

159

# BLISS SUPREME

AND

## OTHER VERSES

IN

ENGLISH

4- SEP 1937

WRITTEN & PUBLISHED BY

RAMANA DASA

K. S. SESHAGIRI, B.A.

The Author of "The Maha Bharatha" in Tamil & English, "Sacred Thoughts," "Inspiring Thoughts" & "Who art Thou?" In English, "Iha Para Sukham," "Isvara Leelai," "Udayanan Kathai" "Uthama Pathnigal," etc., in Tamil

FIRST EDITION

138, BRODIE'S ROAD, MYLAPORE.

MADRAS (India)

All Rights Reserved]

1937

[Price 2 Annas

## “குடும்பஸூகம்”

இல் வாழ்க்கையில் சம்பந்தப்படும் (எள்ளு பாட்டன் முதல் விளையாடும் பாலன் ஈராக உள்ள) 55 பேர்களைப் பற்றிக் கூறும் திவ்விய வசன நூல். (தமிழில்) விலை, 4 அணு.

“தமிழ் மலர்” (தஞ்சாவூர்):—இது ஒரு விசித்திரமான நூல் .....இந்நூல் ஜாதிக் மத பேதமின்றி அனைவருக்கும் பயன்படு முறையில் நூதனமாக எழுதப்பெற்றிருக்கிறது. இந்த நவீன நூல், சிறியவர்கள், பெரியவர்கள், ஆண்கள், பெண்கள், வேலைக் காரர்கள் முதலிய எல்லாரிடத்திலும் இருக்க வேண்டியது தான்.....இந்த நூல் எல்லோராலும் அங்கீகரிக்கப்பட்டு விரைவில் பிரசுரிக்கப்படும் என்பதில் சிறிதும் சந்தேகமில்லை.

## சுயம்பு வல்லி

அல்லது 81 திருடர்களை லோகோபகாரம் புரியும் ஸாதுக் களாக்கிய சிறுமியின் கதை(தமிழில்). ஸ்ரீ பார்வதி பரமேசுவரர் படத்துடன் விளங்குவது. விலை 1½ அணு.

Approved for Library by The Madras T. B. C. Vide Fort St. G. Gazette of 4-5-'37.

“கல்வி” (ரங்கூன்); டிசம்பர், 1936:—ஒரிளம் பெண் 81 திருடர்களை லோகோபகாரம் புரியும் ஸாதுக்களாக்கிய விந்தையை இந்நூலில் கண்டு பரவாமலையா திருக்க முடியவில்லை... ..தமிழ் மக்கள் ஒவ்வொருவரும் தவறுது படிக்க வேண்டிய புத்தகம் இதுவாகும்.

## ஸ்ரீ கிருஷ்ண சரிதம்

[Approved for Library by The Madras T. B. C. Vide Fort St. George Gazettes of 17-11-1936 and of 4-5-1937]

(87 பக்கம் 5 படம் உள்ளது) விலை 6 அணு.

“தமிழ் நேசன்”, (கோலாலம்பூர்) 24-9-1936 :—

ஸ்ரீமத் பாகவதம், 10, 11-வது ஸ்கந்தங்களில் (காணும்) கிருஷ்ண பரமாத்மாவின் லீலை(களின்).....விஷயங்களைச் சுருக்கி மனிதர் பலரும் அறியவேண்டிய தத்துவங்களின் சாராம் சங்களில் சிறிதும் குறைவின்றி இந்நூலாசிரியர் சங்கிரஹித் திருப்பது போற்றற் பாலதே. இவர் 15 அத்தியாயங்களில் 94 தலைப்புகளின்கீழ் கிருஷ்ண சரித்திரத்தை அடக்கியிருப்பது ஒரு அரிய செய்கையே. தமிழ் நடை ஆற்றெழுத்தப்போல் வேறு அழகாகவும் கம்பீரமாகவும் இருக்கிறது.....பிழையற்ற தேளிந்த வசன நூல்.

# BLISS SUPREME

AND

## OTHER VERSES

IN

### ENGLISH

WRITTEN & PUBLISHED BY

RAMANA DASA

K. S. SESHAGIRI, B.A.

*The Author of "The Maha Bharatha" in Tamil & English, "Sacred Thoughts," "Inspiring Thoughts" & "Who art Thou?" in English, "Iha Para Sukham," "Isvara Leelai," "Udayanan Kathai" "Uthama Pathnigal," etc., in Tamil*

---

FIRST EDITION

---

138, BRODIE'S ROAD, MYLAPORE.

