

Ananda Varta

A quarterly journal dealing mainly with the divine life and teaching of Shree Shree Ma Anandamayee and with other religio-philosophical topics



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Sic transit gloria mundi

We express our deepest sorrow at the unexpected passing away of our beloved Pandit Jawaharlal Nehru, the Prime Minister of India, on Wednesday, the 27th May, 1964.

It is fairly well-known to most of the devotees of Shree Shree Mataji that Pandit Nehru had come into close contact with her long time ago through his late wife, Srimati Kamala Nehru, who remained a very sincere and ardent devotee of Mataji till her last days. In spite of his multifarious responsibilities and pressing engagements Pandit Nehru found time to meet Mataji and offer his respects to her whenever it was possible. Mataji was invited to his residence quite a number of times and the last time he had the *darshan* of Mataji was on 29th February, 1964, when she paid short visit to the Prime Minister's House at the request of his daughter, Smt. Indira Gandhi. Alas ! No one knew that would be his last meeting with Mataji.

The most unexpected news of the demise of Pandit Nehru came as a terrible shock to all of us who had gathered together in our Ashram at Almora on the occasion of Mataji's Birthday celebrations which were due to conclude on the 30th May. It need hardly be said that as a consequence the celebrations lost much gaiety, all illuminations being stopped and a feeling of gloom pervaded the entire atmosphere of the Ashram. Everyone felt as if one of his near and dear ones had passed away. Many people were seen openly weeping under a sense of keen personal bereavement.

On the 28th May the members of the Shree Shree Anandamayee Sangha met at the Annual General Meeting and after observing silence and offering prayers for eternal peace to the soul of the great man, the following resolution was unanimously passed :

“This meeting of the General Body of Shree Shree Anandamayee Sangha places on record the deep sense of grief at the passing away of Pandit Jawaharlal Nehru, a jewel of a man, the like of which the world sees only once in a while, a *Karma Yogi*, who devoted his all for the betterment of his country and countrymen, a man of the highest stature whose name became synonymous with all that is pure, truthful and fair, a doyen among statesmen of the world who made lasting contribution to world peace and who died at his post, in harness, as he always wished, serving his mother-land till his last breath.”

Special request was made to Mataji on behalf of Smt. Indira Gandhi to send Brahmacharini Pushpa from Almora to attend the programme in the Prime Minister's House. Mataji was kind enough to accord special permission for this purpose. Accordingly Brahmacharini Pushpa and Kumari Chhabi Banerjee went all the way with two other girls to Delhi and attended the prayer programmes on 5th, 6th and 7th June. Bhajans and Kirtans, etc., sung by them were relayed by the All India Radio and were immensely appreciated by thousands all over the country. We are really thankful to the members of Pandit Nehru's family for all the courtesies shown to them.

We have in our possession a number of valuable photographs of Pandit Nehru with Mataji which have not so far been published anywhere. We have been requested by many people to print those photographs in our magazine for the benefit of all our readers. A number of them are being published in this present issue and it is hoped that others will appear in course of time.

*The Self self-contained,
calling to Itself for its own Revelation—
this is happiness.*

MATRI VANI

God's grace pours down every where and at all times. According to one's self-dedication one will receive enlightenment. To pray constantly for God's grace is man's duty.

* * *

If peace is to be found one should follow the particular path and contemplate the particular form that appeals to one most and that helps one towards the supreme Goal. So long as the inner Guru has not been found, how can the final consummation be near ?

* * *

God is all pervading—in every form, in every sect and religion is He alone. If you are eager to love God it is very fortunate—it is due to His grace. Man's love should be directed solely towards God; then only will there be peace

and bliss. Ever take refuge at His feet. It is man's privilege to realize God—the path to Truth is open to him.

* * *

If the contact with the Guru has really been established He can never be forsaken; He is ever present with the disciple. God alone is man's Guru. One should put one's whole trust in Him. *Kriya* and *yoga* cannot be practised without a Guru, while *japa* and meditation may be performed anywhere. Endeavour to sit absolutely still in steady contemplation so as to calm the mind. Try to keep your attention fixed on the Supreme Quest. Then only is there hope of finding tranquillity.

