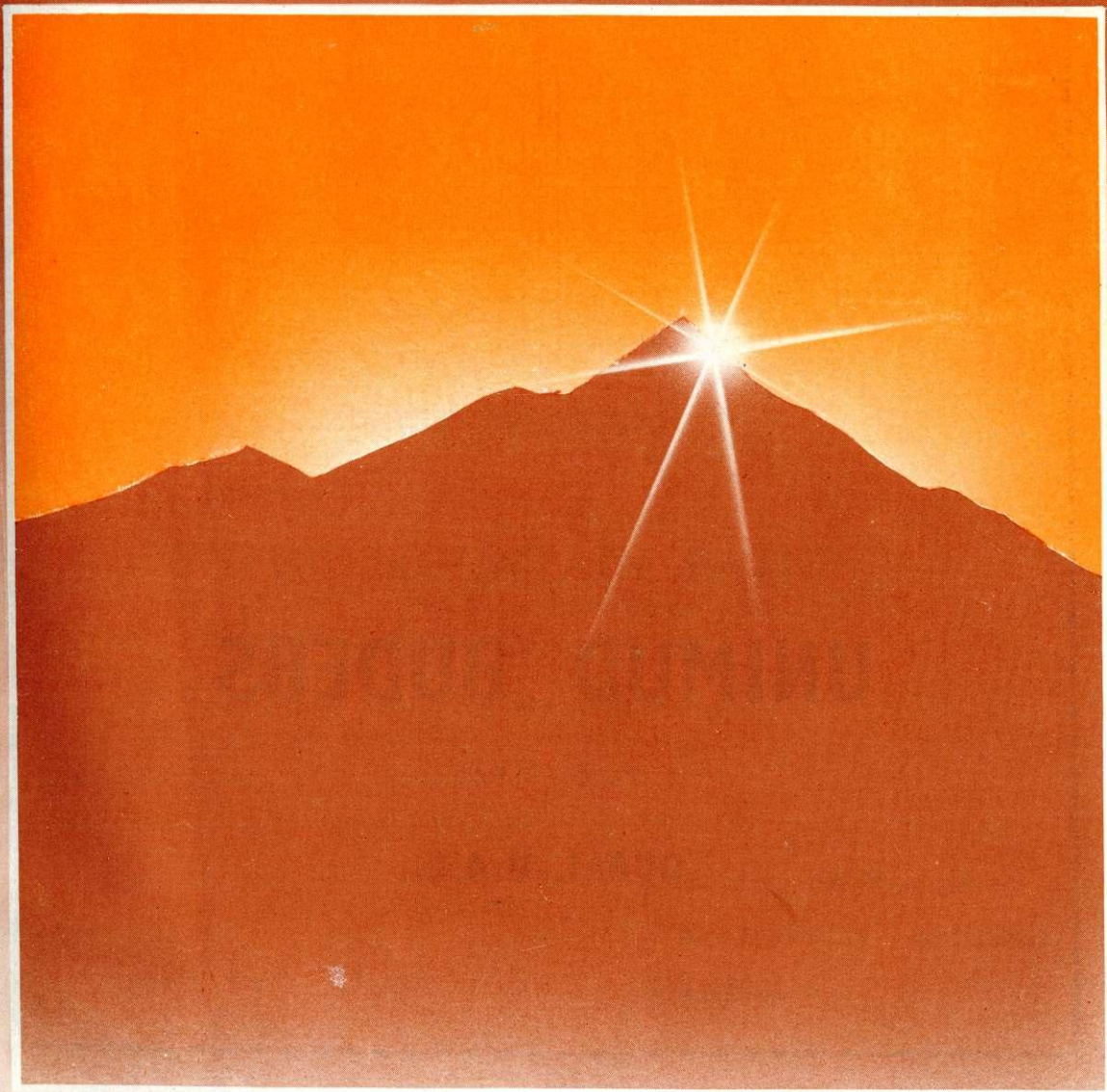


The Mountain Path



VOL. 23 No. 1 JANUARY 1986

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Who was it that threw
 mud to me for food and
 robbed me of my liveli-
 hood, Oh Arunachala!

— *The Marital
 Garland of Letters
 Verse 88*

THE MOUNTAIN PATH

(A QUARTERLY)

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

— *The Marital Garland of Letters, verse 1*

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— Editor.

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The Mountain Path

(A QUARTERLY)

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

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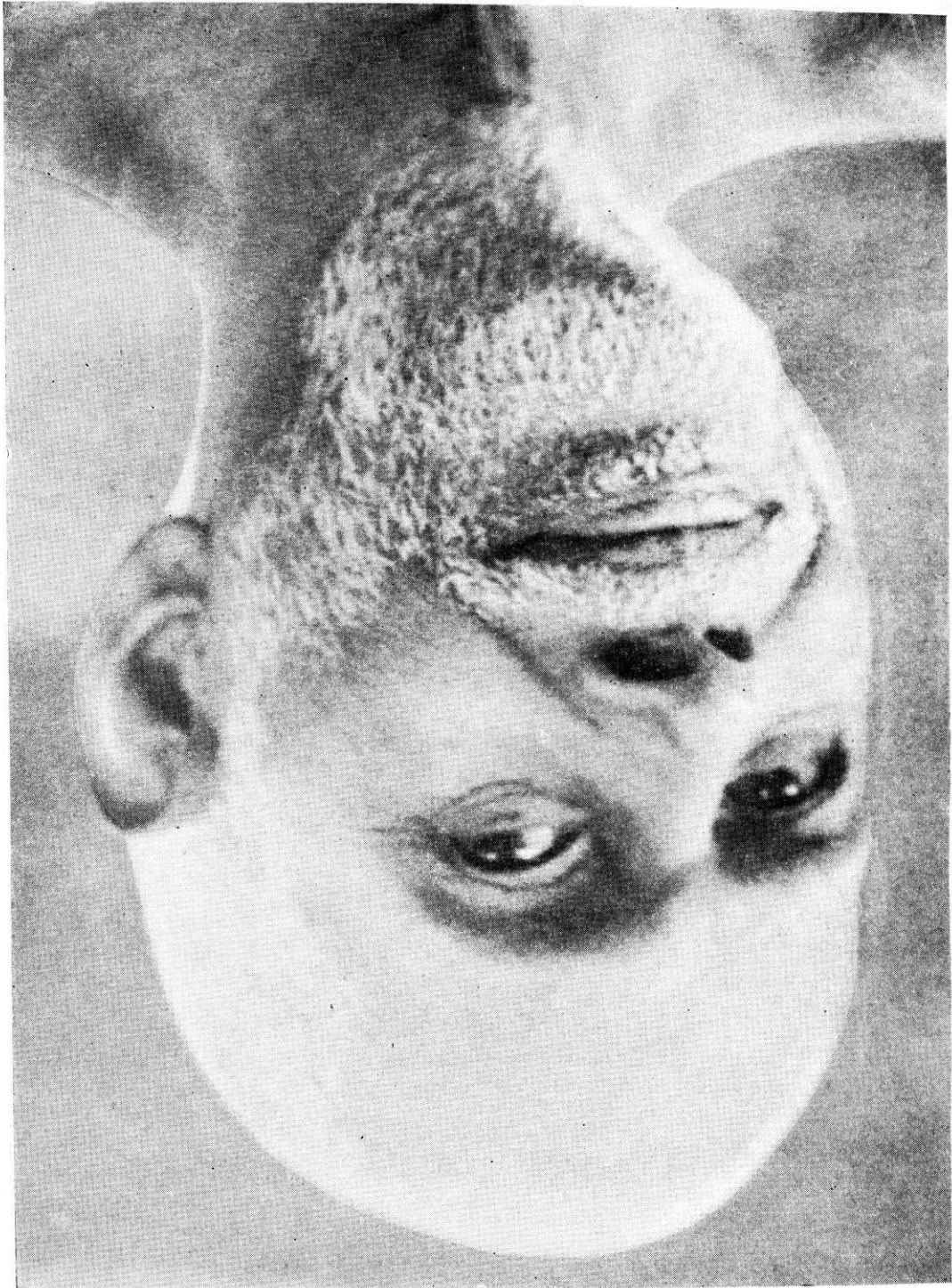
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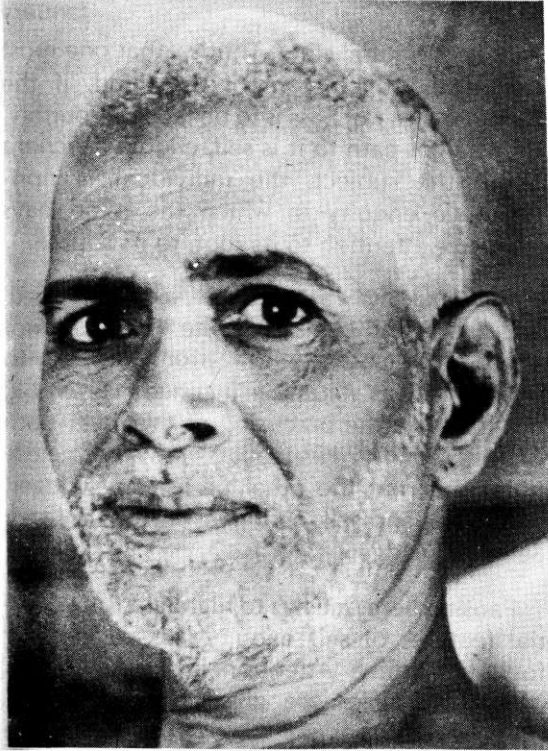
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THE MOUNTAIN PATH

is dedicated to

Bhagavan Sri Ramana Maharshi





WHEN IMMORTALS like Ramana walk on earth one wonders why humanity has been given this rare, once in a millenium or two, opportunity. Why has Ramana been saved from a barren worldly life? Ganapati Muni would have it that it is for ending once and for all dry polemics and for trumpeting the Truth. Ramana himself has revealed the secret. Arunachala gave Ramana birth and tended him, made him into 'a wonderful work of art; graciously bestowed on him, His own auspiciousness, His own state of bliss.' Why? It was in order that 'His state of consciousness may shine forth and His own power might flourish'.¹ What is this state, and what is the power of Arunachala which Ramana embodied? Having been specially clothed with this authority Ramana exposed and made public the hidden ways of Arunachala. His purpose in doing so was to make the whole world rejoice by experiencing directly the joy transcending the mind, a joy which fills every pore, when the mind is silent, truly silent. Every thing which Ramana taught was therefore an open book. No secret rites,

THE VOICE OF TRUTH

EDITORIAL

By

A.R. Natarajan

The Mountain Path

Vol. 23, No. 1, January, 1986

no lock up of knowledge in a close circle. Hence too his accessibility at all times to one and all, not for a year or two but for each single day of fifty four years of spiritual ministration while in the body Ramana was a munificent giver of knowledge and he keeps ever fresh the spirits of those to whom he alone matters.

The story of Arunachala's grace was broadcast so widely by Ramana and for all times that the Muni sings, 'good luck accumulated to the Red Mountain, Arunachala which has grown incomparable because the Lord, Sri

¹ *Five Hymns to Arunachala* — Necklet of Nine Gems — Verses 8 and 9.

Ramana Maharshi has chosen this hill for his abode.²

Arunachala's attraction is strong and irresistible for those seeking freedom through the Jnana way, the way of knowledge. But then, after Sankara who blazed forth in the 8th Century, the path of wisdom had taken the back-seat. The floodtide of bhakti, had taken over and it was repeatedly dinned that the easiest way to salvation was through devotion, through worship 'Jnana' marga, was labelled as difficult, sharp as a razor's edge, intellectual and impractical. Historically, Ramana's role was to restore the path of knowledge, which Arunachala symbolises, the pride of place, to make it easy and direct, to make for its integration into one's daily life so as to enrich and ennoble life itself. Ramana had become Self-aware in his teens. His wisdom thereafter was natural, firm and rocklike; the body had served its purpose. Arunachala drew Ramana to itself physically as well that the glory of Sivahood, the Brahmic state, could be seen in all its splendour. The Brahmic state was mostly a matter of hearsay, but Ramana was a living example of it, restoring the faith of humanity in the scriptural affirmation of one's identity with the Self. The divine gave a dramatic demonstration of its purpose when life was restored to Ramana in the early years of his stay on Arunachala. When he was returning to Virupaksha cave the circulation of blood and beating of the heart stopped, the body became dark in death's grip.³ Ramana does not say how long. Later, circulation of blood and beating of heart recommenced. Years of spiritual ministration lay ahead, Arunachala's message had to reach far and wide. What could death do in the face of the divine purpose for which Ramana had left behind his celestial home, put on the human garb, to teach a straight path to Self-knowledge. How did he share his vision of truth? What are the propositions which he laid bare? The first is that what matters is the direct experiencing of Self. Then all doubts end. Second, that truth is common property, it is one's own, it is not given and cannot be taken away. It is the

sahaja or natural state. Thirdly, that one must understand the nature of the mind, if the fountain-head of bliss is to be tapped. Fourthly, the straight path to it is self-enquiry. *Vichara* about the subject, the individual, a non-objective enquiry in which the mind pays exclusive attention to its root, to its source.

Ramana's way as a teacher, as a Sad-Guru, was gentle and compassionate. He would not try to wean away any one from the path to which he was naturally inclined. He would not insist on the practising of the royal-path of self-enquiry. He would, however, gently point out that the other paths take longer, and in the end self-enquiry is inescapable for Self-knowledge.

Pausing here one has to highlight the essential features of self-enquiry to see in clear focus its utility. Attention is the key word. Mental seepages are given the go-by for, one's attention is constantly rivetted on the 'I', the subject, the individual. Thoughts are in waves or clusters, the 'I'-thought being the centre of each cluster. The 'I'-thought is never alone. It is company ridden. Other thoughts keep coming and going in a ceaseless movement, based on the directional pull of the past, based on one's idea of where pleasure and pain are located. The other thoughts may be termed as hangers-on, as parasites, because they cannot survive unless nurtured and put together by the 'I'-thought. The 'I'-thought has a locus-standi of its own, as it is not dependent on other thoughts for its existence. If only one could isolate this 'I'-thought from associated thoughts, half the battle would have been won. Self-enquiry serves precisely this purpose. Because attention is paid to the centre, the 'I'-thought, as other thoughts start moving in to get a foothold, this attention stifles conceptualisation. It is only when concentration wavers that the other thoughts make a surreptitious re-entry.

² *Forty Verses in Praise of Sri Ramana* by Canapati Muni Verse 39.

³ *Upadesa Saram* commentary by A.R. Natarajan.

But their reign would be short lived as attention is refocused on the 'I'-thought by the enquiry 'Who am I ?' The grip of other thoughts weaken, and their strangle-hold is loosened by the repeated searchlight being thrown on their root. Once the inward journey commences the channeled energies are to be harnessed by pushing in deeper by searching for the source of the root thought. Effort can go only upto the point when the barriers of mental waves and 'false quietude' are broken. It is a joyous 'spiritual treasure hunt'.⁴ Then the spiritual heart's magnetic pull would take over and the one who began the journey would not be there to report about it.

Before one is steadily in that bliss, one inescapably falters, is back in the old rut of habitual thought

But having tasted the ambrosial joy of the Self the taste for more of it would not let go. One returns, enquiring, searching, strengthened each time in the conviction that happiness is ours inherently. One becomes increasingly aware of the folly of looking for it through sensory doors. Then suddenly knowledge dawns. The sovereignty of the mind over us and its independent postures, its strutting about, wither away. Where are the words to describe the joy of that state, the beauty of being Ramana's immersed in his blazing light of knowledge?

⁴ *The Ramana Way in Search of Self* by Kumari Sarada, page 12 — 15.

NECKLET OF NINE GEMS

In Tiruchuzhi, the holy town of Bhuminatha, I was born to Sundara and his good wife Sundari. To rescue me from this barren worldly life, Arunachala Shiva in the form of a Hill famous throughout the universe, gave me His own state of bliss, so that His heart might rejoice, so that His own Being as Awareness might shine forth and His own Power might flourish.

(Verse 8)

As mother and father both, you gave me birth and tended me. And before I could fall into the deep sea called Jaganmaya, and get drowned in the universal illusion, you came to abide in my mind, you drew me to yourself, O Arunachala, you whose being is all Awareness. What a wonderful work of art Your-Grace has wrought, my Mother-Father-Lord!

(Verse 9)

TWO DECADES OF

RAMANA SAT-GURU

With the Beloved. Such have I known,
Him of the lustrous eyes, Him whose sole look
Pierced to the heart, wherein the seed was sown
Of wisdom deeper than in holy book,
Of truth alone

Not to be learnt but lived, Truth in its hour
To sprout within the heart's dark, wintry earth
And grow a vibrant thing, then, come to power,
To slay the seeming self that gave it birth,
Or to devour

Heart of my heart, seen outwardly as one
In human form, to draw my human love,
Lord Ramana, Guru, the risen Sun,
Self manifest, the guide of all who rove,
Lost and alone.

— Arthur Osborne

EARLY DAYS WITH BHAGAVAN

During his years at Skandashram Bhagavan still spoke little and seldom. It did not matter; his gaze was dynamic, penetrating, gracious, soul-stirring, ego-killing. In later years he spoke far more but his silences were still tremendous.

It was on my second visit to Skandashram that I first made *pradakshina*. A visitor from Madurai who I knew wanted to go round the hill with Bhagavan and I joined them. At that time the lower slopes were still forested and we took the forest path for a good part of the way before coming out on the road. Next day I had a sudden urge to go round by myself. I started out as before but soon lost my way on the forest track. As I started I had noticed that one of the Ashram dogs was following me. Now it ran in front and began to lead. At once it flashed on me that this was Bhagavan's work. With tears of gratitude and joy I followed my guide. He took me by the same path as the previous day until we came to the road and then disappeared; and I saw him at the Ashram when I got back. It was my first experience of my spiritual relationship with Bhagavan and I was more than ever convinced that he would guide me through the unknown paths of life.

— G. Ramaswami Pillai

THE MOUNTAIN PATH

AN IMPRESSION OF MAHARSHI SRI RAMANA

Maharshi Ramana was a divine soul, completely detached, beyond all differences, highly self-restrained and playfully living the the Ocean of transcendental consciousness (the state of *Turiyatita*). I had the good fortune to be in his company just for three days. Even during that short stay I found that any one entering his presence even for a moment would experience a state of mental peace free from all thoughts. This shows that he was a fully realised soul in a transcendental state, beyond all thoughts. Everything is the manifestation of Bhagavan Ramana, the Spirit at play. Any one going even once to Maharshi Ramana felt as if the Maharshi belonged to him. This was because he really belonged to every one and every one to him.

— Swami Muktananda

THE MAGICIAN RAMANA

Awareness wherein brightly shine
 These many forms of persons, places, time,
 All separate-seeming though in substance One:
 Into that same Awareness he transmuted
 This 'I' of mine, Now, nothing to be known,
 My past undone, my being his,
 I stand, unruffled Bliss,
 Untouched by any shock.
 Lord Siva — Venkatesa he who,
 King of Kings, came conquering
 And made me his alone.

What is this 'I' that rises from within?
 Only a thought that, like a bubble, floats
 Up to the troubled surface of Awareness.
 In sleep the sea is still, no bubble rises;
 Then too you are.
 You're not the 'I' that rises and then sets
 You are the sole Awareness in the All,
 The eternal, uncreated Light of Being.

— Professor K. Swaminathan

from *The Mountain Path*, January, 1966

THE LAST UPANISHAD?

By Douglas E. Harding

LEAD US from dreaming to waking.
Lead us from opacity to clarity.
Lead us from the complicated to the simple.¹
Lead us from the obscure to the obvious.²
Lead us from intention to attention.³
Lead us from conventional fiction to
perceived truth.⁴
Lead us from the lie of confrontation to the
fact of indentity.
Lead us to the place we never left.
where there is peace and peace and peace.

His former creation having ended in chaos, the Lord was about to manifest the next one. He called in the gods to advise Him about the details of the new venture. They expressed delight because they saw an opportunity to remedy the fundamental defect the last universe had suffered from, namely that He had — apparently — been absent from it. The consequences of this omission, they reminded Him, were disastrous.

“This time around,” they insisted, “we beg You not to be so remote and inaccessible. For even the best ideas and feelings *about You* are no substitute whatever for You, are a million leagues adrift from your awesome Presence.”

“I admit it was a mistake,” He graciously agreed. “This time I shall get right into my world, and drop all disguises, and make Myself quite obvious. Wherever people are, there will I be among them, and there will be a sure and easy way of recognizing Me.”

“And what will that be?” they asked.

“I shall turn Myself into a Cyclops”, He answered, “a creature with a single eye! All those folks peering and peeking at one another through a pair of tiny peep-holes apiece, and Me gazing steadily and clear-eyed out of one huge, speckless, frameless, wide-open ‘window’! That should make Me stand out so prominently it will be quite embarrassing!”⁵

He made good his promise. Taking on this striking and unique form, He turned up in his new universe

And nobody noticed Him! Age after age, people went on over-looking the Divine Oddity, the Cyclops in their midst.

His counsellors, shocked and bewildered, could hardly believe it. They said to Him: “See how unobservant, how bemused and dreamy these people are! You will have to re-model Yourself much more drastically if You are to stand a chance of waking them up and attracting their attention!”

He took their advice very seriously. So much so that He immediately drew his great sword and in one blow cut his own head clean off, single eye and all!

“As this beheaded but (please notice!) still very much alive trunk,” He said, “how could I fail to stand out among all those headed creatures? Besides, as this unique One who sees where there are no eyes, and hears where there are no ears, and tastes and talks where there is no tongue, and smells where there is no nose — why I shall surely be the Wonder of the age!”*

The following are excerpts from *Talks with Sri Ramana Maharshi*, 2nd edition, 1958.

¹ The ultimate truth is so simple. It is nothing more than being in the pristine state. (Talk No. 96).

² They do not turn their attention to finding the obvious seer but run about analysing the seen We think that there is something hiding our Reality and that it must be destroyed before the Reality is gained. It is ridiculous a great game of pretending. (T. 427; T. 146).

³ Desire constitutes *maya*, and desirelessness is God “No want” is the greatest bliss. (T. 537; T. 643).

⁴ One must be prepared to sacrifice everything for the Truth. (T. 320).

⁵ There is a light by which things are seen Do not see with your eyes If the eye becomes the Self, the Self being infinite, the Eye is infinite. (T. 404; T. 106).

