

MA ANANDAMAYEE AMRIT VARTA

A quarterly journal dealing mainly
with the divine life and sayings of
Sri Anandamayi Ma

VOL.-8.

April, 2004

No. 2

BOARD OF EDITORS

**Km. Chitra Ghosh
Dr. Bithika Mukerji
Dr. Krishna Banerjee
Km. Guneeta**



**MANAGING EDITOR
Sri Panu Brahmachari**



ANNUAL SUBSCRIPTION (POSTAGE FREE)

INLAND—RS. 60/-

FOREIGN—US \$ 12/- OR RS. 450/-

SINGLE COPY—RS. 20/-

“पुकारो - बो लो - गाओ - भजो



जपो - माँ - माँ - माँ - माँ - माँ



मातृ शरणम्
पूज्य श्री श्री माँ आनन्दमयी १०८ वां जयन्ती महोत्सव

Photo & Designs by Late S.N. Sopyry, in Service of Three Three Ma, 1933-1979

CONTENTS

1.	Matri-Vani	1
2.	In association with Ma Anandamayee — <i>Sri Amulya Kumar Dutta Gupta</i>	3
3.	Reminiscences and Reflection — <i>Sri Subimal Dutt</i>	10
4.	Supreme Woman of Being — <i>Chloe Goodchild</i>	14
5.	Ma - a light in the universe — " <i>Mohua</i> "	21
6.	The fundamentals of Indian Philosophy — <i>Sri P.C. Mehta</i>	22
7.	Jai Ma — <i>Sri Dhiraj Sapru</i>	27
8.	Ethics and Welfare Economics — <i>Prof. Bireswar Ganguly</i>	29
9.	Those unforgettable days — <i>Shraddha Davenport</i>	33
10.	From notes taken in Sri Ma's presence — ' <i>Kirpal</i> '	38
11.	Book review	39

MATRI VANI

To know yourself does not mean to know your body only; it signifies the full revelation of That which eternally Is—the Supreme Father, Mother, Beloved, Lord and Master — the Self.

*

*

*

When you have caught the Supreme Moment you suddenly come to know who you really are. At that instant, when you have found your Self, the whole universe will have become yours.

*

*

*

Just as by receiving one seed, you potentially receive an infinite number of trees, so must you capture the One Supreme Moment, the realization of which will leave nothing unrealized.

*

*

*

You attempt to appease want by want, hence want does not disappear, and neither does the sense of want.

*

*

*

When man awakens to the acute consciousness of this sense of want, then only does spiritual enquiry become genuine. You must bear in mind that when the sense of want becomes the sense of the want of Self-Knowledge, then only the real Quest begins.

*

*

*

When one sees the bud of a flower he perceives the bud only; whereas actually the full blown flower, the fruit, the seed, and the whole plant are contained in that little bud.

*

*

*

Childhood, youth and old age, are all contained within you. No sooner is childhood over than youth takes its place; the one swallows up the other. This cannot be grasped by ordinary perception.

*

*

*

In a garland of flowers the thread is one, but there are gaps between the flowers. It is the gaps that cause want and sorrow.

*

*

*

Single-minded devotion engenders deep thought, which expresses itself in action. The Lord's Light descends on the devotee. His Power awakens in him and as a result profound inner enquiry blossoms forth.

*

*

*

Divine happiness, even the tiniest particle of a grain of it, never leaves one again. When one attains to the Essence of Things and finds one's Self-this is Supreme Happiness. When it is found, nothing else remains to be found, the sense of want will not awaken anymore and the heart's torment be stilled for ever.

*

*

*

Do not be satisfied with fragmentary happiness, which is invariably interrupted by shocks and blows of fate, but become complete and having attained to perfection, be *Yourself*.

*

*

*

When all differences have been burnt up and everything has merged into the One, this marks a state of achievement that you may call *advaita sthiti* (the state of unqualified Oneness). The ever changing world, with its varying movements and states of rest and all diversity then completely vanishes, and only the One remains.

IN ASSOCIATION WITH MA ANANDAMAYEE

[Translated from Bengali]

— Sri Amulya Kumar Dutta Gupta

October 20, 1938, Calcutta

In the morning I learned that Ma was going to Dakshineswar. Didi asked me to accompany them. At about 10 a.m. Ma started by car. I boarded a bus together with Bhupatinath Mitra. On arriving at Dakshineswar by about 11.30 we saw that Ma had occupied a place in the house where Sri Sarada Ma used to live, and that Ma's *bhoga* was being prepared there. This was the best opportunity I had so far obtained of sitting near Ma and listening to Her discourse.

I told Ma, "Sobha Ma, the disciple of Sri Santadas Babaji*, maintains that there are seven levels in the practice of *sadhana*". I now gave a brief description of the various stages, according to what I had heard, and then asked, "Do these seven stages refer to the practice of any particular sect, or are they valid for every *sadhaka*" ?

Ma (laughing): Do you mean to say you hope to receive a comprehensive reply on this subject from me ?

I : No (everybody laughs). However, referring to these various stages of spiritual practice one hears of, are they different for different sects, or do they hold good universally ? If so, please tell us something about it.

Ma : You know very well that not at all places and not to all questions do answers issue from my lips. When it does come, then of course I speak. Anyway, you may discuss this subject, and I shall listen. The more this kind of thing is spoken about, the better.

I : Ma, you know that I never come to you to give a talk .

Ma (smiling): Look, whatever one may hear about the different stages in *sadhana* will always be laid down. Perhaps not all these stages can be found but some at least are sure to be described there. And the funny part is that, whatever different people may assert, this body will always reconcile their conflicting views. But mind you, those who are *jnanis*, or those whom you look upon as being

*. A famous Guru of the Vaishnava sect, and the chief disciple of Sri Ramdas Kathia Babaji Maharaj.

omniscient, do not usually have the inclination to reveal Truth. Even if they are willing to do so, and under certain circumstances such a situation does arise from time to time, they divulge to particular persons only as much as is necessary for them. Such an exposition is of course partial. Truth is not revealed in its entirety. This is why it is said that Supreme Truth is never revealed. I have previously talked to you about the different stages of *sadhana*. You should understand that this also was partial.

I : Can a *sadguru* reveal basic truth through a disciple ?

Ma : Indeed ! This is exactly what your *sastras* lay down ! Don't you often say that the Guru - or God has given certain directions through a particular individual ? This is nothing new !

I : Well, when a *sadguru* reveals some truth through a disciple, is the disciple then quite in his normal senses ? Is he not as if possessed by some spirit ?

Ma : Not necessarily.

I : I have read in books that the spirit of a dead person can sometimes take possession of a human being, and reveal secrets about material things through him. But he who is possessed is not conscious of what he is saying at the time. He lies unconscious while he is possessed by the spirit. When this is over he regains his normal self, and behaves like an ordinary person. When a *sadguru* reveals Truth through his disciple, is there any change noticeable in the disciple ? Does he not lose his intelligence and does he remain normal ?

Ma : No. There is a definite difference in the disciple then. But this is very difficult to notice for ordinary people. Also, what you have said about the body being inert when possessed by a spirit, is not always true. There are various stages when possessed by a spirit. Quite often the body is seen to droop down when so possessed. But at other times it is noticed that the body - in spite of drooping down - remains almost normal. There is another stage, which we look upon as becoming quite used to being possessed by a spirit, i.e, the body is not incapacitated in any way when possessed. But of course there is a distinct difference between possession by a spirit and possession by a *sadguru*. It is difficult, very difficult, for ordinary persons to grasp this.

Having spoken thus, Ma said to me, smiling gently, "Do not misunderstand me. I have not referred to any particular person or sect in whatever I have said."

I : Ma, only a short while ago you asserted that he who is omniscient does not reveal Supreme Truth. Well, can a *jiva* ever become omniscient ?

Ma : If you call him *jiva*, how can he be omniscient ? Can a finite being become infinite ?

I : When I refer to a *jiva*, I do not mean his state of existence as a finite being, I am referring to his body. The purport of my question is; Can a human being realise omniscience while in the body ?

Ma : Yes, it may happen. But this cannot be perceived externally. This kind of omniscience is not intelligible to the average person. Do you not often say you cannot see something with your naked eyes but only when wearing spectacles ? This is somewhat similar. Unless special vision has been awakened you cannot notice this omniscience. Somebody may be omniscient but people look upon him as an ordinary embodied human being, although omniscience can exist even in a person with an ordinary body. This is a manifestation of the Infinite within the finite. Do you not hold that even in the tiniest particle of sand, the Brahman exists in Its fulness ? This is similar.

I : What kind of omniscience is this ? Is it perfect omniscience ?

Ma : Yes - omniscience in its entirety.

I: All right. Can one who is omniscient, fabricate an engine?

Ma: When perfect knowledge is referred to, does this not contain everything?

I: So he who is omniscient can build an engine if he so desires.

Ma: This is where you are mistaken! He has no desire. Can there be omniscience where desire or longing is? Because you yourself are bound by limitations, you look at everything in terms of cause and effect. You distinguish between desire and non-desire in everything you come across, and so you cannot have any idea of what omniscience actually is.

At this juncture, Ma was taken from the veranda to Her room for *bhoga* and as Ma would rest afterwards, we all went downstairs.

We came downstairs and were wandering about at random when Nagen called us to partake of the *prasad* of Goddess Kali. So we all sat down on the veranda. Just then Sri Subhas Chandra Bose arrived to have Sri Ma's *darsan*. He also partook of *prasad* along with us.

