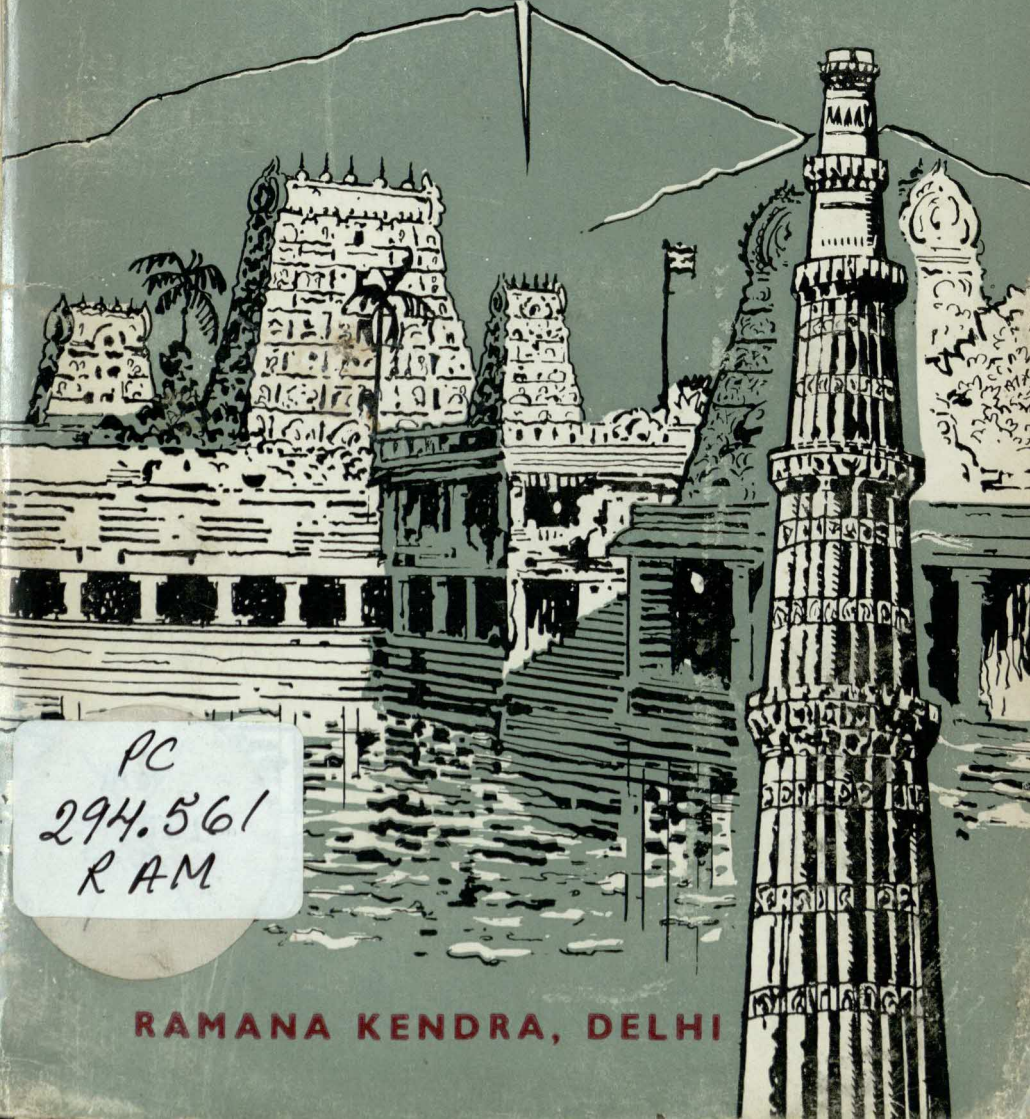


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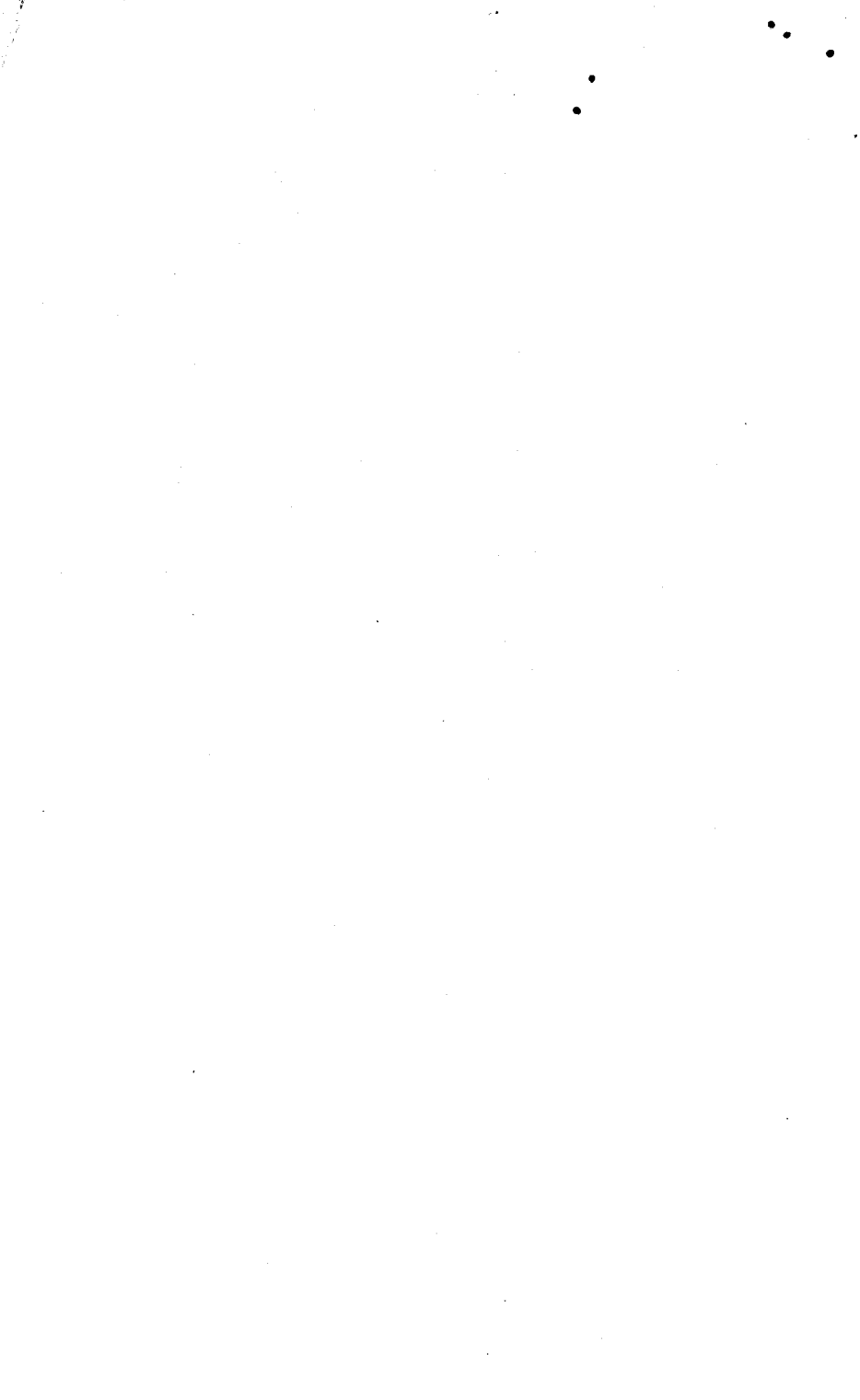
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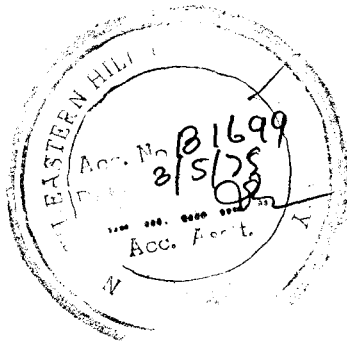
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RASHTRAPATI BHAVAN,
NEW DELHI-4.

August 23, 1968.

I am glad to know that a centre has been set up in Delhi for the study of Shri Ramana Maharshi's philosophy and that the Kendra is bringing out a souvenir with authoritative articles on the life and teachings of the Maharshi.

In the rich mosaic of India's spiritual traditions, Shri Ramana Maharshi occupies a pre-eminent place as an exemplar of Jnana Marga. I am sure the Ramana Kendra will make a significant contribution to the spiritual life of this capital city of India.

I wish the Kendra success.

