

LETTERS TO SEEKERS



SWAMI RAMANAND JI

Letters to Seekers
From Swami Ramanand Ji

SWAMI RAMANAND SADHANA PARIWAR
Sadhana Dham, Sanyas Road
Kankhal, HARIDWAR (Uttaranchal)

A Collection by
Shiela Gohri
Prof. Vijay Bhandari

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Preface

The word of the Guru is of supreme importance and the disciples of our revered Gurudev Shri Swami Ramanandji Maharaj are singularly lucky that he has set forth his views in a number of books in Hindi as well as in English. A collection of his letters in Hindi under the title 'पत्र-पीयूष' has been of immense help to those who know Hindi but the sadhaks who are not well versed in Hindi desired a similar collection in English. Once again Swamiji chose Behan Shiela Gohri who has compiled the Hindi book to initiate the publication of his letters in English by contributing a bunch of 75 letters from her collection.

The name 'Letters to Seekers' is self explanatory. Routinely one might say that the book shall be of immense help to those carrying on spiritual practices. However our Gurudev's approach to life is holistic and not compartmentalized into the mundane and the spiritual His aim is to spiritualize each and every act of life so as to make the very existence an act of worship of the lord. True this transformation, this change cannot be accomplished in a trice. Long formed habits and attitudes are great stumbling blocks. Persistent efforts are required to acquire new habits and being oneself to surrender one's all at the feet of the lord and see His Will acting in all the play of His creation.

These letters were written in response to the letters of the aspirants struggling to find their way out of day to day as well as extraordinary situations, mundane as well as spiritual. His words guide them, inspire them,

give them support and courage to face life and develop into complete human beings in order to receive His blessings, to enjoy permanent Bliss.

It would not be inappropriate to mention here that many Sadhaks who wrote to him found their questions answered and their problems waning even before his letters actually reached Swamiji. How it all happened, he said, he didn't know. But one of his letters, from Layallpur (now in Pakistan) written on 17th January, 1946 reveals the secret (Letter No. 73 on page 174).

"Yes, I am concerned with your evolution and myself wish that it would go on smoothly and rapidly. I have already begun from this morning sending you my thought waves, You shall catch them between 4 and 6 in the morning."

He is still carrying on his distant healing and many of our sadhaks are experiencing it. It is a matter of Sadhana to be in tune with the infinite. May we all be attained and rest of active in His endeavour, in His play, in Him.

Prof. Bhandari, Vijayji to the Pariwar, retired P.G. Lecturer in English, felt fulfilled to be able to help in bringing out the volume. The sadhaks, who have contributed in their own way are blessed and blessed shall they be who put his blessings into practice.

We invoke Swamiji's special blessings on Shri Rakesh and Mukesh Bhargava and their team for bringing out this excellent volume for which they have charged us the bare minimum for their services.

O.P. Sekhri

Letter No. 1 : Shri Ram :

Dharmasala.

August, 1935

My dear,

I finished my meals at about 12-30 and went about my 'humble hut' to discover what trees were there. Such an important business I had put off to this day. Long ago, just by a stroke of good luck, I had caught sight of an 'amrud' tree in fruit. Eh ! They are quite unripe yet. So I went about with my little native friend Pundi, he the teacher – and I an ignorant pupil of his. There are more than 12 lemons on the little plant, growing by the side of the 'little stream' that passes by our dominions. Two khattaplants, well laden with yellow and green leaves – not fruit, two nashpatis, an alubukhara, a half dry apple, a reetha (in fruit) constitute the important features of our scattered 'garden'. As I looked at the apple which is just struggling for an honourable existence, I pondered over the serious lack of observation and interest. How many of us can tell an apple leaf from a peach one?

I was sitting under the shade in the little lawn behind (or in front of) my hut when Makoro (another friend) came with your letter – the longest and the most pleasant and the most legible (I mean beautifully penned) of your letters.

I am yet a child, nay, better still a baby, and I am going to talk of some great things – things which

are subtle and of which I have but no comprehension, even no perception.

Friendship is one of them. It is physical, mental and spiritual (or of the heart). We befriend the person, – the mentality and the soul. It is a training in selflessness – and very important at that, whether we are conscious of it or not. And spiritual friendship is the ideal, though others are good in their places. How akin it is to love! I see no difference at all.

I feel ashamed when I think of deciding about it – letting go or maintaining. How fiercely do I wish that I could run above the physical person, run even above the mental and enjoy the friendship of other souls. But it all requires steadfast toiling, passing through it stage by stage, making myself worthy of it before I can demand and get it. Through this education of love can we learn to forego, forgive and sacrifice and we should learn it all – I think the more we are conscious of this side of friendship, the easier would become problems of our relationship as friends. Most of them would not demand an answer. When I talk so tall, I do not imply that I do it, but wish I could do it – rather could try to do it. I see ideal of friendship in.... I see it in you, but not so high. It is through this that I have been raised to the present state of consciousness. The faith and love of other hearts have drawn this heart up. I owe them all. As regards writing of letters, they are the primary means of communication, and cannot be entirely neglected. What I imply by, 'Let us not disturb others....', is that we need not demand regular replies

from those who do not like to give – or do not do, any way. Let us send our love when our heart overflows; let us communicate our feelings or what we will, whenever we desire. The response shall come, it shall come certainly, only if we keep on stroking (unselfishly) and shall be severe. We cannot say how long will it take. Why talk or complain? Forgive and forget – that is what I wish we could do.

Now what I feel is that I ought to see and judge the growth of each mind before I give my ideas to them. To some they are utterly confusing, some require very gentle handling and so on. Also, I have sought pleasure in seeking audiences and have declared my views, perhaps to seek fragments of praise or to impress my importance. That is what people call vanity and that is what I wish I could get rid of. I need develop also the capacity to contain, but it never means that I should be silent where I need open my lips. Subtle and sacred things lose a lot of their charm and sanctity when frequently talked of or preached. What we wish to acquire is a personality and a soul that will constantly emanate virtue and will infect all with whom it comes in contact. Let our acts teach – without them our tongues are powerless. One thing more, in trying to raise others we raise ourselves, in trying to help we help ourselves. I wonder what on earth do you mean by this devil of a sentence. Shishu is more attractive than...! Your love is not less attractive. It is thoroughly mutual and balanced. I did not imply

that you should stop correspondence altogether and if I did it, I feel it was wrong on my part. Only I wish we could make correspondence more fruitful. Our love has not come up to the stage when our expectations can be foreseen by each other.

I am, yours as ever,

Shishu

Note: This letter was written to a friend when Swamiji was still a student.



Letter No. 2 : Shri Ram :

Bhilwara.

07.05.1944

My dear,

Yours of the 5th to hand. I have been very busy these days and hence could not reply earlier. I was glad to have news of you. He is so gracious indeed.

You will do well to read the chapter on "aikagrata" in *Adhyatmic Sadhna* part 1. You must understand the nemesis of these flitting thoughts. A higher power is controlling the whole process in meditation, even this dispensation. The more you can relax and be at onement with that power, the greater will be the resulting benefit. That Mahashakti has got its hold upon you and is taking you ahead towards greater balance, strength, peace and bliss. Have full faith in Her. Let yourself go in Her hands

as fully as you can. Aspire for the fullest possible surrender.

More books? You may turn to the Gita and Ramayan. Life of Ram Krishna with a foreword by M.K. Gandhi, a Rama Krishna Mission publication, you may read with profit. But read it with discrimination. Be not carried away. 'At the feet of the Master', a T.S. publication will also be useful. 'In tune with the Infinite' by R.W. Trine, is another commendable study.

Life, you must learn to look at from a higher stand point. The so called frustrations of life are perhaps more valuable for our evolution than a series of success. Capabilities are just a factor. They have a certain value in the world, but that is not ultimate. Life has a higher purpose and all our values must be determined by it.

Understand life well. Fear and worry result when we do not understand. If it all comes from Him, it comes for our well-being. What we consider as the worst in life is not the worst actually when it comes in His plan of evolution. Under His reign does there remain anything to fear, or any thing to worry for? If there is, then we do not know Him. We can not but accept all that comes with open arms, as it comes from Him.

The heart will learn this lesson gradually, not all at once. Let it take its time. Be confident, the lesson it shall have to learn and get rid of fear and worry.

What have you written about? You are welcome to write, about the miracle of Ram Nama.

Have you seen Utpadni Shakti, my latest publication? Do you think it will be worthwhile i.e. useful to have a version of it in English? If so, can you suggest any one who can do it?

Yours in the Lord,
Ramanand



Letter No. 3

: Shri Ram :

Hari Bhawan,
Nainital.

25.05.1944

Dear,

I received your letter of the 18th. on reaching Nainital on the 22nd. I was pleased to learn that you had another akhand japa. Gradually you will realize the true worth of this sort of japa. The vibrations which are created lift the individual in spite of himself and the more of japa is done in the same room the more powerful do the vibrations become. We have to keep up the sanctity of the place by avoiding base emotions and wordly talks from taking place in that place. Thus the vibrations remain intact and are reinforced by another akhand japa.

Last year I went to Badrinath. It is situated at a height of about eleven thousand feet from the sea

level and on the bank of the Alkhnanda. I do not find the vibrations there so lifting as I find in an akhand japa after twelve hours or so, when the participants are serious. You can judge the utility of akhand japa from this.

I hope you will continue to perform it from time to time, weekly or fortnightly. May the Lord bless all the participants.

Myself I prefer either the Kirtan of Rama Nama alone (for that is Kirtan and Jap in one) or a Kirtan which embodies a prayer which is able to arouse deep and noble emotions in us. This emotion sends up the prayer and arouses a response from Above which goes a long way to transform the Sadhakas. If we are to sing the name why not sing the name which already we have taken up and which pervades our being, which is a living mantram unto us.

However I object to no Kirtandhavani. Though mere sound effect cannot satisfy me for it does not produce the desired amount of stillness within and without. The current Kirtans rely more upon the sound effect, at least, so it seems to me.

.Fixing up on the number is a sort of check in the first instance upon oneself. The same thing can be performed by fixing time. The minimum will naturally vary with different persons. I wonder if you could at present do a hundred malas a day. Let that be your minimum, if you can do it without feeling tired. You may do as much more as you like.

Going to sleep, have the name upon your mind, it is important, and so also while taking your food. You will be able to overcome temptation much more easily.

Yes,..... is too young. Then, you will have to look after him. Train yourself to have gentler emotions, kinder words, and loving looks for him, in spite of his uncanny ways. That must transform him and incidentally transform you. May the Lord give you strength and wisdom for it.

My remembrance for one and all. May the Lord bless you all.

With sincere regards,

Yours in the Lord,
Ramanand



Letter No. 4

: Shri Ram :

Hari Bhawan,
Nainital.

03.06.1944

My dear,

I am in receipt of your letter dated the 28th for which many thanks.

You have stated your difficulty about fixing the number of malas and about time. In fact there is no need of being sentimental about it either. You can

manage according to your convenience. I need impose no restrictions as far as you make good use of your morning hours in doing jap. The jap will gradually become meditation. The effort of doing it will be eliminated and you will be going deeper within yourself. You may very well put away the mala when you feel like doing it.

I hope you are trying to develop more and more sincere bhava (भाव) in the satsang. Satsang with me is common worship. It begins with invocation. We try to feel His Presence amongst us and all that we do is by way of worship. Even the talk is an offering at His Feet. With the August Presence amongst us how can we turn aside even for a while and attend to something else. How can we have a word with another in that Presence. That is the spirit which should be cultivated. It will come gradually but the ideal must not be lost sight of. With me the climax is always reached with Kirtan, and hence it is the last item. Spontaneity, not routine should be the leading principle. Even in the case of that which we repeat daily newer (bhava) should come and lift us. I wish you greater and greater success in the Kirtan.

You have asked about the ultimate object of repeating Ram-nam. Being one with the Lord, and being one, we realize the Truth and are perfect. The mind is comparatively stilled long before, and gradually the whole personality – the emotional and physical self included, is over-hauled and rejuvenated. It leads to Peace Supreme that knows no upsetting.

Convey my best wishes to one and all in the family. May you all be graced.

Yours in the Lord,

Ramanand



Letter No. 5 : Shri Ram :

Almora.

25.06.1944

My dear

Yours to hand for which many thanks. I hope that you are following my instructions about studies and meditation in full. I should like you to proceed one step ahead now. Upto the present you have read Aurobindo's philosophical literature and now I would like you to turn to the practical side of it. I should suggest 'Meditations of the Mother' as the first thing for study. Let it not be an objective study. The book should be given a thorough mastication and it should lead to thorough assimilation. Read less, meditate more upon it so that it no longer remains meditation of the mother. I have every hope that you will like them so much that all this will come spontaneously.

The book fell into my hands during my first visit to Agra in December. A glance through, revealed that I myself had for years together meditated on the same lines. The book is full of sincere thought

which is useful for all sadhaks of the path we follow.

This you may do whenever you find yourself in the mood for it, but I should certainly like such thoughts to be your bed time companions at least. The book will indicate the lines, you will catch the rhythm.

As to the name, carry it on in the morning and evening in formal sittings and otherwise, when you are not meditating. The two are complementary. It is not enough to know that the name has transformed so many I know of myself and I know of quite a good number whom I have the privilege to serve in the spiritual field. A tree is known by the fruits thereof. It will help to awaken within you the mighty reservoir of strength and put you in touch with the Divine. So it has done in my case and so it does in the case of many whom I know. When I set out on the path, I had no more testimony than of the above type. Yes, I did waver once, but the Lord's grace brought me back and with a renewed faith of which the intensity can only be imagined, I took a plunge, and closed the door - 'For me there is no way but this' and Lo! gradually the curtains were lifted and His Grace descended! I then did not know the why of it.

My meditations were always of the Aurobindo type even when I did not practically know him - through his writings.

The suggestion about meditation gives the intellect, heart and will, some work to do. In the

course of progress, a stage comes when the name and meditation both cease for ever.

I always tried to keep an open mind and so even now. My views are not fixed for ever. If I realise a higher truth, the present convictions will fall instantaneously.

I shall also propose that you take living interest in the business and household duties and the welfare of its members willingly, as an offering at His feet. Only let this fact be remembered. This is necessary for your spiritual evolution.

Relax yourself. Have faith that all shall come off well. Faith will spontaneously lead to relaxation. It will strengthen your nerves. You are in His hands and His Grace is upon you. It will gradually transform you. All the dross shall be cleared away in course of time. Have faith and impatience will leave you. The Divine is our caretaker. Our blunders are also the necessary steps of the path. Saints would not have been Saints but for the blunders. Have faith in Him and suffer your ills pleasantly. Try not to suppress them. True Spiritual Sadhana is nature cure. It rests upon our faith in the Divine plan. All tuning forks are good but we use the one which is with us, which some one has magnetised for our sake: so with name.

I have written more than enough.

As to the Gita I shall give a few hints only, more in my next. (Chapt. III) Verse 32: It lays before us

the negative consequences. Surrender of actions is the preparatory step for surrender of self and mergence. Hence the consequences. True knowledge puts us in harmony with the Divine and hence beyond reactions. नष्टान् (Nashtaan) – Lost (to themselves), to the Divine i.e. lost – fallen from the way.

This is not an eternal condemnation. The self motivated action hits back and gradually leads to the awakening of the consciousness.

Why should we surrender our actions to Him? Who is He? We do and we shall have fruits.

The way to get beyond reactions while acting is to put oneself in tune with the Divine Will. Surrender of actions is to realise that HE is working through you. You become now an actor. So about the doing of sadhna. At a particular stage, the sadhak actually realises that it is the Divine who is doing sadhna in him. Then he is practically free.

Verse 33: It deals with the futility of suppression and aggression as regards individual make-up is concerned.

Action is the expression of what we are. Every act in all the planes bears the impressions of our individuality. This may not be so much visible on the gross plane but it is quite evident on the subtler planes. There is a man in whom desire is strong. His most unselfish (seemingly) act will bear that impression.

We foolishly think that we shall change others by words and precepts. Even our words are interpreted in the light of the personality that has been developed and the experience behind it. Restraint means one thing to one and another to some one else. Look to yourself, could you change your habits instantaneously. We have subtle bodies and they are accustomed to vibrate in a particular way. To change ourselves is to change our habits, to replace the matter of those by different matter – this is the occult side of it.

It does not mean that change can not be affected. It can be, but by changing प्रकृति not by forcing the expression just as in nature cure, cure the body, not the symptoms.

For that desire must come from within. Help will come from without. Faith in self and faith in Divine – Patient effort – all these go to change prakriti.

That will do for the present.

With sincere regards,

Yours in the Lord,

Ramanand



Letter No. 6 : Shri Ram :

Digoli,
Almora.

July 9 & 10, 1944

My dear,

'Bases of Yoga' by Sri Aurobindo, I suggest as a substitute. I hope the book will give you much needed help. Again, it is to be well masticated.

I knew that you had never taken interest in business (from your own statement), and that was why I suggested it. We have to establish a balance in extroversion and introversion. Too much of thought with little real interest in outward affairs generally leads to disbalancing of the personality. Well, if you cannot take active interest in business on account of your health, you may interest yourself really in the members of the family or anything else excepting yourself. Of course, you understand that the interest must be disinterested अनासक्त (*Anasakt*) as far as possible. In the present stage of development it will do you a lot of good physically and spiritually. I know that the family affairs are looked after by you. I am asking you only to put in more life. Let them not appear as a burden which has to be carried, but as a privilege of service, a willing offering at His feet. This little change of attitude will produce the desired effect on you. I have every hope.

I followed carefully the 'Viceroy - Gandhi' correspondence. Who can doubt the braveness of Mahatmaji. Nor have I any quarrel about his weapon of Ahinsa for it has produced a lot of awakening. As far as his principles go, they are his. I do not say that we should hate others or harm others. For me this ideal of swadharma stands much above the individual dharmas, yamas or niyamas; and swadharma is the demand of the particular circumstances from a particular individual. Hence the difference between swadharma for a Brahman and a Kshatriya. Swadharma in reality is the line of evolution for a particular individual. This is the call to duty for duty's sake. Who responds to it, for him hinsa and ahinsa cease to have any meaning. He is lifted above the plane of action and reaction, for him attachments cease, and together with them their consequences - the bondages.

To me Gita has, the clarion call for Arjun to do his duty - to fight, which he does irrespective of the consequences. This is the doctrine which can rejuvenate the nation and individuals alike. It can instill a sense of self respect and lift the individual above all attachments and fears. This is the doctrine of dignity of labour and equality of all works. Gita ethics is spiritual ethics, and its Goal the ultimate Goal which takes the individual above the relative good and evil, hence the relative pleasure and pain.

I have put in the above remarks because of their bearing on Karmayoga, the topic of the 3rd chapter of the Gita. I give below brief remarks on Sloka 34 & 35.

Sloka 34: It is a warning for those who seek to tread the path.

Attraction and repulsion are inherent in the sense organs (for objects of sensations). Some objects exert the pull so much that the whole being is thrown out of gear and one is led away by them, while others cause so much repulsion that the same thing happens in the other direction. In order to be able to do our duty we must be above both, otherwise we will be following sense objects or running away from them, rather than following swadharma – the law of our life. Without self control, we can not tread the path.

परिपन्थिनौ (*Paripanthinau*) obstacles on the way. What? The raga and dvesha, not sense organs or sense objects. Because they deviate him. RAGA for his kinsmen was standing in the way of Arjuna's performance of his duty. It is these which cloud our sense of duty in every day life. They affect not only our sense organs, they affect our hearts and our intellect.

We are not to run away from the objects of senses or objects of relations, but we have to maintain balance in their midst. A temporary withdrawal may be advisable for a short period, but only as a temporary measure. A soldier can overcome his fear only in the battlefield and so also the stallion. Similarly we have to learn balance while in their midst. All results obtained otherwise are unreliable.

To obtain self-control, we have to learn to consider

the effect of our various acts, and to draw conclusions therefrom. Secondly, we are to develop the attitude of a disinterested witness to learn to see the sense organs, manas, and budhi as outside of ourselves. Watch them at their play but do not try to suppress them. Gradually they will begin to come round.

The essence of self control is balance, not asceticism.

Sloka 35: This contains the main teaching of the Gita interpreted in the light of the historical background, it simply means that the Chaturvarnyadharmas should be fulfilled, irrespective of the apparent flaws. We come upon the secret of the teaching when we question why. Why should a Kshatriya fulfil his Kshatriya-dharma even if it involves the unpleasant act of dealing death to the enemy? Because doing so will lead to his evolution. That is the law of his being, the path of his evolution determined by his past evolution in this and previous births. That again is the reason why he is born in a Kshatriya family with a heroic tradition. He needed the present experience (though we are born according to our Karmas, but the choice is so made that we go ahead smoothly in evolution while working out our Karma).

Moreover, a Kshatriya will leave the work of a Kshatriya and take to a Brahmanic life only when he finds the latter more promising or more pleasant in its fruits, or in its performance. That again can only be when he runs after external ends, which means

bondage. If a person has no attachment, if he is Sama सम (balanced) any external end cannot attract him for its own sake. e.g. न द्वेष्टयत्कुशलं कर्म कुशले नानुष्जते । etc.

Gita XVIII.10: To give up the line of one's evolution for external ends is to fall spiritually.

Hinsa leads to pain and Ahinsa to pleasure. Action equals reaction. If the object of one's action is to have as much physical pleasure as possible, then that would have been advisable. But that is neither possible for long, nor advisable because it is not necessarily consistent with spiritual growth. The pleasant and the good is not always the same. Hence the way is to look neither to the pleasure giving nor to its opposite, but to look for that which leads to our evolution – the Swadharma.

This is not purely individualistic or egoistic. To ignore the law of life for the transitory pleasure of another is as much degrading to oneself, as doing the same for one's pleasure. If we honour the law, we honour his life and its purpose. We expect the same from others and unseen we lift others and establish order in the society.

Society has trained a Kshatriya for a particular work, if he gives it up he is doing harm to the society as well. It is the individualistic outlook which thinks of Hinsa and Ahinsa in egoistic terms (as reacting upon himself) without regard to social needs. A hangman is as necessary for the society as a Brahmin and if all hangmen give up their profession, society

would be the sufferer. The doctrine of Swadharma is thus a great socialistic institution.

I have taken up this verse in the historical background, but it puts forth a universal doctrine. Follow the law of your being, irrespective of external consequences on your self or others. That is the way to go ahead and be free from pleasure and pain, and reach the Highest. What is the law of one's being and how to discover it is an allied subject. When we are on the path of self control and have begun to aspire for something High, gradually we shall discover it.

This much is more than enough for the present.

Yours in the Lord,

Ramanand



Letter No. 7

: Shri Ram :

Chitai,
Almora.

17.07.1944

My dear,

I hope you have already received my previous letter. I received your letter of the 9th just last night. The delay being due to redirecting.

Another Akhand jap is a good news, especially when we are having one today from seven in the

morning to seven in the evening.

Yes, irritation and Akhand jap do not agree well together. You could have postponed either for some other occasion. However, you do not seem to realize fully well the importance of my emphasis on an attitude of non-existence in dealing with yourself. The moods have a life of their own. Give them no more lease of life by identifying yourself with the moods and let them wear out. In other words, be a witness as of a thing which is gradually dying out. Do not try to kill it out by the force of will and cause suppression. Do not, either identify yourself with it and perpetuate it. If you assume this attitude, each recurrence will be weaker than the previous and will affect you less and less, till the day (it may actually take many years) when the mood is perfectly dead.

Secondly, try to go to the root of the mood. Why were you upset? There is some blunder somewhere? You think that all have the sensibility that you have developed. What is pleasing to you at present may be actually offensive to others, as perhaps it was even to you some years ago. We pass through various experiences and we change mentally. Time may come when the gents of the house may take keen interest in this side of life but you can hasten the moment by being more tolerant, more loving, more helpful and sympathetic towards them. To try to dominate others, even if they are youngsters, is to invite rebellion against yourself and your ways.

If you want to interest a person in some thing which interests you, you will have to take interest in what interests him. Domineering is the cause of much fever in life. Life should be a race for service, not rights. That is the way to be happy and living.

The training that the gents have received in early age is responsible for their behaviour now. Through great patience alone you can undo it.

Again: Let us learn to put ourselves in the position of the other man. Members of the family are otherwise very good.

You will do well to ponder over what I have written. Revising it at times will also be beneficial.

Yours in the Lord,
Ramanand

Letter No. 8

❖ ❖ ❖
: Shri Ram :

Uttar Bhawan,
Chitai, Almora.

24.07.1944

My dear,

Both your letters of the 14th to hand. I hope you have already got one letter from me.

Attraction and repulsion are inherent in the sense organs because evolution is impossible without them. Attraction produces desire, arouses will, stirs

up the mind and heart. Repulsion produces aversion, negative desire (that is the desire to escape) and similarly stirs up mind and heart, the latter in a different way. We can well observe that they are on the increase in the march of evolution from stone to man, as the consciousness expands out.

They lead a man to transitory pleasure and pain. Gradually the transitory nature of wordly experience is realised, and the cry for something beyond emerges. Then both are merged in the Aspiration for the Divine. Here the man has entered the path. He wants neither the objects of attraction, nor wants to run away from those of repulsion.

When are they undivine? I do not understand the word. It is all divine here! However, anything that stands in the way of his upward march is not wholesome from that point of view. It may be necessary for the evolution of a particular man to follow the object of attraction, at a particular stage of evolution while not so later on.

Raga and Dvesha are decried because they are the cause of suffering, and secondly before we enter into the peace they must have worked themselves out, (i.e. we must be above them.) The way lies through them. A Sadhak who has already developed them has now to get above them. Without doing this he can not have the balance which is absolutely necessary.

They are of the very scheme of evolution, as much the creation of the One God as any thing else.

Without them the universe will fall to pieces – nay, into nothingness. It is so very plain on the physical plane, and so is it on the higher planes.

Now about Rama Nama. Your question is really very interesting. The same sound symbol acquires different potentialities with different persons. This name, as it is with me, causes the descent of Cosmic Power which is invoked in the name and in the person who receives it. This is what it does. It is a matter of first hand observation. It may be doing anything with followers of the other paths, or it may have done anything in the past. That does not matter. All depends upon the capacity to invoke and the invocation.

The descent causes ascent, the two begin to co-mingle and in this going up and down, the two not only make the body pure, with the electric fire of prana, they wash clean the heart and intellect, until comes perfect balance between the two (Shakti & Mahashakti) which is the end. It gives balance in life and within an indescribable state of Samadhi.

Cosmic Shakti is the Kinetic aspect of the Lord, and it descending nothing remains. The Mahashakti descends according to the immediate capacity of the sadhka to bear the burden. It is the kind mother who will not harm the child. The gradual descent, however small, prepares the way for further descent. The inrush also depends upon how much we are ready to surrender to HER. The name causes a new evolution. The visualizing faculty is brought to a stand still.

So much for the present.

With sincere regards,

Yours in the Lord,
Ramanand



Letter No. 9

: Shri Ram :

Shri Sadan,
Almora.

03.08.1944

My dear,

Yours of the 31st to hand. Hope you received my notes in time. I wrote down the notes inspite of the fact that Akhanda Ramayanotsava was going on in my charge at the moment.

So your views have gradually undergone a change. Now that you see the road ahead of you clearly you are to direct your energies neither in speculation on the philosophy nor in convincing others. Conservation of energy and its right employment – these two are the conditions of speedy success. Put your whole self in translating the philosophy into an effort of Sadhna. Do not scatter it away by discussing and trying to convince others. As soon as you begin to have conviction from within, your words carry much greater weight. Then you will be able to convince without arguing.

For the present, it is to be recognised that Faith in the Lord, and His Grace (Mahashakti) is the bedrock of this Sadhna. The Lord is शक्तिमय (Shaktimaya), ज्ञानमय (Gyanmaya), आनन्दमय (Anandmaya), His विधान (Vidhan) is the best for the evolution of a particular soul. So surrender to His Will. Do not try to run away from the surroundings in which you are placed, but try to learn the lesson for which you are placed there. When change is necessary, it will come.

Secondly, do not fight your lower nature, and neither follow it. Stand apart – watch the emotions arise. Regard them as things destined to pass away gradually for ever. Have faith that the Lord's Grace is on you because you aspire to be His, and that His Grace (His Mahashakti) will gradually clear away the dross. Be not disturbed if the suppressed sanskars of the worst kind come to the forefront. They are foreign-matter; before passing away it must put in an appearance. (True Spiritual Sadhna is nature cure). Result will come. To free them before hand is to suppress the evil sanskars which must rise sometimes again before health is possible. *Be not upset by aggravations, Please!*

Now you will do well to read the pamphlet which I wrote for you viz. 'To Aspirants'.

Thirdly:- Cling to the name; let it ring in every pore of your being. His Grace will be descending.

Fourthly:- Give up the idea that you must

remain ailing physically for ever. The descent of Mahashakti will gradually give you more energy and wash out all disease, physical, emotional, mental – all. Pray firmly to Him. (ref. to For Aspirants).

And be not impatient, and be not of weak faith. You shall have the courage to stand the aggravations. I shall try to think of you daily at some time or other.

So I have told you to avoid discussions for present at least. Do work in the positive direction. A little of prayers and Basis of Yoga daily. A little and no more. May the Lord bless you.

Yours in the Lord,

Ramanand



Letter No. 10

: Shri Ram :

Digoli.

12.08.1944

My dear,

Yours to hand, for which many thanks. I recently finished 'Mother Russia' by Maurice Hindus, to my knowledge, the latest book about Russia. The present conditions in Russia have appealed to me so greatly as also their achievements in the recent past that I have actually begun to welcome communism. Of course, in India, we must have the communism of our Lord – i.e. without destroying our culture.

However, even the drift of capitalism is at present towards encouraging state ownership.

With the price which is required for the establishment of communism and with its shortcomings (especially the restriction of free thought) one may prefer a communised capitalism which will have most of the good of communism and capitalism. I for one, doubt very much that India will have communism atleast in some decades to come. Let me not enter into the political future of India.

Now, you have asked your attitude towards money. We have to recognize the real place of money in life and give it its due. That it is necessary for living and making good use of life is plain, and if it is earned to spend it rightly, I do not see any harm at all. If it is made an end in itself i.e. we begin to love gold for its own sake, it is a terrible attachment and will bring us again and again down here till we are sick of it.

Capitalism necessitates hoarding. We must have some thing for the rainy day, and this generally leads to a fear complex and may actually result in undue hoarding. The way out is: have faith in Lord (some would say, Karma). The whole property of a man may slip out of his hands within the course of minutes. Be prepared in other words, for all that the Lord may bring upon you. Fear it not – be ready to welcome even the worst. This is mental renunciation. When this is acquired the path is clear. Earn rightly,

spend rightly and save what you can normally without the ambition to be multimillionaire, without the fear of being reduced to penury. This saved money if employed in productive ways, actually means service of society.

In capitalism a capitalist is actually serving the society if he is opening up new channels of production. Capital in a capitalist society is a necessity. This raises yet another question: the right way of making money. Again, clear your mind of attachment to money as such, know that by doing business you are doing service of the society (and it actually is so, only we do not leave the narrow egoistic point of view), and knowing this we would not employ means which would harm the society. If the businessman takes his share, it is no sin but it must not become profiteering. I hope the guiding leads that I have given above, if followed will solve the problem.

Fear not money, let it come in millions if it comes, and employ it well, to the good of self and others.

If you ask the problem of poverty and general suffering, I would say: We are to do our duty. As far as money is concerned, put aside a percentage of your income for that end. The Smritikars ordain 10%.

We had a nice Janmashtmi celebration here. We had Akhand Gita Patha in Hindi verse with Samputa:

मत्पर हो, मेरे हित करता, कर्म भक्तिमय संग विहीन।
निर्वैरी जो सब जीवों में, होता है वह मुझ में लीन।।11055

It was rounded off with a talk and a nice Sankirtan. The whole of it took seven hours. In the night, we had Shrimad Bhagwad Gita, only an adhyaya and 4 hours' Akhand-Rama-Nam San-Kirtan.

Devote as much time for Japam (meditation) as you can without undue strain, please.

With best wishes,

Yours in the Lord,
Ramanand



Letter No. 11 : Shri Ram :

Kunalta.

29.08.1944

My dear,

I have already sent a p.c. in reply to yours of the 20th.

India in bonds cannot think either of communism or state ownership; there is only to be rank exploitation. The first and foremost problem to me is freedom. It will rejuvenate us in every way – morally, economically, socially, spiritually etc. It is slavery which has eaten into our vitals.

You are feeling scruple about business. You are a partner, though a sleeping one. For the present you have to continue as you are, doing best and most honestly the share of work that is yours. If and when any change is required, the call shall come from within. The solution of this problem will come in due course. The law of growth is: stand where you are, discharge your duty as best as you can and rest satisfied. The march is from imperfection to perfection gradually in the personal sphere. When gradually the vision becomes broader, one begins to understand the march of events in the external and internal world and unrest leaves one once for all. Justice of the Cosmic play lies revealed before one's eye.

Sex is not to be suppressed. It is to be sublimated into the aspiration for the divine. Perfect freedom from sex comes when one has reached the farther reaches of spiritual growth. No impatience, but a definite conviction that it will be sublimated in due course! Look ahead towards the path and not towards your obstacles. The more you can turn your gaze to the positive side, the more peaceful and speedy will become your march.

I am much pleased to read your appreciation of Mahatma Gandhi. I am ever ready to study his writings and works. Of late I have been in the interior, and not been able to see the papers.

It is important to keep one's mind open. One begins to apprehend truth directly when the intellect

is stilled. Convictions for which we have attachment, abandonment of which will mean pain to us, are a block in the way of our progress. At present with the facts that are at my disposal and the power of understanding that is mine, I think this to be true; what is true in reality I cannot say. Such an attitude is a desideratum.

Aurobindo's convictions are his convictions. No body is required to take as final any one else's convictions, except in so far as they are immediately concerned with the path. Even that is not required when one begins to see the path for himself.

Mahatma Gandhi is great, let me take into my daily life whatever good I can take. Aurobindo is great, let me have what I can have of him. Aspire neither to be Aurobindo or Mahatma Gandhi in entirety. You are to be yourself. You will be able to resolve the differences (understand and really evaluate them), when you have fairly advanced. Their reasoning and arguing will do nothing till then. Then arguing will come to a standstill. Peace will reign in the intellect as well.

What about your Sadhana? How much time do you devote? How is it going on? The greater the time that you do meditation, japa and smarana, the better. You will begin to receive the solution of your problems from within as you proceed ahead. Mere intellectual activity is simply disturbing and does not end in any permanent gain. Please keep me in touch.

Remember me to every one in the family. Enough for the present. May the Lord bless you and His higher light dawn on you.

Yours in the Lord,

Ramanand



Letter No. 12 : Shri Ram :

Digoli.

11.09.1944

My dear,

Yours of the 5th to hand. I hope you have received the reply to your last letter.

Now about your Sadhna – I am pleased to learn that you are getting on with Japam regularly. Only put in a little more zeal, a little more time and energy. I know of no better and easier a path. It has been bearing fruit in myself and many others. There is no reason why it should not help you. Knowing that we are on the right road, it is due that we should plod on patiently and energetically. Is it not so? The showers of His grace will come down as soon as we are ready for them physically and mentally. I wonder whether your health will allow you to sit in meditation for more time. The name should take you towards physical wholeness as well as mental. What is more important is the attempt to keep up the name during the day as far as possible.

You have read the "Prayers and Meditation of the Mother". How do you like them? Real love and call will have a quick response. Do you ever look into the points that you got from me - "For Aspirants?" I hope you have the pamphlet with you.

The Navaratri is fast approaching. We propose to have the Navanha Path of Tulsi Ramayana. There will be daily evening Satsang, talks on the Gita, and Sankirtana - Tulsi Ramayana is a grand thing! If the symbolical meaning is understood, it becomes simply magnificent. We may hold two or three Akhand japs as well. You may as well have some special programme.

Now about Sri Aurobindo and his views. At the very outset I may tell you that I am ready to pay my deepest respect to persons to whom I owe all that is in me, but to deify them or to take them to be infallible etc. is beyond me. I worship the God that is within me and within all. I view persons as instruments in His hands. I worship the truth, and I believe that it is the best and ultimate when it comes from within. Mere authority is only a temporary thing, even if it be universal or eternal.

'Descent of the Cosmic Kundalini' is an every moment experience with me, and spasmodic one with many others whom I know. My spiritual experiences fall in line with Sri Aurobindo's. It is therefore that I recommend his works. (Also because his philosophy is akin to my line of thought).

I am not aware of what he has written about

Mahatma Gandhi, and what his disciples have made of it. I have simply heard of it. To imply that the Mahatma belongs to the breed of Asuras seems strange from Aurobindo's pen. Viewed impartially, I should not wonder, if he may recommend all out help for allies merely because they are fighting Germany the Asuric force. 'Mother Russia' by Maurice Hindus, 1913 publication has really opened my eyes. What havoc Germany intended to work in Russia! The English have done very bad things indeed; but to think of a world under German domination is to remember the reign of Ravana with the modern weapons of destruction in his hands.

Let it not be understood that I like the English in power. Far from it, freedom for all the slave nations seems to me the only way to a lasting world peace. For India, there is no other solution which will heal her sores.

Descent is a gradual process. Perfect descent means perfection.

I have forgotten so many times to convey to you that the Biochemic medicines are covering the characteristic malaria fever as successfully as any other. Many cases go by simply nature cure methods, without the use of medicines.

Remember me to one and all in the family. How is your satsang going on?

Yours in the Lord,

Ramanand



Letter No. 13 : Shri Ram :

Digoli.

11.09.1944

My dear,

When I had written the above I got yours of the 3rd which had been somehow detained. The Akhand jap is a good news.

For a spiritualist, I mean, an aspirant, it is necessary to be above board. For the wilful breach of rules, we should be willingly ready to suffer. If you can win over the officials by assurance for future, it is alright. To go a step further and to try to cause corruption is a crime against self and society both.

Have a large heart. Have faith in Him. What will come will be for the good of one and all ultimately. The loving Father puts us in straits to teach lessons which we otherwise refuse to learn.

As pain is due to attachment – some desire, some keeping back from the Lord. When all – all that one is and is one's – is laid at his feet, one is ready for any condition that Lord puts one in. The best use should be made of circumstances as you have had recently.

The clouds have cleared, I hope, before you get this letter. It should mean a serious warning for the future.

The body and all connected with it are passing things. Their impermanence is to be firmly grasped, but they are neither to be hated nor shunned, but the best use is to be made of them for experience here. That is for what they are.

Fear not suffering, it is the stimulus of evolution.

With sincere regards,

Yours in the Lord,

Ramanand



Letter No. 14

: Shri Ram :

Chitai,
Almora.

15.09.1944

My dear,

Yours to hand yesterday. There is another letter of the 29th with me at present. That letter was detained unduly somewhere and reached me just a couple of days back.

As to - illness, I have never despaired. Watch the effect of Ignatia or any other remedy that Dr. Sircar administers. Follow his instructions as regards diet as well. You may reduce her diet if you like and if she feels inclined.

You may ask her to take warm bath in the morning followed immediately by cold bath. This

will help to sooth her nerves. If you can arrange for a warm tub bath, she may have it for 15 mts. to half an hour, finish with a cool bath. It is necessary to cover the head with a towel wet with very cold water during bath. This will probably help to overcome the recent emotional disturbances that have affected her adversely.

