

VEDA-VANI
OR
REVELATIONS

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

PART II

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

from the Bengali edition

Edited by

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

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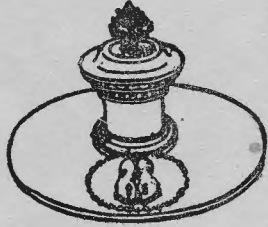
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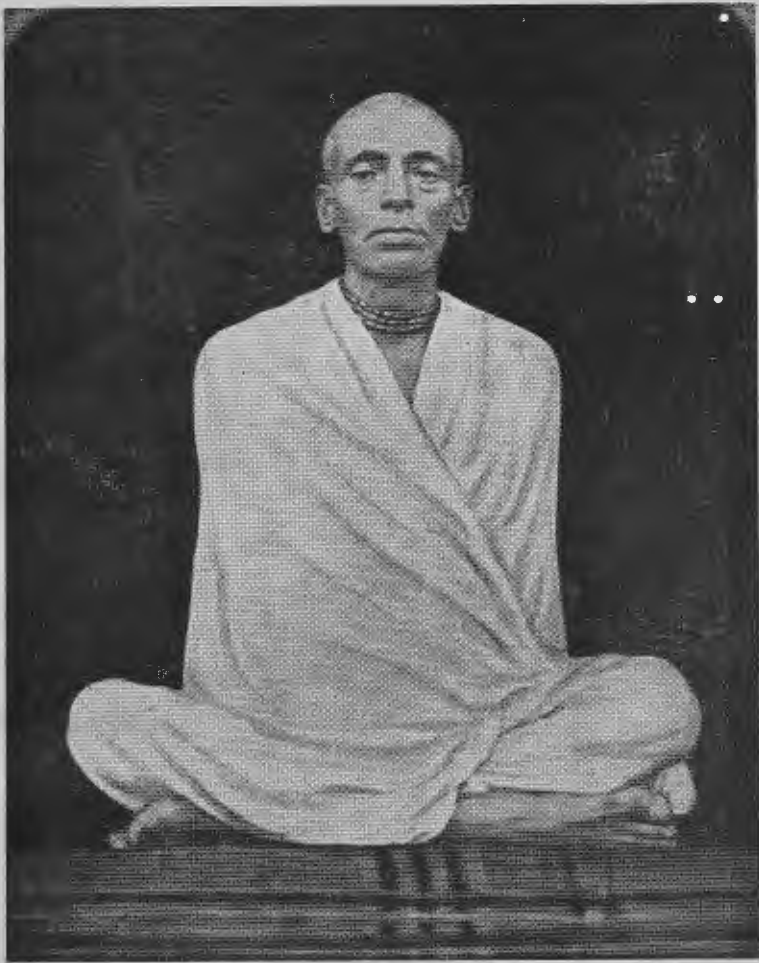
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“गुरोर्वचः सत्यमसत्यमन्यत्”



AN HUMBLE PREFACE :

For writing Preface or anything whatsoever in relation to Sri Sri Ram Thakur, I am an utter miscast. With my very little experience with Sri Sri Thakur and with my magnanimous ignorance of His Ideals, Teachings and Philosophy and lastly with my very little advancement both in general and religious education, I ought to have prima facie discarded the idea of writing any word at all. But my executive position as Secretary of Sri Sri Kaibalyadham, Jadavpur, Calcutta-32 and a Trustee thereof from the very beginning demands amendment of my above views and I was rather compelled to hold my pen for only to be excused. I however cherish that my treatise should be precise and at the same time concise and the same may be treated affectionately by my innumerable brethren sisters and readers.

Our Sri Sri Ram Thakur appeared in human form very recently in the middle of 19th Century. I feel it my duty to place before the readers who had not or might not have the opportunity to know a short sketch of wordly life of this mighty God-incarnate in the translated words of Sri Abani Mohan Banerjee, M. A., Ex-Principal of a Government College and a former Member of the Bihar Education Service and who had been throughout earlier a Professor of English Literature and an erudite Scholar. He very kindly translated the passages of great import contained in letters written by Sri Sri Ram Thakur to His various disciples from time to time and were subsequently compiled into a work of three volumes styled "Veda-Vani" under the Editorship of Dr. Indu Bhusan Banerjee, M. A., P. R. S., Ph. D. one-time Head of the Department of History, University of Calcutta. In fact this book is the second volume of the translation of those valuable extracts of letters by Sri Sri Thakur written to various devotees and collected as aforesaid. We are deeply grateful and indebted to those two erudite scholars viz. Dr. Indu Bhusan Banerjee for

his persevering collection of letters of Sri Sri Thakur and devoted service for the same years after years and Sri Abani Monan Banerjee for his tremendous task of faithfully translating those extracts of letters. I should say in brief that without these two strong pillars of wisdom who donated so much for us, we would not have been benefited of all these valuable WORDS of Sri Sri Ram Thakur in one place in these three volumes. I should however fail in my duty if we do not pay our deep respect and admiration to late lamented Sri Manindra Nath Banerjee, M.A., Retired Income-Tax Commissioner, Trustee of our Asram and a devotee of Sri Sri Thakur for whose untiring zeal and candour, we obtained the said revered translator and enlightenment of many other obscure facts.

SHORT LIFE SKETCH :

The sacred life of Sri Sri Thakur falls, roughly into three divisions. The first period extends from birth to His meeting with His spiritual Guide at Kamakhya ; the second, from initiation to return home and habitual stay there till about 1907/8 ; the third from 1907/8 to His passing away on the third day of New Moon of Vaishakha, 1355 (B. S.).

Sri Sri Thakur was born at Dingamanik, Faridpur (District) in the month of Magha, 1266 (B.S.) Thursday the 10th of the New Moon with Rohini (Aldebaran) in the ascendant. His father (late) Radhamadhab Chakravarty was a real seeker, devoted to penance and divine recollectedness. His mother (late) Kamala Devi had a frank, simple nature, reputed for her dishes and hospitality. So Sri Sri Thakur used to tell us. The miracle about His birth with His twin brother Lakshman Thakur has a wide currency. All the associates of Sri Sri Thakur know how He took His meals as a mere apology for them. His comment : "The money-lender is satisfied with a little of interest paid. Why give more?" He was like this from His early years—would not take any food unless pressed to, and had in consequence no end of bickerings with His mother inspite

of His devotion to her being incomparably deep. Such unpleasantnesses occurred during the middle period too on occasions when He came back home from His wanderings. As mother, she wanted to feed Him with various dishes and enjoy watching Him relish thereof with satiety. Sri Sri Thakur on the other hand insisted upon eating of a dish of boiled herbs and creepers collected by Him from the forest. With reference to this matter He once observed : "I do not remember to have caused pain to any except to my mother over taking meals".

He was from His early years so different from others. In spite of His unwillingness to talk much of Himself, the occasional scraps of information that fell from his lips convinced many that He was born with memory of His previous lives ; indeed, His talks and conduct often caused not a little surprise. He was since boyhood disposed to being alone with Himself, and His pastimes were to worship the Goddess Kali, the God Hari, and similar devotional practices. His schooling at the Primary Institution was brief ; he could not proceed because He had little need for mundane knowledge. As a boy He felt strongly attached to, and was deeply loved by, His father's spiritual guide (late) Mrityunjoy Nyayapanchanan—a devotee given to severe askesis and profound mediation. Sri Sri Thakur expressed that when His father was in the death-bed His guide came to their place all the way from Kachhar and as soon as He touched His (father's) body with His foot He (father) expired. A year after, Sri Sri Thakur heard of the Guide having fallen ill at Japsa, a Village in the District of Faridpur, and proceeded there with His mother to pay their respects to Him. The Guide passed away about this time. Sri Sri Thakur was then 8 years old. Soon after, on the third day of the New Moon of Vaishakha, He was initiated by the Guide in a subtle and mysterious way. This day, a few years after—there is no record of how old He was at the time. He met the Guide in embodied form at Kamakhya.

The second period of Sri Sri Thakur's life is shrouded in mystery. From Kamakhya He disappeared with His Guide to return home after 8/10 years. Soon after He went probably

to Noakhali and spent a few years there and at Feni. The poet (late) Nabinchandra Sen says that he met Him at Feni when He was 26/27 years old, and puts on record (in "My Life", Part IV—a Preacher or a Fraud) some incidents that happened at the time in Feni and Noakhali. Immediately after, He faded out again to reappear in the Calcutta area about 1902/3. Quite a few things as to where He had been and what He had been doing during these two periods of disappearance have been vouchsafed by Sri Sri Thakur in scattered bits, but as their chronology is not known to many no connected account is possible.

Accompanied by His Guide and three brother-initiates, Sri Sri Thakur had travelled for long in different parts of the Himalayas the spot-lights thereof being, among others, the following : visit to Kaushikashrama ; meeting with some saints of mighty stature and service unto them for about three months ; visit to Vashisthashrama ; coming across the God Shiva and the Goddess Parvati in the form of a boy and a girl and bivouac in their cave for the night ; straying away from His Guide and religious brothers ; being shown the way next morning by an old man, tall of stature, dyed in red sandal paste and decked with a garland of crimson 'Jaba' (China rose) and return to Vashisthashrama in the twinkle of an eye ; performance of sacrificial rites there with an assembly of Holy Ministers.....In a forest near Ghaziabad He was for a long time engaged in the practice of austerities. More than a year He also stayed with a house-holder devotee at Rajputana.....

As already pointed out, Sri Sri Thakur came to the Calcutta area about 1902/3. His mother died in 1903. He was at the time in Kalighat and did not go home. He next spent a few years in the well-known Village of Uttarpara in the Suburbs of Calcutta. One day, of a sudden, He left, almost in loin-cloth. For more than a year He was on walking tours in the South, and returned home towards the end of 1907 or beginning of 1908. From this time on until His passing away (Vaishakha 18, 1356 B.S.) He lived His life amongst fellow

men and of His own free-will went about from door to door granting mercy upon people and making their life full of blessedness. Nobody knows how many have been blessed by having their trust in Him, but there are reasons to suppose that their number runs to more than 10,000. It is not saying too much to say that He was known to all people in Chittagong, Feni, Noakhali, Comilla, etc., etc. He was adored and revered by Hindus and Moslems, irrespective of their faith, throughout undivided India. As already mentioned, His Manifest play divine came to a termination at 13 hrs. 30 mts. on the holy third day of New Moon of the month of Vaishakha (18th Solar day), of 1356 B.S. His mortal remains were buried at Chaumuhini, where a hermitage has been established. Three hermitages had earlier been set up during His life-time at Pahartali in Chittagong, at His holy birth-place Dingamanik, and at Jadavpur in the Suburbs of Calcutta." Those hermitages (আশ্রম) are named as "SRI SRI KAIBALYA-DHAM (শ্রীশ্রীকৈবল্যধাম)".

Instances are not rare to show that India is the only country which had or has been blessed with many incarnations and with many powerful and lofty Saints, Sires and Religious Teachers who left not only deep impression on the people, country and its diverse Societies but also emancipated countless dissipated persons. As a result of various Hindu Religious Teachers, many schools of Philosophy came into being in India and every Religious Scholar attempted sometimes successfully and sometimes unsuccessfully to preach and push His doctrine of Philosophy or religion. In fact, this happened from the dawn of our country's History. Let me describe here a brief account of different schools of those Philosophers or Religious Preachers whose doctrines left deep impression on the Society of our country.

SCHOOLS OF HINDU PHILOSOPHY :

It is not possible to ascertain definitely the first beginning of this universe. Due to that Indian Philosophers and

thinkers look upon the universe as beginningless (অনাদি). In view of the above, it seems that there can be nothing like an *ABSOLUTE FIRST* in a series of beginningless. The creation of Human being is decidedly the best amongst of all creations. This creation can be utilized for full realisation of the immortal spirit. In my younger days, I heard a song from a way-farer whose first line I remember to be as follows :—

“আর হবে না মানব জনম,
ভাঙ্গলে জনম পাষণে।”

The Great Saint Ramprosad also sang :—

“মনরে, তুমি কৃষিকাজ জান না,
এমন মানব জমিন রইল পতিত,
আবাদ করলে ফলত সোনা।”

There are broadly Ten Schools of Philosophy viz :—

1. The Vedas.
2. The Charbaka.
3. The Jaina.
4. The Buddha.
5. The Nyaya.
6. The Baishesika.
7. The Sankhya.
8. The Yoga.
9. The Mimamsa.
10. The Vedanta.

1. *The Vedas* are earliest records of Aryan culture. In Vedic period, there was no temples for worship of idols. “The religion of the Vedas knows of no idol” says Prof. Maxmuller. There are four Vedas viz :—(a) Rigveda, (b) Shamveda, (c) Yajurveda and (d) Atharbaveda. These cover all branches of Theology, Socilogy, Politics and Astrology.

The Vedic period of literature can be conveniently divided into three stages. The first was the period of Samhitas or collection of hymns in poetry dealing with prayers. These

hymns are addressed to Sun, Air, Earth, Sky, Dawn etc. Being benevolent and radiant powers of nature, Those were looked upon as Gods. The Vedic Schools relies on an Infinite Power behind the said finite forces and they realised the existence of one among many. The different Gods are different aspects of the same identity which "transcends all the manifestations of nature but yet lies immanent in them all." In view of the above, there is a difference of opinion whether the Vedic religion is monotheistic or polytheistic.

The second stage of Vedic literature was of Brahmanas which are treatises in prose dealing with ceremonials and other religious matters. Thereafter in the final stage, Sutra literature appeared which consisted of aphoristic compositions dealing with rituals, customary laws and domestic duties. The Vedic Griha Suttras regulated the life of man prescribing four Asramas for Brahmins (twice-born caste) (a) Brahmacharyya (life of student with austerity) (b) Garhastha (life of householder) (c) Banaprastha (life of recluse) and (d) Jati (life of ascetic). These are well-known to all and I desist from giving definitions in details. It has been said in Hansabati Rikh "As light He dwells in the luminous sky, as Vasu (air) He dwells in the mid-space, as Hotri (fire) He exists on the sacrificial alter, as a guest He exists in the house, as life He exists in man, as Rita (truth) He exists everywhere ; as supreme entity He exists. He shines in sacrifice, in the sky, in water, in light, in mountains and in truth". These ideas in fact developed into the philosophical monism in Upanishadas. That is of One Reality and One Brahman. They say that all is God and the Soul is God. (सर्वं खल्विदं ब्रह्म ; अयमात्मा ब्रह्म). Sankaracharyya discovered four greatest sayings from four branches of Veda viz :—

from Rikhveda "प्रज्ञानं ब्रह्म"

from Yajurveda "अहं ब्रह्मास्मि"

from Samveda "तद्धमसि"

And from Atharbaveda "अयमात्मा ब्रह्म"

2. The Charbakas are out and out materialists. They do not believe anything which cannot be perceived through senses.

They naturally do not rely on inference or indirect source of knowledge and discard them totally. Even they discard that the material world is composed of five *BHUTAS* or matters viz. Earth, Water, Fire, Air and Ether. (ক্ষিতি, অপ, তেজ, মরুত ও ধ্যাম).

They hold that the world is composed of four *BHUTAS*. Viz :—Earth, Water, Fire and Air because those elements of matter are perceptible while Ether is not such, They also hold that there is no immortal soul in a man who is composed wholly of matter. “The soul is nothing but the living body with the quality of consciousness.” They also say that there is no God and neither there is any necessity for the same. Nor there is proof of the existence of God. They are atheists. Pleasure is the ideal of life and human goal should be to attain maximum amount of pleasure in this life. This is Hedonism. Heaven Dharma and Liberation (স্বর্গ, ধর্ম ও মোক্ষ) are all myth and had been invented by priestly classes for their own professional interest. Rituals pursuant to Veda are useless. There is also no life after death. Therefore :^o

“যাবৎ জীবৎ সুখং জীবৎ,
ঋগং কৃদ্বা যতং পীবৎ ।
ভস্মিভূতশ্চ দেহশ্চ পুনরাগমন কৃতঃ ॥”

3. It is difficult to trace the origin of *Jaina faith*. Some say it might exist before Vedic period. There are twentyfour *TIRTHANKARS* or teachers of that faith. Mahabira is the last of them and a contemporary of Lord Buddha. The Jainas do not agree with Charvakas and they say that if you cannot rely on inference, you cannot also rely upon perception since that might also be illusory. They believe in perception, inference and testimony as source of true knowledge. The Jainas do not believe in God but they worship Tirthankars as God because they are treated as liberated souls. The Jainas hold that soul is immortal and transmigration of soul happens. But the soul is victim to changes according to Karmas. It is different from body and it can be proved by its consciousness. The souls have power to attain liberation but are prevented by Karmas which create obstacles. Unless those obstacles are

removed, soul cannot attain highest perfection. The Jainas have sympathy for all creatures. Realism is one of the watch-words of Jaina Philosophy. It is both pluralism and atheism.

The Jainas are divided into two sects known as Digambaras (Nude) and Svetambara (white-robed). The Digambaras are more puritanic than Svetambara. The Digambaras give up all earthly possessions including clothes. They discard even food. They hold that women cannot obtain liberation. The Svetambaras do not accept the above views of Digambaras.

4. *Gautama Buddha* is the founder of his Philosophy. He felt overwhelmed by the sight of untold sufferings and diseases of human beings. He therefore devoted himself to discover ways and means by which such sufferings and diseases and sorrows might be won. He found out after long years of meditation the presence of misery, its' cause, end of misery and its' means. The Buddhist Philosophy holds that everything is subject to change and nothing is unconditional and self-existent. Every effect has its cause. Suffering is dependent on birth and birth is the cause of desire for worldly objects. If desire can be annihilated totally, birth will cease and consequently misery will end. The Buddhists hold that there is no soul nor God but they rely upon life before and after death according to Karma and continuity of this life. Four important schools of Buddhist Philosophy grew up subsequently viz.;

- a) Sunnybad (শূন্যবাদ)—they say the whole world is unreal—they are Nihilists.
- b) Bigyanbada (বিজ্ঞানবাদ)—They say that the mind is real but the external objects are all unreal. They are subjective Idealists.
- c) Sautrantika (সৌত্রান্তিক)—This School holds that both mind and external objects are real. Such external objects are to be inferred through mind. They are Representationists.

