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On the journey through life in this world nobody remains happy. The pilgrimage to the Goal of human existence is the only path to supreme happiness. Try to tread that path which is your very own, where there is no question of pleasure and pain, the path that leads to freedom from egotism and to the highest Bliss.

—Sri Sri Ma Anandamayi

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# ĀNANDA VĀRTĀ

*The Eternal, the Ātman—  
Itself pilgrim and path of Immortality  
Self contained—THAT is all in One.*

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To be born as a human being is a rare boon. If inspite of having obtained this great opportunity one does not give time to the contemplation of the Beloved, one will have to ask oneself: "What have I been doing"? To neglect the contemplation of Reality means to take the road of death.

—Sri Sri Ma Anandamayi

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# Sri Sri Ma's Utterances

(Reported by Sree Gurupriya Devi in "Sri Sri Ma Anandamayi," Vol. VII)

(Translated from Bengali)

Deoghar—Nov. 1938.

Question : (from Shri Mohanananda Maharaj)

What is the correct process for steadying the breath?

Ma : "The other day there was a discussion on how the breathing system should be coordinated with the mind, the mantra, and the breath by paying special attention to them. You will notice that trees, creepers, stones and human beings all exist by breathing the same air, but what is the true source of that breeze? Do they not seek that absolute permanent peace, where there is no question of any ripples? This is the natural instinct of the living being."

Ma went on to say "Everything is One — Whatever you can say to describe this Magnificent Grandeur, is not enough."

When Ma mentioned something about the voyage of life, Sri Mohanananda Brahmachari asked, "He is Infinite. If one proceeds in the path to realise Him, the journey will also be infinite. Is then no end to this journey"? Ma said, "Never think along these lines. The infinite is contained in the finite, and again within the infinite is contained the finite".

After Sri Mohananandaji's departure, Ma reverted to another topic, and said, "Did we not discuss the other day about the subject of Love with Pran Babu? (Prangopal Mukherjee, retired P.M.G.) I usually talk such a higgledy-piggledy language! I speak of whatever comes to my mind, — and I will continue to do so.

The fact is that a person loves only himself. He does not harbour affection for anybody except his own-self. Sometimes somebody may confess that he has acted according to somebody else's advice. If his feelings are not in tune with his friend's advice, then he does not act accordingly but may just have a fleeting wish to do so.

But if he is made to perform a deed against his own wishes, then the germs of trouble are usually sown, and in due course this trouble erupts. There must have been some reason for this. Whatever desire or lack of it leads to some action, then the results take place strictly in accordance with the deed. In the sphere of action, it is quite natural for trouble to arise during work. Even if you look at it from your usual view point, suppose your course of action or mind is in line with somebody else's, then he appears to you as your friend. The real friend is he who helps you in your spiritual progress. He is looked upon as your spiritual companion. So you realise that the world is revolving round you in accordance with the feelings aroused within yourself. Your life is One, your soul is One, just as the element of water is one only."

“Whether you call it ocean water, drain water, or pond water, it is just water only.” Ma smiles and continues, “Now insert a filter into this.” She goes on to say, “Do you not realise that when Rama’s life expires, Shyam is still alive, how is this possible? We may say that the breeze is not active as a current, i.e., somebody’s life has expired but in reality his soul or inner animation remains for ever. Similarly suppose you pick up a pail of water from a well, and pour it into an ocean, the latter does not shrink or swell. If you dig deeper into the soil, you will again find water. In such a sense there is a link between the ocean and the well. So how can it swell or shrink in size?”

“The other day, during our conversation with Panu Babu, it was said that a single seed grows into a tree, and from that tree hundreds of fruit are derived. So, in the single seed is contained a single entity, innumerable quantities, and even Infinity. From this viewpoint, when you look upon the soul as being innumerable it is just like a single seed giving rise to a tree, which in turn contains a very much larger number of trees. Similarly, if you notice something arising separately from an entirety, the completeness of the latter is not diminished by one iota.

So what conclusion do you arrive at? Whatever is your viewpoint, so it is for your perceive creation. You must proceed beyond the reeling of sight or what you see. There is no question of anything being entirely complete or otherwise. Whether it is one, or many, you may call it what ever you like,

Hence this body does not explain the whole Truth. Whatever one perceives from one's viewpoint, is true for him at that time".

At this stage Didi Gurupriya reminded Ma of the conversation with Sri Mohananandaji on the subject of the "infinite journey".

Ma said, "See here, you know you are without origin, infinite, but again creation is visible as long as vision is there. The body is created—in this sense from the nature of the body, from the trend of feelings, there is a beginning, a middle period, and an end — all this does exist. The subject of Infinity is in itself infinite, how much can be expounded in mere words? And how much can be heard externally? Sadhana is itself infinite. When you so frequently refer to Infinity, how much of this infinity do you think is revealed to you? Only when you comprehend what infinity means can there be a glimmer. It is true understanding only that leads to revelation of the Self. When you attain this, your unending quest is successful. You yourself constitute an infinite being, the One being essentially. You can be aware of this when your hand is held and you are asked "who are you?" Your reply, "It is myself." The same answer is given if your foot is grasped, or any other part of your body. See here, you will not be able to explain any reason for the creation of your body. Let us forget your birth. You say you can remember everything that took place since the dawn of your intelligence. Ignoring even this, can you recount the facts of just the last 5 years?



You will not be able to recall all that has taken place in your life. It is the same if we restrict the period to one year only! — or even a month — or only a day! At least try and recollect all that has taken place from this morning. Forgetting even this, just recall the events, of the last 5 minutes! You will not be able to pin down where your mind wondered during this period! In actual fact, so far as your body is concerned, at each instant you cannot account for the innumerable incidents that are arising, existing or disappearing. From the material viewpoint if the course of the ordinary mind is such, think of what infinity comprises? Even if the journey is infinite, there is a definite course for one's path. Who can tell at what moment truth will reveal itself? So be content with the path you are following to find your-self. The real object is to know your Self, the Self is One in this infinite journey, again it may be revealed in many forms. In the material world you may come across innumerable forms, but it is the nature of a human being to search for a state where there is no quarrel between form and formless. It is the same as if you were cutting a path to emerge out of a jungle. You are so restless because you live surrounded by material objects. But if you wish to attain a state where there are no currents to disturb your tranquillity, then it will be a help to you to concentrate your mind on the current created by your breathing in and out."

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# In association with Sri Sri Ma Anandamayi

Sri Amulya Datta Gupta

(Translated from Bengali)

## Divine Mercy Vs. Human Effort

*Raipur, 22-5-41*

After these discussions, Jiten Babu (Mukherjee) raised the question of Divine Mercy Vs. Human Effort. He wished to know whether or not, after progressing for some distance through one's own effort, a human being ultimately depended on Divine grace for success.

Ma: All this talk about Divine Grace and human endeavour revolves round the same issue viewed from different angles. When someone wishes to speak, he does so by picking on a particular point in the topic. From a certain viewpoint everything seems to depend on Divine Mercy. The very fact that we wish to realise God, is due to His Grace. There is no way to seek Him except through His Grace.

On the other hand, viewed from another angle, there would appear to be no such thing as Grace. Everything seems to depend on human effort. If there is only the One Being in existence in the world, then who can take mercy on whom? In this way the controversy between Divine Grace and

individual effort will always remain. Some will point to Divine Grace being superior, others will point to personal effort. So long as the state of looking at everything in an identical balanced light is not reached, there is no end to this controversy. When full knowledge is acquired, there is an end to this conflict. But one thing is certain, as long as work is performed, one must suffer the consequences thereof. From another view point, there is no end to action, or karma. In such a continual human endeavour to attain the Supreme, sadhana can also be endless. But remember, Supreme Knowledge, or complete revelation cannot be attained by work alone. This is self-manifested.

### **An dissertation on food habits**

After this the discussion veered round to the fact that the public consulted Ma on various personal issues. Wherever Ma may be present, it would appear that somebody or other would take her away to confide their personal problems to her in secrecy. Quite often the intensity of these private questions would result in a considerable amount of irritation among the public. They come to look upon all these private questions as nothing else but a pretext for spending sometime alone with Ma.

Ma said, "People coming to consult me for their private queries quite often pose the following questions—"You requested so and so to eat fish, so why did you ask me to take only vegetarian food?" In reply, I would say, "I have not called upon anybody to confine himself to a particular diet. You

confided to me you only partake of vegetarian food, so I asked you to continue to do so. With regard to the other person, whose case you have raised, he never mentioned anything about his food habits, so naturally I too never touched upon this topic.”

In actual fact it is very rarely that I make a request to anybody to eat a particular type of food. But nevertheless, it is good to examine your diet carefully. Because whatever are consumed, the various attributes of the food partaken do enter into your constitution. For instance, eating of meat leads to an increase in the animal instincts. By consuming pure foods, one's devotional and pious instincts are aroused. A debate on the type of food to be consumed can be quite subtle. Normally consumption of milk leads to an increase in virtuous instincts. But there are certain stages in sadhana, where even milk can be a deterrent to the progress of one's spiritual well being. For instance, even if a certain food item is believed to contain only pure ingredients, it may also contain bad elements. These permutations and combinations of good, worse or bad ingredients can be infinite.

### **Results of discussing too subtle topics**

*Raipur, Wednesday, 28-5-41*

When we sat down in front of Ma after our lunch, various subjects came up for discussion. At 11-30 A.M. Ma rose to defect for rest, whereupon Jiten Babu exclaimed, “Ma, you are gradually cutting down the time of your talks with us. The various rules enforced in connection with observing

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mauna, listening to recitation of the scriptures, etc. not only restricts our time to talk with you, but also the periods reserved for your privacy are also increasing. Formerly you used to retire at 12 P.M., now you have started doing so at 11-30 A.M.

On hearing these words of Jiten Babu, Ma sat down in front of the door of her room, instead of going for rest and said, "Nowadays my inclination to talk is getting reduced. Somebody is leading this body towards solitude. You of course can only presume that I am going to be alone, but there also I am not alone. There are other people there just as they are here. Furthermore, the kheyal may also arise that I would like to be entirely alone. Ofcourse there is no such kheyal at the moment, but my inclination for conversation is at present being considerably reduced."

"You may have noticed that nowadays I do not confine myself to any particular subject while speaking. When I do so, then if somebody finds something as agreeing to his own viewpoint, he feels glad. Formerly I used to give many more such talks. Nowadays, while speaking on a certain topic, I usually talk on various other topics at the same time. Perhaps you do not understand all this very well. That is why you do not like it, you tend to understand everything through your own intelligence, but quite often what I talk about cannot be grasped by sheer intelligence alone. For instance I may declare that in speaking of knowledge of the Infinite one cannot specify that a particular item

does or does not exist. Everything may appear to exist, yet there may be nothing there at all, or else there may be no question of anything existing or not existing. It is difficult for you to comprehend all this, because this is not quite to be understood by the human intellect. From all such talks, even if you do not form a real understanding of the Truth, yet you do grasp some glimpses of it. Even this will be found to be useful. By repeated discussions on such topics, your previous inherited instincts are somewhat changed, and thus the way is cleared for revelation of the Truth in due course. This is why I always stress that the taking of God's nama japa, discussion of spiritual subjects, reading of spiritual books etc. all help in the acquisition of Spiritual Knowledge."

#### **Baba Bholanath's final illness and passing away**

"Do you not often repeat that Ma knows, but does not tell! In actual fact on many occasions not all is divulged. Because I can foresee what will be the effect of passing out such information, and therefore I have the kheyal that this will not be made public. At various times I may speak on a certain subject to sundry people, but at the same time I am aware of what will be the effect on each and every person who is listening. It may happen that one or two persons hear and understand what I say, others may not know or even understand what they hear.

At other times I may point at something, yet many do not grasp its significance.

For instance during Bholanath's final illness, Shivshankar Babu (physician) said, "Ma, you must have known Bholanath would not survive. Then why did you give definite instructions for butter to be rubbed over his eyes just 3 or 4 days before his death? From this I expected that perhaps Baba Bholanath would survive."

