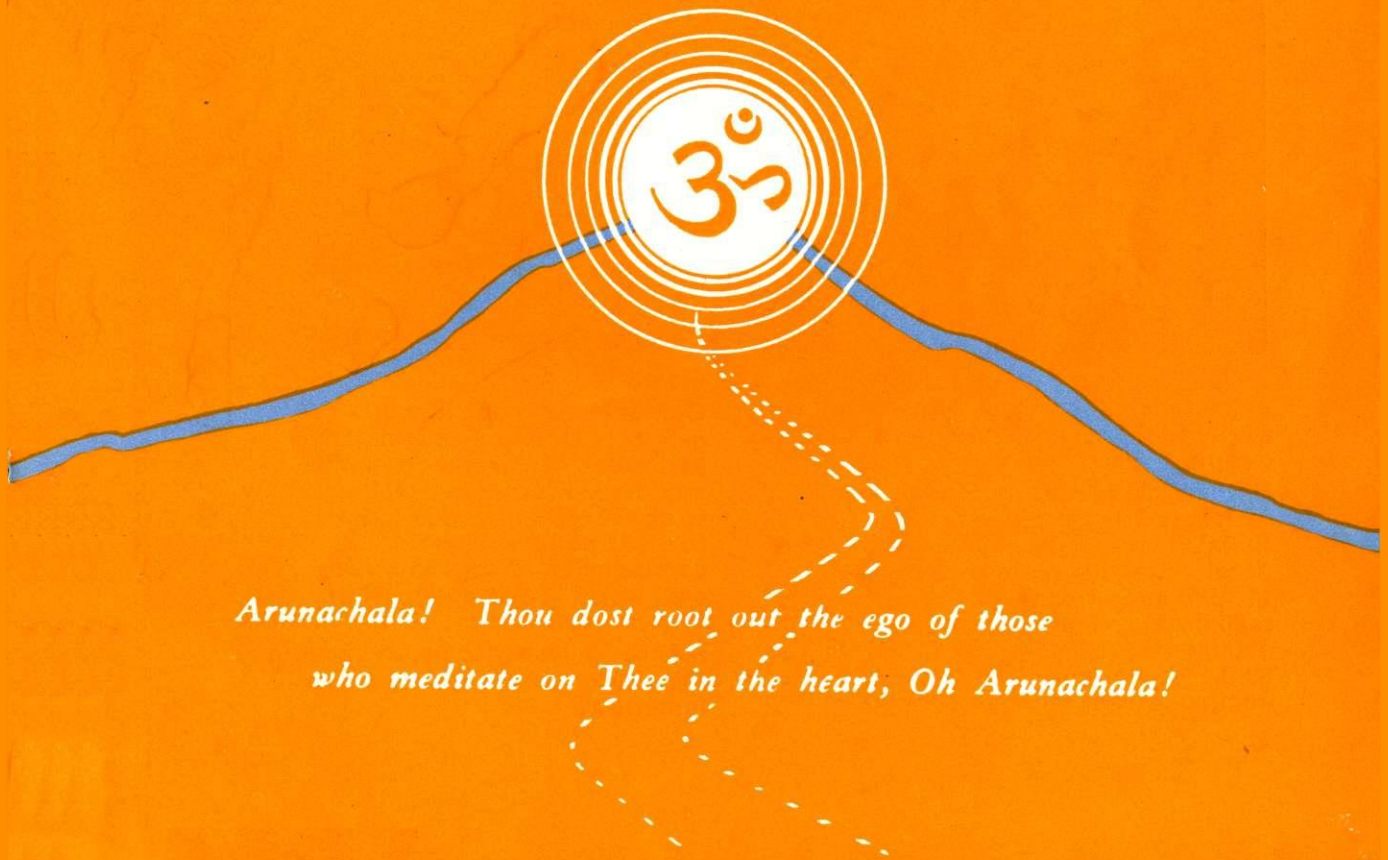


the
Mountain
path



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

vol. 9, no. iv, october 1972

In silence Thou saidst,
'Stay silent!' and Thyself
stood silent, Oh Aruna-
chala.

— *The Marital Garland
of Letters*, verse 36.

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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. 9

OCTOBER 1972

No. IV

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— Editor.

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The Mountain Path

(A QUARTERLY)

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

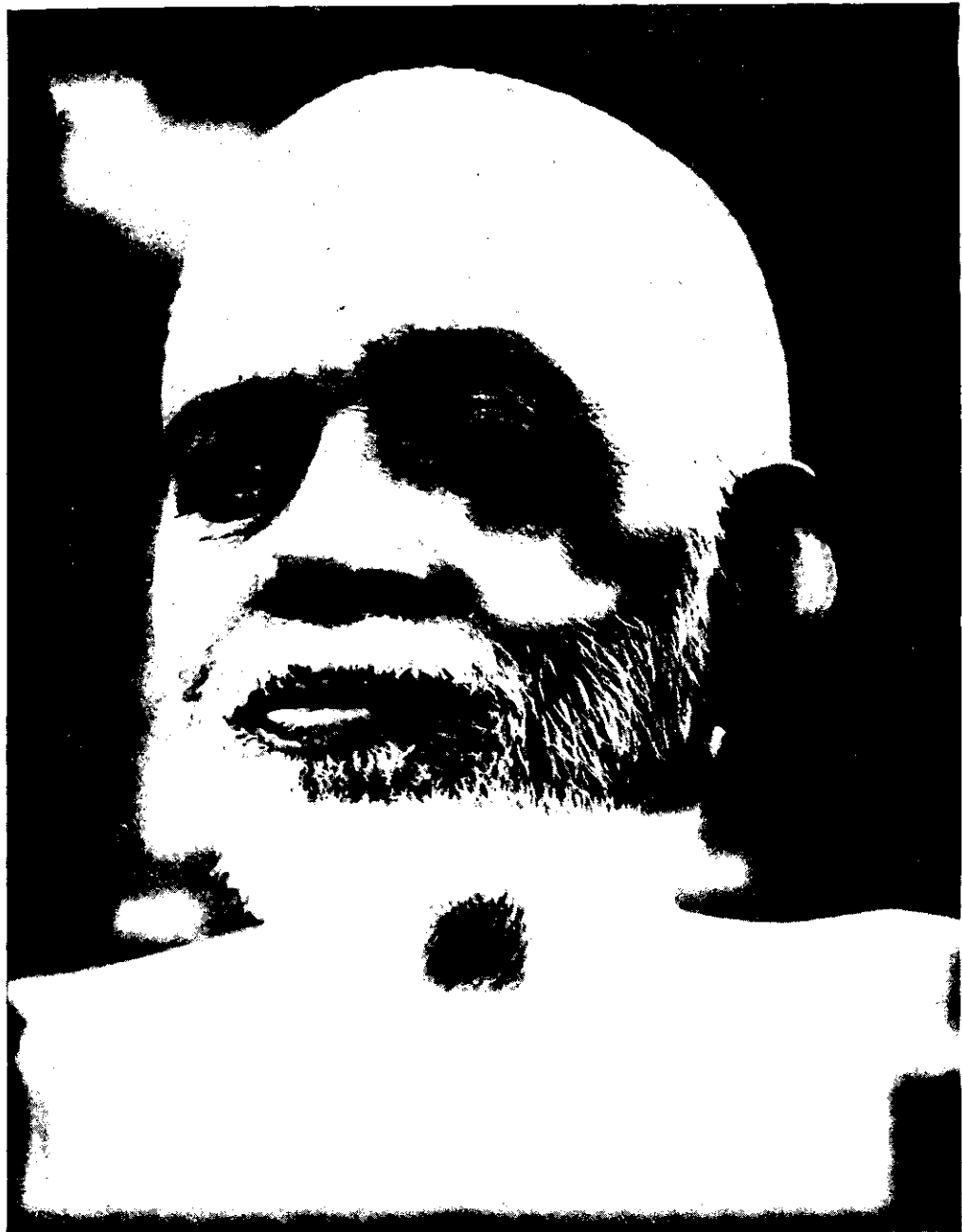
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THE MOUNTAIN PATH
is dedicated to
Bhagavan Sri Ramaná Maharshi



The Mountain Path

Vol. 9. No. IV, October 1972

Editor : LUCIA OSBORNE

Editorial

BHAKTI IS THE MOTHER OF JNANA

THE Marathi poet-saint, Eknath, said that *bhakti* and *jnana* are like flower and fruit, inseparable from each other. From the flowering of *bhakti* comes the fruit of *jnana*. Great Masters like Bhagavan and Sankara, amongst others, testify to this in their devotional hymns and mystic rhapsody. In Bhagavan these verses welled up spontaneously. The devotee prays for Divine Grace and Guidance, symbolised as the Beloved—the Bridegroom— without whose Grace the release from darkness and delusion and merging in Union cannot be brought about :

“O Moon of Grace, with Thy (cool) rays as hands open (within me) the ambrosial Orifice and let my heart rejoice, Oh Arunachala!”¹

And Sankara in *Soundarya Lahari* extols the Goddess from all points of view in his hymns of praise pointing the way to Union through worship of the Supreme Being in its dynamic aspect of *Shakti*. The Devi with all Her transformations, gross and subtle, transcends nevertheless all qualities (*tattvas*) in the Bliss of *Paramatman* from whom She is not separate.

In Sufism also, apart from the purely advaitic aspect, the path of love and the symbolism of lover and the Beloved is constantly in use.

Although Bhagavan always prescribed Self-enquiry in the first place, He offered His devotees the path of devotion as an alternative : “There are two ways : ask yourself *Who Am I?* or submit. Whatever the means, the destruction of the sense of ‘I’ and ‘mine’ is the goal and as these are interdependent the destruction

¹The Marital Garland of Letters, verse 29,

of either of them causes destruction of the other ; therefore in order to achieve that state of Silence which is beyond thought, either the path of knowledge which removes the sense of 'I' or the path of devotion which removes the sense of 'mine' will suffice..."² Both, surrender and *jnana*, lead to the same goal. Perfect devotion means complete surrender of the ego to God or Guru abiding always in the Heart, while Self-enquiry leads to the dissolution of the ego by looking for it and finding it non-existent".

But such submission is not easy. It is not only the desires but the ego itself which has to be surrendered. In complete surrender ever-present Grace reveals itself and works unobstructed.

All beings carry in their innermost core a reminiscence of their origin which is a state of pure happiness and 'peace which passeth understanding' and thus everybody seeks happiness in one way or another. In Bhagavan's words : "Happiness is the very nature of the Self ; happiness and the Self are not different. There is no happiness in any object of the world. We imagine through our ignorance that we derive happiness from objects. When the mind goes out it experiences misery. In truth when its desires are fulfilled it returns to its own place and enjoys the happiness that is the Self.....when the object desired is obtained or the object disliked is removed, the mind becomes inward-turned and enjoys pure Self-Happiness !"³

No path is divorced from love. Whenever and by whatever path the mind gets concentrated, obstructing thoughts disperse and cease to cloud over the very Source of Love which is the Self.

"As snow in water let me melt in Love of Thee who are Love Itself, Oh Arunachala !"⁴

A heart filled with devotion and divine love leaves no room for selfish and human passions and frees itself from bondage. Wise men know that so great is the human heart that nothing less than God can satisfy it. And the truth is that God is man's happiness. So all

men are really seeking God. But it is one thing to try to get happiness for oneself and quite another thing to try to establish God's Kingdom of Heaven in the heart. The desire for perfection is that desire which always makes every pleasure appear incomplete for there is no joy or pleasure so great in this life that it can quench the thirst in our soul, says Dante.⁵ Devotion in its truest sense, wisely directed, leads to wisdom of the heart and ultimately freedom from the tyranny of the finite physical world.

It is known that meditation and prayer influence the metabolism of the body and mind and help to eliminate disturbing emotions thus inducing a sense of security and peace. Jung found that his psychologically most disturbed patients were those who had no religion or belief in God. A true devotee bears all the assaults of fate with patience and endures with equanimity joys and sorrows, whatever happens, as coming from God. Intellectual striving without the warmth of love and devotion provides no bridge over the abyss of the individualised Self. On the wings of faith and devotion the mind reaches out towards its Source.

"They who with mind fixed on Me ever-steadfast, worship Me with faith supreme endowed, these in My opinion are the best of yogis . . .⁶ for the Unmanifest goal is hard for the embodied to reach."⁷

In Hinduism, Buddhism and Islam, the most widely used *bhakti* technique is invocation of the Name of God. Chanting the Name keeps the mind one-pointed and frees it from restlessness. 'Knock and it shall be opened unto you.' Repetition of the Name knocks at the gate of the heart, at first may be in aridity, but persistence is bound to produce a response, sparks kindling a spiritual flame. In the words of the Persian saint-poet, Hafiz : "Reason

² *Teachings of Maharshi in His Own Words.*

³ *Ibid.*

⁴ *The Marital Garland of Letters*, verse 101.

⁵ *II Convito-III*

⁶ *The Bhagavad Gita*, XII-2.

⁷ *Ibid*, XII-5.

Grace and Self-Knowledge

By 'Sein'

Sri Bhagavan's poem *Self Knowledge* is well-known and opens with the following lines :

*Self Knowledge is an easy thing,
The easiest thing there is.
The Self is something that's entirely real
Even for the most ordinary man,
It could be said that a gooseberry (on the
palm of your hand)
Is an illusion by comparison.*

These lines and the rest that follow are an authoritative and inspiring exposition of the Advaitic Truth. Though the practical condition set forth for Realisation is stilling the mind the opening lines of the poem seem to hold forth the great promise of easy achievement. In practice therefore one may become discouraged if there is no progress.

Such a doubt assailed a devotee who complained to Sri Bhagavan that it was not as easy as all that. He had tried his best but without much progress. Sri Bhagavan thereupon remarked : "Of course, it is not so easy. The key to understanding the whole poem is contained in the line '*But Grace is needed most*'."

This emphasises the importance which Sri Bhagavan gave to Grace !

desired to kindle its light from the flame of Thy love."

In the *Vishnu Purana* we read that the man born in the *Kali Yuga* is very lucky because by mere repetition of the Name of God he can obtain liberation, whereas in the past *yugas* arduous *tapas* was an absolute necessity. There were many saints whose only *sadhana* was repetition of a *mantra* or calling the Name, which is nothing but prayer to God to reveal Himself. Outstanding examples are Tukaram,

Namdev and Ramdas. The raptures of mystic experiences find expression in devotional poetry of God-intoxicated Vaishnavite and Saivite saints ; ecstatic outpourings of *bhakti* leading to *jnana*.

Bhagavan said that when *japa* becomes continuous, all other thoughts cease and one is in one's real nature. There is no difference between God and His Name, he affirmed. Our thoughts could be compared to dense smoke surrounding the flame within and hiding its warmth and light. When we concentrate only on the Name, the clouds of smoke are dissipated for lack of fuel (thoughts) and the one remaining thought also melts in the end in the warmth of Love. Then one realises the illusory nature of all strife and striving and he who strove 'a fancied being' !

In many cases of saints, ceaseless remembrance of God has been the *sadhana* tapping the vein of devotion inherent in all of us. The path of *jnana* starts from the devotional urge to know and realise one's true state. In fact, on several occasions Bhagavan did say that *bhakti* was the mother of *jnana*, when *bhakti* was the way which suited that particular devotee as no other path would. Actually that path is the best which suits one's temperament and produces results. All the various doctrines and paths originating at different times lead ultimately to the same Supreme Truth, like the many different paths leading travellers from different places to the same city, we are told in the *Yoga Vasishta*.

Bhakti marga is more characteristic of Christianity and Islam, *jnana marga* of Buddhism and Taoism, though the latter two also provide devotional paths for those to whom it is more congenial. Hinduism is all-embracing and proclaims all the four *margas* as valid and efficacious.

"Howsoever men approach Me, even so do I welcome them ;

Men pursue My path from every side, O Partha." ⁸

Bhagavan sums it up by saying that what the *bhakta* calls surrender, the man who practises *vichara* calls *jnana* !

⁸ The *Bhagavad Gita*, IV-11.

DEFINITION OF A DEVOTEE

King Janaka once conducted a sacrifice which was attended by many *Rishis*. He was delighted to meet among them the nine Sages¹ (the sons of Rishaba) who were known as adepts in Self-Knowledge and who looked especially resplendent. Janaka questioned them on the path leading to everlasting Bliss. He said : " In this world, even half a second's *satsang* with souls like you is precious. Pray tell us of those sacred duties and observances pleasing to the Lord, which confer His very Self upon the votary."

The sages were pleased with the king and replied accordingly. The statements of two of the sages, Kavi and Hari, are reproduced here.

The episode is from the *Srimad Bhagavata* (11-2, verses 33 to 53). This translation is based on the version published in the *Kalyana Kalpataru*.

¹Kavi, Hari, Antariksha, Prabuddha, Pippalayana, Avirhotra, Drumila, Chamasa, Karabhajana.

KAVI SAID : I believe that, for the man whose mind is always agitated by mistaking this worthless body, etc., for one's own self, worship of the Lord's lotus feet is the safest course in that through such worship (all) fear completely disappears.

All the means actually taught by the Lord Himself for realising Him without much effort even by the ignorant will surely please Him.

O king, these means would never lead a man astray ; even if he follows them running (in a desultory way) or with closed eyes (ignorantly), he would not stumble or take a false step.

Whatever he does with body, tongue, mind or senses, reason or intellect or impelled by his nature, should be consecrated as an offering to the Supreme Lord Narayana.

He who has turned away from the Lord loses the remembrance (of his real self) thanks to Maya, and falls a prey to the erroneous belief that the body is his self. He is then seized with fear engendered by identification with the body (which is other than the Self). Therefore, a discerning person should worship Him with unwavering devotion, looking upon his guru as the God abiding in his own heart.

Though duality has no (real) existence, it appears like a dream or mental image to the mind. Therefore, a wise man should control that mind from which proceed ideations and doubts, and fearlessness will follow.

(Therefore) hearing of the most auspicious descents and deeds of Sri Hari (the Wielder of the Discus) and praising His names in well-known devotional songs, without any fear of being mocked at, one should move about free from attachment.

The man who, having adopted such a course, develops love for Him by singing the names of his beloved Lord, his heart

melting in devotion, laughs and weeps, screams, sings or dances like one possessed, heedless of conventions.

With great devotion he prostrates to the sky, air, fire, water, earth, heavenly bodies, living beings, cardinal points, trees and the like, rivers and seas and all created beings, considering them as the body of the Lord.

As one when eating feels satisfied and gets nourishment and relief from hunger with every morsel, (similarly) devotion, aversion to worldly objects and realisation of the supreme Lord manifest spontaneously in him who has resigned himself to the Lord.

In the votary of God, O king, who worships constantly as aforesaid the feet of Sri Hari (the immortal Lord), devotion, a distaste for the enjoyments of the world and direct knowledge of God appear (simultaneously); and through them he directly attains (the state of) supreme peace.

The King asked: Now (kindly) describe the characteristics of the Lord's devotee among men, his disposition and course of conduct, how he behaves and what he speaks, and the distinctive traits which make him the favourite of the Lord.

Hari Said: He is the foremost of the Lord's devotees, who sees himself in all creatures and (all) creatures as a manifestation of the Lord.

The votary who cherishes love for the Lord, is friendly to other devotees, compassionate to the ignorant, and indifferent to his enemies, is a second-rate votary (because he discriminates between these classes, whereas the one described in the previous verse makes no discrimination).

He who does worship to the Lord with faith in an image only and does not serve His devotees and other beings is an ordinary devotee.

He who is detached from sense objects and senses, neither experiences delight nor

repulsion is indeed a devotee of the highest order.

He is the foremost devotee of the Lord, who by virtue of his (constant) remembrance of Sri Hari is never overwhelmed by the qualities of the body such as birth and death, hunger (and thirst), fatigue, fear and ardent longing, vital air, senses, mind and intellect, etc.

He is undoubtedly the foremost devotee of the Lord, in whose mind the craving for enjoyment, the impulse for action and the seeds of future incarnation (in the shape of virtue and sin) never sprout, and to whom Lord Vishnu is the only resort.

He is indeed beloved of the Lord, who never identifies himself with this body by virtue of his birth and pursuits, grade in society, race or stage of life.

He is the best among the devotees of the Lord, who makes no distinction between his own possessions and those belonging to others. He looks upon all created beings with an equal eye and is (always) calm.

He is the foremost of the votaries of Lord Vishnu, whose memory of the Lord is constant, and who even for the sovereignty of all the three worlds does not even for half a second turn away from (the adoration of) the Lord's lotus feet, which are sought after by the gods and others whose minds are fixed on the invincible Lord.

Just as with the rising of the moon the heat of the sun disappears, so the fever in the devotee's heart, is banished by the cool lustre of the Lord's feet taking long strides (while dancing with the devotee as during the *Rasa* dance).

The name of the Lord, even when uttered under constraint or unconsciously is so mighty that it destroys multitudinous sins. That man is called the best of devotees in whose heart the Lord Himself is bound by the cord of Love.

MYRIAD BEAUTIES

THE ONE BEAUTY

By R. Sadasiva Aiyar

Glimpses of Absolute Beauty, the One
Beauty which is our true nature, can be
perceived in the beauty manifested and
reflected in Creation, such as the splendour
of the scenes of Nature or the perfection
of its working which turn the mind
Godwards.

Myriad Beauties

THE *Symposium*, considered to be the finest of Plato's *Dialogues*, rises to sublimity in the passage in which Diotime (the lady from Mantinea) conjures up to Socrates a wondrous vision of the Beautiful rising, in due order and succession, from the world's countless beauties of form, shape, colour and sound to those of Wisdom and virtue, thence to the beauty of laws and institutions, then, of the sciences; from these, again, to the creation of many fair and noble thoughts and notions in boundless love and wisdom. Changeable, waxing and waning, perishable, fragmentary that they are—beauty of one kind not co-existing with another, fair from one point of view, foul from another—they leave in us, every one of them, a sense of desiderium. But by contemplating them, she says, one ascends to a vision of "beauty only", absolute, separate, simple and everlasting, immutable, without diminution; and without increase; beauty pure and clear and unalloyed, not clogged with the "pollutions of mortality and all the colours and vanities of human life". If a man had eyes to see this true, divine beauty, he would turn away from all the fascinations of this world of Nature and be Immortal.