Now about the Gita (your letter of the 7th instant), I apprehended that you may miss my meaning when I wrote out the introductory comments, but I was neither in the place nor mood to write them or add additional comments. However, the third chapter is called कर्म योग (Karama Yoga) and fourth कर्म सन्यास (Karama Sanyaasa). The fourth one deals with the कर्म सन्यास (Karama Sanyaasa) aspect of Karama Yoga and how this is affected through ज्ञान (Gyana). कर्म सन्यास (Karama Sanyaasa) is the real renunciation of actions which is freedom from their effects hereafter, the cause of bondage. In other words, how Karma Yogi gets beyond the binding effects of Karma is the subject matter of the Chapter. किम् कर्म किमकर्मेति कव्योऽप्यत्र मोहिताः is the central sloka of the chapter. How Yajna helps to its attainment is the related question. I hope now my comment will be plain to you.

The Lord has cited himself as an instance of a man of action escaping bondage – a Karama Yogi being a Karama-Sanyaasi. This is the bridge that I referred to. Refer to the text, please, sl. 13, 14 etc.

Now about spirits. The subject has fascinated me since years and I have studied literature on the subject and know certain facts otherwise even. What proof is there to say that physical existence is all that is there? And there is no wonder that the space around us to be filled with existence of a different order.... But why fear them? Mostly they are harmless beings, and those that can harm, dare not affect those who have the will even of the order that you possess. Ramanand is another guarantee of immunity from such influences.

But it does not mean that there are no fiends (satan) and that blind superstition has done no harm to India. No doubt most cases are merely hysteria and not actual possession. But for those who know actual possessions can be more readily cured of their hysteria. Ghost stories told to children are really very harmful. There is no reason to fear a ghost more than the living person. The ghost is at a disadvantage in not possessing a physical form. In fact fear is the greatest ghost. Positive suggestions, a little of patient disinterested observation will drive the fear off.

Believe me, with name ringing within you, you can face the mightiest of devils that can be imagined. Such a potency is there in the name.

I have laid the truth bare before you. You may believe or not, as you please.

I shall give a Hindi translation of slokas dealt with in future. Will it not be better that you give me the slokas, and your question when you have any?

About yourself, look to your positive side. All your shortcomings and weaknesses will go away duly in course of time. They may cause a little disturbance – a sort of aggravation, be it merely on the mental plane, before they take leave for ever like the foreign matter in the course of nature-cure treatment. Look to your positive side, refuse to attend to your weaker side. That is necessary. Take shelter in the Lord, His name and have faith.

With best wishes.

Yours in the Lord,
Ramanand



Letter No. 15 : Shri Ram :

P.O. Chitai,
Almora.

20.09.1944

My dear,

I have received both of your letters dated the 16th. I have also received the writing pads. Many thanks.

Do as much of jap as you can during the remaining Navaratra days. You have also read those points of the Ramayana which appeal to you. We are having evening Satsang as well at this place. The Navanha of Ramayan is going on. Akhand Japs will be held, probably there.

With reference to Aurobindo, my answer implied certain things. Has Aurobindo himself anywhere said that the Descent in him has gone to the greatest possible limit and there is no more scope at all. I think he has never made such an assertion. What would not the disciples make of their master? I hesitate to ascribe infallibility to Aurobindo, though in the particular instance cited, his statement about the countries at war does not seem to be wrong, (let aside what his followers infer).

As to..... you have laid before me your limitations. Perhaps you realize now that the perfect conduct is not to be actualised in life in a day. The nature's process in this matter is slow and painful, but necessary at the same time. The knocks of the kindly mother-nature teach the lessons gradually. You are on the road. The only practical and hence advisable course is to go ahead, but be willingly prepared for the possible consequences. That is also part of Nature's process.

To be plain, try your best to set yourself right as far as you can. Propose no drastic changes until you have the strength to stand them and they are prompted from within. Take the knocks of nature to be factors in your evolution. Depend upon the Kindly Father for strength and light. Be not impatient. Do what lies in your hands – as much of Sadhna as you can. This is my prescription for you. Look within, pray to Him and try to follow the inner promptings. May the Lord be with you.

(If you read the above alongwith my previous letters, I hope, you will be able to understand the importance of all the three properly.)

Now about Tulsi Ramayana. All that seems fanciful in Ramayana sinks into insignificance before the really valuable part of it. I do not read it as history. I look upon it as a symbolical text. Rama is Purshottama. Lakshman is an individual soul. Sita is Mahashakti, Bharata is a master Bhakta, Ravana is Moha, and so on. Such clues are scattered throughout the Ramayana. How an aspirant may advance towards the Descent of the Purshottama in Ayodhya – his inner consciousness, is very well depicted. To say the least, I feel much moved. The charitra of Bharata, and of Rama himself are really wonderful; I see in them super-human play. If you look upon the Ramayana with this vision, it will appear as a valuable text. I would again press over certain things which are not very clear or even objectionable, e.g. the great respect for Brahmanas by birth, शूद्र ढोर गंवार पशु नारी and so many more सन्त हँस गुन गहहिं पय, तजिहि Sift out what is really valuable, another text in Hindi which will equal the Tulsi Ramayana, I do not know.

These are the battles which the Divine plays to come back to Ayodhya. I similarly look upon the Bhagwat. His lila, his exile, his fight with Kansa etc. are symbolical. There may be historical background, but what have we to do with it. We have our point of view which pays.

I hope you will feel interested in the text now. This much of introduction for the present. More when I feel like writing about the Ramayana. What about your Gita class?

Hope you are all well.

Yours in the Lord,

Ramanand

P.S. If you refer your difficulties to me in the Ramayana, I shall try to help you very gladly.



Letter No. 16 : Shri Ram :

Chitai,
Almora.

28.09.1944

My dear,

Yours of the 24th to hand.

The Navanha-parayana of the Ramayana was over the day before. Three Akhand Japs were held on consecutive days from 24th to 26th in the evening from 8 P.M. to 10 P.M. Days simply flew past. This is my first experience of a combined Navanha-parayana and it has proved a great success. The intensity of vibrations in the Japam on the third day was on the verge of unbearability. So you have already been reading the Ramayana a great deal. The mariyada purushottama aspect of Rama is indeed very nicely brought out by Tulsidas Ji, both

as a man and as the Lord. Rama is painted in the highest possible colour and one feels no hesitation at all in taking him to be the Lord. That seems to be the highest conception to which the conscious mind can soar. That the man Ram is merely an (outward) projection of the Real, Parabrahma, Tulsi Das himself stated so often in the text. The anaanyabhava अनन्य भाव is so well delineated in the character of Bharat that I can not think of a parallel elsewhere.

अरथ न धरम न काम रूचि, गति न चहऊँ निरवान।
जनम जनम रति राम पद, यह वरदान न आन॥

and

जलद जनम भरि सुरति बिसराउ, जाचत जल पवि पाहन डारउ।
चातक रटनि घटे घट जाई। बढे प्रेमु सब भांति भलाई॥

and truly

तुम सम रामहिं कोउ प्रिय नाहीं॥

This is real अव्यभिचारी भाव, the अनन्य भक्ति of which we hear in the Gita. It becomes much clearer when we read this charitra of Bharat in Ramayana.

Again in the same instance the humility of both Ram and Bharat, coupled with the reciprocal self samarpan of both the Bhakta and Bhagwan is so charming. Bharat dares express his desire, but in the same breath admits that 'thy will is paramount and be done'. In that lies the good of one and all.

If we approach this book with a view to find faults, there are many, for there is many a spot where

mythology is interwoven within the story and the current sayings of the people have been given undue sanction, as ढोल गंवार शूद्र पशु नारी etc. But even in mythology the nobility of character is so well painted in Sati Charitra (सती)

जन्म कोटि लगु रगड़ हमारी। वरऊँ शम्भु नत रहऊँ कुमारी।।

There was a time when I did not like the text, but at present I feel, with all the shortcomings there is not another text in Hindi which will equal the Ramayana from the point of view of an aspirant.

I am shortly leaving for the Pindari Glacier. It will mean a little break in our correspondence but not just now. You will do well to write c/o Pt. Shri Niwas Joshi, Talla Dania, Almora and he shall manage. Kindly do not be impatient, if there is delay.

We may be holding another Akhand Jap on the 1st of October. Do you observe any restrictions about food during the Japam? We generally take vegetables, milk and fruit during the day. The two hourly terms system has proved most useful. The smaller and the less disturbed the room, the greater the effect of the vibrations for there is a greater degree of 'saturation' of the atmosphere. You have held so many Akhand Japs; does any one perceive the intensity of vibrations in the Akhand Japa or any other effect?

Yours in the Lord,

Ramanand



Letter No. 17 : Shri Ram :

Loharkhet,
Distt. Almora.

05.10.1944

My dear,

I take this opportunity of remembering you today, sitting at a place about fifty miles N.E. of Almora on the way to the Pindari Glacier. As I am writing the roar of the hill ravine is filling my ears, and it is so very quiet and clam otherwise.

We are to learn to look upon life and all its events dispassionately. The more one is able to do it the more rapidly he can change himself and the less miserable his life becomes for himself and his associates. After all, the centre of consciousness (individual) lies beyond all that is perceivable within and without, and it should not be so difficult to establish oneself there temporarily if not permanently. To acquire that attitude one is to attempt. Let the name be hummed within you when you mean to assume the attitude or let it run deeply within you. This will at once lift the consciousness to the superconscious regions from where you can survey dispassionately. Look upon the misdeeds of others, as well as your own, from those Himalayan heights i.e. stand apart and watch. Such an attitude will take the wind out of the sails of anger and sex-instinct. You will be in tune with the Lord and His Grace will hold you firm as a rock in the tempest.

Such is the power of His name, and such the power of His Grace. Deem it not impossible. This you can easily realise within yourself.

We are to learn to lean upon Him in difficulty. Let Him be our constant companion. We can hear His voice in the calmest moments within ourselves. His advice is for our ultimate good (not immediate always). Have faith and act. The more we follow it, the clearer and stronger becomes that guidance. It is in many aspirants an urge from within which has nothing to do with reason.

I shall be back from the Glacier before the Mahalakshmi. My address upto the 25th October will be the permanent one. Thereafter I shall be leaving the hills.

Hope all of you there are well. Munnie is also making good progress, I hope.

Very likely your reply is already on its way to me.

Yours in the Lord,

Ramanand



Letter No. 18 : Shri Ram :

P.O. Loharkhet,
Distt. Almora.

11.10.1944

My dear,

I am on my way back from the Pindari Glacier. All the three letters of yours dated 1st, 2nd and 3rd of October are before me. I left Almora on the 2nd, hence this long gap.

The Gita classes must have been held by now, both of them I suppose. So I am in no hurry to write just now.

'Two hourly terms' means two terms of an hour each. That was the procedure followed in the Akhand Jap that took place in my presence at Agra. You seem to have misunderstood the term as two hourly term.

I do not know what Aurobindo says about the मर्यादा aspect of Ram. You are in a better position to pronounce judgement on Mahatma Gandhi Jee. You know him better than I do.

Your second letter deals with the eulogy of Mahatma Gandhi. I am really pleased to learn the great aspiration that you have for Mahatma Jee. If we are worthy of the ideal we adore, we need not make effort to bring others round to our own viewpoint. It is enough by itself. May the Lord fill you with Gandhian life. Next point is about the Tulsi

Ramayana and the Kalyan school of thought. To be frank I can not be at one with the latter, though I am not offended by it or pick quarrels with it. That aspect of Ramayana has gradually (and is gradually) passing out of my vision. We are to learn to focus our attention and that of others on the vital points. Even in the Gita, we have to explain the Yajna (यज्ञ) in our own way. What if we are to explain away or ignore certain things in the Ramayana.

‘Kaliyuga’ of Tulsidas is the Kaliyuga of the पुराण. The present theory of evolution deals only with physical aspect of creation and it does not extend to sufficiently long durations of time to include cycles of creation. I shall write about this some time later.

Your letter of the 3rd October is peculiar. First about place for meditation. Meditation done singly and Akhanda Japa are two different things. In Akhand Japa we propose to have the fullest benefit of the vibrations that we produce and their echoes. This is possible under the conditions laid down by me. You may try, if you like.

Secondly, you enquire about OM nama. Every house holder may have a milk cow, but I have to do with the one that I have. The proof of the pudding lies in the eating thereof. Because it has been sung of early ages, therefore this is the best. I do not see reason behind it. That which works, that which is in my possession is the best to me. (The name is a mantra, it has a potency and it works in a particular way; if you are ready to believe it). Now about

universality of the Sadhna of Rama Nama. Will you give up eating wheat bread because all can not have it? In our race for universality, we are apt to lose the substance and run after the shadow. Do I carry on my shoulders the burden of whole humanity. Even my burden is carried by Him. Where is universality? Diverse temperaments, diverse ways, diverse evolution? If one has the eyes, he can see the One and all, diversity sinks into it, but not till then. It is merely talk till then.

If a musalman brother comes to me for the higher course in spirituality, I will give him Ram Nama and if he can not swallow it, the Lord will show him another door where his thirst can be quenched, if he is really thirsty. That is all that the Lord has given me and I am content to have it. This fulfils all my needs and aspirations. How can I look elsewhere?

My Rama is not the Rama of Valmiki or Tulsidas. Rama is that which pervades all (रमता). My Rama is आराम Perfect Bliss. My Rama is the one from whom emanates all that sages adore and of which the Vedas sing.

Spirituality – I mean the higher course – is only for those that have come up to a certain stage of evolution. To attempt to give the High School lessons to the primary students is useless. In due course they will qualify for it.

Please recognise that there is the Lord above who looks after you and looks after the world. Be as

a child unto him. Sing His name.

Leave His problems to Him and your own as well. You will have the soundest sleep, free from care, absolutely.

Yours in the Lord,

Ramanand



Letter No. 19 : Shri Ram :

Talla Dania,
Almora.

24.10.1944

My dear,

Yours of the 17th and 21st instant to hand. I hope the required comments on the verses 5 to 8 of the 4th chapter are with you by now. I am really sorry for the delay that has been caused, but it was wholly unavoidable. We reached back on the 15th. 16th was Dewali and I was busy. Therefore I wrote out the comments. The rest of the delay was due to transit.

I am leaving the hills on the 29th instant. I shall try my level best to squeeze out about a week for Agra before the Christmas. Another visit I shall pay when I return from the Punjab. I am really obliged to you for the frankness with which you have been approaching me. As to my reply to your letters of the 1st, 2nd and 3rd instant, it was written wholly from

the point of benefiting you. At the present stage it will be extremely harmful for you in your sadhna to try to take apart the threads of the very basis of your sadhna. Get ahead with the working basis. A time will come when you shall have the vision to tackle broader questions of leading others on to His feet.

I quite appreciate your view point that Mohammedans and Christians may not at all like to take the name. But spirituality leaves far behind the limitations of so called religion and the possibility of sectarian feuds. Spiritualists all belong to one religion, the religion of God. Moreover, if there is a real aspirant of another religion who feels really attracted towards the person, the Lord will show a way suitable to him even through this person. It is the descent of the Mahashakti which is the main thing and by His Grace this can be called upon a receptive aspirant in spite of the outer form of the sadhna being altogether different. It is the Higher Will which works through a master in doing so, not his personal will. No laws can be laid down about it.

Need I repeat that I cut short the topic mainly for your sake. Hope you have already received another letter from me by this time and that your difficulty about the name has been resolved. Now that the road is clear before you, you will do well to direct your energies in that channel.

You will do well to continue Dr. Sircar's treatment. It is no wonder if the disease should take a long time to get cured.

We are having some public programme here for 4 days. The subject for today is शक्तिमय जीवन.

When you sit for japam, now try to concentrate in your heart centre, the cardiac plexus which is situated in between the ribs. It is commonly called कलेजा. Use no force. Let it be done spontaneously.

Yours in the Lord,

Ramanand



Letter No. 20

: Shri Ram :

Allahabad.

25.10.1944

My dear,

The efficacy of सदाचार (right conduct) and चित्त शुद्धि (purity of mind) in spirituality:-

We have to recognize the ideal and make effort to live up to it. The sadhna is the radical means to bring it about. If the mind is already clear of dross, there is not much need of sadhna. What good is medicine if the patient is free from disease. The higher a man proceeds in spirituality the purer and purer he becomes.

Note: In judging others we have to be cautious, because of the personal equation. The same behaviour will suggest different things to different persons.

'What am I?' That is your question. In reality what you are or what the ultimate truth is, you will realise when you are established in it. All attempts at description must of necessity be incomplete because of the inherent limitation of thought. From one point of view, I am (Akshar) अक्षर – the immutable, and as such I am all, I am Brahman, I am God. In another and a still higher aspect (to my mind), I am a ray of the indivisible Purshottam, manifesting as the universe. I shall give an illustration. There is a cone. It may be supposed to be comprised of numerous cones. In the apex, all cones are one, but in the body they are different – parts of a whole. In the plane of the अक्षर – (Akshar) (immutable) we are one, in the lower planes we are parts. That is how I understand. (Purshottam's is a Transcendental plane).

The spirit makes of mind, heart, sense-organs a vestibule of manifestation, and the latter again puts on a body to manifest in the physical plane.

Ultimately as I have already remarked this question will be solved when you have evolved into the higher planes and are established in the highest. I regard much thought upon this at the start unnecessary.

To establish yourself in Giana ज्ञान you have to perfect yourself and that comes through sadhana.

I know of no better way to still the mind than the name. It stills the heart, intellect and sense

organs, gradually clearing away the hidden complexes connected with instincts.

विवेक (Vivek) is discrimination between good and evil. That which hinders my spiritual progress is evil and that which furthers it is good. The positive aspect of वैराग्य (Vairagya) is attachment (rather aspiration) for the goal. Negative aspect is the realisation that the transitory experience of pleasure and pain, and worldly acquisitions are not ends in themselves. They are merely the conditions for evolution, and hence are not to be run after.

विवेक (Vivek) gives us a scale of values in life and वैराग्य (Vairagya) a burning aspiration for the Goal. Both are necessary.

Note: The higher sadhana clears up our vision and gradually induces both. We can help ourselves by thought upon these as well.

In realisation, there is no inspection, inter or extra अन्तर्मुखत्व अथवा बहिर्मुखत्व (Introversion or extroversion).

We are in an inner stillness which never leaves us. We can be perfectly active without while fully living in that. Thought as such has ceased long before.

During the sadhana, of course, a man is gradually accustomed to peep within – rather he is forced to do so. But this does not and should not interfere with his activity at all. Supreme Realisation

does not mean sitting idle and thinking and thinking alone.

What is love? It is the spontaneous attraction of the self for the self. In its higher form it is the realisation of the unity in all. Its expression is selflessness or self sacrifice.

How to attain it? 1st Step: Look to the good in others and appreciate it. Interest yourself in others.

2nd Step: Try to help others – serve others – as best as you can. This will lead to gradually self forgetfulness. To really help others you will have to study the view point of others and identify yourself with it. This will give rise to sympathy and it will develop into love.

3rd Step: You will gradually realise that the one that lives in you lives in all. This will gradually establish you in Gyana (ज्ञान).

This is an essential part of spiritual sadhana. The inner sadhana should gradually induce this and this in its turn should help inner Sadhana.

I have tried to put down things plainly and practically.

Yours in the Lord,

Ramanand



Letter No. 21 : Shri Ram :

Chitai,
Almora.

28.10.1944

My dear,

Yours of the 24th to hand just yesterday. I was much pleased to read the questions which have arisen in your mind on reading my comments.

Your first question is about my personal view about Avtars. I do believe in the possibility and when I look for instances I come upon Rama and Krishna alone in the recorded history. But trouble is that accounts that we do get are history mixed with mythology. One has but to admit the history of the personages, even if one does not admit all that is said about them. It seems that these accounts have been overlaid by symbolism.

As far as the unscientific aspect of their lives goes, somehow I do not feel like putting aside all, in view of the great distance in time. From anthropology we know of very much different races of different statures having lived in very early ages. From spiritual considerations, we also know that there was a time when 'matter' was not so much solidified. Time has caused such great changes in the conditions that all that is said of time appears like a fairy tale than actual fact. Therefore it seems so hard to believe. I wonder if the scientific inventions of today would not have been looked

upon as utter impossibilities half a century ago. In fact most of mythology is symbolism and the rest antiquated history.

We can also know about our past lives. Sadhaks sometimes get flashes of their past history. But by systematic training according to the Raja Yoga method it is possible to develop this siddhi. This is possible because of the possibility of human consciousness directly contacting subtle matter which retains past impressions. These are rather subtle things and if you like to study and satisfy your curiosity. I may suggest Leadbeater's pamphlet on "clairvoyance" There is more literature besides.

In fact, He does not take a physical form, he uses a physical form. To work in the material plane, a material instrument is necessary. This is in accordance with his own Laws of Prakriti. Law prevades all the planes and all things happen in accordance with them. Because the law is self imposed law, there is no question of limiting his capacity. Because a just king does not violate his own laws, it does not mean that his capacity is limited. This is in the fitness of things.

In connection with the Avatara philosophy, I would like to tell you one thing more. It is only a ray of ourselves (The Jivatma) that is manifesting itself on the physical, mental and spiritual planes in this personality. We are so to say, all at once living at all these planes and are yet beyond them all. Some times denizens of a higher sphere contact themselves

with certain suitable personalities here below and certain strange phenomenon are witnessed. This is possible because of the afore-mentioned fact. These persons are also Avtaras in a sense of those gods. This is called the theory of corresponding personalities.

Having said all this, I should like to add, such is my view at present about these matters. It is really very difficult to comprehend these things entirely (and state them) while encased in this material brain.

We are also having an Akhand Jap today. I was pleased to learn about your Akhand Jap.

I hope you have the reply to your previous letter by now.

With best wishes,

Yours in the Lord,

Ramanand



Letter No. 22

: Shri Ram :

Chitai,
Almora.

29.10.1944

My dear,

I have already sent you two letters, one from Loharkhet on my way back from Pindari Glacier and the other from Digoli, which contain my

comments on Gita. Yours of the 13th I received a few days back.

Yes, I mean that you should await on Him to have the fullness of His life in you, to be perfectly one with Him. If that much is secured, all is secured. Why limit your goal by calling it निष्क्रियद्रष्टातत्त्व Nishkriyadrastatatva only? Who knows how much greater is the Lord than the highest reaches of our wildest imaginations. Ask for His Grace to fill you through and through. Ask to be wholly His, within and without. That is the direction in which you should aspire. Such an aspiration will burn away all the dross in you and you will be gradually finding yourself nearer and nearer to His feet.

You may take Rama-nama as you can best adjust it to your mental make up. It is Bhava, it is Shakti, it is Grace and much besides. The more of Bhava (deep feeling filled with sincere inspiration) you have, the sooner will experience begin in the inner realm. Now that your obstacle is gone, get ahead with your best vigour.

Yes, I got you sent the two copies of Bhakti Prakash. I forgot to mention it in my previous letter. In the accompanying I am giving a brief account of my visit.

Yours in the Lord,
Ramanand.



Letter No. 23 : Shri Ram :

Haldwani.

01.11.1944

My dear Sharma Ji,

I am in reply to your letter of the 24th. After all I left Almora on the 29th, was detained at Jeolikot for a couple of days and reached here last evening. It is really a momentous change from the calm clear and cool atmosphere of the hills to the husky plains with motor lorries buzzing past and filling the air with clouds of dust. Of course, the system will soon adapt itself to the new conditions. I am sensing this difference as I never did before.

You have enquired about Shri Swami Satyanand Ji. He is my Gurudev. I owe all that I have to him. It was his kindly grace that made me what I am. He is about eighty at present. He took leading part in the Arya Samaj's work of the Punjab in the last forty years. He wrote the first detailed biography of Swami Dayanand Saraswati, "Shrimad Dayanand Prakash". As far I know there is not another to equal him in the Punjab at present. It was in the twenties of this century that the craving for spiritual experience awoke in him intensely. During the course of his Sadhna, he received Rama-nama in a peculiar way of which I shall tell you when we meet. That worked wonders in him and satisfied his spiritual hunger. Since then he began to lead others on the path. It meant a mighty upheaval in the Arya Samaj.

The forces of the Arya Samaj were mobilised most vigorously to throw him out by a resolution in the Pratinidhi Sabha, but the circle of his friends was so great that it was all in vain. Seeing that he was the cause of fractions in the Arya Samaj he himself resigned from the Arya Samaj. He did a lot in the last Hyderabad Satyagraha as well, on the joint request of both the circles of the Arya Samaj in the Punjab. He is interested in the Harijans, in Hindi, in fact in all that presents Hindu Culture. He is an August personality of pleasing manners which win over even his foes. He acquired the knowledge of Sanskrit, and knows English modestly. He is catholic in his views and has not even a tinge of the stinginess of heart and quarrelsomeness of common Aryasamajist.

The word Nirakar निराकार does not denote the absolute. Above the plane of emotion, we are also without the specific form. The Rama of Swamiji though निराधार Niradhar is सच्चिदानन्द Sachidananda, is in fact the Purshottama of the Bhagwatgita and the Nirguna of Kabir. The greatest emphasis is on pure noble serviceful life, devoted in entirety to Him through the fullness of the emotion of Bhakti.

The other word in Hindi alongwith निराधार तत्व, Niradhar Tatva, I have not been able to make out.

You are not making use of the rosary. Though a little tedious in the beginning, you would do well to use it at least for half an hour in the morning, if you do not mind. When sitting in meditation; bend

down low in salutation. Rising fix your attention for a few seconds in the navel and then come up to the Heart centre (कलेजा). Go on with the japam, trying to keep your mind there. Please do not strain. The mere desire to concentrate in the heart should produce a warmth there. After a few seconds, let go; the attention may be allowed to come or even go down as it does, without any effort to restrain.

Do as much of japam as possible so that you can make the best of my visit.

Yours in the Lord,

Ramanand

P.S.: Sri Swamiji is also the author of एकादशोपनिषत्संग्रह Ekadeshopnishatosangarha Hindi translation with brief comments at places, श्री मदभगवद्गीता (भाषा) Shrimad Bhagwatgita (Bhasha) and बाल्मीकीय रामायणसार Balmikeya Ramayana Saar in poetry.

All these are available from the Secretary Satyanand Publication Trust, Amritdhara Bhawan Lahore, (Punjab).



Letter No. 24 : Shri Ram :

158, Civil Lines,
Bareilly.

06.11.1944

My dear,

Both your letters to hand. I have got the stamps for which accept my thanks.

The Krishna of Bhagwatgita and Bhagwat and the Rama of Ramayana to me appear to be of a different order than Buddha, Christ, Mohammed etc. Christ called himself the son of God, and Mohammed his messenger. I do not know if Budha made any claim or not, but in the case of Rama and Krishna, we see the position of Purshottama assumed directly. (However, how much of mythology is laid over the stories of Rama and Krishna we can not say). Another outstanding difference is that we can not call them (Rama & Krishna) saints. They were men of the world. They had practised no vigorous sadhna to attain to the heights in the lives under examination. I think different entities, though of a very high order, shadowed Christ and Mohammed. We find both at times devoid of the support but nothing such in the case of Rama and Krishna. Budha, I hope is a different category. He was in charge of the spiritual evolution of the age. I may call them all avatars, and also Shri Chaitanya (after the book Lord Gauranga by Shishir Kumar Ghosh) but of a different order. I think that I know them more by calling them world-

teachers, for that is the part they played. Occasional and temporary avatars are said to be numerous.

It should not be difficult to find out the reason why India had the privilege of both the avatars. It has been the school for spirituality in the world since ages, to argue in the same strain.

Having said all that, I may tell you, that the very authenticity of the stories of Rama and Krishna is doubtable. As they stand in our ancient texts, I see more of mythology than fact. Secondly, having propounded this theory, I value it no more than mere theory. I shall feel not the least sorry to wash my hands of it. For it is hard to be sure about these things, while encased in this material brain, and in reality I bother not at all for surety. Nor do I desire that it should carry definite conviction in any mind.

Yes, you can know your past lives and those of others when in full oneness with the omniscient, but only if you have the desire then.

I shall write to the publisher to send you the works of Swami Satyanand Ji. I do not know whether he agrees with Aurobindo or not, cent per cent. You can consult the Bhakti Prakash if it can help you. I myself have enjoyed perfect intellectual freedom at his hands and the same do I offer to my associates. In all matters except those which immediately concern your spiritual side, it is best to develop a free outlook. In the matter of sadhna try to follow the instructions as sincerely, rigidly and enthusiastically as possible, and things will be

gradually becoming clear to you of themselves. All views have to be left behind to face the Lord; yes you must rid yourself of your intellectual raiment before you can be ushered into the Presence, and this is called intellectual surrender. I value thoughts and opinions as 'passing shadows'. What if his views agree with Aurobindo? I myself may differ from him and even from Aurobindo. What counts, is realization. Live for it, breathe and die for it. When you develop this intensity and sincerity of aspiration, you will fast approach the Lord and His Grace will come down in torrents. Look only to the practical utility of all that you think and do. That has paid me and I hope it will pay you.

That dogmatism and sectarianism has found place in me, and to what degree, I myself can not safely judge. Others rid of these will be much better judges. But I can only say that I have honestly tried on my part to demolish the two in myself and in those that chose to associate with me. If it is yet there, I am perfectly sure that the Lord who is leading me on will not rest till they are thoroughly rooted out. I have been too long, I fear. I hope you will kindly excuse.

My comments will follow under separate cover.

With sincere regards.

Yours in the Lord,

Ramanand.



Letter No. 25 : Shri Ram :

Pilibhit.

28.11.1944

My dear,

Shree Ramasmarnam.

Yours of 25th to hand. I shall write out the comments as soon as I get more than an hour at a stretch to myself. I am very busy here. We are having a multifarious programme and expect to be busier and busier upto the hour of my leaving this place. However, I shall try my best to expedite.

I intend reaching Agra on the 18th in the morning. Perhaps you can not realize my difficulty. Everybody is as anxious and hence all calls are urgent. I somehow try to adjust. I can not satisfy all to their heart's desire. X'mas begins with the 24th and I should find myself in the Punjab on that day at Hoshiarpur where an annual satsang is going to be held. That leaves me with only six days or so for Agra. I shall try to have more days on my way back from the Punjab in the beginning of February. Now you can see why I did not take up Agra first and Lucknow afterwards.

I am pleased to learn that you are now coming to the proper attitude. Yes, it is absolutely enough for you to be sure that Rama Nama will lead you to the path expounded by Sri Aurobindo.

To understand Sri Aurobindo or myself wholly,

requires an experience within, at par, with either. How can you understand without the inner vision? It is not mere intellectualism. Get ahead, leave your mind wholly open with regard to non-essentials. As far essentials go, I have hinted in my letter 'For Aspirants'.

As regards ascent, and descent, you would please read my statement again. You will find that it is a careful guarded negative statement. With the experience that I have, and the vision I am blessed with, it will be an overstatement to declare categorically either way with regard to the ultimate realization, especially in the face of the statement of the Gita.

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः

te prapnuvanti mameva sarvabhutahite ratah

Chapter XII, 5.

As far as the Path goes I am definitely of the opinion that the one we follow possesses great advantages. I have occasions to compare in the course of my contact with sadhaks and the conviction has deepened with the passage of time. That does not mean that I will look down on sadhaks of other paths. If I am moved at their difficulties and slow progress I shall simply call down His Grace on them. What more can I do? If there is a spontaneous turning round I shall welcome; and I have instances, who have been thus immediately benefited.

That there has been a change in my viewpoint with regard to the various paths of sadhna is a fact. That in the ultimate all roads lead to Him, even that of sin, seems to me to be beyond doubt. As to the spiritual paths, I prefer to understate, than overstate things I should say may lead to. I know about my path definitely and ultimately. For you this much is enough. Time may reveal greater things but why bother about these non-essentials.

It seems to have been a providential provision that I was then of that view and dared state the matter in so very assertive terms. But for that you might have been weaving old webs even now. Bushism, Jainism and Shanker Advait, not philosophy but the sadhna behind, may in the ultimate (if we do not stop short which we are likely to at either) lead to the same goal. That it does not, I have no evidence or right to say, as yet. Keep an open mind. Look to the essentials. I will give an instance. I have come across many a one, who criticised Rama nama (perhaps I myself had been a great sceptic) and "said it can not and it does not do any thing." A little of experience opened the eyes. This makes me cautious.

My statement about the line of saints and our path simply meant that there is nothing to connect us as far as the physical plain is concerned. If a saint initiated Shri Swamiji in absentia, I do not know, and hence can not say. So it does not affect our position, whether we believe that they were followers of the path of descent or not.

Sri Ram Krishna Paramahansa used to say: Eat mangoes and satiate your hunger; what is the use of counting them? So I. Get descent in full flux in you and be satiated; it is no use talking about it. It has already begun. Surrender yourself, open yourself and let your whole being be filled. Sri Aurobindo or Ramananda or another; what does it matter? Have His Grace. Man at most may be an instrument of His Grace and Will. What matters is He and His Grace.

May the Lord shower His Grace on you:

With blessings,

Yours in the Lord,

Ramanand



Letter No. 26

: Shri Ram :

Saroj Batika,
Jogendranagar.

04.01.1945

Dear Ram Chandra Jee,

I have already sent the reply to your letter from this very place. I have chosen to write again under the spell of this chilly cold in dripping rain in the hills of Kangra.

The intelligent mind is ever making an effort to grasp the Reality in its own terms but there are great

limitations. The understanding through the mind must of necessity be in terms of the mind, and the limitations of world of its experience. That understanding (expression) can never be of the Reality as such; it can be at the most a faithful picture (view) of the reality in the available colours. To understand the Reality as such we have to enter the Reality consciousness, which can be more simply put as 'being one with it'. This I call Samadhi-gyana which dispenses with all *via media*, the sources of aberrations and errors, the veils between the knower and the known. That state 'of being one' with Reality can only be attained when we try to get beyond the mind. When we try to understand through the mind, we are not one with it. To get beyond we have to take a stand above the mind, to become a disinterested witness of the mental operations, knowing fully well the limitations of them all. This will gradually put you in touch with the stillness beyond the mind and you will go ahead towards the state of oneness with the Reality.

1. In our work for spiritual advancement, we have to keep a few things in view always:-

Our views must be changing as we get ahead according as our stand in the spiritual path changes. Therefore there must be no impatience about fixing Reality in terms of intellectual terminology once for all. Who knows where the infinite 'finites'? An ever evolving intellect and ever heightening spiritual experience are the two terms of the spiritual expression. Why should we not always be prepared

to yield to a more evolved future?

This should not frighten. As far as spiritual experience goes, we know that we are walking on terra firma. Every passing moment is taking us towards perfection.

I am not putting forth agnosticism as such. I am only driving at the fact that full expression of the Reality in terms of the mind may not have finality. This I call intellectual self-surrender.... rather, the first step to it (which is) 'keeping the mind open'!

2. That we shall stop short on the way to the perfection may be another fear. If one is sincere, if one is open minded, if one looks to the Highest to lead him on and above all if he is not impatient at all, I see no reason why he may stop short on the way. The One that has led us on will lead us on, must lead us on. The burden is His, not mine, and I should add, in the same breath, 'the credit also is His, not mine'. But how to be sure of the conditions? Pray for them and they will be had for the asking. His munificence is too well known to fear a refusal. The Powers of light shall shed their sweet mellow and guide you on to the greatest heights, whatever they be. After all what seems to be the greatest to the present consciousness may be the greatest from the view point of the lightest consciousness. Then why limit yourself by a specific demand. Let us learn to depend upon the wisdom of the Highest. 'I have chosen you and you shall chose for me, my Lord'. When I say this, I mean it. 'The Reality is one, the

ultimate, my Lord is one, the Highest, ' and I mean Him. Behind, far behind, I leave the quagmire of intellectual differentiations of the Purshottama, the Nirguna, and so on. Such a prayer is an iron grip which nothing can resist. "The Citadel of heaven is taken by storm", said Jesus, the Christ.

I may be a child walking on the pathway of perfection, the Temple of Reality, but I go bravely, I go confidently, I go humbly, because my Lord is with me, nay because I rest in His very bosom, the place of greatest security. Personalities come and go at his beck and call. I honour them all but assign them no more finality than their due. I honour Him and in honouring Him, I honour the whole universe, myself included.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 27

: Shri Ram :

14, Barakhamba Road,
New Delhi.

24.01.1945

My dear Sharmaji,

I have received three letters from you on reaching Delhi, dated the 14th, 21st and 22nd. The last one I got just this morning. It is no doubt that

your important letter containing the questionnaire has missed me. Some other letters must also have been lost. It is due partly to the vagaries of the Post Office, partly to my too swift movements in the Punjab and, may be, partly due to the favour of the police Department. My movements are kept under watch and no wonder, if my Dak has also been meddled with. What cannot be cured must be endured most pleasantly. If you find it necessary you may rewrite the questionnaire, but I would rather suggest that the answers must come from within you. If not now, you must have the patience to wait till you are ready to receive them from within. The Reality is as close to you, is as much yours, nay, as much you yourself, as I am. There is only a difference in its manifestation or enfoldment; time will surely make up for it. I do not find any cause for feeling too eager, inquisitive or impatient. We all rest on the bed rock of Reality and are gradually growing into the consciousness of it. Moreover, my experience of Reality need not necessarily be your experience. I am to help you on to grow in your own way and into the fullness of your own experience.

Have you begun to do the manual work I suggested? I strongly feel that you must turn yourself out to the Reality on the physical plane wholeheartedly for some hours a day. You must rather merge yourself into it, forgetful of the other and 'higher' thought. It will be a tonic to the mind and body and will help you in your sadhna and

give you a finer balance. Besides the charkha, if you could play with the children, rather amuse yourself with them for an hour or so daily, it will be well. Have some hours apart when you will not think, that is what I am trying to emphasise.

I shall request Shri Swami Ji to send you a message, but to do so depends upon him. I sent the reply to Mr. Bhagwan Das's letter. I am surprised to learn that he never got it.

I am pleased to learn about Munnee's marriage. My best wishes go with her. My best wishes are my blessings. Indeed, 'to bless' is His.

I shall leave Delhi on 27th for Chandausi, Distt. Moradabad, and shall stay there upto the 31st. Spending the 1st of February at Bareilly with Mr. Batra, I shall take Shri Swami ji to Philibhit on the 2nd, where we shall be probably upto the 8th. My address at Chandausi will be C/o, Mr. L. Misra, Principal, Intermediate College.

Remember me to every one in the family with love. Will you be free from Girish's marriage by 5th of March? I am pleased to learn about the Akhandajapa. You will be receiving a few copies of the Bhakti Prakash soon.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 28 : Shri Ram :

Karol Bagh,
New Delhi.

My dear.....,

I duly got your letter a few days back. Hope the storm has quieted down once again. It should not be blind reaction which upsets you. An irritation, merely because another person is not behaving as he should, is meaningless. Understand the situation from your point of view. Know what you should resist and what you should not. About things which you should not resist, you must be very clear. There should be no irritation at all. In family life, freedom is very necessary. The desire to dominate, either in the husband or in the wife, causes a good deal of misery. If you are clear about this, you would genuinely overcome a lot of irritation.

Where resistance is necessary, do resist. But, to lose temper is no effective way of resistance. That indicates the measure of our weakness. Be quiet, composed and determined. Think out the most effective way of letting the other person know that he (or she) is wrong, and he or (she) will have to change. This may take the form of non-cooperation even. But seldom will it need that. It may sometimes need self-denial of some sort to move the other party.

To smoulder within in a feeling of painlessness is bad. Be ready to understand and make the other party understand. Be reasonable but do not be weak.

That demoralises.

Yours in the Lord,
Ramanand



Letter No. 29

: Shri Ram :

Chandausi.

27.01.1945

My dear Sharmaji,

If you leave a thing upto me, you leave a thing upto me in fact. The decision about Shri Swamiji's visit was left to me by you and I took it. I did not request him at all, why? I should say, so I 'felt' from within, to be plain. At present I cannot say what his further programme is, and I too shall have to consider my further programme, and see if it is possible to adjust it. If you are very keen as you seem to be, I shall consult him, and see whether it is possible for me to accompany him, and I shall let you know. We meet at Bareilly on the 1st Shri Swamiji and I.

