

## CONTENTS

### English Section

1. Matri Vani	...	...	157
2. Pages from my Diary—Gurupriya Devi	...	...	159
3. Viraha Mala—Gauridasi	...	...	167
4. A new light on Plato—D.S. Mahalanobis	...	...	174
5. Religion in the New Age—Mark Halpern	...	...	187
6. Replies to question from our Readers	...	...	194
7. Mother Kali—Saroj	...	...	199
8. Matri Lila	...	...	200

---



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

## MATRI VANI

Pilgrims of the Supreme Path must advance swiftly on  
their way to the Goal.

The Will of the Almighty is indeed everything. Be-  
coming the allies of this great Will, all should strive for Self-  
realization, praying for God's grace.

He who has created the universe is Himself present in  
all circumstances and conditions. The action, its effective  
cause, and the doer—all are truly He. In order to realize  
this fact, Yogis and Rishis performed *yoga* and *tapasya*.  
The One Himself appears as the Name, the *mantra*. His  
presence and the remembrance of Him must be sustained  
unceasingly.

You all have ever been good—not become good just  
newly. Unless there is inward goodness, it cannot materialize,

The endeavour to mould one's desires so as to fall in with God's Will is man's duty. In the whole of your work depend entirely on Him. Skill in action—everything is He, His. In this spirit try to complete your task.

\*

\*

\*

The One who has created this world is on every side. Rely on Him in all matters.

Man is born in order to experience the happiness and sorrow of this world. Those who have the good sense of wanting to go beyond happiness and pain must take their sole refuge in Him.

\*

\*

\*

The Supreme Power Itself is directly present in all forms under which It is worshipped. Cry out to It and to It alone. The Supreme Power *mahāmāya* cannot remain indifferent to the inconsolable weeping of its offspring. Thus, the One who deals severe blows—yet again Himself consoles by His loving embrace.

The search after Truth is incumbent on man. God's grace streams forth at all times.

## Pages from my Diary

GURUPRIYA DEVI

( Translated from Bengali )

Suktal, 7th November 1961.

This time the *Samyam Mahavrata* will be held here in Suktal. Together with Mataji we all left Dehradun by train at about 11 a.m. and reached Muzaffarnagar at about 5 p.m. At the station, Swami Kalyandeva had arranged for a grand reception with a musical band, flowers, and so forth. Suktal is 14 miles from Muzaffarnagar and Mataji was taken by car from there.

She has been put up in a room on the roof of the *dharmasāla*. There are several rooms downstairs in which the girls and women of the Ashram are to stay. Ma's room looks out on a very large garden that is surrounded by a wall. A huge pandal with tents all round it has been erected in the centre of the compound. At a little distance there is another *dharmasāla* which, together with the tents, will provide accommodation for all the participants of the *Samyam Vrata*.

Suktal is a very ancient and holy place of pilgrimage. According to the *Srimad Bhāgavata*, Sri Sukadevaji related the whole of the *Bhāgavata* to King Parikshit at this very spot. For this reason it became famous under the name 'Sukthārta' in subsequent times. It was here that Sri Charandas Babaji had *darśana* of Sri Sukadevaji under an old

banyantree which still exists. Swami Kalyandeva is a Mahatma of repute in this part of the country. He has taken immense trouble to construct in the midst of this jungle very beautiful temples dedicated to Sri Krishna and Sukdevaji respectively. Near the *dharmasāla* there is an Ashram for *Dandiswamis*. No other human habitation is to be seen anywhere near. It is therefore a solitary place specially suited for *sādhus*. At a short distance the Ganges is flowing majestically.

I am told that Swami Kalyandeva had attended many of our functions, without disclosing his identity. He had up till now never tried to make personal contact with Mataji. On the occasion of this Samyam Vrata, he at last openly made Ma's acquaintance.

10th November 1961.

Yesterday the 12th *Samyam Mahavrata* started. Thanks to the untiring efforts of Swami Paramananda a small town of tents has been raised in the midst of the jungle, with electricity, a tube-well and all other amenities provided. As in preceding years, a large number of people have come for this function from all over India, prepared to brave whatever hardships they would have to encounter. Everyone considers it a rare privilege to be able, by Mataji's grace, to practise austerities in such a sacred place. Several well-known Mahatmas have assembled, among them Swami Akhandanandaji of Vrindaban, Mahamandaleshwara Swami Maheshwaranandaji of Bombay, Swami Narayanandaji of Naimisharanya, Sri Chakrapaniji. Swami Vishnuashramji lives here itself.

Just as during other *Samyam Saptahs*, participants have the good fortune of Mataji's *daršana* in the pandal for

many hours daily. To practise collectively renunciation, forbearance, fasting, penance and voluntarily forgo physical comforts is the special note of the *Samyam Krata*. Is not this the blessed place where, without taking food or drink for seven days, King Parikshit listened to the immortal story of the *Bhāgavata*, told by the blessed Sri Sukadeva ! Thus the *sādhus*, *brahmachāris* and *brahmachārinis* of our Ashram, the devotees and *erotics*, all began the week by a whole day on Gangeswater only. Even those who had never in their whole lives fasted in a similar manner, felt no difficulty throughout these 26 hours, since they could most of the time be in Mataji's presence or close proximity. Spending the major part of the day in the pandal in the midst of the participants, Mataji thereby greatly enhanced their perseverance and determination. The calm and quiet atmosphere of this place finds response in the hearts and minds of many.

15th November 1961,

Today is the last day of the *Samyam Saptah*. The whole week has been spent in great peace and joy. Everyone feels rather sad that the function is coming to an end. Just as last year in Naimisharanya so also this time most people have experienced an ever deepening bliss.

Mataji wished to attend the *satsang* as much as possible. Since her health is indifferent, a place for her to lie down has been improvised behind her seat. Mataji said to Swami Akhandanandaji "Bhaiji, here the question of etiquette does not arise. Lying or sitting—somehow the *satsang* has to be attended." Akhandanandaji laughed : "All such considerations exist for human beings, but certainly not for Mataji !"



Sri Vishnuashramji has daily been expounding about Sri Rama in a most lucid and interesting manner. His simple and clear language makes it easy for the audience to assimilate the subject matter. One day he explained to us that things that are considered impure from a worldly point of view are nevertheless used for the most sacred rites. As for instance, as soon as the newly born calf has drunk its mother's milk, the milk which is regarded as impure, can immediately be employed for purposes of worship, such as the preparation of *panchāmrita*, or to bathe the image of a deity. Further, honey which is ejected by the bee is always used in religious ceremonies. The silkworm spins a cocoon with the help of its saliva and then dies inside the cocoon out of which silk is manufactured that serves as material for clothes worn by priests while officiating. The crow, after eating the fruit, of the banyantree, spits out the seeds and wherever they take root, the holy tree grows up. Swami Vishnuashramji gave many beautiful and instructive examples of this kind.

Swami Akhandanandaji talked daily for an hour on the *Srimad Bhāgavata* in his unique, enthralling way. At 9 p.m. after the 15 minutes of silence, some very interesting discussions with Mataji took place. Today Mataji said in the course of the conversation : "You say that although you are staying in Sri Sukadevaji's place, you have not been conscious of his presence. But if he had not been so gracious as to call you to his place, could you have come? He is everywhere and resides in all beings. yet, so long as the sense of 'I' and 'mine' persists, one is not aware of this fact."

Mataji added : "This, I am told, is the 12th *Samyam Vrata*. When you go back to your homes or ashrams you should always keep the memory of this place of pilgrimage



alive within you. And if you wish, you may observe *Samyam* once a month or once a week. On those days you should pay special attention to self-control in eating and drinking, in speech and conduct, and adhere strictly to truth."

Last year, when immediately after the *Samyam Vrata* a *Bhāgavata Saptah* was observed in Naimisharanya, Kumari Shanta conceived the desire to arrange for a *Bhāgavata Saptah* at Suktal. The ceremonial reading of the whole of the *Srimad Bhāgavata* in seven days, is usually organized by the relatives of a deceased person for the benefit of his soul. But in this case, it is, according to Shanta's wish celebrated for no particular motive or purpose, just for the love of God. For the last six months Shanta has been preparing for this function. She holds the *Bhāgavata* in great veneration and daily reads a portion of this scripture.

Shanta's father, mother and all her sisters have arrived for the occasion. Today being the last day of the *Samyam Vrata*, the *Bhāgavata Saptah* has begun. Sri Vishnu-ashramji will be responsible for the daily exposition in Hindi in the pandal, while Batuda will recite the Sanskrit original in the newly built *Gītā Bhavan*, which is an addition to the Sukadeva temple.

