

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, *Sabda-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,



however, cannot hear vibrations of all frequencies. The human ear is sensitive to all waves of frequencies between 16 and 38,000 per second (Helmholtz). The audible range may be still narrower for many people, approximately between 20 and 22,000 vibrations per second (Stout). It is thus evident that we cannot hear very weak sounds nor those of higher pitches above the upper limit. Molecular vibrations may, therefore, be infra-sonic, sonic, and supersonic. The frequencies of molecular vibrations cannot, however, be increased indefinitely. As soon as we reach the thermal vibrations of molecules, we get to the upper boundary of the supersonic sound. Sound then begins to damp, more slowly, of course, in liquid and solid bodies than in air. Molecules cannot vibrate at faster frequencies. All sounds in this gross category—infra-sonic, sonic and supersonic, refer to molecular motion. Sub-molecular micro-particles, such as atoms, electrons, photons, etc. also have high frequency vibrations, which are inaudible of course. They are all material particles, and emit micro-sounds. This material group of sounds—molecular and submolecular, belongs to the *Vaikhāri* category.

But, where does the *Vaikhāri* come from? Ancient authorities tell us that the source of all energy is in the Unknown, from where it descends world-ward into creation. Its subtlest formulation is on top, and the grossest is on the plane of matter, which we have called *Vaikhāri*. Between these two extremes there are two other cognizable gradations namely, *Pasyanti* and *Madhyamā*, the former more rarefied than the latter, as it ought to be in its transition towards grossness. Energy, however, is not uni-directional like time in modern conception. If it can descend from the top, it can as well return to its original status' in a reverse process to

that of descent, that is, the grossest stuff can revert to its subtler states by gradual rarefaction on its back journey from one plane to another.

The next higher plane above *Vaikhāri*, as we now know, is *Madhyamā*, an intermediate gradation between *Vaikhāri* and *Pasyanti*. *Madhyamā* being a transit plane, characteristics of both *Vaikhāri* and *Pasyanti* are sparsely present here. This mid-way plane is subtler than the *Vaikhāri* of course, and is resonant with ultrasupersonic sounds, that is, subtler sounds than those on the *Vaikhāri*. Micro-sounds on this plane are due to very high-frequency vibrations of smaller infinitesimals than the sub-molecular particles of the *Vaikhāri* group. Modern science knows nothing of these ultra-rarefied regions since it is beyond the range of mechanical observation and experiment.

Above the plane of *Madhyamā* is the clairvoyant plane of *Pasyanti*, which is the limit of cosmic *ākāśa* in its most rarefied form and of sound, since no sound can exist independently of *ākāśa*. Hence *Pasyanti* is the sphere of subtlest sounds, which are known as *nāda*. Higher frequencies of vibrations cannot be attained, higher than those on *Pasyanti*, for infinitesimals will then break up and revert to their original non-corpuscular status, which is beyond the perceptive range of mind.

The region beyond *Pasyanti* is known as *Parā*, where no sound nor form can exist. It is evident, therefore, that there can be no 'word' or *Śabda* in this sphere. In *Parā*, the WORD, *Śabda-Brahma*, the archetype on top, has no discrete existence. It has its being in the Absolute, which is unknowable to us by any ordinary means. The only rela-

tion that is possible for the initiate to have with these high planes is through psychic awakening. Even then *Parā* is hardly reached in the course of eons.

How do we, one may ask, then put ourselves in touch with the upper levels of existence? *Vaikhāri* is the stepping stone, which may be used as a lever if one were keen enough to do it.

Do we not put our mental and physical forces into our utterances? They carry mainly kinetic, and a weak charge of psychic, energy from us. The psychic force remains practically ineffective in them. We rightly treat them as commonplace words or conventional symbols. On the three other planes, that is, higher *Vaikhāri*, *Madhyamā* and *Pasyanti*, words are not uttered by our vocal organs. They are articulated silently by subtle forces playing in us from the psychic centres. As each plane is left below in the ascent, more and more dynamic forces are concentrated in them. At the last plane enormous psychic power is accumulated, enough to pair almost with Supra-mental energy on the creative level. This needs exceptionally arduous training of the initiate to put him on the course to success. Even then few can ascend so high in a life-time or two.

To the uninitiated this claim would appear as a mere cock-and-bull story. The mystics however, tell us that there are secret phonetic laws. Guided by them, the initiate learns to articulate the phonetic formulas or *mantras* under adepts. Step by step psychic forces get released, and articulation is taken over by these awakened forces, with the disciple cooperating. Stages are reached when the plenary Power level of the WORD is opened up and subtle forces come into play.

Miraculous happenings may now occur. These are the accepted signs to judge progress.

Whatever the intrinsic value of the *mantras* and of their phonetic laws, it is true that their ascetic practice develops in disciples extraordinary psychic powers. It may turn out on investigation that the mystic *mantras* are nothing but chosen codes or formulas of high auto-suggestive values. Nevertheless, the results are undeniable. The ancients explain that, since the world has evolved out of the WORD, there can be a return by the same way for anybody who has the right makings in him to try according to laid-down laws. It is a training to overcome our physical limitations with the help of *mantras*, to be articulated under rigorous conditions.

