

**Vedanta**  
**Through**  
**Letters**  
  
**From**  
**Swami Chinmayananda**

**Compiled by**  
**Sri S.A.P. Annamalai**  
**(Madras-7.)**

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## PREFACE

Can a massive conqueror ever succeed effectively unless he knows how to consolidate what he has conquered? No. For, winning is one thing, and keeping it, another. Swamiji is a pastmaster in both. From the platform he besieges the intellect. In conversation he ' aims at the heart. And through his letters he makes both his own. We present herein a collection of his replies to letters from some of his admirers and devotees.

Generally the replies have been written in haste, during the odd minutes Swamiji could spare while criss-crossing the subcontinent. Jotted down in the back seat of a car or scribbled ten thousand feet high up in the air; penned in the contemplative serenity of an ashram in Rishikesh or dashed off in the midst of busy Calcutta—all the epistles have some things in common: the ringing sincerity, the contagious zeal and the thrilling depth of tone.

Above all, we can perceive through the lines and between them the elusive personal touch, the wonder drug that makes conversion complete. No surprise this, since the letters have been left almost intact so that the spirit might shine forth.

Perhaps, another facet of Swamiji's personality might be freshly noticed. Here, the dictator on the platform becomes the affectionate mother, leading the fledgling by hand and teaching it the first steps. The correspondent is taken seriously and no question is too childish or absurd for the Swami. Each individual case is taken separately and dealt with to the entire satisfaction of the troubled.

The solid ore of our immortal philosophy, dug up from the Scriptures, refined by personal experience, polished by logic and moulded in words bordering on poetry—this cannot fail.

Swamiji's epistles make us fall in love with life—even our life as it is, becomes a preface to life as it should be. For, they introduce us to our better half (*sic*), make us identify ourselves with it.....

And behold ! a new leaf in our biography is turned, adorned with nobler ideals and colored by a revised scale of values !

Our thanks are due to all those who readily complied with our call and lent us Swamiji's letters with them. Some, unwilling to part with the precious stuff, sent us only copies ! May this volume, throbbing with wisdom, and filled with the Grace of the Master, be a perennial fountain of inspiration to all aspirants.

S.A.P. Annamalai (Compiler)

6, Hunters Road, Madras 7

3-1-59

**Sri H. K. Anand, Jullundur has the following to report:—**

***Blessed Self,***

***Om Namō Narayanaya!***

***Salutations!***

***Gangotri (U.P.)***

***Himalayas***

***21-7-54***

I am glad that you are regular in your meditations. Regularity is the secret of success.

Meditation is not to be confined to your pooja-room. At every moment to watch your mind, and to regulate the traffic of thoughts in it—this is complementary meditation. This can be done with pleasure, even as a pastime—with eyes open. Soon a stage comes when, even while you are talking with others, the intellect does this detection and correction in the within. Such a one can never be deceived by his own words or actions—and soon, all those around him will come to consult him and take his advice.

Fasting every week is NOT advisable in the case of a young man of your type working all the week round such a severe routine as of a police officer. I must strongly advise you to stop it and make it a rule to fast but once a month. That is enough. Don't overdo. I am eager, to hear from you by return of mail that you accept this suggestion of mine. You don't know what an amount of energy is needed for meditation and right living. Of course it is not the gross calories that are needed, but the subtle energy born out of sattvic food. This is the fuel upon which our intellectual and spiritual life moves. Now you may not feel it harmful : perhaps, it may even give you a false feeling of satisfaction now. But in the long run, when you want to 'raise' the engine and soar higher, you will realize—then too late, alas—that you are in want of energy, strength. Don't. Don't. Stop this weekly fasting at once. Make it fasting on the first off-day of the month, please. Let me hear that you accept this.

Yes, ten pages daily and twenty-five pages on off-days is a good-quota. I have written the Upanishad Discourses in such a way that in ten pages you will find but two points to remember and carry with you. Continue this dose please.

*Now to the OM chanting:*

The technique is called the OM Upasana. The attempts of the seeker to fix his mind on one channel of thinking through a scheme in which he deliberately superimposes some noble idea upon a comparatively ignoble idol, is Upasana: e.g. Ganga is but a river; now, upon this river we superimpose the idea that Gangaji came forth from the feet of Sree Narayan in the Heavens ; that she is the Supreme Mother Herself; She is nothing but the Unmanifest Brahman flowing down in liquid form; that she came as called by Her Devotee Bhagirath, and remains here to bless the devotees; that a dip in Her is the end of all sins.. ....etc. These are all ideas superimposed on a river. This is done in order

that the faithful may believe and from their belief may gain the joyous satisfaction, the reverence, the awe which melts crooked minds and straighten them.

For a Vedantin also, unless he be of the highest type of seeker, there must be some 'Alabanam'<sup>1</sup> (fixed point of concentration) and OM is advised.

Now your complaint is, 'Why superimpose the three states on the three mantras when the Truth we must reach ultimately is the fourth state represented by the AMATRA OMT In fact the superimposition is not necessary; it is, as you say, 'confusion worst confounded.'

So too did a young boy say, one day when he was very hungry, 'Ma, why take the trouble of flattening the kneaded flour and then baking it — after all we have to chew it again and our hunger will be satisfied only when it goes down. Why not then start eating in the kneaded form ?' The Mother smiled. She understood how hungry her son must be to be so impatient. Yet, she gives not the uncooked 'atta' to the child, but tells him a story, diverts his mind — and all the time her hands are busy — feeds the fire! works at top speed, to give the son the food in the most digestible form.

Similarly, though the Truth is in the 'Silence' (Amatra — OM), these superimpositions and their negations are unavoidable — they are the processes which have been traditionally experimented upon and found quite healthy and necessary.

Thus superimposing, we become fully aware of our three states — not as you know them now: I say, fully aware. This means you are made to live entirely the life conditioned by the sense organs: the world of smell-taste-form-sound-touch etc. The gross world exists in and through the sense organs. When thus superimposing, you are actually (and this is secretly effected) made to fold yourself up to come to the arena of the senses. This is the 'A' sound in AUM.

When we go to the dream-state, there the external gross world or senses have no existence—only the mental and intellectual equipments function. To be fully aware of the dream-state is to live in the purely mental and intellectual sheaths in us—and thereby we get detached from the body and the sense organs. This is the 'U' sound in Aum.

To delve still deeper into the sleep-state is to fold ourselves away from all names and forms of the waking and dream states and enjoy the joy-sheath, which has no shape, no impressions of both the previous states—a blank, a zero—an emptiness—and yet all the same, joyous, painless. This is the 'M' sound in AUM.

To transcend this also is to come to the Pure Conscious Principle, by which even the zero-emptiness, the dull-void was known. To come to the silent mantra of OM is to reach the Reality—to rediscover ourselves and laugh at our own self-created delusions of the previous three states.

To transcend the three states is to break the greatest of the idols, OM, itself. But OM is glorified as the supreme-most, as it is the immediate conveyer to IT. Just as, whenever we are thirsty we shout, "Give me a glass," and the servant understands that the master wants a glass of water; and when the water is drunk the glass is useless ...just as when we declare, "Money is the maker of Life," because money can purchase for us our desired objects and thus contribute immediately to the pleasures of life—so too, here.

Your next question is: How can one superimposition remove another superimposition ?

Quite logical to ask so. The world is itself a delusion upon the Truth. Instead of knowing the Truth directly, why make another set of delusions?

My friend, if you know any other method more direct, take to it. The shortest' and most direct method is to hear from a Master of Experience, with all attention, full faith, supreme concentration, abject devotion, extreme vairagya and acute intellectual absorption.

Such rare ones are called Supreme Disciples. For them, to hear the Guru is itself to float at once into the experience of it.

We are not of that type and hence, along with satsang, sravan, and manan, we have to take a little mental and spiritual exercise. If there is a new car, by steadily driving from the driver's seat we can reach our destination. But if the car is old and not quite fit—because of a leaking carburetor, perhaps—then at every milestone you will have to get down, open the bonnet, suffer the heat of the sun, curse your lot, make adjustments and then start again and move on.

Similarly if on hearing or reading, somebody is not able to experience at once the truth that 'the Supreme alone is; all else is imagination; stop the imaginations, the mind ends; and the Self looking out^ over the mind sees but Itself everywhere; samsar and its limitations are mere dream-like appearances,'—then the next best thing would be to close the book, adjust the mind-and-intellect (purify the antahkarana through the simple technique advised, the OM-meditation. When you complain of indigestion to a doctor, he will give you an ounce of carbonative mixture. This is surely absurd, is it not? Your trouble arose because of-over-eating and overdrinking; and yet to cure you the doctor makes you drink yet another dose... But that dose eats up all the undigested material and revives the health. So too, delusion is our disease and a right dose of the ( correct delusion will cure it. Poison often ends poison. This is the technique.

***Rishikesh 14-8-54***

Your wonderful letter. Glad that you have given sufficient thought to my suggestions and have accepted them. May He, the Protector of all Seekers, prove to you that neither you nor I have been wrong in this matter. I am sure you will not have any occasion to regret the change in your lapas.

I was in Delhi the whole of last week and have just returned. Hence the delay in replying.

I went there mainly to consult some doctors, and also to watch at close quarters how the All-Women-Committee would be working at the Yagna organization. Of course the idea of the Committee was a risky experiment—a 50/50 chance. But it seems so far that they are all working as a team of mothers all devotedly serving the same orphan—the Yagna. It was so happy and satisfying a sight—modern mothers knocking about Delhi to organize an Upanishad Yagna.

Lord's ways are wonderful. Lord's Grace is wonderful. The very way the Lord distributes that Grace is wonderful. And yet, we are so blind and deaf that when it is all so beautifully declared we don't hear, we don't see.

***Rishikesh 22-8-54***

Your kindness. Life never moves smoothly in a straight line. Existence in a straight line is death.

Life moves; it proceeds through its road—which is always bumpy. It must. It is a route to the top—and as hill roads always do, it rises and falls. It proceeds through ascents and descents, and yet, if the traveler is facing the peak, in spite of temporary ascents and frequent descents, he is ever progressing.

In a short-sighted view, life presents in its circumscribed scope a look of tragedy—an occasion to sigh and weep. But in a far-sighted view, the very same life presents in its ampler scope an experience of comedy—an occasion to smile and laugh.

'Change of Vision' is the remedy recommended by all Masters of Truth who have gained the Vision. Therefore keep smiling; all falls are a rise in the Total.

***Rishikesh 1-9-54***

Thy kind letter. I am leaving here for New Delhi on the 20th and the Yagna starts on the 26th at 22, Asoka Road, for sixty-one days. I am sure you must have by now received the folder of details sent from New Delhi. Do try to take leave and come to New Delhi on one or two occasions for some days (3 or 4 days) during these two months.

To meditate and enjoy in meditation is child's play. It is only half the achievement. It is nothing. But to bring the joy of meditation into daily life, even while facing the phenomenal world, is to live the fuller life—bringing down the Godliness to the market-place, to the jails, to the red-streets. Then is Perfection established— a Sadhaka fulfilled. When this is the Goal, how meaningless and foolish is the cry that in meditation the anxieties of the morrow, the fears of the present etc., rise up to upset us. Reject them. Discard them. Halt the mind. Melt it with the touch of OM: "omocute" the thoughts. Gliding off and on into the meditation-peace, bring its aroma into your life. Bring the Manna of Life to life. OM OM OM.

***Kozhikode 12-2-'55***

Madras was a roaring success. Delhi Yagna multiplied by ten was Madras in all aspects—the crowd, the troubles, the obstacles, the questions, the anxieties and the difficulty in producing the Taittiriya booklets. Hope that you have received all of them.

