
No evil can ever overcome him who cleaves to God's name. What one suffers is in exact keeping with the nature of one's actions. If the flow of God's name is sustained, all work will beget the good.

—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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What is perceived in this world is in the Nature of a dream, similar to what one sees in dreams. The only difference is that the former takes place in the waking state and the latter during sleep. Albeit, I am always with you, mother.

—Sri Sri Ma Anandamayi

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Sri Sri Ma's Utterances

(Translated from Sri Gurupriya Devi's
Vol. VII in Bengali)

Some lady teachers of a girls' college requested Ma to give them Her advice. Ma said, "My only request to you is that just as you study so much on your academic line, devote a little bit of your time to study in that field also." When Ma uttered these few words with folded palm and a smile on Her face, all of them promised Ma to follow Her words. At that moment, everybody was spellbound by the brightness of Ma's countenance.

Once Netaji Sri Subhas Chandra Bose came for Ma's *darsan*. He asked Ma the following question. "Ma, can one realize God by serving one's nation?"

Ma : "If the true spirit of service is there, one can realise God even by following this path." Saying this, Ma asked Netaji, "Well, Baba, why are you working for the country?"

He quietly replied "Because it gives me joy."

Ma : "Well, is it permanent or fragmentary joy?"

Sri Bose said, "I do not know."

Ma (smiling) : "Baba, do a little bit of that work together with the work you are doing. Although you may say, 'I am not doing this work for my own good, but for the good of all', yet I say —" Hereupon Ma paused and said again, "It is whatever you are making me say, for I have

not learned anything from anywhere — but it is said that whatever one does is for one's own self. All yearn for the same one indivisible joy. Why ? Because that Saviour is already known to us, that is why we crave it once more. Of course you may say, "What will come off it ?" But if someone really strives in this direction, then he will be able to know himself, and due to this, many good things are automatically done to the world — just as the professors who have themselves passed B.A. and M.A. teach and educate so many ignorant people."

After this, Ma said smilingly, "Baba, you give speeches at so many places — do tell us something, Baba, let us hear you."

Subhas Babu said, "Have I come here to give speeches ? I have come to hear you speak."

Ma laughed and said, "Then will you do what this daughter of yours says ?"

He replied, "I shall try."

Ma said, "Do not have your attention focussed only on the outer world, but pay a little bit of your attention also to the inner world, for you have power."

Subhas Babu : "What is that path ?"

But in the presence of so many people, no clear and specific answer to this question came from Ma. On many occasions it has been noticed that a clear reply to a person's question comes from Ma only to the person who has put the question, all things cannot be discussed in the presence of all the other people.

In Association with Sri Sri Ma Anandamayee

Sri Amulya Datta Gupta

(Translated from Bengali)

Thursday 18.3.43 Dhaka :

I went along to the Ashram in the morning with Sri Charuchandra Roy, Sri Manoranjan Roy and Sri Jatindra Chandra Majumdar. As soon as I arrived there the wife of Sri Prafulla Ghosh (the late Hirendi) informed me, "Ma has declared she wished to visit Shahbagh today, but the men of the Pioneering Corps are stationed there. Please find out if Ma can go round Shahbagh within a short time." On learning this, all four of us started for Shahbagh. A few doctors known to Charu Babu used to work in Shahbagh hospital. In case it would be possible to utilise their services to help us, Charu Babu proceeded towards the hospital with us. The actual doctor whom we wanted to see was not to be found, but to another doctor known to Charu Babu we declared the purpose of our visit. The doctor knew Ma. He informed us that if we obtained the permission of the Chief Executive of the place, Mr. Hodson, Ma would be able to visit Shahbagh. He took us along towards the office, but Mr. Hodson could not be found there. He had gone to visit the parade in Ramna Grounds.

On learning this, we proceeded towards the parade ground. On seeing us start together in this way, another officer of the Pioneering Corps approached us to find out the exact reason.

We informed him of our purpose and he at once accompanied us to acquaint Mr. Hodson with the facts. As soon as Mr. Hodson heard of our proposition he immediately gave us his sanction, and requested us to complete our visit to Shahbagh by 10-30 a.m. We acknowledged our gratitude to Mr. Hodson and returned to the Ashram to inform Ma of the news. Ma immediately ordered everybody to get ready. With Ma several men and ladies went along. Perhaps Ma went to Shahbagh to show the gardens to certain important visitors such as Swami Paramananda, Sri Shital Prasadji etc. who had come to visit Ma from various provinces.

Khukuni-didi started to point out to the new comers where Ma used to stay, where the famous Kali Puja was held, etc. We stayed at Shahbagh for about half an hour before returning to the Ashram. Ma came and sat down in the Panchabati. There was a Nam Sankirtan in progress from sunrise to sunset that day. I did not see many people there, but one or two were merely keeping the name. But as soon as Ma arrived, Abhay and others joined in with Khol and Kartals and within a short time the kirtan rose to sublime heights. Sometimes Ma herself joined in singing.

“Krishna Govinda Hare Murare
He Nath Narayana Vasudeva.”

The ladies were sitting near Ma while singing and

the menfolk were going round Ma seated in the Panchabatī Asana.

We listened to the kirtan upto 12 p.m. and then returned home. After lunch we went back to the Ashram. Only the ladies were singing then. After her lunch Ma came to the kirtan site, and went round singing with the ladies for a time before retiring into the Annapurna Temple for rest.

Siddha Ma's return to Sri Sri Ma's Ashram.

The Siddha Ma who had visited Sri Sri Ma's Ashram yesterday evening, came again at 3 p. m. today, accompanied by Prof. Sri Birendra Chandra Banerjee, Sri Nibaran Chandra Biswas, and some other devotees. After seating Siddhi Ma on the veranda of the Shiva Temple, Ma was informed of her arrival. After a while Ma came out and said to Siddha Ma, "Ma, so you have come, I would like to sit on your lap." Saying this she embraced Siddha Ma. But the latter kept silent.

The space afforded by the veranda of the Shiva Temple was quite insufficient. As more and more people collected there, everybody started feeling uncomfortable. Noticing this, I asked Ma, "Ma, shall we arrange to let them all sit in the room for kirtans?" Ma replied, "That place is dirty, if you can clean it properly then do so."

According to her instructions, the kirtan hall was thoroughly cleaned, and a Satranchi was placed on it. Subsequently both the Ma's were brought and seated on their respective asanas. Sri Sri Ma again got up, went behind Siddha Ma

and clasped her body with both her hands. She then told us, "If any of you wish to offer your pranams to her, you may do so now." Siddha Ma's devotees requested everybody to sit at a distance from Siddha Ma, so that during her trance nobody could touch her. On hearing this Sri Sri Ma asked, "Then shall I too sit at a distance?" Siddha Ma remonstrated against this, but Ma again asked, "During your bhava, can I touch you?" Siddha Ma acceded to Ma's request.

Siddha Ma's devotees asked Biren Babu to sing since it was during such songs that she could go into a trance. Biren Babu replied, "It will not be necessary for anybody to sing here, as the kirtan from the Panchabati will enter into Ma's ears and she will automatically go into a trance. Last night at Siddheswari temple she had such a bhava although there was no need to sing."

While this talk was going on I noticed that Siddha Ma had become absolutely still. Tears were flowing from both her eyes. Her head turned backwards towards her shoulders, and in a short while she lost her senses and fell backwards. Her head struck the wall behind her, and fell. There was quite a bump. We thought, Siddha Ma was badly hurt in her head. But she remained lying passively on the ground. Sri Anandamayee Ma went and caught hold of her. It appeared that she may have been massaging Siddha Ma's hands or feet. Later she came back and sat on her own asana, and kept watching Siddha Ma.

Slowly Siddha Ma sat up and started looking about with wildly rolling eyes. Sometimes she would start laughing loudly. All this seemed unnatural to me. No longer, was her head covered with cloth, and among her disordered hair could be seen portions of the matted locks. She extended both feet outwards and asked Sri Ma, "Now you can come and sit on my lap."

On the veranda of the Shiva Mandir Sri Ma had requested that she be allowed to sit on her lap but at that time she had said nothing. I imagined that now her shyness or fear had left her, and hence she was wanting to let Sri Ma sit on her lap, Sri Ma laughed and jumped into Siddha Ma's lap and caught hold of her with both her hands. After a while she got up and started pulling out some materials hidden under Siddha Ma's clothes. Siddha Ma now gently remonstrated, exclaiming "Stop, Stop."

Sri Ma laughed and said, "I am your daughter, so I am entitled to take away all your belongings." Saying this she started pulling Siddha Ma's clothes, and declared, "I will tell everybody, I will tell everything." Siddha Ma bent her head in agreement.

Sri Ma : So what have you brought ?

Siddha Ma : Another kind of fruit.

Sri Ma : "Ma, you love me so much that you have brought this fruit specially for me from such a distance ? Ma, it is not my fault. As you have given me permission to speak, I have done so." We listened and laughed at all these happenings

with wonder and amazement. It looked as if during her trance, if somebody should ask for something, Siddha Ma would bring out prasād for him (her). But how could the fruit be inside her clothes even before anybody had asked for it ?

Biren Babu got up and asked, "Did the prasād then arrive on its own accord ?" I replied, "It may be so." But from the way Sri Ma spoke, doubts entered into everybody's mind. Sri Ma laughingly addressed Siddha Ma's devotees, saying "You do not take proper care of my Ma. You have put such a loose fitting robe round your Ma, that one can see right into her stomach. I say that this is your fault."

At these words of Sri Ma we also started laughing. I began thinking that the use of the loose robe was not without reason. I also noticed that Siddha Ma's disciples appeared to become embarrassed.

Biren Babu requested us to put some questions to Siddha Ma. Sri Ma also asked Abhay to do so. Abhay started questioning her. Some of the questions and the answers were as follows :—

Abhay : What are the indications of an enlightened soul ?

Siddha Ma : They are not reborn.

Abhay : Then where do they exist ?

Siddha Ma : In this very world.

Abhay : Then who goes to Brahmālok ? (Heaven)

Siddha Ma : The Mahatmas.

Abhay : Is there any place beyond the Brahmālok ?

Siddha Ma : No.

I said to Abhay "Ask her who is Anandamayee Ma ?"

Abhay replied "I have already done so. She has said that "Anandamayee Ma is a part of me. She is a drop of my blood." More questions continued to be asked.

Abhay : Does knowledge come after one's work is accomplished, or does work come when knowledge is acquired ?

Siddha Ma : Work is resorted to when full knowledge is obtained.

Abhay : Is knowledge superior or is Bhakti ?

Siddha Ma : Knowledge is superior, afterwards comes Bhakti, which leads to salvation.

Further questions continued, but I no longer relished them. I left the kirtan room and came out to sit on the open field outside.

After a while I noticed that Siddha Ma had also been brought outside, and seated in the open air of the field. Later Sri Ma came outside, and noticing Siddha Ma there, she came and sat beside her. Not much was said between them. In the evening I returned home with my wife and daughter.

After dinner I took my beloved relative young Jatin and returned to the Ashram. I wished to question Ma in private about the incidents of the day. The kirtan was still in progress at the Ashram. Ma was lying on a small bed. Shortly afterwards Ma was taken away for her meal. Thereafter she came and sat down on the veranda of the Smriti Mandir. At this time the ladies

assembled came forward one by one to speak to Ma of their private problems.

This went on for quite some time. Thus midnight was reached. I realised that even if I should stay all night in the Ashram, I would never get Ma alone. So I spoke to Khukuni didi thus, "Didi, I too have some private business with Ma." When didi repeated this to Ma, She said, "Good, tell Babaji to come and sit here." Ma quickly finished her business with those that were speaking to her, and called me. Jatin and I went and sat down near Ma.

Ma : Will the others present have to go away from here ?

I : No need. My talk is not all that secret.

Ma waited for my questions.

I : Did Siddha Ma bring the fruit with her from home ?

Ma : Why revert to this subject ? Have you all understood otherwise ?

I : The way you behaved induced everybody to believe that she had brought the fruit with her to deceive the people.

Ma : How else can this be construed ? Have you anything else to say ?

I : Last night you made certain comments about Siddha Ma's bhava which meant that this was straightforward and true, but how can the incidents that took place today be harmonised with what you said yesterday ?

Ma : I said yesterday, "Whatever she has declared yesterday was based on truth and simpli-

city." You perhaps did not realise the meaning of how I explained what had been revealed yesterday. (Looking towards Swami Paramananda)

— is this not a fact, Baba ?”

Paramananda Swami : Yes.

I : If you catch hold of a thief complete with the goods he has pilfered, will the others not realise whether he is a thief or a sadhu ?

Ma started laughing.

I : I have already heard you declare that you never say anything to hurt people's feelings. You are also aware that through the medium of this Siddha Ma so many people are progressing towards a religious path. But through what you accomplished today, will their faith and devotion not be destroyed ?

Ma : You can not blame me for this. Do you think I have done this deliberately ? Did I ask her to come here and carry out these acts ? You all saw that I did not wish to touch her Asana. It was she who gave me permission to touch her. I had also enquired if I could touch her during her trances and she had allowed it. After all this, what has happened has taken place quite naturally. Perhaps this was God's wish.

