

## CONTENTS

### English Section

1.	Matri Vani	...	...	...	55
2.	Conversations with Sri Sri Anandāmayi Ma—Gangacharan Das Gupta	...	...	...	58
3.	Quintessence of the Yogavasistha —Dr. B. L. Atreya	...	...	...	64
4.	Sacred Places of Kashmir, Jammu and Ladhak—A devotee	...	...	...	68
5.	Guru Nanak's Sikh Religion —Prof. A. N. Ghose	...	...	...	74
6.	My First Meeting —Pt. Jiyalal Kaul Jalali	....	...	...	80
7.	Evolution of Matter—D. S. Mahalanobis	...	...	...	83
8.	The Sphere in Religion —Elwood Decker	...	...	...	92
9.	Matri Lila	...	....	...	99

---



*Just as there is a veil of ignorance for the individual,  
so there is also a door to Knowledge.*

## MĀTRI VĀNI

There are two kinds of restlessness : one due, to worldly activity and the other, the restlessness to advance on the spiritual path. The latter is the very means to real peace. He who is peace, *Atmā*, God—He becomes known. Only when there is intense hankering after it, Supreme peace will be found. Eternal bliss is also one and the same thing.

\*

\*

\*

By one's own doing want is created and by one's own doing this want will again be removed. You yourself have to actively aspire after Self-realization. Having chosen to feed upon the objects of the senses, you by your own volition thereby gradually move towards the realm of death. Become a taster of ambrosia, father, feed on the immortal ! Tread the path of immortality where no death, no disease exist.

\*

\*

\*

Only if there is a spirit of service can God be served. When the intelligence is clouded by delusion, death is the outcome. His Law is very wise. Therefore I say let everyone undertake the pilgrimage to the Highest—the pilgrimage by which all travelling comes to an end. Time must not be wasted in idle pursuits. At every moment remain engaged in the meditation on your true Self. Do not allow your mind to dwell on the fleeting. Because it is said that where *Rāma* is not, there is *Be-aram* (disease). *Rāma* means *Atmārāma*, delight in the Self, repose in the

Self, the essence of Peace, the essence of Knowledge, the Self in its own nature.

\*

\*

\*

The action that aims at God is alone real action, all the rest is activity belonging to the path of death. The contemplation of the Self takes one in the right direction. Worldly pursuits lead to His manifestation as absence. Everything, with the sole exception of the thought of God is useless—wrong action. Man's duty is to become steady in the practice that helps toward the revelation of his own true Self.

\*

\*

\*

Man appears to be all want—it is by contemplating want that want is earned. Therefore it is incumbent on man to contemplate his real nature. Otherwise there will be want, wrong action, wrong aiming, misfortune, death. HE is the Self reposing in Itself. In coming and going as well as in true Being is He alone. The blissful Self am I. I have to become established in Knowledge. There is none but you and you and you alone. You are present in everything whatsoever. You are He Himself. In the infinite many there is He alone—am I alone.

\*

\*

\*

To invoke Him does not go in vain. So long as you do not receive any response, continue to call out to him. Is it not your own Self to whom you are appealing? And it is your own Self whom you have to realize. By ceaseless prayer He, who is whole, who is undivided is reached. It is your own Self (*Ātmā*), the heart of your heart, your dearly Beloved to whom you are praying. The prayer to Him, by which the conflict between renunciation

and enjoyment is dissolved, that prayer must become dear to you.

\*

\*

\*

There are many kinds of action that lead to death and misfortune—that do not take one in the right direction. From darkness one proceeds to even deeper darkness. Why this should be so cannot be explained. It is His play. As one sows, so one reaps.

\*

\*

\*

For long enough have you given your thought to worldly matters, now turn your mind towards the Eternal. Look, gradually the path will become clear to you and the thought of worldly things leave you as well. It is fated to disappear. The veil of ignorance will also wear out slowly. The One Who IS, is eternal : what is fleeting must needs be destroyed.

\*

\*

\*

By God's name sin is vanquished. There is a saying that it is impossible for man to commit as many sins as can be annulled by God's name. Just as a single spark of fire can consume more things than you are ever able to accumulate. By the contemplation of God, by the endeavour to approach Him, all your sins will be obliterated. The destructible will be destroyed and Reality stand revealed.

\*

\*

\*

When you turn to God in order to be liberated from your desires for sense objects, your inner strength will grow. You must take to some spiritual practice. Keep yourself bound to meditation on God — whether you are able to concentrate or not. There is hope that some time or other you will get interested and also remain absorbed in it.

— — —

## Conversations with Sri Sri Anandamayi Ma\*

GANGACHARAN DAS GUPTA

*Question* : Mataji, is a vision of God possible in these days ?

*Mataji* : Why in these days ? It has always been possible.

*Question* : I mean direct vision with our eyes.

*Mataji* : A vision as clear as daylight. There is no doubt about it. It is His nature; if you call Him He is ever ready to appear. He manifests Himself visibly, it is on this account that there goes a saying that *Bhagavan* (God) is ever at the disposal of his *bhakta*. It is the nature of a living being to create life. The human soul is called *jīvātmā* and not *Paramātmā*. The *jīva* moves in a closed circle of birth and death. In a stagnant pool germs of life thrive and develop into living beings. Strain that water through a filter and it will be pure. There was pure water originally and it becomes pure again. So *jīvātmā* is in reality *Paramātmā*. It is *Atmā* all along, before and after.

The belief that God does not exist in you is the chain by which the *jīva* is bound; it is the smoke screen called *māyā* that covers your real Self. Remove it and God will stand revealed in all His glory.

*Pitāṅgī*, there is no peace in the world. You get just a drop of happiness in your family life and your face beams with joy. When it is gone there come sorrows and doubts and despair. A child is born and there are shouts of joy. When it passes away, darkness clouds your mind. All your happiness has turned into mourning. Pain and pleasure

---

\* Reprinted from Ananda Varta. Vol. I/3 ( 1953. )

go together like your body and its shadow. Such is human life.

How to avoid this dilemma, this swinging of the pendulum between happiness and misery? You lose yourself in the little happiness you obtain in your worldly life but care not at all to discover the source from which all happiness springs—which is called *Paramānanda* (Supreme Bliss). How long will you move in a vicious circle in this way? Choose one line of spiritual practice. Can you hope to indulge in all the enjoyments of the world and capture at the same time the supreme source of joy by living a worldly life?

There must surely be a way to find the source of supreme happiness. You all desire it. *Ananda* is the very essence of your life; you are by nature pure and immortal; *Jñāna chit* is the sole basis of your being.

You don't want ignorance and affliction nor decay and death, because you are by nature enlightened, blissful, immortal. But the course of events in the world gives a different turn to your life and this causes you grief and despair. You are not asked to retire to the forest or to become inert, unresponsive like a stone to what goes on about you.

You have to start your search from the position God has placed you in. If you repair to the forest let your mind feel that it is your own home for the time being. From there the way will open out to a higher life. Look upon your son as *Bāla Gopāla* (the child Krishna), your little daughter as *Kumāri*, your wife as *Griha Lakshmi*. Don't do any harm to anybody. Let the attachment you have developed for people around you diminish to its minimum limit. When the call comes for your final exit, all the ties of your life will have to be snapped up and you won't have a moment's delay. Why do you weep? Don't you see that this world is only a *dharmasāla* (traveller's inn)? We meet people there who are on the way. The goal of your

final re-union is the Self (*Ātmā*). Forgetting this you identify yourself with your own body and that is the root of all bondage, of all the miseries of life. World means perpetual motion, and the ego is that which is bound. You want to know your birth-right. You desire to be free, to throw off your chains. Try to inquire from where you have come! When the body is seriously ill, the thought of your son, wife, brother or friend vanishes. You are engrossed with the sole idea of saving yourself. From this you can see that your self is the highest object of your love. The Self is none other than *Rama* who dwells in everyone of us. Animals spend their lives enjoying only food and sleep and procreation. But how should a human being pass his life?

Just as there is a veil of ignorance over you all, there is also a way to escape. Gird up your loins and say: "I must try my best to find a way out!" This will-to-be-free is your sheet anchor. "God is and I must find him" should be the motto of your life. See that not a single breath is wasted on worldly pursuits.

*Haribhajan* or worship of God is one way that should lead you to His presence. It does not mean that there are no other ways. You can go to the station from every house in the locality. What is important is to stick fast to one way and march. Let truth be your refuge. For God is Truth. Abide by truth in all matters of life and God will stand revealed. He is Truth, Knowledge, Beauty. You have such a fine body; God forbid that such an asset be wasted with the poison of the feeling of worldly enjoyment!

Mother continued: "This little girl of yours, *Pitājī*, implores you all to choose one path, here and now. You must not nibble away your time in idle pursuits. You cannot be sure of the next breath. It may stop at any moment. At all times think of the One. This will give you peace. When we desire things of the world we obtain them easily. In your quest of Him do not pray for anything except His



grace. He is indivisible, perfect, complete—the one goal of all men.

*Question* : In what part of the body is the heart-centre located ?

*Mataji* : Is there any place in the body where it is not ? Think of a tree : from the roots right up to the leaves—all was contained in one seed. Is there any spot in the tree from where a branch cannot shoot up and put forth flowers and fruits ? The seed that you sow in the soil lies potentially everywhere in the grown-up tree.

*Question* : There are centres of sight and hearing in the body. Is there not any spiritual centre where God reveals Himself ?

*Mataji* : Just as in the tree there are centres of circulation, of rest, of expression, such centres are everywhere in the body.

*Question* : Does the word 'centre' not mean the heart of something ?

*Mataji* : (laughing) Let it be the heart then. Wherever God reveals Himself that is the heart. It is one and many at the same time. One person says : "My heart is here !" Another says : "It is there !" But what is called 'heart' is one in reality.

*Question* : The *Sāstras* tell us where the heart lies.

*Mataji* : *Pitāji*, you have not taught your daughter the *Sāstras*. The location of the heart is at one place. According to popular belief it lies in one's breast.\*

*Question* : When the heart fails, is it not all over with the man ?