The next Yagna is arranged to be held now for 21 days in Calicut-South Malabar. It is to start from March 6th. I have to come here on my way to Rishikesh where Swami Tapovanji Maharaj has arrived from Uttarkasi. He will be there till the 21st of April. Soon after Shivaratri I will leave Rishikesh back again to Madras and from there to Calicut.

Your letter of the 6th Feb. was waiting here when I came in. It is a very interesting question.

Though an experience contains three factors: the subject, the object, and the relation between the subject and the object—it is yet true to say that, "Truth can be subjectively experienced as experiencer's own Self."

Language expresses only the finite world and in the finite world we experience things which are objects other than ourselves through the intervention of our mind and sense organs. Borrowing this word, 'experience,' we are trying to express the state of Self-rediscovery. The word 'experience' as used in Brahma Vidya does not connote a multiplicity or duality as the word denotes in the finite world. This word, when used in Brahma Vidya, only means that we shall have as much assurance of the Self and a definite knowledge of it as when we 'experience a thing' in the world. We might hear of champagne; we might read of its qualities, effects on the drinker, taste and a thousand other attributes, and yet, we shall still have doubts about it until a bottle of it is experienced by us in the cool wayside arbors of a French street. Having experienced it, we shall have no more doubts as to its taste, effects etc. For, experience is the final evidence in knowing. In this sense when we are told that the Atman is experienced in Samadhi, the Sastra means that after this experience we shall have no doubts at all regarding Its reality. ५-८ "On waking from the dream, the dreamer experiences himself to

be "waker" is an advice that can be given to the dreamer in the dream, and we know, since we are all awake, that it is an eternal truth. But the dreamer would naturally ask the question that you have asked and it is not the weakness of the philosophy but the natural incapacity of the dreamer to conceive the possibility of the waker's existence. After having awakened, the sentence would read imperfect, since from the waker's standpoint the dreamer was a delusory non-entity and even while the dreamer was playing the fool, he was only the waker.

In short, the sentence you quote from Kathopanishad is the only method by which, with our limited knowledge, we can talk of the Infinite to the finite, living and experiencing the finitude.

***Bangalore, 19-4-1957.***

Your card of 17th just to hand.

Even though we are not writing to each other, I was feeling all these days more in contact with you than when writing letters.

Visions in meditation are enjoyable, no doubt; but they are obstacles. Reject them, go forward. Intense visions are natural, don't despair. You are going forward. Don't hesitate to enter the Innermost.

With Prem and OM. Thy Own Self.

**The following are extracts from letters addressed to Smt. Atasbi Das of Allahabad (during 1957-1958).**

Why do you expect others to serve or love you? Be a tyrant of love, ever conquering the world around you with your love. And if people around you have less love, less sympathy, you must be happy as one is happy when others around him have less power, less might, less array, less strength.

Booted in love, spurred with devotion, dressed in sympathy, riding on compassion, armed with understanding, wielding the might of Faiths dash on in the world of beings and things and demand your right to save and uplift them. There shall be no escape for them, but to fight their own sorrows and dance to the inward joy of the fuller life.

Ramji is ever with you. Your own anxiety and tears are veiling Him from you. He is so near to you that you can't see Him. How can you see His face, when in the thrill of love He has sunk His face into your own bosom? He has now become one with you. Your joys are the joys of His ardent embrace. In case you want to see Him you will have to push Him away from yourself. Your loving hands do not have the strength to do such a crime. Yet, in His embrace you live and weep for seeing Him. Close your eyes, and feel

His Divine unseen hands moving around you. In every pulse beat, in every heart throb, in every emotion, in every thought it is His Light alone that plays.

Sigh, weep, laugh, smile, sing, worship, meditate. You are never away from Him. You are in Him—with Him—at Him—you are Him alone.

\* \* \*

You fled from my class...How can I force you to attend? This is NEVER done. This is against the Law of Divine Courting. By force inspiration cannot come. So I sang on...you fled...I sang to others. But I knew that you will not remain for long away from this Inner Eternal Song, so I was not unhappy.

Brahmacharya: it is to roam in Brahman. To be with Him; to live in Him; to embrace none but Him; to allow Him to permeate and possess you so totally that none else, nothing else has any claim

on you. This is Brahmacharya. But at this moment we are in the hands of others—so the rejection of them and their hold upon our body, mind and intellect is Brahmacharya. Thus withdrawal from sense objects in meditation, and to remain in meditation experiencing God-Awareness is true Brahmacharya.

Come to me in thoughts. Live in Love for Him alone. That is the greatest fulfilment of all existence. Meditate, meditate, meditate.

\* \* \*

Whom can you feed? Only the body eats—the body feels hungry. Do you think I came there as a body? If to parade my body I had reached there I would have felt hungry, I would have to be fed. It was not necessary: for the spirit eats not. I was not hungry too. I was full with the spirit of your Ram's Room. It was full. I was full. You were full. Your son too. In such an atmosphere to think of food is a blasphemy against Love Divine, Spirit Eternal: the Mystic Ram.

The sense of separation is a dream. Never is anything separate from other things. By understanding above can this sense of separateness be removed. Forget yourself and all separations are gone. So long as you remember your own person, everything else is a 'other' —even your Ram is 'there', yonder, never anywhere near. Forget. Forget to remember. Forget to dream. Forget that you are trying to forget.

Forget, for, there you GET.

\* \* \*

It is a glorious urge: to remain more and more quiet and spend your secret hours in Rama-Smaran. This urge is indeed Ram's own Call. Obey it. Silently repeat OM SRI

KRISHNAYA NAMAH. Let the Radha in you merge in Love with her Blue Boy of Brindavan. He alone IS. All else is Maya—pain-ridden, joyless, wasteful, restless.

Tut, tut. Never meditate upon a living Guru. It is not safe. One day you yourself will start doubting, wondering, suspecting. Suddenly your spiritual career will crash. Lord alone is our real Guru. Take help from all. If I had been able to serve you even a little it is all His Grace on me and on you. I am only an empty reed—He is the Eternal Flute Player. Watch for Him. Seek Him. Love Him. Don't say, "I saw you to be Him." Say only, "I saw Him in yoy."

May you have thus His Darsan everywhere. Even the greatest wretch is His song: sung on a bad reed.

Let us meet in Meditation.

\* \* \*

The written lines in space or on wall, however brilliant and gorgeous they may be, are, believe me, illusions. They are not the Eternal, the Infinite, the Lord Murari. He is in you; seek and discover. He is not outside—gross, indriya gocaram. He is behind your mind in the Gokul. He hides behind the veil of our ignorance. He is in the Dark and hence is called Krishna—the Dark, and He attracts (Akarshana) and so He is doubly Krishna. Seek within. And the seeker, when she ends in her single-pointed, love-mad search for Him, when she forgets herself, when she gets drunk of Krishna-vritti) when even the joy of meeting Him has no enjoyer in you to thirst for it—there the Krishna Anubhav comes.

While in Krishna, there is no Mrs. Das— no Prema, no Atashi. Be a true Prema—be a real Atashi—even the Asha to meet Him renounce!

Be Krishnamayam: chit-mayam: there you experience Him when you want to meet. In Him you are He, you have no other existence.

\* \* \*

Seek Him in the smile of your friends, in the glow of the angry eyes, in the throb of love, in the storms of passion. Everywhere it is His glow that is gleaming through different emotions, thoughts and actions. Seek him in the thrill of the dawn, in the sadness of the dusk, in the embrace of rains, in the hustling storms, in the murmuring breeze—in green pastures, in the blue lotus, in the Sangam of Graceful Ganges and the restless Jumna. He is everywhere—in everything—not with mortal legs and hands —but in His Presence as the Divine Joy Infinite. You are in Him— you are but He alone.

\* \* \*

Live in Love. Drink Love. Eat Love. Love Love. Be in Love. Love alone is Love. Love is Life. The very life of Love is Love. Love is not Prem. Love in Prem is Love. Love all. Love

the Love for all. In Love meet.

\* \* \*

Stretch out your hand. Let Him hold it all along. Drown yourself in Him—become one with Him: dive into Him: dissolve into Him. The joy that creep into you—may it grow to engulf you into It. Melt therein to end yourself.

End of our self is the discovery of our own Self. This process is called the Mystic Death—the death that gives life Real.

Live... Live in and through this great Death, the Glorious.

\* \* \*

Meet Life as it reaches us. With or without the things our minds demand, our life can be a glorious Joy; a brilliant Success. But for this we must discover something else to depend upon. That something Else is the Everything, the glorious Radhe-Shyam. Seek Him in yourself. In the hushed silence of inspired joy, in the roaring laughter of silent meditation, in the motionless dance of ecstasy, in the freezing heat of tapas—He whispers His deafening message: 'I am you—you are Me.'

\* \* \*

Why not meditate ? Why look out and complain ? Look within.

Joy-tears or grief-tears, they blur the vision. Be equanimous; be simple; refuse to be happy or sorrowful. Give up your body to exhaust its prarabdha.

**Swamiji wrote this as a reply to Smt. Das poem, and it was published in Usha:**

"My Tam-asha-joke"

Atashi, Atashi, Atashi,

How can you sleep on my shoulders—

When you are with Asha torn ?

How can you dance to my tune—

When you are crushed under Asha-load ?

How can you kiss thy Lord—

When you are hugging this Tam-asha',

Atashi, Arashi, Atashi

You can sleep...

Be Nirashi.

You can dance...

Be Nirmarna.

You can kiss...

Be in me.

Realise, who kisses whom

When you reach me.

Discover, who dances with whom

When you taste Me.

Live, and know who sleeps in whom

When you come to me.

Am I not you?

Are you not ME?

The One.

Thy own Self?

In Me you kiss your lips...

I am you

In Me you dance with you...

I am you

In Me you sleep on you

I am you.

When you kiss your lips,

Dance with yourself,

Sleep in the end on your own Self,

You will become CHINMAYA

The Great Tamasha

Where all ashas end.

**Dr. V. K. Balachandran of Calcutta has also been the recipient of several letters from Swamiji; the following are extracts:**

Try to sit quietly and watch your own mind. Merely watch on: the procession of thoughts. It is a marvelous, engaging inner cinema. If therein you can order a certain discipline and rhythm, you have started well on the Path of True Meditation.

The Philosophy that we read when everything is O.K. with us will certainly transport us into realms of Peace and Perfection. Intellectually we understand it; we digest it all. But at the merest whiff of trouble in mind or body or in the outer pattern, we are down—deep down—down in the dumps ! !

This is true with all of us. Gathering knowledge is one thing; digesting and making it ready-expressions of our own is yet a better stage—the professor's perfection. This is what we call as 'learning'. But to assimilate these ideas and to re-assemble our very mental constitution—thought currents, idea patterns—to act, live, feel and think in terms of the 'learning' is called 'education.'

Learning is the beginning of education. Learning is fulfilled in education. The processes by which we slowly and steadily prepare ourselves to procure,, chew, digest and assimilate our learning is what is called the spiritual sadhana—development of concentration and practice in meditation. Learning makes one a Man, education a Full-Man, and meditation a Superman. Man is a victim of circumstances; Full-Man tries honestly to assert himself in self-effort to rise above them; but the Superman rides over every circumstance, ruling them under his sway.

Religion only asks us to live in knowledge—in discriminative understanding of things and beings and the correct values of life. There is a lot of difference between facing a situation with the nerve-shattering befooling spectacles of I-ness and My-ness; when attachment oversteps its limits there is danger of pain at every moment. Religion only wants us to understand ourselves, the world (around us) and so the correct relationship between ourselves and the world.