I : When Siddha Ma was lying on the floor in a trance, what did you perceive after rubbing her body and feet ?

Ma : I did not touch her feet.

I : I imagined I saw you do so.

Ma : Can I tell you something in private ?

I : Alright, do so.

Saying this, I brought my ear close to her mouth. Ma laughed and said, "What is the use of bringing your ear to my face? If I speak everybody will hear it."

On hearing this, a few of those that had remained there removed themselves, but others remained sitting there. On noticing this Ma said, "Well, let me say nothing more."

Some time passed in silence.

Suren Babu said, "The fact of Siddha Ma distributing prasad was always suspected by me. But during her trances, she has certainly revealed some true facts. During Sri Gandhiji's non-cooperation movement, she had predicted that youngsters would burn down post offices."

Ma : That she went into a trance is not to be doubted. You have all noticed how her eyes were not normal. (speaking to me) You saw yesterday evening I flashed my torch to check something. I then scrutinised Ma's matted locks. These matted locks were produced in an artificial fashion."

At this juncture Khukuni Didi arrived. Ma laughed and repeated to her, "Khukuni, listen to what Babaji here is saying. He suggests I have hurt the feelings of a lot of people by doing all this. Khukuni, have I really done so?"

On perceiving the manner in which Ma proclaimed those words, we all started laughing uproariously.

This went on for some time.

(To be continued)

Ma, We Remember Thee So Much !

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

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

(*Continued from Previous issue*)

Once we started from Neemsar along with Ma. Her car was ahead of mine. On the way we halted at Sidhauri for some time, but Ma's car pushed on. When we resumed the journey we saw that Ma's car had stopped and she was waiting for us. She had just given instructions to send a jeep to find us out when we reached there. We felt so sorry that we had become the cause of so much inconvenience to Ma, but the thought that Ma was so solicitous about us made us feel blessed.

To-day when Ma is not visibly present we consider ourselves as orphans. But will she not care for us in her invisible form ? She will, possibly more than before. Ma ! we remember you so much.

Puran Mandir had got ready, and Ma was expected any day. All the Puranas too had been collected. It was decided to keep them in a steel almirah fitted with see through glass panels, until a permanent arrangement could be made to instal them. I was directed to send such an almirah from Lucknow. I got it and paid for it.

Now, Ma had arrived. We went for her darshan. Ma expressed her pleasure and obligation to me for sending the almirah, and then issued instructions that I be paid back for it. I was struck dumb. We had decided not to accept the price for it. We wanted it to be accepted as our humble offering to an enormous project involving an expense of several lacs of rupees. But Ma did not agree. She said that it was a rule of the Ashram that it always paid the person who was asked to buy anything for it. We felt depressed. However, Ma who knows the innermost thoughts of a man later relented and accepted our entreaties. She also made mention of it several times before other persons because for Ma it is not the lacs that matter but the feeling with which a thing is offered. Ma who owns the entire wealth of Creation certainly cannot be in lack of anything.

Ordinarily Ma visited Lucknow rarely, but as it is on the rail route to western parts of India so whenever we got the news that Ma was to pass through the town we went to the railway station. All trains stop at this station for fifteen to forty minutes. This time was sufficient to satisfy the eyes that were hungry for a glimpse of Ma. Lots of people flocked at the station and if ever the train carrying Ma was late they waited cheerfully for her. Persons who reached when the train was just about to leave ran for the darshan and thanked their stars even if they got a fleeting glimpse of Ma. Seeing these devotees of Ma assembled at the railway station although I did not know them by

name, gave as much delight to me as Ma's own darshan. The cause of it was the awareness that they were all members of Ma's own family. From a mere worldly point of view it is natural for one to feel envious of a man who loves and adores the person one loves oneself but Ma being God-incarnate inspires in us feelings of affection for those who adore her.

When Ma's train would pull up at the station people would be seen running wildly to locate her coach, and then some one of the party in attendance, some Sadhu or Brahmacharini would indicate where she was. And what an indescribable joy we would feel when the image of Ma wrapped in a white sari and with a yellow towel on her head would greet our eyes. The entire railway station would resound with the cry of 'Mata Anandmayee Ki Jai'. Ma would cast her affectionate and compassionate glance on every single devotee and he or she would be thrilled with joy.

Some people would enter into Ma's compartment, offer her garlands and fruits, and kneel down in obeisance. Ma would question everyone about his/her welfare, and at the same time not forget to look at the multitude standing outside. Some of these too would like to enter inside, but those who are within do not want to make room for them. Ma does not ask anyone to go out, and the scene becomes reminiscent of the conditions that prevail in an Ashram when people huddle around for Ma's darshan. Sometime after some of the persons inside would come out, and some of

those who had queued up outside would go in. Those who have come out are wearing the garlands given to them by Ma. Their eyes are beaming with joy and they seem transformed like pieces of base metals which are transmuted into gold by alchemy. Some persons who are vexed by some problems pray to Ma for their resolution, and every one's inner wish is fulfilled. Difficulties and sufferings vanish under the shadow of that *Kalpa Vriksha*. Those who are still outside and waiting for their turn to go to Ma get impatient when those inside take too long. It is now time for the train to pull out and they do not want to be deprived of the opportunity of doing obeisance to Ma and obtain her blessings. Those who had their turn and have come out now flock before the carriage window and try to satisfy their never quenchable thirst for the unattainable nectar of Ma's darshan. Some persons knowing not Ma ask, "Who is she?" When they learn she is Ma Anandamayee they get a joyful surprise. They are familiar with her name and glory but they have not seen her. So they too join the devotees and have her darshan, and the more fortunate among them go inside and are able to offer obeisance from close quarters.

When signal would be downed and the train would blow the whistle, people who are still inside Ma's coach could come out and those who are outside would continue to stand in the same condition — overcome with feelings. Then train would slowly move forward. The platform would resound again with the cry of "Mata Anandmayee Ki Jai".

Ma would bid farewell by casting her glance on every one. Some devotees would move with the train so as to get the maximum benefit of Ma's darshan. Finally, they would be left behind. Some others would station themselves at a farther end of the platform and when Ma's bogey would pass by them, they would fold their hands and do pranam to Ma. Ma would bless them and they would feel overjoyed. When shall we again see such a joy-permeated Mother ?

We were lucky to have the joy of association with Ma and watching Her *lila* (play, action) even though we were posted at Lucknow. But in December, 1969 I was transferred to Varanasi as administrator of the Municipal Corporation. Only a little before this we had decided to spend a week on a boat on the Ganga. We did not want to cancel this programme, nor did we want that people should come to know of it, for in that case there would be a crowd of persons anxious to meet the new officer. Only the company of a few friends on the boat — that was what we had planned for. It was to be a private affair, not to be shared by others. During the day, the boat moved about on the bow-shaped Ganga and we visited the ghats and had darshan of the gods and goddesses and when night fell we cast anchor on the Dasashwamedh Ghat or on the bank opposite and slept. More often we spent the day bathing and basking on the sand on the other bank. One afternoon we passed by the side of Mata Anandmayee Ghat. But we did not know if Ma was in the Bhadaini ashram,

I proposed to my friends that we go to the Ashram. They were all chums of boyhood days. Someone objected saying Ma was not there. I brushed it aside saying one always felt joy in the Ashram even in the absence of Ma. Visiting the temple inside and meeting the inmates of the Ashram gave the same happiness which one got from Ma's own drashan. So the boat was turned in the direction of the Anandmayee Ghat. When we got into the Ashram we were surprised beyond measure when we learnt that Ma was there. It is an infinite grace of Ma that she draws her devotees to her wherever she is and pleases them by giving her darshan. Ma was sitting in the Gopal temple upstairs. Only a few persons were there, and we edged ourselves close to her. I introduced my friends. Ma blessed all of them. Ma enquired about the welfare of the members of my family — "How is Ma ? How is Dostji ?" Everyone knows that such an enquiry of Ma becomes a source of blessing for that family. We were overpowered with joy. The holy city of Kashi, the bank of the sacred Ganga, the Ashram of Ma, the beautiful temple of Shyam Sundar Gopal, and over and above all these Ma's darshan, her company, and the sweet words falling from her lips — all, in varying degrees contributed to that joy.

We considered ourselves blessed. We were on leave and so our minds were comparatively at ease. Such favourable circumstances and Ma's darshan sent us into ecstasy. Our coming to Kashi, and our trip on the Ganga were well rewarded.

I told Ma that I had been transferred to Varanasi. She expressed pleasure and blessed me.

It was now near evening. The sun was about to set. Its reflection on the waters of the bow-shaped Ganga was quivering and fascinated us. Having bidden farewell to Ma, we were now on our boat heading towards the Dasashwamedh Ghat and feeling spiritually more than satisfied. On the river bank *Arati* was being performed to the accompaniment of the sound from the conches and the *cymbals*, and the gentle murmur of the waters.

The boat was anchored at the Dasashwamedh Ghat. We talked till late in the night and then fell asleep.

When the night was on its last legs, I had a strange experience. I was half awake and half asleep. I saw a "black snake, its hood reared, matted hair falling downwards, further down on a very bright and beautiful and fair complexioned face, and still further down an extremely fair and strong chest adorned with a sacred thread and a halo all around." That's all.

When I became fully awake this wonderful vision was still fresh in my memory, and I was filled with joy. I also realised where I was. My other companions were sleeping by my side. It was 3.45 AM at that time. I heard the sound made by the wooden sandals of some Sadhu or learned Pandit climbing down the stairs of the Ghat, as also the melodious notes of a Sanskrit Sloka sung in praise of some God. All else was quiet.

All kinds of thoughts came to my mind. Rightly has Kashi been called the abode of Shiva and perhaps He roams on the bank of the Ganga in Brahmamuhūrta (auspicious early hours of the dawn). They say that such experiences should not be made public. That is why never before I referred to that. But on this occasion I have been carried away by my feelings. Tulsidas had perhaps some such feelings when he said, 'I can't help it'.

There is no doubt that such an experience had by a householder immersed in worldly desires is but the result of Ma's blessings. Now, where shall we find such a Mother ?

Ma ! We remember Thee So Much.

"Remember one thing. If you want peace of mind then give up fault-finding. If you would search for fault at all, find your own faults and shortcomings. Learn to accept everyone as your own. No one is alien to you, the whole world is yours."

—Sri Sarada Devi, the Holy Mother

Extracts from the Autobiography of
Swami Shri Shivanandaji Maharaj
(FOUNDER OF DIVINE LIFE SOCIETY)

(Contd. from the previous issue)

A noteworthy fact ought to be mentioned here. In this evolution nothing gained previously was entirely discarded at any later stage. One coalesced into the next, and the Yoga of Synthesis was the fruit. Idol worship, service of the sick, practice of meditation, the cultivation of cosmic love that transcended the barriers of caste, creed and religion, with the ultimate aim of attaining the state of Cosmic Consciousness, was revealed. This knowledge had to be shared immediately. All this had to become an integral part of my being.

8. The mission had been gathering strength and spreading. It was in 1951 that I undertook the All-India Tour. *Then God came to me in His Virat-Swarupa — as multitudes of devotees — eager to listen to the tenets of divine life.* At every centre I felt that God spoke through me, and He Himself in His cosmic form, spread out before me as the multitude, listened to me. He sang with me, He prayed with me ; He spoke and He also listened. *“Sarvam Khalvidam Brahma — all indeed is Brahman”.*

“What Life has taught me” :

I have understood that it is the foremost duty of man to learn to give, to give in charity, to give

in plenty, to give with love and without expectation of any reward, because one does not lose anything by giving — on the other hand the giver is given back a thousand fold

There is no physical world for me. What I see I see as the glorious manifestation of the Almighty. I rejoice when I behold the *Purusha* with thousands of heads and thousands of eyes and feet, that *Sahasrarasirsha Purusha*. When I serve persons, I see not the persons but Him of whom they are the limbs

The philosophy I hold is neither a dreamy, subjective, world-negating doctrine of illusion, nor a crude world-affirming theory of sense-ridden humanism. It is the fact of the divinity of the Universe, the immortality of the soul of man, the unity of creation with the Absolute, that I feel is the only doctrine worth considering.

To behold the Lord in every being or form, to feel Him everywhere, at all times, and in all conditions of life, to see, hear, taste and feel everything as God is my creed. To live in God, to melt in God, and to dissolve in God is my creed. By dwelling in such union, to utilize the hands, mind, senses and the body in the service of humanity, to sing the Names of the Lord, to elevate devotees, to give instructions to sincere aspirants and disseminate knowledge throughout the world is my creed, if you can call it one.

To be a cosmic friend and cosmic benefactor, a friend of the poor, the forlorn, the helpless and the fallen is my creed. It is my sacred creed to serve

the sick, to nurse them with care, sympathy and love, to cheer up the depressed, to infuse power and joy in all, to feel oneness with each and everyone, and to treat all with equal vision.

In my highest creed, there are neither peasants nor kings, neither beggars nor emperors, neither males nor females, neither teachers nor students. I love to live, move and have my being in this realm indescribable.