This morning Shanta presented to Ma a bright yellow sari, a green wrapper and a red searf, all of silk, and performed *ārati* to her. She also put a black spot on Mataji's chin, just as it used to be put on Sri Krishna's chin or cheek to protect him from the evil eye. This is what we read in the *Bhāgavata*. On being told, Mataji broke out into loud laughter. Dressed up in the colourful clothes offered by Shanta, Mataji walked to the place where the Sanskrit reci-

tation was in process. Mataji discovered that several mistakes had been made in the ceremony that precedes the recitation. Addressing Batuda, she asked: "Why has the *achāryadeva* (spiritual preceptor) allowed all these inaccuracies to creep in?" Batuda replied, "Ma, you yourself are the *achārya*." Brāhmachari D. was unable to perform the *ārati* according to the prescribed rules and Mataji showed him in person how it had to be done.

29th November 1964.

An enormous crowd has collected here on the occasion of *karṭik purnima*. Several thousand villagers have flocked, some from considerable distances. There are two other factors that have further increased the concourse of men and women: Mataji's presence and the *Bhāgavata Saptah*. Suktal has never witnessed so much festivity at any one time. Thus the whole place is swarming with the multitude. Mataji's room is situated just above the gate of the Ashram. In the grounds below, groups of hundreds of villagers gather at intervals for Mataji's *daršana*. Such a vast sea of human beings we have rarely witnessed. Their shouts of: "Hail to the benefactor of humanity! Hail to the Mother of the World!" rend the sky. From time to time Mataji appears on the terrace outside of her room. Standing with folded hands, she says: "*Janjanārdhana* (God in the guise of the multitude) has come to give *daršana*. With both hands she throws sugar balls into the throng of people, or sometimes fruits or sweets or even tiny booklets containing the thousand names of Vishnu. How exuberantly happy these villagers are to be able to have Mataji's *daršana*."

Today is the final day of the *Bhāgavata Saptah*. But

Shanta feels sorely disappointed. Due to some indisposition she is prevented from performing her daily service for the function. Her mother is attending to the work on her behalf. Mataji remarked: "Everything is for the best. This obstacle has made your mind turn with even greater eagerness towards Him. Your disappointment makes you more God-centred. Then also, the Lord is taking service from your mother today. The laudable desire to celebrate this *Bhāgavata Saptah* has first awakened in Shanta's heart and therefore the entire fruit of this action will be hers. Yet her mother will also get her share of it for what she has done today on Shanta's behalf. That Shanta was prevented from completing the whole of the task all by herself is indeed beneficial, for she will not be able to feel proud at having accomplished everything without the help of anyone."

Later Mataji added: "Although you were kept from doing the actual physical service today, the Lord has accepted your goodwill for the deed—on the plane where there is neither purity nor impurity.

At Mataji's direction, the *Srimad Bhāgavata* together with its golden throne have on behalf of our Ashram been presented to Sri Vishnuashramji in the pandal in Mataji's presence. Thus by Ma's grace, the whole function proceeded most beautifully and harmoniously.

In this connexion Mataji suggested: "May be, one day all the Ashram girls will by a joint effort perform a *Bhāgavata Saptah* entirely out of the their own strength and resources; one of them doing the recitation in Sanskrit, another one the explanations in Hindi, and so forth."

23rd November 1961.

Today the celebration has been completed by *Havan*, etc. As soon as it was over, Mataji went to the banks of the Ganges, accompanied by all the devotees. She sprinkled Ganges water on everyone and thereby caused great rejoicing.

Already today many have left for their respective places. Mataji intends to remain here in comparative solitude for another week or so.

## Viraha Mala\*

by

GAURIDASI

It is now, almost unbelievably, two full years since I left India and nearly that long since I was asked to write something about that visit and what it might have meant to me. All that would come to me upon this request was an attempt at a few lines of verse, a poor little song to Mataji. For, in truth, it was not to India that I came but to Ma, and it was she from whom I parted two years ago.

That leave-taking I shall not soon forget : It happened on the train carrying Mataji from Hardwar to Vrindaban. For the last half hour of the journey to Delhi where I was to get down, I stood in the doorway of Mataji's compartment with tears in my eyes. Panuda was there, and one of the girls in attendance upon Ma. I seem to recall the *gerua* cloth of the *sannyāsini*, but not clearly, for the inner intensity of those moments was too great for the recollection of details. Even the exactness of Mataji's last words to me is gone, though not, of course, their profound import, which (in view of the fact that I was returning to my country to enter into a relationship that would prove to be, exactly as Ma had a few days previously predicted ".....a little happiness and then all misery—and then you will long for the Real...") should have meant to me a great deal more than it did at the time.

---

\* *Viraha* The pangs of separation from one's object of love and worship, *Mala* garland, also rosary.

I made obeisance to her and she gave me a garland—the very one that I had put round her neck at Hardwar station, while that incomparable look of hers, steadily, brightly, calmly gazed through all the turmoil which I thought to be 'me', into that which alone IS.

How often this happened to me : that I received as her *prasāda* the exact article I had offered to her. One does not always understand the purport of such happenings from within, does not often have a direct experience of their meaning. But such things in relation to Mataji have often proved to have some deep significance that cannot be altogether captured by thought. This seems to be particularly true when the same thing happens again and again as if to draw our attention to the language of her action. Though I cannot say I *know* what this particular act was saying to me, considered with the mind it seems to convey something like this : Only in exact proportion as you are able to give yourself to Him, can He give Himself to you.

Once, in referring to a request I had made to her one day to do her some little service, Mataji had said to me in effect, "All this is of no significance to me. Dedicated lives alone are my food." This too has meaning in connection with the above, for I had come ostensibly to give my life to her and had taken it back again.

She filled my hands with fruits, too, at that last *darśana*, and after alighting from the train I stood long among the dense crowd, with my gaze fixed on her. Before the departure of the train I was allowed to board and make one final *praṇāma*. As I came from one end of the carriage, Mataji walked, neither slowly nor quickly, from the other, and there was about her an air of great seriousness. Now,

in my memory, she seems to fill the aisle, her form reaching from the floor to the ceiling, and that tremendous seriousness of her apparent mood overwhelms me. As I rose from *pranāma*, she poured into my two hands so many almonds (seeds of what?) that they overflowed unto the floor and I had to scramble about gathering them up lest some passing foot should tread on them. I have partaken of only a few of those nuts, the rest along with the last symbolic garland I still keep. Only yesterday I ate one; they are still good, and if planted under the proper conditions would no doubt grow into so many almond trees.

“Have I put little flowers  
into the hands that  
created the three worlds?  
O have I indeed heard  
Bhagavan laugh?”

These two lines are all I recall—and not correctly—of that verse I tried to write for Ma. They seem to ask the same question that all ask: who, what is Mataji? This is a query which cannot really be answered within the realm of our experience. And to my way of thinking at least, one should not try to answer. The question, however, must be put. It is, in Zen terminology, like the greatest of all *koans*, the consideration of which can cut through all the discursive activities of the mind, leading us ever more deeply within. But to come to some definite, dogmatic conclusion as to what Mataji may be, is but to halt that inward process, even though we may be so tolerant as to admit that our conclusion is for ourselves only, and does not necessary apply to others.



“I am”, she says, “whatever you take me to be.” She has stated the same of Bhagavan : “He is whatever you consider Him to be.” This must of course be true since whatever is “is He and He and only He.” But until we have reached that ‘stage’ beyond stages where we experience everything as that One alone, by taking It to be ‘this’ or ‘that’ we only confine ourselves to the state of consciousness in which we can conceive of Him in this or that particular way.

This is a conviction I have always held in regard to our relation to Mataji. Naturally we conceive of her as something, she appears to us in a ‘body’. and we in our present state of being—or perhaps ‘non-Being’—might somehow express it better by some definite relationship to her, as we have a sense of relationship, intense or feeble to everything within our experience. But the nature of this relatedness is not because of things as they are or as they appear to us, but rather is it determined by our particular level of consciousness.

To keep the whole attention of one’s being focussed on Mataji is one thing, but to keep one’s gaze fixed upon some pet notion of what she may be is quite another; and though this might be necessary and helpful at a certain period, it would seem to me that to think that our particular concept of her—however exalted—is all there is to the matter can only confine us to the mental state in which that concept is possible, and, given enough time and practice, can make such a strong *samskara* of that mental condition that it becomes all but impossible to go beyond it. It is the difference between the attitude of continually, with as much sincerity, earnestness and humility as we are capable of, asking of God at

each successive stage of awareness : "Who art Thou ?" and the attitude of saying, at some personally satisfying level : "God is this." To the question He can give ever fuller and fuller answer, but to what shall He reply if we say to Him : "Thou art thus—and so !" He is verily what we take Him to be—neither more, nor less.