(d) Baibhasika (বৈভাষিক)—They rely also that both mind and external objects are real but external objects cannot be inferred but to be perceived directly. No indirect inference will help. They are Direct Realists.

The Buddhist Philosophy lays great stress on Nirbana. One School says that Nirban is for ending misery of an individual but another School says that Nirban is for ending misery of all. Those are two divisions of Buddhists namely, Hinayan and Mahayan.

5. *The Nyaya School of Philosophy* is based on logical datas or science of reasoning. This school holds that perception (প্রত্যক্ষ) inference (অনুমান), comparison (উপমা) and testimony (শব্দ) are the sources of knowledge.

They say that the body is made of matter and mind is separate from it and is eternal. The soul is again distinct from mind and body and is eternal. They believe in God who is the real cause of creation (সৃষ্টি), Maintenance (স্থিতি) and Destruction (প্রলয়) of this world. The created beings are to enjoy pleasure or suffer pain in accordance with their past deeds and actions (প্রারব্ধ কর্ম). God is All-powerful and All-Benevolent. If a created being act in the right path, it can no doubt free it's self from bondage and suffering. Liberation (মুক্তি) itself is no pleasure, it is redemption from both pain and pleasure. They are Logical Realists.

6. Maharshi Kanad is the founder of *Baishesika School* of philosophy. This School is also founded on logical grounds. The soul is eternal and All-pervading. God is the creator of this universe. The Will of God is the highest decree based on the actions (কর্ম) of created beings. Differentiation between the ultimate and matter by means of particularisation (বিশেষ) is the main system of this philosophy. The theory of God and liberation in this school are same as that of Nyaya School of Philosophy.

7. The Sage Kapila is the founder of the *Sankhya School* of philosophy. This School does not believe the existence of God. They on the otherhand rely on Purusa and Prakriti as ultimate relations. Both these are independent of each other with regard to their existence. "The Purusa is an intelligent principle, of which consciousness (চৈতন্য) is not an attribute, but the very essence. It is the self which is quite distinct from the body, the senses and the mind (মানস)". The Purusa is

beyond the worldly objects and is the eternal witness (দ্রষ্টা) of the changes and activities of the world. Purusa is the enjoyer (ভোক্তা). Whereas Prakriti is not consciousness (চৈতন্য). It is unconsciousness (জড়). Purusa has no change but is permanent while Prakriti is ever-changing and is for enjoyment (ভোগ) of Purusa. There are three Gunas (গুণ) of Prakriti viz : Satwa (সত্ত্ব) Raja (রজ) and Tama (তম). These three Gunas are inter-woven into one to become Prakriti. The Purusa or the self is however neither cause nor the effect of anything.

The self is immortal but it confuses with body through ignorance and pride or ego becomes predominant. The self will not be affected either by pleasure or by pain or by any favourable or unfavourable happenings of worldly life if once we could realise the distinction between self and not-self. The self is neutral observer of all events in the world without being involved thereto. This is liberation (মুক্তি) or Kaibalya. This is even possible while alive (জীবমুক্তি) or after death (বিদেহমুক্তি). This School does not rely upon the existence of God. In any event, they say that God is not necessary for explaining the world when we are bound to suffer or enjoy according to our Karma.

8. *Yoga philosophy* was founded by the great Sage Patanjali. This school accepts the theories of Sankhya. In addition, they admit the existence of God. The Sage Patanjali particularly stressed on the practice of yoga for attaining liberation. The mental region (চিত্তভূমি) has been divided into five levels viz :

(a) Dissipated (ক্ষিপ্ত), (b) Stupefied (মূঢ়), (c) Comparatively quiet (বিক্ষিপ্ত), (d) Concentration (একাগ্র), (e) End of concentration (নিরোধ). By constance practice of Yoga which consists of eight steps (অষ্টাঙ্গ যোগ) viz : যম, নিয়ম, আসন, প্রাণায়াম, প্রত্যাহার, ধারণা, ধ্যান ও সমাধি, we can attain liberation. This school holds that God is the highest object of self-realisation. He is eternal and All-perfect, The Sage Patanjali's philosophy is known as theistic-Sankhya while the sage Kapila's philosophy is known as atheistic Sankhya. In short, the former is (সেশ্বর) and the latter is (নিরীশ্বর).

9. The great Sage Jaimini founded the philosophy of *Mimamsa*. It is also called Purva Mimamsa. This school advises to observe and perform all rituals according to Vedas and they defend and justify the said rituals being conducive to liberation. They say that Vedas were not written by any human being but they are eternal and self-existing. The soul is immortal. This school is again divided into two sub-schools-one is founded by Pravakar and the other is by Kumaril Bhatta.

The Mimamsa philosophy relies on the reality of material world on the basis of perception. This School however does not admit that there is God who created this world. They say that the world has neither a beginning nor an end. Karma is the king who rules the world.

10. *The Vedanta School* of philosophy sprang out from Upanisadas. The name itself signifies the culmination of all war of words and arguments being the end of Vedas. The form of worship according to Vedas is quite different from the form of worship prescribed by Puranas or Agamas. As I told earlier the form of worship described by Rigvedas consist of offerings, prayers and praises in honour of God. The first period of Vedic literature was period of Samhitas or collection of hymns in poetry dealing with prayers. The second period is followed by Brahmanas which are written in prose dealing with ceremonials and the third stage was of Sutra literature dealing with rituals. The last one was developed between 500 to 200 B. C. In upanisadas, the unity of all diverse existence is found developed into the conception of One Soul, One Reality and One Brahman, All is God (সৰ্বং খন্দিৎ ব্রহ্ম). The Soul is God. (অন্নমায়া ব্রহ্ম).

In the 8th Century A.D., there was born in South India, of Brahmin parents, a person named *Sankaracharyya*, one of the world's greatest Philosophers. His theory was of absolute monism (অদ্বৈতবাদ) interpreted through Upanisadas. He says that except God, there is nothing and he denies any form of plurality.

Thereafter came *Ramanujam*, one of such great philosophers. He was the founder of the religious sect known as

“Vaishnab”. His theory of philosophy is qualified non-dualism (বিশিষ্টদ্বৈতবাদ) or qualified monism as distinguished from pure non-dualism or absolute monism from Sankar. According to Sankar, as we have seen, there is no other reality except God and the creation of world is only an illusion (মায়ী). Ramanujam on the otherhand says that God and His creation together constitute one integral whole and as such creation is not different from creator. Ramanujam advocated the worship of Vishnu or Narayan as the only symbol of God.

Then we find *Ramananda*, another great philosopher. He founded another school of Vaishnabism known as “Ramaiths”. They worship Ramchandra as an incarnation of Vishnu.

Madhwacharyya was another great Religious Teacher and he is the founder of the school named after him. This school holds pure dualism (দ্বৈতবাদ) which admits an eternal distinction between man and God or the creation and creator.

Then came *Nimbarkacharyya* and *Ballavacharyya*, two great Religious Teachers. The Nimbarka sect is also known as Sanakadi Sampradaya while the sect of Ballavacharyya is Rudra Sampradaya. There are two classes in Nimbark sect namely :—(1) Ascetics (বিরক্ত) (2) Householders (গৃহস্থ). The Philosophy of Nimbarka relies on identity-in-difference (ভেদাভেদ). Sri Srinibas Acharyya was the disciple of Nimbarka and wrote the famous treatise on Vedanta namely “Vedanta Kaustubh”.

The followers of Ballavacharyya do not attach any value to celibacy or austerity of ascetic life. They marry and enjoy pleasures of life. Their followers worship Radha and Krishna in twin form (যুগলমূর্তি). His philosophy is known as (বিশুদ্ধদ্বৈতবাদ).

Then came *Sri Sri Chaitnaya Mahaprabhu* at Nabadwip (Bengal) one of the greatest Saints and Philosophers. The school of Vaishnabism founded by him is very popular. Some say that this school is a branch of Madhawa school but there are important differences between the two both as regards philosophical doctrines as well as rituals and ceremonies. Chaitanya school holds no caste distinctions and all are equally

admitted to its order. The theory of Lord Chaitanya is in alliance with theistic school of dualism. But it holds that the relation between self and God is an inconceivable kind of identity-in-difference and is incapable of any further analysis. (অচিন্ত্য ভেদাভেদ).

Lord Chaitanya is believed to be God incarnate. Sri Sri Ram Thakur was one of His greatest admirers as I could understand.

In conclusion, we find from above that the philosophy of Ramanuja relies on identity-in-difference but he holds that Monism or non-difference an Absolute one is although principal but the same is qualified by difference or dualism which is subordinate to principal. Where as Nimbarka holds both difference and non-difference co-exist on the same level. Lord Chaitanya has rather compromised the differences of all earlier philosophers by His inconceivable adjustment between old and new, between one and many and between difference and non-difference.

TEACHINGS

In this context I should like to quote few words written from the pen of the said Sri Abani Mohan Banerjee in respect of the teachings of Sri Sri Ram Thakur.

“Sri Sri Thakur was not after building a system of philosophy. He saw and spoke like the ancient Vedic Seers. A metaphysical disquisition would therefore be out of place, besides being alien to the tone of the letters. A ten-points or twenty-point summary? Not very helpful. Who cares for a digest when the plentitude of the revelations is there? No one should; It would be dry as dust, inane, inconsequential. If however, I could hint at the core of the instructions in such a manner and within such a framework that they feel into their places and formed an organic whole, it would be an introduction in the real sense of the term. But how could I accomplish this task? Sri Sri Thakur helped me out, for I had my cue from letter No. 326 (Veda-Vani—Part I) where He has mapped out the whole spiritual history of man”. The said letter No. 326 is set out below for the convenience of the readers.:

1. "The world is a wilderness of becomings where man in his preoccupation with the desires loses the power of discrimination, assumes selfness, and is entangled in the meshes of endless discontent—*the lotus-eating soul*.

2. Then comes a spontaneous urge for freedom, and he falls to musing as to how this can be effected, through what devices or resources, and in which circumstances. The result is ennui when he becomes a *perplexed seeker*.

3. Though assailed by endless wants and harassments, he gradually learns how to defy them, pays heed to the words of the Guide, and tries devoutly to grasp their significance and realise their truth. This is the stage of the *aspirant seeker*.

4. At the fourth stage the cravings cease to be a hindrance, because he is always in quest, renounces all other activities, and keeps himself firmly and resolutely engaged in constant meditation and contemplation. As glimmerings of Truth are vouchsafed to him he is now on the *threshold of wisdom*.

5. When this practice is deepened and intensified the desires and volitions lose their occupation for he has no need whatsoever for them. Then follows realisation when he becomes a *Seer* by the knowledge of his Self as one with Consciousness-in-Itself, or, in other words, with the God that dwells in his heart.

This is the scheme of Life Divine, which is unfolded by devotion to God, the Lord who resides in the core of the heart as Guide.

6. God the Lord, God the Friend, God the Father, and God the Lover are cosmic poles of Truth in the process of Its unfolding. When devotion deepens into integrality, it reaches its completion and fullness in *Love Divine*. Seek It through the involutes and you abjure Peace, for they add poison to manna and sorrow to Bliss. He that would dwell in the City of God must cross the portals of rites and ceremonies and cherish the one aim and one pursuit. If you have unswerving faith in the Guide and carry out his instructions with indifference to the result thereof, the spirit of reverence will gradually possess you till in due course other tones of godliness are added unto you.

Devotedness to the Guide is a rare acquisition. He that unceasingly contemplates his spiritual relationship with the Guide sheds his corporeality and becomes one with the Godhead. The path of duty that leads to emancipation has in a similar way been propounded and established by the Geeta. The fruit-bearing tree that the Magician grows in a trice is only a delusory magic show,—pleasing for the moment and amusing, but it obscures knowledge and ends like time-bubbles—miles away it is from the love of God. Heed not this ; have trust in the words of the Guide, and all this show will gradually disappear and you will gain your freedom from corporeality. Rest assured, the Guide will liberate you, suffuse your being with the rhythms of the Divine, usher you to the presence of the Lord, dower you with Love Divine, and bestow upon you the rights of eternal service unto the Lord. Of a verity you will thus be united with God.

For the present, do your destined duties with evenness of mind and keen following, as well as you can, the instructions of the Guide. In the ripeness of time all your wishes will be fulfilled. The Guide, and the Guide alone, will see to your salvation.”

* * * * *

As Sri Abani Mohan Banerjee M.A. is disinclined to translate and include in this book the Bengali Preface contained in Part II of Veda Vani, the same does not appear in this book.

I have already taken a longtime and I beg to be excused for encroaching upon the patience of my noble readers. I am extremely grateful to the readers and I extend my hearty thanks to all of them including Sri Bimalendu Chakraborty, B.A.; Sahitya-Varati of Pratima Pustak who helped me in proof-reading as also in the matter of arrangement of getting this book printed.

JAI RAM :

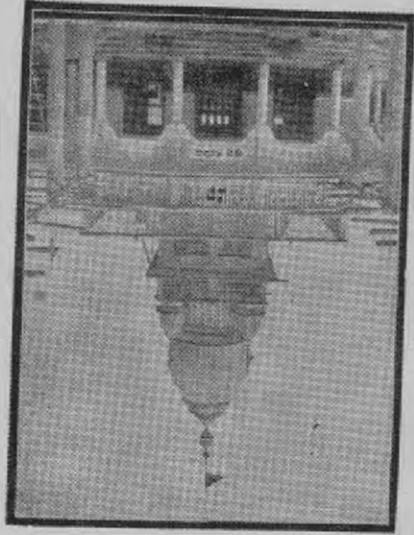
51A, Palm Avenue,
Calcutta-19
The 3rd November,
1964.

Nripendra Narayan Bhattacharjee.
Attorney-at-Law,
Secretary.
Sri Sri Kaibalyadham.
Jadavpur : Calcutta-32.

VEDA - VANI
OR
REVELATIONS.

**"The torch of Truth is the words of the Guide
Aught else, the forest of the night."**

SAMADHI-MANDIR :
CHAMOHANI : NOAKHALI



(1)

The varying natural instincts as determined by individual destiny lure men to the transient objects of this waste-land, offer them pleasure and pain in and through body, home, society, learning, knowledge etc., and goad them on with affective urges. This is called the destined fruits of action. Deny them and you will win the right to peace. Loyalty to the Lord is man's essential nature and consequently the only potent remedy against all human ills. Have nothing to do with the mind, for, pleasure and pain come of it. The one self of all that be is Truth. There is no many-ness, though the diverse physical formations seem to be many owing to their apartness.

(2)

The Name of God is Truth, the Name is peace and bliss. Have trust in the Name and all your wishes will be fulfilled, for you shall then have crossed the pleasure-pain bounds of scriptural injunctions and the need for pilgrimages. If you cultivate self-less devotion to the Lord you will have joy evermore and repose in the Name. All the joys and miseries derived from self-willed action are impermanent—they lead you not to God. Wherefore always recite the Name. The Name alone will save you from the fluxes of worldly pleasures and pains.

(3)

All creatures that be roam about within the meshes of desires owing to elusory infatuation, turn their back to right knowledge, create naught but fleeting wants, and act on sheer impulse. The result is loss of discrimination, entanglement with the desires, endless becomings, and the recurring need of birth and death.

(4)

Fate is the arbiter here, there, and everywhere. In all the three worlds it is fate, and naught else, that can make us reap the harvest. The destined assets and liabilities do appear in due time but affect not him that has firm faith in the Lord. The world is a shadow-play on a screen which, because it supports the mind, can in no way be destroyed. The screen is Truth ; none can slash, tear, or obscure it. As the Gita says :—

It interpenetrates all ; it is eternal, moveless, calm, ever-existent, and can be severed, or burned, or defiled, or dried up, by none. It is always with you ; and, rest assured, It never does desert you—here or beyond.

(5)

Be not a slave to the mind ; instead, submit to God by having trust in His Name. As the mind and the intellect are modifications of Nature they generate the pleasure-pain effects, transient, unstable, harrowing. If one knows not how to end the term of Destiny, one nurtures likes and dislikes, invokes endless discords, assumes countless limitations, and consequently suffers from all the maladies of flesh. Do you therefore submit to the Holy Name by constant recollectedness, and the Name will save you in good time even as It saved the Pandavas from the onslaught of the Kauravas, Pralhad from the persecutions of Hiranya Kashipu, and the godly Seeta from the illusory dear and the control of Ravana. The Name and God are one. The momentum of Nature does not operate for him that lives in divine presence. The innate urges act on the body through the clamps of the mind and the intellect but cannot cross their frontier on to the abode of the Name.....All that a man earns, spends, gains, or loses in this world, all that he comes by or misses, are the awards of Destiny. Always recite the Name, and live by It. And try to bear with what fate has in store for you.

(6)

Everywhere the reaping is as the sowing has been. Fate determines birth and death ; so people in all the three worlds have to undergo the triple visitations of pleasure and pain, which should cause neither elation nor depression. Suffer them instead by patient rejection with a view to serving the God of Truth. Try therefore in all circumstances to live in submission to Truth.

The God of Truth is the Whole, and cannot, therefore, be worshipped except by the liquidation of the parts (sinni). The fragmentation of the whole into good and evil, joy and sorrow, birth and death, smiles and tears, and similar pairs of opposites is done by self-will, and should be surrendered to the Whole as oblation unto Truth. There are exemplars of this ritual :—the loyal Gouri, the consort of the Lord Shiva ; Savitri who was united with her eternal Lord, Truth, by the merging of the “broken arcs” in the “perfect round” and thus saved her father’s line by moral excellence, husband’s line by service and dutifulness, and her scion by purification. All objects of world experience cause pleasure and pain, pass away, and die. All are subject to, and are penalised by, the laws of Death, Life and the Universe. Man puts on the necessary uniform for the game of smiles and tears, enters the debtors’ prison of world becomings, and forsakes Truth. One can release oneself from this fallen state only by pure devotion. In other words, to live by truth and to submit to the Pure Being is the be-all and end-all of life. So affirm the sages. Pledge yourself therefore to the God of Truth and win your freedom from all bondage.

