

Dr. Shuddhananda
Bharati

Letters
of Kaviyogi

Volume 2



ASSA
Editions

Preface

Letters of Kaviyogi is a book which is an inspiration to any reader. This giant of a man was the author of the epic *Bharata Shakti* but remained a humble seeker after truth and God's grace. During his lifetime, Kaviyogi wrote many letters to his family, fellow poets, fighters for Indian independence and other great thinkers he met during his travels. In these letters he sets out his philosophy and beliefs, describing the struggles he had to overcome in order to live according to his principles. He offers many wise words of guidance on important matters; including the correct education of young men and women, and the need for justice and fairness in society. We cannot fail to be touched by the insights he offers and his generosity in sharing his thoughts with us.

Daye Craddock

Editor's Notes

A warm thank you to Daye Craddock for her help in careful editing of this book. It is a real pleasure for me to present *Letters of Kavi, Volume 2* to you. Thank you, Dr. Shuddhananda Bharati for having transmitted *Letters of Kavi, Volume 2* to us. With the blessing of *Aum Shuddha Shakti Aum*.

Christian Piaget

Song of Unity

*Unite. Unite, Unite, oh Souls
Unite and play your roles
Unite in mind, unite in heart
Unite in whole, unite in part
Like words and tunes and sense in song
Let East and West unite and live long
Trees are many; the grove is one
Branches are many; tree is one
Shores are many; sea is one
Limbs are many; body is one
Bodies are many; self is one
Stars are many; sky is one
Flowers are many; honey is one
Pages are many; book is one
Thoughts are many; thinker is one
Tastes are many; taster is one
Actors are many; the drama is one
Nations are many; the world is one
Religions are many; Truth is one
The wise are many; Wisdom is one
Beings are many; breath is one
Classes are many; college is one
Find out this One behind the many
Then life shall enjoy peaceful harmony*

Peace Anthem

*Peace for all, peace for all
For all the countries peace
Joy for all, joy for all
For all the nations joy
A rosy morning peace
A smiling summer joy (Peace for all)*

*All for each and each for all
This is the golden rule
Life and Light and Love for all
For all that live our love (Peace for all)*

*Work and food and clothes for all
Equal status for all
Health and home and school for all
A happy world for all (Peace for all)*

*No idle rich, no more beggars
All are equal workers
No more tears, no more fears
The heart is full of cheers (Peace for all)*

*No atom scare, no fat mammon
No room for war demon
Like leaves in trees, like rays in the sun
We are one communion,
One Divine communion (Peace for all)*

*The good in you is good for all
Your life is life for all
The God in you is God for all
Your love is love for all (Peace for all)*

*For he or she or it or rest
This collective life is best
This Universal Life is best
North or South, or East or West (Peace for all)*

*Peace for plants and birds and beasts
For hills and streams and woods
Peace in home - land and air and sea
Dynamic peace we see*

Peace for all, peace for all

Immortal Peace for All



Presentation of Dr. Shuddhananda Bharati

11th May 1897 – 7th March 1990

The wise one to the cosmic age

Although more than 90 years old, in his school in the south of India, *Kavi Yogi Maharishi* (great divine visionary, wise poet), Dr. Shuddhananda Bharati worked like a young man of twenty. When he was asked his age, he answered: "My age is Courage!" The Yogi wrote several hundred works in English, French, Tamil, Hindi, Telugu and Sanskrit; five thousand songs, and fifteen hundred poems in French. The magnum opus of the man conscious of the presence of God in him, *Bharata Shakti*, (in 50,000 verses) described his ideal: only One Humanity living in communion with only One God in a transformed world! *Bharata Shakti* is a monumental and unique work. The Yogi depicts the essence of all the religions, of all the prophets and saints, all the approaches of yoga and all the cultures on an allegorical fabric. It is a book for any age which all spiritual researchers and all nations should read and meditate on. His commitment is summarized in his book celebrating his life, *Pilgrim Soul*. The three poems mentioned in the opening express perfectly his ideal. His mantra, *Aum Shuddha Shakti Aum*, nourishes our souls and guides our steps toward the inner joy *Ananda*. It means: The light of Grace and power of the pure supreme Almighty bless us of peace, happiness and prosperity! Let the beauty and greatness of soul of Dr. Bharati Shuddhananda bloom and scent the entire Earth of its divine message and his spiritual and unifying benefactor!