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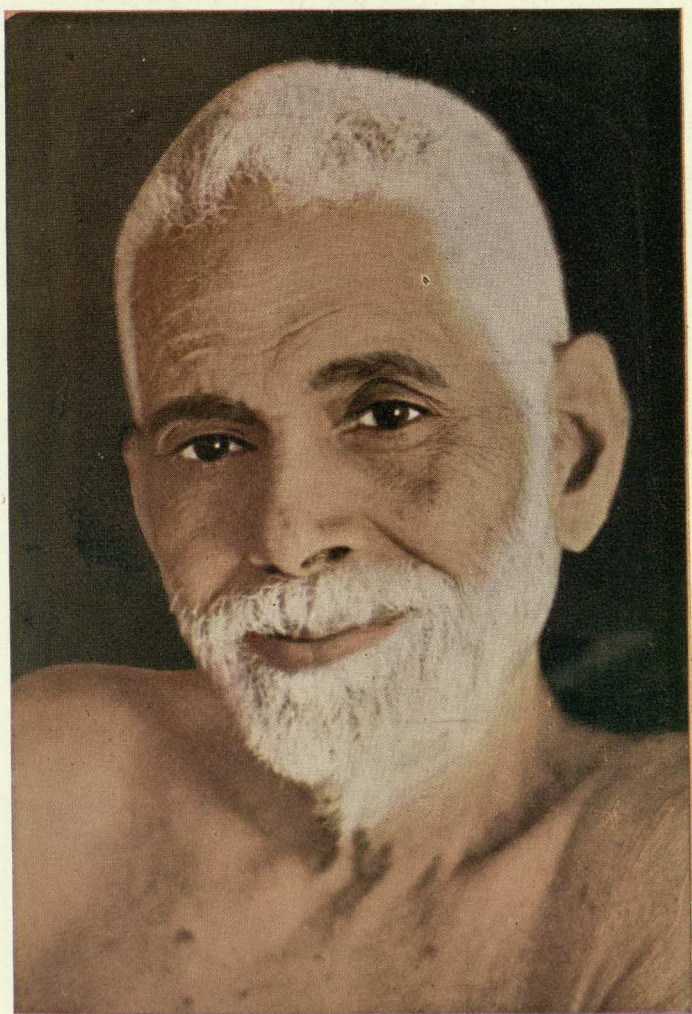
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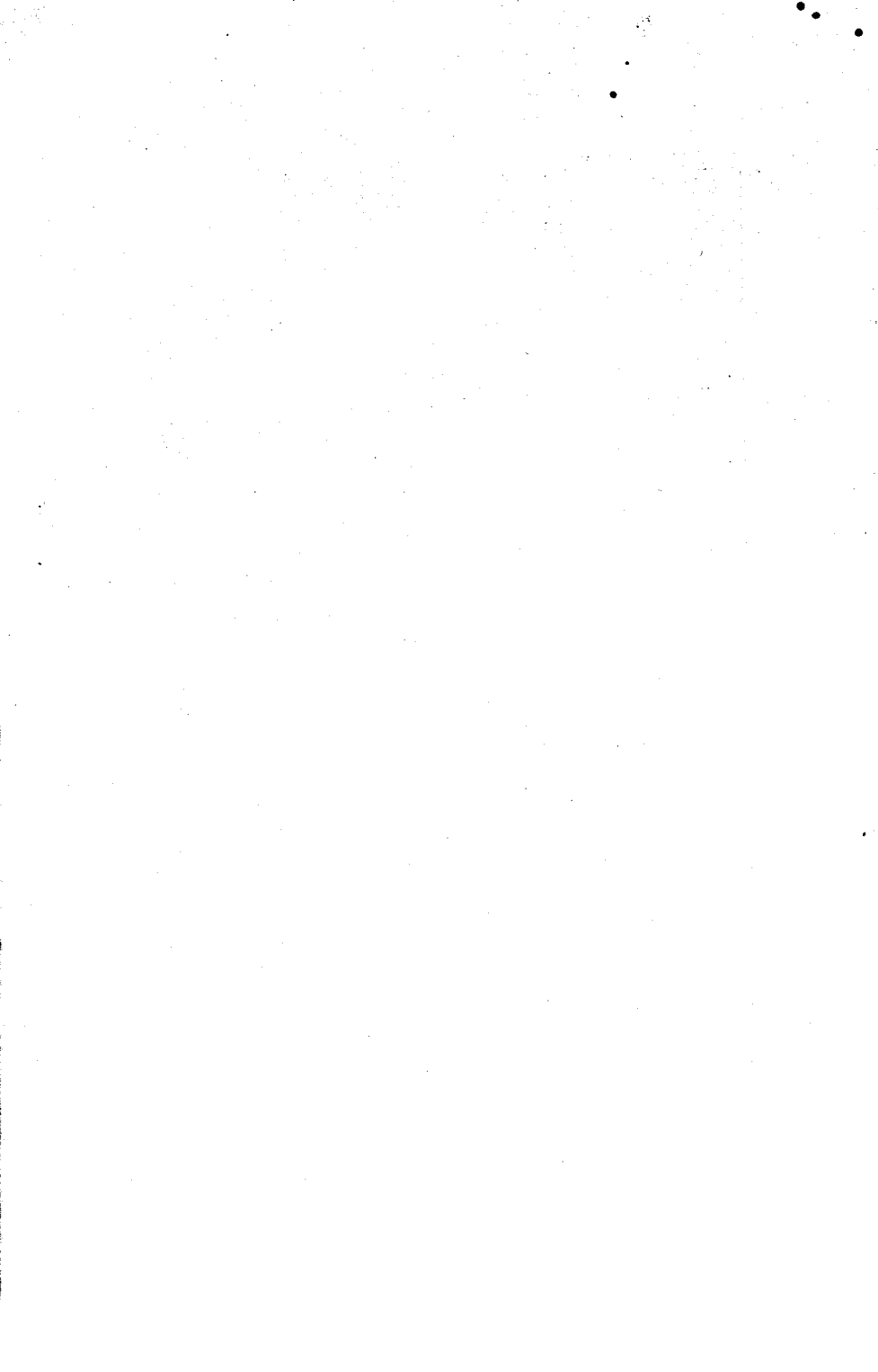
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BHARAT'S MISSION

KAKASAHEB KALELKAR

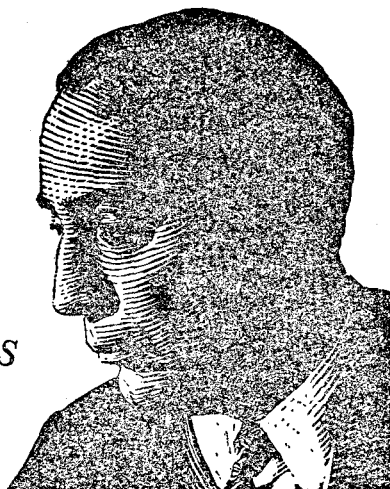
Each race, when history began, seems to have chosen under God's inspiration a particular mission for itself. Bharat, the land of the *rishis*, chose for itself the mission of discovering the Soul of humanity. The *rishis* must have experimented with themselves in the laboratory of life. What great joy it must have been for them to discover that they are 'the children of immortality'! Their discovery is that there is an immortal, all-knowing, all-loving Soul at the core of their lives. They made this discovery by searching the innermost recesses of their minds and hearts. Then they turned their minds outward looking for the secret of the universe around them. There too they discovered that the core of the objective world is nothing but the same immortal, all-knowing, all-loving Soul. This realization that 'the same Soul rules over the hearts of men and the life of the universe' is the greatest truth that mankind has attained. Naturally it became the mission of Bharat to proclaim this sovereign truth to the whole world and assure humanity that all problems can be solved and all difficulties overcome through the power gained in the attempt to verify for oneself this central Truth.

Bharat did proclaim this Truth to the world at the dawn of human history, but it could not perfect all at once the techniques of verifying it.

Shallow worldliness is a deadly disease of the human mind. Our ancestors found out the nature of the disease and struggled against all worldliness. They cultivated the highest nobility, they overcame all selfishness, they fought the urge of the senses and became absolutely loyal to the Soul whose realization was vouchsafed them by the Spirit of the Universe.

But their followers were not advanced enough to grasp the full meaning of the message, nor were they able to pick up the niceties of the *sadhana* (technique). They mechanized and over-emphasized it and, in their endeavour to assert the sovereign

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Dr. HOMI BHABHA's interest in the country's steel industry led him to recommend the use of radio-active isotopes for the regulation and control of many metallurgical processes. In his honour, Prime Minister Indira Gandhi renamed the Trombay Establishment as the Bhabha Atomic Research Centre.

