

VEDA-VANI
OR
REVELATIONS

(Comprise gleanings from letters written by
Sri Sri Ram Thakur to His numerous disciples)

PART III

Translated into English by
PRINCIPAL ABANI MOHAN BANERJI, M.A.

from the Bengali edition

Edited by

Late Dr. INDUBHUSHAN BANERJI, M.A., P.R.S., Ph. D.

1964

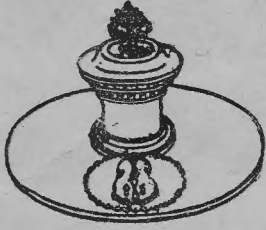
KAIBALYADHAM
JADAVPUR : CALCUTTA-32

Published by Srimat Brojendra Nath Bandopadhyaya, Mohanta Maharaj
from Sri Sri Kaibalyadham,
Jadavpur, Calcutta-32

First Edition, November 1964.

By arrangement Pratima Pustak
139-D-1, Ananda Palit Road, Cal-14

Printed by P. R. Sakoo at Deshbani Mudranika,
14/C, D. L. Roy Street, Calcutta-6.



“गुरोर्वचः सत्यमसत्यमन्यत्”

AN HUMBLE FOREWORD

It is a great pleasure for me as well as for the innumerable devotees of Sri Sri Ram Thakur and for the Public that we are able to publish the English translation of Veda-Vani Part III almost simultaneously with the publication of the English translation of Veda-Vani Part II. I have already told in the preface to the Second Volume of Veda-Vani that I am not at all a fit person for writing anything whatsoever in a book like this. I have nevertheless been compelled to write a few words at the request of several devotees of Sri Sri Ram Thakur. I sincerely beg to be excused by my learned readers for writing this foreword. In the preface to the Second Volume of this book, I have dealt in brief important Schools of Indian Philosophy and their founders. In this foreword, I intend to cater to my readers in brief important Schools of Greek, European and American Philosophy and their founders. In this context, I feel tempted in quoting the following lines written by Mr. Will Durant, "There is a pleasure in philosophy, and a lure even in the mirages of metaphysics, which every student feels until the coarse necessities of physical existence drag him from the heights of thought into the mart of economic strife and gain. Most of us have known some golden days in the June of life when philosophy was in fact what Plato calls it, "that dear delight"; when the love of a modestly elusive Truth seemed more glorious, incomparably, than the lust for the ways of the flesh and the dross of the world. And there is always some wishful remnant in us of that early wooing of wisdom. "Life has meaning" we feel with Browning, "to find its meaning is my meat and drink"..... "To be a philosopher" said Thoreau, "is not merely to have subtle thoughts, nor even to found a school but so to love wisdom as to live, according to its dictates, a life of simplicity, independence, magnanimity, and trust." We may be sure that if we can but find wisdom, all things else will be added unto us. "Seek

ye first the good things of the mind", Bacon admonishes us, "and the rest will either be supplied or its loss will not be felt." Truth will not make us rich, but it will make us free. "Do you then be reasonable," said old Socrates to Crito, "and do not mind whether the teachers of philosophy are good or bad, but think only of philosophy herself. Try to examine her well and truly ; and if she be evil, seek to turn away all men from her ; but if she be what I believe she is, then follow her and serve her, and be of good cheer."

Our Sri Sri Ram Thakur appeared in human form very recently in the middle of 19th century. As a short sketch of worldly life of this mighty God-incarnate had been catered both in Part I and II of English Veda-Vani in the translated words of Sri Abani Mohan Banerjee, M. A., Ex-Principal of a Government College and a former Member of Bihar Education Service and who had been throughout earlier a Professor of English literature and an erudite scholar, I avoid repeating same here to save prolixity. This book is the third volume of the translation of valuable extracts of letters written in Bengali by Sri Sri Ram Thakur to His various devotees and collected by Dr. Indu Bhusan Banerjee, M. A., P. R. S., PH. D. We are deeply grateful and indebted to those two erudite scholars viz. Dr. Indu Bhusan Banerjee for his persevering collection of letters of Sri Sri Ram Thakur and devoted service for the same years after years and Sri Abani Mohan Banerjee for his tremendous task of faithfully translating those extracts of letters.

As I have written in the preface of the second part of this book in brief the life and teachings of Sri Sri Ram Thakur, I refrain from repeating same here to avoid taxation of patience of my noble readers.

(1) GREEK PHILOSOPHY

Earlier civilization than the Greek had made attempts of science and philosophy. Mr. Will Durant says, "Pre-Hellenic peoples explained every obscure operation in nature by some supernatural agency ; everywhere there were Gods.

Apparently it was the Ionian Greeks who first dared to give natural explanations of Cosmic Complexities and mysterious events : they sought in physics the natural causes of particular incidents and in philosophy a natural theory of the whole."

Thales (640-550 B. C.) was primarily an astronomer and he said that the sun and stars are balls of fire only and the question therefore of worshipping them as Gods does not arise. His pupil *Anaximander* (610-540 B. C.) held that the universe was started as an undifferentiated mass from which all things arose by separation of opposites. *Anaxagoras* (500-428 B. C.) gave correct explanation of solar and lunar eclipses. *Heraclitus* (530-470 B. C.) held that all things forever flow and change and cosmic history runs in repetitious cycles, each beginning and ending in fire. From this theory, we get one of the sources of Stoic and Christian doctrine of last judgement and hell. In this ever-changing cycle, *the Order* is only constant one and such order neither God nor man made. It was always there, is and shall be.

Empedocles (445 B. C.) developed the idea of evolution. He held that, "Organs arise not by design but by selection. Nature makes many trials and experiments with organisms, combining organs variously ; where the combination meets environmental needs the organism survives and perpetuates its like, where combination fails, the organism is weeded out ; as time goes on, organisms are more and more intricately and successfully adapted to their surroundings."

Leucippus (445, B. C.) holds that, "Everything is driven by necessity." He was a materialist.

Democritus (360-306 B. C.) says "in reality there is nothing but atoms and space." The Greek Philosopher Democritus conceived of the world as composed of material atoms but not created by God. The atoms are eternal and are constantly in motion. They move about in empty space. They combine with one another according to necessity and form physical objects. There is neither any end nor any purpose in nature. The soul or mind is composed of finest atoms. There is no

chance in nature and the nature is governed by necessity. He was a disciple of Leucippus.

Epicurus (342-270 B. C.) also holds that the world is composed of atoms moving in empty space. The soul is composed of finest material and is destroyed with the body. This School holds that life should be enjoyed to the extreme in its material sense ; so "Eat, drink and be merry." They are Hedonists.

Lucretius (95-54 B. C.) also maintains and supports the atomistic materialism of Democritus and Epicurus. He only added to the above schools the *freedom* of atoms. An important development in Greek philosophy took form with the Sophists (500-400 B. C.) who were travelling teachers of wisdom. They cared more about their own thought and nature than about the external matter of the world. During about that period came one of the greatest philosophers of the world, *Socrates* (469-399 B. C.) whose name and fame was spread far and wide and is still remembered with great reverence.

He was an out and out philosopher. He never worked nor thought of the morrow. He believed in one God and relied on the immortality of soul. He had modesty of his wisdom. He said, "One thing only I know, and that is that I know nothing." We know how tragic the end of Socrates was because he advocated the necessity of free thought. He refused to beg for mercy and he stuck to his own principle upto the last moment. The result was the decree against him for drinking the deadly poison hemlock.

Plato (427-347 B. C.) was the devoted pupil of Socrates. He was a lover of wisdom. He used to say,—“I thank God that I was born Greek and not barbarian, freeman and not slave, man not woman ; but above all, that I was born in the age of Socrates.” Plato was a poet and a philosopher. Shelley, one of his lovers, said, “Plato exhibits the rare union of close and subtle logic with the Pythian enthusiasm of poetry, melted by the splendour and harmony of his periods into one irresistible stream of musical impressions, which hurry the persuasions onward as in a breathless career.”

Plato relied on the Decrees of God which are irrevocable. He also relied on immortality of soul. To think clearly and for that purpose, to study the doctrine of Ideas were what Plato said. He believed in utopian theory which is more fanciful and imaginary than real and practical. He said justice is order and beauty and the effective harmony of the whole and all evil is disharmony. He was a profound lover of Mathematics.

Lord Jesus said that morality is kindness to the weak ; Neitzshe said it is the bravery of the strong ; Plato said that morality is the effective harmony of the whole.

Aristotle (384-322 B. C.) studied philosophy under the great Master Plato. Plato used to call Aristotle as Intelligence personified. Aristotle had a hobby to collect books and he was the first after Euripides to start a library. He was a great scientist and above all one of the greatest Mathematicians of the world. He wrote many books including greatest Logical works. So according to his logic, man is a rational animal. Aristotle first differed with Plato about the question of the existence of universals and the meaning thereof. While Plato holds that individual men come and go but the universal man goes on forever, Aristotle holds that universal man does not exist except in thought. Aristotle is a realist and relied on the objective present contrary to Plato who believed in subjective future.

Aristotle holds that everything in form grows out of matter. Everything in the world moves naturally to a specific fulfilment. Nothing is accidental. He relies on the existence of God however. There is a source of motion who is the prime mover, an incorporeal being, indivisible, spaceless, sexless, passionless, changeless, perfect and eternal. God does not create but He moves the world. He is the final cause of nature. He has no desire, no will, no purpose and no action. His God is like a King who reigns but never rules.

(2) EUROPEAN PHILOSOPHY

Francis Bacon (1561-1626) was born in London during the reign of Queen Elizabeth. Bacon was a Politician, Philosopher

and literateur. His Essays are famous in the world and covered almost all the subjects. "It is hard to say," he writes, "whether mixture of contemplations with an active life or retiring wholly to contemplations, do disable or hinder the mind more."

Bacon says, "Crafty men condemn studies, simple men admire them, and wise men use them; for they tract not their own use; but that is a wisdom without them, and above them, won by observation."

English Philosophy lays more stress on experience and results than mere scholasticism. In fact that view culminates in pragmatism.

Bacon might be blamed by some quarters to be an atheist as his philosophy was secular and rationalistic but he said,— "I had rather believe all the fables in the Legend, and the Talmud and the Alcoran, than that this universal frame is without a mind...A little philosophy inclineth a man's mind to atheism; but depth in philosophy bringeth men's minds about to religion. For while the mind of man looketh upon second causes scattered, it may sometimes rest in them and go no further; but when it beholdeth the chain of them, confederate and linked together, it must needs fly to Providence and Deity." The above shows Bacon was a theist in spirit. He was more a Psychologist than a philosopher. Bacon said, "Men are not animals erect but immortal Gods. The Creator has given us souls equal to all the world, and yet satiable not even with a world." He relied that everything is possible to man given sufficient time and opportunities. His trend of philosophy was objective and realistic.

Baruch Spinoza (1632-1677). He was a Jew. During his education as a scholarly student, he read all the philosophies and religious books of contemporary period. He was really impressed by the Cabbalistic intricacies of Moses of Cordova, in particular, by his identification of God and the universe. He relied on the eternity of the world and the universe of matter to be the body of God. He followed Bruno (1548-1600) an Italian philosopher that,— "all reality is one in substance, one

in cause, one in origin and God and this reality are one. The object of philosophy, therefore, is to perceive unity in diversity, mind in matter and matter in mind, to find the synthesis in which opposites and contradictions meet and merge ; to rise to that highest knowledge of universal unity which is the intellectual equivalent of the love of God." Spinoza was also influenced by *Descartes* (1596-1650) whose philosophy was subjective and idealistic. The basic idea of Spinoza's philosophy is that God and the processes of nature are one. Spinoza held that God is the immanent and not the extraneous, cause of all things. All is in God.

Voltaire (1694-1778). Voltaire, that is to say, *Francois Marie Arouet* was born at Paris in 1694. He was a great revolutionary in social and religious systems, in particular, the ecclesiastical system. He was not quite without religion. He rejected atheism strongly. Some said that, "Voltaire is a bigot, he believes in *God*." He once wrote to Denis Diderot (1713-1784) that "I confess that I am not at all of the opinion of Saunderson, who denies a God because he was born sightless. I am, perhaps, mistaken ; but in his place I should recognise a great *Intelligence* who had given me so many substitutes for sight ; and perceiving, on reflection, the wonderful relations between all things, I should have suspected a *Workman* infinitely able. If it is very presumptuous to divine *what* He is, and *why*, He has made everything that exists, so it seems to me very presumptuous to deny *that* He exists..... Whatever you are, you are a worthy part of that great whole which I do not understand."

On the otherhand Voltaire does not rely on miracles and supernatural efficacy of prayer. Neither Voltaire believes in free will. So far as soul is concerned, he is an agnostic. He says that, "Four thousand volumes of metaphysics will not teach us what the soul is." He would like to believe in immortality but he finds it difficult. He pictures Jesus Christ among the sages.

Immanuel Kant (1724-1804). Kant was born at Konisberg, Prussia in 1724. By occupation, he was throughout his life a

professor. He was a German Puritan. He was very regular and punctual in habits and thinking and each had its set time. He was a lover of nature. He thought that man was very different at first from what he had become under civilization. He said that, "How nature brought about such a development and by what causes it was aided, we know not." I should express in the words of Dr. Will Durant the road from Voltaire to Kant. "The road here is from theoretical reason without religious faith, to religious faith without theoretical reason. Voltaire means the Enlightenment, the Encyclopedia, the Age of Reason. The warm enthusiasm of Francis Bacon had inspired all Europe (except Russian) with unquestioning confidence in the power of science and logic to solve at last all problems and illustrate the "infinite perfectibility" of man."

John Locke (1632-1704).

"How does knowledge arise? Have we, as some good people suppose, innate ideas, as for example, of right and wrong, and God,—ideas inherent in the mind from birth, prior to all experience? Anxious theologians, worried lest belief in the Deity should disappear because God had not yet been seen in any telescope, had thought that faith and morals might be strengthened if their central and basic ideas were shown to be inborn in every normal soul. But Locke, good Christian though he was, ready to argue most eloquently for "The Reasonableness of Christianity," could not accept these suppositions; he announced, quietly, that all our knowledge comes from experience and through our senses—that "there is nothing in the mind except what was first in the senses." In other words the mind is at birth a clean sheet.

Bishop George Berkeley (1684-1753)

Berkeley does not accept the contention of Locke in toto but he says that a "thing" is merely a bundle of perceptions or sensations and memories; it is a condition of the mind. All matter is a mental condition and the only reality that we know directly is mind.

David Hume (1711-1776).

Hume says that, "the mind is not a substance, an organ that has ideas ; it is only an abstract name for the series of ideas ; the perceptions, memories and feelings are the mind ; there is no observable "Soul", behind the process of thought." Dr. Durant says that, "Hume had as effectually destroyed mind as Berkeley had destroyed matter." The result was in accordance to the saying of a wit, "No matter, never mind,"

Jean Jacques Rousseau (1712-1778).

He fought the materialism and atheism of the Enlightenment. He argued that culture is much more of an evil than a good. "It was even a saying among the Philosophers themselves that since learned men had appeared, honest men were nowhere to be found. I venture to declare that a state of reflection is contrary to nature ; and that a thinking man is a depraved animal." His belief is that education does not make a man good ; it only makes him clever—usually for mischief. Instinct and feeling are more trustworthy than reason. Dr. Durant says that "the argument of the "Confession" was briefly this : that though reason might be against belief in God and immortality, feeling was overwhelmingly in their favour ; why should we not trust instinct here, rather than yield to the despair of an arid scepticism ? To put these threads of argument together, to unite the ideas of Berkeley and Hume with the feelings of Rousseau, to save religion from reason, and yet at the same time to save science from scepticism—this was the mission of Immanuel Kant. Kant relies on the existence of God. Religion according to him must be based not on the logic of theoretical reason but on the practical reason of the moral sense. According to Kant, though we cannot prove, we feel, that we are deathless, "Rousseau was right : above the logic of the head is the feeling in the heart. Pascal was right : the heart has reason of its own, which the head can never understand."

George Wilhelm Friedrich Hegel (1770-1831) was born at Stuttgart in 1770. "By reading Kant," said Schopenhauer,

“the public was compelled to see that what is obscure is not always without significance.” Fichte and Schelling took advantage of this and excogitated magnificent spider-webs of metaphysics. “But the height of audacity in serving up pure nonsense, in stringing together senseless and extravagant mazes of words, such as had previously been known only in madhouses, was finally reached in Hegel, and became the instrument of the most bare-faced general mystification that has ever taken place, with a result which will appear fabulous to posterity, and will remain as a monument to German stupidity.”

According to Hegel, every idea is a group of relations ; we can think of something only by relating it to something else and perceiving its similarities and its differences. Of all relations, the most universal is that of contrast or opposition. The movement of evolution is a continuous development of oppositions and their merging and reconciliation. “Schelling was right : there is an underlying “identity of opposites” and Fichte was right : thesis, antithesis and synthesis constitute the formula and secret of all development and all reality.” This “Dialectical movement” runs through everything. The dialectical process makes change the cardinal principle of life ; no condition is permanent.

According to Hegel, “the task of philosophy is to discover the unity that lies potential in diversity, the task of religion is to reach and feel that Absolute in which all opposites are resolved into unity, that great sum of being in which matter and mind, subject and object, good and evil, are one. God is the system of relationships in which all things move and have their being their significance”.

Arthur Schopenhauer (1778-1860) was born at Dantzig on February 22, 1788. He was a profoundly pessimistic philosopher. He was gloomy, cynical and suspicious. He held that,—“life is evil because pain is its basic stimulus and reality and pleasure is merely a negative cessation of pain. Aristotle was right : “the wise man seeks not pleasure, but freedom from care and pain.” He went on further to hold that,—“It is clear

that as our walking is admittedly nothing but a constantly-prevented falling ; so the life of our bodies is nothing but a constantly-prevented dying, an ever—postponed death”.

The fear of death is the beginning of philosophy and the final cause of religion. Schopenhauer held that “Christianity is a profound philosophy of pessimism ; the doctrine of original sin (assertion of the will) and of salvation (denial of the will) is the great truth which constitutes the essence of Christianity”.

Schopenhauer went on to say that,—“Buddhism is profounder than Christianity because it makes the destruction of the will the entirety of religion and preaches Nirvana as the goal of all personal development. The Hindus were deeper than the thinkers of Europe because their interpretation of the World was internal and intuitive not external and intellectual ; the intellect divides everything, intuition unites everything ; the Hindus saw that the “I” is a delusion ; that the individual is merely phenomenal and that the only reality is the Infinite one—“That art thou”.

Schopenhauer does not think that Christianity will ever displace Buddhism in the East. Rather, Indian philosophy streams into Europe and will profoundly alter their knowledge and thought.

The ultimate wisdom, then, is Nirvana ; to reduce one’s self to a minimum of desire and will. The world-will is stronger than ours ; let us yield at once. “The less the will is excited, the less we suffer”.

Herbert Spencer (1820-1903).

“As mathematics has dominated philosophy in the seventeenth century, giving to the world Descartes, Hobbes, Spinoza, Leibnitz and Pascal ; and as psychology had written philosophy in Berkeley and Hume and Condillac and Kant ; so in the nineteenth century, in Schelling and Schopenhauer, in Spencer and Nietzsche and Bergson, biology was the background of philosophic thought”.

Herbert Spencer was no more marvellous or incredible than the development of a man from ovum and sperm, or of a plant

from a seed. He went on to say that the theory of evolution might be applied in every science as well as in biology ; that it could explain not only species and genera but planets and stars, social and political history, moral and esthetic conceptions'.

Herbert Spencer says,—“We too often forget that not only is there a soul of goodness in things evil, but generally also a soul of truth in things erroneous.” He holds that every theory of the origin of the universe drives us into inconceivabilities. “The atheist tries to think of a self-existent world, uncaused and without beginning ; but we cannot conceive of anything beginningless or uncaused, The Theist merely puts back the difficulty by a step ; and to the theologian who says, “God made the world”, the child’s unanswerable query comes, “who made God ?” All ultimate religious ideas are logically inconceivable. All ultimate scientific ideas are equally beyond rational conception”. The Absolute is therefore The Unknowable.

Spencer says in other words that in its ultimate nature, nothing can be known. “The only honest philosophy, to use Huxley’s word, is agnosticism. The recognition of this Inscrutable Power is the core of truth in every religion, and the beginning of all philosophy. Knowledge of the lowest kind is un-unified knowledge, science is partially-unified knowledge, philosophy is completely-unified knowledge”.

Friedrich Nietzsche (1844-1900)

He was born in Prussia on October 18, 1844. Nietzsche said,—“I felt for the first time that the strongest and highest Will to Life does not find expression in a miserable struggle for existence, but in a Will to War, a Will to Power, a Will to Overpower”. He spoke through Zarathustra all his mature philosophy. In fact “he had found a new teacher—Zoroaster ; and new God—the Superman ; and a new religion-eternal recurrence”.

God was dead, “for the old Gods came to an end long ago. And verily it was a good and joyful end of Gods. * * *

* Is godliness not just that there are Gods, but no God ?

Thus spake Zarathustra'. "The most pious of all those who believe not in God". His new God is Superman.

Nietzsche did forecast that every reader will think himself the Superman. He says, "Will nothing beyond your capacity. Be not virtuous beyond your ability, and demand nothing of yourselves contrary to probability." He went on to say,—"Not for us is the happiness which only the Superman will know ; our best goal is work".

Nietzsche holds that after the superman comes Eternal Recurrence as all things are immortal. All things will return, in precise detail, and an infinite number of times ; even Nietzsche will return and this Germany of blood and iron and sack-cloth and ashes and all the travail of the human mind from ignorance to *Zarathustra*'.

He said,—"Not mankind, but superman is the goal."

Nietzsche holds that,—"Equality between man and woman is impossible, because war between them is eternal.

Man is for woman a means ; the end is always the child. But what is woman for man ?A dangerous toy.'

"Some have described Nietzsche as a pagan ; but he was not that : neither Greek pagan like Pericles nor German pagan like Goethe ; he lacked the balance and restraint that made these men strong."

Henri Bergson (1859-1941). Bergson was born in Paris in 1859. He was a believer in materialism leading to scepticism. He says, that,—"It is time, no doubt, that holds the essence of life and perhaps of all reality". Time is duration and duration is the continuous progress of the past. It means that "the past in its entirety is prolonged into the present and abides there actual and acting."

Bergson holds that ;—"This persistently creative life,, of which every individual and every species is an experiment, is

what we mean by God : God and life are one. But this God is finite, not omnipotent,—limited by matter, and overcoming its inertia painfully, step by step ; and not omniscient, but groping gradually towards knowledge and consciousness and “more light”. God, thus defined, has nothing of the ready-made ; He is unceasing life, action, freedom. Creation, so conceived is not a mystery ; we experience it in ourselves when we act freely.