Now about your questions. They are so nice, but they seem to have come up to the wrong man. You know my attitude, which I have tried to make clear more than once. Now the answers.

1. This is all one Reality. The very word with the capital 'R' excludes the idea of a second, to my mind.
2. By spiritual experience, we can note nothing

definite. If you say the 'ultimate experience', I should say yes, (with the reservation that 'experience above a certain spiritual level' is denoted by the phrase 'ultimate experience'). For as I have already said to you, there is a higher and a higher and a higher – it is evolution. The limits are incomprehensive. So it seems to me.

The difference between Budha and Krishna is very easy to explain. The comprehension and expression must always be through a mind and this necessarily differs in all individuals. All have had different experiences and a different line of evolution.

3. I may add that Raman Maharishi says that the physical may become intangible. It may be possible, but neither Shri Aurobindo nor Raman Maharishi seem to have worked out this phase. Let us go ahead and see to it.

Considering from a higher point of view, the working out of such a possibility, must involve practically impossible conditions at the present stage of evolution. Perhaps you do not know that Shri Aurobindo had his leg fractured² – he slipped from the staircase and has upto the present (5 years ago) to be brought for darshan in chair. Raman also, you know, is fast aging.

In fact this part of Shri Aurobindo's philosophy is the least important, to me – it is rather going too far for the present.

I can say that the descent sets into motion the pranic forces which gradually wash the body clean and fill it with new vitality. Aging is considered even by the modern scientist to be merely a mental habit. The moment we can drive it away – we can rid ourselves of this consciousness which has permeated our mental structure, we shall cease to grow old. The cells in the body are ever being born fresh and young. The ancient Siddhas, (of one we hear in the life-time of saint Jnaneshwar) managed to live upto hundreds of years.³ To me such a thing looks like a self imposed imprisonment.

You ask my upto date experience of the Reality. The question is difficult, partly because it is vague and partly it involves intellectual difficulties. All experience beginning with the physical, regard as experience of the Reality. There is an ever present consciousness of a stillness, Peace that pervades all, and I experience a strange sort of oneness with all. In action I realize that it is power, and dazzling light of consciousness, and a joy which is more serene – felicity than a joy. A strange balance one feels within and without.

I enclose a copy of the annual prayer – 1945 of the Mother – Shri Aurobindo Ashrama. Dr. Indar Sen gave it to me at Delhi. We were in touch.

Do you know someone who has been contributing to the Arya – the Journal of Aurobindo Ashram in the teens of this century?

I shall be at Bareilly on the 1st of February.

With loves,

Yours in the Lord,
Ramanand

1. All experience in fact, is spiritual experience.
2. Source of my information is my Gurudeva who paid a visit to Sri Aurobindo Ashrama and learnt it from an inmate of the Ashrama.
3. Who knows, there may be some alive.



Letter No. 30 : Shri Ram :

Ram Kutti,
Pillibhit.

03.02.1945

My dear,

I was much pleased to receive your letter. The question has pleased me immensely, as also the good news about your plying the spinning wheel. When I come next, if I could get time, we shall spin together "the wheel of awakening." You will kindly take care not to over exert yourself.

Yes, I remember, that I was luke-warm in my response to these words of yours. The matter at hand then was about intellectual opening and I was trying to stress the intellectual surrender. My lukewarmness was simply to egg you on, so that the consciousness may begin to descend from above and become a spontaneous and living thing with you, with which

no mere intellectual imagination कल्पना (conviction) can compare. The fact that it is all He, becomes the natural waking consciousness – rocklike consciousness, behind the phenomenal experience, and it gradually goes on expanding and intensifying as one proceeds ahead in evolution.

I very highly appreciate the relaxation which is induced by this type of meditation, it will bring down more and more of the higher consciousness and this experience will begin to expand and 'live'. You are on the right lines, this however, has to be admitted that the consciousness has yet to deepen and expand. I am sure, you claim no finality, nor do I, in my case. I meant this much, not an iota more, as far as I can recall.

You had better put the question earlier and definitely, or let it go for some time. To escape the confusion, if you could. What is done is done.

Will our instruments be divinised to interpret authoritatively?

A divinised intellect remains an intellect all the same. The limitation of thought that it must be relative is not to be broken, or intellect ceases to be intellect and becomes akin to intuition. All thought must be relative. We think with reference to separate objects (things), or with reference to parts of the same whole. The Reality transcends all limitations – all relativity, and hence it must escape the grasp of intellect. Could an object of three dimensions ever

be successfully expressed in terms of two dimensions, or of four dimensions in terms of three dimensions – just an example. Reality includes all and transcends all. The inclusion – the relationship of part to the rest is describable and is the object of scientific investigation, but what the Reality is by itself, beyond all these relationships -must always slip the hold of intellect, whether divine or undivine, for it is not its province. Someone has said 'The burden of philosophy is to define the indefinable.'

There is a difference in the realization of Krishna, Buddha and others, as translated to the plane of intellect or waking consciousness, but the Realizations by themselves must be the same. But in reality it is meaningless to say so, for none can 'know' the realization, not even the realizer in the ordinary sense of the word (Upanishad) (विज्ञातारं केन विजानीयात्). 'How will you know the knower'. So, the differences are there, to talk in the (ordinary) sense of the word, but it does not mean that they did not experience the same Reality in all its nakedness or that they had not attained the highest heights of realization in our sense of the word 'high' (for all words are relative). Each had a standpoint to view and viewed it and described it as he viewed it. That came to be the basis of his particular philosophy.

An instance, the same valley is looked at by an artist, canal engineer, a forester, a geologist, and they all see different things though the object is the same.

Not only that we look through the limitation of our senses and 'see' what we see. A man with four senses will see the same thing as different and another with six or a wider range of susceptibility will see much more in the same. The object is the Reality yet it is seen as different by different persons. A man with infinite susceptibility and looking at from infinite points of view can alone see the reality in entirety, can know the Reality in itself, in the absolute. The very supposition of such a man, proves the impossibility for he himself must be a part of the Reality. You see the limitation of all thought.

The differences are made by the focussing of the waking -lower consciousness. If it is focused above to the Reality in itself – all relationships sink, are transcended, and the transcendental is experienced as the sole Reality. If it is focused on the mutually interacting parts of the Reality then the transcendental consciousness falls in the background and the laws of interaction are studied as in the case of Budha. He never denied the Reality – 'Fathom not the unfathomable. And drop not the string of thought into the bottomless.'

So he said in answer to a query regarding the ultimate Reality, according to the "Light of Asia" version. The seed contains the tree within it, or else the wheat could produce a gram plant. However, the tree lies there latent, it is not potent. This may become potent under particular circumstances and give forth a plant. The mutable, the wasting-plant is

the क्षर, that which was lying latent within was not mutable at all, hence अक्षर (Akshar). The seed is in reality something more than the plant either latent or potent. This is a mere example. The Reality includes all this – the universe and yet transcends it, is much more than it. Take the example of light. Light contains the seven colours, but is not limited by them singly, when they combine, the light is colourless. It includes all colours and yet transcends them. Reality includes all forms. That is, all forms are the Reality, but not all forms and hence is formless. If any form is assigned to it in exclusion of others, it will exclude others. Similarly all individualities are the Reality manifest; otherwise whence individuality if it was not latent in the Reality? But no particular individuality can be assigned to it (as above in the case of form). It transcends individuality. But when we approach it, a corresponding appropriate individuality is put forth.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 31 : Shri Ram :

Fatehgarh,
Dist. Farukhabad.

16.02.1945

My dear,

I got your letter of the 11th February when I had already written to you my previous letter. I am pleased to learn that you are going ahead with Akhanda Japas with added enthusiasm.

There is no gain saying the fact that there are various consciousnesses beyond the so called intellection but we must understand the statement well. That consciousness is a big stretch from the all conscious transcendental to the unconscious (of the modern psychology) is an admitted fact. It functions variously at various planes, though all this work is simultaneous. At the so called conscious level it 'feels', 'knows' and 'wills' as it does in an ordinary man. As we pass above, three functions merge into one – which may be called intuition or *buddhi*, and this is a long stretch, seems to have its beginnings in the cosmic mind which is *mahat* according to the Sankhya School. It is more ideation, the subject object relationship merging into one and the knowledge in this consciousness is called Samadhi-jnana. He who consciously works at this level – that is who can link up the waking conscious to it, becomes all knowing. Beyond it we pass into Mulaprakriti where all this is but, as if it were not. It is a consciousness

of a big negation, for the sun is not visible yet whereas the moon and stars have set. The transcendental consciousness, which is the life of this all, has not dawned, whereas all this universe has passed into nothingness. Certain schools of Yoga have called this 'Shunya' and it is alleged by some that Buddha reached this consciousness and declared it as final. From this we emerge into the consciousness of the Absolute Light which is more than a negation. This is the Transcendental – the Purushottam, the *Saguna-Nirguna* of the saints. It is *saguna* for all the *gunas* come out of it. It is *Nirguna* because no single *guna* can be so ascribed to it in exclusion of all this by the same fact. The light is colourless (*nirguna*) yet all colours (*gunas*) come out of it (*saguna*)

The ultimate escapes all descriptions. Even intuition is at rest in it. *Buddhi* merges in the *avyakta-mula-prakriti* which itself lies merged into a sort of nothingness in the Purushottama. Under these circumstances all descriptions – all accounts must begin from a much lower level. All viewpoints must be from somewhere in *Prakriti* and in their structure limited by this vision.

Now, I say there are two probabilities: the *Sadhaka* has actually stopped short on the way and gives the account of that consciousness, or the *Sadhaka* has actually reached the transcendental consciousness but he assumes a point of view and says what he does. The point of view that he has must of necessity have the limitations of his

evolution. To a *bhakta*, the ultimate comes forth as a person, and to one who is merely impersonal, he comes forth as an absolute impersonality, on the plane of intuition. The cosmic mind seems to be the farthest reach of intuition and here all this is possible. In the Mula-prakriti the consciousness is as if it were not. Now the question is how to know whether a particular saint-philosopher dwells in the highest or not. Inner evolution is the only sure test. If he is fully developed in all his vehicles upto the *Karana-shareera*, or if his centres are all fully developed, he is perfect; if not, he is not. This only the wise ones can know.

As to the attainments of Lord Buddha, some how I have a conviction that he was a perfected sage. Shanker, to me is more a philosopher than a perfected one.

The philosophies are the production of the intellect in most cases with a backing of intuitional flashes. They always have a stand point, which is their limitation and no philosophy can ever transcend it.

We can say from the practical (and hence also limited) stand point certain things about the ultimate. This is all that is necessary for us to grow into that mighty transcendental consciousness of the *Purushottama*. The urge of evolution, the Grace of the All-conscious which has put us on the path will take us ahead, only if we learn to depend upon Him. Our effort and anxiety will merely produce a tension

and temporarily stop or stifle the inflow of His Grace. He who has ever felt the breath of His kindness or the touch of His Grace loses all fear about his stopping short. He no longer walks that he may stop on the way. He rests in that he may stop on the way. He rests in His lap – the lap of the All Knowing, Benign Father whose business is to make him whole and wholly one with Himself. Such fears are only as long as we have not entered into the holy of holies – the inner court of our Lord.

He is the life of our life – our all; we are not without Him. Think of His Grace, and learn to depend upon Him and surrender your whole self, if impossible at present – pray that He may grant it.

May His Grace be upon you.

The accompanying letter is for Mr.... Kindly convey and oblige me.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 32 : Shri Ram :

Fatehgarh,
Farrukhabad.

19.02.1945

My dear,

I am in reply to your letter of the 14th. I have already sent the reply to your previous letter. I am sorry to have forgotten to acknowledge the receipt of stamps while at Pilibhit. I thank you very much for the same.

Everybody has his limitations. One who recognises them, but does not make much of them, can make the best of the circumstances, inspite of the limitations in himself or in others. Perfection is yet to be attained by us and by others. We are on the road to it as also others, and therefore existence of limitations is quite natural.

I quite feel that you have attained a great success in your treatment with Kaushal, and am sure you are on the way to it in the case of Sarla. That an adjustment may come in the case of your relationship with your wife, in course of time, is a great probability. Now, do only the little bit you can do for these souls, and let that rest in God. You have ideals in these matters; it is very good, but yours is only to make an effort for their attainment under the present circumstances. How much success will come depends not upon you alone, but Sarla and Kaushal as well. Do you realize that it is too great

an attachment that makes you impatient? That was what I pointed out while at Agra. You have a role to play, Sharmaji, and that is all. There is Providence above which dispenses according to every body's needs. He knows better and provides better.

Dissatisfaction does no good. It harms you and harms others and does not let the best come out of others. The British Govt. feels that it is necessary for them to stay on and interfere because Indians cannot rule themselves. I sense a similar thing in you. If you let the responsibility rest on others, and let them think for themselves then alone it is possible that the sense of responsibility be born in the youngsters and a power of understanding in your colleague. Moreover, do you expect all to become Ram Chandra Sharma? And business? I am sure it will not go to dogs. It will get along well. You have yet to see the God Hidden in others. There should be no hatred, no disdain. If you feel as you do there is no alternative. I have already proposed in the above words; you are free to have your choice. The time seems to have come when this superiority complex needs to be worked out to a finish.

If you can change your outlook, if you can feel that others have a right to blunder and learn (at the common cost, no doubt), if you can realize that your youth was no less irresponsible and if you can feel that you cannot control the destinies of others, but merely put in your mite of service and that too not officiously, I am sure you would have taken a mighty step towards the Lord. Hatred and dissatisfaction

will be replaced by sympathy, and kindness, and love shall reign supreme. Remember: if you want to change others (and change yourself), love others intensely. Never, never for once, bring upon your lips words of advice unless sincerely asked for by another and even then do not expect them to be necessarily carried out. Perchance if they prove of any use to others, thank the Lord, that He had made you an instrument of service of a son of His. To attempt to rule others and to guide others of one's own accord, is to hamper others' growth and one's own. But to love others just for love's sake i.e. for Lord's sake that indwells – the Lord who is the life of one's life – for the sake of self-giving, (for self-giving is life and joy) – that one can do. Murmur in the softest recesses of your heart, thinking of others, "My Lord so and so, I love you. I love you, I intensely love you, and will gladly do my bit for your well being," and send forth a current of love. And beg of Him Love Infinite, Love Divine and Love Supreme, and I am sure He will grant it to you.

You are welcome to have a short leave, say a few months and have a change of atmosphere. Then you will be in a position to decide for yourself. The Lord's work is being done at Agra as well. These complexities have to be worked out, if not under the present circumstances, they will be worked out in a new set of circumstances. You are free to make your choice.

My loving remembrances for all there.

May the Lord shower His Grace on you.

Yours in the Lord,

Ramanand



Letter No. 33

: Shri Ram :

158, Civil Lines,
Bareilly.

19.03.1945

My dear,

It was a nice journey to Bareilly. The company did not turn out to be bad as you feared. The two English gentlemen belonged to the Lower Middle Class and were quite gentle. We had very interesting talks about India and the English Society. Another was an Anglo-Indian from Ceylon. He was proceeding to Champavat, near Mayavati in the Almora district.

I can well imagine how you all felt at my departure. Though I have to be at a distance physically, believe me, that my best wishes – call them blessings, if you will, are ever with you. How much of love has been showered on me.

May you ever live and rejoice in His Grace, serving one another by love and helping our younger brothers to rise higher and higher! Let us move steadily on. When the clouds gather thick around us, when our head and heart seem to fail us, when

the very ground under our feet seems to give way, let us not lose hope, but turn to Him – the Ever Gracious Mother. A beaming-glance will clear it up all. Let us learn to bow our heads to Her and depend wholly upon Her. She never fails, all else may fail
हारे को बल राम॥

I am a little child. How can I carry any burdens? She carries me and my burdens. In Her do I rejoice and in the midst of Her Children. My past, my present, my future – my head, my heart and my body – nay, my very self, do I prostrate at the feet of my Mother and I am filled with a peace sublime. Nothing short of this can keep me at rest. My philosophy and my work are mere childish pranks. If there is any sense, it is only in so far as they are Hers not mine. In myself, I am nothing. I do feel like that, at least.

You will know what peace is if you learn to cling to those Feet Divine – the feet of my Blessed Mother – Rama. Before Her all philosophy sinks into nothingness. It appears a big folly. चतुराई चूल्हे पड़े।

With love & blessings, for all.

Yours in the Lord,

Ramanand



Letter No. 34 : Shri Ram :

Pilibhit.

21.03.1945

Dear,

My previous communications have reached you, I hope. I reached Pilibhit last evening.

We have decided to shift the morning time for meditation earlier by 15 minutes i.e. it is now 6 A.M. to 6.30 A.M.

Our Lord is the central fact not only of our life, but the life of the whole universe. Nothing is beyond Him – no person, no philosophy and no power! To His Feet let us cling. We are already linked with him. Let us ask for His Grace and make the link more living. In His Name let us rejoice ever more.

Hope every one is well at Agra. My loveful Rama Smaranam for one and all.

May the Lord bless you all.

Yours in the Lord,

Ramanand



Letter No. 35 : Shri Ram :

Bisalpur.

28.03.1945

Dear,

I duly received the manuscript and your two letters of 20th and 24th while at Pilibhit. Thanks.

You have enquired my position regarding the name. I believe as I ever believed that it links us to the Lord and causes the Cosmic Shakti to flow in and the individual Shakti to flow up. It is a Sadhna complete in itself. It can lead us on to the highest perfection.

What aroused your apprehension was the disclosure of the course of this sadhana. I shall try to make it clear. When the flow is once set up and has gained momentum, the use of the rosary during meditation becomes more and more difficult. It begins to drop of its own accord. At this stage it is advisable to drop the rosary during meditation and make the repetition of the name passive rather than active. It induces more relaxation and lifts the individual more to the higher levels of consciousness, definitely causes an acceleration in the flow. At times it may seem that the name is not going on, but in fact the vibration of name recedes at higher plains.

The repetition of the name at other times is very important but the more one can keep relaxed during the repetition the better.

In no way did I mean to detract from the importance and utility of the name. In fact this is the only Sadhna with me, and is the Key to His Grace.

The descent-inflow continues along with the ascent, the upward going currents of the Shakti. The descent can be sensed in fact only at the top of the head in the Sadhna. It is coming down in you even though you may not be able to sense it. The down comings are started only when necessary to open up certain obstructed passages.

Surrender in the inner world of Sadhna is as important as in the world of desire in the external. The Guiding hand of the Mother is upon you. All the changes that have come in you are due to the Grace of the Maha Shakti. Her action must continue till the Goal (which She knows better than do we) is reached. Surrender up your designs to Her in the fullness of your faith and becoming like a child, watch on Her play. Soon you will be beyond all anxieties.

I shall write about self-surrender when I get a little more leisure. When are you holding your Gita class? Do you make any change in your meditation? If so, what? Learn to let yourself go, and do not try to produce any particular state of consciousness. Feel as if you were in the lap of the Mother fearless, unassailable, and relax yourself out of the fullness of love, muttering inaudibly and passively Rama, Rama.

My Shri Ram Smaranam for one and all. May the Lord bless you all.

Yours in the Lord,

Ramanand



Letter No. 36

: Shri Ram :

Pilibhit.

31.03.1945

I have already sent the reply to your previous letters. I hope it has already reached you.

Here I am sitting in the midst of the forest about sixteen miles off Pilibhit. We are here for the Easter Sadhna Camp – fourteen persons. We are having quite a busy programme. One important item is Akhanda Japa from 6-15 p.m. to 6-15 a.m. daily. Today is the second day. It is going on. Now the time is about 10-15 p.m.

The Lord wills us all to reach the Goal to be one with Him in His wholeness, or else why evolution? Yet He is not impatient. He abandons not the sinner, may not even the wretch. With infinite patience he tackles all, and we move ahead – all of us and do so definitely. Again, He has the power of constraint but that checks growth outright. To make a man good perforce, through fear or by the force of your will, is to check his growth. The God within him should stir, recognize and steer his own course, that is the desideratum.

He is the Ideal. To live His life is to be one with Him. Gradually one must conform to the ideal.

Again, we have to let go our hold on all that we possess and we are, and be prepared for any and every thing. His will should have our willing coalescence. This is to give all to Him – to surrender oneself wholly at His Blessed Feet. Immediately peace dawns. One feels relieved of mighty burdens. There comes a state of consciousness (and it comes to abide) in which the idea of possession in the smallest degree causes a heart-sinking. One feels as if something has come between oneself and his Beloved Lord. This is the Road to Peace and it is also the Road to Power and the Road to plenty.

लोक लाहु परलोक निवाहू।

तन यह तेरा मन यह तेरा, तेरा पिंड पिरान।

मैं हूं तेरा, तू है मेरा, यह दादू का ज्ञान॥

May the Lord show you the way – lead you on.

With blessings and love for one and all in the family,

Yours in the Lord,

Ramanand



Letter No. 37 : Shri Ram :

Chachu Kuwan,
Lucknow.

03.04.1945

My dear,

I am feeling impelled to write to you again, though I sent a letter to Ramaeshwariji yesterday along with the Gita comments.

This is the beginning of Chaitra Navaratra. With great feelings and love, people pour forth themselves into the worship of the Mother Goddess on the one hand and Purushottama Rama on the other, and certainly it does call down special grace. At least, so it appears to me. Why not avail of this opportunity?

Wonder if you have already chalked out some special programme (common programme) for the Navaratra. If not, for the remaining days of Navaratra, if convenient have a little of Akhanda-Jap daily and Patha of Tulsī Ramayana (preferably without much explanations) of the portions which have already been explained. Let all recite together twice both before and after each दोहा (interposed amongst चौपाई's

मोरे तुम प्रभु गुरु पितु माता।
जाऊँ कहाँ तजि पद जल जाता॥

The Ramanavami may be made the special occasion of worship. Let us bathe each other – literally-with the purest stream of love, human and

divine. Let us emerge purer, gentler and more loving from the yajna.

May the Lord bless us all.

My loveful blessings for all there. Convey my greetings to Mr. Bhagwan Dass on the phone, and ask him on my behalf to make some special effort during the Navaratra. After imparting the contents of this letter to the members of the family you may send the letter to him for perusal.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 38

: Shri Ram :

Lucknow.

09.04.1945

My dear,

There are two letters of yours before me, the one of the 2nd and the other of the 4th. I am writing in reply to both.

There is really not much to feel so much dissatisfied at the Akhand Jap at night. Could you not imagine the difficulties which led us to adopt the course? The intense heat during the day, lack of accommodation and the disability of all members taking part in the rest of the programme. If we had

chosen to have Akhand Jap during the day, we could have no free talk at all during the day and two members must have missed one meeting each. Especially when we could have time to rest during the day, it was a thrilling offer of the circumstances to enjoy the dead silence of the night for the name.

Rules are all made for man and his evolution, not man for them.

Now about the patience of God. The whole plan of evolution to me seems based on this fact. Trial, error, trial error; and through these man is led on. If the Lord were impatient of our shortcomings, he would crush us down. Even in pain, I see his crowning glory. It is a purgation; it is never retributive in nature. Pain is not constraint to me at all. Constraint is forcing one's hands. Pain is a necessary experience for evolution. God is all powerful. If he willed, and if it were in the way of evolution, he would not let us err at all.

No doubt, He is the Mother Kali too. But as Kali, She kills the demon.

The course of human evolution lies through Sattwa. To transcend the Gunas, you must first have predominance of sattwa. In Tamas is inertia, and in Rajas the forces are so disturbing that inner stability is an impossibility. When through sattwa, one gets established in the gunas, then by another movement of consciousness one realizes that the One who is beyond the gunas, is in the Gunas and is the gunas. Before that, this breadth of vision is impossible.

Recognize this clearly and know what factors have got to be eliminated from your nature. Simply do that much and be sure that they will be eliminated in course of time. Recognize them clearly when they recur. Now about descent. There is the cosmic descent and the whole race is gradually taken up to a higher level of consciousness in all spheres. What happens in the case of an individual Sadhaka is quite different thing. There is no doubt that due to the descent an entire metamorphosis takes place, right down to the earthly level. I quite agree with possibilities of Sadhana as Shri Aurobindo has hinted. It may all be possible, there is no doubt. I do not think Shri Aurobindo has anywhere said that the Mahashakti-currents directly come down to the heart-centre or any other centre below the Sahasrar. Sahasrar is a centre which contains the representatives of all the lower centres. There all takes place, and its effects are seen in lower centres, right down to the physical level.

If any one holds that the Mahashakti current directly comes down to the lower centres and gets assimilated there, I am afraid he is labouring under an illusion, which time will remove. I myself was of this opinion, till further experience made the whole thing clear to me. If we look upon this from the point of view of the mutual relationship of centres, it becomes plain that there is no necessity of the Maha-shakti directly coming down, when all that is to be accomplished can be very well accomplished without doing this.

The Mahashakti coming into the Sahasrar not even does chitta-shuddhi (चित्त-शुद्धि), it effects all those changes which are consequent upon divinisation, as far as I know.

Ask of the Lord to take full possession of your prana and lower astral as well, as He has taken hold of your higher principle. Gradually this will come. You should not feel discouraged if this stage of affairs continues even for years to come. But do have that earnest longing.

Get along bravely and patiently. Through the name you are linked with Him. Depend upon Him. He will lead you on to the greatest heights.

You have received Gita comments. More when I get time.

Yours in the Lord,

Ramanand



Letter No. 39

: Shri Ram :

Lucknow,

13.04.1945

My dear,

This is the beginning of the Chaitra Navaratra. With great feelings and love, people pour forth themselves into the worship of the Mother Goddess on the one hand and Puroshottama Rama on the other, and certainly it does call down special grace.

At least, so it appears to me! Why not avail of this opportunity?

Wonder if you have already chalked out some special programme (Common Programme) for the Navaratra. If not, for the remaining days of Navaratra, if convenient have a little of Akhanda-Jap daily and Patha of Tulsi Ramayana, (preferably without much explanations) of the portions which have already been explained. Let all recite together twice both before and after each doha (interposed amongst Chaupai):

मोरे तुम प्रभु गुरु पितु माता ।
जाऊं कहां तजि पद जल जाता ॥

The Ramanavami may be made the special occasion for worship. Let us bathe each other-literally-with the purest stream of love human and divine. Let us emerge purer, gentler and more loving from this Yajna.

May the Lord bless us all.

With blessings and love,

Yours in the Lord

Ramanand



Letter No. 40 : Shri Ram :

Lucknow.

16.04.1945

My dear,

I am certainly of the opinion that you must spin regularly. I would like you to make it a labour of love for Daridranarain – the Lord as ‘the lowliest and the lost’, or you may present the cloth to one whom you love dearly and in whom you can see God easily.

The Lord is so near and dear to us! In Him rests all our strengths, unknown to us. He takes charge of our lives and leads us on so wisely to His Feet Divine! Let us tender our gratitude and salutations to Him many a time during the day. This strengthens the link and makes our relations with Him living. We gradually begin to realize His Living Presence.

May He bless you ever more!

My love and blessings for one and all in the family.

Yours in the Lord,

Ramanand



Letter No. 41 : Shri Ram :

Allahabad.

25.04.1945

My dear Ram Chandra

श्री राम स्मरणम्।

Thanks for your letter of the 20th. I have changed my programme so that I shall visit Agra after the 5th of May. The exact date etc. I shall convey to you later. I am leaving for Bareilly tomorrow and shall stay there with Mr. K.C. Batra upto the 4th of May. I may have thence to visit Khanpur in Bulandshahr district whence I shall come to Agra. The probable date is the 8th.

Mr. Satyavan has not met me.

I shall be much pleased if you could have an independent field for self expression. That will certainly put you much at ease. To be healthy you will have, to begin with, to shed your fear of gaining perfect health – the fear lest you should be engrossed in worldly life in gaining health. You have to will yourself into health calmly and steadily, and very patiently. However, till that state comes you will do well to make the best of the present circumstances. There is no doubt that the present has a lot of lessons in store for you and to pass them by or to underrate them will not be well. Merely to resent or feel sorry for the present conditions is worse than useless. Making the best of the present circumstances aspire

for more desirable ones. You must be successful in the present. On my part, I do not at all believe that it is impossible to come to normal health again. I should not even count it a miracle, if you get rid of your malady.

Mental healing – normal temperament, will of course be the first step.

Are Jija, Ratna and Munnee back to Agra? You may communicate to Jija that I am not visiting Etah upto the 14th of May at least.

My Shri Rama Smaranam for every one in the family – I mean both the families there.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 42

: Shri Ram :

Digoli.

04.05.1945

My dear,

I received your letter of the 31st last evening. My letter along with the next instalment of Gita Notes must already be in your hands by now.

Of course one has to watch and wait patiently surrendering himself to His will.

As regards Sadhna, you are reaching a stage of intensity of क्रिया which is very promising. If necessary you may lie down for a few minutes after meditation. That will relieve strain. But be careful never to overdo. Now you are passing into the hands of the Mahashakti. Try to realize Her – the Mother – in intimate. Her working continues even when you are not attending Her or taking the name. It continues even in bed. When once the power has taken charge, it grows and grows in intensity, never ceasing till the goal – Perfecting, is reached. Depend upon Her – She is Lord's Grace. Every thing must go well now.

Yours in the Lord,

Ramanand



Letter No. 43

: Shri Ram :

Chitai,
Almora.

30.05.1945

My dear,

Imperfections are but the road to perfection. Our weaknesses are going to be converted into our strengths, and that transformation must come. Now that we are on the road, and His Grace is upon us, nothing can stand in the way of this culmination. The more faith we have in His Grace, and the more

we let it work in us the sooner will this come about. Come it must, there can be no doubt at all! Hence no impatience! Believe me. You are getting ahead. The change must take time and must follow its own laws. Be not troubled that you stand low today, if you have moved up even by the tenth of an inch. You will be able to climb this mountain peak. I am with you of course and shall do all that is necessary to help you.

As to Prana, become a witness of its furies. Be not in the least upset by them. Do not struggle, but keep a watch, so that you can see that movement outside of your thinking self and even smile at it while it is yet in progress. The prana will come under your control like a docile animal.

The surrender will come, and the way for it is being paved fast. Do not forget, perfect surrender is the harbinger of perfection.

Everyone is getting along well at Agra, I hope.

Yours in the Lord,

Ramanand



Letter No. 44 : Shri Ram :

Almora.

10.06.1945

My dear,

Yours to hand just now.

I myself was much thrilled when I read 'Lord Gauranga' by Shishir Kumar Ghosh. It was years ago. Even then it failed to move me much.

As regards the miraculous stories, there may be exaggerations, but they have a basis no doubt. In the world of prana very wonderful things are possible. They are miracles as long as we do not understand the laws working behind them.

Who possessed him? That is an important question. Followers of Shri Chaitanya make him a full-fledged incarnation. Others make him an Anshavatar. I would like to keep silent over the issue for a while.

Yours in the Lord,

Ramanand



Letter No. 45 : Shri Ram :

Almora.

11.06.1945

My dear,

I have already sent an envelop and a post-card to you. Yours of the 8th morning was received here a few hours ago.

Have faith that everything in you and around you will be not merely as you wish, but even better than that. There is the Cosmic Divine Power, the beneficent mother – Omnipotent and Omniscient – who is leading all towards the goal of perfection! Her plan is better than yours and she can carry it out well. Have faith in her. Why have faith? For we know it in the heart of our hearts. We see it so in our part. This faith will give you patience. It will give you peace.

You will be merely an instrument in Her hands. It is Her business to know the way and effect it, and the responsibility is also Hers. Know what She wants to do and carry it out and finish with it. Leave the rest to Her. That alone is the way to peace.

He must regulate his diet. अंबला must do him good. It is a great heart tonic. One dose of 2 grains, each of the following medicines at bed time will do him good.

Kali Phos	200 x
Calcarea Phos	200 x

Occasional doses, two a week of Fer Phos 200 x.
I wish you will cheer up.

Yours in the Lord,
Ramanand



Letter No. 46 : Shri Ram :

Almora.

22.06.1945

My dear,

Yours of the 15th reached me only yesterday. I have already despatched a letter with Gita comments which I hope has already reached you.

Lord Gauranga has played a great part in the religious evolution of India. That his field of activity has been mainly emotional there is no doubt, but that is the way of evolution. The forces have once to be excited to a high pitch of intensity before they can have due place later.

It was Lord Gauranga who placed Bhakti – the religion of love – before caste and creed. Love is the only necessary qualification. It was a revolution in the social history of India.

With the above limitation, I have no hesitation in calling him Avatar. I may even concede that it was the Highest playing in him.

It has of course to be remembered that He has played and plays multifarious parts. We have not to forget that there is such a thing as a regular evolution in the various avatars though there are exceptions in which cases, particular phases are emphasized as in the case of Lord Gauranga. Even in an avtar, we have to distinguish between the manifestation and the hidden light which is manifested. Bowing in all respect to the avtara, we have to understand him and accept his contribution to the execution of the scheme of evolution in a particular field.

Sometimes other souls, perfected ones, who hold the charge of some department of evolution descend by shadowing certain personalities, such a case to me is Shankaracharya. On and on we have been moving through half truths and on shall we move through them towards the perfect light. The half truths are all necessary steps.

I have liked Sri Aurobindo's Life. I have learnt a lot more about him.

Yours in the Lord,

Ramanand



Letter No. 47 : Shri Ram :

Digoli.

28.06.1945

My dear,

The political life in the country is again in the melting pot. Why yield to the glamour of politics and its leaders? Play your part bravely and rest satisfied. Offer yourself at the feet of the Lord and ask him to take whatever work. He wants from this instrument. We recognize greatness where-ever it makes its appearance, for it comes of Him but we worship the source of the greatest greatness, not a part of it alone. I see nothing out of the Lord and greater than Him. To see Him in all, the lowliest and the highest, is to worship Him in all. This is as much as half the realization. It is....., सर्वभूतेषु चात्मानम् Sarvbhuteshu Chatmaanam, seeing the self in all.

Will you like to be a Gandhi or a Jawaharlal? A Gandhi has to transcend himself and so has Jawahar Lal. Be you entirely and fully your ownself which is greater both than a Jawahar and Gandhi. Aspire only to be yourself, to be what the Lord makes you and be at rest with that. The less the desire to be other than oneself, the clearer the vision of true greatness and greater the nearness to Him. You may pray "My nearest and dearest aspirations I lay at Thy Feet, Mother! out of the fullness of my love for Thee. I only aspire now that you yourself may become my sole aspiration, the one fact of my existence! There have been great heroes, great saints, great poets and

great patriots, but I would fain be none of them. I aspire to be wholly and perfectly Thine. Those that are great themselves lack the fullness of inner and outer existence, till you Grace them and fill them with Your Life, Mother, All greatness is but a shadow of Thy Grace."

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 48

: Shri Ram :

Almora.

17.08.1945

My dear,

सप्रेम श्रीरामस्मरण और आशीर्वाद

(Saprem Shri Ram Smarn aur Aashirvaad)

There was a letter from you dated the 6th. I have my reply to it. I hope all your letters have been duly replied and the replies are in your hand by now. You have received the next instalment of Gita comments as well.

Yes, by all means insure against the burning of Rome, as far as humanly possible, humanly advisable and spiritually recommendable. The later two conditions are certainly important. I am glad that you are going on well with the study of Life Divine. How far have you proceeded?

We began the 12th Chapter of Gita at this place last night.

Spiritual experience as such is inexpressible. But when expressed, it has to put on the garb of thought. I do not see any difficulty there. No doubt, there is difference between thought and thought; it may be pure speculation or it may have its basis some experience of higher planes. Without thought nothing can be communicated, nothing expressed in the ordinary course of communication. There is a building in solid. It has to be expressed on paper. The diagram is to be drawn in lines which have no solidity, and no breadth. Yet from the diagram we can have an idea of the building, though the diagram is not the building. Similar is the case here. Spiritual experience is the building, its expression (thought) is the diagram.

You made a statement about Shri Aurobindo's *Life Divine*. It was a comparative statement, as far as I remember. Without laying claim to know all that has been written until the present, I could not safely corroborate your statement. That was why I wrote, why do you pin me down? Kindly finish the book, and then give me your reactions. We shall then be able to compare notes.

Yours in the Lord,

Ramanand



Letter No. 49 : Shri Ram :

Chitai,
Almora.

25.08.1945

My dear Shotto,

Thanks for your letter. I hope a calm has begun to make its appearance in your mental horizon by now. Shocking as such incidents are on the face, they are not without their inherent value in the evolution of one's life. A sobriety which comes from the realisation of the hard facts of life, could never make its appearance without these. The Lord, so near to us and so dear, has to be made the mainstay of one's life and forthwith comes immense courage – enough to stand firm even in the mightiest of tempests of life. The more we become conscious of a Central Presence in ourselves and in the world, the more we put ourselves in tune with that, the more life becomes a perpetual inward joy even in the midst of rampant worry. The infinite calls more intensely at occasions. It is upto us to listen to the call and become His.

I am grateful to Sunder, Ram Pratap, Harbanslal. My affection for them remains undiminished though the scope of it has been infinitely widened to include hundreds more.

A change may be very helpful for Lallit. Mother dear need not worry herself about my chola. Send my remembrance to her when you write.

With blessings and love.

Yours in the Lord,
Ramanand



Letter No. 50 : Shri Ram :

Almora.

28.08.1945

My dear,

Yours of 21st to hand. You have enquired of me to ensure the two things in taking steps in every day life. It is only the higher light which is invoked through surrender that can insure against mistakes permanently. That will not come unless you are ready to lay down all, even that which is nearest and dearest to you, at the feet of the Lord – even that for which you want to insure. When thus one surrenders himself, is ready and aspires to surrender himself unconditionally at His Feet, the Mother takes full charge of oneself. Every moment comes to have inspiration from Her, and even the so called mistakes are really to the advantage of the Sadhaka and others concerned. As long as one is not ready to surrender the mental value, and regards certain conditions as essential, opening is not affected and Mother has not much scope to work.

Surrender your all, including your very existence – physical, psychical, spiritual, and aspire

to be wholly His; thus will your steps become unflinching. As long as the personal Will is there, all attempts at its fulfilment will lead to error.

This will come gradually, but come it must, if you really aspire for it. And this, no doubt is the *sine quo non* of spirituality, Divine Life. I shall suggest you a little study of Basis of Yoga daily.

Now about suicide. I shall let you know what it means in fact and the choice shall rest with you. Suicide is cutting short physical existence, when yet the programme which we have for this span of life is not completed. Certain forces are stored in our being – prana, emotional and intellectual, when we take birth. They have to be worked out during the life time. In case of suicide, these impulses will have to be exhausted in pranic (etheric) world. Now with the physical vehicle we can readily fulfil and exhaust our desires. But without it the task becomes a terribly long, difficult and monotonous one and so one is inordinately delayed in the etheric plane. Some suicides may not be able to cross the etheric plane without aid from some other beings. As to mental and emotional pains, they go along with the suicide and he is neither able to get rid of them, nor do any thing effective to remove them. Suppose you chose to quit on account of the family worry. You will be powerless to forget this circumstance (being wholly into its grip now) and you will be helpless to do any thing by way of mending the circumstances. Moreover, the last incident, the incident of suicide is so impressed on the being,

that generally one repents it in the etheric plane automatically for numberless times. It is generally so when suicide is committed in a great fit of emotion, which usually is the case.

Suicide is a sin against the evolutionary forces. The physical body in coming into being requires the co-operation of so many subtle forces, and this is meant to gain experience and evolve. By destroying it, one lays oneself under debt of those forces. The same is the case in killing another.

In Jain Dharma suicide is justified. The higher forces are so calmly aroused, and so intensely aroused that they may to a degree-in certain cases, offset the other tendencies which tend to pull the man into the meshes of the etheric. Moreover, that is not the way of transmutation and evolution, they aim at an absolution.