Dispersed beauties in human life or the universe, evanescent though they are, and often crossed with their reverse, have only one value, that of hinting the immortal Beauty and Splendour, which has no form, of which no predication applicable in mundane existence would hold good. In beauties of disparate kinds—like, "moonlight on midnight waters", there is no hierarchy. Again, we cannot behold Absolute Beauty, we can only realize by long striving that we are *that*,—only we did not know it.

The countless beauties, dubiously crossed and tantalizingly partial as they are, are not however otiose—nothing in Creation is. They are a means to what is beyond them. They can be enjoyed, as the *Isavasya Upanishad* says, with "inner renunciation," but such

renunciation is hard indeed. According to Blake :

“He who binds to himself a joy
Does the winged thing destroy,
But he who kisses the joy as it flies
Lives in Eternity’s sunrise.”

The infinite beauties of life and Nature are intimately linked with desires. Desire or *tanha*, the thirst for life,—‘the lust of the flesh, the lust of the eye, the pride of life’—leads, as the Buddha taught, from birth to birth. It is his realization of the great truth already declared by seers long before him. “When all the desires clinging to our heart are cast away, then does the mortal become immortal, then he becomes *Brahman*, here, in this very life.”¹ All spiritual endeavour lies in extricating ourselves from the subtle snare of ephemeral beauty, by riveting our mind and heart on the Fount of all beauty. Cried St. Augustine :

“Too late loved I Thee, O Thou Beauty of ancient days, yet ever new ! Too late I loved Thee ! And behold, Thou wert within, and I abroad, and there I searched for Thee, deformed I, plunging amid those fair forms, which Thou hast made. Thou wert with me, but I was not with Thee. Things held me far from Thee, which, unless they were in Thee were not at all.”²

Sir Philip Sidney resolved after his disillusionment with the world, to seek the Great Light in his own heart. In one of his two deeply spiritual sonnets are the lines which we cannot read too often :

“Desire ! Desire ! I have too dearly bought,
With price of mangled mind thy worthless ware,
Too long, asleep thou hast me brought,
Who should my mind to higher things prepare.
But yet in vain Thou hast my ruin sought ;
In vain Thou mad’st me to vain things aspire ;
In vain Thou kindest all my smoky fire,
For virtue hath this better lesson taught,—
Within myself to seek my only hire,
Desiring naught but how to kill desire.”

Let us look at the wonderland of the world once again. From the glow-worm to the star ; from snow-flakes to sand-flowers in the Sahara ;³ from the exquisite workmanship of some bird’s nests to the Gothic cathedral and South Indian temple ; from the marvellous sympathy of a dog⁴ to the mother-elephant’s perilous swim across a deep narrow of the Irawaddy and back to rescue her calf, (on the rock-ledge of the opposite bank) from the oncoming flood ;⁵ —everything in the world of man and Nature is a window unto Infinity, a summons to our deepest Spirit.

Nature’s mysteries are endless. For instance, consider this curious phenomenon in bird-migration. “For more than 170 years the swallows of San Juan Capistrano, California, have flown away from their nest in the old Franciscan Mission each year, at dawn, on San Juan Day, Oct. 23, for their winter homeland. Where they go no one knows, although popular legend has it that they winter in the Holy land. But one thing is certain, they will return the next spring at sunset on St. Joseph’s day, March 19, with clocklike precision.”⁶

Inexhaustible are the beauties comprised in this universal frame of things. A verse of *Sivamahimna Stotra* glances at that infinitude, in a superb image : “Let the Himalayas themselves become the black pigment to provide the ink ; let the ocean-basins turn into the

¹ *Brihadaranyaka Upanishad*-IV 4 ;
Katha Upanishad- II-3, 14.

² Trans. Pusey.

³ In some parts of the Sahara, sand, melted by day, sets into lovely rosettes in the night by the action of the frost crystals.

⁴ In an issue of the *Reader’s Digest* of 1948, one read of a collie which used to fetch a basketful of rolls from the baker every evening ; then suddenly every evening for a week, one roll was missing. On the way, behind a wall, there lay a female mongrel with a broken leg hanging helpless, and a litter of seven puppies. The dog would place the basket on the wall, pick up a roll and jump over the wall and drop it before the starving creatures and return home with the basket minus one roll.

⁵ See *Elephant Bill* by Lt. Col. J. H. Williams, pp. 62-64.

⁶ From *The Science Digest* (1954) ;

receptacle for the ink ; let the entire earth serve as the parchment ; let the pen be a branch of the celestial Kalpa tree ; and the writer be no less than the Goddess of Knowledge Herself ; and let Her write through all eternity. Even then, O Great Lord ! She will not reach the end of Thy excellences, Thy boundless beauties."⁷ There is not a thing in this Cosmos, that is not a reminder, a symbol and reflection of God.

Yet, what is the nature of all beauty ? It rises and sets with the body, and depends on the soundness of our senses, suffers diminution in our affliction. The beauty of all living things fades with age and sickness. Our own moods colour all things. Earthly beauties are full of paradoxes. Comeliness of person may go with none too pleasing a character, while a divine selflessness might set off plain features. All the fascination of the world is contingent : Beauty, which speaks of God, is also the mother and friend of delusion.

It is in the nature of delusion to sacrifice the soul's good on the altar of beauty's veneer, to shy away from the noble and embrace the glamorous, to abstract only the pleasant and strain away all that is degrading from apparently delightful things and actions. When the moment of choice comes, one forgets one's better nature, and takes the disastrous plunge. The old Roman poet saw through human frailty when he said : "I see and approve the better course ; I follow the worse."⁸

The One Beauty

A big, almost unbridgeable chasm yawns between the endless lures of form, colour, sound—all perishable, mutable excellences on the one hand, and the everlasting, unwaning source of all Beauty, beyond our imagination which is yet shadowed forth as —*Santham, Sivam, Sundaram*—as Peace, Blessedness, Beauty ; as the Reality, Pure Wisdom, the Infinite ; as the Light of lights—*Jyotisham Jyotih*—a state wherein there is no fear from anything whatsoever.⁹ "From *Brahman* all fear is absent, all fear is absent"¹⁰ with this refrain another Upanishad closes a chapter.

Though the bliss of that state is described in the books as trillion fold of human happiness at its acme, it is of an order far beyond our adumbrations. The Beauty that is also Bliss can be described only in negative terms. The Buddha, though he refrained generally from any positive formulations of it, once, as we see from the *Samyutta Nikaya* (V.2), broke from his usual silence about it. When Ananda, his beloved disciple, said to him : "Half of the holy life, O Lord, is friendship with the beautiful, communion with the beautiful," Buddha answered, "It is not so, Ananda, it is the whole of the holy life." In the Brahman-state, there is no such triad as enjoyer, enjoyment and enjoyed. Till Realization we love beauty, but after it, we merge in the "all-effulgent Beauty"—in the phrase of one of our saints. Viewed as object of devotion, God is *Sundaresa*—the Lord All Beautiful, and the Supreme Goddess, *Maha Tripura Sundari*—the Wondrous Beauty that pervades and presides over the City of "Knower Known, and Knowledge."¹¹

Sovereign Beauty, thought of as unveiling itself in the heart of the seeker—mystics know it as Love (or Grace). It is the nature of the *Paramatman*, by subtle ways to draw all creatures to Itself—the Time-process being God's *leela* or play. Says Jacob Boehme :

"Love is higher than the Highest. Love is greater than the Greatest. Yes, it is *in a certain sense* greater than God ;¹² while yet, in the highest sense of all, God is Love, and Love is God. Love being the highest principle is the virtue of all virtues ; from whence they flow forth, being the greatest Majesty, is the power of all powers, from whence they severally operate Whoever finds it, finds *Nothing and all things*."

⁷ compare Walter de la Mare's *The Scribe*.

⁸ Video meliora proboque : deteriora sequor. (Ovid).

⁹ *Taittiriya* II-9-1

¹⁰ *Brihadaranyaka*, IV-4-25

¹¹ Bhaskara Raya.

¹² i.e. the Godhead (Brahman).

The same word love is also used for our psychic pull to the Supreme when all the currents of our being are set towards it (*bhakti*), which makes us as St. Teresa says, "tender, kind and gentle to all our fellow creatures as creatures of God, and for His sake." We may add, that it consists in surrendering to Him heart and soul, throwing all our burdens on Him; in welcoming weal and woe with an equal mind, regarding both as His blessing; by intensifying our love towards all living beings; in keying up to a higher octave our Charity as St. Paul spells it out in the 13th. chapter of *I Corinthians*.¹³

As the whole world is only in the mind, all things beautiful are only in the mind, and so too, the sense of beauty. Beyond the mind is the Self, the One Beauty, our true nature. Attaining it by long *sadhana*, we break the spell of this world, seeing all things in the Light of the Atman, seeing "the Self in all things." Even here (in this life) we may know (i.e. reach) it, if it is not known, ruinous indeed is our loss."¹⁴ When our intrinsic state is realised, we shall have freed ourselves from the Ixionic wheel of birth and death, seen the end of sorrow.

When Yama tempted Nachiketas with the sovereignty of the world, longevity and all things hard to obtain on earth, did he not spurn it all, saying: "Keep them all, yourself! Having approached the undecaying immortality, what mortal here below, will delight in an overlong earthly life?"

The bride (the soul) in the *Nuptial Garland of Letters to the Eternal Being* anticipates the cry of our heart when she prays:

"Reveal Thy Beauty, O Arunachala, so that my strumpet mind beholding Thee, will cease to run after the hollow glitter of this world,¹⁵ and find rest in Thee."

"O Arunachala, In Thy grace, even as a hailstone melts in the water, dissolve me as Love in Thee that art Love itself."

¹³Trans. William Law.

¹⁴*Brihadaranyaka Upanishad*, IV-4-14.

¹⁵*Lit.* the strumpet mind might, beholding Thee, cease to walk the streets.

Total Self-Surrender

Among the letters etc., received (on 4-1-1946) was a small pamphlet called *Divine Grace Through Total Self-Surrender* by D. C. Desai. Bhagavan read out to us a few extracts from it, viz., the following quotation from Paul Brunton:

"I remain perfectly calm and fully aware of who I am and what is occurring. Self still exists, but it is a changed, radiant Self. Something that is far superior to my unimportant personality rises into consciousness and becomes me. I am in the midst of an ocean of blazing light. I sit in the lap of holy bliss."

And also the following: "Divine grace is a manifestation of the cosmic free-will in operation. It can alter the course of events in a mysterious manner through its own unknown laws, which are superior to all natural laws, and can modify the latter by interaction. It is the most powerful force in the universe."

"It descends and acts, only when it is invoked by total Self-surrender. It acts from within, because God resides in the heart of all beings. Its whisper can be heard only in a mind purified by self-surrender and prayer."

Paul Brunton describes its nature as follows: "Rationalists laugh at it and atheists scorn it, but it exists. It is a descent of God into the soul's zone of awareness. It is a visitation of force unexpected and unpredictable. It is a voice spoken out of cosmic silence... It is cosmic will which can perform authentic miracles under its own laws."

—from *Day by Day with Bhagavan*,
pp. 97-98

Bhakti Marga And Jnana Marga

By Arthur Osborne

EVERY doctrine provides different spiritual paths for men of different temperaments, but nowhere are these so clearly or scientifically formulated as in Hinduism. The three basic types of path are the *jnana-marga* or way of intellect, the *bhakti-marga* or way of love and the *karma-marga* or way of action. A natural hierarchy is recognized in the *margas* as *jnana-marga* being the highest and *bhakti-marga* the next. However, in embarking upon a path, there is no question of a man choosing what he considers best ; he must recognize the possibilities of all the *margas* and only two questions arise for him ; which is most in accord with his temperament and in which he can find guidance from a Guru. Furthermore the *margas* are by no means exclusive of one another ; in fact it is usual for a path based upon one to contain some elements of the others or at least of one of the others.

To say that *jnana-marga* is the way of intellect does not mean that it is the most mental or theoretical. By 'intellect' is meant the direct intuitional understanding of the heart. It is a modern aberration to confuse learning and theory with intellect. Sound theoretical understanding is a useful, if not essential, preparation for any path, as it can safeguard against various misconceptions ; but it needs to be less extensive and elaborate for the path of *jnana* than for other paths. Once a man has embarked on this path in its pure form, he does not need cosmology or symbolism and therefore theory

Temperament guides a seeker in the choice of a path. But the final realisation of Oneness with the Self is equally complete from whichever state or path it may come.

in general falls away except for the basic, simple theory of Oneness.

Various spiritual paths aim at so purifying and harmonising the individual as to enable him to realise first the integral and natural human state, the state of primordial man before 'the fall' and then successively higher states. Such a path is elaborate and it is advantageous for the *sadhaka* to have the fullest possible theoretical understanding which will safeguard and purify the aspiration. Although it does not make a man's practice of the discipline more intense, it purifies it by keeping him aware that the discipline is not for its own sake and the immediate results it produces are not the Goal.

From a practical point of view, such a path brings a man progressively nearer to Realisation of the Absolute since it removes more and more of the attachments and illusions which conceal that ever-existent identity; however, from a purely intellectual point of view, it brings him no nearer at all, since with regard to the Absolute there is no near or far and no comparison; and in fact the final realisation of Oneness with the Self is equally complete from whatever state of being or stage of advancement it may come.

Bhakti-marga is the way of love and devotion leading to Union and therefore the most ecstatic path. In its final perfection *bhakti* is the same as *jnana*, for love and knowledge are the same. "The eternal, unbroken, natural state of abiding in the Self is *jnana*. To abide in the Self you must love the Self. Since God is verily the Self, love of the Self is love of God; and that is *bhakti*. *Jnana* and *bhakti* are thus one and the same."¹

However, the path to the final perfection is different. Being the way of love, *bhakti-marga* is a way of duality, the duality of lover and Beloved finally merged in the ecstatic bliss of Union.

Love of God kindles a burning desire to surrender to the Will of God. Indeed the

degree of sincerity of the love can be gauged by the desire to surrender.

For some aspirants the surrendering of the weak and faulty self-will to God's Will will be truly easier than the assertion of Divinity within the heart, '...for the Unmanifest is hard for the embodied to realise'.² By eliminating thereby the ego-sense the individual will may be transformed into the Divine Will.

This does not mean, of course, that *bhakti-marga* restricts itself to the conception of a personal God outside the worshipper, only that it uses this conception (which, indeed is true so long as individuality persists) to strengthen and inspire the devotee and carry him on with more energy beyond it. Then God is recognised as the Self within and as manifested in the entire universe.

It is obvious how *bhakti* can inspire and energize other paths since it is love of God that tears men from egoism and draws them to harmony.

There could be no better proof that the path of devotion is compatible with Knowledge than Bhagavan's *Marital Garland of Letters to Sri Arunachala*. Take for instance, verse 45 of the poem: "Weak though my effort was, by Thy Grace I gained the Self, Oh Arunachala!" It is said that tears of ecstatic ardour streamed down his face as he composed it. Certainly it is one of the supreme symbolical love poems of all ages and all religions. It has always remained the emotional treasure of his devotees, as the *Forty Verses on Reality* is their doctrinal foundation.

Verse 20 of *Forty Verses on Reality* says:

"Seeing God without seeing the Self who sees is only a mental image. Only he who has seen himself has seen God, since he has lost his individuality and nothing remains but God."

¹ *Maharshi's Gospel*, pp. 36-37.

² *The Bhagavad Gita*, XII-5.

OF LOVE AND DEATH

The author, a Polish resistance fighter, was caught and condemned to die next day.

For some obscure reasons the sentence was not carried out and the prisoner escaped. While waiting for death she had the following experience.

EVERYWHERE there is life which I must relinquish ; how quick, tender and subtle is life, how varied and full of opportunities. The winter sap flows lazily under the bark ; with the spring it will speed up, appear as buds and the young green leaves. But I shall not meet the spring. The stream sings under the ice—the ice will melt and deer will come to drink, but not me. The battlefields are thundering and moaning, a tale of cruelty and destruction, of suffering heroic and meaningless, but I shall not be there.

All was to me equally beautiful and dear. It was all my life, the life of my true home, the earth, my beloved earth, so soon to be abandoned.

Have I understood this wonderful and mysterious life of mine, the life of the earth itself ? In what strange ways and for what strange reasons was humanity always taking the road of death ! I wanted to see it all again, all the killing and dying, to understand its full meaning and purpose. My consciousness, already free from the bonds of personal existence, took flight and I have suddenly realized that I can be present at any point in space and time.

I found myself independent of the body. Was it true ? I cannot say. But it seemed absolutely real and totally beyond my power of invention. New was the capacity to perceive and experience everything in space and time without the need of a vehicle of perception.

I saw humanity on the march. From its very beginning man was killing man. I saw him slaughtering and dying and I was myself the killer and the killed. I was dying for many reasons, some commonplace, some strange beyond belief.

I died defending my family against a pack of wolves and then helplessly I watched them being torn to pieces. I did not save them, after all. I fought defending my hunting grounds against strangers. In our forests there were many sacred trees in which my ancestors lived. Dead, yet present, I saw farmers cutting down my sacred groves with their axes. The holy trees were falling and their sorrow was like thunder, and the people who killed them sang their songs, to them—of victory and life, to me—of the death of all I loved. Soon after I entered the life of my former enemies and fought with them the great dark forest and its wild inhabitants. I was building walls of wood and mud round my villages and then was dying in their defence. I saw my native village going up in flames, the entire population slaughtered and a new

forest growing from the ashes of the dead. My struggle and death availed nothing.

Again I was born, young and hopeful of a happy life. And I was being offered on the altar of the cruel gods who demanded an offering for the welfare of the tribe. I was willing and ready, standing at the sacrificial stone, looking at the groves which will collect my young blood into the sacred chalice. I was dying because I loved. I loved the parting songs, the strange wild melodies. I was dying so that those whom I loved may live in peace with their blood-thirsty gods.

My death was in vain, nobody was saved. Demolished were the temples where my blood was shed ; forest has spread again over my villages and towns. The songs that moved my heart were sung no longer. The enemy came and took over. I fought him desperately and hopelessly, perishing again and again in fruitless battles. Nobody was helped, none was saved.

Again I was reborn among my former enemies, moved by new loves, obedient to new loyalties. How many were the causes I was fighting in. I was killing and being killed, attacking and defending, sacrificing all to my love of the moment. Many times I died to save what I loved, to give it security and continuity. Many times I perished defending my religion, fighting holy wars in foreign countries. My death was needed to protect my culture, defend my people, enlarge my state. Many weapons have I used in killing and died of as many. Killing, dying, killing-dying, my wars were endless. Always I fought and died for something dearly loved : my family, my people, my land and my religion. My love was growing wider and richer, all-embracing, yet remained as helpless as ever. Whatever I loved had to perish ; my families were slaughtered, my forests burnt, my people exterminated and religions forgotten. Always I died in vain, never could I save anything nor anybody. Those who were killing me loved also and were fighting me for the protection and survival

His Vision

(The following anecdote related by Sri Ramakrishna Paramahansa is well known and has already been quoted in many journals. It is worthwhile to remember it again and again.)

A disciple asked his teacher : "Sir, please tell me how I can see God." "Come with me," said the Guru, "and I shall show you."

He took the disciple to a lake, and both of them got into the water. Suddenly the teacher pressed the disciple's head under the water. After a few moments he released him and the disciple raised his head and stood up. The Guru asked him : "How did you feel ?" The disciple said : "Oh ! I thought I should die ; I was panting for breath."

The master said : "When you feel like that for God, then you will know you haven't long to wait for His vision !"

—from *Tales and Parables of Sri Ramakrishna*, p. 130

of their own values. But whatever we loved and fought for inevitably perished. We loved in vain, we died in vain. The ancient instruments were broken, the old melodies forgotten. Everything had turned to dust except our infinite capacity to love. For ever we loved afresh and fought afresh. Each time our love, insulted and frustrated, was reborn, ever deeper and wider, yet always fighting other loves, as deep and wide, also growing in beauty and in strength.

It was clear that we fought in vain, that nothing could be saved. Was it all to be condemned ? How can one possibly condemn the beauty and the mystery of man's infinite

Answering Grace

By Dilip Kumar Roy

I know how thou, Lord, on my path hast shed
At every turn thy Grace :
How, at every dark bend, thou didst flash the lead
Of thy deep loveliness.
Whenever I turned away from thee to chase
My self-will's promised bliss
And in my blind urge raced to the trysting-place
Of Maya to win her kiss,
Unfailing thou camest to wcan me away
From the Siren's phantom gleam :
Could I have crossed lone deserts day by day
If the oasis were a dream ?

How often have I wept : " Oh, why must I
Appeal to thy Dawn in Vain ?
If thou indwell my soul everlastingly,
Why do I wail in pain ?
Why must I now and again hark back to my past
Nor disclaim once for all
My cage to thrill to the freedom of thy Vast,
Following thy Flute-call ?"—
Everytime I asked thou camest from on high
Like moon to the cry of night.

How can I forget the welcome of thy sky
And its golden laughter of light ?
Compassionate ! whenever in my despair
I have asked : " Why must I sing
Thy praise in vain ? If thou abidest here
In my heart of hearts, O King,
Why do my eyes stay famished ? Tell me, why
Can I not glimpse thee, Lord ?

Thy hand-clasp and thy Word ?"—
I have heard thy Flute, lo, sing in tenderness :
" Who have not passed through pain
Of hell cannot know Heaven's fathomless
Ecstasy beyond all stain."

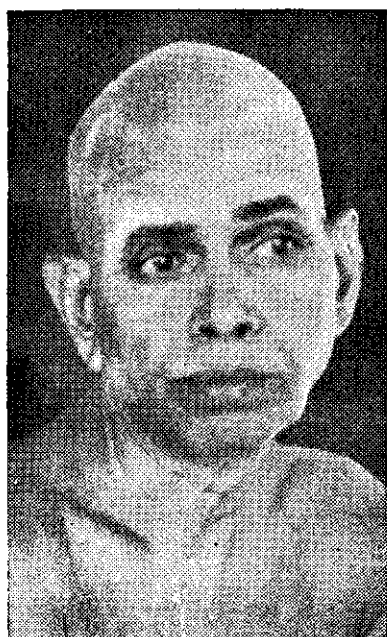
capacity to love ? Compared to love death was a petty thing, destruction—an incidental proof of love which was ever new, ever more wonderful. The struggle of mankind in love and death filled me with great silence ; I felt myself but a speck of dust in a storm and I was wondering how could I ever give value to my own existence and shirk death. Nothing was left in me but the infinite capacity to love, so absolute, that nothing else, however great, beautiful or dear, was of importance. My love overflowed and filled the world completely.

