

Tuesday Morning Reading

The Essence of Sri Ramana's Sayings

by Sivaprakasam Pillai

Sivaprakasam Pillai is the fortunate devotee who put the important question 'Who am I?' to Bhagavan and preserved His answers. This treasure-trove of wisdom now guides innumerable seekers all over the world.

He dedicated the rest of his life to contemplation on His teachings and now and then he used to write a few verses. Sivaprakasam Pillai passed away in January 1949. Soon after that when Sri Manickam Pillai, his nephew, came to the Ashram, Bhagavan enquired about Sivaprakasam Pillai's last days. He asked whether 'Pillaiyavargal' (this is how Bhagavan referred to Sivaprakasam Pillai) had left any poems behind. The nephew hesitatingly replied: "Bhagavan! He did leave some manuscripts with me, but with the instructions that I should burn them after his death and not show them to others."

"Oh, is it so! Doesn't matter. You can show them to me!"

Bhagavan looked through the bunch and picked out one sheet and said: "This one is enough," and returned the rest.

Below is the English translation of the poem that Bhagavan selected.

Sri Ramana Vachana Saram

*This is the essence, this is the essence!
This indeed is the essence of Ramana's words!
Tell me who is the real You! Seek the real You!
You are surely not the putrid flesh.
The body is born, the body dies.
The body knows not itself in deep sleep.
You are Knowledge. Knowledge is you.
Knowledge Eternal is never born nor dies.
In sleep is Awareness of Self, not of body.
You alone witness absence of body-consciousness.
Do not all know that body takes birth?
Is there anyone who is aware of the birth of Consciousness?
You are not the body, as declared above.
Destroy the false notion that you are the body.
Seek ceaselessly your real nature.
Think no other thought.
If the root thought 'I am the body'
Subsides, then all other thoughts subside.
'Who is aware of the body?'
This quest alone will eliminate the 'I am the body' notion.
The deluded one who thinks 'I am the body',
Will crave for food, clothes and fulfillment of desires.
He who is free from the delusion 'I am the body'
His mind will not crave for food, clothes and desires extensive.
Even as the end draws nigh, he will not be perturbed.*

*Be tranquil; it is all God's work.
Ponder not whether the body be one, two or three (gross, subtle or causal).
Vain is such pursuit.
If you observe attentively,
There is no scope for body-consciousness at all.
Reject all appearance that seems apart [from you].
Reject it as 'Not I'.
All other dogmas and tenets are garbage-like collections.
Remove them all, Repeatedly questing 'Who am I?'.
The I-thought alone remains.
The rest will be ashes.
When the I-thought gets burnt away,
You will know the 'Real You', bereft of thought.
That which neither rises nor sets is the Real You, shining effulgent.
As the Self shines like the resplendent Sun,
Be that, never falling back.
This is the essence, this is the essence!
This indeed is the essence of Ramana's Teaching!*

The Direct Sadhana by Dr. M. Sadashiva Rao

Self-enquiry is the sadhana or spiritual practice that Sri Bhagavan, in his infinite grace, has made available to all seekers. Many aspirants who take up this sadhana get disheartened when they meet with difficulties at the very beginning of their practice and give it up, attributing their difficulties to the advanced nature of the sadhana. In reality, initial difficulties are common to all sadhana involving meditation and concentration. Every aspirant will experience them when they attempt to make a drastic change from the long-accustomed habit of looking outwards at the world to one of looking inward, keeping the mind tranquil and free from thoughts. Once the aspirant makes this change, Self-enquiry is found to be easy and simple.

How to make this change? In the recorded talks, Bhagavan has given brief directives on how one should develop the habit of looking inwards and cultivate a thought-free mind. The full implications of these directives and a few subsequent steps of the sadhana proper are described in this article.

“The mind is by nature restless. Give it peace. Make it free from distractions and train it to look inwards. Make this a habit. This is done by ignoring the outer world and removing the obstacles to peace of mind!”

Restlessness of the mind, the main obstacle to this sadhana, is caused by a rush of thoughts created by preoccupation with the outer world and its distractions. It is necessary to develop the habit of ignoring the outer world, of removing from the mind the thoughts created by it, and of looking inwards. It is necessary, therefore, to develop vairagya which Bhagavan defines as: “loss of interest in the non-self.”

Interest in, or devotion to, the Self or God within can be developed only if interest in everything else is lost. The same is implied in Bhagavan's words:

“Drawing-in the thoughts, restraining them and preventing them from going outwards is vairagya. Fixing them on the Self is sadhana or abhyasa (practice).”