Another memorial worthy of Dr. Bhabha, whose genius and vision inspired and encouraged so many young people to strive for excellence, is the establishment by the Tata Trusts, jointly with the Ford Foundation, of the Homi Bhabha Fellowships Scheme. It is designed to assist brilliant young men and women between the ages of 25 and 38 to achieve the highest standards in any field of human endeavour. The Fellowships are tenable for a period that may extend to two years, the

amount of the award being of the order of Rs. 2,000 per month at the maximum for work in India and an appropriate amount for work or study abroad. Applications for these Fellowships may be sent with full particulars to Prof. D. G. Karve, Executive Director of the Homi Bhabha Fellowships Council, at No. 1, Mangaldas Road, Poona 1.

Homi Bhabha Fellows will, in time, include scientists, engineers, agronomists, architects, artists, educationists, writers and administrators and serve to provide for our country the kind of leadership it requires in so many fields.

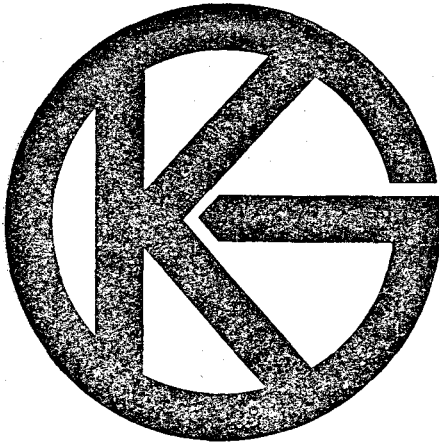
TATA STEEL

MAHARSHI AND MAHATMA

MORARJI R. DESAI

My first visit to Ramanasramam took place in 1935 when few of the present buildings had come up and the Maharshi himself was not so well known as he came to be in later years. On that occasion I stayed in the asramam for a day and sat in the presence of the Maharshi for an hour or more, during which I felt complete inner peace. I asked no questions for I felt no need to ask any. But that hour of perfect stillness in that silent presence has been for me a precious memory ever since. Before I took leave of him I had the privilege of having a meal with him. The experience of that visit convinced me that here was a realized soul and that the ideal of "action in inaction" as propounded in the *Gita* is really attainable.

Though we all know that wars begin in the minds of men, we find most people working for peace through outward acts without attaining inner peace. Wars occur because there is greed, a desire to own more than one's legitimate share of the world's goods. Unless the real spirit of religion is understood and lived up to and inner peace is established in the minds of people, we cannot establish peace in the world. Peace is not cessation from war, but a positive sense of unity with and concern for others. This is the goal which I am confident men and nations shall reach one day. But even if we fail to reach it, the goal is well worth striving for, because if we cease to move in this direction the causes of conflict will go on increasing and the world will get worse and worse, not better and better. If we all seek peace within, the world will one day become a real human society. Unless fear and greed disappear, unless we cease to cast envious eyes on others' possessions or talents or status in life, unless every person in every country achieves internal peace, unless every denominational religion respects other religions and deepens and enriches its own spiritual experience without claiming superiority over others, the real religious spirit,



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BHAGAVAN SRI RAMANA : SUSTAINER OF SPIRITUAL REALITY

DR. S. RADHAKRISHNAN

It is somewhat surprising that many students of religion assume that the religious seers, the true representatives of religious genius, belong wholly to the past and we today have to live on the memory of the past. If religion is a living truth, if it has any vitality, it must be capable of producing men who from time to time bear witness to the truth and confirm and correct from their own experience the religious tradition. When the springs of experience dry up, our love for religion is a mere affection, our faith a belief and our behaviour a habit with no reality behind it. In the Indian religious tradition religion has meant not an imaginative or intellectual apprehension of Reality but its embodiment in regenerated living. Religion should energize our consciousness, transform our character and make us new men. The truly religious are those who have solid hold of the unseen Reality in which we ordinary men merely believe. They are not freaks proclaiming the reality of spirit which is esoteric and intense. They tell us that they have a direct knowledge of the Real of which we have indirect or inferential knowledge. For them God is an Abiding Fact, a Living Presence, and in the consciousness of this fact their whole existence is transformed. These artists of the inner life are of different types. Some are full of poetry and music; others are vigorous men of action; still others are solitary souls. Despite these differences they walk the same road, speak the same language of the soul and belong to the same family.

The Indian tradition has been kept alive by seers who were born in every age and incarnated the great ideal. We have such God-engrossed souls even today. It is our good fortune that we have with us today living embodiment of God-centred life, a perfect image of the life divine in the mirror of human existence. Sri Ramana Maharshi is not a scholar; he has no erudition, but he has wisdom that comes from direct experience of Reality,

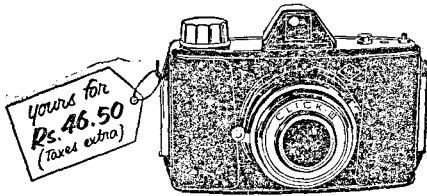
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SRI RAMANA'S LIFE AND PHILOSOPHY

MR. JUSTICE M. ANANTANARAYANAN

The life and thought of Sri Ramana were inextricably intertwined. For he was no metaphysician, but a practical mystic, a man who hungered to share with others the ecstasy which was the undertone of his life. That had been so since a certain experience of boyhood, which filched him from the divided world of the mind, and took him into the bosom of the Silence of Being.

He was born on the 30th of December 1879, in a village near Madura (South India), in a Brahmin family, highly respected in that locality, but by no means rich. His father was a 'pleader', a practitioner of Law, qualified somewhat like a solicitor, but permitted to appear in Courts. As a boy he was not distinguished for application to the tasks of the school-room, or for premonitions of scholastic success. On the contrary, he was athletic and loved games, no doubt to the disgust of his elders. For, in a poor Brahmin family of those days, cerebral prowess was the one asset prized. It was the key to that door of opulence and power, Governmental service. He also seems to have possessed a healthy addiction to sleep. Occasionally, it was of such unshakable depth that his playmates could buffet him, play pranks with him, and put him to bed, without his waking up one whit the wiser.

One day, when he was alone, he went through an experience of 'death', so literal in its intensity, in spite of the fact that he was then physically in perfect health, that he laid himself down, closed his eyes, and felt himself dissociated from the inert, lifeless body. But, strangely enough, he seems to have realized that he was not the thinker as well. For the 'I' thought is merely the first of all thoughts, and issues from the Silence of Being, which is our true home and life, as the root of the worlds of the mind. These are not here expressed as metaphysical ideas, though at least one marvellous construction of the human intellect, the *Advaita Vedanta*, has made them essential units of its structure. These were realizations, spontaneous, timeless, reveal-

SRI RAMANA'S SPIRITUAL PHILOSOPHY AND MODERN THOUGHT

DR. M. HAFEEZ SYED

In the evolution of modern thought reason, observation and experiment have played a prominent part. Every new and old theory is subjected to a certain critical test in the light of dry reason before it is given any credence or accepted as a working hypothesis. The Maharshi himself has given its rightful place to reason in his scheme of philosophy and enjoins us to search within our own selves what we really are. We have to carry this investigation with our own self-effort and direct observation of our mental life. There is a growing idea in the West that man in the waking consciousness is but a small fragment of the real man, that man transcends his body and that he is decidedly greater than his waking mind and consciousness. There is evidence in plenty, daily forthcoming from most unexpected quarters, to show that human consciousness is far larger and fuller than the consciousness expressed through the physical brain. This idea of a larger consciousness, larger than the waking consciousness in man, which has the fullest sanction in ancient Hindu thought and philosophy, is one that has come to be recognized not only by modern psychology but also by modern science in the West.

The Maharshi's point of view, in perfect conformity with the ancient Hindu thought, is founded on the idea that man in essence is not the physical body but the living Spirit, not a mere form but the eternal Intelligence itself. Maharshi's psychological concept is founded on the notion that this living Intelligence, this Entity, is the primary thing to be understood. Instead of considering life and consciousness as a sort of effervescence resulting from bodily mechanism, the Maharshi declares that the primary fact is the fact of consciousness and that matter is but its garment, its instrument, arranged and guided by this Intelligence. In '*Who Am I?*' (p. 11) he says, "*Atman* alone exists

WHERE CAN WE SEE THE SOUL ?

“Where can we see this soul? How can we know it?” was the next question.

