

THE MOUNTAIN PATH

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

Vol. 11, No. IV, October 1974

“Look within, ever seeking the Self with the inner eye, then will (It) be found.’ Thus didst Thou direct me, beloved Arunachala !”

— *The Marital Garland of Letters*, verse 44

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(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. 11

OCTOBER 1974

No. IV

CONTENTS

	Page
EDITORIAL :	
Divine Grace and Spiritual Experience — <i>Viswanatha Swamy</i>	199
Dreams — <i>Sadbu Arunachala</i>	203
A Sloka for Invoking the Presence — <i>S. Sankaranarayanan</i>	204
Dear Wei Wu Wei — <i>Paul rePS</i>	206
The Only Way — <i>Wei Wu Wei</i>	207
Sri Krishna on Self-Knowledge — <i>M. C. Subramanian</i>	208
No Special Treatment — <i>Kunju Swami</i>	209
Schelling's Philosophy of Unity and Diversity — <i>Moti Lal Pandit</i>	211
Arjuna's Dilemma (To Kill or Not to Kill) — <i>A. T. Millar</i>	215
'Who' — <i>Wei Wu Wei</i>	216
Living in God — <i>Cornelia Bagarotti</i>	217
Speaking from Experience — <i>Ralph Waldo Emerson</i>	218
On Becoming Aware — <i>Dr. J. M. Hondius</i>	219
Far Horizons (Poem) — <i>Lama Anagarika Govinda</i>	221
Mysticism — <i>Sunya</i>	222
Stories from Yoga Vasishtha-III : Story of King Bali — <i>Tr. M. C. Subramanian</i>	223
How I Came to the Maharshi — <i>Grant Duff</i>	226
Humility and All Those Other Virtues — <i>Ronald Rose</i>	228
Garland of Guru's Sayings — <i>Sri Muruganar</i>	229

SUPPLEMENT to
The Mountain Path, October 1974

NOTICE
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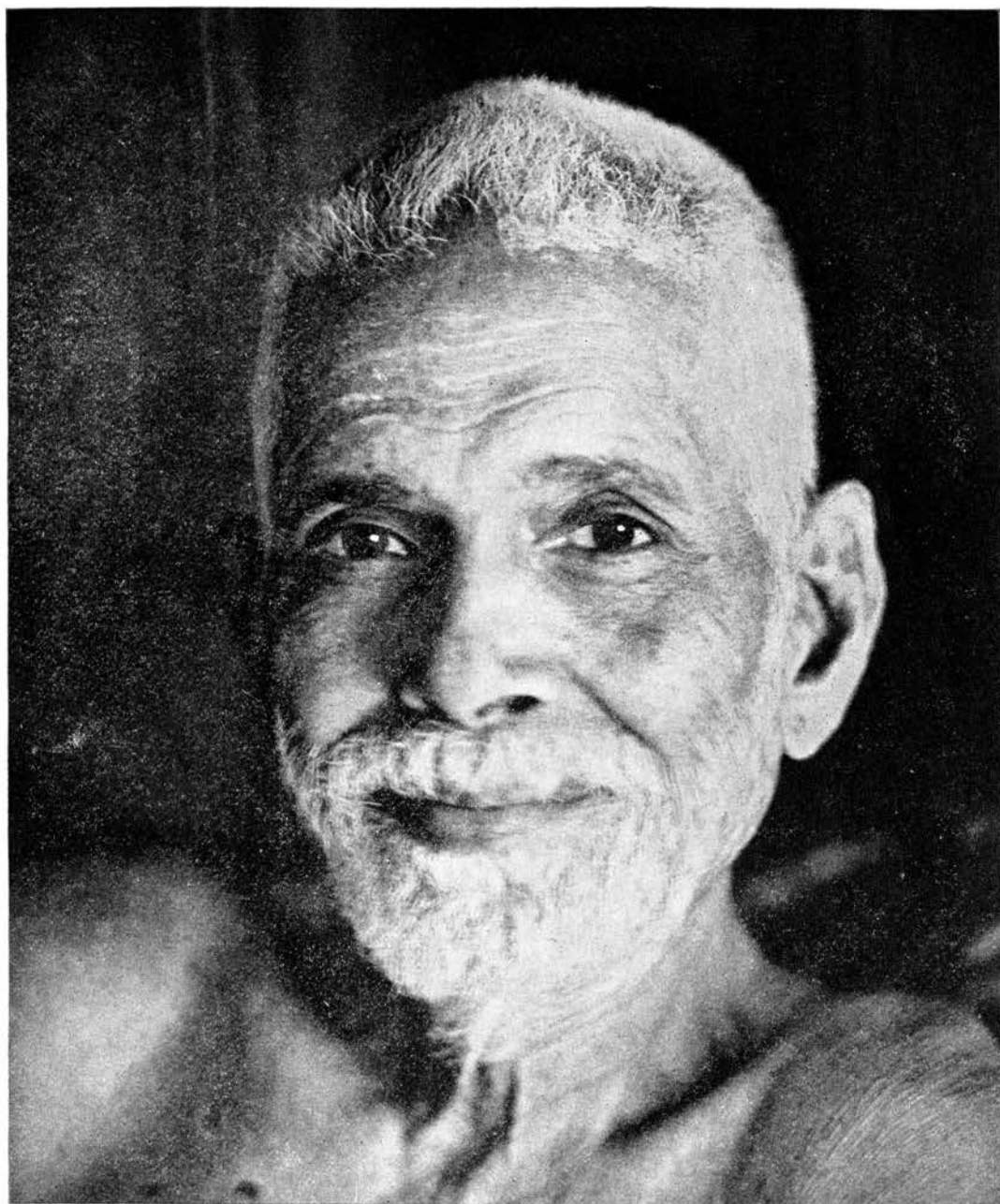
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Sri Ramanasramam,
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October 1, 1974.



V. GANESAN
Managing Editor
THE MOUNTAIN PATH



St. Macarius was asked to explain a phrase of a Psalm : "The meditation of my heart is in your sight". He proceeded to give one of the earliest descriptions of that "prayer of the heart" which consisted in invoking the name of Christ, with profound attention, in the very ground of one's being, that is to say in 'the heart' considered as the root and source of all one's inner truth. To invoke the name of Christ "in one's heart" was equivalent to calling upon him with the deepest and most earnest intensity of faith, manifested by the concentration of one's entire being upon a prayer stripped of all non-essentials and reduced to nothing but the invocation of his name with a simple petition for help....

FATHER THOMAS MERTON

these together are known as *Sadhana Chatushtaya* (four pre-requisites) in Vedanta. It is interesting here to note Shankara saying in his *Vivekachudamani*, "Of all that is needed for Liberation *bhakti* stands supreme". The Higher Power is immanent in all and earnest longing to contact it within is essential for recognizing Its presence at the core of one's own heart.

A follower of Karma Yoga has to go on doing his duties in various situations of life, lead a life of service to all with the spirit of complete self-surrender where there is no room for trivial selfishness and self-interest. He thus "purifies" his mind, transcends his separate individuality and gets merged in the indivisible Universal Self.

The yogas are never mutually exclusive. They are only various aspects of the same spiritual quest, the same movement of inner growth, and they do intermingle during actual *sadhana* (spiritual striving). And *bhakti*, above all, the intense longing for union with the Higher Power, is common to all, irrespective of the school which one is born in or prefers to follow. We see the same devo-

tional fervour, utter self-effacement, self-surrender and ecstasy born of it in the lives and devotional hymns of Acharya Shankara, the Vaishnavite Alvars, the Saivite Saints, Chaitanya, Tukaram, Madhvacharya and countless devotees of all times and climes.

In this context, I would like to draw the attention of readers, especially those who know Samskrit, to an extraordinary collection of Twelve Hymns (*Dwadasa Stotra*) sung in the white heat of ecstasy by Madhvacharya. In one of these hymns filled with devotional fervour, absolute faith, self-surrender and superb ecstasy, Madhva has given God the name *Ananda* and says : "I bow at the Feet of *Ananda* adored by all the Gods". He again calls on God : "*Ananda*, giver of all happiness, Lotus-eyed bestower of supreme *Ananda* to *Ananda-tirtha*!" [*Ananda-tirtha* is the name of Madhvacharya. He is known as *Purna-prajna* also]. Again he says : "Singing this Hymn on Hari who is Pure *Ananda* composed by *Ananda-tirtha*, one becomes *Ananda* Itself." One is reminded here of the *Taittiriya Upanishad* text : "He ultimately understood that *Ananda* is Brahman."

Coming to the *Gita* again we find it affirmed that there is no better Way than *Bhakti*. "Neither by the study of Scriptures, nor by tapas nor by gifts and sacrifices am I to be seen as you have now seen Me." "It is possible to comprehend and perceive Me directly and get merged within Me only by undeviating and undivided devotion." "He who functions as My devotee, having Me alone as his goal, unattached to anything else and yet full of sympathy and love towards all, he surely reaches Me." (Ch. XI 53, 54, 55).

One is reminded here of Dilip Kumar Roy's question about the relationship between *Bhakti* and *Jnana* and Sri Bhagavan's pregnant reply to it : "*Bhakti* is *Jnana Mata* (the Mother of *Jnana*)". The course of *Bhakti* is well illustrated in Sri Bhagavan's own life. Apart from his intuitive remembrance of Arunachala from his very early years, the first spiritual influence on his life was his study of a narrative of the complete self-surrender and dedicated lives of the sixty-three Saivite

Saints. This made his visits to the Sundareswara (Siva) temple of Madurai more frequent and meaningful and he prayed yearningly for such devotion, with a melting heart and tears trickling from his eyes. One day as he was praying so before the image of Nataraja¹ and the sixty-three Saints, he suddenly felt like swooning and sat down quietly in a corner. After a while, he returned home, but the experience repeated itself every day as he went and stood there and understanding that it was the operation of Divine Grace he surrendered himself to it allowing himself to be carried away by it. This is what is traditionally known as *Sakti-nipata*, the descent or touch of Grace.

It was during this period of emotional exaltation that he was impelled by an irresistible urge to find out what happens when one died. The quest took him deep down within and led to his realization of the immortal Self. Overwhelmed by this sudden exalted experience he was unable to go on with his usual daily routine. Elders at home had not the least inkling of the tremendous transformation, sacred and yet secret, which he had undergone. This is the idea conveyed by the verse (89) of the *Marital Garland* of Sri Bhagavan. "Who was it that confounded my wits and unknown to anybody stole my heart away?" A few weeks later, young Ramana heard the call from Arunachala, obeyed it and reached his Father as ordained by Him.² He went direct to the *sanctum* of the temple of Arunachala Siva and reported himself saying: "Father, here I *am*; do with me as you please." That was utter surrender once for all.

Coming out of the temple he had a clean shave, cast off all his clothes except a loin-cloth, and sat in deep samadhi in the thousand-pillared hall of the temple. In and near the precincts of the temple, he stayed for more than two years in deep samadhi almost unconscious of his body and surroundings. It was after this period that he gradually regained outer consciousness and was able to look about and commune with others when approached. As he went through some devo-

tional poems and works on Vedanta, brought to him by devotees, he learned from them only the technical terms of the scriptures. It is recorded that he even smiled when he first came across the word 'Brahman' saying, "Is this known as Brahman?"

His early work on spiritual life, '*Who Am I?*'³ reveals the authenticity, steadfast strength and loftiness of his normal spiritual state even when he was just emerging out of boyhood.

Though the *Marital Garland*, the first of his devotional poems, was composed in response to a request of his devotees for their use, it contains vivid glimpses of the mysterious operation of Grace upon him:

"When I took refuge in you, melting, melting into you, you stood in your own naked being.

"Taking aim and striking at me with your Weapon of Grace, you ate me up alive.

"The day you bade me come and entered my heart and gave me your life, I lost mine." (v. 59, 92, 95).

One may remark: "This may be a mystic experience of a Saint, but of what import is it for others?" Here one has to understand that what came to young Ramana by divine grace was not a passing glimpse, but permanent abidance in the Self Supreme. Such a one completely loses the sense of individuality and remains for ever as Pure Awareness, the Eternal Ground of Being on which and through whose own mysterious Power the entire subject-object universe is projected and withdrawn. His seeming individuality then shines forth and operates as a living centre of the all-pervading Divine Grace. And hence the occurrence of such a rare phenomenon provides for all ripe souls a golden opportunity

¹ Siva in His dancing pose — the dance denoting creation, sustenance and dissolution of the universe along with His Veiling and Revealing powers, or simply His dance of Ananda as Pure Awareness in the Heart.

² According to a note left by him before leaving home.

³ A compilation of answers given by Sri Bhagavan to the questions of one his earliest devotees, Sivaprakasam Pillai.

to free themselves from the ignorance which is *samsara*. Kavyakantha Ganapati Muni, the inspired poet and *tapasvin*, discerned the unique spiritual grandeur of the sage as early as 1907 and named him *Bhagavan Ramana Maharshi*. In *Sri Ramana Gita*, his reduction (in Samskrit verse) of the teachings of his youthful guru, he hails him as "the Guru, the great sage, the most eminent of the Enlightened, who always abides in the Self, the illustrious Ramana, now in human form", and praises him thus: "In you alone are found supreme abidance in the Self and the clearest intellect. You are the repository of all knowledge even as the ocean is of all waters.

"Oh, far-famed in boyhood itself, in your seventeenth year, you gained the experience of the Self, inaccessible even for Yogis. "Who can describe, Oh Lord, your state of Being in which all these visible objects appear as mere shadows?"

"To those drowning in this terrible *Samsara*, tossed hither and thither, and struggling to cross this great suffering You alone are the sovereign refuge."

On hearing of the *Brahma-nirvana* of Sri Bhagavan, Vinoba Bhave observed in an article: "Some may ask, 'what was the greatness about Ramana Maharshi? Of what use was he to his fellow-beings?' My reply to them is: 'Ramana Maharshi was in such an exalted Spiritual State that his very presence was enough to bless the whole world, like that of the Sun which by its mere presence gives us light and life.'" He observed also, "Ramana Maharshi did not give up his body now; he had relinquished it long ago (even when he was a boy of seventeen)."

Though Bhagavan Ramana remained as the Transcendental Self, he moved about in the world of mortals as one of them, uplifting and enlightening every one by his presence and his words and movements. He took part in the day to day life of the Ashram. Spontaneous perfection reigned supreme in every detail of whatever work was done by him.

Bhagavan himself describes the exalted spiritual state of a *Sabaja nisbitha* as follows: "One who is well-established in *Sabaja*

Oh! The charm of the Name! It brings light where there is darkness, happiness where there is misery, contentment where there is dissatisfaction, bliss where there is pain, order where there is chaos, life where there is death, heaven where there is hell, God where there is Maya. He who takes refuge in that glorious Name knows no pain, no sorrow, no care, no misery. He lives in perfect peace.

SWAMI RAMDAS

Stbithi (spontaneous inherence in the Self) performs by his very nature tremendous *tapas* day by day. There is no sloth in *Sabaja Stbithi*.

"Tremendous *tapas* is nothing but natural (effortless) abidance in the Self.

"Abiding in his own natural state, he does not go seeking anything else (for there is nothing else for him). Abidance in the Self is the sum-total of all powers.

"They know nothing who think that Jnana is devoid of power. For, a *Jnani* abides in his real state (of Being) which is the plenitude of power and all-round perfection."

-- *Sri Ramana Gita*, Ch. XI.

How and how far the plenitude of power and model of perfection made available to mankind through such a manifestation can be used, it is up to each aspirant to decide for oneself. The sun leaves it to the creatures on the earth to make such use as each can of its life-giving warmth and all-revealing light. Those who have surrendered themselves to the Guru know well that the Self has been brought within their reach.

The Sage's attainment is not only a fulfilment of the ancient tradition, but also reconstitution and renewal of it for the benefit of modern seekers, who can now test in practice and find for themselves the truth (expressed at the end of *Upadesa Saram*) that the (egoless) spontaneous glow of the ever-present Self is the greatest *Tapas*.

DREAMS

By Sadhu Arunachala
(Major A. W. Chadwick)

*"We are such stuff
As dreams are made of and our little life
Is rounded with a sleep."*

SHAKESPEARE really did know what he was talking about, it was not just poetic effervescence. Maharshi used to say exactly the same. I suppose I questioned Bhagavan more often on this subject than any others, some doubts always remained for me. He had always warned that as soon as one doubt was cleared another would spring up in its place, there was no end to such.

"But, Bhagavan", I would repeat, "dreams are disconnected, while the waking experience goes on from where it left off and is admitted by all to be more or less continuous."

"Do you say that in your dreams?", Bhagavan would ask. "They seemed perfectly consistent and real to you then. It is only now, in your waking state that you question the reality of the experience. This is not logical."

Bhagavan refused to see the least difference between the two states, and in this he agreed with all the great Advaitic Seers. Some have questioned if Sankara did not draw a line of difference between these two states, but Bhagavan has persistently denied it. Sankara did it apparently only for the purpose of clearer exposition, he would explain.

The answer I received was always the same, however I tried to twist my questions. "Raise your doubts when in the dream state itself. You do not question the waking state when you are awake, you accept it, in the same way you accept your dreams. Go beyond both states, all three states including deep sleep,

Many devotees have difficulty in fully equating the waking and dream states, despite Bhagavan's assurances that one is no more real than the other. The late Major Chadwick in his characteristically blunt and penetrating style describes how Bhagavan removed his doubts on the subject.

and study them from that point of view. You now study one limitation from the point of view of another limitation. Could anything be more absurd? Go beyond all limitation, then come here with your doubts."

But in spite of this, doubt still remained. I somehow felt at the time of dreaming there was something unreal in it, not always of course. But just glimpses now and then.

"Doesn't that ever happen to you in your waking state too?" Bhagavan queried. "Don't you sometimes feel that the world you live in and everything happening in it is unreal?"

Still in spite of all this, doubt persisted.

But one morning I went to Bhagavan and much to his amusement handed him a paper on which the following was written:

Bhagavan remembers that I expressed some doubts about the resemblance between dreams and waking experience. Early in the morning most of these doubts were cleared by the following dream, which seemed particularly objective and real:

I was arguing philosophy with someone.

I pointed out that all experience was only subjective, that there was nothing outside the mind.

The other person demurred, pointing out how solid everything was and how real experience seemed. It could not be just personal imagination.

I replied, "No, it is nothing but a dream, dream and waking experience are exactly the same."

"You say that now", he replied, "But you would never say such a thing in your dream."

And then I woke up.