I can only give as an example something from my own experience, which may or may not have meaning to others, and which does not perhaps quite apply. However, some time ago I had a very curious dream of Mataji. It was very real and sweet, not with the sweetness of a lovely dream but with that powerful sweetness of her own, which those who know her will appreciate. But it seemed very odd to me and I thought about it a great deal. The intellectual content of the dream's symbolism was quite clear, but it did not give me any real answer as to the meaning, if any, the dream as a whole might have. I even wrote it down and sent it to Mataji, and though she replied to certain other things in my letter, I was told, "To your dream Mataji only smiled." That, I thought, was to be expected, and I all but forgot it. Then, a few nights ago, I was sitting before her picture, and the mind, as is too often the case, wandered away from meditation. I had recently written a letter to a friend in India in the course of which I had recorded another dream of Mataji. I did not ask her to tell this one to Ma, for there was no special urge to do so but my meandering mind imagined her relating it to Ma and Mataji again merely smiling. Suddenly, as the attention of my being was for that brief moment concentrated on the utter simplicity of Mataji's smile in response to my previous query, the *proper question* in regard to that dream's significance arose, and at the same instant the essence

of its meaning came in the sort of intuitive flash which cannot be put into words, but the knowledge of the truth of which sends chills all over the body. The intellectual conclusion had been necessary, it was in fact an integral part of the import of the dream. But it was not by concentrating on that idea, which was far from my thought, but rather by a simple alert awareness of Mataji smiling in reply that the only question that had any real meaning in this experience arose simultaneously with its inherent response. And in this particular case the understanding of the dream which I knew had something to tell me lay not in a comprehension by the mind of the symbol that Mataji used in relation to me but rather in the simple question: why? Why was she doing so? It sounds complicated in the telling, but the flashing experience was so clear and obvious that I am still tempted to wonder how it did not occur to me much sooner.

In relation to our search for God, must we not, therefore, learn to ask the proper question? If we have some particular concept of Him to which we cling as to some cherished possession, we can only ask, if we question at all, "Are you this?" And what can His answer be but "Yes, of course, I am this" in proportion to the question. But if we can so open ourselves as to ask with every fibre of our being: "Who art Thou, what art Thou?" or "Who am I, what am I?" and if we can go on asking, never remaining content with some partial revelation, what may or may not be the 'answer' that in time or now is given to such a 'question'?

And of herself, has Mataji not said, "The visions of gods and goddesses appear in accordance with one's *samskāras*; I am what I was and what I shall be.....?"

In spite of all the above theorizing, I continue to create

perhaps a very deep *samskāra*. Not because I can come to any settled conclusion as to what God or Sadguru may finally be, but a *samskāra* of a different nature. For I am continually possessed with a yearning to return to India, to Mataji, to offer the *māla* that will not be given or taken back. The fulfilment of this desire is apparently not within the realm of possibility, and this is perhaps as it ought to be, for should not even such longings be sublimated? Do they not ever deepen man's *samskāra* of separateness from that which he IS?

Yet to know Him we must long for Him, to receive answer we must pose the question. For the door to be opened there is that simple condition that we shall knock. So perhaps it is not untoward that we are happy and full of a sense of light when we feel that acute longing for Mataji's *darśana*, and that when that longing ceases for even a moment, all within and about us seems dark, heavy, impenetrable.

"There are waves that carry away and waves that pull back. Those who can give themselves up will be taken by Him. In the guise of the wave He holds out His Hand and calls you: come, Come, COME!"

Who can tell at what moment, by the grace of God, of Guru, we shall be able to free ourselves from the waves that pull back and give ourselves up to the waves that carry away, crying, "I come, I come. Take me. Not I, but Thou, Thou Thyself takest Thyself."

So much of our experience with Mataji is so very subtle and has meaning only to ourselves; and so much of the really significant is all silence. However, it will have been understood from the first that Mataji herself is "what India meant to me." So there again arises the beckoning question: "Who, what is Mataji?" the question which calls out to us, "come, Come, COME! See, if you can find the Answer."

## A New Light on Plato

D. S. Mahalanobis

"Although twenty-two and a quarter centuries have elapsed since the death of Plato, the great minds of the world are still occupied with his writings. He was, in the fullest sense of the word, the world's interpreter. And the greatest philosopher of the pre-Christian era mirrored faithfully in his works the spiritualism of the Vedic philosophers who lived thousands of years before himself, and its metaphysical expressions."<sup>1</sup>

That is how Madame Blavatsky evaluates Plato's mystic philosophy. Anyone who cares to read between the lines of what is left to us of Plato's writings, will be struck by her observations, which at any rate, are a plausibility we cannot lightly brush aside. Plato wrote two sets of works: "one in technical language for his students in the Academy; the other, a group of popular dialogues designed to lure the average literate Athenian into philosophy's 'dear delight'... By the irony of history it is these popular dialogues that have given Plato his reputation in the schools."<sup>2</sup> His "technical works were lost" and defunct except in fragments preserved in the writings of his pupils. These fragmentary remains are not even an epitomized version of what he had taught in the Academy, ~~taught in a language known only to the initiated.~~ "The philosophy of Plato, we are assured by Porphyry, of the Neo-Platonic school, was taught and

---

1. "Isis Unveiled", Vol. I. H. P. Blavatsky.  
2. Will Durant: "The Story of Philosophy".

illustrated in the MYSTERIES..."<sup>1</sup> And these 'mysteries' were not meant to be given away to any Paul Pry for the asking. The reason is not far to seek. Plato lived at a time of social disbalance in Greece. The democrats in power were determined to crush the hostile forces that had been awakened by the tragic end of Socrates. The leaders were not tolerant of new ideas that were being bandied about by young men intoxicated with dialectic. The aristocratic Plato, an ardent pupil of Socrates, had therefore, to choose to teach in the 'mysteries'. Augustine explains the motives for veiling the interior sense: "The accusations of atheism, the introducing of foreign deities, and corrupting the Athenian youth, which were made against Socrates, afforded ample justification for Plato to conceal the arcana preaching of his doctrines".<sup>2</sup> Plato himself says: "You say that in my former discourse I have not sufficiently explained to you the nature of the *First*. *I purposely spoke enigmatically, that in case the tablet should have happened with any accident, either by land or sea, a person, without some previous knowledge of the subject, might not be able to understand its contents.*"<sup>3</sup> It is for this reason that Platonism remains to us still a deceptively obscure problem.

Plato, during a greater part of his life of eighty years, has taught and written extensively. A part of his teachings, at any rate, reflects a philosophy that Madame Blavatsky is justified in calling "the spiritualism of the Vedic philosophers." Modern writers on ~~Platonism~~ have made no attempt to investigate this possibility. Hence those who have tried to

---

1. "Isis Unveiled."

2. "Isis Unveiled".

3. Gory: "Ancient Fragments", quoted by Blavatsky.

interpret him without reference to this Indian key-note, have been set a problem that, instead of solving, they have passed on to the readers to solve. The Encyclopædia Britannica recognizes this difficulty in its summarisation of Plato's metaphysical theory<sup>1</sup> :

"Since Plato refused to write any formal exposition of his metaphysic, our knowledge of its final shape has to be derived from the (statements of Aristotle, which are confirmed by scanty remains of the) earliest Platonists preserved in the Neo Platonist commentaries on Aristotle. These statement can, unfortunately, only be interpreted conjecturally. According to Aristotle (Metaphysics, A 987, b 18-25) Plato's doctrine of Forms was, in its general character, not very different from Pythagoreanism, the Forms being actually called Numbers. The two points on which Aristotle regards Plato as disagreeing with the Pythagoreans are that (1) whereas the Pythagoreans said that numbers have as their constituents, the unlimited and the limit, Plato taught that the forms have as constituents 'the One' and the 'great-and-small', (2) the Pythagoreans had said that things are numbers, but Plato intercalated between his Forms ( or Numbers ) and sensible things an intermediate class of 'mathematicals.' It is curious, that in connection with the former difference Aristotle dwells mainly on the substitution of the 'duality of the great-and-small' for the 'unlimited', not on the much more significant point that the 'One', which the Pythagoreans regarded as the simplest complex of unlimited and limit, is treated by Plato as itself the element of limit. He further adds that the 'great-and-small' is, in his own technical terminology, the 'matter', the One, the formal constituent, in a Number.

1, Encyclopædia Britannica, Fourteenth Edition.



"We have then to interpret, if we can, two main statements : (1) the statement that the Forms are Numbers ; (2) the statement that the constituents of a Number are the 'great-and small' and 'the One'."

