jyothi*. It is so lucid and persuasive as to make Sri Ramana Maharshi's path easiest and most suited to modern seekers. I am sure you will bring out a special Number if possible exclusively devoted to articles about Mr. Osborne and a few articles by him to publish the special number as a Osborne Number. We owe it to him to honour his memory befittingly. A portrait of him perhaps is being arranged for displaying in a suitable place in the Ashram...

T. S. NARAYANASWAMI,
The Hindu, Madras.

... He led me to Bhagavan and put me in the way when I first went to the ashram. Its spiritual atmosphere impressed me greatly and created a desire in my mind to settle down in Tiruvannamalai and follow Bhagavan, I stand indebted to Mr. Osborne for his guidance. He advised me to keep aloof from Ashram affairs and be onepointed in my sadhana. Whenever I had difficulties I consulted him and his cryptic and wise answers always to the point were entirely satisfactory. He was one of the very few people who were not in the least interested to play the guru and never gave advice unasked. He has done great service to many devotees through *The Mountain Path* also and I wonder if there is anyone who could fill the void left by him. I had the privilege to come into closer contact with him and observed him with interest and respect. He was not agitated by anything. It was difficult to draw him into conversation pertaining to mundane affairs. Living the life of almost a re-

cluse he was engrossed in his spiritual path which was the Vichara-marga lapsing into meditation and Silence. I thought I could retire and settle down near him and be guided by him, but it was not to be.....

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

.... Mr. Osborne was the greatest man I have come across in my life. He must have discarded all his desires before passing away and I am sure there is no rebirth for him. He lives in our hearts..... It is indeed a great and irreparable loss to all of us... He was a tower of strength to *The Mountain Path* and I can only pray to Bhagavan to show us the way to continue the work he has been doing with no diminution of the lustre it has been spreading throughout the world.

K. K. NAMBIAR,
Madras.

.... I learnt that Bhagavan has gathered unto Himself one devoted soul... The literary and spiritual world will be missing a leading light... and the numerous devotees who come to the Ashram a friend who could enlighten them in the doctrine and practice of the 'Vichara' enunciated by Sri Ramana. This grief is shared by many...

S. KUPPUSWAMI,
Madras.

.... He was a loving devotee of Sri Bhagavan and a strong pillar to the Ashram. Publishing *The Mountain Path* has made the Ashram widely known. He was a true disciple and I am sure he is merged in Arunachala, the Supreme.

N. R. NARAYANA AIYAR,
Madras.

.... This is the greatest loss to spiritual seekers. As Ramana has said that even though he may physically leave this world his spirit will ever guide us, so also the spirit of Sri Osborne will always remain with us... I am sure they will bear this loss which is not really a loss in spiritual lives with courage and fortitude...

ANJANEYAM,
Hyderabad.

.... When I read the prophetic words of Mrs. Lucia Osborne in the very beginning of an advance chapter from a book "Our Quest" in

preparation, which may or may not be written I was haunted by the premonition of the mergence of Sri Arthur Osborne in Bhagavan which was confirmed from an announcement in the papers. The book "Our Quest" shall be written and completed as a great classic in memory of Sri Bhagavan's Arthur Osborne. May Sri Bhagavan grant.....

DARA HOMI DADINA,
Thana.

.... I am deeply grieved at the news of Mr. Arthur Osborne's passing away..... Mr. Osborne's career was one of exemplary devotion and dedication. Having imbibed the immortal teachings of his great Guru, Sri Ramana Maharshi, he put his heart and soul into the task of disseminating His message through his writings and *The Mountain Path*. Readers will certainly feel the void... As a co-devotee in the field of religious journalism I had received his love and helpful co-operation.....

P. C. GOPALAKRISHNAN NAIR,
Editor, *Santidipam*,
Mangalore.

.... To learn that our dear Mr. Osborne has passed away was the greatest shock after Sri Bhagavan's passing away. I telephoned the news to several important devotees here and they were so overcome that they could not say a word. All the papers carry the news...