“The call of the immortal”

By purifying the heart through selfless service, I had a new vision. I was deeply convinced that there must be a place — a sweet home of pristine glory, purity and divine splendour—where absolute security, perfect peace and lasting happiness can be had through Self-realization.

I frequently remembered the words of the *Srutis* : ‘The day on which one gets dispassion, that very day one should renounce the world’. I constantly thought of : ‘For hearing the *Srutis*, one should take Sannyas’. The words of the scriptures have great value. I gave up the life of ease, comfort and luxury, and reached India in search of an ideal centre for the purposes of prayer and contemplation, study and a higher form of service to the world.

In 1923, I renounced the life of ease and money-making and took to the life of a mendicant, a true seeker after Truth. I left my luggage in Malaya with a friend. A schoolmaster in Malaya who came to the Ashram in 1939 told me, “Sri S. is still

keeping all your articles intact, awaiting your returnThe glory and liberty of a *sannyasin* can hardly be imagined by the timid and the weak. From the sacred hands of Paramahansa Viswananda Saraswathi, I, received holy initiation on the banks of the sacred Ganges on June 1st 1924. The religious rite of Viraja Homa was done for me by my Acharya Guru Sri Swami Vishnudevanandaji Maharaj at Kailas Ashram.

“Necessity of a Guru”

A personal Guru is necessary in the beginning. He alone can show the path to attain God, who is the Guru of Gurus, and obviate the snares and pitfalls on your path. Self-realization is a transcendental experience. You can march on the spiritual path only by placing implicit faith in the words of sages who have realized the Truth and attained knowledge of the self.

The Guru's Grace is needed by the disciple. This does not mean that the disciple should sit idle and expect a miracle from the Guru to push him directly into *Samadhi*. The Guru cannot do *sadhana* for the student. It is foolish to accept spiritual attainments from a drop of water from the water-pot of a Guru. The Guru can guide the student, clear his doubts, pave the way, remove the snares, pitfalls and obstacles and throw light on the path. But it is the disciple himself who has to walk every step on the spiritual path.

Spiritual progress requires intense and unswerving faith in the teachings of the Guru and the Shastras,

burning and lasting dispassion, yearning for liberation and an adamant will, fiery resolve, iron determination, unruffled patience, leach-like tenacity, clocklike regularity and childlike simplicity.

If you have no Guru, take Lord Krishna, Shiva, Rama or Christ as your Guru. Pray to Him. Meditate on Him. Sing His Name. He will send you a suitable Guru.

The Divine Life movement

I love seclusion, I have to hide myself at times. I do not crave for name and fame.....I never planned to have any institution to perpetuate my name. But the Divine Will was different. The whole world came to me with all divine glory and splendour. That may be due to the intense prayers of thousands of sincere seekers after Truth, coupled with my own inborn tendencies to share with others what I have and to serve the world on a large scale on the right lines for the attainment of light, peace, knowledge and power.....

I started the Divine Life Society in 1936 for the spiritual uplift of mankind. I trained many sincere students in Yoga.....When a large number of students came for training, boarding and lodging facilities had to be provided for them and the many visitors. And thus Shivananda Ashram came into being.

The Yoga-Vedanta Forest University came into existence when regular classes began to be conducted in all branches of Yoga. To help students all over the world, the university press was estab-

lished for printing necessary works on the practical side and half a dozen periodicals. A number of automatic machines to do the work speedily were also acquired. The small dispensary grew into a big medical organization, with the General Hospital in a building of its own.....

The tenets of the Divine Life Society are perfectly nonsectarian and universally applicable. The basis of this movement is adherence to the triple ideal of truth, non-violence and purity — the common fundamental tenets of all the religions throughout the world. For this reason, the Divine Life movement has the willing co-operation of the peoples of all faiths and cultures, a plan of life and goal that is common and acceptable to all upon earth who wish to rise above sorrow and obtain lasting bliss. This, then, is the Divine Life movement.

What is true religion

Not by mere argument or discussion can religion be taught. Not by precepts or moral canons alone can you convert a person to become religious. Not by pointing to your loads of sacred literature or the miracles of your chief can an aspirant be won over. Practise religion and live upto its teachings if you want to evolve and attain the goal of life. Whatever be your religion, whosoever be your prophet, whichever be your language and country, whatever be your age or sex you can easily grow if you know the way to crush the ego, to destroy the lower nature of the mind and to have mastery over your body, senses and mind. This is what I have

found out to be the way for real peace and bliss eternal. Therefore, I do not try to convince people by heated debates and arguments.

Real religion is the religion of the heart. The heart must be purified first. Truth, love and purity form the basis of religion. Conquest of the lower nature of man, control of the mind, cultivation of virtues, service of humanity, goodwill, fellowship and mutual amity constitute the fundamentals of true religion. These ideals are included in the mottos of the Divine Life Society, and I am very particular in propagating them widely.

I do not waste time in finding out suitable authoritative statements from scriptures to satisfy the curiosity of aspirants. I lead a practical life and try to be an example to the students for moulding their lives. *Know that true religion begins when you rise above body-consciousness.* The essence of the teachings of all sages and saints, the fundamentals of all religions and cults are the same. People needlessly fight over non-essentials and miss the goal.

“Role of Divine Life branches and spiritual aspirants

Swamiji's message to individual spiritual aspirants and to the branches of the Divine Life Society is as follows :

“You have come to this earth to attain spiritual perfection. You have come here to attain supreme and unalloyed bliss. The purpose of this human birth is the achievement of Divine Consciousness. The goal of life is Self-realization. Man is not a

sensual animal. Man, in his essential nature, is an ever-free, ever pure, ever perfect, immortal spiritual being. Feel this. Feel that you are the immortal Self, that you are Satchidananda. Remember the words : '*Ajo nityah saswatoyam puranah* — you are the unborn, the eternal, the imperishable and ancient'. To live in this exalted consciousness is to experience indescribable joy every moment of your life, to experience a limitless freedom in the spirit. This is your birthright. This is the aim of your life. This is the goal. To realize this through a life of truth, purity, service and devotion is the chief purpose of the Divine Life Society.

Fear dominates in this era of nuclear weapons for mass destruction. Hatred rules the policies of vast sections of the so-called enlightened and civilized mankind. This age of advancement has been exposed to be in reality an age of degeneracy in the views and values, the ideals and morals of the greater masses of mankind. At this juncture in time, cultured men and women all over the world look to the sacred land, India, for light and knowledge. It is your noble task to spread this light of spiritual knowledge and spiritual idealism to all corners of the globe.

“Oneness of Humanity”

The Upanishads say : 'All this is verily the *Atman*. The one blissful Self indwells all beings'. The spiritual oneness of all humanity is a great lesson man needs today. Whatever has been and

whatever will be in the future, all this is verily the one eternal being alone. The message of Divine Life is : 'See God in all faces. Serve all. Love all. Be kind to all. Be compassionate. Feel everyone to be your own. Serve your fellow beings in the spirit of worship offered to the Divine which indwells them. Service of man is truly the worship of God'. Let this message ring freedom from end to end in every land. Let this message enter into every home and into the heart of everyone.

"Importance of Collective Sadhana"

I have unlimited spontaneous generosity, love and affection for all students of Yoga, irrespective of their age or sex, qualifications or abilities. I am highly pleased with those who do japa, or a little meditation or some kind of service for the society, the sick and the poor. I give ample scope for all types of people to remain in the Ashram and evolve through sadhana or work for the spiritual uplift of mankind. I take special care of the old people, young aspirants and the helpless and sick persons, I distribute sweets and fruit first of all to them and then take a small portion ...

For some years, I myself used to carry a portion of my own food to a few hard workers, who were taking a meagre diet and who had very poor health. Later on, when the work increased in all directions, I kept two young brahmacharies by my side to distribute fruit and biscuits to all the inmates of the Ashram. These were not thrown

into the rooms in the way in which worldly people haughtily give charity. I had the attitude that I was serving the Lord in that form. I did prostration first and then offered the food This one virtue of voluntarily serving the sick, the poor and the helpless with all humility is my main Yoga, and this one virtue alone helped me to develop all divine qualities and to see the Lord behind all names and forms.

“Purify the Inner Nature”

Purify your mind. Develop Sattwick qualities such as nobility, courage, magnanimity, generosity, love, straight forwardness and truthfulness. Eradicate all evil qualities such as lust, greed, anger, avarice, likes and dislikes, and other negative traits which stand in the way of ethical perfection and Self-realization. Ethical perfection is a prerequisite to Self-realization. No amount of practice can be of any value to the aspirant if he ignores this side of sadhana. Love all. Prostrate yourself before everybody. Become humble. Talk loving, sweet, endearing words. Give up selfishness, pride, egoism and hypocrisy. Regenerate your lower nature.

Find out through self-introspection whether you really want freedom and liberation or whether you are just inquisitive about higher things or have a lurking desire for obtaining money, name and fame by exhibiting spiritual powers. Become sincere. Qualifications will come when you are in the company of saints and live in a place, charged with spiritual vibrations.

"Combine Service with Meditation"

Beginners cannot spend all the twenty-four hours in meditation alone. They have to work in the beginning for purification of the heart as well. They should combine work and meditation. I have never come across people in all my experiences of this life who remained in meditation all the time and who emerged from it with flying colours. What I want to emphasize is that beginners cannot fare well in seclusion. They become tamasic and lose their talents and hidden faculties after a long stay in seclusion.

"Speechless Zone"

In the perfect, nameless, formless void,
In the unlimited expanse of bliss,
In the region of matterless, mindless joy,
In the realm of timeless, spaceless, thought-free
space,
In the transcendental abode of sweet harmony,
I united with the Supreme Effulgence.
The thought that we are one or two vanished ;
I crossed the sea of birth for ever.
This is all due to the Grace of the Lord,
Who danced in Vrindavan with rhythmic jingle,
Who raised Govardhan as an umbrella for cowherds.

“Live to Love”

Dr. Roma Chaudhuri, M.A., Ph D. (Oxford)

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There is an exhilarating, exalting, exquisite saying in English Literature :—

“Live to Love,
and you will
Love to Live”.—

reflecting our own very ancient view — “*Pritreva Gariyasi*” — “Love is the greatest, fullest, grandest, loveliest, sweetest, purest, merriest of all things.”

For, it alone finally brings real “*Ananda*” or Bliss to us, to all others equally.

Thus, here we have two fundamental Indian concepts :—

Priti and *Ananda*

Love and Bliss.

What do they stand for? Very briefly —

“*Priti*” or *Love* means : considering everyone as our very own, as one with ourselves, as parts and parcels of our own beings. But one may wonder, very naturally — How is that, how can that be possible? For, are there not millions and millions of individuals on earth — all different from one another physically, mentally, socially, economically and what not?

Yes, apparently — reply our wise Satyadrasta Rishi : Truth-seeing saints and sages. But really

spiritually they are all one and the same, being all equally Brahman or Isvara, the Absolute or God in essence, in nature, in being eternally.

Again, what does "*Ananda*" stand for? It stands for — not physical pleasure, but mental happiness, and above all, spiritual bliss. Ordinarily we think falsely that the world is full of sins and sorrows, as depicted in the Buddhist Maxims :—

“Sarvam Dukham Dukham.

Sarvam Ksanikam Ksanikam.

Sarvam Sunyam Sunyam.

“Everything is full of sorrows, only sorrows.

Everything is momentary, only momentary.

Everything is void, only void.”

But when the veils of our Ajnana or Avidya are lifted — do we not see that —

“Anandhyateva Khavalimani Bhutani Jayante ; Anandena Jatani Jivanti, Anandam Prayatyabhivimsantiti” (Taittiriya Upanisad 3/6)

“From Bliss all these beings arise : being arisen, they live in Bliss ; to Bliss do they return and enter into.”

That is, the Srsti — Sthiti — Pralaya ; Creation, Maintenance and Destruction of the world are all done through Bliss or Ananda.

Accordingly, all being Sacchidananda Brahman, —Brahman who is Eternal Existence, Eternal Consciousness, Eternal Bliss — we are all one and the same, so that loving others is nothing but loving ourselves alone ; harming others is harming ourselves alone. As Swami Vivekananda of eternal fame forcefully declared :—

“If you hurt any one, you hurt yourself — for, you and your brother are one.”

As also Sri Sri Ma Saradamani declared unambiguously :—

“Jagat Ke Apanar Kore Nite Sekho — Keu Par Naya, Ma, Jagat Tomar.”

“Learn to make the whole world your own — no one is alien to you, my dear, the whole world is yours and yours alone.”

If we thus live to love, we shall undoubtedly love to live — with no one as our enemy, with no one to be afraid of, with no one to hate — but all as one and the same, as manifestations or images of the same Divine Being.

Then love will become very easy for us — and also life, getting love in return as fully, as beautifully, as gloriously.

May the present year, hopefully called “*Peace Year*” by UNO (United Nations Organisation) bring peace to all, bliss to all, fulfilment to all.

Let us end with the last enchanting Mantra of the Rig-Veda, still honoured Universally as the oldest Literature in the whole world :—

“Samgachadvam Samvada — Dham Samvo Manasi Jayatam” etc. (Rig-Veda 10. 14. 2, 3, 4)

May you all be United, And walk and talk

together

May you all know fully well,

The minds of one another.