In actual fact I knew full well Bholanath would not live, but I also knew he would like to see me before the end. Due to small pox his eyes were covered with dreadful sores. The pus had started drying out at the top.

Under these conditions had his eyes not been kept softened by the application of butter, he would not have been able to behold me at the end. As soon as he would open his eyes, blood would commence to flow. On the day of his death, he kept on saying, "Where are you? I would like to touch you." I went up to him and extended my hand. He felt it, but because of his utter weakness he could not lift it for any length of time. My hand kept on slipping down. Finally I myself held him with both hands. Bholanath then said, "I cannot see you, but I wish to behold you." I then asked him to open his eyes, and by doing so, he perceived me. I massaged the whole of his body with my hands and asked him, "How are you feeling now?" Bholanath replied, "I am in intense bliss." Then I asked him again, "Do you remember your Sannyas mantra?" He said, "Yes", and started to recite it so that I could hear. But in the meantime such were the surrounding conditions

that the mantra could not penetrate any body else's ears. Your aunt Sushila was sitting nearby. I instructed her to prepare and bring some glucose. She went some distance away to sit and prepare the glucose. So she did not hear the Samnyas mantra. Behold — whatever garlands and other items that were later required for Bholanath's death were already at hand.

In the end Bholanath said he was feeling cold. The saffron robes that had been kept ready for him were used to cover his body. Thereafter I requested everybody to sing kirtan. Nobody could believe then that Bholanath's ultimate moment had arrived, because kirtan was often held to please Bholanath who was very fond of it.

This body had already made all the necessary arrangements for Bholanath. Whenever the physician had been consulted before the arrangements were carried out, he had declared that this was the correct procedure. When attending a patient it is necessary to consider whether or not the patient is going to survive. The object of nursing a patient is to give him as much relief as possible. The arrangements for keeping Bholanath covered in oil had already been carried out by me. *Bholanath was none other than my Self.* Hence I knew exactly where his pain lay, and had to give him relief. A lot of people go forward to nurse a patient, but because they are not in communion with the patient, their nursing does not produce proper relief.

Formerly, when this body had acted the part of a wife, or was absolutely mauna, the same thing



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had taken place. There is a boy living near our house. He was of lower caste and very poor. I used to visit his house frequently, and he used to call me Baudi (wife of elder brother).

Sometimes the boy used to suffer from high fever, and he used to undergo intense headache. Those who were in charge applied cold poultice on his forehead on such occasions, but whenever this body used to do so, he would get relief, and even while his eyes were closed, he used to exclaim, "Now Baudi has arrived".

Even though Bholanath's behaviour was rough and rude, he used to entertain a tremendous respect for this body. He never used to keep me out of sight, because he was of the opinion that if I ever remained alone, I would leave this body. And he was not going to permit this !

This attitude of his was put down by others to extreme fondness for, and dominance by, his wife, but they never guessed the real reason. Bholanath always nursed a secret desire that he would die in my presence, and used to declare boldly, "I will do whatever I like, I will eat whatever I like, nothing will ever happen to me." If only I die in your presence, my salvation will be assured."

He was fully aware of all the yogic kriyas, that had possessed this body. All this had taken place in his very presence.

Thus whatever he declared outwardly in his inner mind he used to have implicit faith in this body. The fact that he had received Diksha from this body he was never afraid of confessing. He would

say, "What is the shame in this ? Let people know that the wife can also be a Guru."

In due course he became obsessed by the feeling that he himself was responsible for initiating this body. When he heard this body sing Hari's name, he declared, "We are devotees of Shakti—why do you take the name of Hari ?" In reply I would say, "Then whose name should I take ?" Should I say, "Jai Shiva Shankara ?" Bholanath would reply, "Yes". But he never realised that whatever name was to be repeated had emerged from my own lips !"

"Furthermore, in giving advice to other people, this body often used to say, "The father is the Guru, the husband is the Guru" etc. On hearing this too frequently Bholanath became of the opinion that he was the Guru of this body, and had given Diksha to her."

"Later, on the banks of the Narmada, when Khukuni (Didi Gurupriya) raised the question of who had initiated whom, Bholanath continued to maintain that it was he who had given Diksha to this body. So I said, "If indeed it is you who have initiated me, then tell me what is my Diksha mantra !" Bholanath replied "Shivoo Namoh." I then made it clear that this body had never up to now uttered this mantra in japa."

"Therefore I slowly related the exact sequence of events that had actually taken place. And then I again asked him, "Now tell me, who was it that had initiated this body ?" Thereupon he was compelled to admit that he had been wrong so far.

Sometimes such statements used to emanate from this body that nobody could utter a lie in repeating it. Bholanath too could not but follow suit.

Besides, Bholanath was always fearful that should he practice deceit in replying to my questions, then I could probably leave my body for good."

There was a short recess after this, but following the reading by Nepaldada of the Ramayana, Ma returned to the subject of Bholanath.

Ma continued, "When Bholanath finally returned to Kishenpur from Hardwar, I at once perceived that he was fully in the grip of small-pox. His face, nose and eyes had swollen out of all proportions.

An isolated room in the Ashram was allocated for his use, and I even indicated which way his head should point when lying down. Later I went and saw that Bholanath had changed his position, and had laid down exactly as he wished.

His disease was extremely virulent, a very bad type of small pox, akin to a terrible skin disease. (Indicating Swami Akhandanandaji, Didi's father). The senior Ashramites first put down his illness to being of ordinary proportions. But at night, with the help of a torch, I pointed out to them the deep pock marks on Bholanath's body, and explained that they were of very serious type. Bholanath's body had by then assumed a very bloated appearance due to the attack. From fear of infection, people used to avoid using the road past the Ashram. Even before the arrival of

Shivshankar Babu, the body of Bholanath was kept saturated with olive oil. Shivshankar Babu too on arrival, kept him lying on Kaviraji oil, that is, the oil was poured on to an oil cloth and Bholanath placed on it.

Well before the death of Bholanath, this body's mother, Khukuni etc were sent away from the Ashram, because once this place had been declared an Ashram, its sanctity had to be preserved. Had they been present, their wails and screams would have spoilt the sanctity of the Ashram on Bholanath's death. Since they were absent after Bholanath's death, there was no outcry within the Ashram, everything was quiet. Even those who were sitting beside the dead body entertained no impure thoughts.

After Jyotish's death, the same situation had prevailed. Furthermore, those that had administered to Bholanath during his illness, had no fear of the consequences. I had warned everybody to proceed most carefully. I had given strict instructions to wrap a piece of cloth round the fingers before touching Bholanath. They used to obey this order. Only Shivshankar Babu never followed suit. Nobody entertained any feeling of fear or disgust. They were all under the impression that they were serving an ordinary patient.

After the death of Bholanath arrangements were gradually made for the immersion of the body in the Ganga. There was no sorrow in anybody's mind over this. Everything was done as if preparations were being made for journeying from one

place to another. It was strange that from the time of Bholanath leaving his body, whatever was necessary seemed to arrive at the right time within daylight, in spite of the fact that none had anticipated his death. In the evening, when some people asked about Bholanath's condition, I had informed them that it was very grave. But on hearing me many people thought that I was unduly worried over my husband's condition, and from my own earthly viewpoint I was looking at ordinary things in too personal a light. That his condition was indeed critical had not been declared by the doctor, nor had he quite understood the case.

To the day after Bholanath's death, he arrived as usual to examine him. To everybody in the Ashram, it appeared as if Bholanath was slightly better than before. So long he had not been able to speak, but he did say a few words on that day. The previous day he had wanted to eat rice and dal. I asked Shivshankar Babu if in his condition he could be allowed to eat this. The doctor said that if Bholanath could indeed eat it, there was no objection. It was unbelievable that a patient, who could not, because of sores in his throat and entire body, utter even a few words, or swallow anything, how could he now be expected to eat rice and dal ?

Whatever it may be, this body had made all the necessary arrangements for fulfilling the last wishes of Bholanath.

Normally we used to keep awake all night. While it was still dark, I arranged to light two

stoves. Over this I arranged to boil rice and dal wrapped in different pieces of cloth. When the dal and rice were thoroughly cooked, then within the bowls I arranged to mix the dal and rice, and extract their juice. Then I asked them after mixing to pour some of that juice into a glass from which Bholanath's mouth could be fed as if it was barley water. This body personally stood over all these proceedings. When it was sent to Bholanath, I went into the bathroom to have a wash.

When the meal was brought to Bholanath he at first refused to eat it. He declared that if I did not make prasād out of it, he would not let it pass his lips. At this moment his former instincts had been awakened. Previously also, it was known that when Bholanath used to sit down to a meal, he used to feed rice into this body's mouth before eating anything himself, i.e., when this body had made it into a prasād, he was contacted to partake of it. Subsequently, at the objections of his friends and relatives, this kind of feeling was repressed. People used to chide him saying, "What is all this that you are doing? Is she not your wife?" Subsequently Bholanath used to behave differently towards this body, but this sort of behaviour was extremely childish, as if he was even then somewhat unwilling. He used to act thus for fear of being ridiculed by his friends. That is why such behaviour could not last long. For this very reason stress is laid in the Sastras on the importance of being diligent about observing the rules laid down. By dint of constant practice, if one's very

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nature is changed, then that is a different thing altogether. But even if this does not happen, by reason of constant practice, good instincts are sometimes victorious over the evil ones, and succeed in being re-awakened at the last moment.

Two or three days before leaving his earthly body, Bholanath started calling me "Ma, Ma". As he could not open his eyes, he used to touch me to reassure himself that I was present. Later he became very keen to see this body. I have already related to you how arrangements for him to do so were made in advance.

In any case, as Bholanath referred to eat the juice if I did not make it into a prasad, I asked them to pour some of it into my mouth. This is what they did, but still Bholanath would not eat it. He would do so only if this body fed him personally. So with the aid of a spoon, this was exactly what was done."

"A day or two before Bholanath's death, it was noticed that the top of his head had become soft like a baby's, and had sunk downwards. But this was nothing to do with the malady." (The condition of Paramhansa at the time of death).

"After his death all the Ashramites took his body to Hardwar and converged it into the waters of the Ganga." The next day government workers arrived to wash and purify the room with medicine. They washed everything and made a mess of the room. I went and sat in the varanda of the kitchen. At this juncture the doctor's wife, the wife of Bhanu Babu and others came to visit me in sympathy.

They moved only slowly, wondering how to speak with me. When this body saw them approaching so diffidently, it broke into loud laughter. They seemed surprised at this body laughing at such a moment and started to walk faster to approach this body. Then I related to them all the incidents of Bholanath's death in such a way, that even they could not suppress their laughter, and before returning home, all their diffidence had vanished. They left for their homes with smiling faces."

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"All seek the Lord in a moment of need—  
none in a moment of joy. He that seeketh  
Him in a moment of joy never comes to  
grief."

—Kabir



# Ma, We Remember Thee So Much !

A. P. Dikshit, I. A. S. ( Retd. )

( Translated from Hindi by Prof. G. D. Shukla ) \*

( Continued from the last issue )

Gopal's *Mundan Sanskar* (tonsure ceremony) was performed at Ma's Kishenpur Ashram under the guidance and instructions of *Samveda* priests, and witnessed by a few family friends, relatives and some inmates of the ashram. The rest of the inmates were engaged in their daily ashram duties, and while going here and there cast a loving eye on the ceremony. That Ma was present in the room upstairs filled our hearts with joy. Gopal sat quiet for sometime, but after half the head was shaved he stood up saying 'No more' and ran away. He was, however, brought back in and the other half was shaved too.

Later, he was dressed in new garments and with both palms joined together to form a cup and with offerings placed in it started for Ma's room. We followed him. Our joy knew no bounds because we were going to do *pranama* to Ma.

On reaching the verandah on the first floor, we found that the door leading to Ma's room was closed. So, we stopped there. Some ladies sitting there were doing *Kirtana*, and by a strange coincidence it so happened that the song they

were singing was the well known one composed by Tulsidas about child Ram whose anklets rang as He toddled—“ठमकि चलत रामचन्द्र बाजत पैज्यनियो” (Thamaki Chalata Ramchandra, Bajata Painjaria).