P. V. SOMASUNDARAM,
Bombay.

.... His lucid articles were always convincing and inspiring. In him the world has lost a highly evolved soul and the journal a highly talented editor... I am sure you have preserved perfect mental equanimity in this bereavement...

SWAMI ADWAITANANDA.

.... Though I have not had much personal contact with him during my visits to the Ashram... he being of a reserved nature as Englishmen generally are, respect and regard had grown in me for him on account of his sincerity and selfless service..... May Sri Bhagavan grant peace to the departed soul and strength to you to bear the tragic loss. He too left the body on Friday which is of great significance.

SATYA NARAYANA TANDON,
Kanpur.

... Kindly accept my heartfelt sympathy I have come to know him very recently through his writings and he has uplifted me from confusion to an arena of peace and silence. What I was searching for the last 30 years, through his grace I received easily. With you, I also say that he has not gone away, he is here.

P. BANERJEE,
University of Burdwan.

.... You may not remember me, but I would like you to know that in retrospect it was the happiest week of my life which I spent with Arthur and you and the children when you allowed me to stay with you at Tiruvannamalai and Kodaikanal. It is therefore with great sadness that I heard the news yesterday.....

BETTY HOLMES,
Camberley.

.... In spite of my spiritual equipment I lost myself in emotion due to the physical demise of "our Saint".....

R. V. SETLUR,
Bombay.

.... I was taken aback and very deeply touched to read the news..... The bereavement is mine too, but I remember a saying of my own Guru: "Why grieve over the death of saints. They only go to their Real Abode." He has played his part and gone. He belonged to that noble hierarchy.

PROF. U. A. ASRANI,
Lucknow.

.... I did not know Mr. Osborne in the physical body but some sort of affection had grown through correspondence and I felt he was a friend. How sorry I am I cannot express..... Once again I send my obeisance to the soul of Sri Osborne ... I am sure *The Mountain Path* will retain its charm...

J. L. RAINA,
Srinagar.

.... Though a stranger to you but a subscriber to *The Mountain Path* for two years, may I express my sympathy..... His articles and answers to letters were a great help to me; they were so simply expressed and I gained very much from them. How I should like to come to Tiruvannamalai but unfortunately this is not possible at

present I hope one day your book "Our Quest" may be completed. I know Sri Bhagavan's blessing is with you....

HELENA HENNIG,
St. Leonards One-Sea, Sussex.

.... It is well that the Managing Editor has decided to devote an issue of the journal in the loving memory of the Editor. I welcome it very much. Mr. Osborne taught me the meaning of life and the purpose of one's coming into the world in the light of Bhagavan's teachings. My bad luck that I could not come to the Ashram earlier and so I missed Mr. Osborne's company. However he explained in his letters to me with much care and patience all that there was to learn from Bhagavan's method. He was not an armchair philosopher but explained from real knowledge. From him I learnt what was 'Pure Hinduism' based on the teachings of the Upanishads and in this respect he was my Second Guru. His dozen of letters personally written to me in reply to mine carry a special spiritual fervour, sufficient to stimulate novices like me in the Advaitic tradition. He lived Bhagavan's teaching. These letters (unpublished in the journal) are my only source of spiritual inspiration and tremendously encouraging. Many of my friends have also been thus encouraged. Surely Bhagavan worked through him. I have found a new meaning in my most ordinary course of living due to him ... so we also are in great grief and mourn the loss. Please see that all articles written by him and the book "Our Quest" are published....

K. K. GHOSH,
Calcutta.

.... It was a shock to me to hear from Douglas Harding of the mahasamadhi of Arthur, but wonderful to know of Bhagavan's works unfolding... One knows at the same time that our loss is His gain "Where can I go?".

RONALD HODGES,
Nacton.

... Sarah wrote to me that Arthur had passed away and I cannot tell you how sad it made me. When I came to where she said that his last words to you were "Thank you" it made me weep. He was such a lovely person... it melts the heart to think of his thanking you at such a time for your lives together.....

JEAN BUTLER,
New Delhi.