May your prayers be the same,

And so your attainment

May your hearts and pure souls
Contain the same content.

May your wishes and sweet thoughts
And feelings be equal.

So that there may result anon

A Union amongst all" (Rig-Veda 10. 191.
2, 3, 4,).

May this superb blessing of our most ancient,
most gracious, most benevolent Risis or saints and
sages of the Rig-Veda be fructified in our lives for
ever and for ever.

OM SANTI

It is extremely difficult to come into contact
with a great soul and to be benefitted by his
company ; the influence of such a one is
subtle, incomprehensible, and unerringly
infallible in its effect.

— Narada Bhakti Sutras
(Aphorisms on the Gospel of Divine Love)

Vaikunta Priya Darsanam

(Khsetrakattiyam)

Sri Marthanda Varma, H. H. The Elaya Raja of Travancore

[**Editorial** : The learned article by H. H. The Elaya Raja of Travancore, Sri Marthanda Varma, is a fitting Epilogue to our previous series "The Temples of S. India", and is being published here to give the readers some insight into the worship of Sree Padmanabha, a replica of which was presented to Ma some years ago at Dehra Dun by Sri Marthanda Varma, and which is still being regularly worshipped with reverence by our Swami Bhaskaranandaji.]

There are many Unique features in the Temple of Sree Padmanabha Swamy in Sree Ananthapuram (Tiruananthapuram, Trivandrum). Resting on seven acres of land, it has an entrance dominated by a Gopuram, which is designed to suggest the contours of a Boat. Such a girth is not found in any other Temple ; it has a four furlong Sivelippura or Prakaram with a Kulasekhara Mandapam. This mandapam has 24 pillars, each one depicting one of the manifestations of Divinity under a spreading tree. The pillars have a wealth of carving around them. Shedding a golden glow is the tortoise-supported Vriksha Vilakku, a lamp of glittering flames arising on the branches of a metal tree. Next is the Abhishramana Mandapam which evokes memories of the scintillating Sahsra

Kalagam. The Ottakkal Mandap is a marvel of ancient workmanship — one slab of granite stone weighing so many tons. All these are the beautiful settings for the Jewel of the *SANCTUM SANCTORUM* — “SREE PADMANABHA SWAMY”.

Still baffling the endeavours of the scholar and dedicated historian, is the Date of the coming of the Lord to this sacred spot. At a guess, it is possible to fix it at about a thousand years from now. Legend which is still to be brought within the purview of chronology, has it that the great Sage and Devotee Swami Vilvamangalam had the unbounded joy of having a Viswaroppa Darshanam of the Lord. It was in answer to the prayers that the Lord be of such proportions for all human eyes to see that HE became of the length of three times of the Sage's yoga danda.

Indian iconography is to be marvelled at for the concept and creation of a technique by which a form of the Divine could be made of an amalgam of Katu Sarkara Yogam (mustard seed and jaggery). This paste was applied on to a base composed of 12,000 Saligram Silas brought from Nepal on an elephant's back in the years veiled by time and its mystery.

There is no other Padmanabha Swamy anywhere else where HE is Brahma, Vishnu and Maheswara. HE is Vishnu lying on the serpent Ananta. From HIS navel rises Brahma and under HIS right hand is Siva. HE is only SESHASAYEE VISHNU, recumbent fully on HIS back and in Yoga Nidra.

HE is to be worshipped from three doorways keeping in mind the vision in the forests of Ananta,

where, it is said, HE appeared to HIS bhaktha, Vilvamangalam, spreading HIMSELF on three Iluppa trees.

The glory of Sree Padmanabha is sung in the Varaha Purana where HE conveys the message that HE is subtly present on Earth in Sri Ananthapauram. The reference is in the chapter headed "Syanandupra Mahatmyam". The very roots of the Sthala Purana are seen in the Brahmanda Purana which also sets forth the Ashtottaram (the 108 names of the Lord). The Srimad Bhagavatam in recounting the pilgrimage of Balarama, reveals his coming to worship Sree Padmanabha Swamy here. After bathing in the holy waters of Padma Teertha and gifting ten thousand cows he proceeded on his way further. The famous Vaishnava Saint and Acharya Sri Ramanuja has offered his prayers here. So has the ecstatic devotee, Chaitanya Mahaprabhu.

This is a Mahakshetra and is one of the 108 of the Vishnu Shrines of our Motherland. The rituals are very detailed and are much more than in many other Temples. There are daily five Pujas from dawn to night. There are two Utsavams, the Sahasra Kalasams during these twenty days, twice a year, the Kalabhams, the recitations of many Puranas, and of course, the unforgettable magnificence of the once-in-six years 'Laksha Deepam'.

All of this makes this Temple indeed a Vaikunta Priya Darsanam.

Didima and Ma

R. K. Banerjee

Ma was in Jodhpur in February 1963, and Didima was in the old Ashram at Kankhal, when the following extraordinary sequence of events took place.

Ma had proceeded to Jodhpur with a number of Ashram Sadhus and Hari Baba to be present at the opening of a new Dharmashala there.

One evening Swami Paramananda and Swami Chinmoyananda noticed that Ma, in an extraordinary mood, was pacing the veranda of the Dharmashala she was occupying like a veritable lioness, which is generally a prelude to an occasion when she is about to exert her inexorable will to bear upon the natural sequence of events to follow.

Subsequently at night she turned to Swami Paramananda and said, "Giriji's condition at Kankhal is critical. I want to send an immediate trunk call to inquire into her condition and give her a personal message from myself."

Swamiji remonstrated at first, saying it was a late hour and perhaps the same objective could be attained by placing the call next morning, but Ma was absolutely adamant.

She turned to Chinmoyanandaji and said, "You can do it. Go at once and see what you can accomplish."

Willy nilly, Swami Chinmoyananda left the Dharmashala and began to walk in complete darkness towards where he supposed was the nearest Post Office and where he hoped to get hold of a telephone. He lost his sense of direction, and was proceeding on his way when a door of a house on the road opened and somebody walked out hesitatingly. He looked at Swami Chinmoyananda and said, "You appear to be a Sadhu, what are you doing at this time of the night alone in these dangerous parts?"

Swami Chinmoyananda explained that he was looking for a place from where to send an urgent trunk call to Kankhal-Hardwar. The other seemed surprised, and exclaimed, "But the G.P.O. is a long way off from here. Come in, and I will see what I can do." Swami Chinmoyananda had no option but to follow suit, and soon found himself ensconced in a comfortable chair, while his host offered him hot coffee as refreshment. He then asked Swami Chinmoyananda what was the reason for the urgency. On being informed that Shri Anandamayee Ma had made the urgent request, his host was deeply impressed, and at once said, "Oh, if it is Ma's request, I will at once see that the order is obeyed."

He picked up his telephone, and on being connected to the operator, he said, "This is Justice Munshi speaking. Will you please get this number at once at Kankhal-Hardwar on my behalf?"

Now Ma's request to Swami Chinmoyananda had been as extraordinary as unexpected. Ma had

said, "Giriji is about to give up her life at Kankhal. I can see her clearly. Get Narayanswamiji personally on the phone and ask him to relay this urgent message to Giriji. He is to tell her, "Nirmala wants you to promise to live until she meets you in person, as she wishes to discuss certain important matters with you, since the duration of your life on earth is not yet exhausted. Will you please promise to do so."

After being contacted Narayanswamiji confirmed that he had understood the message and that Giriji had been on a continuous fast for some days, saying she did not wish to live any longer.

So here was proof that such was the wonderful relationship between mother and daughter, that from Jodhpur Ma could see and feel Didima's movements clearly, even though the latter was a long distance away at Kankhal.

Giriji lived up to August 1970, when she passed away peacefully during the staging of a Bhagvat Saptah at the Jaipuria Guest House at Hardwar. Her body is buried in a Samadhi very near the site in the old Kankhal Ashram when she decided to give up her life 7 years ago.

Ma thus managed to prolong Giriji's life for another seven invaluable years, during which she was destined to carry on with her important tasks as desired by Ma.

Here is an illustration of the close relationship that existed between mother and daughter in the opposite direction. Ma had not been keeping well for some time, and was at Vrindaban Ashram at

that time, when she hardly left the first floor of her house, so that darshan was confined to half an hour morning and evening on the open terrace of the roof adjoining Ma's room.

One evening, before the appointed hour of darshan, Ma was lying in her easy chair, half under the roof of the open veranda, inadequately clad in spite of the increasing chill of the evening.

I used to look forward to these infrequent opportunities of sitting in the close proximity of Ma, and had that evening somehow managed to get up to the roof before anybody else had done so.

To my surprise I found Ma was completely unattended by any of her usual retinue of Brahma-charinis, who had all at that moment gone away to attend to their own respective chores.

With the increasing cold in the air, Ma sneezed gently once, and more violently a second time, but in her usual way remained lying motionless without stirring.

I had previously done my pranams to Didima, resting quietly on her bed on the ground floor.

Within a moment the door of the staircase, which I had closed behind me, was flung open, and Didima, who for a considerable time had been considered to be so weak that she was usually always accompanied by one or two sevikas when walking along, appeared by herself, having climbed the steep steps without any support. She proceeded straight to Ma's side, muttering quite audibly "Don't they yet know how to administer to her needs? When will they ever learn?"

Didima got hold of a warm shawl from somewhere, and carefully and lovingly draped it all over Ma from neck to feet to keep her adequately warm.

I could only conclude that there was a constant internal telepathy between mother and daughter whereby neither needed to communicate aloud to the other, and that this telepathy was well beyond the realms of time and distance !

No wonder it had been Swami Muktananda Giriji who had been able to bear a child such as Nirmala, later to be known as Shri Shri Anandamayee Ma, the Universal Mother to whom Pandits, Mahatmas, Sages, Ministers, Governors and the common man were all destined to bow down alike respectfully in homage in the years to come.

Neither by *Yoga*, nor *Sankhya*, nor by work, nor by learning, but by the realization of one's identity with *Brahman* (Supreme Reality) is liberation possible, and by no other means.

— Sri Adi Sankaracharya

I have seen This

Nirmal Chandra Ghosh

ॐ आत्मा वा इदमेक एवाग्र आसीत् ।

नान्यन्किञ्चन मिषत् । स ईक्षत लोकान्तु सृजा इति ॥*

At the beginning of the creation of the universe only the supreme Prime Ordeal Being (Parama purusha, Brahman) existed, none else. None else existed that could exert. He thought, "I shall certainly create different worlds and regions."

He created all the worlds and regions such as the sky, the intervening space between the sky and the earth, the earth, the water (regions below), the heaven, etc.

Then He thought, "I have created the worlds and the regions and in order to protect these regions I must now create the presiding deities (gods) of these worlds and these regions. / Thinking thus He took out from the water (five elements viz. earth, water, fire, air and ether in subtle form) the Virata† Pursuha, called Hiranyagarbha, and gave it a form with head, body and other limbs.

After creating Hiranyagarbha He performed austerities concentrating His attention on Hiranyagarbha. As a result, Hiranyagarbha's form was activated and mouth was revealed in the form

* Aitareya Upanishad, Part-1, Chapter-1, Verse-1.

† Virata means very great, immensely large.

of a hole ; from the mouth speech emerged and from speech fire and the Fire-god came. Then the nostrils of Hiranyagarbha were created. From the nostrils came out the sense of smell and breathing system (प्राण) from which air and Wind-god were manifested. Then the two holes of the eyes were formed and from the two holes of the eyes the sense of sight emerged. From the sense of sight the sun and Sun-god were manifested. Then the two ear-holes were formed. In these holes the sense of hearing was formed. From the ears all the directions and the directions in between them were projected and the presiding deities of the directions (दिक्पाल) were manifested. Then skin was formed. From the skin came out the sense of touch (स्पर्श) and hair (लोम) and from hair sprang out the trees, creepers, plants and herbs. Then the heart (हृदय) of Hiranyagarbha was formed. From the heart mind was evolved and from the mind Moon-god was manifested. Then the navel was formed. From the navel came out Apana Vayu (wind in the body that draws and moves downward). From Apana Vayu the god of death was manifested. Then the bladder (procreating organ) was formed. From the hole of the bladder semen came out and from semen water was formed and the god Varuna was manifested.

The gods thus created fell, as if, into the vast ocean of this universe. God subjected them to hunger and thirst. The gods then said to Him, "Provide us with an abode residing in which we can eat food."

The supreme Lord at their request brought before them the body of a cow. They said, "This body will not suit us". He then brought the body of a horse. They said, "This also will not be suitable for us". He then brought the body of a man. This time the gods said, "Well done. This is very good. This will be very suitable for us".

Surely man is a very good creation of God*. Then God said to them, "Now you enter this body and reside in suitable places. Then Fire-god (Agni) entered the mouth by becoming power of speech. Wind-god (Vayu) entered the nostrils by becoming breath and the sense of smell. Sun-god entered the eyes by becoming the sense of sight. The presiding deities of the directions entered the ears by becoming the sense of hearing. The presiding deities of the herbs and trees entered into the skin by becoming hair and the sense of touch. The Moon (god) entered the heart by becoming mind and the god of death entered the navel in the form of Apana Vayu. Varuna becoming semen entered the bladder. In this way the presiding deities mentioned above and also those not mentioned found their respective places in the human body.