\* \* \*

Love all. Expand in your love to feel equally for everyone's suffering; be joyous in everybody's joy. When one reaches this maximum self-expansion, his occasion to be in sorrow can only be but the minimum (called Nil).

\* \* \*

An uncontrolled enthusiasm always fizzles away in time and it gives no profit except tears, sobs, sighs. Enthusiasm is necessary— especially in spiritual life...but it must be curbed a thousand times with steady knowledge and faithful application. Read the

literature regularly in small doses; think, think and think for yourself all its possible implications. The more you analyze, the more appetizing will become the hunt after Truth. At each turn you will discover the missing links and at the next moment you will also discover the point that bridges over the doubt. The entire is tight with reason, logic and intellectual comprehension. But a mere comprehension makes us only as wise as the Vedanta admirers in any library!! Meditate. Meditate.

\* \* \*

You should not feel ashamed of your emotions. They are sacred traits in the human. When well-applied they can lift us to glorious perfections. But be ashamed of emotionalism—emotions misused and made to run wild without the reins of the steady intellect.

\* \* \*

Life is a flickering lamp kept in the stormy sea-shore of circumstances, unprotected and open to extinction. As such make use of every flying hour when you are young, free and cheerful to develop your inner personality. Detect weakness; remove them one by one steadily. Develop noble and enduring qualities. Watch in others for weaknesses which you should guard against in yourself. Love all. Pump into yourself at every leisure moment serene thoughts of the Divine and Conscious joy of Pure Living. If you have made these a habit with you, you have equipped yourself for the entire life's journey. Thereafter you are the King of Circumstances wherever you are—at home, among your children, with your family, or in the world outside.

\* \* \*

Members of the Chinmaya Mission are not the subscription-payers or those who run after the Swami or even those who fall hundred times at his feet. All temple-goers are not religious. A pariah who stood, compelled by circumstances, outside the *gopuram* was much dearer to the Deity than the Pujari who was near to Him, giving an oil bath to His idol. God is all-pervading and the Mission's hope is to make our generation more conscious of the God Principle. Thus, all our friends who are sincerely practicing self-purification and mental purification are faithful Mission members than those who pay a donation or wear a badge on their chest. So long as you are practicing — not outwardly only, but mainly inwardly — you are a rarer member of the Chinmaya family than anybody else.

\* \* \*

Whenever you feel your enthusiasm for meditation decreasing, don't force the body or whip the mind or scorch the intellect, but quietly pull a chair (your favorite one) near a window and look out — relax the body in the chair. Simultaneously, try to be conscious

at once about what all array of thoughts are flowing within you. Try to become aware of at one and the same time, both your within and without, clearly and completely, fully and exhaustively. This too leads to the greatest meditation.

After doing an act, the fruit thereof will come, but *when* will it come is a point to be decided by the Fruit Giver Himself. Every action can mature into its reaction and fulfil itself into its fruit only after a certain lapse of time. Each action has its own seasoning period and till then we have to keep our patience shut and safely protected. Ask your mother if all types of *chutneys* can within the same period mature in their respective jars.

\* \* \*

The Blue Boy is not in Guruvayur alone. You are carrying Him in you; you know it not. Meet Him within your bosom, secretly, silently, fully and embrace Him to end your own separative existence. Love is the solvent; ardour, the pressure required. The merger will take place by itself.

\* \* \*

Disappointments can come only for those who make appointments with the future. Do make appointments—but only with the present. Then disappointments can never, never come.

\* \* \*

To the man of God everyone is sacred, and the sinner needs a greater attention. A doctor has nothing to do with healthy people. Your father is not approached by those living in peace with themselves, their relations and neighbours. When there is trouble he seeks to bring justice. A sinner is one who is getting drowned in misunderstanding, in a morass of his wrong thinking. At that time can I, a swimmer, wait on the banks of the tragedy and watch drown? Buddha saved a woman of low profession; Christ embraced and saved a prostitute; all men-of-God have to run up to the sinners readily.

**From letters received, Sri Balarama Iyer of Calcutta quotes:—**

***Bangalore, 20-8-57***

.. .The College is still in the making. I cannot launch it until I am sure of my capacity to feed you all. I am planning, arranging, organizing...By the color of the clothes, the heart is not purified; nor the wrong *vasanas* annihilated. You keep on meditating and doing japa regularly. Read, re-read and again read the Scriptures. Think. Reflect...and meditate. Try to come out of your binding *vasanas*. Learn to smile more. Brood less. Keep Cheerful. Mix well. Adapt. Adjust. Live in self-control. AND SERVE ALL....

**Allahabad, 11-11-57**

...When they are thus organising a Yagna there at Calcutta, your place is among the team of workers in Calcutta, and not in the different Yagnasalas of India....

**Sri Bhaskara Menon of Ernakulam presents the following extracts:—**

'Be Yourself' is the simple motto of Right Living. Weaknesses are not yours—rise above them. The merits are not yours—rise above them. Above the level of both the good and the bad, illuminating both equally and not getting in any way contaminated by either (like the sun lighting up both the dirt and the cleanliness) reins supreme Guha, the Inner Essence 'That Thou Art.' This inner Ruling Factor is God. This Essence of Life is the True Bhaskar, who has manifes-as a mother's son. All the sorrows and pains, losses and gains belong to the son and not to the true Bhaskar. The true Bhaskar is Muruga, the Atman of the Vedantin.

Live in the Self. Know the Self. 'Be Yourself.'

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Of course to act without a thought for or anxiety for the fruit is nishkama karma. This is not 'stupid' as you think. This is the most intelligent way of action. If our actions were to yield for us its permanent and greater wealth, this alone is the way.

To 'act' in order to gain a wished-for result is a loss in two ways:

(a) we gain, if we gain only that which is wished for and nothing more: and what we wish for may be something too fleeting, meagre and senseless. A boy may wish for a toy, a young man for a girl, a mature and ambitious one may demand an empire. But as the toy is brittle, so too is the thrill of winning the darling or an empire.

(b) Secondly, we may not gain the particular fruit wished for, and so the sorrow would be too poignant in proportion to the intensity with which we have desired for the not-got fruit.

Thus the most intelligent thing is to Act as the occasion demands, always truthfully, honestly, straight-forwardly, without ego, vanity or boastfulness. Meekly, as the servant of the Great Master, act. Act because we are his servants, and the action is only in the accomplishment of His plans. The greater our surrender unto His will, the greater our intensity of devotion for Him, the more constant our mental remembrance of Him, the surer we shall be acting parallel to His will. And His will ever works itself out to a success.

Nishkama Karma Yoga is the greatest path, the easiest for devotees who have a vein of 'activity' in their composition. Act but act ever - as a Yagna in total surrender to Muruga.

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Lord as a 'Form' in the temple or the pooja-room. is Lord in His lace-coat standing out on the balcony of His palace giving darsan to the multitudes below.

Lord in thy Heart, is Lord in His dressing gown reclining in leisure in his inner apartment, ready to be loved and courted. He is there ready for friendship and intimacy. Meet Him in His private chamber.

All sadhanas—japa, swadhyaya, kirtan, bhajan, pooja, the moral and ethical rules practiced, pilgrimages, meditation—all these are only to build up for ourselves a spring-board, swinging from which we might jump inwards into ourselves and in the depths of our own personality meet our Lord in His own private apartment.

Radha met Him there. Valli met Him there. The gopies reached there to revel in their love-play with Him. Sree Kuchela found himself there. The saints and sages permanently live there as His intimate and eternal courtiers.

Reach His bedroom. Enter His porch through japa. Walk through His splendid drawing rooms in meditation. Push open the doors of His bedroom and in the blaze of His luxury have His Vision in thy own Heart as thy own Life. As the Self in Thee. Pure Consciousness. As the Intelligence in thy intellect. As the Inner Light—the Light in which you 'see' clearly and 'read' your own thoughts.

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The confusion of 'forms' experienced for some time between the old picture of Balasubrahmanyam and the new mental impression of Palani-idol is but a natural thing. Such an intermingling must take place for some time before our mind could emerge out from its old rut and fall into the newly-cut lines. It might now and then slip into the old 'form' already familiar, and each time it thus slips back, it heaves itself out and tries to run in the new lines. Then the Lord-Balasubrahmanya-form rails were left and the New-Palani-form rails have been taken up by the mind.

It is all for the good. It is in tune with His wish. Or else—how many years passed, and though the pilgrimage was simple, inexpensive, and your devotion strong and pure, you could not yet go to Palani? Then, when the time was ripe, you were hauled up to His Presence, and He in His Infinite Forms and Varieties charmed thee to stupefaction. So, the change of the Ishta Form is for the good. Keep the mind where it will of its own accord stick easily. Don't give it unpleasant jerks.

Just as a newly-laid rail gives uneven ride, so too the New Form not smoothly come to us at first. Now the mind had vivid impressions of so many beautiful forms. Hence the difficulty you are experiencing now: the superimposition of one form or forms upon the

Form you want to meditate upon. Don't worry. As you practice, the disturbance will diminish and the one Form predominantly will come to assert itself. To hasten in this 'settling down" you may try to procure a true picture of that very Form you want to meditate upon from the Dandayudapani Management or from the local market.

The other 'difficulty' .you mention is of the infiltration of light and the consequent blurring of the eyelids—and this means that you are meditating on the Form at the point between the eyebrows. Am I right? Try to 'see' the Form in the heart-point. This will keep the eye-lids tightly closed of their own accord.

Every good thought sent out, rebounds with hundred times its force upon the sender himself; so too, bad thoughts. So, let us avoid sending out even a single bad thought. Else, sure enough, they will reach us with a multiple strength, gathered during its travel. At all times send out thoughts of Love to all; kindness to all; blessings to all. Soon you shall find that "the all", including your enemies, are compelled to come to thee and shower thee with their love.

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(1) The reflection seems to have movement or transformation or modification; but none of these changes are in the object reflected.

(2) The reflection is the clearest when the reflecting medium is the clearest.

(3) The reflection is as far behind the mirror as the object, is in front of it—this is a scientific law of reflection.

(4) The reflection is not the object; the object is ever there, independent of the reflecting medium.

Mind is the reflecting medium in us; and mind is the flow of thoughts. The texture of thoughts determines the quality of the reflecting medium in us.

The Muruga in us is the object. The "light" that illuminates the thoughts that are passing through us is Muruga. The Intelligence in the intellect is Muruga. The Principle of Life in us, because of which we are alive, is called Muruga. The eye sees because of Muruga. All the sense-organs function, mind acts and intellect works all because of Muruga. Muruga is the same, whether we are in the waking-state, dream-state or the deep-sleep-state. Muruga is the same, be you a child, a young man or an old cirony. That inexhaustible, eternal Truth in us, which has neither birth nor death, which knows no waking-state or sleep, which acts not but illumines all actions—that mass of Pure Consciousness, the Atman, the Self, the Divine Light in us is Muruga. And this Muruga-Principle vitalises the bhakta's body as much as the body of the Shanmugha when He was in manifestation. Off with Muruga, and the intellect, the mind, the organs all stop, and within a few hours the

body itself goes back to the five elements from which it came.

The Muruga "object" gets reflected in the mind lake; in the stream of thoughts a reflection is created. This reflection is called the Individual Separative Ego: the I, the You, the She, the Dog etc. The plurality is the many reflections of the one Truth, Muruga. The reflections naturally differ among themselves, as the reflecting media are not the same. Men differ in their thoughts; so each man is different from his other fellow-beings. Hence the difference as man and man, as man and animal.