After the meal, the manager of the Dakshineswar temple took Subhas Chandra to the Panchavati* and other places of interest. We also accompanied them. It was nearly 3-30 p.m. when we beheld Mataji proceeding to the *Panchavati*. An *asana* was spread for Sri Ma on the platform below the *pipal tree*. We all sat around Her. Subhas Chandra tendered his *pranama* to Ma and sat right in front of Her. Some time passed in silence. Neither Sri Ma nor Subhas spoke a word.

* *Panchavati*- A grove of five sacred trees, namely *pipal*, *banyan*, *asoka*, *bel* and *amalaki* with a platform in the middle. It is considered a congenial place for meditation. Sri Ramakrishna is said to have obtained realization under this Panchavati.

Then Bhupati Babu introduced Subhas Chandra to Ma, who said: "I met your brother at Ahmedabad."

Subhas: So you went to Ahmedabad?

Mataji: Yes.

Again silence.

I indicated to Bhupati Babu to ask Subhas Chandra whether he wished to put some questions to Ma. Subhas said he had no question. Again silence. Sm. Bhramar sat next to me. At her insistence I at last had to introduce some topic. I said: "Ma can one realize God by service to one's motherland?"

Mataji: (to Subhas) Baba, do please tell us whether God can be found by service to one's country.

Subhas: Am I in search of God? (Everybody laughs).

Mataji: (smiling) So what is it that you pursue?

Subhas: But that question was not addressed to me?

Mataji: It was raised in connection with yourself. (glancing at me) Was it not?

I: Yes, Ma.

Ma: (addressing Subhas): Now, please reply!

Well, why do you serve your motherland? What do you gain by it? If you explain to them the merits of doing so, they will all start serving their country. Nobody does anything unless he profits by it. You give such eloquent lectures, so do now speak, please.

Subhas (smiling): But I have not come here to deliver a lecture. I derive great happiness from serving my country, that is why I do it.

Mataji: Is this happiness perpetual?

Subhas: The meaning of the word 'perpetual' is not easy to understand.

Mataji: That which remains all the time is perpetual. There is perpetual happiness in carrying out the dictates of one's true nature (*svabhāva*). If service is performed in the right spirit, lasting happiness may be found. Is this so with you, Baba?

At this point Sri Ma was interrupted by a lady who started talking about her own problems. I gathered from what she said; that she was a teacher of the Calcutta Corporation School. She would from time to time in her dreams obtain glimpses of Sri Krishna and His instructions. She had come to Sri Ma today also in obedience to His direction. It was her belief that Sri Krishna would perform some work for the world through her. However, off and on she would feel afraid and desperately lonely. So she implored Sri Ma to help her.

Ma said: "Since you are receiving His instructions, where is the need of help? If you rely solely on God, everything will be all right."

(Addressing Subhas): "Baba, won't you say something?"

Subhas: I have not come here to speak, I am here to listen.

Mataji: If this is so, will you then listen to what this little girl has to say? Will you do as I tell you?

Subhas: I cannot guarantee, but I may make an attempt.

Mataji: Look, all work performed in connection with worldly affairs is prompted by want (*abhāva*). Certainly when this want has been fulfilled one feels happy. But remember, the happiness obtained from accomplishing worldly work merely keeps the sense of want awake. Suppose you feel the need to acquire something and to fulfil this need you start on a certain course of action. As a result of your efforts you get rid of this want and therefore are full of joy. But along with this joy some other need will arise. This is why I maintain that all action connected with worldly affairs belongs to the realm of want (*abhāva*). But by following the dictates of one's true Nature (*svabhāva*) perpetual joy will result. You say it makes you happy to serve your motherland. To serve one's country is of course very good. Your heart is noble, very large, try to make it even larger. If you serve your country without enthusiasm, this will be work prompted by the sense of want and the happiness derived from it will not be lasting. But everybody desires unbroken joy, the joy that is endless. If you follow the dictates of your true Nature (*svabhāva*), this will lead to permanent joy and you will become established in bliss. Now you may well retort: "What is the use of bliss for myself alone when the whole world is full of misery?" The answer to this is that if permanent bliss is realized, it will be communicated to others.

Subhas: What exactly does *svabhāver karma* mean ?

Mataji: Action as such arises out of want (*abhāva*) because without a sense of want there is no action. However, action that leads to permanent bliss can be called '*svabhāver karma*,' action prompted by one's true Nature. *Svabhāva* is that which is man's own through all eternity. Because the kernel of perpetual bliss lies hidden within yourself; you desire this permanent bliss. You cannot want anything that is not already potentially within you.

Subhas: Is everybody's *svabhāva* the same ?

Mataji : Yes, all mankind basically desires constant happiness. In this whole universe there is but ONE without a second. When people serve others it is ultimately for their own Self. Happiness is derived from serving others because in essence all are one.

Subhas: You say that the true Nature of all is the same, but the Gita states: "*sreyān svadharmo vigunah paradharmo bhayāvahah*. "Better die in the discharge of one's own duty; to do the duty of another is full of danger."

Mataji: What actually is *svadharma*? * The dharma of your true Nature is your *svadharma*. *Sadhana* is performed in order to fulfil one's *svadharma* (one's real duty). This body (Ma) has no learning, so it speaks in an incoherent fashion. The effort to realize your inherent wealth *sva dhana* I call *sāadhanā*. The words of the Bhagavad Gita are infallible indeed. To attain to the *dharma* of one's *svabhāva* is the aim of mankind.

Subhas: But it is also true that different people have different natures. Nobody knows where his real duty lies.

Mataji: Even though people's dispositions and inclinations (*samskāras*) vary, there is one *dharma* for everyone. Truth is one.

Subhas: But one cannot know by one's own efforts how to proceed.

Mataji: Having started working in this direction, if you continue steadily, everything will fall into place. Then, whatever tendencies (*samskāras*) have been lying dormant in each person are aroused. Look, children do not feel inclined to study. But if for some time you compel them to pursue their studies, you will observe that each child does well in a different subject. One may excel in English, another in mathematics. So also when people start on this quest, it is seen after some time that they are advancing each according to their inherent dispositions.

Subhas: But you have not yet indicated a definite path.

Mataji (smiling): You will have to set to work. You must resolve: 'I will study!'

Myself: Ma, your reply is still unclear. You say everybody desires uninterrupted happiness. Subhas babu maintains he finds happiness by serving his country. So should we understand that by serving one's motherland one can attain to perpetual joy and to God-realization ?

Mataji: The service must be done with one's whole being. One must see to it that really genuine service is performed.

Subhas: There is a particular method for doing service. It is difficult to find the correct method.

Mataji: The difficulties of choosing the right path are considerable and on the path the maximum toil is required. But just as you acquire knowledge if you firmly

* **Dharma**- The law of being. It signifies the inner principle of religion Man's dharma is to realize his innate Divinity.

make up your mind to study, so if you are totally and completely determined to realize THAT you are bound to find the right path.

Subhas: While groping in darkness it is difficult to find the correct path.

Mataji: Yes, but one has to start walking in darkness. Don't you call faith blind? Taking recourse to this blind faith one must begin one's work. Later everything will be understood. When children start learning, do they understand anything? Yet by protracted study knowledge supervenes.

Subhas: All the same, if the correct path is known precious time can be saved.

At this stage the lady teacher from the Corporation School interrupted again: "If all of you permit me I think I can explain the matter."

Mataji: All right, do!

Now the lady started talking on work free from desire for results as expounded in the Gita. But Ma interrupted her, saying: "Oh Ma, all this is very well known to him (Subhas Bose)".

Whether due to these frequent interruptions or for some other reason, the conversation between Subhas Bose and Sri Ma did not gather momentum today. We all felt somewhat frustrated.

Before leaving, Subhas asked Sri Ma: "For how long will you be here?"

Mataji: Nothing has been decided. This body has not been keeping good health for some time. Before coming here from Hardwar, the doctor examined this body and said, something or other had become excessive, so travelling was not advisable. Later when the trouble subsided somewhat, the journey to Calcutta was undertaken. There is some talk now of proceeding to Dhaka, but the previous excess seems to have recurred. So I am waiting. They so very kindly take care and look after this body, so I have put the full responsibility on them.

These words Sri Ma uttered like a little girl in broken sentences. How sweet this sounded I just cannot convey.

Subhas Bose tendered his *pranama* to Ma and took leave.



REMINISCENCES AND REFLECTION

— Subimal Dutt

It was early evening three days before the Jhulan festival of 1958. A junior colleague of mine took me to the ashram of Sri Anandamayee Ma at Kalkaji, New Delhi where I had my first darshan of Ma. She was seated in a small room upstairs. At first sight she seemed to me as one who was in this world, but not of it—an ethereal being with a halo round her, calm and serene—with compassionate eyes and a soft benign smile. She spoke a few words of solace to me and immediately the cloud of depression which had enveloped me for a year, lifted. However, I had hardly savoured the delight of her company for a few minutes when an elderly lady, who looked rather formidable, entered the room and announced in half soliloquy that it was the time for Ma's refreshment. The lone visitor took the hint, bowed and left. It was only later that I knew that she was Gurupriya Devi, Didi to all, young and old, in Ma's circle. She combined total surrender to Ma with affection for all, devotees and visitors alike.

In the hall below a small gathering was singing bhajan songs. Who was that young man there singing with fervour? I recognised him. I had him dismissed from the Indian Foreign Service a few months earlier on serious charges of corruption. I was told that he and his wife, who was also there, had become ardent devotees of Ma for some months and were assisting the ashram in several small ways. I kept my counsel to myself.