(7)

Wholly have trust in the Name of God, for His Name and Form are one ; if you do so He will see to your salvation ... Always recite the Name : nothing exists but in the Name. Self-willed joys and sorrows stay not, they are ever-changing. Be not lured by them ; try instead to wean your-

self always from them with the lulling Name. The Name is Truth. The control of Destiny lasts as long as the three-sheathed body is, but becomes inoperative as soon as you enter, disembodied, into the bosom of God.

(8)

All corporeal beings have joys and sorrows owing to their desired bondage to the body, and are freed from them by being freed from it. Worries and misgivings are but the oscillations of the mind, which ceases to function when by living in the Name you end your corporeality. Only by persistent efforts can the mind be controlled. Do you therefore practise living in the Name ; if you keep reciting the Name at all hours and in all circumstances, mediating on It as more sanctifying and tranquilising than anything else in the world, you will develop loving devotion too, and consequently have unbroken union with, the Name.

(9)

Where the Name is always chanted there does the Lord dwell. His abode is His playfield, the holy grove where He unfolds His divine poises of pure Bliss—a realm out of bounds to creaturely selfness. Hence have trust in the Name and you will be in the city of God. To live in God is immortality. The desires are a mirage ; renounce them and always recite the Name. To know that nothing but the Name exists is to be in the eternal presence of God.

(10)

The destined birth-and-death series with its coefficients of assets and liabilities is responsible for the pleasure-pain fluxes amidst which man adopts various devices for different modes of satisfaction, getting, however, in spite of all his efforts, not an iota in excess of what is in store for him. So, instead of fussing over the fated events you keep yourself always engaged

in reciting the Name. The Name is one with God : cling to It and you will have bliss.....Whatever is one's portion in life is certain good ; accept it so, exerting yourself to discharge all your duties in the world. Submit unconditionally to what God wills for you, and always dwell in the Name, for the name will undoubtedly release you from the clouds of circumstances. Whatever is posited by the mind is fleeting and limited—comes not to stay ; but the Name of God is eternal Existence. It is therefore your duty to dwell in the Name, whatever be the joys and sorrows in consequence. Naught but the Name exists. Conditions of security or helplessness are one's lot and should be suffered to work themselves out. Persistent efforts will gradually unfold the eternal entity. Degrees of repletion, depletion, and effectiveness accrue to man, according to, but never in excess of, his fated portion. The Name signifies what is true, or pure and undefiled. The Name is Truth. To cling to the Name is to abide in the Self. ●

(11)

Fate rules everywhere, but can be overruled by him alone who reposes in the Almighty Lord ; He dwells in and with all creatures as the living God and is never away from them. But people forsake Him owing to their subjection to the mind, go round and round the meshes of desires, seek but find not Truth, get instead entangled in false impermanent appearances, and fail to realise that Truth forsakes them never. Wherefore, try to submit yourself to the living God Who alone is the abode of peace. The mind is but the house of discontent.

(12)

In the three worlds of being there is none that can bypass his lot. Fate is the arbiter, and awards the body, house, family, society, homeland, friend and foe, disease and bereavement, and such other acquired benefits. So bear with the forces of Destiny with trust in Truth, for the God of Truth alone can and does loosen the bonds of your becomings and corporeality,

and transmute you into a disembodied spirit, and sanctify you for citizenship in the Abode of Holiness, the Garden of Bliss, where naught exists but cosmic rhythms of joyance. This is the status of Truth—beyond the frontiers of the senses and the mind.

(13)

It is fate that bears fruit all the time. Live in its control by acquiescence so as to transform all its dispensations into spiritual good.

(14)

Man forsakes Truth by assuming self-will, subjects himself to the defiling fragmentations of corporeality and environment presented by the false and fleeting differentiae of nature and preoccupies himself with his destined portion of learning, intelligence, wealth, relatives, and powers. Acted on by the three modes of Nature, the human intellect passes into changing formations of content and discontent so that it becomes impossible for man to escape births and deaths. Hence the need for reciting the Holy Name, for you can enter Its abode only by waking up to your spiritual tie with it. The fact is, subjection to self-will and egoism ensnares man with false, transient values, creates oblivion of the Name, and obscures the vision of Truth.

(15)

Transcend Fate by sufferance so as to reach the unconditioned and blissful abode of the God of Truth.....

Marriages are made in Heaven and are beyond the control of man.

(16)

The physical components, formed by individual variations of nature, are a field for the self-assertive experiences of man.

(17)

The living God in man functions as the Name undisturbed during deep sleep, obscurely in the waking state where it is variously split up and modified into alluring forms and tonalities. The result is ignorance of the everduring functional presence of the Name, mental and intellectual disharmonies as conditioned by the instinctive urges, and imprisonment in the cell of endless desires. Hence the assumption of various alien adjuncts which weave the web of Fate, offer pleasure and pain, and prevent escape from birth and death. Wherefore dwell perseveringly in the living God within you so as to realise His presence as the Name.

(18)

The Name is alleluia. The eightfold division of time and life, and day and night, are so many octaves of bondage, which all are sundered by the Name. "Cogito ergo sum" applies to all men, for the word "man" signifies one who cogitates. No man as such is to blame; it is Fate that unleashes the urges of Nature and the apprehensions thereof of good and evil, true and false. Restrictions regarding robes and other accessories are wholly irrelevant to the constant recitation of the Name. You can attain your status as the servant of the Name only by realising your spiritual relationship to It. The Name is Truth; he that serves It attains Truth. The Name alone saves. The mind has no relevancy to that purpose, for it knows but content and discontent, being a formation of the modes of Nature. Naught but the Name, your Self, exists when you are in deep sleep.

(19)

The Name inheres uninterruptedly the cosmic process of ever-joyous life beats. Be Its companion by drinking therefrom deathless honey-dew. Egoistic action is a self-laudatory rite. The living God within you is Truth & Power and has no

decay—He is immortality. Man knows Him not owing to the fluxes of natural instincts, assumes egoistic involutes for transient objects, swells his account of assets and liabilities, experiences various kinds of joys and sorrows, and so cannot escape birth and death.

(20)

Fate is the arbiter ; unless one accepts it as a matter of course one cannot quit birth, old age, and death. The God of Truth has no parts ; and his dedicated servants have no wants. People get enmeshed by cultivating egoism and hence become subject to the mind, with the result that they fail to realise Truth. Discharge from the three worlds is purchased by self-naughting. Know this for a truth that all events are destined and none is to blame.

(21)

As is fated so man reaps the assorted harvest of life. Do you therefore make determined efforts to remember Truth and live therein.

(22)

People in all the three worlds have their ups and downs as determined by individual fate and innate tendencies, according to the will of God, the sole Arbiter Whose dispensations nobody can interfere with. If the tide of affairs is against you so will the world be—nobody is to blame on this account. God alone can save you from the control of the diversities of life. So always try to have trust in Truth.

(23)

A true devotee of God is called Vidur (meaning proximity) because he lives near the Lord, strays not away, earns spiritual merit by following his guiding star, and becomes immune from the humiliating sense of apartness from Him. As the guiding

star is subject to the law of sowing and reaping, the fluxes of pleasure and pain that come from it cannot be smoothed down even by the free will of man. The learned read, but know not, of the sea of divine bliss, for the guiding star controls their fate and permits them not to throw off the burden of delusory infatuationThe Lord takes joy of the humble pittance offered by Vidur but rejects the rich delicacies shown off by the self-opinionated proud.....Single-mindedness means freedom from the discursive intellect ; mystic union means non-alienation from Truth, all cognitions being due to the sense of alienation. Who is a seer ? He that lives in the Self-luminosity of Truth, all other acts being aberrations therefrom. The seer is free from the dichotomy of knowledge, renounces all actions, ends sowing and reaping, and wins discharge from assets and liabilities—for him the many do not exist in view of his having realised God in all and all in God. As he is never away from God he has neither joys nor sorrows. Such a man is verily the seer—one with God in his inmost being and therefore superior to all other mystics. His is a suprasensuous world that endures everlastingly.

It is people addicted to creatureliness who must needs have discursive knowledge and various affective ties thereto. Lust means lusting within the limits of ignorance ; it is, in other words, desire—an intoxicant which the seer has for good discarded, for he lives in Truth, and knows naught but Truth. The Gita says :—Those who contemplate God with single-minded devotion and always live in Him are protected by Him in respect of their attainments that are and will be.

The God of Truth is the Immutable Being residing everywhere in the sameness of His integrality. People invite perils by forsaking Him with the assumption of self-will, but can realise Him by discriminating between the Self and the non-Self with a view to eliminating the latter. All human efforts not directed to this end are inanities, from which accrue those experiences that go by the name of fate or destiny. Knowledge of Truth is right knowledge. He that comes by it wins his discharge from all worldly assets and liabilities, conquers death

and enters the abode of Truth. Truth is Eternity the supreme status of the God-head whereto one ultimately goes, never to come back again.....The Name is the Light of thought, the supreme object of contemplation. He that attains It is never alienated therefrom.

(24)

Self-help is the best help ; and Truth alone sustains, being of supreme power.....It is so easy to get enmeshed in action, and so difficult to get out. If you acquiesce in fate you will in good time save yourself from it, as King Bhagiratha saved his forbears with the holy waters of the down-pouring Ganges.

(25)

People are drawn to Nature by their acquired instincts and enjoy the destined fruits. Of these God alone is the sole dispenser, for nobody else has competency in this respect. Wherefore shed selfness, and like Pralhad serve the God of Truth by contemplating your oneness with Him. As a result you will succeed in breaking the bonds of dualism and realise the immutable Truth, even as Savitri (=aspirant soul) released her Lord Satyavana (=Truth) from the clutches of Yama (=Death or Time) and was united with Him for ever.

(26)

Truth is eternal, immutable ; all that is impermanent and mutable is untruth. Man becomes subject to the dichotomy of the mental involutes of Nature, accepts bondage to birth, disease, death, and forsakes Truth—Truth, the unconditioned and the Absolute, Transcending birth, disease, and death. So pledge yourself constantly to Truth, for Truth alone can secure to you discharge from all sins and liabilities. Try at any rate to do your duties with complete thoroughness without laying claims to your rights.

(27)

If you persevere in accepting your portion in life with resignation you will in due course attain the tranquillity of infinitude and have uninterrupted repose there as all the mental, intellectual, and egoistic perturbations melt into nothingness. Hence, instead of standing by your rights wake up to your duties—thus alone comes fitness for serving Truth.

The world of diversities is created by the mind which, being variously conditioned by the urges of Nature, variously works out the multiform bonds of passions like anger, greed etc, and keeps on vexing the soul with repeated exits from and entrances into the heterogeneous world of joys and sorrows. Serenity thus goes by default. Corporeality is a complex of the “broken arcs” and the “perfect round” ; the mind resides in the broken arcs, the Self in the perfect round. The realisation of this truth comes from destiny which it is that bears fruit everywhere.

(28)

Serve the God of Truth and you shall win your discharge from all the three worlds of creditors. Thus freed, one accepts no more gifts, strays no more from his true abode, and resides for ever in eternal truth. Verily does the God of Truth reveal Him-self in and through pure devotion.

(29)

The successes and failures in school and college examinations are due to fate but are no aid to the quest for Truth. As the year ends with the last month, so does the journey of life with the last bridge. Cross this bridge and you will pass beyond the control of the time-series of birth-and-death. If some are happy and others not, it is their fate. The fact is, body, homeland, learning, knowledge, virtue, vice, coming as they do according to man's destiny, are like the rise and fall of waves that never reach the shore. You can come to the journey's end and reach the shore only by serving the God of Truth : He is fullness, has no parts, and transcends joys and sorrows.

(30)

It is Fate that bears fruit everywhere. The God of Truth has no parts ; He is fullness of which the splendours cease not nor wane. Service unto Him is not possible except by self-naughting. As the Vedic injunction is : Let us contemplate the Truth Absolute.....He that is consecrated to Truth is out of bounds to death.

(31)

Man can but do his duties, the fruits thereof being in the hands of Fate, in which acquiescence is best. It is an error to cajole Fate into doing things. Serve the God of Truth, for He alone can release you from the bonds of birth, death and decrepitude.

(32)

Within the limits of discursive Knowledge it is all wants ; beyond is the abode of Fullness where all wants cease for ever.

(33)

The wheel of time for ever moves and knows no rest. Truth is moveless and eternally at rest. Integrality is nowhere near the world of unreality, which, in the very nature of things breeds the sense of exile from Truth, the sense of want, and countless other aberrations. You should therefore always persist in your endeavour to live by Truth.

(34)

No body can escape the consequences of his actions as determined by Fate, which should therefore be accepted as a matter of course. A man reaps as he has sown.

(35)

It is egoism in man that splits the unity of Being into kinsmen and strangers. In truth, no body in the world is other than your Self.

(36)

As soon as man enters into this changing world of diversities he abjures service unto Truth, asserts his will on the fleeting fragmentations of life, and becomes enmeshed in the desires under the penal awards of time, failing to secure even an iota in excess of his destined portion. Know you therefore that fate is the sole arbiter. According to the Vedas it is your duty in this predicament to contemplate the Truth which is the Ground and Substance of all Truths. He that is consecrated to Truth transcends all the bonds of birth, death, decay and disease. Give no thought to Fate, but occupy yourself in living by and under the control of truth.

(37)

Fate bears fruit everywhere, offering man his experiences and the result thereof, and thus securing to him his body and home, lineage and respectability, learning and knowledge, wealth, relations and other possessions. It is therefore the all-round duty of a hero to offer his life's meed as an oblation unto the Lord.

(38)

As a man sows so does he reap. But if and when he reposes in Truth all his world becomings, in spite of being released by Destiny, become divinised. This is the spiritual significance of contemplating the holy formula (OM), as is practised by an initiated Brahmin, morning, noon and evening ; and this is his entire breviary. He that practises this by pledging himself to, and exerting himself for, Truth becomes a true Brahmin by realising Truth. Where the God of Truth resides there the abode of Peace is. God is all splendours ; He dwells in His integrality as Truth and nothing but Truth. To people on earth He is variously known as Life Divine, Plenum Content, Luminous Fullness.

(39)

Self-will knows no victory ; nor does wane Plenum Content, to which therefore, you should resign for the fullness of life. In the process of going through the destined joys and sorrows people get entangled in this world by all sorts of snares like friends, foes, good, evil and are harassed in consequence. In Truth the weary cease from troubling ; have trust in Truth with a view to the fullness of your spiritual bliss. It is by disowning allegiance to Truth that people court the bondage of joys, sorrows, good, evil and similar other terms, only to go round and round with ups and downs. The only way out from these gyrations is the will to remain firmly pledged to Truth, for only thus can you attain your status in the Plenum Content where dwells the Lord of the worlds.

(40)

Desire is the cause of bondage, for it obscures the might of Truth, forges the contacts of selfness with fleeting objects, multiplies the affective urges, and causes oblivion of Truth. Do you therefore release yourself from the annoying desires by ceaseless aspiration to the fullness of spiritual bliss.

(41)

God functioning in the time-scheme as law is Fate. Acting the law you can sunder the bonds of becomings. Hence the need for submission to His law. On the eastern shore is the world of discursive knowledge ; on the western shore is the abode of fullness where reside those who, like the Pandavas, are on the side of God, and shun the eastern shore which is peopled by such as are ensnared by self-will. Have trust in Truth and you will attain Peace abounding in.

(42)

Plenum Content.

As man forsakes the God of Truth he gets imprisoned by the temporal diversities and overpowered by self-assertiveness,

with the result that the realm of truths is completely obscured. The various instinctive urges upset him in different ways, black out the power of discrimination and weave round him a net of bondage. Thus enmeshed, he fails to disengage himself from his creaturely experiences, becomes fuddled by the taste thereof, satisfying or not, and condemns himself to enslaved comradeship with day to day birth-and-death. So creaturliness does persist.....Body, home, society, are all derived from Fate, the sole agency that in due course brings salvation from world experiences.

(43)

As the mother nourishes her children with food and cheer, so are all beings in all the three worlds sustained by the Divine Mother with ceaseless provisions of manna and joy. It is the obduracy of the self-will which obscures man's vision of the mother as Truth and Bliss. All self-willed experiences in this world of diversities are fraught with dissipations, aberrations, and disabilities.

(44)

Let us contemplate the Truth Absolute, for Truth is man's ultimate destination.

(45)

It is destiny which releases the wants of life and should be acquiesced in until supreme joy becomes yours by the payment of all dues brought forward. As you invite bondage by seeking more than your due you are in consequence prevented by the Mother from releasing the Lord of the Worlds dwelling in your heart. You can terminate the process of Destiny by throwing yourself astride it and thus become like King Bhagiratha who released his forbears (= acquired instincts) by adopting the same process.

(46)

Contemplate the Truth Absolute. Truth alone is permanent ; the false appearances are fleeting.

(47)

The Divine Mother of Fullness sustains all the three worlds even as a mother nurses her children. He that dedicates himself to Her has no wants. In deep sleep you know neither selfness nor deprivations. Likewise he that consecrates himself to Truth can have no wants whatsoever. The mind is created by the assumption of selfness so that the intellect and other accessories of the mind help it in splitting up the unity of Being into the diversified will, with consequent harassments and all sorts of contents and discontents.

(48)

The Divine Mother functions in the time-scheme as Fate which provides the experiences of life. Contemplate the Truth Absolute. Truth has no parts, and has therefore been defied in the Puranas and other Scriptures as the Divine Mother of fullness showering blessings upon all. Wherefore, know Fate to be the Power of the Divine. Live in the lap of the Divine Mother of Fullness for She pervades all, governs all, and directs all.

(49)

Forsake not the God of Truth. It is through His Mercy that man gets away from the waste-land of life. One comes by one's body, home, society from Destiny. Man can but do his duty ; the result thereof is beyond his control, coming, as it does, from the God of Truth.

(50)

As you sow so you reap. Forget not to serve the God of Truth ; He is man's friend and companion in all circum-

stances. By forsaking Him people get into troubles, assume self-will, go gallivanting with the mind, and soil themselves in sundry ways.

To serve Truth is religion ; devotion thereto is duty. Truth alone is wealth, sustenance, wisdom, knowledge and peace.

(51)

From Fate man derives his portion in life and apprehends it as healthful or baneful by means of the mind. Give no thought to this, but try instead to live in submission to the Divine Mother of Fullness.