Let us look up at these facts a little more circumspectly. The mystics want us to trace back the WORD from its material plane up-ward. The ancients had also tried to trace their descent from the other end. We now know from either source that the phenomenal world is the product of a single energy, the stuff of our consciousness, grossened by gradation into the inconscient material of our universe. It is necessary to remember here that the stuff of our consciousness and that of the Supra-mental Consciousness are not the same in refinement and subtlety, though they are kindred and comparable.

If the WORD is a form of consciousness, it must exist in some mind. We may call it Supermind. The objective world can then be only its ideations—in the mental ether, degraded to material ether gradually. The scientists objectively figure them in their positivist way, and hope to cover them as “changes in the structure and concentration” of

the ether field or time-space continuum. The mystics call them ideas.

The energy of the ultra-sonic sound, i. e., mystic sound, from its primal state of the WORD, is gradually deprived of its psychic effectiveness by involution. That is how grossening occurs. The Seer-phoneticians divide these gradations into three levels—*Pasyanti*, *Madhyamā*, *Vaiḥāri*, as we have seen—as a practical measure. And naturally enough 'words' or *Śabdās* on each plane are of different potentials. At the summit is the WORD; and down below is our objective world of forms. The summit plane is that of the *Pasyanti*. Beyond it is the unmanifested transcendental region called *Parā*. Plato's theory of Ideas seems to echo the same thought too, and we may have to trace it back, for its better understanding, to these Indian sources. Let us quote two excerpts from Swami Abhedananda's "Our Relation to the Absolute", in this connection :

"So what you see today in the universe, the earth, moon, stars, planets and everything, are nothing but the materialization of the finer thought forms which existed in the Cosmic Mind from the beginningless past. Those are the Ideas of Plato, pure Ideas. These pure Ideas existed externally in the past and will exist eternally in the future as patterns in the Cosmic Mind.

"You have seen a red, white, or black man, but you have not seen a perfect man. That perfect man is in the mind of the Cosmic Being. It is a pattern, a thought form. That will never come down to this plane; but we are approaching that pattern and trying to become perfect, and that is what we expect to be doing on this plane. We may not

ever be able to reach it, but our attempt is to manifest that pattern on this plane, and Christ is that type. It is in the Cosmic Mind, that is the same as Logos, the same as the Word. 'In the beginning was the Word, and the Word was with God, and the Word was God.' That word was Logos, the perfect man in the thought pattern in the Cosmic Mind.'

[The following text is extremely faint and largely illegible due to the quality of the scan. It appears to be a continuation of the philosophical or spiritual discourse from the first paragraph.]

Modern Science and Indian Philosophy

DR. B. L. ATREYA, M. A., D. Litt. PADMABHUSAN

(II)

Psychology :

Indian Philosophy has always depended upon psychological investigations and has advanced as psychological investigations advanced. The various systems are simply based on the various conclusions arrived at by different investigators with regard to the nature of consciousness and its relation to the world of objects. The entire structure of Samkhya and Vedanta is based on the analysis of experience on its various levels, waking, dream, sleep and mystic vision. So there has been a very close relation of Psychology and Philosophy in India. It is rightly so, for it is in man that we know more of reality than in any other thing in the world. A philosophy which leaves any aspect of reality revealed in man un-noticed and unreconciled must remain an incomplete philosophy. So psychology, as a scientific investigation of man's consciousness and behaviour, is a great feeder for philosophy. Since the dawn of the present century psychology has made tremendous progress and has discovered many interesting and startling facts about human nature. It is impossible to make a mention of them all here. I will content with a typical few of those which have direct bearing on philosophy and with which the conclusions of ancient Indian Psychology that forms an integral part of Indian Philosophy must be compared and checked.

Indian psychology of sense perception, will do well to compare notes with modern psychology of perception. Modern psychology has discovered that we have a much larger number of senses and sensations than the ancients knew. Over and above the traditional five senses (ear, skin, eye, tongue and nose), giving us the five traditional sensations (sound, touch, form, taste, and smell) we have the senses which produce in us the sensations of equilibrium, hunger, thirst, temperature, pain, and strain. Sense-receptors for these sensations have been found to be separate and distinct from those which cause in us the traditional five sensations.

Indian epistemology and psychology are mostly realistic, the exceptions being the idealistic schools of Buddhism and Vedānta (*Yogāchāra* and *Yogavāsiṣṭha*) which are more or less idealistic. But it is very interesting to note that modern psychology supports a subjectivistic epistemology rather than a realistic one. The world as we know it is almost wholly built up of sensations. The nature, quality, intensity, extent and duration of sensations are almost entirely dependent upon our brain and nerve-mechanism (i. e. subjective conditions). The world outside us, i. e., apart from as we perceive it, is nothing but a world of waves of energy of different lengths and frequencies. The two are as dissimilar from each other as any two things in the world can be. Our picture of the world is so different from the real objective world that it is wrong to consider the former as a mere copy of the latter. We shall quote a few relevant passages in this connection from a text book of Psychology. "The qualities of experience are basically the result of certain special and localized activities in the brains, different qualities would make up our experience." (Murphy: *A Briefer General*