“And who knows but that at last life may win the greatest victory of all over its ancient enemy, matter, and learn even to elude mortality” ?

“I believe”, says Bergson, “That the time given to refutation in philosophy is usually time lost. Of the many attacks directed by the many thinkers against each other, what now remains ? Nothing, or assuredly very little. That which counts and endures is the modicum of positive truth which each contributes. The true statement is of itself able to displace the erroneous idea, and becomes, without our having taken the trouble of refuting anyone, the best of refutations”.

Benedetto Croce (1860—). He was born in Italy in 1860. At the beginning due to thorough overtraining in Catholic theology in his conservative family, he became an atheist.

Croce is an idealist. He holds that all philosophy is reducible to logic and truth is a perfect relationship in our ideas. He wants every idea to be as pure as possible. “Croce convinces himself that he scorns metaphysics, and that he has kept himself immaculate from it ; metaphysics, he thinks is an echo of theology, and the modern university professor of philosophy is just the latest form of the medieval theologian. He rejects religion ; he believes in the freedom of the will, but not in the immortality of the soul ; the worship of beauty and the life of culture are to him a substitute for religion.”

“Their religion was the whole intellectual patrimony of

primitive peoples ; our intellectual patrimony is our religion... We do not know what use could be made of religion by those who wish to preserve it side by side with the theoretic activity of man, with his art, his criticism, and his philosophy..... Philosophy removes from religion all reason for existing.

...As the science of the spirit, it looks upon religion as a phenomenon, a transitory historical fact, a physical condition that can be surpassed."

Bertrand Russel (1872-). He was born in 1872. Bergson's Philosophy of time and motion made no impression on Russel. He believes in no other God than Mathematics. "He had no liking for the classics ; he argued vigorously, like another spencer, for more science in education. The world's woes, he felt, were largely due to mysticism, to culpable obscurity of thought ; and the first law of morality should be, to think straight. "Better the world should perish than that I, or any other human being, should believe a lie, . . . that is the religion of thought, in whose scorching flames the dross of the world is being burnt away".

In fact his passion for clarity drove him to mathematics. He relies on the rigid impersonality and objectivity of mathematics. In mathematics, there is eternal truth and absolute knowledge. "The aim of philosophy should be to equal the perfection of mathematics by confirming itself to statements similarly exact, and similarly true before all experience. Philosophical proposition... must be "a priore" says this strange positivist. Such propositions will refer not to things but to relations and to universal relations. They will be independent of specific "facts" and events ; if every particular in the world were changed, these propositions would still be true".

He is a passionate lover of humanity and supports socialism for welfare of humanity by fair distribution of wealth and cessation of private ownership of property.

(3) AMERICAN PHILOSOPHY

William James (1842-1910).

William James was born in New York City in 1842.

He defined philosophy in a very simple way, as "only thinking about things in the most comprehensive possible way".

"The direction of his thought is always to things ; and if he begins with psychology, it is not as a metaphysician who loves to lose himself in ethereal obscurities, but as a realist to whom thought, however distinct it may be from matter, is essentially a mirror of external and physical reality".

"Consciousness is not an entity, not a thing, but a flux and system of relations ; it is a point at which the sequence and relationship of thoughts coincide illuminatingly with the sequence of events and the relationship of things. In such moments it is reality in itself, and no mere "phenomenon that flashes into thought ; for beyond phenomena and "appearances" there is nothing. Nor is there any need of going beyond the experience-process to a soul ; the soul is merely the sum of our mental life, as the "Noumenon" is simply the total of all phenomena, and the "Absolute" the web of the relationships of the world".

In the words of Mr. Will Durant, James held that "Truth is the Cash-value of an idea. Truth is a process and happens to an idea".

"If God is Omniscient and Omnipotent , we are puppets ; there is nothing that we can do to change the course of destiny which His will has from the beginning delineated and decreed ; Calvinism and fatalism are the logical corollaries of such a definition. The same test applied to mechanistic determinism issues in the same results : if we really believed in determinism we would become Hindu mystics and abandon ourselves at once to the immense fatality which uses us as marionettes. Of course we do not accept these sombre philosophies ; the human intellect repeatedly proposes them because of their logical simplicity and symmetry, but life ignores and overflows them and passes on."

“The tender-minded temperament is religious, it likes to have definite and unchanging dogmas and “*a priori*” truths ; it takes naturally to free will, idealism, monism and optimism. The tough-minded temperament is materialistic, irreligious, empiricist (going only on “facts”) sensationalistic (tracing all knowledge to sensation), fatalistic, pluralistic, pessimistic sceptical”.

“James believes that pluralistic theism affords us such a synthesis. He offers a finite God, not an Olympian thunderer sitting aloof on a cloud, “but one helper, *Primus inter pares*, in the midst of all the shapers of the great world’s fate. The cosmos is not a closed and harmonious system ; it is a battleground of cross-currents and conflicting purposes ; it shows itself, with pathetic obviousness, as not a *Uni* but a multiverse”.

“Perhaps the ancients were wiser than we, and polytheism may be truer than monotheism to the astonishing diversity of the world. Such polytheism “has always been the real religion of common people, and, is so still to-day”. The people are right and the philosophers are wrong. Monism is the natural disease of philosophers, who hunger and thirst not (as they think) for truth, but for Unity. * * * The value of a multiverse, as compared with a universe, lies in this, that where there are cross-currents and warring forces our own strength and will may count and help decide the issue ; it is a world where nothing is irrevocably settled and all action matters. A monistic world is for us a dead world ; in such a universe we carry out, will-nilly, the parts assigned to us by an omnipotent diety or a primeval nebula ; and not all our tears can wipe out one word of the eternal script. In a finished universe individuality is a delusion ; in “reality” the monist assures us, we are all bits of one mosaic substance”.

William James holds that it is a world of chance and not of fate. Pascal was right when he said that if Cleopatra’s nose had been an inch longer or shorter, all history would have been changed.

Despite above, James also holds that the persistence belief in God is the best proof of its almost universal vital and moral value. He was amazed and at the same time attracted by the endless varieties of religious experience and belief.

The last words of William James at his death was :
"There is no conclusion. What has concluded that we might conclude in regard to it? There are no fortunes to be told and there is no advice to be given."

John Dewey (1859-1952).

John Dewey was born in Burtangton, Vermont in 1859)

He supported Spencer in imparting science in education more than literature. Dewey went more to say that such education in science should not only be book-knowledge but actual practice of useful occupation. He was a strong follower of Darwinism. He was naturalistic. He holds that Divinity is within us, not in these natural Cosmic powers. Dewey rejects metaphysics as the echo and disguise of theology. He used to say that the trouble with philosophy has always been that its problems were confused with those of religion. He says ;—"As I read Plato, philosophy began with some sense of its essentially political basis and mission—a recognition that its problems were those of the organisation of a just social order. But it soon got lost in dreams of another world".

Mr. Will Durant comments, "In German philosophy the interest in religious problems deflected the course of philosophic development, in English philosophy the social interest outweighed the supernatural * * * This does not mean that mind is reduced to matter, but only that mind and life are to be understood not in theological but in biological terms, as an organ or an organism in an environment acted upon and reacting, moulded and moulding. "Complete adaptation to environment means death. The essential point in all response is the desire to control the environment". "The problem of philosophy is not how we can come to know an external world, but how we can learn to control it and

remake it and for what goals. Philosophy is not the analysis of sensation and knowledge (for that is psychology), but the synthesis and co-ordination of knowledge and desire”.

“Ignorance is not bliss, it is unconsciousness and slavery ; only intelligence can make us sharers in the shaping of our fates”.

If you intend to explain *Things*, you should do it by their place and function in the environment and not by supernatural causation.

“Philosophy is in flight to-day before sciences, one after another of which have run away from her into the productive world, until she is left chill and alone, like a forsaken mother with the vitals gone from her and almost all her cupboards empty. Philosophy has withdrawn herself timidly from her real concerns—men and their life in the world—into a crumbling corner called epistemology, and is in danger every moment of being ousted by the laws that prohibit habitation in flimsy and rickety structures. But these old problems have lost their meaning for us : “We do not solve them, we get over them” ; they evaporate in the heat of social friction and living change. Philosophy, like everything else, must secularise itself ; it must stay on the earth and earn its keep by illuminating life”.

Dewey holds that ;—“A Catholic and far-sighted theory of the adjustment of the conflicting factors of life is philosophy”.

George Santayana (1863-1952).

George Santayana was born at Madrid in 1863 and died in Rome in 1952.

He holds that “science contains all trustworthy knowledge”. He says, “faith in the intellect is the only faith yet sanctioned by its fruits”.

“So Santayana is resolved to understand life, feeling like Socrates that life without discourse is unworthy of a man ; he will subject all “the phases of human progress”, all the pageant.

of man's interests and history, to the scrutiny of reason.
* * * * * He thinks the first philosophers were
the best ; and of them all he ranks highest Democritus and
Aristotle ; he likes the plain blunt materialism of the first and
the unruffled sanity of the second".

Santayana says :—“In natural philosophy I am a decided
materialist—apparently the only one living.....But I do not
profess to know what matter is in itself.....I wait for the
men of science to tell me”.

Santayana says that a world quite divested of diety is a
cold and uncomfortable home. “Why has man's conscience in
the end invariably rebelled against naturalisim and reverted
in some form or other to a cultus of the unseen ?— ; because
the soul is akin to the eternal and ideal” ; .

Santayana holds ;—“I believe there is nothing immortal...
No doubt the spirit and energy of the world is what is acting
in us, as the sea is what rises in every little wave ; but it passes
through us ; and, cry out as we may, it will move on. Our
privilege is to have perceived it as it moved”.

Life is throughly mechanical and material. Consciousness
is not a thing but a condition and a process which has no
casual efficacy.

‘Santayana's conception of himself is as an automaton
automatically reflecting on its own automatism.

Santaynan thinks, with Lucretius, that it was fear which
first made the Gods. He says ;—“Faith in the supernatural
is a desperate wager made by men at the lowest ebb of his
fortunes”.

“Add to fear, imagination : man is an incorrigible
animist, and interprets all things anthropomorphically ; he
personifies and dramatises nature, and fills it with a cloud of
dieties. * * * * * Not that people quite literally
believe these splendid myths ; but the poetry of them helps
men to bear the prose of life.”

“The old Testament abounds in poetry and metaphor ; the Jews who composed it did not take their own figures literally ; but when European peoples, more literal less imaginative mistook these poems for science, our Occidental theology was born. Christianity was at first a combination of Greek theology with Jewish morality; it was unstable combination, in which one or the other element would eventually yield ; in Catholicism the Greek and Pagan element triumphed, in Protestantism, the stern Hebraic moral code. The one had a Renaissance, the other a Reformation”.

Santayana did not support Protestantism. He admonished them for abandoning the legends of mediævaldom and for neglecting Virgin Mary.

Santayana does not believe in the existence of God. He liked poetry and the beauty of Catholicism. He says ;—
“Religion is human experience interpreted by human imagination.”

Santayana does not believe also in another life. He says,—“The fact of having been born is a bad augury for immortality”.

“The great problem of philosophy is to devise a means whereby men may be persuaded to virtue without the stimulus of supernatural hopes and fears”.

Santayana dislikes the ideal of equality and supports Plato that the equality of unequals is inequality.

Sri Abani Mohan Banerjee, M. A. is not inclined to translate and include in this book the Bengali preface contained in Part III of Veda-vani and so the same does not appear in this book. I am extremely grateful to the readers and I extend my hearty thanks to all of them including Sri Bimalendu Chakraborty, B. A, Sāhitya-Varati of Pratima Pustak who helped me in proof reading as also in the matter of arrangement of getting this book printed.

(xxvi)

I beg to be excused for taking a long valuable time of my learned readers and thank them all heartily. I am extremely grateful particularly to the authors and publishers of the following valuable books and Journals from which I took great assistance in writing this foreword and preface of second part of Veda-vani :—“The Hindu Law of Religious and Charitable Trust”, “The story of Philosophy”, The Introduction to Philosophy”, “An Introduction to Indian Philosophy”. “Chips from a German workshop”, “Journal of the German Oriental Society”, “Vedic India”, “Plato’s Protagoras”, “The Greek Philosophers”, “Life and Philosophy of Spinoza” “Philosophic Dictionary,” Upanished, Sankhya, Patalnjali, Baishesik Darshan, Gita and many other books and journals.

JAI RAM

51A, Palm Avenue, Nripendra Narayan Bhattacharjee.
Calcutta-19
The 3rd December, 1964.

Attorney-at-Law
Secretary,
Sri Sri Kaibalyadham
Jadavpur, Calcutta-32.

VEDA - VANI
OR
REVELATIONS.

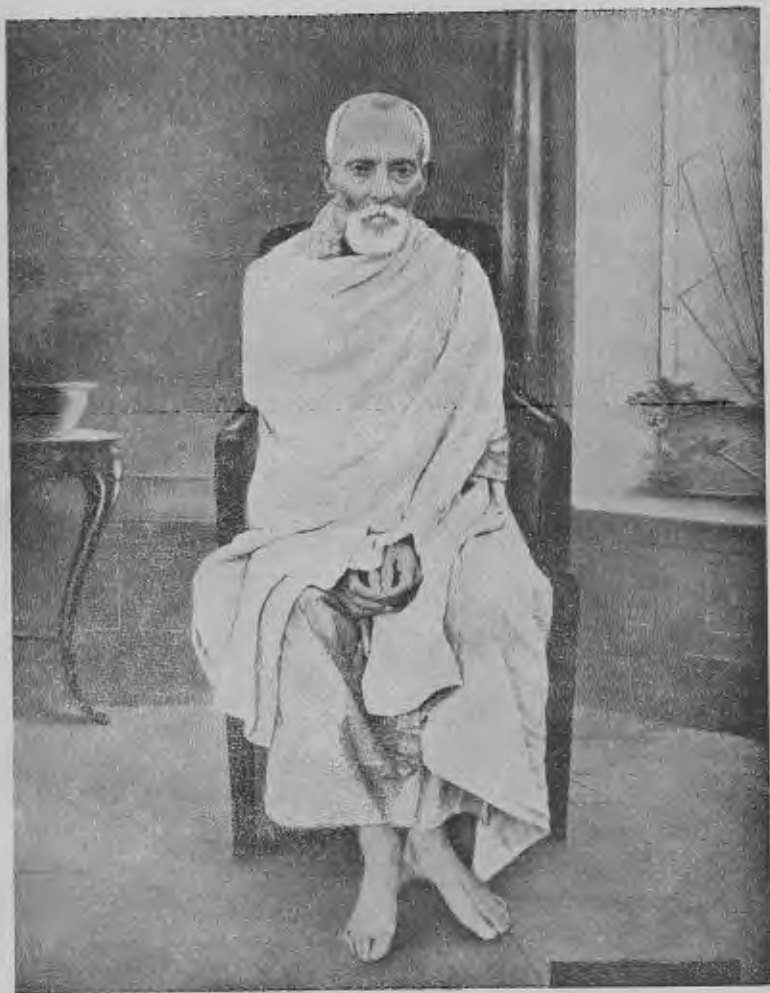
“The torch of Truth is the words of the Guide
Aught else, the forest of the night.”



SAMADHI-MANDIR :
CHAUMOHANI : NOAKHALI

10-10-10

PART THREE



(1)

The soul has hungers, real and insistent. Satisfy them, but shun the imaginary ones by persistently trying to live in submission to the God of Truth. The Gita says :

The Lord God creates not the egoism and ego—centric actions of people nor the reaping of the harvest thereof.

The meed of life comes from man's individual destiny no other agency is operative in this respect. Persist, however, in exerting yourself for wiping out all the debts to the world of multiplicities resigning yourself to Truth. Rest assured the God of Truth will do the needful for you.

It is due to Fate that one comes by one's body, homestead, society, relatives, friends, and acquaintances, wife and children, and rank and position in life. The time and shape of all events are determined by Fate. If you seek transference from the control of your own destiny to that of an alien's you will but embroil yourself further in the temporal series of penal existence.

As regards a tenement of your own, you will have one if and when and where you must in the course of fate. In other words, as God wills so shall it be. Worry on that account leads you nowhere, for in all circumstances of life it is fate that brings fruition. Your duty is never to forget the God of Truth.

(2)

The God of Truth recedes from one who indulges in self-adulatory rites, for they are alien to observing a Holy-Day, which properly interpreted, means Abidance in Light such that the two terms shed their apartness and mingle into a unity of luminous joyance.

(3)

The hither side before you is the realm of "broken arcs", or impositions, where man, bird, beast, insect, trees, plants,

creepers, herbs and stalks, indeed all things from the God Brahma to the meanest grassblade are in the prisonhouse of primal Ignorance under the control of impersonal forces and personal urges. None there be, god or demon or man, that has freedom of action, all being impelled by their natal instincts. In other words, the hither shore is of "broken arcs" where man gets entangled by the limitations of discursive knowledge, turns his back upon the Western Bourne and thus loses his real estate of Infinite Plentitude and peace. It is the assumption of egoity which does the trick, fuddling his sense of right and wrong, the real and the unreal, what duty is and what might its contrary be. Thus stupefied he hungers for the apparently pleasing so as to lose completely his sense of direction in life. This is called life's ceaseless-lusting.

I am a silent watcher of the language of Ignorance (which deals with the exploits of the mind) and so unacquainted with the terms with which to explain its operations.....God is truth ; have trust in the God of truth and you will in due course be able to abide in Him by surrendering all the bonds of becomings so that after you shall have once crossed the realm of time and space you shall never again enter into it. This is the spiritual destiny of one who adores Truth by shedding all jealousies and discords and is full of cheers at whatever chance brings to one's lot.

This state of harmony is reached as a result of sincere efforts to do one's duties with disregard to one's rights. Know that in no sphere of life has man any effective will in that he but enjoys the fruits of his actions as meted out to him by Providence in the process of working out the Lands of Fate. The world is fraught with endless errors. All things earthly pass away. Truth has no parts and is therefore eternal in Its integrality.

(4)

Whatever is perceived by the purblind ego-ridden will is perishable and fluting and operates only on what must decay.

If so, if you are convinced that the will is effective (and not quite so) on death-bound matter alone it should be clear that wife and children and the members of the family are all fleeting mortal things. But He that indwells them all and each and every creature of the world is immortal, eternal, boundless Infinitude, knowing neither decay nor exits and entrances. Consider if any related to you exist when you are in deep sleep. Where disappear they? Could you trace their path of exist? Why then give thought to the passing, perishable objects of the world? Why forsake the indwelling spirit of all, namely the God immortal? The body that you call your own has been changing since infancy, but He that indwells it is immutable and imperishable.....suffers neither change nor waxing and waning. You may not release Truth from the mind-imposed bonds as long as you shed not your corporeality,—an imaginary thing, mutable and transient. Days and nights come and go—unceasingly. Even so do your corporeal mutations wheel on like the endless beats of time—without stop, without rest. You can shed your corporeality if only you realise the indwelling spirit that, eternally free, shines in all creatures in Self-luminosity. There is no other way to the Goal.

(5)

He that seeks the Name must consecrate himself to It by renouncing self-landing rites, and offering devoted services unto It with a view to transferring the will from the alien control of creatureliness to the divine control of the Name. Then does the Name become a living Truth. God does always reside in His Name, which therefore should be meditated upon as one with God. The Name is Truth—sustaining the universe (=Gopala) by remaining its silent Witness(=Govinda). He that worships the Name as Truth receives the grace of God.

(6)

It is Fate that bears fruit everywhere. God is the “perfect round” without any segments. But Nature imposes multi-

plicities upon this integrality with her three-formed projections which lure man to the assumption of endless modes and consequently into endless be-comings so that he suffers from constant harassment as he rises and falls in the scale of being.....

Here, there, and everywhere, all do helplessly go round and round the wheel of time, bound over as they are by their debts to the world of diversities. This, in other words, is called the chain of birth and death. As a man sows so does he reap—in terms of opportunities and mischance, joys and sorrows, content and discontent, friendships and enmities, contacts intimate or casual. This harvest, which is man's portion in life in the scale of time, must be wholly renounced by self-naughting for the realisation of the God of Truth. He that realises God in this manner has no more to do with the fragmentations of Truth, for he reaches the journey's End by crossing the bounds of Nature. This is called serving the God of Truth or winning absolution by dissolving all dualistic knowledge. It is the nature of egoism to impose limitations on the limitless and to assume individual will which, by being attached to impermanent things, brings on bondage. So it is that the egoistic person turns his disapproving gaze not upon himself but upon others and considers himself to be perfect and others to be full of faults.

The cloud that hides the face of the sun does not blacken it, but smelt of itself into their air showing how the sun had been always shining in its purity. Even so is the cloud of egoism with respect to the immortal and undified light of the Self. It is your duty to be cured of the malady of egoism. When you are so cured you do not liquidate either God the Father or Nature the Mother. The fact is that Nature is divinised, so that the soul can know God as sustaining all that be. Hence supreme askises (=divinising Nature the Mother) lies in reaching God (=the father of all beings) this is the summum bonum of existence. All becomings are false; they are ego—charged projections from Mother Nature where from man steps out for the lure of individualistic satisfactions

and gets, in consequence, variously entangled in the meshes of life, going up and down in the scale of being and suffering from endless harassments that breath upon his heart like the ceaseless waves of the limitless sea (=of becomings). Failing to keep his vow of loyalty to Father (=God) and Mother (=Nature) he loses his bearings and wanders aimlessly (like a ship without rudder).

Anyway, never forsake the God of Truth. Man derives the static poise of life from God the Father as manifest in the father principle, and the dynamic poise from Nature the Mother as manifest in the mother principle. Both the poises should be equally purified with patient and devoted efforts so that thus equipped with powers of purification, you can release your Self from Time—from the past (=Father), the Present (=Mother), and the Future (=Son), and get installed in your essential Being by realising It as eternal Truth.

(7)

The adorning of the Lord, which is man's essential nature and supreme duty, is the Jacob's ladder that always subsists between the Soul and God in all the three worlds, securing spiritual well-being to the devotee. Do you therefore remember the Lord in a spirit of constant aspiration and His mercy will be upon you in showers of Peace. So, try to keep yourself always engaged in holy recollectedness. Fate it is that not only brings disturbances in man's estate but also restores peace by removing them. You should patiently quell your egoistic revolt against the awards of Fate, dedicate the pure temple of your heart unto the Lord by installing the Name therein, and constantly worship Him as one with the eternal Name. Try at all hours to enshrine Truth in your heart : Truth is the ultimate substance where repose infinite Powers. Nothing endures in the world but truth, for truth is eternally wakeful. Let us therefore contemplate the truth absolute And let us offer our prayers unto the Lord Shiva from whom comes the dower of all earthly and spiritual good, and unto His white

robed executrix who gives refuge to all by leading them through the world of ignorance-and-knowledge on to the eternal Light of truth.