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Letters of Kaviyogi

53. Long lives Veera Vilakku

(Beacon Light V.V.S. Iyer)

Oh Veera Vilakku! (Beacon Light)

My bosom friend! We return from Thiruvananthapuram tomorrow. We had a very enthusiastic welcome here. Everyone, from Diva Raghavaya to the poet Desikavinayakam Pillai, welcomed us with affection. On the first day we ate at the temple. The next day many admirers offered hospitality. In the evening the general public was drawn by the music and the procession. At various points I spoke about the Gurukula activities and your greatness and achievements. We presented the play about Appar. I shall be bringing you a token of our love - the sum of two thousand five hundred rupees. The mobile school functioned successfully. In some places we conducted science classes in the high school. As a mark of respect for you, the brahmacharis sing *Sahana vavatu* wherever we go.

When I meditated on Vivekananda Rock, many were the scenes that rose before my mental eye. I have written about them in Dante's style, in my poem *Tirukatchi*. I will read it out to you and then offer it to *Bala Bharati*. The scheme of work that we contemplated on top of the Kolundu Hill, on the sands of the Tamirabarani River and in my meditation hut, must be successful. It is rare to find a great man and philanthropist like you. Your affection is my greatest treasure; your friendship is my education. My epic *Bharata Shakti* should come out with the blessings of

someone like you who is an authority on Kamban's works.

Thank you for recommending my songs for publication in *Swadesamitran*. In Kuttralam I observed silence, fasting and meditation for a day. The sound of the waterfall and the Omkara sound within blended to give rise to poetic inspiration. New ideas surged up, flashing as pictures on the mental screen.

We should train strong-minded, capable volunteers in the Gurukula and with their help we should run useful industries, art centres, dispensaries, and a centre for spiritual development and growth of our religion. *Bala Bharati* should be made a weekly publication, and should come out with good, attractive illustrations. We should also bring out a periodical in English under the name *Nav Bharat*. We should acquire a good cylinder, two treadles, a cutting machine and binding instrument, and bring out quality books. For the sale of our books and periodicals, and our handicrafts, we should open "Gurukula Stores" in Madurai, Thanjavur, Tiruchi and Chennai. In future, without rattling a collection box or expecting assistance from others, by our own labour we should increase our material resources. The educational standard and methodology should improve. A committee for promoting art should be set up in the Gurukula immediately.

My songs are piling up; many are the plays available. *Keertananjali*, *Natananjali*, *Singanadam*, *Munnetrappattu*, *Ulagappattu*, are all capable of inspiring a new world order. Singers with good voices should sing them, with proper instrumental accompaniment like violin mridangam,

veena, flute, bulbultara, sitar and such others, and through the melody of music bring about a new awakening among mankind. The songs of the book *Natanaanjali* should be rendered melodiously, with proper instrumental support, for the presentation of the dance performance. There should be a group of ten to fifteen actors for presenting the plays. The art troupe should travel to different cities to present their feast of art, and get name, fame and material gains. Tagore too built up his *Santi Niketan* through his troupe of artists. In the Gurukula we should promote painting too.

While many such dreams flashed on my mental screen, the projector light went off and I was startled into reality. The hope of setting up a Gurukula like Kangri, Dayalbagh, Sabarmati, Benares Hindu University, came to an abrupt stop. Oh Lord! Is this the state of Tamil Nadu!