Psychology, P. 117) "Any kind of stimulus that will get action from the visual centre of the occipital lobe will get visual action" (*Ibid*, p. 117). As the quality of a sensation depends on the specific energy of the brain and the nerves, so also the intensity of sensations depends on the number of the nervefibers excited by the stimulus and on the frequency of impulses passing along the nerve fibers. "What we call in psychology the intensity of sensation is due largely to the number of impulses passing along a fiber or team of fibers" (*Ibid*. p. 115). Further, "Our muscular adjustments impose a spatial character upon what we perceive with our eyes and our skin" (*Ibid*, p. 113). It may, again, be pointed out that with each sense datum at a particular time is blended some other which is of purely subjective origin and in no way an effect of the stimulus affecting our nerves at the time, such as experienced in hallucinations, dreams and hypnotic trance. The curious phenomenon of eidetic imagery is an indication that sense imagery can be completely created by the percipient. It seems, therefore, that we are, in a way, creators of all our sense-data. We further modify them in perception. Not only that we select, isolate and regroup them, but the perceptual synthesis also "seems to alter the characteristics of the sensory elements so that they are no longer the same things that they would be if they existed isolated from one another" (*Ibid*, p. 181). So Patrick rightly says, "We see things not as they are but as we are." The world of each of us is a private subjective experience having certain common points with those of others.

Recent investigations in abnormal and medical psychology throw a flood of light on the nature of the (empirical) self and on the nature of consciousness, with which Indian

Philosophy is very much concerned. A great mass of evidence now tends to establish that the self (personality) is a complex organization (*skandha*) which can be weaker or stronger at times and which can be disorganized and shattered to pieces. Within the same body, more than one selves can function independently of each other, either simultaneously or alternately. In the same body there may occur a complete transformation of the self, either gradually or suddenly, to the extent of a complete loss of identity, as happens in a disease known as fugue.

Man's drives, motives, interests, feelings, emotions, memory, and thinking etc., which were formerly regarded as the attributes and activities of the soul in some Indian philosophical systems are now being accounted for in terms of glandular, nervous, or unconscious mental activities. Almost all conscious and subconscious activities of the mind are nowadays found to be so much correlated with and dependent upon the brain and the nervous system that it has rather become difficult to imagine how the former can exist or function without the latter. Continuity of the self after the death of the physical body and rebirth of the personal consciousness have, therefore, become well-nigh unthinkable on the evidence of modern psychology. Indian philosophy has to find some stronger evidence if it is to retain these two theories about the soul.

The remarkable discoveries of Mesmer, Janet, Prince, Freud, Adler, and Jung about the structure and function of the human mind have created a revolution in almost all departments of human thought. Indian philosophy can no longer afford to remain negligent. Philosophies, according to Freud,

are nothing more than creative expressions of wish-fulfilment, "rationalizations of our wishes than products of our reason," mere escapes from the actual struggle and conflicts of life. All the higher values are explained by him in terms of the primitive instincts, unconscious, and repressed sex-urges. All that was formerly regarded as coming from above, i. e., from the super-conscious or super-mental strata of our being is now considered as springing up from the unconscious which is below the level of logic and reason. We have to correlate the Freudian point of view with the Indian, and there is plenty of place in the latter for the former. Our concept of the Kāraṇa Sharīra (causal body) has very much in common with the Unconscious Mind of Freud. Freudian determinism and dynamic nature of mind can be very easily reconciled with the Samkhya and Vedānta conception of mind as *prakṛiti*, *avidyā*, *ajñāna* and *śakti*.

Recent psychological investigations have revealed some very startling facts about human intelligence, and the most important of them appears that the intelligence quotient of each individual is more or less a fixed quantity with which he is born and which can little be improved by individual effort or environmental changes. "There is", writes Garret, "considerable evidence in favour of the view that intelligence is inborn, inherited after much the same manner as physical characteristics." "Some people are better equipped mentally than others", (*Great Experiments in Psychology*, p. 24.) He further says, "If, as seems highly probable, intelligence is largely determined by native factors, it follows that the I. Q. (assuming it to be a fair measure of mental ability) should remain constant throughout life. Many recent studies have demonstrated that this is substantially true" (*Ibid* p. 28)

This smells of fatalism and has a great bearing on the problem of 'effort versus destiny', which is quite a serious problem of Indian philosophy.

Recently there have been many attempts to approach the mystic or religious experience psychologically and Indian philosophy should be interested in these studies. Leuba, for example, has come to a very decisive conclusion that the mystic trance does not differ in its nature from any other kind of trances induced by drugs and other means. "The truth-kernel of religious ecstasy", writes Leuba, "is no other than the truth-kernel of narcotic intoxication and of ecstatic trance in general." (Leuba : *Psychology of Religious Mysticism* p. 309). Freud remarks about mystic visions in a similar way, "It is merely an illusion to expect anything from intuition or trance. They can give us nothing but particulars, which are difficult to interpret." (*The Future of an Illusion*, p. 35). The mystic experiences have been the greatest assets and sheet-anchors of Indian Philosophy. Their validity and implications have once more to be examined with the assistance of modern psychology which approaches them in an unbiased and unprejudiced manner. We cannot shut our eyes to its verdict, however perverse it may at first sight appear to be.