MADRAS (India)

*All Rights Reserved]*

1937

*[Price 2 Annas*

## P R E F A C E

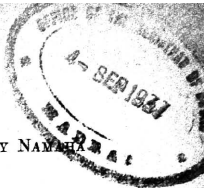
---

The All-filling, Ever-present, Beginningless and Endless **Nirguna** (Attributeless) **Brahman** is an ocean of **1 Bliss Supreme**, a wave in which is what is known as **Saguna Brahman** or (a Personal) **God<sup>2</sup>** to whom are attributed the qualities of Divine Power, Wisdom, Grace, etc. **Maya<sup>2</sup>** (மாயை) is (such a Personal) **God's Shadow**. The **Mind<sup>3</sup>** is Maya's Instrument. [The Mind and Maya may even be regarded as the obverse and reverse of the same coin.] The **Mind** is (the source of all woes and) the cause of **4 War** on earth. **5 Peace** alone can end war. **6 Love** (somewhat precedes and) follows Peace. **True Love**, like a large river, carries its votaries at last to the ocean of **Unpollutable Ananda** or the **1 Bliss Supreme** with which this booklet begins. Thus we conclude where we began.

Dear reader, if, amidst the stir, bustle and turmoils of these ever busy days, you could find some time or inclination to go through this tiny book, you will, I hope, be glad to note among other things a certain "**cyclic order**" in the evolution of the **six verses** which form the contents of this brochure. The successive numbers 1 to 6, (given above) against each of the different poems, show their respective order in this work. A frequent and wide perusal of this book, irrespective of its size or price, will, I believe, serve to promote the cause of perpetual peace on earth. I shall feel amply rewarded, if, as I hope, these few lines could contribute, in however humble a measure, to a quickening and consolidation of **Universal Peace** which has been so dear to the hearts of men and women of all times and climes.

Mylapore.

K. S. S.



OM  
SRI RAMANA PARAMATMANAY NAMAH

I

BLISS SUPREME

- (1) Sooner a doll of salt could find  
The depths of sea than I can show  
The Bliss Supreme beyond all mind,  
Transcending Maya's weal and woe!
- (2) A thousand petty joys<sup>(1)</sup> we get  
Of kingship, wealth and lore and love  
Are but streaks or sprays that jet  
From Bliss Supreme within, above.
- (3) All earthly joys, by one if won,  
Poorly reflect that Bliss's sway,  
A drop in sea, a spark in sun,  
Or like a star in Milky Way.
- (4) Thief, the victor, murd'rer, rake,  
Through pelf, ambition, blood and lust,  
Seeking that Supreme Bliss mistake,  
Oppress and die, are laid in dust.
- (5) Fear, bigotry, envy, greed,  
Hatred, wrath and pride mislead!  
The way to Supreme Bliss we need  
To know, to kill all woes indeed!
- (6) The joys from wife or wine and wealth  
Have deeper, nearer, purer source;  
The Self, concealed as if in stealth,  
Is Joy Itself; It streams through pores.

---

(1) The relative pronoun 'that' is understood after 'Joys' in line stanza 2 above.



## II

## GOD AND MAYA

- (1) Father of all that live and move !  
 What whim made Thee grim Maya<sup>(1)</sup>  
 Above Thy Self till countless rays<sup>(2)</sup>  
 From Thee forget themselves and  
 raise  
 praise
- (2) Her<sup>(3)</sup> alone as Goddess true,  
 Eternal Blissful Be'ng of Pow'r,  
 Though she confines so cruelly  
 All souls in dreadful mis'ry's bow'r<sup>(4)</sup>.
- (3) Her ways and means make us forget  
 One-ness<sup>(5)</sup> in source and goal with  
 Thee;  
 Delusion foully doth mislead  
 All souls that ev'r are fully free.
- (4) Planets, suns, moons and fixed stars,  
 Countless nebulae, milky ways,  
 Endless the orbs and sorts of be'ngs  
 Enclosed, controlled in Maya's race.
- (5) Maya, the shade of God, hath pow'r  
 To rule all worlds and beings aright.

(1) An indescribable but all-powerful Illusion that sustains this universe of unreality until Self-Realisation dispels it,

(2) Souls of all beings (that emanate from God).

