

EPISTLES OF LIGHT

Letters from Vasishtha Kavyakantha Ganapati
Muni to Bhagavan Sri Ramana Maharshi
1931

Revised by
The Kavyakantha Foundation
New York, USA



Sri Ramanasramam
Tiruvannamalai
2006

© Sri Ramanasramam
Tiruvannamalai

CC No: 1128

ISBN: 81-8288-060-2

Price: Rs.

Revised and Produced by
The Kavyakantha Foundation, New York, USA

Published by
V.S. Ramanan, President,
Sri Ramanasramam, Tiruvannamalai 606 603

Original Centenary Edition Published by
Kavyakantha Vasishtha Ganapati Muni Trust
Madras, India (1978)

Original English Translation by
Sri Viswananthaswami, Sri Ramanasramam (1978)

Copies can be had from:
Sri Ramanasramam
Tiruvannamalai - 606 603
Email: ashram@ramana-maharshi.org
Website: www.ramana-maharshi.org

Arunachala Ashrama
Bhagavan Sri Ramana Maharshi Center
New York, USA
Email: ashrama@arunchala.org
Website: www.arunachala.org

Printed by
Gnanodaya Press
Chennai - 600 034

PUBLISHER'S NOTE

Vasishtha Ganapati Muni (1878-1936), famed as *Kavyakantha*, and popularly addressed as *Nayana*, was a mighty spiritual personality and had a large following of illustrious disciples. It is a standing testimony to his spiritual sincerity, humility, and intellectual honesty that he recognized the uniqueness of Sri Ramana Maharshi's teaching, accepted Him as his Guru, and proclaimed him as 'Bhagavan Sri Ramana Maharshi' to the whole world.

Nayana was one of the foremost devotees of Guru Ramana. As an unrivalled Sanskrit scholar, who was adept in the Vedas, Upanishads, and spontaneous literary compositions, Nayana was also a great *tapasvi* who lived and breathed the essence of *Sanatana Dharma*.

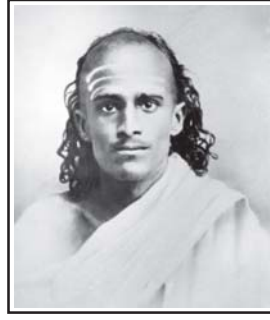
During a period in 1931, while residing at Anandasrama, Sirsi (North Kanara, Central Karnataka), Nayana wrote weekly letters to Bhagavan Sri Ramana in Tiruvannamalai. These letters were submitted to Sri Bhagavan and replies were sent. Bhagavan would peruse the Muni's letters carefully, though He Himself did not take part in replying except in rare instances where His views and advice in spiritual problems were sought. Bhagavan took interest in having his letters preserved and the Kavyakantha Ganapati Muni Trust in 1978, using Sri Viswanathaswami's English translations, first published them.

The Kavyakantha Foundation and Arunachala Ashrama, both based in New York, USA have carefully compiled the letters of Nayana and have provided in this volume an English transliteration. We hope that this revival edition of *Epistles of Light* will inspire devotees to greater depths of spiritual awareness.

Sri Ramanasramam

25-4-2006

56th Aradhana Day



FOREWORD

Kavyakantha Ganapati Muni was one of the most important spiritual and intellectual figures of modern India. He left an unparalleled legacy of works that address all the most important spiritual and cultural issues of humanity. He covered both spiritual and social concerns and provided a dharmic insight and impetus to shape the destiny of India forward according to its yogic values and energies from its glorious Vedic past.

Ganapati was one of the greatest writers of modern India. Probably the only other writer who covered a similar range of topics and with such depth and inner experience was Sri Aurobindo. Ganapati was a consummate poet, philosopher, social commentator, historian and, above all, Yogi. He wrote on the Vedas, Vedanta, Tantra, Ayurveda and Jyotish. His works included his own concise Sutras on a variety of topics, much like the great Sutras of old, inspired poetic songs to the Goddess and the Gods, prose on historical works, essays on aspects of dharma, and even an unfinished novel.

There was little in the Sanskrit literary and philosophical realm that Ganapati's writings did not address in both depth and detail. Yet he based his extensive work not on any mere intellectual curiosity or dexterity but on a powerful buddhi gained through extensive *tapas*, devotion, and meditation. His writings flowed

spontaneously from a profound inner realization born of years of intense internal practices. His works always center on devotion to the Goddess and the mantric powers she is well known to give those who are faithful to Her. His knowledge of Sri Vidya, Sri Chakra and Dasha Mahavidya was extensive and reflected throughout all his works.

As an important thinker for modern India as a whole, Ganapati Muni was of the same generation and stature as not only Aurobindo but also as Mahatma Gandhi, Swami Vivekananda and Rabindranath Tagore. Yet, unfortunately, he remains the most neglected of such important figures, though his influence is on the rise again.

Why is then the Muni not better known? The main reason is that he wrote in Sanskrit and his works were never widely published or translated into modern languages. Had he written or been widely translated in English or at least in Hindi, his influence and regard would be as great as any of the other gurus of modern India. Another reason is that Ganapati himself was a very humble and other-worldly person. He did little to promote himself or his writings. His inner work was always more important to him than any outer recognition, which he never courted.

Ganapati is most known for his connection with Bhagavan Ramana Maharshi, whom he viewed as his guru and held the highest reverence for. Ganapati was one of Ramana's first disciples. He even gave him the name Ramana, showing that the Tamil boy guru was really one of the greatest sages and *Jnanis* in history. Were it not for Ganapati's recognition and articulation of Ramana's teachings, Ramana may have even remained unknown to the outside world.

Most of the Sanskrit renditions of Ramana's works were done by Ganapati and his disciples. Ganapati's Sanskrit works with Ramana include Ramana Gita, Saddarshana and Upadesha Saram, the most important of Ramana's teachings. His forty verses

in praise of Ramana are a poetic classic still used prominently in the Ramanashram for their devotional value.

Meanwhile Ramana was the inspiration for many of the Muni's works including his magnum opus, *Uma Sahasram*, a thousand verses in praise of the Goddess Uma, that unfolds all the secrets of Yoga and Vedanta in the most beautiful Sanskrit meters.

Yet Ramana and Ganapati were also like brothers. Ramana, as Ganapati pointed out and lauded him, was like Lord Skanda, the younger son of Shiva and Parvati. Ganapati himself meanwhile was like Ganesha, the elder son. Ramana like Skanda emphasized the essential fire wisdom of Vedanta as Self-enquiry. Ganapati, like Ganesha, held all the other *vidyas* and functioned to Ramana, like Ganesha to Vyaasa, as his scribe and translator.

Their relationship extended many years, from their initial meeting in 1903 to Ganapati's death in 1936, knowing of which, Ramana wept and replied, "There will never be another person like him." Ganapati in the early days lived with Ramana and helped him found Ramanashram, which Ganapati sanctified with mantras and rituals.

Ganapati, however, was no mere image or reflection of Ramana. He was a great Guru in his own right and had many of his own disciples in many parts of India. He also did much work visiting old temples and restoring the power of the deities located in them. Uplifting the land, the nation and the culture was one of part of his great endeavor.

Ganapati's disciple, Brahmarshi Daivarata, later became one of the main inspiration behind Maharishi Mahesh Yogi's TM movement and its Vedic ideas. His disciple, Kapali Shastri, later became one of the chief disciples for Sri Aurobindo; so Ganapati's influence has continued in various ways.

While Ramana is most known for his quick Self-realization through Self-inquiry, which he gained at the young age of sixteen,

Ganapati is most known for his experience of opening of the suture of the skull (*kapala bheda*), which lifted him while alive into a higher plane of existence beyond this physical world.

The current volume, *Epistles of Light*, consists of letters written from the Muni to Bhagavan. They afford us a rare personal glimpse into the relationship between two such exalted souls. This is quite unique in spiritual literature today. The letters reflect a Sanskrit idiom and its older culture of reverence and respect. Such a book remains a great inspiration and allows us to share in the special link that only two such great souls can have.

While it is important that works like these letters between Bhagavan Ramana and Nayana (another name for Ganapati Muni) are published again, the reader should take them as a doorway into the Muni's own greater work and teachings, just as to those of Ramana. They are but a glimpse into both Ramana's mind and the Muni's mind.

I have had the good fortune to go over most of the Muni's works, which I received originally in 1992 in hand-transcribed form from K. Natesan or the Ramanashram. They are one of the greatest treasures of Sanskrit literature and yogic inquiry. I related some of Ganapati's teachings in my book *Tantric Yoga and the Wisdom Goddesses*, published in 1994.

Recently, K. Natesan, who is now at ninety-two years of age and probably the oldest living disciple of both Ganapati and Ramana, has taken to getting all the available works of Ganapati preserved and copying them on to computers. He has already managed to publish four volumes of the *Collected Works* of Kavyakantha Ganapati Muni, and the other eight volumes are being printed as resources are made available. This guarantees that the Muni's works are saved for posterity.

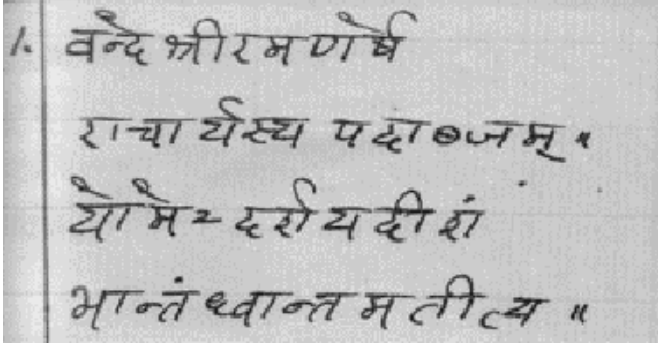
However, we need additional Sanskrit scholars to study and translate Ganapati's works into other modern languages in order to bring them before a wider audience. One could say that while

Ramana's teachings represent the pinnacle of what Ganapati taught, Ganapati's teachings represent the expansion of the mountain of teachings from that highest point that Ramana occupied. May this volume also inspire readers to take up this cause.

The Muni's *shakti*, like Ramana's *jnana*, have a greater purifying and transforming force that can be of tremendous benefit to all true seekers today. May everyone come to benefit from both of these great sages and through this book enter into their minds and hearts!

Dr. David Frawley (Pandit Vamadeva Shastri)
Founder and Director
The American Institute of Vedic Studies
Santa Fe, New Mexico, USA

Invocatory Verse to Ganapati Muni's
Sri Ramana Chatvarimsat



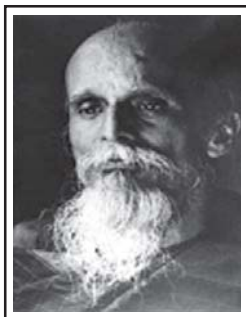
Nayana's Original Handwriting

वन्दे श्री रमणर्षेर् आचार्यस्य पदाब्जम् ।

यो मेऽदर्शयदीशं भान्तं द्वान्तमतीत्य ॥

vande śrī ramaṇarṣer ācāryasya padābjam |
yo me'darśayadīśaṁ bhāntaṁ dvāntamatītya ||

I bow to the lotus feet of the spiritual teacher Rishi
Sri Ramana, who showed me the Lord, shining,
transcending darkness.



Sri Vasishtha Ganapati Acharya

A Colossus of Tapas and Learning

Vasishtha Kavyakantha Ganapati Muni belongs to the race of giants who crowded in the narrow corridors of the first four decades of the 20th Century.

Ganapati Muni was born in Kalavarayai, near Bobbili in Andhra Pradesh, on November 17, 1878. His parents, Narasimha Sastri and Narasamamba, had three sons, the Muni being the second. His was a family of Sri Vidya initiates.

A year before his birth his mother Narasamamba had gone to the famous temple dedicated to the Sun God at Arasavalli, in Andhra Pradesh. It was a holy day (Ratha Saptami) to offer worship to the Sun God. She stayed overnight in the temple, after worshipping the Lord in due manner. In the early morning she had a dream in which a woman of supernatural beauty emerged from the corridors of the temple, approached her with a fine shining pot, put it in her hand and vanished. To her utter astonishment the fine pitcher assumed the form of a male child the moment it came into contact with her. After her return home she became pregnant.

The father, Narasimha Sastri, also had a unique experience. He had gone to Banaras (Varanasi or Kashi) in November 1878. When he was in the temple praying in the presence of the deity Ganapati, he had the vision of a little child emanating from the deity and entering into him. At the time when Narasimha Sastri was witnessing this vision in Banaras, his wife Narasamamba gave birth to a male child in her parental home. This child was born under these auspicious indications given to both parents. The father appropriately named this son Ganapati, rooted in the conviction that the child was an emanation of the Lord Maha Ganapati Himself.

It appears that Ganapati was conscious of his divinity. He later wrote in “Uma Sahasram” and other works that he was born as an *amsa*, a portion of the God Ganapati. He further expressed his conviction of the identity between him and God Ganapati — the guiding spirit of his corporeal existence — in the “Glory of Ganapati”.

Ganapati was educated entirely at home. His father, like his ancestors, was well versed and an expert in Mantra Sastra, Astrology and Ayurveda. The young Ganapati easily absorbed all these subjects. Even in his tenth year he was able to prepare the Almanac.

While still a boy, he finished studying the classical poems and then devoted himself to the study of grammar and poetics. At the same time he delved deep into the writings of Vyasa and Valmiki. He repeatedly read and reread the Mahabharata. His horizon widened and his intellect blossomed with an ever-deepening perception. Like in ancient times, Ganapati desired to acquire immense strength and power through the practice of austerities and mantra japa.

Though married at an early age, which was the custom of the times, Ganapati, when hardly 18 years old set out and wandered from one sacred place to another, residing in places like

Bhuvaneshwar, where he performed his *tapas*. In a dream while in Bhuvaneshwar, Ganapati saw a woman putting honey in his mouth and onto his tongue and then vanishing. Later, the Muni himself narrated this to his disciples and said that only after this incident did he gain complete mastery over poetry.

When Ganapati was staying in Kashi he came to know that there would be a great assembly of Sanskrit scholars in the famous city of Navadwipa in Bengal. On the advice of his friends he got a letter of introduction and started for Navadwipa. There he passed the difficult tests in extempore Sanskrit prose and poetry with an effortless ease that stunned his examiners. Unanimously, they conferred the title 'Kavyakantha' (one who has poetry in his throat) on him forthwith. He was then 22 years old.

Ganapati returned to South India in his 25th year. From Kanchipuram he came to Arunachala (Tiruvannamalai) in 1903 to perform *tapas*. At that time he visited Sri Ramana Maharshi — then known as Brahmanaswami — on the hill twice before he accepted a teaching post in Vellore in 1904. By his organizing ability and magnetic personality he gathered a group of students who, by the power of mantra japa, set out to generate spiritual energy to cure the ills of the nation. In fact, it was his strong conviction, like that of Swami Vivekananda's, that national welfare should be placed above individual salvation. He soon resigned his job at Vellore and returned to Arunachala in 1907. It was at this stage in his life that he sought and gained the grace of Brahmanaswami.

Though he was already an intellectual and spiritual giant, with many achievements to his credit, and a host of followers as well, Ganapati felt distressed that his life purpose was not yet achieved. He suddenly remembered Brahmanaswami, climbed the hill to his abode and prayed to him for *upadesa*. The meeting was of profound consequence, not only for Kavyakantha, but also for the world at large.

The Muni approached the Virupaksha Cave where Brahmanaswami lived on the 18th of November 1907. Prostrating before the young Sage, he pleaded with a trembling voice: “All that has to be read I have read. Even Vedanta Sastra I have fully understood. I have performed *japa* to my heart’s content, yet I have not up to this time understood what *tapas* is. Hence, have I sought refuge at thy feet. Pray enlighten me about the nature of *tapas*.”