(8)

Remember that 'nama' (Name) signifies thinking. "The Name is the Light of all thoughts. God, the Lover, is incarnate consciousness—Bliss—eternally pure, eternally free, and one with His Name." The spiritual effectiveness of the Holy Name will be clear when you become conscious of It as permeating each and every act of life, verbal, mental, or intellectual. So always recite the Name in all circumstances of life. All the names used for specifying things are the manifestations of the Holy Name you have been initiated into. Have trust in It and It will save you and all your relations. The sages have established this truth spiritual in the scriptures by extolling the virtue of "Loyalty to the Lord" and "the Vow of allegiance to truth."

"God is Truth Absolute and yet immanent in the waking, dreaming, and sleeping states, as symbolised by the logion "Om". Let us contemplate this immanent—transcendent Reality : let us worship the Light unconditioned and pay our homage to that enlightenment by virtue of which one becomes a Brahmin."

Remember this holy text and recite the Holy Name with easy and natural suspension of breath. Thus shall you have rest and peace.

(9)

You are at present going through your destined experiences which cannot in the nature of things last but will exhaust themselves according to the turn of the wheel of becomings. Always live in the company of the Holy Name and God will see to your emancipation. The Name alone can terminate the destined process of sowing and reaping.

(10)

The world moves on the wheel of time, which, as it revolves, makes good and evil gleam and gloom, causing now content now discontent. This, in other words, is called the destined fruits of action or Fate. Give up all idle thoughts about circumventing Fate, and engage yourself always in serving the Lord alone, Who is His mercy will reveal unto you the dower of Peace. If you model your conduct on the wholly benign 'Loyalty to the Lord' of such faithful devotees as Savitri and Behula, the blissful state of eternal peace will unfold itself unto you.....All wanderings here or there are due to Fate. It is not known where one is likely to be on which day.

(11)

Always recite the Holy Name, which becomes a living reality only when It is remembered with singleminded devotion. In spinning out life, Destiny ushers in all sorts of mutations which should be patiently allowed to run out till they become a spent force.....Have trust in the Name and you will be fulfilled. In modern times all dwellers in this world, nay in the Heavens too, are afflicted by wants. Who knows what will not be released in the process of time. But they are all phenomena. The Name alone is True : naught but the Name will endure in this world.

(12)

Always recite the Name with patience. Persist in the practice and you will have Peace there is no other means to attaining It. Always cultivate, patience and keep reciting the Name—thus will spiritual well-being be yours.

(13)

To recite the Name is to be conscious of the fact that It is inseparable from what It stands for, namely the Self, even as a word is inseparable from its meaning. Things are

accepted and rejected by the mind, but the Name exists beyond the frontiers of the mind as one with the Self. You could no more put aside the Name than you could your Self-to realise so is to remember the Name aright. The joys and sorrows are apprehended by the mind, association with which is called Fate or Destiny. So the discerned. "The mind commits the sins and the mind is smeared by their sinfulness". Your duty is therefore to have sole trust in the Name, for there is no other religions practice but to hold fast to It in all circumstances of life. Whatever is done with the mind is perishable, even though after a millenium.

"The Name is the Light of thoughts ; God that is love is incarnate consciousness-Bliss-eternally pure, eternally free, and one with His Name."

Nothing can be predicated of the Name, for It is unlike a word with a meaning. The Name is Truth and Eternity. Bliss it is to be conscious of this fact and sing its glories. So the Name has been proclaimed in this world as the God of truth.

(14)

Birth, death, and marriage are pre-ordained events. The innate tendencies admit of no rejection out of hand. Undoubtedly an event takes place in the life of a person just where and how it must of necessity. So, instead of giving thought to this and its like, you should persist in serving the God of truth who, rest assured, will release you from all the meshes of world debts and lead you on to the Abode of Joy and Peace. Man has no right of choice with regard to the fruits of action (sweet or bitter), or to friendships and estrangements. He can but do his duty, leaving the rest to the God of truth who ordains for all that be. Keep serving the God of truth, and He will see to your spiritual well-being.

(15)

Luck, mischance, happiness, sorrow, all come from fate, which therefore should be known as the arbiter.....Adore the

God of truth and you shall have all your liabilities to life wiped out.

(16)

Owing to the original sin of Ignorance and its clouds of unknowing, people fall from the abode of truth enter into the bondage of limitations, where they are drawn by fate to their individual body, home, society and position in life. The result is subjection to the law of sowing and reaping which makes man, according to his individual destiny, contact friends, acquaintances, relatives or near relations and suffer endlessly from the stormy visitations of pleasure and pain, satisfaction and discontent. The root of all these evils is self-will, which, being a penal term in the time series, punishes the assertive instincts of man by imposing upon them the limitations of the mind and the intellect. Truth has no parts, awards no penalties. The impermanent, and therefore unreal objects must of necessity have fractions which cause afflictions. This in other words is Fate. The nature of Peace will dawn upon you when the wheel of time shall have paid out the reel of sorrow to begin that of joyance. Nobody is therefore at fault. It is one's fate that the Godly forces war with the ungodly, turning near ones distant, as borne out by the events in the lives of such great souls as Nala-Damayanti, Sribatsa-Chinta, Harischandra-Shaivya, Rama-Seeta, Behula-Lakkhindar. Give no thought to all this ; try instead to keep yourself engaged in worshipping the God of Truth. Rest assured, He will terminate the interminable process of your becomings and lead you on to the undisturbed Abode of joy. Consider this particularly : You tried, have been repeatedly trying, and will continue to try for harmonious relations—with what result ? As it is, fated so shall it be. The God of Truth, will do everything for you : He does so. Try to live in submission to His will.

(17)

Recite the Name and all calamities, whatever be their shape, will disappear ; besides Peace will be added unto you.

(18)

Consider the ways of such as meditate on the holy cuts, permitting the accidents of fate to go over their heads. People, each according to his destiny, are impelled by Nature to hug the lures of the mind and sway with fanciful repletions and depletions, without having any will or say in the matter. For the God Truth is the Sole arbiterEngage yourself in the service of Truth and you will be fulfilled. Give your thoughts, not to what might be in store for you but solely to God who alone is the Abode of freedom from all vicissitudes.....Why waste your Time over vain, fruitless, idle fancies ! Try instead to enjoy a life of rectitude by submitting yourself to the control of Truth. Let our contemplation be on the Absolute truth. One lives according to the Law divine by surrendering the fruits of action. Surrender leads to Truth, Holiness, and charity. If you submit with patience and perseverance unto the Lord God, He will nourish and sustain you even as the father does his son.

(19)

God is the all-powerful hold and support of life. Oblivious of this primal fact, people, differently constituted as they are, get into their fated body, home, caste, rank, society, learning, intelligence, friend and foe, pleasure and pain, content and discontent, and various other possessions or privations, and live their life in the enjoyment of the fruits thereof. All experiences are due to the three-pronged drive of the natural instincts, causing the identification of Self with the passing, limited ego-formations, which are man's only provisions in his senseless wanderings in the realm of Ignorance. All are here fettered by their ego-sense, the varieties of experiences : being due to the principle of individuation. The result however is the same for all the observation of Truth, the loss of spiritual vision and discriminative knowledge and hence amnesia about the Self that is one with the Absolute. The delusion regarding the Self and

the non-Self persists in its deadliness as long as the path of liberation remains undiscovered, but gradually disappears when one discovers the path and walks it under the guidance of a spiritual luminary. The Man cannot recall how as a child he once reposed in the lap of the Mother. One in deep sleep has neither perceptions nor memories, which, being functions of the mind, disappear along with the mind. An involute of inconscient Nature, the mind serves as the instrument of all bounded knowledge and experience and causes that delusion which obscures Truth by projecting fleeting presentations of It into Time-and-space, and shuts out the vision of Truth that is eternal. Hence all perceptions of the mind, though transient, are bondage. Where from deliverance comes by the annulment of the mind through patient and persistent non-co-operation with its urges. This in other words, is called merging in Truth, which is the derivative meaning of the word *Satya-Narayann* (=going back to Truth from the false). So the sages have proclaimed.

One cannot have more than is one's due. Know this for a fact that it is Fate which ordains for one and all.

(20)

As soon as people become oblivious of Truth, Nature steps in to throw them into what looks like the laboratory of life but is in reality a delusory tempo-spatial prison-cell, where each, tied to his individual instincts, goes through joys and sorrows and other events, as conditioned by the instinctive urges. This, in other words, is fate, the Sole arbiter. If however you accept Fate by sitting astride of it, you can dissolve your fleshly encasement in non-Self. All movement are of Nescience which functions by splitting itself into "opinion" and "knowledge" (in the Platonic sense) fighting—each other with such weapons as the mind, the intellect, egoism and the like.

It is not given to man, in spite of all his efforts, to get an iota in excess of his due, except that he but adds to his misery by fruitless conflict. So, try to pay off all the debts of life

by acquiescing in Fate.....“Sacrifice”, properly so called, means constant *recollectedness of the Holy Name* so that all that is non-Self is sacrificed to *Joy Eternal*.

The Absolute becomes manifest as “Knowledge”, “Sacrifice” and the illumined Soul (who sacrifices for “Knowledge”). The Sages are they whose last refuge of life is action solely devoted to askesis, charity, and sacrifice. Work that is not an oblation is no work in that it causes the bondage of discursive knowledge (=“opinion”) ; wherefrom you will be released if you complete all life’s rituals by living in complete submission to the God of Truth. Seek your destiny in God ; for, if you forsake Him you will forever be rising and falling in the limitless sea of becomings, with the shore never even looming in the distance. Patience is the most sustaining virtue, and its cultivation the sole duty of man. God’s patience (even to all, averse to none) is the ultimate object of contemplation and realisation. There is no knowledge higher than being installed in this Patience,

(21)

It is due to Fate that people have such things as body, home, society, learning, intelligence, and varied experiences thereof as conditioned by the modalities of Nature. So the arbiter is Fate and the medium of experiences is the Body, the cause of bondage, which must be surrendered for the termination of all becomings. Corporeality is a *birth (the crest-and-death (the trough) rhythm*, or the octonary of day-and-night. To *shed corporeality* is patiently to push back the forces of lust, anger, and grasping till the last syllable of the octonary is over. This, in other words, is called the process of ending sorrow and attaining Joy. All your bonds will be sundered if you persevere in walking the path of the Lord who is your Self and never forsakes you, abiding even in deep sleep when the mind and the world of joys and sorrows fancifully created by the mind disappear completely. Cling to self-will and you are always in wants, getting naught besides your due. Submit to Truth by shedding selfness and you will be fulfilled.

(22)

The pledge of Loyalty to the Lord is kept by him that is true to his patrimony of spiritual heritage (past), performs all his work as worship (present), and enjoys the harvest thereof, which is holiness (future). As the world situation is extremely deceptive the weapons to be used in fighting it should be adapted to emergent needs. For instance, you should be as shrewd as the mind with a view to forestalling its surreptitious attacks. Be not duped by life ; see instead that you fail not in winning back your spiritual heritage for lack of all the efforts needed of you. Though Fate is everywhere the arbiter, you can nevertheless liberate yourself from corporeality by gripping Fate and riding it. Instead of crying for your rights try to wake up to your duties.

(23)

One should neither seek nor flee the passing clouds of circumstance that cause the recurrent birth-and-death series of joys and sorrows, for, the wheel of time must of necessity present them as one's destined meed. They breed on indulgence because they are not if not apprehended by the senses. They should therefore be ignored as of no consequence whatsoever.

Patience is supreme strength. ...Devotion to the Lord is the sole duty of life. Whatever interferes with the discharge of this duty should always be cast aside—which however, is not possible except through patience. Always cultivate patience by considering other fact with calm discrimination : Dead men rise up never. Whatever in this world is related to the empirical self is transient and must pass away beyond recovery. Disease and senility attack all creatures as they grow from boyhood to old age. It is unwise to worry about those impermanent things. You should certainly try to offer all the comfort that you possibly can to a relation as long as he is alive. Know this for a fact that sorrowing for the dead or the lost should never be cherished.

(24)

What can possibly stand in the way of such events as are decreed by God :

(25)

Absolute Truth, the ultimate object of contemplation, does conduce to supreme Good.

(26)

Man has no power to earn absolution except through God's grace.

(27)

The world is there in order that man can joy of his ego-ridden estate where the reaping is as the sowing has been. Hence it is his duty here not to shirk but to face what the modes of Nature present, so that, after all passion spent, the ultimate realisation might unfold itself. The soul cannot be properly shaped except by the hammer strokes of experiences which therefore are not to be stired at. The revolving wheel of Fate will of necessity present joys and sorrows. Undisturbed by these, you should practise the contemplation of Absolute Truth.

(28)

Steadiness of purpose is undermined by faint-heartedness.

(29)

Life Goads man with its charms to the ends of the world and keeps him ever busy with its delusory scheme of work-and-rest-and-work again. Have trust in God and you will be dowered with all the necessary strength to release yourself from the veils of becomings and come to the end of all your earthly troubles.

(30)

The heart becomes pure of him that is calm and steady :

(31)

Everything according to its Time—so is it ordained by Fate.

(32)

The events come as per schedule and should not be worried over. The clouds that seasonally gather in the sky (of life) do in due course disappear of necessity. Then follows all-round detachment.

(33)

The sages accept the fated events of life beg constant contemplation of the holy texts. God and His Name are one. Properly to recite the Name is to have sole trust in It ; in other words, shed selfness with regard to the egoistic urges of the Body so as to turn it unto a temple, install the Name therein, and in due course the Name will be realised there as one with God. Persistent devotion to the Name leads in the long run to the Goal where God reveals Himself as the living Truth of the Name. Surrender this Body and you will be released from its threefold sheath that forms the bondage of individual Fate. Contemplation of the Name, if practised with perseverance, leads, by ending the process of destiny, to the abode of Eternity. Ignore the praise that attaches to the virtues or the blame to the vices of people here on earth so that you can submit yourself to God with complete detachment. As a result you will cease from troubling and have God's peace. People act one way or another owing to the predetermined promptings of Nature and will as a matter of course settle down to evenness of mind when the time for such a poise ripens. As you cannot hasten the process by opposition, it is best to maintain friendliness.

(34)

Forget not in shouldering the destined burdens of life. As God is good, nothing that is willed by Him can be conducive to anything but good. People suffer owing to the errors of judgement which make them impatient at things. Have rest in God ; verify and He will see to your well-being.

(35)

It is undoubtedly better to try for preferment than to be idling away. Exert yourself ; the result of action will in good Time be presented by Fate. Why worry ?

(36)

I know not of any that has in him the power to obstruct the process of Fate. The world is a delusory net work of errors wherein man, inextricably caught, is being whirled about.

(37)

It is Patience that liberates man from the world process. Equanimity is bliss.

(38)

Creatureliness comes from delusory ignorance and consists in constant seeking after worldly pleasures and pains. Wherefrom deliverance is possible only through singleminded adoration of the Lord. Man has no other duty on earth. So always try to remain firm against the forces of acquired instincts with a view to cultivating singleminded devotion to the Lord, and constant trust in, and preoccupation with selfless service unto, Him. Thus will you have the supreme bliss of the Holy Communion. When the clouds of delusory ignorance disperse, pure love of God will supervene.

(39)

On this world of thought Self-luminous Thought-in-Itself is supreme bliss and Love Divine, bring one with God. Love

of God culminates in the unitive knowledge where the Self is realised as suchness and one with God. God is good. By abiding in the Good one attains Equanimity. Equanimity is the shine of the steady light of God.

(40)

The world is a ceaseless flux of delusory, impermanent but harrowing presentations, deliverance whereof is possible only through fortitude. However, it is through the agency of Fate that life's meed takes shape in the time series. He that surrenders the fruits thereof is emancipated. Always practise with patience this rite of denial with a view to be reinstalled in the pristine glory of the Self.

(41)

The words of the Guide contain the virtues of all sacrificial rites, religious observances, austerities, charity, verbal prayers, and pilgrimage to holy places. Walk the path chalked out for you by the guide and you will be liberated from the world process. So, the holy scriptures have revealed the truth that man has no other duty but to go back to his suchness. All efforts vitiated by egoity drag the soul to illusory gains. The path that suits your nature has been outlined for you by the guide. If you keep to it, it will lead you on to your spiritual estate so that after the contrary instincts shall have subsided you will have supreme bliss. The joys and sorrows sought after through the available sum of getting and spending are all impermanent. So the ephemeral fruits of action should be burnt out in the holy fire of devotion to the Lord in order that you might regain your spiritual estate of supreme bliss. Thus by constant efforts directed to the one end of life, namely return to suchness, the human soul has at last rest and peace in the Lord.

(42)

Nobody who calls his Soul his own should lose his patience about anything whatsoever. Do all your duties to life, keeping

all your ties with none but God. Whatever in this world is seen or dealt with as 'Mine' provokes self-assertiveness and induces delusion with the result that one loses one's trust in God. Consider the poise of empty space which always exists in itself and remains unattached in spite of interpenetrating all objects, that be. In a similar way you should, day and night, cultivate non-attachment to whatever be the objects that are presented to you by Destiny. If you persist in this practice you will in good time be able to enter the Abode of Peace. Thus does self-realisation come as well as the consummation of all wishes.

(43)

Persistent cultivation of Loyalty to the Lord gradually unfolds the cosmic poises of the Eternal in their pure effulgence till all hindrances to devotion are completely removed. The wheel of fortune revolves in the shape of the revolving joys and sorrows of life and similar other pairs of opposites. After the shedding of corporeality is complete, the loyal to the Lord are fulfilled, being dowered with eternal freedom, repose in God, and love divine in consequence.

(44)

All comforts and luxuries come in the course of Fate.

(45)

What could one more zealously cherish in this world than Truth? Seek Truth and you will be dowered with the necessary strength and walk the supremely joyous path of the Lord of Eternity; the journey's end will bring profound content and boundless overflow of Love unconditioned. For, in the Temple of Truth unbodied Joy resides in undisturbed silence. "Let us therefore contemplate the Truth Absolute". "Those who worship God as immanent in Nature and yet transcendent roll evermore in the bliss of Love"—A saying of

the wise indicating an esoteric Way of which the mysteries have been lost in the course of the march of the ages.

(46)

God as suchness hath joyance of everything everywhere. Pleasure and pain, profit and loss, and such other qualitative differential are due to Ignorance. Deliverance from the misery of becomings is possible through complete detachment that results from persistent devotion to the Lord. This is freedom. Physical ailments are part of one's predestined lot and cannot therefore be regulated by this life's virtues or vices. To use an astrological metaphor, it all depends upon the stars. The wheel of Time throws in one object after another as it goes uselessly round and round. To be attached to the one or the another as the experient is creaturely experience.

(47)

There is no right or wrong in the awards of Destiny. Even a saint gets not what he should but what he must.

(48)

The world is a phantasmagoria—a delusory real-unreal *Appearance* consisting of the three creaturely states of awaking, dreaming, and sleep, sustained by the immanence of the unconditioned Reality. Liberation from Appearance is possible by means of unswerving loyalty to the Lord till the fourth or transcendent poise of Reality unfolds itself in its fullness and contributes to the mellow sweetness of the cosmic rhythms of Joy. Nature has a two-fold mission—She binds the Soul, and liberates too. At first She prompts the restless hankering after sense pleasures with a view to obscuring the transcendent poise of the unconditioned ; then She offers right knowledge with which the Soul annuls the sense-world and half-wakes to Reality. Her mission becomes complete at the third phase when the Soul's rejoicing in the Lord is perfected by the shedding of all desires. This is complete emancipa-

tion—immersion in the Sea of Love Divine and Joyance evermore in the cosmic rhythms of infinite Bliss. There is Nature's occupation gone for ever with regard to the Soul thus fully liberated.

(49)

Fate, latent or patent, and luck, good or bad, are egoistic fragmentations of what is integral. Time, really timeless, is perceived and deployed by man in fragments with the sun as the point of reference. These parcels of time, known as hours, minutes and records, are the outward symbols of the inner fragments of life, which together form *Destiny*. *So the wheel of time is the wheel of Destiny*. As man cannot escape from the one he cannot escape from the other. As the individual interests of each man's life split up the timeless time with reference to the rising and setting of the sun and its rising again, different experiences occur to different individuals. All forms of life from Brahma the Creator down to the meanest grassblade are dominated by this life-and-time series of events, and none can escape it. As you gain in spiritual insight by performing the duties outlined for you by the guide, you will in due course discern the nature of these mysteries. One cannot be made to see as long as one's eyes are closed.

(50)

Read the Gita with calm passivity, ignoring all glosses and commentaries. Thus will you have insight into many a spiritual truth. The Gita is certainly the book of Relations unfolding the heart of Truth namely that God is the indwelling spirit of your life. Seek this truth and you will find it. Devote all your life activities to the quest of the Lord and you will in due course be delivered from world becomings.

(51)

People all the world over are in quest of their egoistic ends—why make yourself responsible? Indeed, nobody is to

blame, for the villain of the piece is the inherited instincts, which, through their harrowing mutations, make one senselessly accuse the God in others. So the responsibility lies not with you but with the delusory scheme of God that posits the individual natures. When the desires are let loose by the undivine forces having their sway, the egoistic self seems to be the only reality, and its satisfaction the only end. Nobody in this world has the power to alter the course of Fate, which, everywhere, is the last arbiter. It is easy to extinguish the dying fire, it is all the trouble in the world to control the live one.

(52)

Adventitious aids (like the rosary) are not essential to the recitation of the Holy Name. The Name is the Light of thoughts and is one with God, namely, consciousness—Bliss. You cannot serve God except by shedding selfness. To dwell in the Name is to live wholly under Its control. The mind apprehends joys, sorrows, satisfaction, discontents and has, therefore, no part in the recitation of the Name, which is properly done only by means of the deepest aspiration of the heart. As the Name is Truth, to forsake the Name is to fall from Truth and therefore to wander in the delusory labyrinths of the mind and suffer endlessly from the threefold anguish caused by the diverse presentations of egoity, fleshliness, and Fate. Always try to live in submission to the Name and the Name will lead you to emancipation. Verily, the Name is at once the means and the end, not a means to an end.

