
Those who, prompted by a deep yearning for the vision of the Supreme Being tread this long and difficult path, can do so only by his His grace. To take refuge in patience is the only acceptable attitude of mind. One must never lose hope. Wherever you may be placed and under whatever circumstances, let your thinking be centred in Him and in Him alone.

—Sri Sri Ma Anandamayi

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Shrine Room at Matri-Mandir where daily puja
and Ved-patha are done

ĀNANDA VĀRTĀ

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

Vol. XXXVII

● APRIL, 1990 ●

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PROGRAMME

April—July, 1990

1st-4th April, 18th-21st Chaitra—

Sri Sri Basanti Puja.

14th April, 31st Chaitra, Saturday—

**Mahabishuba Sankranti—Sannyasotsab of
Sri Sri 1008 Swami Muktanandagiri Maharaj.**

15th April, 1st Baisakh, Sunday—

Bengali New year's day.

27th April, 13th Baisakh, Friday—Akshya Tritiya.

2nd May, 18th Baisakh, Wednesday, Suklastami—

Death Anniversary of Baba Bholanath.

3rd May, 19th Baisakh, Thursday—

95th Birth Anniversary of Sri Sri Ma.

13th May, 29th Baisakh, Sunday (14th May morning)

Sri Sri Ma's Maha-Abirvab Tithi Puja.

3rd June, 19th Jaistha, Sunday—Ganga Dashahara.

24th June, 9th Ashar, Sunday—Ratha Yatra.

8th July, 23rd Ashar, Sunday—Guru Purnima.

Sri Sri Ma's Utterances

One day, as the topic of personal will and destiny was raised, Ma said, "Look, if you can once fall into the stream, you will find that you do not have any power to do anything. The stream itself will carry you on. But in order to abandon yourself to that stream, whatever little bit of strength you have, do make a proper use of that. For example, you may walk up to the bank of the river on foot, after that you may swim in the river as long as you can ; after having walked on the path and swam on the river, once you have fallen into that stream, you will have nothing more to do, nor any power to do anything either. Then the powerful current of the stream itself will drag you on. That is why it is said, the little bit of power you have got, that also is verily His power, make a good use of that and try to fall into the stream."

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A *sadhu* once put this question to Ma, "Ma, what is the use of bestowing grace on an undeserving person? May be he is so foolish that he will not even feel the grace at all."

Ma said, "In the first place, nothing goes wasted, secondly, if he does not deserve it, then why did he get it at all? However may he appear to you outwardly, it may be that he is fit for receiving grace."

The *sadhu* again said, “Ma, do give us a little push.”

Ma replied, “Keep *satsanga* ; *satsanga* itself is the push.” After this Ma continued to say, “Look, if each one of you see your respective Guru as enclosed within a particular boundary, then that will not be correct seeing — when you are able to see your Guru in all, then *that* will be seeing your Guru correctly.”

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In the midst of a conversation, Ma said, “Many people say that they cannot linger in meditation and ask what to do. Then it is said, when meditation is broken and you rise from it, at that time you should have such a prop that if you fall down, you will fall only on it. Such aids as are conducive to meditation — one should stay with them. In childhood I saw this body was a baby, and when I learnt to sit up, they built a fence round the verandah, just to prevent the child from falling outside ; even if it fell down while trying to stand up holding the bamboo, it would sit down within the fence.”

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One day, seeing that Ma was alone, a gentleman began to talk on various topics and finally said, “Ma, since the time my sacred-thread ceremony was held, I have been doing *sandhya* ; I sit for some-time but I do not feel that there is any progress. As I am getting promotions in the office, I have to

think more and more about the office. What has happened, Ma ?”

Ma said, “Look, you take medicine — that is true, but you take a wrong diet, that is why the medicine does not work. The medicine is the Name ; the diet itself is to be controlled etc. Can a disease get cured by taking a wrong diet ? Whatever quantity of medicines you may consume, there is no effect seen. Go on taking the Name with your attention fixed on the breath. Try to make the body still like a piece of stone.”

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Ma was travelling in a car, and at a particular spot as She saw how difficult it was to turn the car round a corner, She said, “Look, it is only the act of taking a new turn that is a bit troublesome ; but just as you took the turn carefully and took the right path, in a similar manner, try to take a new turn also in your life and proceed on the right path.”

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One day, as the Kirtan was over, the ladies sat round Ma and requested Her to give them some instructions. Ma said, “Verily, I do not know anything. As you will strike, so will it sound.” And just in course of an informal chat, She said, “Look, try to observe the vow of self-control at least once in a month. That is to say, there should be the observance of discipline in all things, in eating, in going about your business and pleasures,

and so on. You shall offer service even to your sons as the child *Gopala* and to your husband as the Supreme Lord, and you shall look upon and serve your daughters as the *Kumari*, the *Sakti*. At least on that day you shall not be angry with any one. But you shall not store up your anger either for expressing it the next day. All that happens on that day, you should condone everything, without keeping anything in store." Afterwards, She remarked, "You see, while there is the sensation of burning, you should know that there is a wound inside. While there is wound there is burning."

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Once Ma was taken to the house of a Kaviraj (Vaidya or a doctor practising ancient Indian methods of treatment). There a friend of the Kaviraj (a devotee of Ma, Dr. J. K. Sen) said to him, "Do ask Ma whatever you like. For one thing, Ma does not say anything at Her own initiative."

The Kaviraj said, "I have nothing to ask."

Ma said, "Baba, questions arise only when one studies a subject; is it not so? As one goes on working, one realizes where the work is getting hindered, then a query about that matter which is born." At this, the Kaviraj asked, "What is the proof that God exists?"

Ma said, "What is the proof that you exist?"

To this he replied, "Bah, I see that I am!"

Ma said, "Who are you?" In the midst of such arguments, the Kaviraj said, "All this is

besides the point ; the actual issue is : is there a God or not ?”

Ma said, “Just as you are, I am, similarly God also is.”

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One day, talking about a number of things, Ma said, “Look here, while there is a wound inside, there is the burning sensation of pain. The wound is the feeling of want. Again, sometimes it also happens that there is no pain but the wound is getting deeper ; those are even worse conditions. While there is the feeling of burning pains it is a slightly better condition. Only if there is pain there will also be the effort to cure it.”

“It some one really wants God, and nothing but God, he carries His book in his heart.”

—Sri Sri Anandamayi Ma

In Association with Sri Sri Ma Anandamayee

Sri Amulya Kumar Datta Gupta

(Translated from Bengali)

(Continued from previous issue)

The arrival of the Commissioner of Dhaka to meet Ma.

On Sunday 3-6-45, there was a Mahotsab. When I arrived at the Ashram in the morning, I found that the Commissioner of Dhaka Mr. & Mrs. Larkin had come to meet Sri Sri Ma. Sri Prafulla Chandra Ghosh had brought them along with him. Mr. Larkin asked Ma in English why she did not remain in Dhaka.

When this was interpreted to Ma, she replied "I do remain in Dhaka."

Mr. Larkin : Then why can not we see you ?

Sri Sri Ma : (Laughing) You do not have the right type of spectacles ! (Everybody laughs).

Mr. Larkin : (Also smiling) I do not mean this in a spiritual sense, we wish to see you in your body, so that if you stay in Dhaka, everybody can behold you, and all are benefitted by this.

Sri Sri Ma : I do remain in Dhaka bodily. It is sometimes recounted that even when I remain elsewhere, some people can behold me here. Moreover, you know this body is now in Dhaka,

but is everybody coming to visit me here? Only those who are distressed do so and are coming here to see me.

Mrs. Larkin : The ladies of Bengal do not know how to do proper service. The women of other countries have joined the Red Cross or other organisations and are performing a very creditable service. But the ladies of Bengal are not featured among them. If you advice them to join the Red Cross then they may do so.

Sri Sri Ma : It is not as if the women of Bengal do not know how to do service. They can serve even at the cost of their lives their father, mother, brother or sister, etc. and even other members of their family. Even at the cost of their lives, they consider this sort of service as part of their religion. But they are not accustomed to serve persons outside their families. Moreover they think it improper to mix with such outsiders. That is why they cannot be found for outside work. Now-a-days of course some people are beginning to work outside, but not all of them, because they are not conversant with such a type of work. But the menfolk have done this for some time.

Mr. Larkin : But they are doing so for monetary profit.

Sri Sri Ma : Yes, it should be the objective to work solely for the service involved.

After carrying on with this sort of conversation the Commissioner and his wife took their departure. Before leaving he again requested Ma to visit Dhaka.

Sri Sri Ma laughingly replied, "I am a baby, I can return here whenever you bring me."

Then looking towards us, She asked, "See, how well I can speak in English?" (Everybody laughs)

Can one pray to one's Guru for worldly gains ?

Sri Pramatha Basu was waiting to ask a question of Ma. When the Commissioner had departed, he asked Ma the following question. "Ma, can one not pray to one's Guru for fulfilling one's household desires?"

Sri Sri Ma : Why not ? If one has to pray for something, it is the Guru who should be the first choice. Who else is there besides the Guru ? But if the Guru does not like this procedure, he will himself discourage such things. If you start flinging your heads and feet about, he will question you if he so wishes. Who else is there besides the Guru ? But if he does not like these requests, he will himself discourage them. If you keep on flinging your hands and feet about, the Guru will himself question you."

It did not appear that Pramatha Babu was very satisfied with this reply. There was some more desultory conversation, thereafter Ma left for Siddheswari Ashram.

On the other hand arrangements for a Mahotsab continued in the Ashram. Manamohan, Bhupati Babu, Nibaran Babu were all along supervising the work with all their enthusiasm. Sachin Babu was singing Nam Kirtan in the Nam Ghar. The Kirtan also had reached a crescendo. Sri Sri Ma returned

to the Ashram at about 1-30 to 2 p.m. Prasad was distributed from 3 p.m. In the yards of the Ashram nearly 600 persons were seated to partake of prasad. There was no distinction of age, caste or creed between them. Sri Ma was watching all this from the Annapurna Mandir. Those who were serving before, were now partaking of the prasad, and those who were merely observers, were also expressing their joy. There were frequent shouts of "Jai Sri Sri Ma and Baba Bholanath." Sri Sri Ma watched all this for some time and then went to lie down. This distribution of prasad was continued from 3 p.m. to 9 p.m. In the meantime I partook of my share and went home.

Mahatma Gandhi & Sri Sri Ma

At about 9 p.m. I returned to the Ashram accompanied by Manoranjan Babu and Jatin. By that time all the prasad had been distributed. Sri Sri Ma was in private conversation with a few people.

At about 11 p.m., Ma came and sat down in the field. We also sat around her. Bhudeb Babu asked Ma the following question : "Ma, we have heard that you have had meeting with Mahatma Gandhi. We would like to hear the gist of that meeting from you."

Sri Sri Ma : I am not in the mood to speak now. Hariram and Abhoy were also present there. You can learn of what happened from them.

Bhudeb Babu : But we wish to hear the details from you yourself.

Sri Sri Ma : Let them start, if I feel like adding anything, I will do so.”

Saying this Ma requested Abhoy to speak. Abhoy started speaking :—

“Mahatma Gandhiji had heard a lot about Sri Ma from Kamala Nehru. So he sent Sri Jamunalal Bajaj to meet Sri Sri Ma. It was the original wish of Sri Bajaj to stay with Ma for three days. But after having a glimpse of Ma, his original desire weakened. So he sent wire after wire to Gandhiji to prolong his stay at Raipur Ashram. Thus instead of 3 days, he remained there for 15 days, but he still did not desire to leave. When he went to ask Ma if he should wire for more leave, Ma said, “If you ask Mahatmaji for more leave, he will grant it to you, but as he has asked you to return, you should go.”

When Abhoy had spoken there for, then Sri Sri Ma took up the refrain, and started her own contribution, “Babaji (i.e. Sri Bajaj) used to come to this body daily, and remain in private for half an hour daily. This body also used to remain seated quietly. Sometimes he even used to lie down and put his head in my bosom. Sometimes he even used to suck the big thumb of one of my toes. This was what he meant by being private” (everybody laughs).

“In order to live near this body from time to time he even tried to buy some waste land near Raipur, but when he approached this body for advice, this body said, “If you wish to buy, do so, but never make any other resolution.”

As soon as he received my assent, he bought up the land in question. This body had also warned him saying, "When a man does not know when he will breathe his next it was best he should sever his connection from household duties. He obeyed this advice of this body to the letter of the law. When he returned to Ahmedabad, he sold his palace, and built himself an Ashram, in which he kept cows, and carried on Kumari Seva, and moved into a small separate cottage. He made all these arrangements in a short space of time."

Indicating Abhoy, Ma said, "Now you can resume."

Abhoy: It was the supreme wish of Sri Jamunalal Bajaj that he would somehow arrange for a meeting between Sri Sri Ma and Mahatma Gandhiji for the purpose. After reaching Ahmedabad he started sending telegram after telegram to this end. And for greeting Mataji he started making such elaborate arrangements, that they had hardly been made for national leaders. But at that time Ma had not the slightest desire to go there. That is why during the life time of Sri Bajaj no meeting could take place between Sri Sri Ma and Mahatmaji.

"A few days later, when Ma was out on her travels, then in a wayside station She learnt from the son of Jamunalal Bajaj that his father had expired. The son kept on beseeching Ma to come to Ahmedabad. He said, "My own mother is now in the deepest sorrow, at this juncture if you please once give her your darshan, she may regain some

of her peace of mind.” The son was himself in deep sorrow. To console him somehow, Sri Sri Ma said, “Why do you grieve for Babaji (Jamunalal) ? Babaji is present even here. The dress which he used to wear in his life time, and the headgear he used to use, he is present here in front of me wearing the same.”