* That which makes the eye see, but needs no eye to see, that alone is Spirit That which makes the ear hear, but needs no ear to hear, that alone is Spirit. — *Kena Upanishad*.

But no! Hard as it is to believe, the only people who noticed and actually dared to point out the ever-present Headless Lord were children who got laughed at, and a sprinkling of grown-ups who were written off as oddballs (or worse), and more or less "off their heads" anyway.⁶

The gods were desperate. They demanded that He should transmogrify Himself still further, if possible in still more startling ways, so as to be sure of attracting attention everywhere and in any company.

Again, He cheerfully agreed, and after careful thought settled on the following additional emergency measures:

"For a start, I shall turn Myself upside-down! You notice how people have their heads on top, their bodies lower down, and their feet at the bottom of the picture. Well, I shall be the other way up! My feet will go to the top, followed by my legs, my trunk, and finally my no-head down below. That ought to make them sit up and take notice!

"To make sure, I shall insist on V.I.P. treatment everywhere. For example, when I stand on the seashore, the carpet of glittering light will unroll itself between the rising or setting Sun and Me alone: never will it lead up to one of my creatures. All vertical lines, such as the corners of the room I'm in, will pay homage to my Presence, by visibly inclining towards Me. My body will bulk a lot bigger than the people around Me, rather as the king in their early paintings is much larger than mere courtiers and servants. I shall position Myself at the center of things, and allow nobody to push Me to one side

"In fact, I shall remain rock-steady and immovable in all circumstances. No matter how active these legs, I shall be the Stillness in which they and all things move. Whereas people go down an avenue, an aisle, or a corridor, it will go down Me. When I seem to rush by in my chariot, it will be the roadside trees and houses and fields that rush by, while I don't budge an inch. I shall never bother to go anywhere, but instead sit quietly at Home

**TO BHAGAVAN ARUNACHALA
RAMANA**

By A Honey-Bee

**For Timeless time this
"i" have been seeking
Not knowing what "i" sought
Only to realize now
That the seeker is the sought
That the hunter is the hunted.**

**Praise to the Feet of the Master
The mighty Merciful Hunter
Hunting out His victims
For blissful rest In Him.**

**For Timeless time this
"i" have wandered hither and thither
Like a dog lost
Only to realise now
That with the scent of "i"
I have reached my owner's feet.**

**May He hold and keep me His
By the leash of Self-enquiry
Or the fragrance of His presence,
Never to be lost again.**

**For ages have "i" danced
Out of step and tune
False ego's erring dance.
Praise be to the Lord of Dance
Who kindly sought me out
With His Sacred Foot upraised
And joined my little movements
To His joyous cosmic dance.**

and bring places and things to Me, and let them go away again.⁷

"I shall remain in the place where no change, no time, no death can enter, in the one and

⁶ *Disciple*: The thought "I am a man" is so natural.
Maharshi: Not so! (T. 601).

⁷ You say you travelled here all the way from your town. Is it true? Is it not a fact that you remained as you were? (T. 76).

only timeless region. While everywhere else has its time-zone, its calendars and timepieces, none will be allowed in the place I occupy. Any watch or clock approaching Me, brought right up to Me, I shall magically cause to swell and grow dim, then illegible; and finally (when it has come all the way) I shall destroy it altogether. I promise that, wherever people meet, there will be one spot which visibly stops all clocks. To find it will be to find Me, the Deathless One.⁸

"So far so good, you may say, but what about something really spectacular? So be it. I will flaunt my divine powers to the limit, and mercilessly show up the feebleness of the creatures around Me. This Headless One will forever be re-designing, and destroying, and re-creating the world in a flash and at will. How unlike those headed ones who — whether they look up or down or around, or rotate, or open and shut their little eyes — are powerless to change the scene! It ignores them, of course. It is my universe, and I'll show Who's in control.⁹

"Well, my esteemed panel of advisors," He concluded, "how will that do?"

"Such a Divine Marvel in their midst, such a Compendium of Wonders — how could You pass unnoticed for a moment?" they replied.

But it was not to be! Astonishingly, almost no-one spotted Him. In spite of all these clues, He remained incognito, lost in the crowd.

A meeting of the gods was called to deal with the crisis. After long consideration the council addressed their Lord:

"These folk are incurably blind to the obvious. Indeed it seems that the more extraordinary and flagrant your distinguishing marks the less they register. So we think You should adopt a quite different strategy. Instead of the strong approach, instead of attempting to impress them with the power and glory of your Presence among them, why not try intimacy? What they stubbornly refuse to see, they may at last be led to feel? Come close to them, appeal to their hearts."

As ever, He obliged.

"Very well. From now on I shall stand aloof from no-one. While all those creatures around Me keep their measurable distances from one another — each cold-shouldering the rest — I will stay distant from none. Even the longest tape-measure, stretched between them and Me, I shall shrink and shrink to nothing, to a point, and so draw everyone to Me, irresistibly, in the love affair of all time!¹⁰

"Much more than this, I shall give my very life for them! Let Me explain. All around I see those headed ones engaged in what they call personal relationships — each visibly ranged against — opposed to — his or her opposite number, in an approximately symmetrical, face-to-face, heads-on confrontation. And no wonder. As a particular thing, each excludes every other particular thing. To be and to remain itself, each insists on its unique and separate identity vis-a-vis the rest. That is the way they are built — for conflict. But I shall construct Myself to another blueprint altogether."

"And what is that?" the counsellors inquired.

"In fact," He replied, "it is done. Already I'm built wide open, built for harmony and peace. It is plain that for Me, and Me alone, for this Headless or Head-off One, there can be no head-on collisions, no confrontations, in fact no relationships of any sort, but only perfect identity with all comers. Face-there to no-face here, I give place to them, I vanish in their favour, I disappear so that they may appear, I die continually as Myself so that they may come alive in Me. Thus forever

⁸ The question of time does not arise at all to one established in his true Nature. (T. 601).

⁹ The wide universe with names and forms springs from the heart The Vedanta says that the cosmos springs into view simultaneously with the seer The true seeker can be content with instantaneous creation. (T. 108; T. 651).

¹⁰ An astronomer discovers a new star and announces that its light takes thousands of light years to reach the Earth. Well, where is the star, in fact? Is it not in the observer? Objects are seen as if lying outside. Know that they are all within yourself. (T. 478).

giving my life for my world, I would seek to win all hearts."

The counsellors were deeply impressed.

"This time it will be hard indeed to ignore You, Lord. Just think of the accumulated wealth of clues to your Presence, the abundance of your distinguishing marks! Who could fail to pick out the single-eyed, beheaded, upside-down One, who makes and unmakes the world in a moment, who stops time and folds space like an umbrella — and now the One who, in spite of all this splendour, humbly prefers and makes way for the meanest of his creatures?"

And did these measures work? No! Still the Lord in their midst passed unnoticed, except by the very few

The gods were angry. "And the irony of it all," they expostulated to their Lord, "is that these people go on worshipping You with prayers and hymns that clearly declare your uniqueness, and where this unique One is to be found, which is right among them, nearer than near. What sort of devotees are they who seek You everywhere but in the place where they know You are?"¹¹

"Well." He asked, "what shall be our next move?"

Taking counsel among themselves, his advisors concluded that no further pointers to Him would make any appreciable difference. It became clear to them that any one of these clues — from his single eye to his unceasing self-effacement — is enough to pin-point Him with perfect ease and certainty *if that's what people are willing to do*; and that, on the other hand, their wilful blindness to Him can never be cured by multiplying and diversifying and floodlighting his distinguishing features. Most reluctantly, they concluded that only desperate *need* stood a chance of opening these people's eyes to the Presence among them of the One who can meet that need. If the choice became inescapably apparent — SEE HIM OR PERISH! — why then at last He might suddenly stand out in all his obviousness and majesty and saving power.

So his counsellors said to Him: "We are agreed that your latest design for a world — in spite of all these pointers to your Presence in it — has gone all wrong, and that the time is drawing near when You should wipe the slate clean and start all over again. However, there's perhaps just one last hope for this lot. Up to now they have been spared the full consequences, the ultimate outcome of their mutual confrontation, of those head-on collisions which headed creatures cannot avoid. The moment has come, Lord, to reveal the horror of that outcome. Take the tremendous risk of granting them the means of self-destruction, of genocide, and see whether fear — combined with plain horse sense — will do what all else has failed to do. There's just a hope that vivid awareness of their likely fate will at last bring them to their senses (repeat to *their senses*), to the One they can't help seeing yet refuse to see,¹² the One who is the only exemplar of non-confrontation, the One who is the only remedy for confrontation in all its forms and the hell it leads to."

"And what are the chances", the Lord interposed, "of their recognizing Me in time to avert disaster?"

"If it had to be *all* of them," they replied, "or let's say a majority, then we grant that the chances are nil. However, a quite small but influential minority — wielders of power and leaders of opinion — awakened to your Presence, could perhaps set a trend. The rest just might fall into line, and at the 11th hour and 59th minute the ultimate confrontation might be avoided."

"So what exactly do you want Me to do?" He asked.

After long reflection, his advisors came up with the following threefold recommendation:

¹¹ Let each try to find the known Self, instead of searching for the unknown something beyond If told the simple truth — "the Kingdom of Heaven is within you" — he is not satisfied, and will read complex and far-fetched meanings into such statements. (T. 81; T. 96)

¹² All are seeing God always. But they do not know it. (T.31).

"First, we confirm that You should risk it, and let these people develop their science of objects (which is only half of science) to such a pitch that they are all set to wipe themselves out. But *second*, grant them the wit to extend this science of objects (objects which include themselves as headed 3rd persons) to embrace the other half of science, the Science of the Subject, of the Headless 1st Person in their midst (namely You who are the sole remedy for their plight).¹³ In other words, let them bring to You, Lord, the same discipline — the same spirit of humility before the evidence — which they have so successfully (and so disastrously!) brought to your creation; and let them go on to investigate with similar honesty and dispassion the evidence of your actual Presence amongst them, the many ways in which You measurably differ from everyone around You. *Third*, let them devise means of communication capable of disseminating this Science on such a scale and so speedily that their self-destruction, through ignorance of You, may at the last minute be indefinitely postponed. Grant these gifts, Lord, and see what they do with them."

"All four," He replied, "are granted"

"And while we await the outcome, just a word of encouragement to anyone who, though clearly seeing Me, is nevertheless daunted by the seemingly impossible task of getting the world to do so. Here, numbers cloud the issue, and the rules of arithmetic do not apply.¹⁴ When just one of my creatures finds Me, exactly *who* finds Me? Is it that one as his or her solitary self, or as all other selves too, or indeed as the Self that is Myself?¹⁵

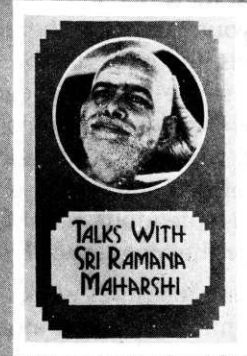
"Look and see!"

¹³ The second and third persons do not appear except to the First Person. (T. 26).

¹⁴ *Disciple*: Does my realization help others? *Maharshi*: Yes certainly. It is the best help possible. But there are no others to be helped. (T. 13).

¹⁵ Peace is always present This Peace is the Self. (T. 480).

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THE ENDLESS DRAMA

By Prof. N.R. Krishnamoorthi Aiyer

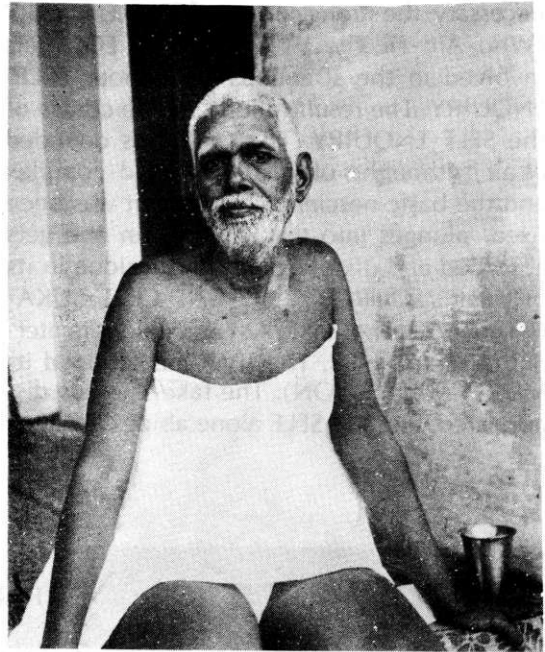
THE SELF alone is the eternal "AM". It is known as SAT-CHIT-SUKAM-SANTAM-SIVAM-SELF, the beginning, middle and the end of the Universe of Name and Form. It is called BRAHMAM, the sole BEING, AWARE OF ITSELF only.

From the SELF springs forth the EGO, a fake mixture of awareness and nescience which carries the notion, I-am-this-body. It goes by the name of *Jiva* or pseudo-self. With its power borrowed from the SELF going by the name of *Mind*, it creates the phantom world of names and forms, just as a sleeper creates a dream world which is nothing other than himself, the dreamer.

The Ego has three lines of activity, namely, the activities of body, speech and mind. In its struggle for existence, the Ego suffers acutely on account of the incessant demands on these activities. Its own creation of world objects of name, form and life are the sources of the Ego's troubles. The Ego struggles against them. It finds itself powerless against this vast multitude of adverse forces. It cries out in its agony for a deliverer it conceives as an omnipotent GOD. Out of the agony of the Ego is born its effort called SADHANA to obtain release from its sufferings, collectively called SAMBARA.

The Ego gives a name and form to its GOD. It worships that FORM, by the bodily performance of POOJA, PRADAKSHINA and NAMASKARA and by the vocal sounds of prayer songs full of devotion, and by the mental activity of JAPA which is the continual mental repetitions of GOD'S NAME, all of which are activities in the ascending order of their potency.

The sustained bodily activities are the first to stop on account of sheer fatigue. Then begins the second stage of SADHANA, of oral and mental activities, with the body remaining still in a sitting posture, while making (*Veda*)



parayana of prayers and songs in praise of GOD.

In due course, fatigue overtakes speech also, and the third stage of keeping the mind active in JAPA or mental repetition of GOD'S NAME, proceeds while keeping the body and speech in stillness.

In due course, the mind also becomes fatigued and fails to continue the JAPA and lapses into a void of nescience, called LAYA, which is akin to sleep.

In due course, the Ego wakes up from this LAYA and only to find itself jettisoned as ever before in the struggles of bodily existence. At this stage with body, speech and mind reduced to stillness, the Ego in anguish falls prostrate in total surrender to the GOD of its conception.

At this stage the SELF takes FORM and appears before the Ego-*jiva* as ACHARA-

Morality and Self-Knowledge

in the light of the Life and Teachings of Bhagavan Sri Ramana

Continued from our last issue

By Michael James

NOT ONLY is it necessary for aspirants to observe the ordinary moral codes which are enjoined upon all people, but it is also necessary for them to follow certain moral injunctions which may not apply to others. The following are a few of the injunctions which Sri Ramana gave to aspirants who seek Self-knowledge, and it will be seen that many of them are much more strict than the usual moral injunctions which are binding upon ordinary people.

..... However bad others may appear to be, one should not dislike them. Likes and dislikes are both to be disliked. One should not allow the mind to dwell much upon worldly affairs. As far as possible, one should not interfere in the affairs of others. All that one gives to others, one gives only to oneself. If this truth is known, who indeed will not give to others? To the extent to which we behave humbly, to that extent (and that extent only) will good result¹⁷

Do not do even a good action by any bad means whatsoever, thinking, 'If the result obtained by the action is good, that is sufficient'. Even if the result aimed at is good, if the means adopted is bad, it will only be a bad action. Therefore know for certain that even the means whereby a good end is sought should be extremely pure.¹⁸

Whatever is done lovingly, with righteous purity and with peace of mind, is a good action. Everything which is done with the stain of desire and with agitation filling the mind, is classified as a bad action.¹⁹

Just like the thorn which is used to remove another thorn which is stuck in one's foot and is causing pain, even pure thoughts become unnecessary (and are to be discarded) after they have rooted out the impure thoughts in the mind.²⁰

Since the prescribed observances help one to a considerable extent, they are worthy to be accepted and followed. But if they are found to obstruct the superior practice of Self-enquiry, give them up immediately as deficient.²¹

Though it is only human nature to err, it is proper for those people who are steadfast in observing moral conduct, to reform themselves willingly by admitting their errors instead of hiding them due to pride of prestige.²²

People who do not have the power to restore to a body the dear life which has parted from it, have no right to kill and remove the life from any body for any reason.²³

For people who intend to observe good conduct, it is wrong to forsake the state of equality and to take specially for themselves a few rights which are not available to all people alike.²⁴

If some rights are open to other people, then only all those rights are open to aspirants also. It would be wrong if aspirants avail themselves of some rights which are denied to others.²⁵

¹⁷ *Nan Yar?* (Who am I?), last two paragraphs.

¹⁸ *Guru Vachaka Kovai*, v. 573. This verse clearly refutes the popular notion that the end justifies the means.

¹⁹ *Ibid.*, v. 574.

²⁰ *Ibid.*, v. 676. Good thoughts are necessary in order to remove the bad thoughts in the mind, but they are not an end in themselves. After they have removed bad thoughts, even good thoughts must be discarded, because unless all thoughts are discarded one cannot attain knowledge of the thought-free real Self.

²¹ *Ibid.*, v. 791.

²² *Ibid.*, v. 790.

²³ *Ibid.*, v. 812.

²⁴ *Ibid.*, v. 816.

²⁵ *Ibid.*, v. 817.

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²¹ *Ibid.*, v. 791.

²² *Ibid.*, v. 790.

²³ *Ibid.*, v. 812.

²⁴ *Ibid.*, v. 816.

²⁵ *Ibid.*, v. 817.



Since the supreme reality, which abides impartially as the Lord of everyone, is the form of truth, which is the source of all righteousness, to break one's promise even at a time of danger to one's life will result in inescapable misery.²⁶

For the most virtuous people who aim to attain the Feet of the beloved Lord Siva, to be an object of pity in this world-theatre is better than to be an object of jealousy.²⁷

For one who wants to destroy himself (his ego or sense of separate individuality), the enemies who ridicule him in so many ways are helpful and necessary, just like the anvil for a goldsmith, because they are disparaging that ego which he himself is rejecting as not 'I'.²⁸

Observance of being indifferent towards everything by preventing the wicked anger and desire so that the confusion of the defective mind-illusion may be destroyed, alone is the excellent life lived in accordance with reality. Live such a life.²⁹ Let that which happens happen as it is to happen; do not think of going against it even in the least. Without commencing to do anything, abide as one with the witness (the real Self) who abides peacefully in the heart.³⁰

If strong people afflict weak people by their strength, the moral duty of an aspirant is not to become agitated on seeing it but is to act kindly towards the weak, knowing that God, who is compassionate to weak people, will punish the wrong-doers fittingly.³¹

If we consider, when it is said that to slip down from the pure and non-dual state of Self is itself a transgression for those who have begun to do their own duty, will it be proper for them to interfere in the affairs of others?³²

²⁶ *Ibid.*, v. 821.

²⁷ *Ibid.*, v. 665. That is, for a spiritual aspirant it is better to be in such a position in life that other people will feel pity for one than to be in a position which will make them feel jealous of one. In this verse, the words 'The Feet of the beloved Lord Siva' are a mystical way of saying 'the state of Self-knowledge'.

²⁸ *Ibid.*, v. 489.

²⁹ *Ibid.*, v. 1090.

³⁰ *Ibid.*, v. 793.

³¹ *Ibid.*, v. 811.

³² *Ibid.*, 786. The duty referred to by Sri Ramana in this verse is the duty of attending and abiding in Self. Compare *Talks with Sri Ramana Maharshi*, p. 345, where Sri Ramana says that Self-realisation is "the primary and sole duty of man" and *Day by Day with Bhagavan*, p. 73, where he says, "Each man's first duty is to realise his true nature".

If one always sees only the good qualities in others instead of noticing any bad qualities in them, know that one's life will be very pleasant and there will be no opportunity for one to act without regard for others.³³

Unless one follows the principle that that which needs to be reformed is only one's own mind, one's mind will become more and more polluted by its seeing the defects of others.³⁴

In this connection, it is important to note that Sri Ramana did not encourage aspirants to go out of their way to do good to the world. An aspirant should not do harm to anyone and he should render help to his fellow beings when the opportunity comes his way, but he should not deliberately seek the opportunity of doing good to others. If we make doing good to others as our principal aim in life, that aim will be subtly motivated by some sort of personal desire — the desire for appreciation of others, the desire for enjoying the fruits of our good actions, or the desire for the self-satisfied feeling that we are good people. Moreover, there is a strong element of egoism in the desire to do good to others, because such a desire is based upon the feeling that we are superior, happier or better off than others and that we are therefore capable of doing good to them.

An aspirant should always be aware of the fact that as an individual he is truly an insignificant and powerless creature, and that it is God alone who can do good to others. When an opportunity to do good to someone comes our way, we should do that good, but we should do it with the understanding that it is truly only God who is doing that good through us.

Till you reach the state of *jnana* (Self-knowledge) and thus wake out of this *maya*, you must do social service by relieving suffering whenever you see it. But even then you must do it, as we are told, without *ahankara*, i.e. without the sense 'I am the doer' but feeling 'I am the Lord's tool'. Similarly one must not be conceited, 'I am helping a man

ARUNACHALA SIVA

By Sqn. Ldr. N. Vasudevan

**O Hill of Pure Awareness
Where the sages dwell
And Grace Weds Happiness,
Arunachala Siva.**

**They teach us: "Trace the I-scent,
Curb the outgoing mind,
And turn it inward till it gets
Absorbed in the still source".**

**The Hill of Pure Awareness
Stands as the eternal I AM,
The one sole Being saying
"I and you, Father and Son,
Are one!"**

Arunachala Siva.

**As "I - I" pulses in the Heart,
I-AM becomes ALL-THAT-IS,
Activities proceed
As movements in your Grace.**

**Whatever I see is your form,
Whatever I hear is your praise,
Whatever I do is your work,
Whatever is or happens
Is your Grace,
Arunachala Siva!**

below me. He needs help. I am in a position to help. I am superior and he is inferior'. But you must help the man as a means of worshipping God in that man.³⁵

However, when Sri Ramana says that if we do some good to a person we should do it with the feeling 'I am the Lord's tool', he does not mean that we should make it our aim to become a tool or instrument of God.