I am not afraid of the troubles that beset us now, but if we can make the general public realize our honesty, the integrity, of our actions, the purity of our hearts, the Gurakula can function smoothly. We work as per the instructions of Mahatma Gandhi. We need to strengthen our publicity. Our conscience should speak out to reach the conscience of others.

We must make the people understand our belief in equality. When can we come across another great man like you? Sir, the astrological forecast you made the other day has shaken me to the core.

In *Tirukatchi* I have explained our gloomy state of affairs. As a result of Mahatma Gandhi's practice of Truth, and due to changing conditions in the world after the end of

the Second World War, we will get back our freedom, but even that would be troubled by the distress of partition. The mind that hankers after selfish ends will have to be controlled. To guard our freedom we need unity. For that unity we need an inner unity of our self and the Consciousness within. Through Yoga we can attain that inner unity. All over the country, if in the evenings congregational prayers are held in different places and people do meditation for ten minutes, the inner unity can be developed. This is the belief of Mahatma Gandhi also.

If there is development of science and industries, and everyone works for a living, poverty can be wiped out; with good education, illiteracy and ignorance can be rooted out; if every Indian, every Tamilian, becomes physically and mentally strong, the slavish mentality will disappear. After getting rid of poverty, ignorance and slavishness, if we live by our own labour and live in unity, there will be no petty differences and peace will prevail. But at present this does not seem likely. Why?

1. That special pride of India, the power of Yoga, is in slumber. It needs to be awakened. That is why I have written *Yoga Siddhi (Gospel of Perfect Life)*.
2. Scientific education that is the glory of the advanced countries has not spread here. If there is scientific growth of industries, it will provide job opportunities for all. The pressure of competition for jobs will ease; animosity of caste and creed will disappear. It is the competition for government jobs that kindles the fever of jealousy.

3. Publicity about measures for improving the quality of life in the country needs to be strengthened and augmented. People should develop a sense of unity and oneness, and we shall direct our efforts to this end.

I shall discuss the rest in person. May you live long, to save as a leader of independent India, and help to establish a society that is invincible. May the Supreme Being who is Shudda Shakti, Pristine Power, shower His Grace.

With one sky above and one earth below,
We are one human race; Let us
Learn to show true love to others,
To live in unity and happiness.

Aum, Aum, Aum!

54. Tears of Sorrow

To Dr. Rajan and friends of Veera Vilakku (V.V.S. Iyer)

Alas! The Light has gone out; the Show is in darkness; tears are streaming everywhere; the Gurukula life has ended like a tragic play. The Kalayana waterfall has become the waters of the final obsequies for my bosom friend. Oh Guru Govinda! Oh Garibaldi! Oh brave Tiruvala! I am now alone; the waterfall has devoured my friend; who will wipe the waters shed by my eyes? The world is dark for me now; how am I to grope my way through Dante's world of darkness? He was a man who was a scholar like Confucius, a man of valour like Guru Gobind Singh, a lion in the field of battle like Napoleon, a man who appreciated the literary art of Kamban, a man

who was a shining example of the tenets of *Thirukkural*. Alas! I have lost Iyer, I have lost everything. I was about to fling my bundle of songs and jump into the waterfall myself, but my friends pulled me back and brought me here. You might have read my outpourings in *Aruvyin Azhaippu* (The Call of the Waterfall) published in the *Swadesamitran*.

It was only last week that the tender girl Subhadra played the violin to my music. In his last days Iyer heard me sing the account of Guru Gobind Singh in *Bharata Shakti*. He liked the song:

“After the long period of longing
We have now surged forth.”

Then I composed an account of his life in poetic metre and sang it for him, and then included it in *Bharata Shakti*. After hearing it, he blessed me that I should live by the inspiration of Bharati and *Bharata Shakti*, and my name should be immortal like immortal poetry. Then I gave him a copy of that month’s *Bala Bharati* that had just been compiled; after perusing it with appreciation he put it in his pocket. Subhadra went prancing ahead like a deer and he followed her with the majesty of a lion.