Then Hunger and Thirst requested Him,

* God created all beings. Here preference has been given to man because man only can realize God and his body is the prototype of that of Hiranyagarbha, though infinitely smaller in size. The gods also want to be born as man for realising God.

“Make some arrangement for us, so that we may be appeased”. The supreme Lord said, “I am making you cosharer with the gods”. So whatever oblations are offered to the gods and taken up by them, Hunger and Thirst become sharer of those and get appeased.

The supreme Lord then thought, “I have created the presiding deities and their residing places. Now I should create food for them”. So thinking, He performed austerities concentrating, His attention on water (five elements, viz., earth, water, fire, air and ether in subtle form) and the water was activated and a form evolved, which became food. The food thus created turned back and tried to flee away from the eater. He (eater) then tried to take it by his speech, but did not succeed. If he had succeeded to take it with his speech, then he would have been contented by talking about food. He then tried to take it by the sense of smell, but did not succeed. Had he succeeded then he would have been contented by smelling food. In this way he tried to take food by eyes, by ears, by touch, by mind, and by bladder but every time he failed. Then he tried to take it by Apana Vayu. This time he succeeded to take food in his body through mouth and became contented. This Apana Vayu, the wind that moves downward in the body with the inward breath, carries the food inside the body and sustains life. It is Apana Vayu that protects the life of the eater by enabling him to take food. It is almost life itself.

स ईक्षत कथं न्विदं मद्ने स्यादिति स ईक्षत
 कतरेण प्रपद्या इति । स ईक्षत यदि वाचाऽभिव्याहृतं
 यदि प्रणेनाभिप्राणितं यदि चक्षुषा दृष्टं यदि श्रोत्रेण
 श्रुतं यदि त्वचा स्पृष्टं यदि मनसा ध्यातं
 यद्यपानेनाभ्यपानितं यदि शिशनेन विसृष्टमथ कोऽहमिति ॥*

When the regions, the gods, their abodes and food were created, the Almighty Creator though, "How this (man, i.e., the human body so far created and which could take food) will exist without me? If speaking is done by the sense of speech, smelling is done by the sense of smelling, seeing, is done by the eyes, hearing is done by the ears, feeling (of touch) is done by the sense of touch, thinking is done by the mind, the act of drawing in and pressing down inside the body is done by Apana and ejecting is done by bladder, then what am I for? What purpose will it serve without me?†

स एतमेव सोमानं विदार्येत्या द्वारा प्रापद्यत ।
 सैषा विदृतिनीम द्वास्तदेतन्नान्दनम् । तस्य त्रय
 आवसथास्त्रयः स्वप्रा अयमावसथोऽयमाव सथोऽय-
 मावसथ इति ॥‡

He decided to enter the body. He thought "Through which of the end (fore part of the foot or crown of the head of this body) shall I enter?"

* Aitareya Upanishad Part-1, Chapter-3, Verse-11.

† The idea is this, that it will not fulfil the object of His creation. The human body created by Him so far will be just like a robot without Him.

‡ Aitareya Upanishad, Part-1, Chapter-3, Verse-12.

He decided to enter through the crown of the head by piercing a hole* in the farthest point of the skull. He entered the body through this entrance. This gate which He created for His entrance is called Vidriti (विदृति), because it was formed by piercing (विदार्य). Vidriti is the gate for attaining infinite joy. If at the time of death Prana Vayu leaves the body by this gate then one realises Brahman.

There are three abodes of God and three states of dream. The three abodes are (1) the body (cavity of the heart), (2) the universe, and (3) Brahmaloaka (the region of Brahman). The abode mentioned first, i.e. the cavity of the heart (हृदयगुहा) is very suitable for realising God. The three states of dream are (1) the state of awakening (जाग्रत्), (2) the state of dreaming while asleep (स्वप्न), and the state of sound sleep without dreams (सुषुप्ति). These three states are called dreams because the veil of ignorance prevails in all these three states. Even in the state of awakening there is the darkness of ignorance because one takes the unreal as real and does not know Him. In fact the entire life for one who does not realise God is like a long dream (दीर्घस्वप्नवत्).

* This hole is called Brahma-randhra (ब्रह्मरन्ध्र). The physiological name is 'Anterior Fontanelle'. The existence of this is felt by the perception inside the mouth of the taste of oil and such other things when applied on the crown of the head for a long time. For a newly born baby the crown of the head is much softer than the rest of the skull which can be felt by any one by softly pressing the crown of the head with the finger. This indicates that there was a hole here which was gradually healed up.

On being born, the man, thus created and in whom the Supreme Brahman (the Creator) Himself entered and occupied a position (the cavity of the heart), looked around him and saw the phenomenal world and said, "Who else besides himself is here (who has created this wonderful world)" ? Then he searched by performing austerities, meditation, listening to the teachers, who had already acquired self-knowledge, and due to the grace of God he saw the all pervading (विम्बु) supreme soul hidden in the cavity of his own heart, and exclaimed in great joy "I have seen This".*

तस्मादिन्द्रो नामेन्द्रो ह वै नाम । तमिन्द्रं सन्तमिन्द्र
इत्यात्र क्षते परोक्षेण । परोक्षप्रिया इव हि देवाः
परोक्षप्रिया इव हि देवाः ॥†

Since the man realised Him in the above mentioned way and uttered in great joy "I have seen This", He is called by the name Idandrah (इन्द्रः), the word formed by joining 'Idam' and 'drah'. Idam means 'this' and 'drah' means 'I have seen'. Since the gods are fond of giving indirect names He is called Indra, and that specially for the reason that He is the most adorable.‡

* He exclaimed, "I have seen This" and not "I have seen Him", because he had no previous knowledge of Him. He did not say "I have seen That", because the supreme Lord was very near to him in the cavity of his own heart.

† Aitareya Upanishad, Part-1, Chapter-3, Verse-14.

‡ There is a custom among the Hindus in India that wives do not address their husbands by their names because to them their husbands are very respectable. This custom is now fading away.

ॐ वाङ्मे मनासे प्रतिष्ठिता मने मे वाचि प्रतिष्ठितमाविसवीर्म
एधि । वेदस्य म आणीस्थः । श्रुतं मे मा प्रहासीरनेनाधीतेनाहोरात्रान्
सन्दधाभ्यृतं वदिष्यामि सत्यं वदिष्यामि तन्मामवतु तद्वक्त्रमवत्ववतु
मामवतु वक्त्रमवतु वक्त्रम् ।

ॐ शान्तिः ! शान्तिः ! शान्तिः ॥¹

Om. May my speech be according to my mind (thinking). May my mind be according to my speech* O Self-effulgent Lord ! Reveal Thyself to me. May you two, my mind and speech, enable me to acquire the knowledge of the Vedas. Whatever heard by me (about self-knowledge) should not be forgotten by me. I shall be oblivious of the distinction between day and night during this study. I shall speak the best words. I shall tell the truth. May that (Brahman) protect me. May That protect my teacher.

Om Peace ! Peace ! Peace !!

Note : The above topic is from Part 1 of Aitareya Upanishad, which forms the fourth, fifth and sixth chapters of the second Aranyaka of Aitareya Brahmanana in Rig Veda. Aitareya Upanishad deals with the knowledge of Brahman, the supreme soul (ब्रह्मविद्या or आत्मविद्या).

(1) Sacred words for peace (शान्तिमन्त्र) and prayer.

* In Bengali this is called मने मुखे एक हजोया (to be the same in mind and speech).

An Esoteric Approach to Sufism

Dr. K. M. P. MOHAMED CASSIM, Ph. D., Ceylon

Medical research together with explorations of the mind have now confirmed that many of the ills that used to be considered as purely organic in nature are actually caused by our attitude towards life and those around us. Even organic as well as nervous and psychological ills can be caused by hate, fear, jealousy and anger. Therefore, we must make every effort to widen the vision of every human being by discovering divinity in each other, so that rank passion like hatred, anger, jealousy and selfishness are set at naught.

When an aspirant begins to observe his mind he comes face to face with only a few desires and feelings which dance on the surface of his mind. But below the surface the subconscious regions of his mind there are various kinds of thoughts and desires which exercise considerable influence upon the nature of the mind from behind the scene. Further, when one makes serious attempts in controlling the grosser desires and feelings which create disturbances, one is surprised to find that many subtle thoughts and desires rise from the deeper layer of the mind and create troubles. The tendency of the mind is simply to drag us down towards the sensual attraction and if we indulge too much in any form of emotional excitement then we

are only damaging ourselves physically, mentally and spiritually. We must realise the fact that we are attracted to sensuality because knowingly or unknowingly we derive certain pleasure by dwelling on those sensations.

Since the dangers of conflict of greed for wealth and power have never been so menacing as in this era, it is very essential that we lead a pure spiritual life so that we may cope with the innumerable problems maturely. Release from pain and attainment of absolute happiness is the highest purpose of human life. To understand oneself correctly is a tremendous job, because the self or mind is never the same from moment to moment. It is an obvious fact that life is a struggle not merely with circumstances and environments, but also because our minds are pulled in different directions. If we keenly observe we will find that there are so many contradictory desires compulsions and so many urges in our mind. Unless we grasp the totality of the mind we cannot be free. Right meditation alone can bring the realization of the true character of the self. A seeker must inwardly feel the call of Truth and he must discover the fact that when the true wisdom of Reality is attained, the veil of ignorance disappears which means one establishes the right way of living in his own consciousness amidst chaos and confusion.

If we are upset even by trivial affairs, if we lose our character even by a small temptation, if our self control is damaged by outward attraction then these are an indication that we have deviated from

the spiritual life. The deteriorating factor on the spiritual path is the distraction of the mind one feels while in meditation. Practice of meditation makes the mind calm and steady and eminently fit for reflecting the nature of Absolute Reality in its true light, then the serene flow of divine energy is directed solely Godward. Meditation sharpens the whole being, every pore of being becomes active in divine harmony. When the total mind becomes silence that supreme silence permeates the whole world which brings spiritual upliftment.

Since every moment of our waking hours is filled with ego centred activities we do not know how to live in meditation. Meditation is the way to understand the movement of the mind and not to identify with it. If we understand the mechanistic nature of brain and cerebral activity as a fact, then there is no more psychological identification with anything that mind brings up. If we can calmly observe our thoughts then we will reach a state where thoughts are completely eliminated and after that the observer remains immersed in blissful silence. This is something which we can really experiment with. Thus meditation is the total silence of mind in action. A spontaneous meditation releases a new and dynamic energy. It refreshes the nervous system and increases the sensitivity of the total being. The state of living in meditation is moving in spiritual freedom. The beauty of meditation gives us a new dimension of divine living. Meditation is the unfoldment of the totality of our consciousness.

Meditation is an experimental science and it is not a speculative game.

The metaphysical science of Sufism explains that the notions of pleasure and pain result only from the contact of the senses with their objects. Since these contacts are connected with bodily existence, they have a beginning and an end and therefore they are not permanent. Further, it indicates that the unreal or impermanent is always in a state of flux ; change is its very nature. But behind the changing world is the unchanging Reality. The fact is that in order to observe change there must be something not changeable. If the subject of the change is also changing, change could not be observed. Sufism insists that the true knowledge of Reality alone can be the sole means for the destruction of ignorance and for deliverance from the illusory bondage and sufferings from which man apparently suffers in this world. Sufism is not a creed or a set of dogmas, but a process enabling each man, whatever be his station in life, to grow and develop into a higher state of spiritual perfection.

Sufism insists that until and unless the practical life is fully imbued with love, devotion and contemplation of the Absolute, one cannot enjoy the beauty of spiritual life. The true goodness of divine life consists in the all-round discipline and development of the physical body, the senses, the mind, the intellect, the emotions and the heart for the realisation of the Absolute Truth. Sufistic philosophy points out that everything except

That is changing and only That is eternal and that eternal Reality is the Self of man. Everything else has an impermanent existence only in relation to the Self. The indwelling Self is ever changeless, indestructible and illimitable.

Sufism declares that the liberating factor is meditative awareness which means if we remain simply aware of the pleasurable and painful feelings that arise within ourselves as a result of our contact with the external world, instead of reacting to them with craving or aversion as the case may be, then there is the possibility of putting an end to this mental distraction. For this reason only the cultivation of self-awareness occupies a central place in Sufism and in order to attain the true state of *Fana* the mind must be perfectly pure and transparent, calm and tranquil, absolutely undisturbed. It is only when the self is not that there is *Fana* — that state of being in which alone there can be purity. The state of *Fana* comes only when the self which is the process of accumulation ceases to be.

According to the esoteric aspects of Sufism, if a seeker maintains this state of *Fana* for a sufficiently long period he will experience that his individual consciousness completely unifies with the Supreme Reality. In this state the subject-object relation vanishes from the mind and no modification of the mind is felt, then only the real state of *Baqa* is attainable. In the highest state of *Baqa*, the Reality is not experienced as an object, but one becomes one with the Reality and therefore, there

is no plurality or process of dualistic knowledge. The unconditioned state of *Baqa* is a Supreme Consciousness in which there is no difference between the knower and the knowable. A Sufi is an integrated total man with a mind set free. A Sufi is he who has passed through various spiritual disciplines and attained the frame of mind which does not react to any condition or circumstance of life. A Sufi is not one who has retired from worldly life and lives away from the strife and turmoil of the world. A Sufi finds perfect inward peace and bliss in the midst of all the bewildering diversities of the world.