PSYCHICAL RESEARCH—No philosopher worth the name can now-a-days afford to neglect the astounding discoveries of modern Psychical Research, one of the youngest, yet the most important of all the sciences. Tyrrell in his excellent work, *Science and Psychic Phenomena*, has rightly said, "No one whose interest is in the large and important things of life, who wishes to know what manner of being he

is, what kind of world he lives in, how far the discoveries of science are to be accepted as final truth, where religion stands in the scheme of things and what reaction these other facts have on it, can afford to neglect psychological research" (p. xiii). "It is the only science which penetrates deep enough into human personality to shed a light on those urgent problems, which so far have oppressed and eluded us" (xii) "Psychical research lies at the meeting point of three great departments of human thought, Science, Philosophy, and Religion; and the matter it deals with has a vital interest for all the three" (p. xii). Most of the great contemporary thinkers of the West keep themselves in touch with it. It is very unfortunate indeed that we in India are very little acquainted with this great movement which has revolutionised the philosophical outlook of the West and is bringing it nearer to that of the East.

What then is Psychological Research and what are its important discoveries? It was felt towards the close of the last century that there was a need of investigating scientifically some odd happenings of human life which were reported to be occurring now and then but which defied all scientific explanation in terms of physics, chemistry, biology and psychology. A Society of people trained in scientific method and interested in such facts was, therefore, formed in England in the year 1882 and was called the Society for Psychological Research. Some of the objects of the Society were: "An examination of the nature and extent of any influence which may be exerted by one mind upon another, apart from any generally recognized mode of perception; the study of hypnotism and forms of so called mesmeric trance.....clairvoyance and other allied phenomena; a careful investigation of any

reports, resting on strong testimony, regarding apparitions at the moment of death or otherwise, or regarding disturbances in the houses reported to be haunted; an enquiry into various psychical phenomena called spiritualistic, with an attempt to discover their causes and general laws."

Ever since its inception, the Society has been doing splendid work in the strictest possible scientific manner and has its branches almost all over the world except India. A vast and valuable literature describing and discussing its discoveries has come into existence. These discoveries are many and startling, and have far greater bearing on philosophy than those of any other science. We have no time to give a detailed and exhaustive description of the achievements of Psychical Research. We shall here refer only to some of them and to those which have been established beyond any doubt and are admitted as facts by well-known scientists. We shall better quote some well-known authorities and workers in the field. Having worked vigorously and with strict scientific vigilance and strictness, Prof. Richet, a Professor of Physiology at the University of Paris, concluded, "Cryptesthesia, telekinesis, ectoplasm and premonition seem to me founded on granite; that is to say, on hundreds of exact observations and hundreds of rigorous experiments. The thing is a certainty..... There is a faculty of cognition that differs radically from the usual sensorial faculties (Cryptesthesia). There are even in full day light, movements of objects without contact (Telekinesis). Hands, bodies and objects seem to take shape in their entirety from a cloud and take all the semblance of life (Ectoplasms). There occur premonitions that can be explained neither by chance nor perspicacity and are some-times verified in minute detail.

Such are my firm and scientific conclusions" (*Thirty Years of Psychological Research*, p. 599). Prof. William McDougall, the well-known psychologist and philosopher, wrote, "In my view the evidence for telepathy is very strong..... In my opinion there has been gathered a very weighty mass of evidence indicating that human personality does not always at death wholly cease to be a source of influence upon the living. I hold that a case has been made out for clairvoyance of such strength that further investigation is imperatively needed; and I would say the same of many of the alleged supernormal physical phenomena of mediumship". (*Religion and Science of Life*, p. 80) Prof. Hans Driesch, the famous biologist, who has also devoted his valuable time to Psychological Research, writes, "The study of psychical research is on the right path, and is being pursued in a most critical manner" (*Man and the Universe*, p. 93). "We have spontaneous telepathy as a quite certain fundamental phenomenon..... Quite certainly established, further, is thought reading..... To unprejudiced observation clairvoyance certainly appears at first sight to be present..... but perhaps it was nevertheless all due to telepathy. Psychometry is, *prima facie*, a fact. Prophecy is highly probable" (*Psychical Research*). Recent experiments at the Duke University, conducted by an able biologist Dr. Rhine, have established the faculty of "Extra Sensory Perception" beyond doubt. Dr. Rhine writes, "Extra Sensory Perception is an actual demonstrable occurrence" (J. B. Rhine : *Extra Sensory Perception* p. 222). "E. S. P. is not a sensory phenomenon". (*Ibid* p. 223) It is "fundamentally different from sensation" (J. B. Rhine : *New Frontiers of Mind*, p. 144). And "it seems to be a fairly dependable and persistent capacity, when it is given

proper conditions for its functioning". (*Extra Sensory Perception*, p. 220). Carrington, another great authority on Psychical Research, says, "There is a strong evidence tending to prove survival (*The Story of Psychic Science*, p. 324.) Such quotations can be indefinitely multiplied. They all convey to us a feeling that there is much more in life and the universe than all our well established sciences and philosophies know.