“Where can we see the soul? This question is like staying in Ramanasramam, and asking where is Ramanasramam. The soul is at all times in you and everywhere and to imagine that it is somewhere far off and search for it, is like performing Panduranga *bhajan*. The *bhajan* commences in the first quarter of the night with tinkling bells tied to the feet of the devotees and with the brass lamp-stand placed in the centre of the house. The devotees go round and round the lamp-stand, dancing rhythmically to the tune, “Pandarpur is thus far! Pandarpur is thus far! Come on! Proceed,” but as they go round and round, they actually do not proceed even half a yard further. By the time the third quarter of the night is reached, they will begin to sing, “See! there is Pandarpur. Here is Pandarpur. See, see!” During the first quarter of the night they were going round the same lamp as now in the third quarter. It dawns, and they sing, “We have arrived at Pandarpur. This is Pandarpur,” and so saying, salute the same lamp-stand and end the *bhajan*. It is the same with this also. We go round and round in search of *atma* (soul) saying, “Where is *atma*? Where is it?” till at last the dawn of *jnana drishti* (vision of knowledge) is reached, and we say, “this is *atma*, this is me.” We should acquire that vision. When once that vision is reached, there will be no attachments even if the *jnani* mixes with the world and moves about in it. When once you put on shoes your feet do not feel the pain of walking on any number of stones or thorns on the way. You walk about without fear or care, where there be mountains or hillocks on the way. In the same way, everything will be natural to those who have attained the *jnana drishti*. What is there apart from one’s own self?

“That natural state can be known only after all this worldly vision subsides. But how is it to subside?” was the next

SRI RAMANA MAHARSHI : A GREAT JNANA-YOGIN OF MODERN INDIA

PROFESSOR D. S. SARMA

There have been many teachers of *jnana-yoga* in our country, but very few *jnana-yogins*, many teachers of Advaita, but very few who had the realization of Advaita. Sri Ramana Maharshi, on the other hand, was not only a great teacher of *jnana-yoga* all his life, but also a great *jnana-yogin*. To use the figure employed by Sri Ramakrishna, he was a man who described Benares after seeing the Holy City with his own eyes and not after seeing only a map of it. The remarkable power which he exercised over the minds of men for nearly a generation was due to the fact that all his life he was describing an experience of his own and not merely expounding a doctrine.

It may be said that the Maharshi was a *jnana-yogin* by birth. For, even while he was a lad of sixteen, illumination came to him suddenly without any previous training or effort, and at once he became firmly established in the very centre of Reality for the rest of his life. . . .

There are, no doubt, three distinct phases in the Maharshi's outward career after his illumination. He spent about two years in the temples and shrines of Tiruvannamalai as a silent yogin and about twenty-four years in the caves of Arunachala hill as a lonely hermit and about twenty-eight years as the central figure of a well-organized Ashram at the foot of the hill. But there was absolutely no inward change. There was no difference between his earliest teaching and his latest teaching. The only difference in his attitude towards the people who came to him was that, while in the early stages he met them with a stony silence, he later became more soft and gave brief replies to their questions. One can understand his reluctance to speak when he was still living in the caves of the mountain and people came to see him mostly out of idle curiosity. As a result of his tremendous experience he was on a far higher plane than the ordinary world. He was like an astronomer contemplating the

BEYOND "NAMA-RUPA"

DILIP KUMAR ROY

The other experience which he (Yogi Sri Krishnaprem) had at the feet of Ramana Maharshi was typical and revealing. I will do my best to tell it in his own words as far as possible.

"You know, Dilip," he said, "how profound is my admiration and veneration for the Sage. I agree whole-heartedly with Sri Aurobindo's verdict that his *tapasya* is a shining light of India. So I went to Ramana Ashram in Tiruvannamalai to receive his blessing.

"When, in the evening, I entered the hall where the Maharshi reclines daily on his couch, I sat down in silence, along with the others, to meditate at his feet. But believe it or not, Dilip, as soon as I sat down I heard a voice questioning me over and over again: 'Who are you? Who are you? Who are you?' I tried hard to ignore it, but it went on and on like an importunate visitor, knocking at the door, who insisted on being admitted. So, in the end, I just had to formulate an answer: 'I am Krishna's servant.' At once the question changed, like a shape-changer, into: 'Who is Krishna?' I answered: 'Nanda's son.' No use: the question was repeated pauselessly. I thought up other answers, like, 'He's an Avatar, the One-in-all, the Resident of every heart' and so on. . . . but the questioning would not cease, till, at last, I gave it up, left the hall and returned, deeply disturbed to meditate. But I had no peace: the voice gave me no respite, till, in the end, I had to evoke Radharani who asked me very simply what answers I had given. I told Her but She shook Her head and then, at last, revealed it to me."

"She did?" I said, thrilled.

He anticipated me, holding up his hand.

"No, Dilip, don't ask me, please! I won't tell you, for you will tell everybody, don't I know you? But listen — there are more thrills to come."

"Next morning," he went on, "when I sat down again at his blessed feet, the Maharshi suddenly gave me a lightning

THE TEACHING

(A FREE RENDERING OF 'Upadesa Saram')

[A group of *rishis* performed rites, acquired supernatural powers and by the same means hoped to attain *moksha*. Shiva then appeared before them as an ascetic, accompanied by Vishnu in the form of a charming lady. Smitten by her beauty, the *rishis* forsook their rites, while their wives feasted their eyes on Shiva and forgot their duties. The *rishis* conjured up an elephant and a tiger and set them on against the intruder. The Lord slew them both and wore their skins as garments. Now the *rishis* recognized a power higher than their own and sought instruction from the Master. The lesson that He taught was that *moksha* comes not by action but by non-action.

The poet Muruganar was writing the story in Tamil verse and when he came to the climax where Shiva imparts the highest knowledge to the *rishis*, the poet asked Bhagavan to put the teaching in his own words. This poem of thirty verses, thus first composed in Tamil and later rendered in Sanskrit by Bhagavan Himself, has come to be regarded as a modern upanishad. The Tamil refrain *undipara* can be thus expanded :

Play, child, grow ;
Try, bird, fly ;
Know, be joy.]

1. Action yields fruit,
For so the Lord ordains it.
How can action be the Lord ?
It is insentient.
2. The fruit of action passes.
But action leaves behind
Seed of further action
Leading to an endless ocean of action ;
Not at all to *moksha*.

• NIJA MOUNA BHAVA

M. BHAKTAVATSALAM

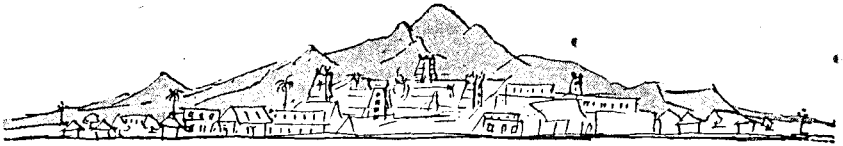
The Mountain Arunachala is the *achala tattwa*, commonly known as *nischala tattwa*, upon which, as the screen, runs the entire panorama of manifestation. Seeing the pictures, forgetting the screen, he who sees is in delusion. With the realization that the screen alone is, comes the Peace of Being, born out of the understanding of Truth. This realization that the *nischala tattwa* alone is the ever present Present, is screened off by *avidya* (ignorance). This *avidya*, the knot between *chit* and *achit*, is cut asunder by the *smrti* (recollection of the highest), also known as *druva smrti*. This *smrti* (remembrance) is Arunachala-*smrti*, which made the boy Venkataraman into Bhagavan Sri Ramana Maharshi, who blessed us all with his benign Presence for over 50 years from Tiruvannamalai.

In his pure Transcendental Existence, he imparted to us the import of *nija mouna bhava* of Lord Dakshinamurti. He was a living commentary on the Upanishadic Truth and, with his plenary experience, he attracted the elite of all religions and creeds to him to confirm to them that in realization of That, as it is, is the fulfilment of all religions and philosophies.

WEAKNESS IS SIN

SWAMI VIVEKANANDA

Stand and die in your own strength ; if there is any sin in the world, it is weakness ; avoid all weakness, for weakness is sin, weakness is death. Stand on your own feet, and assimilate what you can ; learn from every nation, take what is of use to you. But remember that as Hindus everything else must be subordinated to our national ideals. Each man has a mission in life, which is the result of all his infinite past karma. Each of you was born with a splendid heritage, which is the whole of the infinite past life of your glorious nation. Millions of your ancestors are watching, as it were, every action of yours, so be alert.



LOVED ARUNACHALA

OM SADHU

(Translated from the Tamil by 'Sein')

Loved Arunachala, serene You stand!
Unmoved as You, grant me to merge in You.
Majestic Hill, You draw me close and bid me
Stand with stilled mind, as without thought You stand.