Vairagya and abhyasa are both essential for the sadhana. Vairagya turns the mind away from the outer world and makes it look inwards. Abhyasa fixes the mind on the Self. Says Bhagavan: “Only after perfect vairagya, the mind becomes steady.”

However, vairagya does not mean giving up of one's duties and responsibilities in the outer world. Says Bhagavan: "Give up thoughts, you need not give up anything (else)."

A Thought-free Mind

A thought-free mind, in addition to vairagya, is a sine-qua-non for the sadhana. Thoughts are created by vasanas, or hidden tendencies of the mind. These are mostly vishaya vasanas related to objects of sense gratification and can be easily removed from the mind by the steady silent quest of "Who am I?". The mind turned inward concentrates one-pointedly on the single thought. If, with mind introverted, one concentrates on the single thought 'I' one at first finds a series of stray thoughts rising up to drive out the single thought. The stray thoughts are born of vishaya vasanas. In this context, Bhagavan says:

"All that is inside will have to come out. There is no other way than to pull up the mind when it goes astray."

The coming into the open of hidden vasanas in the form of thoughts, far from being an obstacle, gives the required opportunity to remove the vasanas from the mind.

Removing Vishaya Vasanas

Three different methods of preliminary practice for clearing the mind of its vishaya vasanas are given here:

The first and the usual method is carried out during the initial practice of one-pointed concentration. As stray thoughts come to the mind, one after another, each thought is rejected or thrown out with a firm will. One should not play with the thought, as this generates other thoughts, and this will go on ad infinitum. The thought must be thrown out of the mind forthwith and the mind more intensely concentrated on the single thought 'I'. One-pointed concentration can now proceed with little interference from stray thoughts. This is where vairagya or lack of interest in the outer world has its value. With progress in the sadhana, vairagya becomes perfect and stray thoughts will seldom interfere.

The second method of removing vishaya vasanas from the mind is carried out without wasting time set apart for the sadhana. Bhagavan tells a devotee much plagued with stray thoughts: "If you are able to be without any thoughts while awake, it is enough." This is valuable advice. The practice of keeping the mind free from stray thoughts in leisure hours helps to keep the mind thoughtfree during the sadhana. This practice is best carried out with the mind extroverted (as in normal activities) and with eyes open to the world. It brings about, at the same time, a gradual loss of interest in the outer world. One-pointed concentration can be carried out with eyes open without being disturbed by what is seen.

The third and the most effective method is satsang. It involves no special efforts on the part of the aspirant. Close contact with a Sadguru (one who has realized the Self) inhibits vishaya vasanas, promotes introversion of the mind and permits one-pointed concentration to proceed smoothly. Even a place hallowed by the Sadguru will have the same effect. The aspirant should practice under this most potent influence as long as possible. Bhagavan asks:

"If association with Sages is obtained, to what purpose are the various methods of self-discipline?"

Deep Meditation

When the aspirant acquires, through the practices described, the ability to remain thought-free, one-pointed concentration on the single thought 'I' proceeds undisturbed. The thought 'I' must be as abstract as possible. It should not be associated with any other thought, such as 'Who am I?', 'I is the ego', etc., as such thoughts delay going into deep meditation. A devotional feeling that 'I' represents pure Being or the Self or God helps. With practice, the concentration on 'I' becomes more intense and the mind gets fully introverted. This is deep meditation and Self-enquiry proper. For sustained practice, certain other conditions are also necessary. The aspirant should be seated comfortably with back and head erect and body relaxed. Eyes may be kept closed or open. There should be no undercurrent of hurry or anxiety whatever. Under these propitious conditions, the thought 'I' occupies the whole mind, which now becomes sattvic and embodies the Pure 'I' or Pure Awareness. Bhagavan has given valuable advice in this context:

"On waking from sleep, but before becoming aware of the world, there is (experienced) the Pure 'I'."

If this is recalled to memory and concentrated upon, he says, one can meditate with eyes open without being disturbed by the world phenomena. He says further:

“This (Pure ‘I’) is the only passage to the SelfLuminous Supreme Being.”

If deep meditation succeeds in holding on to the Pure ‘I’ it would be a short-cut to reach the Heart since it is the Self. The reason why Bhagavan calls Self-enquiry a direct path will now be clear. The thought ‘I’, representing the individual being or ego, gets lost smoothly and rapidly in the Pure ‘I’, or the Supreme Being. With meditation on a mantra of the Name of God, further time and efforts are involved.