For fifteen minutes Sri Ramana Maharshi silently gazed at the Muni. He then spoke: “If one watches where the notion of ‘I’ springs, the mind will be absorbed into that. That is *tapas*. If a mantra is repeated and attention is directed to the source where the mantra sound is produced, the mind will be absorbed into that. That is *tapas*.” Upon hearing these words of the Sage, the scholar-poet was filled with joy and announced that this *upadesa* was entirely original and that Brahmanaswami was a Maharshi and should be so called thereafter. He then gave the name of Bhagavan Sri Ramana Maharshi to Brahmanaswami, whose original name had been Venkataraman.

Ganapati Muni wrote his great devotional epic hymn, “Uma Sahasram,” One Thousand Verses on Uma, after accepting Sri Maharshi as his Guru on November 18, 1907. This work was the magnum opus of the seer-poet. He never wrote for name or fame, but composed poetry as a form of *tapas*, inspired by his spiritual exultations. He composed “Uma Sahasram” in gratitude to the great Goddess Uma, for granting him the Maharshi as his Master.

Vasishtha Ganapati Muni was a valiant soldier in the cause of Truth and Divinity. For communing with the Divine, the Muni was well endowed, gifted with marvelous powers of mind, intellect and spirit. To this day, the greatest scholars of modern times are astounded by his versatility and genius. With absolutely no formal schooling, he could immediately grasp the most intricate problems of the day and devise solutions. His immense scholarship of

Hindu Scriptures, coupled with a faultless memory and Divine intuition shone on his face and flowed out through his writings and oratory. He belonged to the era of Rig Vedic seers who were gods among men, playing in the world their role of leadership of both temporal and spiritual matters.

The Vedic seers were by no means removed from the affairs of the world. In fact, these seers made themselves the vehicle through which the Divine forces worked for the welfare of humanity. To become one such perfect instrument in the hands of Maha Shakti was the goal towards which Ganapati worked and dedicated his entire life of penance.

Though the Muni was a giant personality, he remained humble. Two incidents in his Divine life will illustrate this: The Muni and his beloved disciple Daivarata did *tapas* in Padaivedu, near Vellore, in the year 1917. As a result of these *tapas* certain mantras were revealed to his disciple Daivarata. The Guru of the disciple, our Ganapati Muni, acted as the scribe and noted down the mantras as they issued forth from his inspired disciple. Later, the Muni even wrote a commentary on the mantras, just as Adi Sankara did for the verses of his disciple Hastamalaka.

The Muni was verily a fountain of love and affection for his pupils and followers, far and near. This did not deter the Guru and *sisya* from having a difference of opinion at times. Nevertheless, Ganapati's broad-mindedness and love never wavered on account of these differences, thus revealing his humble respect and genuine love for all. He even readily blessed one of his dearest disciples, Kapali Sastri, when he wished to become a disciple of Sri Aurobindo.

I would like to make the readers aware of the fact that the poet-seer, Kavyakantha Ganapati Muni, met Sri Aurobindo on August 15, 1928. He stayed at the Ashram for about a fortnight. During his stay the Muni meditated alone with the Mother a few times.

At the instance of Sri Kapali and Sri S.Doraiswamy Iyer the Muni translated some portion of Sri Aurobindo's "Mother" into Sanskrit verses, with some notes. Seeing the Muni's translation, Sri Aurobindo generously declared that the translation far excelled the original.

Ganapati Muni was a great *tapasvi* whose one aim in life was the restoration of Mother India to her ancient majesty. Unlike others who aimed at liberation for themselves, this inspired soul believed that he must obtain the grace of God, not only for himself, but also for the nation, and through it for the betterment of the world. Towards that consummation he had done penance from his early youth and very rigorously during the last years of his life.

Sri Ganapati passed away at Kharagpur, in West Bengal, on July 25th, 1936, when he was 58 years old. The Muni was the only known person in our times to have experienced *Kapalabhedha*, which occurred in 1922 at the Mango Cave on Arunachala. As the result of intense *tapas*, the subtle knot in his head was cut and his cranium split.

Sri Kavyakantha Ganapati Muni's writings, particularly on the Rig-Veda and the Tattwa Sastra, will most certainly be a guiding spirit and lamp for centuries to come.

K. Natesan

Disciple of Kavyakantha Ganapati Muni

Editor/Director, Collected Works of Ganapati Muni

January 2006

PREAMBLE

(Reproduced from the Original Publication, 1978)

These are a series of letters written in Sanskrit by Kavyakantha Ganapati Muni from his then residence at Anandasrama, Sirsi (North Kanara) in 1931 to his Guru, Bhagavan Sri Ramana Maharshi of Tiruvannamalai (North Arcot, Tamil Nadu). There is reference to an urge to write weekly letters to Bhagavan.

All letters received by Sri Ramanasramam were submitted to Bhagavan as well as the replies sent. Bhagavan used to go through them all carefully, though He Himself did not take part in replying except in rare instances where his views and advice in spiritual problems were sought. There is a somewhat humorous reference to this in a prayer in the very first of these letters: “May Bhagavan send me as reply His look, full of compassion.”

Ganapati Muni who had dedicated his life to *Tapas* from his nineteenth year or even earlier came into contact with Bhagavan Ramana during his pilgrimage of *Tapas*, found in him an adept of the highest order and became His disciple. The Master and disciple were in their mid-twenties then, in the very early years of this century. Ramana’s potent Silence, look of Grace, and a few luminous words of direction gave the Muni the inner clarity he had been longing for regarding the core of the spiritual Quest. All doubts of the disciple were dispelled at one stroke by the vision of Central Reality vouchsafed by the Master, and Ganapati Muni gave his Master the significant name Bhagavan Ramana Maharshi after which he was known all over the world, and predicted in Sanskrit verse that he would shine forth as the “World Teacher of the Age” (*Forty Verses in Praise of Sri Ramana*).

Though Bhagavan Ramana's unique teaching is about the Heart, the one source of all individuality, Ganapati Muni got his *Kundalini* awakened unaware by the touch of Grace Divine, well known in the sacred lore as *Shakti Nipata*, at that time turned towards Arunachala in the year 1922, driven by an irresistible urge to go to his Master and stay at His feet. It was a remarkably dynamic experience which swept him off his feet and brought about a wonderful transformation in him within a few days, as it had been with Ramana in his seventeenth year at Madura. There is reference to further development of that experience of *Kundalini* in the very first of these letters. In this context it would be interesting to note that opening of the Heart and the awakening of the *Kundalini* are the two main ways of spiritual unfoldment traditionally recognized.

Ganapati Muni's one great ambition in life was to bring about the regeneration of the Motherland, *Bharata*. It was for its achievement that he solely engaged himself in *Tapas*, from early youth. All his life was waiting for the Divine Urge to begin the great task, for he did not think much of mere human effort. But evidently his *Tapas* itself was the work required of him and he had already been engaged in it in solitude though he did not perceive it somehow. Hanuman of Ramayana, it is said, did not know the immensity of His own Power. It is an irrefutable fact recognized by the wise that the intense *Tapas* of dedicated souls of such great calibre is the main driving force behind great movements for the regeneration of mankind.

Apart from his lifelong *Tapas*, Ganapati Muni was a genius of varied talents, a rare personality whose worth was perceived and recognized by veteran scholars of Nawadwipa (Nadia, Bengal) by conferring upon him in his twenty-first year the title "Kavya-Kantha", ranking him with Kalidasa and other great poets of hoary antiquity. A brilliant speaker and conversationalist, he was famed for his ready wit and wisdom at debates on any subject.

He was absolutely invincible. His speeches and writing, prose and poetry, are superb in their originality, clarity, brevity, logic, conviction, and force. There is an air of majestic authenticity and elegance in all his writings and utterances. His range of knowledge was immense.

Of his devotional works, *Uma-Sahasram* (One thousand verses in Praise of Uma, the Mother of Universe) is deemed as his magnum opus. It was composed in twenty days at the Mango Tree Cave on the eastern slopes of Arunachala as thanksgiving to the Divine Mother who had revealed to him the core of Spiritual Reality and experience through the regenerate person of Bhagavan Sri Ramana Maharshi. The Mother of Grace and Illumination appears as the Guru at the right moment when the aspiration in the seeker is aflame with spiritual zeal.

There are about fifty of Ganapati Muni's works, prose and poetry, unpublished. He himself was not eager to get them printed and published for he has said that if there were life in them they would shine forth by their own merit. *Ramana Gita, Forty Verses on Bhagavan Sri Ramana, Gita Mala* (Garland of Songs — A collection of ten of his poems in praise of Vedic Deities, and the Mother) and *Uma Sahasram* with the brilliant commentary in Sanskrit by Kapali Sastri, his famous scholar-disciple, are his works printed and published.

Regarding his letters to Bhagavan being published now, no more praise of their quality and worth is needed than that Bhagavan Ramana Himself chose to have them carefully preserved. With what great love the Master regarded this great disciple is well known to the inner circle of old disciples and devotees. On receiving the telegram informing the Ashrama of the passing away of the Muni at Kharagpur on the 25th of July, 1936, Bhagavan was profoundly moved and said: "Nayana has gone? [Pause] Where has he gone? No. He has not. Where are we going to see such a man hereafter?"

भगवन् गुहावतार!

विदितमेव स्याद्भगवतः सुन्दरपण्डितस्य विश्वनाथस्य कपालिनश्च
पत्रैरत्र मम सानुचरस्य तपश्चरित्रम् । दिनत्रयादारभ्य सर्वेषां
विशेषतो मम चानुभूतयो भवन्ति विशेषतः सन्तोषदायिकाः । स्वप्ने
बहूनां भवति भगवतो महर्षेर्दर्शनम् । भगवत्कटाक्षेणैव
सेयमभिवृद्धिरिति दृढो विश्वासः सर्वेषाम् ।

प्रभो! ममात्र या निष्ठा भगवतः कटाक्षेण सम्पन्ना सा विज्ञानात्मनि
भवतीति विज्ञायते । पृथगनुभवामि शरीरादात्मानं स्पष्टं गुहायाम्
तथाऽपि प्रपञ्चे प्रथग्भावोनापगतः । तस्मान्नेयं पूर्णो निष्ठेति मन्ये ।
तां ददातु स्वयमेव भगवाननेकशतयोजनलङ्घनक्षमेण कटाक्षेण ।
मम पूर्वा लहरि मदभरविशिष्टा केवलं शक्तिप्रवाहिनो । अधुनातना
लहरी तु सुतरां लाघवप्रदा तेजः प्रवाहिनी दृश्यते । महाकार्यसिद्धये
भगवन्महर्षिकटाक्षचोदिताः देवताः मां संस्कुर्वन्तीति दृढो भवति
मम विश्वासः । करुणापूर्णं कटाक्षमेव प्रत्युत्तरं प्रेषयितुमर्हति
भगवान् । अत्र सपत्नीकः कपाली माहादेवो विश्वनाथः रङ्गः
सीतारामस्य पुत्री चाश्रमे नित्याः । सुन्दरपण्डितस्य भगिनी
देवेन्द्रशर्मा च मिलन्ति प्रायः सन्ध्ययोः । सर्वे च भगवतः कटाक्षं
पार्थयन्ते ।

इति

भगवतः किङ्करो वासिष्ठो गणपतिः

भगवन्! सदृशनं श्वः प्रभृति संशोध्य शीघ्रमेव प्रेषयिष्यामि
पादसन्निधिं प्रति ।

वासिष्ठः

10-3-31

ānandāśramah

Sirsi

N.Kanara

bhagavan guhāvātāra!

*viditameva syādbhagavataḥ sundarapaṇḍitasya viśvanāthasya
kapālinaśca patrairatra mama sānucarasya tapaścāritram |
dinatrayādārabhya sarveṣāṃ viśeṣato mama cānubhūtayo bhavanti
viśeṣataḥ santoṣadāyikāḥ | svapne bahūnām bhavati bhagavato
maharṣerdarśanam | bhagavatkaṭākṣeṇaiva seyamabhivṛddhiriti
dṛḍho viśvāsaḥ sarveṣāṃ |*

*prabho! mamātra yā niṣṭhā bhagavataḥ kaṭākṣeṇa sampannā sā
vijñānātmani bhavatīti vijñāyate | pṛthagānubhavāmi
śarīrādātmanāṃ spaṣṭam guhāyām tathā'pi prapañce
prathagbhāṣonāpagataḥ | tasmānneyam pūrṇo niṣṭheti manye | tām
dadātu svayameva bhagavānanekaśatayojanalaṅghanakṣameṇa
kaṭākṣeṇa | mama pūrṇā lahari madabharaviśiṣṭā kevalam
śaktipravāhino | adhunātana laharī tu sutarām lāghavapradā tejaḥ
pravāhiniṃ dṛśyate | mahākāryasiddhaye
bhagavanmaharṣikaṭākṣacoditāḥ devatāḥ mām saṃskurvantīti
dṛḍho bhavati mama viśvāsaḥ | karuṇāpūrṇam kaṭākṣameva
pratyuttaram preṣayitumarhati bhagavān | atra sapatnīkaḥ kapālī
māhādevo viśvanāthaḥ raṅgaḥ sitārāmasya putrī cāśrame nityāḥ |
sundarapaṇḍitasya bhaginī deveendraśarmā ca milanti prāyaḥ
sandhyayoḥ | sarve ca bhagavataḥ kaṭākṣam pāṛthayante |*

iti

bhagavataḥ kiṅkaro vāsiṣṭho gaṇapatīḥ

*bhagavan! saddarśanam śvaḥ prabhṛti samśodhya śīghrameva
preṣayisyāmi pādasannidhim prati*

vāsiṣṭhaḥ

10 March 1931

Anandasrama

Sirsi

N.Kanara

Lord, Guha Incarnate¹

Bhagavan should have already known about my life of *Tapas* here with my followers through the letters from Sundara Rao Pandit, Viswanatha, and Kapali. Since the past three days all of us here are having blissful experiences; I am particularly happy of my own experiences. Many have had the vision of Bhagavan in their dreams. All of us are of the firm conviction that this progress is entirely due to the gracious glance of the Bhagavan.

Lord, my present inner experience, achieved by Bhagavan's look of grace, I understand to be inherence in the *Vijnana-Atman*, the sphere of pure intellect. I clearly experience my Self in the cave of the heart quite distinct from the body; yet, I have not ceased looking upon the world as different from myself. And, so I consider that this is not the complete and ultimate inherence in the Self. May Bhagavan Himself bless me with that *Purna-Nishta* by His gracious look, capable of traversing any distance. My experience of ecstasy hitherto was particularly dynamic; it was pure and simple flow of power. But now it is perceived to be a flow of light giving a sense of utmost lightness. My faith is getting strengthened that the Deities are working upon for the fulfilment of the great task,

impelled by Bhagavan Maharshi's look of Grace. May Bhagavan send me as a reply, His Look, full of compassion. Kapali with his wife, Mahadeva, Viswanatha, Ranga, and Sitaram's daughter are residents of the Ashrama here. Sundara Rao Pandit, his sister and Devendra Sarma join us usually every morning and evening. All of us pray for the Gracious Look of Bhagavan.

I am,
Bhagavan's servant
Vasishtha Ganapati

P.S: Lord, I shall scrutinize *Sat-darsana*² tommorrow onwards and send it soon to your holy presence.

Vasishtha

* * * *

१७-३-३१

मङ्गलवासरः

आनन्दाश्रमः

शिरसि

भगवन् विश्वगुरो!