Now, no one seems to have explained what these terms signify...the "One" and the "great-and-small." All attempts to understand Plato will prove feckless as long as we do not know what the terms really mean. We already know that Plato taught "in a language intelligible only to the initiated." And the initiated alone can interpret him. We have, therefore, to turn for our guidance to the "Vedic philosophers," who, as Blavatsky says, had inspired Plato's doctrines. One who has had a little acquaintance with Indian philosophy, could with a little discernment, find that Plato's metaphysics is, essentially, an exposition of the Sankhya system, touched up, when occasion required by his own details. Let us, therefore, at the outset, penetrate the enigma that settles over his terms. The "great-and-small", we can see, is Plato's designation for *Prakriti* of the Sankhyas. The "great" is simply a literal translation of *Pradhan*, another name for *Prakriti*, and "small" refers to the infinitesimals, called *gunas*, inherent in *Prakriti*. *Prakriti*, the "great-and-small", is, of course, unlimited. "The manifested world is traced in the Sankhya to an unmanifested ground, *Prakriti*, which is conceived as formless and undifferentiated, limitless and ubiquitous, indestructible and undecaying, ungrounded and uncontrolled, without beginning and without end." "But the unity of *Prakriti* is a mere abstraction ; it is in reality an undifferentiated manifold, an indeterminate continuum of infinitesimal Reals.<sup>1</sup>

1. Dr. B. N. Seal.

These Reals are called *gunas*, forming a trinity — *sattwa*, *rajas*, and *tamas*, i. e., essence, energy, and inertia (mass). They are not independent entities, but are independent moments or inseparable constituents in every substantive existence. *Prakriti* has therefore, the significant adjunct, triune. *Prakriti* is "great" (*Pradhan*), and is small at the same time, since it is constituted of infinitesimal Reals, *gunas*. It is the primordial undifferentiated manifold, consisting of the "small". These are unlimited, and so is *Prakriti*. This unlimitedness of *Prakriti* can only be brought into limitation, into form, by the *Purusha*, the Absolute ONE. *Prakriti* is the material stuff, *tamas*, "characterised by mass or inertia," in a real sense; it is this matter, out of which finite existence is moulded under the influence of the *Purusha*, energized by *rajas* and intuited to consciousness by *sattwa*, in inseparable combination. "The starting point in the cosmic history is a condition of equilibrium or epuipoise consisting in a uniform diffusion of the Reals."<sup>1</sup> "The transcendental (non-mechanical) influence of the *Purusha* (the Absolute) puts an end to this arrest, and initiates the process of creation. Evolution begins with the disturbance of the original equilibrium."<sup>2</sup> We can, therefore see that the "One", the *Purusha*, is the "element of limit," that is, the limiting formal cause, in a Number. It can, therefore, be regarded as one of the two constituents in it. Hence, Plato could justly emanate, on the authority of the Sankhya, in his own enigmatic language, that the Forms have as constituents, "the One, and the great-and-small."<sup>3</sup> And Aristotle's interpretation is not wrong when he says that "the great-and-small" (*Prakriti*) is, in his own technical

1. & 2. *Ibid*.

terminology, the "matter"; the "One" (*Puruṣha*), the formal constituent, in a Number. Thus, we may now convincingly define that "a number is something which arises from the determination of a determinable, (the great-and-small), by the One."<sup>1</sup>

For a better understanding of the reasoning involved in this discussion, let us for a while look back to the Sankhya system, in so far as we are concerned in our examination of the points at issue.

The evolution of the world, according to the Sankhya school, begins in the acosmic sphere of *Prakṛiti*, which is the primordial source and supra-sensible material of all phenomenal existence. Under the transcendental influence of the *Puruṣha*, this infinite acosmic substance begins to be energized topographically in an unknown way towards limitation. As a result, what we have as the first formative element, is the supra-sensible *akāśa*, that is, a subtle space-substance beyond the ken of our phenomenal conscious effort. This is the original *akāśa* on top of the evolution series. It is technically designated *Mahat*, literally, Great One (not the Absolute One). Then, one by one five *tanmātras*, evolved in the process, are integrated in it stage by stage, and at each stage a new product arises, to be finished off with the end-product, which is known as *kṣhiti*, that is, matter of the physicists. The five *tanmātras* remain integrated in the end-product, an undifferentiated quinary mass, out of which, by differentiation, the objective world of things later evolves. It is evident that the *tanmātras* are constituents of matter as well as of sensible things, but in different ratios. After the emergence of the supra-cosmic *akāśa*, which is non-

1. "Plato : The Man and His Work", A. E. Taylor.

atomic, we have the cosmic *akāśa*,<sup>1</sup> which is atomic,<sup>2</sup> The first *akāśa* is *Mahat*; the second is the cosmic *akāśa* of our cognizance.

Now, what is *Mahat*?

It is, as we know, *akāśa* in its higher aspect, a kind of nonphysical ether<sup>3</sup>, illuminated with consciousness, also designated Overmind Consciousness or Supra-cosmic Being, as distinct from *Purusha*, the Absolute. This conscious principle is Plato's Idea or Form, the Archetype. It is, in reality, the supra-sensible form-stuff, the mass-idea, as it were, the matrix, capable of giving birth to an infinite series of 'ideas.' The form-stuff, however, has to evolve through different stages, to be objects of our sense perception. At each stage, a matter-constituent, called *tanmātra*, is incorporated with it till the final product results. These participating *tanmātras* are Plato's "mathematicals," since they exist in different mathematical proportions in each and every object. The first product of *Prakriti* ( and *Purūsha* ), according to the Sankhya school, is *Mahat*; or Form according to Plato; the last is *kshiti*, matter of the physicists, or the world of sensible things. Between them, between "Forms" and "sensible things", are intercalated the *tanmātras*, which are Plato's intermediate class of "mathematicals."

1. *Akāśa* has two aspects, original and derivative. Vijnana Bhikshu quoted by Dr. B. N. Seal.

2. Atomic *akāśa* should not be confused with "infinitesimal Reals", *gunas*, which are subtler entities present in *Prakriti*, and consequently in *tanmātras* too, imperceptibly.

3. Cf. Plato's ether: "The ether is the mother and reservoir of visible creation.....an invisible and formless *eidos*, most difficult of comprehension and partaking somehow of the nature of mind."

Gr. *Eidos* = form.

We can see, with a little analysis, that Plato's doctrine of Forms is not very much different from Pythagoreanism. Pythagoras too, as is explicit, was substantially indebted to the Sankhya system. The manifest difference that Aristotle regards as disagreements between Plato and the Pythagoreans, seems to be due, in the main, to lack of explanation of the terms used by either. The two sets of terms cannot be equated against each other, on their face value. Let us try to resolve this terminological difference.

(1) The Pythagoreans said that "numbers have as their constituents, the unlimited and the limit", refer respectively to the *Prakriti* and the *Purusha* of the Sankhyas, since *Prakriti* is the unlimited ground and *Purusha* is the limiting cause, to which the origin of the world is traced in the Sankhya cosmogony. Thus, the "unlimited and limit" of the Pythagoreans are equivalent to the "great-and-small" and "the One" of Plato, respectively. Their first product (i. e., the first product of *Prakriti* and *Purusha*), according to the Pythagoreans, is "One", the "simplest complex of unlimited and limit." This "One" of the Pythagoreans, therefore, represents Mahat, literally the Great One. Hence, it is evident that the Great One of the Pythagoreans is equivalent to Plato's Form or Idea, the Archetype. We cannot mix up this Great One, *Mahat*, of the Pythagoreans, with "the One" of Plato, which is the Absolute ONE, *Purusha*. Hence, Aristotle was right in substituting the "duality of the great-and-small" for the "unlimited", and not the Absolute ONE for the Great One.

(2) Forms, according to Aristotle's exposition of Plato, are called Numbers, whereas the Pythagoreans "had said

that things are numbers."<sup>1</sup> These two terms, Forms, and Numbers, we know, are of Pythagorean origin, although both philosophers had drawn, for their main guidance, on the Sankhya cosmogony. The Pythagoreans regarded Form or Number as "the ultimate principle of things," and this primal stuff is *Mahat*, the Great One on top of the cosmic series on the material plane. When the Pythagoreans say, therefore, that things are numbers, they do not contradict Plato; they simply leave out the description of *tanmātras*, the "mathematics" of Plato, that are responsible for converting the primal stuff into things, just as we do not always refer to electrons and protons when we define matter as consisting of atoms.

Plato's indebtedness to Indian philosophy is profound. None can deny that his doctrine reveals a remarkable grasp of the Indian systems. Should we say that all this concordance happened by accident? One needs to have an explanation. Madame Blavatsky's excerpt cited in this connection, is a clue. "It is not only her exceptional mystic intuition that spot-lights Indian influence in Hellenic writers. Numerous Oriental scholars bear her out. For example, Colebrooke, Royle, Pococke, Hoernle, Wise, Jolly, Enfield, Garrison, Sir William Jones, Rawlinson, etc. Some of them, e.g., Pococke, go even to the length of saying that Greek civilization, not excepting her language, is a local variation of Indian culture taken to Greece by early colonists from India. Princep is recorded to have observed that "the oldest Greek was nothing more than Sanskrit turned topsy-turvy."

---

1. Cf. "In the Sankhya doctrine, the atomic structure is ordinarily accepted."—Dr. B.N. Seal. [The supra-cosmic *akāśa*, however, is not atomic, but is constituted of "infinitesimal Reals" derived from Prakriti.]