(3) Maya is often regarded as a Goddess.

(4) Worldly life (which yields more of woes than weal).

(5) All the (seemingly separate) souls in the universe are (always and) in reality one with God Himself, even as the one sun is found reflected in millions of water-filled vessels, which are variously made of gold, silver, copper, clay, etc.

Through Time, Space, cause, She doth  
ordain  
Earths, hells and heav'ns with supreme  
might.

- (6) All beings through<sup>(1)</sup> Karma's cloaks  
should oft  
Be born and die in Maya's scheme,  
Until mind-merged, breath-bated they  
Dive into heart, become Supreme.
- (7) Maya is mind ; God is in heart ;  
Merge her in Him beyond all sex :  
Whatev'r thy faith or creed, catch<sup>(2)</sup>  
her  
Transfix<sup>(3)</sup> or drown<sup>(4)</sup>, no more thee  
vex.
- (8) Of threefold<sup>(5)</sup> paths choose one or  
more ;  
Melt mind as does salt doll in sea ;

---

(1) Karmas are of three groups:—

(a) *Sanchita* (b) *Prarabda* and (c) *Agamya*—(a) denote the crores and crores of good, bad and indifferent deeds (and thoughts) of ours in our past lives which necessitate further births; (b) is that small portion [of the Himalayan heaps of (a)] for the exhausting of the fruits of which our present body is given or taken; (c) represents our thoughts and acts in our *present birth* which at our death will be included with those in (a) and form the source of further births in future.

(2) The path of Yoga which helps us to bind down the mind by the control of our breath.

(3) The path of Gnana which aids us to transcend and thus subdue the mind.

(4) The path of Bhakthi or Devotion to God, by which the mind can easily be conquered or drowned in the thought or glory of *any Personal God* of our choice.

(5) They are (2), (3) and (4); [or as is often done] the path of Yoga may be replaced by *Karma* Yoga which means doing work for duties, sake, resigning all fruits to God, never identifying ourselves with work, while doing ungrudgingly the work allotted to us in life.



Transcending thoughts of world and  
stars,

Dive down in heart, end all mis'ry.

- (9) As children sport in blindfold race,  
All beings are caught in Maya's ways ;  
Amusements end, their steps retrace  
When souls all bonds and thoughts  
efface.
- (10) All that begin will have their ends.  
Ev'n Maya's sway no longer holds,  
While souls, the rays from God, re'lise  
Maya as dream, One-ness unfolds.
- (11) Distinctions made as God and soul  
Are such because of Maya's rule.  
Know that beyond all shapes and  
names  
Thou art lone Bliss, no fool, no tool.
- (12) No souls, no worlds, no Maya, woes  
'Tis all mirage, so say the wise.  
"There's God alone" Vedas declare,  
No parts or lots from God arise.

---

### III

#### THE MIND

- (1) O Mind ! what wond'rous dev'l thou art,  
With skill to make all heav'ns and hells,  
Earths and planets, suns, in short,  
Each orb or soul in space that dwells !
- (2) The Vedas rightly reiterate  
'The Universe is nought but mind '  
Transcend it to obliterate  
All fates, leaving o'r woes behind.

- (3) All weal and woe the mind doth make  
 "No good nor bad but thinking so"<sup>(1)</sup>  
 The cat rejoices, rat doth quake  
 In terror at its sight of foe.
- (4) The guide for wages leads on hills  
 And hence the labour views with pain ;  
 The self-same act with pleasure fills  
 Those be'ngs that wish to sights  
obtain.
- (5) One same act pleases you once ;  
 Another time you hate it much ;  
 In wrath you call yo'r pet a dunce ;  
 In love extol with heavenly touch.
- (6) Fantastic pranks the mind doth play,  
 Yielding its victims grief and joy,  
 Short-lived or long ; that is the way  
 The world enmeshed it doth annoy.
- (7) All earth-born joys from spouse and pelf  
 Are fleeting like some dreams at dawn ;  
 And yet most men ignore the Self  
 That underlies delights<sup>(2)</sup> are drawn.
- (8) The Lord of Bliss is out, within  
 And All-pervading One, Alone ;  
 The mind-created sin and din  
 Do make us miss the truth and moan.
- (9) Velvets, silks and gems and gold  
 With rosy cheeks and lovely form,  
 Lands and houses, cash untold  
 Enslave most be'ngs like youthful  
charm.