A man whose lower self is wholly purified, whose desires are all actually exhausted, whose attachments are all pent (up), has not to fear anything in the etheric plane. But that includes a perfect purification of the emotional being which is not an easy task.

I have not heard about the Sikh Guru who drowned himself from fear of torture. To me that is much below perfection. I am reminded of Shamsatabrez who welcomed death as a bride.

Mahatma Gandhi's fast unto death, if it comes from his personal will, is a form of coercion, and must necessarily result in coercing him later. Temporarily, it may lead him to Swarga (like a

soldier) but he will have to come back. As an act of personal will it cannot but be the result of attachment. If it is in response to a cause from Above, pure and simple, the case is otherwise. It is an impersonal act then, and it cannot bind like any other act of the one who has attained Naishkarmaya.

Yours in the Lord,

Ramanand



Letter No. 51 : Shri Ram :

Almora.

01.09.1945

My dear,

Thanks for yours of the 27th. Mine of the 27th must be in your hands by now.

We also held a four hour jap at this place simultaneously with you on the Janmashtmi day. We closed at 11-30 and finished the function at 12 noon. During the day we had Shrimad Bhagwadgita patha with samputa-nonstop-of course, in Hindi verse. श्री कृष्ण विज्ञान Shri Krishna Vigyan was utilised for the purpose.

You must have the Ramayan again and with the same samputa. Had your letter reached me earlier I might have suggested "राम प्राणप्रिय जीवन जी के। स्वारथ रहित सखा सबही के।।" 'Ram Pranpriya Jeevan ji ke, swarath rahit sakha sab hi ke' This

would have served well for a change. Now you are at liberty to do as you please.

I have already written to you very clearly that you are responsible for your unhappiness. Unless you are ready to yield your attachments, you can not and will not find peace. Only once let go and just see! I shall request you to give this suggestion of mine a month's trial. Leave worrying for the domestic and business affairs, and let them take their spontaneous course; do not react violently, where you are asked to interfere, do so only passively. After all that you wish is not accomplished even in your life time, and who knows what will happen when you go. This show is something beyond your control. Even leaving these arguments aside as a remedy for your case, this is the medicine that I would suggest – 'Let go.'

The evolutionary forces actually work in this way. The elements of attachment are intensified the more you try to give them up, till one day the strain becomes maximum and the chords snap under pressure. This unhappiness must one day lead to peace. The calm will follow these tribulations. If you can consciously understand the process and can clear the way by refusing to yield to attachment which effects your reason and tries to find support from the intellect, the peace may come at once. Attachment is the reverse of duty. It harms all concerned.

The more the descent the greater will be your misery till you recognize this – the above fact.

Flood of His Grace is already coming on, only draw up the sluicgate and the channel will be flooded with the clear water of His Bliss and you will become happy through and through. I earnestly pray for you. May the Lord help you.

The Almora stay has been not at all productive for seclusion was almost totally denied to me. I did nothing there by way of writing work. I have begun to work on another book आध्यात्मिक साधन 'Aadhyatmik Sadhan' from today. I keep silence till twelve noon. The arrangement seems to succeed. As soon as this work is done, I shall get into Gita. I have cancelled all other programmes for the month of September. The previous portion of this I wrote while at Nainital. All the same I hope that I shall be able to get on with Gita work quite rapidly when I turn to it.

I learn that the restriction on the publication of papers is going to be lifted. It is proposed to start a monthly bulletin and some of the staff can be utilised for that. I wrote to you that I intend visiting the South this winter. I have not been able to make out as to who will accompany me.

Believe me my best wishes are with you. Now come forward and help yourself. The issues are clear – the ground is also ready, get ahead bravely.

With blessings and love.

Yours in the Lord,

Ramanand



Letter No. 52 : Shri Ram :

Digoli,
Almora.

04.09.1945

My dear,

In this vast pervading dark stillness of the night the roaring stream is going on its lovely way – roaring and thundering in its perpetual fury, and none is looking on. It runs day and night, whether any one looks on or not. It has set me astir, at this hour we have just finished the daily evening Kirtan and the boys are gone, I am left to myself.

The life is a nightly struggle and has to be faced bravely, calmly and sagaciously. There are values and values on end, some are permanent and some others are temporary. It is a problem to choose between them, and when the choice is rightly made, stick to it. There is only one permanent value in existence, the value which is perpetual, the same through life and life on end, the very why of our existence, from the infinite past stretching out into the infinite future, this is the upward march towards our self fulfilment, the fullest self realization, the refoldment of the latent divinity – in one word spiritual evolution. All other values are derived values, secondary values. The wise one awakening to his divine inheritance knows this and accepts secondary values only as far as they are in accord with this primary one, but the fool knows it not, or knowing, has not the courage to discard them. (He

deserves help indeed). He tarrys on the way. Like the wise one the Sadhaka has to learn to discriminate and has to be ready to pay the price for his advance ungrudgingly. I kick at all, that comes in my way – be it earthly or unearthly, noble or ignoble. My ideals, my ideas, my tastes, my so called duties – my relatives, my wealth and this very physical existence, I shall kick at, if it comes between me and my Lord! So thinks the Sadhaka, fired with divine passion, and all things make way for him and he goes ahead, striding past the stairway and while others look on, he is on the very summit! The procrastinators tarry on! The very nature is calling to its Lord perpetually, silently but steadily and gradually shedding away all that is not for the union, and why not we? We are men – the rapidly blooming flowers of nature! We shall call intensely, steadily, deeply and perpetually – every atom of our being shall call for Him and must have its fill of union. We shall call. The heart and its vibrant strings must not stay me, nor the intellect with its fine polished meshes halt my passage. I must call and I must go. Nay, nothing shall tarry me, not even my self imposed duties.

These muscles have infinite strength, the heart has walls of flexible steel and from its depths can sound forth an elated call: the infinite dwells, it is He that is calling within me. I am strong with His strength. Nothing shall tarry me, not even my sweetest ties.

'Philosophy' is welcome, but must not sip my

energies, deviating me into lower channels. Philosophy is welcome, but only if it intensifies my march, and adds inspiration to realise the divinity at the earliest possible.

The stream roams on as before! That's enough, I hope. My dear , live in these thoughts. Let them beat deep down into you. May the Lord's blessings be upon you and your way be smooth and clear.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 53

: Shri Ram :

Digoli,
Almora.

10.09.1945

My dear,

Yours of the 4th to hand. Many thanks.

Two of my letters dealing with your present situation are in your hands. What I have written, I consider, even now well advised. I have to point out a few considerations which may help you to adopt the proper course. During the life time of a father, many a son was quite irresponsible, but the removal of the father by death, brought on mighty responsibility on the shoulders of the sons and the same now became responsible and capable, as none who has seen them previously could imagine. This

is what is actually seen in so many cases. The sense of responsibility and capability emerge once the responsibility is seriously thrown on the shoulders. This exactly is the line of evolution. Psychologists know it well. (I do not deny that there may be exceptions, but they merely prove the rule).

How this sense emerges may also be considered. Firstly, the responsibility must be actually thrown i.e. as long as this looks like a show, no good will come out. Secondly, we can not reasonably expect those who have no experience in the particular line (or have much less experience) to turn veterans overnight. Mistakes must be made. That alone is the way in which people learn. You and I learn. If one is not ready to understand them the whole thing comes to a standstill. There can be no question of responsibility or capability. To be plain, with my humble experience and the eyes that I possess, I do not regard Mr. __ unable to run the family and even this business if they actually consider it as wholly devolving on their shoulders.

But the point is that with the health that you have, you are most fitted for the work which rests upon you. You are the fittest person for it; only do not make it too much of a job – too heavy a job on account of your sensitiveness (due to attachment) Families are run and run fairly well, and they do not always require a whole time man to look after. Now that you are there, and unfortunately, on account of your health you can not (it is neither advisable) take to anything else, naturally the family

affairs should rest in your charge. That this is too heavy a task for you, that you are overtaxed etc., Now that you have to deal with too low species of human beings. It is your own nature – the way you look at things – that has made it heavy. I do not believe that the task of either the boys who work in the shop or of females who toil with the domestic duties is less heavy.

As far as the responsibility goes, it must devolve on the shoulders which are ready unconsciously most willing, even desiring – even feeling restless without it. It must devolve on those shoulders and why feel uneasy about it? Can you assure anything in the world? You can only try. Then try your best. That is your duty. Why should it be a worry? In trying, always remember success rests not in your hands alone. Many factors go to decide it. 'Hope for the best', they say, and be prepared for the worst. That is the right way.

I believe earnestly that the present situation – the position you hold is the appropriate, and can prove a very great ground for your spiritual training, only if you so take it. The complex which can be cleared here, can never be so cleared in another position. It is for you an occasion par excellence for service, only if you take it as a privilege and not fixed by Father, so that even His poorest son may also be equally benefited.

First deserve, and have it forthwith there and then, is the law Divine. Because with God, his attributes are also equally Omnipresent, meaning

thereby that we are always merged in the sea of Sat, Chit, and Anand. So we are not to achieve anything but to discover and receive something already there by merely casting the self-produced veil of ignorance off ourselves. It may be noted that the Three Treasures, normally, penetrate our Physical, intellectual and mental bodies, spontaneously provided the three receptacles are empty, clean and in order. These, however, are generally filled, unclean and retroverted on account of the Three impurities viz. Mal, Avaran and Vikshep respectively. The same are produced by our wrong and unnatural Diet, Thoughts and Deeds administered through ignorance. The above phenomenon is beautifully clarified by the Hindi verse - घूँघट के पट खोल रे तुझे पिया मिलेंगे।

It is a pity of the highest degree that man is miserably poor in all respects and bemoaning not because His Father has refused to bless him with His rare riches but because he himself has refused to receive them even with F.A. H. delivery. He is not prepared to maintain even receptivity of his (Free at home) pots granted also by father. In other words, he is not willing to spend even a single pie to own an unlimited mine of diamonds.

Note: Brahma, Vishnoo and Mahesh represent three aspects of the same God.

Yours in the Lord,

Ramanand



Letter No. 54 : Shri Ram :

Almora.

02.10.1945

My dear Chaudhary,

I was much pleased to have news from you after such a long time. I learnt from Mr. Bhagwan Das's last communication that you have been transferred to Kota.

I am glad to learn that you are reading Swami Ram Tirath's works. In fact you can make very good use of your stay at Kota for you have enough of time at your disposal.

I quite realise the problem that you have to face. You are formally initiated a Radha Swami but have lost your enthusiasm for the teaching. It is not useful to bind oneself against one's intellectual convictions, but it is also required to approach the faith one holds sympathetically and try to understand it and if possible synthesize it with other schools of thought. It is a fact that a man who thinks, feels may have attractions from different sides. One has to try to enunciate as much as possible from every one and not run after every new comer. After considered thought and due lapse of time one may change his method of Spiritual Sadhna. We should not expect things to come forth with overnight. Patience is necessary in every path.

Now it is a year's time, since we met. You have known me (if not intimately) quite well. You have

known something of the Sadhna that we practice. It is upto you now to judge whether you find ours appreciably more useful than the other school that you already follow. Decide and get to work burning your bridges behind you. If you choose to change there must be some initial difficulty, you must not forget this.

Have you read Basis of Yoga by Sri Aurobindo. You may get it from Aurobindo Niketan, New Delhi. It will be advisable to get along with it a copy of "Light on Yoga", words of the Mother.

In all probability I shall reach Agra on 29th instant. The stay is not going to be long. I shall be there for three days or so. I intend proceeding to South India thence via Jhansi, where I shall stay for a week, your family will be informed.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 55

: Shri Ram :

Almora.

02.10.1945

My dear,

I have already written in reply to yours of the 24th September. I am in receipt of yours of the 28th today. No more letter from you remains unreplied with me.

I am simply amused to read Mashruwala's article. It betrays a lack of knowledge and experience. The God of Mashruwala is inert unconscious energy which moulds itself somehow and by a sort of a miracle; personality, intelligence and all else springs up from it. We are forced to this conclusion. Philosophically that is inadequate, and incapable of explaining many things.

The conception of the Personal-Impersonal, the Saguna-Nirguna God seems to have been too difficult of comprehension with the writer. Even Mahatma Gandhi has had experience of the Personal aspect in receiving guidance from on High. Not only Mahatma Gandhi, it is an actual experience with many living ones, and has been so since ages. The Bhakta has always had His God in his grip.

Nor can we deny that the necessity of spiritual evolution does sometimes demand the coming of Highly advanced souls that are the transparent vehicles of the Higher Light. Their limitations and mistakes are the very necessities of the stage of evolution and the role that they are required to play.

As to the Guru, the speciality about him is the spiritual spark which is transmitted by him and later nurtured till divinity is fully manifest in the disciple. The true Guru helps the evolution of the disciple in every way, rather than standing in the way of it.

I am not defending the common conception about God, nor refuting it, for that is not my task here. It is a fact that much evil has come in the

name of religion, Avatar and Guru, but that does not mean that they should be abolished. Misunderstanding is born of ignorance, and misuse is the natural consequence. What is necessary is to create true understanding.

You have to be bold and balanced. As you get ahead in Sadhna, the growing faith in God will replace anxiety.

Realize the inner touch more and more. The peace and silence that comes when you sit for meditation is a living proof of the Mother's contact. Open yourself more and more to it. You are in fact in the Mother's hand, and She is shaping your destiny. The more you can turn to Her, the more you can keep back your reasoning and feeling self, and listen to Her silent voice, and Her subtle workings within, the more confidence will be born. You will gradually begin to realise that She is actually at work within you, making you stronger, purer and diviner.

Yours in the Lord,

Ramanand



Letter No. 56 : Shri Ram :

Chitai,
Almora.

06.10.1945

My dear,

Thanks for yours of the first instant. With regard to your observations, I have to submit the following few lines.

I would request you to read my letter carefully once again. From your observations it is clear that portions of it have been misunderstood.

The point is not whether Shri Aurobindo has stolen these ideas from Theosophy, not whether the motive behind has been getting a certificate of originality. In order to estimate the value of a thought we have to examine it and refer its constituents to their co-ordinates elsewhere. The Secret Doctrine is an account of cosmic evolution. Books dealing with 5th and 6th root race will give you a glimpse of the humanity to be. I shall see if the catalogue of Theosophical books is here with my host.

If so, I shall let you know the particular books which may give you some idea. But those who have even small contact with Theosophical literature know that it is an account of evolution. 'First Principles of Theosophy' by Jinarajdas will be a good introduction and from that book you can get on the track of other books if you mean to pursue the subject.

I have never for once required of any one to judge Shri Aurobindo by my voice. This was rather the reason for my keeping mum so long, on the subject.

You have misunderstood remarks about Raman Maharshi. I repeat. He may be a Vedantic of the Shanker type, but his own evolution remains what it has been. Therein do I see a marvel, not in his thoughts, nor in his preachings. You already know that there I am not in agreement with them. But that disagreement, does not cause me to shut my eyes to his inner greatness.

The Bhakti of Shri Aurobindo is, no doubt, not of Kabir type, for Kabir is medieval, and to an extent Kabir seems to have been influenced by the Vedantic thought, but the evolutionary path of Kabir to me seems not much different from that of Shri Aurobindo.

If you had read Shri Aurobindo and Mother carefully you would find at one time the Sadhana was for humanity and then it was for the Divine. This idea I gathered, as far as my memory goes, from a study of "Life of Shri Aurobindo" by Srinivas. To me it seems to make no difference. When surrender is come in fullest bloom, the Sadhaka (or Siddha) finds that his existence is for the Divine and the Divine is for him. Previous to it all the motivation comes from various lower regions.

I have always asserted my claim to freedom of thought and I am always pleased to see others have

it. Our relations stand at a much higher footing than thought.

Perhaps it will be for the close followers of Sri Aurobindo to judge how near or far from Sri Aurobindo I am, when my views are available to them in rather a detailed form.

With blessings and love,

As ever,

Yours in the Lord,

Ramanand



Letter No. 57

: Shri Ram :

Chitai,
Almora.

13.10.1945

My dear,

Your two letters to hand. Thanks. Intense activity in the heart centre is responsible for the outbreak of tears in Japa or Kirtan. This must pass away in course of time as a greater balance in the inner system comes about as a result of Sadhana. Your particular inner constitution is responsible for the particular mode in which the Mahashakti works in you. Rather than interfering with the inner working, I deem it proper to let the work go on spontaneously. It is not to be considered as either a

weakness or a strength. It is simply a phenomenon which occurs in so many Sadhakas and passes away in due course.

I have not taken exception to what is talked about Sri Aurobindo by his disciples. It is natural to extol him whose spiritual influence pours down on one.

My three letters are with you. They deal with Sri Aurobindo. If you think that you can gain something by sending them to anyone, you are at liberty to do so. But, I do want you to realise that I do not regard this topic as very pleasant, and would not like to be involved in any controversy.

I have opened myself to you and promise to do the same whenever a demand comes. If I keep back anything it shall be only under the obligation of helping you on in your spiritual progress.

Perhaps when you read my letters in some calmer and sublimer moment sometime later, you will clearly see into my ground for appreciating Raman Maharshi. As far as my data goes, I may tell you that it is limited to the study of the works of Raman Maharshi which have come to my hands off and on, *Self Realization or Life of Raman Maharshi* by Who, and "A Search in Secret India" by Paul Brunton. Therein I have come upon certain suggestions which seem to have convinced that as far as spiritual evolution goes, he has attained a remarkable achievement. And this is in spite of my disagreement with his advocated procedure and

system of philosophy. That you know very well.

I am glad to learn of your activity there during the Navaratra. We are having an Akhanda Japa here today. We shall have another tomorrow and still another the day after. They generally last for twelve hours. We are having Satsang in the evening. I take up some topic from the Bhakti Prakash and talk about it. Yesterday we talked about it and so also the day before. I like that topic very much. It emphasises the necessity of dealing with God as a living presence so near and dear to us. One is certainly helped to attain a good height and intensity of aspiration, and that is really great indeed. One soars as it were, to the feet of the Lord, under the urge of aspiration.

My stay in the hills is drawing to a close rapidly, and before me lie days of intense activity on another sphere. In the hills I am more wanted as a physical doctor than a spiritual help. But that too I regard as a privilege. Where medical aid is rare and inefficient, where poverty and the consequent pressure of work stands in the way of securing that even, it is really a joy to do the little bit one can. My afternoons generally go in running to neighbouring villages to see patients on call. My little Biochemic Chest and the knowledge of nature cure really comes as a boon to me and to others.

I have throbbled in my innermost consciousness in tune with these little hills and dales and at occasions the natural beauty has captivated me into

spiritual flights, the memory of which remains a joy. I look at the coming contrast in my life in the plains and am amused. There is a joy in that too.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 58 : Shri Ram :

Fatehgarh.

16.10.1945

Dear,

I got your letter of the 11th Feb. when I had already written to you my previous letter. I am pleased to learn that you are going ahead with Akhand Japs with added enthusiasm.

There is no gain saying the fact that there are various consciousnesses beyond the so called intellection, but we must understand the statement well. That the consciousness is a big stretch from the all conscious transcendental to the unconscious (of the modern psychology) is an admitted fact. It functions variously at various planes though all this work is simultaneous. At the so called conscious level it 'feels', 'knows' and 'wills' as it does in an ordinary man. As we pass above, three functions merge into one – which may be called intuition or Buddhi, and this is a long stretch, seems to have its

beginnings in the cosmic mind which is Mahat according to the Sankhya school. It is mere ideation, the subject-object relationship merging into one and the knowledge in the consciousness is called Samadhi-Gyana. He who consciously works at this level – that is, who can link up the working conscious to it, becomes all knowing. Beyond it we pass into Mula-prakriti 'where all this is but, as if it were not'. It is a consciousness of a big negation for the sun is not visible yet whereas the moon and stars have set. The transcendental consciousness, which is the life of this all, has not dawned whereas all this universe has passed into nothingness. This certain schools of Yoga have called SHUNYA, and it is alleged by some that Budha reached this consciousness of the absolute. Light which is more than a negation is the Transcendental-the Purushottam, the Saguna-Nirguna of the saints. It is Sagun for all the Gunas come out of it जन्माद्यत्वं यतः says the Brahamasutra – whence, the birth, sustenance and reabsorption of this (universe). It is nirguna because, no single guna can be ascribed to it in exclusion of others, for that will limit it and it will cease to be the cause of all this, by the same fact. The light is colourless (nirguna) yet all colours (gunas) come out of it (Saguna).

The ultimate escapes all descriptions. Even intuition is at rest in it. Buddhi merges in the Avyakta-mula-prakriti which itself lies merged into a sort of nothingness in the Purushottam. Under the circumstances all descriptions – all accounts must

begin from a much lower level. All viewpoints must be from some where in Prakrit and in their structure limited by this vision.

Now, I say there are two probabilities: the Sadhaka has actually stopped short on the way and gives the account of that consciousness, or the Sadhaka has actually reached the transcendental consciousness but he assumes a point of view and says what he does. The point of view that he has must of necessity have the limitations of his evolution. To a Bhakta, the ultimate comes as a person, and to one who is merely impersonal, comes forth as an Absolute Impersonality, on the plane of intuition. The cosmic mind seems to be the farthest reach of intuition and here all this is possible. In the Mula-prakriti the consciousness is as if it were not.

Now the question is how to know whether a particular saint-philosopher dwells in the highest or not. Inner evolution is the only sure test. If he is fully developed in all his vehicles – upto the Karanshareera or if his centres are all fully developed, he is perfect; if not, he is not. This only the wise men can know.

As to the attainments of Lord Buddha somehow I have a conviction that he was a perfected sage. Shankar, to me, is more a philosopher than a perfect one.

The philosophies are the production of the intellect in most cases, with a backing of intuitional flashes. They always have a stop point which is their

limitation and no philosophy can ever transcend it.

We can say from the practical (and hence also limited stand point) certain things about the Ultimate. That is all that is necessary for us to grow into that mighty transcendental consciousness of the Purushottam. The urge of evolution, the Grace of the All conscious which has put us on the path will take us ahead, only if we learn to depend upon Him. Our effort and anxiety will merely produce a tension and temporarily stop or stifle the inflow of His Grace. He who has ever felt the 'breath of his kindness' or the 'touch of His Grace' loses all fear about his stopping short. He no longer walks that he may stop on the way. He rests in His lap-the lap of the All Knowing Benign Father whose business is to make him whole and wholly one with Himself. Such fears are only as long as we have not entered into the holy of holiest – the inner court of our Lord.

He is the life of our life – over all; we are not without Him. Think of His Grace, and learn to depend upon Him and surrender your whole self, if impossible at present – pray that He may grant it.

May His Grace be upon you.

Yours in the Lord,

Ramanand



Letter No. 59 : Shri Ram :

Haldwani,
Distt. Nainital.

25.10.1945

My dear Shoto,

I have descended from the hills. I left Almora on the 21st. I duly got your letter some days back, but awaited to give time before I wrote more.

The Navratri has been a source of great joy. I pitched myself to a place for nine days and we had daily Ramayana Path Satsang and Kirtan in the evening. On four days we had Akhand Jap for twelve hours each usually. The whole programme gained momentum spontaneously, reaching the climax at the end, and hence leaving behind sweet memories for the year. With the every year that passes, I am permeating more and more into the life of hill people with whom I have the opportunity to come in contact. It is a joy to be of service, and still more when this becomes spontaneous as the breath of one's life. So near to us and so dear – has to be made the main stay of one's life and forthwith comes immense courage – enough to stand firm even in the mightiest of tempests of life. The more we become conscious of a Central Presence in ourselves and in the world the more we put ourselves in tune with that, the more life becomes a perpetual inward joy even in the midst of rampant worry. The Infinite calls; he calls more intensely at occasions. It is upto

us to listen to the Call and become His.

I am grateful to Sundar, Ram Pratap, Harbansall. My affection for them remains undiminished though the scope of it has been infinitely widened to include hundreds more.

A change may be very helpful for Lallit. Mother dear need not worry herself about my chola. Send my remembrance to her when you write.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 60

: Shri Ram :

Haldwani,
Distt. Nainital.

26.10.1945

My dear,

My love have remained loves inspite of my taking to this mode of life; rather, they have deepend and extended immensely more. No friend. I hope, has met with indifference in my heart, and none will in future;. Others in their preoccupation may have but little of their heart to offer me, but I am a professional. To love others is my whole time job, and my whole joy. My Good also comes in the same category, though He includes and transcends all. Send my love to Kewal and Sunder when you

happen to write to them.

I am grateful for your noble wishes. Perhaps I alone realise how much the good wishes and prayers of my dear ones have gone in lifting me. Love in itself is a great lifting force.

Try to keep the Name in your mind, even if you do not sit daily if you can spare some minutes daily all the better.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 61

: Shri Ram :

Madras.

15.11.1945

My dear,

You must be anxiously awaiting my letter. I broke journey at Wardha, and could not leave Jhansi till the 11th midnight, so I am late. I reached Madras only last evening. At Wardha, I went to visit Sevagrama, but I shall not write about it, probably you have yourself been to the place.

The G.T. Express steamed into Madras Central Railway Station at a few minutes to seven in the evening. My host was at the station and in an hour's time I was lodged in the Vasanta Vihara. It is one of the best Indian hotels at Madras, and the one where

we can get North Indian food.

We (for I had a guide and my companion) went to Adyar this morning. It is a fine place – the head quarters of the Theosophical Society. The layout of the gardens and the buildings – specially the main one – is very fine. The publishing house was closed.

We are just returning from the Triplicane Beach. This is Shuklapaksha and the sea was rolling violently and furiously with its massive waves as they broke upon the sands. The sky was cloudy and the wind cool and strong. We stood on the beach and let the breakers wash past our feet. It was so pleasant ! What a contrast to the Bombay Chowpatti and Gateway of India! It was so quiet near the Shrine. Air was smelling of something sober and calm as we looked south into the blue raging waves, foaming wild, as they rushed towards the shore with much noise. That noise even smelt of silence in the silvery light of the moon.

We came away as the darkness drew on. There is a temple of Balaji, about three quarters of a mile from the beach. We visited it. The temples in the south are so different from those in the North. Every stone, and piece of the temple speaks reverence, and so does every man who visits it. Deep reverence, not that light-heartedness that I have seen so often in the North, is printed on every face. What an order, inspite of the large gatherings! They slap their faces gently as they have Darshanas of their gods, and they do it all feelingly. The pujari shows the arti

round, then charnamrit and then touches lightly with the mukuta of the Deva the heads of the devotees and prasad-tulsika is distributed. Not a word – it is all silence, and seriousness. I have not heard even a child cry or speak in the inside of the temple. And how patiently they wait!

In fact there is a refinement in the people, I have not noticed anywhere else. They are sobre, calm and serious and efficient in their work. I marked it in the trams and buses. Useless talk is uncommon – I do not hear it, and emotion is so controlled.

The women are so bold and unsophisticated. Sex is so well balanced that you do not find the emotion prominent even in young girls. They walk side by side with men, unblushingly. With their bare heads made, well, sometimes with flowers tucked in the knot behind, and their balanced bearing, they look like brave women. The purdah of the North and their slovenly habits have made women there abnormal, mentally and physically.

Flowers and sandal are very much in use. People do not mind exposing their bodies. The sun is sharp and heavy clothing unbearable. The evenings and nights are pleasant.

I have seen Bombay. It is awfully congested and noisy. There are much bigger buildings no doubt and more of business. Madras looks much less congested, quieter and climatically pleasant. (I was in Bombay in the beginning of February. I am comparing the climate from my experience.)

It is rainy season here. It was all water in the fields along rail-side, as we came to this place. There have been very heavy rains in the 1st week.

Tomorrow, I stay at Madras, Day after we shall leave for...

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 62

: Shri Ram :

Madras.

19.11.1945

My dear,

My previous letter written from Madras must be in your hands by now. Shiva Canchee and Vishnu-canchee we visited on the seventeenth and came to this place yesterday. It meant for us an all night vigil on account of the rush of crowds, for at Arunachalam is held these days the Dipa festival and it is one of the biggest fairs in the South. However, we detrained at Triuvannamalai early at 8 in the morning, and walked down to the Raman Ashram. The distance seems to be not even two miles from the station, perhaps on account of the newly sprung up bazars and crowds in connection with the fair.

We enter the Ashram through a gate on the main

road. It is a clean, tidy place. There are cocoanut and plantain groves. The Ashrama garden has its vegetable growth as well. There is a small dairy farm and there are bullocks. The Maharshi sits under a pavilion on a dais – he is generally half reclining against a pillow and there is fire by his side in which incense is put, from time to time.

A fencing (wooden) separates him from the passage, about nine feet wide and on the other side is another fence (wooden) behind which ladies and gentlemen sit. A metal plate stands on a stool to receive offerings. The visitors enter from the headside of Maharishi and pass on after paying their respects. Sri Raman is generally calm with a distant expression on his face. He seldom speaks, and even when he does so, it is in inaudible tones, but generally he is lost in the Absolute. He saw the newspaper for a few minutes; he does it daily, it seems. Crowds come daily and pass, but there he is mostly still, statue like.

The dining hall is a big place where people squat in rows and Maharishi sits with them in the midday and the evening meals. There is a guest house, a big hall of mats and straw roof with stone-pillars for support of walls all around. We are lodged here. It is full these days.

There is a bookstall, and nearby is a big well. The water is coming up to the earth level. By the side of the Ashram is a big tank – big, judged from North Indian standard, not South Indian. There are

other buildings, a post office is also there. The Ashram itself is at the foot of the Arunachalam Hill. It is a fine, quiet and shady place.

The Maharishi, as he is called, seems to be all fine within. That he is established in the path of ascent seems certain and likes to dwell in the Absolute cut off from lower planes – this his expression indicates. It is not his age which has made him like this, but it has been his way ever since the days of his sadhna. That he has followed his way up, under the guidance of some 'God' here is indicated in his life story. It may be a perfection in its own way, but a man who becomes saint (of this type) no longer remains man. What I envisage is divinity fully manifest in man and man fully alive in the divine. There must be full play of consciousness on all the planes, the superconscious manifesting there and integrating all. The danger is of having a leap into the absolute too early and thus having partial results as far as manifestation goes. The very air seems to be charged with the pull of ascent.

Lots of people are coming in to this place. Most of them are Darshaks and a few are sincere Sadhaks as well. The Maharshi is very fond of Vedapatha and so the inmates of the Ashrama sing Vedic hymns early in the morning at five thirty and at about 7.30 in the evening. There is a temple here wherein is a Shiva Lingam and Krishna Murti. Arti is held morning and evening. I have seen the morning arti alone. Sri Raman receives it with the recitation of

Veda mantras.

Nearby is the Samadhi of Shaskadri Swami. We have a mention of him in the Life of Sri Ramana. It is said that he was even a greater man than Sri Ramana. We visited his samadhi. The vibrations there are really very high.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 63

: Shri Ram :

Pondicherry.

21.11.1945

My dear,

We reached Pondicherry this morning before seven. I have been fixed up, and have got my permission ticket for Shri Aurobindo Darshana. I shall be participating in the evening meditation today.

The Ashram, main building is situated just a furlong from the beach. The other Ashram buildings are also nearby. Bluish is the Ashram paint for buildings. They have a library, a reading room and everything goes by permission from proper authorities. On reporting my arrival, I was given a ticket which I had to present for getting my meals. The discipline and arrangements are all excellent.

Everybody goes and takes a plate, he moves along the counter and the various items, rice, vegetables, milk, or curd bananas and bread (brown bread) are received according to choice. One comes with his plate takes a seat in the dining halls, places his plate on the small tables over which white clean covers are laid and squatting on the cane asanas one takes one's meals. It is all done so quickly and silently. After finishing the meal, one has to deposit his sugar tin on a stand, deliver his utensils after leaving the remains if any in the proper pots. There is a division of labour in the cleansing process and in no time the plates are cleaned.

Pondicherry is a clean place. It is much more windy than Madras and does not appear as pleasant as the latter. The cocoanut groves are so common. The avenues have French names. There is Dupleix Road and Dupleix Park. The Ashram is more than a mile from the station. From where I am lodging the Ashram is at 5 minutes walking distance.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 64 : Shri Ram :

Pondicherry.

22.11.1945

My dear,

I have had talks with Anil Baran and Puranji. Both are amongst the oldest inmates of the Ashram. My idea of Perfection as I put before you has been totally endorsed by both of them. Anil Baran even remarked that the idea of iccha-marnam is very old in Hindu thought, (as a matter of fact). With Puranji I had a talk in greater detail I have found no difference.

I have secured a copy of Shri Aurobindo's *Synthesis of Yoga*, and I am rapidly reading through. I am myself surprised to find so much semblance in what I have written and what I am reading here.

There are all types of sadhakas and all types of visitors here. My seeking an interview with Puranji has been taken in a very different light by Abhayadevji and he put himself in an awkward position by uncalled for inducements. I should have bowed before I know not how many if Mahashakti's Grace had not been on me. Practically I have to do no sadhna now, she does whatever is done by way of sadhna by this person. I come here as no applicant and this is what is incomprehensible even to the big ones here. My letter of application also never expressed it. And, in fact they are not to blame, for this is a limitation which they can not transcend in

their present state of evolution.

Puranji told me that the seclusion of Sri Aurobindo is merely a technique for he thinks he can do his work better in this way. Mother represents him in active outward life. 'She is there for the sadhakas.'

I am trying to keep myself open and observe things as deeply as I can.

Tomorrow is the Darshan day. Numerous visitors have come in today and more are expected even tomorrow in the morning. The darshan will take place in the afternoon after midday meals.

I have not mentioned my visit to Chidambaram in detail, in my previous letter. At Chidambaram is the temple of Nataraja, the Lord of Cosmic Dance. We reached the place at a few minutes past five and reached Kailas Danda Pani Punda's place at about 5.30 a.m. My companion as also myself sat for meditation. The house is just outside the temple wall. Such a descent, and such vibrations I have never experienced anywhere – not even in the presence of shri Raman, not to talk of anyone else ! It was a marvellous inflow of His Grace that came on all through the day. My innermost and highermost self bent low at the Feet of the Lord of Cosmic Dance of its own accord... and I prostrated myself Sashtanga before the idol.

I had felt such an urge some five or six years ago when I visited the Elephanta Caves near Bombay

and saw Trimurti Shiva. But the present experience was far more deep and intense. It was with a strange feeling that I left Chidambaram, even now the thought of Him sends in a new rush of Cosmic Power. My salutations to Him.

The aura of Chidambaram due to Devadrishti produces such effects. He is but a manifestation of the Divine....the Divine as Nataraj.

I shall be going to Trichnopoly on the 25th, thence Rameshwaram and Dhanushkoti, Madura Counllam Falls, Cape Camorin, Trivandrum and Trikali Kundaram, after which I reach Madras on the 4th. I shall leave Madras the same evening for Pandharpur, seeing Tirupati on my way.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 65

: Shri Ram :

Pondicherry.

24.11.1945

My dear,

I have already written to you and sent my comments. I have received your letter today, placing before me your difficulty regarding the position of Self with respect to body etc. I presumed that you

had understood me well.

When the question is put, 'what are you?' the full answer will be that I am the Self which transcends mind and body etc. the powers of which are manifested through this mind-body mechanism. It is the same proposition as in the case of Purushottama which transcends and at the same time contains all. By saying that 'I am not mind', it is only meant that I transcend the mind (but it does mean that it is essentially my power of mentation which is manifest through the mind-stuff).

Another fact in point which needs to be understood is that this our body is totally changed in the course of seven years so that not a particle of old matter remains. Similarly such change comes over our subtle vehicles though more slowly.

It is plain that the stuff of these vehicles is always coming from Prakrati. I am the body-mind in the sense that I appropriate Prakrati of these planes and manifest myself through these.

And when one is established in Purushottama one is both Prakrit and Purusha. He is verily not even his body and mind, he is as much the body and mind of "others". All is He and He is one with all. He is established beyond his ego even.

The standpoint of Vedanta is different. That school rejects the body, the prana and the mind, as illusory, for it is the Self alone that exists and "that am I". But we say, that Self is and all else is in the

Self, from the Self and the Self itself. From the Self it springs and into the Self it withdraws. We do not want a mere withdrawal into the Self but we seek a re-emergence in its full glory as well. Therein alone lies the difference.

In the practical world a Vedantin should not be concerned with his vehicles. He has simply to get rid of them somehow. But we aspire to be one with Him at the planes of these vehicles as well. We must care for them. They are instruments of Manifestation. We surrender our soul to His, become one with Him in Will and make these, instruments of the Divine Will. How can we ignore them?

The process of standing back from the vehicles, gives the Self a hold over his vehicles. He realizes that it is his power that works through these and he is the Lord, not at their mercy as he ignorantly supposed himself to be. This is the very essence of self control. Without this key stand, self control cannot be lasting and effective. When we take this stand, we are merely following the truth. An ignorant identification simply makes man a slave of his prakriti-the body-mind.

At death, I shed away the physical body, and later the pranic and even the mental body and when I choose again to manifest on these planes I put them on. The power is mine: the stuff alone comes from Prakriti, and from the supramental standpoint, Prakriti is but a power of the Purushottama and Purusha (Jiva) a ray of the Purushottama.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 66

: Shri Ram :

Shrinagar.

26.11.1945

My dear,

Here I am sitting in a Dharmshala outside the temple of Shri Rangam. It is afternoon. Now that I have left Pondichery (which I did last night), I find myself in a position to cast a retrospective glance at Pondichery, the Ashram and Shri Aurobindo.

I must tell you that I am recording my reactions as they have come and as I recollect them. I have appreciated highly the organisation of the Ashram, the credit of which goes to the Mother who inspite of her old age, looks assiduously to every detail. The division of labour and its mutual adjustment is excellent. The dining-hall arrangements (of which I shall tell you when we meet) have appealed me much. The ashramites are good workers none can deny. In fact, there has sprung up a tradition, the pivot of which is devotion and surrender to the Mother and Sri Aurobindo and they are reaping a lot of gain through it that seems undeniable. This I think is the main achievement of the Ashram. Through work to the Lord of work, the

representative of which are Mother and Sri Aurobindo – that is the dominant thought current of the Ashrama, if I have been able to catch it aught, and in itself it is a great achievement, I am glad to recognize.

Meditation i.e. sitting is resting. It is not attached much importance to, though there are a few persons like Shri Abhya Dev Ji who are fond of long sittings, and in fact there is lot of freedom for individuals to develop along their own lines.

Darshan of the Mother comes next in importance, for the whole thing seems to revolve round it. It is grounded in the technique adopted by Shri Aurobindo and the Mother. This does produce a great receptivity in the Sadhaks.

There are all sorts of persons in the Ashrama and I mean it is not to be supposed that all are gods. Out of men have they been drawn, and as men they have their limitations. I have tried to seek out best specimens so that I may have as good an opinion as possible. The vast majority is emotive intellectual type which gives artists, dramatists, musicians, men of letters etc. and there is a great incentive towards such pursuits.

From my survey of the conditions and persons at the Ashrama, I seem to be drawn to the conclusion that permanent stay at the Ashrama, rather than quickening the pace of spiritual evolution, in the long run, slackens it. The conditions under which Sadhaks live are so especially normal that the

ashrama life seems to be an escape as sannyasa is, but without the element of vigorous enterprise which is generally there in the latter. A periodical stay from time to time may be fetching much better result.

I am obliged to Shri Abhey Dev Ji for all that he did for me at the Ashrama.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 67

: Shri Ram :

Madras.

04.12.1945

My dear,

After so many days of continuous travelling and restless nights, I am back to Madras again. I wrote to you from Trichy. I found a letter from you at Madras on my arrival here. I shall only be too glad to know views other than Freud's.