Wise, in his review of the "Commentary on the Hindu System of Medicine," writes in the *Lancet*: "None but those who are acquainted with the language of the East, can form any idea of the East, can form any idea of the surprising knowledge of this ancient people, anterior to that of the Greeks or Egyptians. Their geometry, arithmetic and astronomy surpassed that of Ptolemy; their music, that of Pythagoras; their mechanics, that of Archimedes; their theology, that of Plato; and their logic, that of Aristotle."

Enfeld points out that "India was visited by Pythagoras, Anaxarchus, Pyrrho, and others who afterwards became eminent philosophers in Greece."

It was an astounding discovery to Taylor that 'Hindoosthan' possessed "a philosophy, compared with which, in points of age, the lessons of Pythagoras are but of yesterday, and in point of daring speculation, Plato's boldest efforts were tame and commonplace."

Sir William Jones is at one with Blavatsky to think that "it is impossible to read the Vedanta or the many fine compositions in illustration of it, without believing that Pythagoras and Plato derived their sublime theories from the same fountain with the Indian Sages."

Prof. Radhakrishnan observes that "in the mystic cults of Pythagoras and Plato we have a different conception which is admitted by students of Greek literature to be un-Hellenic in character. What is the origin of this un-Greek mystical tradition which cuts across the main rationalistic spirit of Greek thought? Tradition and expert knowledge of today agree that we discover in it the influence of India".



Prof. Macdonell is forthright in drawing out the inevitable conclusion : "Turning to philosophical literature, we find that the early Greek and Indian philosophers have many points in common. Some of the leading doctrines of the Eclectics, that God and the universe are one, that everything existing in multiplicity has a reality, that thinking and being are identical, are all to be found in the philosophy of the Upanishads and the Vedanta system, which is its outcome. Again, the doctrine of Empedocles, that nothing can arise which has not existed before, and that nothing existing can be annihilated, has its exact parallel in the characteristic doctrine of the Sankhya system about the eternity and indestructibility of matter. According to Greek tradition, Thales, Empedocles, Anaxagoras, Democritus, and others undertook journeys to Oriental countries in order to study philosophy. Hence there is at least the historical possibility of the Greeks having been influenced by Indian thought through Persia."

"Whatever may be the truth in the cases just mentioned, the dependence of Pythagoras on Indian philosophy and science certainly seems to have a high degree of probability. Almost all the doctrines ascribed to him, religious, philosophical, mathematical, were known in India in the sixth century B. C. The coincidences are so numerous that cumulative force becomes considerable. The transmigration theory, the assumption of five elements, the Pythagorean theory in geometry, the prohibition as to eating beans, the religio-philosophical character of the Pythagorean fraternity, and the mystical speculation of the Pythagorean school, all have their close parallels in ancient India. The doctrine of metempsychosis in the case of Pythagoras appears without any connection or explanatory background, and was regarded

by the Greeks as of foreign origin. He could not have derived it from Egypt, as it was not known to the ancient Egyptians. In spite, however, of the later tradition, it seems impossible that Pythagoras should have made his way to India at so early a date, but he could quite well have met Indians in Persia.<sup>1</sup>

It seems surprising that prof. Macdonell does not notice any very great Indian influence on Plato as he does in the case of Pythagoras. Yet, Plato alone, of all the ancient philosophers in Greece, seems to have imbibed India's profound wisdom, at a time and to an extent, nearly incredible to us of today. And this could perhaps be only if he had drunk at the source, sitting at the feet of the Indian Sages. In ancient India, Vedic learning was to be acquired from the lips of the *guru*. The sacred wisdom was not a thing of commerce to be bought at a price. Only a distorted version could be learned from secondary sources, just as non-Christians could self-teach the Bible in an un-Christian way. We see no reason why we should not believe that Plato found his way to India. Macdonell, however, points out that "the Neo-Platonist philosophy may have been influenced by the Sankhya system." It is hardly any reason to suppose that Plato's followers would go out of their way to the Sankhyas, if Plato himself had nothing to do with them. They could as well have turned to Confucianism.

The distance, both in time and space, stands in the way of Macdonell's belief as to the possibility of so long a journey having been undertaken by Pythagoras. We forget that those were the days of foot-slogging over long distances.

1. "A History of Sanskrit Literature", Prof. Arthur A. Macdonell, M. A. Ph. D.

And it was only 21 years after Plato's death that Alexander's army of 120,000 infantry and 30,000 cavalry crossed the borders of India in 326 B. C. Plato was famous for his athletic built; and keen as an army man, he certainly could, for his love of wisdom and philosophy, have embarked on such a journey, and his extensive travels are a thing to reckon with. Authorities are not certain as to where he went. Nevertheless, tradition has it that his travels took him, among other places, to Egypt, Sicily, Italy, Judea, and India. "Twelve years he wandered, imbibing wisdom from every source, sitting at every shrine, testing every creed. Some would have it that he went to Judea and was moulded for a while by the tradition of the almost socialistic prophets; and even that he found his way to the banks of the Ganges, and learned the mystic meditations of the Hindus."<sup>1</sup>

---

1. Will Durant : "The Story of Philosophy."

## Religion in the New Age

MARK HALPERN

We have come to the challenging hour in the history of the human race when we can no longer accept values in social life or any religious beliefs merely because they have been adhered to for centuries. Nor is it well for us impulsively to embrace new values and beliefs merely because they happen to be new. Only if they are found to be, after thoughtful and deliberate examination, vitally alive with the dynamic power of spiritual significance, should they be given our whole-hearted and serious consideration.

However, if the values and beliefs are crystallized with separative materialistic concepts, being as completely devoid of radiant life as are white sepulchres, they should be ignored. Thus, only through lack of attention, they will disintegrate and finally disappear as obstacles to human beings on the path of spiritual progress, without which all other kinds of progress are nothing but empty ironic mockeries beguiling man from the true path of his high destiny.

Regardless of how we may try to theorize intellectually to the contrary, it is for spiritual progress alone that we are here on this earth. For here it is that the raw resistance of the pairs of opposites affords us the opportunities we need for strengthening our characters and deepening our insight, in order to rise above all our mortal weaknesses and erroneous concepts to the high attainment of full Enlightenment.

We take nothing with us when we depart from this hectic scene of human existence except whatever degree of the distilled essence of all the experiences we have garnered here in the pathetically brief moment of mortal life. This essence in turn, is assimilated by our True Eternal Center as Dynamic Wisdom to be fused with the Pristine Purity and Blissfull Awareness of its godly heritage as an eternal focal point of Undying Divine Energy.

Therefore, it should be evident that just one fleeting little lifetime, which is abruptly cut even shorter in many instances in youth or childhood or in infancy, is far from being adequate to supply the necessary comprehensive teachings and great variety of numerous testing experiences required for bringing about Conscious Wakefulness of Unconditioned Being and Oneness with the Absolute. And so there are repeated returns or re-incarnations in this School of Life here on earth. Now it so happens that Re-incarnation, together with Karma or the Universal Law of Cause and Effect, has been taught for milleniums in the East. Are we on that account, simply because of its great antiquity, to judge it as being a crystallized belief and one that is not suited to these modern times? Will religion in this dawning New Age, cast it aside as being the worthless outworn rags of benighted thinking?

Far from it! Reincarnation, together with the Law of Cause and Effect, will be a salient feature of the New-Age Religion on account of its unfailing powerful encouragement of Hope and Self-Reliance. When one realizes at the close of life, regardless of all the misfortunes that may have been inflicted on self and others because of errors or ignorance, that there will be opportunities to make amends by growing

in compassionate understanding and wisdom through learning in other days to come in the School of Life the lessons that must be learned, there is sure to be hope instead of despair. Likewise, when one realizes that all that man suffers or rejoices in, all his misery as well as all his happiness, his noble qualities as well as his ignoble, are caused and developed by **himself** alone, he will then learn to rely on **himself** and go on to become a liberated Light in the world and a blessing to all humanity.

True, in the Absolute, beyond the relative aspect of man as an apparently separated being, man does not **really** incarnate here on earth in a physical vesture. He abides constantly in the Eternal Oneness of all Life. It is only an exceedingly minute degree of his consciousness that is seemingly projected into the lower and denser world of the pairs of opposites.

If it be asked why Reincarnation and the Law of Karma or Cause and Effect be an important part of the New-Age Religion, we should also ask ourselves why should there be religion at all? Surely religion, as it is popularly regarded in its formal, organized and sectarian sense, has not a great deal to be proud of in its bloody record throughout the centuries. After so many centuries of various kinds of religions—bearing in mind that religion, if it is to be true to its name, should above all minister to the peace of the world and the human heart, teaching and **practicing** goodwill to one's fellowmen and loving gratitude to God for life and the opportunity so to live as to glorify God—after thousands of years of the various organized religions, what did we have to show for religious teachings in the first half of this modern “enlightened and civilized” century?

Two global wars, with their inhuman internecine mass destructions of nations and races ; with such bestial horrors in concentration and prison camps as are best left undescribed—if, indeed, it were possible that their monstrous demoniac atrocities could be adequately and graphically described within the limitations of human language.