Sri Sri Ma was then on the route which is normally taken to go to Ahmedabad, so this time it was her kheyal to go there. So She arrived with all of us at the Ashram of the late Jamunalal Bajaj.

“At the arrival of Sri Sri Ma a great wave of joy swept through the Ashram. During this time Gandhiji and his family was at Sevagram. He was then very busy with some political affairs. All the leaders of the country were also present. So it was not possible for Sri Sri Ma to meet Gandhiji at that time. But Mahatmaji kept on sending emissary after emissary to bring Ma to Sevagram. But there seemed to be no sign of Ma visiting there. At this time an aged gentleman came and said to Ma, “Mataji, if you do not yourself go to Sevagram, then it will be difficult for the aged Mahatmaji to come here.” On hearing this Ma at once started getting ready to proceed to Sevagram.”

“When Ma reached Gandhiji’s Ashram, it was nearly dark. Gandhiji was seated in his cottage. The top leaders of the country were also present. As soon as Ma’s motor entered the gates of the Ashram, Gandhiji laughingly welcomed her by crying

out "Aao, Aao" (Come, come). Gandhiji embraced Ma, and remained there for some time. When they started conversing with each other, Gandhiji remarked, "I have heard from Kamala (Nehru) that you are her Guru." Ma replied, "I have no disciples." Now again taking up the regrass from Abhoy, Ma resumed the story, "Gandhiji informed me, you know who sent Bajaj to you? It was I myself. He used to tell me, "Mahatmaji, the peace and quiet I have not enjoyed after working for you for 15 years, I have gained in 3 days sangam with Mataji." "Babaji (Jamunalalji) again and again tried to persuade me to go to you, but I was not prepared to do so." Therefore Gandhiji pointed out the leaders of the country sitting around him and said, "I am the leader of all them patriots. They all obey me implicitly. But if you do not listen to my requests, what will they think?" I (Ma) said, "My father does not care too hoots about it!" Then Gandhiji replied "This is a very ostensible girl!" I said, "Pitaji, I am your daughter, so I am bound to inherit some of your qualities." Abhoy now started reciting again, "This sort of conversation went on for some time between the two of them. I do not recall everything, but I have made a note about these. Both were speaking in the sweetest terms, so their conversation was so delightful that one can not express it in words."

Ma then started saying again, "I told Gandhiji 'Pitaji, one day I will quitely enter your room.' Gandhiji said, 'Just as if thieves enter someone's room?' I said 'I will steal everything you possess.'

Later I added, 'When the time come I will come and take you yourself away also'."

At the earnest request of Gandhiji Ma spent that night at Sevagram. Early at dawn next morning she resumed her journey. It was in this way in short and long spells, the story of Gandhiji's meeting with Sri Sri Ma was described to us. But because we had been unable to hear the whole story properly, we felt a bit dissatisfied.

The catching of the thief in the Ashram

At this juncture there appeared to be trouble brewing in the Ashram. Somebody came running to shout out to Ma that somebody had been beaten half-dead. It was doubtful if the man would survive. At the same time Jatu Brahmachari came and confided to Ma, "I have beaten him." I am ready to face all consequences. You know somebody had perloined a necklace from a girl during the time of Arati. Today again somebody pulled at the ear rings of another girl sleeping in Baba Bholanath's temple. On hearing the shouts of the girl, some of us have gone there, and given a good beating to the thief. This thief is none other than one of those. We had engaged for our extra work. All the others and the Brahman cooks had left, but only this man has kept behind to carry at a theft in the middle of the night."

Ma said, "You should not have beaten him half-dead. You should have dealt with him as one does with diverse other people."

Saying this, Ma returned to the Ashram. The man was brought from outside and compelled to fall at the feet of Ma ; who glanced at the man and remarked, "No, there does not seem to be any serious injury." But even then the man had all the appearance of being unconscious. I saw something white like a piece of cotton wool lying near the man's hands. Ma carefully removed it. Although I was quite near to Ma, I could not realise exactly what it was. The man was then made to stand up by many of those present and brought inside the Ashram. The news was conveyed to Gopal Dada. When Gopal Dada arrived the man fell at his feet and begged for mercy. Gopal Dada said, "Well, if you return the necklace and various other articles you have perloined from the Ashram, we will consider pardoning you. Still the man denied having stolen anything. At this juncture I saw in Ma's hands a few plumes of a pigeon strung together with a piece of wire. I remembered that the plumes I had noticed in the crown on Ma's head on the Tithi Puja must have provided some of these. Because that night when the crown was removed from Ma's head, I had noticed a few plumes drifting out. Ma said, "I have taken them away from the man's hands. When this man was brought to this body, I had noticed that there was something white in his hands. As soon as I handed them, I realised they consisted of a few plumes strung together with wire. When I pulled at the plumes, I realised that one end of the wire was wrapped round the man's fingers.

That is why I could not easily remove them. As soon as I pulled it, I realised that, one end of the wire was wrapped round the man's fingers. As soon as I pulled one end of the wire, the man's fingers came up, and he then himself straightened his finger and let me have the plumes. Do you know how he utilises these? When people are asleep, he tests whether their sleep is deep enough not to be troubled by a touch of one of these plumes on a part of their faces. If they start moving about a little he realise their sleep is not deep enough, so it is unsafe to steal anything from them. But if there is no response from the sleeper, then he knows it is safe to steal jewellery etc. from his body."

We were thunder struck by those words of Ma. We were so many of us present, but nobody realised the significance of the the plumes. Even when Ma recovered them, we did not realise the significance of their presence, or how they were utilised. When Ma explained all this clearly, then there was nobody left who did not realise that it was this same person who had stolen the necklace last night with the help of the plumes. But the man kept on denying his guilt. But the boys did not give him any reprieve. When they asked me what was the next move, Ma said, "Did you not promise to get him to return the necklace?" On hearing this, all were of the opinion that perhaps the necklace would be found on the person of the thief. So they took him out in the fields and trussed him up with one of the tent poles. We sat down near the tent talking among ourselves.

A little while later somebody came from the Ashram and informed us that Ma had been adorned with a golden crown, any one of us who wished to view her could do so. On hearing this, we all trooped into the Ashram. On arriving there we noticed that she had been dressed just as before in a blue sari and crown. Sri Sri Ma sat inside Bholanath's temple. Ma had taken on the dress for the ladies because when last Friday night when she was dressed there, none of the ladies were present. Due to lack of space we stayed only for a little while and then came away. In a short while Ma came and sat down outside. She was no longer dressed in the previous style. Ma went along towards the spot where the thief was held secured. On seeing him trussed up like that, Ma asked, "Why are you making him suffer by binding him thus?"

His bonds were loosened at Ma's request. Ma asked him to restore the stolen necklace. He said, "I have not stolen the necklace. If my words are not true, may I be stricken by a grievous malady!" He denied the finding of the plumes bound together with wire in his hands. On hearing him lie so blatantly, Ma did not say anything more, but asked us, "What do you wish to do with him?"

Biren Dada : We will do exactly as you say.

Sri Sri Ma : You may hand him over to the police, but then you will have to envisage a lot of trouble. You may even see later that the man had not been awarded any punishment. If you do not wish to keep him in the Ashram, you have

no further right to try and restore him to his senses. Moreover, he is not of the type to be changed in his ways ! He has been used to steal, and he will continue to steal. So do let him go !”

We obeyed Ma's instruction. Then his clothes etc. were returned to him and he left. Sri Sri Ma came out and sat in the field. She started discussing something secret with Gopal Dada. We went and started sleeping inside the tent. When we woke, it was already dawn. We mentally did our pranams to Ma, and returned to our respective homes.

The departure from Dhaka

It was the 4th of June, 1945—Today Ma was leaving Dhaka for Calcutta. I went to the Ashram at about 8 a.m. Just at that time Ma was returning from Siddheswari Ashram via the Dhaka Hall in a car to the Ashram. But instead of entering the Ashram, she left for Shahbagh. We continued to await Ma's return in the fields. After about half-an-hour Ma returned to the Ashram. She was at once taken to her meal.

After partaking of some food, Ma came and sat on the veranda of the Smriti-Mandir. There was such a crowd of ladies there that we stood at a distance. I thought I would return home as soon as Ma left the Ashram. At the same time somebody came and informed me that “Ma has been asking for you”. I fought through the crowd to go to Ma. But from her demeanour, it did not appear that she had asked for me. I kept standing

inside the crowd. Ma turned to a woman in the crowd and said, "Her dead girl is alive again! (pointing towards me) I suppose you must have heard the story."

I : I do not recall anything.

Then everybody present requested Ma to recall the story.

Ma started resuming, "This woman's 12 year old girl died. Due to this she entered into a deep grief. When I went to Tarapeeth, she came, and cried out her grief to me in a deep sense". This body then advised her saying, "Ma, do not grieve so much for a dead soul, which suffers a great deal by your doing so. Instead, pray to God to arrange salvation for your dead daughter's soul. And if you cannot stop crying, then cry out to God, saying — Oh God, why have you taken my daughter away?"

"At this advice although she got some worldly relief, she could not quite forget her daughter. She used to come to me beseeching, "If I could ever see you again, or know where and how you are keeping, then I would get some slight relief."

After some time had passed, one night she dreamt thus, that her daughter had arrived near her as her second daughter. She was dressed in flowers in such a resplendence, that it was not possible for any human being to be so dressed. The daughter came and sat near her mother, who wrapped her arms round her and said, "I will never let you go again." But after a while she saw that somehow her daughter had stepped away from her bosom.

In the same dream she saw that she had entered a large, beautiful garden, where Rishis and small girls were reciting and singing stories about God. Her daughter was included among the girls. The place was so beautiful that it was just as beautiful as listening to the sweet stories.

“At that place there was an old Brahmin who was none other than Sri Narayan in disguise. He came and placed his hands on my head, and at once my dream was gone in a flash.” Then having woken up she started bemoaning the fact why could she not have dreamt a bit longer !

After a few days, the girl’s father i.e. her husband dreamt that the girl had approached him saying, “Father, due to your continuing grief I could no longer remain here, so I am coming back to you.” The father also took her up, and put her into his wife’s bosom. The day they had this dream, the wife conceived again. Later, when this body went to Tarapeeth, they brought the one month old baby girl to me, and said, “Ma, I have got my dead girl back !” Saying this, she repeated the whole story to me. The girl was then present in the Ashram. We all saw her. She was about 6-7 years old.”

After the story ended, Ma told me, “Now, hurry Khukuni up so that we can take our departure, and have a comfortable seat in the train.” I went to Didi and told her there was a hurry. A question arose in my mind, “Would Ma ask me to accompany her ?” When I spoke to Jatin on the subject, he asked, “Shall I arrange to fix my saloon to the

Calcutta bound train ?” I returned to Didi to ask her the same question. On hearing the proposal, Khukuni Didi agreed, saying, “Yes, that will be all to the good.”

On hearing this, Jatin and I at once took a rickshaw to the station. When Ma’s motor car reached the station, we took Ma to the saloon. Eventually there was such a crowd in Jatin’s saloon, that we somehow were forced to take refuge in the kitchen attached to Jatin’s saloon. We reached our destination standing all the way, and had no opportunity to speak with Ma. We put Ma aboard the steamer, did our pranams to her, and returned home.

(To be continued)

To begin with keep up your habits regarding bath and diet, so that you may get undisturbed sleep. This will make it easy for you to think of God and meditate. When the body is healthy it helps to fix your mind on Him. As you progress in your *sadhana*, your diet and sleep will automatically undergo certain necessary changes.

—Sri Sri Ma Anandamayi

Sri Sri Ma Anandamayi and My Life

Dr. Taraprosad Chattopadhyay, M.A , M.Sc.

(Continued from previous issue)

(8)

Then an unexpected incident happened. Having three consecutive sons, we had no issue for 12 years. But my wife Panna was cherishing a desire for a girl. At that time Panna was about 43 years old. She was suffering from restlessness and unmindfulness. She was under treatment but there was no effect of medicine on her.

During that time, we got the news of Sri Sri Ma Anandamayee's arrival at Vrindavan Ashram. Panna went there and exposed her inner desire of mind to Ma.

Panna said, "Ma, some of my desires is not yet fulfilled ; my mind is always unsatisfied ; I have no peace in mind ; it seems I have not got something."

Ma Anandamayee replied, "Well, I will try to fulfil your desire."

(9)

On return from Vrindaban, gradually Panna's mind was quietened. She gave birth to a beautiful healthy girl on 17th February, 1961 in the Nursing Home of Dr. S. K. Sen at New-Delhi.

At that time, near that Nursing Home on the Kotla Road, Sri Sri Hari Baba was performing Kirtan for a few days. Sri Sri Ma Anandamayee was also present there. All are the blessings of Ma. A little dust was brought from that area and touched to the head of the newly born girl.

What a wonderful co-incident ?

(10)

The days passed on. Our daughter became 8 months old baby. It was time for her "Anna-prasan." At that time Sri Sri Ma Anandamayee had come to Kalkaji Ashram. We met Ma to finalise a date for the "Anna-prasan" of my daughter.

Ma called Swami Paramanandaji and asked him to find an auspicious day. Swamiji found out the date. Then Ma said, "You can go now ; all will be peacefully done."

We took the blessings from Ma and Swamiji and returned home.

Later, on the date of "Anna-prasan" we went to Kalkaji Ashram with our daughter and came to know that Ma was indisposed and resting in bed. She would not take any food on that day. We were shocked and started praying silently to Ma. Will our daughter's "Anna-prasan" be postponed for Ma's fasting ?