A serious attempt at comprehensively understanding life and the universe cannot, therefore, afford to neglect the facts discovered by Psychical Research. No philosophy which fails to explain and accommodate these facts is worth the name. The general western outlook on life, which is based on the conclusions of physics, chemistry, biology and psychology, finds it difficult to reconcile with these facts. As Tyrrell has nicely put it, "The scientific examination of psychical phenomena has created an extraordinary situation by introducing a body of well attested facts which will not cohere with the general body of existing knowledge" (*Science and Psychic Phenomena*, p. 152). Carrington, who has devoted his life to the study of these phenomena, also thinks, "If the physico-chemical or mechanistic view of life be true, it is obvious that psychic phenomena of any description can not occur" (*The Story of Psychic Science*, p. 332) "Yet they do exist", "These facts have been established beyond question" (*Ibid.* p. 324). But all these staggering facts fit well in the Indian outlook on life, and are far less strange and astounding than the phenomena which a yogi is said to come across in his upward march of spiritual evolution. But the latter, unfortunately, are generally not investigated experimentally and, therefore, do not possess a scientific certainty

for those who have not experienced them. Yet here is a body of facts that have been scientifically established. Hence their great value and importance for philosophy. They not only corroborate and support many doctrines of Indian Philosophy, but also open new vistas of thought before it. Mere *a priori* arguments cannot build a sound philosophy. All *a priori* arguments can be set aside if facts go against them. Scientifically established facts are greatest assets of philosophy, and sciences are the eyes through which all philosophers should learn to see.

To revitalize Indian Philosophy it is thus necessary to bring it in contact with not only the four basic sciences mentioned above but also with such other sciences as anthropology, sociology, philology and astronomy. Indian philosophy will also benefit from a close comparative study of some schools of Contemporary Philosophy based on Modern Science such as Neo-Realism, Logical Positivism, Existentialism, and Semantics. Many of the old notions of Indian Philosophy have thus to be revised in the light of contemporary science and philosophy in order that they may not look obsolete.

On the other hand, there are certain ideas of Indian Philosophy which are of perennial interest, on which scientific investigations should be carried on by scientists in order to test their validity. Some of them are:

1. Yoga or practical methods of widening and perfecting human consciousness.

Indian philosophers have held that by certain moral, psychological, and spiritual discipline and training man can widen and deepen his consciousness and can attain perfection. There is a vast literature on various methods of Yoga, which

is supposed to be quite practical. In this age of experimental science, it is very necessary that all the methods of Yoga and their results should be tested properly, and the claims of Yoga, particularly with regard to the attainment of super-normal powers, be properly examined.

2. The four aspects of man, viz., waking, dream, dreamless sleep and *turya* (the fourth state of existence), which is generally called *Samādhi*.

Whereas western philosophy is based on the waking experience of man, Indian philosophy takes into consideration all the types of his experience in formulating the concept of Self and Mind. According to Indian philosophers no concept of human personality, of Self and Mind, can be complete, and therefore correct, without keeping in view all the aspects of human experience, namely, the waking, the dream, the deep sleep and the *Samādhi*. We have now a well-developed scientific technique to study objectively these experiences; and such a study can help us in understanding man properly.

3. A thorough-going correspondence of principles in man and nature—in *pinda* (microcosm) and *Brahmānda* (macrocosm).

Man being a product of Nature, Indian philosophers have held that all the principles, aspects or qualities of nature must be found in man. Whatever exists in the macrocosm (*Brahmānda*) must be found in the microcosm (*Pinda*). It is on account of this belief that Indian philosophers have tried to build a philosophy of the Cosmos on the basis of the understanding of man.

4. The law of Karma.

The law of Karma is a law of cause and effect in the moral and social world. It ought to be objectively studied in social life, in history, and in individual lives in accordance with the scientific methods of observation.

5. The doctrine of Reincarnation.

The doctrine of reincarnation should be tested on the basis of modern psychology and psychical research. There are certain alleged cases of memories of previous births which should be investigated.

The Goal of Human Life

JAINATH KAUL, M. Sc.

Before we try to discover the goal of human life — what it is and why — and how to reach it, the first question to be answered is : Is there a need to deal with this question at all ? An average person, possessing good health, interested in his professional activity which ensures a comfortable living, and having a loving devoted wife and happy healthy children has neither the time nor the inclination to bother about such abstruse matters. He is satisfied, because his immediate creature needs are met, and finds zest and pleasure in pursuits which bring him well-deserved recognition of his professional skill, a higher social status and greater material comforts. Dabbling in a purely philosophical enquiry like determining the goal of life is to him the luxury of the idle or the pastime of the frustrated — an issue of no practical value.

It is not one or two, but millions who react in this manner. This is because, in their mad and suicidal absorption in the fleeting interests and ephemeral excitements and pleasures of this world, they are in no mood to face the obvious question : what are the conditions which produce lasting satisfaction in life ? Can a healthy man be sure of a permanent freedom from a fatal and painful disease like cancer ? Can loss of professional skill through an accident, or separation from a deeply loved child through death, be avoided with certainty ? And above all, can any one rule

out the possibility of untold suffering in a crippling, dragging and miserably helpless condition in old age leading to a slow wasting away into death ?

