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The ONE who is the Eternal, the Ātman,  
His Himself is the traveller on the path of Immortality,  
He is all in all, He alone is.

## MATRI VANI

Repeat the name of the Great Mother, contemplate Her, try to see Her in everything. Aspire to become ever more permeated by Her.

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The pilgrim on the path of Immortality never contemplates death. By meditation on the Immortal the fear of death recedes far away; remember this! In the measure that your contemplation of the One becomes uninterrupted, you will advance towards full, unbroken Realization.

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The mind's suffering and its problems, its perceptions and creations are all within Him. What is termed near and



practising renunciation in the endeavour to draw nearer to God, one moves but towards one's own Self. Truly, the striving for his own perfection is man's duty as man.

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One who serves God can never be helpless. The more ardently one seeks communion by engaging in *japa*, His service and contemplation, the fuller will be His revelation.

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A person who knows that he is ignorant must be credited with having most certainly attained to some measure of knowledge.

“Ma”

# INSPIRED SAYINGS

SWAMI RAMDAS

You should not forget God. Remember Him by taking His holy name, This will enable you to live a balanced life.

\* \* \*

Concentrate upon *Ramanama* as your main *Sadhana*. *Ramanama* alone is all-sufficient. This will grant you perfect purity of mind and enable you to realize God.

\* \* \*

You can spiritually advance even when you are living with your family, provided you spend some time exclusively in the remembrance of God and meditation on His divine attributes.

\* \* \*

If you stick to the name of God with all love and devotion you will achieve anything and everything. Principally you should aim at God-realization. Concentrate on the Name and you will be saved.

\* \* \*

When you are always thinking of God, you will realize Him. God-realization comes by surrendering your little self to the higher Self—God. For this, what is needed is the unbroken remembrance of God.

\* \* \*

Everyone meets with disappointments in life. This is the common lot of mankind, but the man who trusts God and remembers Him constantly is free from worries. He reconciles himself to every situation that falls to his lot. 'Contentment is a continual feast'.

\* \* \*

If you attune your mind with *Rimnam*, your intelligence will be awakened, your senses will be controlled, and your life blessed by the revelation of the Divine within you.

\* \* \*

Depend upon God in all things. Surrender to Him is the only way to inner freedom and peace.

\* \* \*

The real beauty of life lies in beholding the Divine everywhere. The whole nature before you is His manifestation. In this supreme vision lies your real freedom, peace and bliss.

\* \* \*

God dwells in the hearts of us all and you are not separate from Him. In fact, God and you are one. God is all, and all-in-all.

\* \* \*

A man who is aware of God is a great force for good in the world, whereas a man who is not, lives in vain.

\* \* \*

God is your life and soul. If you recognize this truth you can lead a life of fulness, freedom, bliss and peace. Then divine power reveals itself in all your thoughts, feelings and actions.

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How grand is the Self! It is still grander to know that you are the Self. Let your life be radiant with this supreme Realization.

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## Prajna—The Light of Intuition

PROFESSOR MADAN GOPAL, M.A. ( ALLD. ), B. LITT. ( OXON ),  
C. P. E. S. ( RETD. )

( Continued from last issue. )

Enough has been said to give some idea of what this faculty of *prajñā* means. It is an inner light different from the light of the mind, because it does not rest upon logical conclusions and reasoning, but upon a sort of inner feeling. Instead of being ethically neutral, as the intellectual principle largely is, it is essentially dependant on an ethical view of life. Instead of being proudly arrogant and self-assertive, it rests upon humility and a passive acceptance of the light that comes from within. It is best cultivated by quiet meditation and practice of true virtue. It is generally awakened by the influence of some spiritually advanced person ; this is the best way in which it can come to us. So it is evident that it is different from the intellectual principle and not a mere extension of it into a higher dimension.

In *yogic* training this kindling of *prajñā* plays a central part. In ancient Indian education great stress was laid upon *prajñā* (often under the name of *buddhi*) and the *Gurus* directed their attention to the cultivation of this faculty much more than the intellect. The *Gurus* carefully examined their pupils as to their fitness for this kind of development, and insisted

upon an austere course of life, including strict truthfulness and chastity in order to prepare their disciples for the reception of this higher light. Their courses of instruction appear strange to us, but if we examine them carefully we shall find them full of psychological significance. They did not aim at giving clear definitions and principles, but only placed problems before their pupils and expected them to solve them problems by their own inner light. Instances abound in the Upanishads where the *Gurus* led their pupils from one stage to another by compelling them to think out and guess the nature of the truth they were asked to investigate. Sometimes this process took years and would hardly be submitted to by modern aspirants after knowledge. But the Gurus knew that they had to build up a faculty and this could not be accomplished easily or quickly. Hence they utilized every device, including the intricacies and ambiguities of the Sanskrit language, to compel their pupils to go through the strenuous exercise of learning to walk in their inner journey, by the light that comes from within. This, combined with the ethical discipline insisted upon, and the personal influence of the Guru, it was expected, would lead to the opening up of the intuitive faculty. Like all systems, this also came to be abused when it fell into weaker hands, and it is true that in its later stages it led to mere vacuity and useless hair-splitting. But originally the idea was sound, and even now has great possibilities under right conditions.

It may be asked then, how it is that even people who can be expected to possess this light, often make mistakes? It has to be understood that this light is perceived in its purity only

in the higher regions of the psyche, and the problem of bringing it down to the earth, so to say, is beset with many difficulties. The intellectual mind begins to operate on it, our hopes and prejudices begin to colour it, our fears and inhibitions arise to modify it, and by the time a practical decision can be taken, its original nature and force are much diminished. I have often observed that religious people with a highly developed ethical sense and nobility of character, react *rightly* to certain problems at first, but soon lose themselves in a mass of sophistries. This happens even with people of unblemished religious and spiritual antecedents, who yet cannot adjust themselves to the social problems of today, which have to be considered in a light independent of the ancient *S'āstras*. Here it is evident that the guidance of *prajñā* gets mixed up with intellectual ideas and even prejudices, and so the result is not the true reflection of the principle of *prajñā*. We must not blame *prajñā* for not giving us the correct guidance if we do not obey its commands, either on account of mental cowardice or laziness.

It must also be remembered that, like everything else that takes place deep in the psyche, the light of *prajñā* can only be interpreted correctly after long practice. So the aspirant after the inner Light has to learn to obey its commands and to carry out its injunctions as fully as possible. The strict practice of truthfulness is very important in this connexion; because even slight concessions to conventional untruth (so difficult to avoid in practical life) can lead to serious distortions and then this faculty refuses to act. The psychological problem involved is of great delicacy, and it