Then I saw the man who loved, not something against something else, or somebody against somebody else, but who loved the whole and completely. He was dying on the cross. My consciousness became one with his and I was carried beyond time and space—into the eternal. My longing was fulfilled—I could be the whole of life and also its true meaning.

I was united to an infinite consciousness, which embraced everything in perfect harmony. This consciousness was also love, beauty, immense joy and indestructible being. In its light everything on earth was perfect beyond the dreams of the greatest artists. Indescribable beauty pervaded everything giving a peculiar livingness and loveliness to each thing. I was one with every being ; I was the pine growing its needles and also felt the zest of the grazing deer. I lived in every being for one lives fully in what one truly loves.

I understood that (I was,) I am, (I shall be,) one with the life that flows through a billion worlds and yet is beyond them.

How am I to describe this consciousness ? Thoughts come in succession and each takes up some time ; how to express what contains all—within a single point of time, like many notes struck in one mighty chord. Though I cannot describe, there was nothing vague in my experience. Imagination cannot embrace the whole and its infinite contents at the same time ; I am trying to convey what cannot be conveyed ; to know this state one must be in it.



This is a condensed account of
Sri Bhagavan's teachings on the *bhakti*
and *jnana* paths. Surrender is essential
and implied in both.

CONVERGENCE OF BHAKTI AND JNANA

By Ramamani

B*hakti* is concomitant with surrender and *jnana* with knowledge. But formal surrender is not the norm for *bhakti* any more than intellectual capacity is the norm for *jnana*. We have the inestimable guidance of Sri Bhagavan for understanding the full implications of these paths, from a realistic and highly practical viewpoint.

The essence of the *bhakti marga* is surrender. Sri Bhagavan's teaching is that surrender to be true must be unconditional and absolute. Coupled with desire even if it be for the vision of the Lord it is tainted. Unless the individual will is eliminated there can be no true surrender. This is the norm for *bhakti*. To a devotee who was praying she should have more frequent visions of Siva, Bhagavan said : "Surrender to Him and abide by His Will whether He appears or disappears ; await His pleasure. If you ask Him to do as you like it is not surrender but command to God. You cannot have Him obey you and yet think you have surrendered. He knows what is best and when and how to do it. All your cares are His. Such is surrender. That is *bhakti*."¹

Sri Bhagavan's instruction on the effectiveness of surrender even when a small beginning is made is as follows :

Bhagavan : Partial surrender is certainly possible for all.....

Devotee : Partial surrender—well, can it undo destiny ?

Bhagavan : Oh yes, it can.

Devotee : Is not destiny due to past karma ?

Bhagavan : If one is surrendered to God, God will look to it !

Devotee : That being God's dispensation, how does God undo it ?

Bhagavan : All are in Him only.²

¹ *Gems from Bhagavan*, p. 24.

² *Ibid*, p. 23.

Will-power should be understood to be the strength of mind which makes it capable of meeting success or failure with equanimity....Success develops arrogance and the man's spiritual progress is thus arrested. Failure on the other hand is beneficial, inasmuch as it opens the eyes of the man to his limitations and prepares him to surrender himself. Self-surrender is synonymous with eternal happiness. Therefore one should try to gain the equipoise of mind under all circumstances. That is will-power.

SRI RAMANA MAHARSHI

As for *jnana*, it is not limited to intellectual understanding. If it were, we should call all scholars or intellectuals *janis* which we don't. Study of Vedanta lays the proper foundation by way of a preliminary intellectual understanding or conviction. But this is not a *sine qua non* for Realisation. *Jnana* proper lies in transcending the intellect. Sri Bhagavan explains this as follows: "You may go on reading any number of books on Vedanta. They can only tell you 'Realise the Self'. The Self cannot be found in books. You have to find it for yourself in yourself."³

Fixed theoretical notions of *bhakti* and *jnana* make it appear that there is an inevitable contradiction between the two paths. A verse of Sankara indicates how in practice one thing leads to another and there is no contradiction whatever between *bhakti* and *jnana*.

Question : From whom does one obtain *mukti* (liberation) ?

Answer : Through devotion to Mukunda (Krishna).

Question : Who is Mukunda ?

Answer : He who takes one across *avidya*.

Question : What is *avidya* ?

Answer : Unawareness of the Self.⁴

What Sri Bhagavan said in reply to a devotee on this interconnection between *bhakti* and *jnana* is a comprehensive explanation of *bhakti*

leading to *jnana*. "After all...everything, comes from within. First the man feels that he is bound, in the bondage of *samsara*, that he is weak and miserable and that unless he leans upon and gets help from God who is all-powerful and can save him, he cannot get out of bondage and misery. Thus he makes *bhakti* to *Ishwara* (the Lord). When this *bhakti* develops and the intensity of his devotion is so great that he forgets his entire self and becomes *Ishwaramaya* and complete surrender has been achieved, God takes human shape and comes as Guru and teaches the devotee that there is but one Self and that That is within him. Then the devotee attains *jnana* by realising the Self within him and then he understands that the *Ishwara* whom he worshipped and had *bhakti* for, the Guru who came in human shape, and the Self are all the same."⁵

Because we usually associate surrender with the path of *bhakti* we do not usually apply it to *jnana*. But it is implied as much in *jnana* as in *bhakti* as seen from Sri Bhagavan's exposition on true surrender. We must hence understand it to be an all-sufficient condition for Realisation. Therefore surrender in its highest form cannot be thought of exclusively in terms of either *bhakti* or *jnana*. Both lead to it.

"There are two ways of achieving surrender. One is looking into the source of the 'I' and merging into that source. The other is feeling 'I am helpless myself. God [alone is all-powerful and except throwing myself completely on Him, there is no other means of safety for me' and thus gradually developing the conviction that God alone exists and the ego does not count. Both methods lead to the same goal. Complete surrender is another name for *jnana* or liberation."⁶

³ Ibid, p. 32.

⁴ *Prasnotara Ratna Malika* (Garland of (Gems of) Questions and Answers) of Sankara.

⁵ *Day by Day with Bhagavan*, p. 110.

⁶ *Gems from Bhagavan*, p. 21.

SONG OF AT-ONE-MENT

Among the sayings of Jesus selected by
K. FORRER two are of special interest to
the devotees of Sri Bhagavan :

"The Kingdom of God is within you."

"Be still and know that I am God."

More than once he said that the whole of
the Vedanta is contained in them.

JESUS said unto them :

1. If God were your father, ye would love me : for I proceeded forth and came from God ; neither came I of myself, but he sent me.
2. I and my Father are one. I am in my Father and ye in me, and I in you.
3. Call no man your Father upon the earth : for one is your Father, which is in heaven.
4. I am come a light into the world, that whosoever believeth in me should not abide in darkness.
5. And he that seeth me seeth him that sent me.
6. I know whence I came, and whither I go ; but ye cannot tell whence I come, and whither I go.
7. Whosoever will come after me, let him deny himself, and take up his cross, and follow me.
8. Which of you by taking thought can add one cubit unto his stature ?
9. Are not two sparrows sold for a farthing ? and one of them shall not fall on the ground without your Father !— But the very hairs of your head are all numbered !
10. Take therefore no thought for the morrow : for the morrow shall take thought for the things of itself.

11. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.
12. And ye shall know the truth, and the truth shall make you free.
13. The kingdom of God cometh not with observation : Neither shall they say, Lo here ! or, Lo there ! for, behold, the kingdom of God is within you.
14. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is everyone that is born of the Spirit.
15. And I say unto you, ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you.
16. Be still and know that I am God.
17. It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you.
18. The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
19. Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you.

Garland of Guru's Sayings

SRI MURUGANAR

202.¹

The service rendered to the *guru*
By the *chela* called and chosen by him
Should be respectful and correct,
Like a woman's to her husband
In company.

(Cf. Verse 39 of *Supplement to the Forty Verses* :
Advaita is not for practice, especially in
relation to the *guru*.)

203.

The guru is the flawless flame
Of pure awareness.
On whoso contemplates His Feet
His sovereign grace descends
And ends all sorrow and confers
Clarity of mind and true awareness.

204.

To annihilate recurrent *vasanas*
And bring to being Knowledge free
From dread delusion and desire,
Know that the *mantra* true is but
Devoted worship of the *guru's* Feet.

* * * * *

214.

Putting out the triple fire of desire
The guru's feet saved us and gave us shelter,
To abide there and control the mind
From sensual craving for the visible world
In the best worship of those flowery Feet.

215.

Searching out and seeing through
The ego false, a construct of the mind,
To abide within the Heart
Is worship of the flowery Feet
Of the *mouna-guru* who transcends all thought.

(The first two lines can also mean :

"Searching out the ego false in order to
dissolve the mind").

216.

Not to spread out the screen on which
The darkened ego, body bound
But feigning to be Being-Awareness,
Projects the world-film, this alone
Is worship of the flowery feet
Of the radiant guru, the Lord supreme.

217.

Though you give up all faults, acquire
All merits, cast off every kinship,
And practise every penance ever heard of,
The bliss thus gained falls far, far short
Of what you find at the Preceptor's feet.

218.

Unless you have obtained the grace
Of the perfect guru who has reached
The end of every triad in the One,
You will have no abiding place
In the infinite bliss of Liberation,
The ultimate goal and good.

¹ Verses 202 to 204 omitted in our July '72 issue have
been included here.

By Ernest Wood

Zen art is conducive to bring about
quietness. The carefully chosen symbols
and arrangements of empty spaces cause the
mind to poise itself in meditation.

arts of zen¹

THE zenic influence in art involves a replacement of restless detail by quietness, which is the chief 'action' in deep meditation. This is effected by the presentation of the space motive.

In painting, the leaving of portions blank by the placing of only the very necessary strokes on paper, "leaving the open space to be filled in by the mind", as the expression is, does not set the mind thinking (which is restless) but causes it to poise itself on what it knows (which is quiet or tranquil). This is the discovery that the observer makes when he observes the effect of Zen art in his own mind. It is not that the discovery of this effect is important; it is the effect itself that is so.

It is important that there be some lines. The paper is not to be blank all over, for the reason that in life the mind only becomes aware of the space when it is suggested not by the absence of objects but by the cessation or stoppage (*nirodha*) of them. For example, a triangle is not properly bounded by three lines, but by three *edges* where the triangle stops. To illustrate this one may cut out a triangle in cardboard or paper, and then hold it up.

It is just the same in the poetry of Zen (*haiku*). When the sketchy verse ends, "The frog jumps into the pond; plop," one becomes by that aware of a new richness of silence or quietude—not that one *thinks* about it, for thinking about it spoils the effect. One knows it, not thinks about it.

The experience is the richer in both cases—the *sumi* (painting) and the *haiku* (poetry)—

¹ from *Zen Dictionary*.

if the observer has previously found the *mood* of it, in some earlier happy experience of it, arising for the first time in a proper approach. Afterwards the mood can be voluntary. It is thus in the art of meditation. There is an unseen science behind it, which teaches the value of contemplation (in which there is no thinking) and which in fact is *samadhi*, the rich depth of meditation beyond the thinking phase of it. Even in ordinary poetry (if one may use such an irreverent expression about poetry), the pauses induce this poise, however brief and however unobserved as such, from time to time. That is why an idea expressed in poetry enriches us much more than the same expressed in prose.

The same zenic effect is to be seen in landscaping, such as that in the Ryoanji monastery garden near Kyoto. In that there is an arrangement of certain rocks placed in carefully raked white sand. It is not that the sand is there for our inspection. The rocks are. These may if one likes be given a meaning and be a language for us, but the so carefully unvariegated sand becomes filled for us with the tranquillity of our own deep knowledge, not thought, not even perception. It is just the opposite of what happens when one reads meanings into a confused litter of clouds or wet tea-leaves, or a clutter of chaotic designs, searching as it were for something pleasing and finding (or not finding) one beauty after another.

A good lawn evenly and closely mown, set off with a few suitable plants and flowers can have a somewhat similar effect to that of the rock garden—but not when there are masses of plants and flowers, however beautiful they may be when taken in smaller doses and without too much mixing together. One can wander in a mixed garden and enjoy it with benefit, but that is not the way of Zen, though there can be in it rich zenic moments when one really views one flower, or something, being caught and held poised by its beauty.

It is the same with skill in actions as with arts. The Zen method (*upaya*) has led in

Japan to the skill of judo, for which we have no proper translation in English. The nearest term is perhaps wrestling. But what happens in fact in the situations that arise is the same no-thought—the body is allowed its own wisdom and is completely free from mental driving or direction. In those circumstances its falling or rolling is a completion of natural action, like a willow tree that bends in the wind instead of shuddering and perhaps breaking, and afterwards restores itself not by recovery but by the completion of its own natural action.

There was once a man standing on a chair, placing a light bulb in a ceiling socket. Somehow the bulb slipped from his hand. With unconscious perfection of movement, in both speed and accuracy, he in one motion of good balance bent down and caught the bulb below the level of the chair seat as it was falling, then in one continuous movement was up again with the bulb in his hand at the socket. He says it was an unexpected and most wonderful experience, and he can remember perfectly how his body felt, and indeed can induce himself or rather release himself into the same mood at any time by the memory of the feeling of it. Relaxation is too formal a name for this. It is rather the spontaneous wisdom of the body in something perfectly learned in course of natural adaptation. It is something that cannot be thought of but can be enjoyed in consciousness when thoughts let go.

No doubt it is in the same mood and with the same absence of “I am doing this” that the marvellous skill of Zen archery is attained, or rather that the action is done with hand, arm and eye in one flowing motion in which there are no decisions.

In some of the Zen arts there seems to be much formalism. In the “No” drama, for example, the characters are formally and elaborately dressed, and they make motions sometimes suddenly arrested in unnatural poise and speak in an uncanny or sepulchral voice. These characters are, so to say, the rocks in

the rock-garden, or they are the ideas in the poetry. They tell the story which is the theme of the play, but the unusual stoppings and startings and utterances—so different from ordinary prosy life—create in the mind of the observer the same zenic poises as occur in poetry or in landscape gardening, where thinking stops and knowing fills the gap, experiencing the empathies of the story in a way rightly new.

In this play the sounds—now the flows and now the clackings, now the flute notes and drums and sharp cries, and now the flow again—all call up the moods of the story in the succession that the story requires. One knows the story beforehand such as that of the girl who treated so badly the men who came to court her. There was one whom she specially wanted, but even for him she could not abate her proud cruelty. Though he had to come from a long distance, she insisted that he do so on a hundred nights before she would grant her favours. He died on the hundredth day, and the story then depicts the rest of the life of the woman, lamenting, broken down and crazed in age.

House-decoration—or rather decor—must also be mentioned. Already the flower and the picture (*kakemono*) in their special place or shrine have been alluded to, and in connection with them the living restfulness of the “room”. Is this not what makes the difference between a house and a home? And, even in the West where homes often contain many well-loved treasures, is it not that these if genuinely loved speak only of deep-seated knowledge, and not of enquiry and search?

Flower-arrangement? Here it seems are quite a few flowers and a statuette, perhaps, or a miniature tree, assembled in or on one vase or jar-garden; the whole to remind us of—something. And somehow these must form one peaceful unit, and speak of a quietness, which can also be known in nature, where water and earth and clouds and sky meet,

Ecstatic Love of God

It is not possible to develop ecstatic love of God unless you love Him very deeply and regard Him as your very own. Listen to a story.

Once three friends were going through a forest, when a tiger suddenly appeared before them. ‘Brothers’, one of them exclaimed, ‘we are lost!’ ‘Why should you say that?’ said the second friend. ‘Why should we be lost? Come, let us pray to God.’ The third friend said: ‘No. Why should we trouble God about it? Come, let us climb this tree.’

The friend who said: ‘We are lost’ did not know that there is a God who is our Protector. The friend who asked the others to pray to God was a *jnani*. He was aware that God is the Creator, Preserver, and Destroyer of the world. The third friend, who didn’t want to trouble God with prayers and suggested climbing the tree, had ecstatic love of God. It is the very nature of such love that it makes a man think himself stronger than his Beloved. He is always alert lest his Beloved should suffer. The one desire of his life is to keep his Beloved from even being pricked in the foot by a thorn!

The Gospel of Sri Ramakrishna, p. 152.

each being itself, in companionship without molestation.

And so, when we hear, “Become the bamboo,” or “become the bird”, yes, but must it not be without intention, and something like a dew-drop slipping into a not-too-shining sea?

AL-FATIHAH

Islam stresses the efficacy of prayer and the need for absolute trust in the mercy of Allah. Since Allah alone is the Absolute Reality all creation only reflects His Light. Through devotion the devotee reaches to Unity.

By Muhammad Abdulla

ISLAM literally means surrender and this is tantamount to devotion. For a Muslim, prayer five times a day is a means of communion with God even amidst his worldly occupations from which he should be able to disengage himself and turn to God. It is a means of purification of the heart and good discipline.

The quintessence of the Quran is the *Fatihah*, the opening prayer, of which the Prophet said that no prayer is complete without its prior recitation. It is essential to every prayer and known under various names. *Ummul-Kitab* means Mother of the Book; another name among others is *Surat-ud-Du'd* i.e. the chapter of supplication. In surrender a Muslim prays for guidance on the right path by the all-merciful, beneficent God besides Whom there is no guide or helper. This expresses the entire dependence of man in his finitude on the mercy and infinite love of Allah. The *Fatihah* starts with the Chant '*Bismillah-ir-Rahman-ir-Rahim*' (the beneficent, merciful One) as every prayer does, not only prayer but any affair of importance—even starting a meal. Thus seeking support in Allah, the source of all strength,

surrender and divine Unity find expression and should be incorporated in the daily life of a true Muslim.

The *Fatihah* :

In the Name of Allah, the Beneficent, the merciful-

- (1) All praise is due to Allah, the Lord of the worlds,
- (2) The Beneficent, the Merciful,
- (3) Master of the day of requital (reckoning)
- (4) Thee do we serve and Thee do we beseech for help.
- (5) Guide us on the right path.
- (6) The path of those on whom Thou hast bestowed Grace (favours)
- (7) Not of those upon whom wrath is brought down nor of those who go astray.

In the words, *Ar-Rahman* and *Ar-Rahim* are manifest the two fundamental and most beautiful attributes of the Divine Being—that is love and mercy with man's entire dependence on them in whatever he seeks to do. The *Fatihah* is a prayer for Grace, for guidance on the path where there is no stumbling.

In the battle of Badr, the first battle fought in the Name of Allah, practically everybody on Muhammad's side had a near relative or friend in the opposite camp. The scene was somewhat reminiscent of the battle of Kurukshetra, but with this difference that there was no Arjuna to hesitate and no Krishna to guide. Never questioning, never faltering, father fought with son (Abu Bakr, later the first Caliph) and son with father as was the case with Omar. Nothing could stand in the way. They did not reason or reflect but struck in the Name of Allah.

In full trust a devoted Muslim surrenders to the All-Powerful. He will shoulder the burden of the devotees' temporal existence as is best, for He knows what is best for everybody. And with a feeling of peace and security one repeats the *surat* which follows

Yoga is restraining the mind-stuff (*Chitta*) from taking various forms (*Vrittis*).... Control is by practice and non-attachment.... That effect which comes to those who have given up their thirst after objects either seen or heard, and which wills to control the objects, is non-attachment. That is extreme non-attachment which gives up even the qualities, and comes from the knowledge of *Purusha*.

—PATANJALI

the *Fatihah*, again starting with the chant '*Bismillah*' as every prayer does, thus gliding from surrender to Unity.

Say :

- (1) He Allah is One.
- (2) Allah is He on Whom all depend.
- (3) He begets not nor is He begotten.
- (4) He alone is.

This is an affirmation of the absolute and transcendental Unity of God in the security of His unbounded love and mercy for those struggling in their finitude, *bhakti* leading to *jnana* in Hinduism. The explicit statement : "Except God Who is the real and absolute Existence and Doer nothing else exists—all other existences, attributes and actions are unreal.... (*Awarif al Ma'arif*)" is near the Buddhist *Sunyata*, God being the only reality and the worlds of objects void of real existence and on the relative plane only a reflection from the light of the Absolute Existence.

"From all Eternity the Beloved unveiled
His beauty
In the solitude of the unseen,
He held up the mirror to Himself, He
displayed His
loveliness to Himself.
He was both spectator and spectacle,
no eye but His
had surveyed the universe." (Rumi)

TERESA OF AVILA

A MYSTIC

By Gladys de Meuter

**Mystical experiences of St. Teresa
testify to the Oneness of Being. Only our
awareness of it is incomplete or missing.
When the scales fall off the eyes and the
ultimate Beatitude is reached it is 'as
though a small streamlet enters the sea'.
We publish here the second instalment of
Gladys de Meuter's account ; the first
having appeared in the April '72 issue (p. 116).**

WHEN studying 'The Interior Castle' thus named by Teresa of Avila because the Sacred Citadel within, the secret, hidden Glory which is the Tabernacle of Love is indeed a Palace of surpassing beauty, it is important to interpret correctly the mystic's teaching when describing the Spiritual Betrothal and Spiritual Marriage. It is evident that the former refers to an occasional or intermittent union, whereas the latter signifies an unbroken continuity or permanent union.

The sensory-intellectual consciousness must be integrated before the ultimate beatitude is attained. When describing the 'highest' point of union, Teresa of Avila writes that the faculties are discarded and the subject 'will not see, hear or perceive.' This would denote that the self has been emptied of its empirical contents and that the will and imagination being in a state of suspension or abeyance, ecstasy ensues.

The attainment of true mystical consciousness is clearly defined in the words 'the soul remains all the time in that centre with its God.' An attempt to further describe the unitive state is made by Teresa of Avila when she writes : 'it is as though a small streamlet enters the sea.'

The above words may be said to reflect the beauty of those taken from the Buddhist text : 'the dewdrop enters the shining sea.'