प्रतिसप्ताहमेकं पत्रं भगवत्सन्निधये प्रेषयितुं किमपि
हृत्प्रेरणमासीत् । यतो मङ्गलवासरे रात्रौ भगवतोऽनुग्रहेण मे
स्वात्मनिष्ठा सिद्धा, ततः स एव वासरः पत्रप्रेषणाय निर्धारितः ।
अत्र सर्वे कुशलिनः । तत्रभवतो निरञ्जनानन्दस्वामिनः पत्रं मिलितं
विश्वनाथस्य । सामान्यस्तत्र वार्ता काचन किञ्चिद्विषादकर्यासीत् ।
तथाऽपि नित्यत्वमात्मनो विचिन्त्य स्माश्वस्तोऽन्तरात्मा
विश्वनाथस्य चास्मत्प्रभृतीनां च ।

सद्दर्शनं स्थिरवासरो समापितम् । तत्र यथाशक्ति भगवतः
 शुकच्छन्दसां तात्पर्यमुपजातिषु संगृहीतम् । अत्रास्माकं मार्गदर्शी
 श्रीमान् लक्ष्मणशर्मा वन्दनीयः । संशोधने मम हस्तयोः
 स्वातन्त्र्यमुपरुद्धमुपलक्ष्य स्वतन्त्रश्लोककरणायैवोपक्रम्य
 पारमगमम् । यदि ममानुवादे कश्चिद्गुणः स भगवतोऽनुग्रः ।

तं स्थिरवासरमारभ्य मम दृष्टिर्विलक्षणाऽसीत् । अहं पश्यामीव सर्वं
 पदार्थमैकसद्रूपम् । अयमभ्यासो दृढीभूयानुभवतया पर्यवसन्नो
 भवत्विति प्रार्थयै भगवन्तम् । सलिले बुद्बुदानीव पश्यामि
 सत्येकस्मिन् रूपादिवकारान् । प्रयते तान्विसृजुय सर्वत्र सद्रूपं
 भोक्तुम् ।

भानुवासर एव प्रहितं सद्दर्शनम् । चिरञ्जीवी कपाली सद्दर्शनस्य
 टीकामस्मिन्नेव दिने कर्तुमारब्धवान् । अनुगृह्णातु भगवान् तस्याः
 निर्विघ्नपरिसमाप्तिर्यथा स्यात् । टीकासमाप्तेरनन्तरमेव टीकया सह
 तन्मुद्रणप्रयत्नः कार्यो, न प्रागिति प्रार्थयै रमणाश्रमचलकम् ।

अत्रैवास्ति महादेवः । सर्वमवदातम् ।

इति भगवदनुग्रहार्थी

वासिष्ठः

17-3-31

maṅgalavāsaraḥ

ānandāśramaḥ

Sirsi

bhagavan viśvaguro!

*pratisaptāhamekaṁ patraṁ bhagavatsannidhaye preṣayitum
 kimapi hr̥tpreraṇamāsīt| yato maṅgalavāsare rātrau*

*bhagavato'nugraheṇa me svātmaniṣṭhā siddhā, tataḥ sa eva
vāsaraḥ patrapreṣaṇāya nirghārītaḥ| atra sarve kuśalinaḥ|
tatrabhavato nirañjanāndasvaminaḥ patraṁ militaṁ
viśvanāthasya| sāmānyastatra vārtā kācana kiñcidviṣādakaryāsīt|
tathā'pi nityatvamātmano vicintya smāśvasto'ntarātmā
viśvanāthasya cāsmatprabhṛtīnām ca|*

*saddarśanaṁ sthiravāsaro samāpitam| tatra yathāśakti
bhagavataḥ śukacchandasām tātparityamupajātiṣu saṅgrhītam|
atrāsmākaṁ mārgadarśī śrīmān lakṣmaṇasarmā vandanīyaḥ|
samśodhane mama hastayoḥ svātantryamuparuddhamupalakṣya
svatantraślokakaraṇāyāvopakramya pāramagamam| yadi
mamānuvāde kaścidguṇaḥ sa bhagavato'nugraḥ|*

*taṁ sthiravāsaramārabhya mama dṛṣṭirvilakṣaṇā'sīt| ahaṁ
paśyāmīva sarvaṁ padārthamekasadrūpam| ayamabhyāso
dṛḍhībhūyānubhavatayā paryavasanno bhavatviti prārthaye
bhagavantaṁ| salile budbudānīva paśyāmi satyekasmin
rūpādivakārān| prayate tānvisṛjya sarvatra sadrūpaṁ bhoktum|*

*bhānuvāsara eva prahitaṁ saddarśanam| cirañjīvī kapālī
saddarśanasya ṭikāmasminneva dine kartumārabdhavān|
anugrḥṇātu bhagavān tasyāḥ nirviḡhnaparisamāptiryathā syāt|
ṭikāsamāpteranantameva ṭikayā saha tanmudraṇaprayatnaḥ
kāryo, na prāgiti prārthaye ramaṇāśramacalakam|*

atraivāsti mahādevaḥ| sarvamavadātam|

*iti bhagavadanugrahārthī
vāsiṣṭhaḥ*

17 March 1931,
Tuesday,
Anandasrama
Sirsi, N.Kanara

Lord, Preceptor Universal,

An urge from within prompts me to write a letter to Bhagavan's presence every week. As it was on the night of a Tuesday I got established in my Self by Bhagavan's grace, fixed that day itself for writing my letters. All are well here. Viswanatha has received the letter from the esteemed Swami Niranjanananda. There was some information in it somewhat depressing.³ But Viswanatha and others here got consoled at heart by the remembrance of the immortality of the real Self.

The Sanskrit verse of *Sat-darsana* was finished on Saturday. The import of Bhagavan's verses in Tamil *Venba metre* has been brought out in it to the best of my ability. I bow to Sriman Lakshmana Sarma who led me to take up this work. Perceiving the restriction of my hands in correcting His rendering, I myself began composing and have completed it. If there be any excellence in my verse rendering, it is Bhagavan's Grace.

From the Saturday my vision became distinct. I may say that I see everything as the manifestation of One Existence. It is my prayer to Bhagavan that this vision may culminate as spontaneous experience unassailable. I see as bubbles in water all formation in one existence; and I try to discard the former and experience pure existence alone always.

Sat-darsana was sent on Sunday and I hope it would have reached the presence of Bhagavan before this letter. Chiranjeevi⁴ Kapali has begun his *Tika* (commentary) on *Sat-darsana* today. May Bhagavan bless this endeavour so that it may be completed unhampered. I request the manager of Sri Ramanasramam to wait for the completion

of the commentary and get *Sat-darsana* printed with it and not before without it.

Mahadeva is continuing his stay here. Everything is alright.

Praying for Bhagavan's grace,
I am,
Vasishtha

* * * *

२४-३-१९३१
आनन्दाश्रमः
शिरसि

भगवन् कारणगुरो !

भगवदनुग्रहेण वयं मग्ना नित्यं तेजोरूपायां भगवत्करुणायाम् ।
यावच्छक्यं संस्कृत्य सद्विद्या प्रेषिता, सददर्शनस्य व्याख्यानं
नाधुनापि कपालिना समारब्धम् । पूर्वोत्तरसन्दर्भपरीक्षायै ग्रन्थं
साकल्येन सविमर्शं सम्प्रति स वीक्षते । तस्य यत्र यत्रानुवादे तात्पर्ये
मूलादधिकं न्यूनं वेति संशयस्तं तं भागं पुनरहं परीक्ष्य
समीकर्तुमस्मि प्रवृत्तः । अत्र वत्सो विश्वनाथोऽपि भवत्यावयोः
सहायः ।

यावत्सरूपभ्रम आत्मनि स्यात् ।
आत्मानुभूतो यदि रूपहीनः
शिष्येत पूर्णानवधिदृष्टेका ॥

एतत्पादत्रयस्य स्थाने,

सरूपधीरात्मनि यावदस्ति ।

अरूप आत्मा यदि कः प्रपश्येत्

सा दृष्टि रेकानवधिर्हि पूर्णा ॥

इति पादत्रयं रचितम् । “सरूपबुद्धिर्जगतीश्वरे च” इति प्रथम पादो तथापूर्वम् ।

भगवन् मायापुत्रसंहारिन्! अधुनाऽपि मम भेदधी नास्तमुपगता ।
अहं जानामि यदि तव क्षणिकः सङ्कल्प एको भवेत्तर्हि स मे सिद्ध्येत्
सर्वात्मभावयोग इति । अपि च जानामि स्वेच्छया न ते मनसि
कश्चिदपि सङ्कल्पः पदं करिष्यतीति । इश्वर एव तादृशं सङ्कल्पं तव
मनसि जनयितुं प्रभुः । पृच्छेत्कश्चित् कोऽयं द्राविडप्राणायामः? कुत
इश्वर एव नानुगृह्यतु स्वयं? कः प्रयासोऽन्यस्य
सङ्कल्पमुत्पादयितुम्? सत्यम् । इदं रहस्यं कृतिजनैकवेद्यम् ।
जाग्रत्यवतारपुरुषे तद्द्वारैव विभुः कर्तव्यं कुर्यान्न स्वयमिति
सिद्धान्तः । यो यदर्थमुत्पन्नोऽवतारपुरुषः स एव तस्य कार्यस्य
निर्वोढा । नान्यः कश्चिद्देवो मनुष्यो वा । सर्वेश्वरेण हि तस्मै खलु
दत्तोऽधिकार स्तादृशः ।

प्रभो! अतस्तव मनसि तादृशं करुणासङ्कल्पं जनयितुमीश्वरं प्रार्थये ।

इति ते

जननान्तरभ्राता ॥

24-3-31

ānandāśramah

Sirsi

bhagavan kāraṇaguro!

*bhagavadanugraheṇa vayaṁ magnā nityaṁ tejorūpāyāṁ
bhagavatkaruṇāyāṁ| yāvachchakyaṁ saṁskṛtya sadvidyā preṣitā,
saddarśanasya vyākhyānaṁ nādhunāpi kapālinā samārabdham|
pūrvottarasandarmaparīkṣāyai granthaṁ sākalyena savimarśaṁ
samprati sa vīkṣate| tasya yatra yatrānuvāde tātparye
mūlādadhikāṁ nyūnaṁ veti saṁśayastaṁ taṁ bhāgaṁ punaraham
parīkṣya samīkartumasmi pravṛttaḥ| atra vatso viśvanātho'pi
bhavatyāvayoh sahāyaḥ|*

*yāvatsarūpabhrama ātmani syāt|
ātmānubhūto yadi rūpahīnaḥ
śiṣyeta pūrṇānavadhirdṛgeka||*

etatpādatrayasya sthāne,

*sarūpadhīrātmani yāvadasti|
arūpa ātmā yadi kaḥ prapaśyet
sā dṛṣṭi rekānavadhirhi pūrṇā||*

*iti pādatrayaṁ racitam| “sarūpabuddhirjagatīśvare ca” iti
prathama pādo tathāpūrvam|*

*bhagavan māyāputrasaṁhārīn! adhunā'pi mama bhedadhī
rnāstamupagatā| ahaṁ jānāmi yadi tava kṣaṇikaḥ saṅkalpa eko
bhavettarhi sa me sidhyet sarvātmabhāvayoga iti| api ca jānāmi
śvecchayā na te manasi kaścīdapi saṅkalpaḥ padaṁ kariṣyatiti|
īśvara eva tādrśaṁ saṅkalpaṁ tava manasi janayitum prabhuḥ|
ṛcchetkaścīd ko'yaṁ drāviḍaprāṇāyāmaḥ? kuta īśvara eva
nānugṛhṇatu śvayaṁ? kaḥ prayāso'nyasya
saṅkalpamutpādayitum? satyam| idaṁ rahasyaṁ
kṛtijanaikavedyam| jāgratyavatārapuruṣe taddvāraiva vibhuḥ
kartavyaṁ kuryānna śvayamiti siddhāntaḥ| yo
yadarthamutpanno'vatārapuruṣaḥ sa eva tasya kāryasya
nirvodhā| nānyaḥ kaścīddevo manuṣyo vā| sarveśvareṇa hi tasmai
khalu datto'dhikāra stādṛśaḥ|*

*prabho! atastava manasi tādṛśaṁ karuṇāsaṅkalpaṁ
janayitumīśvaram prārthaye|*

*iti te
jananāntarabhrātā||*

24 March 1931

Anandasrama

Sirsi

Lord, Master of Primal Cause,

By Bhagavan's Grace, we are, as it were constantly immersed in the effulgence of Bhagavan's compassion. *Sat-Vidya*⁵ has been returned by post corrected and improved as far as possible. Kapali has not yet begun his commentary on *Sat-darsana*. He is just now making a critical study of the work in its entirety to scrutinize the pros and cons of its contents. Whichever portion of my rendering of the original he doubts as exceeding or deficient, I am revisiting and setting aright. Our Viswanatha also is of help to us in this task.

Bhagavan, Slayer of Maya's offspring,⁶ the sense of separate existence in me has not yet vanished. I know that one flash of your wish could bless me with the experience of Absolute identity with the Universal. And I know also that no wish whatsoever could step in by itself at your Heart. None but the Lord of the Universe could generate such an urge from your Heart. One might ask, "Why this roundabout way? Could not God Himself bestow His Grace directly on any one? Why should He

bother to cause such an urge arise in someone else?" True. This mystery only a blessed few could comprehend. When the person incarnate is present, it is through Him alone the Lord operates and not by Himself. That is the tradition. The person incarnate alone bears the burden for which He is born and not any other being celestial or human; for such indeed is the command He has got from the Lord Supreme. Therefore, my Lord, I pray to the Supreme to impel that such an urge of Grace arise from your heart.

I am,

Your brother, ever with you from the past.

* * * *

३१-३-३१

शिरसि

आनन्दाश्रमः

भगवन्, लोकाचार्य!

भगवदनुग्रहादत्र सर्वे कुशलिनः । रङ्गरायः आगामिनि सोमवासरे
प्रस्थितो भौमवासरे सायं भगवत्सन्निधिं प्राप्स्यति । अत्र तस्य हृदि
जाता भगवद्दर्शनकाङ्क्षप्रबलैव हेतुः । वयं च सर्वे सत्यं
भगवद्दर्शनकाङ्क्षिणः । तथाऽपि भवत्येकैकस्यैकैकः
प्रतिबन्धकः । अहं तु भगवतो व्यापकशक्तिमत्त्वं विचित्यास्मि
समाश्वस्तः । अथवा दविष्टभक्तानुग्रहणव्यसनमेवाधिकं भगवद्दृष्टेः ।

वत्सस्य कपालिनः सदृशमूलपरीक्षा पार्यः समाप्ता । उपक्रमिष्यति
टीकां । द्विपदाकारस्य साधोः पत्रं विश्वनाथाय लिखितं मिलितम् ।

श्रीरमणैकविंशतेर्मुद्रणे मम न कश्चित्प्रतिबन्धक आशयः ।
तत्पुस्तकमाश्रमस्य स्वं भवित्वतेतावती ममाशा ।

बहुजन्मसख, विभो! भगवत्कटाक्षेण मम सानुचरस्य वर्धते तपः ।
रङ्गरायश्च परमभक्त्यावेशेनावदीदेकमुत्साहवर्धकं वाक्यम् ।
“नायन! तव तपसोऽभिवृद्धये भगवतः कैङ्कर्यं
करिष्याम्यहमेकंमासम् ।” यदि रङ्गरायस्य कैङ्कर्याय भगवान्मह्यं
कटाक्षं वेतनरूपतया दद्यात्तर्हि न मे रङ्गरायादन्यः कश्चिदधिको
गुरुदक्षिणाप्रदो मिलेत । अथवा रङ्गरायमाविष्टा प्रचण्डचण्डिकैव
मदर्थं देवसेनापते भगवतः सेवां करिष्यामीत्युक्तवतीति मन्ये ।

वरद! मम सहस्रं सन्तु कामाः । ते सर्वे त्वत्कटाक्षकिरणातपतप्ताः
शेरते हृदयगुहायां मूर्च्छिताः । एक एव तु शीर्षमुन्नभ्याधुनाऽपि
विजृम्भते । “नश्यतु ममाशुद्धोऽहङ्कारः ।” भगवन् पूरयेमं मम
कामम् ।

इति
त्वदीयो वासिष्ठः ।

31-3-31

Sirsi

ānandāśramah

bhagavan, lokācārya!