* * *

The love of God is alone desirable for a human being. He who has brought you forth, He who is your Father, Mother, Friend, Beloved and Lord, who has given you everything, has nourished you with the ambrosia streaming from His own being—by whatever name you invoke Him—that name you should bear in mind at all times.

* * *

The One who manifests as the longing to find a Guru, also manifests as the fulfilment of that longing. But it is necessary that this longing should be genuine. At every moment be aware of Him for the sake of His Realization.

Pages from my Diary

GURUPRIYA DEVI

(Translated from Bengali)

Bangalore, 16th July, 1961.

This evening at about 5'clock, Mataji arrived here from Poona. She has come at the invitation of the Chief Justice Sri Subodh Ranjan Das Gupta (Kohinurda), an old devotee of hers, who was very eager to have her in Bangalore for a few days. Sri S. R. Das Gupta, his wife, the Rajmata of Mysore and lots of others received Mataji at the railway station. With the utmost reverence Kohinurda welcomed Mataji in his house. He had erected a lovely hut made of palm leaves for Mataji's use. When Ma entered it, she remarked: "What a beautiful little house!" In South India people are especially skilled in preparing garlands. Kohinurda's wife Beladi put a huge garland round Mataji's neck and performed *ārati* to her. Later in the evening a few people came for Mataji's *darśana*. Sri S. R. Das Gupta has made excellent arrangements with a view to letting Mataji have a good rest.

Bangalore, 17th July, 1961.

This morning's paper brought some bad news. Last night the Maharaja of Gwalior suddenly breathed his last in his house at Bombay. When being told, Mataji said: "This body also had the *kheyāla* that his death was sudden." The Maharaja had been ill for some time. Already when Ma was in Gwalior last April he was bed-ridden due to heart trouble. It was not unknown to Mataji that even then anything might

have happened at any moment. But at the time of the consecration of the temple and during Mataji's visit this would have been very painful indeed. We therefore were firmly convinced that the Maharaja would get over the crisis.

He had not been connected with Mataji for long. Even in that short time everyone came to appreciate his gentle and straight forward personality. It was really surprising to see his deep devotion and faith in Mataji. Maharani Vijayaraje was herself marvelling, as the Maharaja had never before bowed to any *sādhu* or *mahātmā*, neither had he shown any interest in spiritual things. But towards Mataji he behaved like a little child. We feel sincerely grieved at the Maharaja's passing away. It is as if one of our own people had left us. God's inscrutable dispensation is beyond our grasping capacity. In her great anxiety the Maharani had again and again sent messengers to Poona soliciting Mataji's blessing. Ma's *līlā* is beyond the ken of human understanding.

Bangalore, 18th July, 1961.

Today Mrs. Feroza Talyarkhan came to see Mataji. She is a disciple of Sri Ramana Maharshi and singly devoted to Mataji. She has for many years lived in Sri Ramanashramam in Tiruvannamalai. When Mataji visited South India in 1952 together with Sri Haribabaji Maharaj and Sri Avadhutaji, Mrs. Talyarkhan took great trouble to make arrangements for Mataji's stay in several places. Today she brought the Chief Minister of Mysore and his wife for Mataji's *darśana*. In the course of the conversation Mataji said: "Just as the cow absorbs all the dirt of her calf into herself by licking it clean again and again, so also God removes the faults and

shortcomings of His children and makes them pure and holy. Try to engage in selfless service with utter purity of heart."

Then again Mataji said: "Endeavour to remain immersed in God's name as much as ever possible. Just as when you have a friend in the world you can pour out your heart to him, so, if you establish a contact with the Supreme Friend, He will reveal His real Being to you. When you see the waves of the sea will you refrain from bathing? In the midst of the tempests and difficulties of worldly life try at all times to sustain His remembrance and the repetition of His name."