Whatever may be the terminology used, mystics are those radiant beings who have been uplifted beyond the realm of 'sense' to realize a state of Bliss which must ever remain indescribable. At best, rays of light may filter through into the intellectual capacity of man thereby allowing him a glimpse of that which 'tongue cannot speak ; That which no eye can see nor ear hear.' The glorious, Splendid *Ar-Rahman* is HERE, and because of the mystical writings left to posterity man is able to reach for the heavenly stars within himself, and to await his turn when he too will enter consciously 'The Interior Castle.'

INTERIOR CASTLE

CHAPTER ONE

When it is the pleasure of His Majesty to grant the soul the privilege of this Divine Marriage, He brings it at first into His own Mansion. It is His will that it should not undergo the experiences it had known before when He plunged it into these raptures, periods in which I think He unites it with Himself, as He causes to happen in the Prayer of Union, which has been already described, although the soul is not aware that it is called to enter into its very core, as is the case in this Mansion, but it is affected only in its superior part. This is of small import : in one way or another the Lord unites the soul with Himself, but He causes this to happen by rendering it blind and dumb, like St. Paul at his conversion, and by thus preventing it from having any knowledge of how or in what manner that favour which it enjoys comes ; for the bliss of which the soul is then conscious is the realization of its closeness to God. But when He unites it with Himself it comprehends nothing, the faculties are all discarded.

But it is different here. Our good Lord now wishes to remove the scales from the eyes of the soul, so that it may cognize and understand something of the privilege He is bestowing upon it, although He does this in a

In some cases, although outwardly no change is visible, Grace works. You want to break a stone. Suppose, after twenty blows it breaks. After giving a blow if you look at it, there is apparently no change. But the molecules inside the stone are affected. Every blow does its work, and is necessary for the breaking of the stone at the twentieth blow.

SWAMI RAMDAS

strange manner. It is brought into this mansion by means of an intellectual vision and by a singular kind of representation of the truth by which the Blessed Trinity reveals Itself to it, in all Three Persons. Primarily, the spirit is enkindled and illumined, as it were, by a cloud of surpassing brightness. It beholds these Three Persons individually, and yet, by a wondrous kind of knowledge which is accorded it, realizes that these Three Persons are one Substance, one Power, one Knowledge, and one God alone ; therefore what we retain by Faith it may be said here that the soul grasps this by sight, although it is not seen either by the eye of the body or of the soul, for the vision is not an imaginary one. All Three Persons here communicate themselves to the soul, hold converse with it and explain to it those words which are attributed to the Lord by the Gospel—that He, the Father together with the Holy Spirit will come and dwell in the soul that is truly in love with Him and keep His commandments.

O my God, help me ! How different it is to hear and believe these words and come to the realization of their truth ! This soul grows more amazed every day for she feels that they have never left her, and clearly in the manner that has been described, that they are within her soul, in her innermost being. Not being a learned person, she is at a loss to explain how this is, yet she feels within herself this Divine companionship.

This being so, you will think that such a person is not her own mistress ; that she will be so completely absorbed that she will be unable to think of anything whatsoever. This is not so, as regards the service of God, she is rendered more capable of doing so than heretofore, and, when she has no other occupations, she still experiences that joyous companionship. Unless her soul fails God, it is not my belief that He will ever fail to give her a clear realization of His Presence. She enjoys the full confidence that God will not abandon her, and that, since He has granted her that privilege, He will not allow her to lose it. She may well meditate on this, ceaselessly, to go forward more cautiously than ever, so that He may not be displeased by her in anything.

However, the realization of this Presence is not always as complete—I mean as lucid—as is the case when it first comes, or on other occasions when it is God's pleasure to grant to the soul this consolation ; were it so, it could not be possible to the soul to think of anything else, or even abide in the world. But although she has not so clear a light, she is nevertheless aware that she possesses this companionship. She may be likened to a person who is with some other people in a very bright room, when of a sudden the shutters are closed and everything is rendered dark. The light by which they may be seen has been taken away, and, until it returns, she will not be able to see them ; nevertheless she remains aware that they are in fact there. The query may arise, if, when the light returns and she seeks them again, whether she will be able to see them. This does not lie in her power ; rather does it depend upon the Will of the Lord when the shutters of her understanding may be opened. In never taking leave of the soul, and in willing that she be made clearly aware of this, He shows her an infinitely great compassion.

It appears that the object of the Divine Majesty in bestowing upon the soul this wonderful companionship is in order to prepare her for more. For it is clear that it will be a great help to her in her progress toward perfection in her discarding the fear that she sometimes

experienced when other favours had been bestowed upon her, as has already been mentioned. The person to which this refers discovered herself better in every way ; and, no matter to what degree she was rendered anxious by trials and business matters, the essential part of her soul never used to move from the place where she abode. Therefore, in a sense, she would feel that her soul was divided ; and, when undergoing sore trials, shortly after God had bestowed this privilege upon her, she would complain of it, as Martha had complained about Mary, and at times she would say that her soul was always blissfully experiencing that quiet, and yet leaving her with all her trials and occupations so that she could not truly bear it company.

Daughters, this may not appear to make sense to you, yet it is what really takes place. In reality, of course, the soul is in truth undivided ; nevertheless, what I have said is not fanciful, but a very usual happening. As I have mentioned, it is possible to observe closely things that take place interiorly, so that we are made to realize that there is some shade of difference between soul and spirit, and a very clear difference, although both are in fact one. Between them a very subtle division can be apprehended which sometimes makes it appear that the operation of the one is as different from that of the other as are the respective joys which it pleases the Lord to bestow. It appears to me, also, that the soul is a different thing from the faculties and that they are not one and the same. There are so many countless and subtle things in the interior life that it would appear boldness in me to even attempt to describe them. But we shall be given a vision of everything beyond if the Lord, in His great mercy, bestows upon us the privilege of being admitted to that Place where we can understand these secrets.

SIMILITUDE OF THE SILKWORM

.....Let us now see what becomes of this silkworm for what I have been describing about it leads to this. When in this state of

prayer and becomes dead to the world, it emerges as a small white butterfly. O, the greatness of God! To think that a soul should emerge like this after having been hidden in God's Majesty, and so closely united with Him, for so short a period.... Truly I say, the soul does not know itself. For, give thought to the difference between the ugliness of a white worm and a butterfly; similarly, here. The soul cannot imagine how it can have merited so great a privilege—and from whence such a privilege came of it—for it is fully aware that it has not merited such a privilege of itself. It now finds itself so eager to praise the Lord that it would gladly be consumed and undergo a thousand deaths for the sake of the Beloved. Then it finds itself yearning to suffer great trials and unable to do otherwise. It experiences the most fervent longing for penance, for solitude and for everyone to know God. When, therefore, it sees offences committed against God it becomes very distressed. We shall treat of these matters further in the following Mansion, and in detail, for, although the experiences of this and the next Mansion are almost identical, their effects become much more powerful: for, as I have already described, if, when God comes to a soul here on earth it endeavours to progress still further, it will experience great things.

You should therefore behold the restlessness of this tiny butterfly—although it has never known such quiet or restfulness in its life! Here is indeed something for which praise must be given to God, namely, that it does not know where to settle and make its abode. Compared with the abode it has heretofore had, everything it beholds on earth leaves it dissatisfied, the more so when God has repeatedly given it this wine, which has brought it some blessings almost every time. It sets no longer store by the things it did when it was a worm—that is, in its cocoon—weaving. It now possesses wings: how then could it be content to slowly crawl along when it is now able to fly. All that it can do for God seems slight compared with its yearnings. It even attaches slight importance to what the Saints

underwent, having now the experience of how the Lord aids and transforms the soul in order that it no longer appears to be itself, or even what it was in the past. For the weakness which it thought it had and which rendered penance hard for it, is now transformed into strength. No longer is it bound by ties of relationship, property or friendship. Its acts of will, previously, its resolutions and cravings were powerless to detach these and appeared only to bind them more firmly together; now it is distressed at having to fulfil its duties in these respects should they be the cause of the soul to commit sin. Everything is wearisome to it; the cause being that it has essayed in vain to find true repose in persons.the silkworm when adult, begins to spin its silk and to construct the home in which it is to know death. It may be understood here that this home means Christ.

....May the King Himself be our Mansion, as He is within this Prayer of Union which is spun by ourselves.

....We cannot subtract from God neither can we add to Him, but it is from ourselves that we can subtract or add, as do these small silkworms!

* * *

The degrees of Prayer revealed by Teresa of Avila is of primary importance. It deals with the heightened state of 'awareness' which takes place as the interior life becomes more intense.

Dionysius the Aeropagite writes: 'Threefold is the way to God. The first way is purification whereby the mind leans towards knowledge of wisdom in its essence. The second way is whereby the mind is illumined and rendered capable of contemplation which is infused by burning love. The third way is that of Union whereby the mind through understanding, reason and spirit is uplifted by God alone.'

The tenderness and compassion of Teresa the Mother is beautifully expressed in her writings. Analytically-minded as he was, St. John of the Cross also bursts forth in burning longing for the Beloved:

As long as you do not subdue the mind, you cannot get rid of your desires ; and unless you suppress your desires, you cannot control your restless mind.

Hence, knowledge of Truth, subjection of the mind and abandonment of desires are the joint causes of spiritual bliss, which is unattainable by the practice of any one of them singly.

YOGA VASISHTHA

'I cannot tell why this life
Except it be to surrender a thousand
deaths ?
Since awaiting life here on earth
I expire because I do not die.'

Here the yearning for 'death to the ego-state' is ardently desired and renders the soul inexpressibly sad. In similar accents also, Teresa of Avila opens the portals of her soul to sound forth her longing for the unitive state.

THE SOUL'S EXCLAMATION TO GOD

'O my soul's life, how is it possible for thee to find sustenance when thou art away from thy very life ? In so great a solitude, how is it possible for thee to occupy thyself ? What dost thou achieve, since all thy actions are imperfect and are at fault ? In what dost thou find solace, O my soul, in this tempest-tossed sea ? For myself do I grieve, yet even more do I grieve for the time when I was able to live without knowledge of this grief. How sweet, O Lord, are Thy paths ! Nevertheless who is there who will tread these paths fearlessly ? I fear to live without rendering service to Thee, and yet when I set out to do so, there is no way of doing so which satisfies me and can pay the debt which I owe. I feel that I would give myself joyously in Thy service ; nevertheless when I realize my utter unworthiness, I realize how nothing can be done by me unless it is Thee who bestowest.

O my God and my Compassion ! What care should I take so as not to negate the effect of the great things Thou has wrought within me ? Holy are Thy works, of priceless value and of surpassing wisdom ; and Thou art Wisdom itself, Lord. Yet should my mind occupy itself with this, my will reprimands me for it would have nothing keep it from loving Thee. In works of such surpassing glory the mind cannot comprehend the nature of its God ; it longs to enjoy Him, yet remains ignorant of how this is so, while it is as yet imprisoned in mortality. Everything constrains it, although it received aid at first by meditation on the grandeur of Thy Majesty which contrasts so greatly with its own base and unworthy actions.

What is the reason for my having thus conversed, my God ? To whom do I complain ? Who will lend ear if it be not Thyself, my Father and Creator ? Yet what need have I to express myself that Thou might know of my anguish, since it is so evident to me that Thou art within me ? This is madness on my part. But, O my beloved, how may I be certain that I am not separated from Thee ? O my very life, that Thou must remain living in so uncertain a manner about so important a matter ! Who would desire Thee, my life, since thou derivest Thy profit from pleasing God in all things ; yet this desire causes such uncertainty and dangers within thee ?'

* * *

Since the Unitive state or mystical consciousness remains beyond the reach of the intellect, Teresa of Avila tells us that she 'does not know how to explain it.'

Introspective psychological research into her writings will reveal little to satisfy those 'addicted to much thinking', but to others who approach Teresa of Avila's lessons with an 'open heart', much will be disclosed to them. It is in this spirit that the Spanish mystic's works must be evaluated, and those who are able to appreciate their true worth will, like Teresa wrote : 'receive rain falling from celestial realms....' (Concluded).

The Path of Love

By Eknath Easwaran

The author who has founded the *Blue Mountain Center of Meditation*, (Box 381, Berkeley, Calif : 94701, U.S.A.) is well-known to our readers. He conducts classes in Vedanta in his centre and also gives lectures in the States with emphasis on devotion to help seekers after truth. He brings out a quarterly, *The Little Lamp*.

IN the twelfth chapter of the *Bhagavad Gita* Arjuna asks Sri Krishna a very practical question :

“ Of those who love You as the Lord of Love
Ever present in all, and those who seek
You as the nameless, formless Reality,
Whose way is sure and swift, love or
knowledge ? ”

It is a question that most of us spiritual aspirants ask ourselves many times in the long course of our *sadhana*. Shall we seek the personal God, Krishna or Siva, or shall we seek the impersonal Brahman, ‘from whom all thought and feeling turn back baffled,’ as Sankara would put it ?

Here is Sri Krishna’s answer :

“ Those who set their hearts on Me and worship
Me with unfailing devotion and faith,
Their way of love leads sure and swift to Me.
As for those who seek the Transcendental
Reality, without name, without form,
Contemplating the Unmanifested,
Beyond the reach of thought and of feeling,
With their senses subdued and mind serene,
And striving for the good of all beings,
They too will verily come unto Me.

Yet hazardous
And slow is the path to the Unrevealed,
Difficult for physical man to tread,
But they for whom I am the Goal Supreme,
Who do all work renouncing self for Me,
Meditate on Me with single-hearted
Devotion, these will I swiftly rescue
From the fragment’s cycle of birth and death
To fullness of Eternal Life in Me.”¹

¹ *The Little Lamp*, Vol. 9, No. 2.

We should empty the heart of its contents,
and then will God live in it. No other
remedy is required, says Tuka, to see God.
We should nip all our desires in the bud.
When desires end, God comes in.

SAINT TUKARAM

For the vast majority of ordinary people like you and me, I would point out, the spiritual path is almost impossible without deep devotion to a divine incarnation like Sri Krishna or Jesus the Christ. I am often asked by young friends in America how they can develop devotion to a divine incarnation, and my answer is through the repetition of the *mantram*, known as *japam* in Sanskrit.

"The *mantram* becomes one's staff of life," declares Mahatma Gandhi, "and carries one through every ordeal. It is repeated not for the sake of repetition, but for the sake of purification, as an aid to effort, for direct guidance from above. It is no empty repetition. For each repetition has a new meaning, carrying you nearer and nearer to God."

A similar statement is made by a deeply spiritual Russian monk in his book, *The Way of a Pilgrim*, recording his pilgrimage during the middle of the last century: "Many so-called enlightened people regard this frequent offering of one and the same prayer as useless and even trifling, calling it mechanical and a thoughtless occupation of simple people. But unfortunately they do not know the secret which is revealed as a result of this mechanical exercise, they do not know how this frequent service of the lips imperceptibly becomes a genuine appeal of the heart, sinks down into the inward life, becomes a delight, becomes, as if it were, natural to the soul, bringing it light and nourishment and leading it on to union with God."

There are *mantrams* or spiritual formulae in every religion. It is very helpful for everyone

to receive a *mantram* which bears the imprint of the giver's personal experience of its power. Here are some simple suggestions based upon my own very small spiritual experience :

1. The *mantram* may be repeated in the mind as long and as often as we can, while walking, while riding in a car or a train, or while doing mechanical chores.
2. When we are getting angry or afraid or otherwise agitated, let us go for a brisk walk, repeating the *mantram* in the mind. Gradually the rhythm of our step, of our breath, and of the *mantram*, will blend into a healing harmony to transform anger into compassion, fear into fearlessness, hatred into love.
3. At bedtime, after lying down, let us close our eyes and keep repeating the *mantram* until we fall asleep. This may be difficult at first, but we can learn to fall asleep in the *mantram* through regular practice. Between the last waking moment and the first sleeping moment there is an arrow's entry into the subconscious, and the *mantram* is thus able to do its healing work while we sleep. This is why a Catholic Mystic says, that they who fall asleep in the Holy Name go forward even in their sleep. After years of practice, we come to hear the *mantram* in our sleep, in the song of the nightingale or the murmuring brook. No longer do we have to perform *japam* consciously when the *mantram* has become an integral part of our consciousness. It is now *ajapajapam*, in which the *mantram* goes on repeating itself. As Sri Ramakrishna would say, such a devotee is like an employee who receives his pension from the employer after years of faithful service. He can live on his pension without having to work any more for his livelihood.

Hesychastic Contemplation in the Eastern Church¹

By Fr. Thomas Merton

Fr. Thomas Merton gives an account of
monastic prayer and meditation practice in the
Eastern Church. The essence of it is invoking
the Name constantly which is equivalent
to practising the Presence of God.

A MAN is enriched by the faith, and if you will, by the hope and humility, with which he calls on the most sweet Name of Our Lord Jesus Christ ; and he is enriched also by peace and love. For these are truly a three-stemmed life-giving tree planted by God. A man touching it in due time and eating of it, as is fitting, shall gather unending and eternal life, instead of death, like Adam....Our glorious teachers....in whom liveth the Holy Spirit, wisely teach us all, especially those who have wished to embrace the field of divine silence (i.e. monks) and consecrate themselves to God, having renounced the world, to practise hesychasm with wisdom, and to prefer His mercy with undaunted hope. Such men would have, as their constant practice, and occupation, the invoking of His Holy and most sweet Name, bearing it always in the mind, in the heart and on the lips....

The practice of keeping the Name of Jesus ever present in the ground of one's being was, for the ancient monks, the secret of the "control of thoughts," and of victory over temptation. It accompanied all the other activities of the monastic life imbuing them with prayer. It was the essence of monastic meditation, a special form of that practice of the presence of God, which St. Benedict in turn made the corner-stone of monastic life and monastic meditation. This basic and simple practice could of course be expanded to include the thought of the passion, death and resurrection of Christ, which St. Athanasius was among the first to associate with the different canonical hours of prayer.

¹From *The Climate of Monastic Prayer*.

The Couple Without Blemish

This is the story of a devoted couple whose mutual love was as deep as their devotion to the Dhamma, an ideal life of householders dedicated to Deliverance. It evoked the praise of Buddha Himself.

Resume by Philip Pegler

ONCE when Lord Buddha was walking through a town in the Ganges Valley called Crocodile Hill, where he was staying during the rainy season, an old man prostrated before him and invited him home. There his wife was anxiously awaiting a chance to lay eyes upon the Buddha.

The Enlightened One graciously assented and thus it was that he met Father Nakula and his wife, Mother Nakula, who became two of his most loyal householder disciples.

The purity and harmony of the couple's married life serve as a rare inspiration to all householders. The brief account of them in the Buddhist Canon shows the divine depths of their love for each other. It is said that such deep love between two people will not cease with their passing. As long as they have not transcended the Wheel of Life, they will be together again and again in future lives.

The Nakulas were deeply interested in the essential problems of existence. Once Father Nakula asked Buddha why some people gain emancipation while others do not. The answer was terse but full of profound meaning: "Whosoever goes on grasping at sense objects

cannot gain liberation. Whoever stops grasping will be liberated."

On another occasion the old man went to pay homage to his Master saying that he could rarely come from now on as he was becoming aged and infirm. Out of compassion, the Buddha imparted spiritual guidance to his disciple.

"The body is subject to sickness and decay," said the Enlightend One. "The bodily form being a burden even in the best circumstances, one should train himself thus: 'Though my bodily frame is ill, my mind should not be ill.' When the time comes as it inevitably does that the perishable nature of things becomes evident, the man who is well trained does not despair but coolly looks on. His body.... may wither, but his heart remains sound.

It was not only Father Nakula who strove for wisdom to overcome death—his wife also yearned for this. When her husband fell dangerously ill and was at death's door she consoled him saying: "Do not harbour distress at the thought of my being left behind. To die like this is agonizing, so our Master has advised against it. For six very good reasons you need not be concerned about me:

THE LIVING FLAME OF LOVE

St. John of the Cross

O Living Flame of Love,
That woundest tenderly
My soul in its inmost depth !
As thou art no longer grievous
Perfect thy work, if it be thy will,
Break the web of this sweet encounter.

O sweet burn !
O delicious wound !
O tender hand ! O gentle touch !
Savouring of everlasting life,
And paying the whole debt,
By slaying Thou hast changed death into life.

O lamps of fire,
In the splendour of which
The deep caverns of sense
Dim and dark,
With unwonted brightness
Give light and warmth together to their Beloved !

How gently and how lovingly
Thou wakest in my bosom,
Where alone Thou secretly dwellest ;
And in Thy sweet breathing
Full of grace and glory,
How tenderly Thou fillest me with Thy love.

I am skilled at spinning and so shall be able to support the children : after having lived chastely with you for sixteen years I shall never consider taking another husband ; I shall never cease seeing the Master and his bhikhus, but rather visit them even more frequently than before ; I am firmly established in virtue and have attained to peace of mind, and lastly I have found firm footing in the Dhamma and am bound for final deliverance."

Encouraged by these words Father Nakula recovered and as soon as he could walk he

went to the Buddha and spoke of his wife's wisdom. The Master confirmed that to have such a wife was indeed a blessing.

Here a solution is given for reconciling the apparent clash between the deep affection of a husband and wife on the one hand and their striving for deliverance on the other. Outer renunciation is not always necessary. Indeed married life when lived in a spirit of surrender, devotion and purity is by no means an obstacle to progress on the path. Instead, true marriage can be a joy and a great incentive to lead a spiritual life.

LOOKING AND SEEING

Wei Wu Wei

'Looking' is '*Nirvāna*', 'the seen' is '*Samsāra*'.
Looking is Subjectively being Conscious,
'the seen' is objective consciousness.
Subjectively, *Nirvāna* and *Samsāra* cannot be 'different'.

Objectively they appear as relative counterparts,
of which none could be 'different' Absolutely.
The interpretation, which seeks to find *Nirvāna* and *Samsāra*
as being 'not-different' *Relatively*, is nonsense :
Absolutely, no 'difference' is possible.
'Looking' does not discriminate : 'seeing' does nothing else.

The misuse — due to mis-understanding — of the term 'seeing' is the cause of this calamitous confusion.

Nirvāna is present whenever we 'look' : *Samsāra* appears whenever we 'see'. This is why *Nirvāna* is never 'absent' but never 'appears', and why *Samsāra* always 'appears' but is always 'absent' (illusory).

Is this difficult? If so it seems, that is because we are conditioned to misunderstand what these concepts 'factually' — as opposed to 'actually' — imply.