.... My thoughts are now about *The Mountain Path* which was Mr. Osborne's creation and of which he was the life and soul. He built and kept up its wonderful reputation. I am sure Bhagavan will guide everyone concerned

L. P. KOPPIKAR,
Sri Ramanasramam.

.... I had not met or known Mr. Arthur Osborne though a serious student of his writings and deeply admiring his life and thought. I am much moved by his leaving us and pray to God to give you and the members of your family enough spiritual strength to face the situation....

BALACHANDRA,
Tanjore.

.... I have known Mr. Osborne unluckily only through reading and correspondence for the last six years and it had always been my hope to meet him personally some day. I cannot express how much I feel grieved by the news.... Allow me to say that I am one of those who in some way share your sorrow.....

FATHER JESUDASAN, S.J.,
Poona.

.... Just a short extra note to tell you how much I and friends in America have been enjoying and receiving guidance and inspiration from *The Mountain Path* for years.... *The Mountain Path* has helped so many people, especially in the West. You cannot imagine how many because only a few ever write to express it. Our love and prayers are with you to continue this great work of your husband's under the guidance and compassion of Bhagavan Sri Ramana Maharshi...

SUSANNA REYNOLDS,
Totapalli Hills.

.... For many years our Swamiji Sri Omkarji Maharaj and our Sri Santi Asram have been receiving your wonderful *The Mountain Path* Magazine and reading it with love and devotion not only for all the sincere and dedicated service of its inspired editor, Sri Arthur Osborne, but also because it truly conveys the great Wisdom, Love and Peace of Bhagavan Sri Ramana Maharshi.... Your husband's understanding and wisdom and his life of selfless service and devotion has been a blessing to India and the whole world.....

SRI SANTI ASRAM,
Totapalli Hills.

.... Another wise man and saint gone from this earth — and one whom so many people owe so much! He really was instrumental in bringing thousands to Bhagavan — re-stating and elucidating His words in utmost simplicity and clarity. I will always regret not having met him.... For years Bhagavan especially in his aspect as Arunachala have gripped my heart and it is my intense prayer that I may be able to visit there one day. In the meantime I diligently read *The Mountain Path* from cover to cover and feel that there is something growing....

RUTH WILSON,
Newton Ctr. Ma.

.... I know that it must be a great loss to you the severing of bonds of so many years. But of course you will realize more and more how what is enduring in time remains and how deeply you remain united in That. As one gets older one sees death more and more as the 'passing over', a fulfilment of what one has always been doing in meditation entering into the depth, the 'centre' where all is united and reconciled. I am glad to know that you will be continuing with *The Mountain Path*....

FATHER BEDE GRIFFITHS.

.... With my thoughts I am near you.... You prayed for Grace — and your prayer was fully granted. Peace, calm and serenity prevailed during and after your husband's release. Is this not ample proof of blessed Grace? And now the same peace still surrounds you... Humanly speaking we feel sad... but the moment one turns inwards, one realizes that nothing, nobody is lost.... Salvatore said: "It is as if I lost a brother!" We think of you and we feel united with you in your human loss and your inner peace...

CHANDRA CUFFARO,
Rome.

".... I still feel to have lost my best friend" and at the same time I am sure that from now on He will strongly support us to complete our humble work in this incarnation.....

SALVATORE CUFFARO,
Rome.

.... When I learned from the July issue of *The Mountain Path* that Mr. Osborne has left us it came as a great shock and I couldn't help burst-

ing into tears. I had the feeling as if Bhagavan had shed his body again.

Though to my great regret I have never met Mr. Osborne personally I am endlessly indebted to him, for through his books he brought me to Bhagavan who is All in All to me and I always knew in my heart that Bhagavan Himself was speaking through him.

So, if his passing has affected me to such an extent, how infinitely more it must have affected those who were closely associated with Mr. Osborne and especially you, Ganesh. I just

have the urge to write you this personal note to tell you that I am very much with you in thought and feeling. This time may be difficult for you, but it certainly will be a time of spiritual growth.

Thank you for writing "My Obeisance to Sri Osborne" in *The Mountain Path*. How rich you are indeed to have had so close a relationship with this realized man; and in writing the above article you shared it with all of us. Thank you again.

MARLEEN BOERS,
Karachi.