Sinking of the Mind in the Heart

The sinking of the mind in the Heart can be clearly felt and recognized. Bhagavan has explained it in these words: “The thought-process that is struck by reason of swoon, sleep, excessive joy, consuming sorrow, fear, etc., enters its own place, namely, the Heart. The person is not then aware of this entry into the Heart, whereas in samadhi he is clearly aware of such entry.”

Samadhi is the state that ensues when the mind sinks in the Heart. Explaining its occurrence in deep meditation, Bhagavan says:

“What really happens is that the thinker (mind), the object of thinking ‘I’ and thought (one-pointed concentration) all merge in the One Source (the Heart) which is consciousness and bliss.”

The triads (triputi), described as “knower, known and knowing” and as “meditator, object of meditation and the process of meditation,” cease to exist (in consciousness) when the mind sinks into the Heart. The direct experience of the Self, says Bhagavan, is “going beyond duality and triads.” Going beyond the triads cannot be known by the aspirant when it occurs. But loss of the sense of duality between his individual being and the Self can be clearly felt. It is the union of the individual being (mind or consciousness) with the Supreme Being (Pure Consciousness). It is a thought-free state and a moment of great bliss and exultation for the aspirant. The experience lasts only for a moment since the mind comes out of the Heart owing to the pull of the vasanas, and the sense of duality revives.

Abidance in the Self

The sinking of the mind in the Heart for the first time is a great moment for the aspirant as it brings Guru’s Grace to support all his further efforts. On this Bhagavan says:

“Guru’s grace is really inside you, in your Heart; and the moment you effect subsidence or merger of the mind in its Source (the Heart), by any of the methods, Grace rushes forth spouting as from a spring within you.”

When this happens, the aspirant will, of his own accord, surrender himself completely to the Guru. With guru’s grace, the aspirant continues to practice deep meditation to the point of sinking the mind in the Heart until it becomes effortless and spontaneous. It becomes possible for the aspirant to hold on to the Heart during his waking hours and carry on his worldly duties. This is still not a permanent merger of the mind in the Heart, but only a temporary subsidence, for the vasanas still persist. Bhagavan calls this “Abidance in the Self”. He says:

“One should abide in the Self without the sense of being the doer, even when engaged in work born of destiny like a mad man.”

Abidance in the Self helps to remove vasanas from the mind. Apart from the loss of the sense of doership, it has a profound influence on the character and outlook of the aspirant who gains perfect equanimity to meet any situation.

Samadhi

In the beginning, sustained efforts are required to go fully into the samadhi state. In the sadhana of Self-enquiry samadhi is not a state of mental blank or unconsciousness, as the English word “trance” may suggest. It is a state of intense wakefulness with an overpowering feeling of perfect Bliss. It is the Real State called jagrat-sushupthi, underlying the three states of waking, dream and deep sleep. It cannot be described in words. Ribhu Gita contains a unique description of it. In the earlier stage of the practice of samadhi, thoughts intrude. This is called savikalpa samadhi; there is still a sense of duality or differentiation between one’s own being and the Supreme Being. This passes on into nirvikalpa samadhi when there is no duality and no thought. The Self is experienced as a vast expanse of pure consciousness, a waveless ocean of awareness pure. However, these are temporary states and so the mind reverts to duality when samadhi ends. One must practice either savikalpa or nirvikalpa samadhi regularly while leading an active life in the world so that the sahaja samadhi of the Jnani may result. He says: “Realization must be amidst all the turmoils of life.”

In sahaja samadhi all the vasanas are lost and the mind has merged permanently in the Self without any possibility of reversion to duality. Thoughts, words and actions are fully possible. This is the supreme state of inherence in the Self which is all-pervading and all-powerful. Says Bhagavan: "It is very seldom that a person can realize his True Being without the Grace of the Guru."

Variety in Bhagavan's Teaching

by Kunju Swami

Sri Bhagavan's detailed explanations of Self-enquiry do not mean that his emphasis on this method was absolute or dogmatic. Sri Kunju Swami relates how the Maharshi gave all methods their due place, citing concrete instances.

Sri Bhagavan's presence and teachings gave hope and strength to different classes of seekers at different levels. Thus the teachings were not limited to those who took to pure enquiry, as is sometimes assumed. Bhagavan, as the Jnani, was on a level higher than that of a spiritual master and therefore it followed that whatever one's path one received help and guidance; no attempt at changing one's approach was needed.