Alas! The deer fell into his waterfall, and the lion slipped in, trying to rescue it. The waterfall devoured both with a loud belch. Last week even as I was reading from the *Gita* “Chanchalamhi manah Krishna” he got up and left in silence, as if to say “Even the brave are disturbed by mental disquiet; even the courageous have to face testing times; who can say what the next week will bring?” This was because Iyer had made a deep study of his own horoscope.

The birth star was Kritika, the Lagna was Tula, Rahu was in the second house and the moon and Ketu in the eighth. He would often say that a major accident was indicated in June 1925. At the age of forty-four he was taken away by Death in the form of the waterfall. Oh Bharata Mata! (Mother India!) Was one so peerless in courage a burden for you? His heartbeats were all for you!

My Friend, having paid our tearful homage, let us return to our duties. Quite often, after the passing away of the founder, ashramas close down. Even if they continue to function, there is no unity in the establishment. As per Iyer's instructions, I shall continue to bring out *Bala Bharati* for as long as possible. If I am not able to do so, I shall move on, for such were Iyer's orders to me.

My service is to Art; I shall devote myself to it and give happiness to his soul. We had planned a thousand books together; I must complete them and publish them.

We can run the Gurukula on the lines of Santhi Niketan or Kangri, but for that we need a committee of experts immediately. We must organise a V.V.S. Iyer memorial meeting here. At that meeting we must form a committee of experts who are influential people. Henceforth we require financial resources. With four thousand rupees a month we can manage to run it with the help of the brahmacharis.

So, here are the things we should do:

1. Hold the meeting.
2. Form the Gurukula Committee.
3. Make the various announcements.

4. A nation-wide campaign to highlight the greatness of Iyer.
5. Collect funds for the Gurukula from the appropriate men of wealth.
6. Establish a cultural committee and raise funds through music and drama performances.
7. Develop industries.
8. Train the students for life through employment oriented education.

After drawing up plans for these, the Gurukula must be run on proper lines, after consulting people like Mahatma Gandhi and S. Srinivasa Iyengar, I shall visit Tiruchi next month, to meet you and discuss the matters. Please inform the other friends. I talked to Ammal. Sagyalakshmi Ammal is a mother-figure of great strength of mind who faced many hardships with Iyer. She must stay on in the Gurukula and be duly honoured. Chiranjeevi Krishnamurthy is a very intelligent and strong-minded person and takes after his father. We must support his education to enable him to qualify as a medical doctor. This is the best service we can do to Iyer's family.

I would require all my life to fulfill the plans Iyer and I made for the service of Art. That calls for practice of silence and Yoga. I pray day and night to Shuddha Parashakti for Her Grace. I am a Yogic traveller following the Light of Grace. My next camp would be at Ramana's Cave and then on to the feet of Aurobindo. And then it would be where God leads me. I am following the path of Jnana Siddha.

One who follows the path of Yoga

55. To Thiru V. Kalyanasundara Mudaliar

Long live the Tamil Savant!

The disturbances at the Kanchi Conference have split Tamil Nadu. The only person to speak in a knowledgeable, thought provoking, purposeful manner was Rajaji. I have written an article about him titled "Anushtana Chakravarthi" which is being published in *Samarasa Bodhi*. Please do read it. If our country has to progress, ego has to be crushed, sense of service should be fostered, love should be strengthened, heart should be touched and sense of unity should be developed. A country torn by disunity will suffer disintegration.

There was one fiery speaker who spoke from the height of arrogance, how he would knock down and crush opposition from any direction, destroy the old practices, kill opponents and not hesitate to shed blood. My heart dreads at the thought of what Tamil Nadu is going to be in the future.

How can the leaders, more busy fighting each other, tackle the problems of the people, coming up in waves? The irresponsible words spoken from the public platform and those that appear in print bring about changes in political set up, the political parties clash and cause general disturbances and great hardship. The people crushed by bondage, ignorance and poverty, instead of moving towards a brighter future are blindly hitting each other with the silambam pole and bringing disgrace on themselves.