If Truth is shunted far away from our minds which are the reflecting surfaces then, according to the scientific observations, we shall find that the ego is 'dim' and 'distant'. The farther the ego is from the Truth the more deluded it is—the more he seems to suffer from his lot. The attempt to come nearer the Truth is what a bhakta is striving for. Such a seeker, such a tireless striver after Truth, is a sadhaka.

Such a bhakta first cleanses his mind. He trains himself to eliminate all negative thoughts by first controlling them through intelligent vichar and eradicates them by constant and deliberate exercise of bringing into his mind steady currents of their opposite i.e. the positive thoughts. If you hate one, deliberately send out to him love-thoughts day in and day out; you will soon find that he becomes your greatest friend—he is compellingly attracted towards thee. Hate not the sinner—hate the sin; and always hate the sin even with an excess of hatred.

When thus the medium is cleansed we are ready for the greater adventure of bringing the reflection (ego) nearer the object (Truth).

A mind turned extrovert, that is, turned towards sorrows and happiness and lusty satisfactions, can naturally throw a "pool" of its light far away in front of the Light in us (which is the object reflected). In order to bring the pool-of-light nearer its source, the Mind, the reflecting medium, is to be slowly turned inwards.

The inward turning is to be effected through japa, dhyana, swadhyaya and the general rules of living the Divine Life. Vairagya (detachment), viveka (discrimination) these hasten the effective tilting of the mirror-mind so as to bring the "reflection" (you) nearer the Source of Light (Muruga).

Palani is not on a Hill beyond Dindigul. It is within us. On the peak of Devotion stands He, the Source of all Life. He alone is the true Principle in us; the changeable, stormy mind and the tossing, bouncing "reflection" in it are not us. The Muruga in Bhaskar is eternal, immortal, strong, bright, unchangeable, calm. See thee within thyself and discover Him as thy own Real Self.

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The 'subject' of Dhyan must ultimately come to find its identity with the 'object' of dhyan. Seek Muruga within. The artist's picture and the temple are all a help for the beginners. Now you get in, please. The entrance is open. Delve within. Seek and discover Him as thee—the Pure Consciousness, with nothing else to call as yours. For, all is thee—thyself watch own, the Muruga-Das in you ends in the Muruga. Then only the Surrender is full—the Devotion is complete.

If the Ishta is an external 'thing' with a 'name' and a 'form', then as all objects in this world he must also perish. But the Lord is eternal. Again, if he be with a 'form', He can't be also the All-pervading. But the Lord with a Form is needed to develop the dormant powers of intuition in the sadhaka. Through upasana (Japa, bhakti etc.) one reaches the point where you have come to a state called 'fit student' for the Path of Knowledge. It is such a fit student alone who can come to feel this doubt that has arisen in you: 'mere friendship, relationship, love etc. would not be enough credentials for a sadhak to enter the Private Chamber. The Sadhak must be one with the Lord, then only he will have the courage to enter Him.' This is the truth. To say this to an immature sadhak would be his damnation." Hence the need for bhakti or Karma (nishkama) or asan etc. by which the seeker grows to his full stature.

Drop the mala when you feel ready for the flight inwards. Seek Lord Subramanya as the Light, Power, Wisdom within us; as the Intelligence in our intellect; as the Pure Life, because of which a bundle of dead matter (bones, flesh, nerves, arteries, blood, bile etc.) called the body-mind-and-intellect functions. Seek the Lord as the Antaryamin; the Controller of each of our movements; the Illuminator of each of our thought-waves; the Efficient Cause for each of our intellectual assertions.

Meditate upon Him in this Form. Slowly try to plunge deeper into yourself. Seek: "Who is the Seer (of the meditation form) in me? Who is the meditator? Is it the body? Or can it be the mind? Or is it the Intellect? Are not these dead matter - born of food taken by my father, sustained by food taken daily by myself, and to be ended in its reconversion, one day when the body is left in death, to decay and become manure? These dead envelopments cannot themselves be the subject, the meditator, the real T in me! Do you follow? Think hard. Think diligently. Seek, seek. 'Seek, and ye shall find.'

Now, I read this very letter in sunlight. At night I will read it in the electric light. To see a thing and to read it we need light, but in the night when I sit in the dark and close my eyes, I 'see' it in me and I can 'read' my thoughts. When I meditate I see my Lord—sometimes clearly, sometimes not so clearly. In what light do I see Him? Who really illumines for me my mental vrittis my hopes, my fears, likes, dislikes, joys, pains, loves, hatreds, passions, anger etc.?

Enquire. Go deeper and deeper. Forget the body and the very act of meditation. And

seek, seek, seek within, for the Light that Illumines, the Seat of all our Consciousness, the Well of Life in us. That is the Private Chamber, where, as that Spark of Life, the Lord Muruga, the Atman, the Self shines over. That alone is really 'I' in us. As THAT we are Lord ourselves. But in our identification with our intellectual assertions we come to feel, "I am desperate," "I am poor," "I am rich," "I am so-and-so," "My wife," "My son," etc. The son, father, mother, uncles, the street dogs, the birds, the plants—all are ONE, the Lord, the ONE in us. Only the external packings are different. The electricity is the same though its manifestations are many as breeze, heat, light etc.

Seeing Him, the seer becomes He. No more does the T remain in the sadhaka. Try, try, try, again.

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Everything will straighten itself in time. Only we want patience, faith and sincere self-surrender. Lord is Great; he knows best the purity of every thought, action and their motives. If the surrender be full, dedication complete and motives pure, even ordinary actions become great Yagnas. And the greatest Yagna is but sinful cruelty and murder by poison if the above conditions are not there. The future progress shall prove our inner worth.

We are only instruments in the Hands of God. Hai, Dandayuthapani, teach us to surrender unto Thy will. When we become completely extinct in Thy will—when Thy will is my will—the I in me becomes You. 'I and You' together is the Super conscious experience of the God-man: "Murugoham"—I am Muruga. This has been lived by Vasishta, Yagnavalkya, Vyasa, Parasara, Narada, Kabir, Buddha, Sankaracharya, Sri Ramkrishna Paramahansa, Vivekananda, Sivananda, Tapovanji and we too can come to live.

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So Korean war has come. We read but of the External Korea. But how grave is the crisis caused by the Internal Korea—ulcer in each of us is forgotten and overlooked. And unless the individual Korea-Heart is cured, the geographical Korea-crisis will repeatedly bring about sweat, toil and blood. Om Namah Sivaya.

Peace is not the result of solving individual frontier problems by skirmishes. It is in the re-adjustment of the citizens' inner mental make-up and the values lived. Unless each renounces entirely his selfishness, lust, greed and the entire lot of his lower nature, and acquire love, charity, friendship, regard and the entire lot of higher nature, the community of 'animals' will only howl and fight among themselves. Man alone is fit to enjoy peace and grow in spiritual progress to be Gods. It is the birthright of dogs and wolves to fight, quarrel, and die in filth and starvation. If man willingly abdicates his

throne of Perfection and Bliss to quarrel in kennels and dens, his must naturally be the sad lot of the lower animals. The choice is clear. What would you have? Sense pleasures, momentary satisfactions, fleeting joys, impermanent successes, unsteady glory, faithless fame, and empty wealth—or joy eternal in the Divine, beyond body-mind-and-intellect, on the other shore of sorrows, limitations, cravings, hopes, wants and privations ?

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It is that very hurried and seemingly unsatisfactory practices and exercises that have brought to you to-day the right knowledge. To how many hundreds and thousands Ghinmaya had given the same thoughts as he gave to thee, and how few have so far come to appreciate them as you have done.

This is as it ought to be. A Professor in Mathematics might explain higher mathematics to a lower secondary class student; for all the mastery and pains, the student will not be benefited. The same student, after completing his regular studies and becoming fully prepared for M.A., will, be able to understand the learned Professor. So too in this knowledge of God.

The early preparations are:

(1) hundreds of lives in this earth-plane where one should pass through the varied experiences of pain, joy, sorrow, happiness, limitations, privations etc.

(2) Then comes that stage where that one jiva, matured with the repeated experiences, comes to feel that there is something higher than the life of sensuous objects. He starts calling it Nature — or often as some God or Goddess, avenging and cruel, fearful and powerful. It is to be satisfied by sacrifices etc.

(3) Again the individual dies and lives. He comes to feel the want of a Love-God, One on whom he can ever depend to pardon, to guide, to lead and to give; a protector, a nourisher and a sustainer-God. He loves his God as father or brother or master or friend or wife. This is Bhakti.

(4) Later on in the development of Bhakti the evolution becomes much more perfect and complete when man realises that God is not living in Heaven, as the King in his palace, governing the cosmos, but He is in the many that constitute the cosmos : the Universe. Here is para-bhakti, when the devotee starts' seeing his heart's Lord everywhere.

(5) Then comes the last stage, where through vichar and dhyān he comes to realise the foolishness of the world and its values. (Entirely all thoughts as "I-ness and my-ness", "the author of this," "I-and-my" are to die away without ever reappearing even for a moment).

And in his inner growth the outer world drops off him. In solitude, he, composed and at

peace, comes to discover that in him is the Pure Essence of Truth — the God — and the very same Atman (the individual Life Essence) is in everything and everywhere. As individualised entities each wave can claim itself to be different from others; arrogantly it can look down upon the waves smaller in birth, growth, height and dimension. And alas, it comes to grief as it falls to dissolve and disappear in the substratum — the ocean. But in truth water alone is the ocean ; waves are only disturbances on the surface of the bottomless, changeless, immortal sea.

Never identify yourself with Mr. Bhaskara Menon, son of, husband of, brother of, nephew of etc. You are not. In truth you are the core of Life in you—the Guha—the Lord who resides in the Cave (Guha) of your heart. That thou art.' The name or form or thy present relationships etc. are only the results of thy own willing. Stop willing now. This is done by identifying yourself with that Guha. As Bhaskar you have pains, responsibilities, fears, lack of self-confidence etc. Stop identifying yourself with Bhaskar. Seek thyself within thee and discover thyself to be Guha Himself. When the Guha is there, Bhaskar lives—Guha leaves, Bhaskar is dead. Thou art the Guha. "Guha I am, Guha I am." Repeat this. Can the Shanmukha have fear ? Does Parameswara Putra know any pain, any limitation? To have such positive feelings is Life; to harbour such negative fears (as you do now) is life. LIFE is Moksha; life is Samsar.

A family, a brother etc. are pieces set up around you to give a definite chosen experience that alone will conduce to your progress. How considerate is Shanmukha, who, with all His six heads and faces, has considered six times what is best for you so carefully, lovingly in all affection and has cooked for thee thy life. Should you complain, or even murmur ? When your own wife has one day done the cooking and there is in her preparation some extra salt, will you even complain ? In your confidence in her love for you, you just ignore the extra salt. Thus, ignore life in thy love for Him. Take what life has to give thee as His prasad. Live through life, rejecting nothing and willfully wishing for nothing. To wish for joy is foolish; for, sorrow is bred in joy. Every joy breeds sorrow. Every incident is an eye-opener; in every experience of joy and sorrow, keep yourself as an object for you to see, and recognize yourself as the victim of your own prarabdha. Recognize the onlooker—you as the real, eternal Nature of the Self.

By self-hypnotism the Guha has been confused by you with Sri Bhaskar; the Life is Bhaskar's. By de-hypnotism Bhaskar has to see himself in his essential reality as Guha', the LIFE is Guha's.

Even the imperfect japa has given you the opening for higher meditations now. Take the chance. Start regular sadhana. Get up at 4 a.m. This is Brahma-muhurtha. Be in your bedroom till 6 a.m. Two hours is plenty of time. And no work for the day should find you before your daily prayers.