An important teaching of his was that intensity of practice and one-pointedness on any path will be fruitful. Stotra, japa, dhyana and vichara are ascending stages of sadhana. While confirming this, Bhagavan was also clear that this did not mean that all stages were necessarily to be gone through by all. Certainly, there were exceptions, as for example in the case of the four great Tamil saints who sang the praises of Lord Siva. With them it was an achievement of akhandakara vritti (unbroken experience of awareness) brought about by constant remembrance of the Name ("Never was there a moment when I did not think of You!"). In that achievement where was the need for vichara? Its result was already there. Dandapani Swami once pleaded with Sri Bhagavan to give him some upadesa. It was a Sivarathri Day. The devotee affirmed he had no practice to his credit. But Bhagavan persistently asked him whether he had not done any little practice of any kind. At last the fact emerged that he used to write the Rama Koti (a crore of Rama Nama). Sri Bhagavan instructed him to do it more and more.

One doubt that often assails people relates to the relative superiority of mantras. Sri Bhagavan explained that the choice of a particular mantra purely depended upon one's samskara. There is no superiority or inferiority in the mantras themselves. In the choice of the mantra, as in other things, it was characteristic of Sri Bhagavan to encourage one in a path already chosen so that it acted like a lever resulting in more progress.

In olden days, when we had the benefit of receiving personal instructions from Sri Bhagavan, one of them was to get into meditation before going to sleep. Thus sleep overtook one as a natural consequence of fatigue and was not induced or preceded by lying down. Also, the first thing in the morning, immediately on getting up from bed, one was to go into meditation. Then the state of mind immediately before sleep would be resumed on waking. This would ensure a serenity of mind and also a feeling of tirelessness throughout the day.

Parayana (recitation), japa, dhyana and vichara usually represent different modes of sadhana. But it may not be possible for a sadhaka to be engaged in any one of these continuously. So Sri Bhagavan's advice was to alternately try all the four to ensure continued sadhana (which would be otherwise impossible). Thus, if one tires of dhyana one can do japa, following it up with parayana and so on. My practice was to recite slokas on my walk to Skandashram in the morning. One day Bhagavan happened to see me and asked what I was doing. When I told him about my parayana he encouraged it and said it was a good way to simultaneously go through one's routine and also do something towards controlling the mind.

Sri Bhagavan stressed the importance of developing good tendencies, likening it to sowing a ripe seed. A ripe seed thrown carelessly on rocky soil will sprout and grow, be it even after a thousand years. It will never go to waste. Likewise, good tendencies. Asked on one occasion how it could be that "Self-knowledge is easy, the easiest thing there is," (referring to Bhagavan's poem "Self-Knowledge") while others said it was the most difficult thing there was, and whether the individual could get it so easily and unaided, Bhagavan seemed to sympathize and pointed

out the words, "Grace is needed most," in the same poem. He said that this was the key to understanding the poem.

Sri Ramana Pada Malai

Back in 1902 Sivaprakasam Pillai queried Sri Bhagavan as to the nature of 'I' and in response received the enlightening exposition enshrined in Sri Bhagavan's "Who Am I?". This great devotee has also placed us under a debt of gratitude for this following poem, which answers a wide range of spiritual questions and contains Sri Bhagavan's direct and simple instructions (the original is in Tamil).

Refrain: (To follow each verse)

Blessed be, blessed be The Feet of Lord Ramana, Blessed be, blessed be and forever blessed be!