(52)

It is Fate that bears fruit by releasing the experiences which man takes joy of and wallows in. The Ground and Substance of all this is the God of Truth ; to abide there is complete well-being. To be pledged to Truth is the soul of all religions. The unreal too cannot exist except on the basis of Truth.

(53)

A Bramhmin who morning, noon and evening worships the Truth which sustains the three worlds of becomings is true to the pledge of loyalty to the Lord (like Savitri who so won her Lord from death). Man's real duty consists in sacrifice, charity, and penances. The result thereof binds not but terminates the need for all rituals, unfolds the true knowledge of God, and sunders the world-bondage. The pledge of Truth means the attainment of this state of liberation.

(54)

As a man sows so does he reap ; and naught besides Fate is the arbiter anywhere.

(55)

Accept Fate by riding it, so as to enter the abode of Eternity, where births and deaths are no more and the weary

rest for ever. On earth one gets nothing in excess of one's portion. Fate is the arbiter here. Work out your destiny by holding the reins of its chariot and you will in good time emancipate yourself from the time-series of days and nights.

(56)

He that accepts Fate by getting astride of it can be its controller, and so end the beginningless series of becomings, and attain freedom.

(57)

Let us contemplate the Truth Absolute. Dragged by the lure of sacrificial rites and the merits thereof, man entangles himself with fleeting and limited joys, and is thus debarred from realising Truth. Nature is basically composed of three tonalities which, by the varying of proportions, split up the One into many, such that each subject cognises innumerable objects and is tied thereto by the affections. The sages have classified these affections into the ungodly that pass away and the godly that endure. You are fortunate in so far as you feel the conflict of the two series, in which victory certainly belongs to the godly. It is therefore your duty to persevere in earning the wealth that contributes to the well-being of the soul. Rest assured, God will bless your efforts. As long as you shall not have paid off your debts to this waste-land of diversities you are not permitted to leave its scenes of births and deaths. Hence it is that your spiritual instincts are at present having their playful sway. As soon as you win your discharge, the game stops and you attain your true spiritual state that dures for ever.....Truth is Fullness; the false are fragmentary, misbegotten, transient, always in a state of flux. Nobody either in the three worlds here or in the fourteen beyond can make himself in any way effective except on the Ground of Truth. Be patient to keep yourself pledged to Truth wherein is your abode of Peace. He that constantly lives

in divine recollectedness with unfailing single-mindedness of devotion does attain to the realisation of God and thereby wins absolution. God takes joy in and has love for such as are thus absolved, for they become one with the Integral Truth by the sundering of all their worldly bonds.

(59)

The acquired instincts of man involve him in the modes of Nature, which present a complex of body, homestead, society, learning, knowledge, etc, wherefrom he derives his self-assertive urge. Conditioned by Nature's principle of ignorance this self-will binds him with egoism, shuts out Truth from his Ken, charges him with pride of corporeality and learning, fills him with self-sufficiency, goads him with the impulses, and throws him into the arms of birth and death in this world. Truth is thus completely lost sight of. The saints however bear with the forces of Nature with a view to ending the time-series of life and devote themselves to Truth by surrounding all the acquired instincts and persisting in their endeavour to live in submission thereto.

(60)

As fated, man forsake Truth, assume self-will, masquerade in strange diverse ways and toss in the fair-foul game of life. They know not that they are bound and imprisoned and dupe themselves into believing that they are happy. None but the God of Truth can offer the blissful drought. So you can release yourself from the time-scheme of birth, death, agonies and distress if only you get out of the meshes of acquired debts by surrendering yourself to Truth.

(61)

All one's learning is fraught with Ignorance, and pride thereof with defilement. Truth is purity bare of all blemishes. Whatever is got through self-will is fated to be defective and unsatisfying.

The God of Truth is out of bounds to Fate and to attainments or frustrations. He is benison-man's eternal possession inhering the senses each and every moment and yet transcending them. To crave is to lose Him : craving in the very nature of things blacks Him out. Know God to be Fate, the One existing in His fullness in and through the many. As you split yourself into many you lose yourself in the involutes.

(62)

If you recite the Name without shedding selfness, you would have no end of troubles on account of the acquired instincts, which prick people with the thorny senses and rule them with the chief involute of Nature, namely the mind. Give no thought whatsoever to them. Instead hold fast to Truth as the be all and end all of life ; this is devotion, reverence, and love, and this is to live in holy recollectedness.

(63)

The more one learns to bear with the forces of Nature like the sensibilities and similar other urges, the more they loosen their grip, unfolding eternal joy. If, therefore, you remain firm against the mental, intellectual, and physical pressures and thus withstand the impulsions of life, you can, God willing, succeed in having repose in the heart centre till by continued practice you are established in the eternal abode of Bliss. The deployment of these forces for one's sense-pleasures is ungodly because of the resultant involvement in their thrice-strung clashes. Hence try always to cultivate patience and fortitude in all your activities so as to have peace and happiness of the mind.

(64)

It is not that he who shouts the loudest recites the Name of God best. Better it is to remember Him in silence. Naught but the Name can save you from the world. To hold fast to this faith is to recite the Name best. To live in submission to the Name is divine recollectedness.

(65)

Man is ruled by the instinctive urges coming from Destiny. God is beyond the modes of Nature though seemingly shrouded by them. Selfness lives in a poor world of becomings where the material involutes of Nature breed and dance in constant opposition to one another and refuse to stay-put. This is man's destined misadventure—to take on the shroud of Nature and wander aimlessly about. Destiny presents to you the fruits of your actions. You cannot foresee the fruits but their enjoyment is always fraught with conflicting pulls. Anyway, what is the purpose of marriage? Not certainly to waste the seminal substance that contributes to physical well-being, nor for sense-gratification. It is law for the son to maintain his parents through his destined experiences, whatever they be and however tended. Not to break this line of "natural piety" is right conduct for son and his sacred duty too.

To recite the holy Name is to make it shine in upon you. It shines when it is in its abode of glory. The holy Name is properly recited only when unity with the One is established. The Name signifies recollectedness and means nothing but meditation. Make your choice of any aspect of Truth, contemplate it again and again, round and about, never wandering away from its precincts. That is Name, re-collectedness, meditation, and the Truth sought after.

God is one with His Name, for He dwells there for ever. Devote yourself to this truth with unwavering faith. You can end your sense of remoteness from Him if, fate willing, you can shed your selfness. When you come to the end of your world experiences by seeing them through without revolt (and therefore by self-naughting) your joyous interest in the Name will spontaneously be unfolded. What is lotted cannot be blotted by anybody. The destined fruits of action come according to the divine law of god and cannot therefore be annulled by him, but can be transcended by man if by self-naughting he goes beyond them by reposing in the Name. The Name is Truth. But the fruits are dry and sere for him that recites the Name without shedding selfness.

(66)

“The Name is Truth, the Name is Freedom. The Name is the soul of Religion, there is naught but the Name to live by in this world.” The Lord and His Name are one. The Name is God. By means of Nescience the Name creates the world of diversities, causes the delusory formations of the mind, sets up the conflicts of the self with the nonself, and thus whets the keenness for deliverance. The Name alone is the Thing-in-Itself. Your duty is to rid yourself of the hunt for devices, settle down in peace, and constantly cherish the Name in the depths of the heart. The Name alone, and naught else, is ever wakeful,

(67)

Life is a field for work ; to do your duty here is the essence of religious practices, Pre-occupation with scriptural sanctions interferes with the love of the Lord. God is constantly with your essential Self. It is His illusory scheme that goes with your non-self (which in delusion you suppose to be your-Self).

(68)

The mind shuts out Truth by creating limitations. When you are in deep sleep the mind is not, but Truth reigns supreme knowing no adding to or taking away from. This is Peace. If you always try to seek Truth, Truth will save you from this wasteland of births and deaths.

(69)

Be content with your portion in life as meted out by Nature. Thiswise can you release yourself from destiny and attain eternal Truth.

(70)

Man's need of joys and sorrows as apprehended by the dichotomising mind can be transcended by the principle of

divinisation which, when perfected, ends all debts and secures to him the abode of Truth—a state of fullness that knows no fragmentation. To be free of the destined fruits of action is to be released from births and deaths. Always dwell in the Name and the Name will grant you emancipation.

(71)

The mind is so made that in the whirlpool of Nature's modes it must needs gyrate into creatureliness. Try therefore to live in submission to Truth, shunning all contacts with the mind; this is called being pledged to Truth (Savitri Vrata) which will release you from the time-scheme and make you a dweller in Life Divine, enjoying Holy Communion everlastingly. Here the mind dies to become an immortal bloom, the intellect dies to become pure consciousness, craving dies to become joyance. This is the realm of the Ground of all becomings where naught but the holy communion prevails uninterruptedly.

(72)

As a man sows so does he reap. None can write off what is willed by God. Try to live detached from the fated goods of life, as shaped by the wheel of time, through devotion to Truth and submission to the God of Truth. The true servants of God are out of bounds to time and attain by contemplation what the Upanisads call the Abode of Truth.

(73)

The fated fruits of one's actions, called Destiny by the wise seers, cannot be shaken off except by devotion to Truth. The innate tendencies make man contact Nature by turning him into a creaturely composite and providing him with homestead, society, father-land, learning, knowledge, intelligence, riches, respectability and a span of life. Guided by the tonal modifications of Nature he becomes in due course

subject to fears, misgivings, and sundry other harassing circumstances, but, owing to the intellect having been thus clouded, fails to get his release therefrom. The body is prone to decay. All combinations like beauty, loveliness and other sensory perceptions shall be decomposed and yet people court ensnarement by them only to revolve in Time with no rest whatsoever. The aggregate of physical components is the cause of man's birth-and-death series, but He that indwells all these aggregates is immortal and undecaying. His will it is that provides all the flesh-bound creatures with such powers as they are lotted for. Everybody is empowered to the extent of his destiny, never in excess thereof.

(74)

What you aspire to be by contemplation you are divinised into at the destination. As a man yearns for here (alive) so does he come by beyond (after death).

(75)

The Name and God are one. The Name is Light of thought and the Substance of all that be. Devotion means constant abidance in the Name ; to recite the Name is to practise patience against the forces that are obstructive to the Name. Devotion to the Name in the manner indicated leads to the realisation of the Name.

(76)

Man's acquisitions and deprivations are determined by fate. Let us contemplate the Truth Absolute. The mind commits the sins and is smeared by their sinfulness.

The mind is the cause of joys and sorrows, births and deaths, and involves gods and demons too in the fated fruits of their actions, The mind is not in deep sleep. He that exists in that state is God. So the seers have ascertained. He it is who holds and sustains the universe.

(77)

It is not given to man to make his wishes effective by self-will. Nobody is to blame : everybody is guided by his destiny as conditioned by Nature. The events are all released by the scroll of Time.

(78)

A man's due in this world is his fated portion. All creatures that be are one with God. Enmeshed by the desires one is a creature. Freed therefrom one is eternally the Divine. Pure consciousness supervenes when the cause-and-effect relation is transcended. In no circumstance should you forsake the God of Truth.

(79)

When the lower self is naughted man attains his higher Self which is Freedom. The world is a passing delusory show ; man in his creatureliness must needs live in its control. To get your release therefrom the one thing needful is surrender to the Lord God of beings.

(80)

Fate bears fruit everywhere ; you should not try to by-pass it ; instead, be content with what is offered unto you. What God wills is all for your good, for, God is good. If you hold fast to serving the Lord as your ultimate duty you shall come to the end of all involutes.

(81)

Let us contemplate the Truth Absolute. Always recite the Name. The Name does always provide the devotee with unwavering strength. The Name is Truth. No worship is fruitful unless based on the Name—the most wonder-working sacred formula. Naught but the Name exists.

(82)

You can get rid of the shroud of life only by pledging yourself to Truth. This is loyalty to the Lord ; repose therein is to be delivered from the world process. The words of the Guide are the basis of contemplation—this is the one sacred lesson of all the scriptures. The Name is concentrated contemplation—the one is the other, not different.

With absolute trust in the words of the Guide Prahlad attained love divine by means of pure devotion—naught stood in his way. This is to be loyal to the Lord. There is no harm in diversionary talks if only you see that you cannot exist except in God. Hence you serve God best by always having trust in the Guide. As creatureliness, in the very nature of things, is drawn to needless frivolities and witticisms, you should keep on purging the passions of your fated term in this world with a will to abide by the words of the Guide. To have trust in the Name is devotion. The Name is the Light of Thought, or, in other words, the only restful abode of the mind. The glory of the Name shines not in as long as selfness persists.

(83)

Nothing can get you away from the hands of Fate—the agency that feeds you with joys and sorrows, gains and losses, good and evil. Do not upset yourself over what comes therefrom.....As there is no way out from the penal term acquired from Destiny, it is an error to get worried on that account. Have trust in the Name devoting yourself to It with singleness of purpose. God dwells in the Name and is one with It. Nothing can be realised as enduring but the Name. It is your duty to live by the Name and to be wholly devoted to It, for the Name alone will dure for ever.

(84)

Always recite the Name. When the time is due your fortune will turn and God will confer upon you the state of blessedness. Men are fated to suffer endlessly from all sorts of

harassments and humiliations. The reaping is as the sowing has been. But God in His mercy has established the overlordship of the Name for the deliverance of man from the destined fruits of actions which exhaust themselves as you persist in living under Its control. Keep on reciting the Name and cease not from the practice even if mental satisfaction be lacking. There is nothing to save you but the Name. All thoughts and efforts necessary for the practice will come of themselves from Destiny, so that your duty consists in cultivating patience against all contrary forces.

(85)

The Name and God are one. To recite the Name is to remain in uninterrupted recollection of It. The name alone gives you freedom from limitations and the boon of all-blissful Divine Grace. Recitation of the Name cannot be interfered with by mental ease or discontent. The Name verily is Truth and Peace.

(86)

Souls dedicated to God do also acquiesce in the destined fruits of action, as illustrated in the Purana, by the life stories of Rama and other noble characters, none of whom sought escape from their fated experiences ; for, as long as they persist the bonds also do persist, but as soon as their term is over the Self shines in its eternal glory. So always try to recite and live by the Name, for the Name alone will liquidiate all your debts and confer upon you the Freedom of the City of God. Have no doubt in this regard. The world is a delusion and the lure of the acquired instincts a haze that obscures the Sacred Beauty and Glory of God. Hence the devotees of the Lord use Destiny as a screen and ignore the physical and mental images projected thereon. Always recite the Name. All conditions of life are due to the pull of the instincts. The destined fruits of action come with the body and disappear with its disintegration. Know this to be the only truth that the Name is never to be forsaken.

(87)

As the world becomings roll, the affections and obsessions produce dullness of soul, so that the joy of spiritual knowledge remains shrouded and the mind is defiled by the dichotomy of fleeting oppressive discords. Hence joying in the Name goes by default. The more you recite the Name the more will the heart be purified till you are able to win your discharge from destiny by blissful service unto the Lord.

The name and God are one. If you live by the Name you will in due course enter into the company of the Lord's playmates, who have their share of natural joys and sorrows but make no distinction between them, accepting them both as gifts from the Lord. This is called belonging to the Lord's team. Self-lauding rites cannot transmute joys and sorrows into spiritual good but only swell their number by associative discontent. Hence recite the Name, be the practice satisfying or not. Man is a bond-slave to corporeality.

(88)

If you recite the Name egotistically the destined order of joys and sorrows will inevitably persist, such practice being a self-lauding ritual. As long as corporeality does not disappear it is your duty to live by the Name with disregard to content or discontent therefrom. Man is not the agent of action, but only an instrument. This is borne out by the Gita : "The Lord creates not either man's will to do or his deeds or his contacts with their consequences". If you see facts in the face you can easily understand that man's will is nowhere effective. For, if it had been so and if man had been perfectly able to fashion his ends according to the heart's desires there should not have been any cause for dissatisfaction with any event of life. Which obviously is not the case. Be that as it may, the fact remains that man's only duty is to live by the Name. All getting and spending in this world are due to Fate. One does reap, however he might, as one has sown. Acquiesce in what fate has in store for you. Covet not

another's portion. Since you have to earn your livelihood do so with good grace, acting according to your lights and leaving the rest to Fate. Recite the Name with disregard to the lure of joys and sorrows. For the Name is beyond joys and sorrows and the fluctuations of the mind, shining unobscured in selfluminosity. Much like the process of respiration does the Name function, undisturbed by mental dichotomy, spontaneously and everlastingly.

(89)

None but God can save you from this cavern of corporeality, where, nourished by Nescience and deluded by egoism and pride, man is assailed by thirst for fleeting joys—an unquenchable thirst which with the mind and the intellect forms a vicious circle of cause and effect. When a man dwells in God the mind and the intellect disappear. The Name and God are one. Live by the Name and the knowledge of God will be added unto you. The natural instincts create the delusion of wants which seek satisfaction by contacts with the pleasant-unpleasant situations and thus forge your fellowship with the unreal. Since the Name has revealed Itself unto you, however, circumstanced you might be, your entry, after this corporeal frame drops, into the abode of Eternity is assured. The City of God is all bliss—out of bounds to the powers and the splendours, unknown to the modes of joy-and-sorrow, and untravelled by the mind and the intellect. Have your sole trust in the Name. Envy not the happiness of others. Instead, make efforts to joy in the Name.

(90)

To try to live always by the Name with patience is to serve and worship God. The Name and God are one ; hence that place is the playground of God where goes on the chanting of His Name. He who dwells in the City of God need act no more according to the scriptural injunctions ; he does with all wants because he lives in the Lord. Of delusion comes

selfness, which estranges man from God with a shroud of unsatisfying desires and consequent involutes ; the result is that now he is content and happy and again discontented and unhappy. You should, therefore, do your duties as best as you can with your trust always in the Name, be the mind restful or restless. Even if happiness fails you, you should never fail to recite the Holy Name.