A SLOKA FOR INVOKING THE PRESENCE

By S. Sankaranarayanan¹

THE easiest way to progress on the path blazed out by the Maharshi's teachings is to open oneself to his influence, learn to invoke his presence and surrender oneself completely to that ineffable *sānmidhya*.

Opening itself is difficult. There should be sincere aspiration, first in the centre of one's being ; and it should slowly but surely spread to the other parts of the being. Doubt and disbelief vitiate the opening. A constant awareness and sincerity are required for the purpose.

Then we have to invoke his Presence. How to do this? If a person had already seen Bhagavan, had been the recipient of his grace, the thing is easy. A mere remembrance of the fact creates the favourable vibrations and one is able to relive the past experience and feel the presence of the Maharshi. But for those who had not the good fortune to have seen him in the body, his photographs, numerous and striking as they are, may not convey the significance of the living reality.

The Tantra Shastra has devised a method of invocation, a more powerful than an ordinary human memory or the most moving pictorial record. The gods and goddesses are posited in the Supernal Ether *paramam vyoma* and they take names and forms to operate in this world constituted of name and form. Each deity has its own particular name, form and characteristics and it responds just like a person when called by name. Each deity has its own *nada*, lines

of vibration in the high supernals. The Rishi, the seer when he meditates on the Deity comes into contact with the particular lines of vibration that constitute the deity and is able to formulate in human language, the name, the form and the characteristics of the Deity. Such a formulation is what is usually known as *Dhyana Sloka* an articulated piece in the form of verse for meditation on the Deity. The Dhyana Sloka is the voice of the seer, who has seen the vision and has recorded in words that line the living experience. Such a Sloka can only issue from divine inspiration and direct realisation. Thus for each deity there is one particular Dhyana Sloka, recognized and used by all those who contemplate on the chosen deity, because they are convinced that the import of the Sloka was directly realised by the great seer of the Tantra and articulated by him for the benefit of mankind. Such a Dhyana Sloka when uttered under proper conditions, becomes a vibrant vehicle through which the name, form and characteristics of the subject crystallize again and the Presence of the Deity is sensed immediately.

For invoking the presence of the Maharshi we have fortunately a Dhyana Sloka bequeathed to us by the great Vasishtha Ganapathi Muni. This occurs in *Sri Ramana Gita*, amongst the verses which describe the characteristics of the Maharshi. (XVIII. 13).

¹ A scholar and sadhak whose English translation of Kapali Sastri's *Arunachala Pancharatnam* has been published by Sri Ramanasramam under the title "The Cardinal Teaching of the Maharshi."

Later, this verse with slight amendment was quoted as "Sri Ramana Dhyanam" by Sri Kapali Sastriar in his Sanskrit commentary *Darpanam* on the Maharshi's *Arunachala Pancharatna* out of the innumerable verses by so many poets all extolling the qualities of the Maharshi; why did the commentator choose this particular verse alone as a Dhyana Sloka? First, the author of this verse is Sri Vasishta Ganapathi Muni who was a great sage and seer in his own right. And he had accepted the Maharshi as his Master, after having had a direct vision born out of actual realisation of the Divine Personality enshrined in the young ascetic and had claimed him as an Avatara of Guha. Secondly, the Maharshi himself quoted with approval the view of someone that this sloka deserved to be the *dhyana sloka* of the whole Ramana Gita. To quote Sri Kapali Sastriar from his Dedication of Ramana Gita Prakasha,² "When I came to the verse *nilaravinda* the Maharshi made a remark. Speaking for five to ten minutes, he stated, naming a gentleman, 'He said that the verse is quite fit to be the Dhyana Sloka of the whole Gita'. It is very significant that Sri Maharshi, who had been silent so far, quoted here approvingly the opinion of another that this should be considered a verse appropriate to describe the Maharshi himself. There are two elements in the verse which I may note in passing: one is the blooming of the eyes. The other is the Silence by which Shiva as Dakshinamurti teaches his disciples".

Here is the famous verse :

नीलारविन्दसुहृदा सदृशं प्रसादे
तुल्यं तथा महसि तोयजबान्धवेन ।
ब्राह्म्यां स्थितौ तु पितरं वटमूलवासं
संसारयन्तमचलं तमनुस्मरामः ॥

Nilāravindasuhr̥dā sadṛśam prasāde
Tulyam tathā mahasi toyajabāndhavēna |
Brāhmyām sthitau tu pītarāṃ vatamūlavāsam
Samsmārayantam acalam tam anusmarāmah ||

"In showering grace, he is like the moon, the friend of the blue water-lily. In the same way, in lustre he is like the sun, the kinsman of the lotus. In his Brahmic state, he reminds us of his Father abiding under the Banyan tree. Him, the moveless one we lovingly remember.

Even to the blue flower, not pure white, the moon is a friend. Likewise, the Maharshi's grace is available even for those whose hearts are not quite pure. His eyes shine like full-blown lotuses. With grace they emit rays cool as the moon's. When dispelling the darkness of the heart they shine like the resplendent sun. He is always in the Brahmic state. Silence is his eloquence. Son of God, he reminds one, of his Father Dakshinamurti seated under the Banyan tree, expounding in silence the principle of the Supreme Brahman to four aged disciples. He is described as *achala* unmoving, symbolised by the mountain Arunachala. Again the moon is the symbol of the Bliss, the sustaining sap in all things, Ananda. The sun represents the blazing energy, *tapas*, the knowledge as Consciousness, *Chit*. The Brahmic state denotes the Pure Existence, *Sat*. Thus the Maharshi is the Divine Personality in the threefold poise of *Sat Chit Ananda*, come down on earth, as the son of God, to save mankind.

When one recites with devotional fervour this Dhyana Sloka of Sri Maharshi, the sound vibrations recreate the vision and the direct experience that the great Vasishta Ganapathi Muni had formulated in this verse. The unmistakable Presence, *sānnidhya* of Sri Maharshi is felt as Peace, peace and more peace.

Peace descends as a block of moonstone making the whole body brim with cool nectar. A divine glow descends making the being strong and effulgent like the sun. And one abides as a potent vastness, calm without a ripple.

² *The Maharshi* by Sri T. V. Kapali Sastry. (Published by Sri Ramanasramam, p. 61).

Paul Reps
takes a tilt at
Wei Wu Wei !
Await further
developments...

**DEAR
WEI WU WEI**

IN YOUR REFRESHING ARTICLE IN **THE
MOUNTAIN PATH** YOU, BODHI DHARMA, HUI
HAI AND HUANG PO ASSERT THAT
NO ENTITY EXISTS

LET ME ASK ALL OF YOU : IF NO ONE
EXISTS HOW DO YOU MAKE THAT
STATEMENT ? DOES NOT THE STATEMENT
ITSELF DISPROVE THE ASSERTION ?

MAY I ANSWER FOR YOU ?
NO ONE EXISTS IN REALITY BUT DOES
SO IN CONCEPT

I PREFER TO SAY : NO ONE EX-ISTS
NO ONE IS OUTSIDE OF WHAT IS
SOMETHING IS

THIS FIXES CONCEPTS FOR WHAT THEY ARE
MERE CONCEPTS AS DRIED LEAVES
BLOWING ABOUT IN A WIND

BUT WHAT ABOUT PERCEPT ? SURELY
SEE IS MORE CENTRAL THAN SAY
HAS EVERYONE LOST THE YOGA OF LIGHT ?
HOW MAY WE EXPOSE PERCEPT TOO

IN THIS WAY : LET EYES SOFT CLOSE
SURRENDERING SEEING
THEN LET EYES TURN UP INTO THE
CENTER OF LIGHT DELIGHT

I SOLICIT YOU AS A PUPIL IN THE
SCHOOL OF LIGHT TO PRACTISE SUCH
EXPLORATION

paul rePS

THE ONLY WAY

By Wei Wu Wei

THERE must be 'death' before 're-birth', 'failure' before 'achievement'. That is why 'negation' must precede 'fulfilment'.

Even Ramana Maharshi had to experience 'death' before his true 'living' could begin.

A 'positive' way is a doomed beginning, for it must fail in order that the 'negative' way to fulfilment may lie open.

It is necessary to apperceive that only Nothing IS.

Only then may anyone declare "NUNC DIMITIS . . .".¹

II

This does not imply that physical 'death' must precede metaphysical 'living'. It implies that 'death' to Relativity must precede awakening to Absolute, and then only that 'death' to the reality of Relativity must precede 'birth' to the verity of Virtuality.

The event is instantaneous in both cases, just as the preceding process may be 'long' or 'short' in a space-time context: we may start 'dying' in youth and 'die' old, but that is only incidental; and Awakening, being Absolute, is in-finite and in-temporal, constituting what 'space' and 'time' Absolutely ARE.

It is neither more nor less than RE-INTEGRATION.

¹ "Now lettest Thou Thy servant depart in peace, for I have seen Salvation."

SRI KRISHNA ON SELF-KNOWLEDGE

Translated from Malayalam

By M. C. Subramanian

AFTER the battle of Kurukshetra, Arjuna once asked Sri Krishna to explain to him the nature of Self-Knowledge. He said : "I am your dear friend, servant, devotee and disciple. Yet here I am living in vain. When one is born as a man one should acquire Self-Knowledge, which is the only true Knowledge, from a Sadguru. But many cannot find such a Guru. Even if one finds him it is difficult to understand his teaching. The Guru should be extremely compassionate, devout, humble, calm and above the three modalities of knowledge, passion and inertia (*sattva, rajas, tamas*). He should be a knower of Truth. One should serve such a Guru constantly and acquire, by his grace, Self-Knowledge. You who are really the Guru of the world and the bestower of Liberation should therefore help me to overcome my delusion."

At this Sri Krishna smiled and said : "There are several kinds of knowledge but none is equal to Self-Knowledge. Who is there in the world who can teach true knowledge? There may be one here and there, but how is one to find him? When a devotee (of Mine) who has developed dispassion and is anxious to acquire the supreme knowledge, goes about quietly, he will one day surely come across a Guru who has attained Liberation. He is truly the Lord (Ishwara). Those who are ignorant like children cannot recognise his greatness. Can the creature living in water realize the nectar within the blossoming lotus? Only a realized man (*jnani*) can recognise another realized man. On meeting such a Guru one should approach him humbly and live with him, serving him faithfully. In due course the Guru will be pleased with his faith and devotion and will impart to him the truth (Knowledge) which will enable him to transcend birth and death. He (the disciple) will then become one with

the Supreme Self. What more is there to say? I have already told you about these things at the beginning of the Kurukshetra battle when you were overcome by delusion. Has what I told you, sitting in the chariot, become useless like a line drawn on water? But never mind. I am still alive and shall explain to you again the nature of the Supreme Self. No one ever thinks that he has heard enough about Self Knowledge, which is not really knowledge in the ordinary sense.

"One should, first of all, get rid of the notions 'I' and 'mine'. People are extremely deluded by the notions of 'mine' and 'yours'. One should also become indifferent to the pairs of opposites like heat and cold, joy and sorrow. The Self is not the elements earth, water, fire, air and ether. Nor is it the sense of smell, taste, touch, sight and hearing, or the organs, hands, legs, the tongue and the organs of evacuation and generation, or the activities of giving, going, coming, emitting and relieving. Nor is it the mind, the intellect, the ego or the thinking faculty (*chitta*). It is not the vital airs (*prana*) which are its objects of cognition. Nor is it the *jiva* (the finite individual self). The Self knows everything. It is the bright lightning-like witness of everything. Nothing adheres to it, but it accompanies everything. It animates everything. It is luminous and permeates the world like water which is inside and outside a pot immersed in it. It is the Supreme Brahman. It is the sole and highest reality. It is without any form and knows no decay. It can be known only by worshipping the feet of the Guru who is the Supreme Lord. Wife, sons, friends, riches and the body will then be realized to be impermanent and unreal. The Self and the Guru will be realized to be identical, the true and eternal Absolute. One will realize that there is nothing else."

NO SPECIAL TREATMENT

By Kunju Swami

SRI BHAGAVAN had no patience with devotees who were over-solicitous about his bodily needs and physical welfare. He used to tolerate a certain amount of zeal in strangers and devotees who were comparative newcomers, but he was severe with the older devotees who tried to pay special attention to him even in ordinary matters. He showed his displeasure by a stern silence generally, but he would at times strongly rebuke the erring devotee and make him feel thoroughly ashamed of himself. In my younger days I once happened to incur his displeasure by trying to save him from some bodily exertion which I thought was too much for him. But he taught me a severe lesson which I still remember.

It happened shortly after all of us had come down from the Skandasramam on the Hill and taken up our abode near the Mother's Shrine. In those days there were only four or five of us who lived at the Asramam permanently. So Sri Bhagavan usually took part in all kinds of work like cutting vegetables, grinding the ingredients for *chutney*, etc. Dandapani Swami who was



in charge of the kitchen used to prepare two or three kinds of *chutney* daily. Sri Bhagavan used to grind the ingredients for them on the grinding stone. As a result of this blisters once appeared upon his fingers. Ramakrishna Swami and I were rather upset when we saw them. We asked Dandapani Swami not to have *chutney* every day, but he continued to prepare them. So I said to Sri Bhagavan : "Please do not do such hard work as grinding *chutney*. We feel we are committing a sin in making you do such work. I can't partake of the dishes prepared in this manner." But on the following day Dandapani Swami again brought a large quantity of *pulichha kirai* (a leafy vegetable). We did not help him in preparing it for grinding. But the others did and Sri Bhagavan ground the mixture as usual. I therefore did not take any *chutney* with my lunch on that day. Someone reported this to Sri Bhagavan. When Sri Bhagavan sat down for his next meal he sent for me and, when I came, asked me : 'May I eat now' ? I was wondering what he meant, when, looking at the others, he said : 'You see, if I do not act according to the wishes of some people here they refuse to eat. So I have to get



their permission for everything.' Although he spoke these words in a light vein I was very much upset. When this happened on two or three subsequent occasions also I decided to leave the Ashram and go and live at Tirupati for some time. I privately told Ramakrishna Swami about my intention and made up my mind to catch the train for Tirupati at six-thirty in the evening. But at three o'clock Sri Bhagavan started for Giri Pradakshinam (circumambulation of the Hill). When all others were accompanying him I could not stay behind and so, taking with me a few clothes for my journey, I also went with him. That day Sri Bhagavan walked more slowly than usual. Although I was impatient I

One can regard this eightfold universe as a manifestation of God ; and whatever worship is performed to it is excellent as worship of God.

The repetition aloud of His name is better than praise. Better still is faint murmur. But the best is repetition with the mind — and that is meditation, above referred to.

Better than such broken meditation is its steady and continuous flow like the flow of oil or a perennial stream.

SRI RAMANA MAHARSHI

dared not go ahead of him. When we were approaching the Kubera Lingam I saw my train leaving. Sri Bhagavan also saw it. He said : 'There is your train. Fly and catch it. Go quickly.' Everyone laughed. That night after we had taken our meal Dandapani Swami said to Sri Bhagavan : 'He is worried because you have misunderstood what he said. You are saying that you must get his permission before doing anything. That is why he is thinking of going away for some days. He sincerely regrets his words and implores your pardon.' Sri Bhagavan immediately said : 'Why should I be angry with him ? What has he done ? He thinks I am offended and gets ready to go on a journey to Tirupati. He thinks he is a clever fellow. He never likes the Ashram food and always adds water to his *kulambu* and *rasam* and swallows his food as if it were some bitter medicine. What will he get if he goes to other places ? What will he eat ? Moreover his old Guru, the Swami from Kerala, entrusted him to my care and told me not to forsake him. If he were to return now and ask me what had become of his disciple, what could I tell him ? But this man here says that he is going to Tirupati. What nonsense is this ?' All this he said laughingly. I became immensely happy when I heard these words. When Sri Bhagavan had accepted complete responsibility for me why should I worry ?

**SCHELLING'S
PHILOSOPHY
OF
UNITY
AND
DIVERSITY**

By Moti Lal Pandit

Schelling is not a philosopher much in fashion today. At most public libraries his works are probably gathering dust in the basement. Sri Moti Lal Pandit's intriguing article on this intriguing and neglected thinker is therefore most opportune and welcome. It should send some of us off to the library to raise the dust !

WHAT is it that has alienated man from his original centre? And what are the forces that have created disruption and diversity? To answer such questions, we shall, first of all, have to consider the concept of mythology, history and freedom in Schelling's philosophy.

Schelling, even before research was conducted in the history of mythology, had shown, with wit and intuition, how important a role myths had played in the development of human consciousness by unveiling the obscure screens of the mind. If we accept the prevailing theories of modern scholars, who maintain that indomitable fear is responsible for the existence of mythology, then it would seem that primitive man must have been devoid of all creative and spiritual qualities which make up a man. But, while reading the profound insights of Schelling into the nature of human consciousness, we come to realize that myths have their own history and do not depend on man's ingenuity. Even modern psychology, though with some reservations, has accepted that mythology has played, and is playing, a great role in the growth of man's personality. Freud, for example, showed how the unconscious satisfies its tensions through the symbolic expression of images and myths. Jung, on the other hand, who went much further than Freud, wanted to know the connection between a dream image and a myth image, and how the myths of earlier periods of mankind have found expression in a creative piece of art. Myths, he concluded, are archetypes of psychic experience which found its symbolic expression at the dawn of

history and entered, in a symbolic form, the collective unconscious of mankind. These archetypes can recur in an individual if a related experience takes place. Mind, according to Freud and Jung, is mythogenous.

We shall see, as we shall proceed in our investigation, how far ahead Schelling was of his time in his ideas when little attention was paid to the origin and development of mythology. His ideas on mythology and development of consciousness are set forth in his brilliant books: *Philosophy of Mythology and Philosophy of Revelation*.

Mythology, warns Schelling, must never be confused with theology; it is nothing but the history of gods. It is a process of transformation or development of human consciousness. Besides the existing gods, every system of mythology has previous gods who have been dethroned and new ones, in their place, have been installed. In this way mythology is related to history.

What is the source of mythology? and how did the polytheistic religions come about? It is difficult, says Schelling, to explain the origin of mythology "unless we pre-suppose a definite removal of man from his original standpoint". Man, who was at the centre of the godhead, moved away from this state of rest and immobility because his freedom was untried. What was the original standpoint of man? "Man", writes Schelling, "was created at the centre of godhead, and it is essential for him to be at the centre, for that alone is his true place. As long as he is there, he sees things that are in God, not with usual outward vision bereft of spirit and unity; he sees them, rather, as they gradually coalesce, in man as their head and through him in God".¹

What Schelling is trying to explain is this, that, while man is at the centre of Beginning, he recognizes things as they are in God and not as he would like them to be. Man, being a universal creature and in whom the consciousness of the world unfolds, becomes the medium of communication between the world and God. The true communication takes place only when man is in the primordial

state, and thus fulfils his function as the head of the world. In the primal state of existence there is no possibility of mythology, for mythology arises only when there is a rupture in the unity of mankind.