NOTICE

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A. IN INDIA: Are requested to complete the M.O. form sent herewith and remit Rs. 6/-, the subscription for 1971, 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*.

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Receipts will be sent along with the issue of January, 1971 and not separately.

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

THE MOUNTAIN PATH

Sri Ramanasramam,
1st October, 1970.

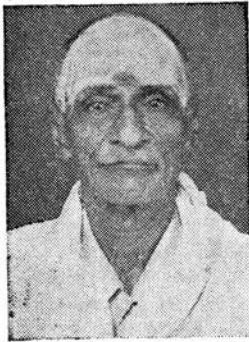
V. GANESAN,
Managing Editor.



THREE DEVOTEES PASS AWAY

DURING this quarter we are sorry to record the passing away of three of our senior fellow-devotees of Sri Bhagavan in Sri Ramana Padananda, Sri Swami Abhedananda Saraswathi and in Sri O. P. Ramaswami Reddiar. All of them were unique in their own way in their devotion to Sri Bhagavan.

SRI RAMANA PADANANDA attained Sri Bhagavan's Lotus Feet at 7 p.m. on August 12, on the Ashram premises, where he stayed as a permanent inmate during his last years of life. He was born in 1889 and was known as V. S. Kuppuswami Aiyengar



Sri Ramana Padananda

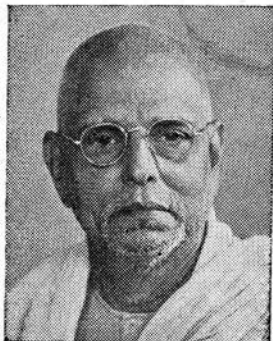
in his *purvasrama* (worldly life). In business avocations he made and lost several fortunes. He travelled far and wide, and first came to see Sri Bhagavan in 1928. Since then he was closely drawn to Him and to the spiritual life of devotional service. His great faith and deep devotion to Sri Bhagavan found expression in his singing, full of emotion and devotional fervour. His love of Sri Bhagavan overflowed to the devotees also, particularly to Sri Muruganar, whose great devotional works like *Sri Ramana Sannidhi Murai*, were published and brought to public notice by the indefatigable efforts taken by Sri Ramana Padananda, as an act of service.

From 1934 he came to settle down permanently in the Ashram and to the last took an active interest in the daily Ashram routine contributing with devotional singing in front of the Shrines of Sri Bhagavan and of the Mother. As a rule he would sing with great fervour from the great works of the 63 Saivite Saints and Alvars and particularly from Sri Muruganar's *Sannidhi Murai*. He thus dedicated himself to singing the glory of the Master morning and evening and on other important occasions as well.

He had a peaceful death, remaining conscious of the Presence of the Lord in the Heart, till the end. May he abide for ever in Sri Bhagavan's Peace!

SRI SWAMI ABHEDANANDA SARASWATHI passed away at his son's residence in Dharmapuri on July 23, after a brief illness. He was 85. In his *purvasrama* he was in the medical profession and had been practising in Burma and later in India. He came into contact with Sri Swami Sivananda of Rishikesh, from whom he took sannyasa about 1935. His family and relations were residents of Tiruvannamalai and he had seen Sri Bhagavan from the time when He lived in the Virupaksha Cave. On taking orders as a sannyasin he went

on a long pilgrimage and after returning to Tiruvannamalai stayed at various places on the



Sri Swami Abhedananda Saraswathi

he came back again and stayed at the Ashram as an inmate for over 5 years, characterised by gentleness and devotion.

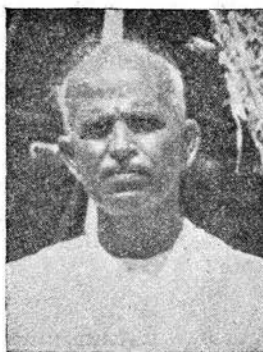
May his soul rest in peace at Sri Bhagavan's Lotus Feet!