*bhagavadanugrahādatra sarve kuśalinaḥ| raṅgarāyaḥ āgāmini
somavāsare prasthito bhaumavasare sāyam bhagavatsannidhiṃ
prāpsyati| atra tasya hṛdi jātā bhagavaddarśanakāṅkṣāprabalaiva
hetuḥ| vayam ca sarve satyam bhagavaddarśanakāṅkṣinaḥ|
tathā'pi bhavatyekaikasyaikaikaḥ pratibandhakaḥ| aham tu*

*bhagavato vyāpakaśaktimattvaṃ vicityāsmi samāśvastah| athavā
daviṣṭhabhaktānugrahaṇavyasanamevādhikaṃ bhagavaddrṣṭeḥ|*

*vatsasya kapālinah saddarsānamūlaparīkṣā pāryaḥ samāptā|
upakramiṣyati ṭikāṃ| dvipadākārasya sādhoḥ patraṃ
viścanāthāya likhitaṃ militaṃ| śrīramaṇaikaiviṃśātermudraṇe
mama na kaścitpratibandhaka āśayaḥ| tatpustakamāśramasya
svaṃ bhavitvatetāvati mamāśā|*

*bahujanmasakha, vibho! bhagavatkaṭākṣeṇa mama sānucarasya
vardhate tapaḥ| raṅgarāyaśca
paramabhaktyāveśenāvādīdekamutsāhavadhakam vākyaṃ|
“nāyana! tava tapaso’bhivṛddhaye bhagavataḥ kaiṅkaryam
kariṣyāmyahamekammāsam| “yadi raṅgarāyasya kaiṅkaryāya
bhagavānmahyaṃ kaṭākṣaṃ vetanarūpatayā dadyāttarhi na me
raṅgarāyādanyaḥ kaścidadhiko gurudakṣiṇāprado mileta| athavā
raṅgarāyamāviṣṭā pracaṇḍacaṇḍikaiva madarthaṃ devasenāpate
rbhagavataḥ sevāṃ kariṣyāmiṭyuktavatīti manye|*

*varada! mama sahasraṃ santu kāmāḥ|
te sarve tvatkaṭākṣakiraṇātapataptāḥ śerate hṛdayaguhāyāṃ
mūrchitāḥ| eka eva tu śiṛṣamunnabhyādhunā’pi vijṛmbhate|
“naśyatu mamāśuddho’haṅkāraḥ|” bhagavan pūrayemaṃ mama
kāmam|*

iti

tvadīyo vāsiṣṭhaḥ|

31 March 1931

Sirsi

Anandasrama

Lord, Teacher Universal,

By Bhagavan’s Grace all are well here. Ranga Rao who has a strong urge from within to see Bhagavan will

be starting from here on next Monday and reaching the presence of Bhagavan on Tuesday evening. Though all of us have really the same longing for the *darsana* of Bhagavan, each one has some impediment or other. I, for my part, am well consoled by the contemplation that Bhagavan's look is keener to bless and protect the far-off devotee.

Chiranjeevi Kapali has almost finished his study of the original text of *Sat-darsana* and he is about to begin the commentary. Viswanatha has received the letter from the good devotee of Bhagavan, the author of the (Telugu) version of *Sat-darsana* in couplet form. I have no objection whatsoever about getting the Hymn of twenty-one verses in praise of Ramana printed. It is my desire that it should belong to the Ashrama alone.

My Lord and friend of many births: My *Tapas* in the company of my followers is progressing by virtue of Bhagavan's Look of Grace. With intense devotional fervor, Ranga Rao spoke something thrilling. He said, "Nayana! I am going to serve Bhagavan for one month for the unhampered progress of your *Tapas*. If Bhagavan gives me His gracious glance as remuneration for the services of Ranga Rao, none else could be found paying me more *Guru-dakshina*⁷ — or it might be the Mother (of the Universe) in Her dynamic aspect who spoke through Ranga Rao: "I shall serve Bhagavan, the Lord and Leader of the Force Divine."

Giver of everything desirable! Though I may be having a thousand desires, they are all set at rest within the cave of the Heart, scorched by the effulgence of Your benevolent look. Only one of them sprouts forth raising its head even now. May my impure ego perish! My Lord, grant me the fulfillment of this aspiration.

I am,
Your own,
Vasishtha

* * * *

७-४-३१
आनन्दाश्रमः
शिरसि

भगवन् पाराशर्य !

भगवत्कटाक्षेणात्र सर्वे कुशलिनः । रङ्गरायोऽस्मिन्नेव दिने
भगवत्पादसन्निधिं प्राप्तः स्यादिति मन्ये । सामान्यथः
सर्वान्विषयांत्स कथयेदेव सन्निधौ । वत्सेन कपालिना समारब्धा
सद्दर्शनस्य टीका । मूलग्रन्थस्य गौरवात्तस्याः भाष्यमिति
नामैवोचितमिति मया सूचितम् । विमृश्यमानं विमृश्यमानं
सद्दर्शनमतीव गभीरं दृश्यत इति वदति कपाली । रचन काल एव
मया तस्य गाम्भीर्यं बुद्धम् । मितोऽपि स ग्रन्थो
महतस्तत्त्वशास्त्रस्य योगशास्त्रस्य च सूत्रप्रायः । अत्र न किञ्चिदपि
परमतं खण्डितम् । तथाऽपि सर्वाऽपि पूर्वपक्षीकृता परेषां घोरणी
विचित्रया विधया । अत्र युक्तोऽतीव हृदयस्पृशः पण्डितानां
पामराणां च तुल्यम् । नात्र प्रायः प्रमाणग्रन्थः कश्चिदप्युल्लिखितः ।
तथाऽपि श्रुतिसारसङ्ग्रह इव प्रतिभात्येष ग्रन्थः । अस्य विवरणे
भाष्यकारेण बह्वस्ति प्रतिघटयितव्यम् । बह्वस्ति नूतनं
प्रकाशयितव्यम् । ग्रन्थेन च नातिविस्तृतेन भवितव्यम् । विषयाश्च न
विस्त्रष्टव्याः प्रमुख्येन निरूपयितव्याः । इमं सर्वं भारं सम्यह्विर्वोढुं
शक्त एव स्याद्वत्सः कपाली यदि भगवतो निस्तुलशक्तिः कोऽपि
कटाक्षलेशः ।

मया प्रचण्डचण्डीत्रिशती नाम किमपि भगवतीसोत्रं रचितम् ।
 तत्रैकः स्तबको रङ्गरायेण लिखित्वा नीतः ।
 सम्प्रतीन्द्रसहस्रमारब्धम् । मामस्य कर्मणश्च पारं गमयितुमर्हति
 भगवान् ।

इति
 श्रीरमणभागवतो वासिष्ठः

7-4-31

ānandāśramah

Sirsi

bhagavan pārārsaya!

*bhagavatkaṭākṣeṇātra sarve kuśalinaḥ | raṅgarāyo'sminneva dine
 bhagavatpādasannidhiṃ prāptaḥ syāditi manye | sāmānyathaḥ
 sarvānviṣayāntsa kathayedeva sannidhau | vatsena kapālinā
 samārabdhā saddarśanasya ṭikā | mūlagranthasya gauravāttasyāḥ
 bhāṣyamiti nāmaivocitamiti mayā sūcitam | vimṛśyamānaṃ
 vimṛśyamānaṃ saddarśanamatiḥva gabhīraṃ dṛśyata iti vadati
 kapāli | racana kāla eva mayā tasya gāmbhīryaṃ buddham | mito'pi
 sa grantho mahatattvaśāstrasya yogaśāstrasya ca sūtraprāyaḥ |
 atra na kiñcidapi paramataṃ khaṇḍitam | tathā'pi sarvā'pi
 pūrvapakṣīkṛtā pareṣāṃ ghooraṇī vicitrayā vidhayā | atra
 yukto'tiva hṛdayasprśaḥ paṇḍitānāṃ pāmarāṇāṃ ca tulyam | nātra
 prāyaḥ pramāṇagranthaḥ kaścidapyullikhitāḥ | tathā'pi
 śrutisārasaṅgraha iva pratibhātyeṣa granthaḥ | asya vivarāṇe
 bhāṣyakāreṇa bahvasti pratighaṭayitavyam | bahvasti nūtanam
 prakāśayitavyam | granthena ca nātivistr̥tana bhavitavyam |
 viṣayāśca na vistraṣṭavyāḥ pramukhyena nirūpayitavyāḥ | imam
 sarvaṃ bhāraṃ samyaṅirvoḍhum śakta eva syādvatsaḥ kapāli yadi
 bhagavato nistulaśaktiḥ ko'pi kaṭākṣalesaḥ |*

mayā pracaṇḍacaṇḍītriśatī nāma kimapi bhagavatīsotram racitam |
 tatraikaḥ stabako raṅgarāyeṇa likhitvā nītaḥ |
 sampratīndrasahasramārabdham | māmasya karmaṇaśca pāram
 gamayitumarhati bhagavān |

iti

śrīramaṇabhāgavato vāsiṣṭhaḥ

7 April 1931

Anandasrama

Sirsi

Lord, Scion of the Line of Parasara,⁸

All are well here by the benevolent look of Bhagavan. I hope Ranga Rao would have reached the holy presence of Bhagavan this day itself and informed Bhagavan of everything here in general. Kapali has begun his commentary on *Sat-darsana*. I have hinted to him that *Bhashya* would be the appropriate name for the commentary on *Sat-darsana* considering the greatness of the original text. Kapali says that as he continues to study *Sat-darsana*, he finds more and more of its depth and profundity. I sensed its deep import even at the time when it has just been revealed by Bhagavan. Though the text (of *Ulladu Narpadu* in Tamil) is very brief and terse it contains in a nutshell the secret of profound works of philosophy and yoga. It is aphoristic. Though there is no refutation of any other system of thought in it, yet all other trends of thought have been very skilfully relegated as immature. Its reasoning touches alike the core of one's Heart, be he learned or ignorant. Though there is almost no quotations in it from any work of authority, yet this

treatise shines forth as an epitome of the essence of traditional teaching. The commentator has in his explanation much to establish and many new points to elucidate. He has to ably clarify the contents, leaving nothing unexplained, and the commentary should not be too dilatory. Kapali would certainly be capable of bearing and fulfilling all this responsibility by even a casual and tiny flash of Bhagavan's unique and potent glance.

I have composed a hymn of three hundred verses in praise of Prachanda-Chandi (the Mother of the Universe in Her dynamic aspect), known as *Prachanda-Chandi-Trisati*. Ranga Rao has taken with him a canto (of 25 verses) copied from it.

Just now I have begun *Indra-Sahasram*.⁹ May Bhagavan enable me to fulfill this task also.

I am,
Devoted to Bhagavan Sri Ramana
Vasishtha

* * * *

१४-४-३१
सौरसंवत्सरादिः
आनन्दाश्रमः
शिरसि

भगवन् दहरश्य !

प्रतिगृहाणेमानि नः संवत्सरादिवन्दनानि वधयाशीर्भिः ।
जयमङ्गलोत्तरो भवत्वयं नः संवत्सरस्तव कुरुणाया ।

अद्य मुम्बापुरितो दैवरातः सः भ्रात्रा सीतारामेणानन्दाश्रममागतः ।
अचिरादितो गोकर्णं गमिष्यति पुत्रस्योपनयनं निर्वर्तयितुम् ।

वत्सस्य कपालिनश्चलति सद्दर्शनभाष्यलेखनम् । वत्सो महादेवो
वैशाखशुक्लप्रतिपदि (चान्द्रमानतः) स्थिरवासरे प्रस्थायेतो भानुवासरे
सायं निपतिष्यति भगवच्चरणयोः । (१९-०४-३१)

रङ्गरायस्य पत्रं मिलितम् । विश्वसिमि स वा सुन्दरेश्वरो वा
प्रतिसप्ताहमेकैकं पत्रं विस्त्रक्ष्यत इति ।

नाथ! परिपक्वे तपसि व्यपगतेऽहङ्कारे स्थिरायां सहजस्थितौ
भगवदायत्ते सर्वस्मिन् करणजाले सर्वं साधितं मन्ये ।
विज्ञानात्मनिष्ठा मे दर्शयतु मार्गं मूलखरूपनिष्ठायाः ।

अन्ततो भगवच्चरणसन्निधावेव मम पूर्णा सर्वेष्टसिद्धिरित्यहं जाने ।
अन्ततो भगवच्चरणसन्निधावेव मम पूर्णा सर्वेष्टसिद्धिरित्यहं जाने ।
प्रतीक्षे तं शुभं कालम् । सम्प्रति दविष्टोऽपि नेदिष्ठ इव प्रतिभात्वयं
भगवच्चित्तस्य ।

प्रभो! त्वं मे भवसि हृच्छयः अहं ते भवामि चरणशयः । त्वं मे
नियोक्ता विभुः । अहं ते कार्यस्य कर्ता दासः ।

इति
सर्वथा त्वदीयः
वासिष्ठः

14-4-31
saurasamvatsarādih
ānandāśramah
Sirsi

bhagavan daharaśya!

*pratiḡḥāṇemāni naḥ saṁvatsarādivandanāni vadhayāśīrbhiḥ|
jayamaṅgalottaro bhavatvayaṁ naḥ saṁvatsarastava kuruṇāyā|*

*adya mumbāpurito daivarātaḥ saḥ bhrātrā
sītārāmenānandāśramamāgataḥ| acirādito gokarṇaṁ gamiṣyati
putrasyopanayanaṁ nirvartayitum|*

*vatsasya kapālinaścalati saddarśanabhāṣyalekhanam| vatso
mahādevo vaiśākhaśuklapratipadi (cāndramānataḥ) sthiravāsare
prsthāyeto bhānuvāsare sāyaṁ nipatiṣyati bhagavaccaraṇayoḥ|
(19-04-31)*

*raṅgarāyasya patraṁ militam| viśvasimi sa vā sundareśvaro vā
pratisaptāhamekaikaṁ patraṁ vistrakṣyata iti|*

*nātha! paripakke tapasi vyapagate'haṅkāre sthirāyāṁ
sahajasthitau bhagavadāyatte sarvasmin karaṇajāle sarvaṁ
sādhitam manye| vijñānātmaniṣṭhā me darśayatu mārgaṁ
mūlakharūpaniṣṭhāyāḥ|*

*antato bhagavaccaraṇasannidhāveva mama pūrṇā
sarveṣṭasiddhirityahaṁ jāne| pratīkṣe taṁ śubhaṁ kālam|
samprati daviṣṭho'pi neḍhiṣṭha iva pratibhātavyaṁ
bhagavaccittasya|*

*prabho! tvaṁ me bhavasi hṛcchayaḥ ahaṁ te bhavāmi
caraṇaśayaḥ| tvaṁ me niyoktā vibhuḥ| ahaṁ te kāryasya kartā
dāsaḥ|*

iti

*sarvathā tvadīyaḥ
vāsiṣṭhaḥ*

14 April 1931
 Solar New Year Day
 Anandasrama
 Sirsi

Lord Residing at the Heart,

Graciously accept our prostrations of devotion on the Solar New Year Day and shower your blessings upon us. May this year be, by your Grace, one of expanding success and prosperity for us.