After a little while, Ma got up in her bed and said, "If I do not take food, our 8 months old baby will not be able to take Anna ; Bring food for me."

What a wonderful co-incidence ? Our silent sincere prayer had reached Ma. After the Bhog was over, Ma personally came and gave 'Anna' into my daughter's mouth.

Then we all took prasad and returned home happily with the blessings of Ma. When I think the tremendous Blessing of Ma on us — the creation of our family — my body and mind became clean and full of religious joy.

(11)

Nabu, my eldest son, just after passing M.B. B.S., joined the Army Base Hospital, as voluntary service in 1971, during the conflict between India and Pakistan. He was posted on the then East Pakistan border. We were all worried. That year, we all went to Varanasi to attend the function of Ma's Birthday celebration. Gopa (daughter of late Pinaki Ganguly and Mira Ganguly and wife of Nabu) was also with us. When we met Ma, my wife Panna asked for her blessing for our son Nabu.

Ma replied, "Diksha ; let your son come back, then it will be done."

What a blessing of Ma ? Along with her blessings she also told us that our son will return from the battle field. This is a burning example of Ma's Kripa on us.

In 1972, we all went to Kankhal during the 'Guru Purnima' Celebration. My wife Panna, son Nabu and his wife Gopa and myself reached there one day earlier. In the evening Satsang was going

on in the presence of Ma. During the talk, Ma asked everybody to do 21 thousands Japas on Guru Purnima Day in one sitting.

On return to our room, I decided to perform the 21 thousands Japas. Though I did the Japa, I could not perform in one sitting. I completed in two to three breaks. At that time one "Bija-Mantra" appeared in my mind automatically. I told to Ma and explained the situation.

Ma remarked that "Next Durga Puja will be in Dehradun. You all shall come there. I will do the needful for you."

(To be continued)

Keep your mind ever surrendered at the Guru's lotus feet. The quest after Truth and to be truthful is man's duty. Do your utmost to remain anchored in truth and spend much time in the contemplation of the Lord in a quite secluded place.

—Sri Sri Ma Anandamayi

Meditation : The Pathway to Perfection

Dr. K. M. P. Mohamed Cassim, Ph.D.

In our civilization though seemingly there is order, in fact there is slow decay and destruction. Man is tired and worn out with much mental activities because his relationship with people and events is not governed by the spontaneous and harmonious flow of spiritual energy, but by the pressure and tension. What we need is a new vision of reality, a fundamental change in our perceptions and values. Silence regenerates and heals the worn out mind. It washes and cleans of every manner of fear. We miss the beauty of life because human mind works in such a way that some of the old psychological memory and desires which have been buried in the subconscious mind come up to the surface level of the mind, causing mental agitations and preventing us from living in the present. In this age while physical and biological sciences have progressed enormously, spiritual development has lagged behind so that man is unable to tackle various psychological problems adequately and effectively. The spiritual life is compatible with ordinary existence as we can enter a new dimension of spiritual consciousness while still living and working the day to day affairs.

Meditation cannot be learned like a school subject, because it has to begin with the individual and it is a life process. Since all of us can concentrate ; we have acquired some skill in using our brain. But very few of us have the capacity of understanding the very structure of the mind, and this is the indispensable qualification to begin meditation. Meditation is not an intellectual discovery, but a spiritual journey of inward penetration beyond all conceptual thinking. The aim of meditation is to empty one's mind so that one can touch the spiritual magnetism which will bring tranquillity and harmonization. Mental process needs to be understood properly because spiritual transformation implies the definite ending of thought process and the beginning of another dimension where perfect silence prevails. Meditation is vital in leading a pure life because it is through meditation that the secrets of the mind could be unlocked ; It sharpens the power of observation and assists us to lead peacefully. Without meditation it is not possible to maintain mental equilibrium in this confused world where so many people suffer from mental conflict. Even some psychosomatic ailments could be cured by meditation. It is a total way of living and not a partial activity ; it aims at developing man as a whole which brings about a harmonious integration and spiritual transformation in our personality.

Human life is the oscillation between joy and sorrow, hope and frustration, attachment and separation. Mind can never meet the present, and

it cannot transform us spiritually because mind is based on the embedded conditionings of the past experiences. What really exists is the eternal present and to contact that eternal now we must have an unrestricted awareness and the ability to live fully without the burden of psychological memory. It is the human mind which is the repository of burden that we carry throughout our life. It creates the illusion of the ego which gives rise to the phantom of a separative self. Treading the spiritual path requires the shedding of the false images of ourselves that we have built up. This process of emptying the contents of the mind is the best way not only to remove thought coverings that are responsible for various problems in life, but also to reach the state of serenity. Living in the world yet not clinging to attachment is the best way to attain perfect peace and this state is the inner dimension of man which flowers and blossoms only in the atmosphere of love, harmony, affection and co-operation.

We are all on a spiritual journey away from worldly excitement into self-discovery. The main obstacle that prevents us from gaining self-knowledge is ignorance and this ignorance does not denote lack of information or book learning. Man is divided within himself as the different parts of his being keep on pulling him in various directions and thus in man there are conflicts and contradictions. The activities of the mind can never provide a bridge to the other shore where spiritual freedom lies because the narrowness of the mind cannot

unfold the limitlessness of liberation. It is to be realized that this spiritual illumination is not only beyond the field of thought but is rather a phenomenon that takes place outside the world of causation. What is far more important is to watch the mind at work very closely and objectively. This kind of intensive observation will reveal hidden motives and uncover all the contents of the dark and mysterious unconscious mind, ultimately leading to the dissolution of the ego. A heightened sensitivity and creativity emanate when the ego has ceased to operate. In that silent meditation the ego is not in operation at all as its ratiocinative thinking has stopped spontaneously.

We must observe carefully and probe into the origin and end of each thought with ever increasing attention so that we can delve deeply into the unconscious levels of the mind. The existence of the subconscious and the unconscious is not a theory or a concept but a fact of life. Actually, conscious, subconscious and unconscious are not watertight compartments and they are one indivisible whole. The intimations of subconscious are thrown up in the forms of dream, instinctive responses, a fear unrelated to any objective situation or cause. Through self observation it is possible to explore and understand various levels of both subconscious and unconscious. In other words, the psychological havoc caused by the turmoil of subconscious and unconscious urges can be eliminated by the practice of silent meditation.

All efforts to bring lasting peace by modifications in the external world will fail so long as man has failed to resolve his inner psychological conflicts. Every relationship in a disordered mind causes hurt. It does not give him a sense of serenity and a feeling of harmony. The fabric of man's unhappiness is woven from the varied threads of his desire and greed. The craving for passion, for pleasure for wealth and for self-aggrandizement end in misery. Man tries to satisfy his desire by attaching himself to worldly things. But it is to be realized that by raising our consciousness to the spiritual dimension alone we can bring a real solution to the problems of the modern world and for which our life should be a blend of meditation, wisdom and service. Wisdom consists in understanding one's psychological reactions to objects, ideas and persons correctly. An agitated disorderly and restless mind is incapable of facing the challenges of life. Mental disturbance is obviously due to the pressure from subconscious and unconscious levels. If the mind resists, it will lose its pliability. In order to create space in the mind one must practise meditation so that the resisting elements in the mind can be eliminated. As the mind is inattentive and insensitive owing to the psychological distractions, man oscillates between the past and the future and he never meets the present eternal now. Actually human beings are essentially condensed cosmos and contain divine consciousness in an infinite spiritual continuum.

Ordinary man is swayed by the excitements of the senses whereas, spiritually mature seeker endeavours to throw off the bondage of sensual cravings and all kinds of limitations pertaining to his body and mind. Further he seeks to go beyond the mental complications so as to reach the state of serenity and freedom because the entire history of man's evolution is nothing but an expression of his struggle to be spiritually free. Needless to say, that attainment of spiritual emancipation is the goal of entire humanity. The difference between a man of meditation and others lies in his attitude to daily living. He works enthusiastically but with a sense of detachment. When the ego disappears, when the mind is emptied pervasive love for all life comes welling up. The livingness and the benediction of spiritual strength can be perceived only in the moment of the present. This state of experiencing here and now implies the awareness of the movement of our thought process in a detached way which means to observe one's mind without motivation and identification. In this profound level of understanding, life and death are realized as essential to each other which means experiencing the end in the beginning and beginning in the end.

Silence should be practised for sometime everyday for the purpose of mental relaxation. Those who observe silence for a few hours will have the ability to solve many psychological problems. Further, if we cultivate the habit of maintaining silence we will find that it gives a good deal of

health building elements and as a result our mind is more calm and tranquil. Needless to say, that too much of thinking or talking keeps the nervous system in a state of tension and excitement. The moment our thought stops we are full of energy because mental power has not been dissipated and there are no problems. In that state of deep silence there is neither the thinker nor the thought. As desires and pleasure are not associated while we are in the blissful state of silence, we find a spring-board from which to take a plunge into the realm which lies beyond the frontiers of the mind. If there is right perception then right action will emerge naturally and spontaneously. The right action implies the ability not to hold anything in our mind and also not to cling either to a positive or negative idea. In that moment there is neither time nor causation there is only the eternal present and this is the pathless path in which we discover divinity.

Life is not the unfoldment of an already determined plan ; it is not a fixed pattern. It is a grand totality fulfilling itself from moment to moment with new values, meanings and joy. Since life is a unitary process total life cannot be divided into the subject and object and into the inner and outer. Life is a constant movement, not an accumulative continuity. Each movement is an eternity. The human intellect however superior it may be has limitations to comprehend the ultimate truth in its totality. Hence a direct experience of the ultimate reality is possible only by transcending human

intellect and reasoning. Further, mere academic learning cannot give us the capacity to understand the living reality. Out of pure awareness alone intelligence flowers. This intelligence is different from thought and it is an effortless understanding devoid of conflict and confusion. If we could constantly follow the path of meditative awareness our life would be blissful and we would develop a state of serenity and vitality. Then our life would be brimming with love, innocence and purity ; freed from the shackles of egoity.

There is so much sorrow and misery in the world. If there is complete order in our mind then we can face all problems without mental resistance. The main cause of suffering is the inability to bring the bliss of freedom through meditative awareness. The rigidity of fixed ideas and routines frustrate the spontaneous flow of life and diminishes the joy of living. The secret of real freedom is to hold on to nothing, but act with full attention without emotional involvement because spiritual maturity lies in the readiness to let go everything. As a matter of fact, both bondage and the resulting suffering are purely conceptual and based on false identification with the fictitious entity — ego. When once we realize the false as false it is not necessary any further to seek the Truth because that Truth cannot be conceived as an object. Once we realize that the thinking mind is merely a shadow of that reality, but not reality itself then we cease to fret and worry because in the absence of the ego we take the

sacred pilgrimage towards the pathway to perfection.

The goal of meditation is to reach the motionless part of our lives where the unconditioned state of Absolute Reality comes into play. This immensity of inner space is not something to acquire or to store, it is always there. But what is required is the dispersal of all the mental impressions that has been gathered and the dissolution of the ego. This spiritual awakening has no beginning or end. Spiritual freedom is a state of being which is not based on any mental images. Meditation brings with it an inner unity and a sense of absoluteness which bestows strength and stability. During meditation the mind is open to the awareness of absolute reality which is a state of timelessness. Meditation enhances efficiency and effectiveness in daily living. It leads to the cultivation of egoless love in human relations as well as to that deeper inner poise which manifests as consistent cheer and courage, it calls out the best that is in us. This spiritual awakening is a perfectly blissful state and it is something to be discovered by each person. Just as we can know the external fact in the outside world and in a similar way it is possible to observe various modes and modifications of the mind inwardly through meditation. Since in meditation we live in a higher state we are aware of the appearance and disappearance of mental happenings. In this process of self-observation it is possible to eradicate old habits, wrong tendencies, sense desires, passion and prejudices that often vitiate and retard one's

spiritual progress. The whole purpose of meditation is to keep our mind in a state of inner silence and when that blissful stage is reached we need not exert any mental effort. If we prolong in that state of inner space which means the interval between two thoughts, then there is the possibility of experiencing non-dualistic transcendental state of liberation.

Man must aim at the superman, at real greatness. The traveller on the supreme path may hope to attain to the ultimate Goal. This is man's main duty.

—Sri Sri Ma Anandamayi

Dedication to the Lord

A. R. Dewanjee

God is good. But, who is God ? Has anybody seen God except very rare soul in this Universe ?

One should realise by himself about God. Our ancient Monks and Sages have given many teachings through Veda, Bhagabat Gita, Ramayan, Mahabharat and Upanishads etc. to know God. One may follow any One of teachings for realisation of God. Because, God has planned for everyone for his life's journey. He is the creator. This Universe is his creation. So, what Man has to do is to surrender himself to the Almighty for his well being.

In the Bhagabat Gita, it is clearly mentioned that "If you concentrate all your aims and objects on Me alone in all your doings, you will be able to be free from all impediments." This is the main teaching of the Lord Himself. Never should a person boast that he has achieved whatever he possesses.

We the Hindus, according to our religion believe in birth, after birth and as such whatever we do (either good or bad) in the present birth that will be kept reserved for the next birth. So, One should concentrate all of his activities on Him so that his soul may be refined for more concentration in the next birth. And by this way, One may after continuous devotion reach to the eternity,

Piety is nothing but faithful performance of harmonious development of universal good. By acquiring true knowledge of the Self, a devotee is purified, his passion is checked and he will remain attached to God by taking shelter in Him. Spiritual knowledge of the relationship between the soul and God brings about freedom from all sin.