Know that even the yoga-practice of performing pure austerities with the desire 'May I become an instrument of Siva' is a blemish

³³ *Guru Vachaka Kovai*, v. 787.

³⁴ *Ibid.*, v. 788.

³⁵ *Day by Day with Bhagavan*, Pp. 80 — 81.

upon self-surrender, which is the highest form of service to God.³⁶

Even when God uses our mind, speech or body as an instrument through which to do some good, we should not feel that He is depending upon us to do that good. Being all-powerful, God can do good in any way He wills, and He never has to depend upon anyone else. Therefore we should feel, 'If it is His will, let Him use me as an instrument to do whatever He wants to do, but let me not desire that He should use me as His instrument. Let Him do with me as He wills.'

In particular, Sri Ramana discouraged all people who wanted to reform or set right the world, because we should be concerned first and foremost with reforming ourselves.³⁷

There is no need for anyone to start reforming the country or the nation before reforming himself. Each man's first duty is to realise his true nature.³⁸

Self-reform automatically brings about social reform. Confine yourself to self-reform. Social reform will take care of itself.³⁹

Sri Ramana often taught that the welfare of the world is not a matter which really need concern us, because the world is being well looked after by the same Supreme Power which created it. Since God has created the world, He knows how to take care of it, so we can confidently and happily leave that burden to Him. On one occasion when Kavyakantha Ganapati Muni told Sri Ramana about his plans to attain divine power (*sakti*) in order to fulfill his aim of uplifting and reforming the world, Sri Ramana replied :

You had better throw the entire burden upon the Lord (*iswara*). He will carry all and you will be freed from the burden. He will do His duty.⁴⁰

And on another occasion when someone else asked, "Should I not try to help the suffering world?" Ramana replied :

The Power that has created you has created the world as well. If it can take care of you,

it can similarly take care of the world also. If God has created the world, it is His business to look after it, not yours.⁴¹

If we feel that the world depends upon us for its well-being, it is sheer foolishness and vanity on our part, as Sri Ramana has graphically pointed out in the following verses :

See, when God is bearing the burden of the entire world, if the pseudo soul (the ego) imagines himself to be bearing that burden, it is a mere mockery, like the form of a *gopuram-tangi* (a sculptured figure which seems to support the top of the temple-tower with great strain, but which in fact is itself supported by the tower). Whose fault is it if someone who is travelling in a train, which is bearing a great burden, undergoes suffering by bearing his small burden on his own head instead of placing it down on the train?⁴²

The aim of an aspirant should be to surrender all his own burden to God. What foolishness it will be then if he tries to bear God's burden, the burden of looking after the world? The attitude of a true spiritual aspirant has been exemplified by Sri Ramana in the following verse :

O Supreme Put an end to my duties, taking them as Your burden, for what can be a burden to You, who sustain the whole universe! The suffering which I have experienced by bearing the burden of this world on my head, having separated myself from You, is now enough for me⁴³

³⁶ *Guru Vachaka Kovai*, v. 471.

³⁷ Refer to *Guru Vachaka Kovai*, v. 788, quoted above (see note 34).

³⁸ *Day by Day with Bhagavan*, p. 73.

³⁹ *Talks with Sri Ramana Maharshi*, p. 241.

⁴⁰ *Self-Realisation*, 1968 ed., p. 92.

⁴¹ *Maharshi's Gospel*, p. 331

⁴² *Ulladū Narpadu Anubandham*, v. 17.

⁴³ *Sri Arunachala Patikam*, v. 9. In this verse, as in many of the other verses of his *Five Hymns to Arunachala*,

In his priceless small prose-work *Nan Yar?* (Who am I?) Sri Ramana has given us the following assurance:

However much burden we throw on God, He bears all of it. Since the one Supreme Ruling Power (*parameswara sakti*) is performing all activities, why should we, instead of yielding ourselves to it, constantly think, 'I should act in this way; I should act in that way?' When we know that the train is bearing all the burdens, why should we who travel in it, instead of placing even our small luggage in it and being happily at ease, suffer by bearing it (our luggages) on our own head?⁴⁴

When Paul Brunton once asked him about the future of the world, Sri Ramana replied in his characteristic fashion by saying, "There is One who governs the world, and it is His look-out to look after the world. He who has given life to the world knows how to look after it also. He bears the burden of this world, not you". But Paul Brunton objected, "Yet if one looks around with unprejudiced eyes, it is difficult to see where this benevolent regard comes in", to which Sri Ramana replied:


As you are, so is the world. Without understanding yourself, what is the use of trying to understand the world? . . . First find out the truth in yourself; then you will be in a better position to understand the truth behind the world.⁴⁵

If we do not know the truth of ourself, we cannot know the truth of the world, and if we


Sri Ramana assumes the standpoint of an aspirant and devotee who has not yet attained the goal. However, it should be understood that he assumed this standpoint only to teach us by example how we should pray for divine grace. These hymns were all composed by Sri Ramana many years after he had attained Self-knowledge, the perfect state in which nothing remains to be prayed for.

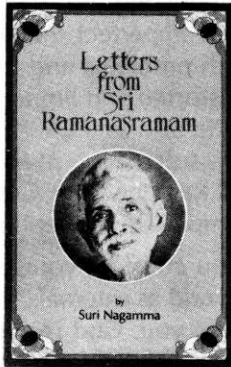
⁴⁴ *Nan Yar?*, thirteenth paragraph.

⁴⁵ *Self-Realisation*, Pp. 235 — 6.



Letters from Sri Ramanasramam







Suri Nagamma has captured in this beautiful book the majesty, glory and immense Wisdom of Sri Ramana; also she has given an intimate portrait of His day-to-day life. His gracious glance, a solitary word of spiritual grandeur from Him, the radiant presence of Bhagavan as seated on the couch in the Old Hall — Suri Nagamma has succeeded in recording them all, with gentleness and insight! A rare and exquisite book written from the depths of a devotee's heart.

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do not know the truth of the world, we cannot know what is really good for the world. Sri Ramana often used to say that there is really nothing wrong with the world; the only wrong lies in the way we see the world. If we realise ourselves to be the ever perfect and blissful Self, we will realise that the world is the same ever perfect and blissful Self. But if we see ourselves as a limited and imperfect individual, whose life is beset with problems and miseries, then through that distorted and limited outlook we will see the world also as imperfect and full of problems and sufferings. When someone once asked Sri Ramana why God had created the world imperfect, he replied:

So long as you consider yourself the body, you see the world as external. The imperfections appear to you. God is perfection. His work is also perfection. But you see it as imperfection because of your wrong identification.⁴⁶

If we truly wish to do good to the world, we should first see the world as it really is and not as we wrongly imagine it to be. That is why Sri Ramana used to say that attaining of Self-realisation is "the best help that you can possibly render to others."⁴⁷

When such is the case, is there any real benefit in our trying to do good to others so long as we remain as finite individuals? Yes, if we try to do good in a spirit of desirelessness and egolessness, there is a great benefit, but a benefit which is ultimately not for others but only for oneself. Sri Ramana tells us that if we do service to others in the proper spirit "you are not helping anybody else, but only yourself."⁴⁸

By trying to help others, how are we in fact helping ourselves? The great benefit which we can derive from trying to help others is purity of mind. The more we do actions which are not motivated by self-interest, the more we will be weakening and dissolving the limited sense of 'I' and 'mine', which normally cloud the mind of an individual and lead him to do selfish actions. As the limited sense of 'I' and 'mine' is thus gradually dissolved, the mind will become more and more pure and thus it

will become fit to follow the paths of Self-enquiry and self-surrender.⁴⁹

Since the greatest good to others will result only when we lose our sense of separate individuality by attaining Self-knowledge, we should never lose sight of the fact that Self-knowledge alone is the real goal for which we should strive. But since purity of mind is necessary in order for us to attain Self-knowledge, and since righteous and moral behaviour will help us to attain purity of mind, we should always try to do only such actions as are righteous and moral. However, we should also remember that whatever righteousness we may practice as an individual cannot be perfect righteousness, because the righteousness of an imperfect person cannot but be imperfect. Righteousness (*dharma*) and all other good qualities can be attained in perfection only when we lose our sense of individuality, which now exists in the form of the limited feeling 'I am this body', 'I am so-and-so', 'I am a human being', 'I am a finite creature and the rest of this world is separate from me'.

Know that destroying the feeling 'I am the body' is charity, asceticism, oblation, righteousness, yoga, devotion, heaven, wealth, peace, truth, grace, silence, Self-abidance, death without dying, knowledge, renunciation, liberation and bliss.⁵⁰

If we attain Self-knowledge and thereby lose our sense of separate individuality that is the greatest service we can do not only to the world but also to God.

Abiding in this state (of Self-knowledge), having attained the supreme bliss which is devoid of bondage and liberation, is abiding in the service of God.⁵¹

⁴⁶ *Talks with Sri Ramana Maharshi*, p. 227.

⁴⁷ *Maharshi's Gospel*, p. 33.

⁴⁸ *Day by Day with Bhagavan*, p. 81.

⁴⁹ This is the truth expressed by Sri Ramana in *Upadesa Undiyar*, v. 3, quoted earlier (see note 13).

⁵⁰ *Ulladu Narpadu Anubandham*, v. 13.

⁵¹ *Upadesa Undiyar*, v. 29.

An *atma-jnani* (one who has attained Self-knowledge) need not even do anything in order to benefit the world. His mere abidance in the state of Self-knowledge will itself benefit the entire world, though in a way which may not be known to people.

The wise say that what remains after God has taken food is supremely pure and will remove all sins. Know the mere life which Sages live in this world in accordance with reality, to be that *ucchishta* (the sacred remainder which is left after God has taken food).⁵²

That is, after God has devoured the ego of a person, the mere life of his body on earth is the extremely pure *ucchishta* of God, which will remove all the sins of the world.

Know that all the *tapas* which the great divine Sages naturally do without selfish desire, is beneficial to all the people of this world, providing them with all good.⁵³

If one *Jnani* (a Self-realised Sage) exists in the world, his influence will benefit all the people in the world.⁵⁴

Indeed, only an *Atma-jnani* can do real good to other living beings, because he alone can bestow upon them the real and ultimate benefit, the true experience of Self.

Only the Sage who has saved himself is able to do real good to living beings. Other people, who have not dispelled the darkness of their own ignorance, are only like the blind leading the blind.⁵⁵

The knower of reality, who has annihilated the ego and who abides in the state of Self-knowledge, destroys the delusion of body-identification of people who are suffering and who approach him with faith, and thereby he bestows upon them the experience of Self; his doing so is real kindness to living beings. All other forms of kindness are imperfect.⁵⁶

⁵² *Guru Vachaka Kovai*, v. 303.

⁵³ *Ibid.*, v. 1253. In this verse the word *tapas*, which usually means action or spiritual austerities, is used to denote the egoless state of Self-abidance, in which

3 1 -1 -1 9 4 8

By K.S.

**The dramatist divine
Has ended his play aright.**

**Across the world's wide stage
For fifty years you walked
In agony and prayer,
Unwearied in well-doing.**

**And now at eventide
Walking to your prayer,
You gain eternal Peace
Quickly, without pain.**

**Now, at no other time,
Thus, in no other wise,
Your incomparable friend
Must meet and take you home.**

**The Lord said: "Greater love
Hath no man than this,
That a man lay down
His life for his friends."**

**You have led down your life
For us, your children dear,
To save a brother from
The wrath of his own brother.**

**Your word today is hushed,
Your voice on Friday silent;
But Truth will perish never.
Your heart of love has ceased
To beat, but Love loves on —
And through loving lives.**

**Deathless with Truth and Love,
O lover of Truth and Love,
Your spirit lives for ever.**

**The flames of Jumna's bank
Consume your mortal flesh.
Your memory we plant deep
Within our hearts to sprout
And in good season yield
Goodwill to all mankind.**

Sages always remain naturally and effortlessly. In verses 30 of *Upadesa Undiyar* Sri Ramana says that such Self-abidance is the most excellent *tapas*.

⁵⁴ *Day by Day with Bhagavan*, p. 145.

⁵⁵ *Guru Vachaka Kovai*, v. 802.

⁵⁶ *Ibid.*, v. 803.

TIRUCHUZHIAL

By Dr. V. Devasenapathi

A free rendering in English of a decad of verses sung by Sundarar, one of the Four Great **Saiva Samayacharyas**, at **Tiruchuzhi**, the birth-place of Bhagavan Sri Ramana.

1. *Tiruchuzhial* has groves in which swarms of bees, longing for honey, hum melodiously. It is the residence of the Lord Who abides as body, as soul living in it (*body*), as wide-open space, as sky discharging rain and as the intellect (*buddhi*) which experiences the fruits of deeds (*karma*). The attendants of Yama will not torment those who, in various ways, think of *Tiruchuzhial*.

2. The Lord holds a rod-like battle-axe. He has a young bull (as His mount). For the sake of *devas* (celestials), He drank the poison from the sea; He stood in a strong chariot and bent the bow to burn the (three) cities (*tripura*). He resides in *Tiruchuzhial*. Those who render service there are good people, free from misery.,

3. The noisy sea, with a roar, brings pearls and piles them on the shore. Damsels with lips red like the *kovvai* fruit, immerse themselves in its waters and engage in water-sports. In such *Tiruchuzhial*, the Lord resides. Those who pay obeisance to the feet of the devotees of the devotees of the Lord, will be lords in their respective places. The Goddess of Prosperity will never desert them.

(Even those who do not go to *Tiruchuzhial* for worship but offer worship to those who do, will prosper).

4. The Lord residing in *Tiruchuzhial* has the youthful Daughter of the King of the *Himalayas*, as the left half of His body. He wears the hide of the murderous elephant. He has



Bhuminatha Temple

the waters of the *Ganga* on His matted Hair. Those who worship His feet will have a pure mind. Establishing their fame in this world, they will ascend to celestial regions.

5. The Lord's abode is *Tiruchuzhial*. He is our Relative. He wears the waxing moon on His matted Hair. His body (or Grace) his mastery over the five senses. He is pleased to reside for ever in *Tiruchuzhial*. Those who have learnt to chant His sacred Name fare well on the path of salvation. It is your duty to chant His Name.

6. Oh! Those of you who desire to snap the bond of birth caused by Impurity! The Lord Whose Head bears the *Ganga* resides in *Tiruchuzhial*. Worship Him by (a) offering flowers, glowing and fragrant incense (b) thinking of Him and (c) uttering His praise. This will result in wordly fame and spiritual advancement.

(Impurity — is the root-evil of egoism, promoting a false sense of 'I' and 'mine').

(a), (b), and (c) stand for worship with the body (*kaya*), the mind (*manas*) and words (*vak*).

7. The Lord has a Body, red in colour as described in the *Saivagamas*, He wears the sacred ash; He has the bull with its thunderous roar; He burnt (all) the three cities with the bow in His Hand. He is the Beautiful One, residing in *Tiruchuzhial*, worshipped and adored by those practising spiritual austerity. Indeed, it is easy for those who, worship Him with their minds, worship His feet to get rid of their *karma*.

8. By their failure to approach in utter humility, the Lord residing in flower (*Brahma*) and the powerful Hari (*Vishnu*) became incapable of reaching the feet of the Lord residing in *Tiruchuzhial*. He has the bull (as insignia) on His banner. He has the deer in His Hand. We worship Him.

9. The Lord of *Tiruchuzhial* kicked about like a ball the sacrifice performed by *Daksha* puffed with pride. It was the fate of the *Jainas*

I SEE I SEE I SEE

By Noona Osborne

The trail of truth
Led me around the earth,
And back to you.
The search for myself
Led me led me led me
Through the sky
Of infinity;
And wherever I look
I see I see I see.
I see the light,
The Self — —,
I see my Lord God,
And in my eyes are tears,
Lord, I have roamed the earth
To search Lord, to search
Lord you are in my heart.
But still I search I search,
And in my eyes are tears.

and *Buddhas* to engage in violent disputation without understanding the Lord.

10. The Lord crushed the head of the *asura* (*Ravana*) who rode in his chariot near the Ever-Pure-Lord's sacred mountain with its resounding rivers. The Lord's great abode is *Tiruchuzhial*. Those who know (the meaning of) the garland of these ten verses offered by Aruran who bears the Lord's name and dwells in *Tirunavalur* will be free from misery of every kind.

Note:

After worshipping in *Rameswaram* with *Seraman Perumal*, Saint *Sundarar* came to *Tiruchuzhial*. *Sekkilar*, the author of the *Periya-Puranam*, describes the Lord of *Tiruchuzhial* as one who saves souls from the whirlpool of births. There is a subtle plays of words in *Karuchchuzhi* (கருச்சுழி) and *Tiruchuzhi* (திருச்சுழி). *Karuchchuzhi* is *Karma*-bound destiny. *Tiruchuzhi* is *Grace*-bound Destiny. We are reminded of the *Upanishadic* prayer, "Lead me from death to immortality".

Some Aspects of Indian Culture

By Dr. P. Nagaraja Rao

INDIAN CULTURE is essentially spiritual in its objective. The greatest institution of the spiritual seers of India is the unity of life and existence in the ultimate Reality, the *Brahman* or *Atman*, which is the truth of all existence, its ground and goal, and the core of man's inmost being. The *Svetasvatara Upanishad* speaks of

"The one God, hidden in all beings, all pervading, the inner Soul of all things.
The Overseer of deeds, in all things abiding,
The Witness, the sole Thinker, devoid of
Prakriti attributes".

Attaining it is the highest good, the uttermost freedom and the manifest destiny of man. It is the end of man's evolution, the purpose of his life.

Spiritual realization is a matter of experience and its truth is self-certifying (*svatah siddha* or *svatah pramana*). We cannot have it at second hand; for it is intuitive and not intellectually realized. Religion is a matter of direct experience (*svanubhuti*). Creeds, dogmas, scriptures, symbols and institutions of religion are merely its instruments. The experience of spiritual seers is explained in intellectual terms to us. The different creeds are several intellectual formulations according to different temperaments, expressed in the psychological idiom of the author and the age. The voice is one; the echoes are many. Spiritual experience is progressive and open to all who make a ceaseless effort. The spirit being conceived under different names, its ultimate nature is not rigidly defined as in dogmatic religions, but stated in clear, non-dogmatic terms.

The sages of India have therefore declared: "The Real is one, but men call it by many names, imagine it in many ways." Such a broad formulation of the religious ideal has been responsible for the characteristic tolerance

and universal acceptance of the Hindu mind. This attitude of tolerance and acceptance is not something artificial but is an article of Hindu faith. It is this attitude that makes for the progressive, scientific and rational nature of the Hinduism and its universalism. The Hindu mind admits of a "graduated scale" of interpretation from the most impersonal to the most personal. It does not condemn in harsh terms the religion of the average man and his conceptions, but leads him on gradually to higher ideals and deepens and vitalizes his faith. The Indian mind is conscious of the complexity of human nature. Men suffering in the psychological dispositions and intellectual talents need differing conceptions of the Deity. *Siva Mahimna Stotra* says:

As all streams have for their goal the sea, so
O Lord, Thou art the one goal of man who
take, by reason of diverse tendencies, various
paths, crooked or straight.

The seers of India did not reduce religious life to an empty single formula in the name of philosophical reason. They purified religion by making it subserve the spirit. They held the opinion that rites, vows, ceremonies, modes of worship, ways of sacrifice and various institutions are instruments helping us in attaining spiritual realization. According to the Hindu sages, religion becomes a reality only when it answers to the complete spiritual needs of men, not if it merely satisfies the rational part of man and the intellectuals in a society. Religion must have a hope for all and respond to the needs of the entire man.

Freedom is the supreme law of spiritual life. Not only are "all things that have been rightly said by all prophets" ours, but all roads lead to Rome. Indian culture looks upon other faiths as the fellow-seekers of Truth, and hence is not for aggressive propaganda or conversion. The Hindu is not for active proselyti-

sation. Hence, we have not had in India the religious wars characteristic of societies with dogmatic theologies.

Broadly, three methods of God-realisation are indicated — *Jnana*, the way of knowledge; *Bhakti*, the way of Devotion, and *Karma*, the way of Action — depending on temperament, but all leading to the same goal. Each individual is given a definite way of life suited to his temperament and abilities (*svadharma*), but all are expected to keep up a general morality which insists on the following virtues: non-killing, truthfulness, non-stealing, continence, and non-acceptance of great possessions. The *Yoga Sutras* of Patanjali lay down these as the paramount vows (*sarva bhuma mahavratam*) that are to be practised by all irrespective of time, place, purpose and caste and rules. Besides these, every individual is assigned to a caste which is determined not by his birth but by his qualities and tendencies. He must observe the laws and duties of his caste. The fourfold caste system was not the rigid and unmeaning thing that it is today, stiffened into a fixed hierarchy without purity and utility, unintended by the originators of this great educational formula. What obtains today is mere travesty of the original. Many are inclined to describe it as an economic adjustment or a sort of guild system for the maintenance of society. But its intention was to help each individual to develop to the full his potential, material and spiritual. As the *Gita* puts it:

"From whom is the evolution of all beings, by whom all this (universal) is pervaded, worshipping Him with his own duty, a man attains Perfection."

The ancient Hindu scheme of society is organic, co-ordinating all activity, helping man to realize the Highest, not only for his own good but that of society also. To awaken the spiritual in man is its objective. Ill-informed critics are of the opinion that Indian culture is ascetic and other-worldly. They hold that Indian culture is world-negating, life-denying, and static. This is a onesided picture. The ancient culture of India is not other-worldly. It

THE KNOWING

By Frederik Beck

**if i say i know something
i may not be sure of the color of a thing
i may not be sure of the weight of a thing
i may say that i am not sure that it is real
i may completely doubt that something
is there**

**but if i know something
at least one thing i can say
i can say that something is
even if it is a doubting thought
and if i doubt that i exist
it is i who doubt that i exist
even so
consciousness shines as existence.**

does say that this life is good if you know enough to understand the purpose of life. It maintains that this life is good, but only as a means to an end. Hindu philosophy is a dynamic, pragmatic, and spiritual power which inspires man to rise higher and enlarge his vision. It has taken note of the natural motives, passions and instincts of man. It aims at evolving a civilization which is "naturally productive, socially just, aesthetically beautiful and spiritually integral". The arts and architecture, drama and poetry and institutions and ways of life of the Hindus are all integrated and their civilization is progressive, rational and humane. It is a great mistake to despair of India and say that she is exhausted. It is a fallacious generalization to judge India from recent history; for it is a very ancient civilization which has a message for all times and is not without one for our age. Lord Acton has remarked that "to emphasize the three hundred years' failure of a nation, ignoring its three thousand years' success, is to study history from a wrong perspective." Indian culture is not a country without a capital, nor is it a formless lump of creeds and sects with no central doctrine to hold them. It is a citadel with a ring of artworks, intricate but interrelated.