As we saw and heard this our feelings ran riot. There was Gopal in front of us—his head shaved and holding offerings for Ma in his hands—and behind him were we, waiting for the door to open, and listening to this delightful song about the charms of the child Ram. It is beyond me to describe the beauty of that moment. By and by the song ended and right at that very moment the door was opened.

All this was ordained by Ma herself. There is not the least doubt about it. There is no knowing when she may create a moment of bliss and joy for any one of Her devotees. Ma always said to Her devotees, “Look upon every child as BAL GOPAL”, and with this incident She gave a positive proof and illustration of Her saying.

Presently we reached Ma’s room and did obeisance to the Mother of the Universe along with Gopal and other members of the family and friends. Ma lovingly lifted Gopal on to Her lap and we were charmed to see that.

According to a previously arranged plan, Gopal’s initiation into reading and writing was also performed on the auspicious occasion. Ma touched Brahmachari Nirvananandji and the latter under the influence of that touch held Gopal’s hand and made him write : “Om Ma Ram Shiva” and the first letters of the Hindi alphabets. All kinds of

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Pooja, prayers and kirtan were gone through, and I felt as if I had obtained the full benefit of being born as a human being. I had never seen such an auspicious and almost divine function before.

Ma did another remarkable thing on this occasion. She presented each one of us with an article of dress—*saris* to the women and *dhotis* and towels to the men who had gone with us. I still use that dhoti on auspicious occasions, and so does my wife. By giving this heavenly gift She, like Annapoorna, blessed us with bounty and greatness. To Gopal She gave a silver pen, an inkpot and a slate. Gopal was further made to write on an exercise book with a twig from a ponegranate tree dipped in an ink made from saffron. These priceless treasures are still with us.

Having got our fill of Ma's blessings and done *pranama* to Her we came downstairs, where arrangements had been made for a community dinner, and then back to the Collector's residence.

I often think over how we receive such Kindness again !

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During my tenure at Dehra Dun, quite often Ma used to go out to other places. She never stayed long at the same place. But it was my good luck that once She stayed continuously for some four or five months and I had the opportunity to have Her *darshan* and watch Her activities regularly.

That Ma was at Dehra Dun was in itself enough for assuring both mental peace and energy. Whenever I got a little respite from worldly duties and my mind wandered to Ma I felt great joy and when difficulties came in the way even the most vexatious problems sorted themselves out, and I just wondered how it happened. We used to go to the Ashram for Her *darshan* every evening unless my duties took me out of the town. We participated in the daily *Kirtana* and returned home only after the Silent Meditation which lasted from 8.45 P.M. to 9 P.M.

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### **Pt. Jawaharlal's arrival at the Ashram**

VIP's visit Dehradun very frequently and the District Magistrate of the place has to make arrangements for their reception, their board and lodging and their programme while in the town.

Sometimes a few welcome events too happen in the course of official duties which are normally of a perplexing nature. One such event was the visit of the then Prime Minister, Jawaharlal Nehru. He liked Dehradun very much. During my four years term at Dehradun Panditji paid five visits. Everytime he stayed for four to five days, and except for one occasion he came mostly to have some rest. That gave me an opportunity to come very close to Panditji, and observe the spiritual side of his nature which is not known to many persons, perhaps not even to those who knew him

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for long, perhaps not even to the members of his family.

Among the members of his family there was one figure—his wife Kamalaji, whose full radiance her countrymen could not see.

It is my guess that only she recognised the presence of the spiritual side in her husband which was the source of his ever widening radiance and which cast its lustre not only all over India but all over the world.

Once when Panditji came to Dehradun Ma was also present here. It was the month of October, if I do not forget. Mrs. Vijaylaxmi Pandit and Miss Padmaja Naidu were also with him. Although Panditji had come solely for rest and respite, yet an outing was arranged on one day and a fifteen minutes meeting with Ma was also included in the day's programme.

Ma was at the Kishenpur ashram, and we arrived there. Padmaja Naidu who was then Governor of Bengal had some trouble in her feet and she found it difficult to climb the stairs to Ma's room. Panditji went upstairs. Mrs. Pandit accompanied him. I along with some high police officers followed him. Other officers stayed downstairs.

As soon as Panditji approached Ma's room, She covered in Her usual snow white *chaddar* (wrap) got down from Her seat to welcome Panditji. Panditji, with his hands folded, seemed to be overpowered with emotion, and Ma received him with no less feeling. There was no touch of for-

mality in this meeting, as is usually seen when a Prime Minister meets some other dignitary. Here was a play of pure feelings—reverenced from one side and affection from the other. Perhaps, at no other time was this aspect of Panditji's personality revealed so powerfully as at this time.

Panditji's individuality was distinct and different from that of other political leaders. He was a humanist and very close to the Mahatma (Gandhi), and the human values he upheld were reflected in all his national and international political activities. But when he visited Ma an altogether new facet of his personality came to the fore. The eagerness with which he stepped forward to meet Ma, the joy he felt then and the peculiar glow on his face revealed that a different celestial Ganga was flowing through his inner being and saturating every fibre of his body and soul.

It is universally known that in the present phase of Indian history the light shed by Gandhi and Jawahar has been unique and almost other-worldly, and no greater proof of it can be cited than the fact that countless people used to rush towards them spontaneously, whereas now a days people have to be prodded and given incentives to attend political rallies.

This extraordinary attraction of the people proceeded from the presence of that divine magnet in Panditji which the devotees of Ma always saw in Her. The glow on his face even in the evening of his life had its source in his simple, natural love for all mankind and a pure heart. This also

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explains why the meeting between Ma and Panditji seemed so sweet, so exhilarating and almost so heavenly.

Ma got down from Her chair and sat on a mat spread on the floor and Panditji and Vijaylaxmiji also took their places on this mat. No one else went into Ma's room and the door was closed. Two or three officers including myself stood outside the room, and tried to guess what the Prime Minister of India would be talking to this material manifestation of divine energy. But those who know even a little about Ma also know that no one who has been exposed to the triple guests of storms that ravage this creation of *Maya* can talk much when in the presence of that celestial joy and peace that is Ma. Ma is beyond all involvement and Her very *darshan* (sight of Her) bestows peace on the restless heart and the shallow conceited intellect. Ma transforms Herself immediately into the form in which a devotee wants to see Her. She has said so often—"I am like a musical instrument which will play the tune wanted by the player".

Some fifteen minutes had passed yet the door was not opened. A police officer, standing next to me possibly D.I.G. Intelligence, said "Time is over". Laughingly, I said, "Please knock at the door". He smiled and said that could not be, for Panditji would get angry. I was enjoying the whole scene, and I felt that this meeting between the Prime Minister of India and Ma augured well for India, may, the whole world. Downstairs there

was some hustle and bustle. Although this programme had been kept a secret, yet quite a crowd had gathered in the ashram court yard and the road outside. People had come to know that the Prime Minister of India who had ensconced himself in the hearts of the Indians had come to see Ma.

Inside of Ma's room everything was quiet. Outside of it were only some two or three officers. We did not talk, or just talked in whispers so that the sound of our voices may not enter the room. The valley to the east of the Ashram, the forests and the Himalayas themselves breathed in silence. Some more time passed in this way. Then the door opened and we saw Ma standing like Saraswati in spotless white and Panditji and Vijaylaxmi Pandit about to take leave, their hands folded. In slow steps Panditji came to the door. We took our positions respectfully on either side of the door. Panditji's face was beaming with a special kind of brightness. He looked back at Ma again and again. There was a divine glint in his eyes. The scene beggars description.

I had heard that the late wife of Panditji, Srimati Kamla Nehru, was greatly devoted to Ma. She used to go into a trance on the bank of the Ganga at Rishikesh with her head resting in the lap of Ma. Kamlaji's place in the Nehru family was a unique one. She had a short worldly career, but she earned the respect of all Indians.

Kamlaji's photographs and pictures all reveal a pure, simple and benign disposition and it is not



surprising that from a very early stage she was drawn into the magnetic circle of Ma and went on advancing higher and higher into the spiritual region. Who knows what relationship existed between her and Ma in the previous births? Only Ma can tell. The credit for bringing the Nehru family, Jawaharlal and Indiraji in particular within the fold of Ma goes to Kamlaji. There can be no doubt about this.

In minutes Panditji reached downstairs and the crowd waiting for him broke into cheers. He made for his waiting car, bade good-bye to the inmates of the Ashram, accepted the *prasada* brought for him, and left for the Circuit House.

Blessed be Ma who inspires Kings and Commoners alike.

Where again shall we see such a Mother again?

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### A Divine Experience

Once one Mr. Tripathi, a Minister of Assam, had come to Dehradun. One day he expressed a desire to see Ma.

Ma was then at Her Raipur Ashram. It is that place where Ma had first come on Her arrival in Dehradun in 1932. Raipur was then a small village. A little away from the village proper there is a Shiva temple near a river and the forests beyond. Ma had come in this very temple along with Bholanathji and Bhaiji. She used to give a vivid description of that occasion whenever it

pleased Her. On one side of this temple there is now a small room for Ma and Her retinue.

It was the rainy season. I reached Raipur Ashram along with Tripathiji. Ma was in Her room. She was sitting on a *Chowki* (seat). We sat down on the mat spread below. It was this very room where Gopal had created a strange situation.

Ma was in this very room when on a certain day we went to Raipur Ashram for Ma's *darshan* and sat down on a mat opposite Ma. Ma was saying something and smiling. Gopal was four years old at that time. Unexpectedly he came running into the room and stopped near Ma. The attention of the persons present was diverted towards him. It was his habit to frisk about while in the Ashram, and sometimes to hover around Ma without any fear. Ma's face was turned towards us, but Gopal wanted to say something to Her. We were looking on that side. His tonsure ceremony had not yet been performed. His beautiful curly hair looked very charming, a black mark was also applied to his forehead.

Suddenly he caught hold of Ma's face and drawing that towards him said something in Her ear. We were stunned. Gopal had never done this before.

We were alarmed. But Ma turned Her ears to Gopal and listened to him with motherly affection. All eyes were fixed on this scene. We could not understand what confidential talk he was having with Ma in such undertones. Then he stopped and

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stood silently. Ma beckoned to a girl and said something. She held Gopal by the hand and took him away.

It was sometime later that we learnt that Gopal had asked Ma for something to eat, and the affectionate Mother arranged for it leaving aside everything else.

I and the Minister from Assam were sitting in the presence of an Annapoorna.

Everything was quiet in the room, as if all the activity in the world had come to a halt, as if the turbulent river of our desires which sweep us this way and that had found peace in the bosom of the Pacific.

Ma was talking to us in a pleasant mood, and it was entirely different from the one which comes on Her when She gets completely removed from this world and we feel only Her physical presence. Then we are unable to attract Her attention to us even when we bow to Her. But at that time Ma talked to us like children, as if She wanted to pour out all Her heart before us. She had begun to talk about the time when She had first stepped on the soil of Dehradun in 1932. She gave all the details of the occasion.

Suddenly we felt as if a celestial light had filled the room. Mute and motionless like a picture we took our fill of that shower of light. This was altogether different from the light of the electric bulb which was already burning in the room. That light entranced us physically, mentally and spiritually and we ceased to have any awareness of our-

selves. That experience cannot be put into words. For ordinary creatures like ourselves such an experience was most unexpected and unlikely to happen. Ma went on talking in the same sweet manner as before. Gradually that divine moment disappeared and we felt as if we had awakened from a divine dream. It is not given to us to understand the mystery of that happening.

The Minister looked towards me in that charmed state and expressed a desire to go. We took leave of Ma and bowed before Her. It was raining outside. Slowly and carefully we crossed the unpaved courtyard. Both of us were silent. Then it was that the Minister remarked, "Dikshitji, Mata Anandmayee is just Mata Anandmayee".

Where shall we find such a unique Mother ?