Yearning, my gaze is fixed on You alone,
As magnet-like You draw the heart of me,
You who enthrall, who give Your vassals peace,
Rousing desire to be without desire.

As the moth circles the flame,
Persistent to its doom,
Let me go round, go round Arunachala,
Till Your Grace my mind consume.

Let me be a prey to You, Arunachala!
So shall my griefs dissolve with my desires:
Arunachala, the final Home of all,
Enslaved by You, what more remains to seek?

Loved Arunachala, serene You stand!
Unmoved as You, grant me to merge in You.

THE LIGHT ON THE HILL-TOP

(1) ARUNACHALA

SRI MURUGANAR

The central peace amid the shocks
And tumults of the ego-mind —
This is the Truth behind the Rock
Whose height and depth Brahma and Vishnu
Sought and could not find.

(2) DEEPA-DARSAN

SRI BHAGAVAN

Giving up the thought "I am the body",
Mind fixt in heart and inward turned,
Knowing the sole, true joy of Being —
This is the seeing of the Light
Lit on the hill-top at the centre of the Earth.

TIME TO CHANGE

Fond, foolish heart of mine, long have you known
That your sure strength is Ramana alone.
And yet, forgetting him, you have your own
Destruction sought so far. Give up now straight,
Now, though already late,
Give up at one sharp wrench and utterly,
The world and dwell on him unceasingly.

(From Muruganar's *Sannidhi Murali*, p. 373)

CONTINUED PRESENCE

"Having cured me of my separateness, must you,
As if to test me, Spirit Supreme, withdraw
Your form from sight? Where have you gone, my God,
Forsaking me? Where have you hidden yourself?"

Deep from within me comes the answer clear :
"Here in the Heart your very Self am I.
Know well this truth, the oneness of the Self."

Destroying thus in every limb
The false, deluding I, He shines
Instead in wondrous splendour now
As "I", as "I", the only Self.

(From Muruganar's *Ramana Anubhuti*, p. 132)

THE DESTROYER

No form He has, no name, no quality ;
Still there beside the Holy Hill He dwells
In human form, known by the comely name
Of Ramana, marked by the primal power
Of love ; with moist eyes showering grace for all
To see ; the ethereal Being whose brightness burns
To I-less nothingness obnoxious me.

(From Muruganar's *Ramana Deva Malai*, verse 180)

GLANCE OF GRACE

• SRI MURUGANAR

Let us meditate on Ramana,
The Teacher of Reality
Who dwells within my inmost self
As I, as I,
Bringing in full measure
The joy of silence
Ending the delusive pride
Of a divided self's self-love.

In one unbroken silence let us dwell
On the twin feet of the Guru
Glorified above all kings
Because His glance of grace revealed
The Hill of bright Awareness
Shining in a world
Troubled by darkness of desire.

Dear devotees, avid for grace,
Our Master is an ocean,
Take and hold your fill.
Approach him freely,
Minds and hands wide open.
Drink to your heart's content.

Defeated and frustrated, do not reel
Beneath Fate's blows.
Turn your eyes, your thoughts
Towards those sovereign Feet
Which can transmute a devotee
Into Siva radiant.

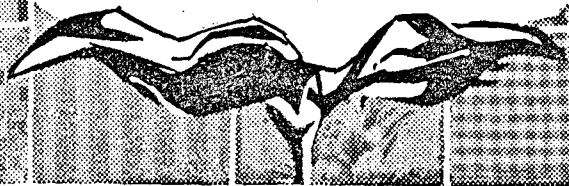
Like a tree which on a scorching day
Offers cool shade to every comer
By nature, not by choice,
Even so He stands
Calm, immutable, impartial,
Liking or disliking none,
But saving all who reach His Feet.

(From *Ramana Pictorial Souvenir*)

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THE THRICE MARVELLOUS MASTER SRI RAMANA

HARINDRANATH CHATTOPADHYAYA

Eternity has worn a human face.
Contracted to a little human span ;
Lo, the Immortal has become a man,
A self-imprisoned thing in time and space.

Upon a narrow couch you see Him sit,
Vision of tenderness and grace and calm ;
Upon the finite compass of His palm
He holds the secrets of the Infinite.

Behind our loneliness He is the speech
Shedding rare Wisdom ; and, beyond our guess,
Behind our speech, He is the loneliness
Sensed but in glimpses, far beyond our reach.

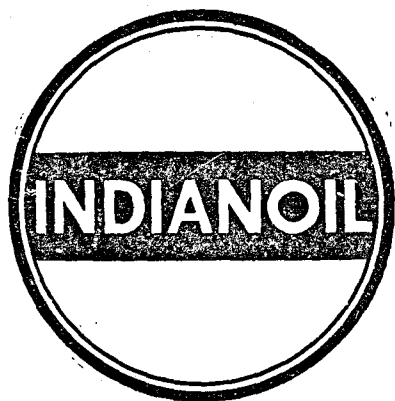
Thrice marvellous pure Master on the height,
Towards Whom we dumbly yearn, each one apart,
Striving to hold Thy image in the heart,
O cleave our darkness with your searching light !

The light which knows our subterfuges, knows
The glooms encircling us, the mournful ways
On which we walk. O silent Master ! raise
Our footfalls unto summits of repose.

We are all tired since we are un-attuned
To the unfaltering Stillness which You are :
Our feet are bleeding and the goal is far ;
Have mercy, Lord ! and heal us wound by-wound.



*With
the compliments of*



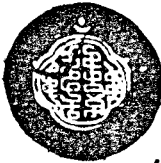
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T R I B U T E S

THE DALAI LAMA

The heritage of India is enriched with numberless saints and yogis. Ramana Maharshi represents that tradition and his spiritual greatness is guiding millions of people. Such masters light the path and bring solace to suffering humanity.



A handwritten signature or inscription in a cursive script, likely in Devanagari or a similar Indian script. The signature is fluid and expressive, extending to the right.

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CHRISTMAS HUMPHREYS

(Founder President of the London Buddhist Society)

The spiritual grandeur of the late Ramana Maharshi is unrivalled in the twentieth century. Only those still bound in the limitations of some particular religion could challenge this belief which, as a Buddhist, I have held since I first met those who had the good fortune to sit at the Master's feet. And when I read his recorded conversations with those who sought his wisdom I recognized that conscious identity with the Unborn, Unoriginated, Unformed, as the Buddha called the Absolute. May I honour myself by paying humble tribute to one who left the world with such an example of attainment.

SRI RAMANA AND HIS MESSAGE TO MODERN MAN¹

DR. C. G. JUNG

Sri Ramana is a true son of the Indian earth. He is genuine and, in addition to that, something quite phenomenal. In India he is the whitest spot in a white space.

What we find in the life and teachings of Sri Ramana is the purest of India: with its breath of world-liberated and liberating humanity, it is a chant of millenniums. This melody is built up on a single, great motif, which, in a thousand colourful reflexes, rejuvenates itself within the Indian spirit, and the latest incarnation of which is Sri Ramana Maharshi himself.

The identification of the Self with God will strike the European as shocking. It is a specifically oriental Realization, as expressed in Sri Ramana's utterances. Psychology cannot contribute anything further to it, except the remark that it lies far beyond its scope to propose such a thing.

The Goal of Eastern practices is the same as that of Western Mysticism: the focus is shifted from the 'I' to the Self, from Man to God. This means that the 'I' disappears in the Self, and Man in God. A similar effort is described in the *exercitia spiritualia*, in which the 'personal property', the 'I' subjugate to the highest possible degree to the possession of Christ. Sri Ramakrishna adopted the same position in regard to the Self, only with him the dilemma between the 'I' and the Self comes a little more closely to the foreground. Sri Ramana declares unmistakably that the real purpose of spiritual practice is the dissolution of the 'I'. Ramakrishna, however, shows a somewhat hesitating attitude in this respect. He says, "How very few can obtain this Union (*samadhi*) and free themselves from this 'I'?"

¹ Being extracts from Dr. C. G. Jung's Introduction to Dr. Zimmer's *Der Weg Zum Selbst, The Way to the Self or The Life and Teachings of Bhagavan Sri Ramana Maharshi*.

DEATH EXPERIENCE (1912)

ARTHUR OSBORNE

There was a time when Sri Bhagavan used to roam the hill frequently as well as climbing to the summit and making *Pradakshina* (circuit), so that he knew every part of it. And then one day, when he was wandering alone, he passed an old woman gathering fuel on the hillside. She looked like a common outcaste woman, but she addressed the young Swami fearlessly, as an equal. Beginning with the rough cursing common to such people, she said: "May you be put on the funeral pyre! Why do you wander about in the sun like that? Why don't you sit quiet?"

