



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

The Mountain Path

Vol. IV

JANUARY 1967

No. 1

SRI RAMANASRAMAM, TIRUVANNAMALAI

“Significance of OM
unrivalled — unsurpassed!
Who can comprehend
Thee, Oh Arunachala!”

—The Marital Garland of
Letters, verse 13.

Publisher :

T. N. Venkataraman,
Sri Ramanasramam,
Tiruvannamalai.

*

Editor :

Arthur Osborne,
Sri Ramanasramam,
Tiruvannamalai.

*

Managing Editor :

V. Ganesan,
Sri Ramanasramam,
Tiruvannamalai.

*

Annual Subscription :

INDIA .. Rs. 5.
FOREIGN .. 10 sh. \$ 1.50.

Life Subscription :

Rs. 100; £ 10; \$ 30.

Single Copy :

Rs. 1.50; 3 sh.; \$ 0.45



THE MOUNTAIN PATH

(A QUARTERLY)

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

—The Marital Garland of Letters, verse 1.

Vol. IV

JANUARY 1967

No. 1

CONTENTS

	Page
EDITORIAL :	
The Problem of Suffering ..	1
Sorrow — ‘Alone’ ..	4
Bhagavan on Suffering ..	5
The Four Noble Truths — <i>Bodhichitta</i> ..	8
Suffering, its cause and cure, according to the Isha Upanishad — <i>Madguni Shambhu Bhat</i> ..	10
Theory and practice according to Sri Ramana — <i>N. Ramasubramanyam</i> ..	11
The Nature and Significance of Tapas — <i>G. V. Kulkarni</i> ..	12
Vicarious Suffering — <i>I. Jesudasan, S.J.</i> ..	16
In Brief — <i>G. N. Daley</i> ..	22
ASPECTS OF ISLAM — XII :	
“Which, then of your Lord’s bounties will you reject?” — <i>Abdullah Qutbuddin</i> ..	23
ARROWS FROM A CHRISTIAN BOW — XIII :	
The Cult of Suffering — <i>Sagittarius</i> ..	25
Minnows in the Seven Seas — <i>An Anonymous Seeker</i> ..	27
Pain and Pleasure — <i>Prof. Eknath Easwaran</i> ..	29
The Supreme Vehicle is... — <i>Wei Wu Wei</i> ..	31
Morita Mental Therapy — <i>Marie B. Byles</i> ..	32
The Death-Wish — <i>H. Sebastian Gubbins</i> ..	38
Brief Eternity — <i>Dr. Robert Fuchsberger</i> ..	39
The Need for Suffering — <i>Cornelia Bagarotti</i> ..	40
Padre Pio of Pietrelcina — <i>Gladys de Meuter</i> ..	41
The Use of Suffering — <i>D. J. A.</i> ..	46
The Suffering of a Realized Man — <i>Alan Chadwick</i> ..	48
The Unreality of Evil — <i>Joel S. Goldsmith</i> ..	49
Tears of Sympathy — <i>T. P. Ramachandra Iyer</i> ..	54

CONTENTS—(Contd.)

	Page
How I Came to the Maharshi — <i>D. S. Sastri</i>	55
How the Maharshi Came to Me — <i>G. N. Daley</i>	57
The Elixir of Youth (Poem) — <i>Arthur Osborne</i>	58
The Bhagavad Gita — <i>Tr. by Prof. G. V. Kulkarni & Arthur Osborne</i>	59
Like a Moth (Poem) — <i>C. Narayanan Nambudiripad</i>	63
Garland of Guru's Sayings (Poem) — <i>Muruganar</i>	64
Book Reviews	65
Ashram Bulletin	73
Introducing . . .	82
Letters to the Editor	84
Life Subscribers and Life Members	89

To Our Subscribers

1. The official year of the quarterly is from January to December.

2. SUBSCRIBERS IN INDIA should remit their annual subscription by Money Order only as far as possible and not by cheque. The words 'subscription for *The Mountain Path* for . . . year/years' should be written on the M.O. coupon and the full name and address written in BLOCK LETTERS on the reverse of the coupon.

Life Subscription should be sent by cheque drawn favouring *The Mountain Path* and crossed.

The journal will not be sent by V.P.P.

3. FOREIGN SUBSCRIBERS can send their subscription by International Money Order, British Postal Order or by Bank cheque or draft payable in India, U.S.A. or U.K.

The subscription rates are for despatch of the journal by *surface mail* to all parts of the world.

If despatch by AIR MAIL is desired the following additional annual amount should be remitted:

	£	\$
(a) Pakistan, Ceylon	Rs. 4.00	..
(b) Asia, Egypt, Indonesia	12s.	1.80
(c) Europe, Africa (excluding Egypt)	18s.	2.70
(d) Australia, New Zealand, Fiji	24s.	3.60
(e) North & South America, Hawaii	30s.	4.50

The Mountain Path

(A QUARTERLY)

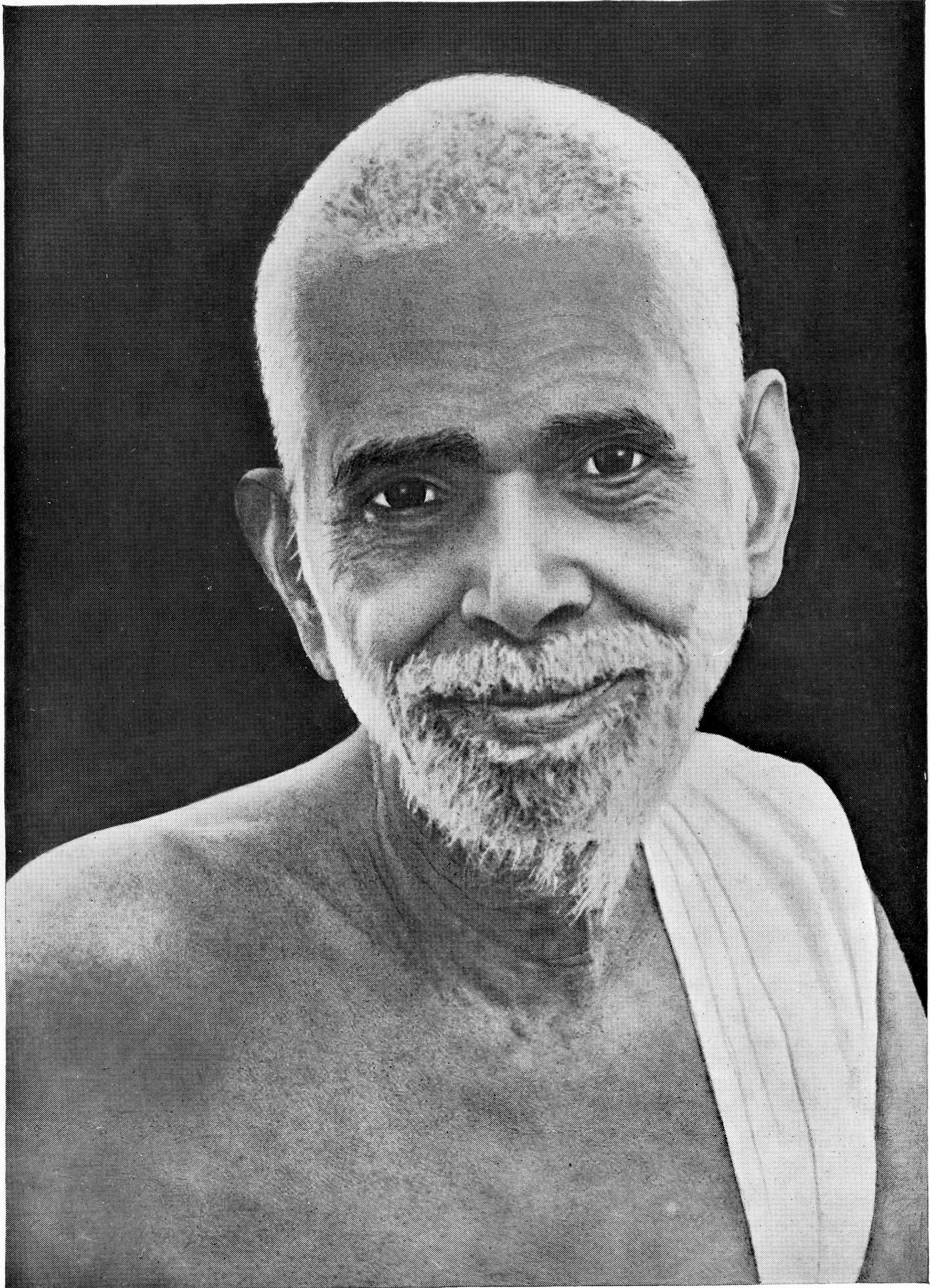
The aim of this journal is to set forth the traditional wisdom of all religions and all ages, especially as testified to by their saints and mystics, and to clarify the paths available to seekers in the conditions of our modern world.

Contributions for publication should be addressed to 'The Editor, *The Mountain Path*, Sri Ramanasramam, Tiruvannamalai, Madras State'. They should be in English and typed with double spacing. Contributions not published will be returned on request.

The editor is not responsible for statements and opinions contained in signed articles.

No payment is made for contributions published. Anything herein published may be reprinted elsewhere without fee provided due acknowledgement is made and the editor is previously notified.

Contributions are accepted only on condition that they do not appear elsewhere before being published in *The Mountain Path*. They can be published later elsewhere but only with acknowledgement to *The Mountain Path*.





THE MOUNTAIN PATH

(QUARTERLY)

Editor: ARTHUR OSBORNE

VOL. IV JANUARY, 1967 No. 1

THE PROBLEM OF SUFFERING

(EDITORIAL)

Some modern Christian writers are disturbed by what they call 'the problem of suffering'. The philosopher Hume even thought he had discovered in it a weapon to destroy religion. God, he argued, in order to be God, must be both good and omnipotent, but the existence of suffering proves that God either does not want to prevent it or is unable to, that is to say is either not good or not omnipotent, and in either case is not God. Therefore there is no God.

Certainly one can agree that there is no anthropomorphic God of the sort that Hume envisaged, no kind old man sitting in a back room working out men's destinies and allotting rewards and punishments. There is no God with a human scale of values, no God made in the likeness of man. To postulate such a God would mean that the object of human life is mundane happiness and that God's job is to ensure it. There are people who get through life with no great suffering — no actual hunger, no lack of clothing or shelter, reasonable security, fairly friendly relations with those around them, few long or painful illnesses, and finally death while sleeping. Is that the

perfect life? If God could arrange for everyone to get by as easily as that would he have done his job? Would he be accepted by such critics? Then why did Christ tell some of his followers to give up their possessions and become mendicants? Why did he draw men to a life in which, he warned them, they would be persecuted and even killed? Obviously he had a totally different conception of values.

The question of suffering is bound up with the question of values, and this is dependent on the meaning or purpose of life. Do those who complain of suffering recognise any meaning or purpose at all? If their aim is not merely to get by without too much hardship, what is it? To serve others? That would mean to help others to get by without too much hardship, so that ultimately it comes to the same thing. Is there anything for which it is ultimately worth while facing suffering? If not, life would indeed be dismal. The answer is contained in a brief description of a foreglimpse of Reality from our issue of July 1964 (p. 140) by a person with no doctrinal understanding.

"I am not the mind, nor the body—found myself in the heart; that me that lives after death. There was breath-taking joy in the feeling 'I am', the greatest possible earthly joy, the full enjoyment of existence. No way to describe it—the difference between this joy and complete happiness of the mind is greater than between the blackest misery and the fullest elation of the mind. Gradually — rapidly — my body seemed to be expanding from the heart. It engulfed the whole universe. It didn't feel any more. The only real thing was God (Bhagavan, Arunachala). I could not identify myself as any speck in that vastness — nor other people — there was only God, nothing but God. The word 'I' had no meaning any, more; it meant the whole universe — everything is God, the only Reality."

What prevents this glorious supernal happiness here described from being one's normal state? Obviously the ego, with its attachment to things of the world. Therefore it is the ego that is the enemy of true happiness and the cause of suffering. That is the sane and realistic approach. Actually it forms the basis of Buddhism; suffering exists and is due to desire and can therefore be eliminated by the elimination of desire. This is psychological; it is an intelligent reading of the law of cause and effect, whereas the other attitude means clinging to the cause while expecting some outside agency to shield one from the effect. And that is a pipe dream. As long as a man is attached to things, and primarily to his own ego, it is futile to expect some outside agency to remove the frustration that attachment brings. The effect will follow the cause quite impersonally, as Buddha put it: "as the cart wheel follows the hooves of the bullock."

Once one conceives of joy, the difference between which and "complete happiness of the mind is greater than between the blackest misery and the fullest elation of the mind", it becomes necessary to define 'suffering,' for this shows that happiness and suffering are not merely quantitative but qualitative.

Presumably imprisonment is a form of suffering, yet a monk's cell can be as bare and his life as austere as that of a prisoner. Certainly the regime of the 4th Century Christian anchorites in the Egyptian desert was far more harsh than anything inflicted on modern prisoners. And yet it was voluntarily chosen. Was it suffering? And when Christ told his followers that they would be persecuted for His sake was He inviting them to a life of suffering? It was not compulsory. Anyone who decided that the suffering in it outweighed the advantages was free to leave. It was not any scripture but Shakespeare who said that "there is nothing either good or bad but thinking makes it so", but it is profoundly true and must govern the definition of 'suffering'. Could it be defined as 'unwelcome distress'? In that case it would be impossible to speak of suffering in connection with the saints or with any who have submitted to the Divine Will. And indeed, it will be noticed that they themselves never speak of it. A saint may undergo imprisonment, sickness, persecution, but one never hears him complain of it or speak of it as 'suffering'. If he refers to it at all it is as a price that he is glad to pay for the bliss of Divine Grace that has come upon him.

This brings into consideration another kind of suffering, the self-inflicted suffering of asceticism that is undergone in the quest for Divine Grace. Asceticism is out of fashion nowadays. It is commonly dismissed as unintelligent. It may be; any form of quest may be practised unintelligently; but it does not have to be. There is an intelligent justification for it, even if not every ascetic realises this. It is that the blindness that makes a man mistake the unreal for the Real is emotionally motivated and can therefore only be cured by eradicating this motivation. It is attachment to the ego that makes one blind to the Spirit: which is only another way of phrasing the basic truth of Buddhism. That desire is the cause of suffering. For one who appreciates this it is quite natural to say: "Very well then, I will break my attachment to the ego by allowing it no indulgence of any sort, physical or mental.

I will remain celibate, eschew company and eat only the bare minimum, and even that unappetizing food." To say that this reaction is understandable does not, of course, mean that it can be counted on to attain the goal. The ego is so subtle that no outer discipline can. It may continue to flourish despite these blows aimed at it. Its pride may even be transferred to its asceticism, a pride in being more ascetic than one's fellows. But on the other hand, the opposite method of remaining unattached to life's conveniences without outwardly renouncing them can also not be counted on to attain the goal, because here also the ego is cunning. It is easy to say: "I am not attached to smoking or company or meat-eating; I could easily give them up if I wanted, so there is no need to do so in fact." But how is one to be sure of that unless one puts it to the test?

The saints and ascetics, the followers of Christ who faced persecution and those of Buddha who understood the Four Noble Truths, all had an active and enterprising attitude towards life. They had a high goal and were prepared to pay the price for it. Those, on the other hand, who complain of suffering are passive towards life. All they ask is to get by with as little hardship as possible. And they consider that some God ought to share their point of view and enable them to do this. They are very unrealistic.

It is those who aspire that are realistic. As a by-product of their spiritual progress they bring relief to the suffering of others. For just as suffering is mainly caused, directly or indirectly, by human egoism, so it is relieved by abnegation of the ego. Instead of sitting passively and expecting relief from some Divine Agency, the spiritual man makes himself an instrument through which Divine power can flow, and suffering really is relieved. This may be in an intangible way through the peace and harmony which emanates from him and acts as a healing balm on the minds of others; but it may also be quite tangible, through the spiritual healing of sickness and rectification of distressing circumstances.

Even so, those who complain of suffering may still argue that very much of it is not due to the egoism of the sufferer. It may be due to what appears to be the act of God, such as pain or sickness, or to the egoism of other people. For instance a war of aggression by one country causes havoc and desolation in another, a crime by one person causes poverty and bereavement to another.

It may be admitted that in such cases the suffering is not due to the egoism of the sufferer, but that is not the same as saying that it is not due to his ego. Before saying that one would have to agree that a saint or sage, one who had no ego, would find such conditions of life suffering.

From the lower viewpoint, however, of those who are not striving to overcome the ego and cannot bear to have it too severely buffeted, it is true, as John Donne said, that 'no man is an island', and therefore one suffers from another's egoism. We are all interconnected and cause one another's weal and woe. From this point of view, the world is under the regency of mankind, and mankind has consistently made a mess of it, creating a purgatory out of what could be a paradise. History, as far back as it goes, is a long record of wars and exploitation, slaughter, bereavement, man-made poverty, all due to egoism by which men bring suffering to others and eventually frustration to themselves; for no one, as the Buddha pointed out, can stave off old age, sickness and death. And the more a man has indulged his desires the more he will suffer from their eventual denial, having inflicted suffering on others by the way for their gratification. Even from this point of view it is illogical, man having in himself the power to work mischief, to appeal to some outside agency to cancel out the effects of the mischief. It is a point of view which considers mankind as a whole; and mankind as a whole, like each individual man, undergoes suffering on account of desire and could eliminate suffering only by renouncing desire.

The other category of suffering not obviously provoked by the sufferer, that seeming to stem from an 'act of God', suffering such as apparently unmerited pain,

sickness and poverty, is not bound up with all others who are on earth at the same time as the sufferer, but rather with the whole series, perhaps no less numerous, of his past and future lives; and here also the law of cause and effect works. He steps on to the stage for this life with the burden of his past karma upon him; and any suffering he may undergo, undeserved in this lifetime, lightens the load he takes off with him to be borne in future lives when he quits the stage at the end of it. From this viewpoint suffering is also caused by desire, though not that of the present individual who suffers. Debts do not lapse; they can be cancelled out by Divine Love or Knowledge, which dissolves the cause of them, but otherwise, as Christ said, "they shall be paid to the uttermost farthing."

Then is the whole round of successive births and deaths the suffering from which

escape is to be sought? That is precisely the Hindu and Buddhist doctrine. There is no pessimism in this. It does not mean that life is all suffering or even that suffering necessarily outweighs happiness, but simply that the ego is vulnerable to suffering. And indeed, pessimism is a sentimental attitude whereas doctrine is a formulation of truth, so they can have nothing in common. Neither is the doctrine optimism, for the same reason. But it is good news, which is better. It is that there are paths from the vulnerability of life to the perpetual, timeless bliss, the difference between which "and complete happiness of the mind is greater than between the blackest misery and the fullest elation of the mind."

Certainly the way for the wise and the valiant is to remove the causes of suffering in oneself, not to rail against some God for allowing effect to follow cause.

SORROW

By 'ALONE'

[We have referred to a 'defenceless state' . . . which is to some extent applicable here too.]

When meeting 'sorrow' — dire sorrow — a man puts forth an explanation (to himself): it is due to my previous deeds (— Karma —), — This is also a 'defence'. Then, again, a subtler 'defence': it has come for my greater benefit either worldly or spiritual. Life has given me — is giving me — an opportunity to 'learn'.

LOOK! This is not 'meeting' sorrow . . . (— The mind is afraid to meet sorrow) . . .

Now, to meet sorrow . . .

Even the word 'sorrow' also, very very subtly . . . does become a defence.

[Give 'interval' . . . as it comes — as it occurs —].

'The I' and 'sorrow' are one. 'The I' who is feeling 'sorrow' and 'sorrow' which is felt . . . are one!

There is a feeling — some feeling — which only remained . . .

. . . some feeling, and which is not a sensation or an emotion . . . quietude . . .

. . . some feeling of bliss — calm bliss —

[Kindly, much is flooded in the 'interval' — catch that].

Then, . . .

. . . how to be defenceless?

Whatever I do or not do . . . becomes a defence.

Even 'I want to go into a defenceless-state' is itself a (very subtle) defence.

We must be aware — alert —

what (subtle) form defence — the desire for defence — may take!

[Why do I want a defence-less state?

See! If I want it for the sake of getting out of the difficulty — i.e. with some motive — then it is not a *real* defence-less state!

This awareness . . . ; . . . will take me (completely) out of the motive-business].

I am really in a defence-less — state . . . without the word . . .

BHAGAVAN ON SUFFERING*

One of the problems about which Bhagavan was often asked was suffering. The question was usually personal rather than academic, since it was the experience of grief which drove people to seek solace from him. The real solace came as a silent influence, but he did also answer theoretical questions. The usual answer was to bid the questioner find out who it is that suffers, just as he would bid the doubter find out who it is that doubts; for the Self is beyond suffering, as it is beyond doubt. Sometimes, however, on a more contingent level, he would point out that whatever makes a person dissatisfied with his state of ignorance and turns him to the quest of the Self is beneficial and that it is often suffering which is the means of doing this.

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.

A very devoted and simple devotee had lost his only son, a child of three. The next day he arrived at the Ashram with his family. Referring to them, Bhagavan said:

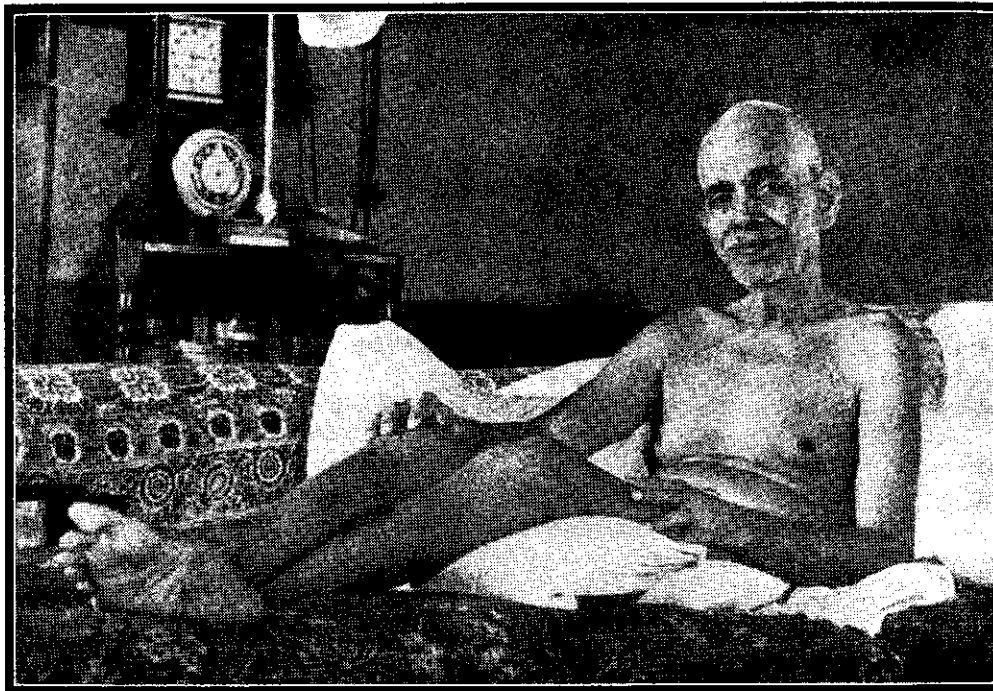
Training of mind helps one to bear sorrows and bereavements with courage; but the loss of one's children is said to be the worst of all griefs. Grief only exists as long as one considers oneself to have a definite form; if the form is transcended one knows the One Self to be eternal. There is neither 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.

* * *
Devotee: If some one we love dies it causes grief. Should we avoid such grief by either loving all alike or not loving at all?

Bhagavan: If some one we love dies it causes grief to the one who continues living. The way to get rid of grief is not to continue living. Kill the griever and who then will remain to grieve? The ego must die. That is the only way. The two alternatives you suggest amount to the same. When all are realized to be the One Self who is there to love or hate?

* * *
Sometimes, however, the questions were impersonal, referring not to some private

* From The Teachings of Ramana Maharshi in his own words.



tragedy but to the evil and suffering in the world.

Q. Widespread distress, such as famine and pestilence, spreads havoc through the world. What is the cause of this state of affairs?

A. To whom does all this appear?

Q. That won't do. I see misery all round.

A. You were not conscious of the world and its sufferings while asleep, but you are now that you are awake. Continue in the state in which you are not affected by such things. When you are not aware of the world, that is to say when you remain as the Self in the state of sleep, its sufferings do not affect you. Therefore turn inwards and seek the Self and there will be an end both of the world and its miseries.

Q. But that is selfishness.

A. The world is not external to you. Because you wrongly identify yourself with the body, you see the world outside you and its suffering becomes apparent to you; but the world and its sufferings are not real.

Seek the reality and get rid of this unreal feeling.

This the visitor was unwilling to do but instead referred again to suffering and to those who strive vainly to remove it.

Q. There are great men and public workers who cannot solve the problem of suffering in the world.

A. That is because they are based on the ego. If they remained in the Self it would be different.

Still presuming the absolute reality of the objective world, the visitor now asked in an indirect way how it would be different, demanding that those who abide in the Self should accept the unreal as Real.

Q. Why don't Mahatmas help?

For the moment Bhagavan answers on the visitor's own level.

A. How do you know that they don't? Public speeches, outer activity and material help are all outweighed by the silence of the Mahatmas. They accomplish more than others.

Now the visitor comes to the practical point: outer activity instead of inner quest; and Bhagavan rejects the viewpoint no less categorically.

Q. What can we do to ameliorate the condition of the world?

A. If you remain free from pain there will be no pain anywhere. The trouble now is due to your seeing the world outside yourself and thinking there is pain in it. But both the world and the pain are within you. If you turn inwards there will be no pain.

Q. God is perfect. Why did he create the world imperfect? A work partakes of the nature of its author, but in this case it is not so.

A. Are you something separate from God that you should ask this question? So long as you consider yourself the body you see the world as external to you. It is to you that the imperfection appears. God is perfection and His work is also perfection, but you see it as imperfect because of your wrong identification with the body or the ego.

Q. Why did the Self manifest as this miserable world?

A. In order that you might seek it. Your eyes cannot see themselves but if you hold a mirror in front of them they see themselves. Creation is the mirror. See yourself first and then see the whole world as the Self.

Q. Then what it amounts to is that I should always turn inwards?

A. Yes.

Q. Shouldn't I see the world at all?

A. You are not told to shut your eyes to the world, but only to see your Self first and then see the whole world as the Self. If you consider yourself as the body the whole world appears to be external; if you are the Self the world appears as Brahman manifested.

* * *

Finally a quotation which shows how Bhagavan sometimes answered on a more contingent plane, pointing out that it is suffering that makes a man discontented with the life of the ego and spurs him on to seek Self-realization.

Q. Why should there be suffering?

A. If there were no suffering how could the desire to be happy arise? If that desire did not arise how could the quest of the Self arise?

Q. Then is all suffering good?

A. Yes. What is happiness? Is it a healthy and handsome body, regular meals and so on? Even an emperor has endless troubles, although he may be in good health. So all suffering is due to the false notion 'I am the body'. Getting rid of this is knowledge.

ANATTA

By A. RAO

I was walking along the road when I met a fool talking fool talk.
 "There isn't one, there isn't one! How happy I am that there isn't one!"
 he said, as if it was a song he was singing.
 "Isn't one what?" I asked.
 "Isn't one me," he said foolishly.
 And he walked on looking quite happy.

THE FOUR NOBLE TRUTHS

By BODHICITTA

It is through not understanding, through not penetrating the Four Noble Truths, O Bhikkhus, that we have wandered round this long, long journey of rebirth, both you and I. What are these four? The Truth of Suffering, the Truth of the Cause of Suffering, the Truth of the Ceasing of Suffering and the Truth of the Way to the Ceasing of Suffering.

—DIGHA NIKAYA.

Buddhism starts from the postulate of suffering: that there is suffering, that there is a cause for suffering and that there is a cure for suffering. This is not pessimism. Pessimism and optimism are emotional attitudes, whereas this is more like a medical diagnosis: cool, clinical, unemotional, a statement not of opinion but fact — such is the condition, such is its cause, such is its cure; take it or leave it; it is up to you.

The diagnosis that there is suffering does not mean that life is all pain and no pleasure; that would be patently untrue. It means that man is vulnerable to events and conditions, that he is liable to bereavement and apt to be forced into association with people and things he dislikes and separation from those he likes, that as he grows old his health and powers fail and he is crushed by sickness and old age and finally extinguished by death. It means, in fine, that so far as a man considers himself an individual being he is foredoomed to frustration ending in extermination, however many pleasures or triumphs there may be on the way. If any one says that he likes it so and considers the pleasures of life worth the price, all right; it is up to him; a doctor only diagnoses, he does not try to force his treatment on a patient. If an alcoholic is killing himself but prefers to go on doing so when by abstention he could recover his health and prolong his life, the doctor can only warn him; it is up to him.

The second basic truth — that there is a cause for suffering — implies the third — that there is a cure for it, since it often

happens, as in the case of the alcoholic, that removal of the cause produces the cure.

The cause of suffering is the false belief that one is a separate individual being; but this is a statement of deceptive simplicity. It sounds as though a mere change of mental outlook could eliminate suffering, which is absurd. A man could read and agree with an exposition of anatta and straight afterwards over-eat and suffer for it, and his change of outlook would not help him at all. The trouble goes far deeper. Belief in an ego cannot be merely theoretical since it obsesses also children and uneducated persons who know nothing of theory. If it is productive of tanha, that is of 'thirst' or 'craving', it is also a product of tanha; it is deep-rooted. Since it is not a mental creation, a mental change is not enough to eradicate it. One can understand that the ego is fictitious and yet continue to desire its appreciation by other fictitious egos or its triumph over them and to crave its sense-gratification. Thus, just as the second basic truth, that there is a cause for suffering, leads on to the third, that there is a cure for suffering, so the third calls for the fourth, that there is a path to this cure. And with the fourth the doctrine becomes dynamic.

The first basic truth is a diagnosis, a mere statement of observation; and life bears its truth in upon one. The second is a deduction which intelligent consideration shows to be true. The third results from the second, as in the case of an alcoholic: removal of the cause will remove the effect. But it is much more complicated than the

case of the alcoholic because only will power is needed in abstaining from alcohol whereas it requires great skill to unmask and renounce the ego. Therefore with the fourth truth comes the prescription. Although still dispassionate, the doctor is now dynamic; he has finished his diagnosis and is telling you now what course of treatment you must take if you want to get better. Suffering is caused by the false belief in an ego; this produces and is produced by tanha; therefore one can say that suffering is due to tanha and can be removed by the elimination of tanha. This is equivalent to the elimination of the ego, since there can be no craving without some one to crave and no ego without craving, for to crave is the ego's nature. So one is brought up against the question what is the path of whose existence the fourth basic truth assures us. And the answer is: the Noble Eightfold Way.

This is not a series of successive steps of which one must be completed before the next is undertaken, and no school of Buddhism uses it as such. It is simply an amplification of the fourth basic truth, describing the path that is necessary.

It is to be noted that right understanding precedes right speech and action on the list. Discipline of life will not of itself dissolve the illusion of an ego and eliminate suffering. It may indeed increase the inner stress

which is so large a cause of suffering, since if a man does not understand why he is curbing his tanha he is likely to develop inner resentment, secretly longing to indulge it. Whether deliberately chosen or inflicted by outside circumstances or by enemies, hardship does not of itself purify the ego or enlighten the mind. It is only likely to produce useful results if undertaken with intelligent purpose. Just as mental understanding of the doctrine of anatta is of little use without practical efforts to realize it, so on the other hand practical discipline of life is not likely to be very effective without understanding of the doctrine which demands it.

Before right understanding can produce right living (which includes thought, speech and action) it must be vitalised by right aspiration and thus cease to be merely theoretical; and therefore right aspiration comes second on the list. There is the well known tag of the Latin poet: "I know and admire the better way but I follow the worse." Whether as blatantly cynical as this or not, understanding may remain sterile. It is aspiration which vitalises it and puts it in control of one's way of living. Thus only it becomes dynamic. And thus it changes the nature of man from one vulnerable to events and mortgaged to suffering to one liberated from suffering and untouched by the flow of events.

REALITY

By L. P. YANDELL

Many roles — but one actor.
 Many masks — but one Face.
 This — in seeming separate thats.
 The Life — in all successive lives.

SUFFERING, ITS CAUSE AND CURE, ACCORDING TO THE ISHA UPANISHAD

By MADGUNI SHAMBHU BHAT

The Isha Upanishad comes first in the traditional sequence of the 108 greater Upanishads about which I wrote in a previous article.¹ It belongs to the Yajur Veda and its chief characteristic is its insistence on the Identity between the Isha or Supreme Being and His creatures. It opens with an enunciation of Oneness, "The Lord covers all." That being so, it continues, you should practise renunciation, utilising only enough for your bare needs and not grabbing at the wealth of any one else. How can you grab if you recognize that everything belongs to the Lord?

This does not mean that you should not live a full life. Indeed, the next verse encourages you to aim at living the full life span of a hundred years and says that you can do this by right activity. It contains the emphatic statement that that is the only way by which you can live without becoming burdened by the responsibility for good and bad actions.

Thus these opening sentences of the first Upanishad lay the utmost stress on detached activity and a policy of 'live and let live' for the attainment of happiness and long life in this world and Supreme Bliss at the end. The remaining mantras of this Upanishad (for each of its verses is a mantra) further reinforce this advice, as do the remaining 107 Upanishads.

This attitude of detached activity and 'live and let live' is fundamental to Hindu ethics and philosophy. It underlies our daily prayer: "May all be happy! May all be healthy! May all enjoy prosperity! May none grieve!" With such an approach, this Upanishad is naturally very impersonal. Even the comprehensive term 'Brahma' finds no place in it. It contains the statement that the Atma, although motionless, is swifter even

than thought. This is enough in itself to indicate the stupendous and wondrous nature of the Atma to the disciple who is being newly introduced to it; because this first Upanishad is an exposition by a realized Guru to a new disciple who has become disgusted with the miseries and vicissitudes of life and is turning from the life of the world to seek instruction. It is like a doctor diagnosing and prescribing a course of treatment for a patient who is suffering from a terrible but curable disease. It exposes the root cause of suffering, which is greed, and shows the patient on the one hand how to live happily and on the other the consequences of not taking the prescribed treatment; and it ends with a prayer for help in following the path.

Being intended for the new disciple, it opens appropriately with the term 'Isha', 'the Lord' rather than 'Tat' or 'Sat' or 'Brahma', since these are more technical terms, whereas 'Isha', the Lord, can be understood by all. After this first Upanishad the more technical terms are commonly used, and this word 'Isha' seldom appears.

This Upanishad approaches the man of the world on his own level. Although impersonal, it rebukes him for greed and carries a stern warning of the darkness that will result from killing his atma, his 'self' or 'soul'. After telling him that everything belongs to the Lord, it reminds him of That which is swifter than the mind or even the gods, and yet which never moves. He is told that it outstrips all without moving, that it pervades all and envelops all. Thus the feeling of separateness is countered by the idea of something all-inclusive and all-pervading. Then the conclusion is pointed out that

¹ January 1965, p. 20.

if this All-pervading pervades everything and performs all actions you cannot like one thing and dislike another. It is your likes and dislikes which cause greed and aversion. These in their turn cause your suffering. Therefore if you give up your likes and dis-

likes and abide in the All-pervading there is an end to suffering, and only happiness remains. And since this All-pervading pervades you also, you are fundamentally one with all others and antagonism becomes impossible.