*Mataji* : The heart that fails and the heart centre are different things. The point from where the physical organ originates is its centre. But everywhere in the tree.

---

\* Note the difference between the physical organ called heart (हृदयम्) and the heart centre (हृत्सम्).

you find the potential seed. From this point of view the heart is everywhere : One expanding into Infinity—Infinity condensing into One. The point from where 'life unfolds' is your heart.

*Question :* How does the seed come into being ?

*Mataji :* It is He expressing Himself as seed. There is no seed without Him.

*Question :* In the *Srimad Bhāgavata* what is the secret of His *Lilā* ? Why does He enter into *Lilā* ?

*Mataji :* In all walks of life these questions crop up : Whence ? How ? What ? Why ? To solve the riddle what have you to do ? When you observe a thing directly with your eyes, your query ceases to disturb you. Direct Vision of the Divine is what is wanted. One who is ignorant has no questions to ask ; one who has reached the Goal has no questions to disturb his mental poise. But one who studies, one who is on the way has queries and problems. What is the *Bhāgavata* ? *Bhāgavan* (God) and *Bhāgavata* (His expression ) are one and the same. All the expressions of his *Lilā* in forms and modes of being are in the *Bhāgavata*.

*Question :* Why did He express Himself as He did in His *Rāsa Lila* ? Does it not minimize His dignity ?

*Mataji :* This body has no personal opinion to offer. *Bhagavān* staged a play with Himself in these *Lilās*. Some call it His *māyā* or power of illusion. He splits Himself into two. One cannot play with oneself. There must be two or more. So He divides Himself into these forms to intensify His Divine enjoyment by the game of union, separation and re-union. His counterpart in the game is His own *Swarupa*, *Śakti* or *Māyā Śakti*, which is ever present in Him and under His control. It is said that during the *Lila* of *Rāma* the *Rishis* desired to enjoy union with Him. But He promised such union when He would incarnate as *Krishna*. All are the creative activities of God ;

thus He delights, in His play. He has absolute power to do as He pleases. All are His own images.

*Question* : At one place in the *Gita* we are asked to engage in *Karma* or perform sacrificial rites and at another place to give up *Karma*. How are we to reconcile these two contradictory injunctions ?

*Mataji* : Judge for yourself at what stage you are, when to practise sacrificial rites and when to give them up, throwing yourself wholly unto His mercy. These are different stages with their appropriate duties and responsibilities. If you are asked to rely absolutely on Him, is it possible for you to do it all at once ? You have to train your mind and body by constant practice and to purify yourself by spiritual exercises. Read the *Bhagavad Gita* every day. You will find God revealing Himself through His words recorded there. A doubt may arise in your mind : "How can words reveal Him?" You know before the *Gita* is read the book has to be worshipped. By "book", His words and their import are meant.

As you continue to practise day after day, you will gradually reach a stage when absolute reliance on God will be your final achievement. There is nothing higher than that.

This body tells you again : read the *Gita* daily and do some spiritual exercise, you will find answers to your queries revealing themselves in your mind. If your desire to know Him is sincere and earnest and comes directly from the heart, the solution must come. It is inevitable.

Without steady concentration on one aim no result can be achieved. The word *ekāgra* (one pointed) is a combination of *eka* (one) and *agra* (pointed). Our mind is the swiftest thing in creation. Let the mind move at its own speed constantly towards the One Aim which is God. He will shine forth. As long as He is not revealed through His words in the *Gita*, never give up the practice of reading sacred texts.

# Quintessence of the Yogavasistha

DR. B. L. ATREYA

## Practical Self-realization.

Knowledge, for Vasistha, is not merely an intellectual affair. It must be lived, otherwise it cannot stay. We have not only to know, but also to be and to feel and to expand *pari passu*. To truly know the Absolute, we have to expand into the Absolute (VIb.22.1.5) How actually to effect this expansion is therefore as important a problem as to know the nature of Reality. The practical method of Self-realization is called Yoga by Vasistha. (VIa. 13.3 ; VIa. 128. 50-51). This Yoga is a process along two lines, namely, denial of individuality, which is the same as limitation and imperfection, and affirmation of the Self, which is Perfection and Peace. As our individuality does not consist only of intellect but also of feeling and activity and as the Self is not only Absolute Consciousness, but also Absolute Peace and Bliss, the practice of Self-realization may proceed along three ways or any one of them, for they are only three aspects of the same process, namely (1) Intellectual conviction of not being an individual, but of being the infinite Absolute (*Brahmabhāvana*). (2) Negation of desire, attachment, like and dislike, of imagining to get this or that, of possessing this or that, and of feeling to be an individual, etc. — all of which are various aspects of our affective nature. Along with this negative process, we require positive cultivation of equanimity, universal brotherhood, cosmic feeling of oneness with all beings and love of the Self verging on ecstasy. (3) Practice in stopping of the perpetual activity of life manifesting itself in the constant rising and setting of the vital current (*prāṇa*), which is an external expression of our being in perpetual flux internally. This stopping of

the activity of the *prāṇa* can be brought about by practice in lengthening the usually unnoticed moments of rest which occur when one current of the vital breath has set in and the other has not yet taken its rise. This moment of rest in breathing activity corresponds to that experience of rest in consciousness, however fugitive it may be in our ordinary life, when one idea has ceased to occupy the focus of consciousness and the other has not yet appeared therein. (Vasistha Darisanam, pp. 204-237; The Philosophy of the Yogavasistha, pp. 434-488).

### Seven Stages on the Path of Self-realization

Although in reality the Self is ever realized and the individual ever identical with the Absolute, yet from the point of view of the individual himself, it is a gradual process which may extend over any length of time or over several lives of the individual in accordance with the intensity of his aspiration and the earnestness of his efforts. Several stages may be marked on this progressive path of evolution of the individual consciousness into the Absolute. Vasistha notices seven. The first stage is when the individual, having come to the consciousness of the evils of individual and selfish living, aspires to transcend it (*Shubhechchha*). The second, when he philosophizes over and investigates into the nature of the Self and the world (*Vichāraṇa*). The third, when on account of the knowledge of its ultimate unreality revealed by philosophical thinking, the individuality (mind) becomes less and less assertive and is little experienced (*Tanumānasa*). The fourth, when the aspirant begins to feel the being of the real Self within him (*Sattavapatti*). The fifth, when clinging to the objects of the world is finally given up by rising above all desires (*Asamsakti*). The sixth, when all things are realized to be unreal from the absolute point of view (*Padarthabhāvana*), or (according to another reading) when the individual affirms himself to be the Ultimate Reality (*Padaratha-bhāvana*). And the seventh, the

mystic experience of being one with the Reality in consciousness ( *Turiya* ). This is the last door which opens into the unspeakable *Nirvāna*. Those who live at the 7th stage are called *Jivanmuktas* ( the liberated living ones ). After the death of their physical body they enter the disembodied liberation ( *Videha-mukti* ).

### The Life of Liberation

The person who has become liberated from individuality and is still living is called a *Jivanmukta*. His way of living is described in great detail in the *Yogavasistha*. For want of space we shall quote only a summary statement of the life of *Jivanmukti*, made by us elsewhere. "He or she (for we must remember the *Yogavasistha* is not prejudiced against the fair sex and admits that women have an equal right to be liberated) is the happiest person on earth. The *Jivanmukta* is neither delighted in prosperity nor dejected in distress. Outwardly discharging all the duties of life, he is free within. He is free from the bonds of caste and creed and is polite and friendly to all. He is busy with the affairs of life, but is free from desires. He has nothing to attain, nor has he anything to give up. He is in solitude even in the midst of worldly activities and is always above the turmoil of life. ( *The Philosophy of the Yogavasistha*, p. 72 ) "Having seen him, having heard about him, having met him, and having remembered him, all creatures feel delighted. ( *V. 39. 54* ). He has no longer any struggle for livelihood. The guardian angels of the world protect and support him, as they do the entire cosmos ( *IV. 32. 38. 39.* )" ( '*Yogavasistha and Its Philosophy*', p. 47 ).

### Nirvana or the Final Liberation from the World Experience

Such a man ( or woman ) is no longer bound by the universal law of Karma to undergo another birth or experience another objective world as a consequence of his

thoughts and activities in this life. He is outside the pale of the law of Karma, because only those acts, mental or physical, have to germinate or fructify into future lives and experiences which are done with a motive, with a conscious desire to attain or avoid something. But the actions which are performed spontaneously, without any desire, motive or attachment, are above retribution, fructification and bondage. ( VIa. 87. 19. 21; VIb. 199. 7. 33; IV. 38. 16. 17). Thus the sage who has transcended all desires, is free from attachment and is above selfish willing is beyond the pale of the law of *karmaphala*. He is not bound by any of the actions done in his freed life to experience its consequences in this or any other life (VIa. 10. 31; VI a. 2. 43; V. 42. 14 ). His personality ( mind, individuality, finitude, etc. ) will be dissolved in the infinite ocean of Bliss, after the death of the present body—the effect of his previous *sankalpas* (IV. 42. 13). It has also to be noted here that according to Vasistha. “It is not necessary or compulsory that the liberated individual should totally cease to continue as an individual ( after the death of the physical body ). He may or may not do so. Some freed sages continue to exist as individuals, of their own accord, and take part in the Cosmic activities, disseminate knowledge and help other individuals in working out their Liberation. Vasistha, Krishna and Buddha are some examples.” ( The Philosophy of the Yogavasistha, p. 548 ) The kernel of Liberation according to him is conscious realization of complete oneness with the Brahman. It makes little difference whether this occurs in an embodied state or in a disembodied one ( II. 4. 5 ) ( Ibid, p. 548 ).

---

# Sacred Places of Kashmir, Jammu and Ladhak

*by a Devotee*

Kashmir with Jammu and Ladhak forms the northernmost state of India. Situated on the mighty Himalayas it is the head of the holy Aryavarta, the crown of India and an elysium on earth.