If mythology came into existence because of the alienation of man from the centre of godhead, how did this rupture take place? What were the forces that compelled man to alienate himself from the unity of godhead? Schelling, while giving an account of the removal of man from the centre of the Sacred, writes:

"Once man moves away from the centre, the periphery becomes confused for him and the divine unity is distorted, for he himself is no longer divinely above things, but has sunk down to the same level with them. But when, once moved, he strives to assert his central position . . . he strives . . . to hold fast to the original unity in a world already shaken . . . gives rise to the 'middle world', which we call the world of gods and which is, as it were, 'a dream of higher existence' . . . This world of gods arises in his mind involuntarily, born of the necessity imposed upon him by his original relationship, and endures until his 'final awakening', when, come to self-knowledge, he betakes himself to this extra divine world, glad to be released from the immediate bond which he is unable to maintain, and all the more eager to replace it with a 'mediate' relation which at the same time leaves him free."²

Thus, once man has moved away from the centre to the periphery, the distance widens between the sacred and profane, and, by descending into the world of becoming, he loses the sight of that identity and unity which makes him catholic and head of the world. Banished from the realm of unity, he enters into the distorted world of diversity and particularity. Although in the state of alienation and singleness, he yearns for the primordial and lost unity; he wants to return to the

¹ *Philosophie der Mythologia Works* (Stuttgart, 1856-61), XI, 85.

² *Ibid.*, 85.

original centre of unity. All his efforts are directed towards this forgotten unity. It is backward, and not forward, movement: a movement towards the sacred. This intense longing of the soul for a higher mode of existence gives birth to the dream world of mythology, whereby man satisfies his alienated being by giving vent to his creative expression in the form of myths.

If man has been at the centre of non-action, united with the sacred, then why did he move away? The answer to this question has been given by Schelling in his philosophy of freedom. Man, according to Schelling, in his primordial condition, was bound, immobile and at rest. In order to know himself, which could be done only by the exercise of freedom, man had to move away from the centre to the periphery of things, and only then could he turn his unfree relation to God into love. It was mythology which opened the way.

To understand the complexity of the problem we shall have to consider the ideas of Schelling on the nature of relationship between mythology and history. History, as Schelling points out, does not take its birth in a disordered world; it arises from the unity of mankind, based on the principle of oneness. "Such a principle", writes Schelling, "which left room for no other in the consciousness of man, which admitted no other besides itself, could only be something infinite; it could only be a God, one God, . . . a God who drew man into His own unity as it were, denying him . . . all movement and deviation. . . . But just as there was no force better calculated to maintain mankind in a state of unity and perfect rest than the unconditional unity of the God by which it was governed, so, on the other hand, we could conceive of no mightier and more profound upheaval than that which was bound to result when that which hitherto had been unalterably ONE was itself set in motion, and just this was inevitable . . . several gods appeared . . . This polytheism -- however it began . . . -- made an enduring unity of human race impossible. And so polytheism is the ferment of disintegration that was cast among mankind."³

The rise of history did not spring forth from external causes, i.e. from material causes, but was born from a spiritual and inner movement of the soul. This movement, that is, the rise of history, occurred at the time of "removal of mankind" from the original centre. It would necessarily follow, then, that it is not the people who determine myths, but rather it is mythology that makes up the character of the peoples and determines their history. Mankind is nothing but its mythology;⁴ it develops and fashions its culture and civilization after its mythology. "A people exists as such only after defining itself and making its decision in its mythology."⁵

Mythology takes place only after the rupture of peoples from the central unity; it does happen when the peoples have defined themselves and have completed their dispersion. Mythology does not come into existence when mankind is veiled in a total and indivisible unity. Mythology will rise only in a "transitional stage, when a people has not defined itself yet but is in the process of separating and closing itself off from mankind."⁶ Mythology, therefore, is born when the peoples get disrupted, disorganised, dispersed, and feel no bondage of unity. They create their own gods and fashion them according to their own norms or tastes. The feeling of alienation and icy solitude drives them "from coast to coast, from land to land, until each one has found itself alone, separated from all alien peoples, and has found its appropriate and allotted place".⁷

So far we have been dealing with Schelling's anthropological philosophy; let us now turn to his theological speculations which he indited in his book: *The Ages of the World*. Jakob Boehme's influence can be discerned clearly upon the theology of Schelling. Airing the views of Boehme on the concept of contradiction in Nature, Schelling writes: "If primal nature was in harmony with itself, it would

³ *Ibid.*, in S. W., XI, 104.

⁴ *Ibid.*, 65.

⁵ *Ibid.*, 109.

⁶ *Ibid.*, 109.

⁷ *Ibid.*, 139.

remain; there would be an abiding one and never a two, an eternal immobility without progress. As certainly as there is life, there is contradiction in primal nature. . . . Without contradiction there would be no motion, no life, no progress, but eternal immobility, a deadly slumber of all power."⁸

It is, therefore, tension and contradiction which determines and pushes the movement towards higher realms of truth and unity. This does not mean that God, by unfolding Himself through Nature, suffers modification, for He is not an "eternal No, eternal denial of Himself". He is the sum-total of the All, "the infinitely self-giving and self-communicating".⁹ God, no doubt, is infinite. But infinity does not imply perfection; rather it indicates imperfection.¹⁰ Till the original essence is veiled under the constant desire 'to be', there is no possibility of freedom in it. It is inner tension of freedom 'to be'¹¹ which lifts the primal essence out of its obscurity and hiddenness. "God, with respect to his highest self, is not a necessarily real being, but the eternal freedom to be."¹²

Here we find the inter-relationship between the desire of God 'to be' and the desire of man to move away from the centre in order to exercise his untried freedom. Once man is out of the centre, on the periphery of things, in the world of particularity, he utilizes his knowledge of freedom and experience for the purpose of returning back to the original unity with the godhead. To realize his freedom 'to be', man's consciousness, while in the transitional phase of rupture, gives birth, out of necessity, to mythical gods which, in turn, lead him to the one true God. Schelling further believed that encounter of man with God is only a first step towards the spiritual-corporeal transformation of man which would ultimately lead him to the Kingdom of God.

What does Schelling mean by the word "spiritual-corporeal"? Schelling believed that body and spirit were complementary to each other, as there was a bond of closeness existing between spirit and nature. The ultimate goal of man, of all movements of Being, is the Kingdom of God. The Kingdom of

God is an abstract realm of incorporeal souls. Corporeality and physical materiality are two different things. They must not be confused one with another. "That divine power, integrating the whole, embraced not merely nature, but also the spirit of the world, and the soul dwelling above both. Therefore these also receive a spatial reference by that integration; the old belief in a place, an abode of spirits, again receives meaning and truth."

"This is the ultimate design, that everything as much as possible take shape and be brought into visible, bodily form. Corporeality is, as the ancients expressed themselves, the aim of the ways of God (*fnis viarum Dei*), who wants to reveal himself spatially or in particular space as well as time."¹³

To understand the meaning of corporeality, it is necessary to throw some light on the concept of death in Schelling's philosophy. Death, says Schelling, is an "essencification". In death only the contingent is destroyed and not essence, which is preserved. While alive, man does not know himself completely; but it is only after death that he remains purely himself. In death both good and evil vanish.

Every being, under the husk of a material body, has a subtle body which Schelling calls spiritual-corporeal. This subtle body is the nucleus of man's essence. The essence of man, which is the inner potency, hidden under the material cover, always strives for a higher mode of existence. This process of transformation is evident in pure spiritual corporeality. So, writes Schelling, "strange as it may sound to say that even the spirit world has a matter, a basis on which it rests, nothing can truly be outside of God which is not created of a substratum different from the highest self."¹⁴ The final message of Schelling is this, that we are all one with God, since we have a common source. The diversity is only apparent, and that mankind is striving for its lost unity.

⁸ *Die Weltalter*, in S. W., VIII, 219.

⁹ *Die Weltalter*, in S. W., VIII, 225.

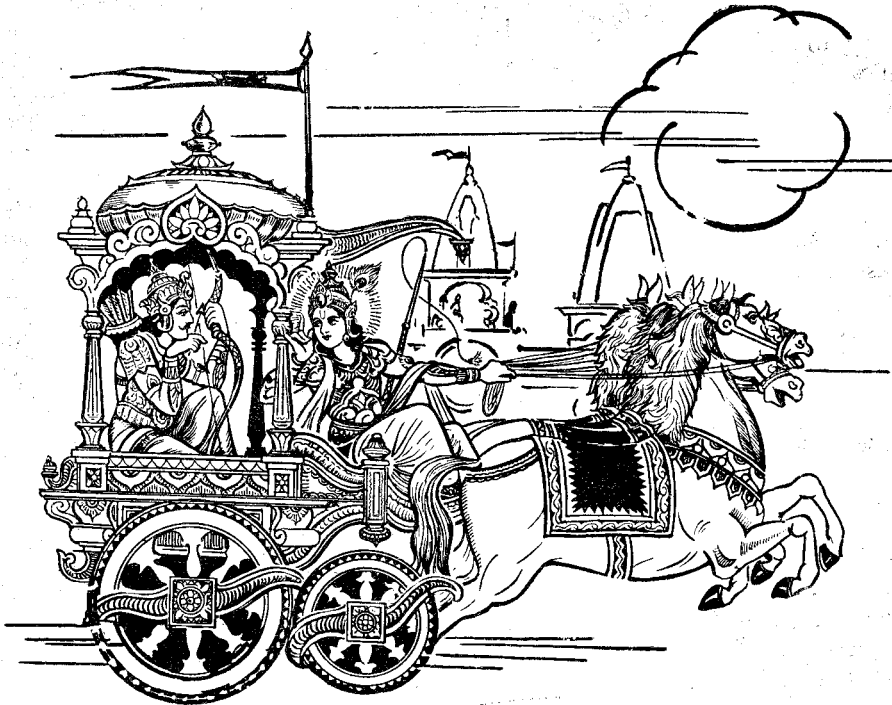
¹⁰ *Ibid.*, 212.

¹¹ *Ibid.*, 231 ff.

¹² *Ibid.*, 238.

¹³ *Ibid.*, 325.

¹⁴ *Ibid.*, 249.



ARJUNA'S DILEMMA

(To Kill or Not to Kill)

By A. T. Millar

Many people, while accepting Advaita as the metaphysical truth, maintain that as relative beings in a relative world we must adopt relative attitudes to the demands of work-a-day-life. In other words it is very beautiful but of no earthly use. Arjuna's dilemma is the dilemma of all of us and in his thoughtful article Sri Millar shows how its resolution in the *Gita* is both a metaphysical resolution and a practical one. Advaita is to be lived and in Bhagavan we have its exemplar.

*A few words which are only
a finger pointing at the Moon.*

ON the battlefield of Kurukshetra, Arjuna seeing the assembled Kurus among whom are his kinsmen and friends, turns to his beloved Krishna the charioteer and voices the profound dilemma in which he finds himself: To kill or not to kill? Overcome by sorrow he flings aside his weapons and holds his head in profound grief. The stage is set for one of the most daring and dramatic expositions of evil in the world and the manner in which man passes beyond good and evil to a state of spiritual perfection, non-attachment and self-mastery. The theme is central to the Bhagavad Gita which is a sacred discourse on the problem of evil in the world and freedom from its fetters in Brahman which is 'beyond all action.'

The dilemma that faced Arjuna is a necessary step in all true spiritual growth. How to act in the world and yet *not* to act; how to abjure the fruits of action and remain in that state the sages have called 'dispassionate'.

Lord Krishna exhorts Arjuna in the words 'therefore constantly remember Me and fight.' The appeal is clearly to be the 'Witness'. The Gita is a masterly exposition of the 'Witness' standpoint — masterly because it is practical, matter-of-fact and does not soar into the realm of mere abstraction divorced from life and action.

In this respect the Gita bears the closest affinity to the books of the Zen Masters of Japan. The Japanese are noted for their practicality and Zen is the efflorescence of this 'down-to-earthness'. Spirituality does not make a hermit in the Himalayas but a man better able to cope with the exigencies of circumstance, a man keenly alive in society, whose life is a testimony to intensity of living.

The Gita is concerned with a certain complex of events of which the context is purely 'worldly'. The teaching, however, is purely spiritual, and yet there is no opposition between the two realms of 'matter' and 'spirit'. The secret in fact lies in their complete and utter juxtaposition. As it is vividly delineated in Zen Buddhism, not a hair's breadth must separate the two. Arjuna must fight and yet *not* fight because he stands silently apart as the Witness and hence cannot be judged guilty or otherwise. The Witness is for ever free.

"By actions I am not defiled ; I have given up yearning for their fruit. Who knows Me thus is not bound by action."

— Gita

In Vedanta the matter is revealed with the utmost simplicity and directness. It concerns the question constantly put to devotees by Sri Ramana Maharshi — namely 'Who am I?'. The intention is to withdraw one to one's own highest subjectivity. A standpoint that no longer confuses the 'action' with the 'witness of action'. When this realization dawns — as it did for Arjuna — all doubts are cleared and a state of 'detachment' inevitably follows. A Western mystic, Eckhart, in a lucid exposition of the state, calls it 'immovable detachment.' Described thus, the matter admits of theoretical solution. To bear fruit, however, the guidance of an adept, a

'WHO'

By Wei Wu Wei

Every gesture, conscious or unconscious, must necessarily be a relative expression in spatio-temporality, of what-I-am-as-I, whoever or whatever sentient-being is making it.

But when a dividual 'me' appears to say it or to make it, such 'me' thinks it is doing it — and such 'me' is thereby psychically in bondage to relativity.

Only I 'act' : there is no actor¹

Note : "There being no two such things as 'action' and 'performer of action', if one seeks the 'performer of action' and no performer of action be found anywhere, thereupon the goal of all fruit-obtaining is reached, and also the final consummation itself". (Padma Sambhava).

¹ Since 'action' itself is a space-time illusion the word 'act' is placed within quotation-marks.

Guru, is imperative — otherwise dangerous consequences can arise out of a too facile acceptance.

Here the basic paradox becomes manifest. Vedanta, it is often alleged, is other-worldly, and teaches the transcendence of all earthly things. But in this state action becomes spontaneous. The world of objects is not only viewed in the light of Atman, but the living in the world is enhanced and given, as it were, a new impetus.

Arjuna's question has been answered magnificently in two cultures and has of necessity been answered differently according to the cultural context in which it has found itself. The voice of Lord Krishna will always be heard thundering : 'Arjuna ! Stand up and fight !'

LIVING IN GOD

By Cornelia Bagarotti

EACH day we are confronted with endless opportunities to turn to God and practise His Presence. From birth to the end of our life in the physical body there are constant tests and trials. At no time while we are on earth is the door closed for our entry into *The Kingdom of Heaven*. All that is required is to learn to make the choice between the ego and God. Once that choice is clear, at all times and under all circumstances, no problem, no disappointment, no seeming contradiction exists. For the key of life has been found.

One day the reality of God shines on through one's life, cutting through routine dogma, ritual and discussion. Thenceforward the man moves serene in fulfilment of his destiny. Such life lived in God, within his Being, is eternal. For such a man there is no death.

What is this awakening? What is this choice? What is it to live in God? It is to choose in every act, every thought, every word, and every deed that which unites you in *love* with your fellow man, or the world of nature, or the animal world and to forget your own individuality in responding in love to what you recognise as God. To love your neighbour as yourself simply means to know that your neighbour is yourself and that you both are one in God. At this moment you instinctively reach out to others with kindness, understanding, service and compassion. You become that essence of *love* which is God's Being.

And now what are the tests and trials of life? They are all the hate-filled incidents, all the fear-filled incidents, all the conflict-

A Christian *bhakta* reveals how *bhakti marga* and *jnana marga* are one.

laden incidents which enmesh the average man in such a sense of separation from his fellow-man that he is dragged into thoughts and acts motivated by selfishness and ill-will. When this happens he is cut off from any conscious contact with God. Even those who have theoretically understood the reality of the Spirit which underlies all creation fall victim to the as yet unconquered egoism in themselves. They believe themselves better than others, or become self-styled Saints or Masters or Teachers.

Recognition of living in God destroys egoism and separatism just as illumination or cosmic consciousness does. The experiencing of Divine Love put the Ego into the service of all life...instead of serving its own ephemeral personality or physical body or temporary ambitions and desire for material possessions. Once the individuality is infused with love and awareness of union with all life, there is no break or alteration when the physical body is laid aside at what is termed death.

One who lives in God knows no disharmony or fear; he lives in love and in Peace. He becomes a Buddha or a Christ and is able to transcend the disharmony of the world because he has merged himself in Love with all life.

Every incident which could provoke fear or greed or selfishness is a moment of testing oneself, to see how one reacts. When like the Christ one can say on the Cross: "Father, forgive them, they know not what they do" and continue in peace and love then one knows that one has passed the test, for he dies and therefore lives in God!

SPEAKING FROM EXPERIENCE¹

By Ralph Waldo Emerson

THE great distinction between teachers sacred or literary -- between poets like Herbert, and poets like Pope, -- between philosophers like Spinoza, Kant, and Coleridge, and philosophers like Locke, Paley, Mackintosh, and Stewart, -- between men of the world, who are reckoned accomplished talkers, and here and there a fervent mystic, prophesying, half insane under the infinitude of his thought, -- is, that one class speak *from within*, or from experience, as parties and possessors of the fact; and the other class, *from without*, as spectators merely, or perhaps as acquainted with the fact on the evidence of third persons. It is of no use to preach to me from without. I can do that too easily myself. Jesus speaks always from within, and in a degree that transcends all others. In that is the miracle. I believe beforehand that it ought to be so. All men stand continually in the expectation of the appearance of such a teacher. But if a man does not speak from within the veil, where the word is one with that it tells of, let him lowly confess it.

The same Omniscience flows into the intellect, and makes what we call genius. Much of the wisdom of the world is not wisdom, and the most illuminated class of men are no doubt superior to literary fame, and are not writers. Among the multitude of scholars and authors, we feel no hallowing presence; we are sensible of a knack and skill rather than of inspiration; they have a light, and know not whence it comes, and call it their own; their talent is some exaggerated faculty, some overgrown member, so that their strength is a disease. In these instances the intellectual gifts do not make the impression of virtue, but almost of vice; and we feel that a man's talents stand in the way of his advancement towards truth. But genius is religious. It is a larger imbibing of the common heart. It is not anomalous, but more like and not less like other men The soul is superior to its knowledge; wiser than any of its works.