In fact, even among Europeans there are psychologists who have differences with Freud. Jung for instance an eminent German Psychologist, is quite spiritualistic in his outlook. I have attached importance to Freud because his views are most current and he has made a great contribution to modern psychology, especially by introducing the

method of psychoanalysis. However, I have stated my own viewpoint independently in the text.

As far as your case goes, you have not to revise your decision. It is alright, only go ahead without apprehensions, and misgivings.

In this interval I have travelled so rapidly that the strain involved and the time taken up by journeys have left me with no time and energy to write. Perhaps I shall be able to view them much better in the perspective.

Courtalam Falls are the most known falls in South India. On a massive rock of black hard stone, with verdure all around on the hills – trees which are very shady and luxuriously green, the water comes down in a torrent by two stages where there are tanks. The stream may look too small by contrast with the huge rocky base but it is not so even in these days when there is a minimum of water. We can only imagine what thunderous roaring, massive torrent would it be in July and August when the Western Ghats have their rains. What is peculiar about Courtalam is the manner in which the water falls. Water is dispersed all along the rock and it comes down like a heavy downpour of rain mostly. Bathing in the fall is a joy.

To receive those strokes from the falling streams of water gives the body and brain a very cherishable message and one does not feel like getting away. It is considered to be specific for insanity. A dozen and a half of lunatics, joined us in the bath. It was

a site as they shrilled under the streams. There is a railing fence along the base of the rock almost 4 ft. high. That helps the bathers.

In the rainy season, the fall becomes a cloud of ever rising mists and it must be celestial to have a mistbath. I can well imagine it, having had a dip in the mists of Vasudhara beyond Badrinath. There it is too cold to have a dip in the stream. One may actually freeze.

I have touched the other end of India, the Cape Camorin. The sands are beautiful and various. We drove on a boat to the Swami Vivekananda Rock situated a little distance into the sea. Swamiji prostrated to Mother India on the rock before leaving India it is said. Somehow I have not found the air of Travancore very agreeable. I have felt like leaving the state as quickly as possible. Travancore excels all provinces in Bus service, I suppose. I found it is efficient. There are graduate conductors of buses.

I leave for Poona this night. On my way I shall visit Pandharpur, the seat of Maharashtra saints. My head bows down in reverence when I think of it. I shall be reaching Poona on the 7th.

Yours in the Lord,

Ramanand



Letter No. 68 : Shri Ram :

Madras.

04.12.1945

My dear,

I have just now received your letter of the 20th addressed C/o Mr. Ramiah. The facts about the self and not self position are beyond dispute. It only remains to understand the reason of the genesis of this analysis of self and not self in ancient Philosophies. To arrive at consciousness as distinct from matter in the phenomenal sphere, there is no simpler approach. This analysis also has a practical value in so far as it gives power over the not-self, though wrongly utilised by so many aspirants and paths of sadhana in the past. This control is the very basis of certain systems of sadhana, typically the Vedanta.

Having understood the facts and also the why of others positions, it remains for us only to make the best use of facts for our ends.

Certain practices depend upon this distinction as the first step to a later identification of self with all. We have merely to understand their value. The emotional reaction though natural in many cases and upto a certain stage of development is no doubt absolutely useless.

Here again, if you look within, you would find a complex, a centre of attachment or aversion.

Yours in the Lord,

Ramanand



Letter No. 69 : Shri Ram :

Poona.

07.12.1945

My dear,

Look ahead and follow on your way, taking help from whichever quarters it comes, irrespective of their mutual estimates. Therein lies practical wisdom.

If you feel to see the way, what matter other things. They are all secondary. Pitch your faith on Him now, and not persons. Persons are merely his aids, sent when needed mere tools in His hands to accomplish what He wills in relation to someone. What works is He, and hence what matters is He alone.

We are to cling to His feet direct and send all else to the dogs. That is what is more desirable for a sadhaka in your stage. We have a faith which becomes too grounded somewhere above the mind, which no one can shake – a faith which belongs to the soul itself! All else must go! We pitch ourselves to no visions, to no philosophies, no personalities and no manifestations. They are all the stays which are sought by the mind, and which become stays for it and hence stand in the way of perfect intellectual surrender. My Rama is all knowledge and all Bliss! He shall fill me through and through. It is a faith which may seem dangerous, but is a faith without which a higher sadhaka cannot do.

Reason. Hands off. I go my way, now follow. Hence forth you are not the leader. It is a call to stand on your own feet. It is a call to recognize your own Divine parentage, it is a call to Independence and Power. It is the call to Perfection. The Master would like to see his child his own equal, if not greater than himself. The strength to do it is inherent in you.

Yours in the Lord,

Ramanand



Letter No. 70

: Shri Ram :

Etah.

26.12.1945

My dear,

We reached here last evening about 4 p.m. The arrangements about the camp were almost complete. The site chosen is the open land by the side of the Baghichi.

It has given me pleasure to learn that you have had occasions to see and hear Swami Shavananda. A friend at Jhansi, a sadhaka of a high order, spoke to me about him while I was at Jhansi. He seems from your description a pleasing personality living in His lap.

You have expressed your 'unfeelingness' about coming, but I see therein simply a reluctance to

change of the type I saw on the occasion of your visit to Fatehpur Sikri.

If you come we shall fix you up somewhere near the camp. Here is an opportunity for a change, not only physical but mental as well, if it is taken rightly.

I am trying to direct my thoughts to you sometimes or the other daily. I did want specific change in you in the near future. May the Lord bless you.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 71 : Shri Ram :

Etah.

28.12.1945

My Dear Ram Chandra,

The camp is running very well. The whole atmosphere seems thoroughly charged. The programme here is like that of the previous camps. The japa continues every night from 6 p.m. to 6 a.m. with a group meditation of 15 mts. in the beginning and of half an hour at the end. The Lord did not seem to will your presence at the camp.

Physical disease in acute form I regard as a purgation not only on the physical plane but on the

subtle planes as well. I have seen friends coming out from physical suffering with a thoroughly over-hauled outlook, and such cases I regard as much a part of Sadhana (if not greater) as the state of physical fitness. It comes from Him with its due function to discharge. We may not be able to appreciate it while undergoing it, but in many cases the knowledge does dawn later on.

We are a happy, jovial family here with a thorough, balancing of seriousness and joviality. The days have slipped away, rather flashed away, and tomorrow is the last day. We shall disperse after meals on the 29th.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 72

: Shri Ram :

Krishna Nagar,
Lahore.

17.01.1946

My dear,

Thanks for yours of 10th. I received it at Meerut. I could get no time to write earlier.

I hope a quiet is slowly setting upon you, and gradually a new consciousness is dawning. The solution of our problems does not so much lie in

the intellect, as it lies in the birth of a new higher consciousness. We may continue to ratiocinate for years together without any result, but the descent of a higher consciousness may solve – resolve all difficulties in an instant. What is necessary, therefore, is not to be too insistent upon having intellectual solutions now and here: certain problems are best stocked away for future consideration.

The way ahead is to try to still the mind by fully appreciating its limitations. The more we begin to realize that all mentation is limited by our development (intellectual), our information, and our inherent attachments, the more we dethrone it from the pedestal of the greatest honour. All thought and reasoning loses its glare of absoluteness. That opens the way for intuitive and still higher consciousness to manifest more and more freely. We actually begin to flower up, and the strain takes leave of us.

That which was an aid in evolution – the intellect – now becomes an obstacle. It resists the change by sheer force of inertia. We have to be awake and be on the alert to watch where it interferes.

This process will make you a witness of your whole innerself. Here you have got to be as disinterested as possible. Attachments are there; also are there other shortcomings, but do we not know that the Mother's Grace is upon us? She shall do all. She who has done so much must do the rest. Rest in Her lap fully carefree, just once, and see how refreshing it is. To my Mother I transfer all my debts

and credits, I owe nothing to any one and none owes anything to me. I do Her biddings, and she takes care of me.

Actually the idea of possession and responsibility as such becomes an unbearable burden. There is rest only in realizing that all possessions are Her and also all responsibilities. I am also Hers and at Her disposal, She may use me as She will. I have no reservations. What She wills is all good to me, be it any task. Such surrender means all-peace.

Now to whom do you make this surrender? To the Mother Divine, the care of all existence, the Mother of all gods, the highest of the High, to Her who knows better than I do, to Her who is my Mother nearer than whom none exists. And such a Mother is. She is, and I am. She is the highest and is to determine the highest for me. If there can be any guarantee of any kind it can only be in Her.

With love and blessings,

Yours in the Lord,

Ramanand



Letter No. 73 : Shri Ram :

Lyallpur.

17.01.1946

My dear,

श्री रामस्मरणम् तथा आशीर्वाद ।

(Shriramsmaranam तथा Ashirvad).

Thanks for your letter received on reaching here. I shall keep that letter with me and if necessary I shall utilise it when I am at Agra.

Now with your confidence in Poddar ji shaken to such an extent and Mr. R. Sharma behaving in the way he is doing, can we think out another solution which may facilitate the matters? Would you consider the proposal put forth by Poddar Ji which I read out to you all. I hope a copy of that must be there in the file with Chaube ji.

Though I personally do not regard it as the best, yet it is much better than nothing. This will keep the firm intact and the business will go on normally under the care of the younger lot who can pull on together. Some will be released to do work other than motor business. If you are willing, we may consider the proposal in detail and it is not impossible to carry that into effect.

Yes, I am concerned with your evolution and myself wish that it would go on smoothly and rapidly. I have already begun from this morning sending you my thought waves. You shall catch them between 4 and 6 in the morning.

As far as my experience and understanding goes any direct effort is not advisable. This work is, in reality, the Mother's work and rest assured that the Mother shall do it. Do not become impatient with anger, desire or timidity. They have played a role in your evolution. Your timidity, to my mind has actually been responsible for your quickness – shrewdness of understanding. Your desire and anger – the latter a wrong but intense expression of desire – has been responsible for your ego and idealism which has brought you to the feet of the Lord. Please hate them not, do not detest them. They are in the process of evolution. It is for you to outgrow them – for you to quit not for them (for that would mean suppression or going under).

With the inflow of the Mahashakti and outflow of Shakti gaining strength, you would be rising above them, as you are already. These lower impulses will be worn out. There will be a process of elimination as in nature cure, and every time you will feel as lighter.

They grow weak, begin to last less and come out less frequently. These changes denote the process of gradual transcendence.

Be not afraid of them at all. Look upon them calmly, not impatiently and know that they will go, they are going and a day will certainly come when you will not be able to find a trace of them in your being. Why this impatience about fixing a time limit for them? Why should they all go before you leave

the body? Leaving the body is not a momentous event, at all. Eternity is before us and when once we know that the process has set in, that they have already begun to wear out we need feel assured. Impatience causes tension, and hence, spoils the proper conditions for the working of the Mahashakti which demands complete relaxation.

The spiritual law is: learn to suffer your shortcomings patiently as also of others. Spontaneous evolution is a slow but a sure process. Be not impatient with the flaws in others or else you will cause tension within an other and sympathetically within yourself. You do not want others to suppress their evil tendencies. Do you? To do so would be to do them harm. Watch on patiently and help if you can do so by suggestion and spiritual force, or else keep your hands off. Do not act as a criminal with reference to the evolution of any forces. Sometimes this may demand high price in terms of wordly goods. Better be prepared for it than stand in the way of another's evolution. We are all children, in fact, and need regard others as such in the matter of evolution. A demand which cannot be fulfilled or which does not awaken the impulse for its fulfilment in another is an unreasonable demand for the person concerned.

I am leaving for Meerut on the 20th and shall stay on there till the 26th instant. You may expect me about the 30th and 31st of this month. I shall let you know date and address later.

The accompanying is for Rameshwari ji.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 74

: Shri Ram :

Lyallpur.

22.01.1946

My dear Durganand,

Thanks for your letter which comes after such a long time. I had already written to Shankranand who has also chosen to keep silent.

It was only the day before that I received your letter but was too busy to write earlier. I hope he shall do what he can under the circumstances. What lies in one's hand is to make effort and adjust oneself according to the circumstances. This is realistic idealism. From practical standpoint it is upto one to make effort and he should for what he thinks should come about, but within there must remain no seething discontent. Ordinary man acts because of discontent, but that is not the ideal. There should be effort out of a sense of duty or necessity. There is no need of meddling with the problem further, I presume. I have given a straight rule. But be careful not to impose our desires etc. upon others. That will mean maladjustment with society. If you can fully

realise your oneness with others, then alone you can rightly guide others.

As far as accepting what comes unavoidably goes, if one is not ready to receive it, as His Will, it will only mean that he shall be weeping and weeping over what he could turn into an actual asset. There should be an effort and a peace, a constructive outlook on life. We should understand the advantage also of what we want to change. You must face the situation bravely and realistically.

The name "Rama" is chosen, because it has come to me as a mantra and through transmission can do to you the greatest good (from me). There is no other, but this *prima facie* reason.

You will have to make a choice and this question will bother you in every case. This is the solution that I can offer you.

How much do you sit? How and what do you feel, when you sit? Do you take care to feel as if the Lord were close by you and do you aspire to surrender your all – even your likes and dislikes – even your grounded prejudices, this intellect, the heart, the body – all at His Feet. This is very important. If you happen to come to this side (U.P.) you may be able to join the Easter Camp.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 75 : Shri Ram :

Jullundur City.

26.01.1946

My dear,

I hope you have received my letter written from Lyalpur. In fact I was too busy to write earlier. Yours of 20th instant I got at Lahore on my way to this place just yesterday.

The difference between the path of ascent and descent comes in when we consider the samadhi. In the path of ascent the samadhi is attained by shutting off consciousness at all planes other than the plane of samadhi. In the path of descent we experience the highest consciousness simultaneously with consciousness at other planes. We realize the highest as permeating all planes of consciousness. The centre of consciousness is shifted and the Supreme consciousness decreases the normal consciousness. There remains no need of shutting the eyes. That is called sahaja samadhi. It is far different from the nirvikalpa of the other path. It does not take leave when once that consciousness begins to draw on. Have you read the song of Kabir साधो सहज समाधि भली. It has been published in the आश्रम भजनावली. Baba Ram Dass sang the same with slight difference in my presence when I visited Agra in early November last. Gradually the difference between the waking and the samadhi state vanishes.

Moreover, we do not fight shy of उपभोग. We

actively aspire to have उपभोग at all the levels. All उपभोग is the उपभोग sharing of his consciousness. What he means by Yoga, he alone knows. With me Yoga is the process of evolution and its culmination as well. The effort soon comes to an end, there is no doubt. The Lord takes up the sadhaka and he has no longer to strive and strain. This state begins with the experience of His proximity, even though occasional.

Through the नाम जप we get the descent of the cosmic Shakti, and the ascent of our Shakti – a coming down of the higher consciousness which transforms individual consciousness. We sit to let that force work with its greatest force and without resistance, concentration comes of its own accord. I hope you can call up what I have written in अध्यात्मिक साधन ।

अपने स्वरूप से अभेद seen to mean तदा द्रष्टस्वरूपे अवस्थानम् of Yoga-Darshan. This again is Kaiwalya of the same Darshana. The consciousness of a higher order can be awakened all of a sudden, there is no doubt and there are instances of it. What happens in such an instance is the sudden coming into action of a higher centre of consciousness (चक्र). There is not the fullness of realization, nor again the degree of integration in the lower principles of the individuality. It is साक्षीभाव of a high order appearing all at once and continuing. Swami Sarnananda seems to have had such an experience. If he is ready to

give out the details of his experiences in Sadhna, such an incident can not only be precisely located but its antecedents can also be analysed. Swami Shanti Prakash of Shanti Ashrama, Etah is a man of the same experience. Only Sarananand ji has a lot more of wit, it so appears.

We are apt to judge the whole sadhna-world in the light of our experience and pronounce judgements, without caring to analyse the experiences of others. And that is dangerous. I am obliged to say that Swami Saranananda is doing the same when he denounces Nama-Japa etc. I am afraid he has not cared to listen to what can come about from it. Of Shakti Yoga, I wonder if he has any experience. I have tried and try to listen to the experiences of others as far as I can and am ready to modify my views.

I have already written why we sit for meditation and why we do nama-japa. I would certainly like the mind – the intellect and heart to be consciously trained through prayerful meditation – in sitting or otherwise, to realize our kinship with the Lord, but to deny the dynamic Sadhna of Nama will be to deprive ourselves of a potentiality which can work a metamorphosis even in the mind and body.

Does he answer the question: how to increase pain? It comes through sadhna, through swadhyaya, through prayer and through His Grace. We can not afford to be exclusive in our sadhna.

More constructive, normal and balanced way is

to realize our kinship with the Lord, 'What in reality is He to us, and what are we to Him?' This will prepare the way for surrender. The desire for surrender – the aspiration, calls down the Grace. This is a fact.

Saints have advocated weeping, but the essence of it is the realization of the want. This is the basis of aspiration. Pain and weeping disbalance. They may pay in the path of ascent. Here we want a deep rooted desire to possess the Lord and be possessed by Him. And this too develops gradually. My idea of spiritual perfection does not leave much room for these – weeping and waiting, to be consciously developed.

I hope I have dealt with most of the points raised. I am sure you yourself could tackle many with the understanding you have developed. Ours is not to go out of our way to bring others to our views. Many things are needed before one can understand another.

With love and blessings,

Yours in the Lord,

Ramanand



Letter No. 76 : Shri Kam :

Merai Pura,
Distt. Lakhimpur.

23.03.1946

My dear,

Every thing has a place in God's creation, but we have to judge things from a particular stand-point. I hope that my present comment touches the other aspect of doubt as well. All statements are limited in so far as they have certain considerations in view, and have a certain perspective. When we enter the regions of the Absolute all considerations and all values are transcended.

So, you are getting on with the Devil. I am afraid to offend, the devil may not be offending you. I will fain (gladly) give no offence to the Devil even if it agreed to choose a safer resort; I can only say that the Devil will perish by the fruits of its own endeavour. That is rather a long process, no doubt, but a sure one.

We are to pledge ourselves to the Divine, and have an adamant faith that good must in the end be victorious over evil, no matter how long the delay. Our victory is ensured. Only patience do we need.

The Devil I never fear, He may have His relations with me in some distant past but now He does not find any thing pleasing about me, I do not continue to be in His good books. He has enough

lovers to look after.

With blessings and love,

Yours in the Lord,
Ramanand



Letter No. 77 : Shri Ram :

3-B Louthier Road,
Allahabad.

06.04.1946

My dear,

I sent a letter to you from Lucknow before coming to Allahabad. Your letter may be waiting me at Lucknow.

The case of a Yoga Teacheress Subachana Devi has been brought to my notice by a disciple of her, already known to me since more than nine months. The phenomena resulting from her diksha clearly show that she is a Siddha of the path of ascent. She often goes off into samadhi like Sri Rama Krishan Paramhansa Deva, and some of her siddha disciples also do go off into Jada-Samadhi. But her outer life is disbalanced as that of an ordinary person. Upon her admission, when not in samadhi, she is just as all other persons are. I already know of a few persons who practised Jada-samadhi but its attainment did not affect the outer life.

The changes, the transformation in the vehicles, is brought on by the Cosmic ascent. There may be some difference in the case of the followers of the path of ascent as well, but it is normal. The Jada-samadhi is a shutting off of consciousness from all the other planes and residing in the Absolute. The state we aim at is different. We seek to have our consciousness active at all the planes simultaneously, so that there is a purification and reintegration on the basis of higher and higher consciousness. Thus we attain Heaven, without leaving the earth. The Super cosmic consciousness becomes the basic consciousness even in our waking state. We need not withdraw for a touch of the higher. There is a balance superb in life.

This has been written, hoping it may be of interest to you.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 78 : Shri Ram :

Kasganj.

09.05.1946

My dear,

I am looking and waiting for the day when there shall come a marked change in your outlook towards

the world and its affairs. 'Surrender' must permeate the cells of your brain and the core of your heart, so that you stand ready to part at His feet and do so very willingly. To surrender out of the fullness of Love and Faith, that is a joy. It is abandoning the part to have the whole – the part included. What a bargain!

There is a fear in letting go—a lurking fear that stops one. Do not look before and after but take a plunge. The saints have called the after surrender state as मरजीवा one who dies to live: this also has been called the sacrifice of head सिर का दान।

It is an intense joy to become wholly His and lay all at His feet, one's ownself included. Then alone one can be fearless and free. Duty becomes a play thing and all action His service. Then comes balance, within and without.

What stands between me and My Lord is what I regard as mine. That vanishing, I am face to face with Him.

Surrender leads to surrendered activity – an activity which is free from fear, impetuosity and tension. It is balanced activity.

The solution of your problems inner and outer both, I see, in this surrender. The change within as it dawns will make the outer difficulties melt away like appearance of dawn disperses all darkness.

May you receive the strength and surrender. May you ever remain in the attitude and hence in

Him. May you be blessed.

I live in you: you live in me and we live in the Lord, whether you are conscious of it or not, this is true.

With blessings and love,

Yours in the Lord,
Ramanand



Letter No. 79

: Shri Ram :

Pilibhit.

15.05.1946

My dear,

I sent a letter this morning. Here is another. I have received yours of the 12th this evening.

The path of surrender, no doubt, is not easy. It is the path of the brave. But that strength is given to the aspirant as he nears the culmination of his path. The greater the seeming difficulty the greater seems the fulfilment; moreover, when it is achieved, it looks like a child's play.

There is a duel which is lagging within you, as I perceive it. There are certain values which you cannot or don't find it advisable to surrender. They are values of the other life. The intellect supports your attitude positively or negatively. Negatively when you say surrender will lead to indifference

and things will go worse. It comes to support your attitude positively when you think that there are ways other than surrender or when you recount its difficulties.

The moment the crisis is reached and it is realized that these values are temporary and they must perish some day, and there can be no check even if they choose to come to naught the very next day, you may dare say, 'I surrender it all. Lord, this today is yours, you may do what you like; these children and this wife and this property is yours, do what you will – I am yours – this life is yours, make me what you will – a pauper or prince. Thy will can be for my greatest good alone and nothing can happen here against Thy will. So whatever You ordain, must be for my greatest good. My greatest efforts set against Thy Will must come to naught.' Then a calm will follow, the battle will have been over, the ordeal would be over. The delay is only so long as you do not realize it.

There is a saying which says 'let all go to the winds, if the Lord wills it'. What value has it all as compared to the value of being in tune with Him?

The day must come when this knowledge will flash forth. Why then crisis is delayed is clear from what you are and what you have experienced in this life. It will come, it shall come. Only bear patiently the necessary turmoil. I am of course with you through this struggle and so is ever the Lord.

This I feel like the Grand Renunciation.

The quicker you want it the greater must be the travail. It is the labour-pains of the birth of a new consciousness.

Love and blessings,

Yours in the Lord,

Ramanand

P.S. I would have suffered it ten times myself only if that could avail you. But it does not, it can not.



Letter No. 80

: Shri Ram :

Chitai, Almora.

23.05.1946

My dear,

I am much satisfied to learn that you soar high in the matter of spiritual attainment – self surrender. Let us not fix an end even there, I would add, who knows what heights be higher still which pass our imagination. Though soaring higher and higher let us keep our feet on firm ground and make steady headway. Each step taken will bring height for the next step, and thus the Glorious day will dawn when we shall stand on the summit. Further steps in surrender, you will be able to explore definitely only when you have attained this stage. For the present this much is imperative. Get ahead.

Faith forbids me to doubt the ultimate

culmination. Wisdom forbids me to mark an end. I only know that I am a child yet learning to stand on my feet. Mighty altitudes I see ahead of me. I go strongly, I go steadily and I go faithfully. There is no doubt, there is no impetuosity, there is calm steadiness instead. This I want to dawn on you. When it does, you will be at peace with yourself and with the universe. The world will change for you. Philosophy will become a play thing for you, and spiritual guides infallible friends.

Every body is to be judged according to his stage of evolution. There is no stopping in evolution, I am convinced. When we stop in one place we grow in another. If there can be my stop, it can at the most be temporary. Perfection is the concern of the Mother as well. It is not only our concern. Turn away this fear that drives you so often.

I have ordered a number of books from Adyar by G. Arindale. Kindly begin their reading. I am sure they will broaden your outlook, widen your vision and make so much of what I have talked clear to you. Kindly receive the V.P.P.

My love and blessings.

Yours in the Lord,

Ramanand



Letter No. 81 : Shri Ram :

Digoli.

25.06.1946

My dear,

Yours of the 20th to hand. Thanks for asking Debi Saran Ji. After all he has sent some copies of the Dynamic-Yoga.

We have to be brave. We can not always ward off misunderstandings. We have to stand before the bar of our own judgement and of the Lord, then come to the people. We have to attach importance to the judgement of others only to look within ourselves and see how far we are going astray. Moreover, it is a perpetual growth towards truth and justice. Our own growth will reveal certain factors which we could not discover at a particular stage. We can in fact only make sincere effort to be impartial and can profess only that much – that we make effort. How far we are successful it is upto the higher vision or the Lord to judge. If we can develop this outlook, charges of others cease to taste bitter. The very sting goes away; rather we are obliged for it to others in so far as others provide us with our opportunity to search within us more assiduously. This is an adjustment at which you are to aim.

If we have to be at peace within ourselves and with the world, if we are to be center-in, we must look within and follow the inner light, though ever ready to understand more, (with the uttermost of

humility and from any one and every one. The outer light is fickle and transient.

Liberty to me means a samrajya (साम्राज्य), full sovereignty, a full sway over Prakirit. With the growth of spiritual evolution we observe that the consciousness aspect (पुरुष) gradually gains domination over Prakirit which becomes more susceptible to its will, whereas in early phases Prakiriti rules. Expressed in modern terms environment is a less and less determining factor as we go up the scale of evolution. Consciousness begins to lead to self-determination. Perfect self-determination is liberty. Again, as long as desire rules, one is determined by extraneous circumstances, but when we reach above desire, we determine from within. Even our past Karma no longer drives us into particular channels.

That is also Swarajya – self rule of the Upanishads. Perfection is a directive term. What in ultimate it means, frankly we are not in a position to lay down. But as far as the vision rises, we see that the nearer we are to the goal of perfection, the more of liberty do we have.

Liberty is one of the contents of perfection, we can say without hesitation, but to declare it to be the goal is to have a limited vision.

Do you know how this liberty is attained? A harmony between the Purusha and Prakirit results, with the individual being established in

Purushottama. That higher consciousness reorganises them both into a new perfect integration.

So much for the present.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 82

: Shri Ram :

Chitai,
Almora.

02.07.1946

My dear,

Thanks for yours of the 28th June.

Regarding Mr....I can not take up any stern attitude towards any one but those who rely on me for guidance. Till I realize this, that is impossible, for I know that otherwise sternness simply means creating misunderstanding with no avail. Uptil now if I have been stern with you, it is because, I felt I had authority over you. I have investigated the affairs so far only from your standpoint, that is for finding a solution (if possible) which worked by you alone may improve things. That is why I insist commitment – a serious and sincere approach by all to solve the tussle. Perhaps you realize my position now.

If such authority is delegated I shall also have to see that things agreed to are carried out. Mere advise, I believe, will not be of any avail at all with the persons concerned.

As regards free expression of opinion, I know one thing, you can not be given the freedom to declare the vice of others and in most unpalatable words and manner. To my mind, to approach persons with our opinion about others will always create tension. On the other hand I believe, we do not know ourselves wholly, we dare not declare cocksure about others. We see acts, we should consider acts in the light of their consequences upon the doer and others, and thus seek to have light and give light. The conclusions about the nature of persons should never become very important in our minds, or our relations are sure to get strained. Nobody in the world except very very few like to hear themselves blackmailed. Moreover truth is very complex, and truth of individuals is very very complex, and it is a constantly shifting factor (our acts modifying), hence we have to be ever on the alert, in not laying importance on what is changing and what we dare not declare surely. Even a Sadhak discovers in himself, as he advances, forces which he thought never existed in himself, how he dare profess about others. Moreover such opinions, do a definite harm to the vast majority of mankind. I am not talking hypocrisy; I am talking on the basis of experience gained from the transformation of individuals before these very eyes, and from records of it by others

who have attempted it. This is called Applied Psychology. To call it hypocrisy is to jam the door upon our influence to transform others. I have constantly to deal with persons from this point of view.

I have laid my cards before you. The choice is now to be yours and not yours alone, but willingness on the part of others too. That will lay responsibility on the shoulders of all.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 83

: Shri Ram :

Chitai.

05.07.1946

My dear,

Yours of the 20th June and 1st instant to hand.

In reading the Theosophical literature you need keep the mind very discriminatory. Their path of Sadhna is altogether different. An aspirant is not accepted as a disciple at all till he has fully altered himself according to the Master and overcomes his spirit of revolt by a deeper sense of appreciation and reverence. The instruction quoted by you is meant to emphasise on the necessity of attaching importance to every word of the 'master'. The Master on his part is to be a perfect caretaker, no doubt.

When I say that liberty is a content not the whole of the ultimate achievement, I am having it on the fact that every advance in Spiritual Sadhna means more of liberty – freedom, and it means much besides. By a mere extension we reach the conclusion that I have stated.

I myself say that manifestation is taking a turn every moment and a time seems inevitably drawing near when the turn may be very conspicuous. The crux of the matter is the content of that change. As far as my understanding goes, and things likely to change it, I do not call them speculation. Every moment seems to be leading towards something and implies so many things. This seems obvious. The higher the vision, the better these things can be realised and understood. All that does not come within such a field has to be termed as speculation. It is a subjective judgement, we must not forget.

It seems that you are attending to Shri Aurobindo's statement. I have already written to you that you would do well to search for the basis of the meaning that you put on this idea of perfection. The mind will have the capacity to comprehend the Absolute – this I have not been able to understand. The Prana will be relieved of the necessity of renewal of the physical frame is plain enough. The mind will become a perfect instrument – vehicle for the interpretation of the higher knowledge, but its limitations of being a mind remain, or this manifestation all becomes a uniformity and hence no manifestation. But more of that subject some other

time. That is really interesting, though.

The only way knowledge can enter is that we take advantage of the experiences of others. We verify the experience in ourselves – or realize the possibilities of its verification. Besides, we are inspired with a confidence by the sincerity and capacity of those going ahead. But this goes without saying, that any profession of understanding without the intellectual or higher realization of the possibility is false, it is dangerous too. If I ask you to believe anything it is meaningful only if it clears the path and brings you nearer the realization of the fact. A belief which does not influence your conduct may not mean anything to me at all. I have all along tried to impose the very minimum of belief requisite for the sake of Sadhna. As far as philosophy goes one has to dive deeper and somehow bridge the gulf of experience.

I believe not in capacity of the word to express the whole truth. I also mark the remarkable changes which thought – the outer garb of understanding – undergoes from mind to mind during transference. So I keep to myself and advance to others, possibility of further understanding which corrects, and modifies the provisions of necessity. I am all out to reality in the sphere. No infallibility either for myself or for others.

We shall be off in a few hours. The coolies have already arrived. It is a cloudy morning. We may have rain during the day. Heat is very difficult to

stand in the hills, perhaps more than in the plains,
We shall be halting at Takula about 11 miles off
today. I have already written about the dak.

My love and blessings,

Yours in the Lord,

Ramanand



Letter No. 84 : Shri Ram :

Bagudiar,
Distt. Almora.

14.07.1946

My dear,

We are here on the bank of Gauri Ganga, amidst mighty mountains that taper above us steep, pyramid like, making one feel dizzy on looking those tops that reach far into the sky, and send forth a sense of inner altitude by association. These mighty giants – the mountains – are mostly rocks, and some times single rocks, rising for some thousands of feet above the level of the Gauri river. These rocks gaps wildly; there is grass here and there and shrubbery too, and trees where they can get a foot hold in the crevices of the rocks. The valley is generally very narrow. Below in the gorges, amidst boulders the Gauri is leaping wildly, dashing forth into falls of great magnitude of foaming. The Gauri is literally gori, the fair one – for its water is not limpid, but chalk like. Do you know – can you imagine the roar?

At times it is like bombs bursting – the sound echoing and re-echoing. The Gauri bank is beautiful, and all this side is unrivalled for.

Yours in the Lord,

Ramanand



Letter No. 85

: Shri Ram :

Milam.

18.07.1946

My dear,

I am sending you another letter from here. The last one was written at our last halting place. We are now 105 miles from Almora, and it is all changed. From the green wooded lands-the hills and dales, and those rocky tapering peeks about which I wrote in my last, we have stepped into the country of snows... Here snows occupy the mountains for the great part of the year, and it falls deep even 20 feet and more, and nearby are glaciers and peaks that glitter with snows in the sun. This side the mountains are more like of earth and stone scratching than rocks and hard earth. It looks all so deserted and lifeless. A strong wind sweeps over these lands carrying the message of snow that works havoc and has left imprint on almost every particle of the land. Vegetation is dwindling. There are shrubs, plants, grass and only one kind of tree – dhup – that can stand snow and burns even raw.

Goriganga the roaring river which was so majestic looks like a dwindling streak at a distance. It is yet more than 20 feet wide and unfordable. Now we have another stream, almost the equal of Gori, which comes down the Unta-dhura, the pass which stands guard upon India on the Tibetan border, and which we are to cross day after.

It is not so cold here. Only the gale that blows is strong and cold, and uncomfortable. Here fermentation is very rare. Meat is dried for use later like any other vegetable.

We shall be moving on tomorrow. Spending the night near the base of the mountain-pass – Unta dhura, we hope to begin the climb up a little after sunrise. It rises to a height of more than 18,000 feet above the sea level, you can perhaps imagine the cold and the difficulty of climb up on account of air being rarefied. It is the greatest ordeal of this Kailash Mansarovar Yatra. And then we go off into a strange country altogether – the Tibetan plateau which is about 15,000 feet average height above sea level. Strange language, strange people in that all too strange country where lie Kailash and Mansarovar, the cynosure of so many eyes in ages after ages. To that place we are heading wherewith mystery is connected, where in search of Yoga and the mysteries, so many daring souls have wandered – many under penalty of discovery of identity.

There can be no more letters now; there is no dak system from this side. I shall relate to you the

story of my strange wandering when we shall meet. So for the present, we part. You shall have been receiving my thought currents from over the Himalayas.

Love and blessings for you all there.

Yours in the Lord,

Ramanand



Letter No. 86

: Shri Ram :

Milam.

19.07.1946

My dear,

सप्रेम आशीर्वाद और राम स्मरण ।

I am in reply to yours of 5th.

It is too much to claim that you are incapable of black-mailing even unconsciously. You may not have any intention to black-mail, so far I agree, but whatever you say, whatever you declare to be the truth, may to all effect result in the other person's feeling black-mailed and even some others beside him may feel that it is all really improper. You always feel sure (and so may actually be true) and declare your conclusions; they simply ask others through and through. It is worse than black-mailing.

Firstly, what we see as truth has always a possibility of being not exactly what we see and

express. Secondly, truth is not always palatable, nor it is advisable to be telling unpalatable truths with the beat of drum. Thirdly, a truth which injures others than helps is no truth at all. We have to devise means to secure our end. A means which defeats the end at which it aims is no means at all. There are limitations everywhere. I am keenly conscious of them, no doubt. But we must always aim at the greatest possible within the limitations.

When you talk of your virtues before others (not myself) I fear the effect is always the reverse. Others also begin to be conscious of their virtues and feel like expressing them. To make another conscious of his weaknesses one has to point out his own weaknesses. That alone can induce humanity in ourselves and others.

I somehow, feel the more you will clamour for the utilization of your virtues, the less they will be valued and utilized. No question of reason here. This is practical psychology. The more you will be conscious of other's virtues and of your own weakness the better for you and others. That alone can bring the best in others into play, and may render your pointing to a weakness here and there more palatable. No one, except a chosen few, can patiently listen to and profit out of a recounting of his blemishes. This again is practical psychology based on some basic facts of human nature at present. You may put it into practice, and realise it for yourself.

I am telling you things straight. To this effect I have already talked to you.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 87

: Shri Ram :

Gurgyam.
(Tibet)

28.07.1946

My dear,

Here we are at Gurgyam, some four days journey in the interior of Tibet. It is 20 days since we left Almora. (I am continuing it now at Tirthapuri. I had to break it on account of interference there.)

Gurgyam has a monastery with its dugout caves and a few houses made of embaked earth. The paintings and the sculpture work in the Gumphas (as these structures are called) are really fine. The statues are in fine style. We had an interview with the Lama (head of the monastery) but it was cut short partly because of having been scared by the camera. Moreover he was busy with the construction of his new house. The Sadhus of the monastery are called Dabus (males) and chamas (females). I have not been able to find any distinctive marks which separate them from the Khambas (the house holders) There is a custom in Tibet that every household

contributes a child to some monastery. I have not been able to know the details.

The greatest difficulty is the Tibetan language. I can not make any thing out of it, and the guide and interpreter that we have is too simple a man to help me a long way. We saw the gumphas and its pictures and statues but without any explanation whatsoever. I am helpless.

This side of Tibet is very thickly populated. It is the first day today that we saw green grass patching over the area of square miles... the first pasture land since we entered Tibet. It was along the bank of the Satluj and good grass growing there.

This morning we reached Tirthapuri. It is an unknown place and has the legend of Bhasmasur (Puranic) connected with it. There are hot water sulphur springs here.

The earth, is mostly calcium and sulphur, is taken by pilgrims as the ashes of Bhasmasur and is worn as religious mark on the forehead.

There is a monastery here as well. Small mud huts of embaked earth are the rarity in Tibet. People live in tents. The interior of these houses – they are generally called gumphas – is not very pleasant. Wood though not available in Tibet is brought from great distances and is used very sparingly in building. There is nothing of interest practically to look at.

Their religion is called Lamaism by the English speaking people. The Greatest god is Lama who is

considered to be an incarnation of Buddha. There are Pauranic pictures-illustrations of Pauranic legends and Pauranic gods. There seems to be a strong admiring of Purana cult with a very diluted form of Buddhism.

Buntings and flagstaffs are common. Buntings are there before every dwelling, even in front of the tents. The monastery has flagstaff.

More when we meet.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 88

: Shri Ram :

Gurbyang.

28.07.1946

My dear,

Your letter addressed to P.O. Milam to hand today on return to this world. I say this world deliberately for so it seems, that we have returned from heaven or hell, whatever we may choose to call it. Tibet is really hell when we consider the climate, landscape and other conditions. Those unwelcoming hills which are stark naked and barren, where winds blow that pierce you through and crack the skin, disfigure and discolour. Above all there is nothing to eat and the inhabitants Hunias, are not

at all hospitable. Tarnished creatures, they could rather suck the very blood of the traveller if they easily could. It was really heaven when we consider the Kailash, the Gauri Kund, the Mansarovar lake and those snow views that met our eyes as we crossed into the Tibet across the Himalyas – the abode of perpetual snow. However, all considered, the trouble is amply repaid.

Today it looks familiar – the woods, the clouds, the very air and the people. We are back in India. Hail the Motherland! Kali is roaring at a distance of half a mile and we have the signs of rainy season; first now on reaching India.

Kailash was grand, inspiring and spiritually elevating. Gauri Kunda was splendid, a piece of heaven as it were. The atmosphere, those snows and that lake of clear water, even the memory of which seems to enchant even now. Mansarovar was vast, very vast arousing a sense of expansion in the inner consciousness of the individual – that treasure house of associations of a very high order since the ages.

Kailash Yatra is really not a children's play. We have been exceptionally fortunate that we had never to face the snows and rains or else it would have meant liberal fortune. The passes when one actually plays with his life in crossing them. Those dizzy heights of eighteen thousand and even more of feet above sea level all these unhappy memories. They are passes wherein companions have been left dead by so many in years past.

I am in India again. By Janmashtmi I shall be reaching Digoli.

With blessings and love,

Yours in the Lord,
Ramanand



Letter No. 89

: Shri Ram :

Chitai.