SRI O. P. RAMASWAMY REDDIAR: It is with deep regret that we record the sad news of the demise of Sri O. P. Ramaswamy Reddiar on August 25 in Madras, after a brief illness. While introducing him to our readers in our issue of October 1969, p. 289 we have stated that he came to know of Sri Bhagavan at a very early age from the time of His days in the Virupaksha Cave on the Hill of Arunachala. His innate devotion fostered the greatest love, reverence and faith in Sri Bhagavan, which sustained him throughout his life. It enabled him to lead a simple life of right conduct, in the midst of his activities as a national political leader of high standing. After Sri Bhagavan moved down from the Hill to

the present *Sri Ramanasramam* he used to come to Him frequently as often as he felt impelled to seek guidance in spiritual and mundane matters, pertaining to difficulties and frustrations faced by the government and people when he was the Chief Minister

Hill-side, constantly visiting Sri Bhagavan and by His Grace doing sadhana as enjoined by Him. He later went to Prodattur in Andhra State and stayed for 14 years in 'Ramana Kutir' where he erected a small temple and installed in it a small statue of Sri Bhagavan.

After Sri Bhagavan's Brahma Nirvana,



Sri O. P. Ramaswamy Reddiar

of Madras State, in the conviction that only great souls like Sri Bhagavan could bring true relief to all. His services in the growth of our Ashram has been great. He was chiefly instrumental for the early completion of Sri Mathrubuthewara Shrine and performing its Kumbhabhishekam in 1949. During the entire period of Sri Bhagavan's last illness that ended in His Brahma Nirvana in 1950, he stayed in the Ashram sharing with all the anxieties, stress and strain of those days. In his loss, we all miss a sincere devotee of Sri Bhagavan and a most familiar figure in our Ashram life. May he rest in Peace at His Feet!

PILGRIMS

Mrs. & Dr. S. Mull, (Head of Science Department) who are also active members of the Delhi Ramana Kendra, spent about a week in the Ashram. Both became deeply interested in the Ashram life and they spent a fruitful time in meeting elder devotees and talking with them on Sri Bhagavan, particularly with our editor, Mrs. Osborne. We reproduce extracts from their letter to our editor, after their return to Delhi:—

"We miss Tiruvannamalai and the sacred and enchanting Arunachala, the homely and spiritually uplifting environment of the Ashram, the very illuminating and helpful discussions on spiritual subjects with you, the experiences and the most important of all, the peaceful atmosphere of the whole place surcharged with Sri Maharshi's presence. How we wish we can go back to Tiruvannamalai to enjoy again the sensation of peace and ananda! We both miss Ramana Ashram so much, we feel sometimes as if we have left something behind! With Bhagavan's Grace our doubts have been cleared and our appetite for spiritual food and sadhana increased considerably."

Miss Nicole Beneteau of Paris spent a few weeks at our Ashram and she wrote to the Ashram President on her return to France: "I write to thank you very much to have received me in Sri Ramanasramam for more than three weeks. I was very happy to be there and I hope that I shall come again soon, perhaps next year. Please thank Ganesh and all persons who were so kind to me."

John Amian Champneys came to Tiruvannamalai in July for one month before entering Cambridge University in October of this year. What is remarkable about him is that he managed to come in spite of being severely disabled since

childhood necessitating his having to use a wheelchair. So strong was the call of Arunachala. Now¹ on the point of leaving he says that this stay here, even if he does not come back although he hopes to one day, will sustain him for the rest of his life. He feels as do many others that Aruna-



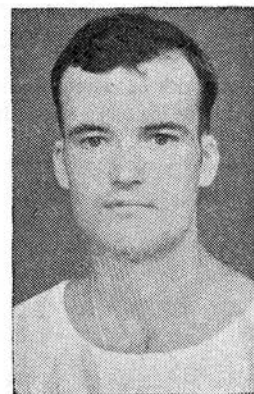
John at the Ashram

chala is his real home. What sparked off his decision to come here in the first place was the life and teachings of Sri Ramana Maharshi, as found in the book *Ramana Maharshi and the Path of Self-Knowledge* by Arthur Osborne and particularly Ramana Maharshi's saying: 'You attach too much importance to the body.' This made such a deep impression on him that it changed his sense of values and in fact here his disability ceased to be an affliction; it simply became unimportant.