"It can have been no ordinary woman," Sri Bhagavan said when he told the devotees about it; "who knows who she was?" Certainly, no ordinary outcaste woman would have dared to speak to a Swami like that. The devotees took it to be a manifestation of Arunagiri Siddha, the Spirit of Arunachala. From that time Sri Bhagavan gave up roaming the hillside.

When Sri Bhagavan first went to Tiruvannamalai he sometimes moved about in a state of trance, as already described. This did not completely end until about 1912 when there was a final and complete experience of death. He set out from Virupaksha Cave one morning for Pachaiamman Koil, accompanied by Palaniswami, Vasudeva Sastri and others. He had an oil-bath there and was nearing Tortoise Rock on the way back when a sudden physical weakness overcame him. He described it fully afterwards.

"The landscape in front of me disappeared as a bright white curtain was drawn across my vision and shut it out. I could distinctly see the gradual process. There was a stage when I could still see a part of the landscape clearly while the rest was covered by the advancing curtain. It was just like drawing a slide across one's view in a stereoscope. On experiencing this I stopped walking lest I should fall. When it cleared I walked on. When darkness and faintness came over me a second time

BHAGAVAN SRI RAMANA : THE WHITE RADIANCE OF TRUTH

PROFESSOR K. SUBRAHMANYAM

There is something too simple, too self-evident in Bhagavan Sri Ramana's teachings. The pious devotee finds little opportunity for emotional indulgence of any sort. The intellectual finds that the Sage relegates to a secondary place all intellection, as a mere reflected lustre. The man of action, burning with a zeal to transform the community, finds the Maharshi coldly disapproving of his zeal, as still being ego-centred ; and asks : " Is not this the same old supineness that has made us, Hindus, so helpless and abject ? "

We all, with our various temperaments and endowments, seek in religion a mere sublimation of our favourite activities. We are so much encased within them that life is worth while, nay, even intelligible, to us only in terms of these. But to the Bhagavan all temperaments and endowments, and all the activities they inspire, are so many limitations on the Reality which is ourselves. His is the bright colourless light that annihilates all colours, only because it transcends them by absorbing them into itself. Here is the type and symbol of that final mystery which Sri Bhagavan, being of the line of our Upanishadic seers, embodies and expounds : a Reality whence arise all qualities and all actions, and yet which is itself without any quality or action. As the central brightness flows outward, its " light thickens " and at its periphery is a wealth of many colours. But the colours which enthrall us are but a scattering and a weakening of the light.

This is not to condemn the colours as false. Where shall the Knower find any falsity to condemn ? Things are false only in so far as they are partial ; and there is nothing partial but strives, consciously or not, to transcend its partiality. " All things pray," says Proclus, in the sense that all things, even inert matter and unconscious life, strive to fulfil themselves. And there is no man so debased but he seeks the *atman*. Yagna-

“JNANA” AND “BHAKTI”

DR. T. N. KRISHNASWAMI

Jnana and *bhakti* are like two sweets made out of the same sugar, of which you can choose whichever you like. Giving up 'mine' is *bhakti*; giving up 'I' is *jnana*. The former gives up all his possessions; the latter gives up the very possessor of the possessions.

Bhakti is turning the mind towards God; Self-enquiry, the path of *jnana*, turns the mind to its own inner essence, which is the Self. In Self-enquiry the subject sets out in search of himself. He who seeks must exist. This existence is itself the Self. In *bhakti* one is disgusted with one's individual self and feels one's nothingness or unimportance and fixes one's mind on the Higher Power. When the mind at last becomes fully aware of the Higher Power it is awed by it and absorbed into it. This is total surrender of the ego. The man no longer is; God alone is.

'The Cloud of Unknowing', a 14th-century Christian work in which the soul is united with God, says that all creatures have in them two powers, one a knowing power, the other a loving power. To the first, God, the Maker of both powers, is eternally incomprehensible; to the second He is comprehensible. This is the wonderful miracle of love. "He may well be loved but not thought. Love may reach God in this life but not 'knowing'." So far is *bhakti*, but the book continues: "And therefore swink and sweat in all that thou canst and mayest for to get thee a true knowing and a feeling of thyself as thou art. And then I trow thou shalt have a true knowing and a feeling of God as He is." This is *jnana*. He who does not know his self cannot know and much less love God.

Here is what the Maharshi says on the subject: "To long for happiness is *bhakti*. To long for the Self is *jnana*."

It is *jnana* to know that the Master is within you, but to commune with him is *bhakti*. When the love of God or Self is manifest it is *bhakti*; when it is in secret it is *jnana*.

THE "GITA" IN PRACTICE

PROFESSOR D. S. SARMA

It is well known that this path of yoga, which leads one gently away from preoccupation with the world into the presence of God, has three different aspects called *karma-yoga*, *bhakti-yoga* and *jnana-yoga*. Here again, a word of caution is necessary. These three aspects of yoga are really inseparable. It is only for purposes of exposition and illustration that we divide yoga into these three components and speak of each in isolation from the others. In the grammar of a language we speak of its vowels, consonants and diphthongs separately and describe their quality and quantity. But in living speech they rarely occur in isolation. They almost always occur only in combination. Similarly in the Gita, which is the grammar of spiritual life, the three yogas are sometimes treated separately and their characteristics pointed out. But in actual spiritual life, *karma*, *bhakti* and *jnana* are as inseparable as the will, the emotions and the intellect in the mind of man. Let us take some concrete illustrations of these three yogas. In modern times in our country the best illustration of *karma-yoga* is Mahatma Gandhi, the best illustration of *bhakti-yoga* is Sri Ramakrishna Paramahansa, the best illustration of *jnana-yoga* is Sri Ramana Maharshi. From these facts can we infer that Ramana Maharshi had no *bhakti* or that Ramakrishna Paramahansa had no *jnana* or that Gandhiji had no *bhakti* or *jnana*? Or, again, take the case of Sankara. Could there be a greater *jnana-yogin* than this world-famous philosopher, the founder of the Advaita system? But he has also written some of the most fervent devotional hymns in our literature. And his short life was full of amazing activity. He travelled all over India at a time when there were no easy means of transport, taught true religion, put down heresies and superstitions and wrote monumental commentaries on our sacred books and established monasteries in the four corners of the land. We find in him *karma*, *bhakti* and *jnana* in harmonious combination as in the *Gita* itself. At best, then, it is only a question of

ONE DAY (17-8-1946)

A. DEVARAJA MUDALIAR

This morning, a number of Gujarati visitors arrived here, evidently returning from Pondicherry, after darshan there on the 15th. One of them asked Bhagavan, "What is meant by Self-Realization? Materialists say there is no such thing as God or Self." Bhagavan said, "Never mind what the materialists or others say; and don't bother about Self or God. Do you exist or not? What is your idea of yourself? What do you mean by 'I'?" The visitor said he did not understand by 'I' his body, but something within his body. Thereupon, Bhagavan continued, "You concede 'I' is not the body but something within it. See then from whence the 'I' arises within the body. See whether it arises and disappears, or is always present. You will admit there is an 'I' which emerges as soon as you wake up, sees the body, the world and all else, and ceases to exist when you sleep; and that there is another 'I' which exists apart from the body, independently of it, and which alone is with you when the body and the world do not exist for you, as for instance in sleep. Then ask yourself if you are not the same 'I' during sleep and during the other states. Now, which can be real, the 'I' which comes and goes, or the 'I' which always abides? Then you will know that you are the Self. This is called Self-realization. Self-realization is not however a state which is foreign to you, which is far from you, and which has to be reached by you. You are always in that state. You forget it, and identify yourself with the mind and its creation. To cease to identify yourself with the mind is all that is required. We have so long identified ourselves with the not-self that we find it difficult to regard ourselves as the Self. Giving up this identification with the not-Self is all that is meant by Self-realization. How to realize, i.e., make real, the Self? We have realized, i.e., regarded as real, what is unreal, the not-Self. To give up such false realization is Self-realization."

In the evening, after *parayana*, a visitor asked Bhagavan, "How to control the wandering mind?" He prefaced the question with the remark, "I want to ask Bhagavan a question which is troubling me." Bhagavan replied, after laughing, "This is nothing peculiar to you. This is the question which is always asked by everybody and which is dealt with in all the books like the *Gita*. What way is there, except to draw in the mind as often as it strays or goes outward, and to fix it in the Self, as the *Gita* advises? Of course, it won't be easy to do it. It will come only with practice or *sadhana*." The visitor said, "The mind goes after only what it desires and won't get fixed on the object we set before it." Bhagavan said, "Everybody will go after only what gives happiness to him. Thinking that happiness comes from some object or other, you go after it. See from whence all happiness, including the happiness you regard as coming from sense objects, really comes. You will understand all happiness comes only from the Self, and then you will always abide in the Self."