¹ From *Emerson's Essays* 'The Over-Soul' pp. 210-11, Books Inc., Edn.),

ON BECOMING AWARE

By Dr. J. M. Hondius

DURING the course of my years in India, as a life-long student of comparative religion and as a psychologist of the school of C. G. Jung, I found out -- as did Jung -- that what I had learned to define as 'archetypal imagery' and the 'collective unconscious' is seen in India as the 'Spiritual world of the God's -- whereby the average Hindu experiences the unmanifest through a multitude of archetypal and personalised deities. Underlying the unmanifested Godhead and the Cosmos, and humanity itself with its innumerable gods as manifested in human consciousness, is the unifying factor -- Shakti or the conscious energy. The whole, macro and microcosmically, is referred to by Jung -- as -- the Self. In his book *The Myth of Meaning in the Work of C. G. Jung* he says of the collective unconscious :

'The unconscious is a hidden, transcendental realm of being, an unknowable reality. That is why we cannot apprehend its workings and its powers directly. As they are autonomous, man cannot control them... It is their overpoweringness that lends them numinosity and that compels man to describe them as divine. Recognizing that they do not spring from his conscious personality, he calls these powers mana, daemon or God. Science

employs the term 'unconscious', thus admitting that it knows nothing about it, for it can know nothing about the substance of the psyche when the sole means of knowing anything is the psyche. Therefore the validity of such terms as mana, daemon, or God can be neither disproved nor affirmed. We can, however, establish that the sense of strangeness connected with the experience of something apparently objective, outside the psyche is authentic... Hence I prefer the term 'the unconscious', knowing that I might equally well speak of 'God' or 'daemon' if I wished to express myself in mythic language. When I do use such mythic language, I am aware that 'mana', 'daemon' and 'God' are synonyms for the unconscious -- that is to say, we know just as much or as little about them as of the latter. People only *believe* they know much more about them, and for certain purposes that belief is far more useful and effective than a scientific concept.

'It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious. We cannot tell whether God and the unconscious are two different entities. Both are borderline concepts for transcendental contents.'

So far Jung. In India the 'Spiritual World of the Gods' does not take second place to scientific conceptions as it is a living presence in the devoted psyche of most Hindus, and is represented in home-shrines and temple-images everywhere. Living with their Gods and experiencing them in daily life, their spiritual influence deeply affects the thoughts, doings, conscience and attitude of those Indians that are not taken up with the West or with Communism. Indians pray and speak to their Gods and the Gods communicate in return, generally through symbols, dreams and visions.

In my own experience I have found a way of directly contacting the Shakti, or the energetic consciousness that underlies man and cosmos. But for this one has to discriminate between awareness, or 'becoming conscious of', as a function of the Self, and the Ego with the functions of thinking and feeling, through its ever-ready servant the mind.

Sri Ramana Maharshi did not describe the Self, but he was *living* it -- and emanated its peace, harmony and happiness to the people coming to him. He said one should ask oneself 'Who am I?' The 'I' is not the body with its needs, passions and ailments, neither is it the Ego with its possessiveness and attachment, nor the mind that can defend each behaviour and prove everything that is convenient to the ego. The greatest difficulty to 'becoming conscious of' 'what really is' -- is that people are seeking with the mind. The mind being centred is the ego thinks that the 'I' should be centered there too. Thinking or having thoughts, takes you round and round and returns you every time to the ego. You have to extract yourself from quasi-deep learning and spouting philosophy, and out of the measuring and phenomenal, quantitative ways of scientific thought, and into the qualitative, noumenal world of the Spirit. But how to do it? There are many ways, but according to my experience -- and that is the only thing I can give, it goes like this:

In moments of stillness after sleeping or meditating, before you start thinking or per-

ceiving, before the thought of 'I do it' pops up, there is sometimes a flash that 'something' is aware of something -- you still don't know what -- nor whether it is inside or outside. If you give your attention to this seemingly insignificant moment, it will repeat itself, and -- after some time, when you get used to attending to it, like a flash of lightning it will become clear to you that this 'something' is omnipresent -- a sense of 'universal awareness'. It is the energetic consciousness or Shakti.

This is so clear, pure and wide that you will have the feeling when first caught up in it, that you will burst with a tremendous thunderclap because it is far too magnificent. With training, this will repeat itself over and again in more gratifyingly deeper ways, until slowly you begin to centre in the awareness of your real nature. But first you will have to clear your mind of acquired or adopted notions and convictions before you can usefully come to live from such experience. Deepening awareness itself will not rid the body of its wants and needs, nor dissolve the possessiveness of the ego and its desires, or the mind with its notions and sensory perceptions of the cosmos, but you will come to see things in a better light.

The cosmos will be no less real as a living organism in which you function and humanity will go on being humanity, but its interdependency as a unified whole will be more apparent to you. Being blessed with growing peace, harmony and happiness, you can look at yourself and others with a far more tolerant and loving humour.

By deeply penetrating into your own chosen path of enquiry, you will become slowly freed from inner conflicts and thus you will find much more energy in doing what you have to do. This is a small benefit on the physical plane, but on the spiritual level, with persistent attention, once egoity is dissolved, the whole energy of the universe is at your disposal. To immerse oneself in that is the ultimate awareness -- or 'becoming conscious of' *That* -- which is, in Eastern or Western terminology, your true nature -- or Self.

far horizons

By Lama Anagarika Govinda

Blessed is he who still feels
 longing in his heart,
And who still harbours
 far horizons in his mind ;
Blessed is he who knows
 that there are peaks to climb
And seas to cross
 and havens still to find ;
Blessed is he who knows
 that far beyond the earth
The orbs of distant suns
 and planets soar.

But our longings change
 within each stage of life,
And new horizons can be found
 within the smallest range.

The wise one feels his earthly self
 as far and strange,
As one who wakes from sleep
 regards a half-forgotten dream.

And thus, his longing turns away
 from distant stars
And seeks the hidden light
 within his neighbour's breast,
Helping to open up a path
 from heart to heart, from man to man,
Breaking the walls of loneliness
 until all single lights become one sun.

mysticism

By Sunya

MYSTICISM, in its essence, is a consciousness of the Beyond, an intuition of the ultimate Reality and its expression in the life of the mystic who has experienced it. The ultimate Reality or the Beyond is called so, as it transcends the normal experience of the sense-bound life, but in no way is it anything abnormal. Awakening into its Light means radical change in the values of living, an integral approach — and a total inner awareness.

The traditional religiosity changes into a glowing spirituality (i.e., awareness in the invisible, Real) and from the hitherto vague concept of the 'idea' of God blossoms the living Reality of a palpable Presence, which is at once an awakening and an urge, 'Preiti' as the Vedic seers of India called it, a great departure and a joyful homeward journey into the unknown illuminated by the self-revealing, intuitive light of the Heart'. Here a 'new life' bursts the shell of the enveloping tradition, — and Mysticism or the Awareness of the Vast — is born.

Mysticism is not at all foreign to human nature, rather it is towards this very ecstatic, — yet calm, normal height, in the inner Himalayan awareness, that human consciousness has always been moving. The poet, the artist —, the lover —, they are all incipient mystics. They, in their radiant moments have soared beyond the sense-bound life and have discovered a new meaning in the objective world and given new values to the subjective existence. To find a meaning and to experience values and Life-awareness in which the intellectual

hankering and probing of man find their fulfilment, may be said to be the supreme aim of all human endeavour.

In our inspired moments we are all poets and projector-players, — whether it be in forms or in formfree Silence, and, in the roseate glow of a dawning mysticism, we have a glimpse of what 'God' is like. "He is a poet whose poem is this visible universe, whose essence knows no death or decay", sings a seer of the Atharva Veda. The timeless is sporting and calmly enjoying its Self in the cosmic Leela —, in the unreal Reality as well as in the non-dual *Sunya*.

As in mysticism lies the ultimate value to be 'achieved' — (or awared, or awakened into or experienced in identity) — in the progression of the evolving, re-volving or involving human nature, its main characteristics for all ages and all over the world will be the same. The mystics, though widely separated from one another in space and time, all belong to the same race whose spiritual affinity shows through the superficial divergencies of the outward accidents of their lives. They all speak the same language and try (perhaps) to describe the same vision, — experience and 'Being in wholeness'. Their Way of Life is also the same. Their Silence is mature in quality — it radiates serenely —, integrally and spontaneously. Through the mystics is Being realised, the Universal Man — Christ, the indwelling Emmanuel. It is here and now within. Nature awakening is All. Rishi Ramana said unto a born mystic: 'We are always aware, *Sunya*'.

STORY OF KING BALI

Translated from Sanskrit by
M. C. Subramanian¹

Vasishtha said :

O FULL MOON of the Raghu race, You too can, like Bali, attain wisdom through perception of difference (multiplicity).

Sri Rama said : Lord ! Kindly explain Bali's way of attaining wisdom. Sages like you are not impatient with those who approach them with humility.

Vasishtha said : In a certain part of the world there is under the Earth a kingdom known as Patala. In that large kingdom well protected by Asuras (demons) there was a king named Bali, the son of Virochana. After conquering the entire world as if it were child's play and making himself master of all objects of pleasure he ruled the Asuras for tens of millions of years. Many aeons (yugas) passed. Innumerable Devas and Asuras rose and fell. The constant enjoyment of pleasures made Bali in due course tired of them. Once while he was sitting on the high terrace of his palace he began to think as follows : 'What is the use of my kingdom which is the wonder of the three worlds, or the great pleasures enjoyed by me ? These pleasures, great and small, are sweet only superficially. They come to an end inevitably. What happiness is there in them ? One repeatedly eats and repeatedly

¹The earlier instalments of this serial were also translated by him.

embraces his wife. This is like the playing of children and should make one extremely ashamed. Why does not the wise man become ashamed of doing the same thing day after day? Day is followed by night and action follows action. I think this should be a matter of concern to a wise man. What is the use of doing the same actions everyday? Is there any thing which is other than pleasure and is permanent? I shall ponder upon this.

Thinking thus Bali began to contemplate. He sat, with knitted brows, sunk in thought. At last he said to himself: 'I now remember, long ago I once asked Bhagavan Virochana, my father, who was a Self-realized man and knew the beginning and end of the world. I asked him: "Father, please tell me when do all sorrows, joys and delusions come to an end? What is their limit? When does the delusion of the mind come to an end? Which is the state free from passions? Father, where do we have abiding rest? Tell me if there is any state of pure bliss where one can abide for ever in calm?" My father replied: "My son, There is an extensive region containing many thousands of three-fold worlds. The earth, the sky, the seas, the mountains, the forests, the holy waters, the rivers and the lakes do not exist there. It is ruled by a great and resplendent king, who does every thing, goes everywhere and is all in all and is entirely silent. His minister carries out his intentions intelligently. He accomplishes difficult tasks but fumbles in a simple matter. He cannot enjoy anything. Nor does he know anything. He does everything ceaselessly for the sake of the kingdom. He is the sole agent of that king who lives alone in a solitary place. I asked: "O Noble Sir, which is that place free from ills, physical and mental? How is it to be reached? Does anybody know the way? Who is this minister and who is the king who has not been conquered by us, who have easily conquered all the worlds?"

My father replied: 'My son! That minister cannot be conquered even if hundreds of thousands of Devas and Asuras were to fall upon him suddenly. Weapons like swords, pestles, slings, vajras, discs, and clubs used against him fall back like flowers thrown

at a rock. That minister is unshakable like a mountain, but if the king wishes to conquer him he can easily do so. My son! He can be conquered only by a stratagem for he will annihilate any one who directly approaches him like an angry and venomous cobra. Listen, my son! I shall tell you the name of this kingdom. It is Moksha (Liberation) which puts an end to all sorrows. Its king is the Self (Atman) who transcends all states. The wise man who is the minister is the mind. Cessation of desire for sense-objects is the supreme stratagem for its conquest. This is also the stratagem for controlling quickly the elephant in rut that is the mind. If one has not already been properly instructed and wishes to acquire wisdom one should fill up two out of four parts of his mind with enjoyment of pleasures, a third part with the study of scriptures and the fourth part with service to the guru. One who has already received some instructions should fill up one part with pleasures, two parts with service to the guru, and one part with reflection upon the meaning of the scriptures. One who has been fully instructed should always fill two parts of his mind with study of the scriptures and the cultivation of dispassion and the other two parts with contemplation and service to the guru. Thus by wisdom and contemplation, my son, one should acquire control of the mind, abstain from desires and realize the Self. Perception of evil in sense-enjoyment leads one to contemplation and from contemplation arises the perception of evil in sense-enjoyments. They are complementary to each other like the sea and the clouds. Dear one! Acquire wealth through the least reprehensible methods according to the customs of your country. Use it for seriously cultivating the company of virtuous persons. With the help of dispassion towards sense-pleasures which one develops from keeping their company and careful thinking you will realize the Self'.

Bali said to himself: I have been taught this formerly by my father who was a profound thinker. I have now fortunately remembered it and become enlightened. I have now developed complete dispassion towards the pleasures of the senses. By good fortune I

have attained the joy of tranquillity which is cool as nectar. Wonderful is the beauty of the state of inner tranquillity in which joys and sorrows are looked upon with equanimity. Who am I? What is this Self (Atman)? I shall ask Usanas,² the guru who has realized the Self.

Accordingly Bali meditated upon Sukra living in the temple of the sky. Presently the all-pervasive and infinite consciousness in the form of Bhargava² appeared at the bejewelled window of Bali's mansion. Bali welcomed him with offerings of precious gems and fragrant flowers and prostrated himself at his feet. He said: "Just as the light of the Sun enables people to go about their work, so also your grace induces me to ask you about certain problems. What does really exist here? and what is its limit? What is this body? Who is this person? Who am I, Who are you? What are these worlds? Please tell me".

Sukra replied: "What is there to speak at great length? I am on my way to the celestial world. O King of all the Asuras! I shall tell you the essence briefly. Listen! Consciousness alone exists, this world is nothing but Consciousness, you are Consciousness, I am Consciousness, the worlds are Consciousness. If you are wise you will attain everything through this conviction. If not even if it is repeated many times it will be in vain like oblations made on the ashes (of the sacrificial fire). A mind which is agitated by thoughts is bondage. Freedom from thoughts is liberation. Consciousness without thoughts is the Self (Atma). This is the whole teaching of Vedanta. Accept this conclusion and observe everything with an enlightened understanding. You will automatically attain the state of the infinite Self. I am now going to the celestial world where the seven sages have assembled. I must be present there for some business connected with to the Devas."

Having said this Bhagavan Sukra rose up into the sky. Bali pondered over the words 'This world is Consciousness'. He said to himself: "What was stated by Bhagavan is logical. The three worlds are only Conscious-

ness. I am Consciousness, these worlds are Consciousness. The quarters are Consciousness, actions are Consciousness. I am really free from all ideas of objects and their perception; I am absolutely pure; I am always Intelligence; I do not depend upon another intelligence; I am the supreme Lord who cognises everything; I am Consciousness free from all concepts; I pervade the entire universe inside and outside; all my percepts have come to an end, I am verily the great Consciousness!"

Thinking thus the extremely wise Bali began to meditate on the *ardha mātra* of Om.³ With no mental concepts or fancies whatsoever or notions of thinker, thoughts and objects of thought. Bali remained enlightened like a lamp kept in a windless place and in due course attained the Supreme State. With all his desires extinguished and his mind free of all thoughts Bali became pure Consciousness like the autumn sky unobscured by clouds.

When the Asuras who were the subjects of Bali went up to his palace, they found him immersed in conceptless meditation. But, after a long time, he woke up. He then began to attend to all his kingly duties without any idea of 'I' or 'mine'. He looked with an equal eye upon prosperity and adversity. His wisdom did not increase or decrease on account of joys and sorrows. He had thousands of hopes and disappointments and hundreds of gains and losses, but he did not care for anything.

Control this mind which runs after the things of this world and the next and becomes engrossed in mundane activities. Keep it firm in the cavity of the heart. It is like a child. Whenever it gets engrossed in anything raise it then and there and fix it upon Reality. By training the wild elephant of the mind in this manner and tying it up on all sides one can attain the Supreme Beatitude.

(To be continued)

² Other names of Sukracharya, the guru of the Asuras.

³ The inaudible sound at the end of Om i.e. Brahman.

How I Came to the Maharshi¹

Bg Grant Duff (Douglas Ainslie)



Grant Duff, an aristocratic Englishman and a poet of some repute was one of Bhagavan's earliest western disciples. Coming to the Ashram straight from the luxuries of government house, he nonetheless stayed here happily for some time in a small room next to Major Chadwick's.

I HAD first become interested in India on perusing my grandfather's *History of the Maharattas*, which is still read by many and is regarded as a classic of its kind. My uncle, Sir Mountstuart Grant Duff, who was then Governor of Madras, asked me to come out to his place and stay there as long as I liked. This was just what I should have wished to do. But my father told me, to my amazement, that he could not allow me to go to India, owing to the climate of that country.

I mention these facts as they may serve to explain to some extent my curious mental position as regards India. I was on the one hand surrounded by the usual crowd of materialists and followers of Herbert Spencer when I was eighteen, and on the other I felt an obscure

¹ From *Golden Jubilee Souvenir*, 1946.



Grant Duff

longing for something else which I knew existed somewhere else, but where I was not sure precisely.

A good deal later there occurred an episode which has some bearing on the present subject of my quest for the Truth, how and where I ultimately found IT. I was a member of the aristocratic Union Club at Naples, where for the first time, I came into contact with Benedetto Croce's writings. His philosophy of art and of the practical as also his logical studies interested me intensely. Unacquainted with anyone who could introduce me to the philosopher, I called up on him myself, to see what would happen next! Everything went splendidly when I had explained who I was and my love for philosophy of the idealistic sort which he practised. In the course of a few weeks I was already at work on his *Aesthetic as science of expression and general linguistic*. This intercourse, though verbal and intellectual, with a great thinker did stimulate my interest in the things of the spirit, and I was always looking about for someone with a definite solution to the problem of the universe. While I was in this state of mind, a thirst for a deeper understanding about life, the world and what they mean, I came to know of the Sage of the Hill of the Holy Beacon. It was the good Mr. Raphael Hurst who told me of the Holy One and the Ashram at Tiruvannamalai.