None, for we live in uncertainty every moment of our life. Yet, how many there are who try to reflect over these and similar other everyday happenings. Very very few indeed ! This is because of the powerful sway of the divine *māyā* which does not permit men's minds to be drawn towards such fundamental issues. Possibilities of losses of different types, they argue, are a part of the game of life, and there is no need to worry about old age and death because, after all, that is every one's unavoidable destiny, and moreover, one need not bother about it just now in the midst of health and plenty. In any case, since they are to take place in some dim distant future, it is foolish to allow oneself to be robbed of the joys of the present by recalling and making vivid the depressing thoughts of what would otherwise remain a forgotten vague gloomy future. This is the reasoning with which the human mind, working under the spell of His *māyā*, dismisses all earnest reflection over the serious business of human existence.

God is, however, great and, in his *līlā*, he also creates giants — the saints — in His own image, who refuse to act the ostrich which tries to dismiss the danger by burying its head in sand. Protected by His grace, which frees them from the clutches of His *māyā*, they have, from time to time, in different ages, boldly faced these questions, answered them completely and left behind their priceless experiences for the inspiration and guidance of all earnest seekers.

In this article, an attempt will be made to state the problem of life and discuss its different aspects in the light

of my understanding of the teachings of the great ones, particularly those of our own gracious Divine Mother, Shree Shree Ma Anandamayee, whose unbounded *krpâ*, love and protection are the sole refuge of us whom She, in Her infinite mercy, has allowed the unique privilege of discovering themselves as Her own sons and daughters.

The Problem

Now, every one feels the basic urge to get joy out of life. Impelled by this irrepressible need, one resorts, according to one's understanding, to different ways by which joy may be had. The vast majority of people find joy in absorbing and interesting work, in amassing wealth, in having a life partner and chubby loving children. But, as stated above, these things do not produce permanent joy; somewhere, sometime, something does go wrong, and instead of continued joy, one finds oneself in the midst of untold misery. A man may be quite happy by himself. To get joy he gets married. For sometime things may go well, and then, suddenly, he may find one fine morning that his wife has become afflicted with an incurable disease and has to be bed-ridden for the rest of her life. Or, it may be his only son, who had been the source of great joy, but by his sudden and untimely death, the same son is now the cause of irremovable grief. Numerous instances of similar tragedies in life make a mockery of all human attempts to get joy out of life, and yet the seeking of joy continues to be the most dominant urge in each human being.

Again, another basic longing in every human heart is complete freedom from fear. People attempt furiously to avoid fear—fear of poverty, of ill health, of decrepit old

age, but no effort seems to lead to a state of permanent fearlessness. And yet, in the heart of hearts, each one of us longs un-interruptedly to be completely rid of fear for all time.

Since the aspiration for unceasing joy and fearlessness is basic to human nature, our intuition tells us that there must be a way by following which these fundamental needs, can be fulfilled. The problem, then, is to find that way which will lead to the attainment of a permanent state of joy and fearlessness — the innate hunger of human spirit.

The Way

Before we try to find the way, we must first attempt to explain why there exists this great contradiction in human affairs, namely that while there is this inherent crying need for lasting satisfaction, all normal attempts at fulfilment only act as palliatives, and never succeed in achieving the goal. From the ordinary experiences of our daily life, we can safely presume that the cause of this grand failure must lie in our ignoring some very important fact of human life. And it is here, when our intellect fails to find the clue, that the really great and revered personalities of all time like Krishna, Buddha, Mahavira, Christ, Mohammad, Shankar, Jallaluddin Rumi, Nanak, Ramakrishna, Ramana and Aurobindo of the past and our own Mother in the present, come to our rescue. They tell us that you cannot achieve freedom from fear and misery without taking into full consideration the fact that man is essentially not just mind and body, but an immortal spirit manifested through a temporary body-mind tenement. And the hunger of which you talk is the hunger of the spirit which can be satisfied

only by a complete actual first-hand living realization of this essential nature of human existence. The basic attributes of the human spirit, known as *Ātman* in our scriptures, are *Ananda* (unbounded joy) and infinite intelligent existence, in which there is no room for fear or any other negative source of disturbance. Realization of the *Ātman*, then, automatically means a life of fulfilment, and is, therefore, obviously the only goal of human life.

The Goal Defined

To get a clearer picture of this central fact of the universe in which we live, we will have to recall the main teachings of the great realized souls. First of all they tell us that there is, in fact, only one undivided, infinite, imperishable, stable, effulgent, unseen, intelligent consciousness, and nothing else. As Shri Krishna says in the Gita:

मत्तः परतरं नान्यत्किञ्चिदस्ति धनंजय ।

मयि सर्वमिदं प्रोक्तं सूत्रे मयिगणा इव ॥

“O’ Dhananjaya, there is nothing, not even the least bit, other than me; this whole universe is threaded by me as in a string of pearls.”