Daivarata, with his brother Sitaram, has arrived here at Anandasrama from Bombay. He will be proceeding to Gokarna shortly to fulfill his duty of performing the *Upanayanam*¹⁰ for his son.

Kapali is going ahead with his commentary on *Sat-darsana*. Mahadeva will be starting from here on Saturday, the first of the bright half of *Vaisakha*¹¹ and arriving there on Sunday evening to bow at the feet of Bhagavan.

We have received Ranga Rao's letter. I hope either he or Sundareswara would write us a letter every week.

My Lord, I consider everything achieved when on full maturity of one's *Tapas* the ego gets annihilated, spontaneous Self-awareness is well established and all the senses are entirely dedicated to the Divine. May my inherence in the *Vijnana-Atman* (pure intellect) show me the way to get established at the Source, one's Reality.

I know that the perfect fulfilment of all of my aspirations is to be accomplished only at the proximity of Bhagavan's feet and I am awaiting that hour. For the present, may this devotee, staying at some distance, appear very

near to Bhagavan's Heart. Lord, You reside within my heart and I at Your Feet. You are my Master and Director, and I am your servant, your instrument to do your work.

I am,
Always yours,
Vasishtha

* * * *

२२-४-३१
गोकर्णम्

भगवन्! सर्वान्तर!

चिञ्जीविनो दैवरातस्यानुरोधेन तत्पुत्रस्य सोमस्योपनयनकाले सन्निहितो भवितुमिदं गोकर्णक्षेत्रमागतोऽस्मि । इतः प्रतिनिवर्ते स्थिरवासरे । मया सह वत्सो विश्वनाथोऽप्यत्रागतः । पुत्री च सीतारामस्य सह मातापितृभाम् ।

वत्सो महादेवस्तत्र सुखेन प्रविष्टो नन्दति भगवच्चरणसन्निधावति विश्वसिमि ।

यो गुहायां वसति स्वयं च गुहः । यः परि शेते संसारिणाम् ; विजृम्भते योगिनाम् । यस्यैवातरुज्जृम्भणं कथयन्ति द्वितीयं जनम मनुजानाम् । यं वैश्वानरं कीर्तयन्ति मन्त्रद्रष्टारः विराजं दार्शनिकाः यस्य ज्ञानं स्वरूपम् , ज्ञानं शरीरम् , ज्ञानं स्थानं , ज्ञानमायुधं तस्मै नमो भगवते यविष्ठाय भवते ।

इति भवदीयो ज्येष्ठराजः

22-4-31
gokarṇam

bhagavan! sarvāntara!

*cirñjīvino daiṅarātasyānurodhena tatputrasya
somasyoṅanayanakāle sannihito bhavitumidaṃ
gokarṇakṣetramāgato'smiḽ itaḥ pratinivarte sthiravāsareḽ mayā
saha vatso viśvanātho'pyatrāgataḽḽ putrī ca sītārāmasya saha
mātāpitṛbhāamḽ*

*vatso mahādevastatra sukhena praviṣṭo nandati
bhagavaccaraṇasannidhāvati viśvasimiḽ*

*yo guhāyām vasati svayam ca guhaḽḽ yaḥ pari śete samsāriṇām ;
vijṛmbhate yogināmḽ yasyaivātarujjṛmbhaṇam kathayanti
dvitīyam janama manujñānāmḽ yam vaiśvānaram kīrtayanti
mantradraṣṭārah virājam dārsanikāḥ yasya jñānam svarūpam,
jñānam śarīram, jñānam sthānam, jñānamāyudham tasmai namo
bhagavate yaviṣṭhāya bhavateḽ*

iti bhavadīyo jyeṣṭharājahḽ

22 April 1931
Gokarna

Lord Immanent in All,

Impelled by dear Daivarata to be present at the first initiation function (*Upanayanam*) of his son, Soma, I have come down to this holy spot, Gokarna, and I shall be returning from here on Saturday. Viswanatha also has come here with me and so has Sita Ram's daughter with her parents.

I hope Mahadeva has arrived there all right and is happy at the proximity of Bhagavan's feet.

Who resides within the *Guha* (cave) and is Himself *Guha*,¹² who is asleep within the worldly-minded and shines forth within the Yogis, whose awakening within is described as 'Man's Second Birth', who is extolled as *Vaisvanara* by Rishis,¹³ as *Virat* by the seers of later systems (*Darsanas*), whose reality is *Jnana*, whose form is *Jnana*, whose abode is *Jnana*, I bow to that younger son of Siva, Bhagavan, Yourself.

I am,
Your own,
Jyeshtha Raja¹⁴

* * * *

आनन्दाश्रमः
शिरसि
२८-४-३१

भगवन्! करुणामय !

प्रतिनिवृत्तोऽस्मि स्थिरवासरे गोकर्णात् । वत्सयोर्देवसुन्दरयोः पत्रे मिलिते । अस्मिन्दिने केनापि दैवेन प्रेरितः ऋक्संहिताया भाष्यं कर्तुमारब्धवानस्मि । सिकन्द्राबादतः अप्पुदम्पती समागतौ । चिरञ्जीवी विश्वनाथश्च मया सह गोकर्णात् प्रतिनिवृत्तः । वत्सस्य कपालिनश्चलति सदृशनभाष्यम् ।

सदृशनस्य मदीयं श्लोकपरिवर्तनं मूलतात्पर्यानुसार्येवेति भगवतोक्तं देवोऽलिखिन्नित्ते पत्रे । तन्मेऽभवदुत्साहाय महते । भाष्यं च

कपालिनः (यावदभूत्) पुष्णाति रमणीयकमसाधारणम् ।

गुहगणपतितत्त्वप्रस्तावे मयोदाहृतं द्राविडपद्यं श्रीमहर्षेः

चारुस्मितमजनयदिति देवोऽलिखत् ।

तादृशस्मेरभगवन्मुखदर्शनभाग्यं तस्यासीत् । अस्माकं तद्वार्तैव
सुतरां बभूव सन्तोषाय ।

सुन्दरेण प्रेषितानीन्द्रगीतपुस्तकानि मिलितानि । मम किशोरि
गीतामाला भगवत्पाणिना लालिता स्यादित्याशंसे ।

इति

त्वदेकायत्तचित्तो गणपतिः

ānandāśramah

śirasi

28-4-31

bhagavan! karuṇāmaya!

*pratinivṛtto'smi sthiravāsare gokarṇat | vatsayordevasundarayoh
patre milite | asmindine kenāpi daivena preritaḥ ṛksamhitāyā
bhāṣyaṁ kartumārabdhavānasmī | sikandrābādātaḥ appudampatī
samāgatau | cirañjīvī viśvanāthaśca mayā saha gokarṇāt
pratinivṛttaḥ | vatsasya kapālīnaścalati saddarśanabhāṣyam |*

*saddarśanasya madīyaṁ ślokaparivartanam
mūlatātparyānusāryeveti bhagavatoktaṁ devo'likhinnije patre |
tanme'bhavadutsāhāya mahate | bhāṣyaṁ ca kapālīnaḥ
(yāvadabhūt) puṣṇāti ramaṇīyakamasādhāraṇam |
guhagaṇapatitattvaprastāve mayodāhṛtaṁ drāviḍapadyaṁ
śrīmaharṣeḥ cārusmitamajanayaditi devo'likhat |
tādṛśasmerabhagavanmukhadarśanabhāgyaṁ tasyāśīt | asmākaṁ
tadvārtaiva sutarāṁ babhūva santoṣāya |*

*sundareṇa preṣitānīndragītapustakāni militāni | mama kiśoori
gītāmālā bhagavatpāṇinā lālītā syādityāśaṁse |*

iti
tvadekāyattacitto gaṇapatih

28 April 1931
Anandasrama
Sirsi

Lord, Grace itself,

I returned from Gokarna on Saturday. The two letters from Deva and Sundara have been received. Prompted by some urge divine I have begun today a commentary of the text of *Rig-Veda*.

Appu and his wife have come here from Secunderabad. Viswanatha also has returned here from Gokarna with me. Kapali is progressing with the commentary on *Sat-darsana*.

Deva has mentioned in his letter the word of Bhagavan, that my Sanskrit-rendering of *Sat-darsana* conveys the import of the original (Tamil verses on Venba-metre). That gave me great joy. Kapali's commentary, as far as it has been written, is rich with unique charm and elegance.

Deva says in his letter that the Tamil verse (of Bhagavan) quoted by me in my exposition of the significance of Guha and Ganapati brought forth a charming smile on Bhagavan's face. He was blessed to behold that captivating expression on Bhagavan's countenance and we are thrilled to hear about it.

The copies of *Indra-Gita* sent by Sundara have been received here. I hope my child *Gita-Mala*¹⁵ would have been fondled by Bhagavan's hands.

I am,
With my whole heart intent on you,
Ganapati

* * * *

५-५-३१

आनन्दाश्रमः

शिरसि

भगवन् ! मायामनुष्य !

इह सर्वमवदातम् । वत्सस्य सुन्दरस्य पत्रं गतगुरुवासरे
प्रतिमिलितम् । यदि स स्वस्य विश्रान्तिकाले कतिपयानि दिनानि
भ्रातुर्देवस्य भगिन्या वज्रायाश्च सविधे नेतुमिच्छति तत्प्रियमेव मे ।

प्रभो ! मम स्थितिं श्रीचरणसन्निधौ । किञ्चिन्निवेदयितुमुत्सहे ।
केचिन्मन्यन्ते महान्तमानन्दमेव परमं लक्ष्यम् । अपरे मन्वते
निरतिशयां योगसिद्धिसम्पदमेव मुख्यं लक्ष्यम् । परे जानन्ति
सुकदुःखातीतां कामपि स्थितिमेव प्रधानं लक्ष्यम् । इतरे बुध्यन्ते
मृत्युविजयमेवाग्र्यं लक्ष्यम् । अहं तु जाने कामोपशान्तिमेव
कमनीयं लक्ष्यम् । असारतया बहवः कामा उपशान्ताः । विधूताः
केचिदुपशान्ताः । अनुभूताः केचिदुपशान्ताः । दूरं गच्छतेति
प्रार्थिताः केचिदुपशान्ताः । असारो वा ससारो वा भवतु कश्चिदेक
एव कामो नोपशाम्यत्यधुनापि मे । तं निषेद्धुं शक्तिरेव नास्ति मे । तं
दूरं गच्छेति प्रार्थयितुमिच्छैव नोदेति मे । प्राप्तिं विना नास्ति तं
प्रशमयितुमुपायः । स एव मे सर्वात्मभावानुभवस्य प्रतिबन्धको

भवतीति विज्ञायते । अत्र मम कष्टे भगवतः सहानुभूतिं याचे ।
विदितश्च मे स कामो भगवतः ।

सर्वरक्षक! तवैव तत्कार्यमिति मम विश्वासः । सत्यं च तत् । सर्वं
भारं किङ्करस्य शिरसि निक्षिप्य नोपेक्षितुमर्हति भगवान् ।

इति

बहुषु जन्मसु त्वया सहैककार्यः
त्वदीयः सगर्भ्यः

5-5-31

ānandāśramah

Sirsi

bhagavan! māyāmanuṣya!

*iha sarvamaavadātam | vatsasya sundarasya patraṁ gataguruvāsare
pratimilitam | yadi sa svasya viśrāntikāle katipayāni dināni
bhrāturdevasya bhaginyā vajrāyāśca savidhe netumicchati
tatpriyameva me |*

*prabho! mama sthitiṁ śrīcaraṇasanni dhau |
kiñcinnivedayitumutsahe | kecinmanyante mahāntamānandameva
paramaṁ lakṣyam | apare manvate niratisayāṁ
yogasiddhisampadameva mukhyaṁ lakṣyam | pare jānanti
sukaduḥkhātītāṁ kāmapi sthitimeva pradhānaṁ lakṣyam | itare
budhyante mṛtyuvijayamevāgryaṁ lakṣyam | ahaṁ tu jāne
kāmapaśāntimeva kamanīyaṁ lakṣyam | asāratayā bahavaḥ kāmā
upaśāntāḥ | vidhūtāḥ kecidupaśāntāḥ | anubhūtāḥ kecidupaśāntāḥ |
dūraṁ gacchateti prārthitāḥ kecidupaśāntāḥ | asāro vā sasāro vā
bhavatu kaścideka eva kāmo nopasāmyatyadhunāpi me | taṁ
niṣeddhum śaktireva nāsti me | taṁ dūraṁ gaccheti
prārthayitumicchaiḥva nodeti me | prāptiṁ vinā nāsti taṁ*

*praśamayitumupāyaḥ | sa eva me sarvātmabhāvānubhavasya
pratibandhako bhavatīti vijñāyate | atra mama kaṣṭe bhagavataḥ
sahānubhūtiṁ yāce | viditaśca me sa kāmo bhagavataḥ |*

*sarvarakṣaka! tavaiva tatkāryamiti mama viśvāsaḥ | satyaṁ ca tat |
sarvaṁ bhāraṁ kiṅkarasya śirasi niḥṣīpya nopekṣitumarhati
bhagavān |*

iti

*bahuṣu janmasu tvayā sahaikakāryaḥ
tvadīyaḥ sagarbhyaḥ*

5 May 1931

Anandasrama

Sirsi

Lord in Mortal Guise,

All are well here. Sundara's letter was received here on the morning of Thursday. If he wishes to spend a few days of his vacation in the company of his brother Mahadeva and sister Vajra I am also glad about it.

Lord, I venture to state my present condition at the presence of Bhagavan's feet. Some consider Supreme Bliss as the ideal par excellence, others look upon the splendid *yogic* attainment as the main goal and others think that some state beyond happiness and misery is the thing to strive for; yet others are convinced that the conquest of death is the highest of aspirations. But I for my part know that the cessation of desire is the most desirable goal. Many of my desires have died of their flimsiness; others have been kicked off! Some others disappeared on

satisfaction; yet others vanished, entreated to leave me alone. Whether it is worthy or worthless, one desire alone persists in me unabated even now. I am absolutely powerless to prevent it. Even the urge to discard it does not arise in my heart. There seems to be no other way of getting over it but my fulfilment, and I see that it alone obstructs my experience of the Self of all. I pray Bhagavan's sympathy at this difficulty of mine. Bhagavan knows what it is.

Protector of all! It is my belief that it is your own work and it is the truth. My prayer is that Bhagavan should not keep aloof throwing the whole burden on his servant's head.

I am (Ganapati),
Your collaborator in so
many of your incarnations
and of the same parentage

* * * *

२०-५-३१

आनन्दाश्रमः

शिरसि

भगवन्! अव्याजकरुण!

चिरञ्जीविनः सुन्दरस्य घनं पत्रं गतगुरुवासरे प्रातर्मिलितम्।

भगवत्पादच्छायैव निवारयतु तस्य सर्वमपि तापम्।

बहुशतक्रोशपर्यन्तं प्रसरति या भगवतः करुणा सा किं निकटस्थं
कांचिदनन्यशरणं भक्तं नार्द्रिकूर्यात्?