Moreover, what are we to say regarding progress in Universal Brotherhood, with peace and goodwill among men, when we think of religious leaders in the different nations that were engaged in those two World Wars, praying with their followers that God, **the One father of all**, grant their **own** particular nations victory in the coming battles ; a victory that would entail the additional slaughter of great numbers of their own brothers of the One Human Family ! And, the very extreme of human hypocrisy, continuing to pray for such victories notwithstanding the fact that one of the Ten Commandments explicitly states, without the slightest equivocation, “**THOU SHALT NOT KILL !**”

What are we to say regarding all the massacres, tortures, burnings, inquisitions, pillagings and persecution perpetrated in the past in the holy name of religion !

These are rhetorical questions, so we use the exclamation point realizing that it would be difficult for any human being who feels a Oneness with all life, to find suitable words for comment on such unbelievable inhuman behavior displayed by man, who contains the spark of divinity within himself.

However, if words must be used, there is only one word to explain it all : **IGNORANCE !**

No man or group of men, no people, nation or race, can be said to be willfully and malevolently cruel or evil.



---

Human beings are all motivated and act from whatever degree of enlightenment they may happen to possess at the time or from a lack of it. Each feels that what he wants or does—or what he advocates or supports—is what is best and will give him the most happiness.

But there is quite a difference between what an enlightened person deems best and what a benighted one so considers. No enlightened individual has any thought of separateness. Accordingly, he wants only what is good, uplifting, harmonious, true, peaceful, edifying and beneficial for all. And this enlightened understanding can be known only after the necessary expansion of consciousness and a deepening of spiritual insight gained in learning the lessons provided by the testing experiences encountered in repeated lives here on earth. Notwithstanding the fact that the illumined Awakening into the wondrous Awareness of the Unconditioned Absolute is in itself instantaneous; nevertheless, prior to the moment of awakening from the delirious nightmarish dream of mortal existence, there has been, whether consciously realized or not, an extensive background of many lives of preparation for that most significant Occurrence in human experience when the dualistic subject-object relationship is finally and irrevocably transcended. Obviously so vast a background must outweigh considerably the present momentary flash of earthly life in accounting for the qualities and potentialities of individual character. But Occidental thought lightly dismisses all this, while it attempts in devious superficial ways to explain the anomaly of genius and the extremely marked divergencies in the characters of individuals who are the offspring of identical parents and ancestors, and have been reared in the same environment, educated in the

same schools and received the same impartial love of an understanding mother and father.

This brings us to the Religion of the New Age. The formalized and organized religions of dogma and crystallized creedal concepts have played their part on the stage of human existence. They deserve due credit for whatever good they have done. It cannot be denied that they brought comfort to many and endeavored to raise the consciousness of the masses from the grossest of merely physical and materialistic preoccupations, to an inadequate but temporarily satisfying concept of a heaven of future rewards for an earthly life of misery and the good deeds accomplished therein. But the Religion of the New Age affirms that the only heaven and hell, taken in their real sense, exist nowhere but in one's individual consciousness; and that man must not expect rewards for any good he does—the doing of good, without any attachment or personal desire, is its own highest reward. For the Religion of the New Age is not merely another aspect of prevalent earthly bargaining and shopkeeping. It is the very spirit of Life itself.....

And so with all the other crystallized and creedalized concepts of sectarian religions. They are to go! For they are powerless to deal with and offset the unrestrained accelerated advance of our smugly self-sufficient modern science, which is now dangerously ahead of the spiritual progress of the human race as a whole. The progeny of man's intellectual brilliance, the hydrogen bombs and space rockets is not the answer to man's real problems. Man is here on this earth for nought else but his Spiritual Enlightenment. When he once awakens into the Constant Awareness of his Unconditioned Being in the Absolute, he has no further need for

---

schooling on Earth; and thus, he is no longer subject to Reincarnation and the Law of Cause and Effect.

Therefore, the aim and purpose of the Religion of the New Age is to bring Enlightenment to increasing numbers of human beings. It is the Illumined Essence of Life itself, without dogma and without creeds, teaching the Truth of Universal Oneness; and that each person is the High Priest at the altar of his own heart, in the Holy Temple of his True Eternal Unconditioned Being in the Absolute.....

---

## Replies to Questions from our Readers

(1) *Question* : God is described and defined as 'Sat Chit Ananda', Truth, Consciousness and Bliss solidified—plus 'Shakti'—Power or Energy. It may please be described in its said three fundamental aspects with its implications for the understanding of a layman reader.

*Reply* : The Essence of the Supreme Divinity cannot really be expressed in terms of human thought and language. The nearest approach to such an expression is what we find in the Upanishadic literature e. g. *Sat*-Being, *Chit*-Consciousness and *Ananda*-Bliss or Fulness. It is possessed of an Infinite Power—Power which is one with Its Essence. It is the Power which marks Its Playful Nature (*Līlā*) of Self-Delight, consisting in Self-Concealment from and in Self-Revelation to Its own Self. It represents the basic }Unity of the Static and the Dynamic by virtue of which the Undifferentiated One eternally reveals Itself as the *Many* and *Many* holds within Itself the One—not a shadow of the One, but verily the One Itself. As Transcendental it is always beyond expression and yet, as Immanent it is always the same One in every form of its multiple expression. It is self-contained as *Akṣara* (Immutable) and yet it bursts forth as *Kṣara* (Mutable) : in fact it is the synthesis, so to speak, of the two contradictory aspects—being at the same time aspectless and beyond all relations in Its absolute fundamental Integrity.

\*                     \*                     \*



of an image or idol. By this ritual a living connection is established between the image and the Power it represents. The image thereby is transformed into a "*vigraha*", that is a living focus radiating blessing and responding to worship.

Although the two lines of approach are entirely different, yet they ultimately lead to the same Goal, since the ONE who can be described as abstract reality is also the ONE who plays His eternal Play of creating, preserving and destroying universe after universe.

What is generally known as Siva Linga made of stone or any other substance, is in reality a symbolic representation of the combination of the two creative principles in nature, namely *Linga* and *Yoni*, *Puruṣa* and *Prākṛiti* or *Siva* and *Sakti*. These symbolize the positive and negative poles of creative activity, popularly conceived as Father and Mother of the universe. *Siva Linga* stands for the father and *Yoni Pitha* in which the Linga is imbedded, the mother side. Esoterically the *Pitha* or *Yoni* as such symbolizes the reflecting medium and the *Linga* reflected therein stands for the Light Divine or the Supreme *Jyoti*. It is out of the *Jyoti* that the entire creation proceeds. Beyond this Light or Linga is the Darkness of the Eternal Abyss—the Great Unmanifest.

\*

\*

\*

(4) *Question* : What exactly is the significance of realization of self, its stages of progress and the practical commandments for a worldly person ?

*Reply* ; Every man and woman wants to be happy. Yet, what actually is human life ? Short spells of happiness and enjoyment that are constantly disturbed by troubles and sorrows of every kind: fear, anxiety, sickness, death, bereave-

ment, fight, struggle, poverty, wars, famines, etc., etc. So long as man identifies himself with his mind and body and thinks of himself as an individual, apart from all other individuals and from God, he is the helpless toy of all these miseries.

In actual fact, there is only ONE. Man, like all other creatures is contained in that ONE, pervaded by Him. His true Self is divine, beyond body and mind. When he realizes his Self, which is *Satchidananda—Being* that is the root of existence, *Consciousness* that embraces and knows all, *Bliss* that is beyond the opposites of happiness and pain, he is then able to watch the suffering of the body as a spectator, without being affected by it. Realizing himself as the One who resides in all, he does not act as an individual and therefore creates no karma. He is thus liberated from the wheel of birth and death to which the individual is chained. For him there are no others, he looks on all beings as manifestations of the ONE. Consequently he knows no fear, no jealousy, no preference. He loves the criminal as much as the saint, is happy and at peace under all circumstances, desires nothing. All joy is his joy, all sorrow his own. It is a state that can neither be described in any language nor grasped by the mind. To realize the Self means to realize God and to realize God means to realize the Self.

We are told that of all creatures only the human being alone has been endowed with the capacity to know himself as what he really IS. It is therefore his duty and his calling to use this great privilege to the full. Life that has hitherto seemed senseless becomes full of meaning as soon as man aspires to his true Goal.

The first requirement is discrimination between what



is real and what is comparatively unreal. Thereby the desire to pursue what is real will be awakened and at the same time the taste for worldly enjoyments and pursuits grow fainter and fainter. One will find no more pleasure in the things and the company that used to give one delight, and seek association with the holy and wise and with their followers. Instead of light literature, books of wisdom will become attractive; rather than going to cinemas and parties one will find interest in religious gatherings and talks on philosophy. One's attitude to one's fellow-beings has to undergo a change, one should try to look on them as fellow-pilgrims on the way to the supreme Goal of human existence.