23.08.1946

My dear,

सप्रेम आशीर्वाद तथा श्रीराम स्मरणम्।

Yours of the 19th to hand, along with stamps.
Thanks.

I reached Digoli on the 19th instant, and celebrated Janmashtami with a combined Gita-Patha. Now we shall be able to have regular correspondence.

The sure remedy for depressions that I have found efficacious in so many cases, myself included, is to awaken an aspiration for self – surrender and thus to feel His Presence. Long ago I was myself a victim of depressions: they used to come on periodically after an intellectual tumult. With the awakening of this feeling of self surrender, they vanished. "I lay myself entirely at Thy feet, my body, my position, my wealth, my ideas and intellect and all that I call my own. Do what you will. Make me

Thy own and lead me on." If we can aspire to stick to this stand, we shall discover soon that there is a meaning behind our mistakes too, and that loving, guiding Hand is leading us on. This is a faith, no doubt in the beginning, but it is worthwhile to cultivate it. Gradually a consciousness will dawn and the faith will be a realization.

But our desires and expectations, and even our standards, we must ruthlessly brush aside, and if we are incapable of it, we should aspire and pray for it. The strength will be given to us.

Thus fight our depression. A single victory will give you immense strength and confidence. I already see that you are capable of doing so.

I highly appreciate the Shradha that you have developed for Shri Aurobindo and I myself wish that it could be put to some constructive use in remoulding your life. I have not been able to understand well the implications of a formal application for Guru-ship to Shri Aurobindo. If you are ready to surrender your all to him and live under the instructions of the mother: whatever they be, it is alright. But if you are not capable of it or do not find yourself willing to do so, it is meaningless. I would certainly request you to have some first hand experience of the Ashrama before taking such a drastic step.

If you want to have guidance from Shri Aurobindo in the spiritual world, or have his ashirvad, I do not find this formal step at all

necessary. There must be a spontaneous reaction from Shri Aurobindo to your desire to this end without any connection on the physical. Perhaps you are not aware that Shri Aurobindo has no connections practically with the outside world. He sends no replies even to the letters of the sadhakas except perhaps in exceptional cases – that was what I was told at Pondicherry. Mother receives the letters and whenever she likes she sends flowers in reply to letters. Perhaps, rarely she may be writing in reply. Thus was I told by a sadhaka who joined the fold through Shri Abhaya Dev jee. You may have more information on these points from Abhaya Dev jee.

I shall be certainly immensely pleased if some one could come forward and help you practically. That will be sharing my task.

Not only to Shri Aurobindo, you may bow down in prayer to all the more-evolved souls (than yourself), the siddhas when you sit in prayer or otherwise, and call down their grace, And the Lord, though you may not grasp Him intellectually, you can surely grasp His presence, the Presence of Him who is the source and light of all, intuitively bow to Him, surrender your all to Him. Know that He is the Highest. Attend not to the intruding, suspecting voice of the intellect that whispers lest He should be any one else. If you invoke the Highest, no other Presence can take His place. What He is, need not bother you. That He is, is enough for you. In course of time as His Light dawns, you will know who He is. भक्त्या मासभिर्जानाति, यावान्यश्चास्मि तत्त्वतः।

Enough for the present. What about the Gita class? How far have you gone and how far comments are already with you?

Kailash Yatra without some companions is not possible. Tibet is a barren land with very little population. One has to carry his rations and tent with him and a guide is an absolute necessity. Hence, it is that parties are formed. We are some twelve persons including six females from the vicinity, two friends from the plains, a servant and Pt. Govind Ballabh, District Board Engineer of Almora, and another Swami.

Upto 12th of September I shall be at Digoli, so that you may even send the letters direct to F.C. Barachhina, Almora.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 90 : Shri Ram :

Digoli.

06.09.1946

My dear Ram Chandra,

श्रीराम स्मरण तथा आशीर्वाद!

Thanks for yours of the first instant,

It will be well advised to give Kali Sulph 6 to...
atleast two doses a day along with Fer. Phos, and

Kali mur. Kali Sulph is indicated by the typical evening rise in temperature. It is alright if the temperature has already come down to the normal.

I quite agree with you in your aspiration. Let it be intense. It should be an object of attainment rather than a mere condition of it. However, I hope you realize the necessity of withdrawing partially during the process of evolution. That is what is called death.

The moment you discover the self, which is above emotions and thoughts, the centre which holds the gear, you will be able to rise above your timidity and also many other things. It is there in you as in every one else. We can manipulate our emotions and thoughts when we so will. An adamant faith in the self is needed.

इन्द्रियाणि पराण्याहुः etc. you know.

I am glad to learn about the akhanda japs.

With blessings and love,

Yours in the Lord,
Ramanand



Letter No. 91 : Shri Ram :

Ramkuti,
Pilibhit.

30.10.1946

My dear,

Your letter to hand this morning. I am yet awaiting reply from Poddar ji.

I must make myself clear about my references to imputation of motives in my statement made in that meeting. Imputation of motives: that we interpret the acts of others in the light of certain unbecoming motives which we attribute to them, and when so understood it has reference to both parties. To bring about a change of atmosphere, I deemed it necessary that you should take each other's act as they are on the surface, without a preconceived bias. There is a reference, if I am not wrong, to laying charges as well, and that indeed is a very wide term. I will request you to read that portion of my statement again and then judge the spirit in which it has been written. It is not meant to judge any one; it is simply meant to improve relations in the future. From my talks with all the persons concerned, I was driven to the conclusion that these habits are in a great degree responsible for the present vitiated relations. If any other meaning is put on that statement, I am afraid that the statement is being stretched over much, and unmeet suspicion (and meaning) is being read into it.

With blessings and love,

Yours in the Lord,

Ramanand.



Letter No. 92 : Shri Ram :

Ram Kuti,
Pilibhit.

01.11.1946

My dear,

Yours of the 30th to hand. I am much pleased to learn that you have been so successful in the conduction of the meetings, and give you heartiest congratulations. You deserve them, and so do all others, jointly and individually.

The art of developing co-operation demands that we should bring into play the best in each man, and that is possible only when we always keep it in view. If the best comes into play, the worst elements have a tendency to wear away gradually. But, if the attention is focused on the worst, it leads only to disaster, as the worst grows in strength and outgrows the better elements. You would realize it if you carefully try to watch and experiment on these terms.

How indebted do I feel to Shri Aurobindo. Without his works falling into my hands from time to time, I would have felt a solitary traveller on my way, with none to confirm that I was going the right way.

We shall have an akhand-jap on Sunday, the 3rd instant. We had one yesterday. We shall probably have two more on the 4th and 5th at Bisalpur.

My love to children.

Yours in the Lord,

Ramanand



Letter No. 93 : Shri Ram :

Hardwar.

03.12.1946

My dear Ram Chandra,

Yours of 20th instant, I got at Etah. I left on the 30th and reached here early morning on the 10th inst.

Here I am sitting now by the Ganges Bank. The stream is washing the foot of the house and sending forth a splash now and then. I am in the upper storey. It is so quiet and calm. We have a very long walk along the Ganges bank in the morning. It takes us about two hours. In the evening we are out on the Har-ki-pauri platform at a little past four and come back at about six. The days are passing in a sort of relaxation.

The quiet of the Ganges is so alluring. It is not difficult to understand why such a large number of people, both householders and sadhus get attached to the Ganges bank. I myself feel tempted to live quietly by the Ganges side for some days annually, and nurse over so many things with the aid of my pen.

It is in quiet, when the external activity and contacts are at their minimum that the higher lights shine forth in all their splendour and also the lower levels of consciousness throw out their contents simultaneously. Solitude is a stimulant. It purgates and also revivifies aspiration. I would very much wish that you try to have a few days to yourself in a quiet place whenever possible. Each time you will emerge out of the solitude with a newer balance.

We shall be leaving Hardwar on the 6th after noon. I shall be at Meerut on the 7th and 8th. I shall catch the Punjab Mail on the 9th from Meerut and reach Jhansi the same evening. I hope to be at Jhansi till the 14th.

I had a nice two day halt at Etah. We had an Akhand Japa at Post-master's place, a name sake of yours.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 94 : Shri Ram :

Daurala Camp,
Distt. Meerut.

27.12.1946

My dear,

Your letter of 24th to hand. Thanks. In spite of the mood that has overtaken you. I feel that you have the capacity to resolve the dead-lock.

Every body has his weaknesses and they persist in spite of our trying to rid ourselves of them. If we have made others conscious of their weaknesses directly or indirectly and aroused a desire in them to rise above them, we have done our part mostly. We can not expect change in every body. This is a world of limitations and we have to suffer them, we may do it pleasantly or unpleasantly. It does not mean that we should not try to overcome limitations, but it does mean that we should try to remain at peace within, in the face of limitations though trying our level best to rid ourselves and others of them.

You will please dismiss this cyanide from your mind. It is giving you an escape. The considerations which lead you to it will not vanish by your merely leaving out of the picture; they will remain all the same. It is selfish to think of cyanide, thereby to relieve yourself of whatever trouble (help) you may be able to take for others if alive. Selfishness is foolishness, and that is apparent. Those for whom you have fears, you try to leave behind, inviting

thereby what is undesirable, but which is not inevitable. How funny!

Try to help others and devise such ways and means for the tasks that are successful. It is really a challenge to you. To lose oneself in despair is to admit defeat. Failure is not failure, but admission of it is actual failure, for then there is no further effort. Shri...has written to me, there is a ring of earnestness about her words. She promises not to tell lies and keep her mind clear of other men. I am glad that both her letters and yours came in simultaneously. Thanks for the help sent to Mr....

With blessing and love,

Yours in the Lord,
Ramanand



Letter No. 95

: Shri Ram :

Krishan Nagar,
Lahore.

09.01.1947

My dear,

Saprem Shri Ramsmaran and Ashirvad.

Thanks for your letter received on reaching Lahore. I have kept very busy here and hence, could not write till now.

I propose to send your letter to Mr. Raghubir

Sahai Sharma, if you consent. It will place your point of view clearly before him and he may not be kept in the dark about it. If you agree to it, please let me know.

I quite realize that it may endanger my position but I stand to take the risk and am sure, that in fact, it will not actually come about.

I am obliged for the money sent to Pt. Babbu Dayal. I do not want you to send any more money to him.

I have given you my further address. I presume. Till the 19th it is c/o M/s Dhanpat Mal, Diwan Chand, Lyallpur, and later c/o Prof. J.P. Suda, Civil Lines, Meerut.

Yours in the Lord,
Ramanand



Letter No. 96

: Shri Ram :

Meerut.

25.01.1947

My dear,

Saprem Ashirvad tatha Ramasmaran.

Your telegram to hand. Thanks. My programme will be now as under. Kindly redirect my correspondence accordingly.

Hence till the 3rd Feb.

c/o Lala Parmananda Virmani,
Sakhoti Tanda, Distt. Meerut
Till the 6th Feb.

c/o Pt. Harivansha Lal Sharma,
Lecturer, Degree College, Khurja.
Till the 13th Feb.

c/o A.R. Mehta esq.
164, Civil Lines, Bareilly,

The household must be very busy with the marriage arrangements. The marriage session will soon be in full swing. May I send my congratulations to Rameshwari ji and Poddar ji in advance.

With blessings and love,

Yours in the Lord,
Ramanand



Letter No. 97 : Shri Ram :

Khurja,

30.01.1947

My dear

Saprem Shri Ramasmaran tatha Ashirvad.

Yours to hand. Thanks. I shall be going to Sakhoti Tanda (Distt. Meerut) on the 2nd Feb. and shall stay there with Lala Parmananda Virmani.

Kindly redirect my dak there. I shall leave Sakhoti on the 6th forenoon to reach Bareilly on the 7th morning. My address there will be, 164 Civil Lines, upto 12th.

I should like to respect Sarla-Suman ji's exams. Therefore, it shall suit me to be with you about the 28th of March, just after exams.

More I shall write afterwards.

Excuse me for this postcard.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 98 : Shri Ram :

Sakhoti Tanda,

04.02.1947

My dear

Saprem Ashirvad tatha Ramasmaran.

Shri Kumtekar joined me at Khurja. He had news of you to give. It has not been very pleasant. How good it will be if you could arrange to have a fortnight's leave from Agra? If you choose to be at Hardwar, I may arrange to secure accommodation in June in a private house if you so choose. You very much need rest, mental especially and nothing

can afford you so much of it as a change. I can appreciate your difficulty, best that it may be overcome, if it is thought necessary to do so

Recently I have come across very good literature dealing with the education of children. It is published by the League of Parents and Teacher, Gwalior and Adyar. I am ordering for you a number of pamphlets which will reach you by V.P.P. There is one very nice book 'Secret of Childhood' by Madam Montessori. It is a very useful book. You may order for more literature if and when you please. I do hope that it will go a long way in successful handling of both shri Kaushal Ji and Mira Ji.

I shall be leaving Sakhoti for Bareilly on the 5th instant. I wrote to you that I may be reaching Agra about the 10th of March. The only thing which may stand in the way of it will be an earlier visit of mine of the Sugar mill at Pilibhit than usual. That will necessitate my going there before Agra, or else I shall not be able to contact those employed in the mill who are there only during the season. There remains no other way of contacting them.

My address at Bareilly is 156, Civil Lines,

With blessings and love.

Yours in the Lord,

Ramanand



Letter No. 99 : Shri Ram :

156, Civil Lines,
Bareilly.

07.02.1947

My dear,

Saprem Shri Ramasmaran and Ashirvad.

Both your letters of the 1st instant and the 3rd to hand on reaching here this morning. I am sending under separate cover the suggested declaration. It was just the other day that I destroyed the letter of agreement asking me to arbitrate. In fact I would not have desired that any use were made of that even. Let the things rest as they did before my interference....came in with Rs. 40/- thousand. Perhaps a little more adjustment should make you to agree to his demand. I remember it was you yourself who had proposed to pay him back his own amount along with a compensation for two years or so at a fairly high rate per mensum. I would prefer even a little loss on the part of the partners, rather than go in for outside arbitration.

I am glad that the last week of March suits us all so well.

If you cannot have an outing for so many days go out for a single day, or a few hours and see the verdure of nature.

I have already sent a letter to you from Sakhoti Tanda. It will do you a lot of good, if you can manage

to be away from Agra for a few days after the marriage ceremonies are over.

My sankalpa so often goes to you in the early hours of the morning.

Struggle, though so unpleasant as long as it lasts, is really a necessity to work out our future evolution. But outside struggle should not and does not evoke inside struggle when we go ahead. Struggle without is a necessary accompaniment of evolution. It, in fact, ceases to struggle when we have harmony within. Nature will come to respond to our minor rhythm when that is well established.

This earth is a school of a particular type and holds a definite place in the evolutionary process. These limitations of this earth which are very gross give a great impetus to evolution by the very fact of there being limitations. They intensify the struggle and hence the speed of evolution. There are higher and higher grades of manifestation which become natural to man as he advances. Hence it is more natural that he should be working there. But there are souls who are chosen to help the beings of the earth in their evolution and they step on to carry out the task.

But side by side, this also is a fact that the earth is also an evolving entity and its note of vibration grows with evolution. It becomes less and less dense. More and more advanced souls come here for evolution and the society also goes on improving. We head on towards a Satayuga. The primary school

grows to be a college. The evolution of the earth though co-related with the evolution of the humanity living upon it is yet an independent fact.

Old earths pass out of gross existence and new earths emerge into grossness, just like human beings taking birth and thus the process of their evolution is also carried out.

To me the above is a more complete view of the picture than a mere statement (or assertion) that we are heading towards the divinisation of the earth. The above view appears to me to be far more comprehensive than that of Sri Aurobindo. It includes his conception of earthly perfection, but at the same time places the same in proper perspective.

The evolution does not cease as I have said above. The man passes into the subtle planes after death, but it does not mean that his evolution ceases. 'A veil upon veil shall lift and there shall be a veil upon veil behind.' Perfection to us mortals is a direction more than any thing else.

Struggle death and disease, poverty and prosperity are the inconvertibilities at least for us human beings in the present stage of evolution. A time may come in some remote future when they will have outlived their utility, and have ceased, but we cannot safely bank on that age. Moreover, that will never be till these dualities arouse reactions within human hearts. When the inner balance is established in the rank and file, then existence of these pairs of opposites becomes meaningless and

then they may drop out of the existing order.

What is most important is that we should learn to recognize the place of all experiences, pleasant and unpleasant, in the evolution of man, and so learn to welcome them all wholeheartedly. To do so, the first thing necessary is a clear, unclouded understanding of the matter, a determination to act accordingly and not to make much of failures. Success will come gradually. On the other hand we should make effort to be as near and dear to Him as possible.

I am going to Lucknow on the twentieth and shall stay there till the twentyninth instant.

With blessings and love,

Yours in the Lord,

Ramanand

P.S. I am enclosing herewith the notice received from the Advent Office. Kindly send the subscription.



Letter No. 100 : Shri Ram :

Bareilly.

11.02.1947

My dear,

Saprem Shriramsmaran tatha Ashirvad.

You are passing through such a state of

consciousness that if you choose you can quell your emotional disturbances without any difficulty. Your spiritual growth here so far has actually enabled you to defeat the lower forces which have been frustrating you so far, having found a lodgement within you since long. You need only realize it. Stand aside calmly (and see that you are capable of) from the mind and the intellectual, emotional and mental sides of your being. Know that you are their master and they are instruments of self expression for you. Calmly also know their strength, and so often they are banished altogether. The aroused person will fulfil the task. It throws out the rubbish, thus aiding Mother in her divine undertaking. If you go about patiently to realize the great power and use it, you will see what remarkable change comes on in your personality.

Be clear in the intellect first. Then arouse the will, will it, and let what will be concretised. Only this much should not be lost sight of. God bless you.

With blessings and love,

My next address:

Krishna Kuti, Crampton Square, Lucknow.

Yours in the Lord,

Ramanand



Letter No. 101 : Shri Ram :

Gonda.

03.03.1947

My dear,

I was awaiting to hear from you all this while. Why this silence? I shall be going to Cawnpore tomorrow and to Jhansi day after. I sent you a letter from Allahabad, I remember.

I shall be filled intensely and perfectly, rest assured of that. The trials and privations that we undergo in life are all with meanings, even if we do not understand them now. Let us bear them boldly. If we think others wrong us, let us forgive and try to raise ourselves in our stature of love, so that the fact may dawn on them.

We know but little. There is immensely more to know. The more we know the more we discover is there to know. Let us trudge on with faith in Him and His guidance.

We are in fact above our failings – our weaknesses and timidities. They exist only in a lower sphere of our being and must leave us. We need only recognize our Higher Self and grow nearer and nearer to it. We hold the master key to purity and strength in our Higher self.

My blessings and love.

Yours in the Lord,

Ramanand



Letter No. 102 : Shri Ram :

Sadhana Camp,
Orchha (Jhansi).

09.03.1947

My dear,

Both your letters of the 2nd and 6th of March to hand last evening.

Your mental states must be responsible for your keeping indifferent health. That is bad, you can certainly help yourself.

If once I do think that it is advisable to go in for arbitration and do so without delay, stick so much to these things which must always remain in a flux. Money is not all. Business is not all. Life and we ourselves are more than these. Even life may have to be given up for a greater cause. Go ahead.

The problem and its solution come together. That is the great economy of evolutionary forces. Hence there remains no scope for fear. The strength to face the uphill task (which you think lies ahead) must also come.

I shall be leaving for Sitapur tomorrow. Probably Babu Bhagwan Dass meets me at Cawnpore. I intend, as written before, to reach Agra on the 28th instant.

My address till 21st is Ramkuti, Pilibhit and later C/o Sahu Kashi Nath, P.O. Bisalpur, Distt. Pilibhit.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 103 : Shri Ram :

My dear Ram Chanda,

I have already written in reply to your two letters. The third one came in today at Jhansi.

The Sadhna camp has been a remarkable experience. The venue was the bank of the Betawa near Orccha, some eight miles from Jhansi. It is a secluded spot. The town is at a distance of about one mile. There is forest on three sides. Between is a big stream, the biggest stream of Bundelkhanda. We were on the average about 35 persons. The three days have been so full of activity on almost all the planes of existence that they have flown away, as it were.

The camp broke up this morning. I left Jhansi this noon and am on my way to Lucknow. At Cawnpore, Mr. Bhagwan Dass came to meet me. He is too loving, and it seems he is passing through a process of rapid change within. The Meerut camp has left a permanent mark on him, it seems.

How I am being taught the lesson of humility day by day. Really we live and learn. The stage that we leave behind becomes clearer to us with its

shortcomings, while we are in it, we do not know our shortcomings. You know of the depth only when you have left depth.

This also is a fact with me that the more I go ahead, the more I realize that I know but too little in comparison with what is yet to know. I dare not profess things categorically. An open mind is a greater fact with me today than it was in the past.

Yes, I live and learn, I exist to learn and learn. The Mother teaches us so many of Her mysterious ways. Through limitations lies our way to where limitations are not. We have to feel the extent of the way and the speed which she chooses to take us ahead. This contentment can come out of the followers of surrenders. She knows more than I do, and can carry out my good better than I can. Therefore, let Her will be done. In that lies my greatest good. In various ways she fulfils Her designs. But this does not mean any slackness in aspiration or effort.

And there comes later a stage when Her breath is constantly felt upon oneself, and it is realized, (not merely intellectually understood) that She is the one caretaker and the greatest caretaker, The Mother: aspiration seems to vanish. One does not feel that one acts. It is all a panorama of activity within and activity without. One seems to stand forth a witness, ever in oneness with the Mother. Discontent, unrest, fear and the like all take leave for ever. One in fact at peace with oneself is a joy

then. Death loses its sting, as also pain. The passions are benumbed for ever. One is dead to that world as it were. So it seems to me, as I am stationed today i.e. so far I can see, the future may, reveal even greater things.

No effort goes waste. Even the slightest vibration, that we have felt for the Higher, counts. We may not feel the effect today because it seems to be drowned in a sea of antagonism. Brick by brick the towers are built. Drop by drop the oceans are filled and the seconds pile into millions. To have faith in it is to have faith in an order behind the universe. To have faith in it is to realize the dignity of labour. To have faith in it is not to pin the results, but toil on unceasingly, patiently like a karma yogi who yearns not for results. They must come in course of time, but why worry over that. A Sadhak has to be Karmayogi in his Sadhana as well. Results must come. The impatience can only spoil them. Neither is there any escape from this inner or able law of Karma. To act can only free us from the bondage of action. It holds too tight for any imperativeness or rashness to secure our release. That way, the fruit of the inevitable release can only be delayed. A resolute steady effort pays the most.

A practical hint is to refrain from action when imperativeness springs. Recognize it and refuse to draw to it. Let it pass, act only when you are calm, the storm having fully passed away. If you can follow this rule, you will conquer your greatest weakness and sow the seed of Balance.

And is it difficult? It should not be. Don't you try to realize that you stand above the emotion and the negative suggestions which draw. Make effort, please. Success must come. You may as a practice choose to modify some of your long standing physical habits. Don't depend so much upon Smt. Rajkishori and Sarala to look after every detail of your comfort. Choose just one item, a minor one and carry it out yourself. For example you may look after your own clothes that you wear. The first reaction will probably be, it is too much for me. I am not meant. Please resist it. This is just a lesson in self modification and one little success with regard to what you consider impossible will do a lot. You will perhaps bring in your physical condition. That again is a negative suggestion. I am mainly asking you to choose one little item (to gain confidence) that you can, and to succeed therein.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 104 : Shri Ram :

Ramkuti,
Pilibhit.

15.03.1947

My dear,

Saprem Shri Ramsmaran tatha Ashirvad.

Yours of the 11th instant to hand. Thanks. Emotion and reason will not accord with each other. The one clouds the other. Intuition and emotion do that also. I dare, say. With all due deference to Shri Aurobindo and his writings, I am sorry to say that about the question in hand Shri Aurobindo's writings give no more information or reason than the lacking of a vision. I shall feel highly obliged, if you or any one else could give me a cogent reference. I have read the life Divine portions.

A vision when expressed and interpreted in the physical enters the domain of the debatable matter in most cases. It surely does so when it comes against reason. I cannot say whether it is good or bad. The mere fact that it is a vision means naught to me, for I know there are visions and visions and there are interpretations by the intellect. I am afraid I must remain a heretic inspite of the extraordinary visions of Sri Aurobindo's disciples regarding him or even those of Mother regarding him. 'A veil upon veil shall lift and there shall be a veil upon veil behind', so said Lord Budha, and the words have found a

lodgement within me. And I stand to love naught by there.

I never meant any insult to Sri Aurobindo. I do not mean any in the above words. I have heard stories on authentic evidence which should go to credit that vision of Shri Aurobindo, but I am left cold. I am helpless. I can't cease to reason, or use my understanding. What I said in my last letter is pure logic not needing any extra words to establish what is said thereon.

I have been unusual child and am still the same. I am out to understand things for myself. It may take me a life time. I live and learn. I shall humbly toil on under the shadow of Her Grace to whichever understanding She leads me to.

While at the Sri Aurobindo Ashrama Pondichery, I made enquiries to have that stand clarified by Mr. Ambalal Prani and Mr. Anil Bain. But they had no more to say than had been already said in the Life Divine. What you hail as a tremendous discovery is a matter of course and of no special moment in the mighty economy of the millions of universes. So it seems to me.

I can only pray that the Lord may lead us both together. Yes, He will, but in course of time. I have no intention of pursuing the point any further. I am sorry to have injured your susceptibilities by my last letter.

We shall soon be together. I have already sent one more letter to you.

With blessings and love,

Yours in the Lord,
Ramanand



Letter No. 105

: Shri Ram :

Ramkuti,
Pilibhit.

21.03.1947

My dear,

I am reaching Agra on the 25th instant by the Bareilly-Agra mixed from Pilibhit. The train arrives Agra Fort at 7.35 A.M. Sarala, Suman would be free from their examination on the same morning. I suppose. I am to reach Cawnpore on the 31st prenoon.

My letters have been duly received by you, I hope.

With blessings & Love

Yours in the Lord,
Ramanand



Letter No. 106 : Shri Ram :

5, Havelock Road,
Cawnpore Cantt.

01.04.1947

My dear,

I reached here safely. The curfew goes off at 10 A.M. but will be enforced later in specific localities.

I have seen a much greater change in you during my visit this time than I expected. You were calm, and the atmosphere around you had also markedly improved.

What is your greatest drawback? It is the misuse of intellectual activity. Turn it now in the constructive work in everyday life. Look within, and purge out what is inconsistent with the higher life. And also, turn your gaze on the mind itself. Learn to think daily and to a finish. Thoughts should no longer be fluttering in your mind at their sweet will and torturing you. It should be you who decide what trends of thoughts you will entertain and what you will not. Allow only the thoughts which help you on in your Sadhna, which keep you cool and stable. For the present carefully eschew the lines of thought which ruffle and lead you nowhere. Try to keep up the name perpetually even while talking and studying. It may entertain a little strain in the beginning and may present some difficulty but it will not be impossible. Feel that it is going on within. Mala should not become the condition for

remembrance. You may use it when convenient.

Pray for faith, surrender and peace.

Just try to give up study for a week to begin with, and carry out the work outlined above. It may raise a storm within but do not fear. I shall be with you and the Lord shall be with you to see you through. The joy that comes from study is nothing as compared to the joy which is silence – mental emotional and pranic. You will be conserving immense amount of energy thereby and it will go a long way in giving you all round balance. You will begin to love it.

Try to be closer to the Lord. Face Him directly. You will find Him more intimate than any one else.

How is your physical health? What was the reaction of that medicine? I had suggested Kali Mur 200^x and Calc Flour 200^x daily 2 gr. each at bed time. Perhaps the whole thing dropped out of your mind.

I would like to see you before I go to the hills. I may reach Agra on the 4th of May. I feel like visiting Jhansi for 24 hrs before I am up towards the hills and shall not be staying at Agra for long.

I go to Mainpuri day after tomorrow, Pt. Mansukh Lal Dube, Advocate. Thence Etah till the 26th instant. Then I shall proceed to Moradabad and shall stay with Mr. Ramesh Kumar, Kumar Kunj.

We are having an akhandajap today.

With blessings and love,

Yours in the Lord,
Ramanand



Letter No. 107 : Shri Ram :

Fatehgarh.

12.04.1947

My dear,

Saprem Shri Ramasmaran and Ashirvad.

Your letter was duly received at Ramnagar, Mandhana. I hope you also received my letter written from Cownpore.

There was news of riot at Agra. What about Pratap Pura? I hope it has been quiet.

The camp was very joyful. The camp venue was an old almost deserted ashrama, a mile upstream of old Vithoor. The Ganges flowed at about three furlong distance. A gigantic Khirni tree made the ashrama shady. The nights were glorious and we had satsanga in the open. I came away to Fatehgarh on the night of the ninth instant and shall be reaching Farukhabad on the 16th. After a stay of a couple of days at Mainpuri. I shall be at Etah on the 24th and 25th. My address will be till 20th, C/o Shiv Prasad, Vakil, Farukhabad, and till 23rd, C/o Pt. Mansukh Lal Dube, Advocate, Mainpuri.

I hope you are getting on well, and life in the family is otherwise normal. Mr. Bhagwan Dass is here today in connection with official business. Have you heard anything from B. Devi Saran? I have not.

The Ganges is so near from this place. It is about a mile and a quarter, We have our morning bath in the Ganges and evening sitting in the Reti of the Ganges. It is delightful.

I seem to have left my 'Advent' at Agra. Keep it kindly with you.

With blessings and Love

Yours in the Lord,

Ramanand

P.S. Will you kindly deliver the accompanying note to Jiya?



Letter No. 108 : Shri Ram :

Bareilly.

11.05.1947

My dear,

I reached here safely. Bareilly was very much disturbed and there was no joy. However, my host turned up just in time, in spite of the fact that he had no clear information of the train which I was to take. The situation has improved but yet there is curfew for the major part of the day.

Sahu Kashi Nath came to see me. That boy's engagement has already been settled elsewhere. Hence, you shall have to think anew and follow upon some other clue.

You asked about permission to read Shri Aurobindo. I do not think it will be in your interest to permit you to do so at the present stage. I shall see that you are getting something to read which is of utility in every day life.

Do you notice that this has been a unique instance this time that we have not fallen out in arguments? It is really a grand victory for you. We were heading towards such an understanding last time.

I am glad to notice that personally you are trying to build on sure foundations. The time is approaching when you shall be able to regard all things in an altogether new light, which shall set you at rest with regard to yourself and also with regard to those who surround you. You will have found then, a peace which will give you a remarkable equanimity.

About Sarla, I have to tell you to draw her closer to yourself. Try to understand her better still. Watch how she reacts. Create an atmosphere that she can soberly stand criticism from you, but it should be done only in private and out of hearing of others so that she does not feel insulted on that account. Learn to be thoroughly reasonable with her and do not always yield to her wishes out of compassion. That

will be bad to her and make her future unhappy. Thus you should actively take upon yourself the task of re-moulding her character.

Similarly the closer you can be to Kaushal and Mira, the greater influence you will wield with them as also their mother. As to Rajkishori, you should learn to put up coolly with her shortcomings, treating her as a patient and try to find ways and means to influence her. It will again be strong and relentless love, not mere consideration or compassion, or even leniency, which will work. Love knows how to be adamant and hard, as also how to be soft. Yield in things which do not matter, but do not yield in things which do matter.

With regard to your dealings with all others, I would suggest you not to stand to your impulse and do not act according to it. Let it first cool down. Act when all is quiet within.

If you want to have influence with growing children and young men, you have to learn to be their equal. If you want them to draw into the path, that you follow, you have to cease to dictate but win them by the charm of your personality and not draw them away by an awe which surrounds it. I do not at all blame them. Here is another field of work for you. You will gradually discourse with men. It is not logic which usually rules, it is something else which does.

Do not forget please that we do unconsciously so many things which we do not want consciously.

We are not in fact conscious of all that we do as far as others are concerned and we ourselves are concerned. We gradually become more and more conscious as we grow into higher and more balanced consciousness.

May the Lord bless you ever more.

Blessings and love,

Yours in the Lord,

Ramanand

P.S. Please write to my Almora Address.



Letter No. 109

: Shri Ram :

Chitai,
Almora.

26.05.1947

My dear,

Saprem Shri Ramasmaran and Ashirvad.

I had closed my letter in reply to yours of the 18th and 19th. I am surprised to learn that you have missed my letter dated the 13th of May from Haldwani. I had enclosed along with it a letter for Smt. Rameshwari ji. I had written rather in greater detail about how you should handle Sarala and other children. However, let that go for the present. I have just now received your letter, bearing no date.

About that circular, I am afraid you have missed the point. I never object to the worship of saints as

the lord in the saints and other persons and animals is always there That is in fact the beauty of Hinduism. But it must be done knowingly.

सिया राम मय सब जग जानी ।
करौँ प्रणाम जोरि जुग पानी ॥

— गो. तुलसीदास

'It is not the idol which is worshipped, but the one who presides there, the one who is invoked therein. The outer is merely the local point'. The akhandajapa is not meant to be the worship of any but the Lord. By placing those pictures there in prominence, ordinarily people carry the impression that it is the worship of the person. The circular was issued in response to such an objection by certain persons. The other alternative would have been an explanation which very probably might have been misunderstood, and would have been necessitated time and again. The same explanation if given now will very likely go home.

I am glad to note the change which is coming over you with regard to reading. I shall be always on the look out for books dealing with practical things. Now I must tell you that such books have to be chewed well, to be assimilated well. That necessitates a very slow reading and deliberate pausing and again to meditate. I have had a love of such books ever since I entered college. I owe not a little to such study.

I am also glad to note that you are interested in

the improvement of your expression in English and Hindi. First thing I would suggest is writing a diary in which you note down your special experiences your musings and reflections. You may keep it in Hindi or English. The improvement in expression will come by falling in love with good expressions, keeping them in mind and using them. That will necessitate reading of those authors who express well and try to write after them. Much of this will be done subconsciously when you are particular about it. Make use of the dictionary more often and some book on English usage. I shall make more suggestions, if necessary, later on.

I am also pleased to note your interest in Sanskrit. The best thing will be to get the first and second Books of Sanskrit by Bhandarkar, and engage a teacher for half an hour a day. Do up a lesson daily, and in two months you should be able to understand the Gita yourself and proceed further with the study of Sanskrit by yourself. Also get Sanskrit English Dictionary by Apte. The books will be probably available locally. If they are not, kindly let me know. I shall see where I can get them for you.

Do please make some effort. You have great literary potentialities, only if you develop a little patience to work them out.

With blessings and love,

Yours in the Lord,

Ramanand

P.S. The accompanying letter is for Smt.,

Mr. Stanley Jones, an American Missionary has an ashrama there. Missionaries belonging to the American mission come there and live for sometime during summers as Ashramites. At the instance of my host, Mr. Willams, the deputy director of schools (for girls), I was invited to give there an after dinner talk. I chose to talk on 'Attachment' that being the practical problem with some persons there. Their interest was aroused to intense heat through the questions and answers which followed. That missionaries are far from open mindedness, I could smell very soon. Some non-Christian was talking to another person that all saints are inferior to Christianity, seemed to be ever in the background of their thinking. Suffering seems to have a definite place even in spiritual culmination, according to Christian Theology. They take their cue from the fact that because Christ suffered on the cross, that must be the ideal for every Christian. To try to rise above suffering totally is not a welcome attitude. The conception of highest spiritual culmination in which fullest love and sympathy and service can go side by side with perfect bliss seemed to be alien at least to Mr. Stanley Jones. He expressed himself to say that we should not try to rid yourself of attachment altogether, for that will take us above suffering.

I respect Christ and Christianity more than the Christian missionaries (and not withstanding what they talk about Jesus and Christianity.) What appeals

me most is the dogma that faith in Jesus and Jesus alone can save man, and Christianity is the most upto-date revelation of Divine knowledge. The conception of one without a second, of the one who is at once Rama and Krishna, Vishnu, Siva and Brhma, the universe and Durga the Mother and the Father, seems to be very distant from Christianity. Islam emphasises 'One God', without a second, Mohammed remains the prophet to this day but with Christians Jesus has become a synonym for not only Christ (Visnu) but God. Fanaticism of Islam is directed against the infidels and took rude (wild) shape. The fanaticism of Christianity is limited more or less to the Christian Church (bishops etc.) but that of Mohammedans touches the rank and file. There is no priestly class (Church) in Islam. Every body is practically for all purposes, his own priest.

With blessings & Love,

Yours in the Lord,

Ramanand



Letter No. 110

: Shri Ram :

Chitai,
Almora.

26.05.1947

My dear,

Saprem Shri Ramasmaran and Ashirvad.

Your two letters of the 18th and 19th to hand.

With reference to your stand with regard to boys etc., I find that what makes you feel that you are not meant for such tasks, are your drawbacks. I do not mean physical drawbacks, but emotional and intellectual habits which make this task look difficult to you. Otherwise I do not find anything entirely wanting in you which should make you unfit for this task. I would suggest you take it up as Sadhana.

Now your difficulties. They are genuine, I admit outright, but their very presence makes the task all the more interesting. The atmosphere is not congenial and others are not responsive to the importance of this task. You will have to work to transform the atmosphere and make others realize the importance of this task. The methods used hitherto have failed. They have reacted adversely upon yourself as well. Now you are to attempt the same task as a karmayogi, not too much intent upon the results, but acting with full considerations and always coolly, learning at every step and building at every step and building for success surely. The results will come, but they will come very gradually and the best of it will be that you will be totally transformed through such work.

What is the best way to influence others? Sincerity of love, sweetness of temper, and candidness of heart are to me the greatest helps. But one cannot hope to influence others by keeping at a distance. Moreover this task has been studied by many persons. 'Education' is a study having much bearing upon it. The literature which I got for you

from Gwalior had a bearing on it and I could tell you of more books about this very task. A little study is apt to prove useful. I have ordered for you books from Adyar. I wonder if they have reached you yet. I have been waiting for that **Science of Brotherhood**. Kindly send it on.

Regarding atmosphere, about everywhere you will find shortcomings. You cannot easily have men around you who are upto the mark. The surest safety is to win confidence of the children, and their love. You can wield an influence that can to a great extent outdo all earlier influences. The object of confidence and love in the case of children specially, and adults generally, leaves such an impress on the subjects that they can never outgrow it.

Have you read the book '**In tune with the infinite**'? I shall like you to read it and make every one in the household to go through it. It is a pleasant study. It may prove an eye-opener to so many. It is something which might have been nicely translated in Hindi by now, but has not been so done to my knowledge. You will get a lot of guidance from it, I hope.

The children are sure to gain. Do not feel perplexed on that account.

The spiritual law is to deserve and you may not have to desire. You will have a better atmosphere, when you have made yourself worthy of it. Otherwise, even the best will become the worst for you.

As regards your statement about the value of the worship of saints and avatars, how can I gain say it, that being your experience. May be, you have misplaced the emphasis of the whole circular. Drastic changes seem to be taking place in this body. The focus of life seems to have been shifted from the physical.

I am going to Almora tomorrow and shall be there till the 30th, but for the present write to me at the Almora address.

I sent a letter to Smt. Rameshwariji. I am awaiting to hear from her. Kindly ask her to write.

With blessings and love,

Yours in the Lord,

Ramanand

P.S. You are taking the medicine daily?



Letter No. 111 : Shri Ram :

Nainital.

04.06.1947

My dear,

The joint family is very difficult to go on with. Neither will it be in the interest of its constituents. Break and you will see all those things (viz. sense of responsibility, and sacrifice) spring up in the smaller units. I have recently seen a case like this. The joint

task is no man's task, and it fails, not because no body takes interest but because we are at present so foolishly constituted. It is a matter of shame, no doubt, but a fact. Parting will be healthy for all, including yourself and the small family which depends upon you. The difficulties which spring up will be solved as they arise. I would rather insist that you give up hesitation on the matter and go ahead boldly.