अत्र वत्सस्य कपालिनः सदृशनभाष्यं समाप्तम् । तत्रानन्तरे द्वे कार्ये परिशिष्टे । भूय एकदा पूर्णं परिशोधनम्, निरवद्यमन्तिमं विलेखनं चेति । तत्र संस्कृतमूले इतः प्राग्यावन्तः संस्काराः कृतास्ते प्रेषिता एव भगवत्सन्निधये । पर्याप्तास्ते संस्काराः । अन्यत्सर्वमनवद्यं मूलद्राविडच्छन्दतात्पर्यानुसारि ।

कश्चित्संशयः । भगवन्तं विना कं वा पृच्छामः? को वान्यो वक्तुं क्षमते । अहंता त्रिविधेति भगवत्सूक्तिभिर्विज्ञायते । एका शरीरमात्रगता । अन्या जीवरूपा विज्ञान (वृत्तिज्ञान) मयि । इतरा सदाश्रया शुद्धा सर्वात्मभावानुभववती तासु प्रथमा संसाराय तृतीया नित्यानन्दाय चेत्यत्र न भवति संशयः । येयं द्वितीया तत्र निष्ठितस्य का गतिः? तन्निष्ठा (विज्ञानात्मनिष्ठा) किं क्रमशः पूर्णानुभवाय साधनं भवेत्? उतहो न? यदि निश्चयेन साधनं न भवेदथ कस्मै फलाय? अथवा कदाचित् साधनं भवेत्कदाचिन्न भवेदिति उपासकदृष्टिविशेषसापेक्षा काचिदस्ति किं व्यवस्था? अत्र भगवतो निगणं वत्सः सुन्दरो मह्यं लिखितुमर्हति । नमो भगवते ।

इति

ते सुप्रसिद्धोऽनन्यसाधारणोऽन्तेवासी
गणपतिः

20-5-31

ānandāśramah

Sirsi

bhagavan! avyājakaruṇa!

*cirañjīvinaḥ sundarasya ghanam patram gataguruvāsare
prāṭarmilitam | bhagavatpādacchāyaiva nivārayatu tasya*

sarvāmapi tāpam\ bahuśatakrośaparyantam prasarati yā
bhagavataḥ karuṇā sā kiṁ nikaṭastham kañcidananyarśaraṇam
bhaktam nārdrīkūryāt?

atra vatsasya kapālinaḥ saddarśanabhāṣyam samāptam\
tatrānantare dve kārye pariśiṣṭe\ bhūya ekadā pūrṇam
pariśodhanam, niravadyamantimam vilekhanam ceti\ tatra
saṁskṛtamūle itaḥ prāgyāvantaḥ saṁskārāḥ kṛtāste preṣitā eva
bhagavatsannidhaye\ paryāptāste saṁskārāḥ\

anyatsarvamanavadyam mūladrāviḍacchandatātparyānusāri\
kaścitsaṁśayaḥ\ bhagavantaṁ vinā kam vā pṛcchāmaḥ? ko vānyo
vaktum kṣamate\ ahantā trividheti bhagavatsūktibhīrvijñāyate\
ekā śarīramātragatā\ anyā jīvarūpā vijñāna (vṛttijñāna) mayi\
itarā sadāśrayā śuddhā sarvātmaabhāvānubhavaavatī tāsū prathamā
saṁsārāya tṛtīyā nityānandāya cetyatra na bhavati saṁśayaḥ\
yeyam dvitīyā tatra niṣṭhitasya kā gatiḥ? tanniṣṭhā (
vijñānātmaniṣṭhā) kiṁ kramaśaḥ pūrṇānubhāvāya sādhanam
bhavet? utaho na? yadi niścayena sādhanam na bhavedatha
kasmai phalāya? athavā kadācit sādhanam bhavetkadācinna
bhavediti upāsakadrṣṭivīśeṣasāpekṣā kācidasti kiṁ vyavasthā?
atra bhagavato niṇāmyam vatsaḥ sundaro mahyam
likhitumarhati\ namo bhagavate\

iti

te suprasiddho'nanyasādhāraṇo'ntevāsi
gaṇapatih

20 May 1931

Anandasrama

Sirsi

Lord of Spontaneous Grace,

The heavy letter from Sundara was received on the morning of last Thursday. May the cool shade of Bhagavan's Feet itself remove his entire affliction. Bhagavan's grace spreads over any distance. Will not its cooling effect

permeate through a devotee staying nearby with no other refuge?

Kapali has completed his commentary on *Sat-darsana*. There are two more things to be accomplished. The whole of it has to be revised once more and a flawless final copy made. In this task, all the corrections made so far in the Sanskrit text have been sent to the Presence of Bhagavan. Those corrections are over. All the rest of it is impeccable and I hope it conveys the import of the original Tamil verses.

There is a doubt. Whom else are we, your devotees, to ask about it and who else could clear it? It is known that by the utterances of Bhagavan that the ego is if three aspects. One of them is limited to the body. Another is in the form of *jiva* with its thinking faculty. And the third is the pure 'I', embracing the pure existence (the Ultimate Reality) and experiencing itself as the one Self of all. Of these, the first is involved in the whirl of the world and the third is the experience of eternal bliss; there is no doubt about it. What is the destiny of one who is established in *Vijnana* (i.e. pure intellectual awareness)? Does his experience serve as a step on his way, leading him on to Awareness Absolute or not? If it does not at all serve as an aid here, what then is its function and purpose? Or, is there any law by which it may not lead one on to Awareness Absolute, depending upon the distinct outlook of aspirants? Sundara should kindly convey me Bhagavan's decisive view regarding this problem.

I am,

Your well known and unique disciple

* * * *

२७-५-३१

आनन्दाश्रमः

शिरसि

भगवन्! पुरुषश्रेष्ठ!

यदायतनं भवति लोकोत्तरस्य दिव्यस्य तेजसः, यत्रास्मकं सर्वेषामाशाबन्धः, यदभ्युदितं तपोराशिषु वासिष्ठेषु तस्य महोराशे भगवच्छीरस्योष्णकालजन्यस्वेदव्रणपीडेति सुन्दरस्य पत्रादगम्य व्याकुलमस्माकं मनः । अतितीक्षणानामपि तादृशानां वृणानां प्रहरस्यैकैकदा लिप्यमानोऽतिमधुरगन्धो भेषजं प्रशस्तमिति ममानुभवः । तदिदमावेदितं चरणसन्निधौ । इयता कालेन सर्वं स्वस्थमभवदित्येव विश्वसिमि ।

इह सर्वे कुशलिनः । प्रतिदिनं उत्साहो वर्धते । मन्ये भगवतैव प्रेरितानि निस्तुलाद्गगतोऽवतरन्ति महांसि समांसि च । उल्लसन्ति च शरीरे । शिथिलीभवन्ति च प्रायो ग्रन्थयः । पूर्णा सिद्धस्तु श्रीभगवच्चरणकरुणासापेक्षेति दृढोऽस्माकं विश्वासः ।

इति रमणभागवताग्रणीः ।

27-5-31

ānandāśramah

Sirsi

bhagavan! puruṣaśreṣṭha!

*yadāyatanam bhavati lokottarasya divyasya tejasaḥ,
yatrāsmakam sarveṣāmāśābandhaḥ, yadabhyuditaṁ taporāśiṣu
vāsiṣṭheṣu tasya mahorāśe
rbhagavacchīrasyoṣṇakālajanyasvedavranapīḍeti sundarasya*

*patrādagamya vyākulamasmākam manaḥ | atitīkṣaṇānāmapi
tādṛśānām vṛṇānām praharasyaikaikadā
lipyamāno'timadhuragandho bheṣajam praśastamiti
mamānubhavaḥ | tadidamāveditam caraṇasannidhau | iyatā
kālena sarvaṁ svasthamabhavadityeva viśvasimi |*

*iha sarve kuśalinaḥ | pratidinam utsāho vardhate | manye
bhagavataiva preritāni nistulādgaganato'vataranti mahāmsi
samāmsi ca | ullasanti ca śarīre | śīthilībhavanti ca prāyo
granthayaḥ | pūrṇā siddhastu*

śrībhagavaccaraṇakarūṇāsāpekṣeti dṛḍho'smākam viśvāsaḥ |

iti ramaṇabhāgavatāgraṇīḥ |

27 May 1931

Anandasrama

Sirsi

Lord, as Man Superb,

Our mind is disturbed to learn from Sundarā's letter that Bhagavan's body, the lustrous abode of effulgence divine, born in the line of Vasistha, replete with *Tapas*, wherein are centered the hopes of all of us, is afflicted with summer, skin-irritation of sweat-glands. I humbly submit to Bhagavan my experience that the paste of *Ati-Madhura*¹⁶ applied every three hours is a remarkable remedy even in very severe cases of such trouble. But I hope everything would be all right by now.

All are well here. Day by day our zeal is increasing. I believe that illuminations are descending upon us from above, sent forth by none but Bhagavan, thrilling our systems and evidently loosening the knots of bondage within. It is our firm conviction that our integral perfection depends upon the Grace of the blessed Feet of Sri Bhagavan.

I am,
The Leader of Devotees of Bhagavan Ramana

* * * *

३-६-३१
आनन्दाश्रमः
शिरसि

भगवन्! दीनबन्धो!

भगवतोपदिष्टमर्थं सुन्दरः पत्रे लिखितवान् । तेनास्माकमिह संशयः
सर्वे निवृत्ताः । परिच्छिन्नभावाभावस्यानुभव ईश्वरस्य मुक्तानां च
तुल्य इति भगवद्वचनमात्रास्माकमन्यानपि कांश्चित् सन्देहान्
व्यनाशयत् । अस्ति जगतो नियन्तेश्वरः । अस्ति च मुक्तानां
पुरुषाणां व्यक्तित्वम् । तेषामनुभव एव तुल्यः
परिच्छिन्नभावाभाववानिति तेन वचनेनावगतमिहास्माकम् । एतेन
भगवतः सदृशनं दृष्टिसृष्टिवादायावकाशं ददाति वदन् प्रक्षः
प्रत्युक्तः । सदृशनेऽप्यस्ति तस्मै पक्षाय प्रत्युत्तरम् । अत्र मम सखा
सुब्रह्मण्यमहाकविश्च (मोवैक्कण्णमुरुघनार्) मां समथयति
भगवद्वचनार्थनिर्णय इति विश्वासः ।

श्रीरमणगीतायाः सान्द्रतात्पर्यायाः पुनर्मुद्रणाय
विषयसूचिकामध्यायानां लिखितुं प्रणवानन्दो मह्यमेकं पत्रं
लिखितवान् । न केवलं विषयसूचिकां अपि तु पर्याप्तमुपोद्धातं च
लिखित्वा प्रेषयिष्यामीति मया प्रतुत्तरं लिखितम् ।

इति
श्रीचरणकमलभ्रमरः
गणपतिः

3-6-31

ānandāśramah

Sirsi

bhagavan! dīnabandho!

*bhagavatopadiṣṭamarthaṁ sundaraḥ patre likhitavān |
tenāsmākamiha saṁśayaḥ sarve nivṛttāḥ |
paricchinnabhāvābhāvasyānubhava īśvarasya muktānām ca tulya
iti bhagavadvacanamātrāsmākamanyānapi kāmścit sandehān
vyanāśayat | asti jagato niyanteśvaraḥ | asti ca muktānām
puruṣānām vyaktitvam | teṣāmanubhava eva tulyaḥ
paricchinnabhāvābhāvavāniti tena vacanenāvagatamihāsmākam |
(Rest of this paragraph not in translation) etena bhagavataḥ
saddarśanaṁ dṛṣṭiṣṭivādāyāvākāśaṁ dadātiti vadan prakṣaḥ
pratyuktaḥ | saddarśane'pyasti tasmai pakṣāya pratyuttaram | atra
mama sakhā subrahmaṇyamahākaviśca (movaikkaṅṅamurughanār)
mām samathayati bhagavadvacanārthanirṇaya iti viśvāsaḥ |*

*śrīramaṇagītāyāḥ sāndhratātparyāyāḥ punarmudraṇāya
viśayasūcikāmadhyāyānām likhituṁ praṇavānando mahyamekaṁ
patraṁ likhitavān | na kevalaṁ viśayasūcikāṁ api tu
paryāptamupoddhātāṁ ca likhitvā preṣayiṣyāmiti mayā
pratuttaraṁ likhitam |*

iti

*śrīcaraṇakamalabhramaraḥ
gaṇapatih*

3 June 1931

Anandasrama

Sirsi

Lord, Friend of the Lowly and Meek,

Sundara has conveyed in his letter the explanation vouchsafed by Bhagavan, which has dispelled all the doubts of all of us here. Bhagavan's statement that the experience of the absence of any sense of finiteness (limitation) is the

same for the Lord of the Universe and for the liberated ones has completely set at rest some other doubts of ours also. We have understood by this statement of Bhagavan that there is the Supreme Lord, the Ruler of the Universe, that the liberated do also exist as distinct entities and that their experience of the absence of finiteness alone is the same. With this, the answer to the question is that Bhagavan's instruction gives scope to the *Drishtisrishti* doctrine (simultaneous or sudden creation). *Sat-darsanam* also contains the answer to this effect. I trust that my friend Mugavaikkanna Muruganar will support me in this understanding of Bhagavan's statement.

Pranavananda has written me a letter, asking for the Table of Contents of chapters for the reprinting of *Ramana Gita* in Telugu. I have replied that I shall send him not only the Table of Contents but a comprehensive introduction as well.

I am,
The Bee, Happy at Your Holy Feet,
Ganapati

* * * *

९-६-३१

शिरसि

आनन्दाश्रमः

भगवन्! लीलामानव!

अद्य श्रीमातुर्महापूजादिवसे स्विकुरुष्वास्माकमितो वन्दनानि । या मुनीनां त्रातारं श्रीरामं कौसल्येव, योगविद्योपदेशकं श्रीकृष्णं देवकीव,

आकौमारब्रह्मचारिणं देशिकं परशुधारिणं रेणुकेव, सर्वभूताभयप्रदं
शाक्यमुनिं मायादेवीव, भक्तपापभारभृतं मनुष्यकुमारं मेरीव,
सर्वैरैतैर्गुणैर्विशिष्टं भगवन्तं भवन्तं लोकस्य
हितायाविद्यान्धकाराणामपनोदनाय कुवादानां दूरीकरणाय
सत्यस्यावेदनाय च सुषुवे; तस्मै सुन्दरप्रियायै सौन्दर्याबायै नमः ।
नमस्तदधिष्ठानाय च मातृभूतेश्वराय भगवते । नमस्तत्पूजकेभ्यश्च
रमणभागवतेभ्यः ।

श्रीनरसिंहस्वामिना श्रीनिरञ्जनानन्दस्वामिना च मन्मित्राभ्यां प्रेषितं
भगवतश्चरित्रं मिलितं । वयं सर्वे कृतज्ञास्तत्रभवतो नरसिंहस्वामिनः;
यो महतीममूल्यां च सङ्घस्य सेवां चक्रे
कारणगुरोश्चरितविलेखनेन ।

सुदरस्य कुसुमपत्रं मिलितम् । तस्य परिमलेनाश्रमः सर्वः
सुरभिरभूत् । तदनुबन्धि भगवत्सन्देशावेदकं पत्रमन्यच्च मिलितम् ।
मम प्रशान्तोऽन्तरात्मा । श्रीसद्दर्शनस्य कापालिनं भाष्यं प्रायः
समाप्तमभूत् ।

इति
रमणभागवतचरणधूलिधारि
वासिष्ठः

9-6-31

Sirsi

ānandāśramaḥ

bhagavan! līlāmānava!