Moments Remembered
by Managing Editor

PARAMOUNT RAMANA

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

— V.G.

SMT. KANAKAMMA IS one of the few old devotees still alive who worshipped Bhagavan and basked in His Presence; and was further fortunate in her close acquaintance with Sri Muruganar. This association greatly helped her; particularly after Bhagavan shed His body. Muruganar, through austere living, high thinking and vast learning could preserve the Presence for those who felt orphaned after 1950. He convinced them that His spiritual Presence was His true Being. Smt. Kanakamma, Smt. Padma, Sri Anandammal and others thus benefitted from their proximity to Muruganar. His daily exposition of Sri Bhagavan's *Nool Thirattu* (Collected Works of Sri Bhagavan) for many months transported them into the Ramana-world of Pure Awareness.

I asked Smt. Kanakamma to tell me about Sri Anandammal. She narrated¹:

"Sri Anandammal had been coming to Bhagavan from His Virupaksha days. She belonged to Tiruvannamalai itself and she lived with her parents. From her childhood she was attached to Bhagavan and at Virupaksha Cave she used to meditate in front of Him.

"Though her aspiration was purely spiritual, her parents forced her into marriage. Even after marriage her regular visits to Bhagavan to Virupaksha Cave did not cease. In course of time she had a son. All her thoughts were about Bhagavan and the son and family members remained neglected. Leaving the child at home, she would still go up the Hill for meditation. Nothing, not even the pleading persuasions of her parents and relatives, could deter her from this practice. After a few years her husband passed away. Bhagavan also had come down from the Hill to the present Sri Ramanasramam.



"Anandammal, leaving her son with her brother shifted her residence from Tiruvannamalai town to Ramana Nagar, opposite to the Ashram. She erected a thatched hut with mud walls. She led a strictly disciplined life, eating very little, speaking only on matters spiritual and going to Bhagavan every day without fail. The purity in her appearance would inspire reverence — the ochre dress, *rudraksha mala* around her neck, and clean shaven head. Her needs were few. One, Dhanamma, who was a great admirer of Anandammal, used to help her by cooking for her. If Dhanamma had to go out of town she would cook rice for a few

¹ Recently, she shared these memories with the Ramana Kendra members at Hyderabad.

days and put it in a pot and pour water into it. This was all: when hungry, Anandammal would eat a portion of the cold rice, with salt for taste!

“Though she could not read and write, she could explain any passage in spiritual texts. She would be very happy if visiting-friends recited in her presence Bhagavan’s *Nool Thirattu* and *Ribhu Gita*. Her happiest moments however, were those when she could sit meditating in Bhagavan’s Presence. She also dearly loved to go round the Holy Hill, Arunachala.

“A school teacher, Madurammal, well-versed in Vedanta, often visited the Ashram. She hailed from Madurai. Seeing the greatness of Anandammal she used to spend some time with her and read out Tamil religious books. Difficult passages which baffled her would be explained by Anandammal in the light of Bhagavan’s teachings. Thus what erudition could not reveal, her direct experience could.

“In those days many earnest *sadhus* were living at Palakothu — Muruganar, Munagala Venkataramayya, Annamalai Swami, Kunju Swami and others. It was customary, to give these *sadhus* some special eatables prepared at devotees’ houses. Once I prepared *pakodas* and distributed them to the *sadhus* in Palakothu. That day, I took a packet of *pakodas* and went to her hut. She was in meditation. But she welcomed me with her usual affection. I offered the packet. Without touching it she asked what it was. I said: ‘*Pakodas*. I prepared them specially to offer to the *sadhus*. I had a thought that I should also give some eatables to the *sadhus* at Palakothu and hence I prepared them. I have given the rest. This is the last packet; I have brought it for you’

“She ate it and then turned a stern face towards me and said: ‘Do you think *sadhus* really need these varieties? Look at that corner. Dhanamma has left cold rice there in the pot for me, for a few days. That is all I need. Time is very precious for seekers. We should abide ‘as we are’ — to remain ‘as we are’ is all that we have to do. Not waste time in making special eatables for *sadhus*. These are caused



Anandammal (in her early years)

merely by distracting, disturbing thoughts only. Remain where thoughts do not rise”. So saying she resumed her meditative state. After some time she opened her eyes and said: “Why do you waste your time like this? What does Bhagavan say? Close your eyes and be still. Simply Be!” She said these words with such power that after all these years I remember and cherish them. Yes, why should one waste even that much moment to do a so-called good act, when our Master wanted us to spend all the time in reposing on the Self. Even today I feel greatly grateful to Anandammal for saving me from unnecessary entanglements and directing me powerfully only to spend all the time in diving within, withdrawing the mind from any outward going.

“Anandammal did spend most of her time only in the Presence of Sri Bhagavan. When she returned to her hut, she would remain in meditation or if people arrived she would ask them to read out to her some passages from books. She was quite fond of me. She told me: ‘You have come to Bhagavan at this tender age; it is very good. It is a rare opportunity, indeed! Utilise every moment in *sadhana*.

Attaining the fullness of Self should be your aim; all the rest are only the traps of the mind. Be ever vigilant. Attain the Self which is ever yours. Be true to yourself; Bhagavan's blessings will be always with you! Young aspirants should learn from the wisdom and pure life of Anandammal.

"Once when I went to her hut, a young woman was lamenting over her hardship in life and Anandammal's consoling reply even now lingers in my ears: 'Your thinking about such troubles only weakens your will-power making it weaker and weaker. Renounce the whole chain of these thoughts. Go and sit in the Presence of Sri Bhagavan. He will solve your problems and bestow well-being on you'. She added: 'For women to do *sadhana* Arunachala is the best *kshetra*: Did not Mother Goddess, Parvati, Herself do *tapas* here to gain the other half of Lord Siva's body? It means that at Arunachala women will surely gain *Atma-siddhi*. Look at Bhagavan's Mother. Are there temples over the *samadhis* of the mothers of Rama or Krishna? For Alagamma Bhagavan saw to it that a temple was built. What better proof is there for the greatness of womanhood?

"After Bhagavan's *Maha Samadhi*, devotees scattered out of Tiruvannamalai. After some time, they discovered that they could not find peace of mind anywhere else! So, they slowly came back to the shrine of Sri Bhagavan's *samadhi*. At that time, they approached Muruganar and requested him to expound Bhagavan's written works on *Nool Thirattu*. Muruganar's explanations, interspersed with reminiscences of the Master, delighted us, like showers of Ramana-ambrosia.² Fortunate indeed were those who listened to Muruganar's talks. Anandammal and myself were among these who have had this rare privilege!

"After completing the *Collected Works of Bhagavan*, Muruganar expounded other spiri-

² A leaflet issued by Sri Anandammal in gratitude to Sri Muruganar in Tamil is translated into English by Sri J. Jayaraman and published alongside.

TO MURUGANAR

(Tribute by Sri Anandammal after his discourses in 1952 — translated from Tamil).

Muruga, you have clarified
In various ways, yet with consistent
Emphasis on central Truth,
The precious treasure of *advaita*
Taught by Ramana, the Self,
And the scripture's *mahavakyas*.

Your nectareous words have helped eager pilgrims on the path to reach with ease the goal of *moksha*. Listening to your comments on Sri Bhagavan's writings whose depths contain the treasure of non-dual Truth, we too revelled in the bliss of Self. The secret we had heard and known from Bhagavan, you rammed into our heart till it was firmly planted there. All of us at that time and in that spot stood rooted in the Self. And abiding in the bliss of Being, we burnt our old illusive sufferings in the bright flame of pure Awareness.

The subtle beauties in the gracious Works of Bhagavan you made us see and enjoy. And in this enjoyment we found peace serene.

We were dissolved, we disappeared in the flood of bliss you showered on us, you a cloud of compassion risen from that ocean, Bhagavan's grace.

Freed from the body's bondage, we were merged in the firmament of pure Awareness.

You have put to flight the grief we felt that Bhagavan had gone from us.

Our heart-lotus blossoms as the Sun of *advaita* shines again.

Muruga, O hero whose whole being is Awareness, you have given us firm abidance in Self-Knowledge. Who can say how great you are?

tual treatises like *Atma Purana*. One day, Anandammal wanted Muruganar to explain a passage about Saint Vamadeva in *Atma Purana*. She asked: 'Vamadeva had some residual *prarabdha* and had to experience *garbha vasa*

(stay in womb). Immediately after coming out of the womb, he realised the Self, didn't he? After uttering these words, Anandammal suddenly fell forward and collapsed. It looked as if she was prostrating. But after a few minutes when she did not get up from her 'prostration' I lifted her and made her sit up. She was not conscious. We sprinkled water on her face, yet there was no improvement. Then she was taken to the town to her relative's house. She never opened her eyes again. This happened at evening 6 and by 9 p.m. she was pronounced dead. Her last thought was on the release of Vamadeva!

"Her body was laid to rest near the Ashram, by her son and her brother.

"Anandammal was an ideal devotee worthy of emulation!"

Smt. Kanakamma narrated a humorous incident:

"I came to the Ashram in 1946. In those days *Veda Parayana* was done in the presence of Sri Bhagavan at 5. a.m. During the month of *margazhi* (December-January) Tamil *Parayana* would begin at 4. a.m. itself, preceding the *Veda Parayana*. *Margazhi* is the coldest month. The Tamil *parayana* contained sections from Muruganar's *Sri Ramana Sannidhimurai*, like Tiruppalliyezhuchi, Tiruvenbhavai, Tiruvamanai and Tirupallandu and from Manickavachakar's *Tiruvachakam*-Tiruvembhavai. Bhagavan as usual would be ready seated by 3.30 a.m. itself.

"Then Bhagavan was sitting in the Jubilee Hall (a big thatched shed outside the Old Hall — erected to accommodate the ever-increasing number of pilgrims). Since it was open on all sides, the cold was really biting. Yet Bhagavan would wear only a shawl, which covered His head also. *Dasangam* (incense) was burnt and when sprinkled on the live charcoal, the smoke would spread, freshening the entire atmosphere.

"The urn with burning charcoal stood on a stool near Sri Bhagavan. Occasionally He would spread out His palm and fingers over this fire and enjoy the warmth. His doing so

was a beautiful sight! Sometimes when an overenthusiastic attendant showered a lot of incense, waves of thick, heavy smoke gushed out and smothered His face and He could hardly breathe. Bhagavan laughed and said:

'போடுங்கோ ஓய் போடுங்கோ. சாமி தானே! புகையை நன்றாக போடுங்கோ! கோவிலில் இருக்கும் சாமிக்கு தூபம் போடுவதில்லையா? அதைப் போல் தானே இந்த சாமிக்கும் போடணும்! அப்போது தானே திருப்தி!'

'Pour more and more of it. Who is affected? Only Swami is affected so, it doesn't matter! In temples too, the Swami is thus smothered'. After a pause He would add: 'Perhaps that is why in temples the Swami is always made of stone! Otherwise how troublesome would all this worship become for Him! I am troubled only once in a way. Guess the predicament of the temple God! For Him it is six times a day; sometimes even more!'

Sri N. Balarama Reddy narrated the following interesting anecdote:

"Nayana (Kavyakantha Ganapati Muni) was discussing with Bhagavan Kalidas's greatness. During the talk Bhagavan happened to mention that the '*Ingudi*' tree referred to in Kalidasa's *Sakuntalam* was found in our forest, near the Ashram.

"One afternoon, Bhagavan went to Palakothu to take Nayana to the forest to show him the '*Ingudi*' tree. Later on Muruganar, not finding Bhagavan in the Hall and thinking that Bhagavan might have gone to Palakothu, went there. Coming to know these that Bhagavan and Nayana had gone into the forest, Muruganar went in search of them. Afterwards, Viswanatha Swami coming to know somehow that all the three had proceeded to the forest, also followed. He located them in the forest. Then, Bhagavan who had already pointed out the tree to Nayana and Muruganar, showed it to Viswanatha Swami also. All the three scholars wondered how Bhagavan who had never read *kavyas* and knew no botany could identify such a rare tree as '*Ingudi*' (*Terminalia Catappa*). Then, they realised that nothing was unknown to a *sarvajna* (all-knowing one)!"

SRI KOTI SWAMI, a Siddha Purusha

By Ilayaraaja

MOTHER INDIA — *Punya Bharat* as Swami Vivekananda fondly called it — abounds with sages, seers and saints. Even today, for earnest seekers, there are mature souls of high spiritual order to guide them.

These mature souls are of two kinds — *siddhas* and *muktas*. *Muktas* are those who have realised their true identity with the One and could cogently expound their teachings rationally and logically. Spiritual treatises emanate from them. Though spiritually they soar far above ordinary mortals, in day-to-day life, they conduct themselves quite normally.

Siddhas are also spiritually elevated. But they lead an abnormal life. Their behaviour may appear queer to observers. They often possess *siddhis* (occult powers), like thought-reading, predicting the future, and working miracles. Even in their day-to-day activities, like taking food they may follow their own strange ways. For instance, they might eat enormous quantities of food at one time and do without food for long periods. Despite such abnormal actions, their bodies show no marked change at all!

Yet in showering compassion on fellow-beings, including animals, birds and plants, the *mukta* and the *siddha*, are identical. They love all beings equally and without a trace of attachment. The *mukta* gives his teachings clearly, logically and systematically, whereas the *siddha* is content to help people in his own queer ways. However, for both, helping the poor, the needy and the suffering is natural and involuntary.

Tamil Nadu is fortunate indeed to have nurtured great *Mahatmas*, like Ramalinga Vallalar, Saint Thiagaraja, Sadasiva Brahmen-dra, Easanya Desikar, Seshadri Swami and Ramana Maharshi, to mention only a few from the recent past.



Sri Koti Swami

Having been introduced late in life to spirituality, I was eager to meet in flesh and blood some *siddhas* and *muktas*. Knowing this, my friend Sri Soundararajan told me about a *siddha*, living near Coimbatore, on the way to Pollachi. I was told that the *siddha* lived upstairs in a zamindar's house in Puravipalayam village. My friend took me there.

Who is this *siddha*? What is his name? Where does he hail from? How old is he? What is his teaching? These thoughts naturally crossed my mind before I met him.

The zamindar kindly took me upstairs and I saw the *siddha* face to face. The immediate reaction in me was that my entire being collected together and dived within, making me vibrantly lost in myself.

After garlanding him, offering my obeisance and putting a few eatables in his mouth (he is always fed by others; he does not eat anything himself), I waited for the *siddha* to speak a few words to me. He turned his glowing eyes

on me and said: "Go, lie down there. Sleep. You are tired. You need sleep, rest. Go, go!" I lay down near his easy-chair and fell asleep, immediately. After some time, it seems he said: "Enough, Now you wake up". I got up, absolutely fresh in body and mind! The tension that was surging in me all these days was thus soothingly quietened. He granted me thus this blissful experience in his own child-like, simple way. I was convinced: 'Yes, he is the great *siddha* I had been longing to meet in flesh and blood. I am fortunate'.

I gathered what little information I could about this saint from the zamindar and others.

He is known popularly as 'Koti Swami', 'Koti Siddhar' and 'Ponmudi Swami'. No one knows his real name: neither his place of origin nor his age. He often refers to individuals who lived 300 years ago, in intimate terms. From this one is free to guess his age. However, no one could succeed in getting details about his personal life. He eats whatever is put into his mouth. He rarely drinks water. Once in several months he demands hot water to drink; steaming hot he gulps it! He doesn't seem to sleep; and rarely answers nature's call. Though he looks old, he is hale and healthy. Peace prevails in his presence. His love is transparent, though there is no trace of attachment in it.

Twenty-five years ago, the wife of the zamindar went to see this *siddha* then living at Neykarapatti, near Palani. There he was already very famous. He told the zamindarini that he would accompany her. So, saying he went straight into her car, to her very car amidst the many cars parked there. He himself opened the door and sat in it. When he was brought to Puravipalayam and taken round the house, he saw every nook and corner of it and at the end chose the corner of the upstairs verandah. He never got down from that place again!

Koti Swami's mode of talking is strange. One has to infer the real meaning from the many disjointed words spoken by him. Since he repeatedly uses the word 'Koti' (ten million), he has come to be known as 'Koti swami'. "Go

THE VIGIL

By Harindranath Chattopadhyaya

**My soul, garmented in quiet,
Goes walking on the steep
Of what exquisite awakening,
Dream-haunted like sleep!
The heart, its home-loving shadow
Refusing to roam,
Sits and kindles and gold fires
Inside the home.
The mind, a gaudy-turbaned slave
Sits outside the door
And will not allow strangers
To enter any more.**

to Kasi. You will get *Koti* rupees profit there", "Avidayarkoil, a great *kshetram*! *Koti* people live there!"

I asked him about Arunachala and Sri Ramana. He said: "Tiruvannamalai Very big. *Koti* people go there. Oh! what a crowd there; always several *Koti* people flocking. All *Mahans*!" "Ramana Rishi! Very rich. He gives to all; he has much to give. Not like me; I am a pauper!"

Whatever is offered to him, he accepts — they are mostly garlands and eatables. Often, sandal paste is applied on his body, profusely. He doesn't object to anything. He seems to have no will or wish of his own — he neither demands nor rejects things. Left to himself he would be gazing forever at empty space!

Sri Koti Swami guides seekers in his own inimitable peculiar way. One has to be very watchful in grasping the real meaning of his utterances. When a close friend of mine asked him for *Upadesa*, Swami said: "*Koti* people come and *Koti* people go. None is left behind!" My friend understood it to mean: "Thoughts are plenty, they are the hindrances. Remain in the state where there is no trace of thought at all!"

Ours is indeed a *Punya Bhoomi*! Where else can you meet, even today, in the *Kali Yuga*, a *Siddha Purusha* like Sri Koti Swami?

The 'Bhagavan' of the Devotees and The Real Bhagavan

By 'One'

DO YOU know Bhagavan? To this question many devotees, His numerous devotees, answer:

"Oh yes! I have read about His life story, His teachings, the reminiscences narrated by those who were fortunate enough to sit at His feet".

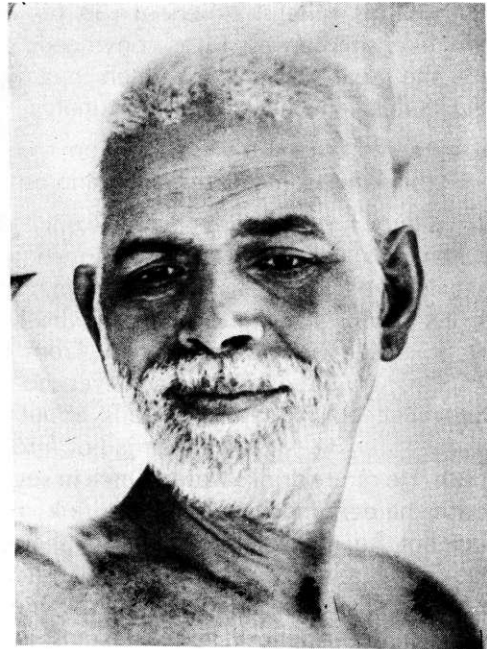
Anyone belonging to the latter category would probably reply with great enthusiasm, saying:

"Yes, I know Him very well! I have been greatly blessed in having His darshan. How many times I have beheld His smiling face, His lustrous eyes, heard His illuminating words, experienced the peace and power flowing from His presence and felt the waves of pure love and compassion radiating from His beaming countenance."

Now if these devotees were to be told that they didn't know Bhagavan at all and whatever they saw or heard or read about Him was merely with reference to His outer earthly manifestation, they wouldn't like it. But the naked truth is that Bhagavan is Pure Spirit or Self and not the so-called person or individual or the body. As Pure Spirit or Self, He exists in the utter silence and aloneness of the spiritual dimension of existence which totally transcends the illusory physical and mental levels of existence. As a Sufi Sage put it: —

"What knows the devotee of the Essence
hidden within the form.
To his eye of flesh only the bottle is visible.
While blind is he to the wine invisible."

Here the bottle refers to the outer name and form and the wine represents the Spirit within. Many devotees are so much taken in by the outer appearance, that they are unaware of the Reality behind the appearance.



The devotees' misapprehension of the Truth is no fault of theirs. As the saying goes — "Only one Sage can understand another Sage." In other words the perception depends upon the perceiver. Most people on earth are so much in the grip of *maya*, that they are totally ignorant of their true nature as the transcendent infinite Pure Spirit. Unaware of the Existence-Awareness-Bliss which they actually are, they identify themselves with their personality-mind-body. And so they superimpose this mistaken identification on Bhagavan. And it is only when His Grace descends that the wrong identification ceases and they experience Bhagavan; the real Bhagavan, his own self.

The last words are; his own self, not His own Self. The omission of capital letters is no error. In truth, there is but one single self and no other. It alone is.

OUR VISIT TO SRI RAMANASRAMAM

(Jottings from the Diary)

By Prof. G.V. Kulkarni

REMEMBER, ever since 1964, we have been visiting Sri Ramanasramam once a year or at any rate once in two years, till 1980. It was a blissful experience, a source of inspiration and enlightenment. Bhagavan still lives there (and everywhere too). However, during the last four years, we could not go there for one reason or another.

At long last, the earnest desire of our hearts was fulfilled and we started from Kolhapur on pilgrimage on 4th January 1985, for the Ramana Jayanti Celebrations.

Before that, Smt. Prabhavati Raje, an old devotee of Sri Bhagavan, came to Kolhapur and during her visit here, gave a few talks on "Ramana Maharshi". Before leaving she met us at home and told us that she would be going to the Ashram on 7th January, 1985 — the Jayanti Day of Sri Ramana, along with some devotees at Nagpur. She suggested that

devotees from this part should meet at the *sanctum sanctorum* and enjoy the bliss of the presence of the Master. We consented, almost promised, to do so.

There were difficulties. But still the resolve, by Bhagavan's grace, was firm. I sent invitations to members of the *Bhagavan Ramana Satsanga Mandal/Sri Krishna Swadhyaya Mandal* at Kolhapur. Finally, we became a party of ten.

A Matador was hired. We began to prepare for the journey. Ever since the decision was taken, there was a welcome change in our mental outlook — cheerfulness took hold of us. Those were the propitious signs of a forthcoming benediction — "*Prasada-Chinhan Purahphalani*" as Kalidasa has said.