Yours in the Lord,

Ramanand



Letter No. 112

: Shri Ram :

Nainital.

06.06.1947

My dear,

Love is an intense force. It transforms surely the one who loves and the one who is loved. The result may take a long time in coming as far as the one who is loved goes, but the one who loves experiences its effect very quickly. Let the love be disinterested. Let it not bind, but set others free to grow according to their own needs.

The aught I know, it is the spiritual law to deserve and the thing deserved comes without demanding it. We find our natural level in accordance with what we are and what our evolution demands us to be. If we change our outlook towards

others, others tend to change their outlook. This may take some time to be accomplished. It is the law of polarity. Likes come together. Birds of the same feather flock together. There are certain basic likenesses, together with certain karmic ties, which bring us together in families; when we have worked them out, we are freed from their binding force. However if you find it difficult to understand it, let it go for the present.

With regard to the Lord, there is the Law of Grace. Create a vacuum and it will be filled. Aspire with faith and His grace will come. He works in His own infinite ways. It is really difficult to comprehend them all.

In our social relations, we have to work through the former law. In our spiritual growth, the latter law predominates. They have their own spheres. They do no conflict.

You would certainly do well to have a sweeter temper and a stronger heart which has the capability of a strong disinterested love, which flutters, not at the sight of weakness, error or positive blemish in others. Have the love which knows only to give, and give without the least expectation of return, love which is, as it were, divine. There lies the way to the next transformation in your personality for acquiring a dynamism which can move others.

Yours in the Lord,

Ramanand



Letter No. 113 : Shri Ram :

Sat Tal.

04.07.1947

My dear,

I sent you my last letter from Siah Devi Camp. We came away to Ranikhet on the 26th. I came here on 29th. This place is only three miles from Bhawali, which itself is less than 30 miles from Kathgodam. Though so near the plains, it is a pretty fine place. The height of the place where I am sitting must be a little less than 5000 ft. above sea-level. The area has a number of lakes, though not very vast, yet big enough to be called lakes. Dense forests cover the Hill sides. These days the rainy weather has set in, it looks splendid. The hills and dales are all so green and bursting with life. The sky remains overcast with clouds and it drizzles off and on. The clouds settle and resettle on the tops and sometimes they come down to the very edge of the valleys. Stillness is prevailing through the place.

Bhimtal is only about two miles from this place. The vast plain in which it is situated, is simply bewitching on account of the green valley that covers it all. What a lovely walk, it is to the place. These days the sight of Bhimtal with its lake, and the low hills besetting it looks far more beautiful in the mornings and evenings than Nainital. It is a feast for the eyes to behold the freshness that nature has put on. The rains are very lovely in the hills. Those

who cannot stand the little inconveniences which are consequent on the rainy season, run to the plains as soon as it begins to rain. But the hills are in their greatest splendour and variety only during the rains. Each blade of grass and tree leaf trickles with the flow of fresh life and you can feel a rapport with the spirit of Nature which breathes through all, yourself included. Animal life is also astir. The frog is insistent on its song being heard, and the little bird is twittering on endlessly. Numerous insects come forward to take part in the grand chorus of Nature.

How is Agra?

I am going to Ranikhet. My address till the 8th is c/o C.D. Joshi Egr., S.D.O., P.W.D., Ranikhet.

Yours in the Lord,

Ramanand



Letter No. 114 : Shri Ram :

Ranikhet.

11.07.1947

My dear,

Yours of the 7th instant is to hand alongwith the stamps. Thanks. I was already in need of them.

I propose to you to visit the hills next summer. Nainital is no good. Sat Tal or Ranikhet will be much better. The Bhawali Bazar is three miles from Sat Tal and whenever there is need of going there one can

easily walk down, or some man can be sent. In season vegetables can be had at Sat Tal. If milk is not available in large quantities, one may have to resort to dry milk. You can have level walks there – almost level if not quite so. Sat Tal is not very far from Kathgodam. Ranikhet is better still from every point of view, but that is 50 miles from Kathgodam. A bungalow may be rented here for the season and the families can move by turns. You can have a taste of the hills that way. Almora is still farther, about 50 miles from this place, and there you cannot have all the facilities that you can at Ranikhet.

There were lots of rains when the first spell of monsoons came about the 29th of June. There was a spell of dry weather and another break on the 3rd, 4th, and 5th. We hope to have another break of rains just today. The sky is overcast. It drizzled during the night, but it did not rain.

Ah : How I feel about your feelings 'not in the Lord'? What seems to me as a hard fact that all live in Him. They live in Him even when they live in the lower-self, only they are not yet conscious that it is He who works through the so called 'devil'. It is the moment in which, we are also conscious of the Divine which is manifesting there, though, however, in a very veiled form. All is from Him and is to be surrendered back to Him. Evil as well as the good is from Him. To escape is being caught up, let all the vibrations within and movements without be associated with Him. All desires and attachments when laid at His Feet and accepted as from Him,

will lose their sting. The lower will begin to be replaced by the higher. One will be at peace with himself, even and always, ready to put up with one's shortcomings as also with those of others, as we all are approaching Him, not already at the end of our journey. If there are imperfections, it does not mean that we are not in Him. Through imperfection He works to perfection. Please consider it. It is really tragic to have to think that one is not in the Lord. To show regard will be to grow in receptivity to His downcoming Grace, and to grow in nearness to Him. Thus you can open yourself to Him. By limiting your vision to the half truth, the temporary truth that you are not in Him will be to make yourself negative to Him. It is to correct unrest. May the Divine Mother grace you with proper understanding. May you have positive faith.

From lower truth to higher truth, we are ever moving. The lower one is a truth all the same.

I am glad to learn about your move to Jaipur. Change opens up the mental horizon, gives new experience and thus leads one out of mental and emotional ruts. Sarala and Suman will also welcome this journey, I hope.

Remember me to children. I hope Shri Raj Kishori is keeping well in every respect.

With blessings and love,

Yours in the Lord,

Ramanand

P.S. I have never been to Jaipur. Please write to me about Jaipur. Add. C/o Post Master, Almora.



Letter No. 115 : Shri Ram :

Uttar Bhawan,
Chitai.

11.08.1947

My dear,

Saprem Shri Harismaran tatha Ashirvad.

What a mystery about our correspondence? Yours of the 30th says that 'it appears as if ages have passed since we exchanged letters, and of the 4th that 'so many of my letters have remained unacknowledged'. I received both of them together some three days back. Heretofore, I do not remember to have left any of your letters unacknowledged.

It seems that a sort of silence is coming upon you in the mind very definitely, if not so appreciably in the heart. It must come on in your entire being. Do you ever feel grateful to the Divine Mother for whatsoever she has bestowed on you. The feeling of deep gratitude opens up the heart. It enhances receptivity and calls down greater and greater showers of blessings, and closeness develops rapidly. That leads to surrender. Let us bow down to Her in the deepest depth of our being for the Grace She has showered on us. Let our hearts go out in love to her tremendously. Even this act will become a joy

and a peace which has never been experienced so far. We need not ask for more. It shall come. We shall begin to feel in tune with Her, much more than we do now. She will become to us a living presence, an active support and fullness of gracefulness.

I am glad that Sarala and Suman are appearing for the supplementary examination. I wish them success heartily. Please ask them to keep as cool as possible in the head. Why not repeat the 'Name' while in the examination hall or on the way to it. They should be brave girls who challenge failure, not be meek, weeping children begging for success.

Hope Sarla is normal now. I would suggest continuous use of Vitamin B, and Vitamin B foods (cop. dalia) with small gaps every fortnight.

It is rains over here these days. Rains and sun mingle to cover the entire earth with the green wrapping to our ecstasy. It is a so fresh and throbbing with life. Could I send you a touch of it?

'A touch of this vernal wood
may make you more of man,
of Stronger will and of good
than all the sages can.'

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 116 : Shri Ram :

Digoli

03.09.1947

My dear,

Saprem Shri Ramasmaran tatha Ashirvad.

I have duly received your letters, the note on Smt. Rajkishori's letter, that of the 27th August and its undated continuation. You have given an excellent example of misunderstanding and misconceptions. It is just our attitude which determines what we would make of a statement and what corollaries we would draw from it. I am sorry to note that the proposal by me has not been taken by you in the spirit in which it was meant to be taken. It was intended to whip you up to the white heat of determination to accomplish which you were yourself feeling the necessity for. It was not meant to be a punishment. The corollaries that you have drawn from it are unmeant and unwanted and therefore, I refuse to bother myself (and yourself) with answers.

Now, I believe that you can change with regard to your behaviour to Smt. Rajkishori. You are capable of it. You have the necessary understanding, only the will is needed. Rather than turning to me, turn to yourself, and when you have accomplished this all too needed task, you can turn to me and punish me in whatever way you like. Gather up all your energies and come out victorious. I sincerely tell you,

it will be the most important achievement of your life.

As to Rajkishori Ji leave the matter to me. If you can accomplish it, you will not miss my company at Partappura. As to others, do not worry. Who knows what use I shall make of my proposal and if necessary what amends I shall make.

Do what you are called upon to do. 'Your's not to reason why, your's but to do and die.' Let that spirit fill you for a while and lead you to victory.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 117 : Shri Ram :

Almora.

10.09.1947

My dear,

I am highly grateful to you for your letter of the 9th instant. I got it this evening. Do you know that I had been to Jhansi in the meanwhile? I was there on the 10th, 11th and 12th instant. It was something very urgent which took me there and I am glad that I did make this trip.

I am writing this to make my surrender to you. I very gladly withdraw my word. We have to judge

things by their effects and adverse effect though not wanted at all. I want to see you grow rapidly and smoothly. If this can be accomplished in another way better, I would gladly take to it.

Now, one thing I will beg of you. It is likely that I may stay for a few days at Agra about the middle of October on my way to the Chitrakuta camp during Dussehra. I would very much wish that you permit me to stay with Mr. Shukla on that occasion. He too has his need, and I would certainly be fulfilling an obligation by doing so. By his openness of mind and sincerity of love, he too has a hold on this person. I would certainly visit Pratappura during that stay.

For the present, I would like you to keep silent about my withdrawal. I want to see what effect it is having on Rajkishori Ji.

We are passing through wretched days. What will be the fate of India, it is hard to say. My faith in the Divine Mother remains as perfectly firm as ever, even upon listening to the gruesome tales of Western Panjab. May be I have grown heartless. Tears I can wipe, but anger does not rise against the Muslims. Our hands are also red with murder. Look at it all through their eyes. They also weep bitterly over the happenings of East Punjab.

But there is a great difference between the Hindu and Muslim mentality. The key to it lies in the history of militant Islam. Amongst the nomadic tribes of Arabia, the standard of humanism was very

low, and the prophet lived and ruled amongst those savage-like beings in his dealings with non-Muslims and their idols. From its very birth, Islam has been a political brotherhood. I do not wonder over the part that Muslims play now in India, having read the spirit of Islam by Ameer Ali.

I do not call upon the Lord to come and save this fair land. It is all his play?

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 118 : Shri Ram :

Pilikothi,
Chitrakuta.

19.01.1948

My dear Ramchandra,

Chitrakuta is a sacred Land where man has not despoiled much. It is a wild land, with hillocks rising here and there, in the typical Bundelkhand style. We generally get down at Karwi which is a tehsil of the Banda District and a railway station of the G.I.R. Railway. The main village is Sitapur on the bank of Mandakini river. Chitrakuta is the name given to this whole tract comprising many villages. The river Mandakini though not very impressive at Sitapur is lovely as we go upstream towards Sphatika Shila

and Anusuyaji. The over ranging trees in the bank reflected in the crystal clear water and the rocky bank with an inspiring stillness go together to create an atmosphere of sanctity. I visited Chitrakuta six years ago. I am delighted to be here again.

Kamadagiri is the centre of this tract, to my mind. The hillock is sacred. Pilgrims invariably make a parikarma of it bare-footed. Shri Rama worshipped the presiding deity of the hillock called Kamadanatha as the legend goes. Pilikothi, an ashrama of Swami Sacchidanand ji, is situated at the foot of the hillock to the north. We have taken our abode here. The vibrations of the place are high. The entire area ringing the fabled land of the Vindhyas is normally very good from the vibrational view point.

We visited Anusuyaji yesterday. We set out at about ten in the morning and returned at about six. It is about eleven miles from this place. The last four miles had to be covered on foot. The forest through which the way passes is lovely. The spot itself is in the dead of the forest. Under virtual wall of stone that the hill side has become are the temples of Shri Anusuyaji, and Duttatrya. The moorti of Dattatrya is so impressive. I felt stunned. The place is said to drive people to an intense heat of vairagya though short-lived. There are stories of persons throwing away their belongings under the fit, and running after them when they have been carried away by the needy. The place is unsafe. Burglaries are not uncommon.

It is so quiet and calm. Practically I had nothing to do but be in the speechless company of the Lord. It was such a needed change that I had. Yesterday in the evening came in the first bundle of letters 21 in number and there were half a dozen in the morning. So I am writing.

Your letter this morning. Your arguments about your impartiality and in defence of your actions are but apt to produce the counter effect as they are doing. You are to deal with human beings not mere mechanical intellects. They are closed minds, you say. May be they are. To a degree perhaps we all are. Let us not judge them this way. We shall be receding faster from each other. Resent not. That is their limitation. If they can not see it, that also is their limitation, even as we have our limitations. We know what lies within us which we can not sense at present. Lord alone is perfect in purity and goodness.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 119 : Shri Ram :

Mathura.

20.01.1948

My dear Beharilal ji,

Received your letter. It was a pleasure to find the 'urge' within you. This 'urge' is the key to Bliss – to occult depths and to enter the Unknown. You seem to be obsessed with the feeling that we must be out of the World to find spiritual happiness. I have not found nor learnt that there is any place as 'out of the world'. There are two worlds – world within and world without. The world 'within' has to be altered and the world without will remain but with changed colours. Don't try to 'escape' the world and escape where? Try to understand the world and when you have understood it you will simply enjoy it. A technician has beautiful and very useful instruments to accomplish some job. What will happen if the technician only looks to the beauty of the instrument and fails to accomplish the job for which the instruments are given.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 120 : Shri Ram :

Fategarh.

07.04.1948

My dear Jyoti Prasad,

Your letter of the 3rd and the p.c. of the 4th to hand, thanks. I am affecting a compromise. Reaching Meerut on the 16th evening via Khurja-Hapur, I shall spend the night there and leave by bus the next morning for Hardwar. That will avoid night travelling and I shall be able to meet friends at Meerut.

The circular for the next camp will reach you soon. I propose to hold two camps this year to avoid congestion and disappointment. The first one will be held from the 30th May to 6th of June and second from 15th to the 22nd as last year.

One may not be able to sit for Bhajan when the body does not permit, but relaxation and remembrance in any condition is possible almost always. There cannot be any excuse. To sit for bhajana is to commune with the Lord, to remember him is to draw yourself closer to him. It is a joy to feel His Presence intensely!

Health is a very important consideration. Meditations will fail if health fails. Descent and ascent are experienced when the prana is capable of being tuned. We shall talk about it when we meet next. Personally I believe in Nature cure methods, though not fanatically. That means a lot of restraint

and bothersome, but all that does pay. But, nature even is a philosophy of life! It can't be used as medicines are used, i.e. piecemeal.

I would recommend to you रोगों की अचूक चिकित्सा by जानकी शरण वर्मा, 'On Nature Cure' by Sharma K. Laxman for study when you are a little free. You may study either book in summer and take a course. Sickness day in and day out is not good.

As regards stimulation, look for it to come from within. It will! As soon as you are free from over work and balanced physically, you would find it springing up from within. It is high time that you searched within for the stimulus. If you begin to feel it, you will find my contact useful to a higher end. It will be able to lift you to still higher heights. Can't you feel my presence even when I am away? The distance in fact is merely physical.

We experienced great intensity in the camp. It was simply immense on the second day and the last evening. It was too much even for me to stand. In the night gosthi on the last day I could not swing myself to the non serious mood. Mr. Brahmananda had an unusual experience. He had to be helped to consciousness. Another, Shri Basant Ram ji, an old man of 72, broke down into tears at the end of poorti. The poorti on the last day was simply a grand shower which bathed us all. The spirit of being sharers in a mighty sacrifice (yajna) was a dominant factor. I had tried to pray in the morning and evening sittings.

More when we meet. Love to Vijay ji
I shall spend that night with Tandons.
With blessings and love,

Yours in the Lord,
Ramanand



Letter No. 121 : Shri Ram :

Ranikhet.

18.09.1948

My dear Durganand,

It is quite a long time ago when I learnt from Shanker that you had been transferred to Ranchi and that you were trying to resist the move. I had a mind to write to you asking not to resist the move. Somehow I could not write. I believe, you would have been the gainer in so many ways, by having taken that order cheerfully and proceeding to Ranchi. This type of resisting will not only rob your peace of mind, it may as well prove harmful otherwise.

The philosophy of stubborn resistance cannot but lead to inner turmoil and outer chaos. It generally demoralises the man. It is true that you learnt a lesson and bowed to His Will. Accept what comes from the Lord, even the seeming suffering and if you can learn to do so, the suffering will no longer remain suffering.

Learn to love the Lord and surrender to Him wilfully. Let Him become, the end of all your existence. Let all the works of every day life be linked with Him. His Grace, Peace and all else will follow.

What is Bhagwan Das's address?. I wrote to him at the Kanpore address, but the P.C. came back to me. I also want to see him very much.

I am reaching Bareilly on the 28th evening and shall be there at Mehtas on the 29th & 30th. Please write to Sahu Kashi Nath and enlist your name for "Gita Class".

With love & blessings,

Yours in the Lord,

Ramanand



Letter No. 122 : Shri Ram :

Ramkuti,
Pilibhit.

27.11.1948

My dear Ramchandra,

Saprem Shri Ramsmaran tatha Ashirvad.

How do you read that book 'Science of Emotions'? That should have detailed the difference between the emotions of love, sympathy and pity. However, I shall try to depict, as I can.

Love is grounded in attraction where one wants to give oneself to the beloved. The sense of appropriation dominated in lover's love which is called attachment whereas that of self giving predominates in love. The joy here consists in being lost altogether in the beloved and that is the union of love where the beloved is, and the self is not, to all intents and purposes. This is what is divine. It binds not, but lifts and enlightens. Freedom is characteristic of it, whereas *asakti* is bondage incarnate.

Sympathy is a similar feeling. Feeling pained over the pain of others is feeling sympathy. It is generally restricted to painful experiences. We feel pain of another through oneness and consequently make effort to remove it as we would do our own.

In pity this oneness is not there. We stand apart and feel moved at the condition of another. Not that we necessarily experience what the other person is experiencing. We may do it, but what dominates is the sense of helplessness in the other person under those circumstances. A sense of frustration about the other person is generated in us. Poor thing: it has to suffer. That is its lot. This feeling when aroused in us is naturally transmitted to the person suffering and arouses a serious inferiority complex viz self-pity (आत्मग्लानि). One feels one were better dead than alive. This shuts up the avenues of flow of force and thus actually partly kills the man. Self pity is frustration, may be, more than that. It tends to become a permanent feature in the person and thus

constitutes a perpetual suicide. It is a grave crime. We stand to produce it by pitying others.

We should attempt to belittle the suffering that is being undergone in the eyes of the person suffering rather than enhance it and generate this heinous feeling. Similarly should we treat our suffering. We can make a mountain of a mole hill and weep over it or else regard even a mountain as a mole hill and bravely face it. The mind is a very important factor. If we look below we shall find persons who are much worse placed than we are and that should be a consolation indeed.

You need not at all feel upset at the change which is coming on. You are tending humanness which is the first step towards divinity. The real balance will come only now. It was an aversion, not Samatva. I would be much pleased if you joined the marriage party. The measure of attachment is within, not without. It is the amount of pain which it generates through the absence of the object of attachment. What is happening in fact is that the gates of heart are being thrown open and the preparations for the love divine are in progress.

In the matter of sex too I regard all these experiences essential for you. Normality should spring up in the course of a few years. Sex will cease to affect your mind if it has not already done. Prana will be amenable to its influence for a longer period and later will come to the stage when Prana will also cease to distinguish between man and woman.

Can't you offer up the sex experience too at the alter of the Mother Divine. Seek Her Grace in all matters. She who has led you on, will leave now? That is impossible. Believe her fully. She wants to see you through the game. Relax in Her. Look for urge from Her and follow. That is the law. The time has come when outer considerations should cease to weigh even in the matter of sex. Only Her command from within should be followed. Quiet the reasoning mind and listen the fact. She will become distinctly clear in Her guidance. All outer conditions and considerations are to be left to Her.

'Leave your all and follow me' calls out the Christ from within. This is what opens the gate of Divinity and kills all anxieties forever. Have you the courage to plunge? If you have, it is all-right. If not Pray to the Mother for it. She will bestow it.

With blessings and love,

Yours in the Lord,

Ramanand



Letter No. 123 : Shri Ram :

Allahabad.

01.01.1949

My dear,

Yours of the 16th. December duly to hand. I am glad to learn that you have resolved to take Lord's

name. Many an educated young man without trying to understand spiritual matters explain things away to themselves and begin to deny their existence. What value can be given to their talk in the face of those saints who have devoted their entire being to Sadhana and whose purity speaks for their experiences and one's head automatically bows down at their feet. Proof! That is how the intellect prefools itself for proof that which is the proof of all! It is time that you educate yourself thoroughly, work hard but try to maintain good health. Try to understand the world around you, and the persons with whom you come in contact.

Please enclose a reply cover (envelope).

With love and blessings,

Yours in the Lord,

Ramanand



Letter No. 124 : Shri Ram :

Badaun.

27.03.1949

My dear Brijlal,

I hope you have received my p.c. from Hapur. I got your post card on the 24th at Bareilly. It had been delayed in transit.

I am arranging to spend the month of June at

one place in the hills when you may have the opportunity of being with me if you so choose.

It is Sadhana which will actually count. That is actually the test of how much you want Him. So many times we are running after thrills, momentary of course, but are not ready to dedicate life coolly for the sake of the Divine. That latter is indeed a much greater task and leads to God realization.

With love I remember my friends at Muzaffarnagar. Sh. Anand Swarup, Sh. Brahma Swarup, Sh. Brahma Nand, Dharam Pal, Mam Chand, Jag Bhushan, Barumal and others.

With love and blessing,

Yours in the Lord,
Ramanand



Letter No. 125 : Shri Ram :

Bhongaon.

20.04.1949

My dear Brijlal,

Yours of the 8th instant to hand,

The more of time and interest you put in Sadhana, the greater and greater the good that you will reap out of it. Sincerity of purpose, steadiness of determination and regularity of efforts determine our advancement in sadhana as also in other walks

of life. Develop living faith in the Lord and let it become the most dominant factor in your life.

Though physically distant, we can be mentally and spiritually close to one another.

Hope you come upon the two books *Adhyatmik Vikas* and *Sadhana*. If not write to Bisalpur. The Hindi is a bit tough but it should not be difficult to follow with the help of friends.

How is Shri Brahma Swarup? He has chosen to keep silent, though I would have liked otherwise.

Remember me to all the friends at Muzaffarnagar.

With love and blessings,

Yours in the Lord,

Ramanand



Letter No. 126 : Shri Ram :

Siahi Devi Camp,
P.O. Shitla Khet,
Almora.

10.06.1949

My dear,

We have to understand clearly the criteria of progress in spiritual sadhna. As the sine-qua-non of the path of sadhna that we pursue is the grace of the Maha Shakti, the more we learn to depend upon

Her, the greater and the more living the faith in Her that is developing, the nearer we are getting to the mother Divine, the greater will be the descent of Her Shakti and hence our transformation. This developing faith changes one's outlook on life. One gets ready to accept life with all its ills from the Divine, and a sense of active self-surrender develops. We want to become of the Divine and lay all at the feet of the Divine. Thus the inner being is prepared for a real transformation. This change of outlook, this faith and the attitude of surrender is a true sign that we are getting nearer to the Divine.

Next, we know from the actual transformation that has come in the astral, pranik and mental processes. Do the things of the world attract us as they used to do? Are we in the grip of Kama, Krodha etc. as we used to be or they are falling away? There is generally a tendency to explain away such a change by the factor of age, but that is not right always. Age produces change in most cases, but it is very gradual and imperceptible. Where there is perceptible change we must look for the cause elsewhere.

Third is the criteria of actual experience during the practice of meditation, etc. Here, there are so many factors which may cause delay. The body must be prepared for experiences of an intense type. The pranic and emotional resistance must be broken up before something startling comes up. If a Sadhak is finding some change in the matter of the first two factors delineated above, he need not feel diffident.

He is going ahead inspite of his not making much headway in the sitting.

As regards the sitting too, there is much to understand before one can gauge one's progress? Concentration is not the criterion of progress? Do you feel true Ananda in sitting? Do you ever feel like prolonging your sitting. Do you ever feel very light in the body during you sitting. If there is one or more of these, it is a sure sign of awakening. To lay emphasis on concentration in our Sadhana is wrong. It is what comes and goes and comes again as the play of Sanskars varies its tempo during the process of being exhausted. It depends also on the intensity of the Shakti and the condition of the nervous system as to its capacity to bear strain.

With love and blessings,

Yours in the Lord,

Ramanand



Letter No. 127 : Shri Ram :

Digoli,
Almora.

15.07.1949

My dear Durganad,

Yours to hand a few days back. I am glad that you have been able to give expression to your intellectual tribulations. If you are prepared to think boldly and clearly they will be resolved; otherwise

it may not be possible.

The first point raised is: Why are the good people often seen to suffer whereas the evil ones are happy? It is a fact that suffering results from evil and vice versa. The anomaly is easily solved when we are ready to go back. One does evil, suffers – learns. The preliminary action to suffering comes after death and most men are able to learn the evilness of evil in post mortem state. Such men will naturally try to avoid evil and do good. But where will their Karmas go? They will have to exhaust them, which they do.

Looking at it from the evolutionary points of view, as a sadhak advances his evil Sanskars demand to be exhausted before he can proceed ahead. No wonder, if good Sadhaks, have to undergo suffering. Their evolution side by side demands pure suffering to teach lessons which could not be learnt otherwise.

When 'Vivek' is born in a man, when he has learnt that evil should be avoided, if he trespasses, he is punished much more than one who is yet a child and does not understand. The higher the advancement, the greater the punishment. It is not for him to emulate those children and if he does, it will be to his peril. That holds in the world too. A High School boy is not excused the mistakes which a primary student is excused.

These are the facts – hard facts – you are a Grihasthi, you want a smooth sailing and so much besides. It is not all in your hands. You will have to

exhaust your karmas. Make the best of your efforts. That is your duty and a necessity of further evolution. If you know evil and yet follow it, nature will burst upon you with a thunderbolt. If you do not know it yet, go any way you like.

Choose the good, if you will, but be prepared for the cost that it demands. It requires daring. It requires clarity of vision. It requires a sense of right values.

What do you expect from your Bhajan or your truthfulness or your honesty. If you expect them to reward you immediately most often they will not. They may rather bring you into trouble. That is a fact and it is no wonder. In the present world it would be a wonder, if it was otherwise. If you know it and yet go ahead, you are on the path. If you falter, the gates of the path are yet distant.

Second question – What part does one play in making his destiny? To put it more clearly, in the determining of his pains and pleasures of the present life. You cannot understand it clearly. It is all a mixed affair. The Karma-devas keep very intricate account. A Karma leads us into another and that into another. It is generally such a mess that the chords of Karma cannot be unravelled. The past runs into the present and the present into the past. I cannot draw a line of demarcation, a line which will be visible to you.

You are talking about predetermination. What is inevitable and what is not? Again, I have to say,

your consciousness is not yet developed enough to understand. Understand, if you will.

It is a fact that nought but His Will is manifesting as the all. He himself is the all. It is He who determines and it is He again who suffers. He is the sinner and the sufferer both. Who else comes in, but the Lord. You would say: Why do we suffer? That is a delusion of the lower mind. The fact is otherwise.

Again it is a fact, that man is responsible for what he does and suffers for it. He evolves through his actions, good and evil both.

Both statements are true and have not to be confused.

There are things which it is no use bothering about just at present. A fourth class student cannot understand higher mathematics. He should wait – Rather than wasting energy on higher mathematics, he should work on the sums of his standard.

The second truth for you is to go ahead. Develop according to the line of thought suggested. Build a positive spiritual outlook on life and live it. That is an absolute essential in Spiritual Sadhna. Without this fundamental no progress is possible. Have you read 'Adhyatma Vikas'? Try to assimilate it thoroughly.

I shall be reaching Bareilly about the 23rd September. I shall try to contact your family, of course.

I know Pathankot. I am returning your letter. Please preserve this letter or send a copy of it to Sahu Kashi Nath Bisalpur.

With love & blessings,

Yours in the Lord,

Ramanand



Letter No. 128 : Shri Ram :

Digoli,
Almora.

02.08.1949

My dear,

There is Kama in you. You have been satiating it all the years of married life. The sex glands have developed the habit of forming semen and getting periodically discharged. The vital in you is used to receiving the shock of sexual intercourse periodically and hence craves for it. These are the facts. You want that you should be able to check all this that you be not driven to the extent of physical action, because that comes in the way of your sadhna.

Now, this approach to the problem creates a conflict and it seems as if you are pitched against the vital. What is it with which you will conquer? The intellect 'Poor thing' it goes under when the samskara surges. It goes up only when it is too late. Moreover, as long as "Your conquest" (if it be

possible sometimes) is based on the intellect – reasoning, it is on very slippery ground. You will have again and again what you consider a fall.

The samskara has to be exhausted totally that is the permanent solution of the sex problem. By pitching yourself against the vital, you merely suppress it for sometime, if you succeed. It is liable to rebound with still greater force. But if the Samskara wears away, we shall be beyond the danger of a “so called” fall. This can't happen in a day. The more the higher Shakti descends in you and raises the normal pitch of your consciousness, the sooner will the Samskara be exhausted.

The right attitude is to look ahead to aspire to a union with the Lord, to aspire to become totally. His and try to do as much Sadhna as possible. Go ahead with as much speed as is presently possible. Do not take the ‘lapses’ seriously. In fact I refuse to take them as lapses. They are normal for the position where you stand. If you shift your ground within due to inner advancement they will automatically fall away.

I am telling you in so many words, that I do not take them seriously. I want you not to take them seriously. When the urge comes, know that it is the prana crying. Do not fear it. Do not struggle to suppress it. Bow down before the Mother. Bow down seriously and sincerely and ask for Her orders repeating the name to put yourself in touch within. There will be a positive or a negative urge. If it is

negative, the Kama will automatically cool down. If it is positive, know that the divine wants you to go in for it. Your Samskara yet demands bhoga. This bhoga when thus accepted actually leads to the exhaustion of the Samskara. It is actually Sadhna. Do not expect that by so doing you will gain a mastery at once. This is the ego crying for mastery. Your mastery actually consists in following the divine will.

A day will come when there will be no more necessity of bhoga for your spiritual advancement for the normal exhaustion of the Kamsanskara. The inner being will emphatically declare, "Enough of it. I do not want it any more." The problem would then have vanished for ever.

I do not consider sex a sin. I do not consider it a hindrance to spiritual advancement in every case and at every stage. I regard sex also as divine, and a necessary factor for evolution at a particular stage. That stage passing, it passes away.

This radical outlook may raise a few problems. The sadhak may by thus continuing his sex-life produce children, which are a great liability on both the husband and wife. I would advise such a couple to use birth control measures. Some harmless apparatus may be used, but no drugs. I must tell you that this is the last resort. I believe if a little care is taken in choosing the days of meeting it is possible to do without such an apparatus. (The named ones can tell these things from experience).

You may also think: Kama is so much decried in our Shastras and this young Brahmchari is putting forth such an unorthodox viewpoint! It is dangerous what I am telling you.... is what but it will work and will release the Sadhaka from the influence of Kama forever some day. He will smoothly outgrow it, without any inner or outer torture, without any suppression, without any frustrations. The so called 'failures' will draw him as much nearer to the Divine, (if not) as will the successes (But to take these things as 'failures' or 'successes' is fundamentally wrong. That you understand I hope).

Yours in the Lord,

Ramanand



Letter No. 129 : Shri Ram :

Digoli,
Almora.

16.08.1949

My dear,

Your letter of the 9th instant to hand.

As there are periods in females, so there is a sort of a cycle in man as well during which the sex urge becomes dominant. You may have marked it. The period when it comes tends to madden, but if one knows that it is not going to last for ever, in a few days, it will be automatically over, one can take

it more serenely. In some people who are habituated to sex-life, a stoppage of it sometimes leads to nocturnal emissions. If it so happens, it is not to be taken seriously. In course of time they automatically stop. There is no comparison at all between sexual intercourse and a nocturnal emission. With every such period passing away, the intensity of the urge will weaken. Keep ready for the stormy periods.

Again and again as you go ahead in Sadhna, when the current makes a sweep of the Samskara, you may feel that the urge is back again in great violence. You have only to know in that case that it is the Mother cleaning up. The Samskara is being thrown up to be washed away. There would be numerous such wash ups and with every one you will become less sexed. Woman would cease gradually to be a woman. The characteristic difference and the consequent reaction will be going away.

I must here tell you, the more you fight shy of the opposite sex, the more it binds you down. Contact with the opposite sex which comes naturally actually exhausts the sex in Sadhak. I have seen persons getting normalized in this regard as a result of the mixed camp. To avoid women because they are women is to call down upon oneself the nemesis of the Divine. And it is a fact that the more the suppression of sex, the greater the bashfulness and the tendency to run away.

Pran is that which is responsible for our physical

existence. It develops a consciousness of its own and acts as a being with independent life. It has its likes and dislikes and wants to perpetuate its existence. I wonder if you have cared to read the *Adhyatmic Sadhna*. You could have understood it from it. You will do well to thoroughly understand the two books along with the one which is to be out soon.

Kama seems to be coming in the way of one's *Sadhna*. Union with the Lord is possible only when we are clean thoroughly, so clean that our further sullyng is impossible. With the dross of kama etc, lying within us, with the vital and the emotional in us yet being full of the lower *Samskara* we cannot have actual Union. All that cleaning up has to be done before the consciousness can permanently have an abode in heights. These urges and upsurges, these ups and downs, these tortures and frustrations and these tremendous storms all contribute to exhaust this dross from within once we have pledged to live for Him. When the storm comes we should greet it as a cleansing process just as a nature curist takes crisis which throws out the foreign matter and relieves the body of it. The crisis is painful, no doubt, but it is absolutely necessary for the better health. Similarly each storm is painful but absolutely necessary for the inner cleansing. After each storm you will feel lighter, than you felt before its commencement.

It may be asked: Is there no short cut? Can we not avoid this painful process? I know of no such

method. We should be brave to undergo it. The Divine will sustain us all through, once we understand it properly and recognise the hand behind these storms.

Be cautious: Even when we say that I give the credit to the Divine for success, that Aham may be lurking within and asserting itself in the same breath.

The wise ones give all to Him, credit and discredit both. When one understands, one cannot be partial even to the Divine. In fact both credit and discredit become one. That verse "Gun tumhar samjhain nij Dosha, Jehi sab bhanti tumhar bharosa" (गुण तुम्हार समझई निज दोषा। जेहि सब भांति तुम्हार भरोसा।।) is good for children to make a start.

One who has charm for sex life and knows and wants nothing higher will go in for it in spite of any such view point as laid down in my last letter, and he should. He needs more experience before he qualifies anything higher. A check which comes prematurely does more harm than good in the long run. Price has of course, to be paid before one becomes capable of a higher understanding. That price is blundering and suffering. Yes, he may feel that he is performing Sadhna, whereas he is actually going further in Prakriti. That mistake however, is corrected. Nature knows how to do it. Suffering is a great and unfailing teacher.

"Amaltas", of course, not only needs an external

guide, it needs a perpetual wakefulness. Without wakefulness one cannot learn from experience easily.

Yours in the Lord,
Ramanand



Letter No. 130 : Shri Ram :

Chitai,
Almora.

26.08.1949

My dear,

I hope you have got my communication dated the 16th instant. This is in sequence of what I wrote.

There remains one serious problem regarding sex in married life. The husband and wife are not always on the same level of evolution. There are cases where either of the couple has realised the necessity of remaining content, whereas the other is yet hard in the grip of passion. The aspirant when faced with such a life partner does not know how to behave. He may feel miserable. What course should he take?

The path is clear enough. He has to gratify his life-partner but to a reasonable minimum, on demand for such gratification. However, it is his duty to try to educate the life-partner. An all round education with emphasis on higher values and a

persistent attempt to create higher interests will in due course have its effect on this side of life as well. A proper understanding about sex and its place in life and relation to Sadhna is, of course, necessary for every one. But mere education will not go all the way. Experience here, as elsewhere, is a necessary factor in the use of a new higher consciousness without which the inner being is not ready for the lift. Some need more of it, while others less. There was a time when the aspirant also stood where the life partner stands today. Let one not feel miserable, because his lot has fallen with such a low developed one. The powers know your Karmic demands and necessities of evolution and have ordained accordingly. Accept your lot joyfully.

One is not rid of sex, merely when the inner being has outgrown the necessity of physical action and has rejected it. That is just the beginning. The sex is rooted in the Prana (Vital) and has gripped the emotional as well as the mental. The sex-desire and sex-association (the *vasna* and *samskara*) have to be absolutely rooted out from there, before one is perfectly free from sex. This is a task which demands patience, and is quickened through an outlet in the physical if it comes unsought for. The aspirant, therefore, by thus continuing sex activity for the sake of his partner will be rapidly exhausting his *samskara*, or else he will have to exhaust it at the super-physical planes. If it is done in the proper spirit – the spirit of sacrifice – it is laudable and has much greater value, for it strikes at the very root of

'Aham' as all sacrifice does. Know that the Mother will release you from the obligation of physical sex-activity as soon as you do not need it. She can do that; Her ways are numerous.

It is to be clearly realised that the other partner does not bind one down to sex. He or she will if you are ignorant and you need your bonds to be strengthened so that you may emerge all the stronger when they are broken. But if aspiration is born, if the self is ready to outgrow sex, the partner will actually help you to strike off your bonds of sex, by providing for the exhaustion of the Samskara rapidly. What an aid in spiritual evolution becomes the life mate?

Sex is not merely physical action. That is the animal part of it and a necessity for continuation of the race. Difference between man and woman covers a very wide range of the pranic field and it outgrows into the emotional and mental. That also must go and it can go through association with the other sex in social life. That uneasiness which is felt at contact is due to this difference (I may call it electrical or pranic) and is due to Samskara as latent within. If you accept the place of other sex in life, and cease to shun, gradually you will feel normal. The sex difference will cease to exist for you.

Woman is the representative of the Divine Mother. Accept Her as such. Don't you see how she cleanses you of this sex as wife through self sacrifice, as mother, sister, daughter etc.? Shun her not or else

she will become the Chandi (the Fearful) for you. You cannot escape Her. The more you try to run away, the more she will hold you in her grip. If you accept her as Mahalakshmi, she will be a veritable mother, working day and night for rapid growth and release from the lower Prakriti.

Women have to accept man the same way. She plays the other role (man's) for them and does the same work. She becomes Rudra the Dreadful if you ('you' is not appropriate here, 'they' ought to have been here instead of 'you'. Is it right?) hate man.

Don't you realise now that sex is Divine? Don't you see that sex is Sadhna? Don't you see that there is nothing to fear, if you bow down before the Divine Mother and follow Her lead. She has already arranged things so well for your growth.

During the course of Sadhna that is ours, the higher centres are affected first and hence the mental and emotional vehicles are first cleansed. As a result there continues the hold of sex in the physical even when it is almost uprooted from the higher vehicles. One can actually see the storm raging in the vital. One need not fear such storms. Gradually the Shakti begins to work in the vital and transforms it. One has to watch on and let her work unobstructed. She will do the needful.