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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

Mahamahopadhyaya Dr. Gopinath Kaviraj :

His Original Contribution to Philosophy*

Govinda Gopal Mukhopadhyaya

Philosophy is a pursuit of Truth. The Truth is veiled to the common eye and one has to pierce through the veil to see the face of Truth. To connote this 'seeing' the Indian term for philosophy has been '*darsana*'. The savant, whose life and philosophy this seminar has been privileged to discuss, was a life-long seeker after Truth and as such was a philosopher *par excellence* as well as a *darsanika* in the true sense of the term as he had seen that Truth face to face. In this lies the uniqueness of Mahamahopadhyaya Dr. Gopinath Kaviraj that he was at once a *srotriya*, well-versed in all the *sastras*, as well as a *brahmanistha*, firmly established in the supreme consciousness. He was a *Risi*, a seer who had seen Truth in all its facets (*risir darsanat*) as well as a *Kavi* who could communicate through faultless charming expression his realisation of the Infinite. Those who were privileged to sit at his feet and had the good fortune

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of being bathed in the perennial stream of illuminating, vibrant words that flowed from his lips, alone can testify to the truth of the above statement.

To many Gopinathji was a mystic and not a philosopher in the true sense of the term. If a realised soul is termed a mystic, he was certainly one in every sense of the term. But there was nothing vague or mystifying in his expositions of truth. On the contrary, his reasoning was so lucid and faultless as well as logical that even a sceptic had to own the truth of his statements. So he was also an ideal philosopher. But did he contribute anything original in the field of philosophy ?

To my mind his first and foremost contribution in the field of philosophy has been to set forth anew the true aim of all Indian philosophies. In fact he is the only Indian philosopher who has put us over again on the right track of philosophical pursuit. This may appear as a tall claim but to make the point clear let me quote his own words, where he beautifully expresses his own idea about the aim or goal of Indian philosophy :

‘In India, philosophy, especially in its earlier and truer form, was intended to serve a practical purpose. Bare speculation is invariably condemned as waste of energy, in as much as it leads nowhere ; speculation is deemed blind without the guiding light which revelation of Higher Perception alone can furnish. Thus the premises from which reason has to draw its inferences are naturally beyond its own reach and stand outside of itself.’

Gopinathji, therefore, clearly puts forth the role of reason in the search for truth by pointing out its limitations.

To quote again :

‘Reason is, by nature, impotent and cannot in anywise overstep its data. It is not creative nor intuitive ; its function is interpretation of facts. Its ultimate resort is, therefore, nothing short of direct experience.’

But if direct experience is to be adhered to, should we then base our reasoning only on the sense-data, which are limited, distorted and often wrong and confused ? To this he replies :

‘But as human experience is limited in its scope and is liable to error, the experience on which our reasoning is based must be conceived as infinite and free from all the defects incidental to erring humanity. This infinite experience is embodied in the revealed scriptures.’ To those who want to discard revelation as mere nonsense or mental fancy, Gopinathji sounds a note of warning : ‘Reason, unaided by the light of this Revelation, would be a groping in the dark and would never be able to discover the truth which is incapable of analysis and synthesis.’ Precisely for this reason, he points out, ‘to the general Indian philosopher, therefore, seeking to build up his individual system of thought on the bed rock of supra-rational illumination contained in the Vedas or Agamas, much in the same fashion as to the schoolmen of medieval Europe, reason is subservient to faith. “Believe and then know”, — *Sraddhavan labhate jnanam* — this seems to be the motto of Indian philosophy.’

In assigning the right role to philosophy. Gopinathji states clearly thus: 'Philosophy, if rightly understood, is then only a step in the cultivation of a man's life. To be at all fruitful it must work in subordination to *i.e.*, on the data supplied by Revelation. Else it is apt to run astray.'

One may object that this subordination of reason to revelation is practically an abandonment of philosophy but Gopinathji strongly affirms that it is not so but on the contrary only assigns its rightful place. He points out that 'in the general scheme of a man's inner culture the study of philosophy is given a secondary, though a necessary place :

atma vare drastavyah-srotavyo mantavyo nididhyasitavyah srotavyah srutivakyebyo mantavyal co'papattibhih matva ca satatam dhyeya ete darsanahetavah

This implies that the ultimate source of true knowledge is revelation, but as the facts of revelation cannot be accepted without any questioning in the present state of our life, we have to study them with the help of our reason. As soon as it is brought home to us that these facts are quite possible and not irrational, the function of reason as a factor of our culture is fulfilled.'

What then is the function of reason? Gopinathji sets it forth very clearly thus: 'For this function is simply to beget a notion of *possibility* (*sambhavanabuddhi*) in regard to a certain proposition, and not of its certainty. Certitude can never be reached by the intellectual faculties (*cf. tarka-*

pratisthanat). It has, therefore, a limited role viz. removing 'the disturbing factors of doubt (*asambhavana*) and perversion (*viparitabhavana*)' in order to make the mind fit to 'receive the truth.'

He, therefore, concludes that 'the process of rational demonstration (*manana*), which is implied in all philosophy, aims at removing this element of doubt and producing a belief that the proposition as laid down in the scriptures is likely enough.' He also reminds us that 'the word for philosophy in India variously appears as *nyaya*, *anviksiki* etc, and the *Nyayavartika's* statement viz. *Samsayadi bhedanavidhayini anviksiki* implies that philosophy is meant for dispelling doubts on the principle that *nanupalabdhe na nirnite nyayah pravartate*. A categorical enunciation of the truth is not its province—it deals with reasons of things.'

Having properly assigned the place of philosophy and also having indicated its important and indispensable role in the human pursuit for Truth, Gopinathji makes another significant contribution in the field of philosophy, which follows from the first viz. Truth, which is the single goal of all philosophies, is one and indivisible. He had such an all-embracing view that he never looked down upon any system of philosophy nor did he ever think of discarding any as useless. To him all the viewpoints were real and true according to the respective realms from which they originated. To speak again in his own words: 'It is easy to understand how different systems of philosophy, apparently conflicting with and subversive of one another, originate.

The Highest Truth, which lends itself to the light of supra-mental Intuition, is indeed one and indivisible, but it appears in diverse form when looked at from diverse points of view corresponding to the capacities and tastes of the individual *sadhakas*. The differences in the formulation of the same single Truth are unavoidable because, he points out unerringly once again, 'so long as the individualised consciousness asserts itself—so long as we are unable to dispense with "mind" as an organ of knowledge—it is vain to hope for the attainment of *Absolute Truth*. Relative or partial truth is all that can be reached by human reason. And these relative or fragmentary truths or aspects of the Absolute Truth, are held to be the immediate ends of the different systems of philosophy'.

Does human reason then stand self-condemned by its own intrinsic nature and is there no hope for it to rise above the fragmentary or relative? Gopinathji here presents his all-comprehensive outlook wherein alone lies a great hope for all of us who are bogged in our narrow viewpoints, imprisoned in our hard shell of dogmas, creeds and systems of thought, when he reminds us that they (i.e. the different systems of philosophy) represent varying stages in the ascending order of the *sadhaka's* journey in quest of Self-realisation. When pieced together and studied in the light of the resultant whole, they will present a sublime picture of synthesis, fraught with deep significance and interest to humanity. An indirect and veiled picture is this ; but it is the grandest within the

reach of our mind.' In this 'piecing together and presenting a sublime picture of synthesis' lies the most significant contribution of M. M. Kaviraj and he was unparalleled in this field.

From the foregoing account one should not be misled to think that Gopinathji was an advocate of eclecticism. His piecing together was not based on the principle of getting the best out of everything but on the bedrock of a fundamental unity whose golden thread runs through all. He himself propounds the logic behind this synthesis thus : 'One thing remains to be noted. The piecing together or co-ordination of the systems is possible, simply because there is at bottom a real unity. For all the systems pledge unconditional allegiance to Revelation. It is in their mode of interpreting the scriptures, determined by the capacities of the people for whom they are meant, that the systems vary. Even the Buddhist and Jaina philosophies accept in their own ways the necessity of this.' In his unique manner of synthesising the different systems of philosophy, Gopinathji used to invariably point out that the highest truth had been communicated through each of them though sometimes in a concealed or a veiled manner and he, who has the eye to discern, will immediately discover the supreme Reality through any one of them. For instance, we are generally of a confirmed opinion that the Sankhya-Yoga system of thought advocates a sundering of matter and spirit in order to attain *Kaivalya* or liberation. But it was only Gopinathji's discerning eye which could point out

that even a divinisation of *Prakriti* or matter through an absolute purification and thereby bringing it on a par with the self or *Purusa* was advocated for the real *Kaivalya* in a sutra of Patanjali : ‘*Sattvapurusayoh suddhisamyē Kaivalyam.*’ In this way, whichever system he taught or explained, orthodox or heterodox, contained flashes of that highest illumination and so he never despised or undermined any system.

This rare phenomenon became possible in him because of his wonderful clarity of intellect, which seized directly the unity behind all the diversities of doctrines or systems. In explaining the unity and the way to attain it, he affirms : ‘The unity, of which Revelation is an expression, is transcendental. The *Risis* — the Sages and the Illuminattii — split up, by an apparent process of self-division, this unity into concepts of symbolical knowledge, arranged them in a certain grade of increasing purity and laid them before the intellectual faculties to play with. If rightly pursued, these will result in a wonderful clarification of the intellect, when the “mind” will cease to work and vanish. On the bare soul, Truth will then dawn as a flash of lightning, dispelling all doubts and uncertainties.’

Philosophies differ because our intellectual faculties differ, because our patterns of mind differ. We would not have mutually broken our heads if we had that integral vision which looks upon the different formulations of the one supreme Truth as expressions through a certain grade of increasing purity. In this connection, Gopinathji reveals the

secret of *adhikarabheda*, which is a fundamental thing in Indian philosophy. He points out that 'this is the secret of what is technically called *adhikarabheda*, which means that not every man is capable of receiving every form of truth. The faculty of understanding develops gradually, and in the course of this development, truths which once seemed unintelligible and vague begin to assume a depth of meaning and are accepted.' He makes a prophetic statement when he says that 'it is thus that the folly of one age is turned into wisdom in another. So with countries and individuals.' Thus the *adhikara* changes or shifts not only from individual to individual but even in a single individual according to his progress in *sadhana*. The term *sadhana* may be taken as a taboo in philosophy and we may be accused of treading here on the grounds of mysticism. But Gopinathji understood by it the highest intellectual discipline, which is termed as *sat-tarka* in our ancient scriptures. Through it 'the impediments that stand in the way of a man's knowledge of Reality' are removed and 'the obscure truths are at once illuminated.' This is, however, gradually accomplished as a general rule and that is why 'there are degrees in the receptivity of the mind.' He alone is an ideal teacher who instructs according to the receptivity of each of his students. Gopinathji supports his contention by quoting from two absolutely opposite schools of thought, one heterodox and the other orthodox, to show that this *adhikarabheda* was equally recognised by all

and this *bheda* was only on the surface, on the level of the mind underlying which was the *abheda*, in the realm of the spirit. He says : 'This idea finds excellent expression in the following statement of the *Bodhicittavivarana* :

*desana lokanathanam sattvasayavasanugah/
bhidyante bahudha loka upayair bahubhih punah//
gambhirottanabhedana kvacic co'bhayalaksana/
bhinna' pi desana' bhinna sunyatadvayalaksana//*

He continues : 'This is from a work on Mahayanic philosophy. The same appears also in an even more precise form, in the words of Madhusudana Sarasvati, who is rightly reckoned as one of the greatest philosophers of India in the last millennium. Referring to the apparently conflicting views of the different Acharyas, he observes :

*Nahi te munayo bhrantah sarvajnatvat tesam.
Kintu bahirvisayapravananam apatatah parama-
purusarthe praveso na bhavatiti nastikyanivaranaya
taih prakaranabhedah pradarsitah.*

Thus Gopinathji's discerning eye discovered 'that there is a real order in the system of Indian philosophy.' He proves convincingly that 'the synthetic consciousness to which such an order reveals itself has ever been recognised in India. He refers to the *Samksepasariraka*, *Atmatatatva viveka*, *Prasthanabheda*, *Pratyabhijnahrdaya* and such other ancient texts of philosophy to support his contention and concludes that 'this is merely to point out that there is a real spirit of unity, of aims

as much as of methods among the diversities of thought and activity according to Indian philosophers.

We have gone at length to show how Gopinathji realised and demonstrated the fundamental unity behind all Indian philosophies. His own original philosophy was, therefore, *Purna Advayavada*, if it can be so termed and the means to realise it he called *Akhanda Mahayoga*. Reality was to him one and indivisible. There was no dichotomy of spirit and matter. Matter is nothing but congealed or concealed spirit. There is no doubt an element of *maya*, which conceals or veils spirit but it is self-imposed and can therefore be removed at will. This *maya* is deliberately or wilfully imposed to make the *lila* possible and the world is therefore, not an illusion or hallucination, nor of the same stuff that dreams are made of. The relative world is the play-ground of the Absolute. We suffer because we are being crushed under the wheels of Time. Time must have a stop and the Eternal be manifested here and now. He was as much a realist as an idealist. He never dismissed the reality of the material world but he dedicated himself in discovering the supreme science, which he called *Suryavijnana*, which would reveal in its entirety the different steps through which spirit becomes matter, the ideal becomes actual. He was, therefore, deeply interested in the process of creation, which revealed to him how spirit was immanent in matter. Beyond lies the transcendent form, which also attracted him but he was not attached to either of them. To him,

Reality was at once immanent and transcendent as well as beyond both. This he cryptically used to call '*svayam*', that is, beyond all formulations. He also felt that without the realisation of Reality *as it is in itself* the redemption of the world will ever remain a far-off dream. There may be individual salvations here and there but to make all free was his sole and single dream. In the fulfilment of that dream lies the consummation of his philosophy. Let us dedicate ourselves to that ideal and by this alone can we truly offer our homage to this unique thinker and philosopher.