According to the ancient scriptures, the Himalayas were under water long, long years ago. In that water there lived a demon called Jalodbhaba, who committed atrocities in the neighbouring regions. The gods and the goddesses killed this demon, desiccated the water, opened up the valley and bequeathed the beautiful land to the great sage Kashyapa after whom it is called Kashmir.

He performed meditation for thousands of years. Indeed Kashmir is a place "very suitable for meditation." The Nagas (divine serpents), which are much respected and worshipped in Kashmir, are said to be the descendants of the great sage Kashyapa.

There are many references about Kashmir and its rivers and mountains in the Vedas and Puranas. Lord Narayana incarnated in Kashmir as the great Fish (*Matsya Avatār*) in order to save the Vedas from destruction during the great deluge which occurred in ancient times. Later the Lord incarnated as the great Boar (*Varāha Avatāra*) here in order to save the earth from the clutches of the mighty demon Hiranyaksha.

It is said that the throat and the right ankle of the dead body of the goddess Sati, wife of Lord Shiva, fell somewhere in Kashmir and Ladhak. The goddess Shārdadâ, one of whose other names is Saraswati, is ever present in the sacred soil of Kashmir which in ancient times was referred to



Shāradā Desha, the land of Shāradā. The actual spot which is the seat of the goddess is called Shāradāpith. It is in Shārdi village, now under the occupation of Pakistan.

From ancient times till 1342 A. D., Kashmir was ruled by the Hindu and Buddhist kings. From 1342 to 1818 A.D. it was ruled by the Muhammadans, who demolished most of the famous ancient temples of Kashmir. In 1819 A.D. it was conquered by the Sikhs and from 1892 A. D. till independence, it was under the protectorate of the British. After independence a part of Kashmir was invaded by Pakistan and, as a result, a portion of this holy land is still under Pakistan's occupation.

There are many sacred spots and shrines in Kashmir. Although the ancient temples have been ruined, partly due to the ravages of time and mostly due to the fanaticism of alien rulers, yet the spots are there, no one could snatch them from the bosom of mother earth. The places have not been forgotten. Tradition, as everywhere else in India, preserved them from generation to generation. New shrines, though small, have sprung up in many of these places, and pilgrimages have been restored whenever peaceful conditions prevailed.

In the paragraphs that follow, a very modest attempt has been made to narrate in brief about the sacred places and shrines in Kashmir, the holy mountains, lakes, pools and springs, which are regarded as the emblems of gods and goddesses by the followers of a faith that sees the omnipotent God manifested in all good things of life and nature. Some quotations from ancient scriptures together with their English translation have also been given.

### AHRĀBAL

Ahrābal is a celebrated waterfall formed by the Veshan river in a rocky gorge situated at a distance of about ten kilometers south-west of Shupiyan, which is about forty-six

kilometers south of Srinagar. It is about three kilometers south of Sedan village.

The waterfall is regarded as very holy.

इमा आपः सर्वेषां भूतानां मध्वासामयां सर्वाणि भूतानि  
मद्बु यश्चायमास्वप्सु तेजोमयोऽमृतमयः पुरुषो  
यश्चायमध्यात्मं रैतसस्तेजोमयोऽमृतमयः  
पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥

“These waters are like honey for all beings, and all beings are like honey for these waters. The shining immortal person who is in these waters and the shining immortal person who is ensouled in oneself and is existing as the seed—he is indeed just this Self, this Immortal, this Absolute, this All.”

### AMARĀVATI

Amarāvati is a small sacred stream situated at a distance of about twenty-five kilometers north-west of Srinagar in the Kashmir valley. It falls into the Mansabal lake at its northern extremity. The ground over which it flows looks like a foaming cataract.

The stream is sacred to Karkotaka Nāga who turned its waters into milk. Karkotaka Nāga is held in great esteem by the Hindus. There is a reference about him in the story of Nala and Damayanti in the Mahābhārata. The utterance of his name destroys all sins.”

कर्कोटकस्य नागस्य दमयन्त्या नलस्य च ।  
ऋतुपर्नस्य राजर्षेः कीर्तनं कलिनाशनम् ॥

“The recital of the names of Karkotaka Nāga, Damayanti, Nala and the king Rituparna destroys the evils of Kali.”

\* Brihadāraṇyakopaniṣad, Second chapter, fifth ‘Brahmana’, second mantra’.

## AMARNĀTH

The shrine of Amarnāth is situated in a picturesque cave of the Bhairabghāti range of the Himālayas at a distance of about one hundred and forty-two kilometers east-north-east of Srinagar by road. The cave is on the western side of a snowy peak, locally, called Kailās, nearly 17,300 feet high. The cave is at an altitude of about 13,000 above sea-level. It is about fifty feet long, fifty-five feet wide and forty-five feet high. A small stream called Amara-gangā flows by the left side of the cave.

The Shiva-linga in the middle of the cave shrine is formed by nature due to the freezing of water which oozes from the rock day after day till it attains its full size on the full moon of Shrāvana when the special worship is performed. Two other images of ice, one of the goddess Pārvati and the other of Ganapati, are also formed inside the cave.

It is said that in ancient times some devoted people approached the great sage Bangrish and requested him to tell them the quickest way of attaining salvation (moksha). The sage told them to go to Amarnāth and worship Lord Shiva there. As advised by him they proceeded on a pilgrimage to Amarnāth but were unable to reach the sacred spot because of the demons (*Rākshasas*) on the way. They therefore returned and told the sage about this. He then advised them to pray to Takshaka Nāga, the divine serpent-king of the Nāgas, for safety. Accordingly the devotees prayed to Takshaka, who, pleased at their devotion, gave them the staff of Lord Shiva and asked them to carry it on their way to Amarnāth so that the *Rākshasas* might not be able to harm them. The devotees then safely went to Amarnāth, worshipped Lord Shiva and attained their objective. The practice of carrying a staff, which is locally called *chhari*, by the pilgrims on their way to Amarnāth is still in vogue. The following important places fall on the route to the shrine.

1. Pāhālgām. It is a picturesque town situated ninety-seven kilometers east of Srinagar by road. It is about 9500 feet above sea-level. At Mamal near Pāhālgām there are the ruins of an ancient temple of Shiva called Mammeshwara.

2. Chandanvāri. It is only thirteen kilometers from Pāhālgām.

3. Shesh Nāg. It is a sacred mountain lake situated at a height of about 11700 feet above sea-level at a distance of about eight kilometers from Chandanvāri. Pilgrims bathe in its deep blue waters.

4. Wāvjān. It is about 12,200 feet above sea-level situated at a distance of only five kilometers from Shesh Nāg.

5. Panchatarani. It is a confluence of five rivulets at a height of about 12,800 feet above sea-level. It is thirteen kilometers from Wāvjān. Amarnāth is only six kilometers from here.

According to the *Amarnāth Mahātmya* ( the book describing the glory of Amarnāth ) the goddess Pārvati was once alone in Kailāsh. At that time the sage Narada came there sthit. In order to create a quarrel he told the goddess that Lord Shiva himself, was immortal but he purposely had not made her ( Parvati ) immortal. Pārvati was very sad to hear this from the sage. When Lord Shiva returned to Kailāsh, he, finding Pārvati in that state of grief, understood it to be the doing of Nārada. He tried to pacify the goddess by all means. When Shiva agreed to give her what she wanted, Pārvati requested Shiva to teach her the very essence of all knowledge so that by listening to it she could become immortal. Shiva agreed but said that such an invaluable talk could only be given at a very lonely place so that no one could over hear it. The Lord with his consort then came to Amarnāth, struck the mountain with his trident and the cave was formed. Both of them then sat inside the cave and Lord Shiva got absorbed in *samādhi*. After awaking from

that state of infinite bliss the God said to the goddess, "I am now beginning that sacred talk by listening to which you will become immortal. Please utter the word 'hum' at every stage of the narrative so that I may know that you are following it". Pārvati gave her assent and the talk began. Soon after Pārvati fell asleep and could not indicate to Shiva by uttering 'hum' that she was listening. At that time there was a parrot in that cave. The bird in its previous life had been a virtuous king, who due to the curse of a sage had become a parrot in the next life. The bird was all along listening to the talk. When Pārvati fell asleep the parrot, fearing that Lord Shiva might discontinue the talk, began to cry 'hum' at every stage of the narrative. When Lord Shiva finished his talk, he was surprised to see that Parvati was asleep. He then woke her up and enquired from her whether she had heard all he had said. Pārvati sorrowfully replied that she had not. Shiva then wondered who had uttered the word "hum" and had listened to his immortal talk; looking around in anger he perceived the parrot and ran after it with his trident. The bird flew away in fear for its life, and seeing the wife of the sage Vyasa on the bank of the river with her mouth open while performing tarpan\* entered into her body through her mouth. Lord Siva had no alternative but to control his anger and he left the place. The parrot is said, to have been born as the famous Sage Shuka, the son of Vyāsa.

When pilgrims visit the shrine they very often see one or two pigeons fluttering in the cave. This is regarded as a good omen. The *pāndas* (priests) of Amarnāth say that the pilgrimage is considered successful after seeing the pigeons. In olden days a Muslim shepherd first saw a pigeon here and then discovered the cave shrine. Only after this happened, Amarnath became a place of pilgrimage. For this reason the descendants of that Muslim shepherd still get one fourth of the collections, which the pilgrims offer to the deity at Amarnāth. (To be continued)

\* Tarpan is religious offering of water to the deceased relatives.

## Guru Nanak's Sikh Religion

PROF. A. N. GHOSE.

Dense forest. A thick veil of solitude enveloped in darkness. All still, all silent. Endless, ghostly. A forlorn passer-by gliding along with slow steps on the dismal forest path. He hears a distant call, he shudders.

*Question* : What can I do for you ?

*Answer* : I pray for *Mukti* (liberation).

*Question* : But what is your promise ? What can you sacrifice ?

*Answer* : Why, my life is ready for the sacrifice, for its attainment.

*Question* : Life ! It is insignificant. Anybody can sacrifice it. Anything more ?