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Once a Minister of U. P., Sri Mahavir Prasad, paid a visit to Dehradun. He was known for his integrity despite being a politician. While in the Circuit House he expressed his desire to see Ma. Ma was then at Kishenpur. Hari Baba Maharaj was also there. Ma greatly honoured him. They were very close to each other. There was great activity in the Ashram in those days. Some function or the other took place almost every day.

I said to Mantriji, "If you wish to go as a devotee, please do not ask for an appointment before hand." He readily agreed, as he was a true devotee.

In the evening we went to Kishenpur Ashram. There we learnt that Ma was not there. She had gone to Kalyan Van. This ashram is at a distance of about a kilometre. It has a big lichi orchard and a garden with a variety of flowers. Inside there is a double storeyed building. Near that there is a small but beautiful Ram Mandir which houses the living, ever-smiling and very charming idols of Sri Ram, Lakshman, Sitaji, and Hanuman. There is one separate idol of Sri Hanuman also. Opposite Sri Ram, Lakshman and Sita there is a Shiva temple with a Shiva linga installed in it. A structure for performing *yagna* was added later on. The temple is undoubtedly a small one, but it has been acknowledged to be a true temple of the living God. It is highly inspiring and bestows peace on the visitors.

We left the car at Kishenpur Ashram and walked up to Kalyan Van. On reaching there we found that Ma was standing across the road opposite the entrance to Kalyan Van, and as usual was surrounded by a few of Her devotees. The Minister was overwhelmed with emotion and laid himself prostrate before Ma. I noticed that even without any previous introduction She looked at him with great affection, and put a string of beads of flowers which was then in Her hands around his neck. Mantriiji looked at Ma without batting an eyelid. It seemed as if She was waiting all this while to give the string to him. Does not Ma say, "I am like a musical instrument. You will get the tune you play?"

“ये यथा माम प्रपद्यन्ते तां तथैव भजाम्यहम्” (Jey jathā mang prapadyate Tang Tathaiba Bhajamyaham)

I introduced Mantriji to Ma. In the same mood Ma said, “Go inside and sit where the Kirtan is going on”. It was clear from this that She gave no importance to His ministerial status. I think that it was due to fact that Mantriji himself did not have any feeling of his importance, as a minister at that time. He came with the feeling of a devotee pure and simple, and Ma appeared before him according to his inner feelings.

It has been experienced by many of Ma’s devotees that Ma always behaves according to the inner feelings and spirits of those who go for Her *darshan*. Sometimes that gives rise to some misunderstanding too. But those who are true devotees of Ma and whose hearts are pure very well understand Ma’s actions. They are fascinated but they keep their wits about them.

When we entered Kalyan Van we saw a wonderful scene. In the courtyard in front of Ram Mandir Hari Baba along with his disciples was reciting Hanuman Chalisa in a musical tone. His disciples were playing upon the traditional instruments. Some devotees were waiting for Ma. Altogether it was a very sacred joy-giving moment. Hari Baba’s fair complexioned figure, his white head of hair wrapped in a yellow turban and his musical recitation charmed me and the thought of Ma’s presence simply overwhelmed me.

We sat in the midst of this congregation of the various devotees. In the meantime Ma also came

in. This particular chunk of the earth had been transformed into another world. There was no trace of *Kaliyug* here. It was *Satyug* all over. Every one was immersed in pure thoughts. As soon as Ma took Her seat She cast Her look on all sides and then went into an ecstasy. She was only bodily present there, the soul was roaming elsewhere in some other sphere perhaps.

Hari Babá continued with his ecstatic singing. He too was only bodily present with us. The soul had gone to his *Istadevata* (the god who attracted him most). As far as we were concerned we just bobbed up and down on this ocean of bliss.

Gradually the recitation concluded. Hari Baba came back to himself after the chanting of some *mantras* and prayers. He turned and looked at Ma, became overjoyed and sat down near Ma. Ma out of respect for him sat up and withdrew Herself into a small place. Those who saw that sight were overpowered by feelings of pure reverence.

Steeped in this state of joy and bliss we took leave of Ma after some time. Later, I came to know that Mantriji was a *bhakt* of Hanuman and recited Hanuman *chalisa* everyday. Blessed be Ma who knows the inner state of every person.

Where shall we find such a Ma !

We remember Thee so much !

(To be continued)

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Look, in order to pluck a rose one has to put one's hand into the midst of thorns. But if the rose is a person's aim and he has a keen desire to pluck it, he will not refrain from doing so for fear of being pricked. Moreover, the Great Mother arranges whatever is necessary for each one : She certainly knows the real need of every individual. If one has at least this much faith, there is no reason at all to feel distressed.

—Sri Sri Ma Anandamayi

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# The Malady of the Age

## its cause and cure

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Padmabhushan, Knight Commander, Darshanacharya.

( Continued from the previous issue. )

What then is the remedy for the malady from which the world suffers today? Certainly not bidding a good-bye to science and technology. It is not possible nor even desirable. Scientific method, the great knowledge that science has given us, and the technical skill and gadgets we now possess are great achievements of human intellect; and we should be proud of them. We should make greater and greater use of them, particularly in India which lags behind other countries in having them. What is actually to be given up is the narrow, incomplete and wrong outlook which has been built on the basis of a few physical sciences.

Will the revival or acceptance of any one or all of the historical religions help? Certainly not. Simply because there is much in all religions which is in conflict with the findings of science and which the modern man cannot accept and believe. Most of them are based on wrong concepts of history, geography, physics, chemistry, geology, astronomy, biology, psychology, anthropology, and sociology. Most of them require blind faith in prophets and scriptures. Most of the doctrines of the same

religion are self-contradictory, and all the religions are at variance with one another on the major issues of life. They need not be revived in their old historical forms, simply because, they do not suit man in the age of science. A scientific age needs a scientific religion, which is yet to be born.

Can the ethical teachings of great saints and sages of history help the modern man? Certainly not. Most of them are merely exhortative, self-conflicting, unsystematic, unnatural and irrational. Often they are based on wrong religious beliefs or on unproved or unprovable assumptions. Their demands are impracticable; and often they demand too much of sacrifice from the individual without giving any satisfactory reason. Modern man needs a scientific, secular and rational ethics based on complete scientific data about man.

There is a well-known proverb: Iron alone cuts iron. We have seen that our present malady is due to a wrong outlook on life based on the findings of a few physical sciences. To counteract the effect of a wrong philosophy of life we need building up a correct one on the basis of all that the various branches of science have upto this time discovered about man and the universe, and also on the basis of all other aspects of human experience which have not yet been studied by science since the method to which science is vowed is incapable of noticing and investigating them.

All scientists now admit that science has not investigated all the aspects of the universe and man, and that it is incapable of doing so because

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of its self-imposed limitations. In formulating a complete and comprehensive and, therefore, satisfactory view of the world, we shall have to take into consideration all the facts of experience and particularly all sides of human life. Man being a part and product of the universe, a proper and full understanding of man must be regarded as a key to the understanding of the universe. And particularly so, because it is only in man that the potentialities of the world seem to have become actualised, he being the last evolute; and also because it is in himself alone that man, the creator of all sciences, is conscious and so can be conscious of all the facets of reality. We know the external world only through our senses, but we know ourselves in many more ways. It is, therefore, wrong to interpret man in terms of the knowledge of the external world alone gained through the senses. On the other hand, it is right to interpret the universe and nature in terms of the knowledge gained by understanding man as deeply and comprehensively as possible. It is no use criticising this method as anthropomorphic. All knowledge being ultimately human and to a great extent subjective, all science is anthropomorphic. Hence the only remedy of our present day troubles is a deep and comprehensive understanding of man and thereupon building a more healthy philosophy of life than the one which prevails today. Most of our problems today being human problems—the misuse of science and technology being one—a right understanding of man and building our society

and government accordingly is the only way out of the present trouble.

One may ask here : Is complete and correct understanding of man possible in view of the fact that we know so little of him as yet ? Yes, much of what man is in his fulness remains unknown and may remain so for a long time to come ; and so a complete understanding of him is not possible on incomplete data. But more and more knowledge of man gathered from all possible scientific data and from other sources yet untapped by science, shall certainly enable us to correct our false view constructed on the basis of very scanty data collected by only a few sciences which do not have man as their chief concern. To be rid of false views, to know that we are deluded, is itself a great achievement and a big step towards building a more comprehensive, and, therefore, more correct view.

For this purpose let us have a brief survey of all that we have come to know about man through the piecemeal attempts of various scientific, empirical and analytical approaches hitherto made.

*Physics* deals with and confines itself to matter, its constitution, its forces and forms. It tries to understand the nature of time, space, energy, light, heat, electricity, magnetism, sound etc., and discovers laws of their action, reaction and interaction. The human body, being a physical object and as such a part of the physical world, is an object of the study of physics. It regards the body as a form of matter, which has come out of matter

and goes back to matter. It is subject to the influence of all the material forces of nature. For example, the body can thrive only within a certain range of temperature ; and the temperature of the earth depends upon the radiation of the sun, the distance of the earth from the sun, and the rate of the rotational speed of the earth. The extent and density of the atmosphere around the earth, the tiltage of the earth's axis, the distance of the moon from the earth and the gravitational pull of the earth affect our very existence. Physics, therefore, holds that man is a part of nature and is completely determined by natural forces. It has no interest in anything else in man.

Chemistry studies and confines itself to the various kinds and the composition of matter, the amount and kind of energy required for bringing about changes in the forms of matter, and the laws which govern the changes. The human body is material and is composed of parts which have chemical properties and undergo changes that affect their properties. Recent discoveries in chemistry have brought to light chemical changes in the body which affect the life-processes, determine instinctive and emotional reactions in the body, mould its frame, and determine the temperament and character of individuals. Man cannot exist, grow and work without taking in the required amount of proteins, fats, carbohydrates, minerals, water, oxygen and vitamins, which are all chemical compounds. To digest foods certain enzymes, which have a strong chemical reaction, are required, and they

are generated within the body by the internal chemical factories, called glands. There is a special kind of glands—pineal, pituitary, thyroid, thymus, adrenal and gonads—which secrete certain strong chemical substances, called hormones, which directly fall into the blood-stream and produce marvellous effects on the temperament, behaviour and personality of the individual. Drugs which have a stimulating or depressing action on the organs of the body and on the body as a whole, are important chemical agents which greatly affect the health and character of the individual. Medical science is bringing about extraordinary changes in the personality of man. Chemistry, therefore, claims to hold the key to understanding, changing and controlling human personality, which is chemical in its structure and function.

Biology distinguishes the living from the non-living among the beings in the universe and studies the countless forms and functions of the former. Some biologists who are not biassed towards physical and chemical explanations of life-phenomena and their functions, think that life is *sui generis* and cannot be understood and explained in terms of physical forces and chemical changes and properties alone. Man is a highly complex living being ; hence an object of biological study. All living beings, including man, differ from non-living ones in having the following characteristics : (a) Metabolism, which consists indigestion, dissimilation and assimilation of food, (b) growth and development, and (c) reproduction of its own kind.

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The smallest unit of life is a cell which is made of chemical compound. Animals are unicellular and multicellular. All multicellular animals, including man, perform the following functions with specialized organs and systems: holding and protecting the vital organs, movement and locomotion, digestion, respiration, circulation of blood, excretion of unrequired materials, conduction or transmission of impulses from one part in the body to another, sensation, internal secretion of hormones, and reproduction. Biologically man is only a more complicated animal with greater unification of the system of organs. He seems to have appeared late in the pageant of life. The laws of heredity of parental biological traits are almost the same in all those living beings which multiply by the union of male and female. Physiology, a branch of biology, which specializes in the study of the functions of the organs and systems of the body, has come to the conclusion that all mental activities of man are co-related with and therefore dependent upon the functions of the brain and the nervous system. The human brain is a very complicated organ and therein lies, according to physiology, the secret of entire human behaviour. A little malfunctioning of any part of the brain may cause serious aberrations in human conduct. Brain surgery and medicines which bring about chemical changes in the brain are now regarded as effective treatment of all mental troubles of man. Biology does not postulate the existence of mind or soul as something apart from the body.