(91)

In spite of all the wisdom of the world that might be in your possession, your mind and intellect are swept away by the pull of the deluding world. As long as you are in the house of delusion you should persist in bearing with the forces of destined events, whatever they be and in whichever circumstances they present themselves. Wife and children that come in the process of becomings bind man with infatuation, egoism, and obscuration of self-knowledge. Not before one is released therefrom one can begin whole-heartedly to take joy in the Name of the Lord, which, once started, makes one indifferent to all the vicissitudes of life. Thus then man gains repose in the Name or in other words, becomes emancipated from Nescience. If you persevere in contemplating the Name as one with God, you will be granted absolution here and now by the All-Blissful Lord and Being of all becomings. So, however and whenever you are faced with the formations of Nescience, bear with them like Prahlad by naughting the self. Live constantly in submission to the Name with an unaggrieved heart, whether or not you have joy in the Name or happiness by your lot. Service unto God should be accompanied with repose in the Name, like that of a child who, gentle or unruly, never gets away from the arms of the mother. The idea is that you should be bound to the Name, feeling exalted at being Its servant. Wants will cease from troubling you as soon as you are thus saved by the Name. The Name of God alone is Truth.

The Name is the only means of deliverance from the shrouding bondage of Time and the only goal to be reached

by human efforts. None else is there in the world to help you out. The Lord God removes all obstacles. Have trust in Him and you will be released from all bonds and vicissitudes. Hence always recite the Name. The Name is one with God. Indeed, the Name and the Entity that the Name stands for are identical. God the Almighty removes all fears. Eternal peace comes of having trust in him. "The bodies are all impermanent; He that indwells is the only permanent Reality".

(92)

People all the world over are under a deluding infatuation. As a result thereof, they seek the fleeting and unreal pleasures from a notion of permanency with regard to what are transient life-supports, dissociate themselves from the Oneness of Bliss, go round and round the wheel of Nescience, and so are led to repeated births and deaths. Persist in reciting the Name, forsake It not even if the acquired instincts detract from your interest therein. Loyalty to the Lord is the only sustaining truth in life. The name and the Absolute are one. Conduct is right or wrong according as it leads you to or away from the Absolute. You should live by the Name not for mundane joys but as a course of penance, braving all the sorrows of life. Persistent efforts to live by the Name break the bonds of sorrow, till joy in the Name unfolds itself as immortal and unbroken Bliss. Recite the Name with detachment to results thereof. To live by the Name for Its own sake is right conduct.

(93)

Deluded as all beings are, they hanker after only worldly joys; seeking out fleeting impermanent satisfactions, they abjure Divine Love and Bliss, the which being permanent rises not nor sets. Primordial Ignorance is responsible for this delusion. Consider this body as a tenement not your own but derived from Destiny. The mind and the intellect come of the restless dynamism of Nature and pertain not to the God who dwells in your heart.....Keep yourself always aloof from the

destined events of life emerging as worldly joys, sorrows, good and evil ; they all belong to and are felt by the mind and exist not outside of the mind. The objects of the mind are the sensibles which must needs appear with their limitations. Whatever of pleasure, pain, happiness, or sorrow is felt comes from the mind and is of the nature of a drug-addicts delirious dream. To have fallen from one's essential nature is the primal illusion—mere dream-stuff. To revert to one's real Self one has patiently to resist the illusory lures till the acquired instincts work themselves out and the bonds of actions are sundered in consequence. You are free as soon as the meshes of actions can no more weave themselves round you. Then you enter the City of God as a disembodied spirit and as such you are empowered to serve the Lord with loyalty divine, attaining in consequence the supramental status of Love Divine. When you are thus blessed, you realise that the Name is Bliss, Charity is universal love and service is serving the Lord God of all beings. Practise self-naughting with a view to attaining this state of consummation. Adore the Name at all hours all the days of your life.

(94)

Fate works out to fruition everywhere. People in ignorance are duped by endless mental formations, involved in liabilities, and punished in consequence thereof. So always cultivate patience and pledge yourself to the God of Truth. He will release you from all the debts incurred and confer upon you the estate where you are at peace with all. Shed all worries and offer all the pleasing and unpleasing urges of this life unto the God of Truth Who alone will save you from getting tossed in the endless sea of becomings. None else but God has the power to emancipate you from the series of sowings and reapings.

(95)

Girt with self-will you have been since ages strutting about in pride only to be balked at every step. Why then these

vanities? None can deprive you of your portion in life, for Fate bears fruit everywhere without fail. Forsake not the God of Truth. Truth is totality in all phases of life and has no parts. Try always to adore Truth and you will be graced with divine mercy.

(96)

Adore the God of Truth. He will always sustain and protect you. As fate wills it so are people encumbered by the experiences of life, which now give satisfaction, now discontent.

(97)

Birth, death, and marriage are the three predestined events that cannot be interfered with by anybody and must be acquiesced in at the time and in the spirit as previously determined by Fate. Suffering is due to selfness attaching itself to gains and losses, so that to be free from all worries and misgivings you should have always complete trust in Truth by the naughting of the self.....The conative urges take form as dissipating thoughts. Get rid of the modes of Nature by living in the citadel of patience till you attain the unqualified status of the Absolute. Then you will win your discharge from corporeality and its delusory bonds—but not before you have done with all assets and liabilities.

(98)

People would flout Fate, instead of riding it, with the result that they become endlessly encumbered. It is due to Fate that they become entangled by the various mental formation and dragged through pleasing, unpleasing, laudatory, and humiliating circumstances. When you are in deep sleep all satisfactions and discontents become extinct, for they rise from and are controlled by egoism (which disappears in the state of dreamless sleep). Shed selfness, and surrender your life's portion to Truth. Thus shall you realise Truth.

(99)

People in all the three worlds are tied to the body, homestead, relatives, friends, and acquaintances, according to their individual destiny which in the process of time causes meetings and separations. Give no thought to these, have complete trust in Truth, deny yourself all the destined fruits of actions, and strive for the attainment of Truth.

It is Fate that shapes the events like marriages, arranging circumstances with a view to bringing about the marital union. You are harrowing yourself endlessly by exercising your will with regard to it. It is Fate that intervenes when a desired union falls through.

(100)

Cultivate patience at all hours and in all circumstances. The fated events, elevating or degrading, are all a delusion-fleeting and impermanent. Renounce them, act not under their control, try instead to have your trust in the God of Truth. Persist in this practice and He will dower you with enduring peace. Self-lauding rites are essentially infructuous and help not subserve Truth. By exercising self-will all these many years have you been able to bring any single thing to fruition? Think clearly and you will see that you have come, by what was allotted for you—naught besides..... naught besides. Why then this headache over your son's marriage when the fact remains that human will is utterly ineffective. As it is fated so will a person meet his mate for marital union. Neither gods, nor demons, nor men can alter the course of destiny. If you can surrender your selfness to the God of Truth and live under His protecting eye you will succeed not only in winning your discharge from all life's debts but also in having that peace which passeth understanding.

(101)

Self-will does but add to your destined meed and swells indebtedness instead of wiping it out; and so the

birth-and-death series persistspleasure and pain come from Fate.

Know it for a fact you cannot get rid of the meed of life except by devotion to father, to whom you should offer your respectful services by patiently curbing the impulses of the mind. Father's blessings bring peace and happiness unto children.

(102)

Consider this scriptural saying : "Father is Heaven" ; to serve him is the son's duty and to seek his satisfaction the greatest penance. As one is lured into this wasteland of life one gets, as a result of one's previous actions, one's father and mother to be nourished by them. You should always adore your father—that is your duty as a son. To respect his wishes as long as he is alive and to perform the last rites after he is dead—these are the son's obligatory duties. Not to do one's duty but to seek one's pleasure and strut with self-will are a purely self-lauding ritual which never comes to an end, and can neither terminate births and deaths nor secure deliverance from the bonds of passion. Know this to be the truth.

(103)

Don't you worry ; success comes in the fullness of time. Doing one's duty with singleness of purpose conduces to deliverance from the world. The world is a delusory process, functioning as a conflict between time and the Timeless. It is God's will that people be released from the fleeting and dissatisfying world gyrations of joys and sorrows. Adore the Lord—your only duty here on earth.

(104)

God as mercy inter-penetrates all life.

(105)

To be pledged to Truth is the ultimate religion of man. Single-minded devotion brings complete satisfaction, leaving nothing to be desired.

(106)

Always bear with what fate offers you in the right spirit.
So will you have God's mercy.

(107)

According to the laws of Destiny, joys and sorrows, diseases and bereavements inhere this body and should not be worried over if divine blessedness is desired. You should, therefore, gladly submit your body to such experiences as it is heir to, so that your essential nature as the servant of the Lord might reveal itself through the discipline. It is egoism and its subsidiaries which make people transgress the laws of spiritual life, hanker after the goods of the world, and get into the shell of birth, death, pleasure, and pain. Man's deliverance lies in merging himself in divine recollectedness. The more you sing the Name of God the more will Peace supervene till you attain the state of undying Bliss.

(108)

Don't you worry. Always try to live in submission to God. The world is a delusion which disappears as soon as the destined time-series terminates. It is wrong to distress yourself over what fate has in store for you.

(109)

It is the nature of the mind to cause pleasure and pain by the perception of what it is focussed upon. All actions (of the mind) lead to Heaven or to Hell. To adore the Lord is the end and aim of life. Thiswise alone is man saved from dualism. All devotion and religious practices consist in submitting yourself to the will of God by the cultivation of patience. To live in the supra-sensuous by transcending the sensuous in Bliss. To abide by the words of the Guide is duty—the only mode of performing self-immolation and maintaining divine recollectedness. It is also true adoration of God—an ultimate status of the

(112)

Always recite the Name ; to do so is singleminded devotion. The acquired dispositions become a spent force only through patience : everything in its time. The Name alone is Truth ; naught else but the Name endures in this world.

(113)

The Name is Thought-in-Itself. "The name is the Light of thought. God the Lover is incarnate Consciousness-Bliss-eternally pure, eternally free, and one with His Name".

In other words, one has nothing to gain in this world except the ceaseless flow into his heart of Name-that-is-Truth, wherein the mind, the will, and the other faculties should forever seek satisfaction. To repose in the Name is to be free from all aberrations caused by lures and troubles. From the fluxes of primordial Nature is born the delusion of the mind which in consequence apprehends the objects of the world in their apartness and designate them by diverse names. In all your thoughts and musings, in adverse circumstances or in prosperity, dwell constantly in the Name, with disregard to its objectified—formations and faith in the truth that God and His Name are identical, and all other names are erroneous, delusory impositions on It. The Name will be a living Reality when you feel Its presence in all circumstances—in all your articulations and the operations of the mind and the intellect. Whatever be the state you are in, to recite the Name is, therefore, your sole duty.

(114)

Truth is one, and the path thereto straight and clear. The endless views about It as expounded in the pseudo-scriptures (of the Shaivas, Shaktas, Tantrics, etc.) are sought only by the misguided people.

To ignorant people the static Being seems to have lost Itself in dynamic Nature. In reality the One sees, the other acts.

soul which ushers in the Grace that saves. Heaven and conditional freedom are both purgatorial because, after the pleasurable experiences resulting therefrom have run their course, one returns to the painfulness of having been deprived of them. What is purgatory but suffering? As soon as one's term there expires one is again born into this world for working out one's destiny. Night and day you should, therefore, attend to the immediate needs and duties of life, trying the while to mould yourself according to the words of the Guide as best as you can.

(110)

This world is a delusion wherefrom one can deliver oneself if by abiding in Truth one conserves one's energies and deploys their gathered might to undo the world-ties of debts and hectic fevers. Thus released, one goes beyond the involutes and lives in everlasting wakefulness, immersed wholly and interminably in the supreme peace and bliss of Love Divine. Singleminded devotion leads to this unique status. Resolved firmly to do or die and disengaged from all lures and worldly controls, you should wholeheartedly devote yourself to your religious practices with singleness of purpose; if you do so an efficient power within you will lead you to that status without fail. Be not undimful of your daily routine; pursue it by all means with indifference to whether or not you profit thereby or the profit be mickle or little. Cultivate the company of the saints the while you do your duties. The one all-time pledge of life is right conduct.

(111)

Remember that Patience is the only means for a way out from the inherited liabilities of life. All worldly joys and sorrows come from destiny—an unseen force which functions through the various mental formations. Individual effort may slightly mitigate but can never terminate its penal term. You can win your discharge only by means of patience. When fortune favours, all your wishes will be fulfilled.

At the line of conjunction the solid (material) world melts into the etherial twilight of evening. Pure devotion unfolds itself to one who reaches this junction where breath remains suspended and faith comes into being.

“The Name is the Light of thought. God the Lover is incarnate Consciousness-Bliss-eternally pure, eternally free, and one with His Name.” The Name is one with Its Form and tabernacle. So the tabernacle where it is established is called Its temple. One-pointed thought is contemplation, which, as it shines, destroys all veils and impediments and leads to repose in the God of Truth. Patience consists in untiring fortitude against all contrary forces, as of the senses, the mind, and the intellect, or, in other words against whatever is cognised as joyous or painful, good or evil, gainful or luck-less, affecting self or others. For, they cause the distempers of life and lure men to bondage in diverse ways. Penance thus continued makes the heart pure for the Name to shine in upon it. With the consolidation of this experience the veiling desires disappear and the soul rests in peace. This is called dwelling in God. As the world is under the spell of Ignorance, the three-formed urges of life take form as flesh-bound lusts and cravings which make people mad for their gratification, warped judgement; and tempt the mind to endless gratificatory devices. As a result of these lures they are ensnared by the disturbing forces of egoism, self-will, arrogance, pride, anger, superciliousness. Try, therefore, to bear with the cognitive-conative-affective impulses, reciting the holy Name with the mind concentrated on the act of respiration. Successfully to have done so is to attain that moveless state of recollectedness which gradually leads to self-realisation, or, in other words, to the revelation of the Name. The Name is Thought-in-Itself. It is Immortality, Freedom, Love, and cosmic Power. To realise this state is to be one with the God of Truth—So says the Bhavisya Purana in the Krishna-Jodhisthira narrative in the Reba-Chapter.

God is the Light of all thoughts, the Being of all becomings, the Freedom of the free, and the ultimate destination of life's journey—also called in the scriptures the liberating Word in the realm of truths, the Word that is God. This is the

spiritual meaning of respiration—the breath that is out is universal dissolution ; the breath that is in is universal creation, the breath that is still, neither in nor out, is Truth. To dwell in submission to this Truth, called the God of Truth in the scriptures, is spiritual excursion. Devotion to this God of Truth, if persisted in, leads by stages to the realisation of Truth. If you dedicate yourself to It with perseverance in your efforts to fix the mind thereto, you will attain the state when the mind no more wanders. Then will pure devotion unfold itself never to disappear again. This is the state of self-realisation. Let us, therefore, contemplate the Absolute Truth. Keep reciting the Name with the mind held between inspiration and expiration, and in due course supreme joy in the practice will supervene, annihilating all desires and drowning you in eternal Bliss-and-Peace.

(115)

The gates of Heaven open only to devotional practices. The Name and Its Substance are not distinct from each other. The Name and God are one. Have trust in the Name and you shall be a dweller in the city of God. For, as the Name is identical with God, so is His City with Him. That God never steps out of His city is borne out by the experience of the saints. Wherefore, if you live by the Name, you may not leave His City, being an approved citizen thereof, nor will you ever be conscious of His absence from you. The pleasant and unpleasant experiences emanating from the clouds of corporeality are but a prison-term which, along with the disappearance of pleasure, pain, content and discontent, completely disappears in the state of deep sleep. All things pass away except the Name. Live by the Name whether or not you have rest therein or joy thereof ; for, thus may you win absolution and enter the abode of Eternity. Remember that God is always overseeing you. As long as you remain embodied for your world-interests so long must you suffer from your innate dispositions ; beyond is endless peace. Contact with and separation from brothers, sisters, wife, and children, of this life, time-woven as they

are by destiny, are all on estrangement from God, a wrong affective formation, a cloud of unknowing—sheer bondage. Try to surrender yourself only to the Name. Access to more than your portion in life is not given to you in any circumstances.

(116)

The word "Hamsa" means "swan", its esoteric significance being self-revelation, a process by means of which the world rests on God. As the bird Gadura (=aspiration) is the carrier of God Vishnu (=Immanent Reality), and the Bull (=nascent spiritual power) of Lord Shiva (=supernal reality), so is the Swan of God Brahma (=creative Reality). Manifest reality is thus three-formed and multiplex, as seen in the three ways of knowing, the three tonalities of Nature, the three poises of Reality, the radiant Three, the three-powered Deity, the triple Fire, the Trinity. Beyond the tri-morphous reality is the formless transcendent Godhead, revealing Itself as "I am He" (=Hamsa), this sacred formula being the true Name of God. The dynamic poise of Hamsa expresses itself through the process of respiration which is one with the Name and which in the course of chanting the Name becomes suspended, with the result that selfness disappears, the intellect is becalmed, and the truth of the Name as identical with the Life of lives is flashed forth in consciousness. This is self-realisation of the truth "I am He" (=Hamsa).

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

Hamsa (=I am He) is a Name of God and as such the Light of thought and the soul of becomings. To realise God is to be firmly established in this truth. To stay in between things is detachment, which, with submission to and recollection of the living God within you, leads to such a loving relationship with Him as makes odious all attractions to the lures of the senses. Sudden and forcible repression of the senses should be avoided lest the nagging subsidiaries should

interfere with the recital of the Name. When you realise by right-mindedness that none is yours but the living God and that it is the Will O' the Wisp of the luring senses that has kept you spell-bound in the house of passing shows, then fortitude against the snares of the senses will be established of itself. A little of patience is essential to making the senses quiet. Quietened, they turn into friends and behave peaceably too, but not before the living God is realised. To the impious the living God means worldly misfortune ; for the pious He alone is well-being.

(117)

This world is a prison-house of delusion where people have to undergo their destined term, sampling their individual portion of good and evil, pleasure and pain, satisfaction and discontent, by means of the mind. All associations with the mind, pleasurable or painful, are delusory, for they disappear in deep sleep and during periods of forgetfulness. So dissociate yourself from these tempting companions, and, however circumstanced you might be, keep reciting the Holy Name. Patience is the only sustaining virtue by means of which all dues are cleared off, the Ignorance born world-delusion of corporeality is dispelled, and the incorporeal, spiritual status is gained, whereby one obtains eternal companionship with God. One cannot attain this state except by patience ; impatience does but pull one to the lures of life and punishes one with unto-ward visitations. You should, therefore, persist in reciting the Holy Name with evenness of mind to joys and sorrows. When corporeality goes, all attractions cease to operate owing to the debts and dues having been done with. If you want to live in the Lord you must needs patiently bear with the destined harrassments of life. You may not otherwise enter into the City of God.