It required another shattering blow in life to bring me close to Ma, never again to part. That was five years later. I then began to read avidly the first-hand accounts of Ma's early life in Mymensingh and Dhaka, so vividly described by Bhaji and Didi in their priceless books. I would also hear from some Brahmacharis, who had been with Ma since the forties, how they were eye witnesses of some extraordinary scenes centered on Ma, her ecstatic movements during kirtan, frequent *samadhis* and the very unorthodox rituals followed by her on the few occasions she was persuaded to perform formal pujas, etc. I felt a regret that one could no longer witness such scenes. Ma was now like an ocean of peace and quiet. A senior Brahmachari who had left his job, his family and his home to live with Ma, to whom I mentioned this, said, "Keep your eyes open, brother. You can see evidence of Ma's extraordinary and supernatural powers even today." I had not long to wait.

Note: The writer Sri Subimal Dutt, a very renowned I.C.S. officer, who was Foreign Secretary Govt. of India, became in later life a very staunch devotee of Sri Ma.

In July, 1966 I was staying for a few days in the Kishenpur ashram while Ma was in residence there. Every morning she used to send for Virajanandaji and talk to him at length on abstruse spiritual topics. He would take notes and occasionally ask a question. I had the supreme good fortune of being asked by Ma to be present at these talks. One morning while we were in, someone began banging the door furiously from outside. I thought it very extraordinary. The door was opened and a young man came rushing in with a telegram in his hand and announced that Monada¹ and Thakurma² had passed away the previous day at Varanasi. Ma said, she knew. The evening before Didi had wanted to send a telegram enquiring about the condition of these two old devotees who were lying seriously ill at Varanasi, but Ma told her to wait for the night. Obviously Ma knew that they had passed away. She then said that the night before first Monada and later Thakurma looked in through the window and asked her permission to leave. Ma sensed my bewilderment. She then said, "If these walls were not in front of you, wouldn't you be able to see what is happening at a distance from the ashram?" I understood. Sitting at Kishenpur Ma saw what happened in Varanasi. Verily, our *shastras* have said that for a yogi barriers of time and space do not exist. I can recall several such incidents within my experience in later years.

During those years I used to pay visits to the ashrams where Ma was in residence. The crowd of visitors grew from year to year and one did see among them some people whose reputation for honesty was not very high. Why did Ma extend to these people the same kindness and consideration as she did to others? There were audible comments on this among the lay devotees. Ma told me once— it was extraordinary how she answered questions unasked. She did not ask anybody to come to her or anybody to leave. Each one would find his way, she said. I then remembered the young man whom I had seen during my first visit to Ma at Kalkaji. Not having seen him anywhere subsequently, I enquired about him and was told that he and his wife had stopped seeing Ma within a few months. Obviously, after his appeal against the order of dismissal was rejected by Government, he saw no further need for Ma Anandamayee's grace.

-
1. Late Monomohan Ghosh, an ardent devotee who rendered great service to the ashram and, as Ma told me, migrated to Varanasi in utter penury after partition.
 2. An old Brahmin lady who had become a widow at the age of six and devoted herself to Ma's service.

Still another case comes to my mind. The Samyam Saptaha' had ended in Vrindaban and Ma asked me if I could escort Bunidi* and few other Brahmacharinis to Delhi. I agreed, of course. We were within sight of the railway station at Mathura when our jeep broke down. The train was due in a few minutes. I felt helpless. Bunidi then turned to me and said "Do you see that big factory across the road, Dada? Some years ago Ma formally inaugurated the factory with great fanfare. Thereafter, whenever Ma came to Vrindaban, the owner, a big industrialist, used to place three or four cars at Ma's disposal. His business has failed and his visits have ceased and, of course, the supply of cars." Suddenly, another jeep came from behind. The owner-driver offered us a lift and we reached the station in time.

But who am I to criticise ? How few of us sought Ma's company in a purely spiritual quest ? Was there no material motivation in us, expressed or unexpressed ? It would, therefore, be wrong for anybody to assume a holier than thou attitude. As the Bible has said (Matthew - Sermon on the Mount) "Why seest thou the mote in thy brother's eye and perceivest not the beam in thine own eye ?"

It was painful for me occasionally to hear loose talk among the inmates of any ashram. When I came to live with Ma at Varanasi in 1965 — permanently as I had thoughtlessly hoped, Ma one day casually told me that people with different backgrounds, some of whom had received initiation elsewhere, had come to live with her and one should not expect them all to look at things from the same angle. I thought it rather odd that Ma should make such a remark. Some years later, in 1971, before the annual Durga Puja at the Kalkaji ashram, a senior lay devotee spoke to me in sorrow, tinged with some bitterness, that Didi distributed the expensive sarees presented to Ma among her favourites. I was rather upset to hear of this and mentioned the complaint to Ma. It was not fair to say so, Ma said. Didi invariably consulted her before disposing of any present. Ma added that the ladies who gave expensive sarees would like to receive a few of them back to keep as treasured mementos and, therefore, these were given back to them with Ma's blessing. One feels sad that we are always ready to believe the worst of others. Self-reformation is not an easy process.

As the pressure of visitors grew, the Swamijis tried to regulate the hours of Ma's darshan and private interviews by some sort of a schedule so as to ensure Ma some rest and quiet. All of us, however, are self-centred. What is worse, while we recognised the need for control, individually we would like relaxation in favour of

* As a young girl she left her parents and her home and devoted herself entirely to Ma's service. She passed away in the Vrindaban Ashram while Ma was in residence there.

ourselves. Often there would be heated arguments with the Brahmacharis guarding the passage to Ma's rooms. Immediately charges of favouritism were bandied about-why was so and so being admitted while others were being kept out ? Most discontented were some elderly ladies who knew Ma in the old days at Dhaka. They would recall with nostalgia that they could see Ma at all hours of the day then; some would even spread their beds at night in Ma's room. They would make no allowance for the fact that what was possible when visitors could be counted in tens was not possible with thousands milling around to see Ma and have talks with her. In their frustration, many men and women, would say in audible whispers that, "our Ma" had now become "a rich man's Ma".

Over the years all celebrations in the ashram, whether it was the annual Durga Puja, the Samyam Saptaha, Ma's birth anniversary, Didima's sannyas utsav, etc., etc. had become very expensive. The number of brahmacharis and sannyasis permanently residing with Ma had grown and they accompanied Ma from place to place. To every important function mahatmas would be invited and their journeys had to be financed and they and their retinues had to be fed lavishly. Hundreds who came to see the celebrations would be fed. The ceremonies themselves were most elaborate and Ma would frown on economy either in puja rituals or in service to the mahatmas. All these involved heavy expenses. Had it not been for the generous contributions by a few well-to-do devotees who had the money and the will to give, celebrations on this scale would have been impossible. If, therefore, the organisers showed them some special consideration, why should we humbler people protest ? On occasions I would tell the critics, particularly at Agarpara, that were it not for the generosity of a few rich persons, we poor people would not have had an opportunity to see Ma at all. Of the thousands who used to gather at Agarpara, for example, not many could afford to travel to Varanasi, Vrindaban or Kankhal. It was because Ma could come to Calcutta that thousands of her poor devotees had a chance of seeing her.

Memories come flooding in. In Sankaracharya's famous verse 'Śivāparādhakshamāpanastotram' there is a line "The days that are gone will not return again. Time consumes the world."

With me however, the memory of those glorious days will always abide.

Ma - Ma - Ma



SUPREME WOMAN OF BEING

[III]

—Chloe Goodchild

'Ma can be everything and nothing at once. Both personal and impersonal in one body.' I told Vijayananda. 'But I would like to hear more of your own journey. How did it begin ?'

Vijayananda shot me a huge grin, took in a deep breath, then began his story, as he must have done for so many other seekers like myself.

'At 17 years old,' he started, 'I had read all the books of the Western philosophers. You know, Plato and others. I devoured these books. Philosophy convinced me that God didn't exist. So I became an atheist. Then, when I was 19 years old, I came across a book by Vivekananda. He was mentioned in the footnotes of one of my Western books. I read his book on yoga, and decided that I must become a yogi. He wrote in the book, "If you are brave enough, in six months you can become a perfect yogi." So I was 19, and I thought, "I am brave enough." Not only that, I thought if an Indian can attain perfection in six months, I can attain it in one month ! So I started the exercises, focusing on retention of the breath. It was very dangerous, but I did it. Needless to say, in one month I had not attained perfection, but nevertheless, I learnt that this practice, this quest, is a very difficult path. So, I thought, as I was especially interested in yoga, I must go to India to become a yogi.

After the war, I set up a doctor's practice, at the same time practising meditation with a Buddhist teacher. His teaching didn't satisfy me. So I went to visit a Buddhist community in Ceylon (Lanka), which was not so easily done as it is now. The boat journey took several weeks. I stayed there one week. I was a member of the Buddhist Society. The head of the monastery was a German monk, called Nayanatilaka, who had written various books on Buddhism. But the whole thing was too dry for me, too intellectual. There was no heart in it. So I told the monk in Ceylon I must leave for India.

'Originally I was planning to go and visit Ramana Maharshi, but he slipped away in April. I was to arrive in December. So I thought I should go and see Aurobindo, but just before I left for India there was a news article in the paper saying that Aurobindo also had passed away.

'So what to do ? I had booked my boat !' Vijayananda exclaimed, laughing. 'So I went to Aurobindo's ashram and met his female counterpart, known as the Mother. But she didn't appeal to me, so I left. In Pondicherry, I met a Canadian lady who was coming from Afghanistan to the south, and I was heading north. So I asked her whom I should go and see. She told me to go to Benares to see the University, the Ramakrishna Mission and also Sri Anandamayi Ma's ashram.