Again silence, pin-drop silence. The passer-by stumbles. He is bewildered. He mutters; "Even sacrifice of life is not sufficient to attain liberation ? O my Lord !"

It is pitch dark. Long extended deep forest valley—endless. He stands face to face with the Infinite. Beside himself with despair, he suddenly drops down senseless. He is in the lap of Mother Earth. He sleeps peacefully and dreams—liberation. Liberation ! He hears a *mantra*. A gentle hand touches him. He dreams : "Liberation is greater than life, and it is attained by *bhakti*."

This was the inspiration of Guru Nanak, this was his life long slogan to his disciples and to the world, this was the Sikhism of Guru Nanak, the pious founder of the Sikh religion.

To think of Guru Nanak one has to go back to the 15th and 16th centuries in the history of India, the age in which he was born. It was an age of ignorance and strife. The advent of Islam had shaken Hindu society to its very

foundations. The temples were turned into mosques and the Hindus indiscriminately put to the sword. The Moham-  
medan conquerors raised pyramids of human heads as they  
advanced from one place to another in their victorious  
career. The Punjab was the centre which was much affected  
when the "firmness of the Islamic government was acutely  
felt." It was a time of unrest, the religious pursuits were  
mostly formal. Nanak's pious heart revolted. He uttered  
in deep despair : "Men are men only in appearance, in be-  
haviour they are dogs\*." It is found in history that "the  
unity of the Godhead was lost in the worship of numerous  
*Avatāras* and divinities, *pirs* and *dāryahs*. Pilgrimages and  
empty ritualistic practices had taken the place of real devo-  
tion; blind faith and superstition had driven away the  
search after Truth, The *Brahmins* and the *Mullas* wrangled,  
social and political inequalities reigned and there was strife  
everywhere."

Nanak was restless and cried out : "There is no  
Hindu, no Mussalman. How will deliverance come?"  
About the Brahmins he says : "You Brahmin, you wear a  
loincloth yet you earn your living from the Mlechhas". And  
about the Mohammedans : "You devour men, you Muslims,  
yet you recite the Namaz !" Nanak's message was definitely  
Upanishadic, i.e. faith in One God and he was dreaming of  
universal brotherhood. His declaration was, "Everybody  
is primarily a man and only afterwards a Hindu or Mussal-  
man." He wanted to organize a Band of Pious Warriors  
who would be revolutionary in action to convert the hypo-  
crites and the fanatics to the path of righteousness. In the  
opinion of the English critics, Sikhism was almost like a  
church religion, which wanted to get rid of the dry formal-  
ities of the existing creeds. It may thus be compared to the  
cult of Gautama Buddha of the olden days and to the  
Theosophical teachings of modern times. When Guru Nanak

---

\*Ref. Macauliffe cp cit. Vol I, pp. 75-76.

visited Sheikh Brabun at Pak Pattan, the latter asked : "There is only one Lord and two ways; which shall I adopt and which reject ?" In reply Nanak said : "There is but one Lord and one Way; adopt one and reject the other. Why should one worship a second who is born and dies ? Remember the one God who pervades sea and land."

He wanted to save humanity from *avidyā* and *himsā* (ignorance and hatred), his mind was not only reactionary, it was also revolutionary, though it was saturated with the nectar of heavenly devotion to the Name of the One, the Supreme Cause of the universe. The singing of the Name as we call *Nāma Kīrtana* in Hindu religion is pure and simple and brings communion with God and this Name and Word is the essence of the Sikhism founded by Guru Nanak. He goes beyond Hindu Vedanta and says : "Purity is the supreme test of true religious life and this purity is inward devotion. Impurity of mind keeps man enmeshed in worldly desires and he pays the price for his indiscretion by sufferings through repeated rebirths."

So Nanak's religion was a religion of faith and devotion for God and in this bhakti cult he was influenced by contemporary reformers, such as Ramanand, Gorakhnath, Chaitanya, Kabhir, Vallabh etc. His inspired mind wanted to bring about a wholesale reform of the age of conventionalism hypocrisies and superstitions.

There is a school of critics, both Hindu and Mohammedan, which remarks that Nanak's idea was destructive and that he wanted to establish his new faith in disregard of the ruling religions of the time, and we find such statements also in Sikh literature. But the historians do not support this view. According to them Nanak was neither against Hinduism nor Mohammedanism. He was against the hypocrites of all religions and had no mercy for them. Mohsin Fani says : "Nanak praised both the Hindu as well as the Muslim religions, their *Avatāras* and Divinities, but he knew that their objects of veneration were created and not creators and



he denied their descent from Heaven.”\* He says : “The more one wandereth in pilgrimages the more he bableth,” his criticism is directed more against the man than the practice itself. “One *Māyā* in union with God gave birth to three acceptable children. One of them is the Creator, the second the Preserver, the third the Destroyer. This is the Trinity in toto, but God directeth them by His orders.† By hearing the name of God, man becometh as Siva, Brahma and Indra.”‡

“The thousands of Purānas and Mohammedan books tell that in reality there is but one Principle.....If God can be described by writing, then describe Him, but such description is impossible.§ “The four Vedas.....came down from the High under the orders of the Lord God.”|| He advised Mian Mithan. “Act according to the Koran and thy sacred books.”\*\* “What availeth thee to read the Vedas and Puraṇas ? It is like loading a donkey with sandal wood whose perfume he valueth not.”

From the above (mostly gathered from his own writings) it may be safely concluded that he had no disregard or hatred for Hinduism or Islam. History also supports “that his idea was neither destructive nor revolutionary.” He did not believe in the caste system. He said : “Even an outcaste with real devotion to God is superior to the Brahmin without devotion.” Guru Nanak was an eager student of the medieval bhakti movement which believed that “the supreme impulse of love dominates everything. Love preaches equality and the question of caste does not arise there. “Nanak came not to kill but to heal, not to destroy but to conserve”.

\* Debistan, Vol II, pp. 248-249.

† Ref. Japaji

‡ cp. Mundakopanishad : “He who knows Brahman becomes Brahman indeed”.

§ Japaji XXII.

|| Ref. Kharan Singh P. 343.

\*\* Ref. Macauliffe pp. 23,123.

The question naturally arises as to how such a religion of catholicity and simplicity could later develop into a military order and how the religious devotees of Monism and Universal Brotherhood could convert themselves into "soldier saints." Every student of Sikh history knows about this development. It is clear that the seed of this militarism for personal safety was found imbedded in the bhakti religion advanced by Guru Nanak.

The term "Guru" is an important factor for the understanding of Sikh religion. Sikhism says that the spirit of surrender to the Name or God is not possible without the instructions of the Guru. The Guru only can show that the abode of God is the heart of man." "The Guru giving God's name is my ladder, my boat, my raft. There could be no salvation without the Guru." But—

"Only that man finds peace who meets the true Guru,  
And enshrines the name of God in his heart;  
And that too, Nanak, if God sends him Grace."

Nanak says: "Man need not worry about fate, karma or God. He has only to surrender himself to the true Guru and depend on what the Guru does for him. The Guru is thus the pivot upon which everything else hinges."

Hence Guru worship was sown in the hearts of the disciples when he said: "That man finds peace who meets the true Guru and that too if God sends him Grace"—a definite Hindu conception. The *Granth Sahib* of the Sikhs is nothing but a "Collection of the preachings of the Gurus from Nanak to the present day" and the Sikh language is known as "Gurumukhi" (coming from the mouth of the Guru). Some call Sikhism destructive or one-sided when the question of Guru is raised. But all religionists hold the view that a superb magnified mind makes its appearance in every religion to serve as a bridge between God and man for showing the path of redemption to the fallen.

---

No need to go further into Sikhism as founded by Guru Nanak. He was a devotee at the feet of God and was searching for pure *bhakti* in all religions. We find in *Grantha Sahib* hymns by Jayadeva, who was a worshipper of Krishna, by Ramananda who adored Rama as Vishnu, Pipa, Sain.....It is also said that the pantheistic teachings of Sikhism were simply meant for faith but its actual slogan was Monotheism.

Modern Sikhism is different from the preachings of non-violence of its founder Nanak. The present Sikh is a soldier-saint on whom the sword is imposed as an obligation for self-protection.

It goes without saying that this brief survey of Guru Nanak's religion is not meant to cover the wide field of historical research. It is a small presentation trying to convey to the reader that it was the Hindu Vedic influence based on the medieval Bhakti School of India which influenced the 'simple' Guru to preach his religion as a protest to the conventions and hypocrisies of his time.

---

## My First Meeting

PANDIT JIYALAL KAUL JALALI, M. A.

*And it was at Dehradun. Sri Ma had wished it and Chitraji had informed me. The immersion ceremony of the sacred ashes of my dear wife, Dhanavati, my life's partner, at Hardwar was over and the next day on June 15th, 1967, we drove into the Ashram at Kishenpur. Sri Mā was at Kalyanvan. She was expected back from Sri Hari Baba's every moment. My daughter Uma, better known as Didi, had come a day earlier. Somaji and I had a wash, and then waited in the hall of audience cooling our uncoolable impatience. Half an hour later the sounding horn, the loud whispers, the automatic rising up of the Ashramites, callers and others indicated that Mataji had returned. She did not come straightaway into the hall. She had given time to some 'waiters'. Our impatience grows more and more intense; and lo! the Divine Mā robed in spotlessly clean white, with shining black hair falling from her uncovered head on either of her shoulders, slips in noiselessly amidst bowing heads and folded hands. We raise our eyes; there Sri Mā is seated on her white āsana on the wooden couch (with a vacant āsana on her right meant for her own revered mother), and the first meeting begins.*

Followed by my two daughters and two grandsons I present our humble offering of love and devotion. Surprisingly, Sri Mataji interests herself smilingly in the little Kashmiri saffron and *kasturi* and at her bidding two open-mouthed glass phials are fetched. She has by then separated the *kasturi* from the *kesar* on the silver plate. Now with the end of her *sāri*, she cleans the inside of the phials, and the incense is 'stocked' and "kept with *ādar*" as Mataji would say. It at once reminds me of Sri Krishna's "*Patram pushpam phalam toyam yo me bhaktyā prayachhati tadaham bhaktyopahritam ashnāmi prayatātmanāh*". I am spell-bound by the super-physical and physical effulgence

mystically radiating and elevating spiritually. It is a joy, an inexplicable ecstasy. I feel myself diving in and out like the great Markandeya roaming in the spiritualized labyrinths of the *Bālamukunda's* unfathomable depths of universality on the huge Ashvatha tree rising out of the depthless Ocean of Eternity.