I have been around the slums of the poor; the labour force gets poor wages; what they do get is consumed drinking

arrack; there is no provision for a simple porridge of coarse grains; enriching or flavoring even a semi-liquid gruel with some vegetable or "dal" is beyond their means. It is the wife who goes out to work hard at the chores of wealthier households in order to get a little rice to cook gruel over a fire for which she has to gather firewood. The husband, having spent the day's earnings getting drunk, comes home only to create a row. The children are beaten, the wife is abused, others are threatened. Life is hell for them.

Leaders who ascend the political platform while indulging in their political fights forget the tears of the poor. For this country the true leader is the selfless worker who works to remove poverty, and provide the opportunities for employment and livelihood for a better life. But where are such leaders? The local leaders have their eyes on getting elected to the Assembly. Pride and arrogance play a great part in the way money is being spent to win the election game. People with no calibre are also running the race for power and position. Go and see in the slums of the poor how, with the name of Gandhi and in the garb of the Congress, the drunken revelry of the election process goes on.

Are there spinning wheels working in the houses to increase production of cloth? Are we growing at least greens in our backyard? Alas! We have turned our backs on simple living. In our external bearing and our life-style, in our speech and our abuses, we have suffered degradation; we have not developed the calmness and mental equilibrium of Gandhi. We have not learnt to give honour in our mind to the lowliest, the poorest of the human race.

We have not imbibed of his spirit of sacrifice. We have wandered away from Truth and given our minds up to other things.

What we spoke to the worker the other day was most apt. Industry is the key to a country's prosperity. It was due to the workers and the peasants that Soviet Russia rooted out poverty and became a prosperous country. Due to the boost given to its industries, Japan today stands among the foremost of the industrialized countries. A small country like Switzerland, due to the prosperity generated by industry, unity fostered by service, is making peaceful progress. The ravages of war in the rest of Europe do not affect Switzerland.

Indians require good education, an eagerness to work for a living, and a sense of unity that humanity is one race. Without the mind being distracted by differences of caste, creed, religion and sects, through the practice of Sama Yoga, the country should become the abode of love. Let us make our efforts in this direction. Let *Navashakti* become a force instrumental in creating a new united world.

I intend writing a serial story along with the *Thirumandiram*. I am going away for the observance of silence. From that silence there will be a new flowering which shall be my offering to *Navashakti*.

Aum! Shuddha Shakti! Aum!

56. To Maraimalai Adigal (Nedachalam)

My respects to the peerless Father of Tamil.

I cannot forget the day we had that long discussion, after worshipping Ambalavanar. Your voice is a blend of the melody of the flute and the harmony of the yazh (ancient stringed instrument) that is the sound of Tamil. Your thoughts on the Supreme Power and your zeal for the Tamil language have totally captivated me. Along with the *Thevaram* songs that flow like a stream, you offer a veritable feast of verbal commentary which the Tamilians should savour with relish, and progress in life inspired by a zeal for Tamil. In the Tamil heart that has fully imbibed of Tamil culture, there is no room for caste consciousness. The four strings on the human yazh are religious or ethical code of conduct, the material aspects of life, love and heaven. If four lines of melody, namely, Sriya (surrender), Kriya (action), Yoga (self-moulding), Jnana (realisation) are played on the strings, differences will disappear, unity and sense of oneness will prevail. Appar's strength of love should be seen in the speech and behaviour of the Tamil people.

Thirukkural should form the starting point, *Thiruvachagam* the main body, and *Thirumandiram* the conclusion of the music of the Tamils. Love and courage should pulsate in our hearts. The greatness of Tamil should be revealed in our speech. The glory of Shiva that irradiated Manikkavachakar's work should constantly find an echo in our heart *Inbamey en perum anbey* (the bliss and love of Divinity).