'I asked her, "Who is Anandamayi Ma?" She said, "Anandamayi is a woman saint." I couldn't believe that my guru could be a woman. My idea of the guru was an old man with a long white beard ! So, I said, "She must be very old, and hunch-backed." The Canadian woman replied, "Oh, no, she is young, and she is beautiful." So I said that she must teach women only. But my friend told me, "Oh no; there are as many men as women there, if not more so." So I wrote Anandamayi Ma's name down, but it didn't really appeal to me.

When I went to Benares, a devotee took me to meet Anandamayi Ma.

'Now it's very common for the Westerner. to go in search of a guru, but in those days, it was very rare. I walked into the hall where Anandamayi was sitting. I felt quite neutral about meeting her. I didn't have much interest in meeting a traditional Hindu saint. But as soon as I saw her, my heart and mind were totally seized by her presence. I stayed with her from that day on, some 30 years, and I never left India again. I wrote a letter to my brother and asked him to take over my practice in Marseilles. I never saw my family again.'

We all sat together in silence for a while. Then Roger asked, 'Why is it that so rarely a great guru leaves behind someone who can take on that mantle of Being ?'

'Well it is very difficult, extremely difficult,' Vijayananda replied. 'Even the Buddha, it is said, had only two disciples who could transmit the power. Krishnamurti had the same difficulty. Somebody asked him, "Who will succeed you ? Who can succeed you ?" So, he looked around and replied, "I don't see anybody." You see, some people may enter into that same level of samadhi, but few are able to transmit it", even so.,

'Ma also transmitted power in so many ways to many people, but in fact, most people could not stand it. So she tested people's strength, their readiness, but they were not stable enough, You must have adequate strength, will-power, self-control, discrimination, and so on. What to do when faced with this power, when you have this power at your disposal ? It's like the story of the *Sorcerer's Apprentice*. You can easily be carried away by the power. So the guru extinguishes that flame of intensity if he or she sees that you cannot stand in it. I also saw that happen to several people.'

'Did she transmit power to many people at the same level of intensity that she did with you ?' I asked.

'Some, but not all had the capacity to sustain it,' Vijayananda whispered back to me.

'What is the nature of a guru ? Why is it that some traditions maintain a lineage, handing down the power from guru to disciple, for example, with Hariakhan Baba, Sai Baba and so on ? Why does that only occur in some traditions ?' I asked.

'It is an old tradition in India that the power is sustained even when the guru dies. But this is so for other spiritual traditions also, the Tibetan, Jewish, Sufi, Christian, and so on. Sometimes this transmission is genuine, sometimes not. Nowadays, the guru's successor is usually the one who oversees the ashram and collects the donations. He keeps the ashram, and so he is considered to be the successor. You know, they say that sometimes the father of the disciples can create a great guru. Ma could awaken faith,' Vijayananda proclaimed with victory in his eyes.

'What is faith ?' I enquired quietly.

'Well, you see there are several kinds of faith. There is blind faith. That is not real faith. True faith comes from an experience, for example, after meeting Ma. This faith is nurtured by the contact with her, by her presence, her talk. If the faith is genuine it strengthens. If not, it collapses. If you undertake *sadhana* [spiritual exercises], you must have a goal, a goal for self-realization. If the wish for that goal is present, then there must be already some kind of faith.'

I had been reflecting on the nature of the 'inner guru'. Anandamayi Ma says that when the disciple is ready, the guru emerges from within. I thought that 'inner guru' was perhaps the completion of the cycle of the relationship between the physical guru and the disciple, so I asked Vijayananda about this.

'Yes,' He replied. 'It is the work of the real guru to awaken the "inner guru" in the disciple. Once that is awakened, there may still remain a relationship of affection, but the guidance is no longer needed in the same way. Also, the work of establishing the "inner guru" is not broken by death. The guru will still be present to watch you, sometimes through several lifetimes.'

This made perfect sense to me, in the light of my relationship with Anandamayi. Ma Her presence was constant within me, despite the fact that I never met her in the flesh. Her photographs alone had been enough to awaken her presence in me.

'What of reincarnation?' I asked. 'How does that affect the journey of the seeker in the establishing of the "inner guru"?'

'What reincarnates is not the Self. Atma does not reincarnate. The ego, which is the individual expression of the Self is what reincarnates.'

A benevolent smile suddenly lighted up Vijayananda's face.

'The ego is propelled by desire, ambition and so on,' he continued. 'When we die with no desire, we are not reborn. If there is still desire present at death, the most powerful desire comes to the surface of the mind and leads the person, like a rocket, out of the body, in the direction which is most likely to fulfill this desire.'

And does this affect the form of rebirth, which that body will enter next lifetime ?' I asked him.

'Yes,' he replied emphatically. 'Each birth is conditioned by a specific state of mind. It may be "*tāmasic*" [inert], "*rājasic*" [energetic] of "*sāttvic*" [harmonious]. I am not talking about the surface mind, but the basic mind, the overriding tone of being. At the moment of death, it is the basic or unconscious mind that comes to the fore.'

I then turned the conversation back to Vijayananda's own awakening through Ma and the events that led him to her.

'My Buddhist teacher in France did not have the capacity to awaken me. I didn't know at that time what I was actually looking for, but I just felt something inside. So I came to India with that wish. When I came to Ma, I came in a state of despondency. She "caught" me. She gave me guru's grace. She appeared in the form that I needed, just when I least expected it.'

'What of *kundalini* ?' I enquired. 'People in the West talk about having had a *kundalini* experience - negative and positive. I have heard about people experiencing severe physical pain when the *kundalini* is negative. You were saying that Ma does not awaken people at that level because most people cannot withstand . . .'

' . . . the negative psychological states that are awakened - anger, sexual desire, greed,' Vijayananda completed my sentence. 'Before awakening of the *kundalini* can occur,' he continued, 'there must be control over anger and sexual desire. If you do not have the control, the power will automatically magnify those energetic forces. Ma would first test people to see how controlled they were able to be. Sometimes they were unable to withstand wild, and so she withdrew the power.'

'What happened with you?' I asked.

'I had a very hard time at the beginning.' Vijayananda spoke in sombre tones. 'It took several stages. The real *kundalini* awakens in you from the base. It awakens you on various levels. In the beginning it can awaken all the negative aspects of oneself. With me, Ma awakened the heart in the beginning and that'

distracted my mind. She directed my heart towards her, and diverted my mind. I was already half-ready, therefore, to withstand the full *kundalini* awakening. Then later, when I was established in a clear *sadhana*, the real *kundalini* was awakened.'

'So it wasn't one experience that she catalyzed in you, but rather a series of experiences which led you deeper and deeper into the Self? People in the West have a romantic, or even fantastical, idea of what the *kundalini* is all about. What is it?'

'Basically,' Vijayananda replied, 'it is the sublimation of sexual desire. If this power can be utilized in *sadhana*, then instead of running after sex, one has a powerful tool to attain self-realization. If you really have control over your mind, you have to be willing to die rather than pursue sexual desire. With the full awakening of the *kundalini*, sexual desire becomes so powerful that you find yourself fighting for your life. Most people yield, they cannot stand it. So you must have this attitude to overcome desire. If you can transmute the energy of sexual desire, it gives you a powerful tool with which to cross the threshold of realization. Imagine what it means to overcome desire. That is a great victory !'

'In Irina Tweedie's book, *Chasm of Fire* . . .'

'Oh yes, I knew her Guru.' Vijayananda intervened affectionately.

' . . . There is a moment when Irina Tweedie is faced with the hell realms for several nights,' I continued.

'Yes, it is like that. This is the experience of Christians also, when they are faced with this moment of transformation in the overcoming of negative states. I remember reading about the experiences of a French Christian monk. He thought he was doomed. He thought he was possessed by the devil. This is the impression one has. The sexual desire becomes so intense, you think you are being possessed by the devil.'

'How did you sublimate this desire? Did you use certain inner practices?'

'Through meditation. You know you have to open the psychic nerves so that the power can go up.'

'So, did you meditate on the force rising?' Roger asked.

'Yes. One has to master the way of '*Prāna*' [breath-force] to lead it up through the psychic nerves. It needs great control.'

'Did Ma instruct you at this point?'

'No. She just let me do. She let me stew in my own soup, until I got it.'

'Did you use meditation practices that you had read in books?'

'No. She gave me instructions. She did not want to discuss my experience with me. You cannot really discuss what *kundalini* is.'

'So how long did this process of awakening take?'

'There were two stages. The first stage was controlling desire, but the fear of falling back again was still present. So, for eight or nine years, I did not look at a woman, until I had overcome my fear. So now, I can look at a beautiful woman and am not affected one way or the other. By 1966, I had overcome my fear of falling from self-control. It was a great victory for me !' Laughter bubbled up from inside him, and we all joined in.

'So between 1956 and 1965 you led a solitary life ?', I continued.

'Yes, especially when I was at Almora in the mountains. I spent a whole year there, in silence. Then I returned to Benares. In Benares, I refused to speak to women. I was based in the ashram at Benares between 1957 and 1960. Then she sent me to Almora again. I stayed at Almora for many years. In total, I spent 17 years in the Himalayas. I was at the Almora ashram for eight years, then in total solitude in Dhaulchina Ashram for seven years.'

'How were you aware that the fear had finally passed away?'

'It was an awareness that arose organically with practice and concentration. So then fear passed away. It was an internal experience. I did not need Ma's physical presence to know this.'

'What remained to be done, after you had conquered fear and desire?' asked Roger.

Vijayananda pondered on this for a while, then replied in muted tones. 'There were still the subtle weaknesses to be conquered, for example, the fear of insult, attachment to praise, identification with physical illness. To overcome these you have to travel beyond body-consciousness totally - not just the body, but the ego. So that you can see yourself as a personality, and be aloof from it. So you see yourself as one and the same as every one else.'