1. Blessed be the Feet of the Master, the embodiment of Grace. Blessed be the Knower of the Veda whose Feet remove ignorance and confer Knowledge.
2. Blessed be the Feet of God who attracts the minds of those who see Him. Blessed be His Feet, the One of clear Knowledge who has neither likes nor dislikes.
3. Blessed be the Feet of Him who is all Light. Blessed be the Feet of Him, the true Devotee, who had the Grace of the Lord.
4. Blessed be the Feet of Him the embodiment of Truth, who realized the Truth and rejected all (else). Blessed be the Feet of Him who shows the path of emancipation as it really is.
5. Blessed be the Feet of Him who truly knows but does not show Himself off as a Knower. Blessed be the Feet of Him who teaches the way of highest devotion.
6. Blessed be the Feet of Him who removes the fears of those who take refuge in Him. Blessed be the Feet of Him who regards even poison as nectar.
7. Blessed be the Feet of Him, the Supreme. Blessed be the Feet of Him who lets no danger come (to His devotee).
8. Blessed be the Feet of Him who returns good for evil. Blessed be the Feet of the Creator who melts even stony hearts.
9. Blessed be the Feet of Him who does not expect any reward. Blessed be the Feet of Him, the Lord whose speech is like nectar.
10. Blessed be the Feet of Him who teaches, "Seek 'Who am I ?' and leave the rest." Blessed be the Feet of Him, the Peaceful One, who says that sorrow will go if one becomes Oneself.
11. Blessed be the Feet of the One who gives the knowledge that "I am not the body which is so dear." Blessed be the Feet of Him who says, "Throw the burden on the Lord."
12. Blessed be the Feet of the One who says that the Divine will bear any burdens. Blessed be the Feet of Him who says, "Stick to the Path which is shown."
13. Blessed be the Feet of the One who says that all is the work of the Lord. Blessed be the Feet of the One who says that the ego and nothing else is the whole trouble.
14. Blessed be the Feet of the One who teaches, "That which rises as the 'I' is the mind." Blessed be the Feet of the One who teaches that the mind is dissolved in the vision of Jnana.
15. Blessed be the Feet of the One who instructs, "Do not think anything and be still." Blessed be the Feet of the One who says, "Keep your mind fixed in the Self."
16. Blessed be the Feet of the One who says, "Do not slacken in Self-Enquiry but continue it till you achieve Abidance in the Self."
17. Blessed be the Feet of the One who says, "All evil that hovers around identification with the body will vanish with Self-Enquiry."
18. Blessed be the Feet of the One who says that bliss will surge up and up as one dives deeper and deeper into the 'I'.
19. Blessed be the Feet of the Lord who instructs, "Offer the wandering mind to the Lord. It is the highest devotion."
20. Blessed be the Feet of the One who says, "Do not dissociate yourself from the Lord who is within but appears separate and without."

21. Blessed be the Feet of the One who instructs, "If the mind goes after sense objects, stop it; this is offering the soul to the Lord."

22. Blessed be the Feet of the One who teaches, "Quell all thoughts which rise; that is vairagya."

23. Blessed be the Feet of the One who says, "Many are the ways to control the mind. The best among them is Self-Enquiry."

24. Blessed be the Feet of the One who says, "If controlled by other methods it (the mind) will rise again. This is due to the force of vasanas."

25. Blessed be the Feet of the One who explains, "By mantra japa the mind will be quiescent. Japa is a means of enquiry."

26. Blessed be the Feet of the Murti (one with form) who says, "(Contemplation on) Form will make the mind one-pointed. Considered well it is also a way."

27. Blessed be the Feet of the One who teaches, "If Prana (breath) is controlled, mind is temporarily controlled. Pranayama (breath-control) is also a means."

28. Blessed be the Feet of the One whose teaching is "The best in the code (for sadhakas) is moderate eating. (Also) One word spoken leads to a hundred."

29. Blessed be the Feet of the One who teaches, "Control of mind is the gist of any book (teaching). What book do you need to see yourself!"

30. Blessed be the Feet of the One who says, "Desire is the play of (material) atoms. Desirelessness is Jnana."

31. Blessed be the Feet of the One who enjoins, "Get rid of the discrimination between the sexes. Marriage is a way of achieving it."

32. Blessed be the Feet of the Noble One who explains that giving to others is giving to oneself, if there is the knowledge as to who one is.

33. Blessed be the Feet of the One who stays humble and says, "To humble oneself more and more is good. Avoid contempt towards those who are low."

34. Blessed be the Feet of the One who says, "If one wants to rule over (others), others will do the same. If one stays humble others will also do likewise."

35. Blessed be the Feet of the One who instructs: "Don't go back on your word. Do not interfere in other's affairs."

36. Blessed be the Feet of the One who says, "It is best to let one raise himself by himself. Grace helps where there is effort."

37. Blessed be the Feet of the Yogi who says, "It is dangerous to discard traditional rules of conduct. Try to think and understand their significance."

38. Blessed be the Feet of the One who teaches, "Regard everything as the Will of the Lord. Considered well the world is only a dream."

39. Blessed be the Feet of the One who says, "It is proper for the wife to act in compliance with the husband. She will derive the same peace as the husband acquires."

40. Blessed be the Feet of the One who says, "Fix the mind in the Self. That is respecting the Guru's word."

41. Blessed be the Feet of the One who says, "Nothing else is expected of you - be rid of the feeling of difference (between the jiva and the Self)."

42. Blessed be the Feet of the One who says, "Formal respect is only for the outside world. Where is this consideration when there is unity between man and wife?" (Symbolically the relationship between the master and the disciple, though bound by the rule of respect in one sense, is really one of Unity.)