I am a Kashmiri. Kashmiris have been Mother or Sakti worshippers. Siva came later, and Siva-Sakti worship dominated. A few years ago, a devotee of Swami Ram Krishna Parmahansa had wanted me to take initiation. Mother worship as a Kashmiri Brahman was in my blood : So it was nothing new to me. But physical time wheels on, and today something impels me. I owe it to my own revered mother, Devamali, that I have been fortunate enough to meet many saints, *fakirs*, *yogis sanyāsis* and other spiritual persons and mystics. Black magicians, necromancers, *jafaris* and *tantric* athletes, I have come across plenty of them. And if my mother were living today, she would have seen something ecstatic, something quite different. I wonder why we should not have known Sri Mā then : Spiritual search would have ended. But there is nothing that is not bound and circumscribed by time physically—time, the infinite infinity of the seeker.

I am not recording impressions with the idea of comparison. An obstreperous poster from Kerala advertising Ghulam Ahmad of Qadian as the Kalki Avatar of the Hindus had amused me, when I had seen it reproduced in the "Organiser of Delhi". Then I had come across a pamphlet dealing with a great soul, Meher Baba, as "the Avatar of this age" and his injunction "to surrender to ME completely echoed the divine words of Lord Krishna's "*Sarvadharmān paritītyaya māmekam sharanam vraja*". I had in the meanwhile read of some other saints and yogis these two or three weeks before going to Dehra Dun. But when I found myself in the super-physical presence of Mataji, I forgot myself in the infinity of Love and Peace. Sri Mā invited me to tell my tale

and she listened to me and my daughters with an affectionate smile rippling on her sweet lips, a smile which a mother alone can smile, with an inviting patience, replying calmly in terms of physical *sadāchar*, physical norms of domesticity, and self-surrender.

In the late afternoon, in the same hall, women and men gather, some offer garlands and bouquets which are touched and returned : Other offerings are distributed among those present. Sri Hari Babaji of Vrindaban is expected. A chair with a footstool is decked up for him. In the big audience Mataji enquires about Didi. The women are singing *bhajans* and reciting hymns to the accompaniment of music until Hari Babaji is ushered in. In the interval I had bought a few books on Mā. There was a foreigner among the audience called Uma. Hari Baba's party gave an elevating demonstration of prayers and *kirtana* in Sanskrit, explained in Hindi by the Bābāji himself. We were all standing. Sri Mā who had received him was also standing until Haribabaji bade her to take her seat. When it was done Babaji and party left the hall.

With *Mataji's* permission I took leave the next morning, a changed man. I felt the divine presence of Mā, all through. "Have you had your *dr̥ksā*" asked Neogi, "or are you still thinking about it?" I did not want to tell him that without formal initiation, my initiation had already taken place. The aura of peaceful light and calm radiance beaming from the very presence of Mā was enchanting and captivating. With a woman's frame, a mother's face, but a maiden's physicality, the inveterate smile invariable, talking in Bengali, but in Hindi with non-Bengalis. Her effulgence is so pervading that the longer you stay, the longer you taste the nectar of her speech, of her very presence, you forget in the affectionate atmosphere of motherhood all your uncertainties and doubts, woes and sorrows, riddles and puzzles for they have been all answered and solved. Her greatness is too great for me to describe. Mā is all-round, all Power, all Light and all you want.

# Evolution Of Matter

4

## CONSTITUENTS OF MATTER

BY D. S. MAHALANOBIS

At the beginning of the cycle of our universe, as we have seen, there was only the unmanifested primordial stuff *Avyākta*. It was in a state of unruffled stillness. There is a beautiful allegory in one of our Purānas, describing this quiescent state. The subdued sky, it says, empty of its contents,—sun, moon and wind,—lay a motionless infinitude, as if in a state of profound sleep, and unfathomable darkness reigned everywhere. In this ocean of darkness, the allegory continues, in the guise of another darkness *Kāraṇa-salīla* appeared. *Kāraṇa-salīla* is the prime cause, described here as the causal fluid. It is the primal energy, which must be a tenuous fluid of some sort. Sri Aurobindo has elaborated the same idea : “It is out of this silence that the word which created the worlds for ever proceeds, for the word expresses that which is self-hidden in the Silence. It is an eternal passivity which makes possible the perfect freedom and omnipotence of an eternal divine activity in innumerable cosmic systems”. This is the way the word manifests at the beginning of a cycle out of *Avyākta*. *Sabda-Brahma*, i. e., the word, is on top of the evolution series; from ‘*sabda*’ the world began. ‘*Sabda*’ is the first *tanmātrā*, designated as the attribute of derivative *ākāśa* residing in the original *ākāśa*, i. e., *Sabda-Brahma*.

Matter, we now know, is a quinary product of five components, viz., corpuscular ether, kinetic energy, light energy, electricity and gravitation, in their unalloyed state. *Sabda* represents this corpuscular ether-principle. It is the earliest of the quintette : *sabda*, *sparsa*, *rūpa*, *rasa* and *gandha*.

*Sabda* is the first phenomenal formulation of the formless. The other four *tanmātrās* evolved by its progressive involutions and modifications. An ancient authority, Parāsara, explains that "The Tanmatras originate from one another in one linear series, and each Bhuta originates in a separate line from its own Tanmatra".<sup>1</sup> We may try to trace back their origin.

*Sabda* expresses itself as a *parispandic* motion in the derivative *ākāśa*, i.e., *ākāśa-11*. *Parispandic* motion must be traced to the principle of kinesis inherent in the original *ākāśa* or *ākāśa-1*, which is beyond our range of perception. The original *ākāśa* may be compared to a fecundated womb<sup>2</sup> with its life-processes at the imperceptible minimal line, and consequently it is as if in a state of inactivity. In due time the impregnated *ākāśa* like the conjugated cell is roused from its inactivity as if to begin the process of cell-division called mitosis. Or, in other words, the original *ākāśa* is energized out of its passivity to initiate the process of atomicity and the result is the birth of corpuscular space or *ākāśa-11*. The principle of kinesis is thus manifested as *parispandic* motion, which is the source of original *sabda*. That is to say cultural motion in ether (*ākāśa*) is the initiator of creative evolution. Out of it a modified form emerged and was designated as *sparsa*, 'contact principle', which exists on a grosser plane than that of *sabda* and has a different kind of motion, i.e., lateral motion. Lateral motion is in fact a magnified form of circular motion, for, a segment of a great circle appears to us as straight. This is how the 'contact principle' operates. The 'contact' particles move in ether as if contacting all ether particles in their paths, they move from one particle to another in straight lines or geodesics. In fact, that is the only way all free bodies move: "All free bodies pursue geodesics, or the straightest of paths, through space-time, regardless of whether we are considering

1. Dr. B. N. Seal.

2. Cf. Gita 14.3



regions in the neighbourhood of matter or remote regions in inter-stellar space."\*

The third constituent *rupa* or 'luminosity' is another mode of its predecessor, *sparsa*, and is characterized by vibratory motion. The subsequent *tanmatras* too, evolve in the same way, each developing a characteristic motion of its own and each is on a different plane. Thus, all the *tanmātrās* evolve in a linear descent, each from its predecessor, and is born with a special function, for example, *rasa* functions as 'affinity' characterized by attraction-repulsion of differential selectivity, and *gandha* is characterized by inertia or mass-formation, which is the characteristic of gravitational forces.

The principle of kinesis is the basic element in each *tanmātrā*, that is, in every kind of motion. But, as the *ākāsa* particle has no lateral motion, it is not called kinetic energy by the ancient cosmogonists. It is noteworthy that the original circular motion is the source of all kinds of movements, straight, vibratory, differential (in electricity) and gravitational. We know from the theory of Relativity that straight lines do not exist in our finite world and we live in a world of circles. Hence, what we call straight lines are but sections of great circles. Thus, rectilinear motion is a circular motion, magnified from its *parispandic* micro-form. A sense of finiteness is thus created by turning back of the Infinity (e.g. straight line) on itself. We can see that it is this *parispandic* device by which limitation is created in the Illimitable. And what is 'luminosity', i.e., vibration? It is a periodic motion in alternately opposite directions, that is, it is a circular motion through an arc, first in one direction, then in the opposite direction. Clearly, it is a more involved form of its simpler predecessor. The next principle, 'affinity', and its differential behaviour, attraction-repulsion (in electricity), still remain a mystery to science. Electricity, accord-

ing to ancient conception, is made up of light-energy reorientated as particles of opposite impulses stepped down on a lower plane. One particle represents 'attraction', and the other its opposite counterpart. Light has been found to possess electrical properties, that is to say, light is regarded by modern scientists as electro-magnetic waves. This is not to say that light and electricity are the same thing. Scientists today believe, says James A. Coleman, that the rest mass of the photon (light-particle) is zero. In any case, the mass of a photon in grams is negligible, whereas that of an electron or positron is  $9 \times 10^{-28}$ . It is known that: "If a positron gets too close to an ordinary negative electron, a process takes place which is called annihilation. The two particles neutralize their electric charges and disappear; their mass is converted into energy, in the form of electro-magnetic radiation (X-rays)." It follows therefore, that X-rays or photons of the requisite quanta can be converted, if suitable conditions can be created, into electrons and positrons, i.e., electricity. It is conceivable how the opposite characteristics appears in electrical particles, electrons and positrons. We may think of two whirlpools spinning in opposite or same directions in relation to each other, in any medium. In one case they will attract each other, in the other they will repel each other<sup>4</sup>. This spinning or circular motion is the fundamental characteristic of ether corpuscles, as we already know. But how electricity is converted into gravitation, as claimed by the ancients, is not easy to trace. Electricity is Differential Energy, whereas gravitation is characterized by forces of

---

4. O. R. Frisch.

5. Cf. "The difference between positive and negative electricity may be appreciated by considering that they are each a kind of vibration, that the positive is the one kind and the negative another—and that the two opposite vibrations harmonize, so that positive is attracted by negative, but that two of the same kind, two positives or two negatives, are out of step and so are repelled by one another."—V. Wallace Slater, B. Sc., F. R. I. C., M. I. Chem. E.

inertia, mass-formation. That they are allied forces is apparent, because the ancient physicists trace the birth of gravitation to electricity. The magnetic properties generated by an electric current seems to indicate that gravitation is of the nature of magnetism, though imperfectly. The two electricities, positive and negative, are complementary forces. Gravitation, *gandha*, according to these authorities, is a unifying force and operates to maintain the stability of the cosmic order. This integrating effect of gravitation may perhaps be inferred from atoms and molecules, which are neutralized bodies. This neutralization seems somehow to generate the gravitational field. We know that when two opposite gametes unite, the conjugated cell shows characteristics of the two nuclei, which are drawn together by a force akin to "smell". The zygote too, must therefore, inherit the nuclear "smell sense", which is the biological counterpart of gravitation. Gravitation is the unknown result of equilibrated electrical forces.