Again, a little later in the same chapter, Shri Krishna re-emphasizes the same fact differently when He says :

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥

“In what is to be his last birth, which comes at the end of a round of several births, the illumined soul worships me, realizing that Vasudeva (Shri Krishna) is everything—

that there is nothing else except Him — but such a *mahātmā* is rare indeed."

In another great language, Rumi, the celebrated mystic saint-poet of Iran, at another period of history, puts the same experience in his own characteristic style of question and answer as follows :

मन कुजा ? ओ तू कुजा ? आलय कुजा ?

हस्त एक नूरे मुनज्जा पे फुता ।

من کجا ؟ او تو کجا ؟ عالم کجا ؟

هست یک نور منجی اے فقا

"Where am I, where you, where this world? There is only one shining light O' fool." Our own Mother says the same truth in Her direct simple way as follows:

एक के सिवाए दूसरा है ही नहीं

'There is nothing else besides the ONE'. Numerous other quotations can be cited from the utterances of topmost saints who have found confirmation of this truth by personal experience. The evidence is so overwhelming that no earnest seeker is left in any doubt about the correctness of the universal assertion of those most competent to speak on the subject.

The Dilemma

Accepting that this is so, the question naturally arises that if the ultimate Reality, the only real existence lies in the unseen region, then what is it that we see, hear or otherwise perceive by our senses and apprehend by our mind. There is the solid fact of the world of multitudinous forms

and colours — moving as well as static — which no amount of denial by any one, howsoever great, can demolish. We cannot doubt the existence of what is before us, what we are actually experiencing, and accept a statement, which, on the face of it, is not in line with our own direct knowledge. The dilemma we find ourselves in is on the one hand the confident unambiguous declaration of every fully-realized mystic that nothing else exists besides the one un-manifested Reality, and on the other our own everyday actual observation of the clear existence of the manifested multiplicity.

The dilemma can obviously be resolved only if we have the necessary humility to accept the fact that since we do not possess the transcendental experience of illumined souls, we had better put the question to them and decide what to do on hearing their answer. Now, the scriptures as well as the realized saints tell us that what you experience at your level of existence is not the true picture. You, in your present state of development, are an incompetent observer, because your observation is not direct, but through the instruments of the senses and the mind. Just as a man finds the panorama in front of him having the colour of the glasses he is wearing, because his observation is not direct, similarly, the observer, perceiving the outer world through the screen of his senses and mind, and functioning in the context of space, time and causation, is not capable of seeing things as they actually are, and sees an altogether distorted picture, because his observation is not direct.

Now, if this explanation is considered plausible and even satisfactory, it does not help because we cannot get

out of what we are, or at least what we feel we are. Our mind and senses are not like spectacles and clothes which we may put on or put off at will. They are an integral part of us — at least that is our actual daily experience. Our first need, therefore, is to be completely convinced that we are, in fact, a separate entity, and our body, senses and mind are actually the instruments through which we get the coloured version of the Ultimate Reality.

The Three States

To understand that this is the truth, the sages ask us to remember that we have three distinct states of known existence, namely the waking, the dream and the dreamless sleep, and it is only when we are awake that we see the phenomenal world. When we are in the dream state, the world ceases, so far as we are concerned, to be the world as we experience it in the waking state. On the other hand, we find that in our dream there is not only an altogether different objective world that has been created, but also a new subject who experiences the dreamy world, and disappears along with it when we return to the waking state.

Now, when we are in the dream state, we are at least not without a world of objects, however fantastic and unreal they may be. But when we glide into the dreamless sleep, even this false temporary phantom of our own creation vanishes, because of the total silencing of the mind's creative functioning. Since we do not know the nature of the mind, we cannot say whether the mind has any separate real existence. It can well be that it has none, and the dreamless state is more representative of the real state of affairs, and that the mind is only a function of the waking and dream states.

In any case, what we are immediately concerned with is the location of the individual as separate from his equipment of body, senses and the mind. And we find from our experience of the three states of our existence that though our surroundings and the equipment undergo significant modifications, there is one thing which is ever present and remains unchanged throughout, regardless of the state in which we may be at any particular moment. And that entity can best be expressed by the words "I AM". It is easy enough to feel the existence of this essence of our personality in the waking state. All our experience is possible because there is this witness which notes all our experiences whether they are perceptions of the external phenomenon through our senses — the eyes, ears, nose, tongue, and the sense of touch —, or the working of apprehending, imagining mind, and the determinative faculty of the intellect.

In the dream state also, this permanent kernel of our being is present amid the false dreamer and the insubstantial vanishing manifestation, for it is this witness and not the dreamer, who actually dreamt the dream and disappeared with the dream, that describes what had happened during that interesting but short interval when the creations of our mind — the dreamy actor and his universe of no existence — had made a furere out of nothing.

An unmistakable evidence of the existence of the fundamental substratum of human beings is further provided by the unique experience we go through during dreamless sleep. In this marvellous condition, we face a strange phenomenon. For hours together, we find that there is nothing: no actor, substantial or insubstantial, and no phenomenal world — neither solid and objective, nor flimsy and subjective.