(53)

God alone is beyond the afflictions of becomings. Not men alone, but all forms of life in all the three worlds from Gods and spirits down to the sylphs and demons, all are reaping the consequences of their actions on the illusory world-stage of God. Wherefrom one is saved only by the grace of the God of Truth interpenetrating all individual names and

forms. Hence it is that the great sages have paid back their debts to the worldly proclaiming the liberating glories of the Name in the holy scriptures.

Surrender yourself to the Name and you will in due course be saved from the so bitter, so painful awards of Destiny. When the surrender is complete, you will lose yourself in the supreme joy of the Eternal *Abode* and be one with Truth, the Almighty Lord of life.

(54)

The incorporeal substance, namely the Self, becomes a creature by the assumption of corporeality, which is posited by Nature's triple modes going into various combination and setting up various reactions in the innumerable centres of ego-ridden wish, desire, longing. Thus is man bound by the mind, the intellect, the will, egoity, self-regarding instincts, and swayed by pleasure and pain, plenitude and privation. God does nothing, for He exists in the utter aloofness of His Being. This the seers have called the transcendent poise of the Self or Suchness. God needs nothing and so creates nothing. It is Nature's modes that make the restful happy, the restless unhappy, and the dull anguished and aggrieved. The difference in the individual complex of modalities is responsible for the difference in the experient's desires and cravings. As the Lord reveals in the Gita—

Remember that lust-and-anger, a product of the volitional mode, is the great fire that knows no satiety. It is the original sin and man's supreme Enemy.

God is not to be realised by one whose activities are prompted by this primal passion, for they are modal deformations that hide from man his relationship with God and keeps him away from the blissful nature of his essential Self. Owing to the lure of self-will, which subjects man to the control of the modal differential, he becomes oblivious of his spiritual estate, wanders helplessly in the wilderness of delusory errors, loses his sense of direction by pursuing the egoistic urges, and thus continues to behave as a lost soul hungering interminably

for pleasance. This is his state of spiritual amnesia that prevents him from realising the Lord of his life. As pointed out by the Gita, all the trouble is due to the fact that "bemused by egoity man considers himself the agent of action (while in reality he is a detached spectator)".

The desires are presented by self-will, causing pleasure and pain. He that persistently bears with their forces instead of yielding to them can gradually win his release from corporeality and its attendant penalties brought forward from previous lives. As a result thereof he is installed in his spiritual relationship with God. All men in their essence exist in eternal surrender unto the Lord God of beings. But as soon as they assume self-will they hug the modal deformations of nature, follow the lure of the desires, put on one guise after another, and thus wander about in the world. All the products of the volitional mode are in the nature of desires, wishes, cravings. When a man is smitten by them he yields to attachment, hatred, jealousy, and the like, which cause his recurrent birth-and-death. The realm of desires is utterly sterile, for there is no satiety here nor, for the reason thereof, fulfilment. It is therefore the duty of man always to fight them off, never to submit to them, so that in the ripeness of time the Truth Divine might reveal Itself—the Truth that wakes not nor does ever wane. Always recite the Name. As the aspects of corporeality appear only to disappear, so do the fated activities connected therewith. They are all moments—Transcend them and unbroken shall be your rest in the Eternal Abode. Verily it is so.....

The Soul, embodied, is powerless owing to the limitations of the body ; disembodied, it duces in all its powers divine. It is the body that is mortal—the indwelling Spirit is neither born nor does it die : It is eternal Existence.

(55)

It is the mechanism of Destiny which is responsible for man's joys and sorrows, births and deaths. Nobody can escape its control however much he might try. An uncertain element

does therefore always persist in respect of one's entry into this world and exit therefrom. Regard all appearances in your field of consciousness as mere destiny and you will be at your ease about them. If and when the time is ripe, one discovers within oneself the necessary power to execute this plan or that as the case may be. In other words, power, too, or its absence, considered erroneously by people to be earned and owned, are just "given".

(56)

"Let us contemplate the Truth Absolute"—this is a Vedic injunction. The conviction that one dwells in the Divine by being loyal to the Lord and the knowledge that comes of that Conviction can remove all the restless movements of the mind. For This reason : God is Truth, timeless and transcendent, yet, for play divine, He is immanent in all the octaves of time as Joyance—tranquil, moveless, profound. When the mind enters this poise of Love Divine it partakes of the thrilling dynamism of God and rolls evermore in its cosmic rhythms. The mind, with its restless character thus spiritualised, should not be quietened. What is ordinarily considered a steady mind can certainly add to the sense joys and satisfactions, but contributes for that very reason to world-bondage.....As the mind is essentially restless it offers fleeting and limited satisfactions but cannot provide boundless and abiding joy by means of which it is the ruler. The senses are limitations with specified functions outside the city of God ; they provide pleasure and pain as an alternating series but shut out the soul's participation in the cosmic dynamism of God. As long as selfness fastens on the body, the mind must inevitably be restless ; when the body-sense drops, the truth-apprehending power vests in the seeker who thus is able to realise the bare radiance of the Lord, whom the Vedas call "the God of eternal Truth-and-Majesty". It is attachment to the clouds of the mind which makes people get into a fancied body (short, tall, or fat), seek the mirage of fleeting pleasures, and forget their allegiance to the Lord.....in other words, Secta,

the pure Soul suffers because she is harrowed by the hags of the forest of seeming content and falls a prey to needless worries, which make the mind toss restlessly in ever-recurring pleasures-and-pains. Desire (=Ravana) rules the Forest of seeming Content (=ashoka bana), where the pure Soul accepts illusory imprisonment and becomes subject to instant sorrows owing to the ignis fatuns of instant satisfactions offered by the hags of the mind, and so can never step beyond pleasurable sensations (deemed as happiness) or their absence (deemed as misery). *This is the world of becomings*—a state of being hagridden by sensibles. Defection in loyalty to the Lord and nourishment of self-regarding instincts lead to the formation of individual fate, whence come all the passions of life. Wherefrom deliverance is possible only through patient and persistent adoration of the Lord till He in His mercy removes all hindrances to the soul's liberation and receives it into the bare luminosity of His Unconditioned Being. The heroes and heroines in the great spiritual drama of man have shown the Way by their exemplary devotion to the Lord. There is no religion but to serve the Lord—to seek sense pleasures is Transgression therefrom. *Piety* consists in the rejection of passionnal urges and persistent preoccupation with the adoration of the Lord.

The Lord for ever exists in the purity of His Being. As the Sun remains undefiled even when overcast with clouds, so the Lord remains untarnished by the traducer's misrepresentations, which, like clouds, might temporarily darken the mind but melt into nothingness as soon as the exemplary character of the pure and loyal servants of the Lord is remembered and meditated upon. Then the bare glory and the radiant blissfulness of the Lord God shine in upon the heart more powerfully and effectively. Enshrine the Lord in your heart and you will be lifted above the region of the clouds. So night and day engage yourself only in the recitation of the Holy Name.

With a view to getting rid of the hags of the mind and their lures you should fight off the forces of egoism, inspite of all

their suming attractiveness. The more you do so the more will the creaturely tendencies subside, till the heart, cured of all ills and ailments, is no longer duped by the illusory shows like the mirage of sense satisfactions. This is the transcendent poise of God-realisation—a state where the hags and the sorrows, and the instincts, creaturely, ungodly, and demonic, all completely disappear so that only the bare joyance divine does supervene. Shed needless thoughts and speculations and worries about pros and cons : and keep serving the Lord according to the scriptural behests. If you do so the supreme spiritual estate of yours will be revealed unto you. Adore the God of Truth with steady faith and perseverance, ignoring whether you be walking blindly or in the wake of the scriptures, and God in His mercy will bestow upon you supreme peace-and-bliss that knows no breaking. As the saying is—“Ill-fated are they that serve not the Lord, being bloated with egoistic pride in their wealth and learning. Verily it is so.” Here is another couplet :—

“Oh Goddess ! this is my considered opinion : Adoration of the Lord is supreme pilgrimage and makes other holy excursions completely unnecessary. Verily do all the sanctuaries meet and reside in the adoration of the Lord God of Truth.”

Hence abstain from the study of all books but those that sing of the Lord, shun the egoistic authorship of poetical compositions, and try always to cultivate soulful aspiration for, and faith and joyance in, the Lord. Such devotion unto the Lord (as lays down no conditions) is adequately strong to sunder the bonds of imprisonment in the pathless world of misery and lead the soul to the eternal abode of Truth. Have no doubt in this regard. Nothing is of abiding value in this world except devoted service unto the Lord, who will deliver you from the control of Time as soon as your love of God is able to shed all hankerings after temporal gains and losses. Then will you realise the true poise of the soul consecrated unto the Lord a poise where all differences disappear, all egoistic notions of masculinity and femininity and illusory distinctions of virtue and vice drop, where Savitri, Kali,

Durga, Saraswati, Ganga, and similar other deities are transformed into cosmic rhythms of Holiness. The Divine Mother is no other than the Lord God.

(58)

[It is obvious from this letter that a female correspondent had formulated certain questions in a piece of paper and sent the same to Sri Sri Thakur who returned it with each answer jotted down on the margin against each question. The Letter had to be deciphered with the greatest difficulty ; for, the inadequacy of marginal space caused not only minuteness of lettering but also the overlapping of lines to no little confusion]

(i) What is the method of tranquillising the mind ?

Renun-ciation of all desires, rejection of all interests, devotion to the Lord from the firm conviction, that nothing is worth one's while except being loyal to the Lord.

(ii) How and in which state of spiritual aspiration can God be realised ?

The soul is a Janus-like bird, one head enjoying the fruits of life and the other (=the Self) remaining a silent watcher. When the love of the Lord annuls the egoistic first head, the other, namely the Lord-and-Self, reveals Himself by His power divine and is said to have been realised.

(iii) What is meditation ?

Thinking is meditation, such that the process continues as a one-term series owing to the soulfulness of devotion which prevents interruption. This, in other words, is called the recitation of the Name.

(iv) Which state of the mind is called devotion ?

That state where the selfness of the devotee dissolves and the heart centre mirrors the eternal luminosity of God. As God and the devotee are essentially one, to wake up to that truth is real devotion.

- (v) What is the meaning of holy service ?

The act of surrendering unto God one's Self-will together with its subsidiaries like desires, cravings, and the sensory affections.

- (vi) Why do flowers, sandal paste, and the burning of incense and tapers form part of the holy service ?

The idea is to offer unto God whatever is cherished by the devotee to be satisfying and auspicious.

- (vii) Can God be worshipped or realised without the help of external materials ? If so, how ?

God is rightly worshipped only by the rejection of all that is pleasing to the ego. *Devotion to the Lord is the holiest of services.* When, as a result of such devotion, the Lord of one's life is dissociated from the body, the senses, and other egoistic accretions and temporal fragmentations, then is one said to have *realised Truth*. God is pure Being ; He enters into the illusory process of becoming by the adoption of ten centres of experience and the attending desires, but relapses into *Being* by the *rejection of the desires*.

- (viii) What is the difference between the empirical self and the supreme Self ?

They are one (the empirical aspect being impermanent and illusory).

- (ix) Why does God become embodied as a Soul ?

Owing to the lure of, and infatuation with, the illusory world process and the assumption of egoity (God's embodiment and release therefrom through right knowledge being both part of the primordial Illusion).

- (x) Where does the soul go after death and how often is it reborn ?

The soul goes nowhere (and has therefore neither birth nor death). It is the mind, bound as it is by its own set-purposes, which imposes limitations upon the Soul, and goes through birth and death which are

ignorantly transferred to the Soul. Hence, it is the mind that liquidates itself by shedding all desires. Then the Soul, always free, is called to have been liberated. The fact is, the trappings do all belong to the mind which deludes itself into the belief that they belong to the Soul. But the mind with all its trappings disappears on the emergence of love Divine in all Its fullness and depth.

- (xi) What is meant by the departing soul's accession to a desirable end ?

Selflessness is the *desirable end* which is reached by the *effacement of all creaturely taints*.

- (xii) When the human body accidentally receives a mortal wound the vital soul (=pranas) departs from it. Why it is so ?

The Body is the material case filled with vital breath and becomes an empty case without any functions when the vital breath is discharged much in the same way in which the heart fails owing to the weakness of the organ.

- (xiii) Why do the human dispositions differ ?

This is due to the varying proportions in which the three modes of Nature mingle in different human beings—the *sattwas* contribute to purity and light, the *rajas* to vital oscillations, and the *tamas* to the lack of knowledge. So, as many men as many minds. *

- (xiv) What is signified by the rule of Destiny or by the proverb, "as you sow so you reap" ?

Destiny, Luck, or Fate is a mental imposition of mutations on the immutable Soul ; the mutations vary according to the preponderance of one mode or another as determined in a previous life by affective cultivation and choice. When the principle of ignorance (= the mode of *Tamas*) is conquered by that of light (=the mode of *Sattwas*) and as a result thereof the vital principle (*Rajas*) is completely silenced, the Soul is realised as transcending the mind—imposed modes and rule of Destiny,

as free from creatureliness and the creaturely desires, and so in its eternal Suchness.

(xv) What is virtue and what is vice ?

They are mental oscillations caused by the primal delusion that the mind is born of and suffers from. "The mind it is which commits the sins and is smeared by their sinfulness."

(xvi) What are the consequences of good action, and bad actions ?

One derives happiness from good, and sorrow from bad actions.

(xvii) Why are women called the sinful sex ? Have they any right to devotional practices ?

The notion of male as different from female is a mental complex which disappears in deep sleep. The sense perceptions along with the body-and-sex sense dissolve when egoism is annulled and the mind is tuned to the cosmic rhythms of the Lord of life.

(xviii) How does the law of "as you sow so you reap" operate in respect of the number of times that a soul is born into a particular form of life ?

The infinite variety of actions and their consequences and the varying individual proportions of the modal urges of Nature (providing the motive power to actions)—these draw the soul to different forms of life in different encasements and offer it, according to the complexion of the desires multiform experiences under the limiting control of the conditioned mind. The soul (=Seeta), though pure, assumes egoity (=Ravana), yields to the illusory lure (=golden deer) of life, enters into as a prisoner into the fold of the wasting desires (=Rakshasas), and gets busy safeguarding the pleasures of the senses as the only end and aim of life. This state is therefore called the forest of seeming content, where the hags of desires with their temptations and control do but cause endless sorrow. If one is attracted by shadows and seeks

happiness only, there one is bound to be miserable owing to the perishable nature of the ensnaring but attenuating shadows. They are all fleeting objects and impermanent, but rule nevertheless with their snares.

(59)

The highest devotional practice, possible to man on earth, is to try to wake up to an abiding sense of the eternal Equanimity of the Unconditioned. Worry notonly exert yourself always to react the poise where selfness is not—that certainly is your duty unto yourself, for, the selfless poise is your essential Self.

Whatever experiences of pleasure, pain, plentitude, privation, etc., are presented by the mind and the intellect in Terms of acquisition and deprivation are all dream-stuff-delusory, perishable, fragmentory. You should therefore do your duties, with indifference to the result thereof, maintaining evenness of mind to joys and sorrows, losses and gains. Have trust in God in all circumstances, whatever they be, that is man's duty unto himself and unto God.

(60)

People get their dispositions and penal awards from Destiny operating in the world process. As long as the harvest of life is not exhausted so long does the soul toss between virtue and vice, duty and transgression, satisfaction and discontent. Peace abounding comes after the release from the control of these conflicting pairs. So the supreme duty of man is to shed all hankerings after such pleasures and pains as are caused by the operation of egoity on the transient, fleeting, and segmented diversities of the world. Do not permit the lure of short lived sensuous pleasure to spoil the infinite joyance of the Soul. The world is a phantasmagoria, where people, in delusion and ignorance, know not the right from the wrong, dupe themselves with the lust for momentary, impulsive joys, and hug the unreal for the real. The result is transgression

from Duty and Truth. The instant with its charms does obscure the future sufferings in hell-fire. Be that as it may, your duty is always to keep reciting the Holy Name ; rest assured, God in His mercy will save you in no time from the binding liabilities accruing from virtue and vice. Never forsake the Name. Submit yourself wholly to the control of the Name by rejecting all cravings for creaturely happiness as of no worth. Thus persist in eradicating all contrary affections, bearing patiently with what comes from fate.

(61)

The Name alone endures : nothing else in this world has any worthwhileness.

(62)

Kali, Krishna, Radha are not different from but are one with the Lord God. All the diversities of the world are the creation of the mind, called the eleventh sense. And the various Names of God are indicative of the cosmic poises of the Lord. Why misunderstand and fret ?

(63)

The world is a delusion where, worn out by egoity, people mistake the false for the true and remain engrossed with the garbage of sense pleasures. As long as you are alive it is therefore your duty always to cultivate self-naughting. "The Lord God creates neither the self-will of people, nor the actions to be performed by it, nor the enjoyment of the fruits thereof ; all these are functional presentations of Nature." The spiritual status of man does therefore consist in selfless Suchness, apart from Nature's movements. If you exercise your will on the modes of Nature you will in consequence be imprisoned by their inherent ties to be thrown into their vortex and inextricably caught in their passionnal eddies. The result is pleasure-pain, profit-loss, and such other cognitive pains where one term of the pair conflicts with the other, so

that, even if escape from sorrow is longed for, man cannot cross the bourne of birth and death but wanders within the veiling notions of true and false.

If, therefore, you try to steady the mind always on the Moveless and persist in the practice by all means and in all circumstances, the mind will gradually retire from egoity into a sleep-like state where the destined experiences and sense activities will pass like dream-pictures. In other words, as the physical movements to and from different places, conversations, and the sense-activities of the dreaming State melt into nothingness on waking, similarly all the the sense-operations with regard to the worldly objectives will appear as mere dream-stuff that leaves the mind completely unruffled. This is called getting released from the world-process, as a result whereof one is able to shed the three bodies and attain ultimate emancipation. As long as this state is not reached, the bodies cannot be cast away owing to the latent seeds of corporeality giving rise to desires and cravings. The fact is, emancipation does not become a reality because of the persistent urge for the satisfaction of the desires and consequently for the medium of satisfaction, namely, the Body.

(64)

Craving is bondage to the world which man projects to feed the hungry soul. "Meditation is itself the guide incarnate ; the logion to meditate upon is the Word of Guide ; devotion is abidance in Him ; and liberation is his Grace". Raw haste is half-sister of delay, for it creates new problems instead of solving the old. Patience is the virtue of virtues ; patient aspiration to dwell in suchness brings about the Holy communion. It is better to bear with the forces of non-Self (=creatureliness) by calm passivity than to be actively involved in their purgation or suppression. (In other words you fight them best by divine indifference).

Always pay heed to carrying out the instructions (of the Guide) according to your ableness ; and this is best done by reciting the Name. "The Name is the Light of all thoughts ; God the Lover is incarnate consciousness-Bliss,—eternally pure, eternally free, and one with His Name." Have faith in this realisation of the seers. People all the world over address their parents as Mother and Father (or their equivalents in the different languages) ; similarly they refer to themselves by using the word 'I'. So mother-hood, fatherhood, and I-hood are universals. The illusion of manyness is responsible for the erroneous cognitions of relations. Such as son, daughter, wife, —words which all refer to the one eternal substance, namely God, who, always and everywhere, is the sole Existence and is indicated so, however vaguely and ignorantly, by all languages, the chief means of expression in the state of delusion. (The idea is that the Ground-and-substance of the delusory Snake is always the eternal Rope). The unconditioned Existence-consciousness is the Origin of the world and the eternal Entity referred to by the 'I' of all people. To rest therein is to be in Holy communion. The Guide is no other than this Truth, which, if realised, liberates the soul from the world-process. Your devotional practices will be complete if by following these instructions you are able to vision the world, and all its beings, however differently conditioned, as existing in God and one with Him. The state of supreme Bliss is reached only when self-naughting is complete.

Always subject your selfness in all affairs to the control of the Name into which you have been initiated ; instead of serving the self be the eternal servant of the Lord and adore Him everlastingly. Undoubtedly He will purify you of all your blemishes and permit you to have repose in him. By dwelling in the Name to which you have submitted yourself you will be able to shed your vesture of unreality and enter into truth ;

for, the Name is Truth. He that casts off his corporeality becomes a pure soul and as such is united with Truth, the Lord God of the universe. This State is called the *Holy Communion*. All the Names of God, such as the Deity of Plentitude (=Annapurna), the Lord of the universe (= Vishwanatha), the Being of all becomings (=Jagannatha), the Journey's End (=Brajanatha), the Self of selves (Rama-Seeta), the Beloved of the aspiring psychi (=Radha-krishna), the Omnipotent, all these are one with Truth. Everything else, seen or known, is a fleeting, illusory wasteland. The Name alone is Truth.....The complex of physical components varies from person to person, because they are assembled by Nature into various configurations and controlled by various groups of Nature's modes. Hence people go by different names. But they all refer to themselves as "I"—the one universal Self of all.

(67)

The lures of the mind make people forget Truth, and go through their destined movements in Nature as tossed by the ebb and flow of her modes. Thus they become creatures, go their rounds in time but know not Truth. From this state of oblivion you should seek deliverance by persistent efforts to submit yourself to Truth till all your debts are wiped out and the Grace of God shines in and upon you ceaselessly. Then will supreme Bliss be yours. *Right action* consists in doing one's duties without clamouring for one's rights.

Birth, death, and marriage are under the control of none but Destiny, the only efficient agent in these matters. As it is fated so shall it be. Good luck comes from Destiny at its due time and place.

(68)

"Find fault with none ; be angry with none ; you always be on your guard."

He that has made the bed must lie in it—that is none of your business. You have enough on your hands if you keep removing, as you should, the accumulated debris of your previous lives. Keep yourself so occupied and God's Grace will be upon you. This not given to man to judge other people's actions, good or bad. The Gita throws light on this matter by the text that self-will and the actions thereof are Nature's movements, not awards of God upon man. When your Selfness is blotted out (by the knowledge of Self) all the seeming contradictions will disappear. Till then, keep yourself aloof from the right or wrong of others and persevere in discharging wholeheartedly such duties as are presented by Destiny. As a result of this practice all your wants will undoubtedly be removed by God. As soon as a person sheds his own will to make the Will of God prevail, he realises the Peace of God shining in upon him in Its Power and oneness. All your doubts and misgivings will come to an end when you wake up to the spiritual nature of your Self.