Psychology is the science of the mental aspect of man. It aims at understanding how men know, feel and act. Mental processes not being open to scientific observation and experiment, self-observation or introspection and its report are admitted as a part of psychological method. Psychology claiming to be a science, an attempt, however, is made to make it as objective and experimental as possible, and to avoid the use of introspective report. So, strictly scientific psychology now avoids all reference to subjective states and confines itself to observable and measurable reactions of the organism as a whole. As there is no final agreement on some principal issues among psychologists, there are several schools of contemporary psychology.

Watson, the founder of Behaviourism, has tried to make psychology a purely objective science like physics, chemistry and biology, discarding the use of all subjective terms like sensation, attention, thought, consciousness, feeling, emotion, intention and will etc. He considers man as a highly complex machine governed by mechanical and biological laws. All human behaviour which is the subject-matter of psychology, however complex and organised, is built up by reflexes and conditioned reflexes. All learning is conditioned behaviour.

Gestalt psychology does not proceed by analysing complex mental phenomena into parts. It studies all mental and even psycho-physical processes as unanalyzable wholes. For, it is not the component parts that determine the character of the



whole and indivisible mental states by the addition or fusion of functions and qualities ; but the wholes have their own specific qualities and functions. Those determine the nature and the functions of the component parts. Personality, with which psychology is mainly concerned, is the development of the psycho-physiological organism as a "peculiar kind of system" (Koffka), which maintains its own orderly equilibrium and spatial and temporal unity as it evolves and interacts with the world. The nucleus of the personality is the ego, which represents and incorporates the peculiar needs and ambitions of the individual.

Mc Dougall led a reaction against the material, mechanistic and non-purposive view of animal and human behaviour and founded a new school of psychology, called Hormic or Purposive Psychology. Although psychology is still defined by him as the science of behaviour, all behaviour, according to him, is purposive ; and it begins not with reflexes but with complex and unanalyzable instincts. An instinct is a purposive reaction of the individual as a whole. It is defined as "An innate disposition which determines the organism to perceive any object of a certain class, and to experience in its presence a certain emotional excitement and an impulse to action which finds expression in a specific mode of behaviour in relation to that object. "All instincts serve some purpose of the organism, no matter whether it is conscious or unconscious. They combine with other instincts and give rise to complex behaviour and sentiments.

All sentiments and behaviour patterns organised around the sentiment of self-regard constitute a personality.”

Although a few psychologists still retain the name of self as a necessary subject of all our mental processes, psychology in general now-a-days does not talk about the soul, self, mind or consciousness. It only deals with the concrete personality and the way in which it is formed and organised, and how it develops and undergoes changes under the influence of heredity and environment. A typical definition of personality given by Morton Prince is : “The sum-total of all the biological innate dispositions, impulses, tendencies, appetites and instincts of the individual, and the acquired dispositions and tendencies acquired by experience”. (*The Unconscious*, p. 532). Warren and Chermichael say, “Personality is the entire mental organization at any stage of his development. It embraces every phase of human character, intellect, temperament, skill, and every attitude that has been built up in the course of one’s life”. (*Elements of personality*, p. 48).

Psychology, although originally a science of soul (psyche), leaves many a problem of human life in the dark in its zeal to become an objective science. It does not give any satisfactory explanation of awareness, of identity and continuity despite constant changes in the psycho-physical organism, of memory and recognition, of the feeling of being a free agent of one’s actions, of dreams, of differences in intelligence, of performances of geniuses,

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of mystic experiences, and of paranormal phenomena, which are facts of human experience.

Sociology reveals a very important and essential aspect of man, namely, social. Most of what man is, is built on the contribution from the society in which he lives; and most of his behaviour depends upon the particular social situation in which he is placed. What a man eats, thinks, and aspires at; the way in which he speaks and dresses; the gods he worships: his attitude and behaviour towards the members of the other sex; the knowledge he acquires—all are determined by the group or community of which he is an insignificant member. His own thoughts and actions, in their turn, and particularly those of great and powerful individuals produce their indelible influence on society. Communities and their "weltanschauung" live longer, and continue to determine the thoughts and behaviour of generations of individuals.

Psychoanalysis and its offshoots, Individual Psychology and Analytical Psychology, all now going by the name of Depth Psychology, have gone far deeper into the nature of man than the orthodox scientific psychology has been able to do. They regard man as a purely mental structure governed by its own laws, which are quite different from physical, chemical and biological ones. Depth Psychology has discovered that man is not confined to what he is conscious of within himself at any time. His personality extends to unknown and unfathomed depths of which he himself is not aware. The psychic causes of many happenings

in our conscious life lie and function in this deeper region. Our personalities are like ice-bergs only a little of which is seen above the surface of water. According to the psychoanalysis of Sigmund Freud our minds have three strata of existence, namely, the conscious, the foreconscious, and the unconscious. The conscious is that of which we are usually aware and with which we identify ourselves. The foreconscious is that which retains those impressions of our past experience which can easily be recalled and used. The unconscious is the deepest layer of our mind far removed from the conscious. The contents of this region can be brought to consciousness with great difficulty and by special methods devised by psychoanalysis. Or they come to consciousness by their own laws of expression.

As our conscious life is more or less a life adapted to the reality which consists of our natural and social environments and of moral ideals and restraints, all that is in the unconscious and seeks for expression cannot be allowed to enter consciousness. A kind of censorship is exercised at the threshold. There are moments and occasions, however, when the censor is not on its guard, when it is weak or slackened, or when it does not function at all. At such times the unconscious contents rush to consciousness, singly or in groups, called complexes, systematically or chaotically. Some very strong and persistent complexes or single contents do not wait for such occasions, and, therefore, take a disguised form, and escape through the censor,

and thus force themselves upon consciousness. Thus we have dreams, slips of pen and tongue, undue forgetfulness, unaccountable fears and anxiety, compulsions, neuroses, psychoses, hallucinations, illusions and delusions etc. Very often the unconscious complexes continue to be underground, but their effects are experienced in the conscious mind.

From the point of view of the contents and their qualities the total personality of man is regarded as composed of three factors, namely, Id, Ego and Super-ego. The id is our primitive nature consisting of all sorts of irrational and animal urges, illogical effects, selfish, aggressive, sexual, amoral and anti-social wishes which characterise a baby. It is governed by the pleasure-principle. Under the pressure of the external world and environment, a part of the id gets organised in the form of the ego, whose activities are governed by the reality-principle. Under the influence of the exhortations and fear of parents, and under social pleasure and demand, a super-ego or normal conscience develops out of the ego and the id both. It is partly conscious and partly unconscious in its operations. The realm of the id is not governed by rational, moral or aesthetic considerations. Judged from the standard of a cultured and specially developed man, the baby in whom the id functions in its original form, is "polymorphously perverse", according to the discoveries of Freud.

The most predominant urge in the id is that of love or sex. Freud calls it Libido. In the life of a baby it finds expression in a number of "compo-

ment instincts" associated with sensitive parts and organs of the body and with aggression. The young body takes pleasure in exercising them. In the course of normal development the component instincts get co-ordinated and organised under the leadership of the genital instinct. With regard to the object of the libido, during its development, three main stages have been discovered, viz., auto-erotic, narcissistic, and allo-erotic. The chief feature of the allo-erotic stage at an early age is the œdipus complex, i.e. affectionate attachment to the parent of the opposite sex. After a period of sexual latency before puberty, there comes a stage of homosexuality, which is normally followed by hetero-sexuality (love for the opposite sex), which is the normal feature of sex-life. On account of various difficulties and frustrations an individual may either get fixated at a particular stage or may regress to an earlier one; and thus may not grow into a normal hetero-sexual individual. A correct knowledge of one's libido-development gives a clue to one's character.

Thus, according to psychoanalysis man is, at his very base selfish, hedonistic, aggressive, sexual, amoral, asocial, if not immoral and anti-social, and irrational. We start in life as "polymorphously perverse" and in our unconsciousness we ever remain so. Our civilization and culture are only skin-deep and built under the pressure of reality, which originally we never like to face. Under stress and strain, under insurmountable difficulties and frustrations, and under the influence of unconscious

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factors, we tend to revert to our original nature of brute-instincts.

Psychical Research gives us a glimpse of another aspect of man, which has not yet been studied and investigated by any other science. It is a scientific investigation into those strange occurrences in human life and those extraordinary powers and faculties of man which have always been regarded as matters of fact by the common man, but which were never before seriously studied and examined by investigators trained in modern scientific methods. Preceded by a number of stray and individual investigations which had brought to light many a strange phenomenon, a society for Physical Research was organised in England in 1882 to make systematic and scientific investigation into the alleged and reported strange occurrences. Within the last 76 years this Society, and many others in other countries with the same end in view, and also many individual scientific investigators, have been able to collect such varied and important data as cannot be ignored by serious investigators of human nature.

(To be continued)

# Ma Anandamayee, the transcendental spirit

Harekrishna Goswami

The writer was fortunate to join 'Sanyam Saptaha' (the week celebrated for self-control) led by Ma Anandamayee in the year 1978 held at Nadiad in Gujarat State. The Divine Mother would give much importance on this yearly celebration because self-control is the foundation or base towards God-realisation, as She used to say. The function was unique in itself. The presence of Holy Mother, sermons delivered by great saints, gathering of pure-hearted devotees, devotional songs—all together, made it a heaven on earth. Out of all, most attractive was "question and answer programme" with Mother in the night. This would be the last programme of the day. She would answer unerringly all typical questions as She was in tune with infinity. Some days She would sing, on the request of the devotees, with Her divine voice in the above programme.

One young devotee was in a dilemma whether he should marry or lead a celibacy in quest of God. He put this question to Mother, "A man wants to be a celibate in order to lead a spiritual life but his parents would like to get him married (in Indian custom parents do fix up marriages of their sons and daughters)". She answered, "Within the realm



of mind, parents are also Gurus. One should obey one's parents. If marriage is necessary, the order from the parents should be carried out. On the other hand, Shankāraçharya has shown the path of sannyasa (renunciation)." In this answer, the main point to be considered is "within the realm of mind." So long as one is within the realm of mind this world and its rules exist (Time—Space—Causality relationship). If mind be superceded and one enters the region of pure consciousness, one comprehends that all in this world are imaginary only. Pleasure and pain are merely mental ; in reality there is no pleasure or pain.

The other day one foreigner asked Mother, "Do you experience dreams?" (Same question was asked by people twice or thrice in Her life time as a testing question whether She was a realised one).

She replied—"One dreams a dream while asleep."

Further interrogation—"Do you sleep?"

Mother—"There is no question of sleep for this body (indicating Herself). Hence, dreams are not. Rather, whatever is now seen around are all dreams (to me)."

The fact is, on being awakened in Transcendental Spirit or Pure Consciousness one becomes That and body-consciousness separates out from the Self. In such a state our worldly dreams at night and awakening in the day-time both are clearly seen to be dreams only. All objects, people, houses, trees and plants—all are vividly seen to be of a dream world.

On subject of meditation She said, "Different persons have different types of meditation according to maturity. But in Advaita (Non-dualism) who would meditate on whom? Trees, creatures, plants, you, this body (pointing towards Herself)—all—all are One. Who meditates for whom?" While discussions were at a climax She expressed her views about the Absolute, "His excellency is Unmanifested as well as of Manifested supremacy. All are one—Advaita Atmā (Non-dual Brahman). Single Brahman IS without a second. Truth is Wisdom, Infinite, Brahman."

The saints sitting on the dias pressed Her to narrate Her feelings while experiencing God-realisation. She said, "Once it happened—this body (meaning Herself) was lying on the ground. The body saw small sparks of light around. Later, all disappeared. Then without any effort or help of intelligence (on my part) HE, the self-effulgent (Swayam prakash, self-luminous), manifested (expressed) Himself in this body." (God-realisation is choiceless, effortless awareness).

On one occasion Swami Prakashananda, the Head of Shankaracharya ashram at Kankhal, Hardwar said, "Ma Anandamayee is God Himself; God incarnated." On this occasion Swami Vidyananda of Rishikesh stated, "Mother is established in Atma-Jnana (Self-realisation). She is of the highest category amongst all the 'Realised' (Brahmavid—Varishtha)."