This is not verbal jugglery : it is what the Sages knew and tried to impart. It is sometimes just termed 'Looking', occasionally — alas, alas — mistranslated as 'Seeing'.

Note : If 'mistranslated' is too strong a term, we may say 'misinterpreted' instead.

Memo : The Heart Sutra states that '*Nirvāna*' and '*Samsāra*' are not-different. It is also stated in the famous convocation in the Surangāmanirdeśa Sutra, when the Buddha required each of his *bodhisattvas* to state how they had found Enlightenment, that *Manjusri* and *Ananda* explained it was by 'Looking', and the Buddha, though agreeing that each of the senses could be used, since all were ultimately the same, declared that 'Looking' was the most propitious for sentient-beings in general.

THE CONCEPT OF SURRENDER

By K. B. Shanker Rao

Pure Consciousness is obstructed by the intervention of the ego. When it is surrendered to the Real Power behind, dilemmas cease and Freedom results.

"The Self dwells in all things and everything in the Self,
So, discarding self-conceit and selfishness, remain in Peace.
Bondage is the content of desire, its renunciation is liberation ;
Fortune and misfortune are divine will in working to Him
Who abides in Self, content and controlled, neither deluded nor distressed.

So long as desire exists the sprout of life grows ;
The liberated neither hates, nor caters to sense-objects ;
Ever detached he knows not possession nor its absence.
Duty-sense is of ego, the wise do not perceive it.
Even in performance of duty, he is efficient but disinterested."

—*Ashtavakra Samhita*

* * *

THUS spoke the Sage Ashtavakra to King Janaka on the theme of mental renunciation as a means to overcome the determinism of Nature and *Karma*. The advice underlines the misconceptions which are inherent in the human desire for happiness in life. The basic error is to mistake physical experience for the experience of the power which is the source of its perception or in other words, the vehicle of experience is identified with the Power transmitting it. The confusion is similar to the eye being claimed as vision itself. Thus, what is sought by man as happiness is physical well-being and its preservation, entailing acceptance of what promotes it and rejecting what deters it. Any divergence of experience in fulfilment of desire from hope or effort causes pain. For power or wealth, position, attainments do not secure peace or real happiness. Man, therefore, feels that there is an error in the scheme of things and he is invariably faced with the dilemma of choice between right and wrong or good and evil. This is the travail of man's individuality or ego, conditioned by environment. Freedom lies in detaching the mind from the calculations of self-interest, since self-denial does not rely for its happiness on circumstance and frees one from

hope and fear. There is automatically an adjustment in the mental outlook, in which contentment displaces the urge to resist or alter the existing order of things.

When the mind no longer perceives the need to set aside its environment as a deterrent to its peace and accepts what comes with equanimity, there is a transmutation in its composition by virtue of the absence of a constituent which has, so far, laid emphasis on such a need. The withdrawal of this objective aspect of the mind is a process which is termed self-surrender or more precisely the surrender of the ego rooted in desire. The withdrawal is not a resignation to the inevitability of Fate, but the courage of a fearless mind that is not concerned with the verdict of fate. Such withdrawal is free from the weakness of ego-impulsions for a state of freedom from want which is universal. The robber and spiritual aspirant alike seek freedom, one from want and the other from bondage.

The mind has no existence apart from thoughts or ideation. Perception is an awareness in the form of mental reactions generated by contact with the senses, in which are located the primal urges of desires of the individuality (*ahamkara*). The key to the secret of dilemmas of the ego lies in the difference between awareness and its imperfection in perception. The extent to which the intervention of the ego in exercising choice is controlled or eliminated, determines the free flow of Pure Consciousness and the purity of the faculty of choice. *Yoga Vasishta* affirms that the achievement of mental equipoise is possible only when one can conquer the mental impulsions of acceptance or rejection. Man has merely to realise his true nature, unrelated to his body, by shedding the elusive shadow of his ego. The exercise of will to discard this misconception is the real *dharma* of man which culminates in surrender. His happiness is derived from various manifestations of God, but he renounces God in clinging to the manifestations. He perceives his duties in life, but unlike the actor in a play, gets involved in the role and his position is the

THE PROMISE

A song of Saint Thyagaraja

Translated by Mahalinga Padmanabhan

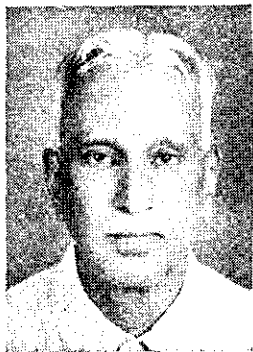
Forgettest Thou Thy plighted word
At my endless, endless grief ?
" Ten days.....in ten days ", You said
Thy infinite grace,
My deliverance, You promised.

.....
And.... You were with the matchless *One*
Sita (my mother)
Aboard the golden float
On the cool crystal Sarayu....
You were.... You were with the matchless one
Golden float.....
Saryu
Yes.... You promised....

same as when the actor really reacts to the sorrows and tribulations of his role, even though he is really independent of it. When he realises this error, he is free. With divestment of personal responsibilities and motivations for work in life, performed disinterestedly to the best of one's ability, man purifies his mind and achieves harmony with the Cosmic scheme of existence. Man's real destiny therefore lies in self-surrender or abnegation of the urges of his self-will and in reliance on the infallible Power of Divine Will.

As Swami Ramatirtha says, the lamp holds a great lesson to us, as, in giving lustre, the wick and oil are constantly consumed. So also in life, the wick and oil of ego should be burnt out progressively in order that the lustre within may illuminate life. What should be renounced are thoughts of selfishness, worry, anxiety, hope and fear, as also the sense of responsibility for adjustment of the circumstances to suit one's convenience—all of which constitute the ego.

The process of surrender integrates the seeing and seen into the Seer.



DEVARAJA MUDALIAR, the *Bhakta*

By N. R. S. Manian

This is an account of a *bhakta*
par excellence describing
the variants of such a path in all its
simplicity and spontaneity.

THE *sadhaka* who is predominantly a *bhakta* feels satisfied by the mere presence of the Master. To him metaphysical problems do not exist. Convinced of the Truth of the Master's teaching in all its aspects he follows the one which suits his temperament best. Sri A. Devaraja Mudaliar¹ was such a *bhakta*. And it was his supreme luck that he found a living Master who could love and be loved in turn, who could be gracious, simple and above all could be approached by the devotee in the relationship of a child and a loving father. To Sri Mudaliar, who had already the habit of visiting great men, it was a joyful experience to come into contact with a great Master who was genuinely human not only in a general sense but in the specific one of being sympathetic and patient with those who had many problems but were right earnest.

A lawyer by profession, Sri Mudaliar came to Sri Bhagavan for the first time in 1900. After some interval he resumed his visits which became regular thereafter. Chittoor where he lived till about 1941 is not far from Tiruvannamalai.

Crises in life starting with the loss of his wife in 1933 made him lean more and more on Sri Bhagavan whose grace manifested by appearing in dreams and the unexpected manner in which troubles in the official career were resolved. Sri Mudaliar now had also an opportunity to do service to the Ashram in his professional capacity. The association with Sri Bhagavan became more close. And the Ashram allowed him to build this own room inside the premises. By 1942 he became a regular inmate of the Ashram.

The daily contact with Sri Bhagavan was inestimable and Sri Mudaliar, the *bhakta*, had the unique opportunity to pour out his heart in the presence of Sri Bhagavan by singing the moving hymns of great Saints like Manickavachagar, Tayumanavar, Arunagiri,

¹ see *The Mountain Path*, July '72, p.222.

nathar, Ramalinga Swamigal, and Pattinattar. Such recitations by this devotee had a double effect. First it was *sadhana* by itself. Second, it revealed the all-embracing nature of Sri Bhagavan's personality. Sri Bhagavan was a sympathetic and interested listener always. He explained the import of these songs in an inimitable manner quite above the level of the contents of even well-known commentaries. Sometimes He would act the part according to the contents of the particular song. Often He was moved to tears Himself. Thus the singing of these hymns by Sri Mudaliar was not merely approved by Sri Bhagavan but actively encouraged.

He once quoted the *Tiruvachakam* in support : "By crying for You (God) one can get You." And to those who witnessed these recitals it was patent that Sri Bhagavan's statement : "Only a true *bhakta* could be a true *jnani* and only a true *jnani* could be a true *bhakta*" was utterly true. To quote Sri Mudaliar : "To those who have only a very superficial knowledge of Him or His work it might seem that He was a cold, relentlessly logical, unemotional *jnani*, far removed from the *bhakta* who melts into tears in contemplation of God's Grace and Love. But to those who had any real experience of Bhagavan, His ways, and works, it was clear that He was as much a *bhakta* as a *jnani*."²

With his characteristic frankness Sri Mudaliar simply put his problems before Sri Bhagavan and got replies applicable, of course, not to him merely but to all seekers with a similar approach and comparable problems. Look at the universal problem posed by the devotee and the encouraging reply of Sri Bhagavan affirming the sureness of the effect even when practice is half-hearted. Sri Mudaliar said : "...I also frequently utter Bhagavan's name though my mind is usually not fixed on Bhagavan when I do so. Now, I have no doubt that when I utter Bhagavan's name with my mind on it or on Bhagavan, I am benefited by doing so, but do I derive any benefit when I do so more or less automatically?" (And I added,

laughingly) : "Personally, I think I ought to. I may not be given many marks, but I should at least get one or two. Is it not so, Bhagavan?" Bhagavan also laughed and replied : "Yes, yes, you will get marks for it!"³

This does not mean that Sri Bhagavan gave encouragement when it was not due. The quotation which follows will bear this out : "Quoting a Tamil song in which the author laments that he is not like the tenacious monkey that can hold on to its mother tightly but rather like a kitten that must be carried by the neck in its mother's jaws, and prays to God therefore to take care of him, Sri Mudaliar remarked : 'My case is exactly the same. You must take pity on me, Bhagavan, hold me by the neck and see that I don't fall and get injured.' Sri Bhagavan replied : 'That is impossible. It is necessary both for you to strive and for the Guru to help.'"⁴

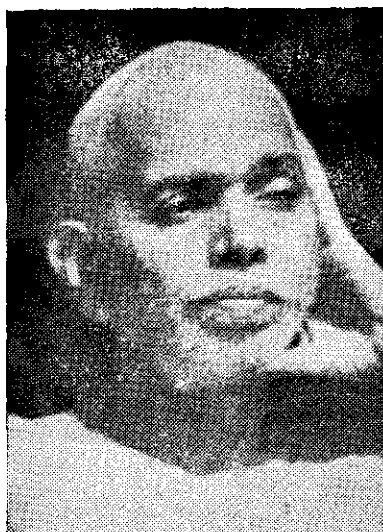
Posterity will remember Sri Devaraja Mudaliar along with the author of *Talks with Sri Ramana Maharshi* for his great contribution of recording Sri Bhagavan's words in *Day by Day with Bhagavan*, *Gems from Bhagavan* and *My Recollections of Bhagavan*. The first is a simple account of happenings in Sri Bhagavan's presence with emphasis on the human side without omission, however, of metaphysical explanations and the second is a useful compendium of sayings. And the third enables us to have gleanings into His approach to life in all its simplicity and spontaneity.

Devotees who witnessed the devotional singing of Sri Mudaliar's during Sri Bhagavan's time and also thereafter (particularly during *puja* to Sri Bhagavan) missed him much after his leaving the Ashram in 1965 in order to spend his last days in the midst of his family. But he visited the Ashram regularly till his end in June, 1972.

² *My Recollections of Sri Ramana* by Devaraja Mudaliar, p.44.

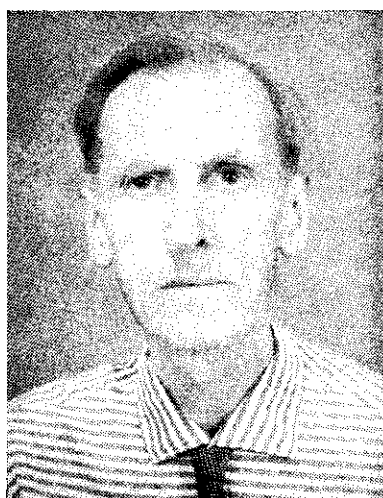
³ *Ibid*, p. 100.

⁴ *Ibid*, p. 106.



How I Came to the Maharshi

By Jean Clausse



Jean Clausse

PEOPLE may say : You 'cannot have known Bhagavan ; He lived in India and you in France. That is true—and yet I have known Bhagavan and He has protected me. Bhagavan is the Self,—and for the Self time and space do not exist.

It all began one afternoon in 1942 when Camille Rao, one of His fervent devotees, came to see us in Nice. Because of the war Camille, a French lady married to a Hindu, was unable to return to India after a visit to her family in France. Italian and German troops were everywhere in the country bringing anguish and famine in their wake.

And there, for the first time, I heard of the existence of the Saint of Arunachala. Camille made me positively see the Ashram, the coconut palms, the fiery mountain ; with her I enter the large hall where He is seated on a couch, giving *darshan* to the visitors. Incense sticks are lit ; a light burns near Him. I feel His Presence, His so intensely kind and loving

look, His gracious smile. Camille Rao is no more than a voice in the dark—and then the voice also is silent and Bhagavan is there, more real than in His material form. All troubles seem to dissolve, the very consciousness of “I” is absorbed by this powerful Presence and a wonderful feeling of bliss overwhelms us.

“Now, you know Ramana Maharshi. He will help you as he helps me,” were Camille Rao’s parting words.

Did she know how true the prophecy would be?

Some time later I was compelled by the military authorities of occupation to work in their office as interpreter since I know German. This enabled me to save some lives. Later the Communists who ruled the town after the departure of the Germans arrested me. But as the prison was already full up, I was put in an old disused ammunition store-room together with thirty other men. There was no window, no light, no latrine—and only the cold concrete floor to sleep on. Out of the dark came a friendly voice: “My poor friend, if ‘they’ have brought you here, you must be prepared for a prolonged stay, eight or ten weeks at least.”

I seemed to recognise the voice. “Excuse me, are you not...?”

“Yes, I was the ‘Chief of Cabinet’ of the last Prefect and we often saw each other at the Franco-German Labour Commission. By the way you are in good company here: a colonel, two doctors, a notary, a chief accountant; all good French citizens,—only the place lacks a little comfort!”

Well, after two days of this nightmare, my wife contrived to see me for a few minutes. She brought me a blanket, a candle, matches and—a photo of Ramana Maharshi. A look at His eyes, His face, transformed everything. I was out of space, out of time with Him who had transcended the world. Darkness, the fetid atmosphere, the prison walls lost their reality. When everybody was asleep Silence

spoke to me of Joy and Freedom—and Joy was in my heart.

“Jean Clausse! Jean Clausse!” My neighbour shakes me.

“You are being called outside—hurry up!”

The door opens, a ray of sun enters the den, the guard makes impatient gestures. I am pushed out. Half blinded by the sudden light I reel as if drunk.

“Come along!” shouts the guard.

A thought goes through my mind: Is it for the execution wall? But generally this kind of walk takes place at dawn.

“Where are you taking me?”

“We execute orders.”

“What orders?”

“Superior orders.”

And so miraculously I found myself without any apparent reason in a comfortable hospital bed with white linen, pure air, a smiling nurse—really it was paradise!

I had accepted the ordeal—through the Maharshi. I had gone further—it had become useless—and so it came to an end.

Later on, in the course of the five months I spent in custody at the hospital in the wing reserved for sick and privileged political prisoners, I had several other proofs of the effective protection of Bhagavan.

Once, for instance, there was panic among the prisoners because the floor just below was in flames. We were locked up and the warders had gone to help. Each one of us saw himself already burnt alive. I felt inwardly absolutely quiet, taking refuge at the feet of Bhagavan—and instead of death—the firemen arrived!

At another time, we all expected to be shot by the Communist soldiers who had sent an ultimatum to the prefect. Nobody slept that night and in all the eyes there was abject fear. So strong is the love of this little ego,—so thick, the veil of Maya!—But Ramana Maharshi made me see beyond—and all was well!....

THE THEORY OF ACTION

As Gleaned from
Bhagavan's Works

By G. L. N.

WE see the universe ever-changing. This is due to actions and results taking place therein. Action is the index of our life also. What is action?

Action is application of force. Force which is homogeneous cannot act upon itself. It acts only through media or bodies. The entire universe we see is an assemblage of bodies or entities in different states, in space. All the bodies on analysis finally resolve themselves into force only. Then, how has the force assumed the shape of diverse bodies and how is force applied to the bodies?

According to Newton's First Law of Motion, a body continues in its original state of rest or of uniform motion, and, to change its state, force has to be applied externally. That applier is called God, eternally existent. It is by God that the world-drama of projection and withdrawal is conjured. God is the supreme applier and also supremely free. ".....It is God who motivates all the creatures to discharge their respective functions in accordance with their past deeds and proclivities....."(Svetasvataropanishad-III, 3-4).

Coming back to action, both application and force, that is action, is not seen. Still action is considered evident. For example, we consider 'raising the arm' an action. This is wrong. What really happens is that by application of force, the arm is raised. So, application of force is really the action and what is seen, viz., 'raising the arm' is only the result. Consequently, in a similar manner, all that we refer to as 'actions and results' are results only.

The entire universal system continues in equilibrium always, despite apparent disturbances and actions. When there is an applied force (action), there is disturbance in the system and a series of reactions ensue on bodies (called actions and results in our parlance) maintaining equilibrium.

Verse 22 of *Upadesa Saram* goes into the root of the whole matter: "The body, senses, mind, life-breath (*prana*), and ignorance (*avidya* or *sushupti*) are all insentient and not the Real. I am the Real (*Sat*). These (sheaths) I am not."

From this it is clear that due to ignorance we do not see the universal elements of action which are: God, force and its application. The individualised 'I' which in purity is the first word for God has become confounded with the body. Thoughts and *samsara* ensue centering on the thought 'I-am-the-body'. This linking of the 'I' with the body is the cause of the illusory world-drama of action and of the illusory pleasures and pains in it.

Therefore God is the real doer (*Karta*). He alone is *chetana* (animating source). Force and all its forms, seen or unseen, are *achetana*, *jada*, or inert, because they cannot act by themselves.

Seeing the world is the function of the eye. But it is God who is the seeing. "Though God the Creator of the heaven and earth is but one and one only, His alone are all the eyes, faces and hands in the universe." (Svetasvataropanishad-III, 3-4).

The Sorrowless Land

A POEM OF KABIR

Behold what wonderful rest is in the Supreme Spirit !
and he enjoys it, who makes himself meet for it.
Held by the cords of love, the swing of the Ocean of
Joy sways to and fro ; and a mighty sound breaks
forth in song.

See what a lotus blooms there without water ! and
Kabir says : " My heart's bee drinks its nectar."

What a wonderful lotus it is, that blooms at the heart of
the spinning wheel of the universe ! Only a few pure
souls know of its true delight.

Music is all around it, and there the heart partakes of
the joy of the Infinite Sea.

Kabir says : " Dive thou into that Ocean of sweetness ;
thus let all errors of life and of death flee away."

Behold how the thirst of the five senses is quenched
there ! and the three forms of misery are no more !

Kabir says : " It is the sport of the Unattainable One :
look within, and behold how the moonbeams of that
Hidden One shine in you."

There falls the rhythmic beat of life and death :
Rapture wells forth, and all space is radiant with light.
There the Unstruck Music is sounded ; it is the music of
the love of the three worlds.

There millions of lamps of sun and of moon are burning ;
There the drum beats, and the lover swings in play.

There love-songs resound, and light rains in showers ;
and the worshipper is entranced in the taste of the
heavenly nectar.

Look upon life and death ; there is no separation between
them,

The right hand and the left hand are one and the same.

Kabir says : " There the wise man is speechless ; for this
truth may never be found in Vedas or in books."

I have had my Seat on the Self-poised One,
I have drunk of the Cup of the Ineffable,
I have found the Key of the Mystery,
I have reached the Root of Union.

Travelling by no track, I have come to the Sorrowless
Land ; very easily has the mercy of the great Lord
come upon me.

They have sung of Him as infinite and unattainable ;
but I in my meditations have seen Him without sight.

That is indeed the sorrowless land, and none know the
path that leads there :

Only he who is on that path has surely transcended
all sorrow.

Translated by Rabindranath Tagore

Wonderful is that land of rest, to which no merit can win ;
It is the wise who has seen it, it is the wise who has
sung of it.

This is the Ultimate Word : but can any express its
marvellous savour ? He who has savoured it once,
he knows what joy it can give.

Kabir says : " Knowing it, the ignorant man becomes
wise, and the wise man becomes speechless and silent,
The worshipper is utterly inebriated,
His wisdom and his detachment are made perfect ;
He drinks from the cup of the inbreathings and the
outbreathings of love."

There the whole sky is filled with sound, and there that
music is made without fingers and without strings ;
There the game of pleasure and pain does not cease.
Kabir says : " If you merge your life in the Ocean of
Life, you will find your life in the Supreme Land of
Bliss."

What a frenzy of ecstasy there is in every hour ! and
the worshipper is pressing out and drinking the essence
of the hours : he lives in the life of Brahma.
I speak truth, for I have accepted truth in life ; I am now
attached to truth, I have swept all tinsel away.
Kabir says : " Thus is the worshipper set free from fear ;
thus have all errors of life and of death left him."

There the sky is filled with music :
There it rains nectar :
There the harp-strings jingle, and there the drums beat.
What a secret splendour is there, in the mansion of the
sky !
There no mention is made of the rising and the setting
of the sun ;
In the ocean of manifestation, which is the light of love,
day and night are felt to be one.
Joy for ever, no sorrow, no struggle !
There have I seen joy filled to the brim, perfection of
joy ;
No place for error is there.
Kabir says : " There have I witnessed the sport of
One Bliss !"

I have known in my body the sport of the universe :
I have escaped from the error of this world.
The inward and the outward are become as one sky,
the infinite and the finite are united : I am drunken
with the sight of this All !
I have known in my body the sport of the universe :
I have escaped from the error of this world.
The inward and the outward are become as one sky,
the Infinite and the finite are united : I am drunken
with the sight of this All !
This light of Thine fulfils the universe : the lamp of
love that burns on the salver of knowledge.
Kabir says : " There error cannot enter, and the conflict
of life and death is felt no more."