---

(1) "There is nothing good or bad but thinking makes it to so".  
 [Shakespeare in Hamlet.]

(2) The relative pronoun 'that' is understood after the word  
 'delights'.

- (10) Pride of lore, prowess in war  
 And ownership of pleasures all  
 Are Maya's agents that us bar  
 In our path to Moksha's hall.<sup>(1)</sup>
- (11) The wooden tiger is but wood  
 To adults, but not so to boys  
 Who find in it all features good,  
 Worthy of tiger, not of toys.
- (12) E'en so the clear-visioned soul,  
 Freed from Maya's mental clog,  
 Views all beings as God the whole,  
 Mistakes no more for man the log.<sup>(2)</sup>

## IV

## WAR

- (1) O war! what horrors are involved  
 In course thou takest to destroy  
 The men whose wants make them  
resolved  
 To die for dear ones<sup>(3)</sup> woes annoy!
- (2) Grim penury's dreadful touch  
 Forces the change of bowl for sword;  
 To beg is not a crime so much  
 As killing men to sins up hoard.

(1) *Moksha* or salvation is said to be of four kinds (*viz*) *Salokya*, *Sameepya*, *Saroopya* and *Sayujya*. The first means dwelling in the same Loka or World with the Lord [*Brahma* the creator in *Satyaloka*, or *Vishnu* the Protector in *Vaikunta*, or *Siva* the destroyer of ignorance or Restorer of (Gnana) wisdom in *Kailasa*]. "*Sameepya*" is nearness to the Lord (in any of those three worlds) dwelling in His own Hall. "*Saroopya*" is acquiring the shape of the Lord, looking almost like Him. "*Sayujya*" is to merge or become One with Him. The Advaitin's goal is *Sayujya* or Oneness with the Lord.

(2) A log of wood (or the stem of a tree or a post) in the dark looks like a man. Even so in the darkness of our ignorance, the One Absolute, All-filling *Brahmam* (God) appears as manifold beings, with ever differing names and shapes.

(3) The relative pronoun 'whom' is understood after 'ones.'

- (3) To drug the soldiers, egg them on  
 Like brutes to beat and blow out brains  
 Of foes to further plans <sup>(1)</sup> are drawn  
 By kings, dictators, dead to pains !
- (4) Pains produced by poison-gas,  
 Machine-guns and tanks and shells,  
 Rifles, microbes, 'planes amass  
 Corpses ; causers <sup>(2)</sup> go to hells.
- (5) For God, the Father of us all,  
 Will He forgive us when, like beasts,  
 We cut each other's throats and fall  
 Preys to hell, to brutes' good feasts !
- (6) While deeper thought convinces soon  
 That God is dwelling in us all,  
 Why should be men so made to swoon  
 And die ere yet destined to fall !
- (7) The fading flowers, the falling fruits,  
 Why should you pluck or squeeze ere  
time  
 Lays its destructive hand, uproots  
 From branches them in many a clime ?
- (8) The widow's wail and orphan's cry,  
 In twain, alas ! do rend the sky !  
 The king to comfort them may try ;  
 Who could replace the men that die ?
- (9) Who else will show a father's love ?  
 Do all the widows wed again ?  
 Why should a war remove the dove  
 Of soul from body with such pain ?

---

(1) 'That' is understood after 'plans.'

(2) The producers of such destructive instruments as well as those that bring about war.

- (10) There's fall in morals, wealth and trade,  
Treas'ry ruined and mind depress'd,  
Army restless ; kings do fade  
In the states by war oppress'd.
- (11) Lawless men and times appear ;  
Beggars, ruffians, thieves abound ;  
The maimed, the widows, orphans fear ;  
With cries of misery homes resound.
- (12) Victor more oft immoral turns ;  
—(Ambition fires and mercy dies)—  
With giddy mind the world he spurns,  
Oppressing men, to hell he hies.

## V

## PEACE,

- (1) O Peace that art the foe of war !  
Immortal Attribute or State  
Of God Himself that's near and far !  
O Thou subduer of my fate !
- (2) O Peace that art but One with Bliss !  
O thou that art terror of foes !  
Thy presence no man likes to miss ;  
For thou couldst blast all trace of woes.
- (3) 'Tis Peace alone <sup>(1)</sup> can reign supreme ;  
It oft doth make e'en victors wise ;  
Its blessings such that sages deem  
It one with God ; defies it price.
- (4) Powers it has to sinners raise  
From Folly's depths to heights of Joy ;  
Unique its worth beyond all praise ;  
All harms that come it could destroy.