# Sri Sri Anandamayi Ma Sanctifies the Land of Dacoits

( Girish Chandra, M.I.E. )

It is generally felt that Sri Sri Ma spent most of her time in holy places and she had no time for places full of evil. This is not true; she had affection for those places also. There is a District named MAINPURI situated about 250 Km. from Delhi in the south eastern direction. It is notorious for dacoit menace and murders. In this brief write-up an attempt is made to describe the sequence of events which led to Sri Sri Ma to bless the people of this area by placing Her holy feet on its soil.

Two of Sri Ma's devotees happen to be Smt. Sushila Modwel and her husband who hail from Mainpuri. The Modwels requested Sri Sri Ma during her birth anniversary celebrations in May 1954 at Almora to bless their house in Mainpuri. Sri Sri Ma in her typical style replied: "Dekho, Bhagwan Ki Jo Ichha" :—"Let us see; whatever be the will of Bhagwan".

On the occasion of Modwel's visit to Vrindaban during August 1955, Sri Sri Ma recalled the request made to her about 15 months back and said, "Tum upne Ghar is Sharir Ko bulane Keh rahin theen—up Purshottam Mas Hai is Sharir Ko upne Ghar bulale" :—"You wanted to call this body to

your house, now is the Purushottam month, you can call this body”.

Sushila Modwel, knowing the elaborate arrangements involved in Sri Sri Ma's visit with her entourage of Sadhus, Brahmacharis & Brahmacharinis and a large number of devotees, was at first, taken aback. Nageshwari Prasad Modwel immediately contacted the revered Swami Permanand Ji who with his usual expertise gave a list of items to be arranged for.

Sri Sri Ma decided to sanctify Mainpuri with a team of great Mahatamas such as Hari Baba Ji Maharaj, Sri Sri Didima ; Shri Krishna Avdoot Ji ; and Shri Gurupriya Didi etc. on the 10th September 1955. She travelled from Vrindaban in the car of Shri Bhargava.

Citizens of Mainpuri were requested to give a welcome to Sri Sri Ma by erecting decorated gates and women folk were requested to put on Saris with border of “Gota”. There was a very good response from the public. Sri Ma was seated on a chariot gaily decorated with flowers and garland. There was a long procession and people were doing Kirtan and “Jai Jai Kar” of Sri Ma with great zeal. The whole atmosphere was surcharged with devotion and spiritualism. A large crowd turned up to have HER Darshan. A large number of women had collected on the balcony of their houses. Sri Ma was taken down from the chariot on a Platform outside “Ganga Bhawan”—the residence of Modwels. Arti of Sri Ma was performed with the singing of couplets composed

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by Sushila Modwel. Sri Ma was dressed as Krishna with "Peetamber", crown with peacock feather and a silver flute was put in her hand. Sri Ma went into a State of Samadhi.

On the occasion of Sri Ma's visit a Bhagwat Saptah was also performed at Mainpuri. Sri Ma stayed at Mainpuri for 3 days before proceeding to Etawah.

It was indeed a great fortune for the people of Mainpuri to have Sri Ma in their midst along with her Powerful team consisting of Hari Baba Ji Maharaj, Krishna Avdoot Ji, Didima, and Gurupriya Didi etc.

To perpetuate the memory of Sri Ma's visit, the platform out-side Ganga Bhawan where Arti was performed has been given a mosaic flooring and "Tulsi" has been planted there. A marble plaque indicating the date of Sri Ma's visit has been engraved on it.

No child had been born in the Modwel family at Mainpuri for the last 25 years. A miracle took place after Ma's visit, a boy was born whom Sri Ma named Anand. This boy is presently serving at Anand in the Cooperative Dairy in managerial cadre.

# Shree Shree Ma Anandamayee Bhagavath Bhavan

9th Block, Jayanagar, Bangalore

*Annual Report of the Activities of the Bhagavath  
Bhavan for the year ending 31-12-1985*

Regular discourses on Bhagavatham & other holy scriptures are being conducted in the evenings. Geetha Recitation and saṅskrit classes are continued. In addition to the regular programmes, some special programmes were also held and the high lights of them are indicated hereunder.

On 21-1-85 Sri Purandharadasara Aradhana was conducted. Vid Sri Srinivas and party gave a fine music programme. Sri Swamy Viswananda explained about Sri Purandara Das and his mission.

On 17-2-1985 Mahashiva Rathri was observed. Ved Bra Sri Aswathanarayana Sastry gave discourse on Shiva Rathri Mahima.

On 4-3-1985 Sri Ramakrishna Paramahansa Vardhanthi was celebrated in the morning and in the evening Smt. Savithri and party gave Bhajan programme.

On 22-3-1985 The Members of Saraswathi Bhajana Mandali, Malleswaram sang devotional songs.

On 23-4-1985 Sri Basava Jayanthi was observed. Sri N. M. K. Sogi delivered speech on Basaveswara and his teachings.

On 25-4-1985 Sri Shankara Jayanthi was conducted and Swamy Vishwananda spoke on Sri Shankara and his philosophy.

On 26-4-1985 Sri Ramanuja Jayanthi was conducted and Vid Sri Varada Desikachar delivered lecture on Sri Ramanuja and his vishistadwitha phylosophy.

During the month of May from 6-5-1985 to 12-5-1985 the 90th Birthday of Sri Sri Ma Anandamayee was conducted on a grand scale. As usual every morning, Ushakeerthane, Vedghosh Devi-bhagavatha parayana and Geetha parayana were conducted and in the evenings special cultural programmes were organised.

On 6-5-1985 Sri Padmanabha Jain gave prava-  
chanam on Sri Venkatesha Mahatma. Sri Goenka of Calcutta and their family who are the devotees of Sri Sri Mathaji and in whose residence Sri Sri Ma stayed several days at Calcutta were also present on this day and they felt very glad in participating in the function.

On 7-5-1985 Swami Viswananda spoke on Sri Sri Mathaji and there was a music performance by Smt. Vydehi and party. At 12 P.M. in the mid-  
night Kanyapooja was celebrated and sweets distributed on the eve of the birthday of Sri Sri Ma Anandamayee. The programme was enjoyed by a good gathering.

On 8-5-1985 there was Vilon recital by Sri A. Nagaraj and on 9th Sri Vedapani and friends gave Bhajan programme.

On 10-5-1985 Sri Yajna Narayana Sastry spoke on Dhruva and on 11th Sri Shankar and party gave Devotional songs.

On 12-5-1985 the concluding day Ganasudhakara A. Subba Rao and party gave eloquent music performance.

As per the desire of the devotees of Bhagavath Bhavan Sri Lakshmi and Lalitha Sahasranama recitation classes for women on every Fridays were inaugurated on 14-6-1985 by Smt. Samjuktha Banerjee, daughter of Sri Ashokanatha Banerjee, Governor of Karnataka.

H. H. Rajamarthanda Verma Elaya Raja of Travancore, Chairman of the Trust welcomed the Chief guest and the assembled devotees. Smt. Samjuktha Banerjee lighted the Lamp in token of the inauguration. In this happy occasion, the Chief guest distributed the certificates and presentations to the successful candidates of the Bhavan who had taken Prathama and Dwithiya examinations in Sanskrit sponsored by Sri Sura Saraswathi Mahasabha Sri Sharadapateeta Sringeri recognised by the Govt. of Karnataka held in February 1985.

During October 1985 the Annual Durga Pooja celebrations were organised. The week long programme included Bhagavatha Parayana and Vedghosh in the morning with Aradhana and Special programmes in the evening from 14-10-85 to 23-10-85.

On this occasion Sri Varada Desikachar inaugurated Sri Vishnu Sahasranama classes. He dwelt



at length on the significance chanting of Vishnu Sahasranama and its greatness.

On 21st October, there was a music programme by Ganakala Bhushana A Subba Rao and party. On 23rd October being the last day of the function a special programme was held for distribution of certificates, Mementos and prizes to the successful candidates of the Bhavan in the Sanskrit examinations of Sri Suraxeraswathi sabha of Sringeri held during September 1985.

Sri Somnath, a devotee, was in the chair and Sri Vijayam Krishnamurthy was the Chief guest and the Chairman distributed the prizes. On this occasion the Chief guest Sri Vijayam Krishnamurthy declared that he would arrange for free books to all the students for the next session. Accordingly he has made arrangements in paying Rs. 1,048/- towards Sanskrit books of all the classes.

On 11-11-1985 the birthday celebration of Sringeri Jagadguru Sri Sri Abhinava Vidyathirtha Mahaswamigalu was observed. Sri Swamy Vishwananda gave a talk on Shankara in general and Sri Mahasannidhanam in particular.

On 17-11-1985 a "Dhoolotsava" prabhandha was arranged and Smt. Sakkubai Srinivas and party played devotional songs.

From 22nd December to 28th December 1985, annual Geetha Sapthaha was celebrated. The week long programme included Geethaparayana, Vedaghosh and Aradhana on every morning, group recitation of Sri Bhagavad Geetha by the Bhavan's

students and scholarly discourses on Geetha by the Vidwans/Pandits in the evenings.

On 22-12-1985 the Geetha Saptaha was inaugurated by Vidwan Sri Varada Deshikachar by lighting the Lamp. He delivered an eloquent speech on Geetha and stressed the importance of following the teachings of Geetha in our day to day life.

The days programme included Music by Gana-kala Bhushana Sri C. Honnappa Bhagavathar and party.

On 23-12-1985 after recitation of Geetha for a short period, the students of the Bhavan presented "Kolata" and then Sahithyalankara Dr. K. S. Nagarajan gave discourses on Geetha.

On 24-12-1985 Sri Srinivasan, Proprietor of Venson Transports was the Chief guest. After recitation of Geetha a speech was delivered by Sri Hariparameswaran on Bhagavad geetha and science. He made some demonstration to the students which was greatly liked by one and all. Later Sri N. Krishna Swamy gave Bhajan programme.

On 25-12-1985 after recitation of Geetha, the students of Bhagavath Bhavan presented a Janapada Roopaka namely "Madhugadakere Prahasana" which was very interesting.

On 26-12-1985 there was Sri Sathyanarayana Katha Kalakshepa in the morning and in the evening after the recitation of Geetha, the Bhavan's students presented a dance "Nrithya Roopaka Bhagavatha" and at the end Vidwan Sri Jayasimhad spoke on Bhagavadgeetha.

On 27-12-1985 Swamy Chidananda Ji Maharaj, the president of Sri Ramakrishna Ashrama, Bangalore delivered an eloquent speech on Geetha particularly on the characters of Drona and Sri Sudhama and explained as to how a person who completely surrendered to God is blessed by Him.

On 28-12-1985 the Chief guest of the evening was Sri Panduranga. After group recitation of Geetha, the students of Bhagavath Bhavan presented a Sanskrit drama namely "Kowtsasya Guru-dakshina." This programme was largely attended and applauded by those present. The Chief guest distributed prizes to the students who participated in Geetha competition and those who presented the Sanskrit drama.

The Chief guest greatly appreciated the several measures taken by Sri Sri Ma Anandamayee Trust to propagate the Geetha and the encouragement being given particularly for youngsters to learn Geetha and Sanskrit in Bhagavath Bhavan.

It is a happy augury that all the above programmes were well attended by the residents of the area on all the days.

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### ANNOUNCEMENT

Sri Sri Ma's 90th. birthday celebrations—1986.

Ma's Tithi Puja falls on 27.5.86 at 3 A.M. and the week will be celebrated at Kankhal, Agarpara & other ashrams between 21.5.86 and 27.5.86 this year.

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# The Contemporaries of Sri Krishna Chaitanya and their successors

R. K. Banerjee

## **Sri Gopal Bhatta Goswami**

Sri Chaitanya trained six Goswamis in his life time, and posted them as his Apostles in Vrindaban to carry out his mission of teaching Prema, and rediscovering the glories of Sri Radha and Sri Krishna of "Dwapar Yuga". Gopal Bhatta was one of these.