It comes to this, then, that *ākāśa* is the mother and reservoir of all creation, as Plato observed, substantiating the Indian conception. Out of its corpuscular bodies, specialized step by step to fit into an evolving cosmic system, arose the five categories known to us as sound, touch, colour, taste and smell, each possessing a characteristic kinesis, namely circular, rectilinear, vibratory, 'differential' and gravitational respectively. And matter is the result of their intricate architectonic. The gradual involvement of these subtle forces are not perceptible to us. We recognize only a few results, which are our cognizable sense objects. A sense of finiteness is thus figured up in an infinite continuum.

How the whole cosmic system evolved out of a single principle is a matter of inference, basing on meagre ancient materials. Nevertheless, a few high-lights of empiric importance in the shadowy Unknown, probed by the ancient mystics, may inspire us to keep up faith in the search, in

which the psysical world presents to us one set of enigmas of the Unknown bifurcated into two spheres, the non-living and the living. It may be helpful to understand the one by means of the other. If we shift our explorative quest in the biological sphere, we can see how a single fecundated cell, as if by prescience and magic, grows into an embodied being. The single conjugated cell is multiplied again and again by dividing itself, and its split-parts, each of which becomes a complete cell, identical with the original, to specialize later to form the different tissues that build our muscles, skin, bone, nerve, blood, hair, brain, sense organs and every part of the animal body. This is the life-story of the foetus, a unique self-configuration, self-planned, self-assembled, of a cytular speck. It is a marvel of planned development. There is a parallel to it in cosmogenesis.

The original *ākāśa* it fecundated in the same way and the result is the birth of our universe. All this happens by the self-modification of the *ākāśa* - corpuscles, i.e., by differentiation and specialization, in a series of evolutionary changes. Where does this life's urge come from? The process is essentially the same in either case.

Swami Vivekananda summarises the genesis in the following way: "According to the philosophers of India, the whole universe is composed of two materials, one of which they call *Ākāśa*. It is the omnipresent, all-penetrating existence. Everything that has form, everything that is the result of combination, is evolved out of this *Ākāśa*. It is the *Ākāśa* that becomes air, that becomes the liquids, that becomes the solids; it is the *Ākāśa* that becomes the sun, the earth, the moon, the stars, the comets; it is the *Ākāśa* that becomes the human body, the animal body, the plants, every form that we see, everything that can be sensed, everything that exists. It cannot be perceived, it is so subtle that it is beyond all ordinary perception; it can only be seen when it has become gross, has taken form. At the beginning of creation there is only this *Ākāśa*; at the end

of the cycle the solids, the liquids, and the gases all melt into *Akāsa* again, and the next creation similarly proceeds out of this *Akāsa*.

“By what power is this *Akāsa* manufactured into this universe? By the power of *Prāna*. Just as *Akasa* is the infinite, omnipresent material of this universe, so is *Prana* the infinite, omnipresent manifesting power of this universe. At the beginning and at the end of a cycle everything becomes *Akāsa* and all the forces that are in the universe resolve back into *Prāna*; in the next cycle, out of this *Prāna* is evolved everything that we call energy, everything that we call force. It is the *Prāna* that is manifesting as motion; it is the *Prāna* that is manifesting as gravitation, as magnetism. It is the *Prāna* that is manifesting as the actions of the body, as the nerve currents, as the thought force. From thought down to the lowest force, everything is but the manifestation of *Prāna*. The sum total of all the forces in the universe, mental or physical, when received back to their original state, is called *Prāna*. When there was neither aught nor naught, when darkness was covering darkness, what existed then? the *Akāsa* existed without motion. The physical motion of the *Prāna* was stopped, but it existed all the same. At the end of a cycle the energies now displayed in the universe quiet down and become potential. At the beginning of the next cycle they start up, strike upon the *Akāsa*, and out of the *Akāsa* evolve these various forms, and as the *Akāsa* changes this *Prāna* changes also into all these manifestations of energy.”

### Summary and Conclusion

If we look back to the universe through its evolving stages from the day of its birth as inchoate matter, to its ageing as a cosmos, we can fix upon a few things of more than usual interest. From the circumference

across the centre, our world (not the Super-world) is a vast stretch of quinary matter of every description between very rarefied ether and the densest Inertial Matter. These graded formations are not uniformly distributed on the basis of density extending out to tenuity. Material bodies lie scattered here and there. Towards the border of our universe space must be very rarefied, as we have seen in the last chapter. Things must have become ship-shape over an immense period of time, and there must have been a cosmic frame behind them all, which seems to be the same thing as the space-time metrical field of modern science. We can see that *ākāśa*-11, quinary ether, is the rarefied extremity of the cosmic series, and Inertial Matter the other, the grossest of the gradations. Between them there are three other cognizable formations, viz., *vāyu*, *tejas* and *ap*; each a different product. Leaving aside the Super-spheres, our world is an enormous tract of these five categories, that is, atomic ether, kinetic energy, light energy, electrical energy and matter all—matter of a kind, rarefied or gross.

Now, what is Inertial Matter? Atoms and molecules. They resulted from the integration or collocation of electrical particles, positive and negative. Do we know what are electrical particles, intrinsically? They are made up of photons, modified and reorientated for the purpose, in Nature's laboratory. The energy of light is an involved mode of kinetic energy, which again is a specialized mode evolved from ether particles. Theoretically, therefore, if not practically, the atoms, electrical particles, photons, and kinetic particles (quanta) are all transformable to their mother form, i. e., ether corpuscles, in the reverse way to that of their origin.

The ether particles are the product of subliminal *ākāśa* and *parispanda* (cf. *ākāśa* and *Prāna* cited by Vivekananda). They are the corpuscles that specialize out to become other *tanmātrās* in the making of matter, just as

the fertilized cell and its splitparts specialize to become the different tissues of the animal body. The animal cells at origin occupy the same status as the corpuscular *ākāsa*. There appears to be a dual principle, positive and negative, or male and female, Purūsha and Prakriti, which, in different formulations, seems to be at the root of all creation. This duality is traceable to *ākāsa* and *parispanda*. When this duality resolves back to absolute Unity, the cycle of phenomenal existence ceases, and primal energy reverts to its uncognizable status.

-----

*“Pervading Himself by Himself,  
reposing in Itself—this verily is THAT”*

—Ma Anandamayee

## The Sphere In Religion

ELWOOD DECKER

On page 138 in the inspiring book, *Mother as Revealed to Me* by Bhaiji, She mentions Her perception of the light radiating from Her body gradually shrinking to a ball of light on Her forehead. Surely it will be a blessing to give some thought to an object worthy of Mother's inner attention. May it be our good fortune to gain some insight into Her assignment of this primary form to such a high position.

Our Occidental civilization is still reeling from the psychic blow it received when the Greeks underestimated the Sphere, and wandered off into geometry and intriguing mathematical relativities found in the maze of the Minotaur, which is nothing more than a symbol for the sense-dominated mind. Notwithstanding their passionate interest in form, neither Paul Cezanne nor Claude Bragdon could conceive of the primary importance of the Sphere and prevent the descent of the idea of individuality into the devastation of politics. Attachment to motion stopped Buckminster Fuller from doing anything about it.

In our Orient the perfect Sphere was also snubbed, although the normal pre-eminence of Consciousness in its Formless Aspect was wisely acknowledged. In formal matters a sentimental preference for multitudinous, anthropomorphic Personifications imaginatively relegated the uncomplaining Sphere to the somewhat subordinate position of a Magic Egg, responsible merely for the production of the universe. It is painfully obvious to almost every thinking person that the sensational universe is the number one trap of the mind and the grossest obstacle to its salvation.

Thus the glorious power of the silent Sphere as a suitable Ideal for contemplation, to restore consciousness to its Pristine Balance, was underestimated. The consequence to potential purity of human thought was a world-wide cata-



---

strophe continuing to be so up till the present moment. Now is a good time to set the record right.

Whether visualized in or around the universe, there is only one conceivable form equally balanced in all directions, the Sphere.

No points, edges, planes or variation of equality in the curving Sphere accent the unique convexity of its surface. Therefore the Sphere is the plenum of directional balance possible to single forms ; and all other forms, including the human form, can be accurately thought of primarily as dimensional divisions, or directional accents, of the perfect equal balance of this most primary form. Unlike any other form, no matter in what position the Sphere is placed, it presents the same perfect symmetry to the eye. As a pure beam of colorless sunlight contains in balance the potential, vibrational division of all colors ; and as the mind at rest, in nirvikalpa samadhi, contains all the potential accents of thought—so the unaccented, completely balanced Sphere is the primary standard, by which the different degrees the dimensional accent of other forms can be measured at a glance, understood and related.