---

(1) The relative pronoun 'that' is understood after 'alone' in the third stanza above.



- (10) As oft a thought doth start in mind,  
So oft ask thee, "In whom this thought  
Arises! Who am I?" Thus find  
The deathless "I" that souls have got.
- (11) When that Eternal "I" within  
Eats up thy little ego, sure  
Art found in Peerless Bliss serene;  
No more can Maya thee immure.
- (12) Thus Peace is God. It is divine.  
It is the Source and Goal of all.  
It has the pow'r to heal and shine  
Eternally and Maya Maul.

---

 VI

## LOVE.

- (1) A dreadful tiger darts on child!  
The fondling mother slays the brute!  
"Whence such strength to dame so  
mild?"  
"From love;" e'en men so quick can't  
shoot.
- (2) What makes the parents work and pine  
Or even die for children's weal?  
Whence their wish to see them shine  
In life? 'Tis love for them they feel.

---

The fifth (above) is the (*Karana Sarcera* or) Causal body which is Ignorance of the real nature of One's own being. Only when this causal body is burnt by the fire of (*Atma Gnana* or) Self-Realisation, can we be freed from further births and deaths. For then, the (now troubling) petty, little, individual soul loses itself in the Divine. There is no more feeling of the second or third person then, but only a broadened, bigger "I" which is God-consciousness.

- (3) Of yore some ladies fire embraced  
 In Ind undaunted, when they felt  
 Loth to live since spouse had graced  
 Some other worlds in which they dealt.
- (4) The thought of Rama's exile slew  
 His father Dasaratha true!  
 A tale of husband's death untrue  
 Killed Jaideva's Padma <sup>(1)</sup> too!
- (5) True love is selfless, pure, serene,  
 Forgiving, bold; it recks not realm, <sup>(2)</sup>  
 Nor wealth, nor life, nor king, <sup>(3)</sup> nor  
 queen,  
 No woe can e'er it overwhelm.
- (6) In kind the same as God's own Grace,  
 In degree small compared with It,  
 True Love is mercy; 't does efface  
 All faults and frees from vice's pit.
- (7) Buddha would offer life for lamb. .  
 Jesus forgave his own betray'r.

(1) Padmavathi, the wife of Jayadeva, died the very moment in which she was *falsely* informed by a queen that a tiger pounced upon and destroyed her spouse. The queen's idea was simply to see what effect that news will have on such a loving and devoted (ideal) wife. The queen, of course, regretted it very much and was even condemned to death when the king came to know of it. But it was Jayadeva's persistent prayers and request that saved the queen ultimately from the doom that the wrathful monarch's lips had uttered.

(2) King Edward VIII of England abdicated his throne and assigned to his brother, His Majesty King George VI, both the Crown of England and the vast empire in which the sun has never set for the last several scores of years.

(3) A blind old Brahmin *fearlessly* cursed King Dasaratha, for his having unwittingly slain the son of the former.



Naren <sup>(1)</sup> made men think " God I am ".  
To God in us bids Lord <sup>(2)</sup> repair.

- (8) Love is divine ; the bodies' clasp,  
The kiss of lips on cheeks and chests  
Are but poor signs that we can grasp  
Of *Grace* flooding from *God's* behests.
- (9) Scorn, contempt, distrust, conceit,  
Treach'ry, manners far from soft,  
Jealousy, hatred, wrath, deceit  
Do mar the married pairs so oft.
- (10) Ignoble lust is miscalled love,  
If changing spouse, like dress, you  
move,  
All woes and harms attack you now ;  
'Tis hard the mind to move from groove.
- (11) In fact, in fine, you find no two  
Souls to love, in turn be loved ;  
All are but One ; who could it know  
Except in heart when mind merg'd,  
bow'd.
- (12) From Lord Sri Ramana's Glance or  
thought  
We feel a joy that knows no match ;  
His sight assures us we are not  
Maya's slaves ; none us can catch.

OM

TAT

SAT

[16] (1) Narendranath Dutt was the household name of Swami Vivekananda, who was never tired of dinning into our ears the Divinity of Souls and their Oneness with God.