What is renunciation ?

“Renunciation is always in the mind, not in going to forests or solitary places or giving up one’s duties. The main thing is to see that the mind turns, not outward but inward. It does not really rest with man whether he is to go to this place or that or whether to give up his domestic duties or not. All happens according to one’s destiny. The experiences that the body is to go through are determined when it first comes into existence. It does not rest with you to accept or reject them. The only freedom you have is to turn your mind inward and to renounce activities there.”

—Ramana Maharshi

“True Blessedness consisteth in a Good Life and a Happy Death”

Shrimati Saroma Mookerjee

Our respected Pankaj Kumar Sengupta is no more. He died on the 1st of February 1990 at the age of 94. His demise closes an era in the history of our Ashram. It was an era that saw the beginning of the Delhi Ashram and its culmination in its present form. In this period the number of dedicated people was large, the collective efforts of all of them helped the Ashram to grow rapidly without compromising with its basic aims and objects. At present most of the founders have left us one by one. In Delhi he was the only solitary torch-bearer. Upto the last date (except the last ten days in the hospital) he was in his senses and gave us inspiration and proved by his life's action that it was possible for a family man to be simultaneously dedicated to the great cause of religious pursuits. He was fond of the Vaishnab cult and was very eager to listen to the religious discourses and Hari nam-sankirtan even before he saw Shree Shree Maa. But eversince he came in contact with Shree Maa there was no question of doing or thinking of any other thing except to follow the teachings of Maa. He used to remain alert and attentive always to

abide by the desires, wishes and instructions of Maa.

Pankaj Babu practised the principles of simplicity, straight forwardness and discipline throughout his life. Combination of these traits enabled him to visit the Ashram regularly from a long distance of 30 K.M. by bus even when he became very old. He demonstrated that devotion could surmount any difficulty.

In fact his house itself was an extension of the Ashram. The first floor of his small house was reserved for "Maa" throughout. His total surrender to the cause led his entire family towards Maa. His only son, Dr. Durgadas Sengupta is an equally good natured and generous person who has made Seva dharma as motto of his life.

Shri Pankaj Babu was more than my own uncle to me. He has left us at a ripe old age so we should not mourn him. Only his selfless, amiable and tireless conduct for more than seven decades will remind us that he was an exemplary person to be kept him endeared to those who came in contact with him in any capacity and will remain beloved and endeared to all of us. Moreover he will remain as a constant reminder to all of us that whatever may be the circumstances and the surroundings, one can do one's bit and bring happiness not only to oneself but to all those who come in contact with that person — Jai Maa.

Sai Ram Sahay

M. Rama Rao

The Cure for present day ills

The solution for the present day ills is not only the political measure but also the devine ways. We can win the people of different sects only by love, service and sacrifice.

His Holiness Saipadananda Sri Radhakrishna Swamiji said and lived as follows :

“The glory of life is to love, to give, to serve without any expectation of any reward or return.”

He also said “True religion does not consist in ritualistic observances, baths and pilgrimages, but in loving all ; there is no higher religion than love.”

The mission of the saints is to set right things when they go wrong.

Lord Krishna says in the Bhagavadgita “when-ever there is a decay of Dharma (righteousness) and an ascendancy of unrighteousness, I manifest myself and for the protection of the virtuous, the destruction of the vicious and for the establishment of righteousness, I manifest myself in age after age”.

When people belonging to different sects and communities fight among themselves and begin to think that wealth, progeny wife are their sole concern, and turn away from the path of righteousness

(Dharma), then do saints appear and try to set matters right by their words and action.

To bridge the gap between different religious sects the saints such as Sri Ramakrishna Paramhansa, Sai Baba, Vivekananda, Sivananda and Sri Sri Anandmayi appeared on the scene of this country.

Sri Ramakrishna thus spoke "Many are the names of God and infinite the forms through which he may be approached. In whatever name and form you worship Him, through that he will be realised by you."

He taught the gospel of harmony of different religions as the philosophy to end inter-religious conflicts and have unity to live with peace. In the temple of Dakshineswar he practised all kinds of Hindu sadhanas including Vedanta and Advaita. He practised Islam and Christianity. He respected and regarded Buddha as an Avatar purusha. He loved people irrespective of religion, caste, and creed. He lived a sectarian life for the welfare and happiness of the many.

Another holy saint Sri Sai Baba entered the village of Shridi in Maharashtra in about the year 1972. He wanted to stay in Khandaba temple but the temple priest Mahlsapathy did not allow him to enter the temple, as he mistook Baba as a Muslim fakir by his dress. Finding the priest's objection to be natural, Baba said "God is one for Hindus, Muslims and all but as you object to my entry I shall go." So saying Baba went away and lived in an old Mosque and named it Dwarakmayi. He lived a life of an absolute Vairagya purusha and

never cared for wealth or women. His Upiety and non-attachment attracted the people towards Him and even the priest Mahlsapathy became his staunch devotee and had a very close contact with Baba for a very long period of fifty years.

No one definitely knew whether he was a Hindu or a Mohamedan. He celebrated the Hindu festival of Rama Navami with all due formalities and at the same time permitted the "Sandeal" procession of the Mohamedans from his residing Masjid. His main object was to establish the harmony of different religions.

It will not be out of place, if I mention some of the apostle's of Sri Sai Baba.

1. Sri B. V. Narasimha Swamiji was to Bhagavan Sri Sai Baba verily what Vivekananda to Sri Ramakrishna. He was a leading lawyer and a renowned political leader. Many of us know how to accumulate wealth, but very few of us know how to renounce wealth, but Swamiji knew both and at least he renounced worldly life in order to serve the people and Paramatma (God). He spent the rest of his life in the cause of religion and spirituality.

He spent his life untiringly for two decades (1930-56) in the propaganda of Sai cult.

2. Sri Narasimha Swamiji selected Sri Sai Padananda Radha Krishna Swami for the propagation of Sai Movement. Radha Krishna Swamiji was a well to do person in his previous Ashrama. He became the disciple of Narasimha-Swamiji and renounced worldly life and stayed at Bangalore from 1953 to 1980. Sai Spiritual Centre and Mandir

were founded by him. He was love incarnate and patience par excellent.

His guru's advice will provide guidance to Sai Bhaktas.

B. V. N. Swamiji said to Radhakrishna Swamiji ;

“Baba has paved the way for me for a worthy living to realise truth. Baba is all-in-one to me — Mother, father, relative, friend, knowledge, wealth (spiritual) and all.”

“First, remember Baba has a form and he is formless too. Do not begin to analyse the quality of the metal or how it has been made but drink the milk from the container, drink the nectarian milk from the very cup.”

“Remember that you should understand that the salient benefits of higher attainments cannot be acquired without the practical realisation of purity, purity of all the kinds.”

“Take the banner of Baba's love and compassion and propagate for the rest of your life. This is your Guru Seva. Mere learning and living with all comforts in life is not worth anything at all. May Baba's grace be with you for ever. He is the living sun. Be happy and live with courage. Baba will take care of you. Don't fear. Walk on the spiritual path courageously. I, too, am with you.”

3. I mention one more choicest apostle of Baba, H. H. Swami Keshavaihji who renounced all worldly life to propagate Sai Bhakti. He brought Shridi Sai Baba's eminence by quoting practical illustrations of the greatness of his own Guru. He

would take enlightenment from the Gita, the Koran and the Bible.

He says "Sai Baba has shown how persons of various religious persuasions can come together and live in peace and harmony." He further says :

"It is not out of place here to say something as regards myself. Before July 1939, I was not of a religious frame of mind. I took the world as it was. I was carried away by the fast enveloping modern fashion. In dress, manners and frame of mind I was western to the hilt. That date is important in my life. It thoroughly changed my outlook in life and turned me religiousward. I remember that memorable date with joy."

"History tells that in the various epochs high-souled personages have taken birth and have used religions to set up the well-being of downtrodden and humbled humanity. Without religion man's life in this mundane world is miserable."

"The Avatar of Sai Baba is an illustration of the above fact. He was a Mohamedan Fakir to the followers of Islam and a Samartha sadguru for the Hindus ; and a harbinger of peace and harmony to the various other sects. He showed how persons of various religious persuasions can come together and live in peace and harmony."

"Sri Keshavaiji spent his life since 1939 to 1981 in propagating Sai Bhakti and established Sai samajas and Sai temples.

Sri Sathya Sai Baba says "Love all, serve all. The Lord will then love you and take you near. Strive to make others happy as earnestly as you

strive for your own happiness. Strive for the peace of the world as diligently as you strive for your own. This is true humanity, true divinity."

"Swami Ramdas of Kanhangad writes under the head 'Era of peace' as in the light of the past experience nations will unite in ushering in an age of a new world order of abiding peace and goodwill. Such a great ideal cannot be achieved by the efforts of statesmen, diplomats and politicians. It is only the divinely inspired and illumined saints and sages of the world who can guide the destinies of mankind along right lines for establishing world-union and peace. It is the bankruptcy of spiritual values of life in administration and government of nations that is responsible for the present state of discord and confusion."

Swami Vivekananda says :

"In religion there is no caste ; caste is simply a social institution. Religion therefore is not to blame but men." He further says "we speak of many things parrot like but never do them ; speaking and not doing has become a habit with us."

There are two courses here (India) first our weakness, secondly our hatred, our dried up hearts. You may talk doctrines by the millions, but it is nothing until you have the heart to feel, feel for them as your Veda teaches you, till you find they are parts of your own bodies, till you realise that you, and they the poor and the rich, the saint and the sinner, are all parts of one infinite whole, which you call Brahman."

Sri Sri Ma Anandamayi was one of the finest and

attainable Divine ones whom people of different religion came to see her and get benefits from her.

Dr. P. C. Datta writes in Ananda Varta magazine "During the early period of my visit to Ashrams (of Ma) erected by her devotees, in order to have darshan of Ma, my eyes were also already attracted to the persons who have tuned up their life tone to the sound of her lotus feet. Some were sannyasis and some house holders ... one was a Vaisnava, another Shaiva and yet another Shakta. Some Jaina, some Sikhs, some were Parshis, some were Muslims or Christians. All said Ma was guiding them all according to their requirements."

The above mentioned saints sacrificed everything for the service of mankind and lived for the good of the others, but not for their own benefit.

Whatever may be the differences amongst the different religions about the nature of that Reality that God or Allah or Ishwara preaches, all are in agreement about one truth that God is love."

Love is a driving force in our life. Let us learn to love the humanity irrespective of religion, caste and creed.

Lastly it is the duty of the followers of Sri Ramakrishna order, Sai cult and Sri Anandmayi Movement to follow the ideas of their Masters and put them into practice in day to day life.

May the wicked turn good ;

May the good attain peace

May the peaceful be freed from all bondage and

May the liberated redeem others.

Ma touches us :

3. In Guru concept

Dr. P. C. Datta

Why does in the living kingdom, exist a continuous struggle for existence? Every life-particle wants to survive and multiply. Why does it not wish to cease to live, be it a protozoa or metazoa, annelida or mammal, a virus or bacteria, diatom or a plant of sunflower family. Who is whispering from time immemorial: "you will have to fight for your survival. Nay, you are to sacrifice your life for the life of your species, nay, for all living particle of the world, in the cruel non-living world". Where does this eternal and universal guiding force come from? Indian "Dharma" says it is the universal guiding force, the Guru Power, who leads to the ever-surviving Eternity.

Is personality cult related to Guru concept ?

In Rabindra Nath Tagore's "*Chaturanga*" (a famous novel), Shachish says: "My inner self comes and goes only along my own route, but my guru's path leads only to the courtyard of my *guru*."

Shachish does not like the bondage of any form, or formality or any particularised moral doctrine. He states further, "If I follow the same direction at which He (God) is coming to me, I will have

continuously to move away from Him. I can commune with Him, only if I walk at the opposite direction. He likes forms that is why He always comes down into the forms. But we do not live with the forms alone. We therefore have to run after the Formless. He is free, but His *Lilas* (sportive plays) are in the bondage : our bliss is therefore is the Freedom.....I have so long been deceiving myself by trying to create Him according to my likes and dislikes. Oh my Destruction ! I will be breaking myself into pieces for ever. Because these bindings do not belong to me. These are yours, for which you have failed to shake off the bondages of the eternal creation. Let you be staying with your forms of creation, but I am diving deep into your formless state. Oh Infinite, you are mine, you are mine.” Shachish discards all limitations, including prescribed ways of attaining liberation propounded by his *guru*.

According to Shachish, *guru* is a divine person who can prescribe well-defined exercises experienced by himself to be useful for spiritual liberation of the disciples. The question is : Can a person with many prescriptions leading to a prescribed courtyard only, be worshipped as *guru* ?

Swami Vivekananda says : “My motto is to learn whichever is good, from wherever I get that. Many people of Barahnagar consider that this attitude will decrease the devotion of Guru. I think such words can come only from the crazy and dogmatic people. Because all gurus are One Guru and parts and glows of the same Universal Guru” (Bani

O *Rachana* part 6 : 318). Similarly, we have heard from Ma Anandamayi that a person cannot be One's Guru. So long there is 'person', 'Guru' cannot be revealed, when the Guru is revealed, person disappears.

Ma Anandamayi says : "In the state in which, one realizes that one's guru is the World-teacher, and World-teacher is one's Guru, one comes to know oneself as His very Own Self. World means movement, and individual means which is bound. The Guru delivers from individuality and from relation with the world." (Words P. 90) —

"Guru is He who, out of deep darkness, can reveal the hidden Truth. My Guru exists in many forms as the Guru of each and everyone, and everyone else's Guru is in fact my Guru. Now you see, how the Guru has become One." (Words P. 90-92).