Eventually I found my way out there and had the greatest adventure of my life. Mark

Turn within and seek Me. Acknowledge Me in the midst of you and I will change death into life, age into youth, lack into abundance. Only abide in this Word and consciously let me abide in you. Whither do you think you can flee from My Spirit ?

from THE BIBLE

my words. I do not know what happened when I saw Maharshi for the first time, but the moment he looked at me, I felt he was the Truth and the Light. There could be no doubt about it, and all the doubts and speculations I had accumulated during the past many years disappeared in the Radiance of the Holy One.

It is very difficult to describe in words the unanticipated change that came over me. Suffice it to say that though my visits to the Ashram were brief, I felt that every moment I was there I was building up within me what could never be destroyed, whatever may happen to this body and mind.

I will only mention here just a very few of the points in which the Maharshi has particularly appealed to me. One of these is the extreme politeness and gentleness which always surrounds his least act. It is as though he is actually conscious of the frail beings whom he is addressing and avoiding the words that may cause them to be ashamed or to regret something that they had done. He sees and knows everything about all those who come before him but he is gentle to a degree that surpasses gentleness, whereby he reaches his end with perfect ease and to the utmost benefit of the visitor.

At the end of his visit Humphreys said : "It is wonderful what a difference it makes to have been in his Presence." I must say the same from my personal experience. My visit to the sage of Arunachala has been the greatest event in my life.

HUMILITY AND ALL THOSE OTHER VIRTUES

By Ronald Rose

ARCHBISHOP ULLATHORNE, an eminent Victorian divine, composed a monumental treatise on the virtue of humility which became a standard work for pious people. In later life the good prelate seems to have had some doubts about it and, with a wry smile, used to boast that he had written the best ever book on humility.

The Gnostic traditions of the East seem to know little of this famous virtue but in the Buddhist *Tripitaka* we find the succinct and illuminating statement that Pride takes three forms -- to consider oneself better than others, to consider oneself equal to others, to consider oneself inferior to others.

In other words, all comparisons are equally odious, all being manifestations of ego, while only the ego-less Sage, who sees others as not different from himself, exemplifies true humility.

Any efforts to cultivate humility -- considering oneself the worst of sinners, taking the lowliest place at the wedding feast and even subtler feats such as welcoming rebuffs and humiliations without attempting self-justification, are only inverted forms of pride so long as they remain a self-conscious exercise.

Theistic religion, positing an immortal but sinful soul that must be saved, tells us on the one hand that salvation depends entirely on divine grace while it is equally emphatic that ego-soul must in some way co-operate with this grace, eradicating its sins by the cultivation of their opposite virtues.

Religions vary in some measure in their classification of these sins and virtues but all have the same basic aim: to beautify and polish up ego-soul (with, of course the help of divine grace) till it is purged of its sins and fit for the Beatific Vision. The end result is Perfected, Immortal Ego enjoying

some privileged relationship with the Divine Being.

On the path of Gnosis there is only one sin, Ignorance. And what is ignorance but the belief in a permanent ego-soul? In so far as we disabuse one of this elusive bogey, the sins to which it is supposedly prone become correspondingly attenuated and all the psychological tensions engendered by the sin-virtue concept, which is the cause of much of the malaise of the western, post-Christian world, dissolve.

Buddhism replaces the ideas of sin and virtue by those of skilful and unskilful action. Skilful action is anything that diminishes the ego belief. Unskilful action is anything that fosters it.

All actions performed with awareness are skilful and conversely all actions performed mechanically or in man's normal condition of semi-sleep are unskilful. We are outside the realm of conventional ethics.

The monster on which the Dancing Shiva treads is called the person of Amnesia.

The uniqueness of Sri Bhagavan's role as a world Teacher is that he has given suffering humanity just one simple and radical weapon with which to fight -- penetrate -- beyond the veil of samsaric illusion. If we practise Self-enquiry with diligence we have no need to trouble ourselves further with all the traditional paraphernalia of spirituality with which all scholastic systems -- even Buddhist and Advaitic -- are burdened.

The discipline is itself all-embracing. Sins and virtues, *yama* and *niyama*, will look after themselves.

Of course, success depends on Sri Bhagavan's Grace and as Sri Bhagavan has himself reminded us, the Grace of the Guru depends on the disciple doing what the master tells him: ask 'Who Am I?'

Garland of Guru's Sayings

By SRI MURUGANAR
(Translated from Tamil by
Prof. K. Swaminathan)

399.

If in this manner practise is maintained
The mind is purified and freed from flaws,
And the quest becomes so easy
That the moment it begins, it reaches
The Heart itself.

400.

Creatures caught in a raging forest-fire
Struggle for breath, but die. Even so
All *vasanas* from the mind emerging
Perish unable to resist
The mounting puissance of the Self.

401.

Pursuit of the thought "Who am I?"
Destroys all other diverse thought, and then
It is itself consumed in total silence
As the long pole they use to burn a corpse
with
Is burnt too in the funeral pyre.

402.

Delusive thought now like a cloud conceals
That boundless, bright awareness, the true
Self.
Enquiring "Who am I?" disperse the
cloud.
The splendour of the sky of Self, shines
clear.

403.

As a ball of iron heated in the fire
Glowing like a ball of fire, the impure *jiva*
Ennobled by Self-enquiry acquires
The very nature of the Self.

404.

When we turn inward and inquire
"Who am I, this sorrow-laden fool?"
And recognize the radiant truth,
And knowledge clears confusion,
Then silence wells up as the bliss of peace.

405.

The *jiva's* terrible suffering is but
 The turbid folly of the mind unschooled
 In studying the true nature of the Self.
 Practise within unceasingly, the wise
 Inquiry, "Whose is this
 Terrible suffering? Who am I?"

406.

By the transmuting touch of daily,
 Methodical, untiring Self-enquiry
 The iron *jiva* shines forth clear
 As Shiva, pure awareness,
 Rid of the rust of thought.

407.

The *jiva*, son of God, forgetting
 His real Being, cries 'Alas' in anguish
 Then when he searches yearning inwards
 He by experience knows the glory
 Of oneness with the Self, his Father.

408.

What is *tapas* for?
 Not to bring newly into being, but only
 To recognize and fully to enjoy
 The wealth of grace, the true awareness
 bright.
 Consistently and naturally inhering
 Ever within the heart of every *jiva*.

409.

Not to let the proud and frenzied mind
 Go roaming in the company of the senses,
 But to confine it in the heart and merge it
 With Shiva, pure awareness.
 This, the true ascetics tell us,
 Is the true way of *tapas*.

410.

Well considered, the distinctive mark
 Of consummate *tapas* comes to this:
 The steady, unbroken current of awareness
 That this bewildering, variegated crowd
 Of world-appearances is all Self-made,
 Concealing and revealing but the Self.

411.

How do some people, standing
 In a vast flood of bliss ubiquitous,
 Imagine they are scorched in sorrow's fires?
 Because through foolish *maya*
 They fail to love the *tapas* they perform
 As a mere duty.

412.

True *tapas* which establishes
 One in the Self supreme is but
 The concentrated bliss of pure awareness
 Silently experienced as Shiva.

413.

Birds in the air and fish in water
 Dart and leave no track behind.
 And none can see the path pursued
 By those that journeyed towards
 And attained the Self.

414.

Ending the *jiva's* pranks by merging it
 In the Lord's feet through sheer devotion
 Is the Siddhanta path.
 Loss of all sense of separateness
 By abidance in the bliss of being
 The Self's supreme awareness
 Is the Vedanta way.

415.

To recognize through reason the Supreme
 And in the heart renounce the relative,
 To act without a sense of 'I' and 'mine'
 Is the sages' way of life divine.

416.

Here is the path by which the *jiva*,
 Struggling and suffering now,
 Can revel in the bliss of Shiva.
 Give up as concepts creatures, God and
 World,
 All appearances in Being,
 Like silver in the mother of pearl.

GLORY OF ARUNACHALA

ARUNACHALA MAHATMYAM

Translated from Tamil by

M. C. Subramanian¹

MARKANDEYA said : “ Bhagavan ! Please do not evade my question. Your grace is the proof of my single-minded devotion to you. Each of the places mentioned by you till now has no doubt its particular efficacy. But, which is the place that has the combined efficacy of all the sacred places. Please say which is the place, by remembering which knowingly or unknowingly even once, all beings moving as well as stationary attain Liberation. This is not only my prayer. All the Rishis stand round you for hearing this. Pulaha, Pulastya, Vasishtha, Marichi, Agastya, Dadhichi, Nagru, Bhrigu, Atri, Jabali, Jaimini, Daumya, Jamadagni, Upayaja, Yaja, Bharata, Arvarivata, Pippaladla, Kanya, Kumuda, Upamanyu, Kumudaksha, Kutsa, Vatsa, Varatantu, Vibhandaka, Vyasa, Kanvarisha, Kanduk, Mandavya, Matanga, Kukshi, Mandakarni, Chanda, Kausika, Sandilya, Sakatayana, Satatapa, Manucchanda, Garga, Saubhari, Romasa, Apastamba, Prithustamba, Bhargava, Udanga, Parvata, Bharadvaja, Dasya, Danta, Svetaketu, Kaundinya, Pundarika, Raibhya, Trinabindu, Valmiki, Narada, Vahni, Dridhanyu, Bodhayana, Kapota, Harita, Mrikandu, the extremely irritable Durvasa, Jalapada, Sakti, Gangavariya, Natanda, Devadatta, Nyangu, Susruta, Agnivesya, Galava, Marutva, Lokakshi, Visravas, Saindhava, Sumantu, Sisupayana, Maudgalya, Padya, Chyavana, Matura, Rishyasringa, Ekapada, Krauncha,

PART II

CHAPTER III

ARUNACHALA, THE SACRED PLACE

Dridha, Gomukha, Devala, Angiras, Vama-deva, Aurva, Patanjali, Kapinjala, Sanat-kumara, Sanaka, Sanandana, Sanatana, Hiran-yanabha, Vatasana known as Satya, Suhota, Maitreya, Pushpajit, Satyatapa, Salishva, Saisira, Nidagha, Udatya, Samvarta, Saulkayani, Parasara, Vaisampayana, Kausalya, Sarad-vata, Kapidhvaja, Kusasvarchika, Kaivalya, Yajnavalkya, Asvalayana, Krishnatapottama, Anantakaruna, Amalakapriya, Charaka, Pavitra, Kapila, Kanachi, Nara-Narayana and many other Maharshis are waiting for your reply to my questions, for you are the fore-most devotee of Mahesvara.

You have crossed the ocean of all the Agamas. Moreover you pervade all the worlds. Therefore kindly enlighten us. You have, on several previous occasions, explained various subjects to us. Whom else can we approach? All Agamas and Puranas can be learnt only from Paramesvara or Katyayani or Skanda or you. Your kindness to us shows that you are aware of our devotion to you. Please be so good as to reveal the secret. Having said thus humbly Markandeya waited smiling. Nandikesvara looked at Markandeya, the best of devotees who had pleased Siva by his devotion, and gained, by His grace, an imperishable body (kayasiddhi) and said :

¹The earlier instalments of this serial were also translated by him.

CHAPTER IV
GREATNESS OF ARUNACHALA

O Best of Ascetics ! I was only testing you. If I do not divulge the secret to you to whom am I going to divulge it ? Is there anyone in the world who follows the dharma of Siva like you ? Is there anyone except you who was born to live only for a few years but gained everlasting life ? Is there any one except you for whose sake Siva has become angry and crushed with his big toe Yama, who had only discharged his duty, and frightened him ? The entire secret of the dharma of Siva is already known to you, although you appear to have forgotten it. You have attained extreme maturity of mind. Who except you have served me so long ? Is there anyone except you for whom I have such affection ? I shall therefore tell you about that secret place. It is kept secret for a good and proper reason. It is fit to be heard only by devotees who aspire for Liberation. Is one who does not enlighten an earnest disciple and make him happy a (true) Guru ?

Listen calmly and with faith to the secret of Siva which I am now going to impart to you. If you repeat the Pranava (OM) mentally after thinking of Siva, prostrating yourself before him and meditating on his goddess, you will certainly attain perfection. In the Dravida country in the South there is a great place sacred to Siva known as 'Aruna'. It should be understood by Siva yogis to extend to three yojanas (all round). It is the heart of the earth. It is liked by Siva. There he has assumed the form of a hill. He became Arunachala for the welfare of the world. It is the abode of all the Siddhas, Maharshis, Devas, Vidyadharas, Yakshas, Gandharvas, and Apsaras. It is regarded as superior to the Meru, the Kailasa and the Mandara (mountains) by all Maharshis, as it is Paramesvara Himself. Since all creatures living there attain Liberation effortlessly even the residents of Svarga prefer to dwell there. The trees growing there have the good fortune of

worshipping Hara in the form of this noble Hill with their leaves, flowers and fruits and are therefore superior to the wish-fulfilling and other trees growing in Svarga. Even hunters who use violence to obtain their livelihood gain the imperishable merit of circumambulating the hill when they happen to go round this hill accidentally while hunting. The rain water falling on its top from the clouds is superior to the Ganga which flows from the Himalayas. Even the birds which sing there, and the reeds and bamboos which rub noisily against one another enjoy a status which Yakshas, Gandharvas and Kinnaras cannot attain. The fireflies which give some light to those who walk there in the darkness during the dark fortnight reach the abode of Siva. As the trees growing on the slopes of this hill have the good fortune of union with the Lord unhindered, they scorn even the goddess, one of whose names is Aparna (leafless). The stars which pass over the top of this hill attain thereby the goal of their existence. They do not seek even Chandra (the Moon). The wild animals roaming about the slopes of this hill do not care even for the deer within their reach. Even the Irulas (forest tribes) living at its foot attain effortlessly the state of Nikumbha and kumbha. Why speak on at length ? Even their children and the young ones of the animals are envied by Ganesa and Guha if they happen to touch the foot of this hill. The lions, tigers and elephants which live and die there are welcomed by the Lord of Sonadri and held in great esteem by Him.

Indra lives on the Bhaskara hill lying to the east of it and lovingly worships the Lord of Sonadri. Prachetas (Varuna) lives on the Danda hill on the west and worships Arunagiri. On the south there is a hill called Amara-chala. Kala dwells on it and worships Arunachala. Kubera lives on the Trisoda hill on the north containing caves occupied by

Siddhas and worships (Arunachala). Dikpalkas (guardians of the quarters) live on the hills in the middle and worship Arunachala. In this manner the hills which are the abode of devotees are superior to those who actually worship (Arunachala). Those (hills) from which Arunagiri is visible are more blessed than the Mena and the Himalaya Mountains.

This immovable hill is thus Sambhu Himself. The trees, the groves and the herbs growing on it are His matted locks. Its bright, conspicuous peak and the two peaks on either side, which are like the Sun and the Moon, are symbolic of His three eyes. The blue streams of water flowing from the top of this hill in the rainy season are symbolic of His blue throat. The words "The Person with a thousand feet and a thousand heads" described in the Vedas are not mere sounds. Their truth can be directly perceived in this Person in the form of a hill. For how many streams flow from the hill top which is the head of this Bearer of the Ganga? The white clouds of autumn which settle down in a circle round it are symbolic of Siva mounted on the bull. The dark cloud which settles on the top shows Him to be blue-throated. As this hill is immovable Siva came to be known as the Immovable one (Sthanu). Because of its imposing appearance He is described as the Great One (Bhima). As it is not possible to pass over this hill Siva is known as the formidable One (Ugra). The tiny rivulets on its sides are Takshaka, Ananta and the other serpents belonging to the Wearer of Serpents. The eight corners of this hill which are like Siva's eight glories (aisvarya) show Him to be the eight-fold god (Ashtamurti). Like the Sushumna which runs between Ida and Pingala (as psychic nerves) the stream Kamala flows from the hill named Siras and flows between the streams Eranya and Sakti.

As Brahma and Vishnu in the form of a swan and a boar could not discover its top or bottom they prayed to Sambhu. He then appeared before them. Gautama, the best of yogis, performed severe austerities for thousands of years in his joy at his coming to the Lord of Arunachala, and realized Sadasiva within himself.

In olden days the Daughter of the Mountain (Parvati) performed austerities here and pleased the Enemy of Kama, and became the left half of Siva's (body). Isa was enshrined (in the form of a linga) by Gauri on the Pavalakkunru (the Coral hill). That linga is capable of bestowing worldly benefits as well as Liberation. Durga, the slayer of Mahisha, abides there by the orders of goddess Gauri. She removes all obstacles and graciously enables devotees to visualise the deities of the mantras repeated by them (mantrasiddhi). In Gauri Asram there is a wonderful tirtha known as Khadga tirtha (the tirtha of the sword). The five great sins of those who bathe in it are destroyed. The linga known as Papanasana (destroyer of sins) which was worshipped by goddess Durga there destroys all sins.

By doing what was forbidden there a king named Vajrangada lost his power. Afterwards he attained union with Siva through devotion to it (i.e. the hill). Two Vidyadharas named Kantisali and Kaladhara were cursed by Durvasa. They got rid of the curse by Durvasa by circumambulating this hill. There is no sacred place comparable to Sonadri, no mantra comparable to Panchakshara, no dharma comparable to the dharma of Mahesvara, no knowledge (*jnana*) comparable to the knowledge of Siva, no protective amulet comparable to Rudram, no devotee of Siva comparable to Vishnu, no righteous conduct comparable to devotion, no saviour comparable to the Guru, no ornament comparable to the rudraksha, no scripture (*sastra*) comparable to the Agamas of Siva, no leaf comparable to the bilva leaf, no flower comparable to gold, no happiness comparable to dispassion, no supreme state comparable to Liberation. Neither Kailasa nor Meru nor Mandhu is comparable to Arunachala. For the latter are only the abodes of Siva whereas this is Siva Himself".

On hearing these words of Nandikeswara, Markandeya bowed to him and prayed: "What are the karmas which lead human beings to samsara and what karmas lead to hell? What are the acts by which sins can be expiated? Kindly explain."

(To be continued.)

BOOK REVIEWS

CH'ENG WEI SHIH LUN: Doctrine of Mere Consciousness: By Tripitika Master Hsuan Tsang. Chinese Text and English translation by Wei Tat. Ch'eng Wei-Shih Lun Publishing Committee, Hong Kong. Pp. 960. Price: H.K. \$200.

The Yogachara School of Mahayana which propounds the doctrine that everything is mere consciousness was established in the fourth century by Asanga and his brother Vasubandhu to counteract the influence of the Madhyamika or Sunyata School of Nagarjuna which teaches that all is emptiness.