We wrote to the Ashram President informing him of our arrival and reply received, expressing joy at our prospective visit.



An Ashram View



(l to r) Smt. Pratibha Adake, Smt. Manorama Kulkarni, Sri Govindrao Kulkarni, Sri Thakur, Prof. G.V. Kulkarni, Smt. Jyotsna Kulkarni, Smt. Rege. To the right and left of Bhagavan's picture: Yogendra and Ramana.

Friday, 4th January 1985

We started in the morning at 8.30 a.m. after doing *pranam* to Arunachala and Sri Ramana and reached Davangiri at 8.00 p.m. After complete rest and sound sleep, we started next morning for Tiruvannamalai.

Saturday, 5th January 1985

The nearer the Ashram, the greater was our joy, the greater our purity of mind and expectancy. Even the wind hailing from there was cool, welcome and purifying. At 9.30 p.m. we reached the Ashram. Sri Jagadeesh Swami who received us with a cordial smile awakened the attendants and made arrangements for our stay at Gurumurthi Cottage, opposite the Ashram. Ultimately we reached our *sanctum sanctorum* and slept on the lap of Arunachala, singing — "Arunachala Siva — Arunachala Siva"

6th January 1985

On 6th, 7th & 8th we were in the Ashram. Preparations for the Jayanti were going on. Pandals were erected, the gates and halls were electrified and decorated with flowers. Devotees from various places were pouring in, and yet the silence and daily routine of the Ashram were not at all disturbed. There was peace and only peace.

Early in the morning we got up, had the holy *darshan* of Arunachala as we stepped out

of the cottage, took our bath and went for *Arthi* and prayers in the sacred shrines of Maharshi and the Mother. The newcomers in our party were very much impressed and the old ones were very happy. After breakfast we went to the old Meditation Hall, had *darshan* of Maharshi's lifelike, compassionate portrait on the sofa, we bowed down to Him and sat in meditation for a long time. This is indeed one of the most attractive places in the Ashram and visitors are forcibly drawn here. As we sat there, we completely surrendered ourselves and got absorbed, losing our petty egos and their trivial problems. Then we moved about in the precincts of the Ashram and visited other places such as the *Nirvana* Room, *Samadhis* of Laxmi Cow, Niranjanananda Swami, and others: Veda Pathashala, Goshala. All our activities during the day were meditation and yoga itself, we were very very happy.

7th January 1985

It was a great Day, full of enthusiasm and Bhagavan's abundant blessings, joy and peace. There were excellent decorations, garlands of flowers of various kinds hung at various places. The Vedic Recitation, *pujas*, *abhishekas* were going on. The atmosphere was surcharged with purity and holiness. On this occasion two new books were released — 1) *The Guiding Presence of Sri Ramana* by K.K. Nambiar

2) *Upadeshasarah* — by Jagadish Swami and (the late) Vishwanath Swami. Songs on Bhagavan were sung. There were inspiring talks on "Arunachala" and the 'Marital Garland of Letters' by Sri B. Ananthaswami and Sri K. Sivaraj. We had *darshan* and blessings of Shastrigal, a very old devotee of Bhagavan. He is now too old to serve. He cannot properly see as well. He was, therefore, given a chair in the Hall to sit quietly and observe the celebrations. We saw Smt. Prabhavati Raje and Om Swami. We also met Pachaippan, an old attendant, who during our first visit to the Ashram had attended upon us. Special meals, with sweets, were served to us in the *pandals*, constructed for the purpose, and we with great delight and devotion part-took of the *prasadam*.

In the afternoon, after rest, we visited the Book-Depot, purchased books, cassettes, photos etc. After dinner we witnessed a beautiful movie on Bhagavan's life.

8th January 1985

After the daily ritual and breakfast, we went to the old Meditation Hall. Our feelings of devotion were mixed with those of separation from the Beloved Bhagavan. We checked our tears and felt His abundant Grace, which had brought us all here.

May we experience for ever the feeling that Bhagavan and we are one!

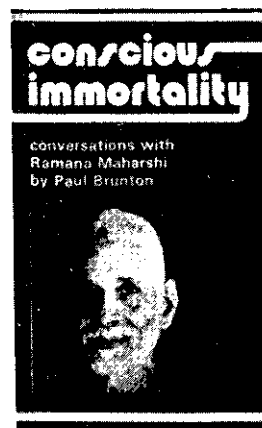
9th January 1985

After *arathi* and breakfast we started for Sri Aurobindo's Ashram, Pondicherry and reached there at 11.30 a.m. We had *darshan* of Sri Aurobindo's and Mother's Samadhis and also His Room. After receiving blessings, we returned to Sri Ramansramam at 7.30 p.m.

Next morning, we bade goodbye to the Shrines, Arunachala and the devotees who were very kind and hospitable to us. We started for Kolhapur and reached here next night at 8.00 p.m. with an indescribable feeling of fulfilment.

Now that joy is there in the heart of our hearts, even now!

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THE COSMIC CRAB

By Pat L. Sullivan

I DECIDED to grow older backwards
and turned to the master Socrates
who seeing through the sham to the comedy
perceived that the only tragedy
lies in the illusions of foolish men
believing that the real and the ego are one.

Perhaps Socrates's words were the key:
'All that I know, is, that I know nothing',
said he.

Henceforth for me
I resolved that this would be
the overwhelming question -
Just who and what am I
if "All that I know, is, that I know nothing".

All that I know, is, that I know nothing.
Except, maybe, if I play my cards carefully,
I'll be able to grow older backwards
day by day.

It's not so easy to practise daily
as it is for me to say . . .
Yet day by day I guarded my tongue,
earnestly sought to still my mind,
to act, yet somehow remain detached
about the bomb the press
and the oval ball
political parties
advertisements greed
religious cults
state of the nation
feminism chauvinism
or any old schism
regardless of the colour sect or the sex
of angers fears conflicts unrest.

Fielded my own . . .
Sought no excuses
no protestations
no arguments
no regrets
allowed no illusions
neither expectation
nor anticipation.

When in doubt
concentration
meditation
and hopefully some day
sufficiently mature
for contemplation
for no-thing, nothing-
in short
to go within.

Early in my Odyssey
the journey within to no thing,
nothing
I acquired a class of students
sixteen years the median age
mental age a little more
intelligent alert conservative
yet I told them they were older than me.

"Prove it", they shouted.

"Right", I replied,
"First answer me this-
What do you expect of older people?"

There followed ten minutes of
hectic consultation
noisy disputation
excitement indignation.

The result: a list of oldies trends
all of them alas designed to condemn
conservative dogmatic
condescending and critical
treat us as pests think they know best
hopelessly set in their ways.

"Young people", and the young was
carefully stressed

"Can you not see you've just been
describing yourselves.

Six months I have known you —
presented ideas

the great religions
good manners

better ways of learning
 tolerance of brothers and sisters
 others
 fair analysis
 of situations
 of political parties
 government policies
 avoidable disasters
 self control
 dangers of smoking drinking
 drugging
 self respect
 respect for others
 moderation, gentleness, peace
 care, compassion, consideration.

"I have never insisted, just offered
 but all these months you have resisted
 reluctantly listened
 behind hands whispered
 consistent in negative criticism.

"Your teacher has not been concerned,
 for the problem of growth to be learned
 is yours
 He tries to be open — from opinions free
 from judgements from bias to listen
 with sympathy.

"So I say again my young old friends
 that your closed in minds your fixed ideas
 being marks (so called) of advancing years
 make you older by far than this person here.

"So be my guest, join Socrates, come with me
 for as Socrates said,
 'All that we can safely know and see
 is, that we know nothing,'
 and only those of us women and men
 who accept this truth can hope to be free" . . .

Some months later
 to be exact on a New Years Eve
 I met a man an outgoing character
 who claimed to be expert in many things
 a scholar philosopher debater and thinker
 and not least of all a noisy drinker
 But still naive still too vocal
 still the bright new minted convert
 eager to exchange a silver coin or two
 I spoke of the precious key

to my golden door of discovery
 that he who knows that he knows nothing
 truly intuitively right to the core of him
 will surely grow older backwards
 into a state of child-like innocence
 post that of premeval Eden
 past twentieth century's spurious wisdom
 be pure of heart poor in spirit
 as the Sermon on the Mount would have it.
 Opinions laid from concepts freed
 open indeed to every season
 judging not — always forgiving.
 Why waste our earthly stay by worrying
 about a time confined to the blinking of a
 cosmic eye?

"Grow older backwards", our scholar
 chuckled

He leaned across the table loudly laughing
 "Good God, blinking of a cosmic eye
 cosmic crab you mean, man, surely.

But just remember
 crabs not only go backwards, man,
 but the ugly brutes go sideways too-
 What d'ya think o' that!
 Can a man grow older sideways, mate,
 with or without a blinking cosmic eye".

With that he exploded like a bomb in his beer
 and its froth like his crab flew frenetically
 sideways.

Later I caught some snatches of talk
 from across the room over the noisy chatter
 "Ya should" a heard him, mate — talk about
 a faker

cosmic eye, post Eden, open season,
 sillier than a farced up play".

Said the little man with the frizzy dark hair
 the sharp and raucous voice
 "Speaking as a psychiatrist
 the man's psychotic . . .
 Lost touch with reality . . .
 Wants to return to the womb.
 It's not Garden of Eden,
 nor¹ Mt Eden either,
 he needs.

¹ Mt. Eden — an old type high walled prison in Auckland.

It's² Lake Alice or ³Oakley,
a bit of shock treatment,
and no-nonsense professional care".
What more was said was drowned in
the clatter
the rattle of eager argumentative glasses.
The lesson was clear
idle words are burst ballons
a waste of the gas that fills them
I resolved then and there
that in the coming year
no rat-trap of words would catch me
I would go within
go within go within
never forget
that all I know, is, that I know nothing.
And I remembered then the words of a
Hindu sage
"While philosophers and scholars are given
to endless disputation
interpretation and qualification
the simple man lies like a child on the
bosom of God".
Heartened by the memory of this
I slipped into the year just begun
more determined than ever
to go within
And as year followed year, that did I do
deeper and deeper more and more frequent
and deeper I went
the greater the silence
till it seemed to flow
in and out
and somehow all about.
I taught yet I did not teach
not I, but that which moved me.
It seemed to me
that for the first time in my life
I belonged-
belonged to life to myself
to the people around me
to the beasts in the fields
to all earth's creatures

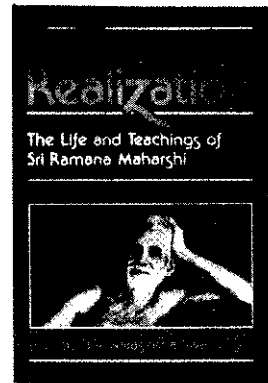
² Lake Alice — a mental asylum in Wanganui about 330 miles south of Auckland on the West Coast.

³ Oakley — mental asylum in Auckland.

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to the lakes to the hills
 to the whole wide world.
 I wept with those bereft
 I laughed with the little child
 I saw the hate but loved the lost one
 who lived in that sad sad state-
 I spoke to the sheep as I walked by
 I laughed as I talked to the staring frog
 in the muddy pond by the creaking gate
 reminded of scholar and the cosmic crab
 of the little man's firm no nonsense care
 so totally absurdly outrageously alien
 out here in the scented smell
 and the gentle spell of the country air.

Go within

One day a woman said to me,
 "John, I'll swear you grow younger
 every day."

Surprised, I smiled what must have seemed
 a knowing smile

an unexpected trap to catch my foolish ego
 She blushed a little said, "I know —
 I know that's silly but its true in a kind of way
 I mean, its not exactly physical — after all,
 I've known you twenty years, and your hair's
 turned grey

but you're always there, always free
 to help anybody not just me —
 Seem to know what we need without having
 to think."

Innocent spontaneous kindly words
 carrying for me a burst of liberation
 of joyful realisation.

In a moment that lovely lady
 had truly set me free
 in a new and special way.
 No longer would I need to say,
 "All that I know, is, that I know nothing".
 Simply "I know nothing".

No prevarication
 no beating about the bush
 just three simple words
 "I know nothing".

And every breath (it seemed)
 an act of special loving.

More years passed
 years (at last) of contemplation
 carving deeper than ever within
 in silent ever growing loving.

This then was the light of those years
 but what of the dark the checks the mates
 the fog of the lightless trackless deep
 the twists the turns the turning back
 battles defeats retreats loss of the sap
 of endurance of courage the failing away
 of patience of the early shining aspirations-
 What of all that?

No No No not at all a simple journey.
 At times the world became
 an arid stony place
 a jagged burning waste
 a long dark night of cruel and bitter cold
 an endless time of dry dry tears lost-
 lost it seemed forever and the pain, O the pain
 the anguish
 the near despair
 of inner storms
 of a stumbling numbing sense of loss
 no gain
 no light
 to steer me through a tortured labyrinth
 of pain.

Yet little ever so little
 over the anguished searching years
 there stole the first awareness
 of a groping delicate change
 the dawning realisation
 of a life being rearranged
 at first in tiny transient crusts
 of tremulous expectation
 to be sucked beneath the wastes again
 to primeval fires below
 once more to rise as larger firmer
 longer lasting grounds for hope
 even as that molten ball our ancient earth
 cooling slow firmed piece by transient peace
 learned eon by lingering eon in a kaleidoscope
 of years

to grow
 to wear slow the colour-patched cloak of
 multiple forms of life

HOW I CAME TO SRI RAMANA

By Savithri Devi Krishna (Mataji)

I HAD heard about Sri Ramana Maharshi, many years ago. But the time to meet Him, I mean to have His darshan or blessings never happened.

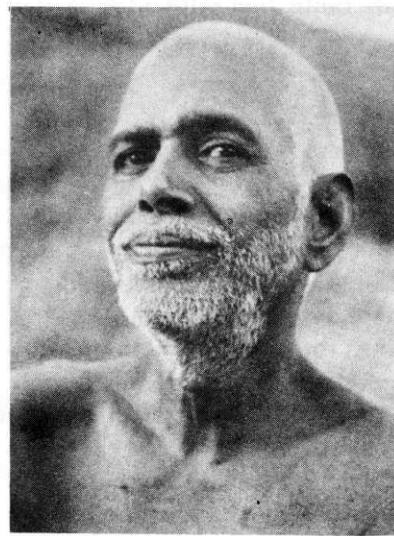
My daughter and son-in-law who are in Halifax, Canada, whom I had not seen or met for eleven years, wanted me to go to them in 1970. Then I was working in Visvabharathi University, Santiniketan, which was founded by Gurudev Rabindranath Tagore.

I decided to go to Halifax, Canada. There a friend of mine, who is a teacher in Dartmouth, Nova Scotia, was searching for Sri Ramansramam in New York. He got information from Tiruvannamalai, Headquarters of Sri Ramanasramam, that they had started one Ashram in Bridgetown — 100 miles away from Halifax.

One Saturday Sri Yashwant Raiji and his wife Smt. Sushila Rai, came to the school, where I was working and said, "Mathaji let us go to Bridgetown". A branch of Sri Ramanasramam, had been started there in 1972. I agreed and went with them. We met Smt. Joan, Matthew Greenblatt and Dennis Hartel. They received us with affection. We invited them to Halifax one Sunday. They visited us.



Savitri Devi Krishna.



I liked the Ashrama in Bridgetown, a beautiful place, with a Mountain just like Arunachala in Tiruvannamalai. I used to visit Bridgetown often with Sri Yaswant Rai and his wife and stay a night or two and back to Halifax. I used to teach some bhajans, whatever I knew, to Joan, Matthew and Dennis. In America I used to be in the Ashram for 2 to 3 weeks, cook *uppuma*, *dosai*, *pooris*, *chapatis*, *chatnis*.

Some times, I used to have severe asthma attack. I was all alone, in my apartment, near to my school, when I was working. One night, my breathing was very bad. I phoned Smt. Joan about my illness. She came with her husband, Matthew.

I was crying that I would die, and was very much afraid. Joan said, "Mataji do not be afraid. Bhagavan Ramana loves you, you will be alright" and stayed with me for some days to look after me. The same night, I saw Sri

Ramana in my dream, (with Vibuti on his forehead and with a beautiful smile) near my window. In the morning when I got up, I was very much better. And told Joan about it. She said, "Didn't I tell you? He will look after you".

When I was in the Hospital in Middleton, and was quite bad with asthma, I had His

darshan, a Divine look, and a smile, in my dream.

I had been to Tiruvannamalai later. I forget everything when I am there, in the Ashram. I feel so happy.

Now I feel His Presence, wherever I am. I do not worry about anything. Now I am not afraid of death.

What more can I say?

THE 'SAMADHI' EXPERIENCE

By A Parsee Devotee

There he was, again.

This time, walking around Bhagavan's
'samadhi';

Many are those circumambulating
the shrine,

Most, out of piety and devotion,

Some, for gaining merit,

Some, for wish-fulfilment,

And others, as a ritual,

But, he who was not circumambulating

He just didn't know

Why he was walking around.

As, on his way, he was,

Past the 'samadhi'-hall,,

Drawn in, was he,

By some influence unseen,

And now, round after round,

Propelled, were his feet,

By some invisible energy.

Going around the 'samadhi', was he,

Not by his own volition or will,

But impelled by a supra-personal power,

Just as a dead dry leaf blown about

by the wind,

Or a puppet moved by the string

Pulled by its operator.

Not the least effort

There was in the walking;

As involuntary and spontaneous

As respiration, it was,

The feet just seemed to glide over

the floor.

During his several circuits,

Many types of circumambulators,

Did he encounter;

Some, muttering 'mantras',

A few, chanting hymns,

And many, racing round and round,

As if a train or a plane, they had to catch.

But for him, silent slow-motion, it was,

All the way, from start to finish.

As good was his walking-speed as that

Of a pregnant woman in her seventh

month

Carrying a pot of water on her head;

The same walking-pace,

By Bhagavan, recommended,

For devotees on 'pradakshina',

Around his beloved Arunachala.

As every round, he completed,

The more inwards, did his attention go.

Receded into remoteness,

The external world of time-space;

Not much, he knew, of the time elapsed,

Or the number of times, he had

circumambulated.

As silently and stealthily,

As a cat-burglar in the dead of night,

From without, Bhagavan was pushing

him in,

And, from within, pulling him in,

Into the Heart, the seat of Reality.

Then, arrived soon,

The experience ultimate;

Erased was everything,

Neither was there Bhagavan,

Or the walker around his 'samadhi',

What remained, then?

Simply T H A T,

Just the pure simple bliss of S E L F.

MIND, MIRAGE, MIRROR, LAKE

By Rosalind Iris Christian

In his article "What do we mean by mind" in the Oct. 1984. **The Mountain Path** Norman Fraser considers many words used for "mind" in ancient scriptures and concludes that mind is an "illusory concept", like mirage, which looks real but does not exist. Rosalind Christian deals with symbols, not with words or the reality. Both words and symbols serve as halfway houses to the **Absolute Oneness**, where the Sun of Self blots out objects, reflections and the Eye-I that sees them.

— Editor

IN ANCIENT religion the symbol that came to be linked with purified mind was the Mirror, and the nature's mirror, the Lake. The symbol is, I believe, virtually world-wide, and wonderfully chosen. Early mirrors were made of metal, and required a very long period of polishing to acquire the power of true and faultless reflection. This mirror-symbolism is still used in Buddhism, and much that Ramana Maharshi says about mind can simply be translated across and applied to the mirror symbol.

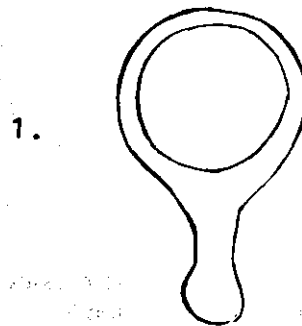
"We say that the Self-Realised Sage knows by his mind, but his mind is pure. Again we say the vibrating mind is impure and the placid mind pure. The pure mind is itself Brahman" (*Talks with Ramana Maharshi*, No. 204)

How well the phrase 'vibrating mind' can be applied to the mirror. Anxieties or strong emotions affect the breath and as we hold the mirror before us quick breathing clouds the mirror, just as wind and cloud ruffle and darken the lake's placid surface. A huge wealth of spiritual, ideal and mental discipline lie within this symbol — breath control among them.

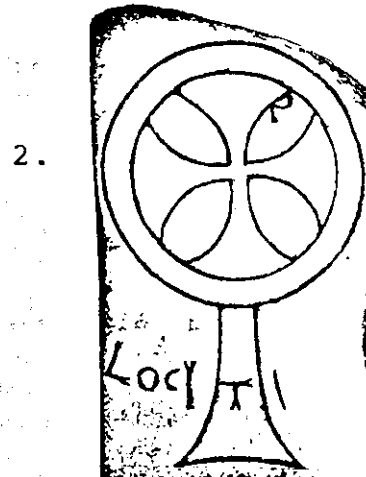
Let me give one example of this symbol as used by the Greeks. It is said that Perseus slew the Gorgon, a cruel monster. A single glance from her would turn a man into stone! 'She' is no more than the Greek elaboration of a more ancient symbol, the-Witch-who-turns-men-into-stone, i.e. Death. The Goddess Athena (Divine Wisdom) gave Perseus a shield. Using its burnished surface as a mirror he would be able to look upon the Gorgon and remain totally unharmed. So Divine Wisdom

'slays' belief in the reality of death. Thus we might say that Sri Ramana is a 20th century Persues!

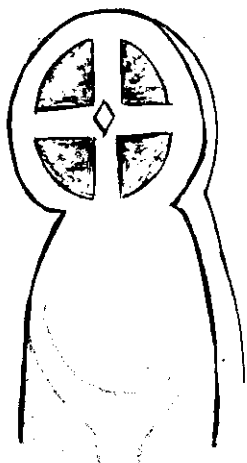
For the Celtic people the Mirror was a favourite symbol, and it is found carved on symbol-stones (see illustration 1 below), especially in



north and east Scotland (U.K.). These stones predate Christianity; but when Christianity was brought to Scotland the symbol was not lost. Illustration 2. shows it in the earliest Christian form. I believe, which has survived.