'Is this the development of a witness consciousness?' asked Roger.

'In one way, but more subtle than that. You are inside yourself, and beyond. The witness has a dualistic aspect. You must be aware and fully involved in yourself at the same time. Krishnamurti talks about this. He advises people not to look as the witness, but to be fully involved. The attitude of the witness is a good preparation, as in Buddhist practices, but it is not the highest practice.'

'Would you be able to share more detail about the real *kundalini* experience ?' I pressed him further :

'The *kundalini* brings the whole unconscious mind to the surface. It is the way of psychology to study and transform the pathological mind into a normal working life. The goal of *sadhana* (spiritual practice) is quite different. The psycho-analyst never intends to destroy the mind. It is the nature of desire and the mind to veil

consciousness. How can you see clearly if '*māyā*' [illusion] is in the way? Discrimination is not possible. People in the West are not willing to let go of their pleasures.'

'How did your unconscious mind beset you?', I persisted. 'Did you see images or have dreams?'

'It was more an ongoing stream of sensation. You know,' he continued softly, 'you cannot really talk about *kundalini*. There is a story about a man born blind, who frequently heard people say, "It is white like milk." He was intrigued and asked a friend, "Please tell me what is this, 'white like milk'?" The friend thought a while and replied, "It is like a swan." So the blind man asked, "How does a swan look?" The friend, having no swan to show him, stretched half his arm and his hand in a position vaguely resembling a swan, and told the blind man, "Touch it." The blind man touched it thoroughly with his two hands and was illuminated. He said, "Now I have understood what is 'white like milk.' It is like a half-stretched arm."'

Vijayananda enjoyed the telling of this riddle and began to laugh once again.

'Did Ma talk with you about your own life, and whether you would need to be reborn?' I asked him. 'I find myself constantly reflecting on her quote about the ocean, and how it is important not to look back once you have swam away from the shore.'

'It is true,' Vijayananda replied, making sweeping motions with his hand. 'Once the log is pushed into the full flow of the river, it is impossible to turn back. The Guru will remain with you until you attain the self-realization, which is the ocean itself.'

'Ma only talked with me about such things when I felt estranged from her. When I was in harmony with her, we didn't talk. Once, when I was feeling very angry, she told me I had been a "*rishi*" [sage] in a previous lifetime.'

I wanted to return to the stages of Vijayananda's spiritual development, so I asked, 'In what ways did your *sadhana* change after you had overcome fear and desire?'

'There was bliss-consciousness,' he replied quietly.

'Did this give rise to new spiritual practices?'

'No. One is simply totally identified with this underlying bliss-consciousness. It is the only reality. There is no state to attain any more. You are it. Ah, but I have not attained this level yet. Ma did. In fact she was in that state from the beginning.'

'Is this level like the ultimate snuffing-out of the candle?' Roger asked.

'Not exactly,' Vijayananda explained. 'That is the devotional way. But the *dhyana* way says, "I am God". The devotional way is to say, "I am nothing, only God exists", but the *dhyana*, the Vedantist, says "I am God". For example, you know the spiritual teacher Nisargaddata says, "God is my devotee".

Vijayananda looked delightfully mischievous as he spoke these words.

'Once I am that,' I said, continuing his train of thought, 'once one has emerged into all-pervading bliss, the inner guru is established. Therefore, Ma's role as the guru must have ceased for you at this point?'

'The physical guru is one and the same thing with the inner guru, once one has attained bliss-consciousness,' he replied. 'But many years of patience are needed. There are so many waves, up and down.'

Darkness had long fallen when we finally rose and took our leave of Vijayananda. His radiant twinkling presence waved us goodbye. I returned to Chandra Swami's ashram feeling as if I had just eaten a great feast of the richest and purest food.

MA - A LIGHT IN THE UNIVERSE

—'Mohua'

The darkness is bading adieu
 Along with the old and past;
 A new dawn is rising,
 Greeting with twitters and chirrup.
 The myriad soft hues are seeping
 Its richness into the life on earth.
 The soft golden beams are dispersing,
 To reach through the impenetrable,
 Every breath is soaking in, this
 Gentle warmth, which is You.
 The balmy rays are playing
 Their way to the souls,
 Enlivening the essence of You, Mother.
 The dewy light is streaming into
 The expanse of eternity;
 It is Your presence, Our Dear Mother !
 The universe embodies You.

THE FUNDAMENTALS OF INDIAN PHILOSOPHY

[Twenty five]

—Sri P.C. Mehta

'Asti-Nāsti' and 'Sapta-Bhangi', also called 'Syādvāda' :

Dealing with '*Bhedābheda*', we have seen that according to Jainism, reality does not exclude contradictory features. This means that it is '*Anekānta*' (i.e. *na-ekānta*, meaning 'about which nothing can be affirmed absolutely') or indeterminate in its nature.

The meaning is not that it is altogether indefinite; it only means that it cannot be defined absolutely. All affirmations are true only under certain circumstances and therefore are relatively true, not absolutely. This doctrine asserts that both positive and negative predications may be made about the same thing. This is known as '*Asti-Nāsti*' i.e. a thing is and is not.

This idea is sought to be conveyed by a seven-fold statement which expresses the nature of reality in seven steps. This is because no single mode of expression is adequate to it.

Originally, when this theory was formulated, there were only three separate ways in which reality was conceived.

Some said, i) '*Asti*' that is 'It always is', others ii) '*Nāsti*' that is 'It never is' and still others iii) '*Avyaktavya*' that is 'It does not admit of being expressed in either of these two ways'.

Jainism holds that none of these views is wholly correct. Each refers to only a single aspect of reality and is right only if we take it in relation to that aspect and not absolutely. Thus affirmative and negative statements may be made about the same thing if they are made from different point of view. According to Jainism, reality is depicted or identified by appearance and non-appearance in the midst of permanence. Hence reality does not admit any absolute predication. No one can speak of absolutely unchanging permanence nor of absolute change without permanence. Thus reality maintains its identity and permanence through multiplicity of changing forms.

When the doctrine was formulated, the Upanisadic view held that Being alone was true. The other view also found in the Upanisads was that non-Being was the ultimate truth. (Here '*Asat*' of Chhandogya Upanisad is translated as non-being,

but it can also be translated as undifferentiated Being). Two other views which we come across in the Upanisads are that because neither Being nor non-Being is the truth, reality must be characterized by both or neither, thus adding two more alternatives, both 'is' and 'is not', and neither 'is' nor 'is not'. The Jainas think that reality is so complex that its precise nature cannot be described, but it is not impossible to make it known through a series of partially true statements without committing to any one. It is this relative character of our knowledge of reality that is made known through the '*Sapta-Bhangi*' and it consists of seven steps since there are seven and only seven ways of combining the three predicates.

The first four steps are : i) '*Syād-Asti*' or May be, a thing is; ii) '*Syād-Nāsti*' or May be, it is not, iii) '*Syād-Asti-Nāsti*' or May be, it is and is not; iv) '*Syād-Avyaktavya*' or May be, it is inexpressible.

Let us take the example of a golden necklace. Altogether four standpoints are recognized in regard to everything.

a) '*Sva-dravya*' - its own substance, b) '*Sva-ksetra*' - the place it occupies, c) '*Sva-kāla*' - - - the time in which it exists, or its duration and d) '*Sva-bhāva*' - - the state in which it is or its own modification.

Here, we are illustrating the position by taking only the first standpoint.

Concerning the '*Dravya*' or material of the gold necklace, we may say that,

a) '*Sva-dravya*' - its own substance i) it exists, i.e. as gold, but that ii) it does not exist, i.e. as silver, iii) it therefore both is and is not.

This means that when we make a statement that something is, we also imply that it is not something else. The reverse also holds true, that is when we say what it is not.

The third step is merely a combination of these two statements; and the emphasis is to be understood as being laid on the two predicates successively i.e. is and is not.

b) '*Sva-ksetra*' - the place it occupies, i) The necklace is in the safe, ii) The necklace is not in the wardrobe, iii) It therefore both is and is not (in a place)

c) '*Sva-kāla*' - - - the time in which it exists, or its duration i) The necklace exists to day ii) The necklace did not exist yesterday iii) It is therefore both existent and non-existent.

d) '*Sva-bhāva*' - - the state in which it is or its own modification. i) The necklace is round ii) The necklace is not square iii) It therefore both is and is not.

Now the question is whether these two elements can be predicted of the ornament **simultaneously**, laying equal emphasis on both ?

The answer would be in the negative if we regard the question from an identical point of view. But the Jainas, with their comprehensive view of reality, who are able to regard everything from different stand points, refuse to regard any predicate as inadmissible in respect of it and give an affirmative reply.

The remaining three steps are : v) '*Syād-Asti-Avyaktavya*' or May be, a thing is and is inexpressible; '*Syād-Nāsti-Avyaktavya*' or May be, a thing is not and is inexpressible; and vii) '*Syād-Asti-Nāsti-Avyaktavya*' or May be, a thing is, is not and is inexpressible.

These steps are derived by combining the fourth step successively with the first three. All these steps refer to the expressible aspects of reality.

To the question how an identical object can exhibit different features, the Jaina reply is that our experience vouches for it. It is in connection with this view of reality that they formulated the theory of '*Syādvāda*'. What is intended is that our judgments have only a partial application to reality. There is some enduring factor in all the changes with which experience makes us familiar, but the forms it assumes arise and perish indefinitely. There is no self-identity in things as common sense assumes and nothing is really isolated. Jainism recognizes both permanence and change as equally real, hence arises its difficulty to express in one step the full nature of reality.