The Vaishnav saying reads,

"Jai Rupa Sanatan Bhatta Raghunath  
Sri Jeeva Gopal Bhatta Das Raghunath".

Gopal Bhatta was one of these six. On the banks of the river Kaveri in the vicinity of Sri Rangam in Tamil Nadu, lived the pious God-fearing Brahmin family of Venkata Bhatta, whose ancestors originally hailed from Mysore, and who was well versed in the Shastras.

There were three brothers, Tirumalla, Venkata, and Prabodhchandra. They were hereditary worshippers of Sri Lakshmi and Narayan, and devoted Bhaktas of Sri Radha Krishna.

In the course of his sojourn from Nilachal through S. India Sri Chaitanya spent four months of his Chaturmashya (4 months of spiritual Retreat)

in the house of Venkata Bhatta, starting from the month of Shravan, 1511 A.D.

When the Venkata family washed the feet of Mahaprabhu as their honoured guest with the waters of the Kaveri, and drank the holy waters as prasadam, Venkata's son Gopal Bhatta felt an extraordinary surge of love for Mahaprabhu flood his whole being. He was then only 11 years old, having been born in 1500 A.D. and had the appearance of a veritable Gopal, waxing in beauty day by day.

Under the strict orders of his father, Gopal served the needs of Sri Chaitanya in their house with heart and soul. But he did not relish the Sannyasi appearance of Sri Chaitanya in saffron. He used to vent his grievance in solitude blaming providence for distorting the appearance of his beloved Sri Krishna, the consort of Sri Radha, in such a fashion. Sri Chaitanya was well aware of Gopal's feelings, so one day in his dreams, he showed him a glimpse of his Leela in Nadia, consorting with Nityananda, in the garb of a householder. On awakening from sleep, still in ecstasy, Gopal at once rushed to Sri Chaitanya's presence and the latter took pity on him and appeared before him in the guise of Sri Krishna himself.

When Gopal recovered from his wonder, Sri Chaitanya advised him to complete his education, and in due course to proceed to Vrindaban, where he would meet Rupa and Sanatan. Sri Chaitanya also gave strict instructions to Venkata, forbidding any marriage for Gopal.

Gopal was taught all the shastras by his erudite uncle Prabodhchandra. In due course Gopal set out for Vrindaban, where he met Rupa and Sanatan, the two original Goswamis well settled by now.

Sri Chaitanya heard of his arrival at Vrindaban when Sri Rupa advised him of this and he replied, giving detailed instructions concerning Gopal. Later Sri Chaitanya sent Gopal the proper clothes for embracing Sannyas.

Gopal assisted Sanatan in editing his famous book Hari Bhakti Vilas, so Sanatan dedicated the book in the name of Gopal Bhatta.

In Gour-ganoddesh-devipika, Gopal Bhatta has been identified with Anangamanjari, the Braja Gopi of Vrindaban in Sri Radha-Krishna's time.

As the days passed Gopal Bhatta felt an increasing desire to forsake learning and serve a Krishna Vighraha as a sevait.

In the cause of his pilgrimage through U. P. some-time ago, he had stayed as a guest in the house of a devout—Brahmin at Saharanpur. Later he went on further north to Nepal, to the river Gandaki, and brought back to Vrindaban with him 12 exquisite Shalgram Shilas. (There are special stones carved out and polished on the bed of the river by erosion into significant forms and used as a symbol for Narayan worship).

One day, while he was sitting in his house at Vrindaban, there came to him Gopinath, the son of his Saharanpur host. Gopinath was the bearer of rich clothes and jewellery for decorating Vighrahas, donated by wealthy seths.

While Gopal Bhatta was delighted at receiving these gifts he became very sorrowful when he explained to Gopinath that these precious gifts were of no use to him, as he only possessed Shalgram Shilas, which could not be dressed.

Gopal Bhatta went to sleep that night, giving vent to his sorrow, but on awakening next morning, he was astounded to behold that one of his 12 Shalgram Shilas had overnight sprouted out into a beautiful Sri Krishna Murti, who had fulfilled Gopals longing.

So in due course, on the full moon of the month of Vaisakh in 1546, the Vighraha was installed as Sri Radharaman with full pomp and ceremony.

Subsequently, Gopal Bhatta ordained Gopinath as a Sevait of the temple.

Here Gopal Bhatta spent most of his leisure in the grounds of the temple, composing beautiful lyrics and Padabalies and singing the verses, describing the glory of Sri Radharaman. Gopal Bhatta worshipped his beloved Lord until 1585, when, on the Shukla Panchami day of the month of Ashad, he finally entered into his Mahasamadhi and was buried in the grounds of Sri Radharaman temple.

Among his four disciples, the most famous was Sri Srinivas Acharya. Gopal Bhatta taught Srinivas all the Vaishnav Sastras, and entrusted him with the full list of original text books published by the Acharya Goswamis at Vrindaban, so that they could in turn be brought into Bengal and introduced among the subsequent generations of Vaishnavas. The story of Srinivas we hope to relate in due course,

Gopal Bhatta became famous for writing an erudite commentary on Sri Krishna Charnamrita, which came to be admired by all learned contemporary Pandits.

When Krishnadas Kaviraj was writing his famous biography "Sri Chaitanya Charitamrita", Gopal Bhatta in his humility, did not allow him to write as much as the author would have wished about Gopal Bhatta and his erudite knowledge.

The Sri Radharaman temple in Vrindaban is unique inasmuch as there is no image of Sri Radha in the temple. Instead a silver crown is placed to the left of the Deity as a symbol of Sri Radha.

Sri Radharaman was hidden away safely within Vrindaban during the depredation of Aurangzeb whereas the other Vighras such as Govinda, Gopinath, Madanmohan etc. were removed by the priests to Rajasthan for safety. The present Sri Radharaman temple was constructed by a Lucknow seth and his brother in 1883.

### **Sri Raghunath Bhatta Goswami**

Sri Raghunath Bhatta was born in 1505 A. D. and lived up to the age of 74, of which he spent 28 years at home and 1 year at Nilachal, and 45 years in Vrindaban.

He attained his Mahasamadhi in the Shukla Dwadasi Tithi of Aswin, in 1579 A.D.

During his tour of E. Bengal from Nabadwip, Sri Chaitanya come across Tapan Misra, the father of Raghunath, on the banks of the river Padma, and under his advice Tapan Misra migrated to



Varanasi with his wife where Mahaprabhu knew he would meet him again, as this was essential for his purpose.

Two years after the arrival of Tapan Misra at Varanasi, his wife bore him a son, who was named Raghunath.

When Sri Chaitanya arrived at Varanasi on his travels to and from Vrindaban, he stayed at Tapan Misra's house, and here the boy Raghunath was first attracted by Mahaprabhu. The boy used to massage the feet of Mahaprabhu when lying down, and partake of prasad daily from his Bhog.

Later, when he was older, and still keen on worshipping Mahaprabhu, Raghunath journeyed to Nilachal with all the delicacies that Mahaprabhu liked and that he could procure at Varanasi.

Sri Chaitanya was pleased to see Sri Raghunath, arranged a room for him, and introduced him to all his senior disciples and particularly to Swarup-Damodar.

Raghunath stayed at Nilachal for 8 months. He was a good cook, and Mahaprabhu often partook of meals prepared by Raghunath.

On the eve of his departure, Mahaprabhu enjoined on him the vow of celibacy, and told him to look after his aged parents.

Before his departure, Mahaprabhu presented him with a special garland, which Raghunath treasured all his life.

Raghunath remained at Varanasi for 4 years until the death of his parents, and then rejoined

Mahaprabhu at Nilāchal, where he remained for another 8 months.

Thereafter Mahaprabhu ordered him to report to Rupa and Sanatan at Vrindaban, and learn to recite from the Bhagavata properly.

Before his departure, Mahaprabhu presented him a special Garland of Sri Jagannath Dev and his prasadi pan.

Sri Raghunath Bhatta possessed a glorious voice for kirtan and could expound from the Bhagavata wonderfully well.

According to Gour-Ganoddesh-Devipika. Sri Raghunath Bhatta was the incarnation of the Sakti Sri Ragmanjan of Brajaleela days, and so he used to reside in a hut on the banks of Radha Kundu.

We can find no trace of any books written by Raghunath—on Mahaprabhu's instruction he excelled in reciting and explaining the Bhagavata. He built a temple dedicated to Sri Govinda through the efforts of his disciples.

His Tirodhan-Tithi is observed by Brajabasis on the Sukla Dwadasi Tithi of the month of Ashwin.

(To be continued)

# Self of All

Elwood Decker

Behind every  
Sensed variety  
There is the Oneness  
Of all Consciousness  
In It's Pure Balance  
We learn True Silence

Without artifice  
It's Thought Speaks to us  
I am that I am  
The wholeness I am  
The only Lam

---

I am your I am

Be still and you'll find  
I'm essence of mind  
When you prefer me  
I'm your Samadhi  
I am Forever  
Wherever you are

I'm in all the same  
Serve me as your game  
In any way well  
Nor need you to tell  
I'll know and respond  
Everywhere beyond

Do this constantly  
 Remembering me  
 With Inspiration  
 And healing have fun  
 Then leave dreaming sleep  
 With Intensity deep

Here and not in me  
 Relax and be free  
 Your meditation  
 Will be perfection  
 Where infinite bliss  
 Is Eternal Peace

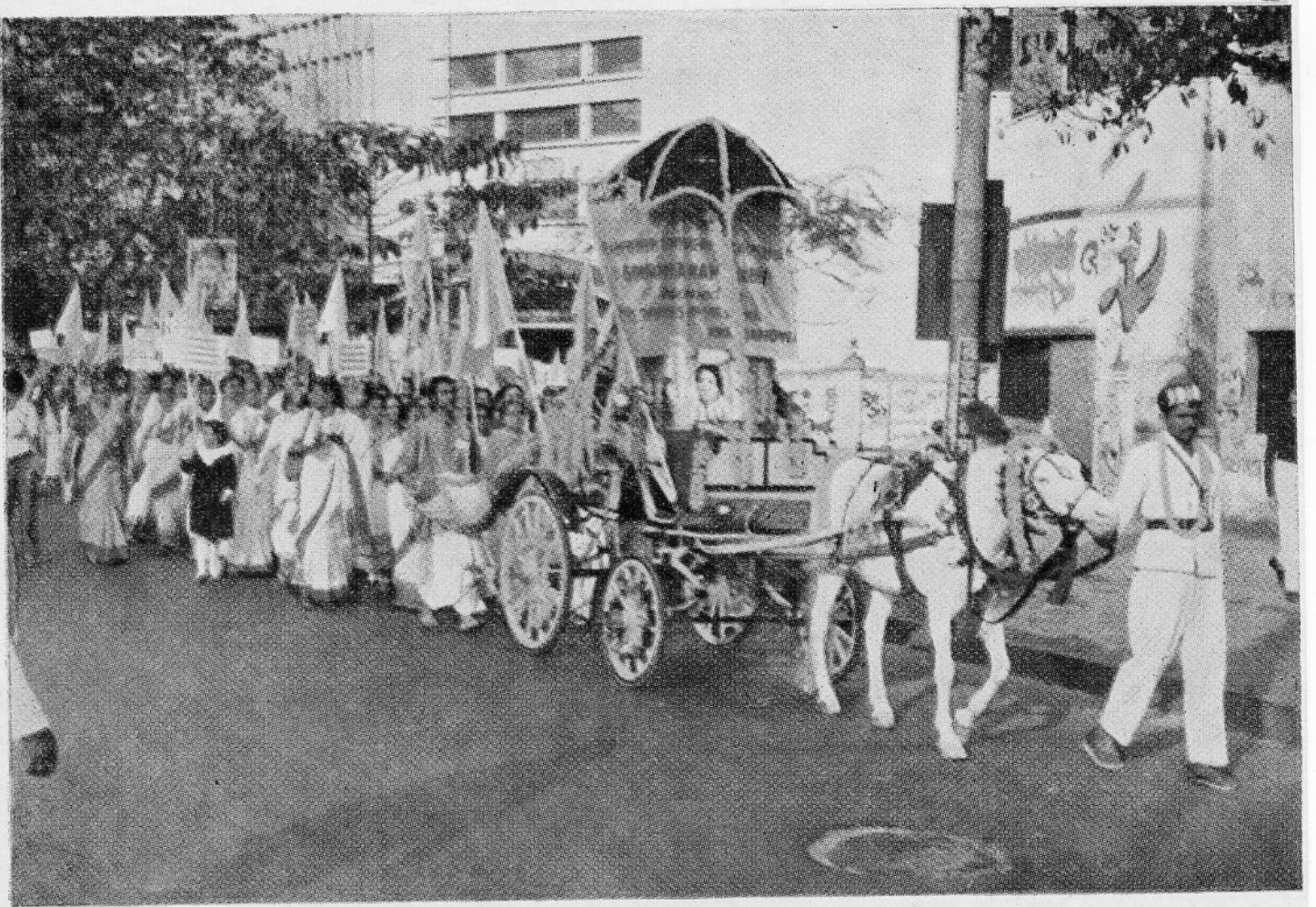
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## NOTICE