THEORY AND PRACTICE ACCORDING TO SRI RAMANA

By N. RAMASUBRAMANYAM

(In the article 'Suffer Little Children . . .' on page 10 of our issue of January 1966, the author tells how his two sons enjoyed the Grace of Sri Bhagavan. The writer of the present article is the elder of them, now grown to maturity.)

Philosophy is more often a battlefield than a meeting place for theories and theorists. Widely differing views are held and pressed, to the dismay of genuine seekers of Truth. Of course, in the Indian tradition philosophy is spiritual in purpose, oriented to super-rational understanding; but in spite of this the best it can do is to present an image or concept of the goal beyond the horizon. The goal itself is to be reached by actual effort, not by conceptualisation.

Nowhere is the inadequacy of philosophy or theory more clearly explained than in the teaching of Bhagavan Sri Ramana. He leaves us in no doubt that its claims on our attention are very limited. He teaches that Self-enquiry is the right discipline for a seeker, in fact the direct path. In it there are no assumptions; nor is there allegiance to any preconceived theory. What can be more real than the Self and what path more direct than enquiry into the Self? The Self exists as the most immediate truth and one does not need any one else to tell one that it is. It is prior to all experience, whether pain, pleasure, peace, doubt or anything else. In fact, it is the experiencer, and its experience of itself is the first experience. Bhagavan teaches with unique clarity that we should concentrate on the Self and

ignore everything else; but not in the sense of mental concentration, not thinking about the Self. One should hold on to the Self to the exclusion of all thought and mental activity. Anything else that crops up and tries to occupy one's mind is to be rejected. The Self alone will remain and all else will cease to be. Self-enquiry is the central teaching of Bhagavan, and it puts a stop to all philosophy and theorising.

This is also the central teaching of the Upanishads. It is also the core (though often the hidden core) of every great religious teaching that has moved mankind. That is why, people of different faiths can be and are united in a bond of common devotion to Bhagavan and why they can all alike follow his teaching and guidance, which is universal.

Bhagavan is the mighty peak of achievement, the perfect exemplar of his own teaching. Here practice is more prominent than precept. This is evidence, if any were needed, of the vitality and value of his teaching.

Philosophy is at best an enunciation of values but cannot be either the path or the goal. In the words of Bhagavan, "Spirituality begins where philosophy ends."

THE NATURE AND SIGNIFICANCE OF TAPAS

By G. V. KULKARNI

Prof. G. V. Kulkarni is Professor of Sanskrit in Kolhapur, Maharashtra. He is young for a professor and combines an alert mind with a spirit of reverence. This is the first article he has written for us, but he has long been collaborating in our translation of the Bhagavad Gita.

In the history of man's spiritual journey, tapas occupies a significant place. No man has attained his real divine stature without doing tapas of one kind or other. No religion has, therefore, neglected its value though there might be divergence of methods. It is likely that for want of proper guidance and understanding of the real ultimate aim of human life, man is often misled in observing tapas. Nevertheless, its value in spiritual life is supreme and hence arises the urgency of investigating into its nature and significance.

Tapas¹ is a Sanskrit word, etymologically derived from the root 'Tap', to be hot or warm, to suffer pain and also to think over, to reflect. Tapas has thus four different but allied meanings: (1) Warmth or heat as a result of bodily mortification; (2) suffering deliberately accepted either as an expiation of sin (penance), or to gain merit and consequent power; (3) Reflection or concentrated thought or meditation connected with the practice of personal self-denial, with the exclusion of all other thoughts; (4) Vows like Kricchra² and Chandrayana.³ In the Rigveda, a seer-poet says that Rita⁴ and Satya⁵ were the first creations as a result of tapas, meaning concentrated thought or meditation, on the part of Brahman. In another hymn, the poet says that he has prepared the soma-juice with Rita, Satya, Faith and Tapas.

Even in the Upanishads the whole creation has been said to be the result of tapas. Sat (i.e. Brahman) was formerly alone;⁶ it desired to be many; then it performed tapas and created this whole universe, entering into it. In the Mundakopanishad,⁷ tapas

is referred to as a means for the realization of the immortal soul, for the recluses who reside in the forest leading an austere life, begging alms, devoted to learning and controlling their mind and senses. It is further said that this Self is attainable through Satya, Tapas, Right Knowledge and Brahmacharya. They see Him within their bodies in the form of Light, white radiance of Eternity, with their sins expiated. In the Shvetashvatropanishad⁸ too, tapas is mentioned as the root of the secret knowledge of Brahman; and that it is through tapas and Satya that a man sees (i.e. realizes) the Self within himself like oil in sesame, ghee in curds, water in streams and fire in twigs.

In the Taithiriyopanishad,⁹ there is an interesting story bringing home the significance and value of tapas. Once Bhrigu went to his father Varuna for instruction in Brahman. The father gave a sort of 'Tatastha Lakshana', a criterion for recognizing Brahman: That is Brahman, from which all beings are born, by which all of them survive and in which they ultimately get dissolved. The son thought over and

¹The word cannot be properly translated in English. It is rendered as "austerity".

²Kricchra is a particular kind of religious penance sacred to Prajapati.

³Chandrayana is an expiatory penance regulated by the moon's period of waxing and waning; in it the daily quantity of food, which consists of fifteen mouthfuls at the full moon is diminished by one mouthful everyday during the dark fortnight till it is reduced to zero at the new moon, and is increased in like manner during the bright fortnight.

⁴Universal Law.

⁵Truth.

⁶Chandogya, VI. 2. 3.

⁷I, 2. 12. III. 1. 5.

⁸I, 15.

⁹I, 3.

declared that matter (annam) is Brahman. The father sent him back and asked him to think further. He reflected and came to the conclusion that breath (prana) is Brahman. Again Varuna, sent him back and asked him to think more. He did accordingly and came back with mind as Brahman. The father once again asked him to perform more tapas (reflection). Having done that, he declared that Reason (vijñana) was Brahman. The father was still not pleased and sent him back to reflect more. He did so and declared that Joy (Ananda) is Brahman. Here the story ends, showing that Joy is the final sheath of Brahman, indicating the nearest approach to Brahman. It also shows the necessity of tapas, meaning concentrated thought or reflection, for solving the fundamental problem of life.

Another story of Indra and Virochana approaching Prajapati (i.e. the Creator) for instruction, as given in the Chandogya-panishad,¹⁰ is equally significant in this connection. When Gods and demons learnt that the Self is free from impurities, old age, grief, death etc. and one who realizes the Self gets all his desires fulfilled, they sent their representatives, Indra and Virochana respectively, to Prajapati. When Prajapati saw that they were eager for instruction, he said to them —

"That which is seen in the eye,
that is the Self. That is immortal;
that is fearless and that is Brahman."

"Sir", inquired the disciples, "is that the Self which is seen reflected in the water or in a mirror?"

"The Self is indeed seen reflected in these" was the reply. Then he added, "Look at yourselves in the water and whatever you do not understand, come and tell me about it. They confessed that they had seen the Self. Then Prajapati bade them put on their finest clothes and look again in the water. This they did and returning to the sage, they said: "We have seen the Self, exactly like ourselves, well-adorned and in our finest clothes." Prajapati agreed. Both of them went away well satisfied. After their departure, Prajapati lamented —

"Both of them departed without analysing or discriminating and without truly comprehending the Self." Then the story goes that Virochana thoroughly relied on this and never returned to Prajapati, all the while identifying the body with the Self. But it was a false doctrine. Indra, however, on his way back to the Gods, realized the uselessness of this knowledge. He thought, "As this Self seems to be well-adorned and well-dressed when the body is well-dressed, so will it be blind when the body is blind, lame when the body is lame, deformed when the body is deformed? When the body dies, this same self will also die! In such knowledge, I can see no good." So he returned to Prajapati and asked him for further instruction. Prajapati made him stay with him for thirty-two years and reflect more and then taught him: "That which moves about in dreams enjoying sensuous delights and is clothed in glory, that is the Self." Indra departed; but before he reached the other Gods, he realized the uselessness of this knowledge also. He thought — "Even in dreams the Self is conscious of many sufferings. So in this doctrine also, I can see no good." So he went back to Prajapati, who told him this time — "When a man is in sound sleep, free from dreams, at perfect rest, that is the Self." Indra went away and soon felt the uselessness even of this knowledge. "In reality," thought he, "one does not know oneself as this or as that while asleep. One is not conscious, in fact, of any existence at all. The state of one in deep sleep is next to annihilation. I can see no good in this knowledge either." So once more Indra went to Prajapati, who this time made known to him the highest truth of the Self, saying "This body is mortal, but within it dwells the immortal Self . . . Rising above physical consciousness, knowing the Self to be distinct from the senses and the mind, one rejoices and is free." Indra thus received the highest instruction, but only after repeated tapas. He had to reflect and reflect arduously, overcome half-truths and ultimately, when he thus became ripe for final instruction through tapas, he received

¹⁰ VIII, 7, 1.

it and was blessed. The Upanishad wishes to bring home that Truth is not a ready-made substance that one can get one fine morning quite easily; one has to undergo tapas and find it for oneself with Herculean effort.

Socrates used to say that all suffering that man has to undergo in worldly life can be turned into penance if looked at from a proper perspective. The *Taittiriya Upanishad* goes a step further and extends the idea of tapas to be the whole of life. The father, who is also a teacher, instructs his son thus: "Whatever action man has to perform is tapas, if performed remembering Om. Right speech, learning, teaching, hospitality, giving, procreating, attending to all the duties that befall one, remembering Om — all this is tapas . . . In fact, whatever a man does with the sense-organs, mind, intellect, intuition, in the spirit of surrender to God and with the remembrance of Om is tapas." Thus, according to the Upanishad, doing is Being and Being is doing.

The Mahabharata exhorts the poor and the feeble to perform tapas. The *Bhagavad-gita*,¹¹ the celebrated doctrinal part of the same, recommends tapas along with sacrifice and charity as a means of purification; but adds further that they should be performed relinquishing attachment and the desire for results. It includes tapas in the divine¹² virtues (Daivi Sampad) which liberate a man. In Chapter XVII, tapas is classified into (a) tapas of body, (b) tapas of speech and (c) tapas of mind. "The worship of Gods, Brahmins, elders and the wise, purity, uprightness, brahmacharya and non-violence" — these are called the tapas of the body. "Unoffensive, truthful, agreeable and wholesome speech and practice of study of the sacred texts and japa of the Divine Name" — these are called the tapas of speech. "Cheerfulness of mind, serenity, the habit of meditation on God, self-control and purity of heart" — these are called the tapas of the mind. The *Gita*¹³ further classifies this three-fold tapas into (1) sattvic, (2) rajasic and (3) tamasic. When tapas is performed with no desire for results, it is sattvic. That which is performed with the

object of winning respect, honour and worship and for ostentation is rajasic and that done under a deluded understanding with torture to the mind, senses and body and with the object of causing injury to another is tamasic. Of course, the *Gita* recommends the sattvic type of tapas. It is only this type that is implied either in Divine Virtues or in the duties of the Brahmins. The other two types — rajasic and tamasic — which develop the ego of a man and lead him to destruction and downfall in the long run, are contrary to the spirit of the teaching of the *Gita* and hence deserve to be discarded. One must always remember that God is the real enjoyer¹⁴ of tapas or sacrifice and it must be performed with unflinching devotion. Thus the *Gita* gives a more detailed treatment of tapas than the Vedas and the Upanishads do.

Mythology teems with examples of these various types of tapas. Shuka, Vamadeva, Vasistha, Valmiki, Dhruva and others obtained Liberation and Brahmahood through sattvic tapas. Bhrgu's story of this type of tapas occurs in *Srimad Bhagavata*¹⁵ thus:

Bhrgu, when he became old, entrusted the kingdom of the earth to his sons and left for a forest along with his aged wife and performed rigorous tapas there. Sometimes, he ate roots and fruits; sometimes he drank only water; sometimes he simply inhaled air. He mortified his body by standing in the scorching heat of the sun, in summer with five fires blazing around him; in winter, standing in ice-cold waters and in the rainy-season, standing under the torrents of rain, remaining totally indifferent to his body. He practised control of breath and thus, all his Karma being exhausted, became an ardent devotee of Krishna by listening to the sweet nectar-like stories of him and shed his body and became one with Brahman.

Kalidasa in his famous epic, *Kumara-Sambhava*,¹⁶ describes the severe tapas of

¹¹ XVII, 5, 6.

¹² XVI, 1.

¹³ XVII, 17, 18, 19.

¹⁴ V, 29.

¹⁵ IV, 23.

¹⁶ V.

Parvati, the daughter of the Himalayas in order to obtain Lord Siva as her bridegroom. Ultimately she succeeds, as Siva is highly pleased with her tapas and devotion. Since Siva, the God, is the object of her tapas, it cannot be regarded as rajasic. It is sattvic in nature. Tapas performed by Vishvamitra in order to create a new world is of the rajasic type; so also, Indra, the Lord of Gods, obtained Indrahood, by performing tapas of this type. Tapas undertaken by demons like Ravana is of the tamasic type as it was 'done under a deluded understanding and with the object of causing injury to others'. Naturally it met its fatal result at the hands of the Divine forces, as it deserved to.

The nature and significance of tapas as indicated above is enough to show that it is different from and far more comprehensive, positive and wider than what is called 'penance'. Austerities like fasting and vows like Kricchra and Chandrayana are no doubt similar to penance, but tapas is more than that. In penance, there is much of the feeling of heart-felt sorrow and penitence for sin committed in the past and a resolve not to repeat it in future. Penance also includes 'a prayer or a work of reparation enjoined upon a penitent in the sacrament of penance' by the authorities of the Church, (Roman Catholic). According to the common Protestant view of penance, "as a conversion of a soul to God, it involves by the mercy of God, complete forgiveness both of sin and of penalty due to sin, without necessity of works of penance or expiation, for which the satisfaction of Christ is considered fully sufficient."¹⁷ This is based on the following injunction of Christ.

"Receive Ye the Holy Ghost; whosoever sins ye forgive, they are forgiven unto them; whosoever sins ye retain, they are retained."

Thus, the whole 'sacrament' of penance is taken over by the Church and the penitent is ultimately reconciled after confession, punishment or Divine Mercy. But tapas is entirely a voluntary affair, under-

taken by a person who wishes to uplift himself. It does nullify the sins of the past, it purifies, as the Gita says; but there is more of positive urge in tapas than mere repentance or sorrow for sins. As shown above, in many cases it is performed in order to obtain realization of God or Reality. This positive, developed fundamental content of tapas distinguishes it from penance in spite of some common features.

It is fitting to conclude this brief study of an important topic by quoting the instruction of Bhagavan Ramana Maharshi about tapas. Once it so happened that Kavyakantha Ganapathi Shastri,¹⁸ utterly depressed and frustrated even after long tapas, approached Bhagavan, fell flat before him and held his feet with both hands; and his voice trembled with emotion as he cried — "All that has to be read I have read. Even Vedanta Shastra, I have fully understood. I have performed japa to my heart's content. Yet I have not up to this time understood what tapas is. Hence have I sought refuge at thy feet. Pray enlighten me about the nature of tapas." For fifteen minutes, Bhagavan gazed at Shastri. Then he spoke —

"If one watches whence this notion 'I' springs, the mind is absorbed into that. That is tapas."

"When a mantra is repeated, if attention is directed to the source whence the mantra sound is produced, the mind is absorbed in that. That is tapas."

This instruction filled Shastri's heart with joy.

In the last verse of *Upadesha Sara* (Quintessence of Wisdom), Maharshi says —

"The realization of that which subsists when all trace of 'I' is gone, is good tapas."

In *Guru Ramana Vachana Mala*, we find similar instruction:

"To be unattached and at peace, resigning all burdens to God, the Almighty, is the highest tapas."

A fresh definition giving the fundamental of tapas! The Maharshi's words need no further comment.

¹⁷ *Encyclopaedia of Religion & Ethics*.

¹⁸ For an article on whom see our issue of April 1965.

VICARIOUS SUFFERING

By I. JESUDASAN, S.J.

In this article, the author, a young Indian Jesuit who is likely to become better known, expounds the Christian view of vicarious suffering, which he takes to be the very heart of the doctrine of man's redemption.

By 'vicarious suffering' people generally understand one man (generally a good man) suffering for or in the place of another (who is not so good). The former takes upon himself what in due course the latter must have suffered. It is as though Mr. White were to offer himself to be imprisoned and even executed for an offence committed by Mr. Black. Thus the popular meaning is unconsciously tied down to etymology. But its limitation is that while semantics grows and goes on changing, etymology is static. Vicarious suffering has, in the development of Christian theology, acquired a wealth of meaning which its etymology is far from adequate to express. Also, the popular understanding of vicarious suffering seems in many cases to have only an individual connotation, of one individual suffering for another, seldom for a group, and practically never for the totality of all individuals or the whole human race. This is probably how a non-Christian understands the vicarious suffering of Christ. His fundamental attitude to the person of Christ makes all the difference. Christ for him is only one illustration of vicarious suffering from among many; a good and great man, but no more.

For the Christian however, on Christ's own claim and proof, the assurance of faith and the authority of the Scriptures, Christ means infinitely more, and Christ's is the one unique vicarious suffering. Christ did not do for us what we ourselves or any other mere man could have done. He did only what a God-man could. The vicarious suffering of saints and holy men, if any, derives its meaning and value solely from the sufferings of Christ, that is, because and insofar as they and their sufferings are united with Christ and his sufferings. Vicarious suffering,

in the context of Christ, is central to our redemption, is closely linked to the doctrine of Christ's Mystical Body, is an essential aspect of the devotion to the Sacred Heart of Jesus, has given rise to the heroic act of charity by which one offers up all one's good works and sufferings in favour of the souls in purgatory, and last but not least, it is an answer to the problem of evil. Around vicarious suffering can thus be synthesised nearly the whole of Catholic teaching. Hence its practical import and intellectual satisfaction.

I said that vicarious suffering is central to the doctrine of our redemption. But redemption supposes *the need for redemption*. And where was this need? In order to answer this question, the dogma of original sin, which is a basic conviction of Catholic Christianity and received its formulation from the hands of St. Paul, takes us back to the morning of creation when, in Adam, we all had the potentiality of living and sharing in the divine life communicated to him, seeing that he held within himself all that the concept of 'man' connotes and all the possibilities of its concrete expression and individuation. As the first man and the father of our race, he was not man in the same way as we, his descendants, are: particular examples of the species. He was man absolutely. He was the whole man as explained above. Thus it was that in him we were called to be children of God by sharing in the life of grace which had been communicated to him. Nay more. In him we did potentially share in the divine life. For there is a solidarity of the human race linking us physically to one another and to the first man from whom we come. And because of this, our lot was involved in his. Thus the

unity or solidarity of life and grace which our race enjoyed with its father, has its counterpart also in the guilt, when Adam of his own free will disobeyed the crucial divine command. In him therefore we also fell. In his will, the will of the entire humanity revolted against God. Since Adam in his person was the whole man, all mankind fell through his act. Our original relationship of love to God was lost, and as far as the divine life in us was concerned, we became dead to it. From being friends of God, we had become his foes. Though our supernatural destiny of an eternal vision and communion with God remained unchanged, our nature had become incapable of ever attaining it. Heaven's doors were closed to us. We had lost our claim to it. All that was supernatural in us or above our nature — the divine life of grace — was no more. As Karl Adam beautifully puts it, only a mere human nature was left like a planet torn from its centre and whirling crazily round its own axis.

Our guilt reached down to the very roots. Our nature was wounded and sick in its very essence. No human effort therefore and no heroism of any created being could bridge the monstrous abyss which original sin had cleft between God and his creation. "Humanity had been pushed infinite distances from God, into the infinite remoteness of created being and the even greater remoteness of sinful being. And so God alone could redeem us and restore us to the original status of friendship. However there was no question of redeeming single individuals. The whole human nature with all would-be exemplifications had to be redeemed.

Here several alternatives present themselves. First of all God need not have saved our race. Instead He could have left it to its own fate and damnation. But He did choose to save it. Having chosen to save it, He could have saved it in any way. By one word of His overpowering love, mercy and creative omnipotence, He could have forgiven us and renovated our inner being. And this would seem to go well with His fatherliness. Indeed God is a loving Father; but His love

is so unlike human love. A love instinct with infinite justice, it urges for the essence of men and things and for the restoration and preservation of those due relations which originally obtained between the creature and the Creator. It is transcendent love which, though merciful, grants no empty pardon. In other words, God's redemptive act will include not merely the forgiveness of sin, nor merely the internal renovation of the sinful nature, but also full reparation and expiation. Since thus it is in harmony with the nature of God that His love should also accord with the rigour of His justice, the way of the redemption could not be purely a way of mercy, but must somehow include the creature's reparation and expiation.

It must be added here that expiation is required not only by the nature of God. Our own nature too demands it. There is something in us which, when our mind is clear and our will is right, longs to make expiation rather than merely have our sin forgiven. It belongs to human dignity that one should want to pay one's debt rather than have it written off. Man had sinned. Man must expiate.

But sin as an offence against an infinite God has something infinite in its malice. And a satisfaction or expiation, to be adequate, must be infinite and must be made by an infinite person. How could finite man make this satisfaction? Even if God had prepared an absolutely sinless and saintly man and called upon him to be an expiatory sacrifice for his fellowmen, this act of expiation, however heroic in dimensions would still have been confined within the bounds of the finite on this side of the chasm which separated us from God. Only a divine person, an infinite being, could make adequate expiation.

All possibility of a mere man making reparation being ruled out, the divine possibility comes into full play — the possibility of one "who, being in the form of God, . . . emptied himself, taking the form of a servant, being made in the likeness of man, and in habit found as a man" (Phil 2. 6-7). If justice demands an infinite expiation love offers the infinite expiation.

Justice and love blend, heaven and earth meet in the Incarnation of the Son of God. The consubstantial Son of the Father entered the finite, conditioned existence of a created being. He who could say to the Father, "I am as thou art," became one of us and we became his brethren. No doubt his human nature is as pure, perfect and unspotted as anything created possibly can be; but it is human all the same. Thus Christ is truly God and truly man. Only a Godman could redeem us. As man, and because he is man, he can take our guilt upon himself and atone for it. And since that man is also God, his atonement would have an infinite value, and so could satisfy and more than satisfy for the sins of men. Thus we also notice that salvation is not a heaven-thrust gift, but an earth-born blossom.

This vicarious aspect of his atonement was long ago foretold by the prophet Isias in his vision of the suffering Messiah:

"Surely he has borne our griefs/and carried our sorrows; Yet we esteemed him stricken,/smitten by God and afflicted. But he was wounded for our transgressions,/he was bruised for our iniquities;/upon him was the chastisement that made us whole/and with his stripes we are healed."

(Is. 53. 4-6)

That Christ himself was fully aware of the vicarious nature of his death and ascribed to it a redemptive value is evident from his own words: "The son of man is not come to be ministered unto, but to minister, and to give his life a redemption for many." (Mtt. 20. 28) The very first confession of Christ recorded in the Gospel calls attention to the same truth: "Behold the lamb of God, behold him who takes away the sins of the world" (Jn. 1.29). Again the testimony of the apostles comes back upon the same theme: "You were not redeemed with corruptible things as gold and silver . . . but with the precious blood of Christ, as of a lamb unspotted and undefiled." (Pet. 1. 19-20)

But why should Christ have redeemed us by His suffering and death? It is a bold thing to enquire into the motives of

God. When St. Paul thinks of God's plan for our salvation, he breaks into a lyrical outburst of wonder and praise: "O the depth of the riches of the wisdom and the knowledge of God! How incomprehensible are his judgements and how inscrutable his ways! For who has known the mind of the Lord? or who has been his counsellor?" (Rom. 11. 33-34). Still our inquisitive mind seeks for an answer. If, as Godman, any lesser act of his was enough to expiate our sins and win us salvation, then it would seem that Calvary exaggerates the horror of sin instead of showing its true proportion, and there would be something profoundly unsatisfying in the idea of God manifesting His love for us by an unnecessary death. Someone may also complain that he cannot believe in a justice which strikes the Innocent and Sinless one while sparing the criminal, and that he cannot understand a love which waits to forgive till it has exacted rigorous compensation. But we stand before a revelation of God's love so utterly incomprehensible and so totally transcending all measure that in the face of this divine folly, all our human wisdom fades away enveloping us in a great silence.

It is true that from the side of the person who made the expiation any act of his would indeed have sufficed, but not from the side of the nature in which it was made. Hence the human nature, though it could not do all, must yet do all it could, leaving the divine person to make up for the defect. And this is exactly what Christ did. His humanity gave all that it had to give — life itself greater than which one has nothing to give — and his divinity gave to that offering an infinite value. Besides, "nothing could show the love of God so overpoweringly as His willingness to die for us, and nothing could show the horror of sin so clearly as that it needed his death to expiate it. Calvary therefore is a proof both of the awfulness of sin and of the love of God." Thus from the same cross against which beats the dread storm of divine justice, there also flames up God's infinitely merciful love. "We have known the love of God in this that he has laid down his life for us" (1. Jn. 3. 16). Again as Saints

John and Paul put it, God so loved the world that he did not spare his own only begotten Son, but delivered him for us all that whosoever believes in him may not perish, but may have life everlasting (Jn. 3. 15 and Rom. 8. 32).

Further, sacrifice which is the natural, spontaneous and universal language of humanity's adoration of God also acquired, after the fall, the additional meaning of symbolising its detestation of sin in the ritual of blood-letting. Since moreover to the Jews, among whom Jesus was born, the life of the flesh was in the blood, it seemed natural to them that their expiatory sacrifice should entail the shedding of blood. Life is the most precious of God's gifts, and the symbolism of the shedding of blood, crude as it may seem to a modern mind, fitted in perfectly with the Jewish religion. But the paschal lamb, the scape, goat or any other victim which was (is) sacrificed was (is) only a symbol and nothing more. Its life symbolised (symbolises) that of the people sacrificing it. It showed (shows) their readiness to die and atone for their sin, if they could. As such it is only a manifestation of man's repentance, and certainly not adequate either to make satisfaction or to win effective pardon. They were and are, mere symbols and shadows of which Christ is the reality and fulfilment. "Sacrifice and oblation thou wouldst not, but a body thou hast fitted to me. Holocausts for sin did not please thee . . . Then said I: behold I come to do thy will, O God." (Ps. 39. 7-8)

There is yet another reason, and one more intrinsic to the nature of sin, why our redemption by Christ took the form of suffering. For, if we examine it closely, we shall find that every sin, like that of Adam, is a turning away from God and His command and an enjoyment of a forbidden pleasure. All expiation for sin, therefore, will necessarily mean the very opposite and the reversal of the process, namely a return to God and the way of His commandments and an element of pain. Hence it is that "Christ became obedient unto death, even to the death on the cross." (Phil. 11, 8)

So through his cross and passion, *we are redeemed*. The sin of our race is taken away. He has washed us from our individual sins also in his blood (Apoc. 1.5). "He is the propitiation for our sins, and not for our sins only, but also for those of the whole world" (1 Jn. 2.2) so that as death had entered through a man, resurrection also came through a man; and that as all had died with Adam, so all may be brought to life (1 Cor. 15.21). In and through the humanity of Christ, the Divinity reaches out to include all humanity in the one redemptive act, grants us the power of becoming the sons of God (Jn. 1.52), enables us to walk in the newness of life and lays open the gates of heaven to welcome us to our eternal supernatural life.

But it does not mean that everyone becomes the son of God and gets to heaven. For the bonds that bind us to Adam and to Christ are not the same. The former is physical and inevitable, the latter is moral and one addressed to our freedom. "We are incorporated in Adam by the mere fact of being born; but to be incorporated with Christ, we must be reborn!" Therefore it follows that as Christ, on his part, freely summed us up in himself and achieved our objective redemption so if we are subjectively to realize this redemption in us, we too must, on our part, freely graft ourselves on to Christ through faith and baptism. And this is precisely what we do at baptism when we accept Jesus as our Saviour and when transcending all barriers of time and space, his death and resurrection are mystically reenacted in and for us. We are put in vital contact with Christ and the Christ-life begins to flow in us. "I live; no, it is no longer I that live, but Christ lives in me" (Gal. 2.20). That is the meaning of our being baptized into the death and resurrection of Christ (Rom. 6.4). The Father bestows on us the sonship to which the Son alone has the right, and the Son confers on us the Spirit which is properly the gift he returns to the Father, and whereby we are enabled to call God, Abba, Father.

Christ's life and work therefore are not over with the achievement of our objective

redemption and his ascension into heaven. Though as events in the life of an individual man they are accomplished facts, yet as events in the life of the Redeemer and the representative man, they will remain incomplete as long as there still breathes on earth a man who is yet to be subjectively redeemed. Till then, he goes on working towards it in and through his Mystical Body which is the Church.

Looking back at the way we fell and were redeemed, we notice a certain *parallelism* between the two. If we fell not just as individuals, but as a totality, we are also redeemed not just as individuals, but as a totality. It is part of the revealed truth that in his free and mysterious decree God willed to redeem our fallen race in a way similar to its fall. It was part of the logic of the original idea of creation that the old Adam should have his counterpart in the new Adam, who should be 'man absolute' 'himself man, Christ Jesus' (1. Tim. 2.5), the first born among many brethren (Rom. 8.29), opening the way to a wholly new line of supernatural development, and in whom humanity should be firmly planted. For in God's plan, we are not mere isolated individuals or just a mass of homogeneous beings born and passing away one after another, nor just a chain and sum total of men bound together solely by the unity of generation, but one single unity, one whole man including all who lived thousands of years ago and who are to live thousands of years hence. In this essential unity of the race, the sin and destiny of every single man are not merely his own; instead, they touch and concern the whole race in proportion to the place and importance which Providence has assigned to him in humanity. Thus Adam, called to share by grace in the divine life, represented the whole humanity in God's eyes. Similarly Christ, as Godman, is the new humanity, the new beginning and the whole man including all who went before him and all who were to come after him. "As by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men to justification of

life . . . And where sin abounded, grace did superabound" (Rom. 5. 18-20).

In other words, we fell and were elevated as a body or corporate unity — a body of which Adam is the head in the natural order because we derive our natural being from him; and Christ in the supernatural order of grace because, being made in his image and restored to it by him, we derive from him our supernatural being. It is then as solidarity with that body, that Christ, though absolutely sinless, is able to take our sins upon himself and expiate for them. It is also in virtue of this essential solidarity of the body, that we are able to benefit by his vicarious redemption. Apart from this solidarity as St. Thomas Aquinas tells us Christ cannot atone for our sins, since it belongs to the offender to make satisfaction.

This solidarity therefore means much more than mere substitution or even vicarious satisfaction. It implies a vital intimacy between Christ and us, the members of His Mystical Body. So intimate and organic is this union, that his death and resurrection are our death and resurrection. That is the meaning of 2 Cor 5. 14: "If one died for the sake of all, then all were dead", which is much more than the dualistic language of Rom. 4. 25: "He was delivered up for our sins, and rose up for our justification." It is as if we ourselves had suffered, satisfied and merited pardon. There is no longer the duality of the representative and the represented. The two are merged and become one in the unity of one Mystical Body and one Mystical Person. Hence too the difference between Christ's vicarious suffering and the vicarious suffering of common parlance. For Christ subsumed and recapitulated all humanity in himself particularly at the solemn moment of his sacrificial death on the altar of the cross. There he saw every one of us — you and me — every event of our life, every one of our sins and made atonement for it. There we were one with him. "With Christ, I am nailed to the cross" (Gal. 2. 19). We were as really present in Christ as sharers in his redemptive action, as we were in Adam as sharers in his sin.

St. Paul is forced to coin new words to express this our solidarity with Christ: suffering-together-with-Christ, crucified-together-with-Christ, buried-together-with-Christ, rising-together-with-Christ.

We have seen how Christ's life and work are not over with his death, resurrection and ascension, but continue in and through his Body, the Church. This is the very purpose of our incorporation in Christ and of our adoption as sons of God. We have been identified with Christ. We have become other Christs. And we must live and grow in the Christ-life and identity, and do the Christ-work. Our incorporation in Christ does not do away with our individual identity. Hence we must grow in the Christ-image. The Christ-mystery and the Christ-work of our redemption continued in the Church must also be lived and re-enacted in the life of every individual Christian. That means a participation in Christ's redemptive love and suffering. This is what St. Paul did, experienced and conveyed to us for an example to us when he said, "I fill up in my own flesh the things that are wanting in the sufferings of Christ for the sake of his body which is the Church" (Col. 1. 24). The wise, sweet and marvellous disposition of Divine Providence wills it of us. We are not to be just passive recipients and, as it were, mere spectators of our redemption. God wills that human love should have a place in the expiation of human sin, that redeemed humanity should suffer with Christ, and that in that union, our sufferings should be co-redemptive. Our communion and solidarity with Christ imply it. Love and justice alike demand it: love, because Christ has suffered for us; and justice, because it is we who sinned. We cannot therefore wash our hands of all responsibility and say that since Christ has made the most perfect and infinite satisfaction for sin, we are on that score exempt from atoning and suffering for one another's sins.

However one does not necessarily have to go searching for suffering. For one thing it comes our way. For another, it is not the number and duration of our sufferings which

matter, but the spirit and the love with which they are borne. Nor does suffering keenly felt alone have this salvific effect. Every action done in the state of the supernatural life of grace has a penal and expiatory value. As Christ rendered supreme honour and worship to God in every one of his deeds and sufferings and death and through them achieved the redemption of the world, so we by uniting our actions and sufferings with Christ's, can render a similar honour and glory to God; and be fellow-saviours with Christ. Since Christ took upon himself the burden of sin and its consequences, the pain and misery of life have acquired a new meaning. Who can complain of pain when he looks at a God hanging on the cross? Suffering then is no longer a problem, but a boon and a blessing. Suffering cleanses the soul by detaching it from sin and uniting it through Christ to the Triune God. But there is this difference between the satisfaction for one's own and for others' sins: that while, in satisfying for one's own sin, this detachment takes place in a painful process, in vicarious satisfaction, those who are purified by it do not pass through the painful process, but profit by the suffering of those with whom they are linked by Christ's love and grace as members of the Mystical Body. All that they themselves do is to accept and not to refuse the grace offered to them at the behest of their brethren. Vicarious suffering and reparation for the sinner therefore have only a conditional effectiveness. They cannot act directly on soul which has lost the life of grace; they only act as a prayer for the grace of conversion, to which grace the sinner may or may not respond. If he responds to it, he obtains forgiveness; if not, the grace remains ready at hand for others who are willing to draw upon it.

Solidarity, which is endemic in God's plan for our redemption, expresses and continues itself after Christ's earthly life, in terms of his Mystical Body, the Church. It is not a dead body, but a living organism. As such, it has a structural and a dynamic aspect. The structure is called the Mystical Body. Its dynamism is known as the Communion of Saints. It is the dynamism of that Body and

includes all the vital exchanges which take place within that Body organism. It is a lived experience of a vicarious life. Hence we must touch upon it for the sake of completeness.

The communion of saints is that vital fellowship in struggle, joy and sorrow which exists between all baptized in Christ, whether as pilgrims on earth they are fighting life's battle or, as blessed in heaven, they enjoy the vision of God, or whether as souls in a state of purgation, they wait that beatific vision. The hidden treasure and the secret joy of the Christian, it takes him out of the solitude of the here and now, makes him a kinsman of the saints and puts him in the company of Christ. A community of life and sentiment, it comprises three great vital movements:—

1. The Church Triumphant in heaven adding their intercession to our petition and making it one solidary prayer and, through the disbursing power of the Church, sharing with all and especially with the sick, feeble and struggling members of the Mystical Body the abundance of their love and sacrifice made precious by the blood of Christ, which forms the rich treasury of the Church and its sacred family inheritance.