YOU MUST CLING TOO

A. DEVARAJA MUDALIAR

In India we compare the aspirant who strives to the child of the monkey that clings to its mother as she jumps from tree to tree and the devotee who relies completely on the grace of the guru to that of the cat that is quite helpless and is, therefore, picked up by its mother and carried in her mouth. Alluding to this, I said once that I was like the kitten and had cast the whole responsibility on Bhagavan. He laughed but would not agree. He said, "Both are necessary; I will hold you, but you must cling too."

THE GOOD NEWS

J. J. DE REEDE

I am the Self, O Gudakesa, dwelling in the heart of every being; I am the beginning, and the middle, and the end of them all.
— *Gita*, X, 20.

When asked to select the most important verses of the *Bhagavad Gita* so that they might be learned and kept in mind, Ramana Maharshi selected 42. The verse quoted above was placed fourth in order but was described by him as being the most important. It might be said to sum up the whole essence of the *Gita*, even representing in shorthand form the message of all religious teachings whether Eastern or Western. It is the 'good news' to which a man may begin to awaken, gently and simply telling him that there is a new state of being possible to him, a new experience of who he is. Yet this experience is not strictly new, it is more ancient and more fundamental than anything else, for it is an experience of that universal ground of Being from which the personal life has been born, which is sustaining it at every moment, and in which it will dissolve. Nor can it be confined to some nebulous, impractical, subjective world, for it is also the ground of all objective experience that comes to man, every event, every person, every thing. Every kind of impression that comes to him comes, whether he recognises it or not, from that same ground which is also his own.

A person may know in his life few or many moments of inward recognition of this strange and magical truth. Any real moment of such recognition is like none other in the life, and each such moment is a fresh discovery having the power to affect the whole life. Perhaps invisibly at first, the touch of truth cannot but remake a person for it overturns at the heart all sense of who he is. Even as the old ways, the old sense of identity, ebb back, something is left quite distinct from all by which he has lived hitherto. Immediately the question arises — 'How can

SRI RAMANA MAHARSHI AND THE INDIAN PHILOSOPHIC TRADITION

H.H. SRI JAYA CHAMARAJA WADIYAR, Maharaja of Mysore

Like Nachiketas, young Venkataramana, who later came to be called Sri Ramana, desired the way to conquer death. The fear of death suddenly took possession of young Venkataramana and the lad decided to solve the riddle of life. By reflecting on the problem of life and death and by careful experiment, the young boy understood the cause for the fear of death and the way of overcoming the grief caused by this dire calamity. He realized that it was the physical body that really perished and that the consciousness within the body survived. In other words, young Venkataramana understood the great truth that there was an inner Being, a Reality that persisted even after death, and that this great principle was the witness of all the changing conditions of the physical body. In short, by an intuitive flash he became aware of the nature of the true Self.

Answering a devotee who was curious to know the nature of the Self the Sage once said : "You ought to understand that by the Self neither the physical body nor the subtle body is meant. What you are told is that if you once know the Self within which all ideas exist, not excluding the idea of yourself, of others like you and of the world, you can realize the truth that there is a reality, a Supreme Truth which is the Self of all the world. You now see the Self of all the selves, the one Real, the Supreme, the eternal Self as distinct from the ego or individual being which is impermanent. You must not mistake the ego or the body-idea for the Self." And, just as he found the difference between the Self which was eternal and was constituted of pure consciousness and the body which was perishable and made up of matter, he also discovered the difference between the Self which was the pure spectator and the senses which suffered the same fate as the body. As for the mind, it was only an internal organ of sense and did not differ in any way

DAKSHINAMURTI, SANKARA AND RAMANA

DR. T. M. P. MAHADEVAN

Śiva, as Dakṣiṇāmūrti, is the world-teacher, who sitting underneath the banyan tree, teaches the supreme truth through silence. He is pictured as a youth dispelling the doubts of aged disciples without the aid of words. But all cannot comprehend the language of silence ; nor is it given to all to go to the banyan tree where the Lord is seated. So, the need arose for Śaṅkara-Incarnation. Śaṅkara came as the *jagad-guru* (world-teacher) ; only, here, instead of the *jagat* (world) going to the *guru* (teacher), we have the *guru* coming to the *jagat*. In the short span of thirty-two years that constituted Śaṅkara's earthly life, a revolution was effected in the then known India through almost incessant travel and unsparing exertion on the part of the Master. It seemed as though the Lord rose from his seat under the banyan tree leaving off His silence, and moved and mingled with the multitudes in order to enlighten and save them. In the place of the unmoving (*acara*) Dakṣiṇāmūrti, we have Śaṅkara moving (*cara*) ; and in the place of silence (*mouna*), we have auspicious speech (*śāṅkarī-vāk*). This change or transformation was required to meet the challenge of the time the Śaṅkara-Incarnation took place.

Our age, the era of machinery and speed, has its own problems. One finds almost everyone moving without purpose. A good volume of talking goes on every minute — much of it without sense. In such an atmosphere of speed and sound it is no wonder that silence and stasis are often mistaken for spirituality. This age demands on the part of a world-teacher neither absolute silence nor much speech, neither total stasis nor constant movement. We had such a teacher in Bhagavān Śrī Ramaṇa who was both *acara* (unmoving) and *cara* (moving) who taught both through silence and speech. Leaving Madurai as a boy of seventeen, Śrī Ramaṇa went to Tiruvaṅṅāmalai and never left that sacred place thereafter. His movement was confined to the environs of Aruṅācala. To his devotees he was the moving

ON SUFFERING

SRI BHAGAVAN

The Bliss of Self is always yours and you will find it if you seek it earnestly. The cause of your misery is not in your outer life ; it is in you as your ego. You impose limitations on yourself and then make a vain struggle to transcend them. All unhappiness is due to the ego. With it comes all your trouble. What does it avail you to attribute the cause of misery to the happenings of life, when that cause is really within you? What happiness can you get from things extraneous to yourself? When you get it how long will it last?

If you would deny the ego and scorch it by ignoring it you would be free. If you accept it, it will impose limitations on you and throw you into a vain struggle to transcend them. That was how the 'thief' sought to ruin King Janaka.

To be the Self that you really are is the only means to realize the Bliss that is ever yours.

. . . Grief only exists as long as one considers oneself to have a definite form ; if the form is transcended one knows the One Self to be eternal. There is neither death nor birth. What is born is only the body, and this is the creation of the ego. But the ego is not ordinarily perceived without the body and so is identified with it. It is thought that matters. Let the sensible man consider whether he knew his body while in deep sleep. Why, then, does he feel it in the waking state? Although the body was not felt in sleep, didn't the Self exist? What was his state when in deep sleep and what is it now when awake? What is the difference? The ego rises up, and that is waking. Simultaneously thoughts arise. Find out who has the thoughts. Where do they come from? They must arise from the conscious self. Apprehending this even vaguely helps towards the extinction of the ego. The realization of the One Infinite Existence becomes possible. In that state there are no individuals but only Eternal Being. Hence there is no thought of death or grieving.

ANIMALS

ARTHUR OSBORNE

Sri Bhagavan showed the same consideration to the animals whom destiny had brought into contact with him as to the people. And animals were no less attracted to him than people.

Squirrels used to hop through the window on to his couch and he would always keep a little tin of pea-nuts beside him for them. Sometimes he would hand a visiting squirrel the tin and let it help itself, sometimes he would hold out a nut and the little creature would take it from his hand. One day, when, on account of his age and rheumatism, he had begun to walk with the aid of a staff, he was descending the few steps from the hill into the Ashram compound when a squirrel ran past his feet, chased by a dog. He called out to the dog and threw his staff between them, and in doing so he slipped and broke his collar-bone, but the dog was distracted and the squirrel saved.

The animals felt his Grace. If a wild animal is cared for by people its own kind boycotted it on its return to them, but if it came from him they did not; rather they seemed to honour it. They felt the complete absence of fear and anger in him. He was sitting on the hillside when a snake crawled over his legs. He neither moved nor showed any alarm. A devotee asked him what it felt like to have a snake pass over one and, laughing, he replied, "Cool and soft".