Guru Vs. Cults

To Shachish, guru is a personality with his cult, against whom Shachish feels a revolt. To some "guru-cult" stands dangerously against development of a society. Let us analyse this point carefully and scientifically. The first question is, — Does anything like "guru cult" exist at all? The word "Guru" is known to us, and we know the word cult. But guru's cult? Horse is a known animal and egg is an important substance. But horse-egg means some thing which never exists. Guru Cult is similarly a misnomer. Because, "Guru" and "Cult" as we have seen above are contradictory words. We may define Gandhi-Cult or Gandhism, Mao-

Cult or Maoism, and so on. All these cults are actually certain formulae, certain well defined idealistic boundaries. An idealism of today becomes idolism tomorrow. All these may fall actually into "Personality Cults." After death of Stalin, One Russian leader, spoke before a large congregation : "By God's grace, we are now free from Personality Cult" — (as appeared in the front pages of many Indian dailies.) It is true that many such personality cults are followed by groups of devotees of some spiritual teachers, misinterpreting "Guru". According to correct interpretations as propounded in our *Dharma* and explained by Ma Anandamayi, "Guru" is incompatible to "Cult". The common term 'Narayana-Shila', is also a combination of contradictory words. When Narayana is realised, *Shila* (stone) disappears. When *Shila* exists Narayana does not. Narayana cannot be limited to *Shila* (stone). Similarly, Guru, the World teacher, cannot be limited to a Cult.

Ma Anandamayi explains : "Suppose a person is walking in the dark and a dog suddenly starts barking furiously, quite close to him. What can be the matter ? The man switches on his torch and finds himself confronted with a big poisonous snake. By taking great care he is now able to elude the venomous fangs. Will the dog, in this case, have to be called his guru or not ? ... It is He, who bestows awareness, appears in the form of a dog." (Words P. 112).

Similarly, Guru is the Universal Teacher, not bound in any cult, creed or ideal or formula, but

may act through a man, a dog, a tree, a mountain, a spring, and so on. Dr. Lipski is correct to state that Ma Anandamayi does not support Personality cult.

How does the Guru Guide ?

Guru, the Universal teacher, the God Himself accompanies us always as an infinite Power filling us within and drowning us in that Power, totally enveloping us : The guidings come always, whether we are conscious to follow or not. He guides from outside as well as from within. Ma explains the inner voice of guru : “A yogic posture about which you were ignorant may form automatically, a *mantra* may burst forth, the solution of your problem, and the inner significance of a *mantra* in its supra-mental form may appear directly before you, its subtle form stands revealed. At that moment you come to understand the real nature of the *inner Guru*. He dwells within and works from there.” “In another experience.....a question arises in the mind. In a flash the reply is there. One realizes : ‘What has come to me is the Guru’s own teaching’ (Words P. 69-70).” “Again, what is it, that guides me from outside ? — It is also He, for verily there is no other.” (Words P. 70). Thus the Guru is One and the question of leaving one Guru and having another, does not arise at all.

Ma explains through a story : A certain person took initiation from a guru person. Later the disciple met a Mahatma and began to search his company frequently, since he felt benefited by his

contact. On hearing about this, the “guru” became irritated, saying, ‘I have cultivated the garden and you are giving its fruits to some one else’ ?

The disciple replied : Not so ; my contact with the Mahatma has strengthened my faith in my Guru : It is not that the man had another Guru, Here there is no distinction between “mine” and “thine” (Words P. 92-3)

Guru as a flood :

Thus, Guru cannot be taken as a person or personality. Guru, if really accepted in life, cannot make you limited, it appears like a flood of power merging all limitations into one. Ma clarifies : “The Lord who is *adored* by the whole world is my Lord, and my Lord is the Lord of the world When the flood comes, it does not make distinctions, as for instance, this tree will have to be saved and that one uprooted, — but carries away with it everything indiscriminately (Words P. 91).

“Thus it is not proper to think”, “This person is my Guru, and that person is your ! Ma says : “Is not everything His ? — nay, indeed, He Himself. So, then, just as the flood carries everything along, in complete equality, so that Great Being quite naturally and spontaneously makes His own that was wrongly believed to be alien. Here ‘mine’ and ‘thine’ do not exist, — only the Self stands Self-revealed, THAT, and THAT alone.” (Words P. 92).

How can we discover a Sadguru ?

The word "*Sat Guru*" is not relative to something like *asat* (dishonest or ephemeral) *guru*. *Sat* (eternal) and *Guru* are actually synonyms. "Seek Guru. Meanwhile, as all names are His Names, all forms are His forms, select one of them and keep it with you as your constant companion. At the same time He is also nameless and formless ; for the Supreme it is possible to be everything and yet nothing. So long as you have not found your Guru, adhere to the name or form of Him, that appears to you most and ceaselessly pray that He may reveal himself to you as the *Sadguru*. In very truth, the Guru dwells within, and unless you discover the inner Guru, nothing can be achieved." (Words P. 13-14).

What are the benefits of receiving the Guru in Life ?

Ma emphasizes on the acceptance of Guru in life, because (we find many words of Ma on this question) :

1. "Guru is none other than the World-teacher, by His power there will be *realization of 'Who am I'*. He who is able to bestow that power is indeed the World-teacher. Guru is called, He who out of deep darkness can *reveal the hidden Truth*." (Words P. 90).

2. "He dwells within and works from there. Not only have your *doubts dispelled*, you have also gained understanding of *Mantra's esoteric meanings*. This is real *darsan*" (Words P. 69).

3. “In another variety of experience, the *hidden process of what is taking place is uncovered.*” (p. 69)

4. “It is for the Guru to point out the method. He will show you the *way to understanding* and instruct you in your *Sadhana* (Words P. 20).

5. “There is a state in which you have neither knowledge, nor understanding of what is happening automatically. Who has brought it about?— The Inner Guru” (Words P. 69).

6. “*The same method does not suit everyone.* The average person can have no knowledge of the particular combination of factors that is necessary to bring to completion the hitherto neglected facets of his being. For this reason it is essential to obey the Guru’s instructions” (Words P. 22).

7. “How meditation on a particular part can lead to meditation on the whole? Surely, the whole is contained in the part: it is in order to arrive at the realization of this Truth that you have to follow the Guru’s instructions, which is instinct with His power” (Words P. 24).

8. “It is the action of the Guru’s power which induces functioning of will-power; in other words, this will-power may be said to derive from the power of Guru. Then it is but the *One Himself who manifests in both, the Guru’s power and will-power.*” (Words P. 101).

9. “The line of approach through dependence in one’s own strength and capacity is, like all other approaches, but a functioning of the One Power. Without doubt, this Guru-Power can operate in a

special way through — self reliance, so that there will be no need for any outer teaching.” (Words P. 102).

How can one accommodate Guru worship into the impersonal Guru concept

A question was probably raised about the “Guru-worship”, in reply to which Swami Vivekananda says : “Vedas prescribe “Guru-worship” as a primary duty in ascetic practices. One unique property of our community is that we do not have any right to load others with our own opinions or faiths. Many of us have no faith on any form of idol-worshipping. But they have no right to resist others to have any such faith, because that will destroy the basic ideal of our religion. Additionally, God can be realised only through men, the light waves occur everywhere even in dark corners, but we can perceive it only in lamps. Similarly, though God is everywhere, He can be imagined only in one great personality. The qualities like compassionate, saviour, helper etc. are all human properties. These properties can be manifested only through a human body, call him Guru, Prophet or Avtar, whatever you like. Just like you cannot jump off and cross the barrier of your body, similarly a man cannot cross the boundary of his nature.” (Bani O Rachana, Part 6 : 395).

Swamiji clarifies that a human being has to try to realise the eternal and omnipresent Guru by *concentrating* on some ideal human qualities, though in reality. Guru cannot be limited to

some good human values. It is a step towards discovery of Real Guru within.

In conclusion of what has been heard from Ma Anandamayi, we may state that Guru is that Infinite One, who in the field of *Sadhana* or struggle for the real life, remains always with all living beings, whether, conscious or not, manifesting Himself as an Infinite guiding Power, pointing out the method which will suit a particular *Sadhak* to make him "grasp the ungraspable". The Power accompanies everybody as the Father, Mother, Friend, Philosopher and Guide and works from within as the Inner Guru Power or as outer Teacher, in the guise of a person (man) or other animal, or a plant, or a rock, though He cannot be limited to any such boundaries. That is, He is not a person, nor any form, name, ideal, idol, formula, doctrine, opinion, faith, or a book, library, or Language or community, a Cult or Concept, race, religion or a particular philosophy.

Dancing around such a guru or such religious formulae, personality cults, leaders or doctrines, will lead to their courtyard only, but Guru who waits to be discovered within, will slowly lead us through a dynamic urge to an eternal voyage in the ocean of Infinity.

“Anandavarta”

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At first sight, it appears as if :—

“Sarvam Duhkham Duhkham”

“Sarvam Ksanikam Ksanikam”

“Sarvam Sunyam Sunyam”

“All things are full of
sorrows, only sorrows.”

“All things are transitory,
only transitory.”

“All things are Void,
only Void.”

But, how can that really be ? According to all Vedanta Schools (except the strictly Non-Dualistic Doctrine of Samkara and others — “Keval advaita vada”). Brahman or Isvara Himself very graciously, very affectionately, very benignly — is transformed into the *Jiva Jagat* — The Universe of Souls and Matter, just as Milk is transformed into Curd. Here, there is a Cause-Effect relation between Brahman and Brahmanda ; and, we know that the Cause and the Effect are similar in nature — Milk, the cause is Milk in essence ; Curd, the effect, too, is Milk in essence.

Accordingly, the World, too as the Effect of Sacchidananda Brahman, is Sat (Fully Existent), Cit (Fully Consciousness) and Ananda (Fully Bliss).

That is why, according to our Indian view, finally and eternally, the Universe of Souls and

Matter, as the Effect, or Transformation of Ananda-svarup Brahman is itself “*Ananda*”, and “*Ananda*” alone.

Oh — what an exhilarating, exulting, enchanting “*Anandavarta*”—“Ananda Brahmeti Vyajanat, Anandhyava Khalvimani Bhutani Jayante. Anandena Jatani Jivanti, Anandam Prayantyabhi samvisantiti” (Jattiriya Upanisad 3.6)

“He came to know that Brahman is Bliss, All these beings on earth arise from Ananda, Bliss ; remain in Ananda or Bliss ; Go back to Ananda or Bliss ; That is — Sristi Sthiti Laya — Creation, Sustenance, Destruction are all from Ananda, Bliss — so full of Ananda or Bliss.

Can there be a better, greater, grander, sweeter “*Anandavarta*.” Message of Bliss than this ?

Sri Sri Ma Anandamayi Herself was the living embodiment of “*Ananda*” — true to Her Divine, Very Fitting Name.

We reverentially, gratefully, lovingly end with the Supreme Sublime, Soul-stirring Message of Sri Sri Ma Anandamayi :—

“Beyond bodily pleasures such as eating, sleeping, moving about and soon, lies Joy Supreme. Don’t you recite *Brahmanandam Parama-sukhadam* — ‘Absolute Bliss, Supreme Happiness. He is Happiness Itself. Happiness is His very essence. Earthly happiness has its opposite — sorrow. But where happiness is in its essential form (Ananda-Svarup), unconditioned, there the opposites — joy and misery — find no place ; Where solely *Sva Rasa* is, there can be no question of *arasa* (of the

sense of dryness, of emptiness, of anguish of God's absence'. He is the Fountain of Joy — Joy and Joy alone is His Being. A state exists in which there is only Bliss, Beatitude, Supreme Felicity. At your level, Joy has its opposites : you speak of the Joy of heaven and of the torments of hell. But where Eternal Bliss is, bliss in its own right cannot be expressed, it is entirely beyond words, THERE — What is ? What is not ? To speak means to float on the surface : What language can express that which is neither floating, nor diving deep ?” (“As the Flower Sheds its Fragrance” P. 30-31)

OM SANTI

ERRATA

Ma touches us : 2. in unity

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| Page | Line of the text | Printed as | Should be corrected as : |
|------|------------------|---|---|
| 43 | 14 | differences in per- taining cells by | differences in per- taining cells in |
| 44 | 17 | It is not a strong unifying | Is it not a strong unifying |
| | 20 | integral development. | integral development ? |
| 46 | 11 | to perceive quality | to perceive duality |
| 50 | 8 | integration, Unity | integration in Unity |
| 51 | last sentence | Because self ... Love of Ma | Because Self ... Love or Ma |

Experiences with My Guru, Paramahansa Yogananda

Sri Sri Daya Mata

President, Self-Realization Fellowship of America
and Yogoda Satsanga Society of India.

Every human heart craves love. And all forms of human love — that between parents and children, husband and wife, master and servant, friend and friend — come from one common fountainhead : God.

Every heart is also seeking happiness. It is the goal of life. One may say, "My goal is success in business," or, "My goal is to create beautiful music," but through the fulfilment of these specific desires what is it that we are hoping, even if only sub-consciously, to attain ? Happiness. The desire to be happy, to love and be loved, are the motivating forces behind all our activities and ambitions.

Where to find happiness ? The sages of India have said that God is ever-existing, ever-conscious, ever-new Bliss. They tell us that happiness we seek, the joy that will endure forever and never grow stale, is to be found in God. And where is He ? His divine image resides in every human being as the soul. We do not know the divine peace of soul-realization because we have turned our attention and our seeking toward things of this world. We should remember that the happiness

attainable on earth is conditional and fleeting. Only God's bliss is eternal.