This relativistic view has become so essential part of Jainism that it is often designated as *Syādvāda* ie "the doctrine of may be" or the doctrine of standpoints.

This relativistic view has become so.....doctrine of standpoints.

The doctrine of 'Naya' :

The various relative stand points from which things can be regarded as possessing or bringing forth different qualities is called '*Naya*'. Therefore '*Nayas*' are points of view from which things can be looked at. Thus there are infinite number of '*Nayas*'.

It will therefore be seen that we can consider anything from the point of view either of its totality (which is similar to its permanent character) called '*dravya*' or its separate qualities (which are similar to) its modes or '*paryāya*'. Thus anything can be viewed from either '*dravya-naya*' or '*paryāya naya*'. To notice a gold ornament as gold is '*Dravya-naya*'. Like the Buddhists, to notice its many qualities separately and regard the thing as non existent, is '*paryāya-naya*'.

According to the Jainas, Buddhists regard experience from one of the forms of '*paryāya naya*', called '*rjusutra-naya*'. The Buddhist do not accept any permanent principle underlying phenomena. Therefore nothing exists. There is no past or

future. Everything is a mere combination of '*skandhas*'. There are new formations at each moment. And it is these that are the true essence of our belief of things. This point of view is called '*rjusutra*'.

The following three points of view emanate from '*Dravya-naya*'. They are important because according to Jainas, they represent the ways in which the various schools of Hinduism regard reality.

When we regard things from the most general point of view, i.e. from the point of view of its being', it is called '*Samgraha-naya*'. According to Jainas, '*Vedanta*' looks at things from this point of view.

Though a thing can be spoken of from '*dravya-naya*' as well as '*paryāya-naya*', in our ordinary daily life experience, we speak only of that aspect of the thing which is relevant, ignoring others.

This common sense point of view is called '*Naigama-naya*'. According to Jainas, this is the point of view from which '*Nyāya-Vaisesika*' interprets experience.

Reality holds within it some general traits and some special ones which undergo change. It is this totality of permanent and changing qualities which constitutes the essence of reality. None of these characteristics exist independently. This is called '*Vyāvahāra-naya*'. According to Jainas, this is the '*Sāṅkhya*' way of looking at experience.

According to Jainas, each of these depictions of Reality is made from a particular point of view, and is therefore erroneous, since nothing can be affirmed absolutely.

Can knowledge of reality be always relative ?

We have dwelt upon the Jaina view that reality does not admit any absolute predication. No one can speak of absolutely unchanging permanence nor of absolute change without permanence. Thus reality maintains its identity and permanence through multiplicity of changing forms. It is this relative character of our knowledge of Reality that is sought to be made known through the '*Syādvāda*'.

Jaina view is both relativistic and pluralistic. If we push relativism to its logical conclusion, it leads to absolutism. So far as matter is concerned Jainism adopts a criterion which enables it to reduce the entire variety of the physical universe to one kind of substance called '*Pudgala*'. It does the same in respect of spirit by calling each *jiva* the same. Jainas recognize matter and spirit and maintain that nothing is wholly independent and can be fully understood by itself. Thus this dualism of

spirit and matter is not clear cut as in 'Sāṅkhya', but interdependent. In sum, Jainism postulates a single spiritual substance encountering a single material substance. Since these two substances are interdependent, the dualism must be resolved in a monism. The Jainas curiously refuse to go so far.

If we examine the 'Syād-vāda' doctrine, we find that it gives us the several partial views together, but does not attempt to overcome the opposition in them by a proper synthesis. Thus this solution is also equally one-sided.

We noted that elements in a flux can be noticed only by someone permanent or in relation to a principle which is not in a flux. The very notion of relativity implies an absolute standard by which we judge. In that case, the only satisfying knowledge of Reality, which is the final Truth, is the knowledge of this Absolute.

Since the primary aim of Jainism is the perfection of the soul, Jainism is less concerned with providing metaphysical solutions. In that case, the relativistic view could well be restricted to the sphere of ordinary human experience.

Absolute knowledge of Reality accepted by Jainism :

We have seen that Jainism believes in the divinity of every soul and every soul's capacity to come to enlightenment or become divine. Such a perfected person called '*Siddha Paramesthin*' is self-aware or has '*Kevala-jnana*' which is absolute knowledge. In Puṅgyapada's commentary on 'Tattvarthadhigama-Sutra', '*Kevala-jnana*' or 'perfect knowledge' is described as '*Aprātarkya-vibhuti-visesam*' i.e. 'of unthinkable splendour'. It is thus clear that absolute knowledge is accepted in Jainism.

Sankaracarya in his commentary on Vedānta Sūtras says : 'If all our knowledge concerning reality is relative, the Jaina view that it is so must also be relative. To deny this conclusion would be to admit at least one absolute truth; and to admit it would leave the doctrine with no settled view of reality, and thus turn it into a variety of scepticism'

JAI MA

—Dhiraj Sapru

October 13, 2001, Dhaka (Bangladesh)

.... yes, certainly, and though theoretically *i'd Kinda* fathomed this, it was only somewhat in a clearer form, realized this very day, that in fact it is desire which is the womb of "disharmony" (at large) ... now-how does one put down in mere words, what the spirit of such a profound realization means

you see, it is thus-desire is two-pointed (double-faced) to 'want' that which one has not, and to 'grasp' that which one already has of course this primarily pertains to, or rather better understood within relation to objects - 'things - of -this world'....

.... and both of these faces of desire-craving and grasping-give birth to anxiety; it is anxiety which propels one into the performing of action; action or *karma*, that which is performed with a desire (of fruit) bring forth a result which further leads one on into action (to follow) - a chain reaction-a catch 22 situation; for 'want' stands on the foundation, that which spells 'more' - and 'more' ain't just a word, it's a 'concept' —snowballing, getting larger as it moves on, devouring, swallowing, but essentially never being (fully) satisfied ... and this anxiety, in it's subtle form may be seen as ignorance—for, what essentially is the end of an endless road ? absurd question, the one, ain't it-but do you see what is trying to be gotten at ? Ofcourse, desires meet with their satisfactions, in whatever minute-tiny-limited fashion, as it were—else, nothing would be worth anything—does the power propelled from any such satisfactions though, dispel desire 'entirely'... a toy satisfies the child-yes, it sure does, though only as long as it lasts or till he outgrows it; in both cases, however, the desire for 'yet another' (more) flames up with a greater intensity, the previous experience having 'teased' the senses....

....of course, 'everything' we mortals 'think or do' is a result of desire, in-as-much as i write (this) with a desire that it shall be read—else, tell me, why ever would i write... taking a step further up—why do we speak ? What is the reason for expressing our point-of-view ? Why do we feel (and rather strongly, yes) that we should be heard (and on a turf where the 'little ego' gets a tighter grip) obeyed ?

... the answer to all of these questions is but the "little i"... the apparent the

external the quasi the illusory (projection of *maya*) the unreal ... the deluded... the ignorant...

... what then is 'The Truth'- and what is it's measure but of course . "The SELF", though, however, easier said than known, Realized, Tasted, lived in not only is the Self, the whole and complete "TRUTH" but IT is at once Itself it's measure too....

hey, don't get trapped in the web-of-words, seductively-charming as they may sound; the wondrous-irony of course is, what else do we have in their absence ... but of course-silence (apparently, that is - for in reality 'silence', yes, honestly-speaks volumes to us...).

... though experiences may be related through words, the 'experiencer' can be bound not ... an army of words, nay, oceans of languages are mere insignificant-shallow-puddles to set a-sail, nay, merely float 'It's ship upon...

... hence, great masters of all sects and religions, from beginningless time have said but one thing—meditation is the way, par-excellence, that which, and that which alone, can lead one onto the "TRUTH"...

....meditation ... and whatever is that ...

meditation is communion - communion with the 'Self' - this "little i", this "little ego", this "little self", coming in touch with - in communion with, basking in the glorious-warmth-of, mingling, dissolving into, becoming-one-with the "universal I", the "Universal Ego", the "Ever Present - All Pervasive-Omnipresent - Omnipotent-unrestricted - All Pervading SELF"....

that is pretty much the whole of everything ... all else are but mere pointers in that direction.... take for instance "Yoga" - both, the goal and the method employed for reaching it (the goal) is called yoga, a word derived from the same Sanskrit root as the English 'yoke'. meaning 'to join', to join us to our reality, Our-Real-Self, God....

.... and why silence (*mauna*)... for what need of words is there when in communion with the 'Self'....

Jai Ma

ETHICS AND WELFARE ECONOMICS

—Prof Bireswar Ganguly

Economic science has three methodological branches, viz. (i) theoretical or predictive, (ii) descriptive, and (iii) prescriptive or welfare economics or economic policy. Theoretical micro - economics as well as macro - economics which may yield predictive results are positive science by nature. Descriptive economics, under which may be mentioned, economic history and Indian economics or any other regional economics, is also positive by nature. However, prescriptive welfare economics is essentially normative in nature, though based on laws of predictive economics, for no policy prescription is possible without reference to some kind of normative value judgment.

Hence there is a close relationship between ethics and welfare economics, which was started by Prof. Pignon in 1920 and after a temporary hibernation it was again revived in the nineteen seventies by Prof. Amartya Sen along with Serge Kolm and Anthony Atkinson.