In order to make headway on the path, a competent guide is necessary. As soon as the disciple is ready, the *Sadguru* will be found. Once man has satisfied himself that he is face to face with his true *Guru*, he must understand that God has come to him in the shape of the *Sadguru*. All that he has to do is to surrender himself to Him and carry out implicitly all his instructions and orders.

---

# Mother, Kali

SAROJ

Thou art Kali,  
Gauri Thou art !  
Thou art Śiva,  
Śakti Thou art !

Thou art Love,  
Fear Thou art !  
Thou are Pity,  
Tears Thou art !

Thou art man,  
Woman Thou art !  
Thou art lion,  
Lotus Thou art !

Thou art body,  
Soul Thou art !  
Thou art life,  
Death Thou art !

Thou art creation,  
Destruction Thou art !  
Thou art God,  
Goddess Thou art !

Thou art mine,  
I Thou art !  
Thou art many,  
One Thou art !

## Matri Lila

(SEPTEMBER 20th, 1964—JANUARY 31st, 1965).

From September 20th to December 16th Mataji remained in Vrindaban, except for two short visits to Delhi (Sept. 22nd—24th and Oct. 21st—27th). Soon after her arrival in Vrindaban on Sept. 24th a new room on the upper floor of Mataji's house was opened with due ceremony, puja and kirtan. Mataji offered the room to Sri Haribabaji, who however was still in Hoshiarpur at that time, arriving in Vrindaban on Oct. 11th, the first day of Durga Puja. One of the Sannyasis of our Ashram had gone to Delhi to bring Sri Haribabaji directly to our Ashram. He was taken to his new room by Mataji before proceeding to the hall where Durga Puja was performed in the space between the two temples of Siva and Nitai-Gauranga.

The image of Durga was specially beautiful and alive. The artist from Lucknow had come to Vrindaban in person to give the finishing touches to his creation. For the whole of *Navaratri* (6th—16th Oct.) *Durga Saptah Shati* was recited daily in Gita Bhavan. The attendance during Durga Puja was enormous, many having come not only from Delhi, but from all over North India. Every evening the *Rāma Līlā* was enacted in the open air by a special party. The whole of Sri Rama's life was shown. Thousands flocked to watch those performances that ended with *Arati* to Durga Ma, succeeded by Sri Haribabaji's dally Kirtan. On *Dasami* day (Oct. 16th) the traditional immersion of the image into the Jamuna took place.

On Oct. 20th Lakshmi Puja was celebrated and the next day Mataji motored to Delhi, taking with her Sri Mukti-baba, an aged Sannyasi of our Ashram who had to undergo an operation. In Delhi Mataji enjoyed comparative quiet, since she had come without previous notice. Before returning to Vrindaban on Oct. 27th, she paid a visit to the patient at Dr. S. K. Sen's Nursing Home. We are happy to state that the Swami has since recovered.

In the spacious Ashram at Vrindaban Mataji used to give *darsana* sometimes in her room, sometimes walking up and down in the open space in front of her house, at other times in the hall. On Nov. 4th *Kali pūjā* was celebrated as usual during Divali night, Mataji remaining present throughout the function. On *Annakūt* day, over a hundred dishes were offered before the *Nārāyan Shilā* and then distributed to all.

Now preparations for the 15th *Samyam Mahāvratā* that was observed from November 12th to 18th were carried out vigorously. Like similar functions this *Samyam Vrata* also had its unique note. Holy Vrindaban was no doubt specially suitable for such an occasion. Moreover, our hall there is large enough to hold 350 *vratīs* plus visitors. The participants were housed in tents in the Ashram compound as well as in neighbouring *dharmasālas*. A good number of prominent Mahatmas and Goswamis accepted invitations to deliver discourses that covered a greater variety of subjects than ever before. Apart from the lectures on Upanishads, Puranas and the significance of *Samyam*, the history of Vrindaban and its temples, Vaisnavism, the *Ramāyana* were dealt with. Swami Akhandanandaji, Swami Chetan Giri, Swami Sarananandaji were among the Mahatmas

who blessed the assembly by their enlightening and stirring talks. Every evening Sri Haribabaji performed his kirtan followed by stories from the lives of bhaktas. Mataji sat in the hall for long hours, mornings, afternoons and evenings, even more than on former occasions. Once or twice she sang. It was an extremely busy and successful week, the rigours and hardships of which were borne with ease and pleasure by one and all. For the last few years already, two or three Westerners had joined into the *vratas* with great zeal and zest. This time the number of foreign participants shot up to 9, not counting visitors who came for a day or two. Besides the *vratis* hailing from U.S.A., France, Germany, Switzerland and Austria, Indians were present who had come from our Embassy in Moscow, others from South India and Ceylon. This *Sanyam Vrata* may for the first time be called an international one. Mr. and Mrs. Desjardins had arrived from Paris by car, not only with their seven years old daughter, but also with their son aged barely four months. He is surely the youngest European who has ever had Mataji's *darsana*. Soon after he arrived Mataji said to her tiny friend: "Do you recognize me?"

After the function Mataji remained in Vrindaban for another month. On the morning of Nov. 25th a Vaisnava sadhu from Ayodhya addressed the audience. On completing a discourse it is the custom to present a speaker with a small basket of fruit and other things. This time also such a basket was kept ready near Didi's seat. Suddenly, just as the speaker related that the monkeys were asked by Sri Ramachandra to return to their homes from Lanka, a huge monkey entered the hall by a side door, leapt across the rows of girls and women who sat in between, and as quick as lightning

snatched three bananas from the basket and bolted outside. The speaker was delighted : Hanuman himself had taken his share of the fruit. Mataji remarked : "Usually in the course of Durga Puja, *bhoga* is once offered to Sri Rama. This year this had somehow been omitted. Now Hanuman himself has come to make up for it. He has taken three fruits, one each for Rama, Sita and Lakshman." Everyone thoroughly enjoyed this amusing interlude, wondering at the same time how the monkey could have detected the fruit as it seemed invisible from outside of the hall.

The same afternoon, one of our brahmacharis visited Govindaji's temple and there found that Sri Sitaramdas Omkarnathji had arrived in Vrindaban the same morning with his party and was due to leave for Delhi the next day. On hearing that Mataji was in Vrindaban, the Mahatma at once decided to come to our Ashram. His party sang Kirtan in our hall and Sri Sitaramdas Omkarnathji gave a talk in Bengali. Everyone was deeply moved by the radiant presence of this great saint.

One day a small locket was found just outside of Mataji's house. The opinions were divided as to whether the picture it contained was of Siva or Krishna. Mataji said : "When you find the owner bring him or her to me." The locket belonged to a servant girl named Ganga, aged about 10, who had come with a lady from Agra who was staying at the *Manav Seva Sangha* next door and daily used to come for Mataji's *darshan*. Ganga had been sad and cried because she had not been allowed to accompany her mistress. She was then permitted to go with her to the Ashram, but ordered to remain outside, from where she secretly peeped into the room, eager to catch a glimpse of Mataji. Thus, when