*There is no question of time and
space. Understanding depends on ripe-
ness of mind. What does it matter if one
lives in the East or in the West ?*

* * *

*The happiness of solitude is not found
in retreats. It may be had even in busy
centres. Happiness is not to be sought
in solitude or in busy centres. It is in
the Self.*

* * *

*The difficulty is that man thinks that
he is the doer. But it is a mistake. It
is the Higher Power that does everything
and he is the tool. If he accepts that
position, he is free from troubles. Other-
wise he courts them. Take for instance
the figure at the base of the temple
towers, which is made to appear as
bearing the burden of the tower on its
shoulders. Its look and attitude picture
great strain while bearing the very heavy
burden. But think. The tower is built
on earth and it rests on its foundations.
The figure is part of the tower. Is it not
funny ? So is the man who takes on
himself the sense of doing !*

* * *

*One who asks himself 'Who am I ?'
and 'Where am I ?', though existing all
the while as the Self, is like the drunken
man who enquires about his own identity
and whereabouts.*

SRI RAMANA MAHARSHI.

FIVE FLOWERS for ARUNACHALA

By A devotee.

Arunachala ! Happy are those who, desirous of amassing wealth, stumble across Thee in their wanderings ! Thou art a most precious diamond mine, whose vast treasure is accessible first-hand to all who probe Thy caves. What a Fortune is soon theirs !

Arunachala ! Ancient Wonder far more wondrous than the so-called Seven Wonders of the World ! Thou art the uncreated, Self-born Hill of Light, Thyself illumining and inspiring all intellects.

Arunachala ! Spiritual Sun of the universe, shining day and night ! In Thy benign Presence, the heart flowers in love and the fruit soon comes to perfect ripeness. Daily blessing with Thy warm and gracious rays, Thou bestowest nothing new, but instead dost reveal the inherent sweetness, and radiance of our true being.

Arunachala ! Supreme Great Healer ! Thy remedy is the most effective of all. Reaching deep inside, it not only cures all diseases, but drives out the illusory identity with the body itself ! Working instantly for those who take it daily and continuously as prescribed, with faith, it soon restores them to perfect, permanent health.

Arunachala ! Lord and Saviour of all the world ! Hill of perfect silence, immobile and radiant ! He who in ancient days wrote of Thy Glory, came to us—to walk, to speak and smile. Blessing us as our beloved Bhagavan. O Father of Love, whose *upadesh*, radiant smile and silent Grace thrill us still, we thank Thee and praise Thee, again and again !

Glory be to Arunachala !
Glory be to Bhagavan !
Glory be to His most holy Name !
Om Arunachala Siva Om.

ZEN STORIES

The following are well-known specimens
of Zen stories, much condensed.

Two monks, one older, one young, came to a muddy ford where a pretty girl was waiting to cross. The elder picked her up and carried her over the water. As they went along, the younger, horrified at the act of his brother monk in touching a woman, kept on commenting upon it, until at last the elder exclaimed: "What! Are you still carrying that girl? I put her down as soon as we crossed the water!"

* * * *

When a Master was troubled by a monk who persisted in saying that he could not understand, the Master said: "Come nearer". The monk came nearer. The Master again said: "Come nearer", and once more the monk did so. "How well you understand!" remarked the Master!

* * * *

A boastful monkey went to heaven and there met the Buddha. He said: "Buddha is a small thing, but I can jump many leagues." "If you are so clever," said the Buddha "jump away from the palm of my hand." The monkey thought that would be easy since the palm seemed to him only inches wide. So he leaped far, far away. He found himself on a large plain bounded by five great pillars. To prove he had been there he made a mark at the base of one of these. After returning to Buddha he boasted of what he had done. "But look at my hand," said Buddha. There the monkey saw the mark which he had made. It was at the base of one of Buddha's fingers!

A Master was once approached by a boy requesting instruction, so the Master gave him the *koan*: "What is the sound of the clapping of one hand?" The boy went away and happened to hear some Geishas playing, so he went to the Master and imitated that. On being told that was not it, he went away and heard water dripping, again the water flowing, again the locust—altogether ten times. All were wrong. Then the boy could find or think of no more, and lo! he discovered the soundlessness of one hand, the sound of sound!

* * * *

A man chased by a tiger jumped over a cliff and clung to a tree growing on the side. Looking down he saw another tiger waiting for him to fall. Worse and worse, he saw two mice, one white and one black, gnawing at the branch to which he was clinging. It chanced that he just then caught sight of some strawberries growing within reach. With one hand he plucked a strawberry and put it in his mouth. "How good it tastes!" he thought.

* * * *

A Zen monk named Ryoken lived in a hut alone and without any possessions. One day when he was out, a thief entered to steal. He was about to depart when the monk returned. The monk said: "I am sorry you have found nothing; please take my clothes." After the thief had gone, the monk sat naked, looking at the moon. "Alas!", he mused, "What a pity that I could not give him that beautiful moon!"

GLORY OF ARUNACHALA

ARUNACHALA MAHATMYAM

GAUTAMA said to Bhagavan (Siva) : I wish to learn from Thee Thy names which are to be used (in the course of worship) in this temple which is worshipped by the devas. Thereupon He said : O Brahmin ! Listen to My names which fulfil all desires. They are unknown to men of little merit.

CHAPTER IX

THE GLORY OF CIRCUMAMBULATION

The Names of Siva (Arunachala)

1. <i>Soṇādrīśaḥ</i>	..	Lord of the Red Hill
2. <i>Aruṇādrīśaḥ</i>	..	Lord of the Crimson Hill
3. <i>Dēvādīśaḥ</i>	..	Lord of devas
4. <i>Janapriyaḥ</i>	..	Beloved of people
5. <i>Prapannarakshakaḥ</i>	..	Protector of those who seek refuge with Him
6. <i>Dhīraḥ</i>	..	Brave One
7. <i>Śivaḥ</i>	..	The auspicious One
8. <i>Sēvakavartakaḥ</i>	..	He who is devoted to His votaries
9. <i>Amṛtēśānaḥ</i>	..	Lord of the nectar
10. <i>Śrīpumbhāvapradāyakaḥ</i>	..	Granter of birth as man or woman
11. <i>Bhaktavijnaptisamdhātā</i>	..	He who answers the prayers of His devotees
12. <i>Dīnabandhavimōchakaḥ</i>	..	He who releases the lowly from bondage

13.	<i>Mukharāṅghripatiḥ</i>	..	He from whose foot-fall sound originates
14.	<i>Śrīmān</i>	..	The noble One
15.	<i>Mṛḍaḥ</i>	..	He whose form is Bliss
16.	<i>Mṛgamadēśvaraḥ</i>	..	He who is fond of rausk
17.	<i>Bhaktaprēkshanakṛit</i>	..	He who makes His devotees His messengers
18.	<i>Sākshī</i>	..	The Witness
19.	<i>Bhaktadōshanivartakaḥ</i>	..	He who removes the delusion of His devotees
20.	<i>Sangītavēttā</i>	..	He who is expert in music
21.	<i>Nṛitajñaḥ</i>	..	He who is proficient in the art of dancing
22.	<i>Trivēdi</i>	..	Lord of the three Vedas
23.	<i>Vṛddhavaidikaḥ</i>	..	The Ancient One of the Vedas
24.	<i>Tyāgarājaḥ</i>	..	The Ocean of Compassion
25.	<i>Kṛpāsindhuh</i>	..	He who is detached
26.	<i>Sugandhī</i>	..	The sweet-scented One
27.	<i>Sourabhēśvaraḥ</i>	..	The Lord of the Bull
28.	<i>Kārtavīryēśvaraḥ</i>	..	The Lord of Kartavirya
29.	<i>Śāntaḥ</i>	..	The Peaceful One
30.	<i>Kapāli</i>	..	The wearer of skulls
31.	<i>Kalaśaprabhuḥ</i>	..	The Lord of the (ceremonial) pitcher (in which all gods are worshipped)
32.	<i>Jnānasambandhanātaḥ</i>	..	Lord of Jnanasambandha
33.	<i>Śrī Hālāhalasundaraḥ</i>	..	The Lord who consumed the deadly poison
34.	<i>Āhvaisvaryadātā</i>	..	He who gives (blessings) spontaneously
35.	<i>Smartṣarvāghanāśanaḥ</i>	..	He who removes the impurities of those who think of Him
36.	<i>Vyatyastanrityaḥ</i>	..	He who danced in the opposite way (raising the other foot)
37.	<i>Dhwajadhṛk</i>	..	Bearer of the banner
38.	<i>Sakāntiḥ</i>	..	The bright One
39.	<i>Natēśaḥ</i>	..	Lord of dancing
40.	<i>Sāmapriyaḥ</i>	..	Lover of the Sama Veda
41.	<i>Pāpaharaḥ</i>	..	Destroyer of sin
42.	<i>Vēdamurtiḥ</i>	..	Embodiment of the Vedas
43.	<i>Niranjanaḥ</i>	..	The taintless One
44.	<i>Jagannāthaḥ</i>	..	Lord of the world
45.	<i>Mahādēvaḥ</i>	..	The Great God
46.	<i>Trinētraḥ</i>	..	The three-eyed One
47.	<i>Tripurāntakaḥ</i>	..	He who destroyed the three cities
48.	<i>Bhaktāparādhasōḍā</i>	..	He who pardons the faults of His devotees
49.	<i>Yogīśaḥ</i>	..	King of Yogis
50.	<i>Bhōganāyakaḥ</i>	..	Lord of enjoyments
51.	<i>Kālamūrtiḥ</i>	..	Embodiment of Time
52.	<i>Kshamarūpī</i>	..	Embodiment of forgiveness
53.	<i>Dharmarakshakaḥ</i>	..	Protector of Dharma
54.	<i>Vṛshadhwaḥ</i>	..	He whose banner bears the emblem of the Bull
55.	<i>Haraḥ</i>	..	The Destroyer
56.	<i>Girīśvaraḥ</i>	..	Lord of the Hill
57.	<i>Chandrarēkhāvatamsakaḥ</i>	..	The wearer of the Crescent Moon

58. <i>Smarāntakaḥ</i>	..	The foe of Kama (Cupid)
59. <i>Andhakaripuḥ</i>	..	The destroyer of the demon Andhaka
60. <i>Siddharājaḥ</i>	..	The All-powerful One
61. <i>Digambarah</i>	..	He for whom the quarters are clothes
62. <i>Īśanaḥ</i>	..	The Originator
63. <i>Dēvadēvaḥ</i>	..	Deva of devas
64. <i>Bhasmarudrākshalānchanah</i>	..	The wearer of the sacred ashes and <i>rudraksha</i> beads
65. <i>Srīpatiḥ</i>	..	Lord of (all) wealth
66. <i>Sankarah</i>	..	The Gracious One
67. <i>Srashtā</i>	..	The Creator
68. <i>Sarvavidyēśvaraḥ</i>	..	He who is well-versed in the arts
69. <i>Anaghaḥ</i>	..	He who is faultless
70. <i>Gangādharaḥ</i>	..	The wearer of the Ganga
71. <i>Kratudhvamsī</i>	..	The destroyer of the sacrifice
72. <i>Vimalah</i>	..	He who is without blemish
73. <i>Nāgabhūṣaṇah</i>	..	The wearer of the serpent
74. <i>Aruṇah</i>	..	He who is fiery and (therefore) without form
75. <i>Bahurūpaḥ</i>	..	He who has many forms
76. <i>Virūpākshaḥ</i>	..	The possessor of the Infinite Eye
77. <i>Aksharākṛtiḥ</i>	..	He whose form is Akshara (Indestructible or The Letter OM)
78. <i>Anādirantarāhitaḥ</i>	..	He who has no beginning or end
79. <i>Śivakāmaḥ</i>	..	He who desires the welfare (of all)
80. <i>Swayamprabhuḥ</i>	..	He who is His own chief
81. <i>Satchidānandarūpaḥ</i>	..	He whose form is Being-Consciousness-Bliss
82. <i>Sarvātmā</i>	..	He who has become all this
83. <i>Jīvadhārakaḥ</i>	..	The supporter of all
84. <i>Strīsangavāmasubhagaḥ</i>	..	He from whom emanates Sakti (Power) and who has become the most beautiful One
85. <i>Vihitasundaraḥ</i>	..	The One who is beautiful when taken out in procession
86. <i>Jnānapradaḥ</i>	..	The Teacher of Wisdom
87. <i>Muktidaḥ</i>	..	The bestower of Liberation
88. <i>Bhaktavāñchitadāyakaḥ</i>	..	The granter of the prayers of devotees
89. <i>Ācharyavaibhavaḥ</i>	..	The possessor of wonderful glory
90. <i>Kāmī</i>	..	He who is full of love
91. <i>Niravadhyaḥ</i>	..	He who is free from evil
92. <i>Nidhipradaḥ</i>	..	The bestower of wealth
93. <i>Sarvanāmī</i>	..	The possessor of all names
94. <i>Manōvāsaḥ</i>	..	The dweller in the mind
95. <i>Sarvaḥ</i>	..	The destroyer (of sins)
96. <i>Aruṇagiriśvaraḥ</i>	..	The Lord of Arunagiri

These are My principal names. Remember also the divine names (mentioned) in the *Puranas*. Worship Me especially by circumambulating Me every day. For I, the Lord of Sonachala (Arunachala) am pleased when devotees circumambulate Me.

(To be continued)

VEDAPARAYANA

UPADESA SARAM

The Essence of Instruction

This is the concluding portion of the Vedaparayana done at the shrine of Sri Bhagavan in the evening. After the chanting of *Upadesa Saram* the whole Parayana ends with a small portion of the *Taittiriya Upanishad (Nakarmana)*, which is chanted at the end of the morning Parayana also. *Nakarmana* is of special significance and solemnity.

It is the practice in the Ashram, during Sri Bhagavan's time and now, to stand up while it is chanted and fully prostrate at the end.

The English translation of *Upadesa Saram* is by Prof. K. Swaminathan and that of *Nakarmana* by Major A. W. Chadwick.

Action yields fruit,
For so the Lord ordains it.
How can action be the Lord ?
It is insentient.

The fruit of action passes.
But action leaves behind
Seed of further action
Leading to an endless ocean of action ;
Not at all to *moksha*.

Disinterested action
Surrendered to the Lord
Purifies the mind and points
The way to *moksha*.

This is certain :
Worship, praise and meditation,
Being work of body, speech and mind,
Are steps for orderly ascent.
Ether, fire, air, water, earth,

Sun, moon, and living beings
Worship of those,
Regarded all as forms of His,
Is perfect worship of the Lord.

Better than hymns of praise
Is repetition of the Name ;
Better low-voiced than loud ;
But best of all
Is meditation in the mind.

Better than spells of meditation
Is one continuous current,
Steady as a stream,
Or downward flow of oil.

Better than viewing Him as Other,
Indeed the noblest attitude of all,
Is to hold Him as the ' I ' within,
The very ' I '.

Abidance in pure being
Transcending thought through love intense
Is the very essence
Of supreme devotion.

Absorption in the heart of being,
whence we sprang,
Is the path of action, of devotion,
Of union and of knowledge.

Holding the breath controls the mind,
A bird caught in a net.
Breath-regulation helps
Absorption in the heart.

Mind and breath (as thought and action)
Fork out like two branches.
But both spring
From a single root.

Absorption is of two sorts ;
Submergence and destruction.
Mind submerged rises again ;
Dead, it revives no more.

Breath controlled and thought restrained,
The mind turned one-way inward
Fades and dies.

Mind extinct, the mighty seer
Returns to his own natural being
And has no action to perform.

It is true wisdom
For the mind to turn away
From outer objects and behold
Its own effulgent form.

When unceasingly the mind
Scans its own form
There is nothing of the kind.
For every one
This path direct is open.

Thoughts alone make up the mind ;
And of all thoughts the 'I'-thought is the
root.
What is called mind is but the notion 'I'.

When one turns within and searches
Whence this 'I'-thought arises,
The shamed 'I' vanishes—
And wisdom's quest begins.

Where this 'I' notion faded
Now there as I, as I, arises
The One, the very Self,
The infinite.

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.

Body, senses, mind, breath, sleep—
All insentient and unreal—
Cannot be 'I',
'I' who am the Real.

For knowing That which Is
There is no other knower.
Hence Being is Awareness ;
And we are all Awareness.

In the nature of their being creature and
creator
Are in substance one.
They differ only
In adjuncts and awareness.

Seeing oneself free of all attributes
Is to see the Lord,
For He shines ever as the pure Self.

To know the Self is but to be the Self,
For It is non-dual.
In such knowledge
One abides as That.

That is true knowledge which transcends
Both knowledge and ignorance,
For in pure knowledge
Is no object to be known.

Having known one's nature one abides
As being with no beginning and no end
In unbroken consciousness and bliss.

Abiding in this state of bliss
Beyond bondage and release,
Is steadfastness
In service of the Lord.

All ego gone,
Living as That alone
Is penance good for growth,
Sings Ramana, the Self.

Nakarmāna

Deathlessness is not obtained through action or
begetting offspring or wealth. Some attain
that state through renunciation.

The Sages (that have conquered the senses)
attain that *Sat* which is more supreme than
Heaven and shining all alone in the Heart.

The adepts who by renunciation and one-
pointedness are pure in heart and have
known the certainty of Truth by the special
knowledge proclaimed by Vedānta, get fully
released in the *Brahmaloka* from the causal
Māya at the dissolution of the body.

That alone which shines as the tiny *Akasa*
void of sorrow, in the lotus heart, the tiny
seat of the spotless Supreme in the (inner)
core of the body is worthy of worship.

He alone is the Supreme Lord, who is beyond
the Primal Word which is the beginning
and end of the Veda and in which merges
the creative Cause.

Concluded

BOOK REVIEWS

"TREASURES ON THE TIBETAN MIDDLE WAY"¹

By Herbert V. Guenther

An Assessment

By Lama Anagarika Govinda

This is a new edition of one of Dr. Herbert Guenther's most valuable works which originally appeared under the rather inadequate title *Tibetan Buddhism without Mystification* which might have misled the prospective reader into believing that this was a kind of popularized version of Tibetan Buddhism for beginners. But just the contrary is the case — and the new title does not only justice to the book, but keeps what it promises; it is a treasure-trove of profound wisdom; a very scholarly introduction into Tibetan Buddhist philosophy and a very able translation of four important Gelugpa texts, entitled:—

1. "The Gold-Refinery, bringing out the very essence of the Sutra and Tantra paths";
2. "The Specific Guidance to the Profound Middle View or the Direct Message of Blozang";
3. "The Secret Manual revealing the innermost nature of Seeing Reality or the Source of all Attainments";
4. "The Instruction in the Essence of the Vajrayana path or the Short-cut to the Palace of Unity".

THE book consists of two equal parts, five chapters of introductory essays under the title "The Buddhist Way", and the above-mentioned "Tibetan Sources". The first of these introductory chapters deals with the uniqueness of man and the obligations springing from it. In this it is shown that the Tantras, instead of declaring this world as a "valley of tears" and the human body as something to be despised ("a bag of filth"), they accept the human existence as a great chance and a unique opportunity for achieving the highest realization, and the human body as the vehicle for the achievement of this aim. "It is a fallacy to think that man has been cast into this world without rhyme and reason, and that his humanity is a random happening and a sad mischance as some Continental existentialist thinkers hold. But it is equally abortive to attempt to.....explain away these forces (of death) and to imagine that he lives in a friendly universe and merges his finitude with the infinity of an absolute spirit in the manner of the idealists. Both ways commit violence to man's uniqueness." (p. 7). Therefore, as the author points out in a later chapter (p. 57), "in

Buddhism, *yoga* never means to be swallowed up by an Absolute, nor does it imply anything which Occidental faddism fancies it to be; it always means the union of 'fitness of action' and 'intelligence'" (*upaya & prajna*). In other words, wisdom and its application in action are the two pillars on which Buddhism rests. Their complete co-ordination and spontaneous interaction is the very goal of Buddhism. "The fact that the goal is not some vague abstraction which ultimately cannot mean anything, demands a new interpretation of the 'path'. The path is not a being-in-itself, something which connects two terms from which it is quite distinct, rather it is a going-to which pervades the whole of a complex manifold, from its foundation to its end. In other words, the path is a name for man's oriented becoming." (p. 4)

This path proceeds on different levels, according to the different types of man, which are discussed in the second

¹ 'The Clear Light Series', Shambala Publications Ltd., Berkeley, California, U.S.A., 1969. Pp. 148. Price : \$ 4.50.

chapter. Buddhism distinguishes three levels in the development of man : an inferior, a middling or ordinary, and a superior one. The term "mediocre", which Guenther uses for "middling", has assumed too much of a derogatory meaning to convey the idea expressed in the Buddhist classification, which merely states three different attitudes of mind, namely, that of a man who only seeks his own happiness, that of a man who recognizes the laws of the world and strives after liberation, and that of a man who strives after enlightenment for the sake of all living beings. However, as it is said in "The Gold Refinery", "The 'three types of individuals' does not refer to the unrelated practices of three different persons but to the progressive stages in the experiences of a single individual." (p. 80). What is important in this gradation is the emphasis on gradual evolvement and the necessity of systematic training, in which each step forms the foundation for the next one. "First of all, on the lowest level, we have to develop our sense of discrimination which is the anticipation of the goal of all our endeavours, the realization of unbounded cognition in pure experience. The development of this capacity then leads to restraint and opens us to others through compassion which is the necessary prerequisite for an enlightened attitude and which can operate only when its foundation has been laid by the experience of the previous levels and the lessons they teach us." (p. 32)

The third Chapter discusses "the Divine in Man's Life", and deals with the profound symbolism of the Tantric Path. Those who look upon Buddhist iconography as upon a description of a pantheon of gods whose existence is supposed to be independent of the human psyche or who merely represent personifications of 'natural' or cosmic forces, miss the real meaning of these archetypal symbols, which are not wilful or intellectual creations of the human mind, but the representations of meditative or intuitive experiences of the human depth-consciousness. They cannot be grasped or defined intellectually or conceptionally, but only contemplated, in which act the contemplator merges with the symbol and, filling it with his own life, re-awakens it and realizes its full meaning by experiencing its transcendental reality. It is in this function that they are called 'divine'. They open the gates to an inner relationship that is both highly individual and universal, so to say on the intersection between the realm of individual awareness and universal consciousness. This becomes all the more apparent when these symbols are arranged according to their inner meaning and their inter-relationship in form of *mandalas*. As such a *mandala* "has a centre which like a power centre, uniformly spreads into all directions of the compass and, since the centre is the individual himself, this spread into all directions indicates man's orientation in the world." (p. 33) "The contemplation of the *mandala* is thus a projection of one's inner life which

reflects back on the subject by bringing about the first dawning of the fact that man's being is not narrowly circumscribed like that of a thing, but stretches out ahead of himself so that he decides the nature of the world in which he lives. This awareness leads him to recognize the importance of the very moment. He realizes that he must act in such a way that if death should strike him now, his life will have been significant and worth-while. . . . to be compelled to decide here and now is a highly dramatic situation. . . ." (p. 34) "Thus, the *mandala* as the visible and emotionally moving expression of the drama of decision and as an incentive for enacting this drama anew, is unique because, in its nature of being evocative of a divine world and of the divine presence felt by the individual who turns to the divine for guidance and support, it gives man access to a world which he needs and which he yet loses again and again. Although man alone must decide the course of his being and becoming, he is not alone at this critical moment." (p. 35)

In the fourth chapter Guenther discusses the Buddhist Path and its Goal, with special reference to the differences between the attitudes of the followers of the Hinayana and the Mahayana, as well as of the main philosophical schools evolved from the Mahayana. While the path of the Hinayanist is prompted by the idea of deliverance from suffering, the Mahayanist is prompted by the idea of enlightenment or Buddhahood, irrespective of the amount of suffering which he may have to endure. "Such an attitude reflects the beginning of a marked change in the personality as it indicates the shift from self-centred isolation to wider communication with others. Above all it is the decision to follow a human and humane road." (p. 42) The Buddhist path of self-development and final integration of all human qualities (which include, what we call 'the divine') is divided into five stages : the path of learning, which has two stages, namely, the preparatory path and the connecting path, followed by the path of seeing and the path of attending to the seen, and finally leading to the path of no more learning, i.e. realization. The path of seeing is the most decisive, because here we leave the realm of conceptual thought and enter the realm of direct or intuitive vision, in which intellectual comprehension is replaced by experience. While intellectual comprehension is necessary to keep us from straying from the path or losing our direction, experience forms our character and transforms our life. Those who try to walk the higher path of intuition a sound basis of intellectual understanding and sense of direction, will lay themselves open to all sorts of self-deception and confusion.