(69)

Sinful or meritorious deeds of this life do not cause physical ailments or recovery, therefrom because they are predestined wants. Creatureliness ends not as long as the previously earned sum of sinfulness is not completely wiped out. Liberation is nothing but freedom from the blemishes superimposed upon the Self in various fields of experience in previous lives—a freedom that is not to be had, as proved by the enlightened soul in the Vedas and the Puranas except through serving out the penal term of joys and sorrows earned from Destiny by means of corporeality. But the term is a recurring series which terminates if only man makes it his foremost duty to play his part in this life with Truth as the only Refuge of Supreme Bliss. He that has taken his refuge there wholly and absolutely does win freedom from all the conflicts of life.

(70)

The world is a magic show where all move about in delusion, tasting the bitter-sweet fruits of life through egoity. Religious exercises consist in patiently resisting the contractant forces as and when they are presented by Destiny, and in the flawless performance of such work as is here and now, not with expectations about results but from a sheer sense of duty.

(71)

God and His Name are one—not different. To live by the Name is to abide in God. By uninterrupted abidance therein one is able to cross the bounds of dualistic knowledge and attain Peace and Bliss.

(72)

The mind lusts for material objects and sensations resulting from their contact. In ignorance people identify themselves with the mind and yearn for its protean colours, the result thereof being pale serenity in the prisonhouse of desire, when things go through countless changes by means of agreeable and disagreeable experiences—a process of mutability that continues as long as one cannot dissociate oneself from the medium of experience, namely, the Body. It is therefore your duty to pay off all your debts to life with a view to joyance in Truth.

(73)

Fate is the sole arbiter. People enjoy their allotted portion in life as and when its terms appear, and have no power to get anything besides. Hence, they should always try to submit themselves to the God of Truth by surrendering their fated portion unto Him so that, with the dower of the blissful love of God, they might attain Freedom. Don't you worry. For, he that serves Truth never comes to harm; indeed, the

merciful God releases him from all bonds and removes all his hindrances to peace.

Life's meed comes from Fate—a mechanism worked by the Divine Mother of Plenitude. She is fullness itself that has no fragmentations and is therefore referred to by the scriptures as the Full Moon of Bliss, the Ruler of the universe, the immanent Existence, the Provisions of the journey of life as well as its Goal. Indeed, the Divine Mother is man's ultimate Destiny. Contemplate this ultimate Truth with a view to having your repose there, in the bosom of the Mother Divine.

(74)

The awards of Destiny make themselves felt through the medium of the Body, when the medium drops what remains is the unclouded bareness of Joy. Hence one should engage oneself in persistent efforts for eternal freedom from corporeality and everlasting communion with the Lord by resignation to, and devoted yearning for, the Lord God as the Journey's End. As long as one feels attracted towards the pleasure of objects of the world one cannot shed corporeality except by devotion to the Lord. The acquired instincts do lash and lure people in diverse ways and drag them to the sense world, subjecting them in consequence to the control of the pleasure-pain series of births and deaths. In this predicament one's duty is to have trust in God with unfailing patience and aspiration. Disown belongingness to any spot on earth and consequently to the hermitages that have been built here or there. There is no need for my presence in any of these, because they are intended, by means of joyous celebrations, for the benefit of the Management. I have but to run out the revolving time-series of my destiny—I have been doing so.....*Man's duty it is to remain engaged adoring the Lord with the strong determination that comes of such devotion and with patient fortitude against the destined events. To serve the Lord is the holiest of pilgrimages. If you have trust in Him and falter not in your faith, He will in good time lead you to the Abode of Eternity. Abjure not your allegiance to the*

Lord for the creaturely comforts of this world. All the scriptures and the Vedas and the Puranas affirm that the term of Destiny with all the accruing interest does come to an end by the decree of God. So to be pledged to the God of Truth is the only religion of man.

(75)

Glamouring by the passing beauties of the many-coloured fabrics of the world, people forsake Truth, get entrapped in the wasteland of life, seek out the fated meetings and partings and lose all sense of direction. When you are in deep sleep does your body appear to you, or your egoistic self, or all such as are related thereto, namely your life, children, friends, and acquaintances? They do not; and since they do not, how can they be yours? I do not see why people cannot get at this simple truth, which should be clear to anybody with ordinary knowledge and understanding. If they were part of yourself, how could they drop therefrom? Or, what could make them do so? They are all but three moded formations of Nature and should be known as such.

He that is called the all-pervasive Luminosity (=akasha= that which shines everywhere) sheds naught and can be shed by naught. Why does one fail to understand this? Certainly owing to attachment for the involutes of Nature. Moreover, have you ever seen the Being of Him that has parted from you? You have not, for you saw and was related to only a sheath that encased that Being, but had never any communion with the Existence-Consciousness which made the sheath appear as real. The fact is, the departed person is always with you as Being, but you see Him not (because the eyes cannot see Him nor the ears hear). Adore that Being as Truth, for none but Truth is your very own.

(76)

Day and night the heart burns owing to the venomous desires for sense objects. One should seek an anodyne for

this suffering, which, comes variously to various persons as their fated portion. Seek God, for the Lord God alone can save the soul, here, there, and everywhere. Instead of being perturbed by the destined joys and sorrows of life you should patiently bear with their forces, constantly reciting the Holy Name. All your friends and relatives, that cause you pleasure and pain are destined occurrences. Such has been the way of fate since the beginning of time.....If it is so ordained you will succeed in maintaining your own family ; if not, you can be of no help whatsoever. Accept your lot as predestined and act accordingly.

(77)

Love Divine does not unfold Itself except to the heart wholly dedicated to adoring the Lord. Egoistic pursuit of religious practices may yield engrossing joys, which after all are more dream-stuff of delusory glamour and wholly alien to the nature of Love Divine. One that is impervious to the delusory lures of the world and completely dedicated to Truth—to such a one does come Love Divine. These are the emancipating Names of the Absolute :—the Destroyer of Ignorance (=Hari), the Divine Lover (=Krishna), the Ground of Bliss (=Rama). Recite these Names in their Logion-formations and the heart will be purged of its grossness and shine in supernal Light. Emancipation comes from surrender to the Name—there is no other way out from the world. The Name alone is Truth as also the Power that saves the fallen soul from the vortex of time. All efforts for creaturely ends lead to fancy-fraught and unclean involvements. The inner (spiritual) power of the soul can be released only by the constant recitation of the Name. Corporeality is due to Fate and cannot be shed except by submission to the Name. The joys and sorrows of this world are related to the Body and the senses. Seek Peace in the living God within you.

(78)

The Divine Mother is Joy-for-Ever ; Projecting the world of beings in Time, reigning over them by Law Divine, and

providing sustenance to them now with the sensibles and now with manna. He that dedicates himself to her is fulfilled. Contemplate the Truth Absolute for the soul consecrated unto Truth is able to shed the self-lauding rites of creatureliness, march to everlasting union with Truth by means of the oblatory rites of self-naughting and attain the Holy Status of eternal Blessedness. Even so was Gauri, the eternal Psyche, united with her Lord God, Shiva.

(79)

The Divine Mother is the Origin of life. She resides in the heart of all her children as eternal Existence, protecting them from the bounds of ephemeral existence like birth, death, and senility and nourishing them with deathless bliss—much like one's native land, which therefore is called the Mother all the world over. When the Divine Mother is realised as interpenetrating all life, one attains to the immanent poise of God—a poise of oneness shining through all tempo—spatial limits without being limited by them, hence a poise that never can be put by, whose glories are beyond all predications and yet always mysteriously all-pervasive. Desire, which is the cause of the veiling bondage, shuts out this vision of the Mother Divine.

(80)

All forms of life, including Gods, demons and men, emerge from, and restore, the Divine Mother, Who, therefore, is called the Origin of being, by the wise. She is moved neither to low by the graces of language-and-rhythm nor to repulsion by their absence in it. The significance of the word "Mother" is realised in that rarefied climate where the mind intellect, and the ego disappear, all cravings cease, and Truth alone is. He that dwells in that climate is baptised to Truth, sheds corporeality, and attains Holiness. In other words, he becomes what he essentially is, namely the eternal nursling in the arms of the Divine Mother of Fullness ; the inexpressible and ineffable

State realised by all in deep sleep or by the infant in complete surrender. Ensnared by the lure of egoistic urges, man loses this state, forsakes his repose in the Mother, and hugs mental and intellectual dissipations, only to lament in the long run his wretched and miserable lot. For, he knows not how to extricate himself owing to having fallen from the Mother's Graces. Whatever is done by egoity is a self-landing ritual that can never be completed, with the result that the bonds are sundered not, the companionship of the mental satyrs and gnomes persists, and the enduring joy of the spirit seems to be nowhere. Hence, live in submission to Truth and you will in due course be able to shed corporeality and attain Holiness. Remember that the Mother does never forsake Her children. So it is that the Scriptures have called Her the Mother of all, that breathe and move and have their being.

(81)

It is Nature which shapes and posits the subject, the instrumental senses, and the objects sensed. and hence the experient of the joys and sorrows presented by the sensibles. In other words, the soul goes through becomings in the world of diversities by ignoring its suchness, namely Bliss.

The Divine Mother does always and by all means sustain the three modes of becomings (birth, life-process, death), and deserts none (in whichever mode he be). It is Ignorance that blinds people to this truth.

(82)

From the lotus-eyed (=sleepless) Divine Mother dwelling in the sea of lotuses (=cosmic rhythms of joy) come the apprehending mind and the physical medium of experience, which unite to produce subject-object relations, linked each to each by the law of necessity. The Mother, as Ground of this union, sustains all, deserts none. But man falls like having been forsaken by the Mother owing to his egoistic separativeness functioning through the dichotomy of the mind and the intellect.

(83)

Man, as a sinner, is lured to the world owing to the original sin of Ignorance. The instincts differ from person to person, but all live in the wasteland of limitations as duped creatures tasting the sweets and bitters of the hither-shore. Fallen from the lap of the Mother, they madly rush for their fated experiences till they lose all sense of direction and suffer imprisonment in the spider's parlour woven by the mind and the intellect. All this is the East End of birth-and-death. He that chooses to build his house on this mortality shore can never cross its bounds on to the Beyond, the western shore, of deathless plentitude and Joy.

The Mother is Truth and Sustenance and the Essence of all possessions and so is hailed and sought as All-Bliss. Worshipped ceaselessly by the divinities in the Garden of Bliss, She sustains the three worlds, in her Suchness, by showering joyance.

(84)

The hither, eastern, shore is the world of limitation where the stream of sensibles flown persistently on but can never satisfy the unsatiable desires. Beyond, on the western shore, is the Abode of the Lord God where the hunger of the Soul is for ever satisfied on inexhaustible manna and supreme content. The Divine Mother sustains all forms of life and modes of thought and deserts none. It is Her cosmic poise of Truth which, by blotting out the world of limitations, unfolds the holy perduring integrality of the spirit and saves thus the three worlds of being from the fourteen (ten senses, mind, intellect, egoism, will) modes of becomings. With the eclipsing bitter-sweet glammers of the world the shadow of the Mother Divine obscures the spiritual estate of man, which, in due course is revealed again by Her illuminant power as an eternal possessions to him that, through Her Grace, becomes pure by defeating the forces of the shadow of Ignorance. Remember that the Mother does never forsake Her children. The

Daughter of Himalays (=Equanimity) is the Divine Mother. She is eternally young, because timeless, and yet nurses all Her children-in-time, including the Sun, Grand-father Brahma, and other Gods and goddesses as also all human beings. He that drifts from the Mother tosses for ever in the sea of misery ; he that rests in Her lap sleeps in eternal bliss.

(85)

The devout Ramaprasada uttered this spiritual truth— He that goes not on pilgrimage but remains constantly in tune with the Mother of time does have repose in the calm, imperishable profundity of the cosmos-wombed Mother Divine.

(86)

People all the world over are goaded by their desires to the clouds of unknowing, see not but according to their lights, go up or down in consequence, being tied to an endless labyrinth of experinces that lead no where, certainly not anywhere near the God. It is not to be thought of that without the elimination of the cravings and their objects one could have repose in the Mother. This can be seen from the fact that a person sleeping in his infancy in the arms of his mother knows no wants, but creates them as soon as he invites the bonds of Ignorance and abjures that state of surrender by assuming egoity, which sets up the endless and unsatiable cravings and causes anguish in consequence. As long as egoity is, one knows not Love but lust. Nevertheless, the fact remains that the Mother never withdraws her protecting arms from the children, nor do the children ever fall therefrom. As this truth is blotted out by the limitations imposed upon man by Ignorance, he suffers from endless harassments in the interminable sea of senseless misery, now going up in the scale of being, and now going down.

It is an eternal mystery as to why Being should obscure Its deathless nature and become involved in the limiting series

of becomings. Why was the pure soul (=Seeta) imprisoned in the forest of seeming content by means of corporeality which by nature, is always swayed by the demons of egoism. And how is it that the aspirant Soul (=Savitri) does release Being from temporality by unswerving loyalty to her Lord, Truth? Nobody knows.....The saving grace, however, is that by discrimination (between Self and non-Self) one can go back to one's immortal Estate. Try to dedicate yourself unto the Mother, as did Ramaprasada, and you will in good time be received back into Her bosom—a state of bliss which is not to be reached as long as egoity persists.

(87)

To live by self-will is to disown the Mother. There is only one way, and no other, in which one can wipe out all one's debts to the world of diversity : Shed selfness and have trust and repose in the Mother.

(88)

Secure in the cosmic poise of Equanimity, Rama stayed by rights in the illimitable bosom of the Mother, and reposing therein was full of praise for naught but what endures for ever.

(89)

The Mother abides here, then everywhere—on earth, on water, and the sky above, I know of naught existing but the Mother who, in the calm deathless profundity of Her uncreate Being, interpenetrates all the universes. Know this for a fact that you are always in the lap of the Mother and can in no circumstance be anywhere else. May you abide everlastingly in the supreme fullness of Her Existence-Bliss.

(90)

When as a child one sleeps in the arms of the Mother in a state of complete surrender, one knows no wants, goes nowhere,

covets nothing. This integral poise of rest is bartered away for the assumption of egoity and for its operation on the multiplicities offered by the step-motherly Nature—delusory estate of hungry passions where the Mother in Her integrality is not. Even so She is the ruler of this other kingdom, sustaining the soul with joyance, advancing it on the way with devout seeking, and leading it on to the Goal which is Freedom. As soon as you reject the Nature—provoked solicitations of the mind and lose yourself in the adoration of the Mother you shall have from Her your rightful dower of Bliss—enough and to spare in divine abandon for all that be in all the three worlds. For, this dower is inexhaustible and everlasting. Mental satisfactions are all a bondage. The Joyance of the spirit is freedom.

(91)

The field of experience is the Body. Man gets it from fate and comes in consequence under the control of Nature's modes which provide him with mind, intellect, and egoism. Thus equipped he goes through his joys and sorrows, births and deaths or in other words, through the endless series of exits and entrances as worked out by the law of action and retribution. The result is that he remains tied to the Body, Knowing not how to release himself therefrom. The Body is multi-form (changing from day to day and from birth to birth), but the indwelling God is the immutable One, formless, unqualified Integrality. He that dwells in this indwelling spirit of all is delivered from bondage to corporeality. The means to doing so is to be pledged irrevocably to Truth. *Corporeality is shed* and the birth-death series terminated by him alone who, by self-abnegation, worships Truth and becomes a dedicated spirit unto It.

The physical components, the mind, the intellect, thoughts and worries, all disappear during deep sleep. The indwelling God alone exists in that state. Do you therefore serve Him by complete surrender so as to be released from the awards of Destiny and installed forever in the Abode of Truth, where, be it remembered, the writ of time runs not.

(92)

Reality is one integral whole, moveless and imperishable, the ground-and-substance that is never to be annulled, the sustaining Power but for which no activity can validate itself. Appearance is impermanent, protean, deceptively shifting, perishable. All the actors that appear on the world stage do so by mistaking Appearance for Reality, so that, shrouded in selfness, they are bewitched by the hues and delights of Nature, lured in various situations of life to their seemingly satisfying objects, and goaded by the mind to immediate experiences thereof. Hence the fevered bondage of man. If therefore one seeks not to realise Truth by getting away from the endless presentations of the three-moded Nature, one must needs remain enmeshed in action, right and wrong, and continue to live in the debtor's prison under the control of the mind. Truth cannot be attained or known as long as the debts are not wiped away. If anything, people swell their debts by egoity which dupes with futile hopes and in consequential pursuits and causes utter prostration. In the world of diversities one knows ups and downs, rather than ups—certainly not Truth. So bear with the forces of the mind, Shun its solicitations, and walk the path of Truth with your sole trust in the Name. By shedding the limitation of the measuring rod of egoity, Parvati released herself from corporeality and was transformed into a pure Soul, and entered into her imperishable estate of Freedom,—free from comparative measures and the cognitional broken arcs. As a result of this unitive knowledge of the Absolute, unconditioned Truth, one is for ever emancipated from births and deaths and temporality. This is the state where one is said to have realised *the Word-that-is-God*. This is the significance of—“*and the Word was God.*” *Religious duty*, truly so called, consists in controlling the forces of the mind with patience and perseverance. By whole-hearted devotion to this duty one becomes *pledged to Truth*. Truth is no other than the Self which, when bound in time, wanders about as

the variously conditioned Soul in bondage. When the pledge of Truth is fully redeemed the Self is released from all temporal fragmentations and realised as one with integral-eternal Truth. In consequence thereof the past (seeds of inherited instincts) is annulled, the Present (buds of ego-formations) is nipped, and the Future (of eternal life-and-Freedom) is ensured. Thus did Savitri by her oblatory rites win back, and dwell in, Truth so that her Past, Present, and Future were liberated for ever from birth, decay, and death. Even so can every human being liberate himself by being pledged to Truth. Nothing else is worth doing, for whatever is done by the mind is but a self-lauding rite that leads you nowhere near Truth.

As the mind does commit the sins and is painted by their sinfulness it cannot get away from the time series of diversities. In other words, it enters into the *bondage, of the desires* which, always unsated, hold the soul for ever in their grip. "Stupefied by egoism, people blindly consider themselves the Agent of actions, this is ignorance; destroy it by the contemplation of the Truth of all truths, namely the Absolute. You cannot realise It through the mediacy of the mind and the senses because It is that imperishable substance which transcends the limitations of names and forms and the mutations of time-and-space. This substance is your true Self, if you have your repose there, as you do in deep sleep, you shall have ended all looking before and after by being a *Seer*. Consider a child in deep sleep in the lap of the mother, where nothing whatsoever is presented to It—good, bad, or egoistic. When you reach such a state by conscious surrender of everything (including selfness) you become a *true hermit*, enjoying the cosmic *poise of pure Consciousness* and reposing in Its Sheer *uncreate loneliness*. One realises *the God of Truth* when one reposes thus in Truth. Do you therefore pay off all your debts to the body and its associates, and terminate your febrile, ignorance-bound creatureliness by shedding egoity and realising the divine actionless status of the SELF.

(92)

Reality is one integral whole, moveless and imperishable, the ground-and-substance that is never to be annulled, the sustaining Power but for which no activity can validate itself. Appearance is impermanent, protean, deceptively shifting, perishable. All the actors that appear on the world stage do so by mistaking Appearance for Reality, so that, shrouded in selfness, they are bewitched by the hues and delights of Nature, lured in various situations of life to their seemingly satisfying objects, and goaded by the mind to immediate experiences thereof. Hence the fevered bondage of man. If therefore one seeks not to realise Truth by getting away from the endless presentations of the three-moded Nature, one must needs remain enmeshed in action, right and wrong, and continue to live in the debtor's prison under the control of the mind. Truth cannot be attained or known as long as the debts are not wiped away. If anything, people swell their debts by egoity which dupes with futile hopes and in consequential pursuits and causes utter prostration. In the world of diversities one knows ups and downs, rather than ups—certainly not Truth. So bear with the forces of the mind, Shun its solicitations, and walk the path of Truth with your sole trust in the Name. By shedding the limitation of the measuring rod of egoity, Parvati released herself from corporeality and was transformed into a pure Soul, and entered into her imperishable estate of Freedom,—free from comparative measures and the cognitional broken arcs. As a result of this unitive knowledge of the Absolute, unconditioned Truth, one is for ever emancipated from births and deaths and temporality. This is the state where one is said to have realised *the Word-that-is-God*. This is the significance of—“*and the Word was God.*” *Religious duty*, truly so called, consists in controlling the forces of the mind with patience and perseverance. By whole-hearted devotion to this duty one becomes *pledged to Truth*. Truth is no other than the Self which, when bound in time, wanders about as

(93)

You walk not in the dark without a light ; even so you should not walk in this "forest of the night" without the "kindly light".

(94)

Always recite the Name—that is the means to salvation, for the Name is one with the Absolute, Shun needless thoughts and worries ; give instead all your attention to doing your duties here in a spirit of complete resignation so as to be released from all your world-debts.

(95)

The wheel of Time moulds selfness into a Body as a field of experience for the ego. The Body appears and disappears ; in between is the period of its destined proliferation through tempo-spatial events which contribute to the creaturely satisfaction of man in terms of pleasing and irritating, happy and sorrowful reactions of the mind. These mental oscillations are of course due to egoity which controls creaturely behaviours. To deliver your self therefrom you should always try to submit yourself to the Name alone, with complete indifference to the mind however conditioned it be. To hanker after pleasure is to run after Will O' the Wisp. Destiny will release unto you, as long as you are under its veil, at the appointed hour and appropriate setting, whatever is in store for you. Fall not from being in tune with Infinity. The Puranas tell the stories of Saints who by surrender attained to Joy-for-Ever. God by His dispensations is always steering you through your worldly needs of getting and spreading, with regard to which, be it remembered, you are not agent. Be a passive spectator and God's Grace will be upon you. Try always to add to your wealth of Patience, relying on nothing that is mundane.

(96)

The immutable God dwells in the heart of man as the Ruler of life. The mind and the intellect are veiling sheaths of this indwelling spirit, causing joys and sorrows as brought

forward from, and presented by, Destiny. Persistent devotion to the Lord God is able to sunder the bonds of the acquired instincts and lead to ever-during union with Him. The joy of success and the sorrow of failure do all come from the mind, which is an illusory Power of the Lord. The mind is just a sense which cognises limited objects like joys and sorrows as of real inspite the fact that they are illusory presentations. So always live in conscious aspiration for the Lord. That is the way to terminating the process of Destiny—there is no other way.

(97)

Try by all means and in all circumstances to live by patience.....The world of animate and inanimate objects is nothing but a recurring dance of circumstance, where the more you bear patiently with the impulsions of sense delights the more will the cosmic rhythms of Peace be revealed unto you by the mercy of God.