43. Blessed be the Feet of the One who sees merits even in faults. Blessed be the Feet of the Jnani who has saved me, possessed of little tapas.

44. Blessed be the Feet of the One who like the Sun makes the hearts of the devotees blossom. Blessed be the Feet of the One who lives in Arunachala.

45. Blessed be the Feet of the One who was born in Holy Tiruchuli. Blessed be the Feet of the One who was born through Grace as son to Sundaram Iyer.

Blessed be, blessed be The Feet of Lord Ramana, Blessed be, blessed be and forever blessed be!

The Maharshi's Voice Recorded

by Kanakammal

Kanakammal related the following story to devotees of Arunachala Ashrama on September 1, 1990. The Ashram was then located at 72-63 Yellowstone Blvd., Forest Hills, Queens, New York City.

One of the devotees brought with him a tape recorder to Sri Ramanasramam with a view to record Bhagavan's voice. Until the visitor actually took the recorder into the hall he was all along apprehensive that Bhagavan, or someone, might not permit him to do it. He entered the hall, set the recorder in front of Bhagavan, did his usual pranams (prostrations), and sought his permission to record.

To the devotee's surprise, Bhagavan started putting questions, eliciting some technical information on the mechanism of operation. While giving the required information, the devotee felt relieved at the comfortable thought that Bhagavan was interested and was agreeable to having his voice recorded.

After the explanations were over, the devotee went around and instructed all those present to keep quiet. Bhagavan was keenly watching all that was going on. The devotee then placed the microphone near Bhagavan and switched on the recorder. He quietly moved to a little distance. From then on silence fell . . . Only the whizzing sound of the revolving reel on the recorder could be heard. Ten or fifteen minutes passed thus, in near absolute silence.

Disappointed, and not knowing what to do next, the devotee went near Bhagavan, switched off the recorder, and in a subdued tone asked Bhagavan why he did not speak. He added, that unless he talked his voice could not be recorded.

Bhagavan replied: "Why do you think so? My voice, indeed, has been recorded. My language is that of silence, and that has been recorded. Is it not so?" On hearing this the devotee stood baffled.

Sri Muruganar, one of the resident devotees, was in the gathering. He addressed the devotee and said: "Why did you switch off the recorder before asking these questions? If you had not, there would have been, at least, the recording of Bhagavan's latest explanation of his own voice." Now the devotee was all the more perplexed.

The Soul of Silence

Sri Swami Thapovanji Maharaj, Uttarkasi, Himalayas

Silence is Truth. Silence is Bliss. Silence is Peace and hence, Silence is Atman. To live this Silence is the Goal. It is Moksha. It is the end of this endless cycle of births and deaths. Sri Ramana Maharshi was an embodiment of Silence. He was Silence Itself. Therefore he did not preach the Silence. Only when one comes back to the 'noise' from the Silence, can one preach the Silence. How can the Silence preach itself through Silence?

Nearly forty years ago, I had the good fortune of having the darshan of the Maharshi at Tiruvannamalai when he was living there in a cave along with his mother and brother. One midday I, a young Brahmachari at that time, climbed to the cave, saw the Maharshi there, and placing a bunch of bananas at his feet, bowed and sat before him. At the same moment some monkeys jumped onto the scene, scrambled for the fruits and ran away with them.

The Maharshi looked lovingly into my face. That was all. He spoke but Silence; not a word passed between us. A supreme, a dynamic and Divine Silence prevailed. An hour passed by, all in Silence. He rose for his bhiksha. I too rose from my seat, bowed again and walked down the Hill. The Divine Silence

sank deeper and deeper into me with each step! Someone came running behind me and pressed me to take some prasad. Thankfully, I declined. I was full, so full with the Silence. The Maharshi called him back and advised him not to press me. Then I continued walking away.

Maharshi was an image of Peace and Silence. It is the first duty of all those who admire and follow him to seek that Divine Silence. The enquiry into that Divine Silence is but the enquiry 'Who am I?'

O Man! Enquire and be immersed in that inner Silence. Do all works of this world to reach that goal, to attain that Divine Silence. The ocean's surface dances in waves, laughs in sparkling foam, roars as its thunderous waves clap and clash! And yet deep in its inner vaults it rests in eternal Silence and Peace. Without such a divine and spiritual depth, the works and activities of this universe prove worthless and aimless.

"Works should be undertaken and pursued to take us ultimately to the workless Abode of Divine Silence and endless Peace." This is the secret doctrine of all our Vedas and ancient Scriptures.