The *Ch'eng Wei Shih Lun* is a vast scholastic compendium of Mahayana doctrine the translation alone of which covers some four hundred pages. But although it may appear rather forbidding to the ordinary enquirer its perusal is amply rewarding and, to anyone with a basic knowledge of Buddhist terminology, not so difficult as it seems at first sight. In his introduction the translator has provided a useful digest of each section.

The Yogachara teaching that there is an underlying consciousness, pure and undefined, storing the seeds of all *dharma*s which manifest as the fruits of *karma* mature and that these manifestations are no more real than the mental projections a man mistakes for reality when he dreams is naturally the work's most distinctive feature.

Consciousness (*vijnana*) the last of the five *skandhas* or components of the psychosomatic flux is divided by the Yogachara into eight categories. It is the last of these, the Storehouse Consciousness (*alaya vijnana*), embracing in some respects the modern ideas of subconscious and unconscious, which the reader is likely to find of greatest interest.

Theravada Buddhism never clearly accounts for the phenomenon of memory and so the introduction of the concept of a consciousness in which all impressions are stored seems almost a logical necessity. Vasubandhu likens it to a violent torrent in perpetual evolution which ends only at the state of Arhatship.

Wei Tat, who has given us this English version of *Ch'eng Wei Shih Lun* has, with a devotion worthy of the Tripitika master himself, has been engaged in its study and translation for twenty years. He is a distinguished scholar honoured by many learned institutions and is already known for his work, *An Exposition of the I Ching*. The whole Buddhist

world will now be indebted to him for making this important and illuminating work generally accessible.

This handsome volume, which includes the full Chinese text is a production which does justice to the love and scholarship that has gone into its making. But in view of the importance of *Ch'eng Wei Shih Lun* we hope the publishers will consider issuing a cheaper edition, omitting the Chinese text, in the near future.

RONALD ROSE.

KHALIL GIBRAN : WINGS OF THOUGHT : By J. P. Ghougassian. Pub.: Philosophical Library, New York. Price: \$ 7.50.

When he was hardly six, his mother let him see a volume of Leonardo reproductions. 'After turning the pages, for a few moments, he burst into wild weeping and ran from the room to be alone. His passion for Leonardo possessed him from that hour, so much so indeed, that when his father rebuked him for some childish misdemeanour the boy flew into a rage and shouted, 'What have you to do with me? I am an Italian.' That was Kahlil Gibran, sensitive, self-abandoning, artist to the soul. The present work is a study of the main writings of this genius who died at 48 after blazing a trail all his own.

The author considers the writers and works that are said to have influenced Gibran the most. He traces the stamp of the Bible, Nietzsche, Blake and Buddhism on the writing and art of Gibran. Separate chapters are devoted to an exposition of the poet-philosopher's aesthetics, views on Law and Society, Love as the Quintessence of human life, and his philosophy of religion. In an interesting passage on whether the soul retains its individuality on attaining God, he writes:

The soul never loses its inherent properties when it reaches God. Salt does not lose its saltiness in the sea; its properties are inherent and eternal. The soul will retain consciousness, the hunger for more of itself and the desire for that which is beyond itself. The soul will retain those properties through all eternity, and like other elements in nature it will remain absolute. The absolute seeks more absoluteness, more crystallisation.

(*Beloved Prophet*).

This book is a good introduction to Gibran. Though not satisfying, it is stimulating.

NIETZSCHE : By R. J. Hollingdale. Pub.: Routledge & Kegan Paul Ltd., London. Price: £ 1.50.

A careful study of the writings by the German philosopher Nietzsche and the several interpretations

THE BLISS

By 'Vishnu'

The reactions of Sri Bhagavan to physical pain were always a mystery to me. I asked him if it was true that he once had (as I was told by a friend) boiling rice gruel (*kanji*) spilt over his posterior and that Sri Bhagavan knew about it only some time after. He narrated the incident thus:

"I was straining the *kanji* from a vessel in which rice was boiled. I was sitting on the floor. The boiling *kanji* was to be collected in a smaller vessel on the floor, but I was talking to some one and without my noticing the *kanji* fell on the floor, not in the vessel. As the floor sloped towards me, it got under my posterior. I knew about it only afterwards when it got cool!"

"Of course I got blistered and Zam Buck was later applied. No doubt there was pain after it was noticed, but who cares?"

The Bliss of Self-Realisation perhaps drowns any other experience!

of his thought by various scholars. This leading thinker of the 19th century in Europe has been much misunderstood and the present attempt to get at the core of his personality, his background, the influences to which he was open and the synthesis he tried to arrive at, is helpful for an objective assessment of this champion of *Will to Power*.

The author is inclined to agree with the view that Nietzsche was the father of Existentialism. He observes: 'Jaspers defined existentialism as a philosophy which does not cognise objects but elucidates and makes actual the being of the thinker. Sartre defined this philosophical movement as the consequences of believing that existence precedes essence. In both these senses, existentialism is anticipated in Nietzsche when he writes that 'it makes all the difference in the world whether a thinker stands in personal relation to his problems or can only feel and grasp them impersonally, with the tentacles of cold, prying thought' and when he writes that 'man is the animal whose nature has not been fixed.'

The book requires concentrated reading and presumes the reader has a certain preliminary acquaintance with literature bearing on the subject.

M. P. PANDIT.

STUDIES IN DEVI BHAGAVATA : By P. G. Layle. Pub.: Popular Prakashan, Bombay, Pp. 400 + xxi. Price : Rs. 50.

This great *purana* has been cherished all along by the worshippers of the Mother Goddess as a treasure-house of philosophy, religion and ritual pertaining to Devi worship. Certain esoteric schools emphasize the identity of Vishnu and Shakti, Krishna and Kali and point out that they are respectively the male and female forms of the same principle. Krishna is conceived as dark in complexion and Kali is dark as well. Krishna lures all beings by His flute and drags them to Himself while Kali forcefully drags even the minds of the knowledgeable ones to the path of delusion. These esoteric schools clinch the issue by saying that as Vishnu and Devi are both one and the same, the Puranas delineating the exploits of the respective deities bear the same name of Bhagavata.

The book under review deals with studies in *Devi Bhagavata* from various aspects. Taking these studies as the subject of a thesis in the course of his academic career, the learned author has brought to bear on the work the stamp of his critical acumen and painstaking scholarship.

A comparative study of *Devi Bhagavata* with other *puranas* and Tantric literature, the possible sources, its philosophy and religion, the legends that abound in the text — all are dealt with a critical appraisal marked by enlightened erudition. The scholarly publication is bound to arouse interest in *Devi Bhagavata* amongst a wider circle of readers.

S. SANKARANARAYANAN.

THE TEN PRINCIPAL UPANISHADS : By Purohit Swami and W. B. Yeats. Pub.: Faber & Faber, London. Local distributors : Oxford University Press, Madras-6. Pp. 159. Price : Rs. 13.

This is an attractively got up paper back edition of a book which was first published in 1937. The Introduction says that the translations of the Upanishads then available were written in unnatural English and were entirely unsatisfactory. This might have been true then, but it is no longer the case. There are some excellent translations available now which satisfy the needs of the most fastidious reader. The book under review will, however,

be useful to those who do not insist upon meticulous scholarship and desire to have only a general idea of the famous texts of the Upanishads.

GYANA YOGA (Reprint) : By Swami Sivananda. Pub.: Motilal Banarsidas, Delhi, Varanasi, Patna. Pp. 267. Price : Rs. 12 (cloth-bound). Rs. 7 (paperback).

This book is a miscellany of information rather than a systematic treatise on Jnana Yoga or the spiritual path of knowledge. It may however be useful as a book of reference. The author's style is colloquial and not suited for the serious subject dealt with.

YOGA VEDANTA DICTIONARY (Reprint) : By Swami Sivananda. Pub.: Motilal Banarsidas, Delhi, Varanasi, Patna. Pp. 190. Price : Rs. 10 (cloth-bound). Rs. 6 (paperback).

This is a handy glossary of technical Sanskrit words occurring in texts dealing with Vedanta and will be useful to those who study Vedanta. The meanings given for the Sanskrit terms are generally satisfactory.

M. C. SUBRAMANIAN.

A MYSTIC SAGE — MA ANANDAMAYI : By Shyamananda Bannerji. Pub.: S. Banerji, P-469, C.I.T., Keyatala, Calcutta-29. Pp. 217. Price : Rs. 30.

Ma Anandamayee is unquestionably one of the great mystics of India, who, besides having a large following in India, has also devotees coming from France, Germany, Austria, Holland, England and America. The book under review is not a systematic biography of Ma Anandamayi, though the author gives a sketch of her life in the last chapter. He also gives excerpts from her teachings, though these too appear to be chosen by the author more or less at random. Mention is also made by the author of several striking miracles performed by her and, with great enthusiasm, of her *samadhi*. The author has taken pains to collect impressions and reactions of many people of repute regarding mystics in general and Ma Anandamayi in particular. Above all, the author, Sri Shyamananda Banerji, has given beautiful pen-pictures of his own visions of Ma.

The book will have served a useful purpose if it inspires its readers to turn to the life of the Spirit and to establish direct contact with the Sage. Even though well printed and amply illustrated, the price is rather high for a book of this size.

M. M. VARMA.

ASHRAM BULLETIN

*The Vice-President
of India*

Inaugurates

the

RAMANA SHRINE

at Delhi



Shri B. D. Jatti, Vice President of India, declares open the RAMANA SHRINE. (l to r) Shri C. Subramaniam (Union Minister for Agriculture) President of Ramana Kendra, Shri A. R. Natarajan, Secretary of Ramana Kendra, Shri B. D. Jatti, Vice President of India and Shri T. N. Venkataraman, President of Sri Ramanasramam.

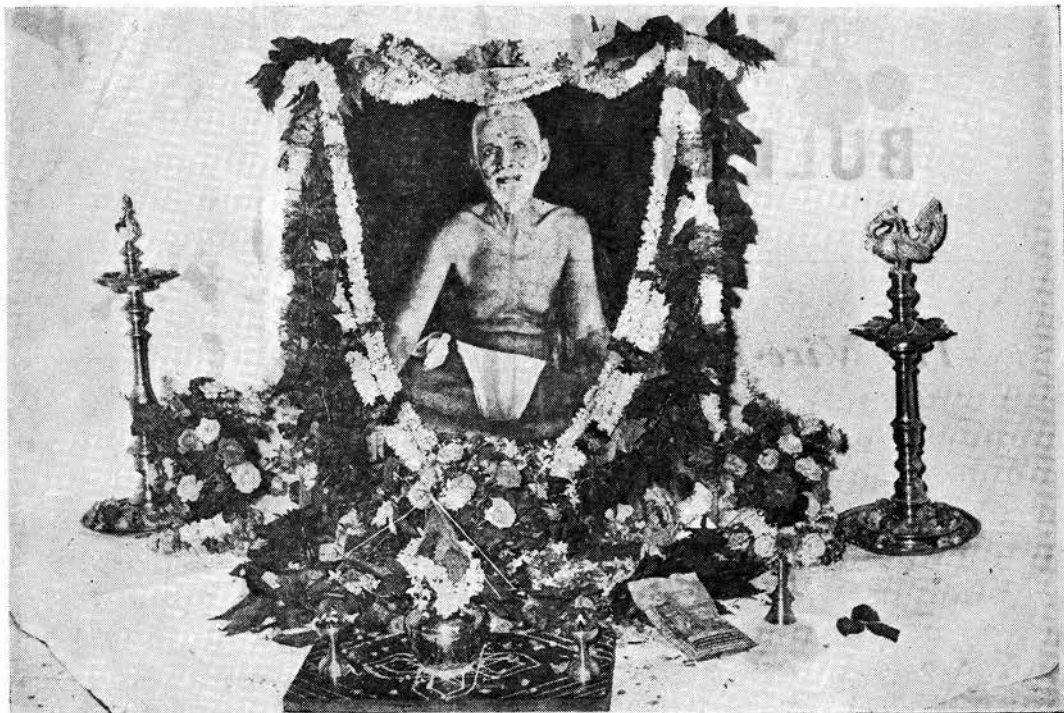
On Sunday, September 1, 1974, the new building of Ramana Kendra, Delhi was declared open by Shri B. D. Jatti, Vice-President of India.

The proceedings began at 7 in the morning with the chanting of Vedic mantras and the installation of the portrait of the Maharshi by Shri T. N. Venkataraman, President of the Board of Trustees, Sri Ramanasramam, who, assisted by Smt. Nagalakshmi, performed the prescribed rituals.

THE public function which was attended by a large and distinguished audience commenced at 10-30 a.m. with the singing of an invocation in Sanskrit and Tamil consisting of Shri Kavyakantha Ganapati Muni's *Neelaaravinda* and Shri Muruganar's *Paranalladu*. This was followed by the rendering of songs specially composed for the occasion

by Shri Viswanatha Swami and Shri Sadhu Om and a Kannada song by Shri C. N. Sastri of Dharwar.

Messages from His Holiness Jagadguru Sankaracharya of Sringeri and others were read out by Shri K. Swaminathan, Vice-President of the Kendra. The message from Shrimati Indira Gandhi, Prime Minister, ran as follows :



This large portrait of Sri Bhagavan, made at and presented by Sri Ramanasramam, is now enshrined at the Delhi Ramana Kendra's new building.

"Shri Ramana Maharshi was one of the outstanding sages of our time. He showed the path to the Vedantic way which combines awareness and action, self-enquiry and social harmony. His was a simple and direct method of pointing out that growth could only come through enlightenment. This teaching is of perennial relevance.

I am glad that the new building of Ramana Kendra, Delhi, is being opened tomorrow by the Vice-President, Shri B. D. Jatti. I wish the Kendra all success in its activities."

After the messages were read, the President of the Kendra, Shri C. Subramaniam, Union Minister for Industrial Development and Agriculture, welcomed the audience. Requesting Shri Jatti to declare open the Kendra building which "may be modest in size but is pregnant with infinite possibilities," Shri C. Subramaniam said :

"September First is a highly significant date in the life of the Maharshi, as it was on that day in 1896 that he arrived at the great temple at Tiruvannamalai, having left Madurai a few days

earlier at the call of his father, Arunachaleswara. This date, 1st of September, has been remembered year after year as the anniversary of Bhagavan's *Arunachala Vijaya* and was celebrated in 1946 with great enthusiasm and marked by the publication of a massive golden jubilee souvenir.

"This little poem in brick, Ramanachala, whose inside has the austere simplicity and airy brightness of a mosque and whose front view presents the striking features of a fashionable modern church, will bring to generations of devotees vivid memories of Arunachala, of which it is a clean-cut and recognizable section. In fact the genius of our architects can only be described in terms of the courage and all-encompassing foresight of Hanuman, who, according to the story, lifted up bodily the whole hill of Sanjivi to the battlefield where Lakshmana lay unconscious. As if to bless this achievement, the huge dynamic figure of Hanuman himself, from a corner of Rama Mandir, overlooks our Ramanachala. The architects have indeed done an excellent job and done it entirely as a labour of love and devo-



Shri C. Subramaniam, President of Ramana Kendra, (third from left) welcomes the distinguished guest and others. (l to r) Shri T. N. Venkataraman, Prof. K. Swaminathan, Shri C. Subramaniam, Shri B. D. Jatti and Shri A. R. Natarajan

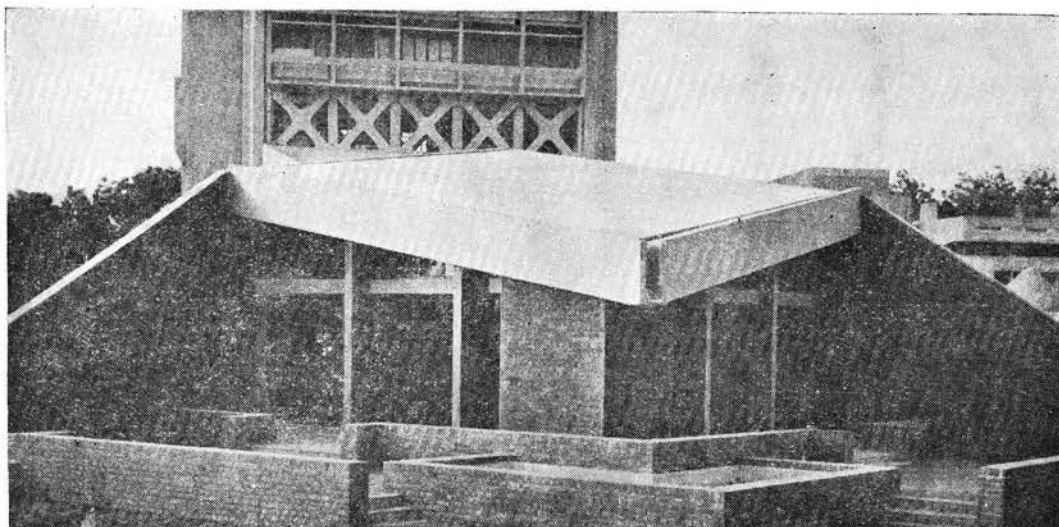
tion. They have intuitively sensed our half-articulated longings and have managed to translate them precisely and evocatively into the language of lines and contours, the frozen music of inspired architecture. No one could suspect Mr. Anand, a Punjabi, or Mr. Jhabvala, a Parsi, of any acquaintance with our *Saiva agamas* or *Shilpa sastras* or with the profoundly moving poems of Kavyakantha Ganapati Muni and Muruganar. And yet, those who have just now listened to those songs on the Achala and the Rock of Refuge, can easily appreciate how the intent and

images conveyed by the poets have been solidly reproduced in the main building, a cave within a hill, the best setting for silent meditation.

"Behind the hill-fortress, we have a small set of rooms for our *sevalaya*, *karyalaya*, *pustakalaya* and so on. These rooms will, as and when our finances improve, have first and second floors raised over them, providing space for a library, reading room, assembly hall, and other facilities. This rear block will, I am sure, hum with activities for self-improvement and the service of society. The *jnana marga* taught by the Mahar-



Devotional singing by a section of the lady-members of the Kendra.