Truman Caylor Wadlington who came to the Ashram with a letter of introduction from

Sri Bharatananda (Maurice Frydman) a few months ago does serious sadhana and it is pleasing to see that he doesn't waste a minute of his precious time here. What he says below will be of interest to our readers:

"I have come to the Ashram three months ago. At first there was a struggle within me for perceptible progress in spiritual growth. Gradually after much mental stress and restlessness I came to realize that true sadhana was not only meditation and study of sacred texts but a way of life in which every experience can be used as a stepping stone to spiritual progress when one's life is dedicated to the search of Truth or Self-knowledge. Such a life calls for faith and patience and most of all surrender to the Guru.



*Truman Caylor
Wadlington*

The Ashram is a blessed place. In such a short time it has already become a home to me. One feels Bhagavan's living Presence and guidance. His teaching is simple and at the same time the most profound and adapted to each seeker at his own level. He is the living inner Guru in our heart from where He watches over us like a father—the best of friends and gives us a feeling that all is well."

Sri Swami Tadrupananda of Sri Ramakrishna Mutt, Bangalore, spent a day at the Ashram, on his way to Mayavati in Himalayas. He showed keen interest in visiting the places and caves up the Hill hallowed by the presence of Sri Maharshi, where he was taken by Sri Sai Das. This brief visit should not be the less fruitful for such a devout person capable of assimilating the deep spiritual experience one gets in the Ashram.

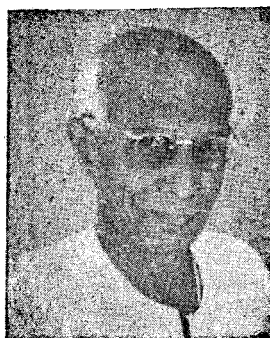
Sri Swami Ekatmananda of Advaita Ashrama, Calcutta, on his way back from the Vivekananda Rock Memorial celebrations at Kanniyakumari, spent a couple of days at the Ashram, talking with old devotees of Sri Maharshi about the great old days they had spent with their Master. He

¹ i.e. in July. John has since returned to London in August.

also visited the places where Sri Maharshi lived before coming to the present Sri Ramanasramam. Sri Swamiji is well-versed in the teachings and the life of Sri Maharshi. Sri Swamiji said he was deeply attracted to Sri Maharshi even before he took the orders.

BACK HOME

Readers of *The Mountain Path* will remember that (as referred to in our April '69 issue — p. 124) Sri L. P.



Sri L. P. Koppikar

For years he has rendered valuable assistance to the Ashram in connection

Koppikar who has been a resident of the Ashram for a long time left it a year and half ago to live with his son at Cuttack. We bode a reluctant farewell to him not without the hope that he would come back sooner or later. We are now very glad that he has returned to the Ashram for good.

with the work of *The Mountain Path*, correspondence etc. In fact during the earlier part of this year he came to the Ashram and stayed for a couple of months to help with the heavy work relating to the RAMANA JYOTHI Souvenir.

Arunachala has a way of attracting people to itself like a magnet and pulling them back if they leave! Sooner or later devotees find that Arunachala is their real home. Did not Sri Bhagavan say that in the end everybody has to come to Arunachala?

The Ashram, particularly its office, welcomes him and we are glad to be assured of his dependable and efficient service as before.

NOTICE

Complying with the opinion and request from a number of our readers we are glad to announce that it has been decided not to reduce the size of the journal, at least not for the present.

The effort to realise the truth of the One Self uses two fundamental methods, although on the basis of these there are many and varied techniques. First and most direct is the search for the Self by the question 'Who am I?' I am not this body; it grows old, its atomic structure changes, it disintegrates but I am still I. I am not these thoughts: they come to me, pass through my mind and go out, but are not me. What then am I? This enquiry is far more than mental. If it were a mere mental questioning it would not be of much value. Sri Bhagavan says of it that the very purpose of Self-Enquiry is to focus the entire mind at its Source and keep it steadily poised in Self-awareness and this is an outcome of an intense activity of the entire mind.

— ARTHUR OSBORNE.

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