2. The prayer and sacrifice which the Church Militant on earth is, in the mercy of God, able to offer in expiation for the

Church Suffering in purgatory, as illustrated in practically every liturgical prayer and most luminously in the Memento of the dead in the sacrifice of the Mass where heaven and earth greet each other, and the whole Church in heaven, on earth, and in purgatory meets in a holy kiss.

3. The solidarity and partnership of the faith, the reciprocal influence in and responsibility for one another's vice and virtue, strength and weakness, joy and sorrow, producing a warm sympathy, a magnanimous generosity and an unswerving loyalty within the Church Militant on earth.

To sum up and conclude, we see that in Christian theology one idea runs through creation and our redemption through Christ's vicarious suffering — that of oneness, solidarity or communion — communion of guilt and communion of redemption. Since in achieving this redemption our Saviour—Man God has chosen the path of suffering, our love, communion and solidarity require of us that we too should bear one another's burden and suffer for one another's sins. If then sociality in this highest sense of love (charity), communion and solidarity is the will of God and the test of genuine religion, then in spite of all appearances to the contrary, sociality in this sense is the very essence of Christianity, and Christianity is the most social of religions.

IN BRIEF

By G. N. DALEY

You are body, mind and consciousness — How ?

nothing more and nothing less.

Body + mind = space and time = ego
(illusion).

Consciousness = no space and Now = Self
(God).

How to realize the Self ?

Don't try, you can't. It is already realized.

How to get rid of ego ?

Don't try, you can't. It isn't here.

What then to do ?

Just BE.

Enquire 'Who am I?' If necessary use the words mentally at first. KEEP AT IT CONSTANTLY.

Next, DESIRE to know 'Who am I?' KEEP THIS UP CONTINUALLY.

HOLD AWARENESS. BE. AND DON'T LET GO. That's all.

How beautifully Mr. Daley has grasped the great paradox that although there is nothing to be done one has to be unremittingly doing it!

— EDITOR.

“WHICH, THEN OF YOUR LORD'S BOUNTIES
WILL YOU REJECT?”

By ABDULLAH QUTBUDDIN

Again I refer to the distinction between a world-renouncing and a world-sanctifying religion.¹ A religion is far more than a creed, it is also a whole way of life. This is why any syncretism between the religions is futile. Even though they are paths to the same goal, they are very different paths with different vehicles of travel. To try to apply the provisions of one to another would be like trying to put a canal barge on tram lines. Islam, for instance, has never been a religion of renunciation, celibacy, asceticism, like Christianity and Buddhism. If some faqirs have become ascetics and mendicants it has been largely under Hindu or Christian influence; in general even the Sufi is expected to be married and to earn his living. The Muslim says 'yes' to life; he opens his arms to embrace both worlds.

“And the earth He hath set out for His creatures, with fruit in it and palm-clusters and grain in its husk and fragrant herbs. Which then of the bounties of your Lord will you reject?”²

“Do you not see that Allah has subjected to you what is in the heavens and what is on earth and completed His favours upon you both outwardly and inwardly?”³

“You who believe, do not deny yourselves the good things that Allah has made lawful to you, but do not exceed the limits.”⁴

There is always that postulate, not to exceed the limits. Acceptance of life does not mean self-indulgence; it means a sober, dignified lordship over life — sober too in a literal sense, for alcohol is one of the things that are forbidden.

A Christian takes it for granted that his enemies are 'the world, the flesh and the devil', but for the Muslim the first two of these are not enemies. They are the creations of Allah, given to him to utilise and enjoy

within measure and to give thanks for. True, there are dangers in them, in exceeding the limits and becoming their slave instead of their master; but to the Muslim it seems ignoble to reject God's bounties out of fear of misusing them. It seems nobler and stronger to control oneself while accepting them, so as not to exceed the limits. Thus a very different attitude towards life prevails.

This also results, when rightly held, in a different organization of life. A man is not exhorted to renounce his property and become a mendicant. That would be saying 'no' to life. He is told to use his property wisely, support his family, adopt orphans, give relief to the destitute, free slaves and pay the poor rate. One result of this is that social snobbery is foreign to Islam. For instance, there has never been any contempt for the merchant class, as there was in the feudal societies of Christendom. In the time of the Prophet many of the leading Muslims were merchants who became soldiers in time of war and were priests for their own families. In later ages the spread of Islam through large parts of Asia and Africa was the achievement mainly of merchant settlers. Professional missionaries were not employed.

Indeed, there are no professional priests. Each Muslim stands before God, a priest in his own right and for his own family. Later a class of ulema or doctors of the law and of maulvis or religious teachers grew up and acquired great prestige, but they never had the functions or the privileges of a priesthood. Even in our own time, I have attended

¹ See *Buddhism and Christianity in the Light of Hinduism*, Ch. 1, by Arthur Osborne, also my reference to this in my article *A World-Sanctifying Religion in The Mountain Path* of Jan. 1965.

² Qur'an, LV, 10-13.

³ Qur'an, XXXI, 20.

⁴ Qur'an, V, 87.

a crowded Muslim concourse where, for one of the daily prayers of one of the groups, the imam whose duty it was to lead the prayers did not come on time, so an ordinary Muslim from the crowd stepped forward and took his place.

Had the injunctions of Islam been rightly observed, another result of this organization of life might have been that there would have been no poverty in Islamic communities — and heaven knows there has been plenty. For the prescribed poor-rate should have been enough to relieve poverty. Being an annual payment of 2½ percent not on income but on unutilised capital, it is the most economically sound of all taxes, since it does not withdraw wealth from circulation, like an income tax, but puts it back into circulation. Its great weakness is the difficulty of assessment. It became necessarily largely dependent on the conscience of the individual — and the conscience of the individual failed. It fails eventually in all religions, because a religion necessarily maintains the fiction that the entire population of a country follow it. I say 'necessarily', and in a world-sanctifying religion it is indeed necessary to organize the whole community; in a world-renouncing religion it might in theory seem possible to exclude the mass of the community, all except the genuine aspirants who are willing to renounce the world for Christ's sake, but it does not work out that way. The hypocrites cannot be abandoned to their suicidal folly, even though they desire it and even though, by being drawn in, they befoul the purity of the religion that embraces them.

A world-renouncing religion lays down rules only for the individual. We know, for instance, that in Christianity the meek, the pure-hearted, the mournful, the persecuted are considered blessed, but about the prescribed pattern of society practically nothing. Christ's kingdom was not of this world, so he laid down no rules for the organization of this world. He gave injunctions for the life of Christians but not of a Christendom.

That grew up later, piecemeal, out of various disparate elements. But at the fountain-head of the religion, when slaves ask for advice they are simply told to obey their masters — nothing about setting them free. When people ask about obeying an alien, irreligious government they are simply told to pay their taxes, to "render unto Caesar that which is Caesar's".

The Islamic ideal is very different. No honour attaches to celibacy or poverty, to weeping or being persecuted. The ideal is the householder who stands foursquare, supporting himself and his family and upholding his religion. Therefore the scripture necessarily regulates social as well as private life, enjoins trading honestly, giving good measure, not taking interest on loans, freeing slaves, endowing a wife, restricting divorce, defending the community when attacked. For a Muslim does resist evil, whether directed against himself or others. Islam is not a quietist religion. The Muslim, being God's khalifa on earth, has the duty of upholding righteousness and taking action against malefactors; which implies incidentally, defending churches and synagogues as well as mosques, in case of attack.

Even the regulation of individual conduct is more detailed, so as to have a social effect also. For instance, the twofold ban on alcohol and gambling is enough in itself to give a different face to Islamic society. And again and again it is declared in the Qur'an that Allah loves not merely 'those who believe' but 'those who believe and do good'. Always the practical outer manifestation of faith is demanded. And the word used for 'good' is a plural; it does not mean a vague abstract goodness but actual good deeds.

Both religions have fallen woefully short of their ideal through the centuries, but the fact that there were these very different ideals in the background — in the one case the celibate and ascetic and in the other the householder and worker — entailed a difference in the attitude to life no less important than any difference in doctrine.

THE CULT OF SUFFERING

By SAGITTARIUS

"Suffering is the badge of all our tribe," Shylock said. Strangely enough, it is of Christianity too. Indeed it is even more essential to Christianity than to Judaeism, since the suffering of the Jews was forced on them by a tragic destiny, whereas that of Christianity lies at the very root of the religion.

The Deutero-Isaiah's description of the 'Suffering Servant' is taken by Jews as a symbol of their race, by Christians as a prefiguration of Christ:

He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid, as it were, our faces from him; he was despised and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him not, stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; and we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.¹

The essence of Christianity is the doctrine of Redemption. St. Paul put it in the forefront and it has remained so ever since. "I delivered to you among the fundamentals what I also received, that Christ died for our sins according to the Scriptures."² And this means a far more personal bond than with any other founder of a religion. Christ

is not merely some one who came to announce the way; he is the Way. "I am the way, the truth and the life."³ He did not merely teach us, he ransomed us. And the doctrine of ransom or redemption implies emphasis on the price paid in pain and suffering by the Redeemer.

Out of this also springs the craving of those consumed by love of Christ to share in the suffering he took on himself for our sake. And did he not tell his disciples that the time would come when they also would drink of the cup from which he drank? Did he not warn them that in following him they would be imprisoned, tortured, even killed? From this root grew the craving for martyrdom that has possessed so many ardent Christians, the passionate acceptance of suffering, whether from persecutors or God-bestowed or even self-inflicted like the many forms of asceticism that have been practised. Typically Christian is the prayer of St. Bernadette: "O my God! I promised by the help of Thy Grace to prove my love for Thee by receiving the sufferings it may please Thee to send me, whether from my superiors or my companions or even the devil himself, as well as I can. O Jesus! Make me love Thee and then crucify me as much as Thou wilt! . . . O God! If I stop to consider my many faults and Your justice, I am terrified and bewildered. O God! Pity my misery and my great weakness! Let me suffer! Give me pain and difficulty! They are the only ways of getting rid of myself."⁴

It would be superficial to see this cult of suffering as pathological or masochistic. It can have been so only in superficial people, in those who did not understand its motivation. Bernadette did. That is obvious from

¹ *Isaiah*, LIII, 3-7.

² *1 Cor.*, XV, 3.

³ *St. John*, XIV, 6.

her last sentence: "They are the only ways of getting rid of myself." So she was quite conscious of what she was trying to do: to get rid of herself, to extinguish the ego, to give up her life for Christ's sake. Having even a tooth pulled out is painful, and the ego is far more than a tooth. What prevents a man transcending this world is attachment to the ego and as long as both attachment to it and the aspiration to transcend it continue there must be suffering. It is caused by the wild horses in a man pulling opposite ways. That does not mean that there is only suffering on the quest; there is much joy also: the joy of divine Love, the joy of ecstasy surpassing all worldly joys. Nor does it mean that there is no suffering for those who do not undertake the quest. The ego is insatiable and therefore if it is not deliberately uprooted, life itself will bruise it and cause it suffering. But the quest makes suffering a deliberate and intelligent choice.

Being a natural result of the effort to drag oneself out of the world to which one is attracted, suffering obviously cannot be the badge of any one religion. Nor can the welcome extended to it. For instance, Kunti, the mother of the Pandava brothers who are the heroes of the Mahabharata, prayed, much like Bernadette: "O Guide of the universe, may calamities befall us at every step, for in distress we are blessed with a vision of Thee to put an end to our rebirth." (Bhagavata, I, VIII, 25.)⁴

Nevertheless, neither Moses nor Mohammed, neither Krishna nor Buddha, so warned his followers of the sufferings they would have to undergo as did Christ; and in fact none of their followers did encounter anything like the persecution that befell the early Christians. So also, in none of their religions is austerity so much in the forefront as it has been in traditional Christianity. The fully dedicated Christian aspirant is expected to be a celibate, as Christ and his immediate followers were. The saint is

thought of as a gaunt, austere man who has known much suffering in his battling with 'the world, the flesh and the devil', though ecstatic joy also in vanquishing them. Christ is the 'Man of Sorrows'. The favourite theme for artists in depicting him is torture upon the cross. Naturally, because it is the theme which illustrates in its pathos the whole doctrine of Redemption. His Mother is Mater Dolorosa, the Sorrowful Mother.

Other religions have a different emphasis. Buddha, for instance, is represented in art with a serene smile; Taoist Sages very often with a broad grin. The Muslim saint is rather a type of benign dignity and benevolence. In India there are gaunt ascetics, but in general the saint or Sage is expected to be cheerful, to have overcome the very possibility of grief by uprooting the ego that grieves. He is likely to expound his teaching with laughter and humour, as his followers report of Ramana Maharshi.

Escape from suffering is the very essence of Buddhism. "There is suffering; there is a cause for suffering; there is a cure for suffering; and there is a path to this cure." These are its four basic truths. And for one who pins his faith to them the thing to do is to take this path, that is the Noble Eightfold Way from suffering to serenity. For the Buddhist, therefore, to be immersed in suffering would be a sign not of progress but retardation.

Although the ultimate state of Realization must be the same however or through whatever religion attained, the ways of approaching it vary. The characteristically Christian way is to take the Kingdom of Heaven by storm, to hurl oneself against it regardless of pain and suffering, armed only with fierce determination and the love of God.

Is that the way of the modern Christian also?

⁴ Quoted in the editorial of *Prabuddha Bharata*, May, 1965.

What is Sufism? To feel joy in the heart at the coming of grief.

— JALALU'DDIN RUMI.

MINNOWS IN THE SEVEN SEAS

By AN ANONYMOUS SEEKER

In 1955 I had been meditating enthusiastically for some months after reading 'Ramana Maharshi and the Path of Self-Knowledge' by Arthur Osborne, when I had a very striking experience. Sitting at my desk in the office one day, I turned my gaze inwards to the Atman. The peace and joy I customarily felt in meditation began to rise up, but much more than usual. When it attained a certain level I suddenly felt a sensation of objectivity as real on its own plane as that of physical objects on the material plane. I felt the upper part of my body enclosed in a sort of sphere extending several feet on either side and above my head.

I did not lose consciousness of my physical surroundings, and yet at the same time I was aware of a scene taking place on the inner firmament behind my head which could only be described as "The Son of Man coming on a cloud with power and glory."

I don't remember this part of the vision very well, but His face was like the sun, and rays of light streamed forth from it. In His right hand He held a shepherd's crook. The impression he gave was one of overwhelming goodness. His love was tremendous but at the same time severe. It seemed to say: "If you walk in My way and follow My commandments you will be all right, but if you don't you must take the consequences." It also seemed capable of relentless cruelty, of watching the most terrible suffering without a trace of sympathy. In spite of this severity, however, the Love was so vast that it seemed it would wait a million years for me alone, that it would go through fire for me. It was tremendously humble, seeming to say: "Almost anything I will do for you, my beloved." In spite of this humility, however, it was endued (and I must emphasise this) with incredible majesty, power and authority.

With the approach of the Vision the joy increased. I felt that I could ask questions and be answered. If I began to ask some-

thing the thought would be taken up and we would end by asking it together. Then He would answer.

I asked: "Should I be doing this instead of working at my job?"

He said: "All time is Mine."

As He drew nearer and this incredibly holy peace and joy increased, the realization suddenly burst upon me from all sides of the inner scene: "Why, this is Me!" That did not only apply to the Symbol in the inner firmament but to the firmament itself. And God said: "Yes!" and encouraged me to look at Him and to absorb the realization that I who am sitting here writing this am also He, and that He is no farther away from me than my very life, and never has been, and that He sees out of my eyes, for I am He.

As he came closer I realized that I had been looking for this all my life, but in the wrong direction, that I couldn't move a finger without looking for God in the wrong direction.

With the increase of the inner joy my consciousness was withdrawing from the outer world. The joy was so great, it seemed to me that even millions of years of the most terrible suffering would be worth enduring to attain it. In saying "millions of years" I want to convey the idea of immeasurably vast periods, even longer than that. In fact, as I then said, "Anything is worth this!" And He said, "Yes". This means that any price at all, no matter how great, no matter if it be millions of years or millions of millions of kalpas of the most frightful suffering is worth paying for the attainment of so great a joy. It may not be possible to imagine so great a joy, but remember that this is far above the petty personalized emotions of life. This joy was so splendid, so noble and regal, that it reminded me of a king walking along in a hall of his great palace, the Lord of the Universe.

As the Vision came nearer the Peace and Joy and Bliss increased so much that it seemed that sin, sorrow, death and suffering were but words without meaning, swallowed up by joy, like minnows in the seven seas. All the suffering that has ever been in the universe is swallowed up like minnows in the seven seas when compared to so great a joy. It must on no account be supposed that this is an exaggeration. The exact analogy that occurred to me at that time was of an ordinary household bucket a third full of water with a few minnows swimming around it being poured out into the Seven Seas. There was nothing dreamy or hazy about this. Quite the contrary; it was so vividly conscious that in comparison with its ordinary everyday consciousness seemed that of a dream.

Still this great joy rolled down on me. I began to feel that I contained all knowledge within myself. I knew why things were as they were, why this was so, and this, and this, why every single atom in the universe is just what it is. It seemed to me that there were things which I could not bring down from the higher Self to the lower for reasons of karma, but that the lower self was dissolving into the Infinite Ocean of Bliss and Knowledge. Consciousness of the outer world was now very dim and I was no longer thinking, but the inner consciousness was crystal clear, vivid, spotless, like the infinite clear blue sky.

As I poised on the very brink before losing the last vestige of outer consciousness there came to me the feeling of returning home. Then I was completely absorbed into the eternal Void.

After that my consciousness seemed to split in two again and I had to come back to earth. As the higher Self was withdrawing it had the attitude of being very pleased that It had been able to serve me like that. I had been absorbed in the Absolute; my ego, the thing experienced and the experience had all merged in one. How can the mind conceive of it? What the experience reminded me of most strongly was a man who for millions of years had been living completely pure and upright amid unspeak-

able degradation suddenly being released and rushing around in a frenzy of joy to find that in the end everything had, after all, been worth while. It seemed as if the entire universe was for him alone, even the very stars were shining for him.

However, there is no time or space in that state, so this is only an analogy. In this state time is the continuation of one second. Thus time moves vertically, not horizontally. It is a different quality of experience from anything in time and space.

While I could still ask questions and be answered I asked whether I would become a Jivanmukta, Realized while living, in this lifetime. Then He showed me the future of this life and the answer was "No" (that is to say in the normal course of events, although I *could*, He said.) He showed me my future in the form of a line drawn to represent my spiritual progress, with many intricate risings and fallings to varying heights and depths, with various achievements at different rates. Altogether he showed me a total of four incarnations into the future, the purpose being to show me a test I shall have to face in my next life, in India, and that I must prepare for if I am to pass it. The results of passing or failing this test were shown to me in the next two lives.

There are many degrees of ecstasy. When I began my sadhana I found after a few weeks that I was daily experiencing ecstasy. Then I experimented with rhythmic breathing for a few weeks and this type of ecstasy vanished and was replaced by a more peaceful sensation in meditation. Subsequently I found that these ecstasies were used by the ego as a last refuge to prevent its annihilation. I had been blinded by them and had lost sight of the goal through concentrating on them instead of on the Atman. This is a common mistake. When I came out of my samadhi I saw something about its essence which immediately reminded me about the Maharshi. He went direct to the very Self and did not stop for anything on the way. Truly such advanced souls are far above us. They wear human bodies but are not human. They have transcended their karma and are a law unto themselves. How can one ever understand the glory of a Jivanmukta?

PAIN AND PLEASURE

By PROF. EKNATH EASWARAN

Prof. Eknath Easwaran, now retired and resident permanently in the U.S.A., is head of the 'Blue Mountain Centre of Meditation', having its main branches in Berkeley and Oakland, California, and in Vancouver, Canada.

During my stay in California I was taken by a friend to an introductory talk on "How to Achieve Success in Life" by the organizer of a correspondence course on the subject. He was an enthusiastic speaker, and the audience listened with keen attention, punctuated by loud bursts of laughter at his humorous sallies. At the end of the talk the speaker told the audience that he would appreciate our answering the very personal question he was going to ask each one present: "What is your burning desire?"

"To become a millionaire," answered one young man promptly.

"To win the Nobel Prize for Literature," replied a lady.

"Let us hear what our Indian friend has to say," smiled the speaker as he put the question to me at last.

"My burning desire is to have no burning desire at all." I heard these words coming from my heart filled with the *Bhagavad Gita's* message of detachment.

By detachment is meant the freedom that is ours when we are no longer under the tyranny of the ego, when we are no longer desirous of achieving personal pleasure, profit, prestige and power at the expense of others if necessary. There is hardly any relationship or situation, however idealistic or intimate, which is entirely free from these cravings for self-aggrandizement. Detachment may be described as a withdrawal of attention from selfish interests and its redirection towards the welfare of the family, the community, the nation and the world at large as our consciousness expands with the diminution of self-will.

The term detachment is often misunderstood as callous indifference or lack of love.

On the contrary, detachment is the highest level of sensitiveness, and without some measure of it, there can be no element of selflessness, which lies at the basis of all true love. As long as we are selfishly attached to a person, we cannot help reacting to whatever that person does to us. We are a victim of the relationship and not its master. On the other hand, when we are selflessly detached, we do not react to what that person does, but are able to act with love towards the other, regardless of what he does to us. In other words, we have freedom of action as a result of our detachment.

The case is similar in our attitude towards material possessions. Mahatma Gandhi has told us that there are two ways of being rich: one is to have as few needs as possible; the other, to have as many material possessions as possible. The material possessions of this richest man modern India has produced were worth less than two dollars. This is not to affirm that Gandhiji was a lover of poverty. In fact, he was a sworn enemy of poverty and fought against it all his life on behalf of India's dumb millions. At the same time, he lost no opportunity to point out that we are in danger of losing our freedom when we become dependent on material possessions. In this sense a millionaire may be one who is possessed by his millions, or he may remain detached in his mansion, while a labourer may be selfishly attached to his hut. Without some measure of detachment from material possessions and external environment we cannot make use of them creatively.

How does the body benefit from an attitude of detachment? There is rapid improvement in health as we learn to give the body

not what the senses clamour for but what we know, to the best of our judgment, to be good for the body. A common example of this is the habit of smoking, which many people indulge in for the simple reason that they do not have the freedom to say "no" to their senses. (I do not smoke because I do not like to be ordered about by a little morsel of tobacco and paper which tells me to pick it up, put it between my lips, light it and keep puffing.) The same is true of overeating or overstimulating the body and senses in any other way.

The ancient Hindu sage Patanjali says that the ordinary human being is governed by two motives: to run towards what is pleasant and to run away from what is painful. This is all right for a child, he might add, but a mature man must be prepared to face pain or sorrow with equanimity and learn to use it skilfully. Sorrow is the best teacher we can have in this life, and she becomes our enemy only when we do not know how to learn and benefit under her tutelage. Without facing sorrow calmly and constructively, we cannot reach our full stature. Detachment enables us to move away from pleasure, if necessary, and move toward pain if it is for our benefit. We are putting up with pain temporarily so that we may get rid of it permanently. Yoga has, therefore, been defined in the *Bhagavad Gita* as the breaking of contact with pain.

There is ample evidence that a vast number of our physical ailments have their genesis in the storm and stress in our minds. Let us see, for example, what happens on the physical level when anger or fear rises in the mind. Our eyes become red, nostrils dilate, throat gets constricted, teeth become clenched, breathing becomes rapid, heart beats faster. The human being may be said to have become a fighting or flighting animal at the mercy of whatever provokes him. All these physical symptoms subside after some time when the mental disturbance subsides. But many of us allow ourselves to become angry or afraid on the slightest provocation whenever our self-will is crossed, and in such people these physical and

chemical changes may become permanent, leading to hypertension, peptic ulcer, asthma, migraine headache, etc. In such cases, drugs can only give temporary relief while a permanent cure can be arrived at only by the conscious control of the corroding emotion that gives rise to these psychosomatic ailments. In other words, detachment leads to peace of mind, which is the best insurance against physical, psychosomatic and mental ailments.

As long as we are involved in a situation emotionally, we cannot help seeing it through the miasma of our own hopes, fears and cravings. It is only when we become detached that we begin to see people as they are, to see things as they are, without the distorting medium of the ego or self-will. Until we develop some degree of detachment, we do not even know what our problem really is. How can we, therefore, arrive at the correct answer when we do not know how to pose the question correctly? Wasn't it William James who remarked that when you and I are talking together there are present, not two but six of us: you as I see you, you as you see yourself, you as you really are, and I as you see me, I as I see myself, and I as I really am.

Very few human beings are born detached. It has to be learned through the practice of meditation and from the experiences of life. In this manner, every one of us may be said to be in the right context, because the circumstances through which we pass provide the most suitable situation to learn the difficult art of gradually making ourselves independent of them. In other words, we are practising the art of living when we are developing detachment through trial and error, just as we learn painting or sculpture, music or dancing. "Renounce and enjoy," declares the *Isha Upanishad*, which was a favourite with Mahatma Gandhi who, by practising it, made his life a flawless work of art like the Taj Mahal.

There is, of course, legitimate scope for experimentation in life, and we all have a wide margin for making mistakes and learning from them. There is, therefore, no

justification at all for brooding over past mistakes because the law of Karma ("As ye sow, so shall ye reap.") while making us entirely responsible for our past, also gives us freedom to fashion our future as we want.

Very few of us are aware of the great resources of strength and energy we have at the deeper levels of consciousness and the criminal wastage to which they are subjected through lust, fear and anger. If we can succeed in withdrawing our vital energy from escaping through these thousand and one wasteful channels and directing it towards the Supreme Purpose of Life, we may be sure that we are on the road to total integration of character. No longer are we flotsam and jetsam on the sea of life, driven hither and thither by its inevitable storms. We stand calm and courageous at the helm because we know the harbour for which we are bound. We have turned our back upon all other ports of call and have thrown overboard all the cumbersome luggage we had accumulated through the years of selfish attachment. We travel light, swift and sure.

As we become detached, our concentration deepens, enabling us to bring all our facul-

ties to bear on the present moment. This is the key to all successful living. We are asked by the sages to renounce, not the world, not life, but our selfish attachment to it, for selfish attachment leads to slavery which brings in its wake frustration and confusion, while selfless detachment leads to freedom, fulfilment and lasting joy. Thus renunciation is not for the sake of renunciation but to free us from the shackles that prevent us from attaining perfection in living.

As long as we look upon ourselves as the body, senses, emotions and intellect, we are subject to change, because these are changing all the time. We are utterly insecure until we identify ourselves with that which changes, and completely secure when we identify ourselves with "That which changes not." In fact, time exists only in a world of change, and illumination may be said to deliver us out of time into the Eternal Now through a tremendous rupture of consciousness. Meditation is the gradual process of disidentifying ourselves step by step from the body, senses, emotions and intellect, leading to the supreme discovery that we "live, move and have our being" in God.

THE SUPREME VEHICLE IS

By WEI WU WEI

The Supreme Vehicle is total negation of both elements of all possible contradictories (opposites), of *all* concepts and their counterparts.

It negates both positive and negative: it negates negation *itself*. Resolutely and finally, in one completed gesture, it turns away from all statements and conclusions soever. Objectification is seen as object-fiction — and is once and for all wiped out.

This is true-seeing, whole-seeing, and liberation from all that constituted bondage,

for negation is seen to be the true nature of illusory phenomena, which is void, and by means of Negation is that seen.

No elements of binding remain, for all binding is conceptual. Nor is there freedom — since there is no non-conceptual entity to be free, nor anything binding from which to be unbound. So that total phenomenal negation (absence) is found to be total noumenal affirmation (presence).

Negation is the truth by knowing which we can be aware of what-we-are in the act of knowing what we-are-not.

MORITA MENTAL THERAPY

By MARIE B. BYLES

We are glad to welcome Marie Byles back to our columns. A lawyer practising in Australia, she is at the same time, as her books show, a devoted follower of Gandhi and a student of Buddhist techniques of meditation. Suffering and the relief of suffering particularly interest her and we are glad to publish this article on the subject here. We have another in pickle for October.

It is a fair generalization that Eastern philosophies tend to regard the spirit as all important and ignore the body, while Western philosophies concentrate on the intellect and the body and ignore the spirit. There are exceptions to every generalization, and one of these exceptions is the Morita mental therapy practised in Japan. The doctors who practise it are trained in Western medicine, but they are also trained in the philosophy of Mahayana Buddhism with its paradoxical statements of truth. 'What is True is not True' in beautiful calligraphy is the typical Zen and Mahayana text which greets the patient on his entry to the Morita hospital I visited in Kyoto.

What made me become interested in the therapy which was developed by Morita from 1917 onwards was the fact that its treatment commenced with a week of solitary confinement in bed in pleasant surroundings. For over 20 years I have tried to make a practice of spending a week each year camping alone in a cave or tent in the mountains. The week has always included a D day of depression, and has always ended with worries and anxieties brought into proper perspective, loving kindness towards all and inner peace. If a week alone can be so beneficial to a person no more neurotic than everyone else, Morita might well say something of value for so-called normal people like you and me. Accordingly a visit to a Morita hospital was foremost on the list of what must be investigated in the next visit to Japan which was to be made in October 1965. After some difficulty I got an introduction to Dr. Kora of Tokyo and through him to Dr. Usa of Kyoto. This essay is based

on Dr. Kora's treatise, 'Morita Therapy', Professor Nomura's lecture, 'Psychotherapy East and West' and on what I observed and heard on a visit to Dr. Usa's hospital in Kyoto.

The Western medical man who wants to clothe his practices in scientific jargon not comprehensible to the layman may find the Morita theory 'vulgar and unacademic', says Dr. Kora (p. 6), but he goes on to point out that 'truth when clarified is not mysterious but a simple plain fact' and that his practice has the advantage that it is 'easy to understand and therefore invites a sympathetic response from the patient.'

The neurotic patients who can be successfully treated by Morita's therapy are those suffering from what is termed Shinkei-shitsu-cho, a type of hypochondria or anxiety neurosis. This type of sufferer has no dulling of the intellect or feeling, and is well aware of his troubles. He also has the will to overcome his neurosis and return to normal life; he can reflect upon and criticize his morbid condition, and is willing and able to respond to the doctor's guidance. The diary he keeps concerning his mental states is basic to receiving this guidance. The sickness he has contracted can be explained according to ordinary laws of psychology observed in so-called normal people and can therefore be understood by a person of normal understanding. It is because of this that the so-called normal person can apply the principles of Morita therapy to himself and profit from them. However, those so neurotic as to need hospitalization can be cured by the treatment

even though they cannot understand the explanation, thereby showing how little intellectual understanding helps or hinders. The most it can do is to invite that sympathetic response in the patient which assists the doctor very much.

Like normal people the sufferers from Shinkeishitsu-cho fasten their anxieties on to one particular thing and blame that. But in fact the anxiety temperament and the consequent hypochondria have their origin hidden in the laws of heredity and karma. The origin therefore cannot be known to the patient nor unearthed by the doctor. Some small happening triggers off the disease which has till then lain dormant. And then a vicious circle is created. Attention becomes focused on the particular anxiety, sensation aggravates it, autosuggestion makes it worse. Next there grows up an antagonistic attitude of mind towards it ending in fear and hatred for the object of the anxiety. As a result of the interaction of these forces the neurosis becomes fixed and the outward symptoms such as dizziness, writer's cramp, etc. come into existence, fabricated entirely by the patient himself. He may also become asocial, but the asocial behaviour has not been initiated by him.

Nearly all people suffer from anxiety. Hypochondria arises from the canalizing of this nearly universal tendency so that it becomes fixed on a particular object and grows morbid with distressing symptoms which take the sufferer to the psychiatrist. The canalized anxiety may take the form of such things as fear of meeting people, of fainting, of insomnia, of stammering, of contracting certain diseases, of inability to attain perfection. The attention given to the fear and the antagonism to it heighten and fix the anxiety. The symptoms that follow take away the individual's ability to do his work. For example, the sufferer from writer's cramp may not only drop his pen but his tea cup. The symptoms include such things as inordinate fatigue, gastritis, nausea, headaches, dizziness, sexual troubles. The symptoms may turn into paroxysmal seizures, and various obsessions and phobias.

Whatever the immediate cause which gave rise to this chronic neurasthenia, the real cause is the patient's attachment to the condition of anxiety and the mental discord that arises to a greater or lesser extent from every form of attachment. If one is prone to anxiety any common everyday occurrence can provide the motive force for developing these symptoms. The patient becomes captivated by the symptoms and forgets the incident which triggered off the disease. But even if he remembered the particular incident this would not affect the disease that has developed. And this is where we come to a radical difference between Eastern and Western thought and between Morita and Freud.

Morita is not concerned with the immediate cause which triggered off the disease, whereas Freud goes to much trouble to bring to light the big black dog at the end of a long dark tunnel, which in boyhood frightened the patient so much that he repressed the incident into the subconscious. Eastern thought recognizes the law of causality just as much as Western thought, but sees clearly that you must go back to the beginning of time to trace its operation. The big black dog is merely a tiny link in the long chain, and enabling the patient to see this link will not help him. Only a radical reorientation of his attitude to life can do that, a reorientation which enables him to accept anxiety as common to the whole human race and something he must learn to live with. None of the difficult problems of the subconscious come into Eastern thought or Morita therapy. Morita regards the conscious as that on which the attention is fixed and the unconscious as that on which it is not fixed. The two are ceaselessly appearing and disappearing and changing, and there are of course degrees of attention and inattention, but he finds no need to postulate any dark immoral animalistic depths in the human mental make-up. He does not postulate a theory and then find the cases to fit it. He merely collects the reports of the cases and then attempts the explanation.

Dr. Usa told us that all forms of neurosis can be treated by the Morita method pro-

vided the patient is aware of his illness, sincerely desires to be cured, understands the subjective nature of it, and is willing to co-operate with the doctor in effecting the cure.

To make it easier for the patient to appreciate the subjective nature of his symptoms he is examined by a specialist if necessary before the treatment starts. But, if later on he wants further assurance by another examination, this is categorically refused. No amount of outer reassurance can disperse the complex he has built up for himself. He and he alone can disperse it and it is the task of the Morita doctor to show him how.

It is interesting to note in passing that Morita found that the insomnia of which his patients complained was in reality only fear of insomnia, and that the sleep curves of those suffering from it did not differ materially from the sleep curves of ordinary people. It is therefore essential that the doctor does not succumb to the temptation to give sleeping tablets. Another thing he found was that the symptoms of his patients were not symbolic, as Freud would have us believe, but arose merely because of a narrowing down of a general complex of anxiety and fixing it on the object handiest and most suited to the patient.

The method of the cure, or at least the first stage of it, is to lead the patient to leave the symptoms as they are. This is not the same thing as submission to fate. It is the recognition that his troubles are common to the human race and cannot be avoided as long as there is any desire to live. He must therefore give up the hope that they will ever end as long as he has any desire to live. All he can do is to stand aside and view his troubles objectively. *Arugamama*, leaving the symptoms as they are, is the key to the cure. It is an attitude of non-resentment towards the symptom and acceptance of it as part of the patient's self, not something foreign to him to be thrust away from him. I am reminded of the admonition of my teacher of Vipassana meditation in Burma, 'Never run away from pain; look

at it, and bear it.' I remember sitting heroically through various pricks and jabs that arose of themselves in the body, and also through the raucous voices of Burmese ladies outside my meditation hut. Whether I accepted these things as graciously as the Shinkeishitsu-cho patient is expected to accept his insomnia, I do not know.