We must extract the essence of ancient Tamil, add the honey of modernity to it, mix the dal (lentil) of science to it, stir in, cook it in the fire of zeal, thicken it to the caramel of culture, make it into sweet pieces of love, and offer it to the world. We have lit the sacrificial fire with our wisdom; let us offer our life of scholarship as the ghee to the fire; Oh compassion personified, Oh spirit of wisdom, Oh the ripest fruit of Tamil, Oh renouncer of domestic life, Oh repository of the three divine principles, Oh manifestation of the zealous spirit, Oh immortal philanthropist the ever enduring Vedic scholar par excellence, Oh glorious day-break of the flowering Tamil, your friendship is the greatest good fortune! It is like the artistic beauty of a fine piece of literature, rewarding at every reading.

I shall be reaching there at eight o'clock next Sunday, along with Thiru V. Kalyanasundara Mudaliar. We can analyze the Eroli Chakra of the *Thirumandiram*.

Seevam Sivam Poliga (Glory to the living Sivam)

57. To Mahamaopadyaya Swaminatha Iyer

My respects to the revered Professor,

I am thoroughly overwhelmed by the Forewords to my *Yoga Siddhi*, *Painthamizh Solai* and *Inba Malai* written by you, for whom service to Tamil is a life-time's dedication. You may remember the joy with which I heard you in Madurai Tamil Sangam when I was young, and later when you were the editor of *Swarajya*. After savouring the fruits of literary efforts during my observance of silence, you

said: "Thavam petra thavam, Kalai aruvi, malai aruvi," describing my work as the fruits of penance, and comparing the flow of my writing to the mountain waterfall. I took it as the blessings of the Tamil deity and was overjoyed. Now I am making a study of Sangam literature and analyzing Tamil culture. I am grateful for your magnanimity in praising my epic poem *Bharata Shakti* as a divine sculpture carved out of scholarship blessed with Divine Grace, and a magnificent, new Temple of Art.

Our friend V.V.S. Iyer was with me, helping me day and night, for me to complete the epic poem. *Bharata Shakti* was the fruit of joyous labour of our study and enjoyment of the great epics of the world. Your blessings and foreword will be the towering glory of my work.

Oh Light of Tamil language, oh authority on the Tamil of Sangam period, Oh jewel of rare qualities! My ability in Tamil is the result of studying your publications of *Silappadikaram*, *Manimekalai*, *Kurunjipattu* and the writings of the Sangam period. In my yoga of silence I felt the inspiration of your Atma. Your efforts have given a new life to Tamil. The whole country is getting the taste of honey from the honey-comb of Tamil. I am a bee engaged in the task of gathering honey.

Let there be a new flowering when *Thirukkural* will guide the land, manuscripts will be like *Thirumandiram*, voices will echo the *Thiruvachakam*, and writings will be like the works of Ilango and poets will be inspired by Kamban.

Let all be well with the human race!

Aum Sivam, Sivoham, Sivamayam.

58. Bhagwan Ramana Maharshi

I surrender myself to the Divine Guru.

I have received *Sri Ramana Vijayam*, the Panchamritam and the Dandam (staff). Without flitting restlessly in the space and time frame, my mind is transfixed in the Consciousness that fills my entire being, to the exclusion of all other thoughts, and the practice of silence and meditation goes on. Sri Aurobindo resides above and Suddhananda is directly below him. I can hear his movements and his speech. My pen moves fast in this dark cave that is illumined by electric light; the power of introspection is active. After some more polish *Bharata Shakti* will be going into print. What a strange way in which money has come to meet the printing costs! The film industry was interested in the songs and the money they gave is enough for printing *Bharata Shakti*. Whatever is received here is given to the Mother. By the grace of Mother, I have gained proficiency in French, and I derive the blessings of Aurobindo's power, in my composition of songs in French. Aurobindo's Shakti is all pervading in the Ashram. The Mother sends the Aurobindo Prasadam (holy offering) of fruit juice, and that is my daily food.