The fifth and last chapter deals with the *Paramitayana* and the *Mantrayana* (which latter is only another name for *Vajrayana* or *Tantrayana*). The *Paramitayana* comprises the practice of the six perfections, liberality

(*dana*), ethics (*sila*), forbearance (*ksanti*), effort (*virya*), meditation (*dhyana*) and transcendental knowledge (*prajna*). The *Mantrayana* has so far been the least understood of all the religious disciplines of Buddhism. If it has been called "a hidden and secret lore" then the reason for this is not that "something that is offensive has to be concealed, but because it is nothing tangibly concrete that one can display. It is something which relates to that which is most intimate: the refinement of the personality, the cultivation of human values, the liberation of man from his bondage to things and, above all, from the mistaken and debasing idea that he himself is a thing, a narrowly circumscribed entity in a vast array of impersonal and inhuman things." (p. 55) Just as little as a person who does not even know ordinary arithmetic, can comprehend the formulas of higher mathematics, as little can a man who has neither studied nor practised the ordinary *sutras* and *sadhanas* "by following the graded path of the 'three types of man' understand the significance of the visible and audible symbols employed in the *Vajrayana*. "The *mantra*, like the visualized images of gods and goddesses, is a symbol which, precisely because it has no assigned connotation, as has the literal sign we use in propositions, is capable of being understood in more significant ways, so that its meanings are wrought with vital and sentient experience. The *mantra* opens a new avenue of thought which becomes truer to itself than does any other type of thinking which has found its limit in de-vitalized symbols or signs that can be used to signify anything without themselves being significant." (p. 56) The danger to which spiritually unprepared intruders into Tantric practices expose themselves, are due to their misinterpreting the profound symbolism of the *Mantrayana* which deals with inner processes and not with physical or material facts. "The description of a psychological process of integration in the symbol of a love relationship"—and that exclusively on the divine level—"has misled many an uninformed person into believing that *Mantrayana* is an 'erotic' form of Buddhism." "One hunts in vain for concrete 'sex practices' in any of the four Tantras." (p. 66) "Tantrism puts no premium or sanction on sexual licence. Its moral code is about the strictest that can be demanded." (p. 53) It is to be hoped that a serious study of this book will remove many of these misconceptions and create a genuine respect for the high standard of religious thought and practice that has been transmitted to us through the faithful preservation of this ancient Buddhist tradition by Tibetan saints and scholars. We have quoted extensively from this work to whet the appetite of the prospective reader who will be richly rewarded by the careful study of this work which, within a comparatively small frame, contains sufficient material to ponder about for a lifetime.

The colour reproduction of a Tibetan Thangka, representing *Vajrabhairava* (the 'tutelary deity' or

better 'the leading spiritual symbol' of the Gelugpas), which adorns the cover of the book, gives a good idea of the intricacy of Tibetan iconography and its powerful symbolism.

LIFE AND TEACHINGS OF BRAHMAGNA MA :

By Swami Prabuddhananda. Pub. : D. N. Sen, Santi Asram, Bela Bagan, P.O. Deoghar S. P. Bihar. Pp. 101. Price : Rs. 5.50.

The account of Brahmagna Ma's life and teaching was not intended for publication at first but was a purely personal document written by the author, her principal attendant and disciple, at the request of Major A. W. Chadwick (Sadhu Arunachala) who was interested to learn more about this Bengali woman saint teaching pure Advaita. She did not care for publicity, actually preferred to remain unknown and would accept only a few disciples whom she exhorted to concentrate only on sadhana. The instructions she gave them and her replies to questions were of the most profound.

The typescript of Swami Prabuddhananda was preserved for many years and forms the nucleus of this book published together with a translation of the Bengali Book *Brahmajna-Mayer-Katha*. Her teaching will captivate sincere seekers predominantly on the path of *jnana*. It testifies to the pure wisdom of the heart of an almost illiterate saint of the highest Realisation. It has a quiet certitude and pure beauty reflected in the face of Brahmagna Ma on the frontispiece photograph.

L.O.

YOGA-CHUDAMANI UPANISHAD : Edited By : Vishnuprasad V. Baxi. Pub. : Bihar School of Yoga, Monghyr, (Bihar). Pp. 79. Price : Rs. 3.

This is a recent edition of one of the 'minor' but important later Upanishads made highly useful by the Editor for the modern readers. It gives a short preface, then the Sanskrit Text running over 121 verses; and after that exhaustive explanatory notes with English translation.

Shri Baxi had read widely on Yoga and is convinced that its techniques are universal and indispensable. The secret of Yoga can be mastered not by merely understanding the theory but by practice and experience, which presupposes initiation or guidance of the Guru. The translation and the explanatory notes bear testimony to this.

The name of the Upanishad is significant; it is described as the "Crown of Yoga Upanishads". This Upanishad mainly deals with Kundalini Yoga. It describes in detail the six Angas of Yoga; then the six centres of consciousness (*Shatchakras*) and various channels (nerves) through which the Prana-Shakti flows, with their peculiar functions in the body. Then follows a very important discussion about *Ajapa-Japa* or *Ajapa* (natural) *Gayatri*. "It helps in preparing

the mind to remain in a balanced state and forms as it were the spring-board from which the sadhaka can take to higher spiritual flights." "This Gayatri", says the Upanishad, "which is born of the Kundalini Shakti, is the sustainer of the vital energy and is the Prana-vidya or the Maha-vidya. One who knows this is the real knower of Reality." (Verse 35). *Ajapa-Japa* is the best because it requires no rituals and being associated with the process of breathing is most natural and continuous. It leads to pure consciousness.

The remaining portion of the Upanishad deals specifically with Kundalini, its location, movement, its manifestation as Nada, Bindu and Beeja, etc.

On the whole, the book certainly deserves careful study by seekers. Though Hatha-Yoga is said to be complicated and technical, this book lucidly brings out the significance of its chief features and gives an insight into it with detailed instructions of practice. Some portion, viz., *Ajapa-japa (Gayatri)* deserves special consideration. Bhagavan Ramana often recommended it.

PROF. G. V. KULKARNI

THE DIALOGUE WITH DEATH : By Rohit Mehta.
Pub. : World Union Ahmedabad Centre, Ram Home,
Gulbar Tekra, Ahmedabad 6. Pp. 374. Price :
Rs. 15.00.

As its sub-title indicates this is a Mystical Approach to Sri Aurobindo's 'SAVITRI' which contains the quintessence of the great spiritual adventure of the sage of Pondicherry which, according to the author, had only one aim :

To bridge the gulf between Heaven and Earth so that
'The Spirit shall look out through Matter's gaze
And Matter shall reveal the Spirit's face.'

Obviously then, even as the objective of Milton's epic *Paradise Lost* was to justify the ways of God to Men, here in *Savitri* the aim is to bridge the gulf between God and Man. Savitri lifts the soul of man to God ; The secret of Ascent and Descent is revealed in this epic, which is in short the undercurrent of the whole of Sri Aurobindo's philosophy.

The title of the book reminds the reader of another great dialogue, namely, of Nachiketas with Death, in Kathopanishad ; and it is gratifying to note that the author has not failed to note its similarities and differences.

This publication seems to be a rehash of the talks given by the author in Ahmedabad and Varanasi done in haste and studded with printer's devils on almost every page far in excess of those mentioned in the Errata list running to five pages at the end of the book.

FRIENDS OF GOD : By T. L. Vaswani. Pub :
Gita Publishing House, Poona, Price : Rs. 3-00.

The "friend of God" is defined at the outset by the author as one "who has seen the face of God unveiled,

has spoken to Him, and has a direct knowledge of Him." Evidently the reference is to awareness of the presence of God experienced by a *bhakta*. Here in this book are to be found sketches of four of those blessed mortals "mortally wounded by the arrow of love". The life of mystic, poet and philosopher Vaswani was itself, to quote Dr. Rajendra Prasad's words, "a saga of unassuming service, spiritual illumination and a source of inspiration", and his interpretation of the work of the four Sufi saints--Rabia--'Mira of Islam', Abu Hassan, Junnuna Misri and Sarmast--is a shining example of the living light of love. He has highlighted the deeper note sounded by Sufi singers in their thought and life, namely, to blend love and renunciation, of which Kabir has sung :

"When love and renunciation flow together
As flow Ganges and Jamuna
There is the sacred ghat, named Prayaga (the
Union Supreme)" ARGUS.

THE CROSS AND THE CROWN By Violet
Paranjoti, Pub : Bharatiya Vidya Bhavan. Pp. 82.
Price : Rs. 4.

"Sit no longer blind, Lord God
Deaf to our prayer and dumb
To our dumb suffering. Surely Thou
Too art not white, O Lord, a pale
Bloodless, heartless Thing."

Thus bitterly the Negro poet laments the lot of the American Negroes toiling in slavery under the whip of the white plantation owners. In his misery he turns to God for solace and draws near to Him with faith.

The inestimable value of such suffering in reuniting man with the Divine is stressed as the main theme of "The Cross and the Crown", a carefully documented account of the Negroes' struggle for life and identity in colonial America.

The author, a devout Christian, links the sufferings of the Blacks with the Way of the Cross inspired by Jesus Christ. It is said that the Cross lifts those that lift it. Likewise the Negroes have been uplifted, "progressing prayerfully from the cross to the crown..." Remarkable for their profundity and religious fervour are Negro folk songs and spirituals.

The spirituals derive their inspiration and charm from the privations borne by the Negroes. Their emotions found expressions in songs that offered relief from their plight.

In pleading for Christian love in defending the Negro cause, the martyr, Martin Luther King, told his followers : "Future generations will say, 'there is a great people—a black people—who injected new meaning and dignity into the veins of civilisation.'"

"The Cross and the Crown" is a useful addition to literature on social and racial problems, while the author's thorough approach to the subject bears witness to her own strong religious convictions.

PHILIP PEGLER

INTRODUCTION TO INDIAN PHILOSOPHY : A SIMPLIFIED TEXT : By Ruth Reyna, M.A., Ph.D. Pub. : Tata-McGraw-Hill Publishing Co. Ltd., Bombay-New Delhi. Pp. 274. Price not quoted.

The author, who has taught philosophy at the post-graduate level in India, is known in academic circles as a scholar from the West showing genuine interest in Indian philosophy and culture. In her studies of different schools of Indian philosophy she shows close acquaintance with the translation of original texts as well as critical works on them by ancient and modern Indian writers and elucidates in clear style many concepts with which the Western reader is not expected to be familiar. The author asserts that 'there is hardly any insight or rational philosophy in the world that does not have its parallel, if not its inception, in the vast stretch of Indian history that lies between early Vedic seers and the modern Vedantist'. And the supreme achievement of Indian philosophy is the discovery of the Self (Atman) as an independent, indestructible entity underlying the conscious personality and bodily frame and to know the adamantine self and make the knowledge effective in human life.

The book is divided into four parts. The author considers the Vedic tradition and also the heterodox schools of philosophy — those of Carvaka and of Jainas and Buddhists. The six systems of philosophy, the later schools of Sankara's Advaita philosophy and Ramanuja's Visishtadvaita philosophy, the theism of the Saiva, Sakta and Vaishnava cults are all considered. The author concludes : 'The unique feature of the orthodox Indian schools of thought is that they derive not from a single great founder, but from the impersonal Vedic scriptures'.

But while dealing with history and particularly, prehistory, one has to depend on largely provisional conclusions based on inadequate data. For example, nothing can be very definitely said about Harappan culture until the script has been deciphered and interpreted. Again, the author's views on the 'evolution' of religion in ancient India from polytheism, henotheism, and monotheism in the Vedas (and some monism too) to Vedantic non-dualism (Advaita), do not take stock of certain essential points. One of them is that the Vedic sages who identify the devas singly and collectively with the Absolute, spoken of in cryptic terms like the one (*Ekam*), That (*Tat*) the Eternal (*Aksharam*) etc., and consequently, identify one deva with another or all the others, cannot possibly be called polytheism, in the accepted sense of the term. It

is, however, significant that the author illustrates Vedic monotheism by quoting from the Rgveda : 'One All is Lord of what is fixed and moving....' (RV.III. 54.8). Here 'One' (*Ekam*) is in the neuter gender (implying sexlessness) and singular number — the term for the Absolute in Vedic monism.

The Vedas, however, accept both the unmanifest (*aja*) and unqualified Absolute (spoken of in the neuter singular) and the Absolute manifested (*jata*) in the glory of creation as Deva or Devi (God or Goddess), with noble qualities derived from Eternal Law (*Rta*) and Truth (*Satya*). So Vedic monotheism does not exclude other monotheisms having Gods of their own.

In the section on the Vedic period, only the Rgveda has been considered. The other three Vedas, too, particularly Yajurveda and Atharvaveda, have their own contribution to make to Vedic spiritual idealism (Samaveda is mostly derived from Rgveda).

PROF. A. C. BOSE.

KNOWING THE UNKNOWN GOD : By William Joseph Hill, O.P. Pub. : Philosophical Library Inc. 15, East 40th Street, New York, U.S.A. Pp. 304. Price : \$ 6-00.

All human knowledge being conceptual, and a proper concept of God being "an obvious impossibility" (quoting Paul Tillich) Father Hill asks "therefore what value attached to the ideas we do employ in speaking of God? If our ideas are creaturely, what meaning remains to them when they are transferred to the realm of the divine?" The God-concept being the ultimate of man's objective concepts, the question becomes an epistemological one.

This is a work that will appeal primarily to those who wish to have a more comprehensive view of the development of philosophic thought in the West with regard to the God-concept, with particular emphasis on the Thomistic tradition. In reference to his methodology the author seems to summarize his approach to the entire material in general.

He is of the opinion that "...the effort here is hereneutical in a more speculative sense". What is sought is the reoccurrence of certain tendencies in thought which having survived the best of time "assert themselves and develop within a process of history..."

It seems that some of the concepts put forth, or represented by the author were not always sufficiently elaborated upon for a work of this kind. Otherwise this is a scholastic work which, within the confines of its methodology and scope, is aptly dealt with and coherent.

ALAN T. NICHOLS.

ASHRAM BULLETIN

Ashram

President's

Pilgrimage

THE Ashram President, Sri T. N. Venkataraman, fulfilled his long cherished *sankalpa* (desire) of making a pilgrimage to the Holy Kedarnath and Badrinath in the Himalayas. He did *abhisheka* and *puja* himself to the Sacred Linga — Lord Kedarnath — on the holy *Sravani* day, Aug. 24, also a full moon day. He reached Badrinath on the 27th and did *puja* to Lord Badrinath.

In New Delhi Sri A. R. Natarajan, who is now the Secretary of Delhi Ramana Kendra was the President's host on the first lap of his pilgrimage. There he met H. H. Sri Swami Chidananda, President, Divine Life Society, Sivanandashram, who very graciously undertook the task of guiding him on his pilgrimage to the holy shrines, by deputing one of the inmates of Sri Sivanandashram, Sri Swami Shanmugananda.

Thus our President reached Rishikesh on Aug. 19, where he stayed for a couple of days at Sivanandashram and from there accompanied and guided by Sri Swami Shanmugananda he reached Kedarnath on Aug. 23 and Badrinath on Aug. 27. After successfully completing his pilgrimage he returned to Rishikesh and met H.H. Sri Swami Chidananda to thank him for his grace and kindness whereupon he left for Calcutta. After spending a few days there and meeting Calcutta devotees, he returned to the Ashram in the last week of September.



Sri T. N. Venkataraman presenting the Sacred Relics to Ramana Kendra, Delhi.
Prof. K. Swaminathan is receiving them.

We are grateful to one and all, especially to H.H. Sri Swami Chidanandaji and to Sri Swami Shanmugananda, who helped our President to complete his pilgrimage successfully. Sri Venkataraman feels that he could successfully complete this holy trip exclusively by the benign grace of Sri Bhagavan.

At some critical moments during the pilgrimage he had clear evidence of Sri Bhagavan's Grace which saved and helped him.

SACRED RELICS PRESENTED TO DELHI KENDRA

At a solemn function held on August 13, Sri T. N. Venkataraman, President of Sri Ramanasramam, formally presented to the Kendra a few sacred relics associated with Sri Bhagavan and the Matrubhuteswara Shrine. These included a manuscript in Tamil and Telugu in Bhagavan's own hand, a copy of the first edition of *Ramana Gita* bound and handled by Bhagavan, an incense holder, a *rudraksha mala* and a coconut-shell scoop polished and used by Bhagavan.

In his welcome speech, Prof. K. Swaminathan thanked the President for the precious gifts which would be carefully preserved by the Kendra and displayed before devotees on suitable occasions. He noted that this valuable and concrete token of goodwill from the Ashram came to the Kendra exactly

six months after the memorable recital of Smt. M. S. Subbulakshmi on February 13. Sri A. R. Natarajan accepted the relics on behalf of the Kendra. Sri K. C. Subbiah expressed the Kendra's thanks to the Ashram.

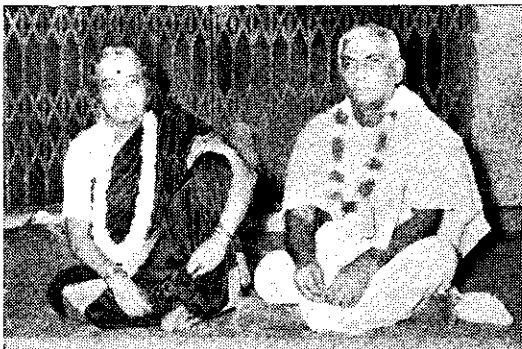
* * *

Sri N. Nataraja Iyer, one of the old devotees of Sri Bhagavan and author of *Ramana Dhyanam* was in Delhi and attended the Kendra meeting, giving the pleasure of his company to the Kendra members.

* * *

Dr. O. RAMACHANDRIAH COMPLETES SIXTY YEARS

On July 11, Dr. O. Ramachandriah had his 61st birthday celebrated in Sri Ramanasramam in front of Sri Bhagavan's Shrine of Grace (opposite Sri Ramana Auditorium). Sri Ramachandriah is the son-in-law of late Swami Ramanananda Saraswati, the compiler of *Talks with Sri Ramana Maharshi*. On his retirement as a Professor of History in the Andhra University he and his wife, Smt. Kamakshi Ammal, have settled down in their own home at Sri Ramana Nagar.



Mr. & Mrs. O. Ramachandriah

The function was performed in a ceremonial manner. The religious side of the celebration included *Rudra Yashiti* with 12 *Kalaśa pujas*. There was *agni homa* performed and all the *daśa danams* were made. At Sri Bhagavan's shrine special *archanas* and *pujas* were done and this was followed by a *bhiksha* to all at the Ashram on a grand scale.

Smt. Kamakshi Ramachandriah and O. Ramachandriah are old devotees of Sri Bhagavan and we wish them many more years of devoted service and happiness!

A SAINT'S DAY

As usual at the Arunachaleswara Temple, *Saint Arunagirinathar's Day* was observed on Aug. 15. The celebrations were performed in the precincts of Sri Arunachaleswara Temple, with a programme spread over three days. A very large number of *Thevaram* and *Tiruppugazh bhajana* parties took part, hailing from all places in the South.

Most of them visited the Ashram and some conducted *bhajan* in the Ramana Auditorium, in front of Sri Bhagavan's Shrine. It was the 25th anniversary of the Indian Independence Day as well and the whole day the Ashram was crowded with devotees and visitors.

* * *

PILGRIMS

Sri R. Venkataraman, ex-Minister of Madras and formerly Member of the Planning Commission, came to the Ashram on Aug. 13 and stayed for two days at Khanna Guest House. He was taken round the Ashram precincts. The major part of his time he spent peacefully in silence and meditation. On the 14th he called on Sri T. P. R., an old colleague in the Bar, and spent some time with him. The next day he did *puja* to Sri Bhagavan's shrine and gave a *bhiksha* to the inmates and sadhus. He is leaving for the States on official duty.