He would not have snakes killed where he resided. "We have come to their home and have no right to trouble or disturb them. They do not molest us." And they didn't. Once his mother was frightened when a cobra approached her. Sri Bhagavan walked towards it and it turned and went away. It passed between two rocks and he followed it; however, the passage ended against rock-wall and, being unable to escape, it turned and coiled its body and looked at him. He also looked. This continued for some minutes and then the cobra uncoiled

attained *mukti* (Liberation). Devaraja Mudaliar asked Bhagavan whether that was used as a conventional phrase, as the phrase that someone has attained *samadhi* is a polite way of saying that he has died, or whether it really meant *mukti*, and Sri Bhagavan said that it meant *mukti*.

THE HERMIT OF TIRUVANNAMALAI

J. CHARTRES MOLONY

....I was strolling with my dogs, when I stumbled upon an *ashram*, a hermitage set in a cleft of the rocks and overhung by trees. Water bubbled from a spring and gathered in a stone basin. I spied the hermit within; my dogs spied him too, and in a second three of them were all over him, while the fourth plunged with a splash into the coolness of his well. I looked for a tempest of anger; hurriedly I prepared the best apology that I could think of on the spur of the moment. There emerged a tall, lean ascetic, smiling on me and my yelping companions. "Don't you like dogs?" he asked me. "I love them myself, but I have had to send my own dogs away from the summer heat. Why should not a dog like clean, cool water? What harm is the little swimmer doing? Ten minutes after she is gone the well will have emptied itself and filled itself afresh."

So we sat together on the parapet of the *ashram* and looked down on the hot, dusty, town far below. When I reached my camp one of my dogs was missing. In the evening arrived the holy man leading the truant on a string. "He came back to me, and I should have liked to keep him," he said, "but why should I steal him from you?" Kindly recluse, as I write, the fields before my eyes are white with frost; but my thoughts travel back to you on your sun-baked hill. You have learned that man adds naught to his own sanctity by affected disdain of God's dumb creatures.

THE LANGUAGE OF THE SILENT

S. YESUDIAN

Sri Ramana Maharshi, the great sage of Southern India, was one day taking his wonted walk to the holy mountain Arunachala. He was accompanied by Madame Flisabeth Ratonyhi, former President of the Theosophic Society in Hungary. Upon entering the wood they came face to face with a tiger which was evidently intent on prey. The sage stood still, while his foreign visitor stared speechless at the growling beast that was approaching. Maharshi then clasped her wrist, and Madame Ratonyhi suddenly felt all fear leave her. A wild animal sees a person's innermost feelings, and there is no means of concealing them. It is no use to smile if the heart is full of fear; the animal will sense the truth. Regaining her breath, the lady retired a few steps behind the sage and soon noticed that all sensation of fear had left her and that she had a feeling of absolute safety. She was aware of being in the presence of Maharshi. The wise man, whose language was silence, rarely spoke ten sentences in a whole day, for he was convinced that silence is the most effective means of action, since it communicates feelings with the maximum of intensity. He now spoke in a kindly tone to the great cat before him: "Go away." The words were very soft, like a friendly request. The crouching animal rose to a standing posture at this command and withdrew slowly the way the sage had pointed.

SIVA AND SAKTI

Bhagavan once said to me: "Sri Nataraja (Siva in the cosmic dance of creation and dissolution of the universe) and Sri Arunachala are one and the same. The former is the Lord's dynamic aspect and the latter His static. There is no difference."

On another occasion when speaking about Siva and Sakti he said "Sakti is only Siva's Grace personified."

— V. VENKATARAMAN

WHAT ARE WE WAITING FOR?

DOUGLAS E. HARDING

Let us take the Maharshi seriously and stop pretending that we can't be who we are right now. What did he say about it? Listen :

The Self is within each one's experience every moment.

No aids are needed to know it.

There is nothing so simple as being the Self.

We think there is something hiding our Reality and that it must be destroyed before Reality is gained. That is ridiculous.

A great game of pretending.

What are you waiting for? The thought 'I have not seen', the expectation of seeing and the desire to get something are all workings of the ego.... Be yourself and nothing more.

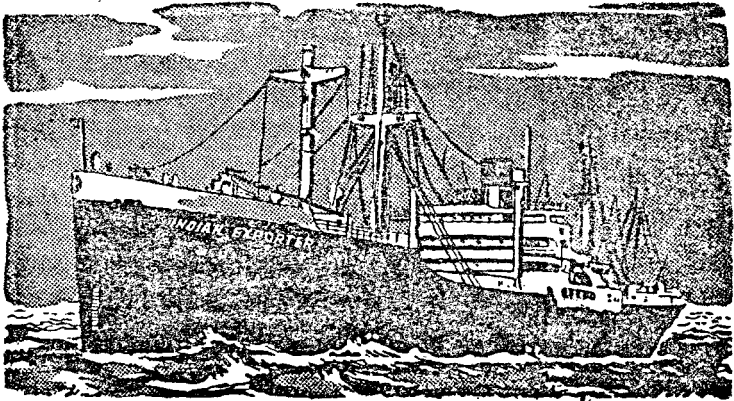
This idea of difficulty is the chief obstacle. (*Talks*, pp 99, 104, 116, 153, 177, 236).

If we want to know the truth, if we are interested to find out whether we are really the body or not, we have only to look, without any further delay whatever, at the spot we occupy. If we are secretly afraid of the truth and do not wish to see who we are, we shall find excellent reasons for continuing to overlook the Looker. We may even persuade ourselves that we are all the better devotees for ignoring the Master's clear instructions!

The fact is not that we cannot see, but that we are determined not to see, the Obvious. We are frightened of disappearing.

Once admit this and we are at least half way towards overcoming our fear. And really, of course, there is nothing to fear. In the very same instant that one sees one is nothing, one sees that one is All.

(From *Ramana Pictorial Souvenir*)

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VISION OF LOVE

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There is a false concept, sometimes too widely prevalent, that Realization makes a man not merely detached from all things, but also inwardly cold and indifferent. He has the status of freedom, but he becomes incapable of feeling, or love.

Nothing can be farther from the truth, or the actual Realization of the Master. Sri Ramakrishna Paramahansa once gave his reminiscence : " My nephew Shivaram was four or five years old. One day he was by the pond, trying to catch grasshoppers. The leaves were rustling, so he told them, ' Ssh be quiet ! I want to catch a grasshopper .' " ' The young child is like a knower of Brahman, ' for he sees all things as blazing with Consciousness. That vision is, in itself, Love.

Instead of theorising about this, let us look at a simple but extraordinarily beautiful incident, of March 3, 1939 (*Talks with Sri Ramana* (1955), Vol. III, p. 784). Bhagavan, who has been busy writing, puts away the materials and his spectacles and calls the attendant.

" The pair of sparrows just came here and complained to me that their nest had been removed. I looked up and found their nest missing. . . . Madhava, did anyone remove the sparrows' nest ? "

The attendant says that he did so, as their persistent nest-building above the couch of Bhagavan had become a major nuisance. Bhagavan replies : " That's it. That is why the sparrows complained. The poor little ones. . . "

All things lie open to him who is in Love, and all animals and birds speak to him, the Knower, as to each other.

SEEKING

L. P. YANDELL

To seek ' God ' or ' Truth ' is to make
a ' that ' out of ' This '.

A further grasping by the ' me ',

As if really " A jug of wine, a loaf of bread and Thou "
Could be the how.

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To study and disseminate the teachings of the sage, a Centre has been formed in the country's Capital and registered under the name *Ramana Kendra, Delhi*. In addition to organizing meetings for *Satsang*, study, discussion, etc., the Kendra proposes (a) to maintain a library and reading-room; (b) to organize an educational centre, open to men and women of all races and religions, where the philosophy of Existence will be studied, practised and disseminated; and (c) to do constructive work as a form of spiritual *sadhana* in the conditions of modern life. Recognizing the cultural advantages that can flow from an institution of this kind, the Delhi Administration has sanctioned the allotment to the Kendra of a half-acre site in South Delhi. Efforts are being made to acquire a site in or near Ramakrishnapuram.

The Kendra seeks the cooperation of interested individuals and families for establishing itself and carrying on its activities. All are requested to contribute liberally towards the cost of acquiring the site and putting up the buildings. Donations made to the Kendra will be exempt under Section 88 of the Income-tax Act, 1961.

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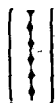
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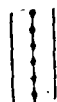
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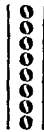
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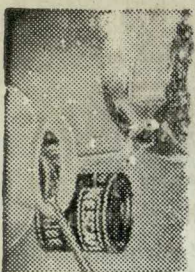
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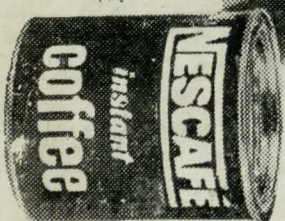


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