Thus far no scientist or artist in East or West has accomplished this rudimentary procedure to build for civilization a basic, comprehensive, form 'alphabet.' The occasional 3rd dimensional, abstract sculpture of our time, resulting from intuitive flashes like in a game of hide and seek, is but a hint of what is probably to come in future ages when the Sphere is scientifically appreciated as a signature of Consciousness rather than a detail of appearance.

If you are an artist, well aware of the advantages gained from transforming chaos into order and beauty, you may be powerfully attracted to such a challenge, but if you wish to extract your mind from the relative trap of sensation—the Sphere offers you much more. As long as you do not retrieve your mind from all spherical attractions that are functionally fascinating instead of primary...the clamp and crimp of

frustration persists. If you wish perfect freedom...complete balance must come first.

Our hesitation vanishes when we realize how we have been led to believe in our weakness rather than our strength. As soon as we are physically strong enough to grasp a Sphere, we use it to distract rather than free the mind. In our infantile state, the bounce, roll or resistance of the ball seems more engaging than its superior structure. Imagine over the surface of our ample earth all the busy ballgames going on.... balls flying in all directions.....baseballs, basketballs, volleyballs..... billiard balls, bowling balls, pingpong balls..... tennis balls, golf balls, polo balls.....and pinballs.....thousands of players and millions of spectators.....and the mind of each rolling along, following a favorite ball, bounced meaninglessly from resistance to resistance. Good health from sport could be an aid to peace of mind if one is capable of such a dichotomy of interest; but where is a gift so rare ?

Though we marvel at the power and precision of a small, steel ball-bearing held in the tender hand, we are apt to quickly place it where we can watch it move. The hand is unaccustomed to being held still enough or long enough for the significance of its perfect balance to seep into the mind. We do not wish to be left out of the cosmic ball-game of rotating stars affecting the slow yugadominated evolution of the world-mind from the minutiae of its desires.....if we prefer motion to balance. We then also suffer the humiliation of thinking our volatile, delicate bodies seeming so weak in comparison to a huge, far-away, spherical star we have to *imagine* in orbit, controlling our spherical sun, which in turn furnishes its light power to the spherical planet we live on.... so big to our eyes it appears flat to us while we are on its surface. It is not easy to believe at first that our power to think *can* set us free from such bewildering impressions. All the while the greatest power of balance portrayed by the friendly Sphere is in us, unused.

Motion-dominated, hurrying modern man clinging to the idea that man was intended for dominion but experimen-

ting for the know-how, wants to try it with more tangible excitement. Excitement he does get.....his mind like a gadget-loaded missile going several thousands of miles an hour, trying to stretch out into the illusionary infinitude of physical space while moving backwards and forwards in the fantasy of psychological time....yet feeling more and more like a lost speck driven dangerously by uncontrollable compulsion, in an incomprehensibly vast obstacle-course .....a predicament from which only a transcendent ideation of form can save him.

This trap of illusionary dimensional division has been neatly tightened by our inheritance of distracting instincts from a pre-human past, involving subtler levels of energy than either our crude bodily senses or our beguiled, slowly awakening, mental faculties can be aware of.

How physically enticing is the lovable Sphere! It moves at the slightest touch for one and all, whether the mover is aware of, or oblivious to, any special significance in its absolute balance. Also through the bare awareness of our uneducated human bodies the illusion of energy, time and space allow a flood of obscuring sensations to enter our consciousness before we have a chance to think.

Latticed in your crib, baby dear, your reaction was mostly chemical as you let fall your soft rubber ball. When it bounced, you bounced with it and chortled like H<sub>2</sub>O.

Sister likewise, filled with molecular energy, snatched her jacks between the bounces of her hard rubber Jack-ball, giving her whole attention to ceaseless, molecular-like motions.

In little brother's busy brain electrons and protons bounced, while he shot solid marbles, intent on every impact that meant colorful loss or gain. When big brother pulled his life-energy together, to put the 16 pound shot with a mighty effort of will, the driving concentration of his mind followed every inch of the distance gained by the final bounce.

Dad, did you ever think of the soothing sphere at Rest as you puffed and pushed a heavy, stuffed-leather medicine ball in the gym, cleverly calculating with your cosmic intelligence to save your quivering flesh a little longer? And what chance had Mom...darling, unselfish Momsie...patiently coaxing out of her dwindling ball of yarn an always-something-different quality...her divinely radiant heart lovingly clinging to the cares and the charms of her family?

We have been so wondrously made with the magical properties of cosmic energy, it is exhilarating to merely be alive in ignorance. Our first youthful impulse is to think of understanding in terms of physical enjoyment, and consider a generous amount of possession as an aid to such understanding. Gradually we learn that for a skillful experience of sensation an acquired practical knowledge of accented balance is necessary to control subconscious instincts. We do not suspect a lack of balance with division involved. Unless we are beaten by hard blows and deeply humiliated we will not give up one iota of the slavery and suffering of distraction's unbalance...we love the ball-game as long as we believe that with a little more skill a more enjoyable experience is possible for a few fleeting moments, hours, days, or years. When age forces us out of the more exuberantly passive material joys we are consoled by the subtler, creative mental joys but our attention is still divided by a multiplicity of interests under the powerful spell of universal diffusion of form. Hypnotized by energy we give no thought to the wholeness of the sphere. Its changeless perfection is available as an inspiring influence, but as long as we ignore it we remain unaffected.

No universe will ever be large enough to give the Sphere its primary due. We alone can accomplish this by the proper use of our mind. Size has nothing to do with it. To an appreciative mind, the uniquely primary sphere, large or small, in its unmatched, conceptual fullness... *unassociated* with the vagaries of physical energy, is far more attractive

than all the stars, suns and planets together, whirling through vast stretches of space, pouring out the powerful vibration of light that gives tangible form to countless creatures. A long time ago GOD was quoted as having said, "BE STILL AND KNOW THAT I AM GOD." No other heroics were mentioned.

Prince Dhruva followed this advice and was blessed with the privilege of exchanging his human form for a sphere...its magnetism providing a heavenly social life far more extensive than an earthly kingdom...even on the tangible plane, but there is much more. Abiding in the Balance rather than the function, Sri Dhruva can coast peacefully along the river of time into the next *pralaya* without feeling any difference.

So is with us all. Hidden in the depths of our mind, the Natural Background of Peace that Passeth Understanding is instantly available to anyone who will give up all else on a lower rate of vibration. In this holy endeavor it might be very helpful to contemplate the unique perfection of spherical balance with the kind of attention ordinarily given to breakfast, lunch and dinner. Partial interest will not do. It must be whole interest to match the whole balance of the Sphere. Let us be grateful for the magnificent materialization of forms in time and space offered to us by Nature as an introduction...giving us a chance to get ready to appreciate primary character.

I do not wish to minimize the GOD-given privilege of having a human form, but it is the quality of consciousness within that makes it important. Fortunately with Sri Sri Anandamayi Ma in our midst we have a perfect example. For Her devotees Her human body is the immediate Grace of GOD and the History of Yoga. The quality of Her Consciousness from birth makes it so. For us it is the opportunity to unify our sense of everything, including, form. Being the Mother of the universe, She could have just as easily incarnated as a Sphere, but She Mercifully considered *our* limitations.

---

The Annunciation to Didima that both Goddesses Kali and Durga would be born as her Child was a prelude to the revelation of Her true Identity during sadhana when all the Gods and Goddesses appeared and disappeared in Her Being. To benefit by the Sphere we must identify our consciousness with its wholeness of balance...which takes a lot of impersonal concentration. With Mother there is an advantage. With the Sphere we cannot afford to lapse into partial consideration. For those ready to be Blessed by it, Mother's Lila on earth was complete at the moment of Her Birth. In any part of Her Compassionate Life the life-work of the universe is perfected. Devotion to Her Feet dissolves all divisions into Infinite Bliss and Eternal peace.

To play my part  
With balanced mind  
Like the Sphere—  
May all my heart  
Be wholly Thine  
Mother, Dear.

## Matri Lila

( May—July, 1967 )

We have already mentioned in our previous issue that Mataji arrived in the Kishenpur Ashram by car from Hardwar in the early afternoon of April 24th 1967 just before the lunar eclipse set in. Thus, almost immediately after her arrival kirtan was started in the hall and kept up for four hours with half an hour's silent meditation in between. Mataji however went upstairs to rest in her room. After the eclipse was over she sprinkled Gangeswater on all present.

From April 26th to May 5th Mataji kept *mauna* all day long talking only in the evening after the completion of the *ārati* in the temples. Yet it was not a stone-like silence such as she had observed on occasions for long periods in her youths, when one could neither from her facial expression nor even from her eyes guess whether she recognized the people around her. This time Mataji communicated with her companions by signs and gestures whenever convenient. During *darśana* time nobody dared to utter a sound and so there was pindrop silence. Many delighted in the deep hush that would envelop the gathering.

On April 28th Sri Gurupriya Devi with a number of ashramites left Dehradun for Lucknow, proceeding from there to Kanpur on May 2nd to commence Mataji's birthday celebrations.

On April 29th, Mataji paid a visit to the Raipur Ashram, returning to Kishenpur the next day. On May 1st the newly built kitchen for *Rama Mandir* at Kalyanvan was inaugurated and *kitchuri* distributed on leaf plates to all present. Mataji remained in Kalyanvan from early morning until the afternoon, supervising every detail.

*Rāma Nāma* was kept up for several hours in the open space in front of the temples.

As far as we remember Mataji always used to be present for the whole of the period wherever her birthday celebrations were held. This year however she came to Kanpur only on May 12th. The devotees of Dehradun, highly pleased at their good fortune of having Mataji in their midst on her birthday, May 3rd, arranged for an all-night kirtan and for a solemn puja in the *Matri Mandir* between 3 and 4 a. m. on May 4th. Mataji gave *darsānā* in the beginning of the kirtan. In the small hours she came to the hall to see to the preparation for the *Akhanda Rāmāyana* that was started on May 4th continuing until 1 p. m. on May 5th. On May 4th a feast was given to all. On the 5th evening Mataji, Didima and a few companions entrained for Varanasi. There also Mataji's birthday was celebrated by the girls of the Kanyapith and others. On the 11th night Mataji proceeded to Kanpur with a large party.