*adya śrīmāturmahāpūjādīvase svikuruṣvāsmākamito vandanāni |
yā munīnām trātāram śrīrāmaṁ kausalyeva, yogavidyopadeśakam*

*śrīkṛṣṇaṁ devakīva, ākaumārabrahmacāriṇaṁ deśikaṁ
paraśudhāriṇaṁ reṇukeva, sarvabhūtabhayapradāṁ śākyamuniṁ
māyādevīva, bhaktapāpabhārabhṛtaṁ manuṣyakumāraṁ merīva,
sarvairaitairrguṇairviśiṣṭaṁ bhagavantaṁ bhavantaṁ lokasya
hitāyāvīdyāndhakārāṇāmapanodanāya kuvādānāṁ dūrikaraṇāya
satyasyāvedanāya ca suṣuve, tasmai sundarapriyāyai
saundaryābāyai namaḥ| namastadadyiṣṭhānāya ca
māṭṛbhūteśvarāya bhagavate| namastatpūjakebhyaśca
ramaṇabhāgavatebhyaḥ|*

*śrīnaraśimhasvāminā śrīnirañjanānandasvāminā ca
manmitrābhyāṁ preṣitaṁ bhagavataścaritraṁ militaṁ| vayan
sarve kṛtajñāstatrabhavato naraśimhasvāmināḥ; yo
mahatīmamūlyāṁ ca saṅghasya sevāṁ cakre
kāraṇaguroścaritavilekhanena|*

*sudarasya kusumapatraṁ militaṁ| tasya parimalenāśramaḥ
sarvaḥ surabhirabhūt| tadanubandhi bhagavatsandeśāvedakaṁ
patramanyacca militaṁ| mama praśānto'ntarātmā|
śrīsaddarśanasya kāpāliṇaṁ bhāṣyaṁ prāyaḥ samāptamabhūt|*

iti

*ramaṇabhāgavatacaraṇadhūlidhāri
vāsiṣṭhaḥ*

9 June 1931

Anandasrama

Sirsi

Lord, Apparent as Man in Sport,

Accept our prostrations from here on the Holy Day
of the Blessed Mother's worship.¹⁷

We bow to Soundaryamba,¹⁸ consort of Sundara who brought you forth, the Lord, endowed with all the rare qualities of the Great incarnations, for the welfare of the world, for the annihilation of the forces of ignorance, for the elimination of perverse polemics, and for the revelation of Truth-Reality — as Kausalya, Devaki, Renuka, Maya Devi, and Mary brought forth (respectively) *Sri Rama* — the protector of *Munis*,¹⁹ *Sri Krishna* — the teacher of *Yoga-Vidya*, Parasurama — the lifelong celibate preceptor, Sakya Muni (*Buddha*) — who gave refuge to all beings, and the Son of Man (*Christ*) — who chose to bear the weight of all devotees' sin on Himself. We bow to Mathrubhuteswara,²⁰ installed and presiding over her Samadhi, and to the devotees of Bhagavan conducting the worship at the Sanctum.

The Life of Bhagavan sent by my friend Sri Narasimha Swami has been received here. All of us are grateful to the esteemed friend Narasimha Swami who has rendered great, inestimable service to humanity by writing the Life of Aster Incarnate.

We have received Sundara's Letters of Flowers and the Ashrama here is fragrant all over with its perfume. On seeing the leaf annexed to it conveying Bhagavan's message, my heart got composed. Kapali's commentary on Sri Satdarsana is almost complete.

I am,
The Adorer of the Dust of
Ramana's Devotees' Feet,
Vasishtha

१७-६-३१

शिरसि

आनन्दाश्रमः

भगवन्! करुणामय!

अत्र सर्वे कुशलिनः । क्षिपन्ति ध्यानेन पुण्यैश्च प्रसङ्गैः कालम् ।
नैतावन्मे वाञ्छितम् । जानाति भगवान् यन्मे वञ्छितम् । तत्र प्रार्थये
भगवतः शिवेनाशंसाम् । सैव मे देवतात्मानुग्रहनिधये द्वारमुद्घाटयितुं
कीलिका । सैव ममात्मशक्तिं प्रातुमौषधम् ।

इति ते किङ्करो

वासिष्ठः

176-31

Sirsi

ānandāśramaḥ

bhagavan! karuṇāmaya!

atra sarve kuśalinaḥ | kṣipanti dhyānena puṇyaiśca prasaṅgaiḥ
kālam | naitāvanme vāñcitam | jānāti bhagavān yanme vañcitam |
tatra prārthaye bhagavataḥ śivenāśamsām | saiva me
devatātmanugrahanidhaye rdvāramudghāṭayitum kīlikā | saiva
mamātmaśaktim prātumauśadham |

iti te kiṅkaro

vāsiṣṭhaḥ

17 June 1931

Anandasrama

Sirsi

Lord, of the form of Grace Itself,

All are well here and spending their time in meditation and meritorious pursuits. But my ambition is not that much. Bhagavan knows what my ambition is and I pray for Bhagavan's gracious blessings for its fulfilment as that is my key to open the treasury of the Grace of *Devatas* (deities); and that is the Elixir capable of restoring my real strength (of the Atman).

I am,
Your servant,
Ganapati

* * * *

२४-६-३१
शिरसि

भगवन्! आचार्य!

समाप्तं भगवदनुग्रहेण कापालिनं भाष्यम् । अधुना
शुद्धपुस्तकलेखनमारब्धम् । द्वे शुद्धेपुस्तके लिखितव्यत्वेन
समुदिष्टे । तत्र प्रथमे पुस्तके विस्तृता भाष्यभूमिका पञ्चदशानां
श्लोकानां भाष्यं च लिखिते । श्व सायं प्रथमपुस्तके लेखनं समाप्तं
भविष्यतीति मन्ये । अनन्तरं द्वितीयं पुस्तकं च विलिख्य
पुस्तकमेकमाश्रमाय प्रायः सप्ताहमध्ये प्रेष्यते ।

श्रीमान् रङ्गरायः समागतः सुखेन । आश्रमसुवार्ताभिरद्याप्यस्मान्
रमयते । सर्वमन्यदवदातम् ।

इति
सद्दर्शनपरिवर्तनकारः

24-6-31

Sirsi

bhagavan! ācārya!

*samāptam bhagavadanugraheṇa kāpālinam bhāṣyam | adhunā
śuddhapustakalekhanamārabdham | dve śuddhepustake
likhitavyatvena samudiṣṭe | tatra prathame pustake viśṛtā
bhāṣyabhūmikā pañcadaśānām ślokānām bhāṣyam ca likhite | śva
sāyam prathamapustake lekhanam samāptam bhaviṣyatīti manye |
anantaram dvitīyam pustakam ca vilikhya pustakamekamāśramāya
prāyaḥ saptāhamadhye preṣyate |*

*śrīmān raṅgarāyaḥ samāgataḥ sukhena |
āśramasuvārtābhiradyāpyasmān ramayate |
sarvamanavadadātam |*

iti

saddarśanaparivartanakāraḥ

24 June 1931

Sirsi

My Lord and Master,

Kapali's commentary has been completed by Bhagavan's grace and a fair-copying has begun. It has been decided that two copies shall be made. The extensive introduction and the first fifteen verses have been copied in the first one. I expect that the first copy will be completed by tomorrow evening. After taking a duplicate of it, one of the copies will be sent to the Ashrama most probably during the course of this week itself.

Sri Ranga Rao has returned here all right. He is just now making us happy by his accounts of everything at

Bhagavan's Ashrama. Everything here has been already communicated to Bhagavan. Nothing more to add.

I am,
The Translator of *Sat-darsana*

* * * *

१-७-३१

शिरसि

आनन्दाश्रमः

भगवन्! महासेन!

समाप्तं सददर्शनभाष्यस्य सुद्धपुस्तकद्वयलेखनम् । एकं
पुस्तकमस्मिन्नेव दिने आश्रमायः प्रेष्यते ।

अस्मिन्नेव दिने भगवच्चरणदर्शनोत्सुको वत्सौ विश्वनाथरङ्गरायौ
प्रस्थितौ । अचिरात् प्राप्स्यतः सन्निधिम् ।

अत्र वर्षाकाल आरब्धः । यत्र (मोटार्) शकटे वृष्ट्याद्रं भवेदिति
भिया पुस्तकं नानयोर्हस्ते दत्तम् । वार्तालयद्वारैव प्रेष्यते ।

वत्सस्य कपालिनो भाष्यं मम विशिष्टं प्रीतमजीजनत् । विश्वसिमि
भगवतोऽपि हृदयं स्पृशेदिति ।

इति त्वच्चरणबन्धुः
गणपतिः

1-7-31

ānandāśramah

bhagavan! mahāseṇa!

*samāptaṁ saddarśanabhāṣyasya suddhapustakadvayalekhanam |
ekam pustakamasminneva dine āśramāyaḥ preṣyate |*

*asminneva dine bhagavaccaraṇadarśanotsuko vatsau
viśvanātharaṅgarāyau prasthitau | acirāt prāpsyataḥ sannidhim |*

*atra varṣākāla ārabdhaḥ | yantra (moṭār) śakte vṛṣṭyārdram
bhavediti bhiiyā pustakam nānayorhaste dattam |
vārtālayadvāraiva preṣyate |*

*vatsasya kapālino bhāṣyam mama viśiṣṭām prītamajījanat |
viśvasimi bhagavato'pi hṛdayam sprśediti |*

*iti tvaccaraṇabandhuḥ
gaṇapatih*

1 July 1931
Anandasrama

Lord, Great Leader of the Army Divine,

Two fair-copies of Sat-darsanam Bhashya have been made and one of them is being sent to the Ashrama today itself.

Viswanatha and Ranga Rao, eager for the Darsan of Bhagavan, have started from here today itself and will be reaching the presence of Bhagavan shortly.

The rainy season has begun here. The fair--copy is being sent by post. It has not been entrusted to them for fear of its getting wet by rain.

Kapali's commentary intensely delighted me and I hope it will touch Bhagavan's heart also.

I am,
Ever bound to Your Holy Feet,
Ganapati

८-७-३१
आनन्दाश्रमः
शिरसि

भगवन् विमलचरित्र!

अत्र सर्वे कुशलिनः । वर्धते तपो भवदनुग्रहेण । श्रीनरसिंहस्वामिना
मन्मित्रेण रचितस्य भगवच्चरित्रस्य प्रशंसात्मकं
परिशीलनमान्द्रपत्रिकासम्पादकेन कृतमनेन पत्रखण्डेन सह
प्रेषितम् ।

अस्ति मम भगवतश्चरित्रमान्द्रभाषायां वैपुल्येन लिखितमुद्देशः । स
च मनोरथो भगवत्सन्निधौ स्थितस्यैव मम सिध्येत् । प्रतीक्षे तं शुभं
कालम् । चिरञ्जीविनो विश्वनाथस्य पत्रं मिलितम् । सौ. पार्वत्याः
ज्वरो नितान्तं विषमावस्थामापन्नोऽपि भगवदनुग्रहेण सम्प्रति
शान्तोऽभूत् ।

इति
श्रीभगवत्कथाखादनरसिको
वासिष्ठः

8-7-31
ānandāśramaḥ
Sirsi

bhagavan vimalacaritra!

atra sarve kuśalinaḥ | vardhate tapo bhavadanugraheṇa |
śrīnarasimhasvāminā manmitreṇa racitasya bhagavaccaritrasya
praśamsātmakam pariśīlanamāndhrapatrikāśampādakena
kṛtamanena patrakhaṇḍena saha preṣitam |

asti mama bhagavataścaritramāndhrabhāṣāyām vaipulyena
likhitumuddeśaḥ | sa ca manoratho bhagavatsannidhau

*sthitasyaiva mama sidhyet | pratikṣe taṁ śubhaṁ kālam |
cirañjīvino viśvanāthasya patraṁ militam | sau. pārvatyaḥ jvaro
nitāntaṁ viṣamāvasthāmāpanno'pi bhagavadanugraheṇa samprati
śānto'bhūt |*

*iti
śrībhagavat kathākhādanarasiko
vāsiṣṭhaḥ*

8 July 1931
Anandasrama
Sirsi

Lord of Life Immaculate,

All are well here. Our *Tapas* is progressing by Bhagavan's Grace. A review by the editor of *Andhra Patrika*, praising the life of Bhagavan by my friend Narasimha Swami, has been attached to this letter.

I have an idea of writing in detail the life of Bhagavan in Telugu. That wish of mine could be accomplished only during my stay in Bhagavan's proximity and I look forward for that auspicious day.

Viswanatha's letter has been received. After a very critical phase, Sow. Parvati's fever has just now subsidized by the Grace of Bhagavan.

I am,
The Relisher of the Sweetness
of Bhagavan's Life,
Vasishtha

* * * *

१५-७-३१
आनन्दाश्रमः

भगवन् पुण्यश्लोक!

अत्र सर्वं कुशलं भगवतः कृपया । प्रान्तेन सततवृष्टे मन्दानीव
दिनानि । तथाप्यन्तः कयाचिद्भगवत्प्रेरितया शक्त्या पच्यमानानां
तीव्राणीवास्माकम् । न कुतश्चिदपि दृश्यते सूर्यस्य प्रभा ।
तथाप्यातप इव स्मः । अस्मिन्महति पाके मुख्यः सूढो भगवानेवेति
नास्माभिर्विस्मर्यते । निर्वेतनेयं भगवतः सूदवृत्तिः । अत्र कर्मणि
काचन नारी च करोति भगवतः सहाय्यकम् । सा का? भगवतः
षष्ठस्य मदोद्धतराजदर्पच्छिदो जननी पर्चण्डा चण्डयेव सा । सर्वस्य
प्रेरयिता यजमानोऽस्त्युपरि भक्तानां पामराणाम् । सर्वतो ज्ञानिनाम् ।
स एव सर्वस्याहमो मूलं हृदीति भगवदुक्तमत्र स्मार्यते । स भुनुक्तु
शीघ्रं सूदद्वाराऽभिलषितमन्नं पक्वं कारयित्वा ।

इति नररूपं
पच्यमानमन्नम्

15-7-31

ānandāśramāḥ

bhagavan puṇyaśloka!

*atra sarvaṁ kuśalaṁ bhagavataḥ kṛpayā| prāntena satatavṛṣṭe
rmandānīva dināni| tathāpyantaḥ kayācidbhagavatpreṛitayā
śaktyā pacyamānānām tīvrāṇīvāsmākam| na kutaścidapi dṛśyate
sūryasya prabhā| tathāpyātapa iva smaḥ| asminmahati pāke
mukhyaḥ sūḍho bhagavāneveti nāsmābhi rvismaryate|
nirvetaneyam bhagavataḥ sūdavṛttiḥ| atra karmaṇi kācana nārī ca
karoti bhagavataḥ sahāyyakam| sā kā? bhagavataḥ ṣaṣṭhasya*

*madoddhatarājadarpacchido jananī parcaṇḍā caṇḍyeva sāl
sarvasya prerayitā yajamāno'styupari bhaktānām pāmarāṇām |
sarvato jñāninām | sa eva sarvasyāhamo mūlaṁ hr̥ḍīti
bhagavaduktamatra smāryate | sa bhunuktu śīghraṁ
sūdadvārā'bhilaṣitamannaṁ pakkam̐ kārayitvā |*

*iti nararūpaṁ
pacyamānamannaṁ*

15 July 1931
Anandasrama

Lord of Glorious Fame Auspicious,

Everything is alright here by the Grace of Bhagavan. On account of continuous rain all over here the days are somewhat dull; yet our hearts are evidently alert within, as they are being transformed by some power prompted by Bhagavan. Though not a ray of the Sun is seen anywhere, we feel ourselves being in sunlight. We never forget that the chief cook in this great cooking (going on within us) is Bhagavan. And this occupation of Bhagavan carries no remuneration. In this scheme, there is a woman working with Bhagavan. Who is she? She is none but the Mother Divine in Her dynamic aspect, Mother of the sixth incarnation of Vishnu (*Parasuram*), who put down the tyranny of arrogant kings. There is the Master above, the mover of all devotees as well as that of the worldly-minded, the sole inspirer of the regenerate (*Jnanis*). We recollect Bhagavan's utterances here, that He himself is the Heart, the source of all ego-sense. May He, by his cook, get the food of His choice cooked soon and eat it.