Start respecting and adoring thy wife mentally from today onwards as the Universal Mother, Devi. This will help in Brahmacharya. Perfect, 100% Brahmacharya is absolutely essential. Sleep separately. Introduce her too to the Life Divine. Nothing in this world which is but a two minutes' dream is worth worrying: not only stop being pestered by outer world but remain untouched by all thy inner emotions and fears. Then nothing can bother thee, storm thy peaceful life.

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In reality all powers are ever within us. The 'Real I' in each of us, the Immortal Guhan, the Atman—call it Ram, Siva, Krishna, God, Paramatma, all are one—can at any moment bring out of the All-Full Itself any special quality or capacity. The result would depend upon the 'invocation'. You can invoke a devil out of yourself; live in such a bad company and feed yourself with low animal thoughts; also you can bring out of yourself the Supreme Subramanya. Only live in His thoughts and demand earnestly His manifestation in you and through you. 'As you think so you become' is the Eternal Law, upon which are built up the various conceptions of God-achievements in the different religions of the world. Bhakti—the Path of Prem—suggests to us japa and kirtan, swadhyaya of Scriptural texts and sastang i.e. we are made to think of Him with all the endless Force released by deep and abiding prem.

Karma—the Path of Selfless Service—requires us to love all and serve all with the Narayana Bhav; i.e. in serving others don't pause to question its possible fruits and renounce the sense of agency that 'I am serving him.' Have the Bhavana that 'I am only the instrument in Shanmukha's Hands and my reward is in the mere fact that I am being used by Him in His Leela.' Also the 'other' for whom the seva is being done is also the Temple of Guha and so, 'whatever is my seva is Guharpanam.'" Here also the Karmayogi, even while living amidst life's transactions, comes to feel and yearn for Him, the Divine Lord of all. Work is worship.

Gyan—the Path of Knowledge—requires the extremely well-qualified (rare are they) students to keep a continuous chintan of the Self (Guhan) to the exclusion of all other thoughts.

Thus you find in all the three main Paths leading to the God-head, the state of complete satisfaction, Eternal Perfection and Absolute Bliss — the principle is, "As you think, so you become." So never brood over weaknesses you might detect within yourself. At once switch your thoughts on to the greater qualities. For example, in hatred dwell on Love, in diffidence upon courage, in fear upon fearlessness etc. Merely switch on to the opposite thought currents and you will find in a few weeks the weaknesses dropping away and the required qualities rising up.

When attachments, hopes, desires, ambitions or bhoga-ichchas (sensual-desires) for worldly objects come, at once think of their defects. Sensual objects have but a glitter of joy in them: in the long run the best of things become poisonous, stinking dirt. Body is but a skeleton of the grave-yard clothed with a perspiring skin rounded off with filth, blood and urine. Its greatness is only because of the Presence of Guha. When once He departs, the skin and filth return back to the five elements from which they had come. The skeleton gives its meaningless wisdom-smile at the fool who thought himself to be eternally great, wise, loving etc.

This will automatically reduce desires. It is desire in us that propels all thoughts and exertions. Renounce desire and surrender to Him. Then the mind can be very easily brought under control. When once the mind finds very few desires to engage itself in, it gains in concentration. When concentration is developed, all sadhana is almost at an end. For actual "Darsan" is then not very far off. Once the devotee experiences Truth in his "darsan", thereafter no joy on the worldly level can ever have a charm for him. The jeevanmuktha lives here happy, beyond, all pains and sorrows. This is the Peak of Perfection that man can reach. This is Iswara Darsan— HERE, NOW.

During japa and dhyana of the Form of the Lord see that the mind wanders the least. Keep the Iswara bhavana as far as possible through the waking hours. In His kripa thy progress would be quite satisfactory. Be sincere. Be regular. Plod on. The approach to the Lord's Temple is indeed through dark jungles — for, we ourselves in our Ego stayed away from Him across the dreadful forest of kama-krodha-lobha-moha. The Divine Life is the return journey — back Homeward. Call on Him loudly; He will rush to guide you and protect you back to His kshetra. Every experience in life is His prasada: be it joy or be it sorrow. Each incident, occurrence or circumstance is one more helping direction from Him. Understand His intentions and follow them implicitly. Where He leads is the Ultimate Goal of real, eternal achievements.

The secret of getting is GIVE-GIVE-GIVE. Worldly people of small crumpled hearts can never understand it and modern economics has not dared to expound it. Give away the last penny and ten pennies must and will come. He, the Protector of all, has to replenish the pocket of His devotee—only the giver must have absolute faith and indomitable courage. This is at once the great secret of renunciation. The fish renounces its capacity to swim and God gives it the capacity to hop along as the frog. The frog renounces that and the running capacity is the reward. Thus renounced and evolved the supreme being, man—with his intellect and mind—has emerged from the lower, the lesser.

'Renounce Ego,' is the Lord's only request. 'And I will make you a God,' is the promise. We renounced a little and a mountain of blessings had come to us each time. And yet, the black marketeer is not ready for this big-profit, sure-business. Why? That is Maya.

**Sri K. R. Kaimal of Trichur, Kerala, has the following to report:—**

***Bangalore, 29-4-58***

I confess I had my own doubts. I really thought that your enthusiasm was but a temporary, passing one. But I have been watching you. Your progress is really admirable. My Trichur Yagna had been successful in you—and like your own good self there are, I knew another half a dozen around that town.

Go slow but steady. Keep cheerful. Allow no worry to stick on to you and take root within. Carry them as upper-cloth, or as a hat. As soon as you come home throw it away on to the dressing table.

The Self alone is real. It can be lived, experienced. Grow. Grow out of the body-shell, the mental chains, the intellectual chords. Be brave and face the Lilliputians of the Immoral World with your grim morality and truthfulness. Victory will be yours.

OM OM OM OM to children and their mother, and with prostrations to your own mother, Thy own self.

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***Oorgaum, (Mysore) 29-5-58***

Blessed Self,

Om Namo Narayanaya!

Salutation!

Success is our birthright. Happiness our heritage. Joy our wealth. Peace ours, by the status of manhood. But we are not able to experience these we ourselves have gone into a kind of self-confusion. To disentangle ourselves from such misconceptions and wrong valuations of life is to rediscover our own essential nature. This is religion and this is sadhana.

A sadhaka, therefore, should not on any score accept himself to be anything other than the highest and the best. And whenever he experiences that he is not the Perfect, let him understand that the sense of imperfection is arising out of some maladjustment in his own mind. Discriminate, Analyse, Contemplate. You will always find that it is a trick of your mind that makes you a coward in life. Train the mind. Feed it with happy and positive thought currents. The glories of the Lord sung in all religions are these positive qualities.

Regularity is the beginning. Sincerity is the next step. Actually, learning the art of mentally and intellectually living the philosophy is the goal. Steadily progress on towards the Temple of Perfection in yourself. There make a Karpur-aradhana of your own indivi-

duality-sense. Merge in Truth and come out only to express Its glory and Its dynamic Divinity. Thy Own Self.

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**These passages have been reproduced from Swamiji's correspondence with Mrs. Indrani Menon, Palghat.**

How is a householder lady to begin a Divine Life? Read good books—study thoroughly in spare time and then think over what you have read. Do housekeeping. Spend half an hour in the morning and evening and fifteen minutes in the noon in your pooja-room for meditation. In all your spare time chant OM-OM-OM Maha mantra, and Mrthyunjaya mantra. Do not indulge in the usual scandal mongering and thus waste time. See the goodness in all, ignore their faults. Keep cheerful in mind. Teach the mind to smile forth in joy. In a smiling, joyous mind Divinity seeks its shelter. Do not be over anxious for anything in life. Keep the surrender bhav. Be regular; be regular. This is the Goal. Slowly try.

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By love, devotion and service to the Guru the integration of the mind becomes full and with such a mind we can fly higher into meditation. Through meditation alone can we come to experience the Eternal, the Glorious.

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However much you may personally show devotion to the Guru you will still be a stranger to him if you are not walking the Spiritual Path. For, though he moves all over the country, spiritually he remains a permanent traffic constable at the junction between the two roads that lead to opposite directions—to the world of SORROW and to the world of JOY. Obey the Traffic-Constable!

\* \* \*

To repeat OM is not a sin. To say so shows one's ignorance of the Hindu Scriptures. This was a superstition which brought about the decadence of Hinduism. Repeat OM. Chant OM. Roar OM. OM is the Self. Even if you are not repeating it, you are That which is OM.

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Without a spirit of total surrender, in no activity can one find oneself at one's own best; nor can one come to feel any sense of satisfaction or fulfillment.

There is no easier path than japa of the Lord's Name and the steady growth through meditation. No Guru can give a quick shot of some Atm-omycelene in the arm by a touch or word. No master can give anything more than encouragement and some guidance

from time to time.

\* \* \*

When the time comes for intense tap as you need not go into solitude; but you will find yourself in solitude. This is the Divine Law. When a child has fully grown up, it need not struggle to come out of the womb, but the very walls of the womb that were so long protecting it will push it out. Just as the child has only to wait for its day of full maturity, so too every sadhaka has only to wait patiently for his day, and the rules of waiting are the rules of Divine Life.

\* \* \*

Life Divine cannot be purchased or procured in any street-corner-shop nor can it be picked up from any temple or church anywhere in 'the world. It is not the product of candles burnt or lamps lit upon any altar. It is not the secret packet that any saint or prophet gives to some preferred individual out of sheer love or partiality. Like culture or education, it is the product of patient activity in the right direction, and is to be gained step by step, a progressive rise in altitude and attitude of the growing inner man. Therefore, patience is unavoidable. We must wait for our opportunity, we must wait for own experience. Now these can be created, can be ordered. The purusharta consists in making intelligent use of all opportunities presented, progress acquired and experience gained in life. All such items of a spiritual program must necessarily be well-oiled with patience, consisting of waiting, watching and praying.

In the deeper sense of the term the most intimate of our sadhanas is meditation, and there also the success comes to those who can maintain consistent patience and wait at the altars of silence in an expectant attitude of waiting. In fact, all the processes of meditation that I had given out are all what the Saslras say about it, and to a diligent practitioner it will become openly clear that the entire technique is to make the mind wait patiently without agitation in the silent halls of the bosom "where the screaming thoughts are no more howling and hooting ominous inauspiciousness.

At the doors of the Lord we have no right to demand admission; we can only with a confidence born out of love, knock in reverence and wait outside until the Manohar feels pity and opens the doors and gives us a warm welcoming Darsan of His Beatitude.

Thus, though there are various rungs in the ladder of progress all of them are held intact between the two parallel beams constituted of "waiting" and "faith". Without these qualities no rung can be made in the mid air except by the fingers of a mesmerist—and that rung, we all know, cannot take us anywhere permanently higher.

The lives of Hindu Saints are glorious examples of God-men. Even when persecuted they stood their ground and faced it all with smiles and cheer, blessing even their persecutors.

Dhruva, Prahlada, the Pandavas, Rama, Sita, Guru Govindsingh, Chaiatanya, Vivekananda—all of them immersed in Atma-rathi, Atma-krida, found an ocean of joy and bliss in themselves and forgot to feel any ingratitude towards mortals who could not understand them. Their love was a constant natural flow as from a Living God.

**Smt. Jaya of Vaikuntam received these ideas from Sri Swamiji's Pen.**

***New Delhi, 19-11-56***

Your letter. I am glad to find that you have so fully and completely read the "Meditation and Life." Yes; in many places in Vedanta one would have to use the term Atman to indicate the 'conditioned Self - for, how else can we talk of the Pure Self?