This need for acceptance is found in all Eastern philosophies. It goes further than submission to the will of God found in Christianity and Islam, though the psychological result may be the same. It is described as mindfulness in Theravada Buddhism and is inculcated as part of the practice of Vipassana meditation. It is called non-attachment in the Bhagavad Gita and Vedanta, and emptiness in Mahayana Buddhism. But it does not go as far as 'nothingness of self', the dying to self in which all anxieties are rooted out far more radically.

It is precisely this objectivity that I have observed arises during the week's camping alone. Therefore during the first period, the Bed Rest period, in Morita therapy, this objectivity may be expected to arise of itself by the working of natural laws.

This Bed Rest period of solitary confinement lasts from five to seven days. The conditions are comfortable, but the patient is not allowed smoking, drinking, books, T.V., radio, friends, amusements or talking. In Dr. Usa's hospital he is not allowed writing materials either, but in the extract from the diary quoted in Dr. Kora's booklet the patient apparently started to keep a diary from the very beginning. I always keep a journal on my lonely camps, and I should imagine that if the patient is encouraged to think what he likes, there would be no harm in writing the thoughts down. He is told to think as much as he wants, worry as much as he wants, and when his symptoms arise to let them remain as long as *they* want and just put up with them, for they cannot now interfere with what he is doing. *His* only duty is just to stay in bed. His only distractions are to eat the food that is brought to him, to visit the toilet and to have a wash.

This Bed Rest period gives him the chance to drop his antagonistic attitude towards his symptoms, for there is now no reason for getting rid of them and no alternative to putting up with them.

The patients' reactions vary. In the beginning there is usually relief that his illness is at last being treated. But later, worry, boredom, and doubt arise, and also sleeplessness and craving for activity. Visiting the toilet, the only activity permitted, becomes inexpressible joy. How patients take this period is a means of weeding out those who are not suffering from true Shinkeishitsu-cho. If they cannot put up with the Bed Rest for the whole period, or if they are too lethargic to care, they will not benefit from the treatment.

When the patient is allowed to emerge from his pleasant imprisonment his activities are still restricted, but from now on the diary is all important. In this he records, not his symptoms, but what has been passing through his mind. The doctor reads this and puts comments in red ink, as in a student's exercise book. The comments show what has been happening, where he has gone wrong and the evidence of the improvement that has been taking place.

During the next period reading is permitted to a limited extent and a limited type of book, but full activity is now compulsory. It is not necessarily an interesting form of activity but the patient is overjoyed to do it. He is not set to making pretty baskets that no one wants, but to doing work such as sweeping and dusting that the hospital needs or a job for an outside factory, gardening, feeding hens perhaps. He does the work to help others and learns the joy of working without payment. He also learns the truth of that other large text in Dr. Usa's hospital, 'Making effort is happiness'.

In serving others he forgets his own ego-centric personality and the symptoms disappear of their own accord. Of course people would not go to a Morita hospital if they did not expect to be cured of their distressing symptoms. But the cure is effected by going in exactly the opposite directions —

adaptation to the environment while the symptoms still remain.

The Shinkeishitsu-cho patient is usually a perfectionist. He feels he ought to love the disagreeable scholar, that he ought to speak without stammering, that he ought to sleep peacefully for seven hours. The state of *Arugamama* is achieved when he learns to take care of the disagreeable scholar and not mind if he cannot like him, to talk and not to care if he stammers, to lie down and not sleep, and presumably the man with writer's cramp learns to drink afternoon tea and not mind if he suddenly drops his tea-cup. In other words it means doing the task on hand without trying to get rid of the symptoms which prevent it from being done properly.

During the last period the patient returns to his ordinary activities in the outside world while still living in hospital. The symptoms have dropped away of their own accord. The cure usually takes between 35 and 45 days.

And now let us turn to Dr. Usa's hospital in Kyoto. The gate opens on to a pleasant garden and a large one-storey house. You remove your shoes at the entrance in the usual Japanese way and are given slippers which the inexperienced foreigner finds tend to slip off prematurely. We had made an appointment and now presented Dr. Kora's card and were taken into a room, furnished with European chairs, and served with Japanese plain tea (without milk and sugar) and the usual small cake. A Japanese teacher of English acted as interpreter. The doctor had the finely chiselled features of the Japanese aristocracy as you see it depicted in No and Kabuki plays, and hands even more delicate than those of the ordinary Japanese whose hands always seem to have been stolen from a very delicate young girl. He seemed to me to emanate something of what I would call the compassion of the Buddha — perfect detachment coupled with human understanding and kindness. I recalled the diary of a patient quoted in Dr. Kora's booklet and his remark 'the kindness and warm guidance' of the doctor. It is one of those Mahayana Buddhist para-

doxes, what is kindness is without kindness, what is warmth has no human affection. The world is made up of these paradoxes, but one has to experience them to understand, and no university degrees, psychological research or Mahayana study could give the qualification to be a successful Morita doctor—or any true psychotherapist for that matter. The diary records how the doctor took him and two other patients to a festival along with Mrs. Kora and the children. I do not think that this 'warm' interest in the patient is peculiar to Morita therapy, but it must certainly be the *sine qua non* of any successful healing, Morita or other.

There were sixty patients in Dr. Usa's hospital, five doctors including himself and the night doctor, seven nurses, two cooks, and four in the office; also about fourteen of the patients in the last stage were depended upon to complete the staff. The fees were not high. They ranged from \$2.5 (Aust) to \$4 (Aust) per day. But the set-up of a Japanese Morita hospital is very simple. There are almost no furnishings, and very little hospital equipment.

Before he enters, the patient receives a general medical examination. The hospital's own doctors usually conduct this, but if any specialist is required the patient is sent to the large general hospital just across the road. If the patient is in a very depressed condition a drug may be administered at the beginning, but apart from this no drugs are used, certainly no sedatives—presumably the Bed Rest period is sufficient sedative for anyone!

Before the patient is accepted he is warned that once he leaves the hospital he can never return. It is his first and last chance. It is a moral as well as a nerve cure that is offered to him and a monastic regime that faces him. He is forbidden to drink or smoke or amuse himself or to chatter. Nearly all Japanese people appear to be smoking addicts, and I wondered whether the agony of giving up cigarettes might itself help to overcome the lesser agony of the neurosis, but I did not inquire.

In this atmosphere the patient is taken to a single-person bedroom, dons the usual night-kimono, and lies down on his mattress. The doctor opened a door and showed us a young woman lying on her mattress in a rather untidy room with her own nicknacks around her. Her meals would be brought to her and the doctor would visit her but there would be no conversation. 'Do you allow them to have a bath?' I asked. With the Japanese passion for cleanliness it would seem just too cruel to deny the patient a bath. But the Japanese bath is a communal affair with a number of men or women in the bath at the same time, and it is usually the occasion for social gossip. I was told that some Morita clinics deny the patient a bath during the Bed Rest period, but that his did not, and we were shown the standard tiled bath with facilities for washing outside before getting in to soak. Did the Bed Rest period patients refrain from talking? That stern statement that they could never return if they got ill again might act as a deterrent. There was also the statement that they might be asked to leave if they did not conform to the regulations.

During the Bed Rest period Dr. Usa told us that there were no distractions at all and that the patient learned to put up with his worries, anxieties and symptoms without trying to escape, to hear things as they are heard, see things as they are seen and observe unpleasant symptoms as they occur in the same way as he would observe a flower or a tree. This reminded me of the advise we were given at the meditation centre in Burma where we meditated at least 12 hours a day, with breaks only for meals which we ate in silence, for washing, to receive visitors at 5 p.m. and to interview the instructor at 7 p.m.

During the second period the patient begins to return to the world, but the prohibition of smoking, drinking, amusements and chatter continues for the whole duration of the treatment. Now he must arise at the appointed hour, 7 a.m. in winter and 6 a.m. in summer, and go out into the garden. He is crazy for activity, but he is still restrain-

ed from 'heavy' work like sweeping. He must learn how to work in the workshop, and may assist if he wants. Formerly he was told to sleep as much as he desired, but now he may not even lie down to rest. He must be content to sit on the verandah or the grass. He must not return to his room. He must remain silent himself even though he hears others talking. For some reason I cannot explain he is not allowed to look up at the sky or go to high places. The most important of his activities is the diary that he writes every evening. We were shown a large pile of them, and I wished that they had been in English. However, there is a sample of part of one in Dr. Kora's booklet. It shows the steady growth of the acceptance of things as they are, and the joy with which the patient found he could do the things that other people did, and do them easily and naturally, and the very interesting comment of the doctor that when he was cured he would feel neither elation nor depression, and in the end his delightful discovery that his mind seemed completely 'empty', a favourite expression in Mahayana.

During the third period the patient must very strictly observe the time for rising and fifteen minutes after it he must sweep and dust both his own room, the passage outside it and the hospital premises generally. He spends the day in the garden and workshop. It is useful work but not especially interesting and he learns the joy of working without pay, we saw patients making parts of containers required by a tea factory, and stacking up the finished product. They worked silently. Now that they are beginning to recover there is the temptation to sing and whistle, but this, like chatter, is forbidden. There must be no outer stimulus to keep up the spirits. The improvement must come wholly from within. In addition to the help of the comments on his diary he must now attend three therapeutic lectures in the week, so that he has the further help of an intellectual understanding of what is happening, and how the cure is being effected.

I found especially interesting the fact that the patient spends so much time out of doors. No explanation is given in the booklets as to why, perhaps because the indigenous religion on Shinto takes for granted the oneness of the spiritual life in nature and man. Be this as it may, I have found in my own experience that closeness to nature has a therapeutic value. To sleep on mother earth and cook over a camp fire can banish both physical and mental discords.

In the last period the patient returns to ordinary life while still residing at the hospital and still writing his diary. If his home is in Kyoto he returns to his usual work. If he has come from a distant place he is put on to the hospital staff and helps in the kitchen and garden. The hospital depends upon fourteen such senior patients to supplement the permanent staff.

At the end of 35 to 45 days the patient returns home, tremendously grateful not only for the cure but for the kindness he has received. It has been not only a cure of his illness but a moral and spiritual regeneration, for he is now able to live life not as well as, but better than, the average person, because he has learned how to accept what life sends without resentment and antagonism, and to find joy, not only in interesting work, but in all work, and also the joy of serving others without payment. The thought naturally crosses one's mind as to whether any therapy is worth while unless, like Morita therapy, it sends the patient from hospital a better man than he entered it, not only physically but morally and spiritually.

Statistical analysis of cases shows that about 60% are complete cures, and that the average time taken is 40 days. If one eliminated those that left before the full period had elapsed the percentage of cures would be far higher. Those that are classed as 'improved' found their symptoms removed to such an extent that they could return to their ordinary work. It was often found that many of these were completely cured during the following months and even years.

THE DEATH-WISH

By H. SEBASTIAN GUBBINS

Every creature has an instinct to evade danger and preserve its life. If men sometimes risk or even sacrifice their lives, that is because conscious purpose, shown in devotion to some cause or aim, overrides the instinct of self-preservation. However, Freud taught that man has also an opposite impulse, the death-wish, an attraction away from life towards death. In most cases this remains dormant in the subconscious, but it may drive a man to logically inexplicable destructive activity, harmful to himself or others. Or it may give rise to moods of morbid melancholy. In rare cases it may come to the surface with disastrous results.

This Freudian postulate is a misrepresentation of a truth inherent in all sacred traditions. The truth is that man has an intuition of the unreality of his unsatisfactory state as a separate individual being and therefore an urge to break its bounds and emerge into universal being, which is at the same time pure consciousness and undiluted happiness. Doing so would, of course, involve the death of the ego (using the word not in its Freudian sense but to mean the illusory individual being). This is indicated in Christ's saying that to attain the kingdom of heaven a man must die and be born again of the Spirit, by Mohammed's saying "Die before you die," by the basic Buddhist doctrine of anatta, 'no-ego', and by the myth of the phoenix, the fabulous bird which builds its own funeral pyre and immolates itself and then rises anew from the ashes of its dead self.

Some one who had neither spiritual intuition nor instruction and who mistook the illusory individual for his self might well mistake this urge, as Freud did, for innate hostility to oneself or aversion to life. Actually, the proper treatment for it would be not to deny its existence or to try to explain it away, but to investigate the truth

of one's being by self-enquiry and find out what it is that has to be sacrificed, surrendered or destroyed and what remains after its destruction.

Why, then, it may be asked, do so many accept the false postulate of a death-wish and so few the true tradition referred to above of a chrysalis which has to be broken in order that the butterfly may emerge?

In the first place, such a postulate could only find credence in a world like that of to-day where spiritual teaching has been lost, except to a few, and counterfeits can unashamedly walk abroad. There are very few who have even heard of the possibility of Self-realization, whether through a Christian, Vedantic, Buddhist or any other path (though many have seen the term 'Self-realization' misused by psychologists).

In the second place, it is easier. A death-wish may be interesting to talk about and pledges one to nothing. On the contrary, it invites self-pity and relieves one of any feeling of guilt for one's destructive moods or actions. The true teaching, on the other hand, while opening the door on a vista of illimitable beauty, also indicates the effort that has to be made and the discipline to be undergone. Understanding it carries the obligation of acting upon it, and not doing so leaves a feeling of guilt, for "from him to whom much is given much shall be demanded." It is no small obligation that is demanded, but the Great Enterprise. And even in a more spiritual age than ours it was said that: "Out of thousands, perhaps one seeks perfection; out of thousands who seek perfection, perhaps one knows Me as I am."¹ However, lest this quotation seem too bleak, it should be matched by another where Arjuna asks of the fate of those who

¹ *Bhagavad Gita*, VII. 3.

take the path but do not bring it to a successful end and is told :

"Having attained to the world of the righteous and dwelt there for many years, the man who fell away from yoga is reborn in a pure and prosperous family or in a

family of seekers endowed with wisdom ; for such a birth is even more difficult to obtain in this world. There he regains the impressions he had developed in his former life and, starting from there, he again strives for Perfection."²

²Ibid., VI. 41-42.

BRIEF ETERNITY

By DR. ROBERT FUCHSBERGER

It was some day in September 1946, that memorable year when I first experienced the guidance of Bhagavan. I was walking through the park in the town, carrying a periodical in which I had just read an article explaining that in the after-death state there is no reasoning faculty but just pure consciousness. I walked along slowly, pondering over this and wondering what such a state would be like.

Suddenly I lost my normal consciousness. The thinking and discriminating faculty stopped. There was total release from the world of the senses and of thoughts. The 'I' disappeared, leaving neither subject nor object. There was no past or future, only the eternal Now.

What I experienced was only consciousness, a consciousness without qualifications or limitations. There was simply being, and this being was aware. It was not a void, because it was vibrant with peace and bliss.

How long this state lasted I don't know, because it was beyond space and time. When I regained human consciousness I was standing in front of a grassy bank. How I had got

there I didn't know and was not interested to ask. I simply sat down and beheld all nature surprisingly vivid and alive.

I knew without the least doubt what state it was that I had caught a glimpse of — I was, and I was aware, and it was bliss ; that is it was the state of Satchidananda, which is the egoless state that Bhagavan Ramana Maharshi speaks of.

I was not at all surprised by this experience. It seemed quite natural. It was only later that I began to wonder at it, perceiving that by some incredible Grace I had been vouchsafed a pre-glimpse of Realization at the very outset of my course of Self-enquiry. It was a glimpse of what I had to strive for all my life. Standing at the foot of the mountain, I had caught a momentary view of the summit, when the clouds parted.

In the ensuing years I only once again had such an experience. I was lying on the grass one fine summer day and watching the white clouds float past, when suddenly clouds and sky and the whole universe disappeared and again my mundane consciousness was transcended.

THE NEED FOR SUFFERING

By CORNELIA BAGAROTTI

To one who regards suffering as an evil its benign force in life remains unrecognized. For suffering comes under so many guises and for so many reasons that it is the ever present riddle of existence. Would the Buddha have left his palace in search of the revelation of the Bodhi tree were it not for suffering? Would the Christ have come to earth and died on the cross were it not to reveal a Divine Love so great it had compassion on man's suffering?

Some have called our earth the planet of suffering. Surely it enters all human life and is the intimate experience of all. The teaching of karma and reincarnation helped men by explaining to them that their own actions returned to them, following incarnations bearing the fruits of former actions. In the West this teaching is revealed in the Sermon on the Mount in the words "With what measure ye mete, it shall be measured unto you again". In our century psychiatry recognizes that man's inner attitudes create his relationships with those around him and that health is affected by the mind. Metaphysics, going further, teaches the power of thought to project in the physical world what has first been pondered on in the privacy of the mind, thus holding man responsible for his actions.

When we ascend to higher studies it is revealed that man bears within him a higher Self which, being Spirit, is eternal. This Higher Self is unrecognized by most men who live purely in the lower self which temporarily inhabits the physical body and is concerned with the personality and affairs of this separate identity. The more enmeshed man becomes in this lower Self the greater his suffering. For the liberation from it is a spiritual process of relinquishment of his egoism and a return to conscious contact with the eternal Love which created all life and is the Spirit that infuses the universe. Such a relinquishment does not come without suffering. No man gives up that which seemingly induces pleasure alone, and no man thinks until forced to in the crucible of pain.

Suffering, being the product of karma, or ignorance, or false values and false attachments and wrong attitudes can become the purifier and beautifier of man. Nobility, compassion, understanding, courage, true grandeur of Soul are revealed by the alchemy of suffering wisely and nobly borne. Knowledge of the true meaning of Love to the world, of the eternal values and even of the Spirit behind seeming physical dissolution, which we erroneously term death, are all the fruits of suffering. Insights and revelations come to those who suffer which open for them doors to the Divine that otherwise might remain forever barred.

A lesson is hidden in all suffering and he to whom it is sent should concern himself with its secret instruction to him. The sage while filled with compassion for the suffering of mankind stands in the world a spectator of the sorrow caused by ignorance. His task is to enlighten those who without him would ceaselessly fall prey to their lower self and create fresh karma for themselves. The Love these have united with in reaching their Higher Self manifests in a sharing of this peace, serenity, and bliss with their fellow men. As they stand before another they see not the lower self but the God-created Divine Image within him. It is this they nurture and bring to birth. Whether we study the eightfold Path of the Buddha or the teachings of Christ or those of the great spiritual teachers of our time the instruction they offer is for our liberation.

Some instruct by silent effusion of contact with God, others by cosmic instruction, others by lives of dedicated selfless joyous living, others by the sheer beauty of presence which, containing the God within, touches the beholder with this unknown radiance. Teachers come to all races and in all epochs. Some leave behind in immortal words truths that lighten men's hearts. At no time is man without help or guidance. Even from within his own most secret fastness dwells "The on High" waiting for him to awaken from the self-imposed suffering of ignorance to the all pervading bliss of God.

PADRE PIO OF PIETRELCINA

By GLADYS de MEUTER

Mrs. de Meuter is the wife of a Belgian air pilot in South Africa. She and her husband and their son are all three *Mountain Path* enthusiasts. Her book *Your God is My God* (reviewed in October 1965, published by Spearman in London and Bharatiya Vidya Bhavan in Bombay) shows how wide and enthusiastic is her appreciation of different religions. Her previous article (*I am Alpha and Omega*, July 1965) was rather from a Buddhist angle, while the present one shows how deep is her reverence for a Christian saint.

Francesco Forgione was born at Pietrelcina in a humble one-roomed house on the 25th of May 1887. His parents, Maria Giuseppa and Orazio Forgione were very poor, and in order to earn a livelihood Zi'Orazio went to work in Jamaica.

As a child Francesco was very reserved, deeply religious and a lover of solitude. He was popular at school where his kindness and generous spirit won many hearts.

In 1902 he entered the Capuchin Monastery to begin his novitiate. There, he led a life of severe asceticism, spending long hours in prayer and fasting. His health was delicate, and he was frequently subjected to feverish spells, nausea and attacks by evil entities. At one time the Holy Eucharist was his sole nourishment for twenty one days.

Although Fra Pio's health was poor and a doctor had diagnosed him to be suffering from tuberculosis, he was ordained at Benevento in the year 1910, and thereafter sent to Foggia. His frail health continued to cause grave concern, and he returned home periodically to rest. At Pietrelcina Padre Pio built himself a small hut in the garden where he retired to pray. The morning of September 20th 1915 found Padre in his hermitage engaged in prayer. Upon emerging from the hut for the midday meal he was seen to be waving his hands vigorously — although he spoke of it to no one, Padre Pio had received the invisible stigmata.

During the First World War Padre Pio was called up for military duty, but after



Padre Pio

spending a time in the medical corps he was sent to San Giovanni Rotondo, a village clinging to the slopes of Monte Gargano. Rugged and austere in aspect this mountain has been regarded as holy since remote times. In these bleak surroundings Padre Pio led a life dedicated to contemplation and prayer.

On Friday 20th 1918, three days after the Feast of the Stigmata of Saint Francis, Padre Pio received five visible wounds on his body which bled profusely.

For several years he was subjected to medical investigations, but the doctors could not halt the flow of blood or close the wounds which never became infected. During the tests it was discovered that the tubercular condition had disappeared. Throughout this trying ordeal Padre Pio bore himself in an exemplary manner. Finally, orders were given that the stigmatised priest was to be left in peace. His superiors ordained that Padre Pio was not to write

letters or preach from the pulpit. These measures, which were taken for his own protection, have not proved an impediment to the spiritual guidance given by Padre Pio. Secretaries deal in several languages with the constant flow of letters from all parts of the world, and people flock to San Giovanni Rotondo with their sorrows and problems.

Padre Pio has been seen in many places yet he has never left the Capuchin Friary of San Giovanni. Apart from bi-location, Padre makes use of a singular perfume resembling that of flowers, incense or carbolic acid, to uplift one in sorrow or distress, and even to serve as a warning. This fragrance is very much like a spiritual bouquet which bears testimony to his understanding and guidance.

But although these phenomena have taken place, as well as countless cases of healing, Padre Pio prefers to maintain silence on such subjects. Whatever may be the means employed, the sole object of Padre's use of phenomena is to bring souls to God.

Padre Pio possesses a keen sense of humour and a penetrating insight into human nature. When people come to him the secrets of their past are told by Padre with unerring accuracy; to him the inner man is clearly revealed.

Many have come to San Giovanni as unbelievers, but a few words with Padre Pio dissipated their scepticism, and brought them to their knees before the humble priest endowed with a wisdom they had never yet encountered.

Padre Pio hears confessions daily, and it is here that hearts carrying a heavy burden deposit their load; where the prodigal son returns to the Father, where heaviness of spirit is cast out so that peace flows into the soul. It is in the confessional that the Love which animates the form of Padre Pio opens wide the doors of the heart, and no transgressor is so guilty that this Love fails to embrace him.

* * *
It was on a winter's night that we found ourselves in San Giovanni with other pilgrims.

Alighting from the bus which had brought us from Foggia, we beheld the Church of Our Lady of Graces where Padre Pio has been saying Mass for nigh on forty nine years. To our right arose the imposing edifice of the Home for the Relief of Suffering — a hospital built at Padre Pio's request from funds donated to him.

The silence enveloped us as we made our way to the Hotel where an alarm awakened us at 3-30 a.m. Half an hour later the doors of the Church opened to admit the many men and women who stood patiently waiting in the cold. After a short interval Padre Pio entered and began celebrating Holy Mass.

Quiet reigned as the priest communed with a Presence clearly visible to him. His movements were slow as though he were in pain. When Padre Pio held the Host between his fingers a radiance shone from him, and the drama which was being enacted before our very eyes was the Passion of Man as he walks towards the Summit. Grief, anxiety, doubts, brought the agony to the fore as tears glistened in Padre's eyes, and sobs shook his shoulders, but finally the triumph of Love illumined the features of the stigmatised priest and stamped them with a wondrous tranquillity.

Padre Pio was the instrument in this intense human drama in which we became absorbed and which we understood must ultimately be crowned by the Peace which passeth all understanding.

Later, we were privileged to see Padre Pio at close quarters and kiss a mittened hand. Stocky in build, with grey hair and beard, Padre's face is kindly and peaceful, while his penetrating eyes are brilliant and loving. As he walked slowly towards the confessional, voices were raised in entreaty, notes were proffered, and the sick brought to his attention. Calm, with compassionate eyes, Padre blessed the multitude and continued his slow progress towards the confessional.

Soon after, advice was forthcoming from a group of Padre's spiritual children — 'It is not imperative that you speak to Padre in the confessional. Tell him mentally all

you wish him to know and rest assured that he hears you. If there is a personal problem you require an answer to, write it on a slip of paper and hand it to the brother in charge — he will take it to Padre who will give him the reply.' These kindly people further advised us: 'Should you have any relative or friend in ill health, write their names down, and this list will be given to Padre.'

At noon we paid a visit to Mary Pyle, an American who came to San Giovanni some forty four years ago to see Padre Pio — and remained ever since as a Tertiary, distributing her wealth towards worthy causes. She welcomed us warmly and told this story about Padre Pio.

A certain lady in America greatly feared the violent storms which occurred in the locality where she lived. When visiting Padre Pio she asked him to help her rid herself of the intense fear which these storms evoked in her. One day her small daughter was playing with a friend quite a distance from home when the alarm announced the coming of a storm. Unable to leave the other children, the mother mentally asked Padre Pio to come to her aid. Shortly after, her daughter came running into the house, saying: 'Mummy, while I was playing Padre came to me and took me by the hand. He told me to run home.' Fearing her child's vivid imagination might have invented the story, the mother wrote to Mary Pyle asking her to enquire of Padre Pio whether the incident had taken place as her daughter had described it. Although averse to associating himself with phenomena, Padre confirmed the truth of the story, adding: 'tell her, many trees were uprooted and thrown down during the storm, but this will never happen to her.'

'Padre Pio,' continued Mary Pyle in her soft voice, 'has many faces. Each sees him according to his or her inner development.' She then went on to tell us the story of a five-year old boy who asked his father one day: 'Papa, why does Padre cry.' His parent replied: 'Because you are naughty, my son'. Immediately the child corrected

him, 'No papa, he cries because we are all naughty.'

Among the friends we made in San Giovanni was a lady who related to us how she had been led to Padre Pio. This is her story in her own words: 'In 1949 I was seeking my Master. At the time I was studying the lives of Hindu Sages and I had just completed a painting of Ramana Maharshi. Whilst painting the portrait I felt a spiritual attraction towards him... waves of contentment swept over me. I sincerely thought that Ramana Maharshi was my Master and I silently prayed to him to give me a sign so as to enlighten me whether this were indeed so. One morning, just before awaking, I had the following vision. I happened to be waiting in a room somewhat dimly lit, and outside in the garden a group of men dressed in white were approaching. In the centre of this group was a man who strangely resembled Ramana Maharshi... It was the Master and yet not quite Maharshi. His chest was bare, and his body bore five wounds. I addressed a presence which I sensed beside me: 'It is he whom I want.' A voice enquired: 'Why?' I replied: 'Because he bears five wounds.' I then went towards the one whom I took to be Ramana Maharshi, and I knelt before him to receive his blessing. He placed his hands upon my head. At that moment I saw at my side an old man with snow white hair and beard. He was attired in white and wore a dark cord around his neck.

A few months after this experience someone gave me a book to read entitled: 'Padre Pio the Stigmatist', and I recognized the man I had seen in my vision. I then understood that he was my Master. I promised myself that I would go to him, but it was only ten years later that I was able to go to San Giovanni Rotondo... I do not know who was the old man dressed in white who appeared in my vision.'

Another pilgrim to San Giovanni told us that he had been impelled to come to this town by an unknown force. He had been a seeker after Truth for many years but could not analyse the inner restlessness which

possessed him. He had undergone a strange experience when his child was six and a half months old. The doctors had declared her brain to be seriously impaired, so much so in fact, that the babe had not been expected to live. The father was distraught, but his grief was blended with astonishment because the baby's eyes were fixed on him in a steady stare, even when she was placed on her side. One day as the father stood near the cot he saw a ray of light project itself from his daughter's eyes, the which ray, forming an arc, seemed to enter his breast. Bewildered, the father asked the doctors the significance of what he had seen, but they were unable to help him. He then related the happening to a priest who told him: 'Perhaps there is something your babe is asking of you, my son. You say that you have no faith — yet in all probability your child is asking for your prayers.' The man thereupon promised to be baptised if his daughter were healed. Steadily the child progressed in health until the day she was declared perfectly cured. The father was baptised. Eleven years later, he found himself led to San Giovanni Rotondo where in the grip of a fervent emotion he attended the Mass of Padre Pio.

We met him as we were about to leave for Rome, and sensing comrades on the spiritual Path, this pilgrim opened his heart to us. Standing in the snow, ignoring the cold, we listened to the man as with tears glistening in his eyes and sincerity ringing in his voice, he told us his story. 'I ardently long for Truth', he said, and we felt a strong kinship with this young man who showed us a picture which he carried in his pocket — it was that of Sri Ramakrishna.

Our conversation became animated as we talked about the many facets of religion which, when understood, reveal the self-same truths. There, on that winter's day, pilgrims exchanged spiritual viewpoints and were filled with an inner joy. When the taxi drew up to take us to Foggia, we embraced this sincere man and the other friends whom we had met — and loved — at San Giovanni Rotondo.

We took a last look at the Church and Friary, the modern hospital and the smiling faces of those others who also sought to tread the Path. As we left San Giovanni Rotondo, our hearts reverently saluted beloved Padre Pio whose boundless Love draws people from all parts of the globe. He is the instrument through which Grace is dispensed to the ardent seeker, sinner and unbeliever alike. There, in that small town, Wisdom walks in the garb of humility.

To those who seek spiritual guidance, Padre Pio counsels:

'Persevere in your search for Truth and the conquest of Supreme Felicity. Follow the inspiration of Grace and practice self-surrender.'

'Humility and love walk side by side. Humility glorifies, love sanctifies.'

'In the absence of obedience, there is no virtue; in the absence of virtue, there is no good, in the absence of good, there is no love, in the absence of love, there is no Deity, in the absence of Deity, there is no Perfect Peace.'

'May the words of the Master remain ever with us: "By perseverance you will save your souls".'

'On the spiritual Path all virtues are united by Love.'

'Have you not loved the Lord a long time? Do you not still love Him? Is it not your desire to love Him always? Have no fear, even if you have committed all the sins in the world you have the assurance of the Master who tells you: "Many sins are forgiven you, because you have loved much."'

'Love of the ego is the offspring of pride and is even more malicious than its parent.'

'If the Beloved shows Himself to you, remember to thank Him. If it is His desire to withdraw His Face, remember to thank Him also. Know in your heart that it is a game of Love.'

'Sometimes it happens that the Master makes you carry the heavy weight of the cross. This may appear an intolerable burden to you, but fear not, you will be able to bear this cross because the Lord in His merciful compassion aids you with His strength.'

'Do not attribute miracles to me. I simply pray to the Heavenly Father—it is He Whom you must thank, not me.'

'Have patience and persevere in the pious exercise of meditation. He who fails to practise meditation is like the man who does not examine himself before a mirror and neglects his appearance. He may be ungroomed, yet not notice it. One who practises meditation fixes his mind on God, examining himself before the mirror of his soul. He is unafraid to face his faults, give battle to them, and to stem the flow of bad impulses. Thus he goes about setting his conscience in order.'

'Step forward with confidence and courage. In the inner life, if one fails to press onward one backslides, just like the boat which must constantly gain headway, or the wind will turn it from its path.'

'You are beset with anxiety on your search for the Supreme Good, yet It is close at hand—within you—stretching you upon the cross and at the same time giving you the courage to withstand the suffering—this is done so that you may learn to entertain true love for Love Divine.'

'Remember that to lack charity is to wound the Beloved deeply.'

'Trust implicitly in God—let simplicity be your companion as you follow in the footsteps of the Master, and see that you do not torment yourself.'

'Learn to endure patiently the trials which come to you.'

'Shun hypocrisy—strive to be sincere at all times.'

'Persevere in your efforts, for he who perseveres to the end will be crowned with success.'

'The Sacred Heart knows only the Law of tenderness, Love and humility...surrender to the Divine Will and rest assured that heaven and earth will pass away before the

Beloved will fail to aid and protect you.'

'Love always, without seeking a reward—even in the hour of sorrow and suffering, so that death to the world will result in order to be united to God.'

'Pray to be drawn ever closer to the Divine Heart, but try to earn that Love—the love you will sow will reap the harvest of Divine Love.'

'It is most necessary to practise the Silence—endeavour to practise it assiduously.'

'May God Who is Perfect Peace bestow tranquility upon you.'

'Do not become despondent, know that the Portals of Heaven are open to all—remember the story of Mary Magdalene.'

'Let not your heart be troubled by the sadness of human injustice. It too has its place in life—but there will come a time when you will witness the triumph and glory of Divine Justice.'

* * *

Padre Pio keeps the wounds of Love hidden from public gaze, but it is evident to all that he undergoes intense suffering as he walks backwards down the altar steps to save his wounded feet. He cannot close his mitted hands, and once tersely replied to the indelicate question: 'Do you suffer, Padre?' with words to the effect that the wounds he carries were not given him as a decoration.

Like Saint Francis of Assisi, Padre Pio is the epitome of humility, love and wisdom. No words can adequately describe the impact he has on the human heart. A vessel of Grace, Padre Pio fills hearts with beauty according to their capacity to receive. Through him, Love is projected to a stricken humanity—a Love which is unhindered and free; healing, encouraging, comforting and aiding those struggling on the relative plane.

How should thankfulness arise from possessions and riches? Thankfulness arises from trials and sickness.

— JALALUDDIN RUMI.

THE USE OF SUFFERING

By D. J. A.

This article first published in *Self-Knowledge*, the journal of Shanti Sadan in London. We thank the editor for his kind permission to reprint it.

It is natural for man to wish to avoid suffering and yet it has a very important role to play in his life. Without the consciousness of suffering, man could hardly survive. This is at once obvious even when man is regarded as a creature possessing none but physical characteristics.

It is through bodily discomfort that man becomes aware of forces inimical to his physical well-being. When any part of the body comes accidentally in contact with an object, very hot or very cold, the senses immediately inform one's conscious mind of the fact and withdrawal from the source of pain is the prompt reaction. Were it not so, there would be few who would possess their limbs and bodies intact throughout life. Pain is the signal of danger when we are unaware of physical hazards.

Similarly, we become aware of danger within our own bodies when pain is present. It is upon this fact that almost the whole science of medicine is based. The doctor basically either tests his patient for pain, or for the abnormal states in which he displays lack of sensitivity to a painful stimulus. It is clear, then, that life would be almost impossible if man did not experience physical suffering. But man is not content to accept this situation. After a certain amount of physical pain has been endured, the question comes into his mind — "Why?"

Here we become aware of mental suffering as well. It may be induced with the prolongation of the physical pain, or by the awareness of it in others. And, as all men experience, mental suffering may owe its origin to no apparent physical source. Oppression from other minds bears heavily

upon sensitive people. The conflict of will and emotion which is experienced in all phases of social life becomes a burden too heavy for many to bear. For the over-conscientious, conflicting desires within the personality result in great suffering also. Real or imagined slights and insults play havoc in the minds of self-centred human beings. Of what use, then, is mental suffering?