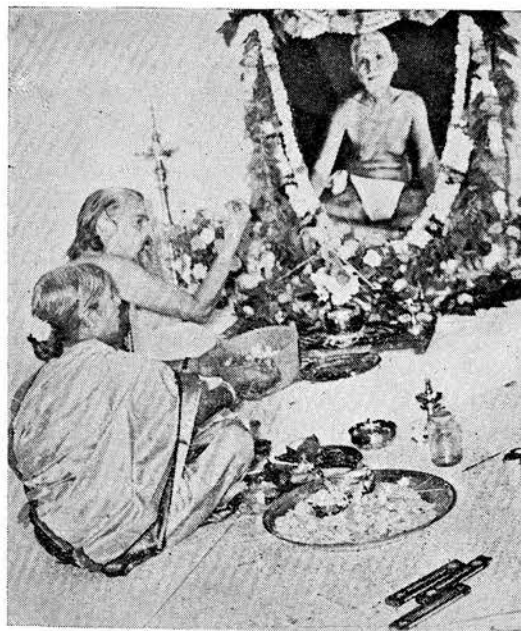


The RAMANA SHRINE at the capital of India declared open on September 1, 1974.

shi goes hand in hand with *karma marga*, selfless service and constructive work, which he considered the best form of *sadhana* for purifying the mind in the conditions of modern life. Already, our members have done notable work by way of *Narayanaseva* among jhuggi dwellers. Once we have a home of our own, our constructive work and cultural activities will naturally expand and become more sustained and continuous. For all this we invite the active co-operation of devotees and the general public.

"Vedanta (the spirituality at the heart of all religions), *vijnana* (the intellectual discipline that we call science) and *visvasa* (the mutual trust which holds human beings together) can and should be blended to bring about individual improvement and social progress. This is the idea behind Ramanachala (a place for meditation) and the Sevalaya (a centre of activity) which make up the little complex called Ramana Kendra. Within the narrow space available to us we have to plant trees and provide other amenities which will make this Kendra an organic Ashram in its own natural surroundings.

"In this context and on this occasion, I wish, if I may, to bring up another idea of mine. I do feel that the best way of celebrating the centenary of the Sage which comes round in 1979 will be for all of us, Government, general public and devotees, to join together, take up the re-afforestation of Arunachala Hill and complete the



Smt. & Sri T. N. Venkataraman (President, Sri Ramanasramam) who specially went to Delhi to participate in the function perform puja to Sri Bhagavan.

project by 1979, so that pilgrims who do *giri-pradakshina* (circumambulation of the Hill) will thereafter find a mass of rich green ever present on their right. This would be a worthy memorial to the Maharshi, who often referred in his talks

to the thick wood, haunted by wild animals, which he knew in his early years and which the Nayanmars describe in their lovely songs. He watched with concern the steady denudation of the sacred Mountain. In the Maharshi's philosophy of life, as in Gandhiji's, there is no barrier between sacred and secular. It would be a fine expression at once of piety and patriotism, if we raise such a fitting memorial to the Sage by clothing with living trees the massive five-faced Mountain which he loved so much and which Hindus regard as the very embodiment of Pan-chamukha Siva, the Lord of Pure Awareness."

Shri Jatti cut the ribbon across the door and declared the building open. Two lamps (*kuthu-vilakku*) were lit by Smt. Swaminathan and Smt. Nagalakshmi. Returning to the dais, Shri Jatti expressed his happiness in participating in this opening function of Ramana Kendra in the Capital City of Delhi. After recounting the story of the Maharshi's birth and early life, he described how He reached the stage when he could live and move among men without being touched by the taint of worldliness even in the slightest degree. He was a *jivanmukta* who had realized the Supreme Spirit in a flash of intuition and lived the rest of His days in tranquil contemplation of the highest Truth. The Saint's silence was more eloquent than words, and those who spent some time in His inspiring presence experienced a strange inner peace and illumination.

Sri Jatti was happy that the Kendra had now a permanent home of its own and was sure that it would be a great help to the Maharshi's devotees in Delhi.

Sri A. R. Natarajan, the Secretary of the Kendra, in his vote of thanks expressed gratitude to those who had helped the Kendra, in particular the senior Swamis of the Ramakrishna Mission, Delhi, who attended the function and blessed the activities of the Kendra.

In the afternoon the usual Satsang took place in the new Kendra premises. After Vedaparayana and music by devotees, Sri N. Natarajan, Dr. K. Arumugham and Professor K. Swaminathan gave brief talks. The proceedings ended late at night after the showing of a short film on Sri Bhagavan and the Hindi film *Mira* with Smt. M. S. Subbulakshmi playing the role of the singer-saint.

Though the building was formally declared open on September 1, a great deal more remains to be done to complete the construction of the rear portion.

* * *

On Sunday, September 8, the usual Satsang was held in the new premises and was attended, among others, by Dr. T. M. P. Mahadevan of Madras University and the Queen-Mother of Greece. Professor Mahadevan gave a brief and lucid talk on advaita philosophy as experienced in its plenitude and as expounded with lucidity by Sri Bhagavan.

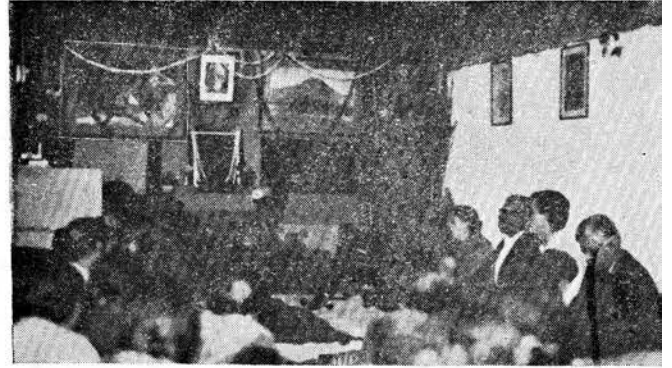
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ARUNACHALA ASHRAMA NEWS

Sri Dennis J. Hartel, reports from *Arunachala Ashrama*, R.R. 1, Bridgetown, Nova Scotia, Canada :

The inmates of this Ashrama celebrated the 78th anniversary of Bhagavan Sri Ramana's advent at Arunachala (Tiruvannamalai) on September 1, 1974.

Invitations were sent to all devotees who had evinced interest in Bhagavan Ramana. Seventy-five of them attended the function; some of them had come from distant places. Sri Arunachala Bhakta Bhagawata, with his wife, Smt. Yoga Maya, had come from the New York Centre, to attend the function and inspired us all with his participation.



Devotees in Canada on September 1.

Bhagavan Ramana's picture was installed in a temporary shed and adorned with garlands of flowers. The celebration began with Ganesa puja and was followed by puja of Bhagavan. Sri Bhagawata spoke in English and in Hindi stressing the importance of following Sri Bhagavan's teaching in our daily life. Smt. Savitridevi Krishnan sang a soul-stirring *bhajan*. Then there was the recitation of Sri Bhagavan's *Upadesa Saram* in Sanskrit, followed by an English translation of the same. After chanting of *Arunachala Shiva*, Prof. Govinda N. Sharma recited the chapter on Bhakti in *Sri Ramana Gita* in Sanskrit and explained the purport of it in English. Smt. Savitridevi made a *Ram Nam bhajan* and the function ended with *arati*.

Each and every one who had come for the celebration was profoundly moved and drank in Bhagavan's Universal Grace. *Om Namo Bhagavathe Sri Ramanaya!*

* * *

AT NEW YORK CITY

In New York City, the melodious strains of *Sri Lalita Sahasranama* mingled with the rays of the dawn to welcome September 1 — the day on which Sri Bhagavan's devotees in the western hemisphere were celebrating His arrival at the foot of the Holy Arunachala. The day was spent quietly amidst a few devotees, rich with stories relating to Sri Bhagavan and stories of the recent pilgrimage to Sri Arunachala by the *Arunachala Ashrama*¹ members. Recitations from Ramayana, *Sri Devi Mahatmyam*, *Sri Arunachala Akshara Mana Mala* and *Upadesa Saram* were done. Prasad was served to all.

* * *

RAMANA KENDRA, CALCUTTA

The Committee managing the *Ramana Kendra* in Calcutta, formed in the beginning of August 1971², has now been re-constituted with the following office-bearers :—

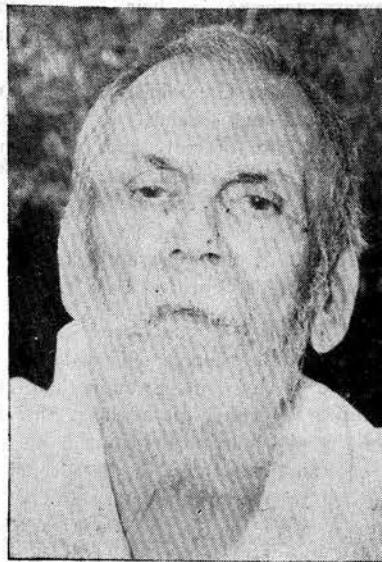
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The address of the Kendra will henceforth be:

**RAMANA KENDRA,
16, Jatindas Road,
Calcutta-29**

We pray to Sri Bhagavan that He showers His Gracious Blessings on one and all of them!

SRI MURUGANAR DAY



Sri Muruganar

The first anniversary of the *samadhi* of Sri Muruganar, the renowned poet and devotee of Sri Bhagavan (see p. 251 of our October '73 issue) was observed on September 15, 1974. All the devotees of Sri Bhagavan attended when puja was performed at the *samadhi*-pavilion of Sri Muruganar, a beautiful structure recently erected. The Queen Mother of Greece and Dr. T. M. P. Mahadevan had specially come from Madras to participate in the function.

* * *

On September 15, *Ramana Kendra*, New Delhi, celebrated the first anniversary of Sri Muruganar. Dr. K. Arumugham gave a talk on Sri Muruganar as a 'philosophical and lyrical poet'.

* * *

A GREAT BHAJANA

Swami Sri Avadhutendra Saraswati of Andhra Pradesh conducted from Sept. 6 to 13 an *akhanda nama sankeertana* (unbroken chanting) of 'Arunachala Shiva' *mantra* for eight days, when nearly three hundred devotees from Andhra Pradesh had specially come from long distances. The function

¹ Arunachala Ashrama, 342 East 6th Street, New York City, N.Y. 10003, U.S.A.

² see *The Mountain Path*, Oct., 1971, p. 269.

was arranged in a choultry at Tiruvannamalai town, in fulfilment of the Swamiji's daily *giri pradakshina* of Arunachala continuously for two *mandalas* (96 days) and *anga pradakshina* (bodily rolling round). The final day's function was celebrated at the Ashram from 6-30 in the morning on the 13th till about the same hour on the 14th. The enthusiasm and deep devotion of the Swami and the participants was most moving.

* * *

ASHRAM FREE DISPENSARY

The Ashram is grateful to the following pharmaceutical firms for the supply of free gifts of medicines to SRI RAMANASRAMAM CHARITABLE DISPENSARY. There is no gainsaying that these medicines being dispensed would go a long way to alleviate the suffering of the poor and deserving. The Dispensary, with services of a local doctor, working in an honorary capacity, manages to serve only a few, depending upon such donations and cash donations.

We appeal to all pharmaceutical companies to liberally donate from their manufacture, for this noble cause.

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Baroda-3.

Chaitanya said : 'The name of God has very great sanctity. It may not produce an immediate result, but one day it must bear fruit. It is like a seed that has been left on the cornice of a building. After many days the house crumbles, and the seed falls on the earth, germinates and at last bears fruit.'

as quoted by SRI RAMAKRISHNA

* * *

The invocation of God is like a coming and going which realizes a communication ever more and more complete till there is identity between the glimmers of consciousness and the dazzling lightnings of the Infinite.

SHAYKH AHMAD AL-'ALWAI

* * *

Mantra is the person's real nature. That is also the state of realisation.

SRI RAMANA MAHARSHI

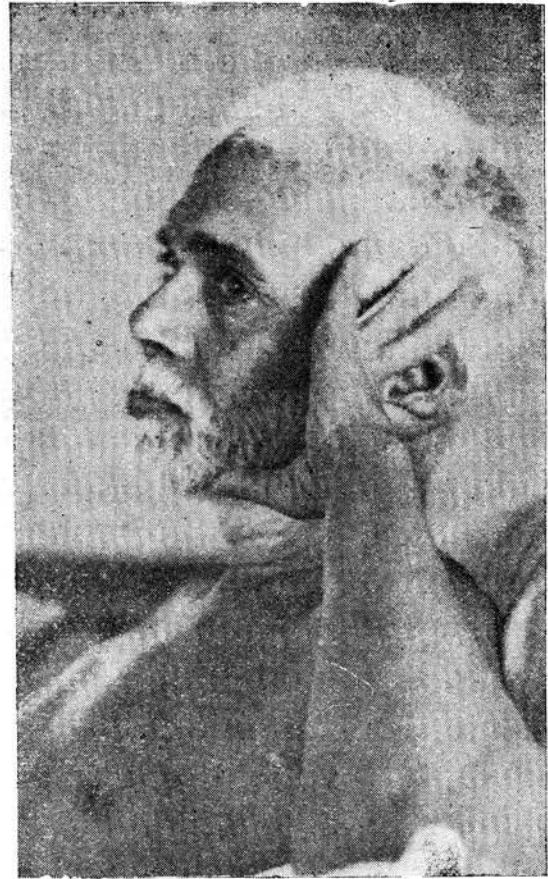
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New Additions

- The Pattern of Health* : By A. T. Westlake. Pub. : Shambala Publications, Berkeley, U.S.A. & London. (\$ 2.95/£ 1.30 net).
- Yoga Today* : Edited by Dr. Jayadeva Yogendra and J. Clement Vax. Pub. : The Macmillan Co. of India (P) Ltd., Madras. (Rs. 17).
- The Eternal Christ* : By M. P. John. Pub. : New Times Press, Pondicherry-1. (Rs. 5).
- Self-Abandonment to Divine Providence* : By Jean-Pierre de Caussade. Pub. : William Collins Sons & Co. Ltd., Glasgow, U.K. (£ 0.40).
- Letters of a Sufi Master* : Translated by Titus Burckhardt. Pub. : Perennial Books, London, U.K. (8s. 6d.).
- Nature, Man and Woman* : By Alan W. Watts. Pub. : Vintage Books, A Division of Random House, New York, U.S.A. (\$ 1.85).



Smt. Kamakshi



INTRODUCING...

**Srimathi Kamakshi
and
Dr. O. Ramachandriah**

Srimati Kamakshi is so well known as an ardent devotee that hardly any introduction is necessary, at any rate to the older section of devotees. She came under the influence, loving guidance and paternal care of Sri Bhagavan in her childhood. In fact she and her brother in the earlier years had the privilege of sleeping in Sri Bhagavan's Hall along with other close devotees.

She came to Sri Bhagavan through her father Sri Munagala Venkataramiah, later known as Sri Ramananda Saraswati (his *sannyasin* name). One cannot imagine a greater service to devotees than that rendered by this scholarly devotee who had recorded the contents of *Talks with Sri Ramana Maharshi* and thus been instrumental in opening up a channel for the Master's Grace.

Thus growing up in the Presence of Sri Bhagavan, Kamakshi and her brother Krishna had plenty of opportunity to do service to the Ashram. They used to pick flowers for puja at the Mother's Shrine and help in whatever way they could in the daily

chores. They did their chanting and devotional singing right before Him. She does this singing even now which is one reason why devotees know and like her.

After marriage she had to live in Andhra and perhaps as a preparation for this Sri Bhagavan had her well trained in the Telugu language. Her marriage with Prof. O. Ramachandriah was settled at

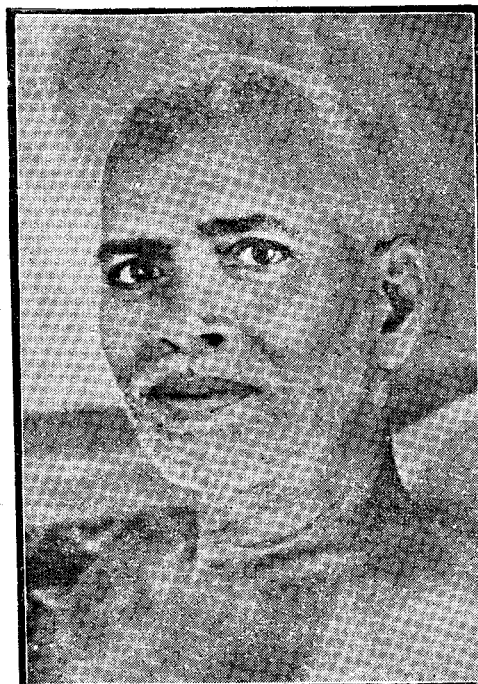


Dr. O. Ramachandriah

Tiruvannamalai and the husband also hails from a family of devotees. This was great luck, a further opportunity for spiritual growth, though many material problems confronted the family and Kamakshi had her own share of them. Yet, throughout, the one dependable, constant element was Sri Bhagavan's Grace and the opportunity for regular visits to the Ashram.

The earlier forties were a critical period in Kamakshi's life. Her husband was then in Rajahmundry undergoing training for the teaching profession. Her father-in-law, a freedom-fighter, was in jail at Vellore. The mother was at Sholavandan, their native village. And she herself had to look after her old and weak mother-in-law at Nellore. This was too much of a load and Sri Bhagavan Himself intervened on her behalf and asked her father to bring her to Tiruvannamalai.

Kamakshi as well as other members of the family have kept up their visits to the Ashram without break and they have also taken an active part in all important functions in the Ashram.



Her husband, Dr. O. Ramachandriah, a scholarly and genial personality, rose to the position of Professor and Head of the Department of History and Archaeology of the Andhra University, Waltair. He has since retired from service. A good Telugu poet and a member of the Andhra Sahitya Academy he had courted imprisonment in earlier years in the cause of Indian Independence. His recent contribution in the cause of the Ashram is his translation of Sri Bhagavan's *Five Hymns to Sri Arunachala* into Telugu verse. In this he has been ably helped by his wife. A brother of his, late Sri Venkateswara Sarma, was Sri Bhagavan's first biographer in Hindi; the book is entitled *Ramana Charitamrit*. Another brother of his, Krishna Bhikshu (Venkatakrishniah), a well-known devotee and the author of *Ramana Leela* (Sri Bhagavan's biography in Telugu), now resides in the Ashram.

The couple have since settled in Tiruvannamalai and live close to the Ashram. Kamakshi, a good conversationalist, almost dominates the Ashram scene sometimes. But this is prompted by warmth, genuine affection and goodwill towards all on her part.

It is our wish and prayer to Sri Bhagavan that she be restored to normal health from her present state of illness, live long with her husband and continue to serve his devotees and be the affectionate 'aunt' of all the youngsters!