We sincerely regret to say that we are finding it difficult to procure adequate number of articles for English Ananda-Varta. We, so, particularly request our devotees, writers and subscribers to kindly contribute good articles, and send those to :

Publications Division,  
 "MATRI-MANDIR"  
 57/1, Ballygunge Circular Road,  
 Calcutta-700 019  
 Phone : 47-1993

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Nagar Sankirtan by Ma's devotees on the occasion of 500th Birthday celebration of Mahaprabhu Chaitanya



Nagar Sankirtan by Ma's devotees on the occasion of 500th Birthday celebration of Mahaprabhu Chaitanya

## Ashram News

### **Celebration of Sri Sri Chaitanya Mahaprabhu's 500th Birth Anniversary in Calcutta.**

For some months now, Ma's devotees in Calcutta had not been lagging behind in the country-wide enthusiasm to celebrate Sri Chaitanya Mahaprabhu's 500th Birth anniversary, culminating on the 26th March, 1986.

The annual Nam Yagna at Agarpara Ashram in December, '85 witnessed a grand Nagar Sankirtan during the final stages of the 24 hrs. Nam Sankirtan which started from the Ashram, went along the bank of the Ganga to Sri Mahaprabhu's ghat at Panihati and beyond to Raghav Bhavan and back.

A Vaishnav saying in Bengal has it that Sri Mahaprabhu is always present in the following places :—

i) At Sribas Angan in Nabadwip, during kirtan (Sribas Angane) ;

ii) During the offering of Bhog cooked by Sri Sachi Ma (Sachir Randhane) :

iii) During the dancing of Sri Nityananda at kirtan (Nitai Nartane) ;

iv) At Raghav Bhavan during kirtan ( Raghav Bhavane).

For some months now, at all Satsangs in South Calcutta discussions have been held on Sri Chai—

tanya's life and teachings, and Chaitanya Charitamrita is being expanded at Mauna Milan and other centres.

On the 1st and 2nd Feb. last, a grand function was held from the Publication Office of Shree Shree Anandamayee Charitable Society at Matri-Mandir, 57/1, Ballygunge Circular Road, Calcutta. There was a large gathering of devotees at Matri-Mandir at a Hari Sabha on the 1st Feb., between 5-30 p.m. and 8-30 p.m. when Swami Yuktesharanandaji late of R. K. Mission delivered a discourse on the life of Sri Chaitanya and Smt. Chhabi Banerjee sang in her inimitable way some exquisite Gouranga Pada-bali kirtans, followed by an equally beautiful song by Sri Brindaban Das Banik, who finished with Ma's nama and Haribol. Sri Virajananda Maharaj of Ma Anandamayee Ashram and about 400 devotees were present and the meeting was presided over by Swami Chinmoyananda Giri of Ma's Ashram, Agarpara.

On the next day, Sunday the 2nd Feb., there was a grand Nagar Sankirtan organised by Ma's devotees starting with Sri Mahaprabhu and Sri Ma's life size pictures mounted on carriages, which started from Matri-Mandir and lasted from 3 p.m. to 5 p.m.

The procession was preceded by a melodious singing of Mahanama in the spacious pandal erected in the garden of the office, at which the full band of Agarpara Ashram singers and six Sri Kholis participated.

The long procession consisting of over 400 people was split into 3 sections. The first, behind



the banners and pictures were the men Kirtanias in vanguard, followed by a very long procession of ladies, all dressed mostly in red-bordered white saris, the rearguard was again taken up by men. Elaborate Police and Radio arrangements had been carefully made. Smt. Chhabi Banerjee led the ladies section in Kirtan on foot throughout, and there were eight Sri Khol players in all.

This grand procession wended its way slowly westwards to the junction of Gariahat Road, then Southwards along Gariahat Road to the junction of Rash Behari Avenue, then Eastwards along Rash Behari Avenue to the junction of Lansdowne Road, and finally to the South along Lansdowne Road to Maddox Square, Ritchi Road, Ballygunge Circular Road and back to the Publications Office at Matri Mandir.

About 800 devotees were fed at the end of a Nagar Sankirtan around 6-30 p.m. The prasad was distributed to all in boxes and the whole function ended in a highly devotional note, to be remembered for a long time by participants and on lookers alike.

Jai Mahaprabhu—Jai Ma.

### **One Hundred Sri Sri Chandipath at Calcutta Publication Office.**

In accordance with the wishes of a devotee, and entirely to fulfil Shree Shree Ma Anandamayi's pleasure and obtain her grace, a Seven-day wonderfully devout programme was arranged at the Calcutta Publication Office of the Charitable

Society by Dr. Gunen Roy, the General Secretary.

Invitations had been posted to all registered addresses in good time.

Sri Sri Chandi was recited over 100 times with the additional reading of the famous prayer sloka to the Universal Mother, "Saranagato Dinarta Paritrana Parayane, Sarbasyarti Hare Devi Narayani Namashtute".

"Oh Mother, who art benevolent to the needy and ever comes forward to protect them from evils; as well as removes their sorrows, I bow down to thee in pranama". This mantra had to be recited before and after each of the 700 slokas.

The programme included recitation of the Chandi, reading of the Shastras, Japa, Homa Yagna and Puja of Sri Chandi and Sri Ma.

Nearly 20 selected and highly qualified Vedic Brahmin priests had been gathered together by Sri Chitta Mukherjee, Sri Ma's ardent devotee under an able Acharya, Sri Hari Narayan Bhattacharyya.

There were at least 10 readers of the Chandi engaged at any time, plus those for conducting Japa, reading of the Shastras, Chandi Puja, and free in leave absenteeism.

A beautiful pavilion had been constructed in the middle of the spacious lawn and tastefully decorated with flowers, and saffron festoons, and an open shamiana had been erected on two sides of the pavilion. There were two entrances, 4 pedestals in the 4 corners, and a central high pedestal for the Puja of Sri Chandi & Sri Ma and a Yagna Kundu. There was sufficient room inside to accommodate

upto 20 priests.

In addition, Br. Sadananda was in attendance throughout to carry out daily a Soroshopacher Puja of Sri Ma in Sri Ma's room in the office, and to offer Bhog and perform Arati daily.

The morning of 17th March witnessed an impressive ceremony in which all the priests were ordained in succession and the official Jajman, Dr. Gunen Roy, was invested and blessed by the priests in succession.

All officiating participants had to live in the premises and observe strict Samyam in food and living throughout the week. The Publication office and compound assumed all the appearances of an Ashram during these 7 days, as the full Agarpara complement of workers, both male and female, and even Swami Chinmoyananda, were housed there to perform the manifold duties involved.

On the 17th afternoon there was a ceremonious entry into the pandal, which was rigorously sanctified and purified for the religious rites to follow. The first reading of the Chandi was commenced by all 10 priests. It started at 2-30 p.m. and lasted upto 6-30 p.m. as on the first day, since some readers were slower than others. But the holy incantation at the beginning and end of the session was something well worth bearing. It seemed as if all the surrounding atmosphere, trees, vegetation, etc. were blessed by the fervent invocation to the Gods and all within hearing distance certainly felt themselves elevated into a different world. The whole place assumed the appearance of a Tapoban,

in which Rishis were engaged in their daily rituals.

The evening Arati always attracted a large crowd who gathered round the pandal.

Later in the evening there was daily stirring Sandhya kirtans performed by the full body of Agarpara Kirtanias, with Jatu Bhai of the Sri Khol.

With at least 10 readers per session, twice a day, it only require six days or 12 sessions to complete over 100 Sri Chandi Paths. So the total reading was completed on 22nd morning, leaving the afternoon free to prepare the pandal for the Yagna next day, of which the midday Purnahuti was to be the grand finale.

It was a wonderfully inspiring sight to see the stalwart priests use the 5000 year old process for producing sparks by rubbing special types of Arani wood, one against the other—as in a churu—long enough and fast enough to ignite a piece of cotton.

This took some time, and at last, in the presence of the eager gaze of a large gathering, Sri Agnideva condescended to make an appearance among shouts of “Jai Ma” after strenuous effort.

It reminded me of the day, well over 20 years ago, when the newly built Agni Kunda at Agarpara Ashram was similarly ignited in Ma’s holy presence.

On the evening of Sat. the 22nd March, an invited guest artist Sri Narayan Chatterjee regaled the large audience with melodious devotional songs from 6-30 to 8-30 p.m.

There had been some indication of crowds gathering from the 22nd afternoon, but by 11 a.m. at the 23rd all the available space in the office and

the compound had been packed by devotees and friends.

The Yagna commenced early in the morning, and everything was ready for Purnahuti around noon.

Meanwhile, 11 Kumaris and 1 Batuk had been tastefully dressed and worshipped in the main hall of the office by Br. Sadananda, as part of Sri Ma's Puja at the final day, in the presence of an admiring crowd of ladies.

At midday, Sri Sri Mouni Baba Maharaj, a renowned saint of Ujjaini, now residing at Tripura Home next door, arrived to grace the occasion of Purnahuti.

Dr. Gunen Roy, as the Jajman, had the honour of offering the final oblation to the Yagna Kunda amid the chanting of Vedic Mantras, the blowing of conch shells and the singing of Hare Krishna, at about 12-15 p.m.

Thereafter nearly 1000 devotees were sumptuously fed.

Thus ended a well organised and executed memorable 7 days programme, during which the Publication office and compound was converted into a holy Ashram over which Sri Sri Ma seemed to preside with attendant Gods and Goddesses.

Let us hope and pray that Ma has accepted this humble effort by the combined gathering and will continue to grace us in our future celebrations at the Publication Office.

Jai Chandi—Jai Ma.

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# An Appeal

As you are aware, with the blessings of Shree Shree Ma Anandamayee, the Bhimpura Ashram was activated from 1977 when 'Ma' visited this Ashram after a long interval. This is the only Ashram in Gujarat and it is located at a very quiet spot near Chandod on the banks of the river Narmada. During the visits of Shree Shree Ma to this Ashram from 1977 to 1982, a number of new buildings have been added and additional land of about  $4\frac{1}{2}$  acres was also obtained. This land has been levelled and is now being used for agriculture.

For the maintenance of this Ashram a special committee has been formed by the Sangh. The maintenance expenditure of this Ashram is about Rs. 15,000/- p.a.

We hereby appeal to all devotees of 'Ma' to support this Ashram by their generous donations every year. We are confident that the devotees living in Gujarat and elsewhere will continue to help us in maintaining the excellent atmosphere of this Ashram and also will take advantage of the facilities of this Ashram by their frequent visits.

We shall be thankful if your contribution is sent to us before the end of June '86 at the following address :

**Shree Shree Anandamayee Sangh (Bhimpura)**

**Address : 'Akshat', Old Padra Road,**

**Baroda-390 015**

Cheques may please be sent in favour of Shree Shree Anandamayee Sangh. Kindly note that the Sangh has been granted income-tax exemption upto 31st March 1987.

Thanking you,

Yours sincerely,

Sd/-

President  
Gujarat Unit