Do not be afraid, nor be taken in by the passing storms. Try to remain in touch with the Divine Shakti and see Her at work within you. Have faith in Her. Recognise the storms as they come and let them

spend their force. The quicker the shakti works, the quicker will She release you from the bondage of the vital. Hence turn your face towards Her. Therein lies the solution of all your problems.

Yours in the Lord,

Ramanand



Letter No. 131 : Shri Ram :

Meerut.

07.11.1949

My dear

I got your letter from Agra while in the Camp. I presume you have reached Calcutta long ago. The Camp was over just last morning. Shakuntla also joined. She is here yet.

How is Saroj? Kindly do let me know? What is your further programme?

I am to be on the run as usual: Muzaffar Nagar, Meerut, Bulandshaher, Delhi, Bisalpur, Agra etc. I shall be probably in Bombay during the X'mas.

I would strongly suggest a change of climate for Saroj under all circumstances.

Remember me to Saroj ji, Lallu ji and mother. I hope Shri Bhargav (J.P.) is doing well. Remember me to him as well.

You may write c/o M5. Jawahar Qrts, Meerut if you write early or else c/o the Bisalpur add.

Hope this finds you in best of spirits.

With love & blessings,

Yours in the Lord,

Ramanand

P.S. Kindly remit that amount of Rs. 10/- monthly to Smt. Parsandi Devi c/o Lala Manohar Lal, M5 Jawahar Quarter, Meerut. Shri Ramesh Singh has been transferred to Lucknow.

I talked to you about Shri Girdhari Kishan Tayal at the Haridwar Camp. I learn that he is yet in the wilderness. I wonder if you can help him to secure a job.



Letter No. 132 : Shri Ram :

158, Partappura,
Agra.

15.12.1949

My dear,

I was here on the 13th. Shrimati Vidyaji came last evening. She has left for Meerut today. She is alright after such a deal of suffering.

I learn that you have both left for Bangalore.

You will kindly instruct the bank to make

remittance in the name of L. Manohar Lal above. By putting in Smt. Parsandi's name, it becomes a very tedious affair. She will get the amount alright: that way and without botheration.

My love and blessings to you both.

At Bangalore try to remember the Lord. You will have pleasure and peace of mind. Resign to His will and all will go well.

Please write sometimes and let me know about Saroj's health.

Yours in the Lord,
Ramanand



Letter No. 133 : Shri Ram :

Jullundur.

11.01.1950

My dear,

Your letter per L. Jiwan Lal was duly delivered to me. The letter written at Bisalpur address came in day before yesterday. I came here last night.

Things must improve. Have firm faith that nothing but which is for your highest good can come about, and let yourself go in Mother's hands fully. Not only during meditation but even otherwise demand firmly that Her will be done: 'Mother! Let

Thy will be done.' Have a little more of patience.

During meditation take the sitting posture as you have begun to do. Invoke the Mother. After the repetition of आवाहन (Invocation and the Salutation), relax as in Mother's lap. Pray that Her will be done and go on with the name. Become as passive as you can. Do not mind even if the repetition of the name stops. Let any opening take place, be it the lowermost. But do not go after ananda – a gratification in prana and manas. If it is for your good that it should come, it will come otherwise not. Accept everything, even a vacantness from Her and bow down joyfully before Her will. This is the way in short from beginning to end. Your problem will be solved. I shall be with you during meditation.

I want you to report weekly for the present. For the present write c/o M-4, Jawahar Quarters, Meerut. I shall keep informed and your letters will reach me promptly.

Try to repeat the name in leisure moments.

With love & blessings,

Yours in the Lord,

Ramanand

P.S. Do not consciously cause a descent or an ascent. The lead should come from above.



Letter No. 134 : Shri Ram :

Ludhiana.

26.01.1950

My dear,

Yours of the 21st January to hand today. I have been awaiting your letter.

I am glad that you have been able to express your notion regarding sex. Now, there is every likelihood of the road being cleared once for all.

We have to be very clear regarding our stand in Sadhna. Who is to purify the prana? Who is to cleanse the emotional body? Who is to stabilize the intellectual self? It's the Mother's job, not ours. Ours is but to surrender – to call Her to come down and take possession of the being as it is. As our call goes forth, as the aspiration deepens and intensifies, She gradually comes down beginning Her task and refashions the entire being on the basis of the higher consciousness. The less the interference, the easier Her work.

We can help Her in Her gigantic task by a clear understanding of the process by being prepared for the inevitable changes all over the being. Faith, of course, is the fundamental pre-requisite.

It is the Divine that works everywhere and through every movement in the universe as in us. It is the Divine that works through that which is lower and that which is higher. It is the Divine which

through all processes, higher and lower, is taking us towards Divinity, and it is to this very Divine, we aspire to surrender. It is the Divine Will which works through all alike. If it is true, then there is no other course but to recognize Her hand everywhere. Wherever, in fact, we can recognize Her hand, there the Divine – the highest, will come down for us. If we can recognize the Divinity behind sex, sex will cease to bind us. In the degree we do not do it, it binds us down.

When can we be released from sex? When the swadhisthana is cleared of sex-samskaras – only then. A lifting of consciousness accompanied by a working out of the samskara – (the potentiality), is necessary. If that potentiality is not exhausted in the physical plane, it has to be done so at the subtle, which, in fact, is a much longer process.

Our Sadhna is not in the least affected by indulgence. Brahmcharya comes naturally. As self-restraint is what is induced by sadhana, and not upon what our progress is based – similar is the case here. The higher consciousness coming down clears our vehicles and reintegrates the functions, so that all that cannot fit in with the new order goes off.

Have faith in the Divine? I am not talking any theory merely. It is what is based on the experience of numerous sadhakas, including myself. Admit defeat. Bow down before the Mother. Let Her Will be done, here as elsewhere. Do not be impatient. Do

not fear in the least. You are actually in Her lap. She will cleanse you. She demands no conditions from Her children accept that they call Her. She will cleanse you, as you can never do by self-effort. You will be cleansed also of the vanity of a conquest in sex.

I assure you that if you cease to resist, accept where you stand and bow down before Her Will, things will gradually improve. I am directing Bisalpur people to send you my three letters on sex problem. They were written for a friend whose ideas about sex were just what yours are. He has profited by them. Try to understand the whole position.

If you have some little faith in me, let go this struggle. You have tried enough and failed. I shall do what is necessary, but you must cease to react as you do.

Change your behaviour towards those with whom you remain angry. Give them love and consideration. Things should improve. Learn the lesson which the circumstances are going to teach.

If this much is not enough, apprise me of the situation fully.

‘माता तू मुझे अपना करले’ (Tr. Mother make me your own) is much stronger a demand, than the one you put forth.

Go ahead. Keep on reporting. My next address is M-4, Jawahar Quarters, Meerut till the 6th Feb.

With love & blessings,

Yours in the Lord,
Ramanand



Letter No. 135 : Shri Ram :

Meerut.

10.04.1950

My dear,

Do disabled not live? Can they not love and advance towards the Mother's feet? Paramahans Ramakrishna felt the same when his wife came and began to live with him at Dakshineswar. As the shakti leaves the lower-centres there is a radical transformation in the matter of sex.

Hope your meditation is going on well and you are sobering down. The new move of concentration in the higher centres must have gained ground by now.

I keep you in mind. Things are pushing on very satisfactorily. Her grace is there upon you. May you have more of faith and reliance.

Yours in the Lord,
Ramanand



Letter No. 136 : Shri Ram :

Siahi Devi Camp,
P.O. Shitla Khet,
Almora.

18.06.1950

My dear,

Both your letters of the 6th and the 13th June to hand. I have already written to you. Moreover, I was extremely busy in connection with the camp and am so even at present.

You may do '*Chandi Path*' if you feel the urge to do it. If the *Navarna Mantra* pulls you, you may sometimes do that as well. What I want is that neither of these should become a limitation in your sadhana. You have to learn to surrender and link yourself up with the Divine Mother directly and independently of these.

Regarding the problem that you stand between worldly prosperity and complete surrender. The resolution will come as the samskaras are worked out. Pray for true aspiration – the real Love of Mother's feet. Place your other desire before Her and let Her do with that as she wills. She may fulfil it or finish it, as she pleases. That way you can be nearer to Her and be rid of this tangle as well. You will get what you lack. The samskara will be worked out very smoothly, and the spirit of surrender will grow.

The nearer you can feel to me, the sooner will come the solution to your problems. You can invoke my presence wherever you like and you will find me there. That will lift you and pitch you up high without any effort. The more you can link yourself up with me, the easier will it be for you to go ahead. That seems to be the clearest road for you. In invoking me, you invoke the Mother who works through me.

With love and blessings,

Yours in the Lord,

Ramanand



Letter No. 137 : Shri Ram :

Calcutta.

28.10.1950

My dear,

Yours of the 21st to hand.

The issues are plain enough. You want to realize the Divine Mother. You will have to pay the price. It is to become totally Hers. It is to surrender at Her feet entirely. It is to admit defeat and let go. Then Her grace will descend. You will begin to realize that she holds you and is leading you on.

At present you want things to be accomplished by your self-effort and in your own way. That shall

not be. That will not be for your good.

Have faith in Her wisdom, in Her kindness and Power. Be prepared to tread the way she would have you tread. If you could sense Her Presence and get Her guidance, I would not have come in. That being not so, you shall have to try to reach Her in me, and that is far easier. She works through human beings when we invoke Her – when we have proper faith. She is in fact the Guru in such a case.

Let go your fears. When we surrender, we surrender our future in entirety in Her hands. Our false notions of a downfall and rise, have also to be surrendered. She knows our good best and will work it out.

Depend upon the Mother, relax within and let go. Cease to struggle with yourself. Cease to attain any particular state. Aspire to become Hers totally. Her Grace will come. You will find the ground under your feet.

How much I also wish that you could be with me, but not at Bombay, nor even at a place where you can live your own life. I want you to live entirely differently – to live my life when you are with me. Your physical system will adjust without any difficulty, only if the inner being is prepared to sacrifice the ego. The closer you can come to me the easier will it be to scale the heights, and to surrender. So I do not want you to be with me even at Sakhoti, much less Meerut.

Remember me to Shilaji and children.

With love & blessings,

Yours in the Lord,
Ramanand



Letter No. 138 : Shri Ram :

Nasik Camp.

05.12.1950

My dear.....,

I am glad that you have afforded me an opportunity to express myself on so many points. I shall try to be plain and brief.

I am out to establish no new creed or dogma. Nor do I have the consciousness of having been entrusted with a mission. What consciousness I have at the most is that of the Mother enacting her play through this person. It all looks like a play. It is devoid of any momentous meaning or purpose for me. I just play, or better still, She plays in me.

To have my help and guidance in Sadhana, the Sadhak has to agree with me on a few points only. They are : (1) The existence of divine Power (2) That the Divine is gracious and (3) that we can be linked up with the Divine through the name.

From truth to higher truth have I grown; so do I expect others to do. The sadhak as he goes ahead begins to understand what he could not in the beginning.

I live and learn. So do others. I profess no infallibility and hence curb no liberty. I reserve with me the right to think as I do and give the same right to others.

What I advocate is a spiritual ideal, an outlook on life.

Each and every sadhak should himself live the ideal rather than try to spread it. Live the ideal wherever you are placed and as best as you can. Grow in oneness with the Mother. She will make you an instrument of Her work, however humble an instrument it be.

My personality? To me it is the Mother which has all the meaning and this personality has none. It has meaning to those who can link themselves up through it. But even then it is the Mother who counts and not the person.

I wonder if we can call it a movement. It is more like a school which advocates an outlook on life of its own and specific way of sadhana in accordance with it.

I claim no originality for any thing that I advocate. I only try that I advocate nought which has not been assimilated by me personally.

It is all Her Grace. It is the grace of my Guru. Nothing is mine herein.

I would not like our sadhana to be turned into a missionary movement or into an organised

institution. When sadhana comes to be circumscribed it would be lifeless; selfless service – the spirit of it, is a necessary element of our sadhana. It is the spirit which is required to permeate us through and through.

I want every sadhak to become an embodiment of selfless service and love wherever he be in life. I want him to be an instrument of service in the Hands of the Divine in his ordinary walk of life. Those who MAY BE CALLED TO LIVE WHOLE TIME FOR SERVICE should be an exception.

I respect the revealed scriptures of the world but cannot accept everything as advocated by their advocates.

As far as religion goes, it is to my mind a constantly changing organization. It changes with times and climes. It is more like a basic than a military school.

I regard Avtar as an actual phenomenon. I believe what the Gita says about it. But I do not worship any Avtar as my all in all.

I consider caste system as something which has outlived its utility and as already dead. What we have is its rotting carcas.

The present system of marriage though it has its defects, is yet much better than the love marriage system. We have a very high ideal of marriage. We should try to live it.

The system of demanding dowry is bad. Marriages should not be expensive.

The ancient samskars had their meaning and if properly performed have their specific influence even today.

The ancient festivals afford us opportunities for festivities. They are a welcome change in our life and are carriers of natural traditions. Of course, we can improve upon the mode of observance.

Our sadhana implies an outlook on life. The entire life is to be looked up as a school of sadhna and so we have to accept every event of life. For this you would do well to read 'Adhayatamic Sadhana pt. II' and my letters published in sadhana.

Higher life and love should emanate from you as fragrance does from a flower. The bees are automatically attracted if there is any thing worthwhile therein.

I fail to consider the feminine sex as lower than the masculine. Both have their place in the economy of spiritual and social life. But equality as sameness is a harmful idea. Motherhood is the highest privilege of a woman and not secretaryship in a foreign embassy. Both must live their lives without trying to vie with each other.

I regard marriage as a spiritual union of two equals, be they complementary or supplementary.

I believe in the inherent equality of human beings.

Yes, you can form ashramas. But why should not your home become a first rate ashrama? Then you can help others to make homes like your own. I value such ashramas far more than 'nothing to do' ashramas.

You may have Vidyamandirs, but making them of your own, will again spell trouble. We have a spiritual ideal. Live it and radiate it. Your field of work may be a Vidyamandir or a Sadhanamandir.

Yours in the Lord,

Ramanand



Letter No. 139 : Shri Ram :

Gaya.

31.12.1950

My dear Durganand,

Your letter of (1.12.50) reached me only a few days back at Kanpur. I have read it with great interest. I shall give below my reactions and replies to your queries.

There are things which are due to "Prarabdh" and there are things which are due to our recent effort. Our Prarabdh covers our life to a certain extent only and not totally. Effort, we must make for effort is necessary for our evolution.

We should, of course, be judicious in making efforts. If we strike against the wall, we hurt our

own foot, but if we strike a ball it goes off to a great distance.

Effort and acceptance should go together with judiciousness, of course. Accept what comes. Don't grumble but make effort, if you think, that something can come about.

Regarding transfer, if you are in service, you can not always have your own way. Too much of interference and wire pulling is liable to prejudice the administration against you. It also appears to me as a form of rank selfishness. That was why I discouraged your making effort for cancellation of transfer.

You must make effort. The fate theory does not give us the true picture. The Lord will manifest through our effort as well. Work one must and sincerely but without much thought of the outcome. Work, because one should. Hope for the best and be prepared for the worst. Prepare for your exam. But you should not develop that nervousness, which you did; overwork and excitement cause it. But to jeopardize your health will be no good. Discretion is the better part of valour. The maximum which is compatible with health and can lead to success is the right thing to do. The interpretation that you have put on my words has been wrong. I only meant and mean that one should not live in a perpetual discontent as you have been doing. I never advocate inaction. That kills life and increases discontent.

I do feel that you chase the things too far and

the result is that you lose the sense of balance. We have to accept the limitations of society. Why should we always have what we want and at the cost of others? You have interpreted my words as you did because you have taken them too far and out of the context in which they were used.

When a person is self conscious and chooses to go ahead, his responsibility is much greater than before. Demand upon him increases and his lapses are not forgiven or else he cannot grow. There is no question of his receiving rewards. A fourth class boy can not be rewarded for the work which a fourth class boy is expected to do, but which is meritorious for a third class student.

His Will is manifest equally through good and evil. It is the ignorant one who makes that sort of distinction. Bear your responsibilities and your duties. That is the right thing for you to do. A simple child like faith would awaken you to higher reality and give you peace and the strength of Balance. It would bless you with the Grace of the Divine.

I am coming to Lucknow on 9th morning in January and shall be there till the 12th evening. I would talk to Johri. Hope he shall have time to meet me.

With love & blessings,

Yours in the Lord,

Ramanand



Letter No. 140 : Shri Ram :

Anand Niwas,
Nainital.

21.05.1951

My dear,

Yours of the 13th to hand.

There are two ways open. One is to run away from the business which occasions so much of worry and seek livelihood elsewhere. The other one is to have an unflinching faith in the Divine and the spirit of absolute surrender, so that worry becomes altogether impossible under any circumstances whatsoever. This second one will mean an achievement in evolution. The former will mean an escape, which may not be even successful.

You have developed this worry nature. The best thing is that it should die out. The descent of the higher consciousness which will impart a living faith is the permanent solution. But even that will not be accomplished in a single stroke. The worry samskar is very strong. It will take many crises before it is totally eliminated. I do think that the processes of elimination is at work. The samskar is gradually wearing out.

You can help it wear out quicker by being decisive in your attitude. Do not seek the first solution yourself. Do not wish for an escape. Let the Mother's Will be done. Let Her keep you here as long as it is necessary for your evolution, for therein

lies your greatest good. Have faith in Her Goodness and surrender. As soon as the inner one ceases to resist Her Will, the samskar will be washed clean and these attacks of worry will cease. They are the measure of your attachment and absence of surrender and that of faith. Understand the situation fully well. Do not seek a solution in the wrong quarter.

Those Theosophical books will be had only of the Theosophical Publishing House, Adyar. Get them first.

With love & blessings to you all,
 Yours in the Lord,
 Ramanand



Letter No. 141 : Shri Ram :

Siahi Devi Camp,
 P.O. Shitlakhet,
 Almora.

11.06.1951

My dear,

Yours of the 29th to hand. Peace must come. Be steady and stand aside. Watch the attacks as they come. They come from within and without which is a unity in fact.

The easiest way to stand a witness is to resort to the name. Fight not these attacks. Nor yield to

them by identifying yourself with the lower. Let them brush past. When you have found this technique, the sting would have gone. You will begin to see the Divine Hand behind the attacks, working out the lower samskar. Then you will be at peace in spite of these attacks which will die out in course of time.

I am glad that you are having special sadhana periods. I hope you do not have reactions to these. When you feel sure, extend this length of the periods, so that gradually there remains this alone. Be not in a hurry. Go slowly, but steadily. My blessings go with you.

Her grace comes through strife and struggle generally. She awakens by hard strokes.

I hope Sheelaji is quite O.K., her quiet self as before. Let her have more fire and faith in Her grace. Give her my blessings and also to the children.

With love & blessings,

Yours in the Lord,

Ramanand



Letter No. 142 : Shri Ram :

Bhilwara,
Rajasthan.

09.08.1951

My dear,

Both your letters to hand a few days back. I am glad to learn that you are settling down within and without. Have patience. Have the right understanding and faith, right understanding of the evolutionary processes and faith in the Divine Goodness which is taking you ahead. The present dispensation is from the Lord and it will change as soon as your evolution demands that it should.

Don't you feel that your prana should quiet down now? It is so troublesome, but, at the same time, it is the source of your present strength, physical, emotional and mental. As it quiets down you will lose a part of this strength. If you cannot part with this vigour, and as long as you are not ready to do so, this prana will have dominance, as it has now. This you have to understand.

The balance has to be born and has to get established above. Then, it should filter down to prana. That is the proper course. It is something inevitable. By right understanding, you can hasten the process.

I would like to see you much more settled within when you meet me next.

You may repeat the Navarna mantra whenever you feel like doing it.

With love & blessings to you all.

Yours in the Lord,

Ramanand



Letter No. 143 : Shri Ram :

Bhilwara.

My dear,

Yours of the 5th, to hand. I have been very busy these days and hence could not reply earlier. I was glad to have news of you. He is so gracious indeed.

You will do well to read the chapter on *ekagrata* in *Adhyatmika Sadhana* part I. You must understand the nemesis of these flitting thoughts. A higher power is controlling the whole process in meditation, even this dispensation. The more you can relax and be at one with that power, the greater will be the resulting benefit. That Mahashakti has got its hold upon you and is taking you ahead towards greater balance, strength, peace and bliss. Have full faith in Her. Let yourself go in Her hands as fully as you can. Aspire for the fullest possible surrender.

More books? You may turn to the Gita and Ramayana. Life of Sri Ramkrishana with a foreword by M. K. Gandhi, a Ramkrishan Mission Publication you may read with profit. But read it with

discrimination. Be not carried away. 'At the feet of the Master' a T.S. Publication will also be useful. 'In Tune with the Infinite' by R.W. Trine is another commendable study.

Life, you must learn to look at from a higher stand point. These so called frustrations of life are perhaps more valuable for our evolution than a series of successes. Capabilities are just a factor. They have a certain value in the world, but that is not the ultimate. Life has a higher purpose and all our values must be determined by it.

Understand life well. Fear and worry result when we do not understand. If it all comes from Him, it comes for our well being. What we consider as the worst in life is not the worst actually when it comes in His plan of evolution. Under His reign does there remain anything to fear or any thing to worry for? If there is, then we do not know Him, or do not know His dispensation. Knowing Him, we cannot but accept all that comes with open arms as it comes from Him.

The heart will learn this lesson gradually, not all at once. Let it take its time. Be confident that the lesson it shall have to learn and be rid of fear and worry.

What have you written about? You are welcome to write about the miracle of Ramnama.

Have you seen Utpadini Shakti, my latest publication? Do you think it will be worthwhile i.e.

useful to have a version of it in English? If so, can you suggest any one who can do it?

Yours in the Lord,

Ramanand



Letter No. 144 : Shri Ram :

Bhilwara,
Rajasthan.

22.08.1951

My dear,

Yours of the 5th instant to hand.

Thanks for the news. I hope you are feeling better in Sadhna now. Affairs will straighten. Patience is needed and that you have. How strange are His ways ! There is many a slip between the lip and the cup. Man proposed God disposed. Let us learn to bow down before His Will unconditionally. Therein lies peace. There is final rest. What about....? I hope he qualifies this time and has no need of seeking further accommodation at Calcutta.

With Love & blessings,

Yours in the Lord,

Ramanand



Letter No. 145 : Shri Ram :

Karnavas Camp.

06.10.1951

My dear,

Your problem, what is most essential is that you develop the right attitude towards life. Accept everything from Him and adjust. Accept your duties towards the family as well from Him and accept them as His worship. Sit you must, even when you are on tour, but you must adjust in accordance with the circumstances and do so without any feeling of irritation or resentment within. Try to keep up the link with the Lord through the name and better still through a living spirit of self surrender that will more than compensate your deficiency of sittings.

What programme is there to suggest ? The night is yours, you have to take the necessary rest and then get time to sit. You may sit at midnight if it suits, or before you go to bed in the night. You are at liberty to adjust as best as you can.

Let not Joy be your objective in Sadhna. It is a deceptive leader. Accept it as His grace, but desire no perpetuation of it. You will have the experience which your evolution necessitates. By the desire for joy in Sadhna, you introduce an unwanted extraneous factor which comes in the way of the normal spiritual growth as He designs. Offer up this joy as well at His Holy feet.

Ma is the Divine Mother to me because I have invoked Her in Ma. I bow down at Ma's feet and she responds at once. Her touch is the Divine touch for me. It is a fact of experience. But, it has its limitations. This fact is true for me because of the invocation. People invoke the deity in a stone image. I have done so in a living person-in Ma and I realize the Divine in her, as they do in an image. Ma is the Divine Mother not to all and sundry, but only to those who have that faith in her. So, it is not an impersonal and objective fact, though it is a fact alright. Bear it in mind, That will keep you from overstating facts.

Ma has faith in me. Her faith brings down the Divine to express in this body, but for her and her alone, and not for all others. To claim divinity for any one on this account will be wrong.

This understanding does not make Ma any the lesser for me. In fact I can contact her (Her) in all. She has become unto me the focus of the Divinity which is everywhere and everything.

With love and blessings to kiddies, Pushpa ji and yourself.

Yours in the Lord,

Ramanand



Letter No. 146 : Shri Ram :

Karnavas Camp.

07.10.1951

My dear,

You are being shaken terribly, but you know that the Mother's protecting hand is with you. Why not strengthen this faith and learn to keep balanced? The state of affairs will go, but I do want you to learn this precious lesson.

What is this surrender in spite of which you feel so miserable? The inner being has conditioned its surrender. Why not demand the spirit of total unconditional surrender? That alone can give you peace and balance. It is time that you realized this fact and free yourself from this continuous night mare.

With love & blessings,

Yours in the Lord,

Ramanand



Letter No. 147 : Shri Ram :

Santacruz,
Bombay.

16.12.1951

My dear L. Thakur Das,

Yours to hand. It was rather a surprise. It did not take me any time to identify that you were writing. I came to know quite a long time ago that your wife had passed away.

Peace of mind? You will do well to take to the 'Teachings of Shri Ram Krishna Pramahansa'. Rama Krishna Mission's publications are readily available. If you can read Hindi well, I would like you to read my books.

अशान्ति में, हमारी साधना, हमारी उपासना, साधना और व्यवहार। They are small books and can be had from the Sadhna Karyalaya, Bisalpur, District Pilibhit, U.P. You may also apply for "Sadhna", a quarterly which publishes my Gita Commentary.

I hope a study of this thought will settle up much within you.

You must do some "Jap" daily. That will help you a bit. You have great faith in Lord Krishna. You may sit down with closed eyes and repeat mentally with the help of the rosary, his name. But, you have to choose the name. All names are His, but you will have to choose one and stick to it. If you could take

to 'Rama' nam, you have the additional advantage of my blessings, which go spontaneously with that name. Rama is the one who pervades all and is all joy. It is a name of Lord Krishna.

Extraneous thoughts will interfere, but don't mind them at all. Let them come and go. You go on repeating राम राम without moving your lips or tongue and try to attend the repetition. The quicker it is, the better. Sit cross-legged but relax. You may sit on a पीढ़ी, if you cannot sit on the ground on account of the stiffness of joints.

Regarding your habits, liquors wreck our control system gradually and drive one away from peace. Meat as used by Indians costs heavily in terms of health in later life. The simpler and lighter your dietary, the quicker you can come to have peace. They should drop off gradually. You need not begin struggling to give them up.

Sit for "Jap" morning and evening from half an hour to an hour. During the day try to keep up the name continuously as far as possible. In the morning it is best to sit early in the morning before bath. One may sit again for sometime after bath.

You may write to me whenever you want to know or convey anything.

Yours in the Lord,

Ramanand

P.S. Do not try to meditate on the form. Let it come if it comes but make no effort to keep it up. More information you will get from the books.



Letter No. 148 : Shri Ram :

Bisalpur.

18.03.1952

Dear Behari Lal,

I could well apprehend that you would create a panic at Lucknow. That is in your nature, but it is bad. Neither get panicky for nothing, nor make others so.

I was not relying on nature cure for any thing at all. How could I! It is the Mother which had done all and this fag end of the tail she could not.

Fast was broken on the 14th night. Yesterday, there was mucus only 4 times or 5. There is no old matter now. Nature cure methods were stopped.

I am taking milk in the morning, roti and vegetables at noon, fruit juice in the afternoon and sago-milk at night.

Please go and reassure all those whom you have disturbed.

As soon as mucus stops, (and it will not take more then a couple of days) when I go off to Hardwar for change and recuperation.

Our follies tell upon others. Therefore we must be moderate in our thoughts and emotions.

Give my love and blessing to Shanti, Singh, Munni & Hansraj.

With love and blessings,

Yours in the Lord,

Ramanand



Letter No. 149 : Shri Ram :

Bisalpur.

22.03.1952

Dear Behari Lal,

Your letter. You are always pardonable and for every thing, but I must tell you things. Is not that unnecessary?

I do feel that much has been made by Brij Behari Lal who was already fed up with Hansraj.

It is alright.

I leave for Shridatt Kuti, P.O. Kankhal. Distt. Saharanpur tomorrow and shall be there for about a fortnight.

Give my love and blessings to Shanti.

Hope you are alright.

With love and blessings,

Yours in the Lord,

Ramanand



Letter No. 150 : Shri Ram :

Kankhal.

29.03.1952

Dear Behari Lal,

Your p.c. By what prank of imagination, could you think that the pen was meant for Mr. Singh. It was the same pen and meant for Shanti. Kindly give it to her.

I am steadily improving, though very slowly yet.

Love and blessings to Shanti, Mr. Singh. Munni and Hansraj.

With Love and blessings,

Yours in the Lord,

Ramanand



Letter No. A1 : Shri Ram :

18.02.1964

My dear,

Shri Shuklajee, as good luck will have it, met Prof. Khera accidentally at Rewa and learnt in a casual talk that Prof. Khera was very close to Swamijee. I requested Prof. Khera to reveal some facts about Swamijee. Here is his reply in original. Editor

I am deeply grateful for your kind letter of many days ago. I am grateful also to Shri Shuklajee who was instrumental in bringing about our acquaintance. Your letter confirms the great impression that I had already formed, on the basis of my few contacts with Swamijee, about the grace and goodness of your entire brotherhood. I take this opportunity to pay my heart felt homage to you in your individual as well as representative capacity.

The members of your noble fraternity must be deeply envied for the sublime privilege they all had of sitting at the holy feet of the great Swami Ramanand Ji who had brought with him into a brief earthly life the divine heritage of a lofty soul and a world-transcending vision. Your personalities have been so galvanized by his sublime touch and association that each one of you is radiant with the extremes of greatness and human benevolence. Shri Shuklajee has left me in no doubt about the mighty hoard of spiritual peace and felicity that you all generously share. I congratulate you on the greatness

of your destiny and salute you for your personal greatness.

A peculiar sense of mutual interest and affinity grew rapidly between Shuklajee and myself while we recently came into touch here at Rewa. This was largely owing to a glorious coincidence: that Shri Swamiji Maharaj was discovered to have been, during his mundane life, my close contemporary in his student days. We were fellow-students in Lahore, belonging exactly to the same class all along. To discover this was to be at once amazed and saddened by the thought how we may be walking step by step with a unique personality without quite knowing it, and may narrowly miss an avenue to a higher life ! Shri Shuklaji has such an overflowing reverence for Shri Swamiji that he began to bestow on me a certain esteem which I do not even remotely deserve, and he did so simply on the ground of my having had common years of education with the great Master. The truth is that I serve as a counterfoil which loudly offsets the greatness of him who is physically no more with us. I cannot however resist the nostalgic wish that I should have come into living touch with that noble soul and obtained some of the particular consideration that may justly flow from one class-fellow to another. But these opportunities come by destiny, and destiny stems from the merit of past lives. I am at a too low rung of the spiritual ladder.

Your letter to me is just as generously worded as Shuklajee's conversations with me have been. This

shows goodness in its most active, spontaneous and ministering form.

You are doing a most worthy task in editing the Sadhana, one copy of which has passed under my admiring eyes. I respect you for your beneficent zeal.

You have desired me to supply some material from my knowledge, towards your projected serial of Swamiji's biography. I wish I could do a great deal in this direction, but unfortunately my information – the authentic part at least – is very slight and sketchy. I would have known much more and offered more substance if I had had the still greater privilege of reading in the same College with Shri Shishu Pal Bhandari. Only our years from Matriculation upwards were common but our institutions were different.

I knew Shri Bhandari mainly in the emulous spirit of a fellow-student who aspired to similar high reaches in academic distinction. But he was so inaccessibly high up that I had only to watch the distant blaze of his achievements and the wide-reaching awe and glamour of his name in the student world. He was a byword for exceptional abilities. To think of competing with him was considered too airy a notion. His name sounded almost as a legend.

In the University Matriculation Examination of the year 1933 Shri Shishu Pal Ji secured a 'First Class First' with 733/850 marks and blasted all previous

records. The boy who stood next below him, was pretty far down in the score of marks, to think of a competition. I was among the much lesser performers, securing a First Position only in my division and winning a mere Gold Medal.

He did his Intermediate in non-Medical Sciences as I, and once again overstepped all previous records, probably with 538/650 marks, and of course, coming out First Class First again. This was in the Year 1935. He was a student of the Government College, Lahore, while I was at the Forman Christian College, Lahore.

We both did our B.A. from our respective, above mentioned Colleges, in 1937, when I had the modest honour of standing I Class Second in the University. His score I do not remember, we differed in our subjects of study, and therefore our interests were getting quite divergent. This is why from the B.A. onwards I knew less and less of him except, very occasionally, from hearsay. His name, of course was so conspicuous in my thoughts that I was always a willing and interested listener to any of the most casual talk about him. I heard it often said, among quite reliable student circles that right from his B.A. years Mr. Bhandari had turned more and more to an intensive and studious seclusion and that his particular devotion was inclining to the study of Sanskrit. His readings in the subject, even as a B.A. student, were stated to be far ahead of and in unbelievable excess of the Syllabi requirements. It was particularly mentioned in those laudatory talks

that he had nearly read through and could therefore put great pundits to the blush. Incidentally, of course, the news also started gaining currency that his original (his, or his parent's, one could not say !) ambition of getting into the Indian Civil Service had begun to cool and languish away.

I also remember that Shri Shishu Pal Ji joined the M.A. (Sanskrit) Classes, but further than this fact, my personal knowledge cannot keep up the trail of that glorious career, greatly as I would still wish to.

After the lapse of several years since my losing touch with Mr. Bhandari's career, I was startled by the news that he had already renounced wordly life and taken to Sanyas, being established at Almora. And that is the last word in what I have known of this great life-history.

I am now feeling stirred to the wholesome curiosity of renewing old links of my student days and collecting scraps of further information from wheresoever I can get.

I learn, you sometime visit Rishikesh. This gives me the fond hope that I shall have the delight of meeting you face to face.

I am unpardonably late in writing. The reason is my heavy load of M.A. teaching work at College during these months. I am unavoidably slack in all correspondence, but, all the same, I tender hearty apologies to you.

With best regards, I am yours,

Tilak Raj Khera.



I is ignorance. Thou is knowledge.

He is truly free even in this life who knows that God does all and he does nothing. When I shall be free, when I shall cease to be.

What is Samadhi ?

It is infinite stillness in which self communes with Self.

Stalling the body, calming the mind, and drowning the ego, comes the sweet joy of Brahman, in that super conscious state.

Ram Krishna Paramhansa



Letter No. A2 : Shri Ram :

It was the month of March 1952 when the Master was staying at Bisalpur with Sahu Kashinath, on account of his fatal illness. I was asked to see him there. I had mentioned to Sahu Saheb that I wished to be at Bisalpur when Swamiji was also there. As a result, when Swamiji reached there, he wrote to me, 'now I am here, why not come?' This was my last meeting with the Master and it was purposely arranged by him. He wanted to shower his grace and so he called me there. I, my wife Shantijee, Mr. & Mrs. B.N. Singh and Mrs. Savitri Jaitly, all started

together for Bisalpur. Reaching there we found ourselves to be in Swamiji's own home for so was Bisalpur to him. Bisalpur is thus a place of great importance for us. Swamiji, though so sick, used to look after our comforts, conveniences, food and everything. Mr. & Mrs. B.N. Singh. and Mrs. Jaitly all returned in the evening but I and Shantiji stayed on.

All the time we were noticing that Maharaj Jee's condition was deteriorating. He was scheduled to visit Pilibhit at the time of Holi. But his condition was not satisfactory and as such this could not materialize, so both R.B. Shyam Sunder Saxena and R.B. Ram Bhadur Saxena came to see Swamiji. Both were very close to Mahraj jee and were confident that Mahraj Jee would yield to their wishes. They suggested that Swamijee should be treated by some efficient physician but Swamijee totally refused to yield. He told them that they could not understand all the process and play of the Divine Mother. Then they argued that even Shri Ram Krishan Paramhansa had condescended to allow himself to be treated by some physician, Swamijee could not be persuaded. Such was Maharaj Jee's unyielding attitude which was due to his complete surrender to the Will of the Divine Mother. He would not permit anything to interfere with the play of the Divine. Let Her do whatever She likes, he remarked.

On the Holi day we along with Maharaj Jee went to the Garden as usual in the morning. Maharaj Jee used to go there in the mornings, sit alone in the

Hall, and meditate. Once or twice we would go there. I had purchased some sweets from a standard shop in Bisalpur. Somehow Swamijee came to know about it. He asked us that sweets be given to the Mali. To me he said that, if it was so necessary you should have brought something from home rather than purchase such things from the Bazar. You could as well take parched Gram but not these. So strict he was about food and our well-being as a mother would be. He gave us an all-round training.

On the Holi day Smt. Sharda Jee, (Mrs. Kashi Nath) our hostess took permission from Swamijee to go to her mother's place for a short while. She was allowed but her devotion to Guru Maharaj was so great that she would not even move to fulfil her customary obligations. Similarly on that very day Sahu Saheb requested Maharaj Jee to transfer his illness to him and be all right. Maharaj Jee lovingly rebuked him for talking like this. Such was the devotion, love, and regard for the Master of the entire family of Sahu Jee. It is for this reason that Bisalpur was Maharaj Jee's home.

On one of these days Smt. Vidyawati Pandey of Philibhit came to see Maharaj Jee in the evening. She was not allowed. At this time I felt privileged that I was permitted to stay & live with Maharaj Jee when others were not allowed to see him even. One afternoon I along with Shantijee was sitting in the Central Hall of the Garden. Shantijee told Maharaj Jee that it was rumoured that he will shortly retire into solitude & will not permit people to see him.

At this Maharaj jee assured her that this simply can not happen as he always had wished to share his spiritual wealth with others. His words were "Main to chahata hun ki jitna paun Aur bant dun." He, however, said, "I wish to distribute whatever I get. I do want to live alone in a remote hill station for 2/3 months to complete my work, having only an attendant with me." I was looking forward to be the attendant as and when this scheme was to start.

To my ill luck I did not stay there for long and came back to Lucknow after a week's stay. The accompanying three letters which I received from Maharaj Jee are self explanatory. I said 'Swamijee' you do not take proper care of your health. For this statement I was rebuked. But there must be something higher which ordinary men like me could not decipher. Such was our Master, so loving, generous and affectionate.

SWAMI RAMANAND

Born on 16 December, 1916 in Lalitpur (U.P.) in a well renowned family of Verowal (Punjab). Swami Ramanand had a brilliant academic career. He was a student of pre-excellence as he broke all the previous records of the Punjab University up to his postgraduation. While studying in the Govt. College Lahore, he had also acquired a deep understanding of many religious scriptures.

A life full of promise, position, and power lay ahead of him as he could easily have entered the Indian Civil Service, however, he opted for sanyas. The influence of Arya Samaj, Shri Ramakrishna Paramhansa, Swami Vivekanand, Mahatma Gandhi and his Guru Swami Satyanandji Maharaj proved vital in his decision of renouncing his home at the young age of 24.

He was a quiet and unassuming person who shunned publicity. He preferred to work in silence without any name or fame. He led a very active life-delivering lectures and discourses on Adhyatma, conducting Sadhna Shivirs, writing letters to Sadhaks, writing a number of books and undertaking extensive touring of the country. He gave 'Diksha' to many spiritual aspirants and propagated the path of 'Descent' for Spiritual Sadhana on account of it being comparatively safe, effective and natural.

Like the famous Adi Shankaracharya he passed away at a very young age in 1952 at Kankhal, Haridwar.

SWAMI RAMANAND SADHANA PARIWAR

*Sadhana Dham, Sanyas Road
Kankhal, HARIDWAR (Uttaranchal)*