The full inscription suggests that the stone came from a little oratory to St. Peter the Apostle. It carries the Chi-Rho sign of the Christ (i.e. the first two Greek letters of that word), modified and placed within a circle and set upon a mirror-like shape. This makes very good sense. The Christ is the mirror of perfection, divine or perfected man. The circle stands for totality or completion. For my own part I believe that this mirror-concept lay



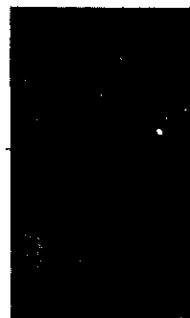
behind many of the great Celtic crosses with their circular tops (see illustration 3.).

The Christ-mind then is divine or purified mind — "pure mind is Brahman". So "Let this mind be in you, which was also in Christ Jesus", seems the most perfect and absolute injunction because everything else follows from it.

Continuing to look at Mr. Fraser's article we see that the symbol and the concept of ABSOLUTE ONENESS fit together — more especially with the nature aspect of the symbol, the 'Lake'. The lake mirrors on its still surface every variant of the surrounding terrain, be it rugged heights or plunging chasms, rocks and torrents — all become mirror-calm and at one within its circumference. And who projects all this multiplicity upon the lake's horizontal surface? It is the eye/I — Mr. Fraser's enigmatic jiva! And so it will, till the sun of Self dawns in splendour and blots out all else.

New Release!

**The
Essence
of
RIBHU
GITA**



Sri Bhagavan has translated into Tamil and also referred to a few important classical *Advaitic* texts. However, *The Ribhu Gita* is one text which He often quoted. He encouraged Prof. N.R. Krishnamoorthi Aiyer to study this ancient text and translate portions of this potent treatise into English.

We are grateful to Prof. N.R. Krishnamoorthi Aiyer for this Beautiful English rendering of these selected verses from *The Ribhu Gita*.

Please order:

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Ramana Maharshi – A Spiritual Beacon

By Dr. A. Raja Simha

A FEW YEARS ago, I witnessed a documentary on Ramana Maharshi produced by the Films Division which stimulated my mind to know more about this sage. Later, Arthur Osborne's beautiful book: *Ramana Maharshi and Path of Self Knowledge* gave me an insight into the life and teachings of this spiritual master.

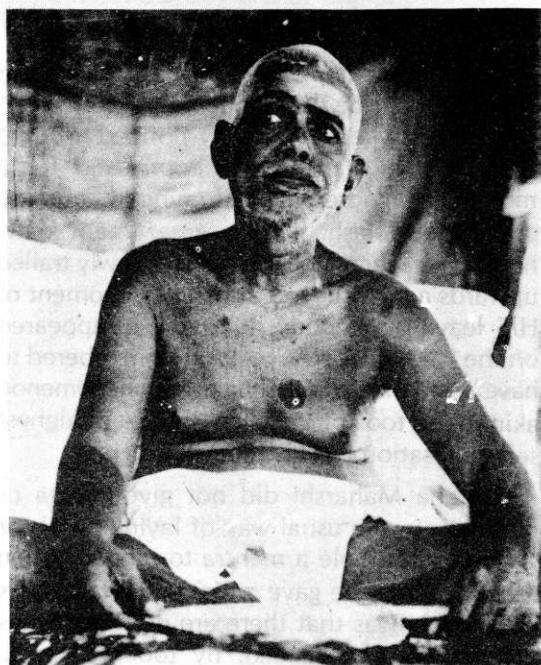
A couple of months ago, Princess Prabhavati Raje, an ardent devotee of Sri Ramana, was here in Mysore for a religious discourse and I had the privilege of talking to her about Ramana, since she was fortunate to have had the blessings of this great sage when he was in flesh and blood.

Though she answered patiently most of my questions, looking at my seemingly unconvinced face, she said: "Why should you not visit Ramanasramam at Arunachala once? Bhagavan will answer your questions". Perplexed by this cryptic suggestion I decided to visit Ramanasramam.

It was 3.00 a.m. on 28-3-85 when I alighted in Tiruvannamalai. I asked my co-passenger, a localite of that place, as to which way the Ashram was. He said 'Oh! you could have asked for a stop at the Ashram itself instead of making this unnecessary 3 km. journey. I will show you the way'. He was a Muslim and was very noble and magnanimous. He was all praise for Ramana.

At the Ashram portal, I had to wait for 2 hours, since the Ashram staff was asleep.

I was, however, kept engaged by the cycle rikshaw driver, Bhaskar, who brought me here with his stories about Ramana. He said that it was Bhagavan who rechristened his father as *Mylotti* (care-taker of peacocks). It seems one of the Ashram peacocks was missing one day and a search for it was in vain. Bhagavan's profound love of non-human creatures made him spare no efforts.



He called on Bhaskar's father and asked him to make a thorough search for the peacock. Bhaskar's father was lucky and brought the peacock back safe; Bhagavan spontaneously said with joy: 'Mylotti, take care of Ashram peacock in future too' and thus Bhaskar's father came to be known as *Mylotti*.

Bhagavan Ramana attained *Mahanirvana* on 14-4-1950 at 8.47 p.m. It was at this time that a luminous body appeared at the *Mahanirvana* room and ascended to finally disappear over the summit of the hill Arunachala. Many have authentically documented having had vision of this bright meteor-like thing coinciding with the *Mahanirvana* of Bhagavan Ramana.

To know more about this mysterious phenomenon, I spoke to Mr. Narasimha Iyer, a retired school teacher and one of the oldest devotees of Bhagavan, who said: "I have no words to

WHO AM I

By S.M. Kaul

**I asked Him "Who am I?" He said:
"Give up desire and you are He".**

describe what happened on that day. I was standing out-side the *Mahanirvana* room chanting verses when I suddenly noticed a bright flash at the *Mahanirvana* room and for a moment I ignored it presuming that to be mere photo-flash. But my amazement knew no bounds when this bright flash slowly trailed upwards across the sky at the very moment of HIS leaving the body. It finally disappeared on the HILL-ARUNACHALA. I remembered to have heard that in *Mahabharata*, a phenomenon akin to this took place when the seer of highest self-realisation left his mortal remains".

Ramana Maharshi did not give *diksha* or initiation in the usual way of laying hands or giving the disciple a *mantra* to repeat. When asked whether he gave initiation, Bhagavan's usual reply was that there are different types of initiation: by speech, by touch, by look, and by silence. This left the burden of understanding upon the enquirer.

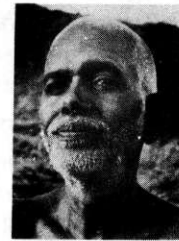
Normally, spiritual masters have written openly about theory but have been more reserved about the technique they prescribed, lest any should attempt without due authorisation and do themselves harm. Bhagavan however proclaimed the path openly in speech and writing. This innovation accords with the silent initiation that he was bringing to this world.

Maharshi did not accept the practice of *padapooja*, garlanding and other blind practices and superstitions prevailing in our set-up. The gist of his message for all his devotees was "*Pursue The Enquiry — 'Who Am I?'*"

Ramana lived till the end with only a loin cloth (*koupeena*). A true spiritual guide on these days of pomp and show, Bhagavan Ramana remains relevant for many milleniums —

— Courtesy, Mysore Monitor

**Second Edition!
Just Released!!**

**HUNTING THE 'I'**

by

Lucy Cornelssen

Sri Ramana Maharshi's Message has found a silent way to those hearts that are ripe and ready, all over the world.

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RETURN TO INNOCENCE

By A Parsee Devotee

"Except you be like a little child
You cannot enter the Kingdom of Heaven",
Said Jesus. And Ramakrishna said,
"Until you become as simple as a child
And forget all the knowledge you have gained
You cannot gain Illumination."
True are the words of these
Guides of humanity
The goal is return to the childhood
State of innocence.

The child is,
like as Adam and Eve in Paradise,
Before they ate the forbidden fruit
The knowledge of shame and honour, evil
and good,

Right and wrong.
You simply ARE and everything simply IS.
No difference you perceive
In the Natural State.
But as you grow up,
And your individuality develops,
Out of Paradise you plunge,
Onto the hard earth of adulthood.
Either-or Yes-no, right-wrong,
Difference, doubt, duality.

Then when the hour strikes and you are ripe
and ready,

Anywhere, anyhow, anytime,
You recognise The Master,
With or without beard and matted locks,
And your heart whispers,
"Yes, there he is, The Mother-Father, who
will restore to me

My lost innocence."
As day after day, in his presence you dwell,
A sail-boat moved by the wind of his will,
With no wish and desire of your own,
Once more into a child you turn.

Then dawns the day of deliverance,
When the Master's work is over.
By his all-powerful Love-Grace,
You are freed from the prison of duality.
And regained the Paradise of
Innocent, happy childhood Faith
In your own natural State,
Born anew you are,
Into the Kingdom of Heaven within.



LOVING THEE

by Fred Broumand

In my unloving self I took
Some pride for loving Thee.
But soon the World and the Flesh
Stormed my heart and robbed me of
that love.

Grieved and searching for the reason
Why I lost the love I cherished,
I realized it was not I
Who loved Thee. It was Thou
Who lovest me. So then
I pray to Thee, beloved,
Reveal Thy real form and bind
Firmly to Thy lotus Feet
My mind.
Thy love for me will be
My love for Thee.

THE POET OF RAMANA

By Harindranath Chattopadhyaya

I grieve but do not show it.
Rougher life grows and rougher.
And yet I would not suffer
As much as I have done.
For you the rising sun and moon
Are but the rising sun and moon
For me both moon and sun
Are God, the lonely One,
Who suffers wound by wound
Within I suffer too —
(Witness, O! heavenly blue!)
I suffer late and soon.
I grieve but do not show it,
Being a God-intoxicated poet.

46

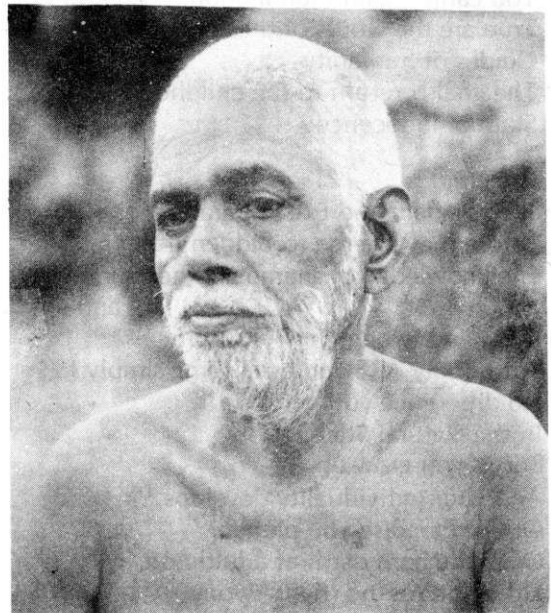
Introducing....

Smt. & Sri Gangadhariah

Sri T. Gangadhariah of Bangalore has been a staunch devotee of Sri Bhagavan since the early forties. It was through Swami Siddheswarananda of Sri Ramakrishna Ashram, Bangalore, that he came to know of Sri Bhagavan. The Swamiji spoke very highly of Sri Bhagavan and induced him and his close friend Sri B.M.S. Naidu to visit Sri Ramanasramam forthwith. They started by bus, immediately!

The thought that he would be meeting the great *Rishi* so moved him that Gangadhariah on reaching Krishnagiri, in the bus itself, went through a memorable experience. It was a state of absolute tranquillity never known before. Happily for T.G. Iyya (as he is known among Ramana-*bhaktas*) this state has remained till today. In spite of external activities and disturbances, this *manas shanti* prevails.

After reaching Arunachala, B.M.S. Naidu and T.G. Iyya, first stayed in a choultry in the town, went to the temple and had *darshan* of Lord Arunachaleswara. When later they arrived at Sri Ramanasramam they came to know that it was Bhagavan's *Jayanthi*, His Birthday! The Ashram was crowded with devotees and



feeding on a very large scale was going on in full swing. They had *darshan* of Sri Bhagavan in the afternoon. They sat for some time in silence, but the very Presence of Sri Bhagavan overpowered T.G. Iyya and he became instantaneously a 'slave' of Bhagavan.

He was a regular visitor, but felt no need to put any questions to Sri Bhagavan. However, every time he left the Ashram for Bangalore he would prostrate before Bhagavan who would nod His head in assent and farewell. T.G. Iyya cherishes those moments as the most precious ones in his life.

His wife is equally devoted to Sri Bhagavan, and accompanied her husband during his visits to the Ashram, during the life-time of Bhagavan and after too. Sri Niranjanananda Swami, the *Sarvadhikari* and Bhagavan's brother, would stay at T.G. Iyya's house whenever he visited



Smt. & Sri T. Gangadhariah

Bangalore. T.G. Iyya and his wife consider it as their great good fortune that during His last illness, Niranjanananda Swami spent two months at their residence.

T.G. Iyya is deeply interested in Vedic studies and is a keen student of Vedanta. He was a

house-building contractor by profession, but his main concern has been the pursuit of spiritual perfection.

We wish this devout couple a long life of dedication and devotion to Bhagavan Ramana!

THE EMPTY HEART

(A Tamil poem by "Thooran", translated by Professor K. Swaminathan)

The English poet says:

The world is so full of beautiful things
I'm sure we should all be happy as Kings.

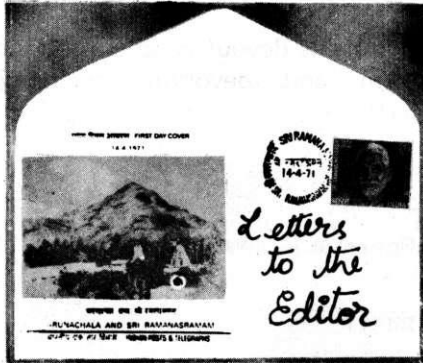
Indeed, we have good cause to be happy. Sun and moon, mountains and rivers, books and music — saints and seers — what wealth is ours! And yet, without rejoicing in them, we waste our powers in pursuing ever higher "standards of living". To illustrate this folly, 'Thooran' a Tamil poet of today tells, this tale:

The man was rich, but not content.
Morning, noon and night he went
To the Wish-yielding Tree and prayed: —
"O Kalpaka, I seek your aid;
All I want is a pot of gold!"

His prayer was granted sevenfold;
For as a gift to him was given,
Glistening gold in pitchers seven.
Seven silver pitchers were now with him
Each with gold coins filled to the brim.

But the Tree unkind took into its mind
To add an eighth, a half-full pot.
To fill this quick was his only thought;
The seven full vessels he clean forgot.
The demon Desire now made him mad.
To mother, wife, children "good-bye" he bade.
He rose before cock-crow, past midnight he worked;
Eating, drinking and sleep he shirked.
He wrecked his health, his conscience sold
And tried all tricks to gather gold.
Eager and anxious he shamelessly took
Each coin he could clutch by hook or by crook.

Harder and harder he tried, but died
Before he could quite fill the pot.
Greed is endless, but life is not.
Nothing is wrong with a half filled purse;
'Tis the void in the heart that is the curse.



MANTRA INITIATION

For a question put by a visitor, vide, No. 8 *Talks with Sri Ramana Maharshi* viz.: 'Can anyone get any benefit by repeating sacred syllables (*mantras*) picked up casually?' Bhagavan replies: 'No. He must be competent and initiated in such *mantras*.'

I know no initiator or guru. But still for the last one year or so I have been chanting *OM NAMO BHAGAVATE SRI RAMANAYA* as I saw it in one of your books. I trust this has been initiated by Bhagavan Himself. May I continue the process?

— R. Krishnan, Hubli

Do continue the practice. Your choice of OM NAMO BHAGAVATE SRI RAMANAYA has been prompted by your Self and it amounts to mantra-initiation. Each mantra, sincerely and regularly practised, gets charged with spiritual power. So you can proceed on your path in full confidence. You need not go in search of a guru. Should you, at some time or other, really need a guide, you will meet him without your personal intention. Trust in Bhagavan Ramana. Your competence is shown by your choice of the mantra.

HIS CONTINUED PRESENCE

I have a question but hesitate to utter it. Please be open in your answer to me. I am in love with Ramana Maharshi and adore him daily deeply in my thoughts. My doubt is now: Ramana is in *Mahasamadhi*. Is his help and grace still effective for a seeker? Do you think I can rely on his spiritual guidance and help without having seen him?

— Bruno Kunzi, Winterhur, W. Germany

Sri Ramana Maharshi is not His body. He repeatedly assured the devotees that He lives eternally in the hearts of everyone of us. He has taught us that we are even now (while in the body) the eternal Self and that the thought that we are not the Self is alone to be given up. Many visitors to the abode of Sri Ramana Maharshi here — Sri Ramanasramam — at the foot of Holy Arunachala, have gained the direct experience that He ever lives and guides the souls that turn to Him.

WHY DOUBT?

I read recently the book: *I AM THAT*, based on talks with Sri Nisargadatta Maharaj. In answer to a question: 'Would Ramana Maharshi recognise you as a *Gnani*?' Sri Maharaj replies: 'Of course. As a man recognises a man, so a *Gnani* recognises a *Gnani*. You cannot appreciate what you have not experienced'.

This reply gives me the impression that Sri Maharaj knows himself to be a *Gnani* and different from the person asking the question. As a person who is devoted to Sri Ramana, I would not expect Sri Ramana to answer this way. Do you think I superimpose my ego on Sri Maharaj?

— Prof. K. Venkatesan, Bangalore

You are right. Sri Ramana would be silent or give a different answer. But why speculate about others? It is the ego which thus speculates.

MIND AND RITUALS

May I request you to kindly clarify the following point?

Our scriptures say that a soul after leaving the body (at the time of death) goes and enters into another body, as though a torn dress is discarded and a new (good) one is put on by the individual. If so why do our scriptures prescribe, at the same time, that the house-holder (*grihas-tha*) should perform *sradha* ceremony (death anniversary) for the *pitrus* (the manes)?

— A.N. Achari, Jeypore

Your question concerns the condition of a departed soul after death or rather our desire to please it.

In the Hindu tradition there are many such contradictory features. It is the same with other religions too. There is no evidence about the condition of that which may survive the passing away of the body; thus there is no definite, 'yes' or 'no' to one idea or the other.

Hindu society respects human sentiment, religious or worldly. Habits and ceremonies have their roots in different

periods of the past. Why deny what others have faith in? Do fill the ancient ceremony with your own reverence and affection for the beloved departed ones and do not waste your time and energy over doubts, which nobody can dissolve. It is the restless mind that keeps you busy with such insoluble riddles. Try to go beyond it.

PURSUE SELF-ENQUIRY

I am a devotee of Bhagavan and recently I have started following His teaching of Self-enquiry. I keep watching my mind and whenever a thought arises I ask myself 'To whom does that thought come' and the thought disappears. I want guidance. My problem is (i) Bhagavan has said that one should go to the source of the thought. How can I do this? (ii) Am I doing the 'Self-enquiry' the right way and if not which is the right way? (iii) Should I carry on with 'Self-enquiry' throughout the day or only during the time when I sit for meditation? (iv) How can I reconcile my duties with my non-identification with the body?

— Curunath S. Netravali, Madras

We congratulate you that though young you have already taken to the Ramana Path. Self-enquiry is not a technique but a total transformation of our being — mental, social, and spiritual. It is not intellectual learning like college work, but a matter of 'growing' — it needs time, as all growing does.

'Am I doing Self-enquiry the right way?' you ask. Nobody can tell you. You have to find out yourself how to turn the mind inward. Verses 3, 5 and 16 to 30 of Upadesa Saram will help you. 'How to reconcile my duties with the non-identification with the body?' Study and remember and follow verses 26 and 27 of Supplement to the Forty Verses. Conscious self-enquiry may be confined to the period of meditation. But maintain always purity of mind, sympathy towards others, truthfulness and faith in the Inner Ruler. A careful study of Talks will answer all your questions.

ETERNALLY FREE

Maharshi says in some of His books that all the future is predestined; at this statement, certain gentleman asks Him whether even tiny incidents (for instance, to flatten a fly on a table) are also destined, and He replies, "Yes even small incidents are predetermined". I myself think that what He says is true, but I would like to know why everything is predestined.

I am anxious to know about Ramanasramam, too.

(i) Is it a kind of temple which accepts eager aspirants as sannnyasins (or Maharshi's disciples) and gives them

accommodation and spiritual instruction? Or is it like a school where enquirers and visitors just visit and leave and nobody is accepted as sannnyasins?

(ii) If it is a sort of temple, do you accept any aspirant regardless of race, language, etc? What about language?

(iii) If you accept an aspirant, how much fee must he pay for the instruction and accommodation?

— Teruyuki Uchikoshi, Tokyo, Japan

'Why' is one of those fundamental questions which can never be satisfactorily answered, because no human being has ever known the first cause behind the endless chain of cause and effect, which seems to be the driving force behind all happenings. Bhagavan has given us the reply as a boy of 16 years old to His mother, when she had found Him and wanted to take Him back home.

"The Lord remaining everywhere, gives the fruits of all actions at the appropriate time. That which is destined not to happen will not happen despite any amount of effort. What is destined to happen cannot be prevented. The best course is, therefore, to keep silent."

Here, the first cause is personified as a Divine Energy. In verse 19 of Bhagavan's Forty Verses on Reality He states that the Self is the ground of fate and free-will.

"The dispute, as to which prevails, fate or free-will, interests only those, who do not know the source of both. Those, who have realised the Self which is the ground of fate and free-will, are free from them. Will they again revert to them?"

By realising the Self, 'why' drops off of its own accord.

Now to your questions.

Sri Ramanasramam is not a centre for systematic research work. It only offers to visitors conditions favourable for spiritual pursuit of whatever kind, be they research, study, meditation or other sadhana. There is always somebody here among the residents who is willing and competent to help earnest seekers.

Visitors are free to attend pujas at the samadhi of the Master (twice daily). They will have breakfast (6.30 a.m.), lunch (11.30 a.m.) and supper (7.30 p.m.) in the dining hall. All other engagements are according to the inclinations of the visitor. The Ashram is a non-profit institution and demands no fixed charges. However, visiting pilgrims make donations towards the upkeep and maintenance of the Ashram.

RAMANA PARAMAHAMSA

Some days ago, I went through the Paramahansa Upanishad, which has only four Mantras. The second Mantra says:

"The *Paramahansa* carries neither the staff, nor the tuft, nor the holy thread, nor any covering. He feels neither cold nor heat, neither happiness nor misery."

On reading this, I was reminded of the actions of Venkataraman on reaching Tiruvannamalai. As He was coming out of the Arunachaleswara Temple, He was asked by a barber whether He would like to have His head shaved. He had this done. He cut a *koupinam* out of His dhoti, wore it and threw away all His belongings. Thus Venkataraman renounced everything and became everything. Sri Bhagvan's life is a commentary on this *Mantra*.