(2) Lord Sri Ramana (more deservedly known as Bhagavan) asks us to question seriously ' Who am I ' (with the *mind* introverted) until *its merging* in the *heart* makes us realise that we are nothing less than " The One Supreme Being without a Second."

## Reviews and Opinions

**"Who Art Thou"** and other verses in English.  
Price 2 Annas.

The **"Vision"** (July 1937):—This is a booklet containing 8 poems, of which those on **"Who Art Thou"** **"The How and Why of Self-Realisation,"** **"Sivoham,"** **"The Kingdom of God"** and the **"Lotus Feet of the Lord"** are really thrilling with sublime thoughts.

**Swami Shuddananda Bharathi** (in a letter written on 8-7-37):—The English verses of Ramana Dasa contained in this brochure of love and light give a rapturous reading. They are the sparks of high devotion flaming in the heart's core of a Ramana Chaitanya! Indeed our Ramana Dasa has the soul of St. John and Francis in him and such is his love for the splendour of Reality embodied in the **"Ramana Bhagavan"**.

"A tiny drop losing its name  
And shape as such mingles in sea!"

Such is the glory of the Bhagavan's limitless Presence to the human individuality.

The **"Kashmir Times"** (15-6-1937):—English verses, embodying lofty ideas on spiritual aspect of life in simple language.

The **"Orient Gong"** (23-6-1937):—This little book of verse deals with seven subjects of mystic interest. The verses make good reading .....The author is a great admirer of **Sri Ramana**, a famous South Indian Yogi.....The book ends with a supplication to Almighty God to bring the East and West to the eternal Goal.

**Mr. Herman Horne**, Chairman of the Departments of Philosophy and History of Education, **New York University**, wrote to me (on 23-6-1937):—Please let me acknowledge with hearty appreciation the receipt of the booklet of poems, **"Who Art Thou"**. These will be read with interest and put into circulation.....

The **"Scholar"** (July 1937):—The poetry is enlivening.

Apply to the Author at

No. 138, Brodie's Road, Mylapore, (Madras)  
[ INDIA ]

For the following ENGLISH BOOKS

	Rs.	As.	Ps.
1. WHO ART THOU and other verses	0	2	0
2. Universal Peace	0	1	0
3. Bliss Eternal	0	0	6
4. Bhagavan Sri Ramana (32 pages)	0	2	0
5. Sacred Thoughts (gleaned from thirty of the world's Mahatmas and masterminds)	0	3	0
6. Sri Ramana Sthuthi Dasakam Pages (1 to 30 in Tamil) and (31-69) in English verse and prose, deals about Sri Ramana Bhagavan	0	5	0
7. The 'Maha Bharatha' (in English) (The first ten Parvas in) Part I, contains 115 pages with 4 illustrations—(Decently got up).	0	10	0

### REVIEWS and OPINIONS

The "Maha Bharatha" (Price 10 annas)

The "Leader" (22-9-1936):—The book.....will be very useful to teachers and pupils alike in Anglo-Vernacular Schools.....

The "Educational Review":—This neatly—got—up book will be of very great use to all.....Hindus.....

Every Indian ought to read this book, if he has the slightest respect or love for the deathless glory of our Ancient Motherland.

The Pachiappa's College Magazine (October 1936):—This is a book which every young boy or girl should read...It should find a conspicuous place in every school library.

Dr. Sir S. Radhakrishnan, M. A., :—I read it through and found it quite interesting.....

The "Indian States Gazette" (October 1936):—Very ably written..... a clear exposition.....

## REVIEWS AND OPINIONS

"**Bhagavan Sri Ramana**" (in English) Pages 32.  
Price 2 Annas.

The "Vision" (October 1936):—A beautiful exposition of the life and teachings of Sri Ramana Maharshi. It also treats of the unique and divine characteristics of the Bhagavan and of some interesting and elevating incidents in his life. All spiritual aspirants will undoubtedly derive great benefit by a perusal of this brief but highly illuminating study of the Bhagavan.

Dr. Paul Rankov Radosavljevich, the Foremost Professor of Education in the New York University, wrote (on 21-11-1936):—I am very thankful for your English version of the most inspiring "**Bhagavan Sri Ramana**" which I will circulate among young students of both sexes; for they are the hope of us all. The Far East and especially the **Mother India** is the Mater of all real religions as well as the Father of all sciences. I believe that through such books as that written by Ramana Dasa Sadananda, the East will meet West.....I congratulate you for all this as well as for all other good messages you will deliver to us here in the spiritual wilderness.....