Sufism insists in understanding the fact that man suffers because of his false identification with an illusory separate self. His attachment to this fictitious entity, the 'me', is a result of distorted, dualistic partial perceptions and conditioned responses due to past psychological memories and experiences. Although to keep the mind quiet is one of the most difficult things to achieve, it is very necessary that one should cultivate the habit of maintaining the mind in a state of perfect peace. When the total mind becomes 'silence', then only one could develop the utter detachment which brings freedom from all the worries and sufferings connected with worldly events. Needless to say that the cessation of mental activity does not result in withdrawing from the active world and does not result in benumbing any one of one's capacities. The fulfilment of life at all levels is the aim of Sufism.

Surrender to the Mother*

Swami Ramdas

Self-surrender is a state in which the thought of God runs in the mind in a ceaseless and continuous stream. So constant remembrance and meditation of God automatically lead to self-surrender. What comes in the way of one's achieving it is the ego-sense. An unbroken contemplation of God alone can dispel this by the merging of it into the infinite Truth, which one aspires to attain.

Live in the consciousness that you are one with the Ultimate Truth and that all your activities are inherently guided and controlled by a divine power. During meditation, you have, of course, to pray for strength, patience and peace, and mentally hand yourself over entirely into the Keeping of the supreme Lord. The divine consciousness, in the first stages of your *sadhana*, cannot be a continuous experience. Your struggle consists in trying to be totally possessed by this consciousness. By means of intense aspiration and persevering endeavour, you will certainly be able to attain to this blessed state.

Giving up all fears and anxieties, you should entirely resign yourself to the Mother. "Her will be done!" Let this be your motto. Take it, that

* Reproduced from the Vision, Vol. 49, No. 12, September 1982, pp. 266-67

whatever She determines about you is always for the best ; because She knows what is good for you. Even the worst circumstances, which you and the world would look upon as such, are really invaluable boons from the Mother. When the Divine Mother knows how to take care of you and to train you up to a true and enlightened life, to ask Her to do things in a particular way as you wish, is not only superfluous but is also ill-advised and presumptuous. Frequently, it happens that in your ignorance and short-sightedness, you pray for things that are harmful to you.

Your standards of right and wrong and conceptions of the true values of life, however intelligent and well-reasoned out, are imperfect and improper. So think of Her and Her alone, and abandon all thoughts of anxiety and worry. Self-surrender or submission to the will of the Mother, means perfect calmness of mind and a state of complete acceptance of whatever She determines about you. Here, fear, anxiety and impatience have no place. If you trust Her in the same way as a child trusts its mother, then where is room for insistent appeals for Her help ? The Mother is sure to protect the child from every harm and danger. Have this faith firmly fixed in your mind, and resting wholeheartedly on the Mother, be ever calm and peaceful.

Twenty-seventh August

Mrs. Sarome Mookerjee

Mataji, sweet Mother, our beloved Mom ! it is full four years we have been deprived of your benign presence. From the beginning of our Bengali new year that is Baisakh there is drum-beating in my heart that 27th August is not far off. Oh ! the fateful 27th August !

I had been to a Kirtan a few days back when only two days were left for Guru Purnima. The lady of the house told me that they would be starting for Hardwar next day because on the occasion of Guru Purnima she would be allowed to enter the Samadhi Premises. All of us are fully aware that Shree Shree Ma is no more with us but I do not know why the news was so painful for me. It gave me a tremendous jerk and my heart began to ache. I broke down and I lost myself — the sight of Ma's Samadhi became vivid again. I began to mutter, "Oh Ma ! how cruel we were to put your soft, beautiful and heavenly body within a few sq. ft. den." Mother came amongst us for our salvation ; She treated us with love, care and great affection but we could not go beyond the mundane affairs and we could not rise above pettiness, rather we took advantage of Her simplicity, politeness, greatness, nobility and godliness.

In fact Ma was ailing from the year 1972 oft and on. During the same year She came to Delhi and stayed here for a few days but She was not well. No doubt She was walking freely and frequently all over the Ashram but keeping a handkerchief on Her mouth. Once when I stood before Her She removed the kerchief and as She started talking to me I burst into tears and exclaimed, "Oh Ma! what has happened to Your lips?" She immediately left the place but I could see that Her lips were tremendously swollen and heard from others that Ma was suffering from a peculiar type of allergy. But somehow She became perfectly alright within a few days. Again She had fever and then loss of appetite and this continued for some time. As I mentioned earlier once Her food pipe became still. By and by Her health started deteriorating. But we became so selfish that we never allowed Her to take rest or to sit quietly for a while. However, one factor was there which misled all of us. Our Mother used to recover so quickly and suddenly that it was really miraculous. Again She used to start talking in Her sweet melodious voice, bursting into laughter in Her own way and cutting charming jokes with Her ardent followers. The one that is recorded in a tape — I think most of us have heard it — the amusing bantering with Atmanandaji.

One day surrounded by many people suddenly Ma asked Atmanandaji to sing and the time allotted was five minutes only. I was fortunate enough to be present there. Atmanandaji who was

sitting near Shree Ma got up at once and rushed for the harmonium and immediately started singing.

Atmanandaji's quick action, her posture and embarrassing situation amused Mother and She burst into a loud laughter — the sweet laughter flowed like a fountain. Atmanandaji stopped singing with a smile ; when she re-started her song Mother began to laugh again — in this way five minutes passed but Shree Ma went on laughing and Her face was beaming with joy. Those who were present there were really fortunate to see for themselves Shree Ma's Leela with one of Her most favourite devotees. We could not understand the inner meaning of Her laughter again and again but we had really enjoyed Mother's presence.

In spite of Her ill health when our God Mother used to sit on Her altar before us with Her blooming face in a majestic way we could never think that She was ill a few days earlier. That was the magic in Her. We thought though She became sick occasionally She would be alright in no time. I confess my folly but for a moment I could not think or dream that She would give us a bluff in this way, but it is true She gave us ample indication, only we did not want to believe.

Oh Ma ! Sweet Mom, where can You be,
I can't see You but You can see ;
Here is an humble urge to Thee,
Have mercy on a poor soul like me.

Jai Ma.

The Mystic Yogini From Bengal

R. J. Kandala

Our country Bharat gave birth to several Gyanis, Saints, pure devotees and realised souls from time to time. Ma Anandamayee the Mystic saint and Yogini from Bengal stands shining amongst them. She is a born Brahma Gyani and realised Brahman. She had no necessity of this world — yet for the sake of others she carried on her life, propagating ancient wisdom and bringing solace and comfort to thousands of her devotees. There is an Upanishadic saying that one who realizes Brahman is verily the Brahman. Ma is Brahman — the eternal self.

On 4-3-87, I had the good fortune to visit Kankhal Ashram of Sri Ma Anandamayee. The Ashram is on the banks of the Ganga, near Haridwar, the famous punya shektra. The Ashram is the most important one founded by Ma. At Kankhal, the mortal remains of Ma have been laid to rest and a Samadhi was built and the devotees offer prayers there. The atmosphere is serene, calm, dignified and permeating with divinity. The devotees throng there, silently pray, meditate, and get the blessings of Ma. A marble shrine is getting completed which reflects the purity and perfection which marked Ma's life. There are many Foreigners also amongst her devotees who

have taken to Monastic life and spend their lives, meditating on eternal self, and Ma.

Ma Anandamayee was born in East Bengal, in a lower middle class brahmin family on 30-4-1896. She was a charming girl and people were wondering whether this girl has peculiar Mystery surrounding her. She had no formal education. As was the custom of the day, she was married early to Sri Bhola Nath. She never disagreed for the marriage but there was no physical contact with the husband. She treated her husband as her father, brother, son and friend. Sri Bhola Nath who realised the peculiar Mystic behaviour of Ma, respected her wishes and remained like that till his death. He became an ardent disciple of her. This reminds us of the divine attachments of Sri Ramakrishna Paramahansa and Sri Sarada Devi.

From early years of her life, Ma was constantly thinking of the eternal and was different from the rest, she still carried on household duties with a smile. She a born Brahma Gyani saw action in inaction and inaction in action. "Having abandoned attachment for the fruits of action, ever content and dependent on none, though engaged in action, yet one does nothing" (BG Chapter 4-20). Ma's life is a classic example of this sloka.

Ma was speaking the truths in simple Bengali language, yet the wisdom and Gyana enshrined in Vedas, Upanishads, Puranas, used to flow out of her mouth in simple, sweet and pure language. True to her name, she was distributing unsullied Ananda,

whoever met her, talked to her, meditated on her and preserved her in their heart.

Ma travelled all over the country specially North India and Bengal whenever the devotees wanted her. She founded ashrams at Benaras, Haridwar, Dehradun, Calcutta, Uttar Kashi, etc. so that devotees can pray silently and realized their goal. Ma says "At all times keep your mind immersed in the thought of God so that there may be no possibility of straying into a path that leads to misery."

Ma's philosophy was pure Adwaita — yet she stressed that Gyana should be blended with selfless devotion to Lord and Nishkama Karma. Fortunately for us, her sayings and teachings were carefully recorded by her devotees, notable among them Gurupriya Devi, Sister Atmananda etc.

Ma Says —

"The name of Hari in the Mind, The world's chores in the hands by this alone will Rama the supreme Being, be realized."

One is reminded of Mahatma Gandhi's recipe for this strife torn world — "Bolo Ram Karo Kam."

Her teachings are ever relevant to this World where there is more misery than happiness. If only we follow these truths enunciated by her, certainly would our country and the world be different with peace, happiness, amity and divinity ever present.

"If you do not allow your thoughts to stray from His Lotus feet there is hope of your being saved from all manner of temptation."

“Ma’s duty is to awaken to True humanity and to cast aside his animal propensities — To choose what is excellent and to relinquish the merely pleasurable. Let your mind be like a beautiful flower that may be offered to the Lord in Worship.”

“At all times let forbearance be your norm.” Say to yourself “Lord everything thou doest is for the highest good.” Pray for the power of endurance. Nothing happens that is not an expression of God’s Grace — Verily all is His Grace.

Anchored in patience, enduring everything, abide by His Name and live joyously” —

“Bhagavan, the all pervading in every form in every sect and religion is He alone. To be eager to love God is very fortunate. Man’s love should be directed solely towards God, then only will there be peace and bliss. Ever take refuge at His feet — It is Man’s privilege to realize the ONE — the path to truth is open to him.”

Ma often referred to Bhagavad Geeta and she wanted the truths in it to be implemented in our day to day life.

“Fill thy mind with Me, be thou my devotee, Worship Me, and bow down to Me, thus steadfastly uniting thy heart with Me alone and regarding Me, as thy Supreme Goal, thou shalt come unto Me. (B.G. Chap. 9-34). Ma in her infinite kindness to her devotees has propagated the eternal truths, which ultimately can lift Mankind from the present morass, to something Lofty and durable,

Ma left her mortal coil on 27-8-82 at Dehradun Ashram. Smt. Indira Gandhi visited Kankhal

Ashram and paid her respects to the great soul along with thousands of her devotees. Rightly our Government brought out a commemorative stamp on 1-5-87 to fulfil the desire of thousands of devotees of this Great Mystic Saint and Yogini.

Elwood Decker writes —

“Ma has finished Her earthly Dance —
All the Stars shine in remembrance.
Knowing Her as innermost self
Free from sensuality's Pelf
Ever playing Her Holy Part
In the core of every Heart
Source, Saviour, space of each Soul,
Beyond our Words, the Silent Whole.”

Courtesy :

1. Ananda Varta.
 2. Matri Vani.
 3. Sri Bhagwat Geeta. Translation by Sri Paramananda.
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Religionism, Scientism And Ma Anandamayi

Prof. Dr. P. C. Datta

Both religionism and Scientism have retrogressive effects on our modern societies. What does Ma Anandamayi say on this problem to save us from these two evil forces ?

From the ancient Latin word "Ligare" meaning "to bind", develops the french word *Religion*. Anthropologists usually define religion as certain disciplines based on a fear to some unseen power and on a feeling on the necessity of pleasing that power by worshipping and praying for obtaining some desired results (Frazer, 1928). According to Durkhain, a religion is a unified system of beliefs and practices which unite some men into one single moral community. For this purpose, each religion prescribes certain rules, creeds or dogmas, uniforms, symbols, scriptures, banners, slogans, rituals, etc.

But when we look at different religions of India (e. g. Vaishnaba, Shaiva, Shakta, Brahma, etc.), we find no doubt, certain similar things, but the main emphasis is on *Yoga* or spiritual aspirations (internal practices, psycho-analytical processes, and development of certain mental and emotional attitudes, certain internal virtues and ultimately some superior consciousness) for discovering and

realizing a supreme unity principle (Sanskrit *Dharma*) which holds all diversities of the Universe. That is why, Swami Vivekananda says "Religion is not in dogmas, nor in creeds, it is realization."