Bangalore, 19th July, 1961.

This evening Kohinurda took Ma in his car to see Bangalore. While driving, Mataji said: "The atmosphere of this place is very good, one feels at peace. The expression on people's faces is beautiful and the trees look fresh and green." Mataji much enjoyed seeing Lalbagh. Bangalore is really a wonderful city, its natural charm is quite outstanding.

During the *satsang* at night, Mataji said: "He, the Self, the Mother, having permeated everything, He remains, He IS. When man calls out to Him with desperate yearning the One becomes revealed. A mother knows when her child cries from his heart and then she leaves her work and hurries to her darling."

About the World-teacher and the bestowal of power by the Guru to the disciple, Mataji said: "A World-teacher is one in a billion. Who is a World-teacher? He who redeems the world. When an ordinary Guru gives a mantra no transference of power takes place. Yet, the mantras revealed by Rishis who were seers of mantras, have come down to us

through the lineage of Gurus and therefore contain power. Thus the mantra that has been communicated to you is a vehicle of power. Depending on one's innate disposition this may develop. And where power has been bestowed, there a contact has been established. However, even without initiation by mantra the Guru's power can be communicated."

Bangalore, 20th July, 1961.

This evening during the *satsang*, Mataji gave the following reply to a question: "*Prārabdha Karma* has to be enjoyed and suffered even by a *Jivan Mukta*, but it is not the same as in the case of the ordinary person; it is comparable to an electric fan that goes on revolving for a short while even after the switch has been turned off. The fire of Supreme Knowledge consumes the *Prārabdha* as well as the *Sanchita Karma*. If it can burn up everything, why not the *Prārabdha* as well?"

Later Mataji said: "God the Spirit is a concrete eternal Presence. You are, indeed perishable. Where birth and death is, there is spiritual aspiration and the desire for fulfilment. *Sādhanā* should take one beyond the fulfilment of want. Where the eternal concrete Presence is, there nothing is perishable. (*na Iṣṭa*) Can the pilgrimage to God be undertaken against His Will? The question you asked is also an expression of His Will. Your question and its reply are tools in God's hand. He Himself is the solution and the non-solution. To believe that God is far away causes evil-mindedness, misunderstanding and distress. The means to destroy these is the contemplation of THAT which is. The death that is the outcome of desire and passion must be made to die. For if

you leave this world with a return ticket you have to come back again. When by some special good fortune the death of death is achieved, then you who are pure, enlightened and free will stand revealed.

“The hour that is gone returns not. A man is one who has become fully conscious. Don't waste invaluable time, don't be a Self murderer, but realize your Self, the *Ātmā*. Try to discover in yourself the eternal servant of the Lord. Find out that the paths of knowledge, devotion and service are one. All names are God's Name and at the same time He is nameless and formless. When one arrives at the end of the worship of any particular form, one comes to see that all are one. Man and woman are equally capable of Realization. It is man's duty to use to his best the rare boon of birth in a human body, or else there is further incarnation and death.”

On July 24th Mataji is expected to leave for Calcutta. The devotees of that city have voiced their special request to have Mataji in their midst on *Guru Purnimā* day.

Vrindāban, 25th August, 1961.

Mataji has come here for *Jhulan Purnimā*. Today her new house was inaugurated. The Rani of Mandi built this house for Mataji in the Ashram grounds. The Raja and Rani of Mandi with their sons and daughters have arrived for this occasion. Since dawn *kīrtana* has been kept up without interruption. Mataji entered the new house together with the Mandi family. Then Swami Paramananda, Swarupananda and all the other *sādhus* and myself followed. I did *pūjā* in Mataji's room. Before the *yajna* was completed,

Sri Haribabaji Maharaj, Sri Prabhudatta Brahmachari, Sri Chakarpaniji, Sri Sharananandaji; Sri Vishnu Ashramji and other Mahatmas visited the new building. Mataji and all of them sat in it for some time. The *śiṣyas* were presented with fruits and clothes and some of them took their meal in the Ashram.