(98)

Man goes through his fated wanderings in the world being led by his creaturely mind and intellect which function through such modality—complexes of Nature as have been previously acquired. Be not aggrieved on that account. The one thing needful is to discharge efficiently all your fated duties. The penal term of Destiny cannot be terminated by egoistic oppositon to it, as is illustrated by the stories of our forefathers in all the four cycles of human civilisation (Satya, Treta, Dwapar, Kali). In each of these cycles the Special Messenger of God accepted his portion of temporal life, exhausted it by going cheerfully through the destined experiences, and saved all that owed allegiance to God. None of these Messengers resisted fate. One should learn the lesson of life by considering the cases of such as Yudhishthira, Ramachandra, Parasuram, Harishchandra, Shribatsa and Nala, none of whom sought escape from Fate, After surrender, what can there be to worry about? Rest assured, the process of Destiny will end with this Body. Beyond, you will cease from troubling, for the writ of Destiny runs not there.

(99)

You live by the Holy Name if you perform all your actions with patient, single-minded devotion and from a strict sense of duty untouched by ulterior motives. So do the sages affirm. Always have trust in God, doing your divinely appointed tasks for the pleasure of God. You will thus attain the unattached poise of God ; for God is Independence.

(100)

The devout say : Live by the Name with holy awareness or as a matter of habit. It is not given to man to find out and follow, at start, the correct way of reciting the Name and reject the incorrect way ; for, one learns by making mistakes and is not condemned on that account by God. God is Truth and one with His Name. Wherefore the Name is Truth. Live by the Name and Truth will reveal Itself unto you by dispelling all your mistakes. The idea is that submission to the Name is not a mechanical process but a way of life. A process yields results if only it is correct ; a way of life blooms into perfection by the constant elimination of the mistakes.

(101)

The wise have said : "Trust not the River, Luck, Horned Animals, Armoured persons, Women, and officers of the State." Indeed, you should depend upon nothing that belongs to this world. Always hold yourself in patience. For, what is fated must inevitably be. Nobody is able to get Heaven along with his worldly goods like the Body and the House he dwells in the series of creaturely becomings does not reach its last term as long as the fated liabilities are not completely wiped away. There is nothing to worry about, because the entire panorama of life is illusory.

(102)

Yield not to joy or sorrow, the awards of Destiny ; patiently bear with them for your release from fleshliness ; Whatever happens in this world is due to fate. Transgress

not from virtue on that account. You cannot alter the course of events by your worries. So always live by the Name..... God is the Ruler of life ; man, an instrument in His hand, has no power to intervene.

(103)

Worldly satisfactions and discontents, which in the nature of things are felt in and through the body, should always be fought off by constant efforts towards the cultivation of Patience and repose therein. Whatever is perceived by the mind and the intellect as auspicious or ominous, good or evil, pleasing or unpleasing, durable or fickle, is all transient and illusory and has to be faced not with preference or aversion but with patience and fortitude, seeing that all life's experiences are predetermined and must be gone through with calm passivity. In respect of your immediate duties you should always deliver unto Caesar what is Caesar's, without in anyway being guilty of transgression from lands. Man's sufferings are all due to his having strayed from the City of God. Rejoice if you can retrace your steps there ; bewail if you cannot. Life is a *hymnody* if lived in submission to God.

(104)

One can purify the three worlds of one's becomings (the past, the present, and the future) by devotion to God. All creaturely gains and losses that present themselves in the time series of Multiplicity are a corroding poison causing anguish. They rise to set, turning life thereby into a wasteland of births and deaths, as realised by the sages. Consider the precarious joys that people seek through corporeality—they are momentary bubbles, disappearing as soon as they appear. Covet not these joys nor resent the sorrows, but always live in submission to the Name. God is one with His Name, and His Abode is that *Garden of Bliss* where the Name alone is sung and gloried in. He that dwells in the Name *dwells in the city of God*. The writ of time runs not there, and sirens, demons, ogres, and nomes too are liberated from their bondage if they win the freedom of this City. Bondage is nothing but a veil of desire,

which is removed for him that, as an inmate of this City, receives audience from God. In the Garden of Bliss the Lord God reveals His cosmic rhythms of Joy to its blessed dwellers who, being released from all errors and conflicts, enter the bare Realm of Truth to be graced with ever-lasting union with the Lord of Life Divine. To dwell in the Name is to attain this consummation. It is therefore your duty, always and in all circumstances, to have complete trust in the Name by rejecting the transient joys and sorrows that meet you on the way. Thus shall you be saved by the Name. You are immune to worldliness in so far as the Name is enshrined in your heart. It has been always with you and it will for ever remain so. Recite the Holy Name as well and as often as you can with indifference to the result thereof. The Name is Truth. Verily It will see to your salvation.

(105)

As the wheel of Fate turns, events occur in the world—so many and so various, but all for the sufferance of man and of none else. Dwell in the Name by cheerfully accepting the awards of Fate, and you will in due course enter the immortal City of God. Once there, you will be out of bounds to Destiny, and abide in eternal freedom and Bliss. All cravings in this world cause entangling liabilities. If it is so lotted you will be fulfilled; don't you worry on that account.....Submission to God is the only means to being delivered from the world process of births and deaths.

(106)

The world process is always an endless series of becomings, where man gets involved in various modality-complexes owing to the egoistic and other urges forging impure affective links. It is egoity which goads man to assume one role after another, and causes constant frictions and worries, and other conative waves. In this predicament you should by all means cultivate patience and fortitude. When as a result of your persistent efforts you reach a state of utter helplessness, the Grace of God will be revealed unto you. As long as the ego-

sense is, and the will to be up and doing acts, so long shall the considerations of good and evil have their sway and cause now exultation and hankering thereafter—now depression and aversion thereto. As a result man continues to suffer from the bondage of the affective ties of hopes and fears. Always try to live in submission to the Name, for the Name wears not, being immortality. One should remove the physical ailments, whatever they be, by the use of medicine, but should not in any case give way to elation or rejoicing at the awards of FateKeep accomplishing such tasks as your innate instincts prescribe to be duties. Perform other religious rites and ceremonies according to your ableness ; no sin will attach to you on account of your disability in this respect.

God is called Omipotent by the scriptures because He has no wants, being fulfilment itself of Life, Joy, Knowledge, Power, Immortality and Bliss. He that is fallen from this divine estate is full of wants and vexations. And once fallen into the world of wants, man begins to seek egoistic pleasures and the gratification of the desires only to be more and more involved in endless liabilities. So, always try to resist the cravings as and when they assert themselves. To lose patience and yield to them is to desert one's spiritual estate as well as to increase the burden of creaturely debts. You *live in the nearness of God* by trying constantly to remain in awareness of these facts. For, patient and persistent awareness leads to the Equanimity of God.

It is none of your business to find fault with others, who, being impelled by the modes of Nature, behave as they do, but would undoubtedly realise the oneness of Truth as soon as they are released therefrom. Reject all thoughts about these failings of others. Every man walks his destined path in life. You should, therefore, wake up to your own duty and to your failings therefrom, if any.

(107)

Tear yourself away from the eddies of needless thoughts byreciting always with patience the Name of the God of Truth. If you persist in this practice your thoughts will be

tranquilised and you will be full of Peace. God is realised in a state of equanimity, which should be cultivated as a religion, for God is Equanimity. Coolness in the face of conflicts leads gradually to Joy. The gains of impatience, though pleasing, are transient, rising only to set. In spite of being drawn to the veiling diversities of the world by the innate urges, it is one's duty to purify them by patient resistance with a view to purifying the heart. If you persevere in fighting off the physical, mental, and intellectual urges you will in due course be released from their dichotomising control to wake up to the cosmic poise of oneness. The world is nothing but a delusory glamour which drives people out of their wits, wraps them in vain, illusory thoughts, blurs their sense of right and wrong, and involves them endlessly in harrowing pursuits. Wherefrom the only means of deliverance is the practice of Equanimity : there is no other way out.

(108)

Destiny guides the world process in which every man is deluded and controlled by his creaturely solicitations, lured to their tempting offers, and subjected to painful vexations and fears. Patience is the only means to getting away from this delusory glammers. So, the right code of conduct is to have trust in God by the constant practice of patience and loving, singleminded devotion to the Lord. The harrowing forces of Ignorance perturb not those who, as a result of this practice, are transformed into adoring spirits, everlastingly happy.

(109)

All events are predestined. Man cannot renounce work or understand what is meant by doing so as long as his creaturely term of penal experiences does not expire. Wrapped in Ignorance and charmed by illusory delights he loses his sense of right and wrong, discerns not the true from the false, runs after the goods of the world, seeks naught but mental satisfactions, bedims the truth-apprehending intellects with taints, and thus fails to see that the result thereof is an endless series

of becomings which leads nowhere but to the spinning out of ungodly, though fascinating, castles of Spain that pass away and yet forge the recurring Heaven-and-Hell links of the world. To acquire fitness for serving the Lord one has to go through endless sufferings released by the time-over of things. The world becomings are there to offer you creaturely delights—easy of reach if sought, but never able to open the closed gates of the Divine. That suffering is the badge of all seekers has been illustrated, since olden times, in the lives of such kings and emperors as Harischandra, Shribatsa, Nala, Rama-Seta, Judhisthira, Krishna, Mandhata, etc. who bore with their allotted portion of earthly torments to keep their conscience clean before God, calmly rejected the lure of worldly comforts, yielded not to their glamorous and inebriating charms, but clung fast to Truth and Duty, and were thus able to enter the kingdom of God after their term of earthly travail came to an end. Instant joy brings sorrow in its wake—it is *ungodly*. What is initially painful but ambrosial in the long run is *Godly*. Nobody can release himself from the obscuring clouds of demonic and ungodly instincts except by the cultivation of the godly rhythms of the soul. God, as the repository of all the Powers, can terminate the joys and sorrows of worldly existences of such as would dwell in Him. As He is your all in all you should always try to live in submission to Him. Those that dwell, in the city of God exert themselves not for mental quiet or content, but pledge themselves solely to the Lord, and go through their due of earthly suffering with a view to being installed in the deathless poises of supreme Joy in the inner shrine of the garden of Bliss. People are too often misled by the sectarian views of the garbed monks that warm These days but were rare in earlier times, when entry into the Abode of Peace was for that very reason much easier for the seekers who could adore the Lord with simple faith—they started by rejecting all hankering after earthly pleasures, lived only and wholly by devotion to the Lord, kept the heart pure for His grace, and were blessed by the Lord. Fulfillment comes as a merciful gift from the benign God, not plucked as a human end by human means.....This is my Way as cleared for me by

the Lord-and-Guide and I accept my lot with submission to His Will. There is no other way for me. For, the Lord-and-Guide has given me no power but that of Patience and fortitude by which to terminate the destined term of my sojourn on earth. I know of no other Path but the Path of Devotion to the Lord. He that would walk the Path and die (to live) shall be blessed.

(110)

It is needless for you to worry about the future because your will is wholly ineffective in respect of the destined fruits of action ; besides your earthly subsistence is all the time under the control of the Will of God who certainly will remove all your wants and fill you with blessedness.

God is good and does nothing but what is conducive to your good. Have complete trust in Him and you will be awarded with the pure Truth-apprehending intellect. It is no good cherishing idle thoughts about the future of your children, seeing that they have each his own individual destiny which you have no power to alter one way or another, but which each will work out to its divinely appointed end under the merciful dispensations of God. Do not distress yourself on their account because they are being and will always be protected by God. So shed these vain fanciful preoccupations. Try instead to cultivate Patience and Equanimity in all circumstances and to the best of your ability by rejecting all thoughts about your earthly tenure, the which it is the pleasure of God to look into and dispense..... This world is but an illusory show which appears only to disappear and deserves no serious thought whatsoever.

(111)

It is fate which determines Birth, Death, and Marriage. No other agency operates in these matters, as can be seen from the fact that with all your perplexed efforts for your daughter's marriage you have failed to produce the desired result. Marriage will take place as and when Fate wills so. No other effectual agency exists. All people have to live on in this

wasteland of life with their allotment of such items as Body, Home, Caste, respectability—all predetermined. Man suffers because instead of being satisfied with his lot he pines for additions and alterations thereto only to be penalised by Time, Providence, and Death (with life, becomings and morality). One can get out of this penal term by serving the God of Truth till one is installed in the Realm of integral Truth.

(112)

All sorts make the world, but each and every man gets his portion of nationality, social environment, friends, and patrons according to his Destiny, so that as a man sows so does he reap, the harvest being joys and sorrows gleaned within the prison-wall of the body by means of the Senses. He that craves not for the harvest but senses the integral status of Truth is able to enter into his spiritual Estate beyond the bonds of births and deaths, and joys and sorrows. Hence it is that people all the world over have been instructed to live in submission to God. Serve Truth with patience, seeing that you get what your due is and cannot recover what has been lost. Devotion to Truth leads to Peace. Man comes into the wasteland of life owing to his part in the original sin, and cannot realise Truth as long as he does not completely pay off all his dues. There are innumerable examples testifying to this truth.

(113)

In the course of his becomings man projects ever-shifting multiplicity on the moveless Being only to remain oblivious of Its eternal immanence.

(114)

Life in the time-series is ceaseless flux of sensations, as can be gathered from all man's doings, seeings, tastings, and pleasant or unpleasant reactions to events. Seeing that they are all fleeting and impermanent, you should keep fighting off the illusory urges of the mind till you realise your true, spiritual Estate. Then, *by being a seer*, you will be released from the world process.

As providence, the Ruler of all created beings, wills, so does marriage take place—where, when, and in which manner one is ordained to be united with another. Neither you, nor I, nor anybody else in the world can set aside this law of events Man's exit and entrance are controlled by Time, and to Time therefore this corporeal frame is wholly subject.

(115)

People with their destined awards of Body, Homestead, and Relatives make their entry into the world, reap their harvest of joys and sorrows which goad them to the highways as well as the by-ways of life, and then disappear. Thus the recurrent series of births or deaths continues according to the Will of God, the Lord of Harvest. What perdures during deep sleep is your Self, what does not is other than the Self. *The Name* is your Self, because in prosperity or adversity, in trials or afflictions, during life or after death, It does never depart from you. The Name is Thought in-Itself and is realised as the Self through pure contemplation by those alone who cultivate the virtuous and conduct themselves aright. The Self is Truth ; It migrates nowhere but exists eternally in Its moveless, profound tranquility. He that realises his Self crosses forever the bourne of birth and death.

(116)

It is fate that bears fruit everywhere. As a man sows, so does he reap. Craving is itself bondage. The God of Truth is the Lord of Peace—on earth and beyond. Oblivious of Him, people get into their egoity, invite endless wants, and go in for life's ups and downs. This is bondage. It is therefore your duty to adore the God of Truth by living in submission to Him.

(117)

The process of Destiny makes flesh heir to pleasure and pain, ailments and bereavements. He that distresses himself on their account with pining and regret falls from the Grace

that even so perdures. Hence, always face with courage the experience that Destiny presents here on earth. It is submission to God, that leads to Suchness. Contrariwise, hankering after earthly delights by the exercise of egoistic and other creaturely instinct makes one stray from Suchness (the Self) to the veils of birth and death, joys and sorrows, and other involutes. Constant absorptions in the contemplation of the Divine is the only way to Freedom. As you dwell more and more in the Name that is your Self, you will be led through paths of peace to Joy-for-Ever.

(118)

Don't you worry.....Always try to live in submission to God. The world is an illusory show which disappears with the termination of the destined series of experiences ; they should not therefore be allowed to throw you off your balance.

(119)

Suffer what Destiny presents in the right spirit of constant submission to God ; thus will God's Grace be upon you.

(120)

God manifests Himself in the universe as Infinite Mercy.

(121)

God is one with His Name. He that lives by the Name is able to live in the City of God, becomes a privileged citizen and enter the Garden of Bliss. The Name and God are one in this City, which shines for ever in the light of God*The Name is pure Consciousness ; It inspires divine aspiration in the seeker, destroys his Ignorance by Its power divine, and unfolds Its oneness to him through unitive knowledge. The Name is Life Divine.*

(122)

Do not give way to doubts and misgivings : Fruition comes in the ripeness of time ; man's duty is to cultivate singleminded devotion to the Lord-the only means to emancipation. The

world is an illusory series of rotating joys and sorrows, where the finite is ever in conflict with, and masquerades as, the Infinite. One cannot be released from the misery of this passing world-show except through God's Grace. Man's duty is therefore to submit to the Divine will.

(123)

The sages alive by contemplating the truths divine while they accept the awards of Destiny with a smile. This is right conduct—to live one's days for the realisation that the Name is Truth and one with God, and that naught but the Name really exists. Revelation comes not unless one is patient and persevering. So always devote yourself to dwelling in the Name. Fate that shapes the events will do the rest.

(124)

People all the world over go about life according to the decrees of Fate with such instincts and purposes as are their destined portion, the entire process being worked by the three moded forces of primordial Nescience. In this predicament one should always and in all circumstances take resort to the Name. If one does so with patience and perseverance, the Name in Its mercy remits the penalties of destiny and installs the soul in its Estate of Bliss God is good, and shines everywhere, in all names and forms and to each and every creature by His immanence. By persistent efforts to dwell in the Name one's mind and intellect are purified till one is released from their illusory becomings. The inscrutable Magician who pulls the strings reveals one world to one man and another to another so that there are as many worlds as there are minds, each would being dyed by the Magician according to the colour of the mind, even as colourless light looks red or blue or green according to the colour of the glass it shines through. In fact the mind is the world. So always exert yourself patiently to make your mind a spotless mirror reflecting the pure Light of Truth, the means of purification being devotion and knowledge. Rest assured you will be fulfilled.

(125)

God is one with His Name and always shines in the heart of man as self-luminosity. He that wakes up from his sleep of Ignorance to this truth and remains ever-wakeful to it is said to dwell in the Name. Verily the Name will save you if you live by It, disregarding the result thereof, pleasing or unsatisfying.....He that lives by the Name accepts his misfortunes too as a blessing from God, so that the evil planetary influence go over his head in following their normal course of attrition.

(126)

People all the world over give themselves airs and lose their head as soon as they come into power. But power, which corrupts all, affects not the noble and wise who yield not to its lures and stand firm against its onslaughts with patience and fortitude. Cultivate fortitude that is the only means to making the predestined impulsions a spent force.

(127)

The Body is called a waste-land because it is composed of impermanent stuff that waxes and wanes, comes not to stay but only to pass away. Do not therefore distress yourself about such illusory phenomena as birth and death. Live instead by the Name so that you may shed corporeality, cross the creaturely bourne of birth and death, and attain freedom. One casts off this lump of fevered flesh, called the Body, just when it is Time for one to do so.

(128)

Right conduct consists in constant efforts to be in nearness of God. Creaturely existence is just a series of fated masqueradings in different climes with regard to which, predestined events as they are, nobody has any control or choice for or against. They are a delusory ego-ridden process which fascinates by its glamour and binds by its eternally unsatisfying lures even as the mirage makes the traveller weary with wandering without ever quenching his thirst. He that goes about in quest

of egoistic pleasures seeks water in the mirage, now here, now there, now in the distance, but can never reach it. So the Lord Shiva told His divine Consort : "Man can reach his destination only by serving the Guide that dwells in the deep heart's core." However, one must reap as one has sown. It is vanity of vanities for one man to try to add to another's portion..... Even if you have millions for your children they might be out off from enjoyment thereof if it is so fated. Contrarywise, without any bequest whatsoever from you, they will surely be well-established in life and enjoy wealth and man-power if such be their destined lot. Be that as it may the fact remains that he that lives with his whole truth in God is sure to be fulfilled ; for, God is fullness and Life and Bliss.

(129)

The scriptural injunctions is that the Name should be contemplated as one with God, for God abides in his Name. This is so because "nama" (=name) means thought, and the Holy Name is Thought-in-Itself.....The wise Law-givers say that the real meaning of the word "samsara" (=world) is becoming through and by the assumption of corporeality, in consideration of the fact that an embodied human being is nothing but a bundle of thought and desires, of which the grouping only varies from person to person according to the nature of the inherited instincts brought forward by fate, the only efficient agent in the matter. So, what is latent in a man's unconscious takes form in the conscious psyche, setting up psychical urges which eclipse the steady light of the truth-apprehending intellect of man and throw him into the dark cavern of sense infatuations. This, in other words, is called primordial Ignorance projecting the illusory world, of which the Ground and Substance is God, who alone can save man from this "Maya"—there is no liberating agency, neither the egoistic desires, nor the thaumaturgic powers, nor even Such deities as govern birth (Brhama), or Life (Vishnu), or Death (Shiva). Man has therefore no means to deliverance other than by having trust in the Name. So the Law-givers have given out the liberating secret in the following verses :

“The Name is the Light of thoughts ; God, the Lover, is incarnate consciousness—Bliss—eternally pure, eternally free, and one with This Name.”

Day and night you should therefore try to release yourself from your predestined creatureliness and its abundant desires by living in all circumstances by the Name and in submission to It.

(130)

It is man's destiny which takes shape in the world process as series of instant, apprehended as favourable or unfavourable events or as morally right or wrong behaviors. You can have peace only by the knowledge that the series is but a real mechanically released by Fate.....All man's becomings in the world are controlled by the mind, which should be sought to be cured not by the mind but by constant efforts to dwell in the Name, where the mind is not. For, the Name is the Absolute, the Name is truth, the Name is emancipation and Bliss. The more you dwell in the Name the more will the mind be defunct. The seers have released the Name as the Light of thought. Indeed, It is Holiness Itself.

(131)

The world process is a pre-ordained series of wanderings, as of flotsam in the Sea. The terms of the series, satisfying or irritating, pleasurable or harassing, do all aim at the removal of wants till the unbroken fullness of life is reached a consummation which comes to him that with a heart purged of all impurities devotes himself wholly to serving the Lord so as to abide constantly in His divine Presence. Restlessness and impatience would not lead you there. Do you therefore always live in adoration of God. For, when by persistent devotion to the Lord the truth-apprehending intellect becomes calm and steady and purifies the heart of its delusions and defilements, one earns the fitness to joy evermore in the Name of the Lord. Always seek His Mercy by surrendering your egoism and selfness unto Him ; verily supreme Peace will thus be upon you. Serve the Lord evermore—that is the only means to being liberated from the delusory world-bondage.

(132)

The derivative meaning of the word "*Brahmachary*" is to be in tune with the Infinite, and hence to stay becalmed like the sky. One who seeks to be so tuned (=Brahmachari) tries to be like unto the sky that is not stirred in any circumstance nor burnt by fire or shorn by weapons, you should therefore direct your efforts to that end. As God wills, so shall it be. Your duty is only to carry out the instructions of the Guide. Remember that he who is constantly devoted to his work is never lost. A house holder too can reach the Goal if, with sole trust in God, he performs his duties with non-attachment to the results thereof.