What is religionism? When we forget the aim i.e. the realization of the ultimate Reality holding ephemeral diversities, we begin to quarrel with the methodology and external customs and ritualism. Religionism emphasises on banners, slogans, flags, etc., like all political parties and very often attack other religions. An Indian sage, Ma Anandamayi tells a story: During *Durgapuja* festival one cat was disturbing very much by eating up all offerings to God. So the family began to follow a rule of tying up of the cat and supplying it with food at regular intervals. Afterwards due to some trouble the family discontinued the annual ceremony. But the system of tying a cat and supplying food, continued, and later after the death of the cat, they borrowed a cat from some other's house. In this way many adjunct systems get priority to the real worship. By this story Ma suggests to apply judgements and not to be in trouble with the shells of the pearl oyster. The aim is realization of the Self, which needs us to be physically light and mentally alert, free from lethargies and other impurities. We are to accept such systems which will help our purification. Other symptoms of religionism are attempts to crush other religions, to establish ones own religion as the highest of all, discarding and hating other religions, sometimes acting as a social law — giver and approver of scientists' discoveries.

These go against the aims of religion. How would a narrow mind realize the Broadest of the broodests. So, religionism is antireligion.

Not only so, religionism is anti-nature and anti-science also. *What is Science?* Swami Vivekananda (1893) says : Science is nothing but the finding of unity. (Selections from Swami Vivekananda P. 13). In my boyhood I was one day throwing clay lumps to a pond. The lumps sank immediately, but when I moulded the lumps into cups sportively and joined the rims of pairs and threw them, they floated for some time. I enjoyed that the same clay sank and floated in two different conditions. A piece of iron sinks, but a hollow iron-ball floats on water. When our science teacher explained the law of specific gravity, I found much interest in the single principle harmoniously holding all diverse phenomena of floating and sinking of all substances. In this old age, I find my research scholars to submit heaps of data on my table which appear as a chaos to them. But I enjoy in searching the harmonies in such an apparent chaos. It is a highly absorbing game, to discover the unity principle or *Dharma* (derived from Sanskrit *dhr* = to hold) that holds the diversities.

“Scientism”, like religionism, is a false vanity. It declares all facts as unscientific, if not written or explained in science books. Science depends upon sense-data, while scientism disbelieves the sense organs also, if the books are silent about that. It clings superstitiously to the books, and does not bother about the discovery of the unity principles

(or *dharma*) but emotionally and blindly repeats the so called scientific beliefs. It may induce worshipping certain formulae written in science books and those who do not join them are enemies to them.

Religion has profound influences on human nature. It controls the behaviours and social responses and feeds the developing human and spiritual aspirations. Radcliff-Brown says, that religion is an important and essential part of the complex system by which human beings are enabled to live together in an orderly arrangement of social relations.

Unfortunately, our modern education systems discard religions as superstition. But according to Indian outlook a person is nothing but a combination of certain physical, vital and mental impressions and inclinations, and we can not be free from them, unless we can first of all wash out the lower darker impulses and gross inclinations. These inclinations are laziness, hankering after sense pleasures, dejection, fear, greed, etc. One has to conquer these by developing new inclinations e.g. alertness, purity, tranquility, wisdom, knowledge, courage, etc. But young students who disrespect religions, discard such rites which disturb their sense enjoyments. They call such rites as superstitious with an air of a superman. I came across two news in a newspaper: In one some of our famous leaders criticized certain rituals as superstitions. In another news a group of volunteers went to a flood-affected village to help the imperilled people, with food and medicine. But when they

were distributing those things among the hungry and ailing people, they refused help to supporters of other political parties, and attacked volunteers of other organizations trying to rescue those wretched driven persons. They laughed beastly when these innocent poors were crying for food, shelter and medicine. These cruel volunteers discarded religion as superstition and clung superstitiously to the primitive barbarism. Should I not say, "Long live such religious superstitions if they help the development of more and more human love in our mothers, sisters and wives who observe ceremonies — praying to relieve their children or brothers or husbands from certain troubles." Discarders of religions are making the humanity inhuman.

A story of the middle east tells that, once the Satan asked his ministers to suggest a way of harassing God. One suggested to imprint hatred to God in all human brains. But Satan was expecting a better one, because God plays with hatred and love in his creation. Other suggestions were also disliked. Last of all, one minister suggested to select some brainy leaders and to infuse in them the egoistic idea of creating a new world, better than that created by God.

So, we find so many leaders, social, political, religious (actually politically motivated), who draw some models for a golden world by pouring the remelted world into a new mould. Each of them dreams and maddens people by a dream of Unity through his modelled uniformity and claims superiority of his own model. Naturally, instead of

unity, more hatred, more blood sheds, more destructions are shattering the unity of man, because this idea of uniformity is against the Law of Nature.

Darwin's theory of evolution is based on three main principles. The first one is related to SRISHTI (Creation), the second to STHITI (Existance) and the third to LAYA (Destruction).

Darwin's first law of Nature is the creation of diversity. "I am One, but will manifest in diversities": Indian Sages heard this voice 5,000 years before Christ. This is why every one of us is incomparable in this universe, physically and mentally, emotionally and intellectually, in the past, future and present. But no living body in this world likes lonely life, it wants to unite with others because this diversity has originated from the Unity.

Indian philosophies do not believe in the uniformity as a pre-requisite for Unity, and tells: Do not disobey the Nature and accept the diversities. Swami Vivekananda says, every mind is different in inclinations and tendencies. You may suggest models, but do not think of a single model, millions and millions may be required. Do not dream of one religion, one caste or race or one political formula. Be a scientist and try to discover the unity principle or *dharma* in the diversity in time and space.

According to Tagore every substance has a *dharma*, which exists in it, holds it, and specifies it. Similarly *dharma* of the Universe is "One" on

which all diversities exist *sutre manigana eeba* (like the pearls on a thread in a string)

2. The second principle of Darwin is the struggle for existence. Nothing persists in the world. But in spite of the experience through millions of years, the living world has not given up the dream of living by hard struggles. Every living object is running after immortality in the ephemeral forms, because that is a *dharma* which holds them. *Indian Sanatan Dharma* calls the man to discover that unity principle which is *sanatan*, that is, which perennates in the changes in space and time, which is ever existent, and not created by any Prophet, Sage or Avatar (SANATAN derived from Sanskrit *Sada* (always) + *tanat* (existant)).

3. The third principle of Darwin is the rejection and destruction of unfit elements of the creation. Who is fittest? — He who fits best in the laws of Nature, he who adjusts best or, in the mental plane, he who can accept best all diversities ungrudgingly by surrendering the ego.

Ma Anandamayi defines *Indian Sanatan Dharma* in the following words: “Antipathy can not exist in the *Sanatan Dharma*. You can not think of any enmity when only one Bliss ‘is’ the reality.”

“Join every prayer and pious discourse and try to discover the One (your *Ishta* or *Guru*) in the diversity of rituals. Cry to your *Ishta* or *Guru* and say ‘how beautifully have you manifested yourself, my beloved Truth, in this rite and arrangement of this community. Be kind to me, so that I can realize that you are here also’.”

“Join all communities when they sing the names of God, sing all names ; but still you should have a secret name of the beloved God concealed in your heart. In this world that should be known only to you and your Beloved.”

Tagore says : Our *Dharma* is not a religion. It is not a fraction of a human life ; it is not something blamed by politics, driven out from battle fields, expelled from trades and kept away from the daily life. It is not enclosed by a wall surrounding a small part of the society, where guards are standing to protect the boundary against human pleasures, poetry, arts, knowledge and science.

Swami Vivekananda says : Religions of other countries place before the society only one coat which must fit Jack and John and Henry, all alike. If it does not fit Jack or Henry, he must go without a coat to cover his body. Indian *dharma* wants to give different coats to different persons (Parliament of Religion on 19 Sept. 1893).

One Western Lady came to Ma Anandamayi, after roaming for several years and staying in many Indian religious organisations. She told, that she was Hinduized, mentally and emotionally. But Hindus usually select one form and one name of God for their meditation, etc. Which name and form should she select to worship ? Ma replied : “What were the name and form that your parents worshipped ?” She said that they worshipped Christ. Ma : “Their parents” ? — “They also worshipped Christ”. Ma : “Then, you should also select Christ as the form of God” — “But I

am a Hindu in all respects". Ma's reply was, That's right ; but Hinduism emphasize on naturally suitable forms and names of God, to which one should earnestly adhere for realization. Thus Ma Anandamayi clearly states that Hinduism does not supply a particular coat for all, but suggests a coat which will suit one best. Simultaneously Ma suggests to be careful about one point : Do never think that your *Ishta* or *Guru* is limited to a small form. All forms are in one form, and one form is in all forms. All names are in one name and one name is in all names. To explain this point, Ma gives certain scientific examples : A seed bears the potentiality of the infinite number of trees. A tree bears the potentiality of innumerable seeds. Every part of the plant body is totipotent, a leaf cell bears the potentiality of the flower, fruit, seed, stem, root, etc. and every root cell has the potentiality of the whole plant. Similarly every thing is potentially every other thing.

Scientists are dependent upon sense data. Swami Vivekananda analyses this limitation in his speech of 19th September, 1893, at the Parliament of Religions : An artist needs a paper board or a screen to draw the picture by organising all colours, lines, dots, etc. Similarly a scientist requires a screen to organize all apparently non-coordinated sense data. For a scientist or philosopher it may be the intellect. But for holding and organizing or harmonizing all intellectual conclusions another superior screen is necessary. This is probably the *Vignān* plane of Indian sages, a supra-intellectual

plane. Many scientists feel the necessity of such a superior consciousness. For developing this consciousness one has to purify the mind and emotions by freeing them from all lower urges or inclinations. Our religions with yoga show the ways of purification. Ma Anandamayi gives much importance to all sciences and philosophies. Though they are *Avidyas* (knowledge limited to sense data) they are useful to attain *vidya* (supra intellectual knowledge). Ma says strong intellectual exercises may sharpen the intelligence, remove attachments, and lead to different *sthitis* (stages). But the real spiritual attainment means to find the conflict-free position where all are perfect simultaneously. Any how, science should progress upto *Vignan* through the searches and researches to discover *dharms* (within the limit of intellectual and Yogic ways of purification). Religions also should reach the *Vignan* through Yogic purification, prescribed principles and a scientific outlook of discovering the *dharma*.

Thus, Indian *dharma* is not a religion alone, nor a science or philosophy alone, but it regards and accepts all diverse religions, sciences, and philosophies of the world as creations of beneficial forces of Nature. But it discards scientism and religionism as creations of evil forces. Our *dharma* accepts all social and cultural differences between castes or races in the world as natural phenomena accompanying evolution, but abhors hatreds and rivalries which are products of evil forces. Our *dharma* suggests to discover and realize the ultimate

dharma which harmonizes all diversities of the Universe, through respects to all, the infinite sky, the innumerable stars and galaxies, endless mental attitudes, countless views of life, infinite ways of realizing the Self, and an inexhaustible number of philosophies of the world.

Ma Anandamayi clearly points out that the *sanatan dharma* is not a *Guru-cult*, as usually complained, though She emphasizes much on the existence of one universal *Guru*, who is God Himself, acting always as a guiding force, in our life. Ma does not support the "personality cult". *Guru* is not a person, and a person is not *Guru*. *Shiva* is not a stone, and a stone cannot be *Shiva*. When you find *Shiva* the stone vanishes. So long there is a stone, *Shiva* is absent there. So long there is a person, and you say, this is my *Guru* and that is your *Guru*, *Guru* has not appeared there. *Guru* is one ; that one God comes to guide you, from within. But so long you are unattentive to the inner voice of *Guru*, *Guru* helps you through some agents, e. g. rocks, streams, trees, animals, great men, sages, religious books, etc.

When you attain the *Vignan* plane you will realize that every thing is perfect and complete, all controversies will dissolve. My *Guru* is in all forms of the *Guru*, all *Guru* forms are in my *Guru*, because none but One can exist. My religion is in all religions, all religions are in my religion.

Two Spiritual Dynamos Of The Twentieth Century

(Er. Girish Chandra, M.I.E.)

There can be no doubt that India was dominated by two great spiritual leaders namely Sri Raman Maharishi in the first half of this century and Sri MA Anandamayi during the second half. The object of this write up is to study their life and teachings and also their attitude and reactions to various things. The object is not to judge who is superior of the two but to make an objective study of the subject.

1. *Place of birth* :—

Maharishi was born in Tamil Nadu and Sri MA in Distt. Tripura, East Bengal.

2. *Their early education* :—

Maharishi was educated upto the 8th standard and Sri MA studied in a primary school for a year or two.

3. *At what age did they attain Samadhi* :—

Maharishi attained it at the age of seventeen and Sri MA from her birth.

4. *Main teaching of both of them* :—

Maharishi's main teaching was to inquire with one pointed mind "who am I". Sri MA stressed that one should follow the path shown by one's

Guru, and if Guru is not found, one should attend Satsang, do japa and read holy Scriptures.