First of all, it is obvious that mental suffering points, as does physical suffering, to the fact that all is not well in the experiencing entity. It shows that there is something which is endangering its well-being. The mind feels the need to be related to the external world and to its own internal world in a state of harmony, peace and ease. When it is not, it regards its condition as abnormal, and by dwelling on its misfortunes soon concludes that they are insufferable. Then action is taken to make the mental condition right again, but so often the consequences of that very remedial action plunge man into further bewilderment and despair. Always he senses a state of being which he is rightly heir to, but to which he has not attained. This discontent has been well called "divine"; it is mental suffering which has a purpose if man can only come to understand it.

We have seen, then, that both physical and mental suffering have a value—they are heralds of danger and awaken in man the instinct for survival. But of what use to him is prolonged suffering? Is it not this which man fears most and seeks to avoid, almost at any cost? Yet many who have had to face disease, a gradual or rapid deterioration of all their faculties, neglect and loneliness, with only the prospect of

death at the end of the road, have not been utterly cowed by the experience. It is quite a common occurrence that a new awareness comes into their lives, when pain has become too heavy a burden. Let us approach the problem from another angle before trying to understand of what they become aware.

It is natural for man, at a certain stage in his development, and when in good health, to seek satisfaction through the senses and the mind. Continually he finds that the happiness which is gained upon the attainment of his desire is short-lived. Perhaps the object of his quest turns out to be other than he imagined it; if not, since nothing in the world is static, either it changes very soon so that he longer wants it, or he himself changes and the object ceases to make its former appeal. But since he is healthy he makes further experiments, hoping that somewhere in the world there exists some concrete thing that will bring him the joy he desires.

Eventually even a healthy man sees that this is not so. He realizes that the happiness which may be attained through sense-contacts must be as impermanent as his own senses are. For many, this discovery is the turning point, going forward from which they believe they may be able to live more wisely. Instead of feeling cheated every time that the joys of sense-contact fade or fail, they accept this as inevitable. The comfort they find is in their acceptance of this law of life, and they do not ask the impossible from it.

But there are some whose desire is greater, some who do seek the seemingly impossible. Such people cannot accept that their desire for complete fulfilment is not a reflection of some inner state of being which they ought to be able to make real in their own lives. But how are they to do it? They know the senses cannot bring them to it, or the mind, for the range of both is limited. Eventually they are forced into the greatest experiment of all. They have to try to dig deeper into themselves than would seem possible. They have to try to by-pass their own mind in

order to contact that which they believe to be their own source. Let it be called Nature or Spirit or God—the names given to it do not matter—but they believe it to be that in them which is always prompting the mind to seek perfection.

The means to effect this vary, and they may be found in all the true religions of the world, but before man can properly undertake it he must have first sought satisfaction in other fields and failed. This means—he must have suffered; his hopes and longings must have received punishment as he tried to make the senses do the work that, properly speaking, even the mind cannot do—reveal the fulfilment that resides in the soul.

The amount of suffering that one must undergo in this way before being driven to the spiritual quest is not to be weighed or calculated. At any moment man can say "enough" and turn within to the source of lasting joy. He has only got to understand—even dimly—if he can desire rightly. But it is natural to cling to the known for as long as one can, before one abandons oneself to what is yet unknown to oneself.

This is why times of intense or prolonged mental and physical suffering can be of great use to man. When nothing remains, when all the joys and comforts of sensuous life seem memories only dimly to be recalled, and with great effort, man may be able to consciously abandon all his expectations of happiness from his usual sources, and seek it from within himself. Even without the conscious effort many have experienced flashes of it. Under torture, when the only desire left has been to die, some have passed to a state of awareness previously unknown to them, and they have known their real being to be out of the reach of their persecutors. Very ill people often seem braver and calmer than those who come to sympathise with them, and again this is because from the depths of them their real nature, which is self sufficient and always perfect, has to some small extent revealed itself through a mind which no longer grasps at worldly things. But on return to health, this experi-

ence is often forgotten and the old way of life is recommenced.

Suffering, then, has a use. It can reveal the eventual hollowness of temporary joys, and show man that the opportunity to find complete happiness is there with him, and always has been. He has to face about, and to try to satisfy the spirit pressing within him, which is beyond his own mind and ego. One way is to quieten the mind so that the spirit can reveal itself. This is essentially

the classical method of Yoga. Another way, praised and recommended as the supreme way by all the religions and by Yoga itself is by the ego-displacing worship of God in whatever form man may wish to call upon Him. For He dwells as Christ, Buddha, Krishna, in the hearts of those who call upon Him with love by any of these names, and it is in the soul beyond his mind that man contacts Him finally to know complete fulfilment.

THE SUFFERING OF A REALIZED MAN

By ALAN CHADWICK*

The first question I asked Bhagavan after I came to Tiruvannamalai was why Christ cried out upon the Cross. If he was a perfect Realized Man then surely he would have been indifferent to suffering, I argued.

Bhagavan explained that although there can be no suffering for one who has attained Liberation it may happen in some cases that they appear to feel pain. This is only the reaction of the body, for the body still has its reactions. It still eats and performs its natural functions. But it only seems to the onlooker that it is the Realized Man himself who is suffering; he himself would no longer say so, since he no longer identifies himself with the body that suffers.

Also it is immaterial to him when and where he leaves the body. Some may appear to suffer when dying; others may die in samadhi, while unaware of the outer world; still others may just disappear from sight at the moment of death.

This explanation is specially interesting in view of what happened in the case of

Bhagavan during his last days. He certainly appeared to suffer terribly. At night he lay upon his bed groaning and calling out and it was indeed difficult to grasp that he was a Realized Man who did not feel pain in the same way that we do, who saw it as something apart from him, as a dream which he could regard objectively. And yet when he was giving darshan to devotees during the daytime he would smile graciously to them and there was no indication of suffering in him. When he was obviously in agony he was asked if he did not feel pain. "No," he replied, "but there is pain." Pain was there for the body. If one identifies oneself with the body one feels it and believes that one has pain; but for the Realized Man who always sees the body as something apart from himself pain is only a witnessed experience outside his reality. There is pain but somehow it is not his.

* For a note on whom see *Ashram Bulletin* of January 1964, p. 55.

THE UNREALITY OF EVIL

By JOEL S. GOLDSMITH

Joel Goldsmith's monthly newsletters, based on unpublished material that he left behind at his death, are still being issued, as many of our readers will know. That for July 1965 is so much the essence of his teaching and has such bearing on the theme of the present issue of *The Mountain Path* that we have asked Mrs. Goldsmith for permission to reproduce it here, which she has kindly granted.

In your meditations, eventually, you will come to a deep communion with God, a tabernacled with Him. That Presence is as real and as tangible as anything you have ever known, even more so; and when, through your meditations, you begin to commune with that Spirit within you, it will very quickly convince you that the powers of the world are not power and, more especially, that the evil powers of the world are not evil. In fact, nothing is evil except thinking makes it so, accepting it makes it so, but in and of itself there is no evil.

In whatever measure you have experienced a spiritual healing, you have already proved this truth. In other words, if you had a cold, which is supposed to be a power, and if you have had a spiritual healing of it, then you know that what has been proved is that that cold was not the power it claimed to be.

If you have had a more serious illness and, through your own or another's spiritual consciousness, you have witnessed the pain and the symptoms disappear and harmony restored, all that you have really experienced is the nothingness of that which had been appearing as a disease, because if it were something it would still be something. The very fact that it disappeared without material remedies, surgery, or applications of any kind means that it really was not with it claimed to be.

All evil, regardless of its name or nature, is the product of a universal hypnotism or malpractice based on the belief in two powers, which Paul described as the carnal mind. Whatever discord touches us is

nothing but this mesmeric sense. It is not your belief and it is not my belief: it is a universal belief which we come under by virtue of our ignorance of truth.

Through the activity of the carnal mind, operating universally, we come under this hypnotism from the moment of conception, and if we are living under the law of good and evil, anything can happen. We are subject either to the universal carnal mind, its beliefs and its activities, or we are responding more and more to the spiritual urge.

We do not fight hypnotism or carnal mind; we do not argue with it; we do not attempt to destroy it, nor to rise above it. For us, hypnotism and carnal mind are merely names which identify good and evil as the essence of all limitation, but as we overcome the belief in the powers of good and evil, we begin to witness the dissolution of our discords and inharmonies.

The more we live in the realization that we do not have to be subject to the universal hypnotism of the world belief in two powers, the more we free ourselves from that influence and live under Grace instead of under the law. When we understand God as Omnipotence, we can then realize that hypnotism, mesmerism, the universal mind, or the universal belief in two powers, is not power, and in the degree of that realization do we become free.

This universal belief of the human or carnal mind can act as power only because of our acceptance of it, but in and of itself there is no power in the suggestion of a selfhood apart from God or of a presence or power apart from God. The only presence

is Omnipresence. Even though we may believe we see a ghost, even though we may see sin, disease, or death, the only presence is Omnipresence.

God is the only power, regardless of appearances, and God is omniscience, all-wisdom. Therefore, we do not have to know anything about the activity of mind or body; all we have to do is to rest in God's omniscience, rest in His infinite wisdom. As we abide in Omniscience, Omnipotence, and Omnipresence, we can state with conviction, "Ah, yes! There is no presence and there is no power other than God, and this that we call the belief in two powers—the carnal mind—this is not power. This cannot operate in or through man."

All evil is impersonal: There is no person in whom, on whom, or through whom it can operate. Whether it is a claim of weather, of disease, or of lack — whatever the name or nature of the evil — it is impersonal. It does not have its rise in you, in me, or in any person, place, thing, or condition. The root of all evil is the carnal mind, or a belief in two powers; and the belief that there is power in disease, lack, or sin is the hypnotism causing all the discord in the world.

To the degree we realize that in all this world there exists no such thing as good or evil as an entity are we without a carnal mind. Therefore, even to think or say that some thing, person, or condition is good is to permit carnal mind to control us. There is only one Being, one Essence, one Power, and that is Consciousness—God. Consciousness is neither good nor evil: It just IS.

For Consciousness to be good or evil, It would have to have an opposite and It would have to have degrees. There are no opposites in God; there are no degrees in God: God is infinite; God is omnipresent, omnipotent, omniscient, and that leaves no room for opposites, for opposition, limitation, or finiteness. As we permit limitation and finiteness to operate in our consciousness, we bring carnal mind into our experience. Carnal mind is not overcome by fighting it, but

by recognizing that it is made up of the belief in good and evil.

This does not mean that in our everyday human experience we do not take cognizance of good and evil. Naturally, we recognize that a condition of health is a better expression in our experience than one of disease, and one of the fruits of spiritual living is a greater sense of health than we may now be enjoying. So while it is true that humanly we seem to be compelled to acknowledge the limitations of good and evil, we must recognize that Consciousness does not embody within Itself quantities or qualities of good or evil, or of limitation.

As we engage in the routine activities of the day, we inwardly maintain our spiritual awareness of the I as individual consciousness and acknowledge that whatever appears in our experience as sin, disease, death, or limitation is the carnal mind, the "arm of flesh," or no mind.

We do not deny that there are poor drivers on the road, drunken drivers, incompetent, or even reckless drivers. As far as the human picture is concerned, the highways are filled with both good and evil persons, but having recognized that, we take our spiritual stand: "Yes, that is the appearance due to the belief in good and evil — carnal mind — but it is not power: it is not God-ordained, God-maintained, or God-sustained. It is but the 'arm of flesh.'"

Throughout our human experience, we cannot avoid being aware of the sin, disease, and poverty that are in the world, conditions that will be in the world as long as there is a human race that has not become emancipated. As long as there is a world made up of the belief in good and evil, these pictures will always be here for us to see: sickness all around, death, insanity, and all those things that go to make up the carnal mind. What determines the harmony of our experience is our reaction to these — not hiding our heads in the sand and claiming or declaring that they do not exist, but recognizing, "Yes, they are the 'arm of flesh.' They do have temporal power. They

are power to a world that believes in good and evil, but not to me. I know that there is but one Power."

At the beginning of our spiritual journey, we are merely coming out of the mortal sense of evil into a better sense of human life, one that is healthier, wealthier, or happier. But that is not the ultimate of life. The ultimate of life is spiritual realization which eventually takes us out of both the evil and the good sense of human life.

Were it not for the presence of God, which eternally is where we are, there would be no hope on the face of the earth. Wherever we behold a sinning or a sick person, right there, Immanuel is, God is — *I* am. The recognition of this begins to bring it out in our experience, lifting us above the dangers of this world.

Omnipresence is the truth of our being, and let us remember this truth more consciously when appearances testify to the contrary. It is easy to live the spiritual life when all is going well, but quite different and often very difficult to bring ourselves to the realization of Omnipresence when the evidence does not point that way.

Inasmuch as we were born into this human experience, we are controlled by the universal mind, so that we still react in some measure to it, even though we may be on the spiritual path. On the human plane, a person is always showing forth his limited state of consciousness, but as he transcends the realm of mind, rising higher and higher, the less does he manifest qualities of the carnal mind, and the more does he manifest the perfection of Spirit.

In the sense that at all times we are showing forth some measure of the universal belief in good and evil, we are dual beings. As we continue to ascend in consciousness, however, we become less subject to disease, to the weather, and even to the calendar. Our income, too, is no longer permanently controlled or affected by the state of the national or international economy, or by whether there is a good season or bad. In some miraculous way, our economic status continues to be the same, or to improve,

regardless of what the conditions of the world may be.

Every aspirant on the spiritual path must learn the impersonal nature of error and the nothingness of its claims. He must understand that every evil that afflicts him is the product of a belief in two powers which acts as a universal malpractice or hypnotism. This must be recognized, and then it must be realized that this universal malpractice is not power: it is only temporal power or nothingness.

As you witness the evils of this world, as they turn up in your experience, your family's, your neighbour's, or your nation's, be sure that in your meditation you cover both of the principles of The Infinite Way. First, open the door of your consciousness and admit the *I*, and acknowledge:

Be not afraid, *I* am with you. Be not afraid of those out there: *I* am He. *I* am here, and *I* am there. Be not afraid: *I* in the midst of you am mighty. *I* am life eternal. *I* am the way. Just rely on *Me*. Fear no danger, for there is no power external to you. *I* in the midst of you am infinite power, the all-power, the only power.

Live by Grace, since *I* am your meat, your wine, your water. *I* can give you water, which if you drink of you will never thirst again. *I* have meat the world knows not of. *I* am the resurrection. *I* am the way: *I* am the way to your peace; *I* am the way to your abundance; *I* am the way to your safety.

I am the rock. *I* am a fortress. *I* am a high tower. Abide in *Me* and let *Me* abide in you, and no evil shall come nigh thy dwelling place. No weapons that are formed against thee shall prosper. Why? They are shadows; they are not realities; they are not powers. *I* in the midst of you am Omnipotence, the only Power. These arrows, these poisoned darts, these germs, these bullets, these bombs: they are shadows. They are beliefs in a power apart from *Me*. They are a universal belief in two powers. Believe in *Me* as Omnipotence.

Do not accept God as a Power over all the errors of the world because then you are dealing with theology: Oriental or Occidental. You are never in mysticism until you have opened your consciousness and accepted the truth that *I* in the midst of you am He, that Christ was incarnated in you, and that the Annunciation means the conception of the Christ in you. Your recognition of this truth is the birth of the Christ in you. But, when you accept this, do not forget that it is not complete until you have followed up the omnipotence of *I*, which is the first principle of The Infinite Way, with the second, which is the nonpower of that which is appearing as the world of effect.

In your experience, you will be dealing with persons of different states of consciousness, of varying degrees of good and of evil, and if they do not touch you personally, you will be cognizant of evil in persons active in national or international affairs. It is not enough, I can assure you, to bear witness to the fact that the Christ is in them. You must take the second step as well and recognize that the carnal mind is not power. Only this completes your prayer or your meditation. Until you have acknowledged, "*I* in the midst of me is God, *I* in the midst of you is God, and the carnal mind, the universal belief in two powers, is nonpower," then, and then alone, have you completed it.

You will witness this in your experience with animals. It will not always be enough to recognize their Christ-identity, because they, just like human beings, are often governed by the carnal mind, and so it is necessary to "nothingize" the carnal mind. Do not personalize it and believe this person or this animal is evil. This person or this animal is just an outlet for the universal evil, the universal carnal mind. This is called laying the axe at the root of evil.

Do not try to destroy evil in a person. Realize the universal nature of the carnal mind, and then "nothingize" it. This can be done because God never created a carnal mind. God never created two powers. God never created evil and, therefore, as you impersonalize and "nothingize," you bring

your prayer, treatment, or realization to a conclusion. Then you can rest and be certain that you have really handled the situation intelligently and spiritually because you have done honour to God in acknowledging Omnipotence. You have done honour to God in acknowledging Omnipresence, the presence of God within you, the very *I* of your being, and you have thereby practically wiped out the devil in the realization that the carnal mind, the universal belief in two powers, has no law of God to maintain it.

The evil that comes nigh your dwelling place always personalizes itself. It comes as a sin, as a temptation, or as a false appetite in you or in some other person. It always personalizes itself in "him," "her," or "you." Watch it, and you will notice that you never think of alcoholism: you just think about the alcoholic. You never think about drug addiction: you think about the drug addict. You never think about the universal carnal mind: you think about the evil man in prison because evil always comes in a personalized form. It always personalizes itself. It came to Jesus in the form of a devil, and when Jesus turned on the devil, there was no devil there. It was just a temptation in his mind, and it had to be met in his mind.

So, there is no evil person confronting you. There is no evil condition confronting you. This is a personalization of the impersonal carnal mind — not your belief or mine, but the universal belief in two powers. As you recognize this and impersonalize it, the evil falls away from the person, whether it is a sin, disease, false appetite, or whatever it may be. It falls away from him sometimes very quickly and sometimes slowly, depending upon his degree of receptivity.

When you learn to impersonalize evil, you do not have to call upon a God-power. You can accept God as Omnipotence, but only if you can see so-called evil appearances as *maya* or illusion, and thus not try to get God to do something to them. When you can do this, you are in spiritual wisdom. Then, you, too, can say with the Master to the blind man, "Open thine eyes." The moment

you try to get a God-power to do something for the blind, however, you have lost the demonstration.

If you can look at the impotent man and say, "Rise, take up thy bed, and walk," you can help him, but when you turn to God to do something for him you are in the same dream that he is in. The spiritually illumined know that there is no need to call on God for anything because God is always about His business. He does not have to be reminded, directed, or pleaded with.

If you really want to honour God, know that God is always being God; God is always maintaining and sustaining His spiritual universe. Then, in your release of God, you realize, "What power is there apart from God? What presence is there apart from God? I must not be deceived by appearances." Then you see rightness reveal itself. No God-power is used. God-power was there in the beginning, but the recognition of Omnipotence and Omniscience and the unreal nature of appearances brings it into infinite manifestation.

It is in our lap! It is within our power to determine whether or not we value our freedom enough to break through the mental inertia that would keep us from consciously realizing truth two, three, or more times a day.

Every one of us has a spiritual destiny. Then, what keeps us from experiencing it? The belief in two powers, good and evil, which has become so crystalized in human consciousness as to form a malpractice, or hypnotism, that keeps us under the law instead of under Grace! Once we know the truth that every form of discord in our life is a form of hypnotism and to the extent that we can accept God-being, we release ourselves from the sins, the fears, and the diseases of this world. Our mind is not then reaching out to God, nor is it seeking good: we are completely released from seeking anything. God is; I am; and we rest in that.

God is being. God is being now. Besides God-being, there is no other being, and God is all-being here where I am.

Because God, the I that I am, is individual being, God's life is my individual life, and therefore, my life is immortal, eternal, and free. God is the water and the wine of my life. God is the life of my body, the bread and the meat of my body.

God is being my mind, and therefore, I can be aware only of that which constitutes God's being. My mind is the unconditioned mind that was in Christ Jesus, receiving its impartations and wisdom from God, not from observation, but from God.

God is omnipresent where I am. I do not have to bring God's presence to me: God's presence is my presence. In God's presence is fulfilment. God's power is the power of my life. God's wisdom is the law of my being. I am governed by spiritual law.

What God hath joined together, no man can put asunder, and my life and God's life are joined: it is the one life. My mind and God's mind are the one mind. Nothing can separate us or divide us. Not even life or death can separate me from the life of God, the love of God, and the abundance of God, for God is being now. I cannot make it so — not even God can make it so! It has been so from the beginning.

What God hath joined together, no man, no circumstance, and no condition can put asunder, and any belief that I have heretofore accepted of a presence or a power apart from the I that I am, I consciously reject because of Omnipotence and Omnipresence.

I need not accept the universal hypnotism of the world because God is the mind of me. God is my being and God cannot be influenced — not even for good, and certainly not for evil. God is my being, and God is my being now — being, being, being, not in the past tense, not in the future tense, but now.

The only claim of power there ever was or is, is a universal hypnotic belief that there are two powers and that I is not omnipresence, omnipotence, and omniscience. You can drop your concern for the sins, the disease, or the lack of the world merely by

lifting yourself into the realization that God is being.

I accept God as Being. I accept God as my Being. I accept God as the *I* that I am.

Impersonalize God; impersonalize evil. Know the nature of *I* as universal being, universal life. Do not allow the "veil" that personalizes God to be put back on. Make no image of God, not even a mental image. Not only do **not make a wood carving**, do not make an ivory carving or a gold carving; do not make even a mental image of God. Then you will not be personalizing God.

The minute you have an image of God in your thought, you are personalizing, and you are expecting that concept to be God,

and a concept cannot be God. Only *I* can be God, and you cannot have a mental image of *I*. That is the one word that defies description. Try as you will, you cannot make a mental image of *I*.

Once this truth has been unveiled for you, it will never be veiled for you again. You will never be able to go back to making concepts of God, or looking for God to do something to the nothingness and nonpower of this world of effect. Always that smile will come to your lips, and the word *I* will come, and you will be at peace, you will be at rest. Then, in quietness and confidence, you can be a beholder of God in action. You do not impel It; you do not empower It; you do not send It forth; in quietness and confidence, you become a beholder watching It at work.

TEARS OF SYMPATHY

By T. P. RAMACHANDRA IYER*

Sri Bhagavan showed interest in reading the lives of saints and whenever he came across a moving passage in them he would shed tears. He delighted us all by reading out passages from such books but whenever moving passages came his voice would be choked and he would struggle to keep up his normal voice. I remember one particular instance. Sri Bhagavan was reading the life of Saint Kannappa and at a particular stage he began to weep and stopped reading, saying: "Impossible to read further, impossible" There have been seen several other occasions when Bhagavan was moved to tears even when individuals narrated their sad stories or difficulties. I was surprised at first how Bhagavan could be

affected by afflictions on the physical plane. I did ask him once about it. Sri Bhagavan said: "Why not? It is the *swabhāva* of the *sarira* (nature of the body) to react to pleasures and pains. The reactions stop at the body level." He then continued: "If you throw a stone at the head of a saint, why should you not expect the head to break and bleed? Natural consequences are bound to take place. Does it make any difference to the Sage?" He however gave us to understand that such reactions in a Jnani were only on the body-level and never affected him inwardly, as we are affected.

* For an introduction to whom see our issue for July, 1966 pp. 299-300.

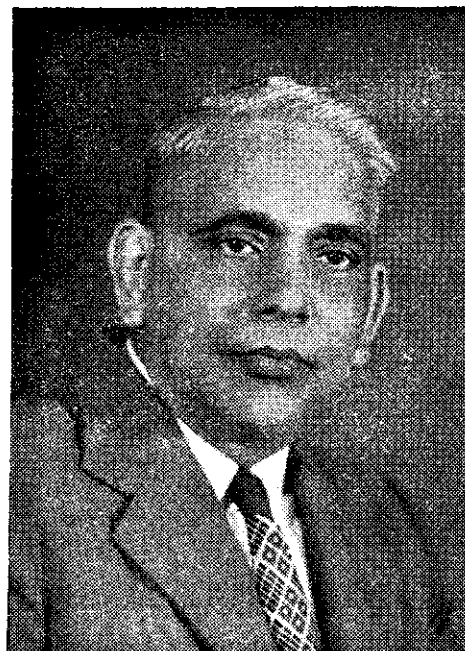
HOW I CAME TO THE MAHARSHI

By D. S. SASTRI

I had my first darshan of Bhagavan in May, 1941. I happened to be in Madras at the time on my way from Cochin to Ahmedabad on transfer and was awaiting the arrival of my personal effects by train. As I was mentally worried over that transfer and was brooding over it, it occurred to me that I should go over to Tiruvannamalai to see the great Maharshi and obtain some solace from him. Some years before that, a friend of mine had asked me to accompany him to the Ashram but somehow I did not feel attracted. Earlier in my life, my experience of so called holy men had been unfortunate, so I developed a prejudice. Subsequently, I visited several temples in South India but could not find any solace. But when I suggested to my wife that we should visit the Ashram, she readily agreed and we started for Tiruvannamalai one fine morning.

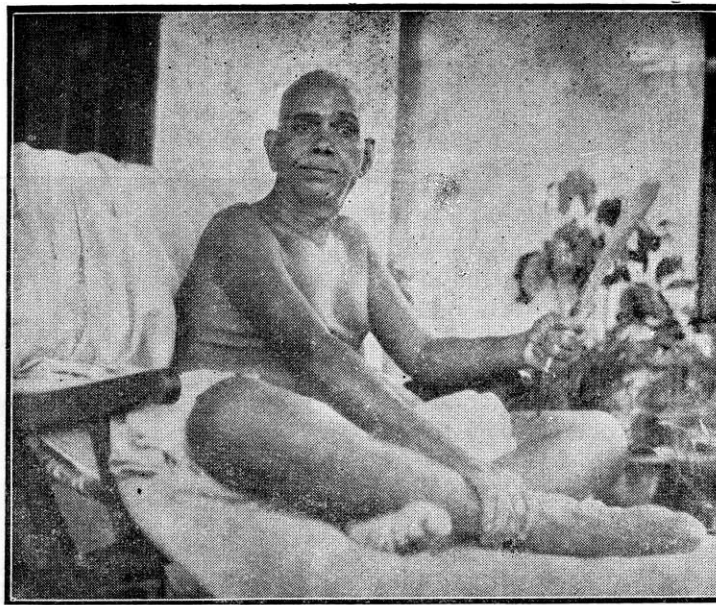
By the time we reached the Ashram, it was past 11-30 a.m. All was quiet. The Ashramites had had lunch and were resting. An attendant at the guest house took us into the kitchen and we had our lunch there. We were told that we could have Bhagavan's darshan only at 2-30.

Having nothing particular to do, I strayed into the bookstall, told the attendant the purpose of our visit and sat there reading one of the books for sale. At that time, there was no room behind the bookstall; instead, there was a window opposite the main door. A little before 2-30 while returning from the bathroom at the eastern end of the Ashram, Bhagavan stopped at the window to talk to some one who happened to be there. The bookstall attendant pointed him out to me. A thrill went through my whole body. What a difference from the Swamis and the holy men I had seen before! That lustrous body, those shining eyes, that beautiful smile, that gentle speech and halting gait — all took me completely by surprise. I got



up and slowly went into the hall. Bhagavan was there seated on the couch looking tenderly at all the devotees there.

On entering the hall, the ego in me did not permit my prostrating before him. Instead, I just folded my hands by way of namaskar and sat down watching critically all that was happening. People were coming and going; and not a word was spoken. Everybody appeared happy and contented. The prevailing serene atmosphere was infectious. I sat motionless. I had nothing to ask. I was lost in wonder and admiration at the peace and silence. The thought uppermost in my mind was: if people could be happy thus with a minimum of food and clothing, why not I? Why these worldly possessions and the struggles incidental thereto? Why grieve about official worries and domestic calamities?



At 4-45, Bhagavan left the hall as usual and came back later for *Vedapārayana* which was arranged in the open space adjacent to the hall. The chanting of the vedic hymns began in those idyllic surroundings with Arunachala on one side and the flower garden on the other and with Bhagavan, wearing only a loincloth, sitting in the midst of the devotees. I felt as if I was in another world altogether. It was only when the chanting was over and devotees began leaving that I realised I was in this mundane world.

Raja, the Post-master, told me that ladies were not allowed to stay overnight in the Ashram and that I should seek an abode elsewhere. At my request, he fixed up for the night a house under construction in the compound of 'Mahasthan'.¹ After an early evening meal, my wife went to the house for rest while I stayed on in the Ashram for supper at 7-30 with Bhagavan in the dining hall. After supper, I was reluctant to leave the Ashram as I wanted to have more of Bhagavan. On enquiry, someone told me that Bhagavan might sit out for a while that night as it was very sultry. I therefore stayed on. Bhagavan came back

after a short walk and sat on an easy chair in the open space between the hall and the well. A few devotees sat around him. One of them asked Bhagavan about an incident in Yoga Vasishtha. Instead of just explaining it, Bhagavan began narrating the whole story at length. The pleasant way he spoke, the simple language he used and the dignified manner in which he related the story captivated our hearts and kept us all spell-bound. At the end of it, the devotees told me that I was particularly lucky because Bhagavan rarely spoke much or for such a long time. I felt extremely happy and gratified.

That night my wife and I compared notes. We were fully agreed that we had reached our haven and found our real Guru. The mental satisfaction we could not get by our visits to temples or to other holy men, we had got in abundance in the Ashram. We therefore stayed on for some more days.

Thus began our attachment to Bhagavan and the Ashram.

¹Now the Ashram has ample accommodation for visitors.— (Editor)

HOW THE MAHARSHI CAME TO ME

By G. N. DALEY

When about twenty years of age I began an intensive process of self-interrogation and after about twelve months had divorced body and mind from consciousness. Body + mind = space and time. Consciousness = no space and Now. This was not Realization, however; it was purely conceptual understanding. I did not follow the ego-consciousness back to its source. So the quest went on: reading, meditating and experiencing.

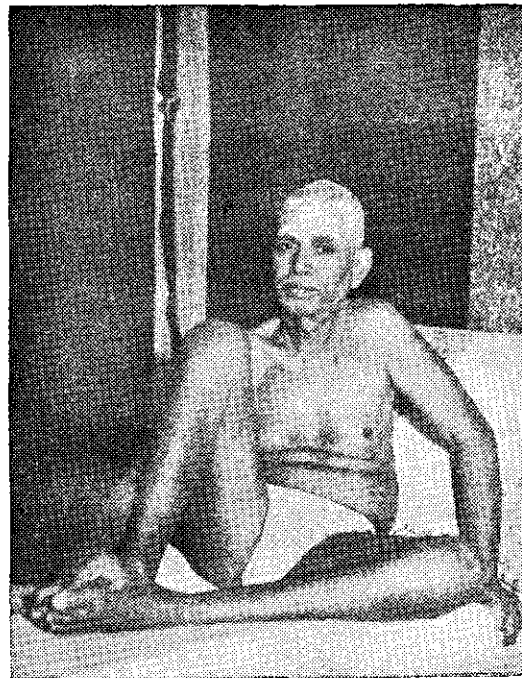
Some twenty years later, in 1954, after many a head-ache and heart-ache, to put it mildly, I came upon Arthur Osborne's newly published *Ramana Maharshi and the Path of Self-Knowledge*. This started a new era in my life. Shortly after reading it I wrote to the Ashram at Tiruvannamalai and bought a few books.

My interest in Bhagavan and his Direct Path grew steadily for a few years, but then certain difficulties which I encountered put a complete end to all personal activities. The next seven years were a complete blank with no free time to read, think or act for myself. Everything had to be dropped to cope with the circumstances. *But Bhagavan never let go.*

On August 13th, 1966 his Grace descended on me like a lightning flash. I cannot describe the nature of it; that can only be experienced. I can only describe the way in which it was bestowed and the nature of the awakening which it brought about.

It came upon me in one of those dreams which are not the result of mental activity but which one recognizes when one wakes from them as direct experience or communication.

In the dream I was standing at the head of a bus queue. When the bus arrived it



did not stop where I was standing but a few yards away, so that those who were at the end of the queue were the first to get in and I was the last. By the time I did get in all the seats were occupied and I had to stand in the middle of the gangway between the two rows of seats. Several people who had been standing near me in the queue, seeing this, began to protest that I ought to have a seat, all speaking together. It was in the midst of this hubbub that Bhagavan's Grace struck hard and decisively, completely silent and formless. This body I called mine, in which 'my' consciousness was still functioning as 'my' ego suddenly changed and grew taller, broader and sturdier. I was also aware of a change in features and the gentle smile of Bhagavan was superimposed on the face. The physical changes were accompanied by an experience of pure uni-

versal consciousness and bliss. In the first few moments of this Beingness a few thoughts lightly crossed the mind. "How can I tell these people that *I am here*?" "How can I possibly explain this to them?" "What does it matter if I sit in a front seat or at the back or just stand in the middle? I am here *Now*." Bliss and Beingness were both inside and outside the body. Then these thoughts subsided leaving only the bliss of pure awareness.

I am quite unable to describe the reality of this experience of Bhagavan's Grace. It did not matter where I was because 'I Am' includes both space and time. Whether Bhagavan's consciousness entered mine or whether he drew mine into his I do not know; only that Bhagavan was experienced within and that he is still within me now.

Implicit in his Grace were also instruction, initiation and obligation. The instruction was to continue Being, and the initiation was in the Beingness, the sharing or the joining

of his consciousness with 'mine'. The obligation lies in assisting others who may need help or guidance.

So strong is the I-current now that a certainty has arisen that I was never born. And if this question is referred to the mind the answer which arises is, "How can you have been born? You are *Now* and you always were and always will be *Now*."

The following analogy may further explain the nature of his Grace. Consider us all to be satellites in orbit around the Centre, the Heart; then suppose one of these, by Bhagavan's guidance, slows down until a spiralling motion sets in. Then, by his Grace, it stops dead in its track and plummets right into the centre. After having there absorbed his Grace, it is free once more to return into orbit but in doing so no longer sees the Heart as being exclusively in the centre but in itself also and in all the others who are orbiting the centre. In fact the Heart is everywhere.

THE ELIXIR OF YOUTH

By ARTHUR OSBORNE

The frosty years have in their grip
This ailing body that at last
Into Death's refuse-bin must slip.
Then let it go,
Quick be it or slow,
Like autumn flower in wintry blast.

For I have drunk youth's elixir,
His joy made firm, his follies fled.
Life like a May-day chorister
Throbs into song.
The heart, grown strong,
Dances and sings where grief lies dead.

This world and body are not me.
They are a dream from which to wake.
Whatever in their fate may be
Cannot destroy
The vibrant joy
Or turn to night the bright daybreak.

When even imperfect sight can bring
Such joyful certitude as this,
Who to the seeming self would cling,
In a barren land where no birds sing,
Lost to Awareness, Being, Bliss?

Meditation is initiated and sustained by a conscious effort of the mind. When such effort entirely subsides, it is called *samadhi*.

— BHAGAVAN SRI RAMANA MAHARSHI.



The Bhagavad Gita

Translated by Prof. G. V. KULKARNI and ARTHUR OSBORNE

CHAPTER SIX

1

He it is who is a sannyasi, he it is who is a yogi, who performs his duty without regard to profit; not he who renounces the sacred fire and activity (of a householder).

2

Know that which is called renunciation to be in fact Yoga, O Son of Pandu, for none becomes a yogi without renouncing sankalpa.

Sankalpa, a word frequently used in this chapter, is wider in its meaning than desire; it is any mental preoccupation and may be ambition, projects or imagination.

3

For the wise (Muni) aspirant to Yoga, action is said to be the way; after he has attained, stillness is said to be the way.