(133)

Avoid ego-ridden involvements ; have your sole trust in God, and with indifference to profit or loss, attainments or bafflements, victory or defeat, likes or dislikes, do your life's work as bidden by the guide. Thus carry on performing your duties with naught but cheers at the dispensations of God. Affection is always bondage unless it be for the Lord. All the holy places of pilgrimage are within you—'Kashi' is the body, the medium of cognitions ; 'Gaya' is faith and devotion ; the means thereto is purity of heart or 'Ganga' ; and 'Prayaga' is the deep heart's core where abides the Guide-and-Light. Or, as the couplet puts it—'Kashi' is the Body ; 'Ganga' is all pervasive Knowledge that creates, protects and upholds the three worlds ; 'Gaya' is faith and devotion ; and 'Prayaga' is the Guide-and-Light of mystic contemplation and realisation.

(134)

If they say, let them say. Ignorance and the egoistic urges, which veil truth by their *impurities* are the real *untouchables*. Truth however can never be defiled—It is Holiness. Always cultivate patience and fortitude against what others

say or do and thus try to live in constant recollection of the fact that the Guide resides in your heart as Truth.

(135)

Who can be said to have conquered flesh? He that is a *dedicated soul* and permits of the appearance in the heart of no thought but that of the Guide-and-Light. Hence you should always direct your efforts to living with trust in, and recollection of, the Guide. The predestined instincts operating in life present perforce duties unto you, which you should perform to the best of your ability, using the while all your mind, intellect and desires to no other purpose than the realisation of Truth residing in your heart as Guide-and-Light. Do not give you to embalance on any account. Always concentrate your thoughts on naught but the Guide, and the Guide verily will see to your well-being.

(136)

God gives no quarter to variety and selfness ; for, it is His pleasure to humble the proud. Here is a true saying of the Elders :—

Man's wishes are legion ; only such are fulfilled as are blessed by God.

(137)

Through the mercy of the Guide the bounds of becomings are sundered, and God is realised as interpenetrating all the universe. He that has shed his selfness joys forever in the City of God.

(138)

Everyman would teach others ; few can teach themselves.

(139)

Man's real wants are few. Imaginery wants end not and bring ruination.

(132)

The derivative meaning of the word "Brahmachary" is to be in tune with the Infinite, and hence to stay becalmed like the sky. One who seeks to be so tuned (=Brahmachari) tries to be like unto the sky that is not stirred in any circumstance nor burnt by fire or shorn by weapons, you should therefore direct your efforts to that end. As God wills, so shall it be. Your duty is only to carry out the instructions of the Guide. Remember that he who is constantly devoted to his work is never lost. A house holder too can reach the Goal if, with sole trust in God, he performs his duties with non-attachment to the results thereof.

(133)

Avoid ego-ridden involvements ; have your sole trust in God, and with indifference to profit or loss, attainments or bafflements, victory or defeat, likes or dislikes, do your life's work as bidden by the guide. Thus carry on performing your duties with naught but cheers at the dispensations of God. Affection is always bondage unless it be for the Lord. All the holy places of pilgrimage are within you—'Kashi' is the body, the medium of cognitions ; 'Gaya' is faith and devotion ; the means thereto is purity of heart or 'Ganga' ; and 'Prayaga' is the deep heart's core where abides the Guide-and-Light. Or, as the couplet puts it—'Kashi' is the Body ; 'Ganga' is all pervasive Knowledge that creates, protects and upholds the three worlds ; 'Gaya' is faith and devotion ; and 'Prayaga' is the Guide-and-Light of mystic contemplation and realisation.

(134)

If they say, let them say. Ignorance and the egoistic urges, which veil truth by their *impurities* are the real *untouchables*. Truth however can never be defiled—It is Holiness. Always cultivate patience and fortitude against what others

(140)

As the proverb goes : the rolling stone gathers no moss.
Here is another saying of the wise :—

Stick it, my friend, stick it
Without haste, without rest ;
The price is yours—stick it
With cheers and zest.

So dwell in the Name with every act of breath.

(141)

As a man sows, so does he reap—this is everywhere the law to which man is subject as long as he lives by his harvest . He that surrenders his portion is free. The God of Truth will do the needful about you if you keep performing your duties by offering your selfness as homage unto Him. For Truth alone can end the process of Destiny ; which persisting, birth-and-death persists. You should therefore try to live in submission to the God of Truth. He alone will do, and does, what need be done,

(142)

The Name is Truth, the one integral Existence beyond which nothing exists. So live by the Name you have been initiated into, and you will be fulfilled.

(143)

You do but invite poverty by putting too many irons in the fire. To stick to one thing is best.

(144)

Sufferings and afflictions come when the stars are against ; what is lotted must needs be gone through. How can you come by what is not your due. If wishes were horses! But

they are not. I know, you have been trying. You should, so that you may get what is in store for you.

(145)

Marriages take place according to the decrees of Fate. Nobody has the right to interfere by obstructiveness or punitive sanctions.

(146)

To dwell in the Name one should constantly recite the Name or Logion one has been initiated into-a-self-sufficient practice that needs no prohibitory or obligatory hedging.

The Gita is properly read when one tries to dwell in the self-luminous presence of Truth as revealed by the holy texts. No difference subsists between God and His Name. Shed all contrary thoughts and always try patiently in all circumstances to be near the God of Truth, who alone (and nobody else) can release you from your predestined liabilities to the world of Multiplicity. Whatever be the trade you go in for, stick to it with devotion, and try to maintain yourself with the proceeds thereof. He that does so has no wants contrariwise, he that craves for more than his due will continue to be always pinched by wants. Verily, it is crying for the moon to be crying for more than is one's due.

(147)

Always exert yourself to live in submission to Truth : he that adores Truth by dedicating himself to It shall not perish. In all circumstances of life man does his predestined wanderings in time and passes in consequence through diverse creaturely experiences, diversely colored by the modes of Nature. Do not give way to imbalance on that account ; try instead to resign yourself to Truth by self-naughting. This practice is the soul of all religious exercises like *holy services, verbal prayer, meditation on the Logion, contemplation on the*

Name as one with God. So live by Truth, and Truth will release you from the interminable process of becomings and install you in Peace. Hence the wise prescribed to mortals life-long devotion to divine recollectedness, seeing that one cannot enjoy the blissful Truth of Eternity as long as one remains preoccupied with the balancing of the budget of earthly existence.....All the problems of your life will be solved if you live by Truth, keeping the heart always open to Its sanctifying Light.

(148)

In all the three worlds, people become rich, respectable, happy and miserable in terms of their predestined portion of Body, Homestead, environment, society, friends, and relatives, and go up or down the scale of being through pleasing or pain-some experiences towards which they are goaded helplessly by their instinctive urges. All this is man's penal term on earth which lets off none. For it had to be gone through, without any least remission, by Chinta-Shribatsa, Nala-Damayanti, Harish Chandra-Shaivya, Rohidas, Behula-Lakhindar and similar other characters. In spite of being the king of a vast Asian tract consisting of nine provinces, Rishava could not release himself from corporeality before the long series of his suffering and afflictions came to an end. Consider the lives of these historical figures, and taking your lesson therefrom surrender your earthly goods, whatever they be, without any mistful afterthought about their charms, and wake up to your essential Self, namely Joy-for-Ever. Thus will you have supreme Bliss by reposing in Truth everlastingly—a state which is out of bounds to the corporeal terms of Destiny. Nobody can add to or subtract from his allotted due, as can be seen in the story of the Pandavas who, in spite of being under the special protection of Lord Krishna, could not repel the vicissitudes of fortune, but suffered therefrom to the bitter end, each according to his lot. May one will it or not, one must needs eat of the fruits of one's actions. You are suffering because you have failed, you fancy, to bring harmony into the lives of

those whom you consider to be subject to your will, forgetting that they have each his own lot which follows its own law and of nobody else's. So always try in all circumstances to cultivate patience. It is a needless worry to pine for building a house of your own, which you can have or not according as fate will it. Certainly it is your duty to bring happiness as far as you can, to all under your care and protection. But what could you possibly do if Fate decreed otherwise? The only remedy for all these ills is to live by the Name, which however is not possible except by self-naughting. For this reason : Self-will functions by positing itself against all the other wills in the world, not by being at peace with them. He alone is at peace with all who lives by submission to the Name, So try by all means to live by surrendering your will to the Name—that way comes peace. Nobody can call the senses his own—they are instruments lent to you by providence for the production of such results as are your allotted portion. Surrender them—the sooner the better—so that you may live not under the control of Fate but in submission to Truth.

(149)

Man, the individual, has limited powers ; the Guide residing in his heart is omnipotent. He that lives in submission to the Guide inherits His Estate by rights, even as a son does his father's. If however he pins his faith to the cultivation of his own powers he must inevitably have little, be he a millionaire, a near millionaire, or penniless. If anything, pennilessness is better. For this reason : the rich man has no end of wants ; the poor man has no wants, his daily or contingent needs, few indeed, being supplied by the Guide whose kindly Light leads him in all circumstances of life. The rich man toes the line for Satan. The Guide is no other than Infinitude. The way to this Goal is blocked with the briars and brambles of desire, egoism, selfness, attachments and aversions, jealousy, greed, and the like which goad man in diverse ways to the dark alleys of passion or the ensnaring mazes of riches and respectability. So, as best as you can, keep doing your duties unto

the Guide by complete resignation unto Him. Rest assured, He will see to your liberation in the ripeness of Time.

(150)

Why consider yourself luckless ? He that surrenders himself to the Guide has naught that he could call his own ; everything that he had, having been relinquished by the act of surrender, now belongs to the Guide. The consideration of good luck or bad luck is valid as long as one is not resigned to the Guide. *Love of God* is that state of the soul where all feelings, willings and knowings have been annulled. Hence the Guide is contemplated best by the dissolution of the mind by means of the Logion, in the Void at the back of the top end of that mystic stream which runs from the head through the spinal chord down to the tail end. Thus is soulful satisfaction attained.

(151)

As man in his Suchness is eternally free, his illusory bondage cannot last long. The Light and Guide that resides in the heart sees to it that this contingent drama of the soul in bondage does come to a close, but not before it has exhausted its full quota of contingent satisfactions.

(152)

Do the duties here on earth, as and when they present themselves, with your sole trust always in God. Have no aversion to your wife ; for, all are manifestations of the Divine Power, and all human links are due to the Divine Will. It is egoism which binds man to action-and-consequence by seeking to own Body, Wife, Son and Wealth. Consider these verses—

Thy body, wealth, and every sense,
Thy wife, relations, and friends,
Thy Scion, and Father and Mother—
No doubt, they are each thy Teacher.

The knowledge that all exist in God is right knowledge, so that the sense of "myness" is nothing but a delusion. Indeed there is naught that does not belong to the guide and Light. If your own self (creaturely and ever-changing) is not yours how can others belong to you? Indeed the whole world of mine-and-thine is illusory.

(153)

Human efforts are puny and cannot produce any result beyond their limited effectiveness. Unlimited powers are vouchsafed to dedicated Souls like Pralhad who, being resigned to God, was able to fight off the persecuting demons, realise supreme Bliss, and reach the immortal status of Infinitude. The demons with confidence in their own powers not only failed to do any harm to the resigned Pralhad, but, enfeebled by the unequal fight, perished too in sundry ways. Hence, confidence in one's will-power is an alluring snare—it is initially pleasing but painsome in the long run.

(154)

Love and devotion belong to the essential nature of a dedicated soul. They cannot be earned by rites and ceremonies. Nor do hankerings thereafter avail ; vitiated by a sense of want, they defeat their own purpose. If one prays unto God for barter, one may get wealth and comforts but certainly not Love and Devotion, for they are not commodities of exchange. So live by the Name and in due course you will be able to shed creatureliness and wake up to the immortal well-being of the Soul by immersion in Love Divine. He that would dwell in the inner shrine of God must fight off the tempting urges of the flesh, the mind, and the intellect—there is no other way to the City of God. Prayers which are vitiated by selfness may enable one to reach by that means certain experiences or ends, appertaining to the illusory Powers of God, not to God Himself. Love *Divine* of the Garden of Bliss comes not before one has attained Holiness. So yield not

to the lure of creaturely joy. Always persist in your effort to dwell in the Name so that after the penal term of Destiny shall have ended, you may reach the Goal once for all.

(155)

The world is an illusory process which subjects man to a preordained order of experiences, wherefrom deliverance is possible if one accepts all the fated awards of pleasure and pain, good and evil, mine and thine, by the constant practice of Self-naughting. This is so because a man cannot be free before the termination of his temporal experiences, which wear out for such as maintain sameness to joys and sorrows. In other words, he that ignores the awards of Destiny by patiently cultivating Equanimity, and surrenders himself completely to the Guide, and persists in the practice unfalteringly, is able, in good time, to wipe out all his world debts. Thus absolved, he wins the fitness to shed corporeality and attain by rights his blissful status of serving the Lord everlastingly.

(156)

All the predestined experiences of sin and anguish come to an end for him that liberates himself by the knowledge of the Lord-and Guide. Turn a deaf ear to what others say and set not your eyes to what they do. Your duty is to keep yourself safe from all these vexations and fight off all contrary urges. So that you could devote yourself always to serving the Lord-and-Guide.

(157)

You live your life well if you take joy in all your destined work. This is possible if work becomes worship—a homage unto the Lord. God is good. He that lives by the Holy Name shall have naught but His Grace, All gettings and spendings are predetermined. Keep a safe distance from any contact with attachment, aversions, and jealousies.

(158)

* What is the nature of Reality? This is the nature of Reality—It is timeless, neither waxes nor wanes, changes not but always exists in Its Suchness. That is unreal which is transient, fleeting, mutable, come not to stay. All world appearances, seen or felt, are unreal, because impermanent. Seek not these. Man's bondage to the world is due to a fixation that makes the impermanent appear as permanent. For release therefrom one should repose in the moveless Reality, by fighting off the contrary forces till tranquillity is established. Then comes, recovery from the ailments (caused by the fixation) in consequence whereof all ties and passion-fraught hindrances disappear and one obtains *Freedom* and reposes in the Self or Suchness. This is Life Divine. Owing to attachment to the unreal (appearing as real) people get involved in liabilities which thin out as tranquillity grows. The more you are tranquil the less your debts are ; and the less your debts are, the greater is your freedom, from world-ties. The shackled dwellers of the world-prison are over head and ears in debts owing to their trade in pleasure and pain, hunger and thirst, content and discontent, good and evil, mine and thine, friend or foe, virtue and vice, fear, shame and hatred, bereavement or anguish. Thus the debit account goes on swelling. The process of discrimination between Reality and Appearance suits not these debtors owing to the odds being overwhelmingly against them. The accumulated debts incurred in the course of becomings cannot be wiped out as long as one does not surrender to God and repose in Him.

(159)

All that be in the world-phenomena like the Sun, the moon, the Stars ; universals like man, gods (like Fire), demons, gnomes, Satyrs ; the deities presiding over Time, Space, Individuality ; sects of devotees variously worshipping God as Love or Power, or Good ; devotional or liberating experiences of ascetics—all these entities exist in the moveless self-luminosity

of Existence-consciousness. Pleasure and pain, profit and loss, content and discontent, good and evil, are series of involutes through which is presented the conflict of the Godly and the ungodly forces in the heart of men, who divide themselves into "sheep" and "goats" by siding with the godly or the ungodly, as the case may be. The conflict and the consequent bondage persist as long as one cherishes the delusory and impermanent involutes and remains enamoured of the delights thereof, demonic and ungodly. So always keep yourself aloof * from sectarian discords and the impulsions to content and discontent. He that fights off these contrary forces, irresistible though they be, and perseveres in the fight with all his heart and by all possible means, does certainly react the supremely Holy Abode of Truth and enjoy its deathless beauties and mysteries. One that is subject to the tempting modes of nature can have naught but segmented knowledge as limited by the modalities. Attachment to the mirage of life goes against loyalty to the Lord and leads the soul not to but away from the God of Truth. By miracle-mongering one may fascinate the erring instincts of man but can never bring about salvation. All self-willed action, good or bad, is a hindrance to worshipping the Lord. However, be it remembered that whatever is * acquired in the waking, or the sleeping, state is conducive not to Fulfilment but to departure from it.

(160)

"The Name is the Light of Thought : God, the Lover, is incarnate consciousness-Bliss-eternally pure, eternally free, and one with His Name." He that lives by Truth become one with It. He that abjures Truth has naught but wants. The Name alone perdures, being one with Truth. Desire is due to * the debit account brought forward from previous lives and functions as a causal chain-greed breeding sinfulness, sinfulness leading to death, death breeding life, life breeding greed and so the chain continues. Nevertheless, it is a passing temporal show like boyhood, youth, decrepitude. The modes of Nature

feed it but cannot make it stay. (For, it disappears to one that dwells in the Name).

(161)

* Stand not by your rights ; wake up to your duties. It is Fate that bears fruit everywhere. Truth is revealed to him that organises his consciousness into a Harmony. The mind, restive with discords, gets alienated from Truth, falls into the diversities of Nature, and becomes generous or illiberal according to their modal complexion. Guided by this wandering mind, people perceive not Truth but the delusory world-phenomenon superimposed upon It. This is due, not to anybody's fault but to primordial Ignorance weaving individual fate, which takes shape as the segmented consciousness, of the individual mind and its discursive knowledge of endless limitations. In so far as a man fails to repose in the sufficiency of the Self and strives or pines for what is other than the Self, he becomes enmeshed in world liabilities, gets tied to birth death, disease, and decrepitude, passes through countless afflictions and suffers from anguish in consequence. This is man's penal term of *temporality* and *mortality*. The philosophical meaning of the word "Mother" is Suchness, and that of "Father" is the Ground that holds and sustains. 'Who am I ?' 'What is my duty ? Why should I feel anguish ?—if you seek the answers to these questions you will have in due course your rightful bequest—the moveless Equanimity of Suchness from the Mother and the Truth of the Ground from the Father. As a result thereof you shall have wiped out all your world debts and attain freedom that follows the realisation of Truth. The mind saves not but ensnares and should therefore be annulled by him that would worship Truth. (To have repose in Truth is *consciously* to attain a state like deep sleep where mind, intellect, corporeality, home, caste, respectability, egoity and all such formations disappear and yet he remains awake.) The mind or the intellect, or learning and knowledge are no aid to the realisation of Truth, because the mind and the intellect are conditioned entities having parts. Whereas Truth is

unconditioned and the integral "perfect round". The cravings of the mind send man questing for things. Nourish the mind and you will lose everything ; cherish Truth and you will be fulfilled. The mind can give naught by the predestined portion, being but a leaseholder of Fate, whence come all temporal experiences. As the Gita puts it—

"The modalities of Nature do completely infatuate ordinary people and involve them in actions and their sweets and bitters, but they cannot perturb the seers who have reached the end of knowledge by rejecting them as not worth consideration." "Do all your duties and go about in life with non-attachment to action and its result."

The fact is, if you (persist in maintaining aloofness from the joys and and sorrows presented by the mind you will in due course be able to dwell in the Abode of Truth)....To have trust in Truth is to walk the Path of the Lord—the Path leading to the God of Truth. Exert yourself therefore not to be tempted by the fortunes that appertain to the non-Self but to be content with what belongs to the Self : rest assured the Lord will save you from all the afflictions of life.

(162)

People all the world over forsake their status in Truth owing to the fated lure of creatureliness, proceed through dissipations to the wasteland of birth-and-death, and remain imprisoned there, each according to his dispositions. As the mind is an involute of Nature, it acts under her impulsions, waxes and wanes, and offers joys, sorrows, births, deaths. Segmented thus by self-will, man loses all sum of direction, suffers from the ills of impermanence and transitoriness, and fails to discern his status in Truth—the status of sublime movelessness and tranquillity. Hence the sense of want, the need for limited joys, and the deluded mind's quest for them with the result that it remains in oblivion of Truth. However you might exercise your mind you cannot have more than your due because the sole arbiter is God Who by His Law Divine

that shapes individual destiny bestows upon people all their earthly possessions like body, Home, Society, Wealth, relations, power and pelf, learning and intelligence. Do you therefore worship the God of Truth and He will release you from temporal fate and nourish you on manna. The Gita says—

The Lord God creates not self-will or actions, or attachment to the result thereof. It is individual disposition as formed by the modalities of Nature that has its sway in this respect. The Lord God accepts nothing, neither sins nor virtues of people, who suffer because they know not the nature of their Self which remains veiled to them by primordial Ignorance.

(163)

As people are differently constituted by the modes of Nature so they come by different values in respect of their earthly possessions like body, home, caste, respectability, learning, intelligence, native land, power and pelf; but live within the limitations of the Hither (Eastern) Shore of bounded knowledge. The indwelling spirit of them all does however interpenetrate all the corporeal frames shaped by Nature the while It remains detached from them by transcending all limitations. Owing to the ego-sense people identify themselves with the body, experience different modes of creatureliness like bereavement, anguish, misery, pains, and not that the indwelling Spirit cannot be shorn by weapons defiled by impurities, dried up by heat, or consumed by fire, that the senses cannot function but for the interpenetrating self-luminosity of the Spirit. Hence comes man's subjection to creatureliness under the delusion that he is the subject that wills.

(164)

People in all the three worlds are environed by Fate with parents, relations, friends, and enemies. The body differs from person to person according to the individual instincts, but the (indwelling spirit is Truth Itself—It knows nor birth nor death, nor friend nor foe but exists eternally in Suchness.) The which

is lost sight of by man in his limbo of oblivion with the result that he is harrowed by the buffetings of fortune. One can save oneself from this state in no other way than by devotion unto the Lord, who alone does release people from creatureliness. So if you are serving the Father, stick to it and you will be full of blessedness. Remember that Heavenliness, Dutifulness, and Askesis consummate in the adoration of the Father, which is not properly done except by Self-naughting. This is variously called "being pledged to Truth", or "owing allegiance to the Lor", "keeping the vow of Holiness" "performing the ceremony of consecration unto the Divine", "the ritual of winning the Lord by conquering Death". Do you therefore serve the God of Truth—verily He will save you from the ever-recurring modes of Nature and lead you on to the Abode of Truth.