In Kanpur the Jaipuria family had made very elaborate and excellent arrangements for the birthday celebrations that were held in the extensive compound of their property called "Swadeshi House". In the midst of a lawn a very charming thatched hut had been erected for Mataji's use, with a lotus pond and a picturesque little bridge just behind it, which reminded one of a Japanese painting. The cottage was air-conditioned and Mataji jokingly remarked, "You have made Simla here". But she hardly used the air-conditioning. In front of the hut there was a place under canvas for Mataji to meet small groups. A very spacious, beautiful pandal which served as a satsang hall had been put up at a short distance. It was equipped with coolers, fans, loudspeakers, etc. and proved most comfortable in spite of the broiling heat of May. There was another huge lawn where *satsang* could be held in the open and attended by countless people. Pandit Ram Kinker gave very lucid and



interesting discourses on the Ramayana there for several hours every evening from May 3rd to 15th. Mataji's party and some of the visiting Mahatmas were accommodated in buildings within the compound, while several hundred guests stayed in a Boys' college half a mile away. In spite of the large crowd and the excessive heat, everyone was comfortable, fit and in excellent spirits.

Mataji's health was not very satisfactory. In spite of this she was unbelievably active and not only attended the *satsang* for long hours every day, but also gave *darsana* privately and in small groups to innumerable people.

On May 12th, the day Mataji reached Kanpur, the well-known saint Sri Sitaramdas Omkarnath came to see her with some disciples. He left for Vrindaban the same evening. In the afternoon of May 13th, Kanpur experienced one of the heaviest hailstorms within living memory. Some of the hailstones were the size of small oranges. The pandal had to be abandoned and partly dismantled. But in no time another one was temporarily erected on a different lawn and the programme continued. A lady from Allahabad who during the raging storm was sitting in a corner of the pandal doing japa, refused to budge from her place and persevered in her practice undaunted. Believe it or not, no rain fell on her and the spot on which she sat remained dry.

On May 15th Sri Hari babaji Maharaj arrived and with him the Rāsālilā party. From May 16th Sri Goruanga Lila was performed every day from 9-11 a.m. and Sri Krishna Lila from 9-11 p.m. During those performances all available space was tightly packed and at night the tent had to be opened out and the crowd overflowed into the spacious lawns. Almost all the Mahatmas, who do so much to make our yearly Samyam Vrata a success, gradually arrived. Sri Chetan Giriji, Sri Maheshwaranandaji, Sri Vishnuashramji, Sri Krishnanand Avadutaji and others daily delighted the audience by their inspiring talks, while Sri Krishnanandaji of Bombay

put in short humorous interludes in his original way of singing kirtana. Swami Akhandanandaji of Vrindaban delivered a series of most interesting talks on the efficacy of the Name. An amazing lot of new light was thrown on the subject by what he said. For a few days Mataji replied to questions at the end of the programme and several times she sang. *Ārati* was performed early morning and late at night. In a special room in the garden *japa* was kept up without interruption from May 3rd to 27th.

On May 19th *Kumāri Pujā* was performed and 108 little girls were entertained to a feast. Mataji sat among them and played with them for a while and distributed presents to them. On May 20th Mataji visited a famous Radha Krishna temple which contains scenes from the Ramayana in inlaid stone work, that are exquisite pieces of art. During the full-moon night, on May 23rd perpetual *kirtana* was sung by woman devotees. Mataji was present until midnight and returned again towards morning. The *Tithi puja* that marks the climax and end of the functions was celebrated from 3—5 a. m. on May 27th. The evening before, the satsang was shifted to another pandal, so that preparation for the puja could be made and the platform suitably altered and decorated. The attendance was truly enormous and but for the efficiency and foresight of our hosts, chaos might well have resulted. However, everything proceeded in order and solemnity and everyone was given the chance to ascend the platform after the puja and do *pranāma* at Mataji's feet. Mataji remained lying without the slightest movement until 2 p. m. while the *Rāsaliḷā* was performed at the usual time in the other pandal. About thousand people partook of the dinner served at midday under canvas. The *satsang* continued daily until Mataji and Sri Haribabaji left for Dehradun on May 29th. On May 27th late at night, *Nāma yajña* was started by our Delhi Kirtan party and others. Mataji had not left her room the whole afternoon and evening, still under the

impact of the state that appears to enter during the *Tithipuja*. At midnight when most people had dispersed, some of the *kirtana* singers went to entreat Mataji to come to the pandal. She responded and joined the *kirtana* in one of her rare moods. After midnight the women continued the *Nāma yajña* up to sunrise and then the men until sunset. The celebrations at Kanpur will remain unforgettable to all who took part.

\* \* \*

When Mataji arrived in Dehradun on May 30th, she went straight to Kalyanvan where Sri Haribabaji and his party were put up in 3 houses. Mataji remained at Kalyanvan all that day, attending Sri Haribabaji's *satsang* at 4 p.m. and 7-30 p. m. In the first days Mataji used to go to Kalyanvan often two or three times daily for Haribabaji's *satsang*, but later used to attend only the evening function that was held in the open air as long as weather permitted. Towards the end of June the monsoon broke with great vigour and the evening *satsang* had to be shifted to the Ashram hall. Sri Haribabaji, as usual, daily related a new story from the life of bhaktas. His stock of these often stimulating and inspiring stories seems inexhaustible.

Many devotees arrived by turns from all over North India to be with Mataji in Dehradun for varying periods. About the middle of June Swami Sadanandaji of Paramarth Niketan came to invite Mataji to Rishikesh, but she declined as she would not leave while Sri Haribabaji was at Dehradun. Sri Sitaramdas Omkarnathji came one evening for a short time. Mrs. Talyarkhan of Tiruvannamalai arrived for a couple of days with a relative who had in vain sought cure of a disease in the U. S. A. Mataji enjoined on him and his wife to put their faith in God rather than in doctors, to

renounce all personal desire and surrender their lives completely to God's Will, whatever it be. Within two days the gloom had disappeared from their faces. They left, changed beings, a new light shining in their eyes.

Amongst the visitors there were two or three from South India and a good number from various foreign countries. Occasionally questions would be asked by them and several times interesting conversations ensued that were greatly relished by everyone present. The Charge d'Affairs of the Embassy of Peru with his aunt came three times from Mussoorie, and one day remained for the evening *satsang*. The Desjardins family arrived by "landrover" for a few days. Mataji never gets tired of playing with their two children. Mr. Desjardins told us an interesting detail which we failed to report at the time. In December 1965, while His Holiness the Tibetan Lama Gyalwa Karmapa of Rumtek Monastery in Sikkim was in Delhi as the guest of the Indian Government, he paid a visit to Mataji at our Kalkaji Ashram together with the senior interpreter of His Holiness the Dalai Lama, and had a lengthy private interview with Mataji. Mataji, as she always does called herself his little daughter, to which His Holiness objected saying that she was the mother and he her son. They wrestled over this for a little while. The famous Lama invited Mataji to Sikkim for the opening of his new monastery.

On June 27th the Mahant of Radhavallabh Temple, Vrindavan, Sri Vraj Jivan Goswami arrived and remained until July 15th. Goswamiji is a good speaker as well as a fine musician and both his talks and melodious singing were greatly enjoyed by the audience.

On July 2nd, Sri Kalyandevji of Sukhtal arrived with some others to invite Mataji to Hastinapur, a new refugeetown, on behalf of Swami Vishnuashramji who was holding a *Bhagavat Saptaha* there, to end on July 19th.

On July 5th birthday of Sri Haribabaji's Guru was celebrated by Kirtana and a feast. During the *satsang* Sri Haribabaji related many interesting details from the extraordinary life of his Guru. On July 9th the day of the *Rathayatra* (car festival) at Jagannath Puri, *kirtana* of the *Mahāmantra* was sung all day by Karanpur *kirtan* party and the ashramites. Sri Swami Chidanandaji, the Head of the Divine Life Society, Rishikesh came to see Mataji and remained with us for several hours. Late that night, when only very few people were present. Mataji of her own *kheyāla* sang four kirtans, which an American devotee was fortunate enough to tape record.

Both at Kanpur and at Dehradun, Mataji was quite often running a high temperature. One day at the beginning of July Sri Haribabaji told the assembled people that he had made up his mind (*sankalpa*) that Mataji's health again become quite perfect. He requested everyone to join him in this determination and to dedicate at least 15 minutes of every day to *japa*, *dhyāna*, reading of a scripture etc. for Mataji's recovery. From that day on, 15 minutes *kirtana* of *Rāma Rāghava* were added to the daily evening programme. On July 13th *Rāmarchā* was performed for the same purpose. On July 24th the 3rd anniversary of the consecration of *Rāma Mandir* was celebrated at Kalyanvan. On July 16th there was again all day kirtan attended by a large number of devotees from Dehradun.

Mataji left Dehradun on the 18th early morning after more than six week's stay in our Ashram at Kishenpur. She first motored to Hastinapur and stayed there for one night reaching New Delhi Ashram the next afternoon. Although Mataji was there for a very short period the Prime Minister came to meet her. Mataji reached Vrindavan Ashram on the 20th morning to be present there for the *Gurupurnima*, which was celebrated on the 21st.

Although Mataji's programme in August and September is not yet definitely known, it is, however, presumed that the *Jhulan* and *Janmashthami* festival will be held in her presence in our Ashram at Vrindaban. The Durga Puja is also expected to be celebrated in the Vrindaban Ashram from October 10th to 13th. The next *Samyam Saptah Mahavrata* is likely to be held in Patna (Bihar.) from 9th to 15th November.

---

*"Knowing the Mother means realizing Her,  
becoming the Mother".*

—Ma Anandamayee