Shankara interprets *shamahi* (here rendered 'stillness') as 'cessation of all activity', quoting a passage from the Mahabharata. Tilak takes it to be 'serenity' and calls it 'the means' (of continued action).

4

When a man is attached neither to sense objects nor to actions but has renounced all sankalpa he is said to have attained Yoga.

5

Let a man raise himself; let him not debase himself; for he himself is his friend, he himself his foe.

The Sanskrit word 'atma', like the English 'self', can mean either the Supreme Self (Paramatma) or the individual self (jivatma). It is used in this verse and the next without either prefix.

6

To him who has subdued the self by the Self, the Self is the friend, but to him of uncontrolled self the Self remains hostile, like an enemy.

7

In one who is self-controlled and serene the Self remains equipoised in heat and cold, pleasure and pain, even in honour and dishonour.

8

That yogi is said to be integrated who is content with knowledge and wisdom, unshaken and master of his senses, and to whom a clod, a stone and a piece of gold are the same.

9

Pre-eminent is he who looks with equal eye on the well-disposed, the friend and foe, the neutral and indifferent, the estranged and related, the righteous and unrighteous.

10

Sitting alone, in solitude, the yogi should meditate with body and mind controlled, free from desire and possessiveness.

Up to here, whenever the word 'yoga' has been used in the Gita to denote a particular path, it has been the path of disinterested activity, what would today be called 'karma-marga'. In this and the following verses it is used for the first time to denote the type of path which is today called 'yoga'.

11

He should assume a firm posture (asana) in a clean place, neither too high nor too low, on kusha grass covered with a deerskin and a cloth.

Kusha is a sacred grass. A deerskin is used because, being a non-conductor, it prevents the electric currents generated in the body from escaping into the ground.

12

Seated there, with concentrated mind, thoughts and senses under control, he should practise yoga to purify himself.

13

With body, head and neck erect, motionless, gazing at the tip of his nose and not looking about.

14

Serene and fearless let him sit, firm in his vow of celibacy, with mind controlled and turned to Me, integrated and intent on Me alone.

15

Thus, ever at one, the yogi of controlled mind attains to the supreme peace of Nirvana, which is in Me.

16

Yoga is not for one who eats too much or fasts too much, Arjuna, nor for one who sleeps too much or wakes too much;

17

But for one who is a yogi in his eating and recreation, a yogi in his activities, a yogi in his sleeping and his waking, Yoga becomes the destroyer of suffering.

In this verse the adjective 'yuktah', derived from the same root as 'yoga', is taken by most translators to mean 'moderate'. Prof. Kulkarni explains in a note given at the end of the chapter why he prefers to take it as meaning 'in a yogic manner'.

18

When the perfectly controlled mind rests in the Self alone, free from all desires, then is one said to be integrated (yuktah).

19

To a lamp in a windless place, which does not flicker, is compared a yogi of concentrated mind, meditating on the Self.

20

When the mind, disciplined by yogic practice, attains quietude and when, seeing the Self through the self, one is content with the Self,

21

When one knows that infinite bliss which can be grasped by the intellect (buddhi) but is beyond the senses and, established in it, never stirs from Truth,

Or 'from Reality'; the same Sanskrit word can be translated as either. Only Reality is true; only Truth is real.

22

Which having attained, one conceives of no higher gain; in which established, one is not moved even by great grief,

23

Then can one know that this severance (vijyoga) from union with suffering is called 'Union' (Yoga). In this Yoga should one persevere with undesponding mind.

24-25

Giving up every single desire born of sankalpa and completely restraining the sense organs by the mind from every outlet, one should gradually, gradually, attain quietude with the intellect (buddhi) held steadfast and the mind sunk in the Self, allowing no thought to arise.

26

To whatever side the restless, unsteady mind wanders away, one should check it and bring it back controlled to the Self.

27

To such a yogi as this, tranquil in mind, passion-free, sinless and one with Brahman, comes supreme Bliss.

28

Thus engaging constantly in yoga and free from sin, the yogi easily attains the infinite Bliss of contact with Brahman.

29

One who is thus integrated in yoga (yoga yukta) sees all with equal eye, seeing himself in all beings and all beings in himself.

Or 'the Self': see the note to verse 5.

30

One who sees me everywhere and sees all in Me, I shall not be lost to him, nor he to Me.

31

That Yogi who, established in Oneness, worships Me in all beings dwells in Me, though active in all ways.

32

He who looks everywhere with equal eye, Arjuna, and regards the pleasure and pain of others as his own is considered a perfect Yogi.

33

Arjuna said:

This yoga of equanimity which you teach, O Slayer of Madhu, seems to me to have no firm endurance, owing to restlessness (of the mind).

34

For the mind, O Krishna, is restless, turbulent, strong and obstinate. As hard it is to control, I believe, as the wind.

35

Sri Bhagavan said:

Undoubtedly, O Mighty-Armed, the mind is hard to control and restless, but by prac-

tice and dispassion (vairagya) it can be controlled, O Son of Kunti.

36

For one who cannot control himself, Yoga is hard to master, I admit; but for the self-controlled there are ways to master it.

37

Arjuna said:

(Tell me) Krishna, what fate does he meet who has faith but lacks control and whose mind wanders away without attaining perfection in Yoga?

38

Fallen from both (worlds), does he not perish like a split cloud, O Mighty-Armed, unsupported and lost on the way of Brahman?

39

Dispel this doubt of mine completely, O Krishna for there is none other can dispel it.

This question, with Krishna's reply, is one of the most cherished passages in the Gita, providing hope, as it does, for those who fail in this lifetime. *The Mountain Path* readers will remember that the Maharaja of Mysore bases his article *Sri Ramana Maharshi and the Indian Philosophic Tradition* on it in the issue of July 1966.

40

Sri Bhagavan replied:

Neither in this world nor the next does he face destruction, O Partha; never, my son, does one of right action come to grief.

41

Having attained the heavens of the righteous and dwelt there countless years, he who fell from yoga is born again in a pure and prosperous family.

'Loka', translated here as 'heavens', means world, place, state or heaven, as Brahmaloaka is the heaven of Brahma. 'Countless years' refers

to the heavenly eternity which intervenes between one earth-life and another. Since the physical time-scale cannot apply to non-physical worlds, this has no bearing on the question at what date the causally 'next' physical reincarnation will take place.

42

Or he is born in a family of wise yogis. Such a birth is indeed very hard to obtain in this world.

43

There, O Son of the Kurus, he regains the yogic understanding he had acquired in his former body and strives more than then for perfection.

44

He is carried forward even involuntarily by his former practice. Even he who merely aspires to Yoga goes beyond the scriptures.

Even involuntarily—this explains the many cases of people who develop yogic powers and perceptions or true aspirations unguided in this lifetime. In the next sentence, the word 'yoga' is used to mean Union. Even the aspiration for Divine Union goes beyond the exoteric or dualistic scriptures.

45

And the Yogi who strives earnestly, purified from sin and perfected through many births, at last reaches the Supreme Goal.

46

A Yogi is superior to a man of austerity; he is considered superior even to a man of knowledge; superior is he to a man of action. Be therefore a Yogi, Arjuna.

Such comparisons between the paths are to be taken with caution, since whatever path is being described is apt to be extolled. A Yogi, as described in vv 10-15 is in fact a man of austerity (tapas); so it can be taken to mean that one who has attained Union (Yoga) is superior to one who is still striving. A 'man of knowledge' is usually taken here to mean one of mental or scriptural knowledge. A man of action is taken

to mean a ritualist. It is to be noted that Arjuna is a married man and is being exhorted by Krishna to fight a battle which, if victorious, will make him a ruler; so it is clearly not meant that he should go and sit in a forest doing yogic exercises. It is best to take 'Yogi' in this whole verse as meaning 'one who has attained Union'.

merged in Me and who worships Me with full faith.

Here pre-eminence seems to be given to bhakti; however some commentators take the 'Me' to mean not the personal God but the Universal Self.

47

And of all yogis I deem him the most complete (yuktatma) whose inner being is

This is the Sixth Chapter entitled the Yoga of Meditation

A Note on Ch. VI, v. 17 of the Bhagavad Gita

By PROF. G. V. KULKARNI

The verse runs:

*yuktaharaviharasya
yuktacestasya karmasu
yuktasvapnavabodhasya
yogo bhavati dukkhaha*

Almost all commentators have taken the word 'yukta' in it to mean 'controlled' or 'moderate'. I propose the following alternative interpretation: "For one who eats and moves about in the manner of a yogi (yukta), who performs actions in the manner of a yogi, who sleeps and stays awake in the manner of a yogi, yoga becomes the annihilator of misery."

Thus the word 'yukta' is not taken to mean 'controlled' or 'moderate' but 'yogic'. The next verse explains the word thus:

'When the perfectly controlled mind rests in the Self alone, free from all desires, then one is said to be integrated (yukta).'

It is therefore reasonable to suppose that the word is used in this sense in the previous verse. It is a practice of the Gita to explain a word occurring in the previous verse. For instance, in this very chapter the word 'yogarudha' occurs in verse 3 and is explained in verse 4. Hence it is quite natural to take verse 18 in reference to verse 17 and explain it in this way.

This interpretation is more meaningful because it refers not only to the quantity of eating, moving about, acting, sleeping and waking but also to the yogic quality or art of doing so. A Yogi, in the sense given to the word by the Gita, performs all these actions with equanimity, detached alike from the action and its result, without any ego-sense and hence free from sorrow. As stated in verse 18, his mind is absorbed in his Self and he is free from all desires.

LIKE A MOTH—

By C. NARAYANAN NAMBU DIRIPAD

A moth in the dark I am,
In love with the Light.
Fluttering in dreams
With the wings of desire,
In love with the Light.

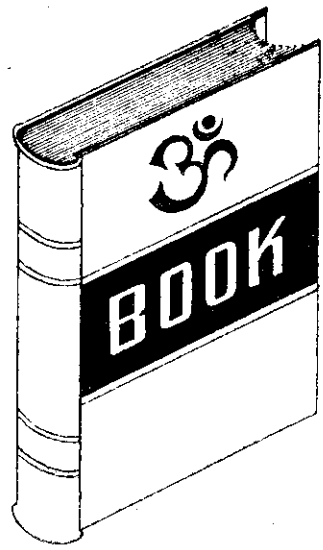
For whom does he bring the Light,
The Light of his eyes,
Aglow with love through the night?

Shall the wings burn
In Love's flame? Shall the Light
Dispel the darkness of night?
Shall Love consume the beloved?

GARLAND OF GURU'S SAYINGS

Translated By PROF. K. SWAMINATHAN
from the Tamil of MURUGANAR

8. The truth transcendent
First and last
Is the experience of pure Being,
The awareness at the heart
Of perfect stillness,
The fact behind the fiction of the "I"
10. Cause it is that comes out as effect.
The scriptures say
The big world bulging there without
Springs from awareness.
And awareness is as real
As the berry in one's hand.
Hence it may be said
The great big world is real.
11. For those who take as real and enjoy
The world confronting them,
It is the Lord's creation.
For those who, free from fear,
Have known the truth,
The undeluded Self,
It is a mere mental image
Projected by desire.
12. The world of empty Names and Forms,
The field of the five senses,
Is merely an appearance
In the Being of Pure Self.
This is the play of Maya,
Of images called up by mind,
Itself an image called up
By Being's own awareness.
13. Those who know the Self
Whose form is pure Awareness
Know that nothing else exists.
They cannot treat as wholly real
The world that has no being
In God's sight.
14. Like the hopeful parrot hovering
Round the red flower of the silk-cotton tree,
You yearn, my friend, for the world of sense,
Mistaking it for something real.
If seeming be the same as being,
Then the mirage in the desert
Would be water.



REVIEWS

WISDOM IS AN OCEAN: By Madge Gladwin,
(Johnson, pp. 174, price 42 s.)

Books dealing with out-of-the-body experiences, telepathy, memories of past lives and so on are usually not reviewed in *The Mountain Path*. This is not because we doubt their credibility but because such faculties and experiences have no necessary spiritual value, any more, for instance, than artistic or musical ability. Also, they may cause a sense of despondency in readers who are not gifted in this way, making them suppose that spiritual development is something like art or music, dependent on special faculties which they do not possess. Nothing of the kind. The Maharshi was quite a normal boy possessing no such faculties. Mrs. Gladwin declares: "It is certainly not essential to have the identical or similar experiences to those I have mentioned in this book, whilst on this earth, in order to know more of God." (p. 188-170) If we have chosen her book to put before our readers, it is partly because her experiences have brought her an understanding of Oneness with God and partly because they have imbued her with love and compassion and are used, so far as possible, in the service of others.

There is a familiar ring about her experience while still probing. "Then my mind began to focus within itself: 'Everything has fallen away from me' I said to myself. 'Everything has gone, and yet I still *am*. So *what* am I? I am neither this nor that; none of the things that make up my personality are me, they are merely things that once were added on to me. My character is merely an expression of myself. Now everything has gone, my character, its personality, my

talents, my strength; everything, and yet I still am. I am not these thoughts, nor any other thoughts, for I exist without them. Just what is this being that I am?'

"Alone, in utter darkness, seeking my Self. . . . Then suddenly, but almost imperceptibly, I became aware of my heart, and of the love that lay within. A great wave of realization swept through me. 'I am love, I am nought else: This is my Self.'" (p. 95)

She goes right beyond psychic experiences when she says: "Just as we should be able to control our thoughts, so we can learn to be able to still them at will, and enter a blissful state of awareness that is beyond thought. . . . In this state which, for want of a better word, we call meditation, the mind is stilled and is completely at one with the infinite sea of uncreated thought." (p. 163-164)

With rare wisdom, she perceives that this spiritual awareness does not mean turning one's back on life. "Conscious oneness with God and the bliss of meditation does not mean that one should withdraw from active life in the world. On the contrary; the practice of meditation brings to each one of us an ever increasing clarity of mind and a healthier body. Whatever is our chosen work in life, we will become better at it, even if we truly meditate for only five minutes each day. The realization and the urge to give our love and our service to all living creatures will doubtless follow too. More love, more consideration, more understanding of each and every creature's needs and rights is what every one of us who is awake in God works to bring about." (p. 171)

She warns, as do all who have true experience, that books are no substitute for it. "Books and words of others, no matter how wise and how valuable to progress, are but signposts or part truths. They can, if we continue only to read or listen to others without widening our own experience, in time constitute a danger. They point in so many different directions at once: for after all truth is infinite in expression. It is only within ourselves that these ways meet as One. So we must take what we read or hear within ourselves and digest it; either make it our own or discard it. Then and then only is the wisdom gleaned from reading, listening and learning of value." (p. 128)

Another example of practical wisdom is her caution against trying to persuade others to join our path just because it has proved helpful to us. Far better encourage them on their own. All are paths to the same Goal. The mountain has many sides but one Peak. (p. 135)

THE BHAGAVAD GITA: Translated by Swami Chidbhavananda. (Tapovanam, Tirupparaiturai, pp. 1008, price Rs. 6 in India, Rs. 30 abroad.)

This is a very thorough bit of work. Verse by verse, the translator first gives the Sanskrit text in Devanagari script, then its transliteration into the Latin alphabet, then a word for word translation, then a connected translation, and finally a commentary. The translation is simple and direct, avoiding literary flourishes. Indeed, it goes too far in the direction of unadorned literalness, thereby obscuring the meaning. For instance, Ch. V. v. 4 is rendered: "Children, not the wise, speak of knowledge and the performance of action as different. . . ." Having already given a word for word translation, it would be appropriate here to show that it refers not to actual children but to the childish and not merely to 'knowledge' and 'performance of action' but to the paths of knowledge and action. Then, in the next verse, "He sees who sees Jnana and karma-yoga as one" obviously means "He sees aright who sees. . . ."

The commentary is sound but inclined to be pedestrian. In his introduction the translator stresses the division of the Gita into three equal sections of six chapters each, connecting the first with karma marga, the second with bhakti and the third with jnana. Actually it is not quite so clear-cut. He declares that all three philosophical viewpoints, advaita, visishtadvaita and dvaita, can be found in the Gita, but in doing so he tends to equate them. Actually, advaita is not a viewpoint among others but is the ultimate truth and is clearly enunciated in the Gita.

The publishers follow a remarkable policy of subsidising home sales by foreign. For a massive and well produced volume like this, Rs. 6 must be well below the cost of production, while the foreign purchaser is expected to pay five times as much. Hardly a way to penetrate foreign hearts or markets.

WHAT INDIA MEANS TO ME.: By John Spiers. (Gurukula Publishing House, Kaggalipura P.O., Bangalore, pp. 32, price Re. 1.)

John Spiers (who wrote an article on 'The Artist as Sadhaka' in *The Mountain Path* of January 1965) has been living in India for over thirty years. It is the India of spiritual tradition and ancient wisdom that he loves. Particularly he loves its tolerance and broad understanding, which he contrasts with the bitter exclusiveness of Christianity and Islam. He still sees life in it to-day and hope for the rest of the world, although he admits that "To me Indian city life represents a carbon copy of the worst features of Western life and becomes not Indian at all but something foreign and entirely unworthy of the traditions and grace, as I have described them. of what India means to me."

ARTHUR OSBORNE.

SWEETNESS AND LIGHT: By Mani Sahukar. (Bharatiya Vidya Bhavan, Chowpatty, Bombay-7. Pp. 136. Price: Rs. 10.)

Though the sub-title of this work is "An exposition of Sati Godavari Mataji's philosophy and way of life", it is much more than that. Woven around the biographical account of the saint is a vigorous, lucid and rational exposition of some of the fundamentals of Indian spiritual tradition, e.g., *guru, mantra, puja, homa* etc. The treatment is throughout related to living experience and carries conviction to an open mind.

Godavari Mata first met her Guru, Sri Upasani Baba, when she was nine years old and came to be accepted as his chosen heir and disciple almost immediately. After passing through a period of hard tapas, internal and external, she came to be entrusted with the conduct of the Kanya Kumari Sthan at Sakori founded by Upasani Baba. He passed away in 1941 and Godavari Mata has been leading this Institution, devoted to the all-round emancipation of women, ever since with great distinction. We learn that the inmates of this Sthan are trained to consecrate themselves to the Divine through a life of prayer, worship and self-culture. Godavari Mata is at once their Guru and Mother, as indeed she is to the wider group of disciples and devotees who throng to

her from outside. Smt. Mani Sahukar, who is a disciple of the saint, gives a moving tribute to the endearing personality of the Guru and underlines her part in humanising spirituality and translating into practice the Upanishadic perception of Brahman being Shantam, Shivam, Sundaram. She notes that the yoga-sadhana of this conception is not divorced from the life of the community around and describes how the Mata held special sessions of yajnas during the days of crisis for the country a couple of years ago.

Among the many points that the gifted author makes in these pages are: the Impersonal can be attained but it cannot lean down to lift the human. The Divine takes the Personal aspect for communion with His own human term. Though Bhakti is said to be the easiest path, mere Bhakti is not enough; there has to be Bhakti plus yogic discipline. Mantra is a power but for its full effectivity it has to be cherished with faith and understanding. Worship is not an inferior stage of sadhana as believed by the highbrows. When properly done, it enables the whole of the person — including his physical part — to participate in the act of submission and adoration, and in consequence is more integrally fruitful.

In the discussion on yajna, she writes: "The two great sources and manifestations of Light are Sun and Fire, and since the former is inaccessible we can take refuge only in the sacred Fire which we can kindle at will" (p. 80). We may point out that in the Rig Veda it is unambiguously declared that God Agni himself takes the form of Surya.

On page 25 there is mention of Sri Ramana Maharshi inviting his devotees to surrender, saying: "I shall lead you to the essence of knowledge even if you just surrender to me." We are not sure if this is in line with the spirit of the Maharshi's expression; we would leave it to the editor of the *Mountain Path* to supply the corrective.¹

PANCHADASHI: Translated by H. P. Shastri. (Shanti Sadan, 29, Chepstow Villas, London, W.-11, Pp. 486. Price: 55sh.)

Ascribed to Vidyananya, this classic seeks to establish the metaphysics of the Advaita Vedanta on a logical and rational basis. The author is more akin in spirit to the *vinarena* school than to the standpoints of Sureswara and Vacaspati Misra. The discussion proceeds in the form of a dialogue and bristles with subtle dialectics.

The fifteen chapters (Panchadashi) which constitute the treatise are grouped into three sections of five chapters each. The first section deals with Brahman in the aspect of Sat, the second with Brahman as Chit and the third section with the Bliss aspect of Brahman. Philosophy apart, there are valuable chapters in this book dealing with the *upasana*, practical discipline, to realise the truth of the Advaitic Vision. *Jnana*, Knowledge, is the sole means for liberation and this Knowledge can only be acquired in its fullness by a strenuous discipline of purification, divestment of the veils of Ignorance and the well-known process of *sravana*, *manana* and *nidhidhyasana*: hearing of the inspired Word, meditation upon its significance, affirmation of its truth in one's being. Meditation is indispensable at all stages: "He should pursue his meditations until the conviction of his own identity with the object thereof arises. Once this conviction has arisen he should maintain it until death. . . . One must constantly keep up the current of one's meditation. (Chapter 9, 78-80)." And this practice of meditation shall be pursued in such a manner that it becomes natural so that, says the text, one forms "the habit of meditating even in his sleep".

The volume contains the full text in Roman characters and a very competent translation in English by the late Dr. H. P. Shastri who was eminently fitted for such work.

M. P. PANDIT.

HYMNS FROM THE VEDAS: By Abinash Chandra Bose. Original Text and English translation with introduction and notes. (Asia Publishing House. Pp. 387. Price: Rs. 40.)

Dr. A. C. Bose is well known for his mystic studies. His 'Three Mystic Poets' and 'The Call of the Vedas' have been hailed by readers for their insight and lucidity of expression. Here is another, recently published edition of the Collected Vedic Hymns with English translation and notes, on the same lines as 'The Call of the Vedas', but more exhaustive and thorough in every respect. Bose has selected the choicest hymns and classified them under the following heads:—

(1) Jnana Yoga (2) Karma Yoga (3) Bhakti Yoga (4) Vibhuti Yoga (5) Raja Yoga (6) Death and (7) Hymn to the Earth.

He shows with examples that the Vedic Samhita covers all the important yogas and thus contains the kernel of Indian religion and philosophy in

¹ None needed. — (Editor)

a highly poetic style. He complains that these hymns have been so far studied rather from sociological, linguistic and mythological points of view than from that of religion. His attempt to rectify this is admirable. His introduction, selection of mantras, English translation and comments on them bear testimony to his scholarship, deep insight and command of both languages. They show that Vedic Poetry is not primitive but sublime and full of inner beauty. To illustrate.

- (1) "Prayer is my inner coat of mail
Grace is my inner coat of mail".
- (2) "May noble wisdom come to us from all
sides, undeclined, unhindered, overflow-
ing, so that the Devas may always help
us onward, unceasing in their care, our
Guardians day by day".
- (3) "May the wind blow us health and the
sun shine cheer on us, and may Parjanya
with loved noise rain his grace on us".

Dr. Bose's English verse translation is pleasing and true to the spirit of the original; it never overstates, never exceeds the original.

In his general introduction and specific introductions to the various topics referred to above, the author has made some significant observations about the Vedic samhita. He states, for example, that the mantras emphasise both Rita and Satya, while the later Upanishadic and other philosophical works emphasise Satya. The Vedic poet takes an epic view of life, combining the ideals of Brahma and Kshetra, that is of spiritual and material glory, while the later philosophical literature takes an ascetic and negative view of life and puts forward the ideal of exclusive spirituality. But if we take into consideration the whole achievement of India in the field of civilisation, we see that the Vedic ideal has been upheld and followed. Thus the author has convincingly stated that the Vedic samhita is not a mere Karma-Kendra, but is also a Jnana Kand. That is why the Vedas are regarded as an authority.

On page 36 of the introduction he has drawn attention to the uninformed and unimaginative approach to the interpretation of the 'Vedas' and has suggested his own interpretations of words like 'Yosha' or 'anasa' or 'jara'. The theory of the invasion of India by the Aryans has been challenged by him on the basis of internal evidence. The explanation of Vedic symbols and words occurring in the mantras, which he offers in exhaustive foot-notes is well worth considering.

On the whole Dr. Bose has rendered a very great service to students of the Vedic samhita by this excellent edition. This delightful and inspiring book is not to be read and put aside, but deserves to be consulted from time to time. One agrees with Dr. Radhakrishnan when he says in his foreward: "The author has done this work not only with great learning but with great devotion".

The Vedic mantras are usually given with their accents. One does not know why the author has not done so. It would have been better if he had retained this important facility.

SREEMAD BHAGAVATAM: Translated by W. Radhakrishnyya. (The author, Secretary to the Chinmaya Mission, Pakala. Pp. 224. Price: Rs. 3.)

In April 1966 *The Mountain Path* published a review of selections from the Bhagavatam translated by S. S. Cohen. Now another appears. Both present this magnificent Purana in simple, lucid language and both dwell in footnotes on the lasting significance of the parables contained in it; however there is a difference of emphasis. The present one concentrates more on the personalities than the narrative. Some of these are incarnations of Lord Vishnu or Narayana, Sri Krishna being the last and culminating one. The whole of the Bhagavatam is a glorification of the incarnations of the Lord, each with his own form of teaching; and the translator has arranged them to be his central theme. The first part (pp. 1-113) deals with pre-Krishna incarnations such as Shuka, Vamana, Puranjana, Dhruva, etc., and the second part (pp. 114-221) with the enchanting, dynamic, divine personality of Sri Krishna. Both parts are well presented, though the latter is perhaps rather hurriedly completed, compared with the former.

The translator also elucidates the wisdom of the Bhagavatam, showing it to be based on recognition of the atma as distinct from the body and recognition of devotion to the Lord as the surest means of realizing this. "Its theme is 'There is one Reality without a second'. This is the essence of Upanishadic declarations." (p. 200) There is no doubt that the translator has himself enjoyed the nectar of devotion to the Lord and is passing it on to others.

At the beginning of the book is a glossary of technical Sanskrit terms, and at the end an epilogue stating the author's purpose in composing it. The book deserves better printing; there are far too many misprints in it. Nevertheless we strongly recommend reading it.

PROF. G. V. KULKARNI.

LIFE IS ENDLESS: By T. L. Vaswani. (Gita Publishing House, Poona. Pp. 136. Price: Rs. 2.)

Comprising brief accounts of the lives of saints, sages and religious leaders of various religions, this book compiled from various writings of the late author is mainly narrative, though here and there attempts have been made to interpret the message. Sentiment has been overdone and the teachings seldom interpreted. As a result, the book is verbose, containing more words than substance. For instance, the bhakti of Chaitanya and the state of 'Nayaki Meera' who pines to become one with her 'Nayaka Krishna' could have been explained much better, giving a better impression of Nayaki-Nayaka Bhava or 'bridal mysticism'.

The introductory chapter running to over 37 pages, by J. P. Vaswani, is a tribute to the late author, T. L. Vaswani. Homage to the departed is certainly meritorious.

P. V. SRINIVASAN.

MUSLIM SAINTS AND MYSTICS: By Farid al-Din Attar. Translated by A. J. Arberry. (Routledge & Kegan Paul, pp. 286, price 35s.)

Apart from being one of the great Persian Sufi poets, Farid al-Din Attar is also famous as a hagiographer. Selections from his lives of the Sufi saints are here translated by A. J. Arberry with scholarly notes on their source material.

Only a few of the most outstanding — Rabi'a, Junaid, Hallaj, Shibli — are presented as recognizable persons. Most of the 'lives' are mere collections of anecdotes such as could be transferred from one to another without incongruity. However the tales do give an excellent general picture of early Sufi sanctity in the 8th to 10th Centuries of the Christian era. The general pattern is complete renunciation of the world and faith in God resulting in miraculous powers and happenings.

A good picture also emerges of the attitude of the general Islamic community to the Sufis, ranging from adoration to suspicion and persecution. Their own attitudes to authority also vary from the cautious to the provocative.

Typical is the story of how a prince asked for the daughter of a saint in marriage and he gave her instead to a fakir. The fakir, when she came to his house in the evening, told her that he had only a piece of dry bread for supper, which he had left over from the previous day. The girl decided to leave him — not because of his poverty, but because of his lack of faith in God shown by his leaving food over. So he threw the

bread out and she consented to stay. A few minutes later a servant came to the door bearing a tray on which was a sumptuous meal sent by some benefactor.

In an able introduction the translator shows more perspicacity than many modern critics in tracing Sufism right back to the Prophet. However he is too arbitrary in declaring that the name 'Sufi' is derived from the word meaning 'wool' because the fraternity wore woollen cloaks. There are several other suggested derivations at least equally probable.

ABDULLAH QUTBUDDIN.

SIXTY SONGS OF MILAREPA: Translated by C. C. Chang. (Buddhist Publication Society, Kandy, Ceylon, pp. 101.)

Prof. Chang's translation of the 'Hundred Thousand Songs of Milarepa' is published by University Books, New Hyde Park, New York. With permission of the publishers, sixty of them, selected by Bhikkhu Khantipalo, are here published with a brief but efficient introduction by him. The books of the Buddhist Publication Society of Kandy are not sold but sent out on subscription.

Except in a few rare cases, translations of poetry have neither the melody nor the trenchant phrase of the original; nevertheless these translations show the extraordinary vigour and resourcefulness of Milarepa. They are songs sung extemporaneously and meet every contingency. Constantly they return to the urgency of seeking enlightenment now, not waiting till a hypothetical 'later'. They sing too the beauty of the mountains and the carefree life of the destitute.

BODHICHRITTA.

THE QUESTION OF PROGRESS: By Arthur Osborne. (Bharatiya Vidya Bhavan, Chowpatty, Bombay-7. Pp. 54. Price: Re. 1.)

In this little book comprised of the Miller Endowment Lectures of Madras University for 1965-66, Mr. Osborne clearly shows his Guenonian origins. He denies that there is any progress in the usually accepted sense of the term. "It can now be shown historically that the original idea that man has been gradually, steadily increasing his mechanical skill throughout history and that this implies an increase in general culture and ability involves such a distortion of perspective as to be an error of fact. The graph of mechanical improvement is not a steady upward slope but a horizontal line with a few very widely spaced upward steps; and indeed the really great advance has come about in the last two or

three centuries. There was very little improvement in the way men prepared their food, housing and clothing and arranged their transport between the time of Buddha and that of Shakespeare. The change to mechanisation has come since then. And when it did come it came (until diffused) only in one civilization, that of Western Europe, a civilization which had not previously excelled others in the elegance of its culture, the profundity of its philosophy, the beauty of its arts or even the convenience of its living conditions."

Such progress as there has been he shows to be confined to mechanisation. He pithily sums it up as writing a modern play with a fountain pen instead of Hamlet with a quill.

But there is still the question how and why the mechanisation came about. Mr. Osborne considers this sufficiently explained by Christ's saying that where a man's heart is there will his treasure be. The heart of the post-Renaissance civilization is in this world and it built its treasure there also. Its young men began to be trained in physical science and mechanisation and therefore they mastered them.

The book has only two chapters. The first is general; the second deals specifically with religion. Mr. Osborne points out (what the founders of the study of 'History of Religion' overlooked) that in every religion with a known historical origin the course has been one not of progress but decline. How, then, he pertinently asks, can one presume that it has been the direct opposite in other religions? Nor will he admit any theory of cyclic progress, each religion standing higher than the preceding. Apart from the lack of evidence for such a theory and the presumption involved in grading the religions, he points out that they are not spaced out in history in a way that would make it possible, most of them being more or less contemporaneous.

Mr. Osborne then formulates his own theory based largely on historical evidence.

1. Every religion starts in a state of pristine purity and power.

2. In its next stage it develops its latent possibilities of art, doctrine, culture, liturgy, etc. into a civilization which is more glorious but less pure.

3. After this has run its course it gradually petrifies, losing its spiritual vitality.

4. This decline is slowed down and periodically rectified by manifestations of Divine Grace, usually through the saints and prophets.

Apart from the evidence of history, Mr. Osborne quotes also in support of this the declaration of Sri Krishna in the opening verses of Chapter IV of the Bhagavad Gita.

This little book remains buoyant despite its learning. It can be read in an hour and provides food for many hours cogitation.

But why, it may be asked, should the editor of *The Mountain Path* concern himself with contingent problems such as progress? He quoted to us once in reply to a letter to the editor, a saying of the Maharshi's to the effect that "the wise man is always in satya yuga." That implies that every man has his own destiny to work out in whatever age he may be born. Is it not rather expected of Mr. Osborne to guide and counsel us in that and leave others to argue about history?

H. SEBASTIAN GUBINS.

Does his correcting mistaken views of history render him any less competent to do that? Even founders and renovators of religions have spoken on such matters, so why not ordinary expositors? Sri Krishna told Arjuna about past developments and Christ told his followers about future ones.

— Editor.

SOME WORDS AND SUPPLEMENT: By 'Alone'. (Price: Rs. 6. Obtainable from Chetana, Bombay; Krotona, Ojai, California; Gotham Book Mart, 41 West 47th St., New York; The Theosophical Publishing House, Adyar; and other agents.)

All *Mountain Path* readers are familiar with the scintillations of Wei Wu Wei. When our editor sent me this strange new compilation for review the thought that flashed across my mind was that it is the same sort of phenomenon existentially that Wei Wu Wei is intellectually.

What will strike readers about 'Some Words' is the curious protracted style and punctuation. I feel that this is an essential feature of it, intended to hold us back from jumping glibly, theoretically to the goal and compel us to fumble integrally, existentially forward with the author himself.

Since an excerpt is, I am told, being published in the same issue as this review, there is no need for me to say more about it. Readers can sample it for themselves. I am also told that further contributions by 'Alone' are to appear in future issues. I, for one, look forward to them.

H. SEBASTIAN GUBINS.

CONDEMNED TO MEANING: By Huston Smith. (Harper and Row, New York, pp. 93, price \$3.50).

Huston Smith, Professor of Philosophy in Massachusetts Institute of Technology and author of the popular Mentor Book *The Religions of Man*, takes as the text of this, his latest work, the statement, "because we are present to a world, we are condemned to meaning." Life can be meaningful to man if it is seen to have a purpose and it seems worth living. Any meaning found by the human mind is at least partially a "construct". For a meaning to be satisfactory it must be structured into five categories (trouble, hope, effort, faith and mystery) and these must maintain a certain balance among themselves.

At the very beginning, Huston Smith quotes Victor Frankl: "Man is dominated neither by the will-to-pleasure (Freud) nor by the will-to-power (Adler) but by the will-to-meaning, his deep-seated striving and struggle for a meaning to his existence." It is perhaps significant that both Freud and Adler were analysing and writing about a stable, mature society past the highest point of its career. Only a few years later, this society was to crumble under the impact of war and succeeding upheavals. Can this collapse be related in any way to the fact that the will-to-pleasure and the will-to-power were the deepest urges detected in the human mind at this time by great psychologists? The need, the desire, the urge for meaning must be strong if man is to survive.

On the individual level, the same point by Victor Frankl and Bruno Bettelheim, who in their studies of human beings in Nazi concentration camps and death camps, have shown that the few who survived and came through with least injury, mental and spiritual, were those who had some purpose, however trivial, and could cling to it. Meaning alone enabled them to survive. Bettelheim's book, one of the profoundest studies of the human spirit ever written, is titled "The Informed Heart". To help others, or oneself, love alone, or good intentions are not enough; the heart must be informed. In other words knowledge is essential for growth and freedom.