I am,
The food being cooked in the
form of a man

* * * *

२२-७-३१

आनन्दाश्रमः

शिरसि

भगवन्! भक्तवत्सल!

वीक्षितो मन्त्रजपस्य महिमा । विलोकितो योगस्य सारः । विचारितो
विशेषतः शास्त्रार्थः । चरितमेकाग्रालोचनेन तपः । परीक्षितः
कुण्डलिन्याः शक्तेरुल्लासः । निरीक्षितमहमो जन्मस्थानम् ।
अन्वीक्षितो मौनेन प्रकृतेः पाकः । दूरीकृतो भेदभावः । निराकृतो
विषयसङ्गः । निरस्तं चापलम् । अभ्यस्तं स्थैर्यम् । तथापि नास्मि
तृप्तः । सम्प्रति जिगमिषुरस्मि भक्त्यैव तृप्तिम् । तस्यास्त्रीणि
स्थानानि भवन्ति । प्रथमं स्थानं भगवान्गुरुर्महर्षिः । द्वितीयं स्थानं
भगवान्भुवनपतिरिन्द्रः । तृतीयं स्थानं भगवती माता भारतभूमिः ।

इति ते

चिरन्तनो भक्तः

गणपतिः

22-7-31

ānandāśramaḥ

Sirsi

bhagavan! bhaktavatsala!

vīkṣito mantrajapasya mahimā | vilokito yogasya sārāḥ | vicārito
viśeṣataḥ śāstrārthaḥ | caritamekāgrālocanena tapaḥ | parīkṣitaḥ

kuṇḍalinyāḥ śakterullāsaḥ | nirīkṣitamahamo janmasthānam |
 anvīkṣito maunena prakṛteḥ pākaḥ | dūrīkṛto bhedabhāvaḥ |
 nirākṛto viśayasaṅgaḥ | nirastaṁ cāpalam | abhyastaṁ sthairyam |
 tathāpi nāsmi tṛptaḥ | samprati jigamiṣurasmi bhaktyaiva tṛptim |
 tasyāstrīṇi sthānāni bhavanti | prathamam sthānam
 bhagavāṅgurumaharṣiḥ | dvitīyam sthānam
 bhagavānbhuvanapatirindrah | tṛtīyam sthānam bhagavatī mātā
 bhāratabhūmiḥ |

iti te
 cirantano bhaktaḥ
 gaṇapatiḥ

22 July 1931
 Anandasrama
 Sirsi,

Lord, Full of Compassion for the Devotees,

The grandeur of *Mantra-Sadhana* has been seen. The essence of *Yoga* has been perceived. The import of scriptures has been scrutinized in particular. *Tapas* has been performed with concentration of mind. The play of *Kundalini-Shakti* has been investigated. The source of *Ego* has been felt within. The transformation being effected by primordial Shakti Divine has been watched in tune with it in silence. Differentiation has been discarded. Attachment to sense-objects has been quelled. Craving has been effaced and steadiness practised. *Yet, I am not satisfied.* I am just now out to achieve that inner satisfaction of heart through *Bhakti* (devotion). There are three places for it. The first is my Master Bhagavan Maharshi; Indra,²¹

the Lord of the Universe is the second; and the third is the Glorious Mother India (Bhagavati Bharata Mata).

I am,
Your devotee from the distant past,
Ganapati

* * * *

३१-७-३१
(आषाढकृष्णद्वितीया)
आनन्दाश्रमः
शिरसि

भगवन्! लीलामानव!

अस्मिन्दिने - मम तपःसहचर्याः भगवतो मज्जनमार्गान्तेवासिन्याः
कीर्तिशेषायाः महादेवजनन्याः निर्याणदिने स्वीकुरुष्व मे नमांसि ।
सा स्मृता कृन्तति मे निरुत्साहताम्, वर्धयति कार्योत्साहम्,
जनयति महदौत्सुक्यम् । अधुनाऽपि सा ते भक्ताग्रगण्या चरति
प्राणलोक इति मम विश्वासः । तां स्मरतो मे सर्वः स्मृतिपथं
यात्यरुणाचलवासः । तदनु स्मृतिपथं याति भगवतो लीलामूर्तिः ।
अतीव कष्टोऽपि नितान्तमनुभवामि कामपि शक्तिलहरीम् ।

वत्सः कपाली वत्सा पार्वती च भगवच्चरणदर्शनाय तत्र समागतौ
सर्वमत्रत्यं वृत्तान्तं निवेदितवन्ताविति मन्ये । श्रीमन्तौ
सावित्रीवित्तरायौ दम्पति भगवच्चरणसेवासुखमनुभवत इति
विश्वसिमि । केनापिभावोद्रेकेण परतन्त्रस्य मे नास्मिन्दिने
चलितमनुबधस्तुतिलेखनम् । अथवा मम श्वासाः सर्वेऽपि ते स्तुतिमयाः ।

इति ते भक्तायाः
 विशालाक्ष्याः
 वियोगभरावसन्नः
 वासिष्ठः

31-7-31

(āṣāḍhakṛṣṇadvitīyā)

ānandāśramah

Sirsi

bhagavan! līlāmānava!

*asmindine - mama tapaḥsahacaryāḥ bhagavato
 majjanamārgāntevāsinyāḥ kīrtirśeṣāyāḥ mahādevajananyāḥ
 niryāṇadine svīkuruṣva me namāṁsiḥ | sā smṛtā kṛntati me
 nirutsāhatām, vardhayati kāryotsāham, janayati
 mahadautsukyam | adhunā'pi sā te bhaktāgraganyā carati
 prāṇaloka iti mama viśvāsaḥ | tām smarato me sarvaḥ smṛtipatham
 yātyaruṇācalavāsaḥ | tadanu smṛtipatham yāti bhagavato
 līlāmūrtiḥ | atīva kaṣṭo'pi nitāntamanubhavāmi kāmapi
 śaktilaharīm |*

*vatsaḥ kapālī vatsā pārvatī ca bhagavaccaraṇadarśanāya tatra
 samāgatau sarvamatratyam vṛtāntam niveditavantāvīti manye |
 śrīmantau sāvitriṣiṅghalarāyau dampati
 bhagavaccaraṇasevāsukhamanubhavata iti viśvasimil
 kenāpibhāvodrekeṇa paratantrasya me nāsmindine
 calitamanubadhastutilekhanam | athavā mama śvāsāḥ sarve'pi te
 stutimayāḥ |*

*iti te bhaktāyāḥ
 viśālākṣyāḥ
 viyogabharāvāsannaḥ
 vāsiṣṭhaḥ*

31 July 1931

(Ashadakrishnadvitiya)

Anandasrama,

Sirsi

Lord, Assuming the form of Man in Sport,

On this anniversary day of the passing away of my spiritual Consort — who has left her fame behind, the disciple who followed Bhagavan's way of Divine within, Mother of Mahadeva — accept my prostrations. Remembered, she dispels my gloom, enlivens the urge to proceed with my mission, and brings about rare joy. It is my faith that she, your eminent devotee, is moving about among the living. As I think of her, the whole period of my stay at Arunachala (Tiruvannamalai) comes to my mind together with the beautiful form taken by Bhagavan in Leela, and I experience an indescribable flow of power even in the midst of great difficulties.

I hope that Kapali and Parvati who have come over there for the *Darsan* of Bhagavan would have conveyed to Bhagavan everything about us here; and also that Savitri and Vittal Rao are having the felicity of Bhagavan's proximity.

I am unable to compose the usual verse in praise of Bhagavan at the end of my letter today, overpowered as I am by some excessive exhilaration. It does not matter, for my very breaths are in praise of you.

I am,
Vasistha,
Overpowered by the burden of
separation of your devotee, Visalakshi

* * * *

कुळुवे
४-८-३१

भगवन् स्थितप्रज्ञ!

ह्यः सायं दैवरातानुजस्य सीतारामस्य गृहं प्रत्यत्रागतोऽस्मि । अत्र
स्थास्यामि वारमेकम् । सम्प्रति दिनमष्टौ घण्टास्तीव्राय तपसे
वनियुज्यन्त इति निवेदयितुमुल्लसति मे सन्तोषाल्लेखिनी ।
सर्वमवदातम् ।

इति तवानन्यसाधारणो दासो
गणपतिः

kuḷuve
4-8-31

bhagavan sthitaprajña!

*hyaḥ sāyam daivarātānujasya sītārāmasya grhaṁ
pratyatrāgato'smi | atra sthāsyāmi vāramekam | samprati
dinamaṣṭau ghaṅṭāstīvrāya tapase viniyuḥyanta iti
nivedayitumullasati me santoṣāllekhinī | sarvamaavadātam |*

*iti tavānanyasādhāraṇo dāso
gaṇapatih*

Kuluve
4 August 1931

Lord, Shining as Consciousness Universal,

Arrived yesterday evening. I am here at the home of Sita Rama, the younger brother of Daivarata. I shall be staying here for a week. My happy pen thrills to inform you that eight hours every day are now devoted to flaming meditation. Everything is all right and bright.

Your unique servant,
Ganapati

* * * *

१५-११-३१
सोरब

भगवन् ऋषिप्रवर!

अनुज्ञातो भवताऽहं प्रविष्टोऽस्मि घोराय तपसे निर्दिष्टं स्थलम् ।
मन्ये; भगवदनुग्रहेण स काल आगतो यं प्रति प्रतीक्षे बहुभ्यो
वर्षेभ्यः । सम्प्रति नैकमपि क्षणं व्यर्थीकर्तुमुत्सहे । अत्र ममापेक्षितो
भगवतो रश्मिमान्कटाक्षः - किं च शीतः कटाक्षः ।
नोपेक्षितुमर्हत्येककार्यमिमं बहुजन्मसहचरं भगवान् । न मे
कश्चिदस्ति संशयः “चतुषात्स्वपि यद्भगवतः करुणा सहजा” । इयं
तु मम प्रार्थना - आहो अनुरोधः - आहोस्वित्किमपि प्रचालनम् ।

यत्कार्यं कर्तुं भगवानवतीर्णस्तस्य रङ्गस्थलं निर्मातु प्रेरयेमं
परिजनम् ! कुर्विमं समर्थं परिजनम् ।

इति
त्वदीयः मुनिः

15-11-31

sorab

bhagavan ṛṣipravarā!

*anujñāto bhavatā'ham praviṣṭo'smi ghorāya tapase nirdiṣṭam
sthalam | manye ; bhagavadanugraheṇa sa kāla āgato yaṁ prati
pratīkṣe bahubhyo varṣebhyaḥ | samprati naikamapi kṣaṇam
vyarthīkartumutsahe | atra mamāpekṣito bhagavato
raśmimānkaṭākṣaḥ - kiṁ ca śītaḥ kaṭākṣaḥ |
nopekṣitumarhatyekakāryamimam bahunmasahacaram
bhagavān | na me kaścidasti saṁśayaḥ "catuṣātsvopi
yadbhagavataḥ karuṇā sahaḥ" | iyaṁ tu mama prārthanā - āho
anurodhaḥ - āhosvitkimapi pracālanam | yatkāryam kartum
bhagavānavatīrṇastasya raṅgasthalam nirmātu prerayemaṁ
parijanam! kurvimaṁ samartham parijanam |*

iti

tvadīyaḥ muniḥ

15 November 1931

Sorab

Lord, Foremost of the Rishis,

With your approval I have arrived at the appointed place to begin my intense *Tapas*. I think the time, which

I have been expecting for the past many years, has come by the grace of Bhagavan. I cannot bear to waste even a moment Just now. Here, in my effort, I am in need of Bhagavan's powerful ray of Grace, with its cooling aspect as well. Bhagavan should not forsake one whose mission is the same as His and who has been with Him in many of His former incarnations. I have absolutely no doubt about Bhagavan's Grace, as it spontaneously flows even towards animals. But my prayer is this: 'Let there be no more delay or wavering'. May Bhagavan impel this follower to prepare the ground for the mission for which Bhagavan has incarnated and may He grant him the necessary capacity.

I am,
Your own,
Muni

* * * *

Notes & References

¹ *Guha* is the younger brother of two sons of Siva (elder being Ganapati), described as the dispeller of ignorance and bestower of *Jnana*, residing in the heart-cave of all beings.

² This is a manuscript copy of *Sat-darsana*, the Sanskrit version of *Ulladu Narpadu*, composed by Ganapati Muni. *Ulladu Narpadu*, a unique Tamil composition of Bhagavan, consisting of 42 verses about the nature and experience of Ultimate Reality.

³ Communicating the death of a parental uncle of Viswanatha.

⁴ A prefix to names of persons younger than oneself, meaning long-lived, wishing longevity to them.

⁵ A Telugu rendering in couplets of Bhagavan's *Ulladu Narpadu* (40 Verses of Existence)

⁶ The Ego, born of primeval nescience, described as the terrible *Shura*, demon-son of *Maya* in the *Puranas*. Subrahmanya, the second son of Siva, is the slayer of *Shura*.

⁷ Offering of gratitude a disciple pays to his master.

⁸ Vedic Seer of antiquity who sung the praise of *Agni*, the Fire of Consciousness, in resplendent Mantras shooting forth like tongues of flame.

⁹ A Thousand Verses on Indra

¹⁰ First initiation of a boy into the study of the Vedas and the beginning of his spiritual life

¹¹ A month

¹² The word *Guha*, in its feminine form, means cave — the cave of the Heart here — and in its masculine, the Dweller in

the cave — Subrahmanya, the younger son of Siva, the elder being elephant-headed Ganapati.

¹³ Seers of Mantras

¹⁴ Jyeshtha-Raja is one of the principal names of Ganapati, meaning the Prince Senior. He is reputed as Lord of all Mantras.

¹⁵ A compilation of ten poems by Ganapati Muni on the Vedic Deities, the Mother Divine, and the Master, with also a poem on the Essence of Yoga — just then published.

¹⁶ A medicinal root

¹⁷ Annual Day of Worship on which the blessed Mother of Bhagavan attained liberation by His Grace.

¹⁸ The Sanskrit equivalent of *Alagammal*, Bhagavan's Mother's Name in Tamil. *Alagu*-Soundarya-means beauty, gracefulness

¹⁹ Those who dedicate themselves to *Tapas* and are effulgent with it are known as Munis.

²⁰ God appearing in the form of one's mother. This is the name of the deity at the temple of Siva, on the Rock at Tiruchirapalli, South India.

²¹ It is well known to the discerning Vedic Scholars that 'Indra', the chief, was the term used by Rishis of Yore to denote what is conveyed by 'Ishward' (the Supreme Lord of the Universe) of later days. It was one of the chief achievements of Ganapati Muni that he has delved deep in to the Vedic Revelations of the Rishis, rediscovered its hidden treasures and conveyed some of them to his disciples and others interested.