When we say 'Atman is that which makes us see' etc., we only mean that Atman is Consciousness in us. The Atman, of course, never leaves. Atman is Sat-Chit-Ananda as Electricity is Heat-Cold-Light.

SAT	CHIT	ANANDA
Minerals	Intellect	Transcending Subtle Body
(Body)	(Subtle Body)	(Causal Body)
Stove	Refrigerator	Bulb
HEAT	COLD	LIGHT

The Eternal Truth expresses itself as Sat in Matter (stones, minerals), as Chit (intelligence) in the Intellect, and as Ananda when Intellect is transcended. It is only a way of saying: "Atman leaving the body"—it signifies the dynamic expression of Life when leaving the body—no expression of life, though Life exists.

Yes. Mind and other equipments are unavoidable necessities to 'see' the 'world' as we now see it. To perceive, to feel or to think, the equipment of body-mind-and-intellect is necessary—as we need a prism to see light dispersal, a microscope to observe microbes, a radio to hear music. But we have a life and an existence even without the microscope, radio etc. Electricity exists, not because of bulbs etc., but electric light needs a bulb.

\* \* \*

***Hyderabad, Dn., 16-12-56***

Satchidananda is the Nature of the Self; it is one word: not three bits. When split it becomes Sat-Chit-Ananda. Sat: Existence absolute; Chit Knowledge Absolute Ananda: Bliss Absolute.

Here Chit is the Expression of Self (as Intelligence) functioning through the Subtle body (inner instruments of the mind and the intellect). Chid Consciousness, the Self Itself.

The Supreme Self, the Atman, is 'Chid', not 'chit'. The Supreme Consciousness illumines the Mind-Intellect-Ego equipments; that Light of Chid illuminating these is called 'Chit'. The sunlight reaching the room to illumine the furniture is called 'ventilation.' When the walls are pulled down, the 'ventilation' itself becomes Sunlight. So too, chit becomes Chid when mind is ended through bhakti, or intellect is transcended through vichar, or ego is sublimated by Karma. Mind itself is Intellect and Ego—they are functional names. When one is ended the other two are ended. Thus chit becomes Chid and Sat-chit-ananda is ONE just as, touching your hand is to touch you; the Experience of Chid is the Experience of the Self.

Your idea as expressed in your letter is right. You have to realise 'Satchidananda Swaroopam.' "That which expresses as Sat in stones; That which expresses as Chit in animals; That which expresses as Bliss in samadhi-avastha Am I"—the Satchidananda-Swa-Roopam. I am.

\* \* \*

***Calcutta, 21-2-57***

Your kind letter. The Yagna here, is quite enthusiastic and well-attended as compared with last year's. Calcutta! Hinduism! Geeta! A Swami! English! None of them is an attraction here—and so even a crowd of 1,200 is a big success. It is growing also...

Just as, with the knowledge of the rope the fear of the snake suspected on it disappears so too the world of the ego ends when knowledge dawns; but the ego rises up again due to the gyani's prarabdha—which is the samashti-prarabdha he himself having become the Virat, the Hiranyagarbha and Iswara.

Now, in the snake-rope example we cannot indicate the gyani's avastha or his play in the world of plurality. The snake-rope example is to make the ego -"Understand how it will realise itself to be nothing but the Self. A Gyani, we can say, later on sees the world and works therein as though through a mist. But even while he 'plays' the world sangraha, he is conscious of the 'Atma-I-am' experience, as a musician is ever conscious of the background hum of the tune. In the constancy of it he may even become immune to it—but the moment it is stopped he understands it.

In fact this view of the world after realization can be only experienceable—not explicable. The Path to Realization from hereto the Yonder alone is available for language to convey; no language can explain what the goal itself is like—or what that experience of the Infinitude is like.

Your second question is quite apt and logical. At the moment of samadhi, the body-mind-and-intellect is inert, no doubt. Later on, the Self, experienced in samadhi as the All-pervading, crystallises Itself to work through the Gyani's individual mind and intellect.

Look. When the sun has realized itself, can't he not get reflected in a thousand mirrors? The reflection of me is no bondage to me. Let me show you a concave mirror: in the reflection you will look as though compressed. But will you get any pain? Your reflection in water is broken—but you are not broken. Similarly, having known our Self, when It reflects in our mind and intellect It becomes the Guru who knows the individuality in him as the reflection of the Self. In fact, he will have no identification—that is our lot. The bird in its ignorance gets identified with its own reflection in a mirror, remains glued to it, and is caught by the bird catcher. Identification rises out of Moha—the man of wisdom has no moha. His Infinite Nature reflecting in his unexhausted vasanas work in Himself, among His own other reflections—with no motive, no excitement, no attachment, no limitation.

In theory the mind ends: but in fact the Master's sad-vasanas cultivated by him during his sadhana-time—very meagre and highly divine vasanas of love and purity—die not...But when they get dissolved in the Infinite Self they have no power to express themselves. A pinch of salt in a lake can give no taste of salt though it is there. This is one theory.

The other is that the total prarabdha—samashtiprarabdha—of the generation if needs a realised man of Divinity for their enjoyment, and then he becomes the fit instrument for serving them.

If those sad-vasanas end, then who would have come back to us and explained the nature of the Self, or endorsed our intellectual inference of a Self to be real and actual ? This is your question now.

'Jeevan Mukti Avastha'—God living as man—is accepted by Sankara, while there is a school of Vedantins which claims that the Supreme is gained and fully realized only at the fall of the body: Videha Mukti.

Realise and know. These are to be intimately realized, not merely understood.

\* \* \*

***Calcutta, 5-3-57***

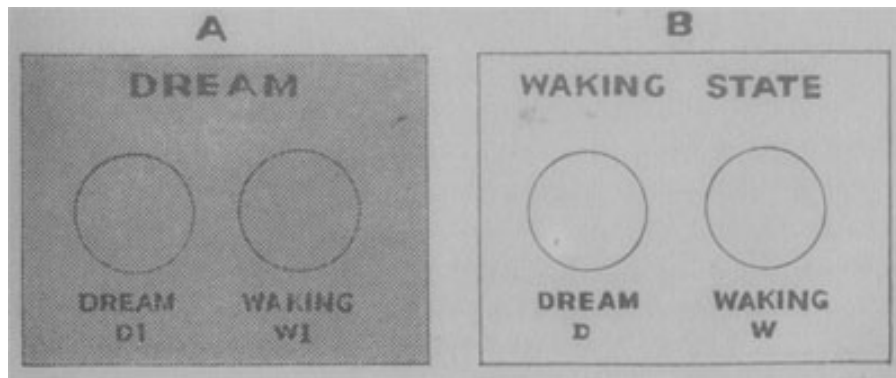
Yours. I am glad that my hasty letter with a lot of dots and dashes has done its job well and conveyed to you all the subtle significances I wanted to point out. Even after writing that letter my mind was hovering around it. I was feeling nervous that I might not have served you fully. And in such topics there is also a great danger that we may totally confuse our readers. I feel very satisfied and thankful to Guru Dev that you have understood it from the letter itself.

Your questions. They make me dance in joy to know how far you are learning and

grasping. The question itself reveals the amount of clear thinking you had done over the Karika. (Mandokya Karika.)

When we compare the Dream with the Waking it is not logical to compare a portion of the dream with a portion of the waking. You say that there is a capacity in our Waking State to remember our dream—true. But this is true regarding our Dream State also.

In my dream I go to bed, dream, and wake up into 'the dream', wherein you are my daughter and I can easily explain to you of my dream in my Waking State in Calcutta—all, no doubt, within my 2-mts. dream on—one day here!



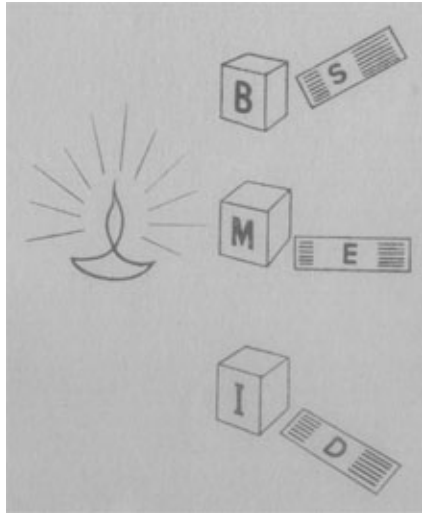
"A" denotes the atmosphere of dream of mine one day. In it also I dream—the dream of the dreamer is D-I. Then I wake up—the waking of the dreamer in the dream W-I.

"B" denotes the atmosphere of waking of mine one day. In it also I dream—the dream of the waker: D. Then I wake up the waking state of the waker: W.

Now if you contend that we can remember D (in "B") then W-I can remember D-I (in "A".)

The rules of 'dream' ("A") in dream are exactly the same as the rules of 'dream' ("B") in waking. Think not so easy—since you have fallen into a usual logical confusion. You are comparing D + W with a dream ("A"). This is unfair. Read this portion with an eye on my (rough) Diagrams A & B, please.

The second half of your brilliant question throws mud on the earlier portion! Perhaps, once the earlier portion is well understood the confusion from which the second part has risen will also end.



Self looking out into the world identifying with the body (B) is the one who cognises Itself (Self) as (S) the five objects of the five sense-organs. From mind (M) it cognises the emotions (E) and from

intellect (I) cognises the ideas. (D) It is only from Self that the all-pervading Self is recognised.

A Gyani at the moment of his experience of the Self—when he reveals in Self as Self he experiences the homogeneity and the Infinitude of the Self.

When he comes out—(cf. Mandukya Karika) he is cognising through the I. M. & B. he has at that time. No

doubt his I. & M. have been by now soaked with the sadhana-vasanas so that he sees only the emotion of Love everywhere—and he constantly discriminates. Maybe, owing to prarabdha he might slip—but he discovers in himself the Infinite Strength to receive even in the midst of his unfair and sinful bhog (enjoyments). Even when inadvertantly he indulges in it, the bhog leaves no new bhoga-vasanas since his mind has become fluid, wherein the written letters rub themselves off.

Thus we can practically put it that after realization he sees the plurality of the world—but each as a Self embodying Self by the Self. When we see a tray of sugar cubes and forms we know all of them to be sugar; when we see a number of pots we know them all as mud-essence on which names and forms have been merely imposed—so too for the Gyani.

This idea is now known to us—while .studying we intellectually grasp it—but not in our spiritual realization. Hence the confusion.

Thro' meditation it can be achieved—regained—fully experienced. You must. I know you will.

*OMOMOM,*

*Thy Own Self,*

P.S. : I now discover that you have yet one more question on the reverse side of the letter paper. Very good question indeed.

You are right—Mind is there in W. & in D. for the Gyani also. But in his wisdom and due to Ms sadhana he has eliminated all weaknesses from his mind.

Merely because there is a mind it is not necessary that there should be a dream. Everyday you don't dream. But we dream only on such days wherein the waking-state-experiences have deeply impressed upon us...this is not possible in a Gyani. He may

react with the world—but he gathers no fatigue or dust. Since no deep scar or impression is created in the mind, when he starts sleeping and *tamas* conquers the discriminative-intellect, his mind has no tune to dance to. If at all there is one, it is the tune of, "I am He, the *Turya*—the fourth state—the Witnessing Spirit of the three states!" "And thus, in fact, sleep, itself is to him a daily process of awakening with the Self—SAMADHI.

There is no dream for a Gyani. There are very few dreams in a true seeker or *sadhak*. Lessening of the number of dreams is a sign of true mental health.

Do you dream a lot? I hope not.