Huston Smith points out that this knowledge, which leads to right action need not always be articulate. Meanings can be articulate or inarticulate, and inarticulate meanings can be further sub-divided into tacit and subseptuple meanings. With courageous firmness, he concludes by saying that the test of rationality is not to evade the fact that much of what is important in life goes

on below the conscious level, but to follow the evidence where it leads. Reason must face, accept and integrate the irrational. The findings of psychology in the last fifty years, which are gradually passing into common currency, are enabling us to accept the irrational in this light.

MINA SWAMINATHAN.

JOURNAL

We have received the inaugural issue of a new English monthly called *Matrusri* edited and published by A. Seshadri Rao for Matrusri Publications, Jillellamudi, via Bapatla, Guntur District, Andhra Pradesh. This issue is entirely composed of accounts of the life and teachings of Matrusri (the Holy Mother). Living in a small, out-of-the-way town of Andhra Pradesh, she is still only forty-three years of age, is married and has two sons and a daughter. Many of the incidents recorded in her life are striking, the sayings attributed to her are sound, and she seems to have shown understanding at a very early age and quite untutored.

COMPLAINT

May I make some observations on the remarks in the course of the review of 'The Four Yogas' (October 1966) regarding evolution and nama-japa.

The progress in religion consists of two different and opposite marches. One may be called evolution, where from indistinct unity to distinct multiplicity. To be clearer the Prakriti of the Sankhyas manifest itself gradually as Mahat, Tanmatras and the Panca Butas. But the religious progress does not end there; in fact it is really to begin hereafter. This manifestation of multiplicity from the Prakriti is what has been termed by me as evolution. Patanjali calls it Prasara.

But the real spiritual progress is from the multiplicity back to unity in Purusha; from the senses the centre of gravity of the Aiman shifts gradually up to mind, then Buddhi and then farther up to Atman itself, its own real seat. This has been called by Patanjali as Prati-Prasara — opposite to Prasara, or involution.

So life in Prakriti of Jiva (so called) first consists of Prasara and then on recognition of its true nature by the Jiva, it takes a reverse direction i.e., Prati-Prasara. If the first process is called Evolution the latter is Involution. So Jiva undergoes evolution first and involution afterwards and then sheds its ignorance and Jivahood and remains Pure Atman, the Satchidananda.

Now to the other topic Namajapa. Here I fear the Homer has nodded. Evidently the verses 4 and 6 of the *Upadesasara* of Bhagavan Himself have escaped his (the reviewer's) notice. No doubt Bhagavan's presence was a Post graduate class in spirituality where one cannot hear lessons in Addition or Subtraction or the theory of Indices being taught. His direct lessons to the people assembled in the hall were only about Self-enquiry from start to finish.

But it does not mean that Bhagavan did not know the whole chart of the spiritual progress from rituals to self contemplation. Bhagavan has furnished this chart in the *Upadesasara* which is an integral piece of poem depicting the whole field of spiritual life of Man. Here the various stages in the growth of spirituality or religious life is given. . . . May I add that there is a misunderstanding about the Process of Nama Japa by Swami Ramdas. It is also intended to glide into mere stillness of mind.

SWAMI ATMANANDA.

This complaint consists of two red herrings. Nothing is said in the review of 'The Four Yogas' to criticise traditional Hindu cosmological theory. However, the author also applies the dubious 19th Century theory of evolution to the development of religion, and it is this that is criticised.

Also nothing is said in the review to deny that methods of sadhana can be graded or that Bhagavan did grade them in his 'Upadesa Saram'; only the clear misstatement on p. 19 that Bhagavan and Swami Ramdas started their devotees on the path of Nama Japa is corrected. As is rightly stated in the review: "The Maharshi

prescribed Self-enquiry from the start and throughout, as Swami Ramdas did Nama-japa."

— Editor.

MISSTATEMENT

It is stated on page 33 of a recent privately published Souvenir that 'The Call Divine' is published by Sri Ramanasram. This is incorrect. 'The Call Divine' is published, and has been since its origin, by its proprietor, P. M. N. Swamy, in Bombay. The only periodical that is or ever has been published by Sri Ramanasram is *The Mountain Path*.

MISREPRESENTATION

In an article entitled 'The Destiny of Man' on page 41 of 'The Call Divine' of October 1966 the author writes: "it was at this stage of his life that he (the future Sri Ramana) was haunted by the idea of death! It is also explained (Sic) how he made a rational enquiry of death. (Sic) in the sense that he analysed the process of death and its resultant effects on the bodily processes."

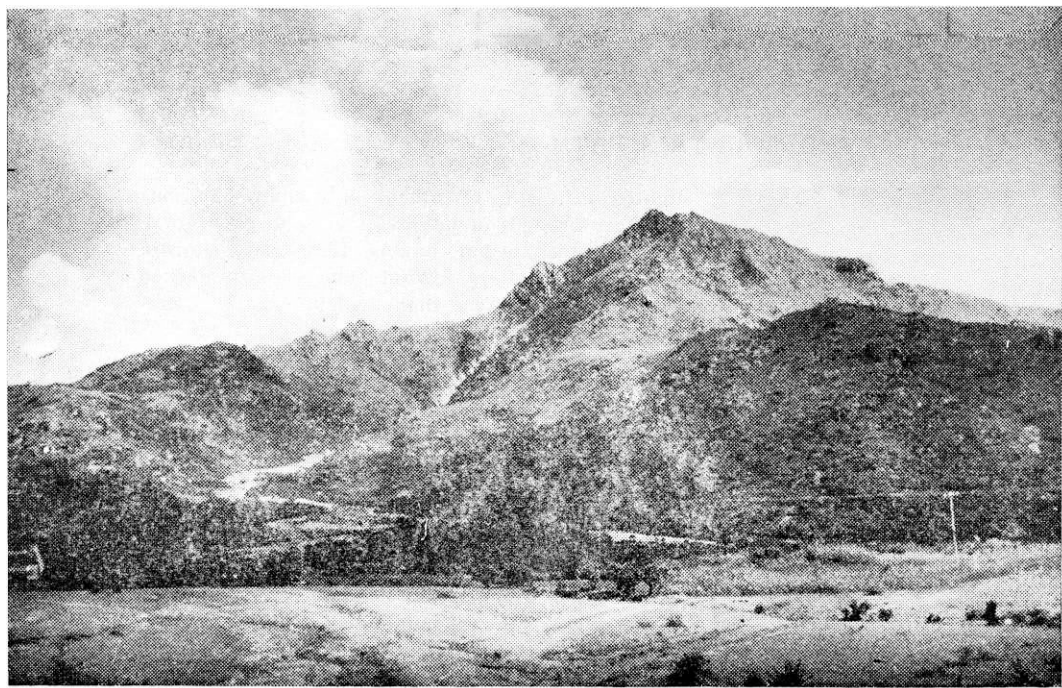
At no stage in his life was the youth who was to become Sri Ramana haunted by the idea of death. The feeling of the imminence of death came to him on one specific occasion only and not during any stage of his life. Also, his enquiry into it was not rational but intuitive, leading directly through Self-enquiry to Self-realization. He himself said of it: "All this was not dull thought; it flashed through me vividly as living truth which I perceived directly, almost without thought-process."

Nothing stirred within him; no choler, no concupiscence remained in him when he had gained the summit; not even reason was left, nor any intellection; nay, himself was not present to himself. Even of beauty he is no longer aware, for now he has travelled beyond the beautiful. The very concept of the virtues is overpassed.

— PLOTINUS.

A
S
H
R
A
M

B
U
L
L
E
T
I
N



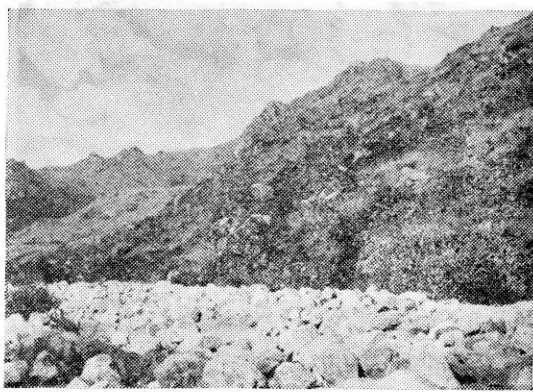
A view of Arunachala from the south-west, two furlongs away from the Ashram, giving a glimpse of the course of landslide in a silvery line.

CYCLONE

Early in November there was a terrific cyclone in Tiruvannamalai — two, in fact, in rapid succession, lasting several days each — trees uprooted, electric wires down, the whole town plunged in darkness, thatched roofs blown off. The Ashram itself suffered no damage apart from a few trees broken or uprooted, but one corner of the foundation of the large mantapam just across the road, south of the Ashram was washed away. We hope the temple authorities in town, to whom the mantapam belongs, will lose no time in repairing the damage so as not to allow a part of the roof to crash down.

About a mile west of the Ashram, near where the main bus road bifurcates from the road round the hill, there was a landslide, huge boulders hurtling down the hill and creating a gulley and a rift in the hillside going almost up to the peak. Fortunately there were no casualties, as the hill stands some way back from the road at that place and there are no habitations.

Devotees all over the globe will be interested to have a glimpse of this strange phenomenon. Thanks to Sai Das, we are glad to publish a few photographs in these pages.



Two views of the "glacier of granites"!



A hollow, near from the top, from which a very big boulder should have been dislocated causing the landslide.

DEEPAM

The second half of November was beautiful clear weather, neither too hot nor too cool — Tiruvannamalai at its best. Only on the 27th, the very day on which Deepam, the festival of the Holy Beacon (Deepam means beacon) fell this year, the sky clouded over, foreboding a new cyclone. However, as nearly always happens for Deepam, the cloud remained high and the rain held off so that the beacon was clearly visible.

The Ashram was crowded and there was an animated and friendly atmosphere, typical of Deepam. Half an hour or so before sunset all gathered together, sitting on the paved ground and waiting for the first gleam of light from the peak of Arunachala. Where Bhagavan used to sit, against the north wall of the new hall, his chair was placed, with the walking stick he used and the binoculars with which he watched the peak. Beside it a group of the senior devotees gathered, as in his lifetime. At the first flare of the beacon there was a cry of OM! A miniature beacon, also of ghee like the main one on the peak, was

lighted in front of Bhagavan's chair. Various devotees brought donations of ghee to pour on it. The devotees began singing Bhagavan's *Marital Garland of Letters*. What their singing lacked in artistry was more than made up for in devotion.

Many old devotees and distinguished visitors were there. There were Prof. T. M. P. Mahadevan of Madras University; Prof. Viswanathan of Annamalai University; Raja Neeladri Rao with his family; Mahadeva Iyer with his wife Cynthia; Prof. Brunner of Neuchatel University with his wife Helen, a French devotee who was a frequent visitor here before Prof. Brunner married her and carried her off to Switzerland. There were quite a number of foreign visitors, among them the young but enthusiastic Terry Nicoll. Some others who came specially for the function are Mr. & Mrs. Howard Murphet, Mr. Frank Burkhill and Mrs. Eleanor Wray. Dr. C. Satyanarayana with his family (who is the E.N.T. Surgeon, Government Hospital, Madras) Dr. Raghavachary of Bangalore with family and Dr. M. B. Bhaskaran of Pondicherry with his wife also came specially, leaving their



An array of huge stones piled up like a stair-case!

busy life, to attend this holy ceremony. Our friend, Michael Maskew is again here and he was busy acquainting new visitors with the significance of the function and taking them to places of importance.

Some important officials also took part in the function and special mention should be made of Sri K. S. Sivasubramaniam, Revenue Secretary to the Government of Madras, Sri T.S. Ramalingam, Law Secretary, Sri A. Chidambaram, Dy. Commissioner, H.R. & C.E., Madras and Sri P. M. Bellappa, District Collector, with his wife.



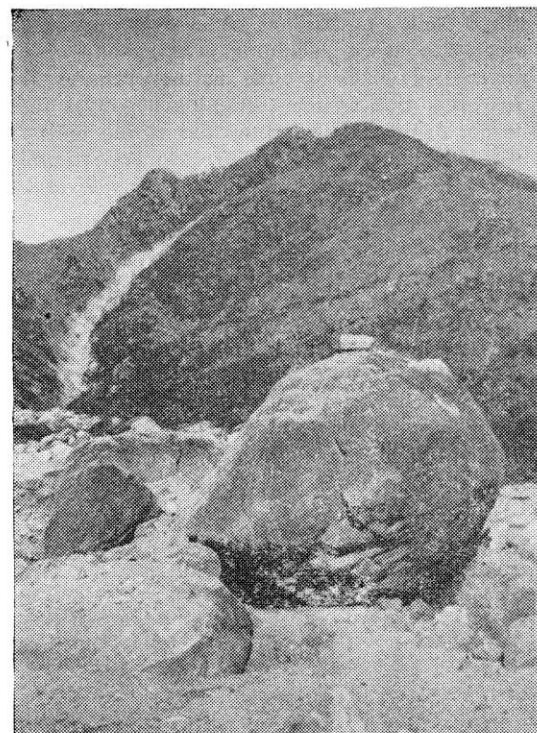
The huge cauldron, full of ghee, used for the Holy Deepam, on top of Arunachala.

It was the first Deepam for five years that our editor was able to join in at the Ashram. Year after year he had been confined to his house with bronchial trouble. This year his general state of health is much better and he has held out up to now despite the cyclonic weather.

After the deepam many set out according to tradition, on the eight mile walk round Arunachala. Only then, after they had had time to return, the rain came. Indeed, some who delayed their return got caught in it.

ACCOMMODATION

In spite of all the building that has been done since the Maharshi left the body there is still a shortage of accommodation for the visitors who keep streaming in. Five more guest-rooms have accordingly been constructed in the Ashram premises. They are in the place where a storage shed



A colossal granite, with a diameter of nearly 20 feet, is one of the 'victims' of the landslide. See a small natural cave, big enough for a man to sit, beneath it!

formerly stood, just north of The Mountain Path office, between the ladies' guest-room and the Pathasala.

DISPENSARY

Mrs. Monica Bose, daughter of Dr. Sujata Sen (whose obituary appeared in our last issue), came here from Bombay for a week to dispose of her mother's effects and renew her own connection with the Ashram. She was profoundly affected by her stay and left a more vital devotee than when she came. She presented a good supply of her mother's medicines and medical equipment to the Ashram dispensary.

PICTURES OF ARUNACHALA

A devotee has done a series of striking oil paintings of Arunachala, including one at dawn, one by moonlight and one as a hill of fire, as the Purana declares it to have originally been.

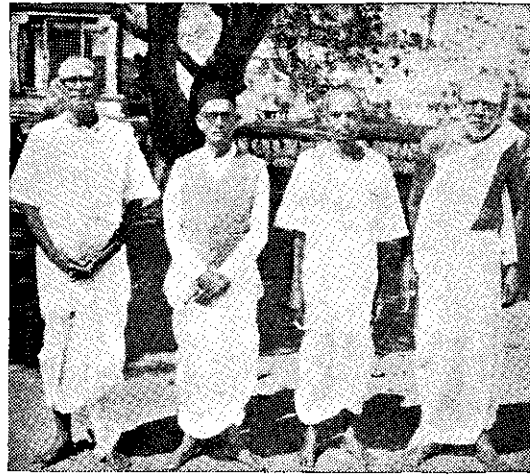
PHOTOGRAPHY

Formerly all the Ashram's negatives were kept by Luz Studio in Madras and prints made as

required. Now Sai Das has taken over our whole photographic work, including printing and developing, all of which is done on the premises. He shows great skill in reconditioning negatives that have got damaged (including that of the portrait of Bhagavan used as the frontispiece to this issue). He also colours many of the photographs by hand.

OFFICE CHANGES

S. Kuppuswami has been voluntary office typist for some years past. Actually, he was much more than typist, since he answered many of the letters, especially on business matters, himself. To this duty he also added *Mountain Path* despatch work and the maintenance of registers of subscribers. He has now left and we wish him well in the next stage of his life.



From L to R: K. Subramania Iyer, M. Rajagopalan, G. Santhanam Iyengar and R. Srirama Iyer.

Sri K. Subramania Iyer has now taken over the charge as Ashram Accountant and all accounts are perused and carried out by him. Though he has served as an accountant in several offices, he preferred to give up lucrative jobs and serve the Ashram. He has been a staunch devotee since the '30s (his house in Madras has long been named after Ramana). He also supervises the kitchen and stores with the help of Sri R. Srirama Iyer, who has specially been requested to take up that work.

Sri M. Rajagopalan (brother of our late devotee, Sri M. Kalyanasundaram, who served in

the Ashram office till his last days) has taken over from the President *The Mountain Path*, Sri Ramana Mantapa Nidhi, Sri Ramanasramam Charities and other subsidiary accounts, thus relieving him of considerable routine and enabling him to give more time to the general management and running of the Ashram. However, Sri G. Santhanam Iyengar, still remains the Ashram Cashier.

OUR MANAGING EDITOR'S TOUR

On September 17th, our Managing Editor, Ganesh (who is also our Advertisement Editor, and for a photograph of whom see page 385 of our last issue) left for Calcutta and Delhi on a business trip. On the way, however, he first stayed for a quiet holiday with his younger brother Manj who is an engineer in A. V. B. Co. at Durgapur near Calcutta, and whose name, incidentally comes first on our list of life subscribers. His stay at Durgapur was almost like a religious retreat, passed in meditation and reading and talking about Bhagavan. He found a number of the young men there very keen to know more when told about bhakti and jnana. One even followed him to Calcutta and visited the sacred places there, declaring that it was a turning point in his life. Many of our young people are ready to respond if rightly appealed to. May Sri Bhagavan guide them!

Ganesh met many devotees and friends of the Ashram in Calcutta. He was helped there with cordiality and even enthusiasm by Sri V. Seshadri (another life subscriber) and Sri H. R. Chadha. The remarkable story of how Sri Chadha came to be No. 1 on our list of annual subscribers is told on page 272 of our *Ashram Bulletin* of October 1965. In Calcutta Ganesh visited Dakshineswar with its Panchavati and the room where Sri Ramakrishna Paramahansa spent most of his life. The powerful spiritual atmosphere in the room brought to mind what he had read several times, years ago, in the autobiography of Swami Ramdas called 'In Quest of God' where Ramdas describes the impression it made on him. "Inside was found a cot on which there were a bed and two cushions used by Sri Ramakrishna, preserved in his memory. Ramdas approaching them reverently laid his head on them by turns. By this time he was beginning to feel the electric influence of the very air inside that room. Thrill after thrill of joy passed through him. He then laid himself flat on the floor of the room and began to roll all over the place, feeling all the while an inexpressible ecstasy of bliss." Never before had Ganesh so fully understood this.

He visited the awe-inspiring Kali Ghat after which 'Calcutta' takes its name. He also went to the famous Belur Temple and to the Ramakrishna Institute of Culture, where he attended lectures on the Gita, so ably presented by Swami Ranganathananda. The huge building attracted him much, not because it is fully air-conditioned and has a spacious auditorium and other facilities, but because there are two marvellous meditation halls alive with the presence of the Master and with a beautifully serene atmosphere.

He visited also the Sai Samaj, so ably run by Sri P. S. Varadaraja Iyer; also a Buddhist Vihar.

He was fortunate in being there for Durga Puja, which is the great annual festival of Calcutta, as Kartikai is of Tiruvannamalai. He saw throngs of people, young and old, of all castes and all classes of society joining in with like enthusiasm. The climax came on the immersion day when the clay images of the Goddess, sculptured, painted and robed with much artistic skill and loving care and worshipped throughout the festival, are taken by huge processions down to the banks of the Holy Ganges and there immersed and abandoned to the waters. Many of the people shed tears and some burst into loud sobbing at the sight. There is a profound symbolism in this. It shows how the very means one has used in one's spiritual path have to be abandoned and cast away when one proceeds to a higher stage.

The Mountain Path is grateful to Sri Seshadri for the cordial hospitality that he showed to its Managing Editor. He also introduced Ganesh to Sri K. S. Varadan, Deputy Assistant Director General of Drugs, Calcutta, who is a staunch Theosophist. Mr. Varadan not only invited him to his house and helped him in his business but introduced him to the United Lodge of Theosophists which he so ably conducts. For his part, Mr. Varadan is looking forward to an opportunity of visiting our Ashram. Altogether he was very helpful and informative. So was Mr. Chadha, whose kindness was overwhelming and whose talk was constantly of Bhagavan.

The next halt of our Managing Editor was at New Delhi, where he stayed at the house of our intimate and loyal devotee Sri A. R. Natarajan. The very day of his arrival the weekly meeting of the Ramana Kendra was held in the house. About 50 members attended. There was Vedic chanting and then bhajan till late in the night. Ganesh felt at home in this atmosphere. He met Prof. K. Swaminathan and other leading members of the Kendra and had a general talk with them. He appreciated the interest they showed



The Navarathri Festival was celebrated in the Ashram, as usual, in a grand scale, between 14th and 23rd October. Beautifully decorated, Mother Yogamba.

in the Ashram and their wish to help and co-operate.

While he was there Sri R. Venkataraman, the treasurer of the Kendra (for whose visit here see our *Ashram Bulletin* of July 1966, p. 295) brought the happy news that the government had sanctioned the purchase by the Kendra of a plot of land in Haus Kaur for the building it proposes to erect. Two lakhs of rupees will be needed for the purpose. We wish our Delhi people success in collecting it, and particularly with the Souvenir they intend to bring out for that purpose.

Ganesh was in Delhi long enough to attend a second Kendra meeting also. At this he heard Prof. Swaminathan speak about Bhagavan in an intimate and informal way, that was full of devotion and with profuse quotations both from Bhagavan and from the poems of Muruganan. Indeed, Ganesh requested Sri Venkataraman to have such talks taken down in shorthand and sent on here so that people here also can benefit by them, and this was immediately agreed to.

The business side of our Advertisement Editor's trip to Delhi was amply successful, largely due to the invaluable help of one of the Kendra members, who prefers to remain anonymous. May Bhagavan's Grace reward him. We are particularly grateful to Sri Natarajan and his family who looked after Ganesh so cordially and affectionately.

On his way back Ganesh broke his journey for a couple of days at Hyderabad, where he visited the family of the late Sambasiva Rao, Secretary of the original Ashram Committee after Sri Bhagavan's Mahanirvana, of whom there is an account with a photograph in our *Ashram Bulletin* of January 1964. He was also glad to meet Dr. V. Prahlad and Dr. Ramana Rao there. However, he stayed with his relative, Sri Ramnathan.

Altogether Ganesh was away from the Ashram for two and a half months. Everywhere he found devotees enthusiastic in following and spreading the teachings of Bhagavan. In places where there is not yet a Ramana Centre they are only waiting for a lead to form one. May His Grace show the way.

In spite of the friendly welcome he met with everywhere, Ganesh was glad to be home again. He was cordially welcomed by all and found quite a backlog of work piled up for him, although Sri Koppikar had stood in valiantly in getting much of it dealt with. He was sorry, however, to find that Sri S. Kuppaswami who had been very helpful with the work both of the Ashram and *The Mountain Path* was no longer there and hopes he will soon be back.

FORTHCOMING ISSUES

The next issue of *The Mountain Path* will be on 'Effort, Grace and Destiny'. In July there will be a special issue devoted to 'Yoga'. The October issue will be on the 'Ethical basis of the Quest'.

THE MOUNTAIN PATH LIBRARY

RECENT ADDITIONS

Panchadashi by Vidyananda, trans. H. P. Shastri
The Tantric Tradition by Agehananda Bharati
The Four Yogas, The Paths to Spiritual Enlightenment by Swami Atmananda
From Mind to Supermind, A Commentary on the Bhagavad Gita by Rohit Mehta
Initiation into Yoga by Sri Krishna Prem
Light on Yoga by B. K. S. Iyengar

Pranayama by Swami Kavalayananda
Episodes and Experiences by Krishnanand
Srimad Bhagavata (condensed) by S. S. Cohen
Sreemad Bhagavatam trans. by W. Radhakrishnaya
Gurudevi Sri Janaki Matha
An Introduction to Buddhism by H. H. The Dalai Lama
The Way of the White Clouds (A Buddhist Pilgrim in Tibet) by Lama Govinda
The Life of Sariputta by Nyanaponika Thera
Buddhism, the Religion of Analysis by Nolan Pliny Jacobson
The Doctrine of the Buddha, The Religion and Meditation by George Grimm
The Suvangama Sutra trans. by Charles Luk
On the Prayer of Jesus by Brianchaninov, trans. Fr. Lazarus
Spirituality through the Ages, Ascetics and Mystics of the Western Church ed. James Walsh
Muslim Mystics and Saints by Farid al-Din Attar, trans. A. J. Arberry
The Practical Metaphysics of Zoroastrianism by Minochoher Hormasji Toot
Is the So-Called Younger Avesta Really Younger by H. S. Spencer
The Aryan Ecliptic Cycle by H. S. Spencer
Are the Gathas Pre-Vedic? by H. S. Spencer
Reincarnation, The Ring of Return by Eva Martin
Radhakrishnan and Integral Experience by J. C. Arapura
Religions of the World by D. E. Harding
Light on the Ancient Worlds by Frithjof Schuon
Wisdom is an Ocean by Madge Gladwin
The Question of Progress by Arthur Osborne
Born in Tibet by Chogyam Trungpa

NEW YORK

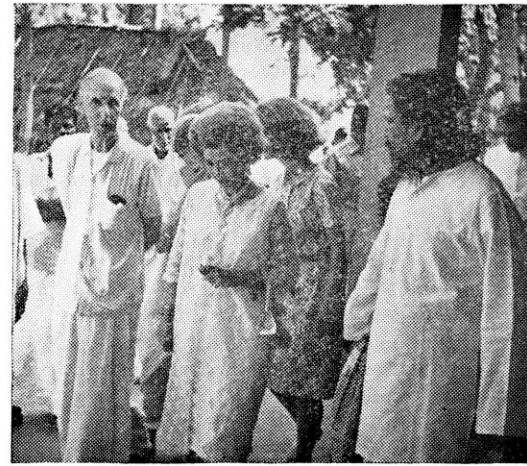
An 'Arunachala Ashrama' known alternatively as 'Bhagavan Sri Ramana Maharshi Centre' has been established in New York through the untiring efforts of Sri Bhagawat Prasad Singh and is being incorporated under the laws of New York as a non-profit religious organization.

The 16th anniversary of the Mahasamadhi was celebrated by it on 15th April, 1966, at the American Buddhist Academy, 331 Riverside Drive, New York City, with chanting, prayers and talks. Dr. Harry Dickman and Gerry Cox, both of whom had the grace of coming to Sri Bhagavan in his lifetime, spoke about their precious experience. Bhagawat Prasad Singh told how, although he

never had this great good fortune. Bhagavan was the Sun lighting up his whole life.

VISITORS

When Prof. T. M. P. Mahadevan visited Greece, as mentioned in our last *Ashram Bulletin*, he found *Queen Frederika*, the Queen Mother, strongly drawn to Bhagavan. She had all the books about him and had read them carefully. A few months later she came on a visit to India with her daughter *Princess Irene*. Although a detailed travel programme is always drawn up for such exalted persons, she insisted on time being made for a visit to Arunachala. She felt the spiritual Presence at the Ashram powerfully. She told us that her husband the late king and all her family were strongly under the influence of Bhagavan. Her friendly manner and appreciation endeared her to all. She and Princess Irene left with their devotion to Bhagavan confirmed and with a strong feeling of attachment to His Ashram.



The Queen Mother of Greece is received by the Ashram President.



A Group photo taken on the occasion. L to R: S. S. V. S. Muthiah Chettiar, our MANAGING Editor, the Ashram President, Sophia de Mello, Queen Mother of Greece, Mr. Osborne, Dr. T. M. P. Mahadevan, Princess Irene and P. M. Belliappa, District Collector.

Among the cavalcade of visitors, interest attaches to *Mr. and Mrs. Warner* as being our first visitors from Israel. Mr. Warner is a lecturer in English at Tel Aviv University. He has been a subscriber to *The Mountain Path* from the beginning and has all the early numbers that are now out of print. Mrs. Warner is from the Yemen and speaks only Hebrew and Arabic, but she also is devoted to Bhagavan. She may well be, since prayers to him brought her safely through a crisis that might have proved fatal.

The Warners came as pilgrims, with nothing of the tourist about them. After saving up for the purpose for some years, they came straight from Tel Aviv to Tiruvannamalai, stayed here for six weeks and returned to Tel Aviv.

Mr. Warner wrote in our *Visitors' Book*: "At the end of a wonderful stay, rich in spiritual gain, both Mrs. Warner and myself wish to thank the Ashram management and residents for their great kindness and helpfulness. May this place long remain a source of peace and power for all seekers.



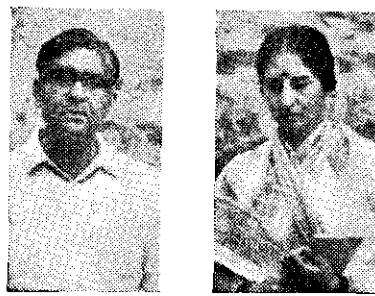
Mr. and Mrs. Warner

"A word ought to be said about the wholesome food, of which we partook daily. We had viewed the prospect of a South Indian diet with some apprehension, but found after some trials that we could eat huge quantities and actually thrive on it. Here too seems to be a manifestation of that blessing which so clearly rests on the Ashram."

Another first was *H. J. T. Saenger* from Ethiopia, and he too came as a pilgrim. He is not actually an Ethiopian but a German teaching in a German school there. He writes: "After having waited for a chance to come to Bhagavan's Ashram for seven years, my desire is now fulfilled. I have felt and absorbed the blissful atmo-

sphere of his Ashram, which I intend to carry to my home in Addis Ababa. May my ways be led back again to Tiruvannamalai! May Bhagavan accept my thankful devotion!"

It was not our first visit from *R. M. Sabharwal*, Burmah Shell manager from Delhi (now trans-



Mr. and Mrs. Sabharwal

ferred to Bombay). He has been a number of times before, as far back as Bhagavan's lifetime. This time he was accompanied by Mrs. Sabharwal and they stayed for nearly two weeks. He writes: "The visit to this hallowed place, which we were thinking of for some time, has finally been made and is drawing to a close. It has been quite wonderful. We have both experienced emotions which it would be difficult to describe.

"It was a most comfortable stay during which we were looked after with considerable care and attention. We have made some good friends among the devotees here, with whom we shall maintain our links, as with the Ashram also, by Bhagavan's Grace."



Gauribala

Some years ago, *Gauribala*, an ebullient Swami of German origin with an Ashram at Jaffna in

Ceylon, paid us a visit. Then he was distinguished by a flowing brown beard. He came back this October with a shaven head and clipped white beard (which he shaved off at full moon, as many sadhus do) and was not easy to recognize.

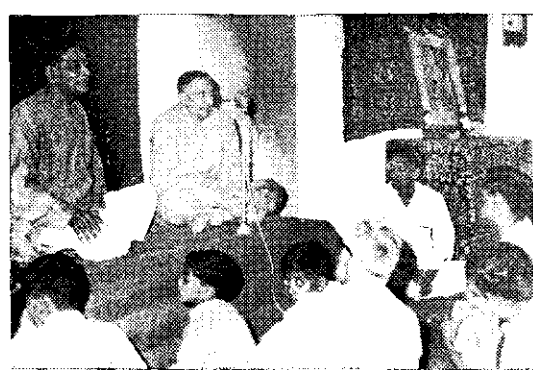
The Jewish American writer *Morton Margolis*, who was a visitor of keen, questing intellect, writes: "In gratitude for the kindness, the clear thoughts, moreover for the silence deeper than a book, lighter than air, awakening in us our slow, anonymous voice."

The *Rani of Khairagarh* is a devotee of long standing who used to come in the lifetime of Bhagavan. This time she brought the *Raja of Chichli* with her. He writes: "I found the place full of Bliss, Peace, Knowledge and Existence and my only regret is that the stay is not a bit longer. My humble pranams to Sri Bhagavan."

Terry Nicoll, who is still quite young, has been a devotee since he was a schoolboy. He has been corresponding with us for some years. He arrived here straight from London in September and intends staying till about April and then going back to England to take some professional training. He has an alert mind and spends his time studying, observing, enquiring, as well as meditating.

RAMANA KENDRA, DELHI

On November 13, 1966 a portrait of Bhagavan Sri Ramana Maharshi was presented to the Vinayaka Mandir, Sarojini Nagar, New Delhi. Sri Ramdhari Sinha 'Dinkar', the noted Hindi writer and poet, commended the efforts of Ramana Kendra in spreading the teachings and writings of Bhagavan and said that the path of



Sri C. R. Pattabhiraman, President, Ramana Kendra, is speaking. To his right is Sri Ramdhari Sinha 'Dinkar'.

a *mouna Guru* like Ramana Maharshi was difficult to understand and follow and more so to explain. In the presence of Bhagavan, who was Dakshinamurti incarnate, doubts cleared of themselves and the mind attained peace. The Grace of such great souls is everywhere; but only the deserving could receive that Grace. The innumerable sense-objects stood in the way of the mind turning inwards. Unless we are resolute, keen and persistent, the mind cannot turn away from worldly objects and return to the Source. Whether one is a poet, a *bhakta* or a *yogi*, one has at one stage or another to ask the question, "Who am I?", and so reach the source of all thoughts.

Sri C. R. Pattabhiraman, President of Ramana Kendra, presided at the meeting; he said that he regarded it as a great privilege to have lived during the time of Sri Ramana Maharshi and listened to his words, often in the company of his father.

Shortly after this 'Dinkar' paid a visit to our Ashram at Tiruvannamalai.

Speaking I am silent and dead I am alive. Although among people I am not. My renunciation is in enjoyment, my non-attachment in attachment. I have broken all bonds either way. Tuka says: "I am not what I appear. Ask God for an explanation of this enigma."

—TUKARAM.

INTRODUCING...

VISWANATHAN

Shortly after the Mahasamadhi, in 1950, a number of devotees met together at the house of one of them in Madras to talk over what they could do to perpetuate the Ashram now that the physical presence of Bhagavan was no longer there, and how they could best help the Sarvadikari with the running of it. One of the resolutions they passed was that two persons should be invited to stay there permanently without payment and without being given any Ashram work to do — simply for their presence.

One of these was the Tamil Poet Muruganar (introduced in our issue of October 1964); the other was Viswanathan.

How he first came to Bhagavan at Skandashram in 1921, at the early age of 17 and was overwhelmed by his spiritual glory, how he came back two years later, this time for good, when Bhagavan was living on the site of the present Ashram, how he fell under the influence of Ganapathi Muni, himself a disciple of Bhagavan, all



Viswanathan

this Viswanathan himself has told in his article on Ganapathi Muni in our issue of April 1965. During the two-year interval between his first and final visit he gave up his college studies and worked in Gandhi's non-co-operation movement. He found, however, (as did Muruganar also) that social and political activity did not go far enough for him and was drawn to dedicate his life to the supreme goal at the feet of Bhagavan.

From 1923 he remained permanently with Bhagavan right up to April 1950 when Bhagavan's body dropped away. After that he left us for a number of years; he had to look after his aged parents, and he himself too suffered much ill health. Now he is back at the Ashram and hopes to stay more or less permanently in or near it.

Recognizing his temperament, Bhagavan, contrary to his usual practice, instructed the young enthusiast to use constant non-stop japa. He also prescribed for him study of the *Ramana Gita*, a small compilation of praise and questions from

the viewpoint of Ganapathi Muni and his followers, one of whom Viswanathan soon became.