(118)

Man tosses on the multitudinous waves of the timorphous Nature, discerns not good from evil, and has endless cravings

all owing to the Name having been forsaken by him. Seek not pleasure ; heed not what the mind grasps as covetable or undesirable. As Dhruva, Prahlad and other devotees of the Lord found the path by determined efforts, so do you resolutely keep dwelling in the Name : the Name alone will remove all your wants, save you from the estranging tonalities of Nature, and lead you on to the Goal. What the mind presents as good and evil are but the eddyings of Nature's modes. If you shed your selfness with regard to the pleasures of the mind, the intellect and the senses and bear patiently with their contrary forces, supreme Bliss will be yours in the ripenses of time. Then the mind, the intellect, and the senses will of themselves be stilled and saturated with steady, unbroken joy and transmitted into friendly companions in all the activities of life. Thiswise is supreme peace attained, when one becomes the "steady gnostic" seeing naught but God. "Steady gnosis" is godliness. Anyway, keep well as reciting the Name as you can, with singleness of devotion. Be not duped by the clingings and cravings set in motion by the intellectual, mental, and sensuous lures. Make persistent efforts to dwell in the Name and the Name alone. Rest assured, the Name will save you from all world becomings.

(119)

The joys and sorrows which are apprehended by the mind are all empty, transient, fleeting. Man clouds his vision of the limitless, all-pervasive God by assuming the intellective bounds of selfness. Hence come egoism and pride, which split the One into diverse modes, make the soul apathetic to divine aspiration, and stir up craving for such action as gratifies the senses. Be that as it may, exert yourself according to instructions received. Persevere and you will reach the abode of Eternity ; only, heed not the temporary gains on the way. The Absolute knows no decay. Once you reach It there is no more straying away from It. Do you work in your specified field with disregard to and dispassion for the results thereof. Nor should you deviate from your own path from the weak-

ness to please others or to yield to them. Be-fogged, people see amiss and say not aright. Hence ignore them, know what your duty is, and do it according to your lights, without being deluded into comparing one's own joys and sorrows with another's.

(120)

It is the delusion of the mind that presents the events of this world as pleasurable or painful, God alone is Truth.

All associative pleasure and pain are impermanent ; they rise to set. Absolute Truth cannot therefore be attained as long as the lure of mental satisfaction persists. However disposed the mind be, it is, therefore, your duty to adore the living God within you by cultivating patience in all circumstances. Thus will the eternal status of the soul as indicated by the immortal scriptures stabilise itself, releasing the mind and the intellect from the ensnaring meshes and distempers. Respiration is that process by which breath^o is inhaled and exhaled through the orifices of the nose and the mouth. When breath is neither taken in nor given out but kept suspended, it attains a neutral state which, if prolonged by conscious efforts, leads to a neutral or detached state of the mind. Absorb the world by inhalation and annul it by exhalation. It is a sacrificial rite to cultivate this neutral state. Rightly performed, it liberates man from the world bondage and secures to him universal love and supreme Bliss.

(121)

The neutral (suspended) state of respiration is nothing but the mystic heart-centre where dwells the Holy Name. "God resides in the heart-centre of all beings, oh Arjuna, and by His illusory scheme of a niche for each in the wheel of becomings makes them go round and round through births and deaths."

Try to realise the truth of this scriptural (Geeṭā) text with the mind fixed at the heart-centre, continuously reciting

the Holy Name. This practice will deepen your power of apprehending the Truth. The more continuously you recite the Name the more will the breath be stilled, till you reach the goal—the communion of the soul with God. Devote yourself with steady conviction to the Name as one with God, to God always dwelling in the Name. The Name will function spontaneously if you persist in the practice provided that is not vitiated by wishful thinking. For this reason : God is beyond thoughts, even so is His Name as well as the soul's communion with Him. Anyway, go on reciting the Name without break till it functions spontaneously and uninterruptedly. Then will joy be unfolded. Work done egoistically does but ensnare man in the meshes of affections and infatuations.

(122)

All becomings are delusory. As people cannot wean themselves from the lure of destined experiences they barter their deathless sanctity for transient joy and get enmeshed in desires. The Holy Name has vouchsafed to man in order that he might be delivered from the birth-and-death machinery, which is worked out by Fate in this world of names and forms. Resolutely contemplate that the Name of God and His Being are one, for God dwells in the Name.

“Verily the Name of God, and the Name alone, naught else but the Name, is the Unconditioned One. The Name alone is the path that leads the soul from time into the Timeless the Name and naught but the Name.” If, therefore, you have but trust in the Name you shall be delivered from the hither shore of passion-fraught becomings. Dalliance in the sense-world cannot reach you the realm of the super-sensuous.

(123)

Time shapes all events. Nothing but the Name can save you from this world. The name is Truth. Hence devote yourself always to the Name by turning the heart centre into a temple for the Name so dwell there evermore. Persistent adoration of the Name will in due course open your heart to Love Divine.

(124)

The world is all ignorance, errors and infatuations, where joys and sorrows, gains and losses, accruing from Destiny, are apprehended in terms of love (for friends) and hatred (for enemies) and wherefrom deliverance is not possible except by devotion to the Lord. The Name and God are one. Constant recollection of the Name is abidance in God and consequently freedom from all wants; for God is Happiness and Bliss.

(125)

The world is a function of Ignorance and Errors and a field for man to earn the need of Destiny ; wherefrom you can win your salvation if only you have trust in Truth undefiled. The essence of religion is to be pledged to Truth. Truth reveals Itself as the Name, and the Name like a perennial fountain showers joyance for ever. Hence always recite the Name with the faith that It alone is the Almighty Saviour. The more uninterruptedly you can do so the better, for it will then be the pleasure of the Almighty to bestow upon you your spiritual dower and the merciful gifts of devotion and love so as to make you enjoy the the peace of God.

(126)

Devote yourself resolutely to the truth that God and His Name are one. Recite the Name, for It is no other than God Himself. If you dwell constantly in the Name, God in His mercy will confer upon you absolution and receive you into His bosom. As the Lord saved Prahlad and other devotees from the turmoil of the godly and the ungodly forces, even so will He release you from the bonds of becomings. Do you, therefore, always live by the Name and the Name will do the rest for you.

(127)

Self-will, the which people assume in their delusion, degrades into egoism owing to the power of Ignorance and

subsequently into various egoistic formations, which usher in the innate desires in countless ways and shut from people the true nature of God. However, one can dispense with all work, including religious practices and austerities, by being a wholly dedicated servant of the Lord, like Joya and Vijoya who, consecrated, were out of bounds to the fruits of action, or like Sumantra, the charioteer of the Lord, who had naught to do but drive the chariot by means whereof he lived beyond the frontiers of Destiny. To recite the Name is to have complete trust in It, and so to do nothing but as willed by God. Shed self-will which ties you to corporeality and keep doing your duty—thus may you win your freedom from all wants.

(128)

This is a Vedic text : “Contemplete do we the Truth Absolute”. Nothing in this world is permanent but the Name. You have acquired this body by your previous actions, and so all destined events connected thereto must be experienced in and through it. Breath comes in and goes out ; be mindful to still it at the heart-centre, devoting yourself the while to reciting the Name. If you recite the Name of the Lord as you keep yourself engaged in the duties of life, He will confer upon you peace and liberation. Birth, death, senility, disease are all due to the operations of selfness. If you always try to recite the Name with breath-control you need fear no fall.

(129)

If the Name of God is to rule one's life one must practise patient indifference to wordly harassments. Live by the Name alone, instead of wallowing in the sweets of the world brought forward by Destiny. Accept your lot, whatever it be, with a smile ; look on patiently as the acquired impulses of life wear themselves out. Remember that all changes in one's estate are brought about by Destiny. As corporeality is a time-process it shapes man's assets and liabilities in the time-order but disappears when time hath a stop. Don't

invite duties nor reject them, but do what must be done with a care-free mind. The meed of Destiny will come of itself. Exert yourself as best as you can. With Truth enshrined in your heart discharge all your duties without doing harm to any. The Name is Truth; naught else does endure in the world or ever will. Who be whose wife! and who whose children! all vanities of vanities. Know them to be delusory names and forms and keep doing your essential duties.

(130)

Always recite the Name. The Name alone is Truth and shall endure. The Name of God is the only ultimate object of contemplation; all other activities of the mind are a self-lauding ritual. Rituals must needs go away, but the Name endures. The Name is self-luminous bareness, the Name is Freedom and the Path of deliverance.

(131)

God and His name are one. Whether or not you feel disposed, keep reciting the Name and good will come thereof. As nectar, sweet to the taste or not, does its work inevitably, so does the Name, if you live by it, lead you to the abode of Peace. The Name functions thiswise when all your conscious thoughts are quickened by It. You are made fit to dwell in God by your efforts to dwell in the name because the Name and God are one a truth that remains unaffected by your dispositions. If you dwell in God, the will to quicken your joy in divine recollectedness would be an error (for the fish in water would not thirst for a drink). Worldly happiness is but an apology for it; in reality it is an ocean of sorrow. Pleasure and pain as apprehended by the mind are delusory, for they are not during deep sleep. Keep adoring the Lord, no one is nearer to you than He. The Lord God is our Lord because He saves us from all the ills of existence, and is therefore known as the Lord of all beings. Never lend your ears to unbelievers and blasphemers. The Name that you have

(133)

The world is all undulations of delusion and ignorance, wherefrom the only means of deliverance is divine recollectedness. There is no other way out. The Name is Truth. Lusts and cravings are dream-stuff, being the disturbed modes of Nature, which one cannot get away from owing to one's thirst for sense pleasures. All the attachments to the sensibles are but waves of disturbance breaking upon the heart. What is lotted cannot be blotted. For all one's learning one may have to live on alms if it is so fated. All worldly gettings and spendings are pre-ordained. There is no sense in craving for or fretting at the awards of Fate.

(134)

Confirmed habits take time to change. Persist in your practices and you will in due course have joy-for-ever-joy that passeth understanding, but comparable in terms of experience to the limitless unconditioned joy of deep sleep. Mental and intellectual joy is derived from unregenerate Nature in the shape of passion—fraught delusory lures, transient and phantasmal, biding for a moment the while the tentacles of the senses catch them. Pleasure following pain and pain following pleasure are fluxes of primordial Ignorance and promote the process of creatureliness for those who are enamoured of them. Beyond them is Bliss—the calm tranquil Sea of the Self. Single-minded devotion ushers in the union of the soul with the pure blissful self, or in other words, the abidance of the soul in everlasting Peace. "He that contemplates the Void and dwells therein is delivered in consequence from the world of virtue and vice." So affirm the saints in the scriptures. As you contemplate Infinite Nothingness you will enter into Its all-pervasive self-luminosity and fullness. This is the state of supreme consummation and the complete annulment of all affections and volitions. Hence devote all your available time to shedding selfness with a view to your absorption in the all-absorbing.

Void. This disintegration of conglomerates is the true sacrificial rite worthy of performance.

(135)

The one thing to abide by is Truth Eternal—the Ultimate to be sustained by to meditate upon, to do penance for, and to gain repose in. For, Truth is no other than the true Self, the Substance that things rise from and merge in, the eternal Entity that has neither beginning nor end, supreme Freedom, and the ultimate Goal.

(136)

All worldly objects come and go, providing transient joy and barring out eternal bliss mere sensibles causing pleasureable and painful sensations, which are cognised the moment they are lit up by the senses but disappear immediately after. Hence the soul of religious practice is to ignore the sense joys and sorrows and make ceaseless efforts to remain immersed in the limitless Sea of eternal Bliss. All pleasing and kindred experiences of the senses are but fleeting phantoms of the mind. You should therefore try to release yourself from the delectable ties of Nature's momentary stimuli. To do so is the sum total of duty and religious practices and wealth and the anchorage of life. If you submit yourself to this discipline supra sensuous powers will grow within you till you are able to repose in the blissful One. This is the state of absolute freedom (where the many disappear and the One abides). It is reached by three different modes of meditation (a) God as Foe (b) God as Friend & (c) God as the sole Refuge (by devotion). All three lead to Freedom.

He that adopts the foeman's attitude does always seek God as an antagonist, is ever alert to outwit Him and defeat His purpose and would break rather than bend. Mahishasur, Hiranyakashipa and other demoniac natures are examples of this antagonistic approach, which in the fullness of time leads to fruition. He that worships God as Friend looks upon all

beings as interpenetrated by God, so that the joys and sorrows felt in other corporeal fields are experienced by him as if they were his own. This way does he cultivate the love of God and strengthen his friendly tie with Him by devoting himself to the service of others. This is Love Divine, which, when firm and steady, unfolds the enduring realisation of God as Friend.

God the Refuge is realised by the practice of non-action and detachment in the manner of Prahlad, in other words, by the annulment of self-will and belongingness and patient fortitude against the contrary forces of life, so as not to be touched, even as a dead body is not, by the joys and sorrows of existence.

There is, besides, the Path of sacrifices, rituals, and other questings and wanderings, resorted to by people (of orthodox persuasion) for the realisation of God. There is this to say in favour of this Path that its pursuants before long tire of it as unsatisfying. Then comes the spirit of *surrender, which inevitably leads to the Goal.

(137)

The world is a ceaseless flux, to get beyond it into the moveless state of the eternal One is truth-realisation. Divine recollectedness consists in the constant awareness of being so poised in the Void as to be free from all good and evil. If you can rid the mind completely of its thoughts and props, clinging only to yourself as a point of radiating light, you will be set free from the world-process and installed in the timeless poise of the Word that is God. The Word (=Om or "pranava") is the origin of the Vedas, the primordial Energy that projects the trimorphous Nature and causes the surge and shine of all world phenomena. This truth is contained in the holy text of the Gayatri verse, which you should repeat day and night so as to be one with the cosmic poise, the poise of the Void (wherefrom emanate all world phenomena).

(138)

The Lord Shiva told his Divine Consort that the disyllabic word "Guru" (=Guide) is the ultimate Word that dwells with God and consequently saves the soul from all wordly fears. He that lives in constant awareness of this sacred Word crosses the frontiers of ignorance and preoccupation with rites and scriptures. So, never be unmindful of your devotional duties to the Word. Slackness in the discharge of one's duties should in all circumstances be avoided.

(139)

God is benison and bliss, which never fail for those that have trust in Him. The ultimate Path therefore is constant awareness of Truth that never fails. Have no worry ; surely the Guide will always protect you. The more you have trust in the supramental Being, the more will meditation settle down in its clarity till, with the annulment of the mind the Absolute will reveal Itself in Its self-luminosity. Cling therefore to the Guide as long as the physical consciousness persists, and in due course the mind will cease to be and the realisation of God prevail. This, however, is not possible of attainment within the narrow bounds of a sect, which operates in this world merely as bondage. It is, therefore, advisable to abide only in the transcendent-immanent Reality that alone is Freedom and Salvation.

(140)

As it is fated so are people dowered with homeland, environment, riches, fame, learning, intelligence and other gratificatory possessions by which earthly happiness and unhappiness are conditioned. Cultivate patience to rise above these destined experiences. If you do so Fate will do the rest. What is lotted cannot be blotted and should therefore not be worried over. Engage yourself in seeking the God of Truth and He will do the needful for you. Nothing else in this world advantageth thee.

(141)

Let us contemplate the Truth Absolute : naught but Truth wakes for ever. God is Truth and as material cause pervades the universe. Limited knowledge can hardly grasp the mystery of His illimitable Being. If you surrender yourself to Him you may through His grace attain bliss.

(142)

The events to be are determined by Providence. Your reactions to them with regard to their time and circumstance constitute your fate. If you must consult the scriptures you should submit to their injunctions. If you can not do so the case is different. Birth, death, and marriage are inalterably fixed by Destiny and cannot be averted by any in any of the three world of beings.

(143)

Shun the mental urges with patience and you will attain the blissful Truth. You will then be able to dispense with love, devotion, and other pleasing and unpleasing aids to spirituality, for they are but derivatives of the mind.

Naught exists with God but the Word. Consider, for example, the state of deep sleep where all tempo-spatial things dissolve and God alone is. God and His Name are one. In reciting the Name of God you need none of the instruments of the mind. The living God within you is that Life-principle which in all your misfortunes and calamities forsakes you never, but sustains you always in the sameness of Its entity, a sameness that is not to be affected by your purity or impurity, merit or demerit.

The body decays. He that indwells it is imperishable. Submit to Him and all your wishes will be fulfilled.

(144)

Where a creature is there God is. Passion-bound, one is a creature ; passion-free, one is God.

Bemused by colourful Nature and her inanities, man is impelled by Destiny to forsake Truth only to get involved in mortal limitations as of body, home, learning, knowledge, riches, respectability, friends, foes and to taste with his natural prepossibilities the fated fruits of life. As long as this destined term persists he cannot get free from his mental oscillations and corporeal bonds.

The mind commits the sins and the mind is smeared by their sinfulness. It is, therefore, the mind which shapes an appropriate body for sense experiences, and is swayed by endless conflicts, as of satisfaction-discontent. Even physical wellbeing or ailment is apprehended by the mind. When a man is in deep sleep the mind does not exist nor do exist the body and other adjuncts ; that which exists then is the living God within you.

This living God that dwells in your heart is the Lord, the Ruler, the immanent Being, the Origin of all beings, the Upholder of the universe, the Reality that inter-penetrates all existents

When deep sleep is the mind is not, but the living God is. The body is a compound of instincts previously earned from Destiny, whose awards should be acquiesced in and lived through with patience, self-naughting, and complete submission to Truth—the living God within you. If you do so the God of Truth will make your life full of blessings. Physical wellbeing or its absence comes from Fate. The body is nothing but a field of experience, but “He that indwells the bodies of all existents is eternal and immortal.” So says Lord Krishna to Arjuna. You will attain to incorporeal and deathless. Bliss as soon as, fate willing, you are able to shed the three-sheathed body of mortal existence.