***Bangalore, June 5, 1957***

*Blessed Self,*

*Om Namo Narayana!*

*Salutations!*

You may be wondering at my silence. But I couldn't help it. Bangalore was such a rush, and yet I would not have been so late in answering your letter but for your own mistake. You merely write 'Kodaikanal' and not the full address. How can I reply? I remember that next to your hut in Kodaikanal there is a brook and the place is somehow connected with it. But whether it is Brookland or River View or River Side or Brook Bank—a thousand names I thought of, but none rings true. Thus I had to choke my anxiety and forget all about it...

I feel that your question can be answered more clearly in a personal talk. However, as you are anxious, I will try to say a few words here.

Ignorance (*Avidya*) when subjectively viewed is nothing other than "agitations" and "veiling" caused by the *rajas* and *tamas*. Brahman the Supreme 'contains' ignorance as you, a serene lady, are capable of getting angry. Anger is in you. In fact, anger, lust, greed etc., are there in their potential form in the greatest of saints, the perfect of masters. You become an angry girl only when you identify with the anger in you and express yourself through it. Later on, when you become quiet and identify yourself with the quietude in you when you function, you become a quiet girl. Now in fact, neither quietude nor anger is 'your nature.' You are the dynamic individuality who has the capacity to play as an angry one or a quiet one. You are beyond both.

Similarly, Brahman is beyond all ignorance. He is neither *Samsarin* nor *Muktha*. These two conditions are conditions of the mind. When the Supreme expresses Itself through an equipment full of *avidya* (agitations and veiling) It manifests as a *Samsarin*, a *Ravana*. When the same Truth expresses through an equipment that is purer and serener

(knowledge), an equipment full of satwa (wherein rajas and tamas have been conquered), it expresses as Rama. Neither Rama nor Ravana is the Truth. Brahman is that which functions through the Rama-equipment as well as through the Ravana-equipment. In that Brahman there is no ignorance. But the Potential to become ignorant or wise, the Potential to generate and play with the three gunas in any proportion is in Him, He being Omnipotent.

We are now Truth that expresses through ignorance invoked by ourselves. To withdraw it and to invoke knowledge is to live in the world as a dynamic man of wisdom. But Samadhi is a state where all equipments have ended and what remains is only the Tranquil, the Eternal, the Limitless Peace, the Self, which is Brahman. Just as the waves come because of the wind, so too are manovrittis whipped up by the desire contents.

The total vasanas of the Jivas together become the equipment of the Hiranyagarbha,—the Creator—"Truth playing through the Total Intellect." More you will understand when you attend the Madras Yagna especially the morning classes when we shall be taking Atmabodha, a new book. With Prem and OM, Thy Own Self.

\* \* \*

Creation is anadi: before time. From the beginning of time alone we have the transactions of language—questions, discussions, answers, problems, solutions etc...So, for all practical purposes we can say that each birth or creation is due to the vasanas of the last life or last creation. Pralaya is the Cosmic Sleep. After our daily sleep we get up and work out a world of experiences for ourselves according to our vasanas. So too, after Cosmic Rest, when the emergence of the manifest takes place, it is only from the Unmanifest—which consists of the total vasanas of the Total Jivas.

The experience of sleep is the Experience of Ignorance, no doubt. But at that time we are relatively nearer Brahman—in as much as in sleep we have only the Non-apprehension, while in waking and dream we have Non-apprehension of Truth and its Misapprehensions.

Not to see the rope or post is to be in our own nature—when compared with our experience of seeing the serpent or the ghost. When we are not our own Self: we are agitated, worried etc. In this sense we can say that in deep-sleep we are in Brahman—Bhooma an undifferentiated, infinite experience of Joy, unknown, veiled by ignorance.

When my beloved is sleeping near me in winter, with herself covered completely, I will call even that "mass" only as my beloved! Behind the blanket it is SHE! So too here, in sleep we are in Brahman.

Such beautiful questions you ask! If only 1 can make whole India ask such questions day and night!

\* \* \*

**Allahabad, 17-11-57**

Your letter with the usual interesting question.

In the portion quoted, 'Jiva' only means the sense of individuality: The father feels, fulfilled in his old age to see his son fully grown and it is natural that the father 'sees' himself continuing to 'live' in the son. Ask your Dad. If he finds that the business he has built up by himself is taken up and efficiently run by his son he will, no doubt, really feel happy in his old age. He will feel himself running the show through his son. It is only in this sense. This sense of individuality (personal Ego) in its extensive meaning is used here as Jeeva. Certainly it is NOT a very pleasant or happy usage.

\* \* \*

No; the mind-intellect-body equipment of the son is not of the son is not of the father. But certain traits in the boy are the same as in the father. And the father seeing these feels himself immortalised as the son—as re-living in the son.

\* \* \*

Hope we will at least meet in Tinnevely...How is Ma? Dad had been to Russia? What could have Communism done to him?

\* \* \*

P.S.: What news at Vaikuntam? None who, having gone there, had ever set up any contact with us mortals!

**Bombay 1-12-57**

I am now here. Today the Yagna is to be inaugurated. Hope everything will go off well in His Grace.

No, physically you could not be in Vaikuntam. And having reached Vaikuntam there is no return. It is Krama-mukti. See That alone everywhere and live in Its contemplation. There, where we strive to identify ourselves with our real nature, that is Vaikuntam\

Please don't feel that you are troubling me with your questions. You never can. To answer doubts is my life's fulfilment. But nowadays I am so much preoccupied with the Yagna, Satsanghs, College talks, and the Sandeepani College work—that I am not finding enough time to serve the Questioners.

\* \* \*

The jeeva is 'Atman conditioned in mind-intellect.' This jeeva has three states and in each a different personality, though all the three are but the one jeeva.

Thus jeeva while in (a) Waking State is called Vaiswanara, in (b) Dream-State is called Taijasa and in (c) Deep-Sleep state is called Pragma. But that which becomes these three—that which is the source of the jeeva: the bimbam of the jeeva—"pratibimbam"—in the mind is the Self, the Supreme I. T is the one who lives as (a) (b) & (c). This question of yours will get fully answered when you have gone through the Atma Bodh...Had a note from Jerosch (Germany) which gives me a report of your attempts at answering his questions. When I write to him I shall send you a copy. OM OM OM, Thy Own Self.

\* \* \*

***Doorwaninagar, Bangalore***

Yours. Sorry I could not reply you earlier. At K.G.F. the Yagna was not effective—but my work was substantial: I was able to finish Commentary dictation on both the 12th & 13th Chapters.

The following is the formula of the Individualised (microcosm) and Total (macrocosm.)

Vyashti Sthoola-sarirabhimani	is VIRAT.....waker
Sookshma-sarirabhimani	is TAIJASA..... dreamer
Karana-sarirabhimani	is PRAJNA.....sleeper
Samashti Sthoola-sarirabhimani	is VIRAT..... Cosmic-man
Samasthi Sookshma-sarirabhimani	is HIRANYAGARBHA.....Creator-womb of matter.
Samashti Karana-sarirabhimani	is ESWARA.....the Lord, Master of Maya.

We recognize as the waking and the dream world only within the Macrocosm's 'dream'. If Macrocosm wakes up: It is Its Awakening to realise Its Infinitude.

In my own dream I sleep and I dream. Dream within a dream. In the dream there is a waking also—but the real 'waking' is to reab'se the waker's mind: to rediscover my own real identity.

Total "karana" (sanchita vasanas) is the equipment identifying with which Supreme Self becomes Eswara—the Uncaused Cause: "Karana" is the Field and the Eswara is the Knower-of-the-Field.

Total "sookshma" (prarabdha—desires) is the equipment, playing in which the Supreme Self becomes Hiranyagarbha—the Creator: sookshma sarira is the Field and the Hiranyagarbha is the Knower-of-the-Field.

Total "sthoola" (sense organs and objects) is the equipment in which the Supreme Self becomes Virat—the Cosmic Man: "sthoola" is Field, and Cosmic Man is the Knower-of-

the-Field.

The Supreme while playing in the Field becomes the Knower-of-the-Field (the abhimani of the Field.)

Knower-of-the-Field minus Field = knowledge.

Thus, if the Hiranyagarbha (the Total Dreamer) sleeps, the Pralaya comes.

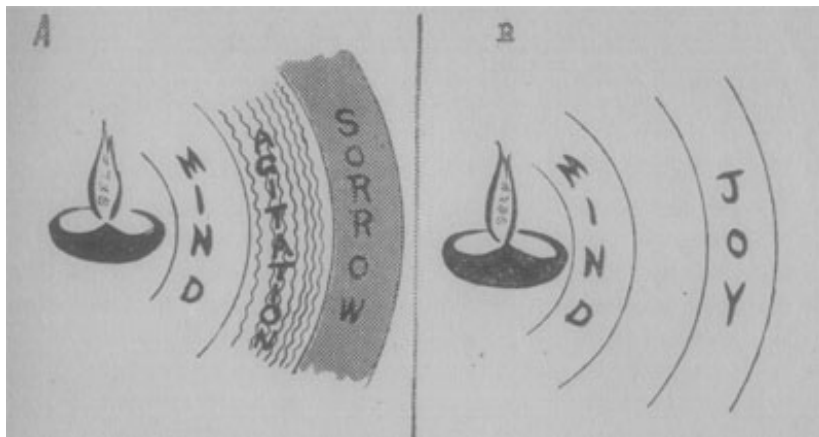
When It dreams: The Cosmos manifest. When It wakes up;

The entire Vyashti-Samashti merges in the Experience of the ONE SUPREME SELF. OM  
om om om om.

\* \* \*

**Golden Rock, 28-6-1958**

Yours of the 17th. It could reach my hands only now. Excuse delay.



In A The Self (Atman) expressing thro' the mind (in agitations created thro' desires) throws shades of sorrow. In B The Self (Atman) expressing thro' mind (not agitated—due to desires satisfied) throws its own light of joy.

So then, when the child loves the mother it is not because of the mother, but because of itself wanting to express its own nature—Swaroopa—Anandam. Wife loves her husband not because of husband but because of her own Self.

Thus Self is Sarva-Sukh-Aspadam: the source of all Joy, and Bliss. We love the Serf the most, it being our nature—Atman. Self= Atman, here. Cf. Bhrihadaranygopanishad. With Om Om Om, Thy Own Self.

\* \* \*

**Miss Janaky N. Menon, from Ernakulam reports :—**

**Haridwar, 4-8-55**

...Om is the name of my own Self—my true name. Om-chanting can be harmful, if you can harm yourself by repeating Janaki, Janaki. Read Mandukya—I am sure you have that book. Fear of OM is part of a great humbug by which Hinduism was brought down.

\* \* \*

Never mind. Such obstacles do come to a true seeker. You all are great tapaswins now doing tapas in your own rooms. Rakshasic forces manifest now and then to bring doubts and troubles. Khara and Dooshana will reach there and throw bones and meat to pollute the Yagnasalas. Mahamantra is the invocation of the Ram in us. He will protect our yagnas at home.

\* \* \*

Be regular. Be sincere. Love and Joy of Goodness, thoughts, said or done. Make each day a rounded Beauty of Live in the bubbling bliss of best thoughts, said or done.

\* \* \*

***Rishikesh, 13-8-55***

...During Narayaneeyam chanting, if Bhagawan's "Form" comes to you readily, please keep it. It becomes your Ishta. Ishtam is not what you fix; take that form and name that comes to you readily. When a "form" thus comes readily to mind, it shows that impressions of it are already there in your sub-conscious mind from previous times. Develop it—it is easier, more effective indeed.