Dehradun, 4th September, 1961.

The day before yesterday Mataji arrived here from Hardwar and today she is due to leave for Delhi.

A Punjabi devotee, the retired Railway Engineer Sri Rupchand Sood built a beautiful large house for his family and himself only a very few years ago. It is situated near the Jakhan Mandir, half a mile below the Kishenpur Ashram and commands a wonderful view over the surrounding hills and over the Doon valley. It is equipped with all accessories as well as a garage and in the midst of a large fruit and flower garden. A short time ago the gentleman offered his whole property at Mataji's feet. Having no heirs, it is his wish to spend the rest of his life as a *vānaprasthi* in the same house. It has now been called : "Sri Sri Ma Anandamayi Sadhan Ashram."

Today Mataji was present at the opening ceremony of the new Ashram. The girls of our Ashram recited the *Bhagavad Gitā* and sang *kīrtana*. How happy Sri Sood is today ! At long last the desire of his heart has been fulfilled.

In the evening Mataji left for Delhi. Sri Aga is nowadays Inspector General of the Railway Protection Force. He and his wife came to Dehradun for Mataji's *darśana* and took her to Delhi in their saloon.

New Delhi, 5th September, 1961.

This morning Mataji reached the Delhi Ashram. In the evening Srimati Indira Gandhi came to see Mataji. When Mataji was here a fortnight ago Indira had wanted to pay a visit to Mataji, but could not find the time. Thus, when she heard that Mataji had arrived here she came at once. After seeing Indira alone for some time, Mataji called Pushpa and asked her to sing two songs to Indira. Nobody was present except the three of them. Indira remained for quite a long while until at last she did *pranāma* and took leave from Mataji.

New Delhi, 8th September, 1961.

Today is the anniversary of the death of Indira's husband, Sri Feroz Gandhi. At Indira's request Pushpa, accompanied by Shanta and Kamal Brahmachari went to the Prime Minister's house to sing religious songs. Mataji said to Pushpa : "Certainly go to Indira Ma's house. To bring joy to people by singing the praises of God is the greatest service." I was told that Indira was much impressed by Pushpa's songs that day.

In the course of the conversation Mataji related that when she came to Dehradun for the first time and stayed in Anand Chowk, Pandit Nehru's wife, Sm. Kamalaji used to come to Mataji very often. She could meditate with great concentration. Mataji told us that Kamalaji would even have visions of Sri Krishna during her meditation. She used to spend whole nights with Mataji and at 5 a. m. sharp leave for her home. Sometimes she would come in the morning with a tiffin carrier full of food for her husband

and leave punctually in time to bring him his lunch. Later when Sm. Kamalaji lay ill in the Bhowali Sanatorium, Mataji went to see her on her way to Almora. Since Kamalaji was seriously ill, the nurses tried to prevent Mataji from going near her. But Kamalaji said, if they did not allow Mataji to see her, her health would deteriorate still more and she would also feel very dejected. On her way down from Almora, Mataji paid another visit to Kamalaji. This was their last meeting. A short time later Kamalaji was taken to Europe for treatment and she never returned from there. Before passing away, she gave to her daughter Indira the *mālā* (rosary) which she had received from Mataji. Indira is preserving it to this day with great veneration. She had also got a pillow and a bed-cover that had been used by Mataji.

Phonetics of Infinity

D. S. MAHALANOBIS

“In the beginning was the Word, and the Word was with God, and the Word was God.” When we come across such a statement, we, at this distant date, hardly can realize what it really means. If we want to put sense into it, we may at best regard it as a theological metaphor rather than anything of value as a truism. It, however, had a far greater significance anciently than we can discern today. We must remember that this term, Word, was anciently current in the Scriptures of many countries, where it referred to kindred systems of Thought though with varying psychological emphasis in different regions and aspectual conceptions. Perhaps its Indian synonym *Vāk* or *Śabda* had attained greater heights of subtlety in its wider application in the psychic field. In India, several sizable volumes of technicalities had grown around it in the mystic and yogic literature, which is too abstruse for discussion in a cursory manner. We need not go into the rationale of all those psychic experiences unfamiliar to modern thought. Let us try to understand some of its bearings.