5. *What were the main centres of their activity —*

Maharishi stayed at one place through his life e.g. Tiruvannamalai on the foothill of Arunachal Hill. Sri MA had a number of Ashrams situated at Calcutta, Varanasi, Haridwar, Vrindaban, Delhi and Dehradun and Naimisharanya etc.; these Ashrams were the centre of Her activities.

6. *Did they deliver spiritual lecture :—*

Both of them did not deliver any lecture on spiritual subjects but answered to questions to remove doubts of visitors and devotees.

7. *Did they initiate disciples :—*

Both of them as a rule did not initiate disciples in a traditional manner.

8. *Were they Sannyasis in the traditional sense :—*

Both of them were not Sannyasis. But possessed intense "Vairag". Both of them did not put ochre colour dress typical of Sannyasis.

9. *Effect of their darshan :—*

In Maharishi's presence, people would get answers to their questions in their heart and felt tremendous peace emanating from him. Sri MA would emanate powerful waves of bliss and people would keep gazing at Her.

10. *Did they accept gifts/flowers :—*

Maharishi did not like garlands and flowers being offered to him. If anybody brought flowers

these were put on the table placed before him. Sri MA did not mind accepting garlands but after touching them returned the same.

11. *Did they distribute prasad :—*

If someone brought fruits and sweets for Maharishi, he would get them distributed among the people present. Sri MA gave prasad by HER own hands on special occasions.

12. *Did they allow their feet to be touched :—*

Both of them did not allow their feet to be touched.

13. *Did they advocate Kirtan :—*

In Maharishi Ashram kirtan was not held. Sri MA was very fond of kirtan ; perhaps She was carrying on the mission of Mahaprabhu.

14. *Did they advocate recitation of religious scriptures :—*

In Maharishi Ashram, Vedic hymns used to be recited. Sri MA was very fond of one week recitation of Bhagwat or Akhand Ramayan in one day.

15. *Did they write anything in original :—*

Maharishi has composed highly philosophical verses in Sanskrit, Tamil and Telugu. Sri MA did not write anything.

16. *Were they interested in national affairs :—*

Maharishi read newspapers but did not talk about these affairs. Sri MA did not show interest in these matters.

17. *Did they observe caste restrictions in the Dining Hall :—*

In Maharishi Ashram there were two sections in the Dining Hall — one for Brahmins and the other for Non-Brahmins. In MA's Ashram, only Brahmins were allowed to serve food and Europeans were not allowed in the Dining Hall.

18. *Did they advocate Japa :—*

Maharishi did not emphasis on Japa but if anybody asked about it, he would answer that it is a good method for stilling the mind. Sri MA laid great stress on Japa and wanted Japa to be done non-stop till it became automatic.

19. *Did they advocate Ras Leela :—*

Ras Leela was not performed in Maharishi Ashram. In MA's Ashram, it was an important item of any celebration.

20. *Was their dress simple :—*

Maharishi's only dress was a white loin cloth. Sri MA always put on a white sari.

21. *Did they cure people through their grace :—*

Both of them exercised this power but did not want to take credit for the same. Sri MA once admitted that She had the power to cure but said that She would not exercise it.

22. *Did they inspire national leaders engaged in freedom struggle :—*

Yes, both of them inspired Mahatma Gandhi. Sri MA also inspired Netaji Subhash Chandra Bose.

It is not an easy task for an ordinary person to write about the attainments of sages like Maharishi and Sri MA. The author is conscious of this shortcoming on his part and would beg readers for their forgiveness in case any wrong statement has been made by me in the above narration. I offer my respectful homage at the feet of both these powerful spiritual leaders of the 20th century.

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I, Dr. G. N. Roy (Misra), General Secretary, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Dr. G. N. Roy (Misra)
General Secretary

Mother's Room

Umananda

The golden light of Mother's room
Disperses all the world's gloom.
The ethereal peace of this holy shrine
Calms the heart and stills the mind.
I sit in wonder at the 'presence' rare
That blessed this room for so many a year.
Now enshrined for ever in Dehra Dun fair
Is Mother's light for all to share.

Come, drink of joy, of Mother's grace ;
Come, shed your sorrows, and be amazed !
For a fragrant flower is still in bloom
In the golden light of Mother's room...
Because joy is eternal, love has no end,
Truth does not change, nor beauty amend.
So, come drink at the fountain,
 the fountain of peace,
Where Mother will grant you
 Love's sweet release.

Ashram News

Kankhal :

On the 11th July Gurupurnima was duly observed with Vyas Puja, Shankaracharyaji's Puja and Puja at Didima's and Ma's Samadhi Mandirs. On the 2nd August, Didima's Mahaprayan anniversary was solemnly celebrated with Puja & Sadhuseva. From the 5th August to 9th August Jhulan Utsab was specially observed. On the night of the 8th August Sri Sri Ma's Diksha Muhurta was solemnly celebrated with Mauna, Japa, Dhyan and Kirtan. On the 9th was Rakhi Bandhan.

On the 6th August Swami 1008 Maunananda Parbat's (Bhaiji's) Mahaprayan Tithi was duly celebrated. On the 16th August Janmastami was duly celebrated with special Gopalji's Puja. On the 1st Sept. Shree Shree Radhastami was celebrated with Sri Ma's special Puja.

On Janmastami day Sri Rama Saxena duly presented suitable cows with ceremony and Puja.

Varanasi :

On the 7th June Dashahara was celebrated with special Ganga Puja. Gurupurnima was observed on the 11th July at the Chandi Mandap, Ma's and Didima's Mandirs. Jhulan was also duly celebrated by the Kanyapeeth girls from the 5th to 8th August. So was Janmastami observed as the night of the 16th with due pomp and ceremony.

Next morning Nandotsab was joyously celebrated by the young girls with dancing and breaking of curd vessels.

From the 26th August to 2nd Sept. the annual Bhagawat Saptaha of Kashi Ashram was duly celebrated with proper solemnity and Path.

From the 3rd to 8th Sept. Mahamohopadhyaya Sri Gopinath Kavirajji's 100th birth anniversary was duly celebrated with great pomp and ceremony.

Vrindaban :

Like previous years, Jhulan festival was celebrated joyously from 28th August to 9th Sept. with beautiful daily Rash Leela. So was Janmastami later on.

On the 1st Sept. — Radhastami Utsab was also observed with pomp and ceremony.

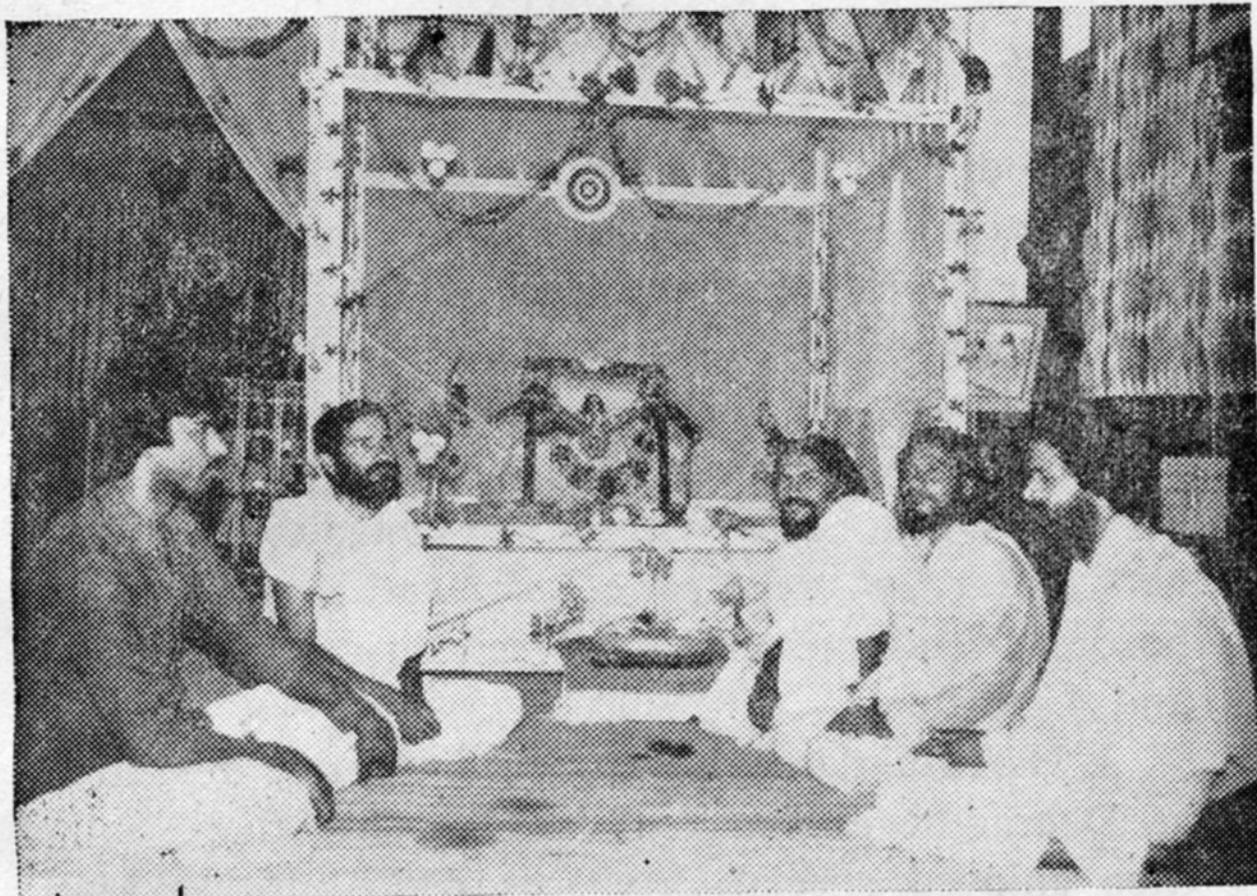
Agarpara :

Janmastami was observed with special Puja at mid-night in the presence of several devotees, and next morning, Nandotsab was joyously celebrated with full Padabali Kirtan in front of Gopalji. Swami Chinmoyananda was present throughout.

Almora :

On the 6th August at Swami Maunananda Parbat's Samadhi, his 50th death anniversary was celebrated with special solemnity. From the 5th — Akhand Ramayana Path was started. The Secretary of Bharat Sevasram Sangha, Swami Bedhasanandaji was present for the occasion. On the 6th August

special Shiva Puja was performed on the Linga over Bhaiji's Samadhi. Br. Shantibrata carried



50th death anniversary of Late Bhaiji at Sri Sri Anandamayee Ashram, Almora.

Above : "Matri Mandir"

Below : Shivalinga over Bhaiji's Samadhi

out this special Puja. Later all the devotees present were duly fed by Br. Shantibrata, Br. Basudevanda, and Br. Lilayan.

Delhi, Poona, Ranchi and other Ashrams also celebrated these Utsabs with due observance.

Obituary

Jatindra Nath Talukdar, a veteran I.C.S. officer from Bengal — (Retd.), passed away peacefully on the 30th July, 1987 in his home at Ballygunge, at the ripe age of 86, having fulfilled fully his duties to his country, his family and to Sri Ma.

He was 3 years senior in age and service to Sri Subimal Dutta, another senior Bengalee Civilian and an ardent devotee of Ma, and the two were bosom friends practically in all their official lives and thereafter.

J. N. Talukdar was fortunate in having his son at Dehradun in charge of the O.N.G.C. there, and thus enjoyed special privileges while visiting Ma at Dehradun or Kankhal in his later years. He was present at the opening of the Samadhi Mandir at Kankhal. He visited Ma in practically all her Ashrams. At Rajgir, during the installation of the three Shiva lingas there, he was granted a special divine inspiration through Ma's grace. Actually he did not outwardly appear keen on japa or philosophy, but he served in several religious committees scrupulously, and particularly in the Rahara R. K. Mission Vidyapith, where he had gone for a meeting on the 29th July. He arrived home somewhat tired and went to bed after an early dinner. He was found in the morning lifeless, sitting on his chair beside his bed in the

position of japa and meditation. He leaves behind an able son, just retired, and three married daughters and a host of relatives and friends who were all admirers of his scrupulousness, sense of duty and inability to speak or think ill of others. May Sri Ma rest his soul in eternal peace and grant solace and compassionate grace to his bereaved family.

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On the 13th August last at Delhi, an ardent devôtee of Sri Sri Ma, Kamala Mohanlall breathed her last. She was a devout, simple, delightful devotee of Ma who had spent her whole life in Ma's service. She was the younger sister of another of Ma's well-known devotees, Smt. Rama Saxena.

She was well-known for dancing in front of Ma with a water vessel on her head. She used to persent beautiful garlands to Ma daily during her visits. Her demise has plunged all of Ma's devotees into deep grief. We pray that her soul rests in Eternal peace in Sri Ma's lotus feet and send our deepest condolence to the bereaved family.

ERRATA

In January '87 issue Page 25 line 3 please read "his being needs" instead of "his living needs".

The error is regretted.

When the *Māhatmā* of Khanna, Sri Triveni Puri Maharaj, left his body, Mataji sent the following message to his great admirer Sri Krishnanandaji Avādhuta :

“Under the semblance of union and under the semblance of separation abides He, the Supreme Himself.”

—Sri Sri Ma Anandamayi

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