Viswanathan comes from the same social background as Bhagavan and is indeed related to Bhagavan's family. He also, like Bhagavan, is of an intellectual temperament. It was therefore natural that he should associate more closely than most devotees with Bhagavan. Bhagavan used to rely on him largely for translating and other literary work, and Viswanathan tells us what a strict task-master he was, always insistent on accuracy and punctuality. He saw too what an interest Bhagavan took in the Ashram publications. Over the years Viswanathan himself became quite learned both in Tamil and Sanskrit. He translated into Tamil the "Upadesa Sara Bhashya" and the "Forty Verses in Praise of Sri Bhagavan", both by Ganapathi Muni, the "Sad Darshana Bhashya" by Kopalī Sastri, and the "Trisulapuri Mahatmyam", an ancient traditional writing on Sri Bhagavan's home town of Tiruchuzhi. He himself, much later in life, composed the "Sri Ramana Ashtothara Shata Nama Stotra" in Sanskrit (that is a hymn of twenty verses consisting of the 108 Names of Bhagavan)

which is chanted at the daily worship of Bhagavan at the Ashram. He also wrote a short commentary on it in Tamil. All these works have been published by the Ashram. Apart from this he has made a Tamil rendering of the "Ashtavakra Gita" which has been published elsewhere. He has just completed a Tamil rendering of the first part of the "Talks with the Maharshi", which is now in the press.

More important, however, than any book learning was his constant association with Bhagavan over the years. He has many anecdotes to tell, many profound sayings stored up in his memory. He heard from Bhagavan himself interpretations of the "Five Hymns to Arunachala" and of other works both by Bhagavan and by the older Tamil poet-saints. Visitors find him invaluable both for his fund of stories about Bhagavan and for his knowledge of the poets and scriptures. They also find him easily accessible, for he has a genial manner, a lively sense of humour and keen observation and is friendly and helpful to those who come to him for explanations. He is indeed an asset to the Ashram. Long may he continue here!

URGENT REQUEST

Devotees to whom Bhagavan made any statement or gave any instruction that has not yet been published are requested to send the same to the Editor of *The Mountain Path*. So far as throws light on the statement or instruction, the attendant circumstances should also be described.

— EDITOR.



TO THE EDITOR

RAMANA BHAKTI—(1)

Reading your esteemed journal has become an indescribable experience for me. It was through it that I came across Bhagavan. The discovery of Ramana was a source of joy for me. The frontispiece photograph brings peace and a serene quietude never known before. It leads me to the heart within, and the silence and stillness is infinitely refreshing. I don't know how to thank you for this.

I feel a change taking place in me. I do not know where it will lead me. Anyhow Ramana Maharshi has brought a new beauty into my life. I feel like singing. Life has become poetic. I thirst for that silence. What a craving I have! And what Silence!

I never knew a photograph could be so expressive, so beautiful! I spend hours looking at those eyes and that smile of infinite tenderness. I cannot spend a day without it.

I am enclosing a poem that was written when I first came across Ramana's photograph. If you can give it some space in *The Mountain Path* it would be a sort of blessing to me.

C. NARAYANAN NAMBUDIRIPAD,
Thrikkakara, Kerala.

Slightly edited, it has been possible to publish it.
EDITOR.

* * *
RAMANA BHAKTI—(2)

We visited other ashrams also and felt their influence; however it is the atmosphere of Ramanashram with which we are the most deeply impregnated, and it is there that we wish to return. To the memory of the ineffable peace that we felt there is now added the influence of the teaching of Sri Ramana that we have discovered from the books that we took away with us. I have read

your *Teachings of Ramana Maharshi in His Own Words* with real enthusiasm.

MICHEL BERRY,
Paris.

* * *
RAMANA BHAKTI—(3)

I have a very intense desire to come to Tiruvannamalai and meet Bhagavan's disciples. Who is in charge now that Bhagavan is gone? My great wish is to receive initiation in the teachings. How can I be helped in this way, seeing that I was not so fortunate as to meet the Great Sage? I am carrying on the vichara meditation as explained in the books, but there is one thing that troubles me: it is this, can I, who have never met Bhagavan, succeed alone in conquering the mind and attain the higher state of consciousness in me? How can this be possible without having been initiated by the Master? Please enlighten me. Is it possible for me to make actual contact with Bhagavan Himself during my meditation, since He Himself said that God, Guru and disciple are One?

YUSUF NAZEER,
Johannesburg, South Africa.

Bhagavan has not gone away and you are not alone. One of the last things he said before shedding the body was: "People say that I am going away, but where could I go? I am here." It is not to meet his disciples that people come to Tiruvannamalai but to feel the radiance of his Presence; and many notes in the 'Ashram Bulletin' and 'Letters to the Editor' show how powerfully they feel it. Perhaps the majority of those who are drawn to him here and guided by him are people who never met him in his lifetime. The feeling of his Presence here was beautifully expressed by S. P. Mukherji, a Bengali engineer, in a small poem in our inaugural issue, that of

Jan. 1964. Since that issue is now out of print, I quote it here:

A BEACON STILL.

We have not seen you, Bhagavan;
We have not approached your lotus-feet,
Yet do we find
The now and the then are the same for us,
The body-presence, the presence in the heart,
These are the same.
One thing only do we know —
Ramanashram is a beacon still.

Although Ramanashram is a beacon still, it also remains true that (as happened in his lifetime too) his Grace and guidance descend on people who turn to him wherever they may be. The following letter is an example of this.

EDITOR.

* * *
RAMANA BHAKTI—(4)

On August 13th, without any shadow of doubt, Sri Bhagavan bestowed his Grace upon me. Instruction was also implicit in His Grace. And further, even though I could not admit it to myself at once (although I knew it to be so) it was initiation and an indication that a Gurudisciple relationship had been created.

G. N. DALEY,
Haworth, Yorkshire, England.

On receiving this letter I wrote and asked Mr. Daley for a fuller account, and what he wrote is printed elsewhere in this issue under the title 'How The Maharshi Came To Me'.

EDITOR.

* * *
RAMANA BHAKTI—(5)

Is it possible to combine Maharshi's Direct Path with an indirect path that a sadhaka may be already pursuing under the instructions of a Siddha Purusha? I ask this because I am a reader of *The Mountain Path* as well as of the writings of and about the Maharshi. My own Guru has already entered Mahasamadhi.

If I follow the Maharshi's Direct Path for a few minutes or more regularly is there any harm to my own sadhana which, I may tell you, is dualistic, being Tantrika Mantra Yoga?

PROF. S. K. JOSHI,
Jullundur City, Punjab.

It is possible to practice Self-enquiry while following some other sadhana. In Bhagavan's lifetime people often came here who were using some other technique and he did not tell them to

stop it. If, after starting Self enquiry and feeling Bhagavan's guidance, the time comes when the former technique no longer seems helpful, then it falls off naturally. It happened so with me and when I asked the Maharshi about it he said: "That is all right; all other ways only lead up to Self-enquiry."

EDITOR.

* * *
SARANAGATI

With regard to the letter on prayer on page 389 of your last issue (Oct. 1966): *saranagati* means 'surrender' and the whole prayer is a song of surrender. Bhagavan said that surrender itself is a powerful prayer. I suggest that it is not the words of the song that are effective but the spirit of surrender in the person who says or sings it.

S. RAJAGOPALAN,
Bombay.

I believe that there is power in the actual words, though that power will naturally be greater the more sincerely they are said or sung (that means the more heartfelt surrender is put into them). The words are a vehicle for the force of surrender. On the one hand, a force is made more effective by a suitable vehicle; on the other hand an empty vehicle does not make much impact.

EDITOR.

* * *
SHAKTIPATA

'The power of Shaktipata' (in April 1966) is an amazing article. If you can keep on digging up guys like Nityananda who could produce any number of railroad tickets you will gradually dent the theoretic think-think-talk-talk philosophers of the west with all their conceptual goings on and make a surprising place for your magazine in the world and have to reprint past issues to fill the demand.

Your editorial in July is simply superb. If you were Japanese or Chinese you would have misplaced some words or spoiled it in some minor way so as to keep yourself humble.

How Nambiar came to the Maharshi is most innocently and sweetly written, put down from the heart, not as a writer. Such innocence carries through much of this grand magazine. Look at Mrs. Kapleau on page 304 telling me why I should go to India.

As always, Wei Wu Wei is tops.

PAUL REPS,
Hawaii.

Not many Nityanandas, even in India. Actually, the first five issues (starting from January 1964) already are out of print and we are looking for an opportunity to reprint. The first two have already been reprinted once.

EDITOR.

* * *
REINCARNATION AND EVOLUTION

In your July editorial, on page 225, you say that "it may be possible for a man's next birth to be situated at any time, earlier or later, just as his next dream can be concerned with any period of his life. A man who dies in England to-day may be reborn in Rome at the time of Caesar." Would you be so kind as to enlarge on that last sentence for me, for it is the very first time I have heard of that possibility. Does that mean that the past hasn't really gone? Is there not some evolution taking place all the time, even for those not aware of the spiritual path? Does that mean that we can be born in some sort of future condition or civilization that hasn't yet come about?

Mrs. E. KLEINJAN,
Buenos Aires.

How can you be bound by the physical time-scale when you are out of the physical body? Even in dreams you are not. And what is this evolution you talk of? Do you really think our modern writers understand more than the contemporaries of Christ and Buddha and Confucius? Or that our rulers show more nobility of character? There were noble souls and debased ones in Ancient Rome (a Marcus Aurelius and a Caligula) and there are now too. The subtle state is not before or after this epoch of history but outside the physical time-scale. God is not in time but time in God — all time with all civilizations, past, present and future. The sequence of lives through which a man goes in order to perfect himself is a causal, not a temporal sequence. And above all sequence, in God or Nirvana, becoming merges in Being and there is only Now.

EDITOR.

* * *
REINCARNATION, OCCULTISM

This is to express appreciation for the very fine mission you are undertaking in producing *The Mountain Path* — a mission I'm sure Bhagavan had in mind when he blessed you years ago.

Your July 1966 issue on reincarnation is masterly as it shows so ably the mercy-wisdom element of the Cosmic Order until the illusion of a

'hypothetical individual' is finally shattered. Yet at the same time the editorial reminds us so clearly that man's chief aim is to rid himself of this illusion.

Although personally interested in Bhagavan's more direct path, nevertheless, because of its mention in various issues, I would like you to define the term 'occultism' for me. In Chapter Seven of *The Teachings of Ramana Maharshi* you define the occultist as "the person who seeks Realization for the sake of the supernatural powers it may bring." May we say this of such schools as Theosophy and certain Rosicrucian groups? Is not their main aim likewise Realization?

Again in the April 1965 editorial mention is made of the development of higher powers in Tantrism. Do not these also come under the classification of occultism?

WINIFRED CAMERON,
Santa Monica,
California.

Occultism is the use of various techniques to attain subtle powers and experiences. It does not require purification of mind and character for its success and does not lead to the spiritual goal of Divine Union or Self-Realization. In fact it distracts from it. I was too generous when I said in *The Teachings of Ramana Maharshi* that the occultist seeks Realization for the sake of the supernatural powers it may bring. That may happen, but more often he does not seek Realization at all but only the powers.

Some spiritual paths, such as yoga and tantrism, may also produce subtle powers, but that is not their aim. That is only a by-product and the disciple is generally cautioned not to use or value the powers. One who values them and makes them his object fails on the Path.

Some groups and societies may be confused about their aim and try to combine the spiritual and the occult. So far as their aim is powers and experiences they are occultist and will not lead to the spiritual goal, even though they profess to seek it; so far as their aim is spiritual they will not value powers or encourage people to seek them.

EDITOR.

* * *
SYMBOLISM — (1)

Respectful congratulations on the October issue.

You are right in your assessment that there is little interest even among spiritually inclined Hindus to understand or explain the symbolism

in the various Puranas, Itihasas, etc. It is not due to any laziness or lack of interest in things spiritual. An average, intelligent, spiritually minded Hindu takes up seriously some sort of upasana such as puja or japa or meditation, which has come down in the family as a tradition, but he does not do this blindly or as a mere routine. He has his own experiences. To all such practitioners Ramana Maharshi's message of Self-enquiry or Ramakrishna's emphasis on samadhi and Guru are a healthy stimulus to their own sadhana.

V. B. IYER,
Bombay.

* * *
SYMBOLISM — (2)

October is an interesting number; rather more intellectual than its predecessors, but I don't think that's a bad thing. Symbolism is a fascinating and vital subject. I found the article on the Symbolism of Numbers by Sebastian Gubbins most revealing. I had had a more or less vague idea of it before but he has brought perfect clarity to it. The article on Universal Symbolism was also interesting, particularly the sentence showing the relation of 'symbolic' to 'diabolic', which I had never recognized before. I should also mention the article on Spiritual Alchemy by Brian Cooper, which gives a historical background to alchemy that is very valuable.

DOM BEDE GRIFFITHS,
Kurumala Ashram, Kerala.

* * *
'WHY BHAGAVAN IGNORED SYMBOLISM'

'Why Bhagavan Ignored Symbolism' in the October issue makes a fitting epilogue to all the material that precedes it. Bhagavan's attitude is the same as that taken by the highest teaching of the Kargyudpa (school of Tibetan Buddhism). They also say that symbolism is not necessary on the Direct Path — and for the Gurus and Masters of my own school, Mahamudra is just that. No struggle to 'attain', and no object, symbolic or otherwise, is relied upon or held in the mind as a means. Just as in Advaita, as I understand it, and in Zen too, one seeks to unfold naturally a sense of that 'Non-Duality beyond the pairs of opposites' which is more than One — One being only the opposite of many.

DOROTHY C. DONATH,
Washington, U.S.A.

* * *

INTRODUCING

Introducing Venkatoo to the readers of *The Mountain Path* is a very good idea indeed. They should know of his long association with Sri Bhagavan and the Ashram. It has been very nicely done. It was, however, very saddening to see the picture of the Maharshi's lifeless body.

A. R. NATARAJAN,
New Delhi.

* * *
EYES OPEN OR SHUT?

Do you happen to know whether Ramana Maharshi meditated with his eyes open or shut? After our sesshin a number of questions were put to the Rishi, many of them dealing with the subject of closing the eyes or keeping them open during meditation. As you may know, the Zen way is to keep them open. Several people insisted that the Maharshi always kept his eyes closed during meditation. Perhaps you could give us the real fact.

PHILIP KAPLEAU,
Zen Meditation Centre,
Rochester, New York.

The question does not really arise with the Maharshi, since he was permanently in a state of samadhi (kensho), whether his eyes were open or shut. I did once hear him asked whether one should keep the eyes open or shut during meditation and his reply was very characteristic: "You must do what you find the more helpful. Some people find that seeing things distracts them when their eyes are open, but when they shut them they find that thoughts crowd in still more; so do whichever you find best."

EDITOR.

* * *
APPRECIATION

Congratulations on keeping the standard of *The Mountain Path* so excellent. The standard, if anything, seems to go up with each issue — largely due, I feel, to your editorials. I am also a great admirer of your book reviews.

FRANCIS ALLEN,
London.

* * *
FROM 'THE INFINITE WAY'

Having studied under the late and beloved Joel S. Goldsmith and having been a devotee of the Infinite Way, I am thrilled to find a publica-

tion so pure and inspiring as yours. May I express my deep gratitude for the unadulterated Truth that shines forth in every word and for the Holy atmosphere that is a perfume emanating from between the lines of *The Mountain Path*.

Mrs. ALINE G. MAYER,
Philadelphia, Pennsylvania, U.S.A.

* * *
QUESTION BOX

Will you please invite questions from the readers of *The Mountain Path* regarding their doubts and difficulties in their spiritual practice and guide them? I feel it will be better if you kindly open a separate 'Question Box' for the same.

B. NARASIMHAIAH,
Penukonda, Anantapur Dt.

Why? This is the 'Question Box'. Any one is free to write about any doubt or difficulty. For instance, in this very issue you will see a question about the possibility of combining the Maharshi's 'direct path' with an indirect path that a sadhaka may already be pursuing.

EDITOR.

* * *
FRIENDS OF BHAGAVAN

Please do list my name as your agent in your magazine and all further communications. I would appreciate this very much; and also please state again in the magazine that I wish to cor-

respond with others throughout the world. At present I am carrying on a beautiful discourse with a man in Czechoslovakia and others in Ceylon, India, Argentina. The world is ripe for the words of Bhagavan, and I believe that he is guiding me in my pursuit of dissemination of his message. Inwardly I feel a growth of strength which has given me a blissful happiness in my relations with others who are no other than myself.

Bhagavan is a reality within me, and my guide daily in all my activities. I constantly see His eyes and know that He is helping me. Perhaps some time you could announce in *The Mountain Path* that I would like to form a circle of 'Friends of Bhagavan'.

David Teplitz-Sangitprem
1040 F Los Gatos Road
San Rafael
California 94903
U.S.A.

OMISSION

The last two lines were unfortunately omitted from "Sorrow" by 'Alone' on page 4. They read:

there is great energy ———
Look! the strange energy is dancing there!

CORRESPONDENCE NETWORK

Readers of *The Mountain Path* are invited to correspond with:

Mrs Elsie Kleinjan
Rocha 1259
Capital de Buenos Aires
Argentina

Sri Ramanasramam

Life Members—Indian

- H. C. Khanna, Kanpur.
K. S. N. Rao, New Delhi.
D. Subbanna, 56 A.P.O.
M. Sadasiva Setty, Chikmagalur.
A. R. Narayan Rao, Madras.
V. Venkatakrisnaiah,
Sri Ramanasramam.
C. Padmanabha Rao, Nellore.
G. Sessa Reddy, Nellore.
Y. Ramakrishna Prasad,
Madras.
N. C. Amin, Mangalore.
A. R. Natarajan, New Delhi.
V. Venkateswara Rao,
Visakapatnam.
G. V. Subbaramaya, Nellore.
P. Jagannatha Raju, Jinnur.
A. K. Ramachandra Iyer,
Madras.
Bh. V. Narasimha Raju, Jinnur.
R. Sankaraya, Nellore.
A. Dasaratha Rama Reddi,
Nellore.
M. Surya Narayana Iyer,
Nellore.
R. V. Raghavan, Calcutta.
S. Krishnamurthi, Chidambaram.
T. R. G. Krishnan, Bangalore.
Mr. & Mrs. Suresh Khanna,
Kanpur.
S. K. Srinivasan, Madurai.
T. Satyanarayana, Vijayavada.
M. M. Varma, Jaipur.
N. B. Parekh, Bombay.
A. P. Venkatesan, Tindivanam.
K. S. Sanyasi Raju,
Vizianagaram.
S. S. Narayanan, Tiruvanna-
malai.
C. Venkata Reddy, Nellore.
K. K. Nambiar, Bombay.
K. N. Pandey, Bombay.
Mrs. Freny Pandey, Bombay.
Miss Mehroo F. Screwalla,
Bombay.
Dr. O. Ramachandriah, Waltair.
M. Subbarayudu, Cuddapah.
Mr. & Mrs. Navin Khanna,
New Delhi.
K. Sippy, Coimbatore.
M. M. Thakore, Ahmedabad.
Rajeev Goenka, Calcutta.
M. Sundara Rama Reddi,
Nellore.
G. R. Desai, Bombay.
B. Venkata Subbamma, Nellore.
S. K. Venkataraman,
Sri Ramanasramam.
- G. Santanam Iyengar,
Sri Ramanasramam.
T. Ramana Reddi, Nellore.
B. G. Jaising, Bombay.
H. W. L. Poonja, Chikmagalur.
L. P. Koppikar,
Sri Ramanasramam.
M. V. Suryaprakasam, Guntur.
S. Satyanarayana, Nellore.
K. Parthasarathy Iyengar,
Chamrajnagar.
Dewan Hukim Chand, Ambala.
Shivax R. Vakil, Bombay.
Maj. Hanut Singh, Babina Cantt.
Sathyanarayana Tandon,
Kanpur.
N. D. Patel, Tirupathi.
K. C. Kapur, Kanpur.
Om Nath Rohatgi, Kanpur.
A. Devotee, Tiruvannamalai.
L. N. Ganesh Bhat, N. Kanara.
P. Venkateswaralu, Hyderabad.
M. Subramaniam, Hyderabad.
S. Srinivasan, Tiruchi.
B. Venkatadri, Madras.
Kisor Gandhi, Ahmedabad.
Smt. Dhruben Patel, Bombay.
Mrs. K. Khosla, Bangalore.
Popatlal B. Kotak, Bombay.
N. Sambasivan, Madras.
Smt. Namagiri Sambasivan,
Madras.
Dr. Atma Ram, Agra.
Maj. I. J. Taneja, Hyderabad.
S. K. Khare, Lagargawan.
Dr. D. Subbarayan, Tiruvanna-
malai.
K. Subramanyam, Hyderabad.
K. Padmanabhan, Bangalore.
V. Vaidya Subramanyam,
Madras.
Miss Nargish Dubash, Bombay.
A. K. Sanyal, Katihar.
Dr. M. Satya Sundar Rao,
South Kanara.
Krishna Kumar Tyagarajan,
Madras.
M. Easwaramma, Nellore.
N. R. Krishnamurthi Iyer,
Madurai.
N. K. Sethuram, Sindri.
V. A. Venkatasubramania Iyer,
Vonnapuram.
T. S. Sunderesan, Madras.
Mrs. Roda MacIver,
Sri Ramanasramam.
Prof. V. B. Athvale, Kirloskar-
vadi.
- K. Papa Rao, Vizianagaram.
C. Penchala Reddy, Nellore.
S. Ramachandra Raju,
Vizianagaram.
K. Rangam Reddy, Nellore.
Dr. N. Rangabhashyam,
Thanjavur.
Gulzarilal Bhargava, Delhi.
A. Devotee, Coimbatore.
V. Seshadri, Calcutta.
K. G. Subramanya, Shimoga.
Y. Venkatesa Sastry, Nellore.
N. P. Mahesh, Meerut.
N. Parameswaran Thampi,
Trivandrum.
M. S. Viewanathan, Palghat.
Darius D. Nicholson, Bombay.
M. S. Satyanarayana, Bangalore.
K. V. Ramanan, Ranchi.
Gopalji P. Desai, Navsari.
Princess Meena Devi, Bombay.
Soni Govindji Mamaiya,
Bombay.
A. K. S. Mani, Namakkal.
Surya Prakash, Bombay.
K. Arunachala Sivan, Madras.
Ch. Jagan Mohan Rao, Nellore.
M. C. Palekar, Bombay.
Thapas Swami, Naduvakajappal.
N. Rukmani Ammal, Salem.
J. C. Das Gupta, Calcutta.
M. S. Nanjundiah, Nellore.
S. Gnanapathi Iyer, Kurnool.
W. Nageswara Rao, Nellore.
Kum. L. H. Desai, Bombay.
R. C. Kapur, Allahabad.
K. Raja Rao, Rajahmundry.
R. H. Dastur, Bombay.
P. V. K. Raju, Tadapalle.
Maj. K. S. Abdul Gaffar,
Bangalore.
G. Narasimha Murthi,
Hyderabad.
Indra Singh Puri, Chandigarh.
S. Raju Naidu, Visakhapatnam.
Sri & Smt. K. C. Khanna,
Ambala.
Dr. Gadepalli Subramanyam,
Nellore.
Dr. J. Pierrey, Pondicherry.
T. G. Nair, Bombay.
R. Venkataraman, New Delhi.
Dr. S. Mull, New Delhi.
Lilaram Pohumal, Jaipur.
K. S. Rajasekariah, Bangalore.

Mrs. Kalyani Nambiar, Madras.
Smt. Uma Ramamurthi, Madras.
H.H. The Rajah Saheb
of Mandi, Mandi.
K. D. Kher, Kanpur.
Komerla Viswanathaiah,
Chintamani.
Dr. C. Satyanarayana, Madras.

D. Gurumurthi, Bangalore.
R. G. Sundaram, Bombay.
Prof. R. S. Aiyar, Bombay.
Vanmalidas Gokuldas,
Mangalore.
Dr. (Mrs.) T. Uma Rao,
Bombay.
R. Ramanujam, Bombay.

Sri & Smt. R. M. Sabharwal,
New Delhi.
T. B. N. Murthy, Madras.
Dr. T. Raghavan, Madras.
Navnit Paragji Desai, Bulsar.
Radha Charan Chatterjee,
Calcutta.
R. Elambooran, Pondicherry.

Sri Ramanasramam

Life Members—Foreign

EAST AFRICA

R. M. Patel, Dar-es-Salaam,
H. J. Saenger, Addis Ababa,
Ethiopia.
M. Yieshar Warner, Israel.

FRANCE

Hazel Stafford, Neuilly.
Frederick Stafford, Neuilly.
Mrs. B. Sundin, Neuilly.

MALAYSIA

Thong Yin Yeow.
Madam Loh Kim Thye.
Khoo Tuan Chia.
Master Thong Woon Leong.
Thong Yin Howe.
Thong Eng Kow.

SOUTH AFRICA

Dr. Leonard O. Bowen,
Johannesburg.
Dr. Vimala Devi Naidu,
Pine Town.

SOUTH AMERICA

T. F. Lorgus, Porto-Alegre.
Renata Gradenwitz,
Buenos Aires.

DONORS

INDIA

H. C. Ramanna, Bangalore.
Dr. R. Subramaniam,
Madras.

Indra Mohan Chopra,
New Delhi.
Dr. Sidheswar Nath,
Varanasi.

MONTE CARLO

Terence Gray.
Mrs. Natalia Gray.

WEST GERMANY

Api Brenner.
Peter Elsaesser.

UNITED KINGDOM

Mr. & Mrs. C. Donovan,
London.
Patricia Robinson, Londo

SWEDEN

Mrs. Vera Hedenlo,
Oskarshamn.

SWITZERLAND

Peter Greider, Pfaffhausen.

UNITED KINGDOM

W. E. Evans, Poulton-Le-Fylde.
F. C. Smith Poole (Dorset).
Mrs. Thalia Gage, Shropshire.

UNITED STATES OF AMERICA

Sivakumar, Berkeley.
Mrs. Annalisa Rajagopal, Ojai.
Mrs. Markell Raymer,
California.
Joseph R. Raymer, California.
A Devotee, Sedona.
David Teplitz, San Rafael.
Miss Madeline Mende, Ecorse.
Winifred Stapleton, Detroit.

WEST GERMANY

Frau Dorothea Graffin Von
Matuschka, Berlin.
Fritz Kreie, Hofgeismar.
Werner Voitel, Stuttgart.
Mrs. Anna Leifheit, Frankfurt.
Jos. Fr. Haagen, Porz-Urbach.
Miss Gertrude Fugert, Munich.
Michael Schacht, Kassel.
Trudel Elsaesser, Mannheim.
Dipl.-Ing. Reinhard Richter,
Mannheim.

The Mountain Path

Life Subscribers—Indian

V. Subramanian, Durgapur.
B. S. Ranganatham,
Sri Ramanasramam.
Dr. T. N. Krishnaswami, Madras.
Miss Ethel Merston, Tiruvannamalai.
K. K. Nambiar, Bombay.
Dwarakanath Reddy, Chittoor.
A. S. K. R. Trust, Madras.
Sathanarayana Tandon, Kanpur.
M. A. Chidambaram, Madras.
M. M. Varma, Jaipur.
S. S. V. S. Mutiah Chettiar, Tiruvannamalai.
A. R. Narayan Rao, Madras.
D. S. Sastri, Madras.
M. M. Thakore, Ahmedabad.
N. Balarama Reddy, Nellore.
Ashok Pal Singh, Bombay.
Rani Padmasvathi Devi, Bhopal.
Smt. Mahalakshmi, Madras.
K. Gopal Rao, Bombay.
V. Seshadri, Calcutta.
Lieut. D. Subbanna, 56 A.P.O.
Dr. M. Satya Sundar Rao, South Kanara.
Krishna Khare, Lagargawan.
Bhupen Champaklal, Bombay.
Dr. S. Nath, Varanasi.
S. K. Srinivasan, Madurai.
Raja Sadashiva Rao Pandit, Poona.
C. S. Krishnan, Palghat.
K. N. Pandey, Bombay.
H. C. Khanna, Kanpur.
P. Venkateswara Rao, Vizianagaram.
Maj. I. J. Taneja, Hyderabad.
Umesh Dutt, Jullunder.
K. R. K. Murthy, Hyderabad.
Gopi J. Thadani, Madras.
Sadanand Mukherjee, Calcutta.
Janaki Matha, Thanjavur.
Mrs. Parvathi Goenka, Calcutta.
H. W. L. Poonja, Chikmagalur.
Smt. Anjali Ishwarlal Shah, Bombay.

Shivax R. Vakil, Bombay.
V. T. Seshadri, Vellore.
Ch. Satya Narayana, Madras.
M. L. Vasudeva Murthy, Chikmagalur.
Madan S. Abichandani, Bombay.
Indra Mohan Chopra, New Delhi.
N. Parameswaran Thampi, Trivandrum.
Vaidya Subramaniam, Madras.
B. Sarat Chandra, Coimbatore.
D. Hukum Chand, Ambala.
Wm. Mc. Attkin, Almorah.

While appealing to devotees to enrol themselves as *Life Subscribers* to the journal and *Donors* or *Life Members* to the Ashram, we announce that we will quote this ever-growing list only in every January issue.

Father Lazarus, Naini Tal.
Lama Anagarika Govinda, Almorah.
R. F. Rose, Nagore.
S. Tapuria, Calcutta.
Mrs. K. Khosla, Bangalore.
S. K. Mullarpatan, Bombay.
Dr. K. Parthasarathy Iyengar, Chamrajnagar.
T. S. Sundaresan, Madras.
A. Devotee, Coimbatore.
Mrs. S. Mahindra, Poona.
Miss Jer Dadabhoj, Bombay.

M/s. Eastern Agencies, Bangalore.
Sen-Mandi & H. H. Rani Saheba of Mandi, Mandi.
L. N. Birla, Calcutta.
J. Jayadevial Dave, Madras.
J. C. Khanna, Secunderabad.
Mrs. Suneeta Khanna, Ambala.
Cecil Stack, Calcutta.
Mrs. S. D. Toorkey, Secunderabad.
R. M. Sabharwal, New Delhi.
T. V. Ganesan, Tiruchi.
Maj. K. S. Abdul Gaffar, Bangalore.
J. Srinivasan, Bangalore.
S. V. G. Naidu, Visakhapatnam.
Mrs. M. L. Tantia, Bombay.
Sri Mai Markand Majji, Bombay.
Mrs. K. Banavalikar, Bombay.
Mrs. Prabha Bhatia, Shillong.
V. R. Bhatia, Chandigarh.
Ramsingh Sulhyan, Miraj.
H.H. Maharan; Saheba of Kutch, Bombay.
Maharaj Kumar Sri Bhupat Singhji of Kutch, Bombay.
Smt. Rudra Ramana Moily, Bombay.
S. R. Bhargava, Delhi.
Lila Ram Pohumal, Jaipur.
K. S. Rajasekhariah, Bangalore.
Navnit B. Parekh, Almorah.
K. D. Kher, Kanpur.
Mrs. Shehroo Framjee, New Delhi.
D. Gurusurthi, Bangalore.
K. P. Jhunjunwala, Kanpur.
R. Ramanujam, Bombay.
Miss Lily B. Desai, Bombay.
J. K. Makhijani, Bombay.
P. R. Narayanaswami, Coimbatore.
S. P. Puri, Calcutta.
Raja Shankar Pratap Singh, Chichli.

The Mountain Path

Life Subscribers—Foreign

- CANADA
Noella Clavel, Regina.
- CHANNEL ISLANDS
D. I. Davis, Samares.
- CORSICA
Mrs. Francoise Moeyaert,
Lamote.
- CZECHOSLOVAKIA
MUDr. Robert Fuchsberger,
Bratislava.
- EAST AFRICA
Homi Byramji Contractor,
Mombasa.
R. M. Patel, Dar-es-Salaam.
R. O. Aminu, Lagos, Nigeria.
- FIJI
Karan Singh Jaswal, Tavna.
R. V. Patel, Lautoka.
- FRANCE
Henri Hartung, Paris.
Mrs. B. Sundin, Neuilly.
Mrs. Hazel Stafford, Neuilly.
- HOLLAND
Mrs. J. M. Kunst, The Hague.
- HONG KONG
Mrs. Banoo J. H. Ruttonjee.
Dinshaw S. Paowalla.
Charles Luk.
- ITALY
Dr. Alberto Beghe, Milan.
- MALAYSIA
A. R. Nambiar, Kuala Pilah.
- MONACO
Mrs. Terence Gray, Monte Carlo.
- NEW ZEALAND
Mrs. E. Oira E. Gummer,
Auckland.
- SOUTH AFRICA
Mrs. Gladys de Meuter,
Johannesburg.
X. Naude, Johannesburg.
Dr. Vimala Devi Naidu,
Pine Town.
- SOUTH AMERICA
T. F. Lorgus, Brazil.
Renata Gradenwitz,
Buenos Aires.
Sr. Adolfo Blanco Adrianza,
Caracas.
Mrs. Elizabeth Povazska, Olivos.
Mrs. Margarita Banaset,
Buenos Aires.
- SWEDEN
Mrs. Vera Hedenlo,
Oskarshamn.
- SWITZERLAND
Louise Trachsler, Coppet.
Peter Greider, Pfaffhausen.
Jurgen Stramke, Geneva.
F. A. Pollock, Latour-te-Peilz.
- UNITED KINGDOM
G. J. Yorke, Gloucester.
Mrs. Thalia Gage, Shropshire.
Peter Bright, Oxford.
A. E. Gladwell, Cornwall.
Miss E. G. Blanchard,
Shrewsbury.
Peggy Creme Pilling, London.
Roger C. Knight, Hazeleigh.
J. Dallal, London.
Mrs. Douglas, London.
J. Reiss, London.
A. Kalman, London.
Phiroze D. Mehta, London.
Dr. CH. Sharma, London.
Mrs. H. Sheps, London.
- W. E. Evans, Lancashire.
F. C. Smith, Poole.
Mrs. J. M. Hubbard, London.
J. R. Eales-White, Brighton.
N. Vasudevan, London.
G. F. Allen, London.
Mr. & Mrs. R. G. Robinson,
London.
- UNITED STATES OF AMERICA
Mrs. Joel S. Goldsmith,
Honolulu.
A. Devotee, Arizona.
Leroy A. Born, Scarsdale.
Gary Snyder, San Francisco.
Miss Madeline Mende, Ecorse.
John Carrey, Napa.
Mrs. Annalisa Rajagopal, Ojai.
Marion E. Jaspersen,
Indianapolis.
E. Schumicke, Florida.
Paul Rees, Hawaii.
Walter Starcke, Florida.
Mrs. Giovanni Bagarotti,
Tarrytown.
Donald R. Hodgman, San Merino.
Mrs. Lester R. Mayer,
Philadelphia.
- WEST GERMANY
Miss Gertrude Fugert, Munich.
Trudel Elsaesser, Mannheim.
Prof. Dr. Friedrich W. Funke,
Seelscheid.
Dr. P. J. Saher, Munster.
Miss Helga Krutzen, Pfronten.
Fritz Kreie, Hofgeismar.
Jos. Fr. Haagen, Porz-Zundorf.
Mrs. Anna Leiffheit, Frankfurt.
Werner Voitell, Stuttgart.
Mrs. Gertrude Lietz, Stuttgart.
Margarete Deuring, Gottingen.
Brother Dhammapala, Uting.
H. Burger, Gottingen.
Dipl.-Ing Reinhard Richter,
Mannheim.