Make the whole day one way or the other a fit life to be offered unto Him in dedication and constant remembrance. Progress is then more sure and quicker.

\* \* \*

***Rishikesh, 22-8-1955***

...Your parents are right. For spiritual life, growth of purity of life is unavoidable. All impurities come due to our mistaking body, mind or intellect to be ourselves. To live according to the demands of these matter envelopments is the life of passionate desires, exhausting strivings, panting joys and sobbing sorrows!

To live in recognition of the Serf, the Purusha away from the Prakriti, is the Joy of Fullness—the life of Songful Perfection.

Through constant and diligent introspection detect the weaknesses, and one by one remove them through Iswara Smaran. Meditate regularly.

\* \* \*

***Rishikesh, 27-8-1955***

As to the question why some alone remember the past, the answer is that it is the greatest blessings of nature that all do not remember all our past. If we remember we will never be able to get away from our animalistic habits. Habits are memories of experiences lived. In some, as it were by oversight, there is a slight cleft or tear in the screen-of-forgetfulness, through which they are able to peep back and 'remember' their

past life's experiences. This is a tragedy indeed'.

\* \* \*

You ask: "Atman is said to be One without a second. But it indwells in every human being. How can you account for Its Oneness?"

Atman is everywhere—When the Atman is discussed by the teacher as all-pervading, the student's intellect will only understand it is an 'object'. To show him that it is also the 'subject' it is said, 'It indwells in every form.' All electric instruments have in each the electricity running or 'indwelling' in them; but electricity is all-pervading too. Within and without, everywhere Atman is present and, therefore, we say 'indwelling'. Room-Space, Pot-Space—Space within the room or pot. But Space is all-pervading. Accepting the Pot-Shape we say Pot—Space although the pot itself is standing in the Space. Accepting the various forms and things of the world as separate we say that 'Atman indwells in them all'—and the Atman is all-pervading. Think!! Conviction and understanding must come from within.

\* \* \*

**Tanjore, 27-7-56**

If no one is recognizing our work now never mind...I know that in backward society pioneer workers will have an uphill track. It is unavoidable. But when the goal is so noble, the work so divine, the effort so glorious, the self-dedicated workers who work only for the joy of service will feel the least. The missionary zeal is to be developed. I think help will come.

\* \* \*

**Madras, 9-7-57**

... Why does a man of realization concern himself with devotion? That is your question.

Love for the Lord is Devotion. Love is expressed, and it is measured, by the amount of selfless identification which the lover has towards his beloved. A man of realization is one in whom the 'seeking-individuality'—the sadhaka has discovered his entire and total identification with the Eternal Self in the Heart (the sidha) and, therefore, what else can he live except a life of devotion: 'total identification with It.' If true lovers marry and merge into each other, (except, in Malabar!!) they don't immediately start quarrelling. But the aggressive member—man—continues to live and fulfill his life in constant devotion to his beloved.

Your question can only refer to Devotion as expressed in its methods of practice: pooja, kirtan, smaran etc. Even after marriage why should the loving partners seek solitude, each present gifts to the other, smile, sigh, pat and play among themselves? What other

means are available to them to express and live that 'Life of Love.' Similarly, the 'Bhakti sadhan' in the earlier days of striving was the seeker's techniques of 'Courting the Lord', and later on the realised one lives the Devotion.

Earlier, Bhakti was a sadhana. Later it becomes the natural way of living, and re-living the devotee's supreme experience.

If once a fiddle has been tuned to a sruthi, why should now and then the Real Fiddler re-tune his instrument?

Lastly, a man of realization, having become the 'Lord of his Heart', need not, in fact, spectacularly practice the gross exercises of Bhakti or Gyana—but he does so for "Lokasamgrahartham".

Your second question concerning Jiva: 'It is said that the Jiva after passing out of its body seems to be conscious of its existence and surroundings for a few days more. How can this be? For, the jiva can be conscious of its existence only as long as it functions in and through the body with the help of the Life Spark in us. When this Life Spark is no more how can it function or think or feel?'

This shows some confusion. Jiva is Atman conditioned by the matter equipments, Body-Mind-Intellect. Jiva is the light in the bulb, the 'Atman of the bulb', the electricity conditioned by the bulb equipment constituted by the glass-filament-cathodes. Atman is the Like-Spark—all-pervading, ever-present, Eternal Principle of Life. This is everywhere, as the Sunlight at daytime. The mind-intellect equipment—which causes the individuality: the Jiva—wherever it goes carries with it the Reflection of the Eternal in it. Just as the reflected sun will be ever there (so long as the mirror is) so too, the Jiva exists so long as the mind-intellect functions.

Death is the condition of the body when Jiva has left the body. Mind-intellect is the 'flow of thoughts.' Thus after death also the Jiva has a thought life. It is not necessary that 'it' must remember or think of its immediate past-life even for the sixteen days. But generally we assume that it may have some attachments in the natural course of things with the 'present' and so suggestions are given to it to detach and proceed in its path of Evolutionary Progress.

The Life-force (Atman) even when within a given body was one with the Great One. Even when a sun-reflected is recognized in the mirror, the light in it is the same light of the sun.

Pot-space and room-space are nothing but the infinite cosmic space itself. And so long as the mirror is so long the reflections cannot be ended; so long as pot perception is there pot-space cannot be ended; so long as mind-intellect is there Jiva-bhavana is not removed.

But to realize that Self conditioned by thoughts, feelings etc., is Jiva (I, the individuality) it is necessary that we for a moment at least end mind-intellect. Transcend it. And observe the Self in its Eternal Purity. Then alone, can the merger with the Great One be experienced.

These are ideas—think over them. Discuss! Discover! Spiritual knowledge cannot be given—take it.

\* \* \*

**Madras, 12-7-1957**

...Very glad to note that my answers were quite clear and the Mission Members were benefited.

So far as the first question is concerned, it need not raise further doubts, because a man of realisation comes to work amongst us only for our 'Kalyan'. He himself has nothing to gain. When thus a Teacher comes into the world, he acts and behaves as an ideal to be copied by his disciples, because the Teacher should be perfect morally, clean ethically, and divine in all his thoughts and actions. Unless he shows reverence and devotion to the Lord—the "Total-mind" in 'Saguna' state—the devotees who are not all of the same standard, will fail in ultimately peeping beyond the "form" into the "formless" and are not encouraged to do Upasana. Thus, in almost 99 % of the cases, the perfect Master's purpose and devotion is to provide an ideal example for the students to follow. He himself feels no need for it, but he, being mortal, and having flesh and body, whenever he identifies himself with the flesh, and though he knows that the ego arising in him is only a non-entity in the scheme of things, he has to submit himself to a 'Formful God. With Prem & OM, Thy Own Self.

\* \* \*

As the thoughts, so the actions. Immoral thoughts cannot end in moral actions. Beware of evil thoughts. Non-co-operation movement with the lower instincts is the way. Immediately remember the Lord, sing His Names, chant His Glories.

Have an eye on the food quality, quantity and frequency. To control the wild mind, regulate food quantity in each meal or miss a meal or two.

Don't allow OJAS produced by any means to go to waste. Preserve it as sacred wealth. Don't allow the mind to be excited. Reading vulgar literature, seeing sensuous pictures, wild thinking and getting excited are all means of dissipation, dangerous—not to all, but to those who are suffering. Sugar is bad to the diabetic patients only.

What has been produced (Ojas) must be reconverted into spiritual glow (Tejas)—through study, reflection and meditation. By study very little reversion is possible, more is

accomplished through reflection, still more through prayer and maximum through regular and sincere attempts at meditation. Live a good and noble life. Start it now.

\* \* \*

Success is directly proportional to the amount of faith and (shra-dhd) which the seeker has. In your childhood you must have felt a pang when you saw a toy, kite or top in another child's hand. And today you don't feel the same pang for them; you are grown up. So too spirituality when evolved sex, money, power, possessions, etc., will have no effect on the evolved.

This is the last birth for all seekers. Strive. You are at the goal post, at the tape held across the winning post.

Renunciation of old ways of living should come as a result of our true understanding of the hollowness of such a life. If one renounces anything because Swamiji suggests it, and starts doing japa it will not be of any permanent value. Renunciation arising out of true discriminative thinking alone can be permanent and can create evolutionary progress in the seeker.

No doubt to live in conducive surroundings is easier for growth but such a protected growth will be quite unnatural in as much as the rare plants reared in the glass-house die away the moment they are taken out of its protection. Growing in the open, torn by winds, pierced by sounds, drenched by the rains and molested by the cattle, braving the obstacles of nature—such plants grow steadily virile. A spiritual seeker also should not try in the very beginning to run away into protection but must court life and plunge into the centre of it and take life as it comes—good, bad or indifferent—and learn to balance oneself in spite of all the imperfections in the circumstances.

Non-vegetarian food is allowed even for saints when it is taken as a medicine.

The amount, the texture, the quality, the condition etc., of the thoughts that arise at the time of meditation depend entirely upon and indicate the type of vasanas that were registered in the mind in the past. The best way of erasing them is to ignore them completely. As each negative thought rises up, reject it and replace it by its opposite positive great quality. By doing so the old vasanas get slowly replaced by new ones which are more constructive, peace-giving and tranquil.

Adapters and evolvers—into these the living world can be divided. Adapters follow the path of least resistance while evolvers are those who revolt against the existing scheme of things around. That which is considered suffering by others is not considered as such by the seekers. If my neighbour has a dozen children, I, a bachelor, might sympathize with the sufferings of the mother of those children, but the mother herself may not feel it

at all as a suffering.

If obstacles are not placed before a seeker he will not grow into the stalwart stature of the Perfect. Sorrows polish off the vasanas, and tears are the Brasso of the mind. Tears alone can really wipe out the sensual tendencies. And then alone the divine destiny of the perfect be rewritten on the parchment of the heart.

**Mrs. A. Kopu Menon of Madurai, reports from her files :—**

*Blessed Self,*

*Om Namo Narayanaya!*

*Salutations!*

**Bangalore (Cantt), 26th Aug 1957**

Very glad to hear that the branch at West Gate has been inaugurated. You must take a very active part in it: especially in its children-section.

Paranjyoti Swamiji, if he has got an easy path of raising the Kundalini—you should not have waited for my permission to test it. I am not one of those who believe that the old Rishis have left anything to be discovered. Perhaps, Paranjyoti has discovered a new method. How can I pass a judgment on him? If you are asking for my personal opinion, I would not willingly believe Paranjyoti but shall reverentially beg to differ from him until such time that he produces a mass of disciples who blossom into men of realization, serve my country and my times efficiently. Till then, I may accept his theory as an intellectual possibility; but not a spiritual fact.

In fact there is no easier method than the seemingly slow method of sincere meditation.

If there were any cheaper methods, known to them, our ancient Rishis who were always anxious to serve<sup>1</sup> their generation would not have kept it a secret to be revealed only to Shree Swami Paranjyoti. Let us all pray together that his mission of universal peace may soon come to the world through his easy method of Kmdalini-raising. Even if we are not in his team of disciples, we shall not lag behind in contributing by ourselves in any way to the Universal peace he might inaugurate in the world. With Prem and Om, Thy Own Self.

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*Blessed Self,*

*Om Namo Narayanaya!*

*Salutations!*

**Uttarkasi, (UP) 4-1-58**

Greetings from this old Hut of Study, this Valley of Peace. Tomorrow is the Great Day. We are celebrating His Holy Samadhi Day as never before on any occasion in these

valleys. All Sri Guru Dev's kripa.

Glad to note that the Branch is doing regular satsangh. Never mind—your slight knowledge of Sanskrit is sufficient. Every week .....to be concluded