(145)

In the canto of “powers divine” of the Geeta the Lord says that He manifests Himself as conquest in business deals. Wise men versed in the scriptures affirm that the Abode of Eternity is poles apart from the House of Time. The Vyasa Kashi of

the Eastern Shore, which is shunned by the cultured elect (=the Pandavas) in as much as it is ruled by a million of warring gods and unvisited by the fullness of soul's content. The elect turn their backs to it and live on the other, Western Shore where divine fullness of content reigns everlastingly. Vyasa Kashi of the Eastern Shore is the world of bounded, diversified knowledge, which must, of necessity disintegrate and can, therefore, never attain integrality. It is in the very nature of things perishable. The world of the Western Shore is of unbounded fullness, knows no decay, and so has permanency. This realm is therefore called by the seers the Seat of Truth ; it is here that the God of Truth dwells in the fullness of content, the Lord of the worlds unfolds Himself as the Garden of Bliss, and the mortal begins attain immortality. Hence adore the God of Truth and wrest your victorious release from all modes of waxing and waning.

(146)

As fate wills so are people variously entangled in the three worlds of becomings, where they pass through innumerable ups and downs owing to their innate, natural instincts, which express themselves by means of endless limitations with a view to grasping the sense-objects of the world.

(147)

Man has no power to cross the bounds of destined experience ; he must needs acquiesce in them.

(148)

The God of Truth subjects people to His delusory scheme and makes them go their round of multiform experiences, till comes the toothless senility of age when, overcome by hunger and thirst and burning in the fire of repentance, they crawl to decay, apprehending death round the corner day in day out. This is the original sin that makes the control of bondage

persists. The way out is through the contemplation of Truth Absolute.

(149)

As Fate bears fruit everywhere, it is your duty to disregard it and cling to Truth. Forsake not Truth ; rest assured It will release you from the false and fleeting greyness of life and establish you in supreme Peace and Bliss. The shape of things to come and the time of their appearance are determined by individual destiny and cannot therefore be controlled by the subject's will ; they occur according to the inexorable Law of Fate. As King Vana, wounded and bleeding, had been, on approaching Lord Shiva, elevated to the rank of his devoted servants and blessed with ceaseless unalloyed joy (a son like Kartikeya), so will you be blessed if you exert yourself whole-heartedly to dwell in Truth in spite of all the untoward circumstances meted out to you by Fate. The shape and time of the events in man's life are all predestined. The God of Truth has neither parts nor pulsations. Surrender to Him and you shall cross the bounds of wants and frustrations. ...Submit to Him and the process of Destiny will do the rest for you.

(150)

Forsake not the God of Truth. By clinging to Truth Savitri was able to release Satyavana from the temporal wheel of diversities and win discharge from all world debts. So engage yourself in adoring the God of Truth without any lapse in recollectedness. Enlightenment and absolution resulting therefrom shall be yours if you can see the fated events, whatever their time and shape, as they really are, perishable and impermanent. Know that the false and fleeting appearances have no reality except in their Ground, Truth, which is imperishable. Thus may you have communion with the God of Truth, and consequently come to the end of births and deaths. Do you, therefore, never forsake Truth. Verily would Truth release you from all bondage.

(151)

The Divine Mother of all the worlds of being exists as the moveless Ground of all existents, creating them from, sustaining them in, and withdrawing them unto, Herself.

(152)

The involvements of life in all their diversities are due to Fate and should not be worried over. Rest assured that you will have abidance in the eternal peace of Truth if you have trust in the God of Truth and non-attachment to the awards of Fate. The time and shape of the events of life are all pre-destined. Instead of being upset by them try patiently to liberate yourself from their yoke. To do so is to offer devoted services unto Truth.

(153)

It is Fate that brings fruition. Know that the God of Truth sustains the three worlds in all possible circumstances with His grace. If, therefore, you can ride the chariot of Fate all your wishes will be fulfilled.

(154)

The reaping is as the sowing has been. So the time and shape of the things to come should be accepted without fretting and fuming and with patient trust in Truth. Man has no power whatsoever except such as comes from Truth. Remember that Truth is all benign.

(155)

“He that is content with what comes of itself, lives at peace with all that be, has shed all impulses of jealousy, and maintains even-mindedness to attainments as well as bafflements, such a man, in spite of being engaged in actions, cannot be bound by the fruits thereof.”

By resigned acceptance of one's portion in life one can pay off all one's debts, and having thus earned one's discharge can eternally dwell in the Kingdom of Self. Truth is timeless. Imperfection is in the core of the unreal—the world of bounded knowledge, the East Bourne of limitations into which one enters by turning one's back to the West Bourne of fullness and perfection. People have various dispositions owing to the variations in the grouping of their instincts by Nature. Nobody should be found fault with for his actions, seeing that all people are impelled by the tonalities of Nature over which they have no control.

(156)

Persevere wholeheartedly in devoting yourself to adoring the God of Truth. None but He can save you from your involvements in this wasteland. Man transfers his allegiance from Truth to untruth because of the mind which goads him to his fated experiences and prevents his release from births and deaths. Wherefore, right endeavour consists not in asserting one's right but in minding one's duties. Nobody is to blame, for it is Fate that everywhere makes people thus and thus. The Gita says, "Renounce the fruits of and belongingness to actions as well as all the cherished props of life, and be always content." The reason is that if you deny the fruits of actions and have unflinching trust in Truth, Fate will deliver you from this wasteland and secure to you the Kingdom of God. Know this for a fact that the God of Truth is the only Goal of earthly existence—naught else. None can cross the realm of death except by willing acceptance and complete clearance of all the acquired obligations of life. Unless you conquer death in this manner you can neither close your brought-forward account nor open your account with the Lord of Life for winning therefrom your spiritual interest in the shape of pure unquestioning devotion. So pledge yourself to Truth in thought, word, and deed, and Truth will save you from all the afflictions of life.

(157)

If it is so fated it shall be so. Worry not over that. Try instead to live always by Truth. He that serves the God of Truth shall endure ; as all dispensations are under His control. His servant is out of bounds to time and lives eternally in his imperishable estate. The reaping is as the sowing has been. None has, therefore, the right to order the shape of events for his own. Births, deaths, and marriages are predestined events. The Time, place, and circumstances of life's events are unalterably fixed—what is to be shall be. Hence instead of giving thought to these you should try to live in submission to Truth—a practice which is conducive to nothing but joy. Thus shall you win your discharge from the liabilities of life and attain to the immortality of your essential Self.

(158)

Births, deaths, and marriages are determined by Fate. If you try not to circumvent Fate you may in good time close your account with life, get out of the eight-fold shroud of Time, and dwell unencumbered in the abode of your own Self. None can escape the decrees of Fate. One gives and takes according to one's fated portion in life. All earnest people do, therefore, try not to worry over this but to shun self-will and live in submission to Truth. Naught but Truth can release man from the prison-house of the three worlds ; Truth is the only saviour—the how of salvation and the when rest with Fate.

(159)

Seek the grace of God so that you may ignore the fruits of action, and try always to engage yourself in devotional services unto the God of Truth and Fullness. He is the Lord of Fate and Nescience and controls the magic shows of life. As willed by Fate people are drawn to their portion in life and reap the consequences thereof, which not even providence has the power to alter. So shed self-will, have always trust in God in

all circumstances, live by Truth, and cultivate peace. Rest assured, the Lord God will see to your well-being.

Births, deaths, and marriages are pre-destined by Fate and cannot be subjected to your or any body's will. If a man loses patience and falls into the limitations of the mind he is in consequence deprived of all sense of values by his harassing creatureliness. That which is to be shall be, inspite of all human opposition. Know that one is controlled in all one's actions by Destiny, submission to which stops all diminishing returns. Peace abiding shall be yours if you deliver unto Fate what Fate in the course of its wheelings demands of you.

(160)

If you do not in any circumstance lose heart but persevere in having trust in Truth, surely Truth will do the needful for you.

People are now lucky, now unlucky—this is all due to the acquired fruits of action.

As you have sown so do and shall you reap. To worry on that account is wholly fruitless. The sages do always and in all circumstances cultivate patience with a view to denying the fruits of action unto themselves. Forsake not Truth. Remember that Truth alone is your wealth, preferment, and mainstay in life.

(161)

Let us contemplate the Truth Absolute. The God of Truth has no parts ; what is transitory, fleeting, limited, fragmentary is untruth, not Reality but Appearance, rolling for ever without any stop. Those devotees who are able to discard these fragmentations and worship the God of Truth are fulfilled, for, dowered with God's grace, they dwell everlastingly in the supreme Bliss of the Abode of Truth. As Fate must have its way everywhere you should patiently follow the denial policy with regard to its awards and exert yourself for the realisation of Truth. The experiences of life in the different

fields of activities are determined by one's individual destiny, which nobody in the world can put by. Forsake not the God of Truth. He alone in all circumstances of life is abode of Peace.

(162)

The sages enjoy the destined experiences of life the while they keep meditating on Truth. Truth alone is moveless, calm, and sublime, beyond the false, fleeting, temporal flux.

As a man sows so does he reap. Enjoyment and suffering come from Fate and terminate in Truth.

"That person is loved by me who is devoted to me, has no abode, maintains evenness to praise and blame, lives in sufficiency with whatever little comes his way by chance, and whose mind has been silenced and intellect wavers not."

As infinite space is one to all space-formations, even so is Truth realised as one to all that be.

(163)

It is time which not only makes the world go, setting up such reactions as heat, cold, pain etc. and thereby obscuring man's vision, but also removes all obstacles to the clearness of vision. Patience is the essence of all virtues. As the mind splits up the totality of consciousness into parts, people of necessity impose upon themselves endless limitations which form a moving flux that never stops—the flux of lust, anger, greed, and other mental formations, that rush on forging the bondage of man; they should, therefore, be repelled with patience, till eternal bliss manifests itself. Forsake not Truth. Truth alone endures. The unreal appears on the Ground of Reality and, therefore, passes away.

(164)

"Let us contemplate the Truth Absolute." The awards of Destiny thin out in the course of experience. The world

revolves on the wheel of Fate. The physical components of this life's three score years and ten are a field of experience for the soul and should not be fretted at. As nothing endures but God, patience alone that leads you unto Him is conducive to good. So always try to cultivate patience with an untroubled mind.

(165)

"Let us contemplate the Truth Absolute." The time and shape of the destined experiences of life can in no way be by-passed. As God is, eternally, Truth, His scheme of things is not liable to any change—so different from our world which with its risings and settings, falsity and transience, offer unreal experiences accruing from Destiny. When the tide turns against you, even friends and relatives change their front. But all this comes to pass away.

(166)

If you consult the life of our ancestors, of Harishchandra, Nala, Srivatsa and others, you will realise that nothing but Truth is one's very own. Hence Truth alone is sustenance, and to live by It is duty. People come and go as willed by Fate. The destined fruits of action Take shape in and through the mind. The more you bear with its impulsions the more will your patient endurance exhaust the awards of Destiny, till you come, by rights, to being established in the changeless abode of Bliss. Nurture Truth with love and care in all conditions of life, and Truth will dower you with peace. The apportionment of good and evil in one's life is all due to one's fate.

(167)

What is to be shall be according to the writ of Providence, wherefore man's only duty is to cultivate patience with regard to it. When the time for the exit comes no man on earth

can stay it. Time wears away all earthly things. Gods, demons, yakshas, rakshasas, gandharvas, human beings, trees, plants, creepers, indeed all things animate are under the control of Life-Force. One dies when Time knocks at the door ; no exit or entrance is premature. The sober know this and are therefore not duped by fond hopes. Hence try to cultivate patience to get rid of the pangs of bereavement. Moreover, with all your mourning you have failed, and would fail in future too, to call back the departed soul into your midst. In the sphere of your active life too luck turns in the ripeness of time. Hence worry not over the future, but keep doing your duty as well as you can. Forsake not Truth, for Truth alone sustains the soul and saves it from worldly becomings. Contented or not, all are subject to Destiny as it operates in the time-scheme of this life's wasteland. So try to compose yourself with patience. You will be convinced by calm reflection that you have naught but patience that you might call your own.

(168)

Fate is the arbiter for all and duly gives unto each what falls due to him. It is no good giving thought to that. None can escape the concatenation of the destined events of of his life.

(169)

The five elementary substances, namely earth, water, fire, air, space, the discursive mind, the affirming intellect, and the empirical ego, constitute the creatureliness of beings—conditioned and changeful for ever. It is only when you go beyond these limitations that you can win your absolution from the three worlds and dwell in the abode of Truth. Sensations of sound, touch, sight, taste, and smell construct the sense-world with all their graded multiplicities and effectuate the diversity of events, pleasing and unpleasing, affecting self or others; but they all disappear in the state of deep sleep

where by the complete surrender of world values one merges in the God of Truth. The multiplicity of mental events continues as long as the mind persists in its dichotomy, creating passion, will, hatred, jealousy and other tonalities, by which people are enmeshed in endless liabilities; with the result that they forsake the ever-blissful self-luminous, modeless God of Truth, dissociate themselves from the perennial joy of Life Divine, and rise and fall again and again in the doleful sea of becomings. Hence is man's bondage to the time-scheme of birth, death, senility and disease. The harvest of life, welcome or not, is due to one's destiny. Manhood, however, consists in fortitude.

(170)

Fate determines birth and death and the events in between. Accept them as your dower from the God of Truth. Men come and go, once and again, as bound by the law of action and retribution—an inexorable process that is not to be obstructed by any.

(171)

There is no escape from the fruits of action which one cannot choose but enjoy.

(172)

“Sharira” (= Body) means that which wastes away; its conditions of health and ailment do also go the way of flesh.

(173)

Owing to the variations in individual nature as determined by Fate, people come by their body, homestead, caste, respectability, the proud possessions of learning and intelligence, wealth and friends, and self-aggrandisement by means thereof. But the fact remains that none can bypass the bridge of fate.

(174)

In the three worlds that be, there is none but Truth that is your very own, Truth which is Providence as well as Dispensation.

(175)

People are subject to birth and death owing to their allegiance to Appearance and cannot get release therefrom except by being devoted to Reality. But then Fate bears fruit everywhere.

(176)

If like Bhagiratha you accept Fate to get astride of it you can win your salvation from the fleeting flux of compoundability.

(177)

Your body and home are refractory because they are not yours. Hence all your puny creaturely wishes go awry. It is not given to man to have any fulfilment by means of this intractable body.

(178)

People have joy of body, home, society, friends and relatives ; they come from Fate but function according to the divine law of the Almighty God of Truth. Physical decay causes a waxing-and-waning of the mental powers but touches not the living God within you. A physician should be consulted for arresting the decay of the body.

(179)

If you want to serve the God of Truth you should do so by living in submission to Him, bearing patiently with the

forces of the natural instincts which rule creaturely existence with delusive egoism and cognate effects.

(180)

All that be in this wasteland emerge into consciousness with their destined paraphernalia of such items as society, caste, nationality, body, homestead, learning, intelligence, wealth, friends and relatives. In spite of all their efforts they cannot, do or get any the least in excess of their allotted portion. Births, deaths and marriages and all such events are released to them by Fate, which is their only patron owing to the fact that they have turned their back to Truth. It is only by having trust in Truth that you can release yourself from the control of Fate.

(181)

Truth is an integral whole. Fragmented, It takes on innumerable shrouds and colours to lure souls to corporeality, which varies from person to person on account of the fact that Nature diversely conditions the individuals. As a result they get in touch with different social and friendly relations and derive content and discontent therefrom, toeing the line always for trimorphous Nature. Hence man's subjection to the joys and sorrows of life. He can sunder the ties of Nature and attain to his status in Truth if he keeps discharging his duty unto his Self.

(182)

Fate fructifies in various ways. Try to cultivate patience in all circumstances. All your contacts with body and family obtaining in this world are as fleeting and unsubstantial as a dream.

The world of becomings rests on the Word of God. It is, therefore, your duty to release yourself, unperplexed, from the destined fruits of action—fail not in discharging it. All

our world perceptions are dream stuff—momentary phenomena that appear only to disappear. God alone endures. Always recite the Holy Name ; the Name alone, and naught else, is conducive to peace.

(183)

All people are ruled in this world by Destiny. Whatever Fate offers you at whatever hours must needs be to your good.

(184)

In this world none but God is your own, and your strength and support. All becomings are a delusory dupe, ever busy at nurturing you on fleeting sensibles—precarious provisions fit to offer pleasure and pain, never Bliss. So your duty in life is always to bear with the forces of acquired instincts and keep yourself engaged in seeking the Lord by doing His pleasure.

(185)

As you know, one maintains a slow pace in muttering the name of somebody dear to one ; even so should you recite the Holy Name. If you constantly live in this practice Divine Love will unfold Itself in your heart as a seedling which will grow in time into a tree with all its glories of flowers and fruit. You will thus enjoy not simply spiritual honey-dew but also physical well-being. If you quicken your pace (of reciting the Name) you will be out of breath and feel exhausted so that your purpose will be defeated.

(186)

Slow-paced recitation of the Holy Name tires not, but silences the mind and quickens devotion to It. There is no harm if on account of your slow pace you fail to recite the Name as many times as prescribed. The heart that constantly

remembers the Lord does receive the Guide's mercy, for which the one thing needful is slow but steady practice of spiritual exercises, which, whatever they be, will surely lead you to your destination. Wherefore, he that has embraced the way of surrender does always try to follow the words of the Guide with perfect evenness of mind. It is not given to man to be effective in any other way. In other words, to worship the Guide is to be a dedicated spirit.

(187)

Do not distress yourself : whatever God does must necessarily contribute to your good.

(188)

He that adores the Lord with single-minded devotion does verily make a clean sweep of all the accumulated debris of life.

(189)

Consider the end and aim of your life with calm determination. So will God be pleased. Surrender and you will be fulfilled. God creates not the self-will and destiny of man, nor judges actions by their results, good or bad. The Lord of beings oversees the heart and understands its solicitations ; He is not to be moved by good deeds or misdeeds, but feels always softened towards a warm-hearted devotee. Your failings or virtues reach not the Lord, dowered as you are with the mercy of the Guide. Hence shed all the needless and delusory movements of thought.