Normative value judgments are the subject matter of Ethics or Moral Science, which has been closely associated with some religion or the other. Every religion has four essential constituents, viz. (i) philosophy or theology, (ii) mythology, (iii) ethics and (iv) rituals. Out of these four except on ethical principles, there are wide differences among different religions with regard to the other three. Though it is possible to have a secular ethics without any reference to religion, as in Marxian humanism, historically of course, most human civilizations have adopted moral codes of conduct from religious scriptures. For example Christian ethics is derived from the Bible (Old Testament and New Testament), Islamic ethics is based on the Quran, Sikh ethics is based on the Guru Granth Sahib, and Hindu ethics is based on Vedanta philosophy, mainly the practical Vedanta of *Bhagawad Gitā* and *Manu Smriti*.

In analyzing the ethical basis of welfare economics we shall try to discover the essential ingredients of *Leelāvādi Vedanta* and Protestant Christianity.

Hindu Ethics and Economic Development :-

There are four ideals of Hindu life, viz. *Dharma* (morality), *Artha* (economic activity), *Kāma* (sexual life), and *Moksha* (liberation from desire). Kautilya, in his

Arthasastra, admitted only the first three for political and social action, for the last in relevant only for a few highly evolved individuals. However, he emphasized the role of *dharma* (righteous conduct) even for economic, political and biological activities, in order that a civilized civil society may function.

Hindu ethics from the days of the Vedas to the period of the Mahabharata war was affirmative and not escapist, while escapism crept in later on through the influence of Buddhism and Mayavadi Vedanta of Shankaracharya.

The following eight formulae of Hindu scriptures capture the essential elements of Hindu code of conduct, based on the perennial philosophy of Vedanta.

1. Everything animate, or inanimate in this universe is the habitation of God. One should enjoy life in a spirit of renunciation and sacrifice and should not covet the possession of others. (*Ishopanishad*, 1/1)
2. Perform only such pure duties, which are beneficial to others. Abhor such acts, which are detrimental to the society. We should follow the precepts of Morality. (*Taittiriya Upanishad*, 1/11/3)
3. God utters through the sound of thundercloud, 'DA, DA, DA, - control your senses, give away your surplus possession in charity and have compassion for others. (*Brihadaranyak Upanishad*, 5/2/3)
4. Ten qualities of a religious man are :
* Patience * Forgiveness * Non stealing * Non covetousness * Purity of the body and mind * Control over senses * Wisdom * Learning * Truthfulness * Control over anger. (*Manusmriti*, 6/92)
5. The perennial duty of the righteous man is to behave with others in a non-violent way in action, speech and thought, as well as to have mercy and charity. (*Mahābhārata, Vanaparva*, 296/34)
6. Devoted each to his own social duty, man can attain the highest perfection... from whom is the evolution of all beings, by whom, all the universe is pervaded, worshipping Him (God or Brahman) with his own moral duty, man can attain liberation (perfection). (*Bhagawad Gitā*, XVIII/45-46)
7. Thy right is to work only; but never to the fruits thereof, Be thou not the producer of the fruits of (thy) action; neither let thy attachment be towards inaction. (*Bhagawad Gitā*, II/47)
8. Whatever thou does, whatever thou eat, whatever thou ere in sacrifice, whatever thou give away, whatever austerity thou practise O, son of Kunti, do that as an offering unto Me. (*Bhagawad Gitā*, IX/27)

We see from the brief discussion of Hindu ethics above, that the derogatory Marxian epithet of religion (as an opiate to life) does not apply to the vibrant, dynamic religion of the Hindus.

Christian Ethics and Economic Development :-

The Marxian analogy of opium for religion may be applicable to the Roman Catholic code of conduct, which is escapist and other - worldly in nature, but not the Protestantism of Martin Luther, which was the cornerstone of the ideology of reformation, renaissance as well as the industrial revolution. The rise of capitalism was possible in England, France and Germany in the seventeenth and the eighteenth centuries, because of the Protestant emphasis on abhorrence of luxury, encouragement of savings, honest and efficient labour and industriousness. As against the old Christian dictum. "It is easier for the camel to pass through the eye of the needle than for the rich man to get to the gates of heaven, the Protestant dictum was: 'Heaven is not a dumping ground for the failures on earth'. The ideal policy for Protestant merchants and industrialists was: 'Honesty is the best policy', Japanese capitalists also adopted this ideal. But unfortunately for merchants, industrialists and bureaucrats of India today the popular motto is: '420 is the best policy', and the result is all-round corruption, prevalence of black money in the economy and retarded economic development, for Indians have forsaken the Vedantic code of ethics and have not been able to adopt the Protestant code of ethics after independence.

Prof. Amartya Sen was invited by the Departments of Economics and Philosophy at the University of California at Berkeley to deliver the 1986 Royer Lecture on 'Ethics and Economics': Prof. J.M. Letiche writes in the foreword to the book, comprising three lectures of Prof. Sen on i) Economic behaviour and moral sentiments, ii) Economic judgment and moral philosophy, and iii) Freedom and consequences:

"This small book is a 'treasure chest' for economists, philosophers and political scientists interested in the relation between contemporary economics and moral philosophy. Prof. Amartya Sen provides more than a terse synthesis of the relevant literature on ethics and economics. In the sense of being substantially new, he shows the contributions that general equilibrium economics can make to the study of moral philosophy; the contributions that moral philosophy and welfare economic can make to mainstream economics; and the harm that the misuse of the assumption of self-interested behaviour has done to the quality of economic analysis."

Prof. Sen has argued in these lectures that there has been serious distancing between economics and ethics since 1932, which has brought about one of the major deficiencies of contemporary economic theory. 'Since the actual behaviour of human beings is affected by ethical considerations, welfare economic considerations must be allowed to have some impact on actual behaviour and hence must be relevant to modern positivist economics. Prof. Sen has analysed certain departures from standard behavioural assumptions of economic theory that may arise from distinct ethical considerations. He has illustrated his argument by modern literature on rights and consequences, for rights should not be considered as legal entities with instrumental use, but rather as having intrinsic value. He has challenged the extremely narrow assumption of self-interested behaviour in economics and states that there is neither evidence for the claim that self-interest maximization provides the best approximation to the actual human behaviour, nor that it leads necessarily to optimum economic conditions. He has referred to free market economics, such as Japan, in which the departure from self-interested behaviour in the direction of rule-based behaviour like duty, loyalty and goodwill has been extremely important for the achievement of individual and group economic efficiency. By distinguishing between the well being aspects which covers a person's achievements and opportunities in the context of the individual's personal advantage from the 'agency aspect', which examines them in terms of broader objectives. Prof. Sen's analysis goes beyond the pursuit of one's own well-being, with productive results. He distinguishes between elements of distributive justice and more extensive valuations of the individual or group. To do this, he goes to a discussion on 'plurality and evaluation', 'commensurability', 'completeness and consistency', 'impossibility theorems', 'positive possibility results' and 'constructive characterization'. He has applied the recent philosophical literature on consequentialism to economics and has shown how interdependence and instrumental accounting can be combined with intrinsic valuation, positive relativity and agent sensitivity of moral assessment.

[To continue]

THOSE UNFORGETTABLE DAYS

—Shraddha Davenport

On way to Varanasi & the Great Kumbh Mela at Allahabad
January, 1977

At Hardwar station Panuda told us that there had been a mix-up. The coupe given to us was to have been Mother's. There were two coupes in that car and ashramites had boarded the train at an earlier stop to clean and make ready the compartment in which Mother would travel, the forward-facing one which had been given to us in error. We happily relinquished any claim to the coupe and were given the other one.

There were two reasons to be happy. The first, of course, was the chance to do a small thing for Mother, and the second was the realization that the two coupes touched on the bunk wall and we would be next to Her the whole way. It was our joke to say that one night Mother had stayed in our place. Mother graced us with a quick sweet darshan before retiring. I have never slept so well as on that night.

After breakfast the train pulled into the Lucknow station. A few devotees were waiting on the platform to pronam to Mother. We also were able to see Her briefly before the train continued on. Dasu gave prasad: two bananas, a flower, and a large leaf plate holding aloo and puris (a potato dish and fried bread).

At 4:30 p.m. we arrived in Varanasi. Satya went to get porters to take our luggage. I gazed out of the window at Mother as She stood on the platform near me.

Our taxi took us to the same little hotel where we had stayed on previous visits here. It was very convenient for shopping and about a twenty-minute rickshaw ride to the ashram. As had been forecast, there were many people seeking Mother's darshan in this holy city.

Every day was busy. We purchased gifts for friends in America and also bought two small stones which were purported to be sacred *shaligrams*. Those we took for Mother to see and check their authenticity. As we bumped over the cobblestone street in our rickshaws, the road became more and more packed with people. Then drivers were unable to get through the crowd. We looked on in amazement as, in a clearing in the street, several men were twirling huge sabers in some kind of dance or ritual. They were quite adept at what they were doing but I

found it somewhat unsettling. Someone told us that it was a Muslim holiday and the men were celebrating.

Stepping down from our rickshaws, we moved on foot through the edges of the crowd until we had passed the celebration and once again could proceed by hiring other rickshaws. It was a little after 5:00 p.m., when we arrived at the ashram and were allowed into the room above the Gopal mandir where Mother sat for darshan. How beautiful She looked as She sweetly smiled at me.

The crowd was unorganized, and if I sat on the carpet I could not see Mother as a line of people going up to pronam blocked Her from view. We did pronam, then were asked to leave while someone had a private. Just outside the room I saw Didi Gurupriya. She was seated upon a wicker stool. Her health seemed to be somewhat better and I went to do pronam to her and touched her foot. She smiled at me very sweetly. I felt most fortunate to have been in her great presence.