It would be good if *Jnana Mala* which has been perused by Bhagavan is published in the next edition of *Sri Ramana Vijayam*.

The gift of Bhagavan to the word of spiritualism is the bliss of solitude where one realizes within oneself the Inner Consciousness. One may read and write a thousand books, but it is that experience alone that gives the joy of

silence and solitude. The “I” of the Inner Consciousness thus realised in the light of experience, remains forever a glow within. In that light other mental pictures disappear and the mind becomes free of thoughts.

My room here is like the Virupakshi Cave. I spend twelve hours in meditation, take four hours of rest and write for eight hours, writing the written form of the truths realized within. The power within oneself electrifies the pen into action, like the power of electricity. The flowering of the creative literary effort becomes the outpourings through the pen. There is no other breath or sound; there is nothing to equal the bliss of being one’s own true self in solitude.

I go up for half an hour to show my poems in French which the Mother reads. Then I meditate there for half an hour, receive the Prasadam and get back to my meditation and silence. My contact with the outside world is only through writing. Some special friends who wish to see me get permission to come and see me through the window.

The discussions with the Bhagavan at the foot of the hill, at night time, have been compiled in English and will be published at a future date.

The child of Consciousness experiencing the bliss of being immerself in spiritual realization.

Suddhanandam

59. Swami Niranjanananda

My respects to Swamiji.

Bhagavan has discarded his diseased body and is now moving as the pure Atma. A star sped into the sky last night. While I was meditating last night I experienced it as the light of Bhagavan within me, which is beyond the expression of the mind and speech. When Bhagavan inhabited the body he was in one place; now that he has renounced the body he is everywhere.

Once Bhagavan was afflicted by tooth-ache; it did not respond to medicine. Then Bhagavan said: "I am not the tooth-ache; I am I. Tooth-aches and stomachaches come and go. The body is but a garment; if that is torn I am more free. I am here for those who are here and there for those who, are there; for those who introspect for self-realization I am their Inner Consciousness."

What can the disease of cancer do to a person who is free from the disease of desires and attachments? The disease eroded the body and squeezed the life out of it; but Bhagavan continues to live in the heart of people, as before. Let us henceforth think more of him in inner reflection and find our salvation. Ramana Shakti will spread all over the world. The duty of his followers is to practise and discipline themselves to attain that Shakti. The rest will follow. The entire world will now be the abode of Ramana Atma. Let us realize this and experience the Light.

Aum Ramanaya Namaha
Let Ramana Shakti prevail for evermore

60. Swami Sivananda

Aum Sivaya Namaha!

Thank you for your loving letter.

Meeting you here again set off many dreams. I am glad to know that you have set up a Centre for Religious Studies. Shuddhananda will be one with Sivananda and be there in spirit as Shuddhasivananda. Sivananda features in *Bharata Shakti*, which you will receive as soon as it is out in print. I need your blessings.

The vow of silence will end in a few years. In your presence, before the Sanctum of Nataraja I must raise my voice to utter the sacred Aum. By the Grace of God that day will come. I understand you wish to travel around the country. The inner consciousness tells me to live as "I" within myself. The Atma thrills in partaking of the waters of the Jnana Ganga, electrified by Shiva-Shakti. The Atma practising the penance of silence will at the appropriate time take up service of the outside world. Invitations have come from many countries and you too are enthusing me to cross the seas to propagate the message of Yoga and Vedanta. Let us see how the silence ends before the Sanctum of Nataraja and what happens thereafter.

Aum Aum Aum Sivam

61. Swami Ramadasa

Aum Ram!

How shall I express the joy of my stay in the Ananda Ashram for four days! Are there words to describe the grace you bestowed on me when you greeted me with "Ram Ram!" and embraced me under the peepul tree, and with your loving smile honoured me with a tulasi malai! Krishna Bai looked like the divine Krishna in feminine form; Mother's face reflects grace and benediction. The Ashram environment is full of the joy of peace. There is an air of purity and sanctity everywhere.

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