The "*Light of Asia*"—Every Ramana Bhaktha & everybody who wishes to know something about the great sage must read this book.

Rev. Charles Strong writes (in January 1937) from Melbourne (in Australia):—Thank you for your pamphlet which I have read and re-read.....How is this Self-Realisation or God-Consciousness to be brought about in me and in others?.....I want to grasp your thought and message.....

Mr. Herman H. Horne, Chairman of the Departments of Philosophy and History of Education, New York University, wrote (on 7-11-1936):—Please accept my hearty appreciation for the copy of your pamphlet entitled "**Bhagavan Sri Ramana**." This makes very interesting reading indeed.....

Mr. Harry Dikman Kgm, The Director-Founder of the Yoga Centre in Latvia, wrote from Riga (Europe) on (19—8—1936) :—“Bhagavan Sri Ramana” is the recent publication of Ramana Dasa Sadananda, the author of several English & Tamil works, all breathing lofty spiritual thoughts.....dedicated to the Lotus Feet of Bhagavan Sri Ramana Maharshi. It is more than a short life-sketch of Sri Ramana Maharshi. The author being one of the most prominent Bhakthas of Sri Ramana Maharshi has penetrated deeper in the soul of the Rishi than a casual visitant could ever do. The treatment is throughout interesting and it deals with a variety of subjects like, “What we learn from Him” “What happens in his vicinity”, What He is not”, “What He is” etc, etc. The chapter on mystic experiences makes the book even more interesting and attractive. We await some more publications of the gifted author and commend the above-mentioned book to every one and all.

**SRI “RAMANA STHŪTHEI DASAKAM.”** The first 30 pages are in Tamil and the next 39 (*i.e.*; from 31 to 69) pages in English Verse and Prose. Price only 5 Annas.

“The Indian States Gazette” (November 1936):—The book has evoked our admiration for the writer and kindled our spirit from within. (It) contains English and Tamil Verses full of devotion to Sri Ramana Maharshi as also some experiences and first talks of the author with the Bhagavan. When we were perusing this book, our whole frame thrilled and we were at once impelled to decide to make a pilgrimage to the Ashram of Bhagavan Sri Ramana. No other spiritual or philosophical work can awaken in man that understanding in life that is sought by the so-called mystics or yogis than the meaning underlying the verses in this small publication. Surely man can attain Heavenly Bliss if he can only make up his mind to follow and live up to the ideals inculcated by the teachings of Bhagavan Sri Ramana.

The “Swarajya” (August 1933):—Fascinating and appealing with all the force of religious emotion.

**The English Swami Prajnananda (Rangoon):**—It is written in excellent English.....The poems should awaken devotion in the hearts of all true Bhakthas.

The "**Maha Bharatha**" (The first ten Parvas in) Part I. 115 pages, with 4 pictures (decently got up). Price 10 Annas.

The "**Ardra**" Jaffna (November 1936):—The book deserves to be in the hands of all lovers of India's ancient and immortal culture.

The "**Kashmir Times**" (15—9—1936):—The author has well succeeded in retaining the original charm of the story.....

#### SACRED THOUGHTS. (Price 3 Annas).

"**Federated India**" (27—2—1935):—Noble and inspiring thoughts from...great minds of the world.....a mine of information to all ethical and religious teachers...

"**Universal Peace**" (in English) Price 1 Anna.

The "**Kashmir Times**." (18—8—1936):—The Author fully explains in this pamphlet how peace can be got though the extinction of both the desire for and enjoyment of sense objects.....It is a thought-provoking pamphlet.

The "**Dharma Rajya**" (26—10—1935):—..... The author gives practical hints as to how these virtues can be practised in daily life which will, in time, by the exercise of rigid discipline, enable one to expand the idea of 'I'-ness and outgrow it, ever expanding and growing into a state of Universal consciousness which is the Eternal Supreme Being. The author deserves to be congratulated on his clear exposition of a difficult theme within a small compass.

#### "BLISS ETERNAL." Price Half Anna.

The "*Light of Asia*" writes:—*The author points out in this pamphlet that real happiness lies within and to search for it in external objects is nothing but groping in the dark. A man can attain Real and Eternal Bliss only by introspection, by pursuing the famous query, "Who am I?" This book we believe will be a consolation to those who have been broken down by some unbearable loss.*