I showed my "*shaligrama*" to Bhaskaranandaji and he said that he would ask Narayan Swami if it was genuine. Narayan Swamiji took both of our stones to Mother, who by this time had completed the private. She asked for "jyoti" (light) so I gave my torch to Her. Mother looked them over and over, holding them for a very long time. We sat at Her feet relishing the chance to be so near as She examined those two small dark stones. Then She said that they had none of the indications of genuine *shaligrams* and handed them to Narayan Swami. He returned them to me. Satya and I agreed that it mattered little what they might be—they had been holy by Her touch. Since that time, we have each kept our little stone in a special place.

Mother's darshan was ended and we went downstairs to have darshan of Her Gopalji. Afterwards we spoke with Panuda about our accommodation at the Kumbh Mela. It did not sound very hopeful, as there were to be about sixteen tents and people wanted to use them. There were a few other suggestions for stay, but in all I could not hold much hope for our cause. Nothing more could be done, so we left for the evening.

Returning to the ashram around noon the next day, we spoke with Nirvananandaji about some place he had mentioned where we might stay during the mela, but it seemed that nothing was working out. Bhaskaranandaji was trying to get a place for us in another camp, but typical of Mother's play, we would not know anything one way or another until the last minute. In a couple of days Mother would leave for Allahabad, site of the great Kumbh Mela.

Daily the crowds grew and it was difficult to see Mother. That evening we were fortunate to get a clear view of Her and then after we pronamed She walked very close to where we stood. Her nearness can cause any care to vanish.

Downstairs we made arrangements through Patalda to hire a car for the trip to Allahabad. That way we could go in caravan with Mother's party. Our course of action was simply to go forward and 'see what *Bhagavan* does.'

Mother was always available for darshan each day-never long, but at least we got to see Her. Once, the electricity went off and someone brought a lantern. Her face looked so beautiful in that soft glow. Satya told me that Mother had smiled at me very sweetly as I bowed before Her in pronam.

That evening we were seeking Bhaskranandaji to ask if any progress had been made in finding a place for us at the mela. He was not there, but we saw Swami Paramanandaji and asked if he knew. He said he was pretty sure that we would have a tent, but if not, he had arranged for us to stay in a room near him. We could not believe our ears. He explained that there were two rooms kept in Allahabad for his use. I asked him if we could have satsang with him if we stayed in that room. With a warm smile he replied, "Yes." We told him in that case we hoped the tent did not work out. He revealed that he had spoken to Mother about it. I asked what She said. He told us, Her reply was that as he had said we would have a place, he should take care of it. Of course he had not promised anything to us, he had only told us how to request for a tent.

There have been many accounts of this great sadhu's devotion to truth, and I have heard that Mother had commented upon this quality of his, saying he was so truthful that if he said something would happen or be a certain way, it would be so. For due to his perfect truthfulness the truth itself would serve him and anything he uttered was bound to manifest. So, going to the Kumbh Mela was no longer in question for us, thanks to Mother's grace and Swamiji's compassion.

Nirvananandaji walked up and asked how we were. I smiled and said "Fine." Swamiji laughed, as he knew what was in my mind. I told Nirvanananda that Swamiji knew why I felt fine. Then Swamiji related our conversation to him.

The next day we were assured a tent or a grass hut at the mela grounds and the use of Swamiji's room when in town. It was impossible to see Mother that day and we spent most of our time getting packed and ready for the taxi trip to Allahabad. At midnight I was glad to be finished with all preparations and went to bed.

* * * *

To me no place on this earth is more beautiful at sunrise than India. And in India no place is more beautiful at sunrise than the majestic Ganges.

It seems fitting that our very last day in holy Varanasi dawned as we stood on the steps of Ma Anandamayi Ghat. There was a chill in the air as we watched the wide expanse of silver blue waters become pink and golden reflecting the sky. In the ashram compound Mother's thirty year-old Kaiser automobile was covered with

strings of marigolds. The roof rack was piled high with luggage. There were four cars preparing for the journey to Allahabad—Mother's car, a jeep, another car full of devotees, and ours.

We all stood in the compound waiting until Mother came out and took Her seat in the Kaiser. As our car pulled in right behind Hers I was thrilled to think that we could see Her as we travelled. This joy was short-lived however when our driver broke crank and pulled into a petrol station. I had forgotten that hired cars in India never start a trip with a full tank of gasoline as the passenger always has to pay for the fuel. Of course we did not mind that and expected to pay the gas cost, but we were very disappointed to lose the spot behind Mother's car.

Our driver somehow managed to catch up with the others and all went well for a while. Then the car started making strange sounds and finally quit. The driver got the car off the road just as the jeep in the caravan went by, but did not stop. We were in the country with no one around except a farmer in the distant field working his oxen to pull water from his well. I thought that we were stranded and stood by the car with Satya, wondering what was going to happen, if anything.

The driver united a piece of rope holding our luggage on top of the car, and we watched with curiosity as he separated a few fibers out on the end. Placing them upon a rock, he hit them with another rock, severing them. With those few strands in hand, he tied something together under the hood, adjusted a couple of other things, and retied the luggage. He then started the car, which sounded fine, and with no further delay we resumed our trip.

It seemed impossible that we could ever catch up with Mother's caravan and we had no idea where we were to go in Allahabad. Our driver spoke no English, so we could not ask his plan. I started inwardly telling Mother of our situation and asking Her to direct us. Before long we came into a small village. There, at a roadside *chai* stall, we saw Mother's car and the two others. The passengers were enjoying hot tea and stretching their legs as Mother had caused their caravan to wait for us there. I could not doubt that She had heard my inward plea to Her. As we drove up, one of the tires on our car immediately went flat. Bhaskranandaji came to our window and asked how we were doing. I told him fine, except we did not have the address in Allahabad where Mother was going. He said it was Number Thirty-One, George Town.

Mother's caravan continued on as our driver changed the flat. After the tire change we soon caught up with the others on the road and followed Mother all the rest of the way into Allahabad.

Thirty-One George Town was a large home, set well back from the road on a circular driveway. A little cottage on the side had been constructed just for Mother's use. It had a nice covered porch and sat adjacent to a large cement courtyard. The family of the late Sri Manoj Mukerji lived there and had been devotees of Mother since about 1937. It was a very relaxed atmosphere. Soon Mother came out and sat on Her porch. Only a few ladies were there and we all sat near Mother until the Governor of U.P., Dr. Chenna Reddy, and his family came for Mother's blessing. We stepped back a little distance as his party pronounced and then sat at Mother's feet. Mother picked up a bouquet of flowers which lay near Her and tucked a single rose into the center before presenting it to the Governor. Each family member received flowers or tulsi from Mother's hand. After they left we pronounced to Mother. She smiled at us, then arose to go inside her cottage.

Satya had gone to book train reservation for our January twenty-fifth passage to Delhi. That was the scheduled date for Mother's departure from Allahabad and early booking was imperative due to the huge crowds which would be leaving the mela in those last days. He returned just as the Governor's party arrived and took some very nice movies of their visit with Mother.

Chitra had come to join Mother that day. She darted here and there like a little humming bird, always busy. I managed to get a few words with her as she flew by and felt very happy to have her sweet company once again.

Soon after arriving we were taken to the room which Swamiji had arranged for our use. It was a little way down the road from Mother in the lovely home of the Pandya family. Two of Mother's brahmacharinis were also staying there—Vasu and the Pandya's daughter, Aruna. We left our luggage there and returned to Thirty-One George Town.

It had been settled that we would have a grass hut on the mela grounds. So we thought that the room at the Pandya's was for our use only until the hut was built. When we spoke to Swami Paramanandaji about it, he laughed and told us that the room was for our use when in town and the hut was for while we were on the mela grounds with Mother. Such luxury! We could not believe it.

The next day was to be very special. We would all accompany Mother in procession from the city on a four-mile walk to the mela grounds. There upon vast sandy banks the three sacred rivers—the Ganges, Saraswati, and Jumna—meet in confluence. We were served lunch and dinner at the Mukerji home, enjoying satsang with our host, then went to our room for the night.

[To continue]

FROM NOTES TAKEN IN SRI MA'S PRESENCE

—"Kirpal"

September 14, 1956

On being questioned by someone during *satsang* Sri Ma was saying— "As one strives continuously on the path to God-realization one achieves. One must remain ever immersed in Godly pursuits, God who resides in every being. What is the result of concentration on and remembrance of God ? The senses that are outwardly drawn become inwardly concentrated and by becoming so one get's connected with God."

"As one makes efforts to clean a costly vessel by continuous efforts it is revealed as gold or silver. That is the reason why one must strive because you have the inherent power within you to achieve.

"God's blessings are being continuously showered. If you keep the vessel upside down then what with happen ? His blessings are always pouring like rain from the clouds. His blessings are always there for those who crave for the same.

"The mind and the one who follows his mind —there exist the states of happiness and sorrow for one who relies on his mind. Achievement and non-achievement are also states of the mind. But one who has risen beyond the mind, who has risen beyond duality, it is only He Himself. Until the knots (*granthis*) are not untied, the state of sublime *samadhi* is not attained and equality in all matters is not achieved.

"When your body is covered with dirt, you use soap. Don't you ? With the soap dirt is removed. Similarly by practising daily rites Divine knowledge is achieved and the accumulated dirt within you is cleaned by the river of Divine Knowledge (*Jnāna Ganga*) Through *satsang* (association with holy saints), through *sad granth path*, reading of the holy scriptures, through *Bhagawat Nāma sankirtan* (repetition of the Holy Names of God), through *Bhagawad Karma* (performance of holy deeds and religious activities and through *Bhagawad Dhyana* (concentration of the mind by whatever path the God decrees), one is purified and God is revealed.

[To continue]