(165)

Creatureliness here on earth consists in birth, death, old age, disease, and their subsidiaries. Perform the sacramental rites of consecration by surrendering all these values, and you will attain your Free spiritual estate in God. Anyway, people get what their due is. (Man's only duty is to think of and meditate on God, leaving the result thereof to the pleasure of the Divine, seeing that God, not man, is the sole arbiter. Whatever therefore comes in the course of Fate is man's earthly portion—to pine for more is to cry for the moon. Always exert yourself to live in the Lord. *

(166)

Pleasure and pain that result from the activities of the mind are part of the world process of Multiplicity. (Whatever duties present themselves have to be performed not for the satisfaction of the mind but as an oblation unto God.) So keep reciting the Name, ignoring all contrary thoughts and feelings, till you are released from the tormenting process of Destiny and ushered into the Holy Abode of Truth. After your discharge

from world debts you will for ever be out of bounds to the pulls of Nature. Thus absolved and sanctified, You will abide for ever in your own Estate, namely Truth, which transcends names and forms.

(167)

The only duty worthy of performance by man is to make the Name of God prevail in all circumstances—so the great sages advise.

(168)

Fate it is that bears fruit everywhere. All are even to God, for He sustains all without considering their virtues or vices. This Destiny which makes the meed of life appear and disappear. Always try to dwell in the God of Truth who alone—none else—is man's friend and guide on earth.

(169)

Everywhere man reaps as he has sown. Mother and Homeland are superior even to Heaven. People suffering from fear and bereavement have only one escape—to Truth, nowhere else. All creatures are subject to the ills of this wasteland of life, for they are its inmates. Truth alone is beyond this waste, and indeed beyond all lands and climes. Man has therefore one duty before him—to live in submission to Truth.

(170)

Man's experiences here, there, and everywhere are predestined. So, whatever comes to your lot you should cheerfully accept as God's Grace. Thus will you be able to dwell in God who, as Existence, permeates all names and forms in all the three worlds. He that dwells in God attains freedom from the terms of Destiny.

(171)

As soon as man assumes selfness, he makes the mind his mate and shares its fluxes, forsakes Truth enters into his transient tenure in the wasteland under the control of Fate, wanders about as pulled by the strings of Nature, involves himself in debts by tasting the creaturely joys or sorrows, craving for which is bondage.

Verily the Name is Truth. The Name is joy and the Abode of Peace. Being oblivious of the Name, man yearns for what passes away and perishes, and wanders about within the meshes of delusory fancies and phantoms of the mind. He that devotes himself to the Name, heart and soul, does realise It as Truth. If the Name is sought after for creaturely joys and and sorrows It reveals Itself in endless fragmentations so that It is no longer Itself but something other than Itself. To dwell in submission to the Name you should therefore part company with the view and seek the companionship of the Name. To try to do so is *to live in adoration of the Name.* To live by the Name one requires no external aids whatsoever but only the will to live in submission to the Name—a will that is fortified by the conviction that the sense of mine-and-thine is all bondage. When as a result of this practice one becomes firmly and wholly resigned, as people are in deep sleep, one is said to have realised the Name as Truth. The Name alone can release man from the wasteland.....Duties are for man and are performed by man, but he has no freedom of will with regard * to the result of action. There God is the sole arbiter.

(172)

Accept fate by riding astride of it and you will succeed in obtaining your discharge from all debts so as to be installed in the blissful Estate of Freedom.

(173)

Fate bears fruit everywhere, If one lives by virtue one can be free of the bonds of action, provided that unalloyed devotion

to the Lord guides his steps and leads him on. Fate will accompany you wherever you go under its directions. To part company with fate you should therefore live by Truth in all your activities. From Truth alone comes Bliss.

(174)

It is by forsaking the God of Truth that people enter the process of Destiny, getting therefrom their place in life, social environment, relations, friends, enemies, learning, intelligence, power, self, and other possessions. It is Fate that presents all the experiences of friendliness, friction, meeting and parting, and permits not an iota of rebate. The instrument by means of which these destined awards are received is the mind, which makes man happy and miserable in terms of tempo-spatial events. But in deep sleep the mind dissolves along with all its presentations like the body, homestead, wealth, friends, house or property, all ties as of father and son, husband or wife, friend or foe, and even the sense of corporeality. Knowing full well that world phenomena are purely mental, why do you crave for subjection to the dire control of time? When you shall have done with the delusory lustings for the body and its assembled delights and annulled all egoity by constant and trustful abidance in the Name that is one with the God of Truth, then will dawn upon you the sense of having been dedicated unto Truth. In consequence whereof you will in due course realise truth, get absolved from original sin, and, like Parikshit similarly liberated, attain supreme Bliss. Thus does one become *a completely dedicated soul*. As you come by your portion from Fate you should always exert yourself, patiently and fearlessly, to be consecrated unto truth. Verily Truth will release you from all your debts and obligations.

(175)

People fall into the flux of time owing to the varying errors of individual disposition, and go through the taints

Whatever is done by self-will is a self-laudatory rite which can never be completed. Hence stick to your duty (of serving the God of Truth by Self-naughting), with patience as your only friend and support on the way.

Find fault with none ; be angry with none ; you be on your guard in thought and action. In other words, withdraw unto yourself. Man can but do his duty and cannot pluck the result by force. For, God is the sole arbiter.

(178)

Egoity turns the soul into a creature who then forgets his divinity, falls into the eddies of mental and intellectual formations, and goes round and round under the impulsions of Nature. As the Gita says, "utterly bewildered by the urges of Nature people tag themselves on to actions and their glammers." The duty of a sensible man is therefore to withdraw from the play of Nature's imps, and strive for repose in the Abode of Peace. Right conduct consists in doing one's duties without crying for one's rights. Consider the following verses :—

Hear and see, but hold thy tongue :
 All life's shows by sleep or dream are flung.
 'Mongst thousands of mortals that be
 Rare is he
 Who speaks not of these lures,
 But clings fast to what endures.

Keep serving the God of Truth till you wake up to your essential status, namely that of a dedicated soul. Then shall your abidance in Truth be everlasting. Such efforts as lead to this Goal are called *religious experiences or askesis*. One can end all the becomings and dedicate oneself unto Truth only by patience and perseverance. Remember that unless you hold yourself in patience you can never get away from the house of life-and-death. Hence the scriptural saying : "Be you supplied with provisions or not, be they meagre or plenty,

content and discontent as presented by the sense of mine-and-thine. Shrouded in self-will and the delusion of possessiveness they become willing prisoners in the world, shut themselves out from the knowledge of Truth, and get intoxicated on the egoistic, possessive regard for wife, son, caste respectability, virtue, vice. In deep sleep all these notions disappear and Truth alone exists. As soon as one wakes up one becomes possessed by the many into which the one becomes split up. If therefore you shed selfness and obstruct not the process of Destiny by positing your egoity, but keep living with resignation to Truth, you will be able to embrace all as your Self by realising your eternal oneness with Truth. This is the state of freedom from the curse of becomings ; this, the state of Grace. All conflicts and diversities are due to this original curse of Ignorance. Cry not for your rights, but wake up to your dutiest—this is the best *religious practice*.

(176)

Let us contemplate the ultimate Reality. Reality has no flux ; Appearance is false and fleeting, comes not to stay. Reality is tranquillity, moveless and profound. One wins absolution from all world liabilities as soon as this eternal truth flashes upon his memory.

(177)

Guided by the evershifting clouds of the mind, people come into their allotment of body, homestead, children relations, friends and enemies, power and pelf, learning and intelligence, and similar other items, and go in for their destined penalties owing to the affective urges thereto. Hence this creaturely estate of man is called a wasteland where all acquisitions are mind-stuff, appearing and disappearing like a dream. Wherefrom one can deliver oneself if only Providence wills it—not otherwise, for human will is utterly helpless here. So, exert yourself to adore the God of Truth, who is the sole arbiter about all life's dispensation like birth, action, and fruition.

always should you walk your path in life free of desires and full of cheers.”

(179)

The need for serving the Lord arises as soon as the soul is sheathed in the body. For these reasons, to be embodied is to lose Suchness or Fullness and to fall into wants. All one's requirements are related to being associated with the body. As soon as a man is born he is initiated by the creator into the Logion which reveals his true identity, but which is forthwith forgotten owing to the impulses of Nature that start with nativity. So he has to be initiated again by a Guide for the correction of his erroneous notions, on the removal of which he is elated with the joy. Then he is able to realise the true nature of his Self as identical with the Lord God of beings, so that he is no longer duped by the illusory panorama of life. Hence try by all means to keep yourself engaged in serving the Lord till, by being released from all the bonds of desire, you are able to attain supreme Peace. Most people accept life as given—a mechanical process of respiration. To some comes the query about its nature and significance when they study the breath that comes in and goes out through the nasal and oral passages. In due course, at a moment of suspended animation, they realise the truth about it, as a result whereof they are reminded of their primary initiation by the Creator. This is called “*Remiscence*”, by which they are able to know the answers to such questions as—“Who am I ?” ; “What is my duty ?” ; “Why do I suffer from the three tormenting fevers of becoming? Thus enlightened, they throw off their subjection to the sense delights offered by the fleeting sensibles and qualify themselves for the Grace of the Lord. When reminiscence is stabilised by patient efforts they wake up to the Truth of the Logion into which they were initiated at nativity, and are born into the glories and mysteries of the Life Divine. Oblivious of their true spiritual estate, they make

the mistake of going in for occult formulas and rites which are all a delusion blinding them to the significance of the lessons taught by the great sages, keeping them duped and bewitched in the wasteland of hypnotic stirrings and auto-suggestive rites and ceremonies, and shutting them out not only from the kingdom of God but also from the immediate joys of the normal human experiences on earth. As long as the Self remains unrealised, a person should worship no other deity but the one that satisfies his deeper instincts and ascribe to him the ultimacy of the Lord God of beings. (This is the Vedic practice of Henotheism). If he has faith in this worship as the consummation of all religious exercises and pursues it with singleminded devotion, he will be able in due course to disperse all the clouds of unknowing and glimpse the Absolute Truth—formless, bare unconditioned. Hence, as long as the empirical self is not annulled and the Grace of the Lord is not felt as a living reality, you should keep worshipping God in and through your Deity with ever-increasing aspiration for Freedom by union with the Divinity. The means to the end is this. Shed all worldly desires, love your Deity as your Sole Guide, conduct yourself as if you were His shadow, give up Selfness with regard to sensuous delights and thus try to be in constant expectancy for His grace and for rest therein. *This is called the religious practice for union with the object of worship.* A variant of this is to meditate on the symbolic formulation of Truth, namely 'Omkar', which some cherish in the Depths of the heart by suspending breath as long as they can in the course of Pranayama or breath control. The fact is, all the holy texts uttered by the great seers, if devoutly used for adoring the Lord, lead to the shedding of corporeality; then it is understood that the true significance of all the texts relates to the same ultimate Truth. Keep adoring the Lord and you will be released like Savitri from the temporal series of endless meshes woven by primordial Ignorance and led on by His kindly Light to the Abode of Supreme Peace. The Vedas and the Puranas have illustrated this truth by means of stories

which teach people the way of working out their salvation. As Lord Krishna says in the Gitopanishad : "Lament not ; have thy whole trust in me by renouncing all worldly duties and sacrificial rites, and I will save thee from all the taints of becomings." No sooner does a man forsake God than he is decamped by egoity for rest in the forest of seeming content as derived from the gratification of the senses ; for, in this forest the senses rule supreme, spreading ceaselessly the harrowing veils which shut out Truth. Whatever is done with a view to pleasure does end in pain, as everybody knows. It is a fact that all seek happiness and none seek misery. Why then does one have visitations of misery ? The reason is obvious : There is no happiness but is fraught with sorrow. The true meaning of religious rites and ceremonies, or of worshipping God by reciting His Name or by other means, will be revealed when you are able always to maintain sameness and equanimity to the joys and sorrows of life.

There is no escape from the world process except by devoted service unto the Lord—a way of life which, through difficult of practice, does end all worldly joys or sorrows, by making them of equal (and therefore of no) import to the devotee. This is illustrated in the lives of Savitri, Behula, Seeta, Shaivya, Chinta, Damayanti, who liberated themselves from all the discords of life by loyalty and devotion unto the Lord, and were laid to rest by Him in the glories and ecstasies of His Infinitude. Thus are the dedicated souls granted everlasting repose in the bosom of the Lord, ambrosial and beatific. God, the supreme good, is outside of all ego-charged actions which in reality are a self-lauding rite deepening the clouds of unknowing. As long as selfness is, the mind will present all kinds of wishes. Persevere in surrendering them unto the Lord by using them in your worship as a devout homage unto Him. If you persist in this practice, you will in good time be able to get away from this anguished series of creaturely becomings and will your discharge from all world debts. In consequence thereof you will be a citizen of the Abode of Truth, get your dower of perduring love of God, and, realise His cosmic poises of supreme Bliss.

Verily this is your eternal Estate and you will repose there everlastingly. This is the *Hindu way of Life* (Sanatana Dharma) and the essence of *Hindu Religion*.

(180)

Turn your back to the mind and all its fleeting thoughts and fancies, and as Savitri clung to Satyavan so do you cling to Truth, with a view to losing yourself in the immutable and perduring Bliss of Truth. Freed in this way from the control of the mind you can have rest and peace.

The mind, an involute of Nature, is insentient matter, but simulates sentient behaviour owing to the Self having taken on this mind-cloak as a garb. Hence the restlessness of man who identifies himself with the restless mind. The result is amnesia with regard to the Self and its blissful Truth and integrality, causing the mind-formed shocks of limitations, the recurrent and unshakable series of birth-and-death, and the everyday fidgets of sick hurry and divided aims. He that submits himself wholly to Truth can release himself from selfness and all its correlates like birth, death, sorrow, pains. Consider the states of waking and sleep. When waking consciousness duress, man splits up the oneness of Truth into innumerable names and forms, becomes subject to them, and suffers in consequence. All this mind-stuff disappears in deep sleep when, freed from the control of the mind, he enjoys rest and peace (in Truth or Self).

(181)

It is not given to man to come to the end of his sorrows by the steadying of the mind, because it changes every moment to function within its limitations, presenting virtue, vice, joy, sorrow, and quickening in consequence the process of birth and death. So liberation from the creaturely debts of life comes not by means of the mind but by the persistent rejection of all its urges. You need have no fears or misgivings, for you are resting in the arms of the Divine Mother. Man's supreme

Estate of Freedom is there and repose therein is his absolution.....Destiny brings about these unions, over which nobody has any control. Marriage, birth, or death are passing events, and take place where they must—as preordained. Truth does never rise or set ; It is eternal, Suchness, beyond the territories of the mind and the intellect. All exist in Truth but know not that they do because Destiny intervenes with its obscuring process of exits and entrances. As soon as a man is released from this process, he realises the self-luminosity of Truth. All life's gettings and spendings are pre-destined. Cross the bounds of Fate, and you will have Joy-for-Ever.

(182)

Ensnared by the individual instincts as derived from Fate, people get harrassed by all kinds of pleasure and pain, wherefrom deliverance can be had by no means other than the adoration of Truth. Nobody can have anything in excess of his due, because all awards come from Fate. Whatever one offers unto God out of love and reverence does undoubtedly reach Him.

(183)

From Fate come all the gifts of life, including the mother-tongue which one learns at birth. But each and every language consists of certain self-imposed symbolic limitations which, in the very nature of things, one cannot get beyond. So proficiency in a language secures not freedom from limitations but increases their ramifications. Words are sounds, measurable by quantity. If you go beyond the sound-quantities, you can reach the City of no-language, the City of Freedom. So cross the country of language and Fate and devote yourself to the worship of Truth.

(184)

Truth exists in Its oneness and has therefore nothing to offer but Itself. All awards come from Fate, so that everyman

is guided by the predestined urges of his individual nature to his own field of action and tied to the endless ties issuing therefrom. But Fate does also give freedom. In all the vexations of life it is seen that one can extricate oneself not by fidgets but by patience.

(185)

Mental satisfactions, however desirable, are nothing but becomings which, being projections of the mind and conditioned by the innumerable taints of the affective urges, have been called by the seers illusory and discerned by them as erroneous formations driving man to the ills of existence, "The mind connects the sins and is tainted by their sinfulness". The seers have realised that all actions, though intended for mental satisfactions are a wandering away from Truth ; so they dwell in their inalienable Self that is Truth. To the Supra-mental consciousness of the seers, God reveals Himself as the Eternal, the Permanent, the Primal that has no beginning, the Ancient, and through such other cosmic rhythms—all rhythms of the Name, the Name that is one with God. *Devotedness* consists in Soulful aspiration for the Name and turns into *devotion* when one wakes up to Its reality and significance. *Hymnody* becomes a living spiritual fact in the knowledge that naught but the Name saves the soul from world-becomings. When this knowledge is stabilised one lives in *Joy-for-Ever*. Gradually one is so surcharged with this knowledge in all acts of life, that all one's life and thought become *radiations of the non-dual integral Truth*. Forsake not the Name ; if faced with other controls, or snares, or misfortunes, cling fast to It. For that way does one earn fitness for receiving the *Grace of God*—by having trust and repose in the name. To one that is so favoured with God's Grace, God the All-Mighty reveals Himself in His Suchness. In other words, the Name is realised as one with God. This is called *supramental knowledge*, of which the Ground-and-Substance is God. He that devotes himself wholly to this supernatural realisation does in due course attain it by the *Logion* (or Thought-in-Itself which

annuls all thoughts). The more one dwells in the Logion the more does Equanimity descend upon him. This is called the *descent of God* as Equanimity upon the emancipated soul. As a result thereof the soul is fulfilled. In other words, the Name is then realised as *all-pervasive Consciousness*, the self-revealed radiance of which is *Joy-for-ever*. The Name is Truth ; Truth is Thought-in-Itself ; Thought-in-Itself is God—the eternally moveless Substance upholding all.

The eight benign Names of God are—The Moveless One, the Lord of Joy, the Immanent Being, the Dispeller of Ignorance, Truth, the Ruler of beings, the Self of selves, the Goal of all becoming.

The One eternal good, though ever-blissful and ever-conducive to spiritual health and well-being, appears as many to, and in association with, the ever-changing Intelligence. The One alone is, without a second. "I am that One", of which the term *hamsa* is an abbreviation, indicates the nature of Truth—apprehension or the knowledge of God as Self. By virtue of this knowledge one is able to put one's whole trust in God, shed selfness and its active urges, and become a consecrated soul resting in Suchness. In other words, all the involutes disappear and the self-luminosity of Suchness does perdure. In the manifold shows of life God alone shines, and naught else, to him that is firmly established in the knowledge that God is Truth. This liberating knowledge scatters away and melts all the delusory, though charming, clouds of unknowing, reveals unto him his spiritual unity with the Lord and saturates him in Love Divine. Of which the following are, according to the holy texts, some of the timeless rhythms,—eternal longing, the call of the unknown, divine harmony drawing the soul to God, holy communion. It is through the unitive knowledge "I am He" that God is realised as self-revealed luminosity in and through all that be. As the Lord says in the Gita. "He that realises Me-in-All and All-in-Me is never away from Me for I am never away from him."

The ceaseless quest for the Truth of the Name in all circumstances of life is called the *Path of Knowledge*. The

truth of the Name is revealed unto him alone who persists in the quest till, the mind having been tranquillised, the Name shines as truth. This is *stage of realisation*, where one dwells in the Name and knows naught else but Truth. At this stage all involutes disappear, and the soul, having grown through infancy, youth and manhood to maturity, sheds all the creaturely cloaks of corporeality and is full of blessedness. This is *Life Divine*.

* The Name will become a living reality if you abide by It in all circumstances—at bed, during dreams, at meals, while offering charity, indeed in each and every act and thought of life. Forsake not the Name : remember that all the seemingly satisfying goods of the world are a lure of the mirage, a mere Will O' the Wisp ; remember that you have none but God who is your own,—the All-Mighty Lord of all beings.

(186)

He that accepts Fate by sitting astride of it shall in due course have union with the God of Truth and suffer never more from the pangs of separation (from the Lord of Life).

(187)

Man lives his life in little fragments of ever-rushing Time from which it is his duty to release the immanent Truth, integral and timeless: He that does so can divinise the Past, the present, and the future, and thus end the process of becomings through repose in the Being. Contemplate the Truth Absolute : to have trust in Truth is to be one with the God of Truth.

As a man's destined lot is, so does he come by his physical complex and other creaturely possessions, namely the 'senses, which spread out their tentacles for gratification, with the result that he identifies himself with the Ego and is imprisoned by its pleasures and pains. Wherefrom deliverance is possible only by submission to Truth.

(188)

Patience is a priceless possession. Exert yourself always to nourish it.

(189)

Who be the Guide of man? The Name—and' naught else—the Name that is the Light of Thought. When one Dwells in that Light one is united with the Guide and is full of bliss. The constant adoration of the Name with a view to enshrining, It in the heart leads to joyous abidance in it. Which in due course becomes Joy-for-Ever a state of divine hymnody where devotion, joyance, Name, and Its Truth melt into the oneness of silences. When one has stable abode there one is said to dwell in the Garden of Bliss, freed for ever from the lures of powers and possessions. *

The Name that leads you there is the Guide, the Ground of all beings like parents, brothers, sisters, relations, friends and acquaintances ; It is the only enduring substance, as distinguished from the shifting world and fleeting shows of Nature. The relation between the devotee and the Guide is one of love and joy—this spiritual fact is realised in a mystic state of unified absorption such that the self is forgotten and Love—and—joy reigns supreme. All world phenomena like selfness, vital urge, instruments and knowledge, and the like are illusory manifestations of God, the Eternal Substance. All the debts of creatureliness are wiped out by persistent efforts for the afore-said unity. In other words, loving devotion to the Name leads to Joyance which, by the elimination of the contrary affections, turns into Supreme Bliss. This is the only way to the Goal, for the Lord is beyond the reach of such religions practices as are vitiated by motives ; indeed, they do but forge new chains of desires, egoism, cause oblivion of the Lord of life, and ensnares the soul in the inscrutable meshes of delusion. Thus deluded, man is caught by life's lures drawn helplessly into the broil of the ungodly instincts and purposes as against the godly, and feels like being drawn by wild

horses. So the Name remains hidden owing to these stormy clouds with this saving grace—in all the pleasures of life pain is always there on the watch to suggest the way out. Which is to live by the Name alone and for ever.

(190)

The world process is born of Ignorance. In other words, man lives his life in the temporal series owing to his primal ignorance about the nature of the self. Hence he identifies himself with a sector of the world process and has experience of events in this sector which he calls his own. All the scriptures say that it is self-will that is responsible for man's gyrations in fleeting Time. Men's duty is to reject belongingness to this ego-segmented part for the attainment of the integral whole. This is called surrender—a holy rite that should be performed with will and conviction and persistent fortitude against contrary forces. When the surrender is complete one is installed in the Bliss of one's essential nature, namely suchness.

Homage
UNTO
The Lord-and-Guide.