How do we apprehend the objective world ?

It happens during instantaneous transfer of energy. External objects throw out sense-stimuli, which come through to our mind relayed by the external sense organs. These stimuli are, in essence, determinate energy of five specific kinds known technically as *śabda*, *sparsa*, *rupa*, *rasa* and *gandha*. They, under psychic control, converge upon the

mind-stuff so as to reproduce in it a pattern of the transmitting object. The Ego transmits a personal image of this pattern to consciousness or Self. We perceive this as the objective world. The mind-stuff, according to the ancients, is nothing but an extremely rarefied material known as mental sky or etherial space-substance of a very subtle kind. Where is there space in our brain, one may ask, to contain the mental ether? The fact is, the whole brain is filled with it, just as the external world is steeped in cosmic ether. The grey matter of the brain is a highly delicate plastic structure capable of setting up motion-patterns in mental ether, when stimulated. This refined material of the mind, moulded by the incoming sense data, becomes objectified as it were, to the shape of the transmitting external object and the object comes into our cognizance. This is called knowledge by identity, according to the ancient psychologists; for, in the process of knowing, the mind identifies itself with what is to be known, as if by taking its shape. And the greater the identity the more fully do we perceive its objective features. This is conceptual identity.

What we perceive as objects are, therefore, patterns or motion-forms of our own minds, that is, ideas. The external objects, in sending out stimuli, vibrate—we may say articulate,—through them their own names as it were, in definite patterns. To us these micro-vibrations are silent articulations by the objects, if we may call them articulations. The mystics, however, designate them as ideas or 'words'. These, they say, are the true 'words'. If we can utter them, that is, vibrate the media, precisely as the objects do, with the right pitch, amplitude, timbre, etc. we are told, we can reproduce the objects themselves externally. It seems to

mean in effect that, if we can reproduce by articulated sounds the complicated motion-patterns inherent in the shaping of, and keeping in shape, the objects, we can create the objects themselves. We cannot of course. Nevertheless, someone can, perhaps Nature, or God. Here begins the true story of the WORD, *Śabda-Brahma*, and of 'words'. True, God will not utter like us. Utterance requires ideation first, and ideation in this case, is tantamount to utterance, for ideation creates an ultra-sonic motion-image in the mind, i. e., in the Cosmic Mind, which is objectively viewed by the ancients as our external ether called by us sky. Hence, ideation is ultra-sonic sound too, i. e., original sound due to formulation of infinitesimal forces in the mind of the cosmic Being or of the individual. Our ideas too, are all sounds in the same way, in our minds. If there were a subtle being in our mental sky, he could see these ideas as objects.

Modern psychology does not recognize mental ether, nor has science discovered physical ether either. But, something akin to physical ether, call it time-space if you are an Einsteinian, is recognized. Most mental phenomena today are still a mystery to the psychologists of our day.

We have seen how we cognize the outside world as ideas in our minds. This is induced ideation—by the Cosmic Mind. We can ourselves think of an object and set up a micro-motion form in our mental sky. That would be a step towards creative ideation. It is true however, that man never can create new ideas. What he can do are permutations and combinations of the existing ones in the world, that is, in the Cosmic Mind, But we can transmit these ideas through external ether directly to another mind, as is done in telepa-

thy¹. The Cosmic Mind obviously can do the same thing in a far better way. It can and does create forms in physical ether and makes them concrete and vivid enough for us. We need not get shocked if someone now begins to think of the objective world as ideas in the Cosmic Mind.

What is this Cosmic Mind? Subjectively, it is Cosmic Consciousness; objectively, it is *ākāśa* or cosmic ether, known to ancients as the WORD or SABDA-BRAHMA. We may now try to evaluate the inherent sense in the famous citation: "The Word was with God, and the Word was God."