— G.S. Rao, Pune

AN APPRECIATION

I have very much enjoyed reading your journal 'THE MOUNTAIN PATH'. It is very inspiring and contains much useful advice on practising the path of Sri Ramana, as I have been endeavouring to do for a number of years.

Your journal is one of the most valuable exchange publications that we receive, and I do wish to remain on your list.

I look forward to receiving books for review. Anything concerning the teachings of Sri Bhagavan will have my highest priority.

— Gary Doore, Managing Editor,
The American Theosophist, Wheaton, U.S.A.

LAURELS — I

Among the articles in *The Mountain Path* that have touched me deeply in recent years are some of the reminiscences recorded by you in the column 'Moments Remembered', the story of Sri Muruganar's wife, and the reply given by your late mother to Dr. K. Subrahmanian as to her most unforgettable experience. With such pieces *The Mountain Path* fulfills its task of serving as a living medium of *satsang* between Bhagavan and the devotees.

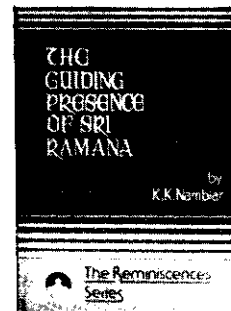
— Farokh Merat, Paris

LAURELS — II

I want to express my deep appreciation very specially to A.R. Natarajan for his editorial: 'The Tiger's Prey', in the July issue. I have gone through it more than once. How correct it is! I feel it is an inspired piece of work.

— Sarvanarain Das, Ahiyapur, Bihar

New Release!



The Guiding Presence of Sri Ramana

In *The Guiding Presence of Sri Ramana*, Sri K.K. Nambiar, Chairman of the Ramana Kendra, Madras, has given us an intimate glimpse into his life as guided by His Master, Bhagavan Sri Ramana. These reminiscences which span over five decades of his association with Sri Bhagavan and Sri Ramanasramam have now been collected to form this book. A delicious treat, indeed!

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BOOK REVIEWS

A GANDHIAN THEOLOGY OF LIBERATION: By Ignatius Jesudasan, S.J. Pub. Orbis Books, Maryknoll, New York 10545. Copies available in India: Author, St. Joseph's College, Tiruchirapalli, Price: Rs. 125/-

Father Jesudasan is well known to our readers as an earnest participant in inter-religious dialogue and in the quest for a Hindu-Christian meeting point in spirit and in truth. For him as Vedantins, *sat*, or Being-Awareness is the ultimate reality and *satya* or truthfulness and *sattva* or goodness are the highest value to be pursued in thought, word and deed.

For him the dharma practised by Gandhiji in the individual and the social sphere was the dharma embodied fully in the person of Jesus and only partially in the churches. Father Jesudasan has thus the courage and candour to hold aloft for our admiration and allegiance the divine Person of Jesus rather than the Church in its militant role as an evangelizing not a world-transforming, agency. He goes so far as to bemoan the failure of the Latin American churches with their "privatized and sacramental theology" to transform society, while in India Gandhi's influence saved the freedom struggle from degenerating into racial conflict and "spiritualized public life and politics" in some measure for some time.

Father Jesudasan is scrupulously just and fair in the detailed analysis of Gandhiji's life and work, his firm faith in Truth as God and meek obedience to "the inner voice". Viewing satyagraha as a form of sadhana which advances the individual and society alike, he proves how Vaishnava *prema* operates, as effectively as Christian charity does, to sustain and strengthen our common human dharma. He warmly welcomes the liberal teachings of Vatican Council II which recognizes the "the ray of truth" in non-Christian religions and forbids "the use of force, enticement and other unworthy techniques in bringing about conversions."

Father Jesudasan's interpretation of *Ramarajya* as "a liberated society" where the rule of righteousness prevails not through fear, but through the ontic power of love and truth, conforms to the Vaishnava concept of society as the *sarira*, the living body, of Narayana, and to the *Sangha Vidya* taught in Chapter X of Ramana Gita.

However, the vexed problem of the relative claims of God and Caesar, of church and state, to our loyalty and obedience admits of no easy solution. Non-cooperation is effective and shames Caesar into obeying God when and only when the breaker of one law honestly abides by

all the other laws of the land. Difficult everywhere, the problem of appealing from Caesar to God becomes terribly complicated in a multi-religious nation like ours. In Christian societies, like those of Poland or Latin America, one may concede Father Theofil Bogycki's claim that "priests have the right to enter politics if politics destroys human and religious values". In India the cleansing of politics is a task for laymen, not for priests. Denominational trade unions and political parties would only destroy religious values and disrupt human unity.

Gandhiji showed how genuine religion could provide "the light to guide" personal conduct for the general welfare. Recent events in Iran, Sri Lanka and elsewhere illustrate the clumsy and cruel consequences of using formal religion as "a driving force."

Father Jesudasan's admirable book, well-balanced, well-documented and thought-provoking, is well worth careful study by Hindus and Christians alike. Lovers of Gandhi would find it richly rewarding and lovers of *sanatana dharma* would gratefully hail his refutation of Paul Tillich's charge that "for India, salvation is from time and history, not *in* and *through* time and history."

The truth is both in heaven and earth, in Being and becoming. Dharma is not escape from, but ever deeper engagement in this world of time and space. The truth of Vaishnavism is the pursuit of *dharma*, *satya* and *sattva* and the serendipitous discovery of *moksha*, the ultimate *sat*.

In calling Vaishnavism back to its inner truth, Gandhi was also calling Christianity back to its own truth; for the truth at the heart of both is one and the same; that spiritual authority should prevail over temporal power, that the eternal and ever timely dharma should govern both our individual and collective life; that the only real and lasting power is the power of Love, and Love that moves the sun and the other stars and humble human hearts.

— K.S.

THE ENDING OF TIME: 13 Dialogues between J. Krishnamurti and David Bohm, Pub. Victor Gollancz Ltd., 15, Henrietta Street, London, WC2E 8QJ. Price £ 9.95.

This is an extremely well edited book prepared from dialogues that took place between Krishnaji and Prof. David Bohm in America and England between April and Sept. 1980. Krishnaji has been crusading for long against traditional injunctions and "means" for emancipation and in these

dialogues meets his match in Dr. Bohm, whose work has been mainly in the field of Quantum theory, Relativity, and philosophical questions.

To one who hasn't read J.K.'s books earlier, these keen dialogues amply communicate J.K.'s position and could very well occasion in the reader the Insight that he has been talking about for decades. The book also reveals the frustrating problem that J.K. faces of communicating this Insight—the only panacea for the world's ills — to the sincere listener.

Krishnaji is allergic to any established religious terminology and uses instead commonly understood terms in a different or, sometimes, even opposite sense. The purpose seems to be to confound the (first-time) listener so that he soon abandons the conditioning, (the psychological reflex of ideation), and instead proceeds alongside J.K. experiencing the nascent words.

Thus "knowledge", "consciousness" or "psychological time", is the mind-content (*chitta vritti, vasana* or *ajnana*) comprising our motive-driven thinking.

"Centre" or "self" is the individuality (*ahankara*) that is the source of darkness and division. "Total listening" is attention (*ekagrata*) devoid of all motives (*sankalpa-vikalpa*), which do the damage of continually translating an actuality into an ideation, thus obstructing Insight.

"Becoming" (*bhavana*) is any motivated discipline (*sadhana*) and is a lie even if it be a search for betterment as it only operates within the cause-effect grip (*samsara*) of psychological time (*ajnana*).

Viveka is the "discarding of knowledge" not because it hasn't worked (*virakti*), but because it cannot work. Vedantic 'equivalents' (with apologies) have been given above since words are only as pristine or contaminated as the listener happens to be.

David Bohm, a sporting foil to Krishnaji, soon comes to grips with the latter's peculiar word-usages and taboos, and then not only manages to pin down the mercurial master but often throws refreshing light at junctures where the dialogue turns sticky or starts to go round in circles. The role of leader often switches between the two and many aspects of J.K. and his "message" get a fuller treatment than ever before.

The dialogues are actually probes which cover 'The limitation of thought'; 'Its transcendence'; 'The occurrence and consequences of Insight'; and the 'the problem of communicating this Insight'. While physical evolution has been proceeding, psychological evolution seems to have stagnated since the time mankind took the "wrong turn" of giving primacy to "knowledge" and "thinking". Man remains trapped by time in the snares of "becoming", enmeshed in the "do's and don't's" of religions and teachers. It is only when the impossibility of salvation through means is seen, that motive driven seeking ceases,

and an Insight occurs leaving in its wake an emptiness which being All Energy and Universal, has a movement outside of time. (This is an authentic occurrence and has a parallel in the "*sphurana*" indicated by Ramana Maharshi as the self-centered throbbing encountered on the threshold of merger into the Heart-Self). Beyond the emptiness J.K. says, lies the Ground (*Hridaya; Brahman*), "upon which everything exists, space, energy, emptiness, silence, all that is". (p. 43).

When does the person go beyond this emptiness, this pure centre which is the root of all division, into the ground? Though the dialogues do not explicitly bring it out, there is a clear hint, (p. 104, 105) that the centre itself being illusory, it can have no relationship with the ground and so it is impossible to have any sense of the ground while the centre continues. When the ego, instead of lessening the blow by its usual conceptualisation, bears the shock of this dead end as an actuality, then Insight occurs destroying the centre and revealing the ground. "In that ground, there is no division. Nothing is born of will, or time or thought" . . . "There is a perception that there is a different movement, which is non-dualistic". (p. 148). The *Sat* and *Chit* of advaitic *Ananda*?

In the dialogue dealing with "Senility and brain cells", J.K. discusses the consequences to the brain cells after Insight. He speculates that the cells freed from the earlier time-bound, groove-ridden routines would now regenerate and remain without ageing (p. 153). While there is some truth in this, the point regarding the immortality of brain-cells is doubtful and even unfounded in the non-dual ground.

From the recurrent undertone in the dialogues it is clear J.K. is troubled by the problem of why everywhere even the sincere listener fails to advance beyond the point of intellectual conviction into J.K.'s "methodless" Insight. ". . . and as I have been talking for 60 years, I would like others to reach it . . . Now how am I — not 'I' you understand — how is one not to teach, not to help or push — but how is one to say, 'This way leads to a complete sense of peace, of love? . . . But suppose you have come to that point and your brain itself is throbbing with it — how would you help another to come to that?'" (p. 18) A hint that even the gentle luminaries have their problem about 'others'?

Later on, Krishnaji, hints at *Mouna* when he says, "I am sure there is a way which is not verbal, analytical or logical which doesn't mean lack of sanity . . . My mind has always communicated with another with words, explanations and logic, or with suggestions. There must be another element which breaks through . . . the inability to listen, to observe, to hear and so on". (p. 259). But immediately thereafter he says, "I have met several men who have been to a certain saint, and in his company they say all problems are resolved . . . that saint being

quiet and non-verbal; . . . in the presence of that saint they feel quiet . . . That is nothing . . . Utterly superficial: like incense it evaporates!" (p. 260). But surely, for J.K. to dismiss the value of this (however brief and forced) as "superficial", is to undermine his own position which is quite dependent on so unreliable a medium as speech.

In the presence or gaze of a Jnani the ego (centre) stripped of vagary is plunged into the Heart (ground) as full Awareness beyond Time. It is a fact of experience that such a "foretaste" weakens the mind's predilection for seeking peace through its contents. To deny this totally (or the value of meditation of whatever nature: "One has noticed that people who have spent years and years in meditation are most dull people on earth" p. 181) is nothing short of intolerance unbecoming of universal love.

To accept all is as good as rejecting all. It is when the process is kept partial that the trouble arises. To throw over board all symbols and *sadhanas* as a continued "becoming", is welcome, provided speech — that bastard of thought, itself illegitimate — is also abandoned as a medium that distorts and actually interferes with "communication" of Insight. If the lot of the traditional seeker is so tragic as made out, that of an intolerant tradition rejecter is no better for he may not even be aware that his rejection is not TOTAL, or that the complacency of the partial taboos fence him and prevent the partaking of the ALL-EMBRACING ESSENCE.

Despite the rather stiff criticism of the intolerance echoed occasionally in the book, the reviewer is beholden to the Dialogues for the great stimulation, joy and Insight it afforded. A book unhesitatingly recommended to the sincere intellectual in search of Insight.

— NAMARAYA

THE WAY OF HARMONY: By Narendra Nath Kaul. Pub. Bharatiya Vidya Bhavan, Bombay 400 007. Pp. 215, Price Rs. 30/-

Harmony is a state of being, the centre of which is in oneself and the circumference the universe — and beyond. The author of this wide-ranging work has studied the workings of this force of harmony and the resistance it meets with, at different levels of life, individual and collective. His extensive reading and obvious first hand experience make his treatment of the subject authentic and appealing. Taking up the fields of the Body, Life, Mind, Ego, Intelligence, Energy, he pinpoints the area of disharmony and the ways to promote harmony. His analysis of dreams and sleep is exceptionally deep and helps the reader to understand many a bewildering phenomenon.

With engaging humour he describes situations in homes and offices in relationships with people, and exposes the ludicrous results of unconscious ego-trips on the part

of the unwary. He pleads for an integrated approach to life whose roots are — in the words of the Veda — Above. He traces the parallel perceptions of Science and spirituality and points to the direction in which a harmony between them is slowly building. He draws attention to the close correspondence between the Dance of Shiva and the wavy movements of electrons. "Confined to the small space, they whirl round the nucleus and the tighter their confinement, the higher their velocity." (p. 213).

The individual must work to establish rapport with the Whole and this can be best done, points out the writer, at the level of Consciousness where the divisions of religions and ideologies do not exist. Integration within oneself and integration with the environment is the key to cosmic harmony. The book is a delightful guide on this journey.

— M.P. PANDIT

STRESS AND ITS MANAGEMENT BY YOGA: By K.N. Udupa
Pub. Motilal Banarsidass, Bungalow Road,
Delhi 110 007, Pp. 397, Price: Rs. 135/-

If "Health for all by the year 2000 A.D." is to be a reality, it is time everyone takes a closer look at the possibilities of Yoga and Meditation for ensuring good health and correcting the prevalent imbalances like stress, hyper-tension, cardiac upsets. The author who is a recognised authority on the subject has conducted several scientific experiments on patients to test the efficacy of meditation, pranayama and asanas before presenting his considered conclusions in this volume. He has had personal experience in the matter and in fact that is what impelled him to research in this line and promote yogatherapy in the field of chronic nervous and brain diseases.

Dr. Udupa first examines the factors that lead to these serious disorders of the brain, heart, nerves, and ulcers etc. and details the precise ways in which drugs help and hamper full recovery. With the help of statistical data and drawing upon verifiable experience, he describes which sets of asanas help in curing which maladies. He gives great importance to the exercises of pranayama in correcting the stress disorders. His chapter on the Kundalini Yoga is an authentic and convincing exposition of the potentialities of this discipline even in tackling brain impairments. The breathing exercises that are preparatory to the awakening of the Kundalini and the methods adopted to arouse this latent Energy in the system are described in detail. To quote the writer:

"Physiologically speaking, it seems that the main aim of the practice of Kundalini Yoga is to attain at first a voluntary control over the autonomic nervous system. This is usually followed by activation of the different centres of brain by transmitting certain specific neuro-humors to these areas. In order to achieve this, steps are taken in stages. The main principle underlying the practice

of Kundalini Yoga is to arrange a maximum supply of oxygen to each chakra and other centres so that they become awakened and active. In view of this, pranayama becomes the essential part of the practice of Kundalini Yoga. The most simple procedure is concentrating on these chakras while performing pranayama for two minutes, and then going upwards from Muladhara to Sahasrara one by one from the front part of the body and coming down step by step from backside. This roughly takes about half an hour. This can be preceded by yogic asanas and followed by meditation for a short period which may take another 15 minutes (P. 215).

How exactly is the Kundalini aroused? It is normally difficult to get at the root of the matter and text-books leave it to be learnt at the feet of the Teacher. The author, however, has been lucky to collect information about some of these secret methods and he has presented them in these pages in a most rational manner.

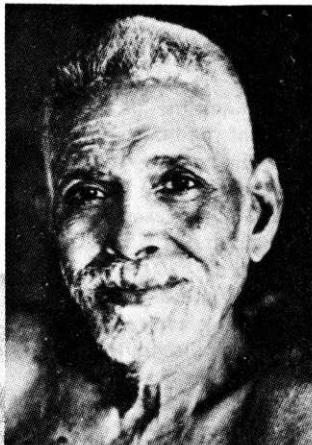
This is not one more book on Health and Yoga. It is a treatise that has taken long in coming and is meant to be studied and followed in an earnest manner. The information it gives about the cause, the growth and possible cure of certain dread diseases is almost clinical and yet understandable by common reader. It is a seminal work of a mature mind.

— M.P. PANDIT

SRI RAMANASRAMAM — REQUEST TO VISITING DEVOTEES

Pilgrims who wish to visit and stay at Sri Ramanasramam are requested to help the management by informing them well in advance. It would be appreciated if such pilgrims, before they reach the Ashram, receive our confirmation of accommodation having been reserved for them.

The Ashram has only limited accommodation facilities. Hence in the absence of such confirmation of accommodation from the Ashram Office, pilgrims may have to face disappointment and inconvenience on their arrival.



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ashram bulletin

HOLY DEEPAM NIGHT — Devotees go into Ecstasy!

The Holy Deepam was ecstatically celebrated on November 26. While the great beacon was set ablaze on top of Arunachala at 6. p.m., as is the vogue, a small cauldron was simultaneously lighted at the Ashram.

Devotees from all over India had come to the Ashram to witness this 'sight of sights'!

Smt. Ratna Navaratnam of Sri Lanka, who came specially for this function, poured out thus her feelings on that sacred day:

The Import of the Deepa-Darshan

By Ratna Navaratnam

*Eliminate the thought that the body are you
And with reason linked to intuition, behold from within
The inner effulgence of Truth in non-dual Awareness;
And lo! at Mount Annamalai, behold the Cosmic.*

Flame of Truth,

— Bhagavan Sri Ramana Maharshi

Devotees waiting to sing Sri Bhagavan's *Five Hymns to Sri Arunachala (Arunachala Stuti Panchakam)*, no sooner the holy beacon is lit on the Hill top.

"This is the meaning of the flame that spreads its radiance far and wide, on the *Deepam* night at Arunachala. It reveals the crowning glory of the luminous Self as Being-Awareness, the mystery that eluded the comprehension of mortals, and of even *Ayan* (Brahma) and *Mal* (Vishnu). This year the auspicious day of the ascendancy of *Krittigai* asterism was on Nov. 26, 1985.

"From early dawn hundreds of thousands of pilgrims wended their way from all over the country and from all walks of life, some half-fed, some ill-clad, others in silken array mingling with the sadhus, bare-bodied and ash-covered — all of them, babes in arms, old and feeble leaning on staffs, men and women in colourful attire, circumambulating the holy Mount, on the eight mile long *Giri-pradakshina*.

The pageant of humanity moved on and on. Why had all these pilgrims come? In search of Salvation (*Moksha*)





The moment of ecstasy! Immediately after the flame goes ablaze on top of Arunachala, the cauldron at the Ashram, in front of Sri Bhagavan's picture, is also lit.

or to pray for deliverance from poverty or diseases? Most of them felt a special thrill of blissful peace at Ramana's serene Ashram which was a happy stepping place in their *giripradakshina*. As we watched at close quarters, and noted their pious fervour and awed reverence, we shared their communion with the Self Divine — Arunachala Siva. No sacrifice was too great for these pilgrims, who in simple faith paid obeisance to the "Ammal-Appan" (Mother-Father), compassionate Siva on this day of days.

"Sri Ramana Maharshi had fully embodied the truth of Arunachala Siva to the dismal world of strife and discord, where men sit and hear each other groan, on the shifting sands of 'me' and 'mine', their ego keeping them divided from their true spiritual Being.

"On this Deepam Day, in the presence of the "Akanda-Flame", lighted before Bhagavan's purifying presence, and facing the brilliant Effulgence on Mount Arunachala's crown, these pilgrims in some simple concrete manner, discovered the truth of *Who Am I?* — I AM — Arunachala Siva!

"As moonlight and the beacon lights, far and near, mingled in Sri Bhagavan's Holy Presence, we learned to look within and find the brightest light eternally there.

"Bhagavan reveals to us this Self within. Bright blissful Awareness is the inmost Self of every being. That is the message of Sri Ramana which thousands saw and heard in that glorious hour".

BHAGAVAN'S JAYANTI

On Saturday, December 28, 1985, Sri Bhagavan's 106th Birthday was celebrated in all serenity, grandeur and splendour. There were elaborate pujas to Sri Ramaneswara Mahalingam. Thousands of poor were fed sumptuously, with special sweet etc. Devotees from all over the world, especially representing the 'The Ramana Kendras', had assembled to share their joy which surged from their surrendered devotion to the Master.¹

¹ A detailed report will be published in our April '86 issue.



Sri T.N. Venkataraman, Ashram President, declares open the renovated, upstairs added, Sri Ramanasramam Veda Pathasala.

SRI RAMANASRAMAM VEDA PATHASALA

VEDA PATHASALA RENOVATED

"Sri Ramanasramam Veda Pathasala" has been in existence from 1938. The students and teacher of the *Pathasala* used to chant the *Upanishads* and portions of *Vedas* in the presence of Sri Bhagavan, both in the morning and in the evening. Old devotees confirm that Bhagavan on those occasions "sat majestic, His face eternal, as though carved in rock". When asked what the benefit of such chanting was, He replied: "The sound of chanting helps to still the mind."

After Bhagavan's birth Centenary in 1980, the *Veda Pathasala* gained a new teacher and a set of fresh pupils. Ever since, under the guidance of the teacher, Sri **Ramaswami Ghanapatigal**, it has worked very well and earned the appreciation of donors who have supported this traditional institution.

Thanks to the tireless efforts of **Smt. Anuradha**, who has been entrusted with the supervision of the *Pathasala*,

an upstairs building has been put up. On October 7 this new building was declared open.

Sri V. Dwaraknath Reddy, who helps the upkeep of the *Veda Pathasala* in a substantial way, speaking on the occasion, extolled this hoary tradition and appealed to devotees to extend all possible support to Vedantic studies. He commended the Ashram *Pathasala* teacher for his learning and efficiency in training the students.