* * *

Dr. T. M. P. Mahadevan, Director of Centre of Advanced Study in Philosophy, University of Madras, arrived on Aug. 9 and stayed at the Ashram for a day. He was most of the time with Sri Muruganar. After spending some quiet time in Sri Bhagavan's Shrine of Grace he returned to Madras the next day.

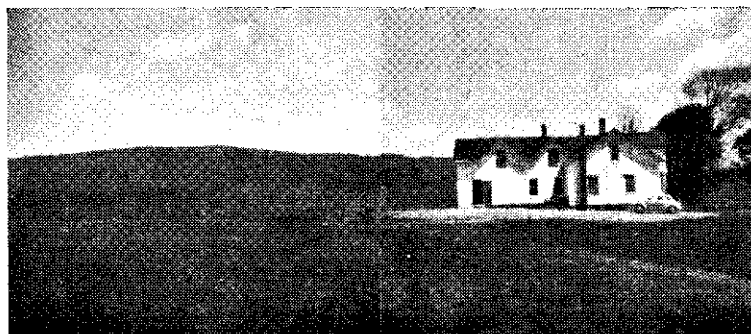
* * *

Mr. Jean Clausse¹ of France first visited the Ashram in February last and stayed for two weeks. Arunachala drew him here again and he spent a month in the peaceful atmosphere. He shares his feelings with our readers stating:

"For the second time I answered the call of Arunachala. I was received at the Ashram as an old friend and everything was done to make my one month's stay, materially, as comfortable as possible, and spiritually, the Path was smoothed out towards the Mountain top. I should like to express here my profound gratitude. I feel it a great privilege to have been able to come to the Ashram. It

¹ His early experience of how he came to Sri Bhagavan or rather how Sri Bhagavan came to him in his distress, appears elsewhere in this issue.

ARUNACHALA
ASHRAMA
IN
CANADA



A Ramana Maharshi Center (Incorporated) in Bridgetown, Nova Scotia, Canada, is fast taking shape and growing according to a report received by the Editor.

The Center is to propagate Sri Bhagavan's teachings and practise meditation and chants morning and evening. A batch of dedicated devotees there are busy fixing a house and grounds for this country Ashram that will be open to all sincere seekers 'in search of the Self'. According to the report, the Ashram location is amidst picturesque surroundings of meadows, streams, brooks and springs, flanked by the Nova Scotia mountains reminiscent of Arunachala!

We wish the Ashrama all success; may Sri Bhagavan shower His Gracious Blessings on all that dedicate themselves to this cause!

certainly is very important for humanity that such places exist on earth. May Sri Ramanasramam prosper!

"I go back to France with new courage and with the image of Sri Bhagavan in my heart, smiling at me through the column of Fire that is still Arunachala — that Column that has no top nor bottom because both ends merge in the Absolute!

"The peacocks, the monkeys and the palm trees — the Mountain at dawn and at nightfall, are unforgettable pictures which irradiate the splendour, the Beauty and the Love of Lord Siva — the One Reality pervading all creation. AUM."

* * *

Brother Mark of the Ramakrishna Order, referred to as Mr. Mark Joseph Morrison of Sydney in our October, 1971 issue, p. 273, was here at the Ashram again and spent a month amidst us. We are publishing the message that he wants to convey to our readers:

"Being keen to sight the 'Kailas of the South' before the rapidly advancing darkness completely blanketed the scene, I stood in the open doorway of the train some minutes before arrival; even so, I was not prepared for the response to that first

sighting after only a year's enforced separation: the heart responded to the vibration of the Heart of the Universe which is Arunachala!

"Significantly enough, during the first few days of both visits, I was 'out of sorts' — the false ego playing its tricks; but after several weeks of Ramana-Arunachala-Sadhana, the direct path of return, things straightened out. True, it certainly is, that for the discipline of 'rooting out the ego', Holy Arunachala is an ideal focus. Arunachala is Siva and Siva is Ramana!

"And as Arthur Osborne has so beautifully expressed it, 'In this spiritually dark age an enlightened Guru is not easy to find. Therefore the silent initiation was instituted, for providence always meets the needs of its children. Those who turn to the Maharshi for help will not be left without guidance.' And the Maharshi's Presence continues now as before. A *jnani* is not bound to the body, Bhagavan used to remind his devotees. So again that unwanted day of departure has arrived; the day of leaving the great Lingam — Meru of living rock; and also, of course, the satsanga of members of our family of sadhaks and that unique atmosphere that is SRI RAMANASRAMAM. The 'Kailas of the South' has a message for all and can be all. Yes, Arunachala . . . you will be remembered . . ."

Prof. and Mrs. K. Swaminathan, New Delhi, arrived on Sept. 16 and stayed for a week. Their daughter, Dr. Santa Ramachandran, brought them by car from Chingleput. The old devotees in the Ashram were very happy to meet their fellow devotee and spend some time recalling to mind their long association with the Master, Sri Bhagavan.

He writes :

"We were very happy and spent a most useful time during the week of our stay there. Ganesan and other friends, old and new, looked after us with affection and consideration and reminded us vividly of the good old days when Sri Bhagavan presided over his little empire of grace and peace and Sri Chinna-swami¹ carried out His unspoken orders with promptness and efficiency. Let us all try and help each other to preserve that indescribable but recognisable atmosphere of active silence and silent service which surrounds our Ashram. To maintain this state of affairs, you have an excellent band of devoted workers. To inspire them and keep them in mind of Bhagavan's teachings you have direct disciples and genuine devotees of great erudition like Sri Muruganar and Sri Viswanatha Swami. *The Mountain Path* is running according to the plan of its great founder, Mr. Arthur Osborne. The Publication Department and the Bookstall are functioning well. The Old Meditation Hall, the new Ramana Auditorium, the temple of the Mother, the kitchen and dining hall, the Nirvana room, the whole garden, the ample addition of guest houses and rooms — everything is well kept and serves a purpose and should be preserved in their present condition."



Prof. K. Swaminathan

Sri N. V. Shenoi, Director General of Posts and Telegraphs, New Delhi, paid a visit to the Ashram on Sept. 8, accompanied by *Major C. A. Dayanandan*, Post Master General, Madras. They were shown around, and were presented with books on and by Sri Maharshi.

Sri K. Sivaraj, I.A.S., Joint Secretary, Ministry of Shipping and Transport, Government of India, New Delhi, arrived here on Sept. 16, with his wife

and second son and stayed for three days. He is a devotee of Sri Chakra and participated in the Sri Chakra Puja at the Ashram.

A party of sadhus and devotees from Sri Sivanandashram, Rishikesh, paid a brief visit to the Ashram on Sept. 14, led by *Sri Swami Premanandaji*, Secretary, Sri Sivanandashram. *Sri A. D. Sharma*, Director of Supplies (Textiles), Government of India, Bombay, along with *Mrs. Sharma*, who also accompanied them, arranged their pilgrimage to Pattamadai, the birth-place of Sri Swami Sivanandaji Maharaj.

Sri D. S. Sastri, accompanied by *Sri Veluri Chidanandam*, an old devotee of Sri Aurobindo, visited the Ashram on Aug. 27 and stayed for two days.

SILVER PRABHAI (ARCH)

A lady devotee *Smt. Logambal* of Tirukazhukundram presented to the Ashram through *Smt. Lakshmi Ammal*, sister of late V. Tyagaraja Iyer, a *prabhais* (arch) made of silver at a cost of about Rs. 3,000/- to adorn Sri Bhagavan's Shrine.



The Silver Prabhais (arch)

¹ Sri Niranjanananda Swami, the then *Sarvadhikari*.

The function took place on July 8 for its installation which was done in a ceremonial manner. To mark the occasion special *pujas* were offered with *Ekadasa Rudrabhisheka* to Sri Bhagavan (and the silver *prabhai* was installed). The function concluded with a *bhiksha* on a grand scale. The silver *prabhai* will be in use on all important occasions in Sri Bhagavan's shrine.

* * *

THE MOUNTAIN PATH LIBRARY

New Additions

- Kant Dictionary* : By Morris Stochhammer. Pub. : Philosophical Library, New York. (\$ 10-00).
- Creative Power of Silence* : By Swami Paramananda. Pub. : The Vedanta Centre, Boston, U.S.A. (price not mentioned).
- Satyam Sivam Sundaram* (Part III) : By N. Kasturi. Pub. : Satya Sai Education Foundation, Bombay-69. (price not mentioned).
- Indianisation* : By Balraj Mudhok. Orient Paperback. (Rs. 3-50).
- Glimpses of Greatness* : By Hamraj Yadav. Pub. : Bharatiya Vidya Bhavan, Bombay-7. (Rs. 5-00).
- Gospel According to Thomas* : By A. Guillaumont and others. Pub. : Harper & Row, New York. (\$ 4-00).
- The Dialogue with Death* : By Rohit Mehta. Pub. : World Union, Behind New Patel Society, Ahmedabad. (Rs. 15-00).
- Upadesa Sahasri of Sri Sankara* : Tr. By Swami Jagadisananda. Pub. : Sri Ramakrishna Math, Madras. (Rs. 3-50).
- Yoga Quarterly Review* (No. 4) : Pub. : Yoga Research Association. London. (£. 0-80).
- Knowing the Unknown God* : By W. J. Hill. Pub. : Philosophical Library, New York. (\$ 12-00).
- Message of Vedanta in the Age of Modern Science* : By Brahmachari Haridas. Pub. : Eswaran & Co., 8-A, Nakuleswar Bhattacharjee Lane, Calcutta-26. (Rs. 2-00).
- Life and Teachings of Brahmajna Ma* : By Swami Prabuddhananda. Pub. : D. N. Sen, Santi Ashram, Bela Bagan, P.O., Deoghar, Bihar. (Rs. 5-50).
- Spiritual Practice* : By Ananda. Pub. : Advaita Ashrama, Mayavati Almora, Himalayas. (Rs. 2-50).
- Psychotherapy East & West* : By Alan Watts, Mentor paperback. (\$ 0-60).
- The Meanings of the glorious Koran* : By Md. Marmaduke Pickthall, Mentor paperback. (\$ 0-95).

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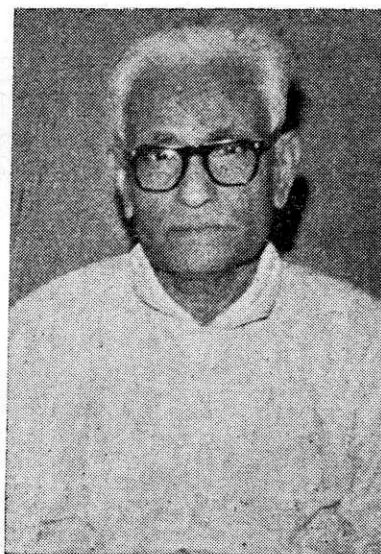
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Prof. K. Swaminathan



Smt. Visalakshi Swaminathan

INTRODUCING...

**Prof. K. Swaminathan and
Smt. Visalakshi Swaminathan**

Professor K. Swaminathan, Chief Editor of *The Collected Works of Mahatma Gandhi* (Delhi), is a well-known devotee of Sri Bhagavan of over thirty years' standing. He is also familiar to readers of *The Mountain Path* through his *Garland of Guru's Sayings* and other translations and book reviews. He was decorated with *Padma Bhushan*, by the Government of India recently.

A distinguished scholar and writer, he has held important positions in the educational world. His appointment to the Principalship of the Government Mohammadan College (now Government Arts College), Madras, was an event which was noted by Sri Bhagavan Himself, who read out the news report to all present in the Old Hall!

Since his college days, an admirer of Mahatma Gandhi and his ideals of truth and service, he continues working even at the age of 75!

He and his wife had their first *darshan* of Sri Bhagavan along with a few friends in 1940. Their experience was unique on that occasion. They entered the Ashram premises and were making their exploratory enquiries, when surprisingly they saw Sri Bhagavan Himself standing at the entrance to the Old Hall (after His daily walk on the Hill) and graciously looking at them. Thus Sri Bhagavan took them by surprise denying them, as it were, the chance of mental preparation for such a significant event as the first *darshan* of Him. Later when they sat



before Him in the Hall in silence they felt overwhelmed. The impact of Sri Bhagavan's mere Presence was so powerful that it gave the experience of 'awareness with only Peace for its content'!

The association with Sri Bhagavan became closer and the Professor frequently spent his vacations at the Ashram. In Sri Devaraja Mudaliar¹ and others he found kindred souls. He took an active part in the Golden Jubilee Celebrations in 1946 (commemorating Sri Bhagavan's arrival at Arunachala) and his services as an editor have also been available to the Ashram, for instance, in bringing out the *Ramana Pictorial Souvenir* (1967) and *Ramana Jyothi Souvenir* (1970).

Prof. Swaminathan, besides being a Master of English Literature, is at home in Tamil literature as well, particularly the devotional poetry of the Singer-Saints of the South. Sri Muruganar's poems, devoted to Sri Bhagavan and His teachings, move him greatly and many of these he has translated into English.

Particular mention deserves to be made of the Professor's services in the general interest of Sri Bhagavan's devotees. One is that since the *Maha*

Nirvana of Sri Bhagavan his residence in Madras² has been available for conducting the programmes of the *Ramana Bhakta Sabha*. The other is the founding of the *Ramana Kendra*, Delhi, for which he is chiefly responsible. He edited and otherwise helped in bringing out the two souvenirs by the Delhi Ramana Kendra, *Ramana Manjari* (1968) and *Ramana Darshan* (1972).

Smt. Visalakshi Swaminathan is an equally great devotee, combining simplicity with greatness of heart. She has made an endowment to the Delhi Kendra towards its annual rental. In fact the whole family are devotees of Sri Bhagavan. Smt. Mahalakshmi, their daughter, and her husband, Sri P. R. Suryanandan, a longstanding devotee of Sri Bhagavan, used to organize weekly *Ramana Satsangs* in Dum Dum, Calcutta (1966-68) and in Sambre, Belgaum (1969-72). They are now in Delhi, a welcome addition to the hard core of Kendra members!

We wish the Professor and his wife many more happy years of a life of service and dedication to Sri Bhagavan!

¹ An article on whom is published in this issue.

² 'Dharmalaya', 93 Mowbrays Road, Madras-18.

LETTERS TO THE EDITOR

Half a Century of Sri Ramanasramam

(To the *Managing Editor*)

This year is the 50th year (1922-'72) of the founding of SRI RAMANASRAMAM! Please convey my deepest *Pranams* in Sri Bhagavan to Sri Ramaswami Pillai and Sri Kunju Swami, who are there now and who were there then. Certainly this is a grace and a blessing of the highest order, to have spent a lifetime at such a place.

Barbara Rose, Portage, U.S.A.

ON THE QUEST

I have been studying the works of Bhagavan Sri Ramana Maharshi and those of some of His followers. My intense regret is that I was not able to sit at the Master's feet being too young at the time and discovering His existence too late.

However there may be one who could help me in the quest for Self-realisation and I am writing to you in the hope that you could suggest who he might be. If I were to come to the Ashram would I find someone there to guide me?

I have heard of one Guru Maharaj Ji. Is he one worth following? I would welcome your opinion.

If you still revere the name of Guru Ramana I feel confident that you can help me.

A. L. B.,
Bucks., England.

* * *

Of course we still revere and follow Sri Ramana Maharshi as our Guru and He continues to guide us as before. He assured us that His physical disappearance will make no difference in His guidance and so it is. If anything, His Grace and guidance have become more accessible depending on the sincerity and perseverance of a seeker.

To Subscribers in U. S. A.

DR. DAVID SANGITPREM TEPLITZ, Professor of Sanskrit and Indic Philosophy of the California Institute of Asian Studies in San Francisco, California, will handle subscriptions for *The Mountain Path*. Kindly contact him :

DR. DAVID SANGITPREM TEPLITZ,
136, Blackstone Drive,
SAN RAFAEL,
California-94903, U.S.A.

If you were to come to the Ashram you would find Sri Ramana Maharshi to guide you and older devotees ready to help and explain when in doubt. Actually sitting in the meditation hall in silence is enough to clear one's doubts. The teaching of Sri Ramana Maharshi available in books are living words.

I have not heard of Guru Maharaj Ji.

EDITOR.

ADVERSITIES ARE OUR OPPORTUNITIES

At occasions I feel I must be guided in my *sadhana*. . . . I am relentlessly pursuing it occasional disappointments, troubles, worries notwithstanding. Sometimes anxieties and material difficulties affect me so powerfully that I feel completely depressed. Sri Bhagavan's Grace helps or I would have succumbed long ago. But I fail to understand why I feel ruffled in adverse circumstances when I am a sincere *sadhaka*. Something is wrong somewhere in me otherwise such feelings would not arise. And why should worries and troubles afflict a *sadhaka* alone? Please guide and help.

Is there anything new published from Sri Osborne's writings?

R. P. V.,
Bihar State.

There is a wise saying that our adversities are our best opportunities. All disappointments, troubles and worries are bound up with the ego. Sadhana aims at realising the illusory nature of the ego so if you persevere your troubles will also disclose their illusory nature and cease to oppress you. A devotee can also practise surrender. If you can do so in all sincerity the Guru will bear all your burdens and you will be free. Worries and troubles afflict not only sadhaks.

Bhagavan said that people thank God when something they consider good happens to them but they should also thank God for adversities which are Grace in disguise since they are a means of turning one inwards.

Nothing new has been published from Sri Osborne's writings.

EDITOR.

Received with thanks the recent (July) issue of *The Mountain Path*. The two poems by Sri Osborne are simply wonderful — an assurance that he is with us all. The issue is a blessing. . . .

Prof. G. V. KULKARNI,
Kolhapur.

EFFORTLESSNESS

I do not quite agree with Mr. Douglas Harding when he says : "All one has to do is to look at the spot one occupies and see that you are not there. What could be simpler, more accessible, more natural, more certain that the inside information each of us has regarding his own state?"

How easily said! But stop and try to think it over first. Who sees the unoccupied spot? Surely there must be some entity to see that the spot is unoccupied or to have the inside information regarding himself. If one can 'observe that one is not a body or a thing at all . . . but that speckless Reality' one would be a *jnani* and there would be nobody left to observe anything at all. The inside information a seeker has about himself is scarcely ever immediate realisation. Everybody would be a *jnani* if it was so.

R. V. S., Bombay.

*If a person could look at the spot he occupies and see that he is not there when about to be assaulted or suffer an accident or some such calamity all would be well. A *jnani* remains unperturbed under all circumstances but are we all *jnanis*?*

With regard to Enlightenment let me quote from Sources of Japanese Tradition edited by W. T. Barry :

"The great Way of the Buddha and the Patriarchs involves the highest form of exertion, which goes on unceasingly in cycles from the first dawn of religious truth through the test of discipline and practice, to enlightenment and Nirvana. It is sustained exertion, proceeding without lapse from cycle to cycle.

"This exertion is not something which men of the world naturally love or desire . . . By this exer-

tion Buddhahood is realised and those who do not make exertion when exertion is possible are those who . . . hate exertion; they do not want to live and die with Buddha, they do not want him . . ."

EDITOR.

* * *

CLARITY ON THE PATH

I am a little hesitant to address you because the doubts which I would like to be cleared are out of the ordinary and may appear preposterous . . .

For some time past I have been practising meditation not very regularly. I read many books of highly reputed spiritual souls like Mr. Arthur Osborne and others on the path. I have also received spiritual instruction from more than three sages. I follow the instructions of one guru for some time and then switch over to another. I have never been steady flitting from one master to another and now I feel there is no improvement. I make a determination to sit for half an hour morning and evening but there are breaks. Some days I concentrate on my breath, other days on the space between the eyebrows, next day on a bright spot between the eyebrows and occasionally on the form of a deity. I still do not know what method I should adopt. I also do not know who exactly is my Guru. Kindly put me on the correct path. I have been subscribing to *The Mountain Path* for about five years. Can I do repetition of a divine name and sing *slokas* in praise of a particular deity? How long to sit in meditation?

Dr. T. S. U., Madurai.

You need not hesitate to write to us about having your doubts cleared. This is also a part of the functioning of our magazine.

You speak of flitting from one master to another as if such masters abounded. Genuine Masters are very few and far between and a Ramana Maharshi may appear once in a millennium. He can be followed now as before when in the body. An earnest seeker can always turn to Him and there is sure to be a response. The physical guru leads only back to the living Guru in the heart which every seeker realises sooner or later. He is always with you. If you remember this constantly it will help greatly in your sadhana. It is not surprising that you do not find improvement in yourself if you keep on flitting from one guru to another and follow diverse paths. To ascend a mountain peak we follow one path. It will be quickest. To start on one path then follow another and another will only land us in difficulties.

If you cannot meditate for half an hour at a stretch start with a few minutes then prolong the

Retirement means abidance in the Self. Nothing more. It is not leaving one set of surroundings and getting entangled in another set, nor even leaving the concrete world and becoming involved in a mental world.

SRI RAMANA MAHARSHI.

time slowly and steadily. It is also important in the beginning to adopt regular times when most convenient. In January 1972 issue of The Mountain Path a resume of Bhagavan's teaching is given. Read it carefully and adopt that path which suits you best. Meditation and remembrance or prayer to your ishta devata is also a help for concentrating the mind. Occasionally one can sit quietly simply watching the breath without counting. It quietens the mind when tired or perturbed. Following one path one may practise other aids indicated by the same master. Within the orbit of his teaching whatever helps is good.

EDITOR.

* * *

A LETTER IN ORIGINAL

A short time ago readed the book Ramana Maharshi and the Path of Self-knowledge' write by Arthur Osborne. The Ramana Maharshi is few know here in Argentina, alone in few opportunity daily and magazines occupancy for her. Nevertheless say of her thing great and marvel, for this reason I ask to you; Somebody look to Maharshi Ramana after dead . . .? Here in Argentina have person what say Ramana Maharshi are live and is young man, it is truth? I like read sometimes of Ramana Maharshi, but here in Argentina no have write of her. Can you send sometime for to read? Thank you and until next letter say Gabriel Arcangel sincerely (sic) (sic).

GABRIEL ARCANGEL.

Ramana Maharshi is alive and guides as before though not in the body. Sages like Ramana Maharshi are not bound by the body. The guidance continues. You have only to turn to Him and think of Him in your own heart and He is present to you. He is always with you whether you know it or not and watching over you.

We have sent you some reading matter.

EDITOR.



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