(190)

Worldly preoccupations are responsible for the distractions of the mind, which, nevertheless, should be controlled by the sincere practice of the spiritual exercises set for you by the

Guide. Try to do so whenever you can make time and the occasion arises. If you are not in a position to do so, surrender yourself completely to the Guide, trying to attend such duties as come of themselves, with constant rejection of all thoughts regarding pleasure and pain, passion and unease. If this also is beyond you then act only thus : Always recite the words "OH MY GUIDE"—"OH MY GUIDE" in a deep resonant voice. Spiritual exercises, singing hymns and psalms, recitation of the Holy Name, and other spiritual injunctions (including meditation) necessary to spiritual progress may be pursued in the event of your having the ability for them or may be avoided in case of disability. No harm would attach to you on that account. With your whole trust in the Guide you need have no worry whatsoever.

(191)

The Name should be recited always with the mind tranquilised in Truth. Raw haste in such efforts is exhausting, interferes with rejoicing in the Name, and prevents the melting of the heart. Lord Krishna says that a mind tranquilised is a mind unperturbed by sensory reflexes. Always recite the Name with constant awareness of the Entity that the Name stands for.

(192)

Keep always reciting the Name and you will be fulfilled. He that night and day remembers the God that dwells in his heart-centre attains the poise of the Absolute when (not before) all his hankerings dissolve in the infinitude of joy.

(193)

God saves all beings from the diverse fluxes of world becomings. Always recite the Name. The God of Truth destroys all the impurities of the soul's temporal creatureliness and steers it through the sea of wants on to fulfillment.

(194)

All life's pleasures and pains are an illusory drag-net, a transitory phenomenon that appears only to disappear, but binds none the less. Hence you should try to give your whole attention to securing freedom from all percepts, painful or pleasing. To recite the Holy Name always with an eye to progressively slowing down the tempo of respiration is a good exercise worth practising. If you accept the experiences of life with patience and fortitude they will in due course exhaust themselves ; then you will be delivered from world becomings. The truth of this spiritual law admits of no doubt whatsoever.

(195)

Providence governs the affairs of the world.

(196)

Marriage takes place just when it must, according to the decree of Providence, which cannot be interfered with.

(197)

The world is all a delusion. Self-help is the best help. Relatives like uncles and others are but links in the chain of one's life-experiences. Find fault with none ; consider instead your own fate as responsible for what happens to you.

(198)

Devotion to the Divine Bridegroom and the supreme peace of the union with Him constitute the richest dowry of the faithful Bride.

(199)

If you keep doing your immediate duties here on earth with surrender to God and goodwill to all, He will forever be

looking to your good by removing all your wants and granting you absolute repose in Him.

(200)

Nobody can escape the decrees of Fate.

(201)

Conjugal love is more satisfying when like mingles with like than when unlikes mingle. The determining factor is, however, Fate over which nobody has any control (but God).....As God wills so shall it be. You have nothing to worry over on that account.

(202)

Surrender to God empowers the soul to secure its deliverance from the worldly entanglements brought on by the revolving wheel of Fate. Whatever is your allotted portion in life in terms of material gains and mental riches should be accepted as God's merciful gift unto you.

(203)

All your activities that Destiny unrolls through the scheme of your earthly existence are but differently conditioned modes of Nature, emanating from the God of Truth, the Repository Consciousness. If you have complete trust in Him all your instinctive urges will wear away till you are transported into the Kingdom of God.

(204)

It is Fate that brings about the intimacies and estrangements in human relations. An event takes place where it must. Do not worry, therefore, on that account. Association with the blessed never goes in vain. All self-lauding actions must needs be changed with merit and demerit. Always recite the

Name. One can transmute physical consciousness into divine consciousness by constant contemplation of the eternal Being hidden in the heart-centre and hence can emancipate oneself without the least shadow of doubt from corporeality and modes and forms. Why then give way to despair.

(205)

The Void is the Life of lives, the Lord, the Ruler, the Origin of beings, the all-pervasive Substance which upholds and interpenetrates the universe.

The hither (eastern) shore of the mind is a realm of bounded knowledge which tempts with a plentitude of beauty, grace, delights and inanities eclipses the truth of the living God in man, and dupes with fancies and musings, so that the limited sky of the heart cannot merge in the limitless Void. The mind can but have transient joy of discrete sensibles and hence must remain tagged to birth and death. The Void alone is Almighty, the Plenum, whereof only the Plenum can be abstracted, the residuum remaining the Plenum all the same etc. the same in all Its cosmic poises—comparable, therefore, to the eternally phaseless fullness of the moon. The mind is always phasic and can never reach phaseless fullness. If, therefore, you submit yourself to the Life of lives, namely the Void, you will in due course reach the state of trance that transcends all earthly lights, the mind and its distempers, the intellect etc. the intellect and its ideations, and even the over-mental poises, indeed all conditions of human existence summed up by the waking-dreaming-sleeping trinity. Then you shall have completed the holy ritual of sacrificing the self to god. The Lord of the universe created the "emancipation field" and revealed the vedas and the sacrifices by means of which one can realise the Plenum Content of the Absolute and become a true Branmin. The mind dwells in the hither shore of limited knowledge ; Plenum Content is beyond, and knows no phases or fragmentations.

(206)

Contemplation of the Void is the contemplation of the Absolute (=Brahman). Detachment from the affections and antipathies results when life is turned into a temple where to worship God. Try in this way to get beyond good and evil. God is your Self. He is Consciousness—Bliss, the Void, the One, the Absolute. Your body, compounded of decaying components, is nothing but a shroud of desires which disappears in three stages. First, the study of the Vedas, which leads to mediate knowledge of the Self, Next, the immediate knowledge of the Self, which the seer attains by the purificatory process of dialectical reasoning and contemplation. And last, the process of consolidating knowledge with a view to sainthood, which admits of progressive realisations till the control of cosmic dynamism and consequent victory over the joyous powers of immanent Reality unfold Harmony and Bliss. Hence, night and day practise unswerving loyalty to the Lord, the Void. Thus will you be successful in realising Truth and thereby the Bliss of your essential Self. If you persist in your loyalty to the Lord you will first belong to Truth, then attain Truth, and at last, by the conquest of all the life forces, become established in Truth. This is the three tiered communion of the soul with God, by virtue of which one is released from temporal becomings and dowered with the supreme satisfaction of dwelling in the ceaseless bliss of the Self—that-is-Truth.

(207)

Fate bears fruit everywhere. Mother and the Father-land are holier than Heaven. There is naught but Truth; if one is poised therein one escapes the throes of fear and the pangs of bereavement. All that be are tied to this wasteland of life. Truth alone is free of it. So the spiritual duty of man is to cling to and have trust in Truth.

(208)

Remember that whenever you lose your way in life patience is the only sustaining virtue, discerning for you the right

path as different from the wrong. Self-willed, one cannot find one's way ; for, if one could why would one remain tied down to the limits of creatureliness.

(209)

Charmed by Illusion, people, all the world-over, move on toeing the line of acquired instincts and become happy or miserable according to the gains or losses in the scheme of becomings. Always it is Fate that brings fruition everywhere.

(210)

Life's experiences are derived from Destiny which unfolds and withdraws them by the process of involution and evolution.

(211)

Destiny would not let any one be ; nor is any to be praised or blamed for what he is. All people wander in the fated sea of joys and sorrows, as steered by Destiny. So try to live in submission to Truth and you will be saved from all life's perils. If you serve the God of Truth by delivering unto Fate what belongs to Fate you will in the ripeness of time have Peace abounding. Keep faith with your Self even if death be the consequence ; which is preferable to the perilous chase of what is alien to your Self. Bear this truth in mind.

(212)

Try to live in submission to Truth, not as a slave to your mind. The realisation of Truth consecrates the event of birth and installs the soul in the Unconditioned, deathless and eternal. This is celebrating one's anniversary in the true sense of the term.

(213)

The mind commits the sins and is smeared by their sinfulness. Contemplate the Truth Absolute.

Mind, body, home, and all other involutes disappear in deep sleep. As soon as a man wakes up he takes on the rotating ego which entangles him with fissiparous formations and goads him to his rounds, blind-fold. He that adores Truth is, nevertheless, able to see things as they are and so would be exempted from doing his rounds.

(214)

Everywhere the reaping is as the sowing has been. One gets but one's dues. Verily does he reach the Kingdom of God who is fortunate enough to get beyond the clouds of Destiny. This is called the consummation of the Pledge of Truth, as a result whereof the pledged soul rescues Truth from temporal bondage and salvages the triad of hereditament-Virtue that sustains like father, Merit that protects like husband, and Sanctity that like a child blossoms into a flower.

Hence cling to the boundless Truth, and It will save you from Destiny according to Its Law Divine.

(215)

The body is an assemblage of desires. Cross its orb, and detach yourself from the mental and intellect idols worked by the strings of Nature. The discipline for the purpose is living in submission to Truth that is hidden in the cavern of the heart. This Truth is eternal Existence and has no parts, oscillations, or imperfections. It is Consciousness-Force, even to all life movements, good or bad, and not to be denied in any circumstance. It transcends the world of realities as well as its negation. It is called the Guide in respect of its self-luminosity, the Guide that never fails (=Sat-guru). People are unable to apprehend Truth owing to the modalities of Nature which, because of their extreme density, entangle them in good and evil by means of their contacts therewith. As a result they are in for egoistic judgments indicating preferences and antipathies, lose their sense of direction and wander aimlessly about. When you are inside of

Truth the dichotomy of etc. of real-unreal disappears, even as it does in deep sleep. By the realisation of Truth you are able to go beyond good and evil into the abode of the Guide—that-is-Truth. The seed-body of man is constituted of Nature frozen dense, of which the ingredients are decaying stuff, persistently opaque and resistant to wash. People count humiliations because they forsake Truth and would make the unreal real. Persevere in your efforts to live by Truth and you shall abide in Truth. The mind-formed joys and sorrows pass away : they stay not in deep sleep. As you wake up you enter the world of endless fragmentations. Here is a wise counsel of the saints .—

“FIND FAULT WITH NONE ; BE ANGRY WITH NONE
BEWARE OF YOUR OWN CONDUCT”

(216)

Self-help is the best help. To be earnest is not enough, for Fate grants fruition (and may withhold it) even to earnest work. Exert yourself. It is unwise to depend upon others. The world is all a delusion. As the trend of the times is at present, one cannot reach the Goal except by having complete trust in the Holy Name.

(217)

It is the mind which sins and is defiled. Walk in life with patience as your companion with a view to suppressing the off-shoots of the disorganised mind whenever they put in an appearance. This is the essence of all spiritual exercises, this is devotion to Truth and the correct recitation of the Holy Name. Perseverance alone can make the mind change its habits. In the state of deep sleep that which exists is not the mind, nor the body, but Truth, the Life of lives ; and Truth alone. To be pledged to Truth is to live by patience with indifference to all things wordly ; for, they are but disruptions caused by the variable modes of Nature and the breeding ground of conflicts and infatuations.

(218)

The very fact that man is ineffectual in all his efforts proves that he is essentially not the agent of action and yet is subjected to such volitions and purposes as he is drawn to by his innate tendencies. To remain engrossed in self-will is therefore all a delusion, born of primal Ignorance. However, as he has, essentially, neither operative will nor any field of operations, it is his duty to be content with his destined meed and keep mindfully doing such duties as automatically come therefrom to his field of action. As a result he will in due course be delivered from the activities of life and the sense of obligatoriness with respect to them, and transferred to the control of wise passivity which will dower him with absolution. Fate makes people put on the shroud of belongingness and its varying shades like progress and deterioration, gain and loss, success and failure abilities and disabilities. Hence the duties which are presented to them by Destiny in this world should be performed with complete etc with complete non-attachment to the results thereof. As long as their fated work persists they must needs remain entangled in desires. Do you, therefore, discharge your duties in the world order of events to the best of your ableness, with calm aloofness that remains undisturbed by doubts and misgivings.

(219)

Duped by the alluring and illusory shows of Nature people on earth are being ever drawn to transitory objects and remain preoccupied with fanciful reactions to them, some welcome, some repugnant. Deliverance therefrom is not possible except by the determined cultivation of self-control, patience, self-naughting and cognate virtues. Good and evil, loss and gain, and similar pairs, presented by Fate to one's field of activities, are but imaginary forces—bear with them. The acquired instincts of life are a delusory fleeting passion-fraught mantle—throw it aside. This way can you release yourself from the illusion of good and evil and attain the immortal and supremely

blissful poise of your Self and consequently become the Servant of the Lord, enjoying Life Divine.

Always cultivate patience so as to dwell in Truth by the rejection of all obligations to Nature. Try your best to remain engaged in adoring the Lord by discarding all thoughts regarding the inequalities of life and impurities of the mind..... Don't you worry ; know that all considerations of good and evil, projected by the illusory scheme of Nature's diverse modes, are unreal and impermanent. Forsake not the Lord of beings : a perennial flow of Love's honey-dew emanates from Him to saturate the hearts of all that be. Man on earth becomes oblivious of his essential self owing to his Transient "I-nesses" and "My-nesses", assumes self-will, and gyrates in illusory becomings. God is your only enduring possession ; all other riches wax to wane, come to go, being posited by erroneous fancies. Get not annoyed with the mind over anything. Remember that the mind is your only companion in life and must needs be redeemed, the means thereof being indifference to the tawdry harvest of life and submission to God for reposing in Him. The sensibles in all their manifoldness pollute the mind, causing aberrations. So you should always patiently try to keep the mind to the narrow path of serving God and away from the broad path of fleeting desires. The mind sins in the very act of craving and tastes death as often as it craves. In no circumstance should you therefore, seek the satisfaction of the mind. If you can thus continue to restrain the mind's urges you will earn the spiritual power to enter the abode of eternal bliss. Primal desire functions as tri-morphous Nature to make the mind restless and keep it away from the modeless, unconditioned Truth—it is all the thorns and brambles in the path of emancipation. Demolish it, and engage yourself in devotional practices so as to be steeped in the bliss thereof. Shed selfness, Self-naughting, your only provisions on the way, is supreme devotion. As Lord Krishna says "Repent not ; renounce all duties and have trust in God and in God alone : He will save you from all the sinfulness of life." Thus can you deliver

yourself from all the harassment of desires so as to be installed in your immortal estate. Don't you worry. Keep coolly examining the destined events that come to the laboratory of life without preferences for or antipathies against them. The one thing needful in life is this equanimity.

(220)

People are drawn, each according to his fate, to the diverse formations of Nature and compelled to go through their apportioned experiences in terms of wealth, respectability, body, home, learning, intelligence, strength, abilities, friend and foe. The seers and the sages have realised God as the integral unity of life transcending birth and death. As people forsake Him to assume self-will they drift from this unity and get enmeshed in action and the destined result thereof under the control of the causal chain. The law of Action and retribution has its basis in Truth, which is not possible of realisation as long as one adheres to the fleeting and unreal fragments thereof. You may in the fullness of time have communion with the God of Truth if you persevere in devoting yourself to Him by negating all the limitations imposed thereon, for they are fleeting and unreal, as can be inferred from the fact that they disappear in deep sleep. There is naught but Truth that is enduring and immortal.

(221)

Buffeted by the desires and the cravings and lured by the delusory flashes of fleeting perishable objects, people get tied to the experiences of life, are unable to win their discharge from Death, and remain subject to the diversities of Nature. The God of Truth dwells in the heart of man, who by forsaking Him assume creatureliness only to be robbed of his spiritual estate. That is how Fate schemes and works and binds, wherefrom the path of deliverance has been shown by God in His mercy through such manifestations as Gauranga-Nitai-Adyaita. These divinely deputed souls proclaimed the glory of the Holy Name, affirmed that naught but God exists, and emancipated people

from the control of Fate and received them back into their spiritual estate.

The bounds of joys and sorrows can be crossed only by means of the Name of God, for It has power to dry up the sea of birth-and-death and the ceaseless billows of world-becomings. The will-to-be feeds on desire, swells the meed of life, rules tyrannically, binds with attachments, clouds right understanding and truth-seeking memory with the fitful winds of birth, death, and gaspings, and perpetuates the penal term by turning ceaselessly the wheel of time; The Name alone can with absolution for you and consequent immersion in the Joy of all the joys of life. Man has no power to get his discharge from the manifold debts of life except by submission to God.

Live by the Name and you will be free from all involvements in the sea of becomings, till you become one with the Name in Its boundless Abode.

The enjoyments that in the stage of bondage accrue to the fruits of action are released by Fate. How long do they persist? As long as you think they do. You can win your freedom from them only by right understanding (Reason that they are not and they will cease to be). The Name is Truth and boundless Freedom. All fragmentations are unreal; Freedom is far away from them.

(222)

People enjoy the fruits of action through three kinds of harassments (physical, mental and accidental), so that, girt with self-will and elated by its operative skill, they fail to cross the wasteland of life on to Truth—that Truth which alone is beyond its borders. It is only by being pledged to Truth that man can save himself from three forms of heterogenous ailments that mortals are heir to and so can be received into the bosom of God. Ills touch not him that is so sheltered by the God of Truth. Those who forsake Him are lured by the fleeting and unreal sweets and delights of this waste-land, get ensnared by its debts and dues, wander like a lost soul

suffering endlessly from fear, bereavement and alarm, and thus lose their bearings in life.

(223)

People come by their home and environment according to their individual fruits of action. Fate bears fruit everywhere, but there is no reason why you should get worried. You should rather occupy yourself in such efforts as establish Truth in your life and thought. Naught but Truth exists—we come of, are reared by, and do merge in, Truth. Owing to the delusion of self-will man forsakes God, goes out to control the wasting objects of the world, and is tied thereto by his assets and liabilities accruing therefrom. If you can release yourself from this bondage you will attain peace that is real and true, and Good that is perfect and harmonious.

If Fate so wills you will have a house of your own. To worry on that account is only to court entanglement in the meshes of desire. That which exists in deep sleep is real, and that which does not is unreal and impermanent. So always give your thought to dwelling in the God of Truth. Rest assured He will deliver you from the sea of becomings.

(224)

Fate brings fruition everywhere. A man can but do his duty, the result there of rests with God. Hence distress not your self over the result of action but try to complete your immediate duties with your faith in God, the sole Arbiter. If a man is able to untie his bonds of action he becomes free, transcends births and deaths, and dwells in Truth. In other words, he becomes a recipient of the Grace of God.

To cherish the unreal is a misdirection of efforts that causes bondage.

Right endeavour is devotion to TRUTH.

DEDICATED
UNTO
THE LORD RAMA.