The senses seem to have ceased functioning and the mind its apprehending activity and creative operations. But, is there really nothing at that time? Is no one really present then? If it were so, who would report on waking that there was nothing present during that interval and also report the unforgettable experience of the most delightful and refreshing sleep. No, the witness was not absent. It was there all the time. There is no doubt about it, for, supposing you were present in a lonely spot on a highway at dead of night and found not a soul there, would it be correct for you to report that at that particular moment no one was there. If no one was present, how could this fact that there was not a soul there be known. For this report to be made, it is obvious that the reporter should at least be present. We thus see that throughout the twentyfour hours of our daily life, there is an unbroken continuity of the heart of our existence which has been pithily denoted by 'I AM'.

(To be continued)

Brief Notes

We regret that due to unavoidable reasons the regular feature of this magazine "*Mātri Līlā*" could not be included in this issue. Short details about Mataji's programme between the period April to July are, however, given below.

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It was already mentioned in our last issue that Mataji left Calcutta on 31st March and after halting in Varanasi and Rae Bareilly she alighted at Dehradun in the morning of 4th April. The 25th *Sannyāsa Ūtsava* of Swami Mukta-nanda Giri Maharaj (Didima) was celebrated on 13th April in the Kishenpur Ashram. From April 15 to 22 a *Bhāgavata Saptāha* was held in our Sadhan Ashram at Jakhan at the special request of Sri Rup Chand Sood.

After a stay of about three weeks Mataji left Dehradun on the 24th evening reaching Almora on the 26th morning from Haldwani by car. She had last visited the hill-town of Almora almost exactly ten years before. In 1954 the 58th Birthday anniversary of Mataji was celebrated in our Ashram at Patal Devi, which is situated at a distance of about 2½ miles from the Almora town. This year again the 68th Birthday anniversary was celebrated with much fervour from 2nd to 30th April. A number of well-known *Mahātmās* and more than two hundred devotees from different parts of the country attended the function.

On the 3rd early morning Mataji left with a very small party for our new Ashram at Dhaulchina where she stayed for two nights. The trip to Dhaulchina in a motor bus was a sort of adventure for all, the road being extremely dangerous at certain places. Mataji also had to cover small distances on foot whenever the bus failed to proceed further.

The Ashram land at Dhaulchina measuring about ten acres was taken on lease from the Forest Department in the year 1956. Later on through the initiative of Sri Hari Ram Joshi, a very sincere and old devotee of Mataji, three small *Kutiās* were built on that land for the benefit of *Sādhanikas*. This was in fact Mataji's first visit to the Ashram. It must be said that the Ashram is situated in very beautiful surroundings, just on the top of the hill from where an exquisite view of the snow-capped Himalayan peaks is available. The place is the most ideal one for *Sādhana*. There can be no doubt about it. Sri Vijaiananda, the French *Sādhu*, has been practising *Sādhana* in the Ashram there since a pretty long time.

After a stay of two nights at Dhaulchina Mataji resumed the journey back to Patal Devi Ashram. On her way she halted for one night at Khali, near Binsar, at the special invitation from Sri Navanit Lal Parikh, a devotee from Gujarat. The large estate at Khali, situated in excellent surroundings, previously belonged to Late Ranjit Pandit, the brother-in-law of Pandit Jawaharlal Nehru. Pandit Nehru also had visited the place quite a number of times. Mataji stayed there in a new wooden cottage, which had been specially built for her stay.

On the 6th noon Mataji returned to our Ashram at Patal Devi and stayed there without any break till 30th June.

She left Almora on the 1st by car for Nainital where she went at the repeated requests from Raja Saheb Pratap Singh of Kuchaman (Rajasthan). She stayed there for two nights, motored to Bareilly on the 3rd and took the night train to Dehradun.

Mataji has been staying in her Dehradun Ashram till these notes go to Press. There were a series of functions in the Dehradun Ashram during this period. On the 10th morning an extension of the Kishenpur Ashram building, meant exclusively for the Ashram girls, was formally inaugurated in Mataji's presence. Then again on the 11th two newly-built *Kutiās* inside the Kalyan Van Ashram compound for Mrs. G. Ammeraal, a Dutch devotee, and Brahmācharini Atmananda were ceremoniously inaugurated. Another *Bhāgavata Saptāha* was also specially arranged in our Kishenpur Ashram by Sri Gopal Swarup Pathak, the renowned Advocate from Allahabad, from April 11 to 18. Swami Vishnu Ashramji of Sukhtal expounded the *Bhāgavata* in a very lucid manner both in the morning and the evening, while Pandit Agni-shwattaji (Batuda) did the original reciting. The whole family of Sri Pathak attended the function.

A new temple of Rama-Sita has been recently constructed in our Kalyan Van Ashram where the installation ceremony was performed on the 15th morning in Mataji's presence.



It is expected that Mataji may continue to stay in Dehradun for some time more even after *Guru Purnimā* which falls on 24th July. If there is no sudden change in the programmes then the next *Durgā Pujā* festival is proposed to be celebrated in our Vrindaban Ashram from 12th to 16th October and also the *Samyam Saptāha Mahāvrata* in the same Ashram from roughly about 12th to 18th November, 1964.