Our *Managing Editor* paid a rich tribute of recognition to the services rendered to the Ashram by Sri V. Dwaraknath Reddy right from helping to complete the *Samadhi* shrine of Sri Bhagvan in 1967 to this day of renovating the *Veda Pathasala*. The *Pathasala* teacher, Sri Ramaswami Ghanapatigal and the Ashram Chief President, Sri K. Krishnamoorthi, spoke on the need for preservation of the study of *Vedas*.

On the occasion, a donation of Rs. 5,000/- was offered by **Sri Santhananda**, an old lady-devotee of Sri Bhagavan who resides at Ramana Nagar.

Sri Ramaswami Ghanapatigal, with students. Sri V. Dwaraknath Reddy addresses the devotees.





Members of Sri Ramana Kendram, Hyderabad, with our *Managing Editor* and **Smt. Kanakamma** seated in their midst.

PILGRIM-TOUR

The members of 'Sri Ramana Kendram', Hyderabad, prefer to practise rather than discuss or propogate the ideal of brotherhood based on equality. The Kendram is so very well knit, as all members are rooted in devotion to Sri Bhagavan.

They invited this time, in addition to our *Managing Editor*, **Smt. Kanakamma**, one of the old devotees of Sri Bhagavan permanently living at Arunachala, to share with them her reminiscences of the Master. So, from October 26 to November 2, everyday the Kendram members had the opportunity of listening to her homely yet absorbing talks on Sri Bhagavan. While our *Managing Editor* spoke on all these days in English, Smt. Kanakamma¹ spoke in Telugu. Devotees, particularly ladies, were overwhelmed to listen to one who had witnessed the 'whole Divine Play' taking place in the sacred Presence.

On two Sundays (October 27 and November 2) public talks were given at the Gandhi Memorial Hall, by both of them.

Thanks to **Dr. Subrahmanian** and his silent coordination, the pilgrim-tour benefitted all concerned — our *Managing Editor*, Smt. Kanakamma and the members of 'Sri Ramana Kendram'!

¹ Some portions of what she spoke appear in this issue, article entitled: 'Paramount Ramana'.

Our *Managing Editor* at the residence of **Sri N. Perraju** (second from left) with the members of his family.



Smt. Kanakamma

RAMANA TEMPLE AT MYSORE

In our issue of July 1982, p. 233 we had published the site-plan and an appeal for funds to erect a Temple for Sri Bhagavan at Mysore. We are now happy to know that the building is progressing well with the support of Ramana-bhaktas.

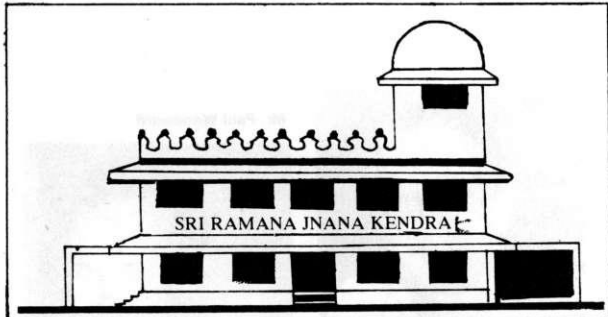
Sri R.S. Govindappa Setty, the Hon. Secretary, 'Sri Ramana Gnana Kendra', Mysore reports:

"Sri Ramana Gnana Kendra building at Mysore under construction is already in progress on a convenient corner site at Saraswathipuram extension, consisting of guest quarters and a spacious prayer hall, with shrine in the front and with a *gopuram* etc. The total project is estimated at Rs. 10-lakhs and will be taken up in stages as and when substantial donations are received.

"I am also happy to report that the Corporation authorities have taken a decision to name the High Road, which runs by the side of the Kendra building, as SRI RAMANA MAHARSHI ROAD.

"I record with gratitude that my brother, **Sri R.S. Rama Setty**, Retired Deputy Commissioner of Commercial Taxes, Bangalore, has volunteered to donate Rs. 1½ lakhs towards the building fund and also has become a chief patron of the Kendra by paying a sum of Rs. 10,000/-. Apart from this, Sri Rama Setty has also placed an order with a sculptor to prepare a life-size stone statue of Bhagavan Ramana to be installed in the shrine portion, at a cost of about Rs. 50,000/-

"We feel highly indebted to **Sri Khoday L. Ramachandra Sa** and **Dr. A. Rajasimha**, a heart specialist, for having come forward, on their own accord, to help complete the project successfully, well in time.



Design of the 'Ramana Temple' at Mysore.

"We also express our grateful thanks to Dr. A. Rajasimha for volunteering to sell (to the tune of Rs. 12,500/-) our Kendra Publication: *Arunachala Sannidiyalli Sri Ramana*.

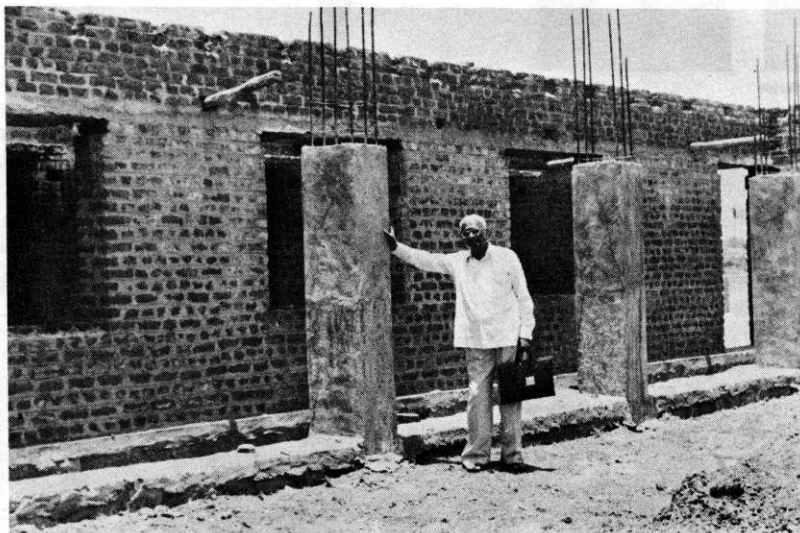
"We appeal, once again, to the philanthropic public to extend their hearty cooperation in fulfilling our objects, particularly, completing the Ramana Temple, soon. Donations are exempt from Income-tax under 80-G Section.

Please contact:

R.S. Govindappa Setty
Hon. Secretary
Sri Ramana Gnana Kendra,
1148, Vrajanivas,
Railway Station Road,
Chamarajapuram, Mysore 570 001.



Sri R.S. Rama Setty.



Sri Ramana Gnana Kendra, Mysore: Temple for Sri Bhagavan is coming up!

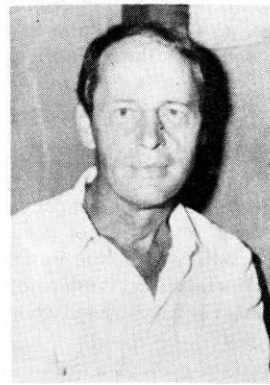
PILGRIMS



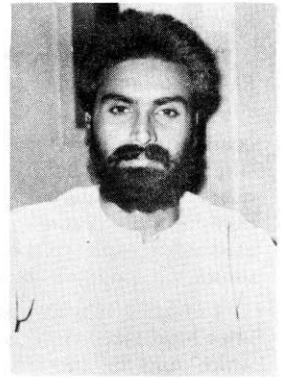
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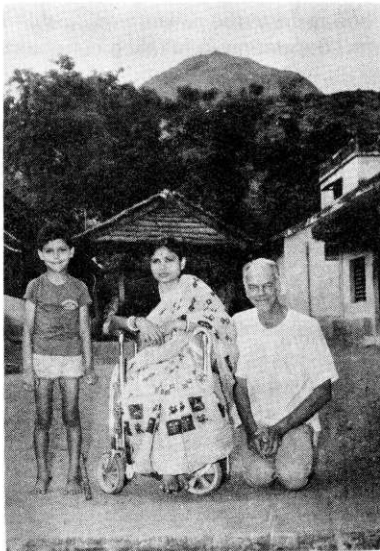
Mr. Paul Woodward



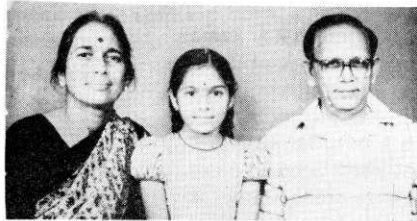
Mr. B. Kunzi



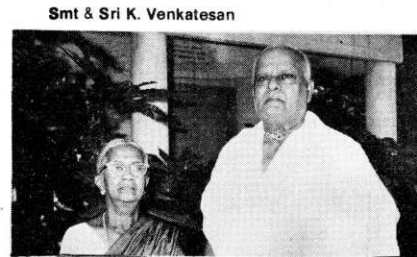
Sri V. Shashidhar



Chinna Raman, Smt. Durga Lagemann and Robin Lagemann



Smt. & Sri S. Kasi Viswanathan, with their daughter.



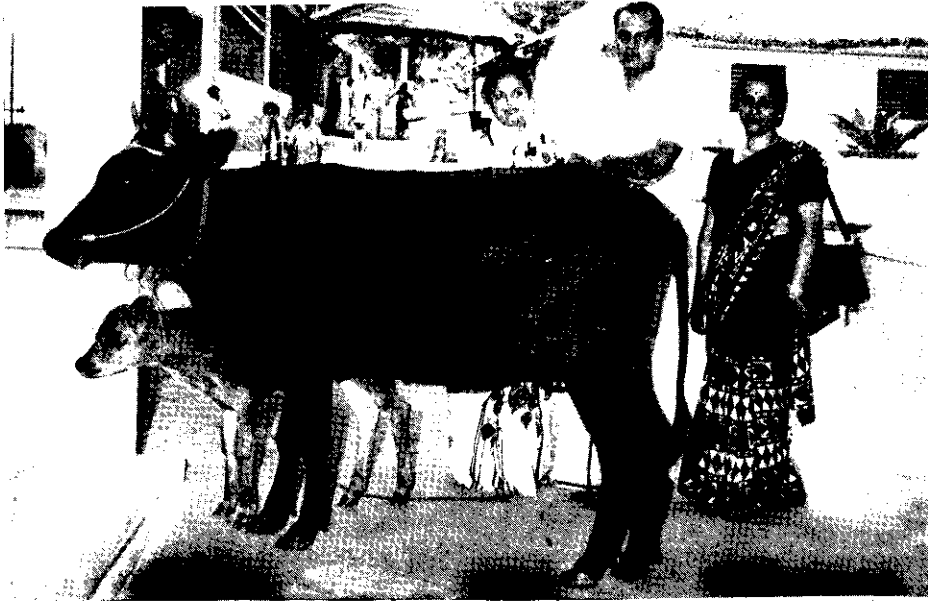
Smt & Sri K. Venkatesan



John A. Champneys and David Lee

Fifty devotees from Tadpatri, headed by Sri Brahmam, were at the Ashram in October





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Sri G. Venkateswaran donated a Cow to the Ashram, in memory of his late father (l to r) Smt. Sujatha Venkateswaran, Sri G. Venkateswaran and Smt. Anuradha.

Sri Balakrishna Rao and his family, Bangalore



Smt. Savitaben Dave (standing, to the left of Sri Bhagavan's picture), with her family members.

Devotees from Jinnur. They attended the Navarathri celebrations at the Ashram.



Members of Chinmaya Mission, Sangli. They stayed at the Ashram from September 29 to October 2.



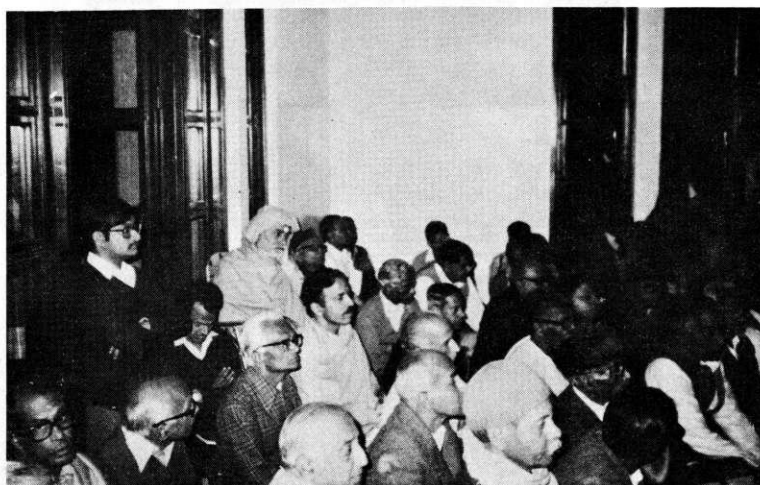


Sri Swami Bhoomananda at Ramana Kendra, Delhi.

RAMANA KENDRA, DELHI

Swami Bhoomananda Tirtha of Narayanasramam Thapovanam, Trichur, continued his discourses on *Kenopani-shad* from November 23 to 28. The lectures were all well attended. On the last day, Swamiji spoke appreciatively of the silent work done by the Ramana Kendra, Delhi and exhorted his audience to participate in the Kendra's activities.

Karthigai Deepam Festival was celebrated on November 17 this year to coincide with Guru Nanak's birthday which was a public holiday. Swami Bhoomananda Tirtha and all those who had assembled to listen to him on that day took part in the *Deepam* festival with great enthusiasm. The entire Kendra premises were lit by innumerable lamps and candles and the devotees went round the shrine



A section of the audience, among them Sri Swami Bhoomananda, participating in the *Deepam* festival, at the Kendra.



Sri K.C. Subbaiah conducting classes on *Sat Darshanam*.

singing '*Arunachala Siva*' in chorus. In a brief speech, Sri K.C. Subbaiah explained the significance of the *Deepam* festival and also thanked the Swamiji and others for their participation. The function came to a close with the distribution of *prasad*.

Classes on recitation of *Vedas* were started on Vijaya Dasami Day (October 23). It is proposed to conduct these classes on 3 days in a week.

On November 20, Sri K.C. Subbaiah concluded the classes on Bhagavan's *Sat Darshanam*, which had been started in April last.

Gita Sara was taken up for exposition at the Sunday *satsangs* from December 1.

Professor Ramachandra Gandhi, Sri K.V. Iyer and Sri K. Senthippan of Madras gave talks at the Sunday *satsangs*.

Delhi Tiruppugazh Anbargal conducted a full-scale *Tiruppugazh Bhajan* on Vijaya Dasami Day at the Kendra auditorium.

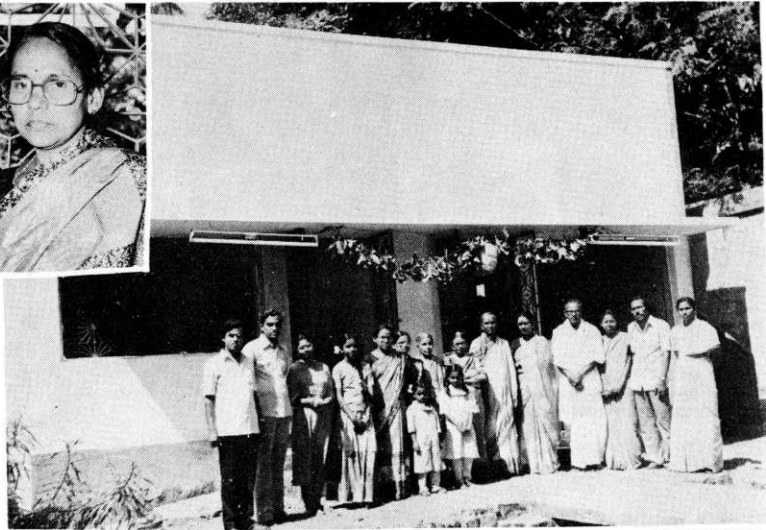
"PROFESSOR"

Sri Bhagavan's devotees in Madras will be happy to know that Professor K. Swaminathan, our former Chief Editor, who was in Delhi, has now come, for good, to Madras. Devotees in Madras (and elsewhere, as well) can benefit themselves by contacting him and thus establishing close association with him. He can be contacted at:

Professor K. Swaminathan,
'Dharmalayam'
246, T.T.K. Road,
MADRAS-600 018 (Phone: 452639)



Sri K. Veeralakshmi (inset), a staunch devotee of Sri Bhagavan, has constructed a house in Ramana Nagar. It is named: 'Sri Ramana Nilayam'. Its *grihapravasa* was done on December 8.



Another group of Ramana-*bhaktas* from Jinnur.



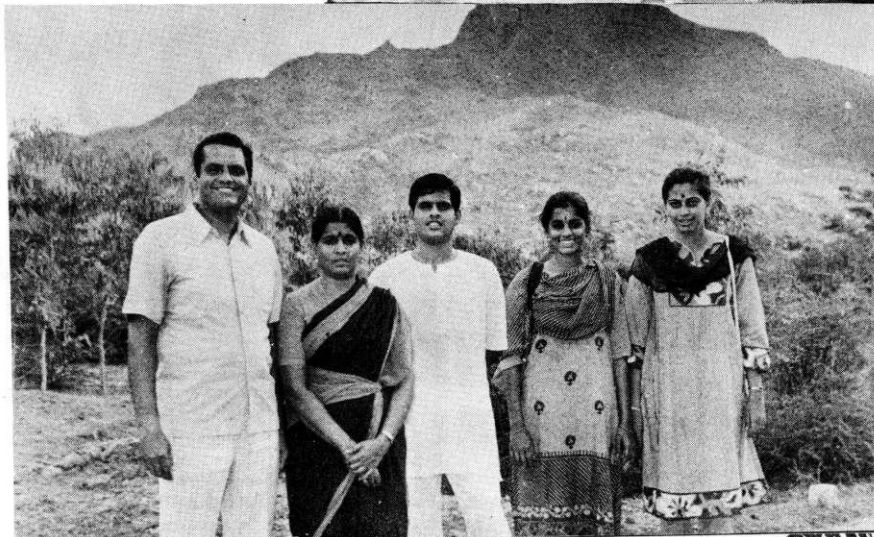
Sri Ramana Satsang, Anantpur: Celebrated the 107th birthday of 'Nayana' (Kavyakantha Ganapati Muni) by honouring **Prof. S. Raghunatha Sarma**, with a shawl.



Sri Ramana Satsanga Centre, Jinnur. Its President, **Sri B.V.L.N. Raju**, speaks on 'Sri Ramana Bhagavan' to the rapt attention of the *bhaktas*.



Sri A.E. Hillcoat (with specs and beard) brought a group of dedicated devotees from Australia.

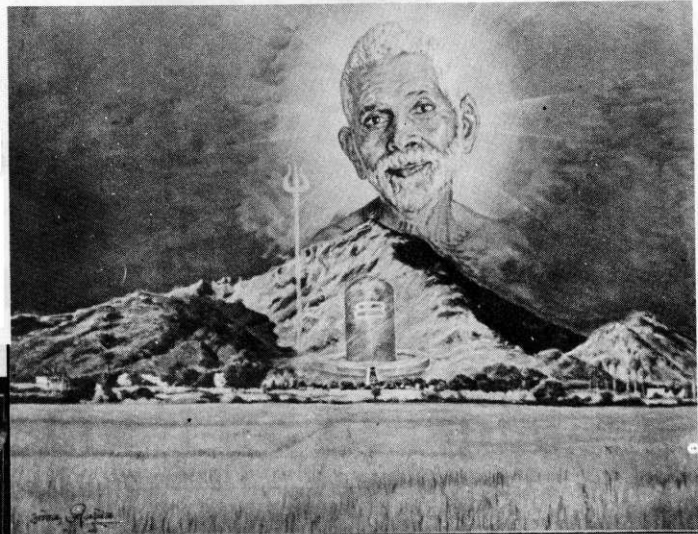


The internationally reputed Tennis Players: Sri Ramanathan Krishnan and Sri Ramesh Krishnan, doing *giripradakshina* of Arunachala. (l to r) Ramanathan Krishnan, Smt. Lalitha Krishnan, Sri Ramesh Krishnan, Kumari Gowri Krishnan, Kumari Monika.

The building of 'Sri Ramana Kendram', Jinnur where Sri Bhagavan is enshrined, was declared open on September 1



Prof. G.V. Kulkarni of Kolhapur reports that on Nov. 3, an oil portrait of size 3½ × 4 feet of Arunachala with Sri Bhagavan (Inset) was installed at his residence on behalf of *Ramana Satsanga Mandal*. Dr. D.B. Kulkarni, Reader, Nagpur University, unveiled this piece of beautiful art work, done by Sri Kambale.



VISWANATHA SWAMI DAY

Sri Viswanatha Swami, our journal's former Editor was a gifted scholar in three languages — Sanskrit, Tamil and English. He had renounced a promising career to spend his life at the feet of the Master. His association with Bhagavan was very close and his contribution to Ramana literature is praise-worthy.



Sri Viswanatha Swami

We observed the sixth anniversary of his being absorbed in Arunachala on November 15 at his *samadhi*, at the foot of Arunachala, within the precincts of the Ashram.

OBITUARY:

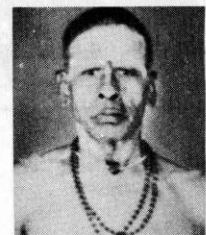
Sri Panju Sastrigal

In our issue of October 1982, p. 275 we introduced one of our old devotees, **Sri Panju Sastrigal**, who participated in the ritual activities of the Ashram regularly from the days of Sri Bhagavan. He passed away, peacefully, on Oct. '85 at the age of 76 years.



Sri Panju Sastrigal

Those who have had the great privilege of being the personal attendants of Sri Bhagavan are doubly fortunate indeed — while listening to the nectarean words of the Master in the closest proximity, they could do physical *kainkarya* to the Sat-guru.



Sri Sivananda Swami

Sri Sivananda Swami served Sri Bhagavan with such great dedication that on the very last day of Bhagavan's physical life He said "*Santhosham*" to him. This innocent attendant was taken aback, so Bhagavan explained: "The English have a word 'thank you', but we say simply '*santhosham*'!"

This devout *Ramana-bhakta* passed away peacefully on the Full Moon Day of December 26 at the village, Asur. He is now absorbed at the Holy Feet of his chosen Master, Bhagavan Ramana!

SRI BHAGAVAN'S ARADHANA

The 36th Brahma Nirvana sacred day, will be observed on Tuesday, May 6, 1986 at His Samadhi — abode of His gracious Presence.