Different schools of thinkers agree that the world has evolved out of the Word or Logos. The mystics studied it from a different standpoint too. It is a study of the laws of phonetics that operate behind the infinite variety of sounds in nature, audible or inaudible.

We all know how words are formed by the letters of an alphabet. The Indian alphabet consists of fifty letters, that is to say, these letters together with their phonetic variations represent even sounds we never utter. The phonetic units are energy-components called *kalās*. It means that *kalās* of different phonetic values exist to give shape to any verbal or material form. These forms are, therefore, 'words' whether we have them in use or not. And in our conventional langu-

1. Cf. "In his presidential address delivered before the Society for Psychological Research in 1936, Professor C. D. Broad discusses the problems raised by telepathy. How does telepathy work? That it is not a physical process akin to radio transmission is obvious; for the strength of the messages does not diminish with distance. After discussing various other alternatives, Professor Broad concludes that it is probably necessary to postulate the existence of some kind of purely mental medium, in which individual minds are bathed, as in a kind of non-physical ether!"

—Aldous Huxley.

-age phonetic words are nearly non-existent, words which truly represent their counterparts, i. e., objects, in the phenomenal world. The WORD is the archetype; it is the indistinguishable blend, i. e., matrix, of all the *kalās*. We may try to think of another crude blend, that of colours in the sunlight, for an analogy.

VIBGYOR* is a word; it also is an energy, the energy of sunlight. We may make a quiverful of words out of these seven letters of Vibgyor, in combinations of two, three, or by taking some letters more than once. Even such words, one can see, will represent forms of energy traceable to more sunlight. The sunlight, we know, is a vibrant energy. These vibrations of different wave lengths are not only colours, but, as a matter of fact, they are microsounds too, although none can hear them. Vibgyor is the genetic source, the matrix; all other words formed from it are its derivatives. They too, may therefore, be regarded as forms, sounds, or energy, as we please to call them in different contexts. The WORD, however, is not so artificial a thing. The analogy is a mere kindergarten toy-thing. It is not a true comparison, since Vibgyor is not a true word phoneticized to the resonance of sunlight. None the less, we may now realize why the ancients called the WORD an energy, which, we know, is 'primal energy', and the fifty letters of the Indian alphabet represent only a pragmatic basis of expressing "THAT which is beyond expression". The Word or the mystic sound associated with *ākāśa* represents the manifested Unity, *sphoto*, of the unmanifested Absolute. This Unity however, is the

2. VIOLET, INDIGO, BLUE, GREEN, YELLOW, ORANGE and RED—spectra of the sunlight.

unity of the manifold continuum of undifferentiated *kalās*. which have unlimited possibilities of expression in infinite forms. The *kalās* when differentiated are irreducible units of sound-and-energy. They may, by varied simple or complex combinations, form all kinds of ideas or objectified forms which we call things.

Sounds exist, the mystics say, in different planes—'silent' and audible sounds. The sound we utter or hear is on the lowest plane. It can be exalted, like a vector, from its lower magnitude to a higher one, through a higher psychic transit plane, to a plane of the third degree. It then acquires a transposed value, which is a tremendous psychic force. Lifted to the fourth higher plane by further awakening of the secret power, it transcends the limitations of the created world and reaches beyond the limit of *ākāśa* and necessarily of sound. Sound and motion are figures of the form world. Hence beyond *ākāśa* is the realm of the Formless, of the Absolute Silence.

Words have, on this principle, been classified under four categories, viz., *Vaikhāri*, *Madhyamā*, *Pasyanti* and *Parā*, which may be rendered as articulate plane (material), intermediate plane (psycho-physical), clairvoyant plane (psychic), and supra-mental plane (transcendental) respectively. On this basis words are regarded as energy-concentrations of different degrees appropriate to their plane of existence between the material and the transcendental.

Let us try to understand this classification objectively. What we call sound is a "sequence of rapidly alternating compressions and rarefactions of the air," that is to say, vibrations of air molecules at different frequencies. We,