We want love and joy, and in their purest form they can be found only in Him. But we seek everywhere else first. Only when we have passed through severe trials of life, seeing our dreams burst like bubbles and enduring much sorrow, do we begin to think of God ; then only do we start devoting a little time to worship — prayer or *puja* or the recitation of a *mantram*. But the time comes when such outer observances do not satisfy us. If the mind is wandering hither, repetition of *mantrams* or practice of *japa* fails to bring the response from God that the soul craves.

In America there is a fruit of great sweetness called "cherimoya." It is round, with a green skin ; the inside is a soft white pulp throughout which are large black seeds. I have described this fruit to you ; but do you actually know what a cherimoya is and how it tastes ? No, because you haven't seen or eaten the fruit ; you have only heard a description of it.

So it is with the Lord. Many saints and *rishis* have described their experience of God, and still, even after reading all their accounts, we have to say that we do not know Him. We *cannot* realize Him merely through the descriptions of others. We ourselves must experience the great state of ecstasy that comes when we are conscious of His presence. That experience comes only by prolonged and deep meditation.

The ordinary man is so busy with the worries and responsibilities of life that he knows no inner

peace. His mind is always busy with work and desires for worldly pleasures. He has never learned how to turn his mind to God in deep meditation. And even though he may set aside a little time each day to give his mind to the Lord and to find peace within, he fails to achieve success because he does not know how to meditate.

Techniques of meditation such as the *kriya yoga* given by Paramahansa Yogananda train and still the mind so that it becomes like a calm clear lake in which may be seen the mooned reflection of God. In this state the devotee sheds the delusion that he is the body and the mind, and realizes : "I am the immortal Self, made in the image of God." The more the devotee experiences of this state of great peace and ecstasy, the more he wants to remain in it. As he dives deeper he finds within a great well of perfect love, of bliss divine.

In *sadhana* a guru is necessary. The guru is one whose mind is always anchored and absorbed in the Cosmic Beloved. Whether he follows the path of *Raja, Jnana, Karma, or Bhakti Yoga*, the consciousness of a true guru is always one with God. All devotion offered to him by disciples he gives to the Lord. He directs the devotee's mind not to himself but to the Heavenly Father.

Such a one was my divine Guru, Paramahansa Yogananda. He wished that his disciples never become attached to or dependent on his personality. He always turned our thoughts to God, and trained us to keep our minds attuned night and day to Him. Our Gurudev wanted us to love and to seek

the Lord alone. Whenever he saw our minds becoming absorbed in anything external, he scolded us. He taught us to keep our minds always drunk with the thought of God, our lips always speaking of Him, our hearts ever singing to Him. In our Guru we had before us a true example of absorption in the Divine.

The last period of Guruji's life was lived in the unbroken ecstasy of God, or *nirbikalpa samadhi*, which began in June 1948. A few of us were privileged to be present at the time he entered this state. It was toward evening and he had called us to come to his room. He was sitting on a large chair and was just about to eat a mango. Suddenly his mind was sucked within in ecstasy and he remained all night in *samadhi*. Witnessing it was an amazing and tremendous experience. We had of course seen him in *samadhi* before, but during this particular experience of Gurudev's a great miracle occurred : he asked questions to the Divine Mother and then She used his voice to reply. Many predictions that the Divine Mother made through Guruji that night about world affairs and about the spread of the Self-Realization Fellowship message have since come to pass.

I had often been a "doubting Thomas," wanting definite proof of the existence of God. That night all doubt was removed forever. My consciousness was set afire with love and longing for the Divine Beloved whose voice we heard, whose love we felt through our blessed Guru.

After that *samadhi* Guruji told us : “I don’t know what Divine Mother will do with my life. Either She wants to take me away from this earth or She wants me to withdraw from organizational work and to remain in seclusion”. Guruji went to a retreat in the desert and from that time on he remained for the most part in seclusion, devoting himself to writing and meditation.

In the last week of February 1952 Guruji received word at the desert that he had been invited to speak in Los Angles at a reception for the Ambassador from India, Sri Binay R. Sen. Gurudev came to our headquarters in Los Angles on March 1st. On March 3rd we spent many hours preparing under Guruji’s directions special sweet-meats and curries for the Ambassador, who was to be a guest at Self-Realization Fellowship headquarters the following day.

On March 6th, the night before his *maha-samadhi*, I was walking down the hall with blessed Master. He stopped and sat by the picture of his guru, Swami Sri Yukteswarji of Serampore, and spoke so lovingly of that great soul who had guided his steps to God.

Then Gurudev said to me, “Do you realize that it is just a matter of hours before I leave this body ?” I said sadly, “Master, what will we do without you ? You are the diamond, we are only the setting, or ring. What is the ring without the beauty of the diamond ? What will we do without the diamond to shed its light on the world ?” Then came the answer from that great

bhakta : “Remember this : When I am gone, only love can take my place.”

Devotees should be absorbed night and day in that love. For lack of such love, the world has become full of miseries.

On the last day (March 7th), when I came into Master's room he was lying very quietly in his reclining chair. When I went over to him he said, “Please, I want no talking in my room today.” His mind was much withdrawn, absorbed in God. The whole room emanated a powerful divine vibration of peace and love. In the evening he went to the Biltmore Hotel where the reception for the Ambassador was to be held. That night Guruji spoke with such quite fervour of love for God that the whole audience was lifted to another plane of consciousness. Surely they had never before heard anyone speak so intimately of the Lord's presence.

Many years before, Master predicted, “When I depart from this body I will leave it speaking of God and my beloved India.” And so on this night our Guru's last words on earth were of God and India. He was quoting from his poem, *My India* ; “Where Ganges, woods, Himalayan caves, and men dream God — I am hallowed ; my body touched that sod.” And with this he lifted his eyes to the *kutastha* center and slowly slipped to the floor.

In an instant we were by his side. He had taught us to chant *Om* in his ear to bring him out of *samadhi*. So, although we knew this was no ordinary *samadhi*, we bent over our divine Guru

and chanted *Om* in his ear. As I did so I had a most marvellous experience. Suddenly a great peace and joy descended on me and I felt a tremendous spiritual force enter my body. The blessing received that night has never left me.

Such are the blessings of a God-realized guru. We should always strive to keep mental and spiritual attunement with guru. How? The scriptures of India tell you. Follow the *sadhana* outlined by the sage Patanjali — the eightfold path of Yoga. First comes *yama-niyama*, the spiritual and moral precepts all men must follow in order to lead a life in harmony with divine law. Then comes *asana* or right posture for meditation, with the spine held straight. Right *asana* is important so that the body does not distract the mind that is seeking to go Godward.

Then comes *pranayama*, life-force control, so that breath does not keep the consciousness tied to the body. Next interiorization of the mind or *pratyahara*, frees us from worldly distractions that reach us through the five senses. Then we are free for concentration and meditation (*dharana and dhyana*), which lead to *samadhi* or the super-conscious experience of oneness with God.

God has no favourites; He loves all equally. The sun shines equally on the charcoal and on the diamond, but the diamond receives and reflects the light. Most persons have a charcoal mentality; that is why they think God does not bless them. The love and blessings are there; man has only to receive. Through *bhakti* he can transform his

consciousness into a diamond mentality to receive and reflect fully the love and grace of God. Then he will have peace and fulfilment in his life. Just a little meditation and sincere love for our Divine Creator will bring peace into our hearts, and then world conditions will truly improve.

First we must give our hearts' devotion to the guru who awakens within us love for God. If we have that kind of devotion for guru, then we will have love for the Lord, we will know *how* to love Him.

The Cosmic Ruler has given us twenty-four hours each day. We waste much of this time. Can we not set apart some of it and give it to God alone? We say we have so many worries and responsibilities that we have no time for meditation. But what if God said that He had no time for us? All our so-called important engagements would have to be cancelled in a moment.

It is easy to find God through *bhakti*. No matter what we are doing, our mind should never wander away from Him. Talk to your Creator in the language of your heart. Remember there is only one Love that comes to us through various human forms. Just as the lover, no matter what activity he is engaged in, is thinking in the background of his mind of the beloved, be that way with God.

When difficulty comes, run to the feet of the Divine Beloved and pray: "Give me wisdom to see that this world is only a play. Teach me to be anchored in our changeless consciousness as

I behold the sorrows and joys of life." In this way keep the mind engrossed on that One alone.

Guruji wrote, "In waking, eating, working, dreaming, sleeping, serving, meditating, chanting, divinely loving, my soul constantly hums, unheard by any: God! God! God!" That is the way to perfect yourself in *bhakti*: be always absorbed in the thought of God—"My Beloved, my Beloved"—and in that consciousness perform all actions in this world.

Throughout the twenty-four hours abide in the awareness of the Presence of God. Then only can there be hope of Realization. Who can foresee at what moment He may choose to reveal Himself? This is why one must ever keep wide awake.

—Sri Sri Anandamayi Ma

Shraddhanjali to Prabhudutt Brahmachariji

Er. Girish Chandra

Readers would be aware of the fact that Shri Prabhudutt Brahmachariji of Allahabad attained Maha Samadhi on full moon day when people were celebrating Holi or Mahaprabhu's Janam Utsav this year. Sri Sri Anandamayi MA held him in great esteem and Brahmachariji also had a great respect and devotion for Sri MA. They used to attend religious functions jointly. It would not be wrong to say that he was one of the important members of Sri MA's spiritual team whose mission was to revive religious life among the people.

Around 1940, while Sri MA was staying in the Ashram of Brahmachariji at Jhusi (Allahabad), She saw a vision that there was blood around the body of respected Uria Baba at his Vrindaban Ashram. An inquiry was immediately made to find out the welfare of Uria Baba. It was revealed that at the same time and on the same date, one of the devotees of Uria Baba had attacked him with an axe resulting in his death.

About the year 1960, Brahmachariji went on an indefinite fast to protest against cow slaughter. Sri MA felt deeply concerned with his health and begged Brahmachariji to give up the fast but he did not agree with Her. The fast continued for more than sixty days.

His passing away has created a great void in the religious sphere which cannot be filled up by anybody else. Hindi speaking people came to know of the life and teachings of Mahaprabhu through 8 volumes written by him and published by Gita Press, Gorakhpur. There is an interesting prelude to his writing on Mahaprabhu. The late respected Hanuman Prasad Poddarji requested Brahmachariji to write about Mahaprabhu in Hindi and handed over literature available, which was mostly in the Bengali language. But a miracle took place when he prayed to Mahaprabhu to bless him for this project; Mahaprabhu himself appeared before him and told him to lock all the books in an almirah and that scenes of His earthly Leela will unfold themselves in detail and He had only to take the pen and paper. Brahmachariji performed a monumental work by writing these 8 volumes. It reminds me of a similar example of prophet Mohamed writing the Holy Quran as revealed to him.

Brahmachariji has written 125 volumes of "Bhagwati Katha" in Hindi besides many more books. It is difficult to imagine how so much writing he could do.

Brahmachariji was not only a great author and a religious leader but a Mahatma in real sense of the term. With these words, I offer my respectful Shraddhanjali at his lotus feet.

Nam Yajna

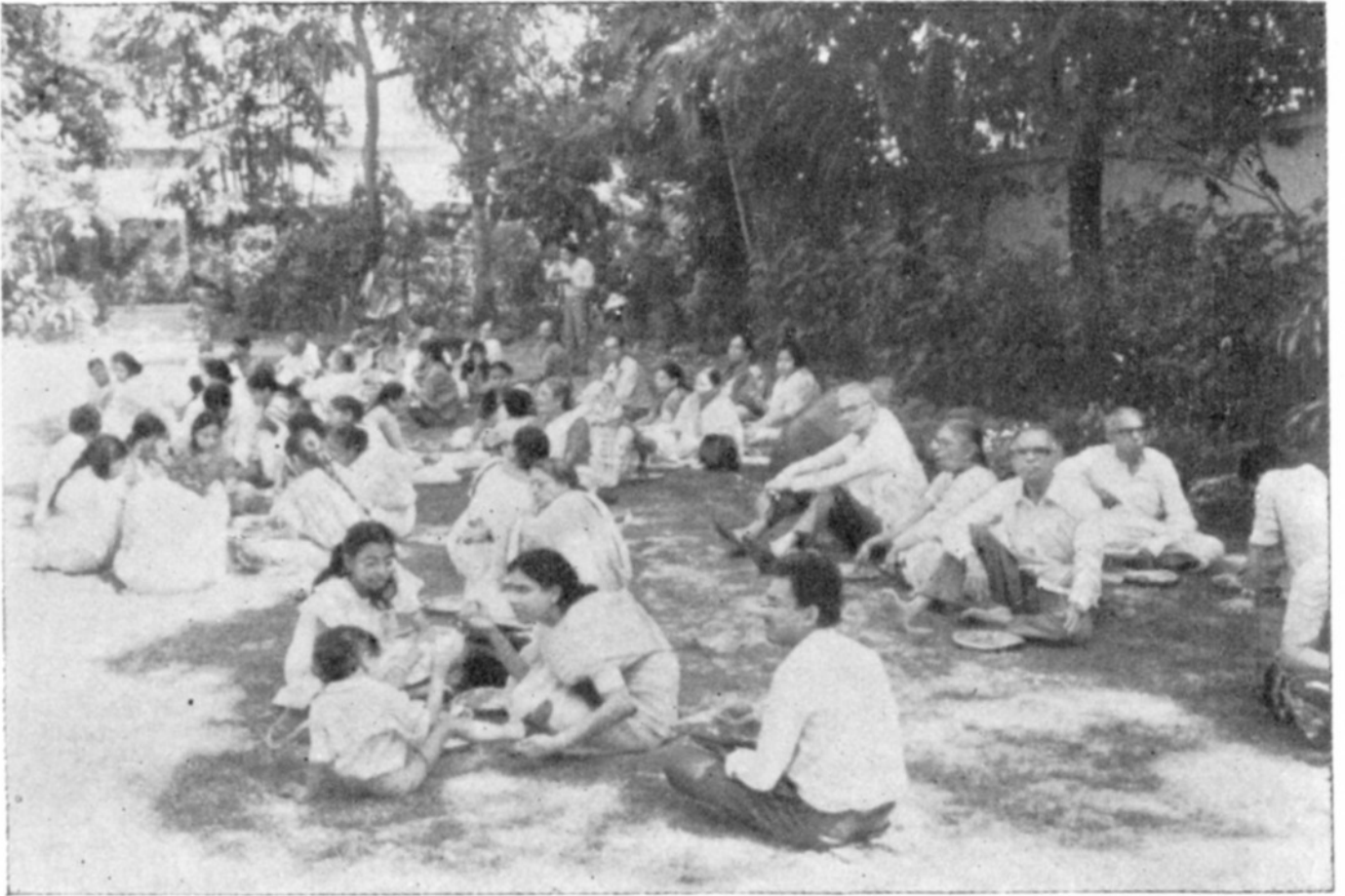
Calcutta : The head office of Shree Shree Anandamayee Charitable Society celebrated its Annual Festival at its own office at Matri-Mandir, 57/1, Ballygunge Circular Road, Calcutta-700019 by arranging *Shree Shree Sampat Sat Chandi Path* with Puja of Shree Shree Chandika from 12-3-90 to 18-3-90 — daily between 7-30 a.m. and 12 noon and between 2-30 p.m. and 6-30 p.m. *Shree Shree Sat-Chandi Path* was carried out by ten (10) reputed pundits uninterruptedly. At the conclusion of the path on 18-3-90, a grand *YAGNA* was performed on the following day — on 19-3-90 with *Purnahuti* with special Pujas and Bhog-offerings. The function was patronised financially by the treasurer of the Charitable Society itself — Sri Amar Kumar Jalan who was personally present in the function with members of his family.