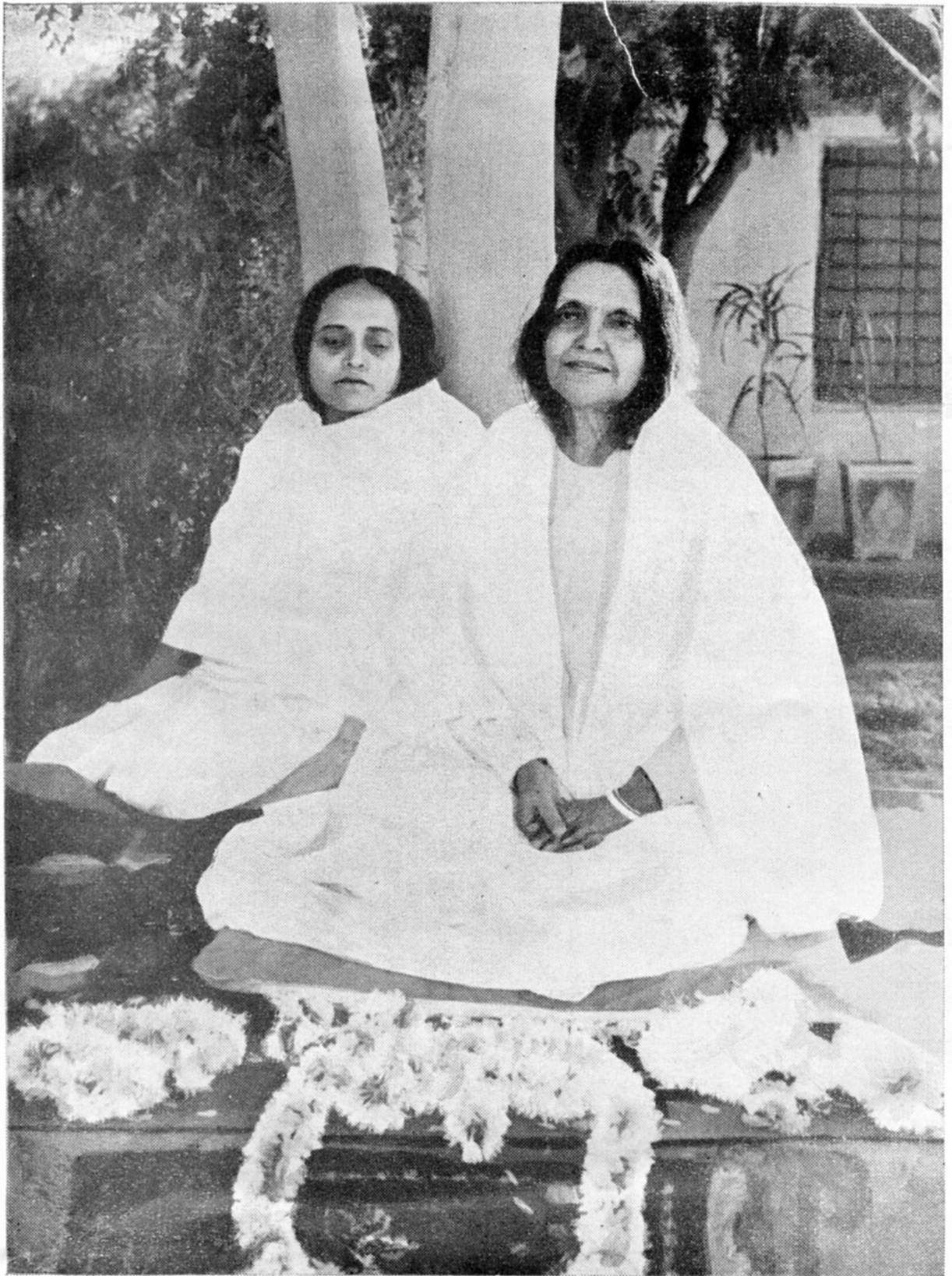
taken into Mataji's room, she was naturally beside herself with joy, but felt extremely shy. Mataji talked to her very sweetly, calling her 'friend' and asking her a number of questions. "Have you studied anything?" Mataji said. Ganga had to reply with: "No," to which Mataji exclaimed laughingly: "Then we are equals, this friend of yours has not studied anything either." Ganga's mistress later remarked that, although she did so much puja and tried her utmost to please Mataji, yet Mataji took no notice of her, while her illiterate servant girl had found favour in Mataji's eyes. Didi explained: "The person who makes preparations for the puja and scrubs the vessels also gets the fruit of the worship."

During Mataji's sojourn in Vrindaban the foundation stone was laid of a temple for Radha-Krishna near the hall. The opening ceremonies of two new houses in the Ashram grounds took place on the 9th and 14th December, the one built by Sri S. Dutt, I. C. S. (Rtd.) Secretary to the President of the Indian Republic, the other by the Maharani Satyaprem Kumari of Mysore. The latter contains a shrine dedicated to Sri Rama and is called "Rama Mandir."

One day Mataji visited the camp of Sri Prabhudatt Brahmachariji on the opposite bank of the Jamuna, where a mass gathering with Kirtan and religious discourses will continue for two months in spring. From December 7th to 15th a *Bhagavata Saptah* was held. The Saptah was followed by *Nama Yajña* performed by our Delhi Kirtan party. Mataji took active part in it and was in an ecstatic mood such as we had not observed in her for many years.

On December 17th Mataji alighted in Varanasi. She





Late Juthika Guha ( Buni ) with Mataji at the Vrindaban Ashram.

had been expected to remain there for three days only. However, to the delight of the devotees of Varanasi, Mataji prolonged her stay up to January 31st, when she left for a small place in Bengal, called Giridanga, where a Siva temple is to be consecrated in her presence in the grounds of "Niramoy," the famous T.B. Sanatorium.

After a *Yajña* on December 18th, which marked the completion of 24 lakhs of *Gāyatri* japa, performed by one of our Brahmacharis for the last two years, a quiet time followed. Mataji gave *darśana* twice daily, usually on one of the Ashram roofs that command inspiring views over the Ganges. At times Mataji would look remote, her winkless eyes gazing through everything, at—who can tell what? A hushed silence would then envelop the whole of the congregation, until Mataji would suddenly get up, smiling at everyone, distributing garlands and walking back to her room, seemingly her normal self again.

On January 14th, Sankranti was celebrated by Kirtan and a feast given to all present. That morning the foundation stone was laid of the charitable hospital which the Anandamayee Sangha intends to build on a plot acquired for this purpose near the Ashram. The next day two new halls, one of them underground, were inaugurated with due ceremony, *havan*, Kirtan and the recitation of the Durga Saptah Shati. Mataji remained present practically the whole day.

On January 18th Mataji motored to Allahabad, where she stayed for 3 nights at the Ashram of late Sri Gopal Thakur.

It is with deep regret that we report about the passing away of two very prominent devotees of many years standing, namely Srimati B.L. Jaspal, named 'Maharattan' by Ma, on October 16th in a Delhi hospital and Kumari Juthika Guha, known as 'Buni', on November 27th in Vrindaban Ashram itself. Both of them were unique in their profound love and veneration for Mataji.

Maharattan met Mataji in 1934 in Dehradun and felt at once irresistibly drawn to her. She was one of the first Punjabis that made contact with Ma and subsequently took initiation from Bhaji. Although the mother of several children she managed to go to Mataji at all times, no matter where Ma was. Soon she lost all her attachment to her family who also became devoted to Ma. Her one aim in life was to spend every moment in Ma's blissful and uplifting presence. After the death of her husband she travelled almost constantly with Mataji. In spite of her ailing body, she never tired of sitting near Mataji and gazing at her in adoration, her hands ever busy with her *japa mālā* (rosary). During the last few years, however, her failing health would prevent her from seeing Mataji except rarely. When Mataji visited Delhi in September, she expressed the desire to be in Vrindaban for the Durga Puja. In between she had to undergo an operation. Mataji sent one of her daughters who is a Brahmacharini of our Ashram to attend to her sick mother. "Bring her here!" said Mataji. But the patient's condition deteriorated and only after she passed away on Vijaya Dasami day at the age of 67, her lifeless body was taken to Vrindaban by her children. Mataji passed her hands over the body from head to foot, calling loudly three times. "Maharattan, Maharattan!" before it was taken to the banks of the Jamūna to be given over to the flames.

Buni was one of the foremost Brahmacharinis of our Ashram, well-known and loved by all. Already in her childhood she had been taken for Mataji's *darśana* by her grandparents who lived in Dacca. Later, when Mataji travelled to Calcutta, Buni's whole family became greatly devoted to Mataji. At the age of 17 or 18, about 28 or 29 years ago, Buni left her home to give her life to Mataji's service. Urged by an irresistible inner call she left her parents, decided to abjure all that the world holds good and fine and surrender herself at Mataji's feet.

In spite of her physical condition she succeeded in serving not only Mataji, but all who came to the Ashram. She was gifted with rare initiative and capacity for organization. Her departure has left a permanent gap in the Ashram and in the hearts of all who are close to Mataji. Everyone has reason to feel grateful to her for some kindness or other.

For the last so many years she suffered from heart trouble and medical science could not explain how she kept alive, since her heart and lungs hardly functioned at all. It can truly be said that she lived solely by Mataji's grace and by her deep love for her. Several times Mataji literally snatched her from the clutches of death.

On November 26th she was suffering acutely. Mataji remained in the patient's room from 5-30—11-30 p. m. Buni, as so often lately, expressed a desire to leave her body that had become a burden to herself and others. Mataji noticed that the *prāna* was tending upwards. The next morning before 10 Buni breathed her last. Mataji was called and sat by the deceased while the whole of the Bhagavad Gita was recited by a group of Ashramites in the adjoining room. This

was followed by Kirtan that continued until about 2 p. m. when the procession started for the burning-ghat. The dead body was laid on a bier and completely covered with garlands of fresh flowers. Only the face was visible. It showed a deep calm and peace, not a trace of the suffering she had gone through in the preceding night was left. Group photos were taken of the deceased with Didima, Didi and all the Sannyasis and Brahmacharinis of the Ashram. In Buni's room the reading of the whole Ramayana was started by the Ashramites the next day, followed by a feast given to Brahmans and Kumaris in her honour the day after. Mataji requested the Brahmacharinis to observe silence for three days in Buni's memory and perform all Kirtan and prayers in her room during the following week.

x

x

x

Mataji is expected to reach Rajgir on February 5th and remain there over *Sivaratri* (March 1st). A new shrine for Siva is to be consecrated in our Rajgir Ashram on this occasion. For *Holi*, 17th March, Mataji has accepted an invitation to Hoshiarpur by Sri Haribabaji. Didima's *Sannyasa Utsava* is to be celebrated on April 13th in the Varanasi Ashram and Mataji's birthday in the Ranchi Ashram from May 2nd.