LETTERS TO THE EDITOR

(All letters addressed to the Publisher,
Sri T. N. Venkataraman)

AN APPRECIATION—I

The editorials in *The Mountain Path* by Sri Viswanatha Swami are unique and I feel as if Sri Bhagavan talks to me conveying the Vedic and Upanishadic truths. It is a great wonder how a few devotees of the Ashram are able to produce such a high class spiritual journal! It is by Sri Bhagavan's Grace that the Ashram continues to serve the devotees as in the days of Sri Bhagavan.

"Sri Ramana", coloured album is another great achievement which is very much appreciated by devotees here and all over. I heartily congratulate Sri Ganesan and the Jupiter Press for the excellence of the design and printing.

I pay my homage and respect to Sri T. N. Venkataraman, the direct descendent of Sri Bhagavan's family, whose 60th birthday was recently celebrated.

P. V. SOMASUNDARAM, Bombay.

* * *

AN APPRECIATION—II

I received two copies of the April '74 issue of *The Mountain Path*; it is all for the good! I have given one to some University students to share. They are enjoying it greatly. That article 'There is nothing, BE' by Sadhu Arunachala, is really tremendous. I had a party of friends last week and one read it aloud as we all sat in complete stillness and quietness, listening. I shall close with a word 'Arohanui' (Maori word, the language of the natives here) which means: 'My warm affection to you all'.

Mrs. OIRA GUMMER,
Auckland, New Zealand.

* * *

HIS PRESENCE

Last August, I had an opportunity to stay at the Ashram for a week in the company of my friend, Sri D. N. Kale, and both of us were highly satisfied with the upkeep of the Ashram and the management in general. Since 1935, I have been a regular visitor to the Ashram.

I really take this opportunity to express our gratitude to Sri T. N. Venkataraman for his universal kindness and sympathy. His hard work has helped maintain the high traditions of the Ashram. All of us felt the living Presence of Sri Bhagavan in the Ashram.

M. K. DESHPANDE, Bombay.



HIS INFLUENCE

Sri Bhagavan came to us in the form of a picture in *The Mountain Path* of January, 1964, presented to us by our six-year-old son, who had gone and purchased this magazine in M/s. Cargills, Ceylon. Though I have not seen Sri Bhagavan in the body He is not hidden from my sight, neither is He beyond the understanding of my mind and He has breathed His spirit into my spirit; He has forced my mind to seek Him.

Just before we left Sri Lanka, a well-known scientist of U.N.O. visited a friend of his at my residence in Colombo and entering my lounge he was taken aback to see a large painting of Sri Bhagavan on my wall. No discussion took place. The following day he phoned his friend asking or rather suggesting an offer to be made for the painting Rs. 1,000 (£ 60), or the price I would quote for him to purchase it. My immediate reply was, 'Sorry, not for sale, not even for a lakh of rupees'. That evening he called in to see us and repeated the request. My husband said: 'Sorry, you can take it only over my dead body'. When I looked at him, I saw a joy run over his face and he said: 'Bhagavan sent and asked me to offer this price. He also said, they will not sell; but it will shake them up' and so it did!

As to the painting of Sri Bhagavan which I got from the Ashram when I was there a few years back, it hangs majestically in our humble abode here, onlookers who visit us stand spellbound before its presence — those enchanting, luminous eyes speak volumes. For us, Sri Bhagavan *is here*. A copy of the painting hangs on the wall of the lounge of the proprietor of the Edgar Hotel, who happens to be my brother. Last month, a lady (English) helping at the Hotel said to me when I was introduced: "Bhagavan Ramana sent me to you", and so life goes on with Bhagavan mysteriously watching over us. We hope someday, in not too far distant future, to be at His Shrine in Tiruvannamalai.

Mrs. H. A. WILSON,
4, Pulteney Avenue, Bath,
Somerset, England.

"VENKATOO—60"

I am very happy that your friends and the devotees of Sri Ramanasramam have celebrated your 60th birthday in a fitting manner in token of your selfless service to the institution and to the devotees. You are really fortunate enough to receive blessings by eminent and many pious souls on the occasion and there is no need to say you deserve it. I find the commemoration volume — *Venkato—60* — Souvenir, very interesting.

Sri B. D. JATTI,
Vice-President of Indian Union,
Rashtrapati Bhavan, New Delhi.

* * *

It is very kind of you to send us a copy of the Souvenir — *Venkato—60*. We are all very happy seeing through the various beautiful pictures of Bhagavan and groups of devotees. We will preserve it so that many devotees be able to see the pictures of Bhagavan. Beloved Bhagavan-Papa's blessings be ever upon you and your family for eternal happiness.

PUJYA MATHAJI KRISHNABAI,
Anandashram.

* * *

Thank you very much for the Souvenir you were kind enough to send me. The editor of the Souvenir deserves all praise for the beautiful lay-out, get-up and the contents of this memorable volume.

SWAMI DAYANANDA,
Chinmaya Mission, Bombay.

* * *

Thank you very cordially for the Souvenir. I am happy about the event of your *Sashtiabdapurti*. I had read about it in an earlier issue of *The Mountain Path*. I share in the joy of your family circle even though my belonging is only to the spiritual one.

FATHER I. JESUDASAN, S.J.,
Dindigul.

* * *

I am so thankful to you for sending me such a beautiful Souvenir, which is a treasure by itself. You have done a great job; and our admiration has no bounds for it. I am to apologize as I was away at Delhi, Bombay and Guntur all these days hence I could not come for the *Sashtiabdapurti* celebrations. Our best wishes are always with you. I pray you become sixty years young and continue to serve those who serve Bhagavan!

Dr. C. SATYANARAYANA, Madras.

It is with the deepest gratitude that I hasten to acknowledge receipt of your kind favour, namely the 'Souvenir', which reached me on the most auspicious and holy day — *Guru Purnima Day*. The occasion, i.e., completion of sixtieth year is no less a good and auspicious occasion for the Ashram, as it is since 1952, the *Mahasamadhi* of our former *Sarvadhikari*, that the entire responsibility for the continuance and development of the Ashram rested on your good self. May Maharshi be graciously pleased to grant you sound health, long life and Bliss to enable you to run and manage the Ashram for the noble purpose for which our Revered Master had it established!

RADHIKA MOHAN SEN,
Ramana Kendra, Calcutta.

* * *

Received with joy the Souvenir. It is very nice of you to send this inspiring volume. Pujya Bhagavan has made you His chosen instrument. The Souvenir is unique and a wonderful 'Diamond'. It is really very inspiring, beautiful and well laid out. All hail to our all-loving Bhagavan!

NATVERLAL G. PARIKH, Bombay.

The Souvenir is an extraordinarily fine production, very superbly got up. Please convey my congratulations to Ganesh on the excellence of the publication.

SADHU BRAHAMANIAM,
Sri Vaishnavi Shrine, Madras.

* * *

In the latest issue of *The Mountain Path* I was indeed happy and pleased to see the various photos and articles pertaining to your *Sashtiabdapurti* celebrations.

Having been a humble devotee of Sri Bhagavan since 1944, I was, of course, aware of the precarious conditions prevailing then and the prosperous Ashram as it is today. The present flourishing state of the Ashram and its international fame are entirely due to your enormous efforts coupled with your sincere devotion.

May Sri Bhagavan bless you and your family more and more and grant you sound health and moral strength for the further advancement of the Ashram is my sincere prayer!

T. NAVARATNAM,
14, Daniel Avenue, Colombo-5,
Sri Lanka.

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(QUARTERLY)

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INDEX TO CONTENTS OF

VOLUME 11

January 1974 to October 1974

A

- ALONE UDO-NATH — Meditation 77, *Ashram Bulletin* 189
 ANAND, DR. — *Ashram Bulletin* 129
 ANAGARIKA GOVINDA LAMA — Tree of Life (Poem) 14, Life and Death (Poem) 150, Far Horizons (Poem) 221
 AQUARIUS — Arunachala's True Shape 30
 ARGUS — *Book Reviews* 53-54, 184
 ARUNACHALA ASHRAMA (New York City & Bridgetown) — *Ashram Bulletin* 118, 188, 241-2
 ARUNACHALA ASHRAMA SOUTH — *Ashram Bulletin* 188-89
 ARUNACHALA, SADHU (Maj. A. W. Chadwick) — There is Nothing, BE 69, Means and Ends 146, Dreams 203
 ARUNACHALA, GLORY OF — 47, 109, 174, 231
Ashram Bulletin — 55, 116, 185, 237
 AVADHUTENDRA SARASWATHI, SWAMI — *Ashram Bulletin* 242

B

- BAGAROTTI, CORNELIA — Sustained Peace 86, Faith 145, Living in God 217
 BALAKRISHNAN, LT. COL. V. — *Ashram Bulletin* 59
 B. A. H. — Thermodynamics 92
 BHASKARAN, DR. M. B. — Paradoxical Activity of the "Me" — 93
 BOERS, MRS. MARLINE — *Ashram Bulletin* 125
 BONDER, SANIEL — In-Sight (Poem) 21, Presence (Poem) 29
Book Reviews — 50, 111, 179, 234
 BYLES, MARIE B. — Krishna Prem and Maharshi 13, Mary and Martha and Good Works 91

C

- CAMPBELL, R. L. — A Critic of Shankara's Advaita 37
 CASEY, GERARD — Plotinus 8
 CHANDRASEKHARA BHARATI, SWAMI — Sanatana Dharma and Religious Conversion 155

- CHATOPADHYAYA, JAGANNATH — An Episode in the Life of Sri Ramakrishna 149
 CHHAGANLAL V. YOGI — How I Came to the Maharshi 101
 CHATRATH, M. P. — How Bhagavan Came to Me 25
 CLAUSSE, JEAN — Orenda 40

D

- DEHM, GLADYS — Julian of Norwich and Divine Love 17, Song of Teilhard De Chardin 94
 DERI, MME. EDITH — *Ashram Bulletin* 126
 DEVASENAPATHI, DR. V. A. — *Book Reviews* 180
 DIANE, MISS — *Ashram Bulletin* 126
 DISPENSARY, ASHRAM FREE — *Ashram Bulletin* 243

E

- Editorial* — Arunachala (By Lucia Osborne) 1, The Central Teaching of Bhagavan Ramana (By Viswanatha Swami) 65, Tradition (By Viswanatha Swami) 135, Divine Grace and Spiritual Experience (By Viswanatha Swami) 199
 EKATMA PANCHAKAM — 68
 ENOMIYA-LASSALE, S.J., FATHER — *Ashram Bulletin* 58
 EMERSON, RALPH WALDO — Speaking from Experience 218

G

- GABB, W. J. — Of Men and Mice 98
 GADRE, C. D. — *Book Reviews* 51, 115
 GAFFRON, ZOFIA — *Ashram Bulletin* 58
 GIOVANNI, FRA — Words of a Christian Friar 78
 GRANT DUFF — How I Came to the Maharshi 226
 GUERINEAU, MELLE JEANNE — *Ashram Bulletin* 126

H

- HAMMERSKJOLD, DAG — Have Mercy 158
 HARDING, DOUGLAS E. — Look for Yourself 79
 HARIDAS, BRAHMACHARI — Vedanta and Scientific Humanism 31

HARTMAN, MRS. RUTH — *Ashram Bulletin* 124
 HIBSCHENBERGER, MRS. — *Ashram Bulletin* 124
 HONDIUS, DR. J. M. — On Becoming Aware 219
 HOW I CAME TO BHAGAVAN — Chatrath, M. P. 25,
 Chhaganlal V. Yogi 101, Swami Paresananda 159,
 Grant Duff 226
 HUGO MAIER — *Ashram Bulletin* 125
 HUNT, RONALD — Gazing at Amazing Bud (Poem)
 39

I

Introducing — Sadhu Brahmaniam 61.
 Sadhu Trivenigiri Swami 131, T. A. J. Pillai 192,
 Smt. Kamakshi and Dr. O. Ramachandriah 244

J

JATTI, B. D. — *Ashram Bulletin* 237, *Letters to the
 Editor* 247
 JACQUELINE, MISS — *Ashram Bulletin* 126
 JAIN, M. P. — Keep Us Aware (Poem) 16
 JESUDASAN, S.J., FATHER I. — The Altar of God 27,
Letters to the Editor 247

K

KAMAKSHI, SMT. — *Introducing* . . . 244
 KARAN SINGH, DR. — The Central Principles of
 Hinduism 144
 KHANNA, H. C. & MRS. — *Ashram Bulletin* 127
 KHARAS, N. K. — *Ashram Bulletin* 128
 KRAMER, KENNETH — An Untranslated Text 41
 KULKARNI, M. R. — *Ashram Bulletin* 59
 KUNJU SWAMI — No Special Treatment 209

L

LEAH, MRS. PAMELA — *Ashram Bulletin* 124
Letters to the Editor — 63, 133, 197, 246
 LIFE MEMBERS OF THE ASHRAM — 194-5
 LIFE SUBSCRIBERS OF 'THE MOUNTAIN PATH' — 196

M

MAHADEVAN, DR. T. M. P. — *Ashram Bulletin* 116-7,
 242
 MASSER, MR. & MRS. KURT — *Ashram Bulletin* 58
 MEIHUIZEN, JOHANNES — *Ashram Bulletin* 125
 MERTON, FATHER THOMAS — The Mystery of Con-
 templation 42, The Breath of Nature (Poem) 147,
 200
 MILLAR, A. T. — Arjuna's Dilemma 215
 M. M. V. — Who Am I? 15
 MOTI LAL PANDIT — Schelling's Philosophy of Unity
 and Diversity 211

MURUGANAR, SRI — Garland of Guru's Sayings 44,
 99, 161, 229, First Anniversary (*Ashram Bulletin*)
 242
 MUZ MURRAY-GARDENCHILD — Sadhana Without
 Tears 82

N

NAGAMMA, SURI — *Aashram Bulletin* 189
 NAGANATH, YUVARAJ & MRS. — *Ashram Bulletin* 127
 NAGARAJA RAO, DR. P. — The Spirit of Religion 151
 NAGARAJAN, M. S. — The Spell of Bhagavan 35
 NARAYANA — The Quest 89
 NATESAN, M. — A Tribute to Sri T. N. Venkataraman
 (*Ashram Bulletin*) 187
 NIRVANA SUTRA — Verses from the 89
 NORANHA, H. J. — Jnana of Mukti According to
 Madhva 167

O

Obituary — M. Rajagopala Iyer 60, M. M. Tha-
 kore 60, D. Karpurasundara Bhattar 129, S. P.
 Mukherjee 189, Subbalakshamma 190
 OSBORNE, ARTHUR — Physical Supports of Grace 6,
 Advaita 139
 OSBORNE, LUCIA — *Editorial* 1, *Letters to the Editor*
 63-4, 133-4, 197-8

P

PADMANABHAN, K. — Prayer and Meditation 153
 PANDIT, M. P. — *Book Reviews* 51-2, 115, 181, 235-6
 PEGLER, PHILIP — The Christian Road to Holiness
 22, *Book Reviews* 54, 111-2, *Ashram Bulletin* 123-4
 PUJYAPADA — The Teachings of 154
 PURUSHOTHAMA REDDIAR, R. L. — *Ashram Bulletin*
 59

Q

QUEEN MOTHER OF GREECE — *Ashram Bulletin* 117,
 242

R

RABBI NACHMAN OF BRATZLAV — The Master of the
 Field 20
 RAMACHANDRIAH, DR. O. — *Introducing* . . . 244-5
 RAJAN, N. N. — Sri Bhagavan, A Bhakta Too 148
 RAMANA JAYANTHI CELEBRATION COMMITTEE — *Ash-
 ram Bulletin* 119-20
 RAMANA KENDRA, CALCUTTA — *Ashram Bulletin* 121,
 242
 RAMANA KENDRA, NEW DELHI — *Ashram Bulletin*
 122, 237, 242

252

iv

REDDY, MR. & MRS. RAJA — *Ashram Bulletin* 116
REEDER, CHARLES G. — Audience with Dalai Lama 12
REPS, PAUL — Silencing (Poem) 4, Dear Wei Wu Wei 206
ROSE, RONALD — The Non-Path to No-where 82, Where Are We Going, If So Why? 141, Humility and All Those Other Virtues, 228, *Book Reviews* 112-3, 184, 235, *Ashram Bulletin* 122

S

SANAT SUJATIYA — 45
SANKARACHARYA, SRI — Manisha Panchakam 34, Maya Panchakam 75
SANKARANARAYANAN, S. — A Sloka for Invoking the Presence 204, *Book Reviews* 181, 236
SARMA, D. S. — Hindu Ethics 140
SASHTIABDAPURTI (of Sri T. N. Venkataraman) — *Ashram Bulletin* 128, 185-7. *Letters to the Editor* 246
SCHACHTER, Z. M. — The Torah of the Void 97
"SEIN" — Centre Without Circumference 71
SHAMBHU BHAT, MADGUNI — Talks with a Python 106
SHANMUGANANDA, SWAMI — *Ashram Bulletin* 59
SKANDA PURANA — Extracts from 5
SUBRAMANIAN, M. C. — Sri Krishna on Self-Knowledge 208; Glory of Arunachala 47, 109, 174, 231, Stories from Yoga Vasishtha 103, 170, 223, *Book Reviews* 54, 113, 236
SUNYA — 'We are Always Aware' 73, *Mysticism* 222
SUSHILA — St. John's Ascent of the Mountain 11

SWAMINATHAN, K. S. — Shiva 169, *Ashram Bulletin* 237
SWATANTRA, SRI — Bhagavan is Personally Present Here 43

T

TRIVENIGIRI SWAMI, SADHU — *Introducing . . .* 131
TANDON, MR. & MRS. S. N. — *Ashram Bulletin* 128

V

VARGHEGE, I. S. — Despondency 81
VARMA, M. M. — *Book Reviews* 236
VASUDEVAN, SQN. LDR. N. — A Study of Reality 87
VENKATARAMA IYER, PROF. M. K. — *Book Reviews* 50
VENKATARAMAN, T. N. SASHTIABDAPURTI — *Ashram Bulletin* 128, 185-8, A Tribute by M. Natesan 187
Letters to the Editor 246
VIDURA'S WISDOM — 177
'VISHNU' — Bliss 235

W

WEI WU WEI — Wherefrom 10, Only Because 31, What am I? 76, The Beginning and the End 178, The Only Way 207, 'Who' 216
WHY JAPA MALA HAS 108 BEADS — 28

Y

YANDELL, L. P. — This (Poem) 54
YOGA SWAMI OF JAFFNA — 163
YOGA VASISHTA — 7, Stories from 103, 170, 223
YVONNE, MISS — *Ashram Bulletin* 126