On 18-3-90 — *Adhibus* for the *Annual Nam-Sankirtan* of the Charitable Society was started by the devotees of our Pujya MA in the evening and on the next day — on 19-3-90 — the Nam-Kirtan was resumed at 6 a.m. and the same had continued un-interruptedly by hundreds of devotees, till about 9 p. m. Swami Tanmoyanandaji and Kumari Chhabi Banerjee and party had also participated in the Kirtan on both the days and charmed the audience with their melodious singings as usual.

During the day of this annual festival of the Society eleven *Kumaries* and one *Batuk* were worshipped with special bhog and arati as per rituals and were offered clothings and other presents on the line indicated by our MA. In the morning the special pujas of Sriman NARAYAN, Shree Shree Ma, Shree Shree Sitaramdas Onkarnathji were performed with *Malsa-bhog for Mahaprabhuji*. The *Nam-Yagna* was concluded after a *Nagar-Parikrama* led by hundreds of devout devotees singing Kirtan in profound ecstasy. During the day, not less than 3000 devotees had assembled who had participated in such big function and were all entertained with prasad. By Ma's grace which everyone felt in abundance, the function was a grand success indeed !

To associate with pilgrims on the path of Self-realization means to open oneself to good sense, to right discrimination. But taking a wrong path leads to distraction and restlessness.

—Sri Sri Ma Anandamayi



Section of devotees enjoying Prasad in the lawn of Matri-Mandir



Kumari puja (11 Kumaris & one Batuk) on 19.3.90 in Matri-Mandir



Kumari puja & Batuk puja on 19.3.90 with Sw. Chinmoyananda Giri



Devotees around the Special Mandap where 8-day long
Shree Shree Sat-chandi concluded on 19.3.90

Ashram News

Kankhal :

On 14th January, 1990, the auspicious day of *Pous Sankranti*, special worships and chanting of devotional songs were offered in the sublime temple of Sri Sri Ma.

On 31st January, 1990, Wednesday, Shri Shri Saraswati Mata was worshipped with usual sincerity. The goddess of speech (Bani) was hymned. Sri Sri Ma, the incarnation of Vak Devi was also worshipped with sixteen articles (Shorasha-Upachars). Special offering of food was arranged.

On 23rd February, 1990, Friday, sublime Shivaratri Vrata was celebrated like every year by devotees residing in the Ashram and visitors from outside. The Ashram courtyard became clamorous by *Pujas* of every three hours (*prahars*), offered to *Shiva* (God) with chanting of hymns.

On 11th March, 1990, Sunday, *Dol Purnima* was celebrated by Satyanarayan Vrata, washing and installation of sacred footwears of Ma in the Ananda Jyoti Pitham Temple, worships with 16 articles, offering of *abeer* to all the holy images of the Ashram and special ceremonious washing of *Narayan Shila* and distribution of *prasad*.

This year, by special courteous invitation of Raja Sahib of Gondal (Gujarat), a few *monks*, *brahmacharies* and *brahmacharinies* went to Gujarat

area on the occasion of Saraswati Puja and Shivaratri and celebrated these festivals with much grandeur.

Ranchi :

On the occasion of Pous-Sankranti, special *Satsang* (discourses on the Reality) was arranged and attending devotees were entertained with traditional cake (*pitha*) *prasad*.

Like every other years, *puja* of *Devi Saraswati* was celebrated with grandeur. Hundreds of devotees offered handful of flowers (*pushpanjali*) on the feet of the Divine Mother. By chanting devotional hymn to Ma, the Puja-hall became joy-permeated.

Shiva-Chaturdasi was celebrated at night by offering *puja* in four *prahars* (3-hourly units of time). The first *prahar* was attended by largest number of devotees.

On the occasion of *Dol Purnima* devotees congregated to offer *abeer* and flower to the feet of Shri Krishna. Fruits and sweets were distributed after *puja*.

Every second Sunday of the month, some local devotees organize in their own houses with friends and neighbours, chanting of Ma's name. On the third Sunday devotees gather in the Ashram to join the chanting of Ma's name. Akhandā Ramayana is read on every first Sunday.

Varanasi :

On 14th January, 1990, *Pous-Sankranti* was celebrated in the Ashram, by Nam-Kirtan from dawn

to dusk. After sunset in a solemn and auspicious time, the place of *Yajna*, temples of Annapurna and Gopal, were peregrinated (walked around in *parikrama*) along with chanting of Kirtan. The Kirtan was concluded in front of the *Yajna-shala*. Simultaneously, the daughters of Kanyapeeth were singing a hymn addressing the God of Yajna, *Varuna, Asi and Ganga rivers, Maheshwara* and Ma Anandamayi. This hymn brought about an inexpressible divinely sombre atmosphere.

On 31st January, 1990, Saraswati Puja was celebrated in the Kanyapeeth Hall. On 5th February, 1990, a special meeting was organized, summoned by Sj. Bibhuti Narayan Sinha (King of Kashi) at his own initiative in the Kanyapeeth. Sri Gobinda Narayanji, President of the Sangha was also present. This meeting discussed the various aspects of Kanyapeeth.

On 9th February, 1990, the *Maghi-purnima* day, Shri Shri Satyanarayan Puja was performed in the Chandi temple of the Ashram.

On 13th February, 1990, (Maghi Sankranti), which was the Birth-tithi of Sri Gurupriya Didi was celebrated solemnly by observing *Samyam Vrata*. "How would we celebrate the Birth-tithi of Didi?" — On this question, Ma replied, "The life of Didi was that of self-restraint (Samyam). You should therefore observe Samyam on that day. As a continuation of the birth-day celebration of Didi, annual festivity of Kanyapeeth was arranged on 18th February. The function was presided over by the Naresh (King) of Kashi (Shri Bibhuti

Narayan Sinha). The most respected 1008 Swami Chidananda Saraswati Maharaj, President, Dibya Jiban Sangha, was the Chief Guest. He also came of his own. He came to Varanasi on 17th and left for Bombay by 19th evening. The Annual function of Kanyapeeth was celebrated very nicely. The present girls of Kanyapeeth are from different corners of India — West Bengal, Bihar, Punjab, Uttar Pradesh, Madhya Pradesh, Orissa etc. The function of this year, therefore, accommodated different languages, i.e. Sanskrit, Bengali, English, Nepali, Tamil, Hindi etc. Poems and Stotras were recited in different languages. Songs and debates were presented. The girls proved their efficiency in each of the programmes. At the last phase of the function, an article written by Brahma-
charini Dr. Gunita Das was read. It was full of deep respect to Ma. On hearing this, everyone became deeply absorbed in a divine feeling. The report of Kanyapeeth was read in the meeting and rewards were presented by Swami Chidanandaji.

We inform with great pleasure that from this year, for the benefit of the students, particularly Bengali girls, facility for appearing in examination in Bengali, through “Akhil Banga Sahitya Sammelan” has been added to those under the Sanskrit University. All candidates this year, have passed in the first division, in these examinations. The girl candidates of Kanyapeeth, appearing in the examination of Music under “Prayag Sangeet Samiti” have also passed with special credit. Additionally, a diploma course in Sewing, spon-

sored by Usha Sewing has been arranged. For the Nepali girls, we are trying to arrange learning of Nepali. Students of Kanyapeeth have secured a good number of rewards in various examinations and competitions. Good debaters and participants in debates, have received "Gopinath Kaviraj Smriti Puraskar".

A separate fund has been opened for rewarding girls. Many devotees of Ma have donated to this fund. A reward has been declared, in memory of Late Brahmacharini Gouri Banerji. This has already been partly funded by her elder sister. Late Gouri Banerji was our pride. She stood first in the Acharya Examination in Philosophy in 1980, for which the University offered her a Gold Medal. Previously also a Gold Medal was secured by Brahmacharini Minati Choudhury for her success on Acharya Examination on Vedanta. All these are due to Ma's grace.

In memory of Late Tulasi Chakraborty, who set an unparrallel example of selfless service in Kanyapeeth, "Brahmacharini Tulasi Adarsha Seva Puraskar" was announced in the function.

After the distribution of prizes, distinguished scholars of Varanasi, delivered lectures. The Nireekshak of Sanskrit Pathshala, who came to audit, attended the function. He was charmed by the students' command on Sanskrit, particularly Sanskrit pronunciation, which he praised very much. He said further, "I am astonished why Kanyapeeth has not yet been placed in the A class Institutes. It should have been regarded as a class A organ

from the beginning". In his speech he declared that he will try his best to place Kanyapeeth in A category. He requested Raja Saheb also to send a prayer to authorities in favour of Kanyapeeth. All devotees were charmed by the speech, for the Auditor's affection to Kanyapeeth and his deep regard to Ma. But the King stood up and declared loudly and proudly that Kanyapeeth of Ma will never send any prayer to anyone. If it has to pray, it will pray to the feet of Ma only. This lecture also created a devotional sentiment in the audience. Their faces became bright and the eyes full of tear. The Naresh (King) was accompanied by Shri Maharajkumar and two Rajkumaris. The function ended with a prayer song. The elder Rajkumari declared that she would distribute sweets to the girls of Kanyapeeth.

On 20th February, *Shiva-ratri Vrata* was observed by Ashramites and local devotees, by fasting and bathing in Ganga, *Puja* in every *prahar*, throughout the whole night, *Stava*, *Kirtan* etc.

On 11th March on the occasion of *Dol-Purnima*, *abeer* was offered to Gopal, followed by washing ceremony, and *puja* with 16 items (upachars).

Bangalore (Karnatak)

Sri Sri Ma Anandamayee Bhagavath Bhavan at Bangalore, observed all evening functions like previous months. Every evening at 6 p.m. Satsang and Bhajan were performed during January, February and March. Discourses on Gita and Sanskrit classes were held on every Saturday and

Sunday. A special function on Sunday, 7th January 1990, was held for Geethaa Jayanthi from morning till evening.

Bhimpura

His Excellency, Governor of Gujarat State, Shri R. K. Trivedi, visited Bhimpura Ashram on Thursday, 31st August, 1989 at 10 a.m. He was accompanied by Collector of Baroda, District Development Officer, Chief Engineer, Chief Conservator of Forests, and various other senior Government officials.

Shri Trivediji laid the foundation stone for the construction of the new guest house on the banks of Narmada river within the Ashram premises. He also planted a number of holy trees for the Panchavati in the Ashram premises.

Detailed discussions took place on the various measures to be taken for the prevention of erosion of land of the Ashram located on the river bank. Shri Trivediji took keen interest in emphasising the need for immediate action by the State Government authorities. Intensive drive has also been taken up for planting various trees in the Ashram land which will also help in preventing further erosion of land during the floods in the river.

A nursery has also been planned out. With the plantation of various trees, the Ashram premises will not only be cool during summer, but an ideal atmosphere is being created in the Ashram.

Obituary

Binapani Debi, an old devotee of Sri Sri Ma, wife of Late Naresh Chandra Mukherji and mother of Bhabanidi, left this world in an elevated consciousness and surely got a place on the feet of Ma on 6th March, 1990.

Before starting of Kalkaji Ashram of Delhi, a temporary Ashram of Sri Sri Ma was being maintained for six months in the house of Late Naresh Da, prideless, silent server, ever smiling Binadi was loved by all devotees of Ma. We pray for further devotion of her soul and peace in the mind of her family members.

How can one be a human being without fortitude? To attain to Truth one has to endure all hardships, ever abiding in patience. It is the obstacles that give birth to patience.

—Sri Sri Ma Anandamayi
