

---

---

The path which the Guru has pointed out, that path you must try to follow. Do not stay idle ; make an effort to go forward. And if you like to work, do it in the spirit that everything is an expression of THAT. Service may be of the country, of one's wife as the presiding goddess of the home, of one's children as Gopala and Kumari, of one's husband as the Lord — for it is the One who appears in many quises. Do not pass your time merely with eating and sleeping. The invaluable boon of human birth must not be wasted in vain thought. Dwelling no longer in the traveller's inn (*dharamsala*), make an attempt to go to your own real Home.

—Sri Sri Ma Anandamayi

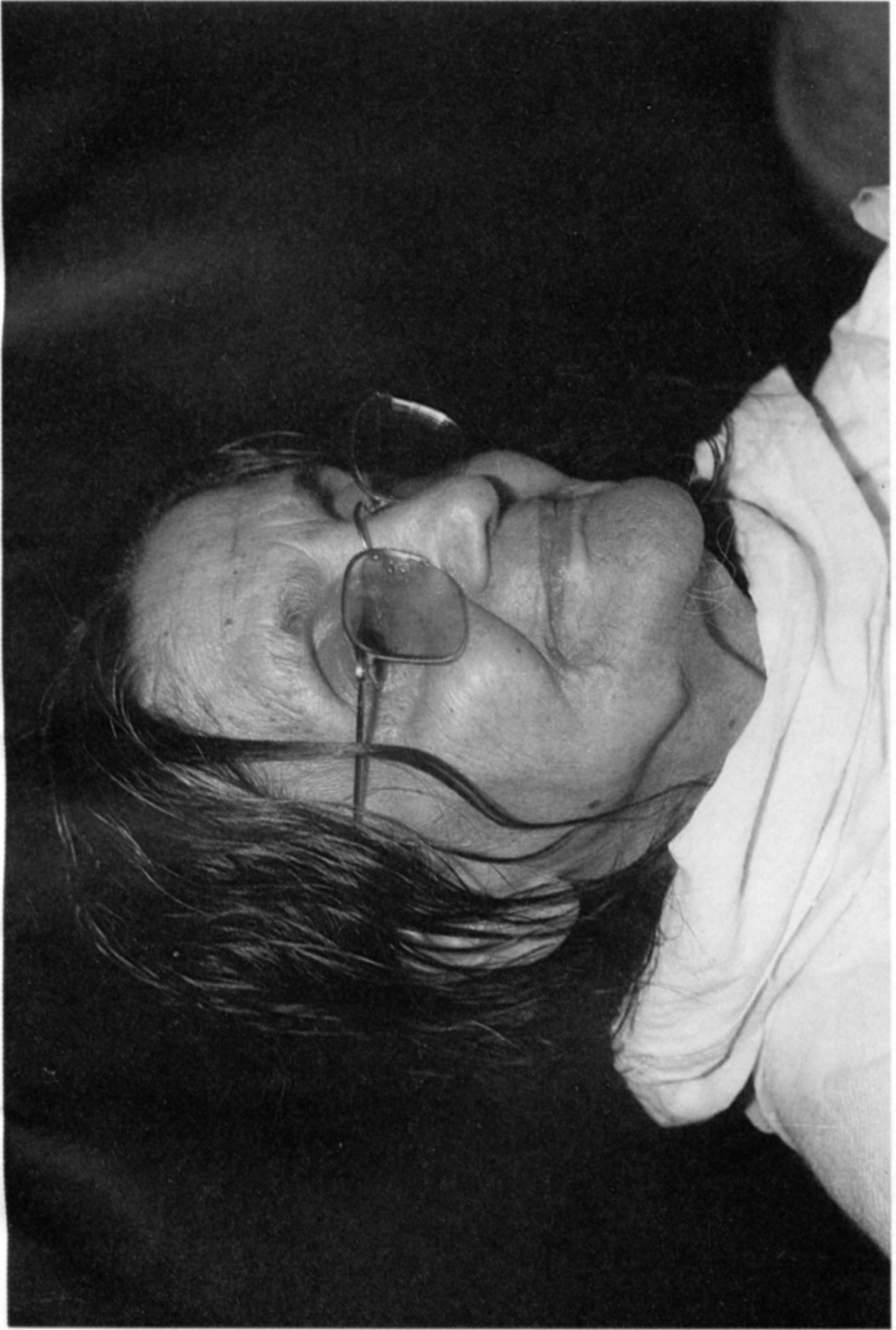
*By Courtesy of :*

**The Asiatic Oxygen & Acetylene Co. Ltd.**

Regd. Office : 8, B. B. D. Bag (East)

Calcutta-700 001

Phone : 204241/204247/204259/205115



# ĀNANDA VĀRTĀ

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

Vol. XXXVII

JULY, 1990

No. 3

## CONTENTS

1. Sri Sri Ma's Utterances ... 185-189
2. In Association with Sri Sri Ma  
Anandamayee—Amulya Datta Gupta ... 190-204
3. Meditation : The Art of Holistic Living  
—Dr. K.M.P. Mohamed Cassim ... 205-216
4. To fill the Jejune mind of ages fecundate  
bare—Smt. Swati Bhattacharjee ... 217-219
5. How Ma guides her devotees  
—Dr. Baren Guha Roy ... 220-229
6. The immense—Nihar Ranjan Chakraborty ... 230
7. Sri Sri Ma Anandamayi and My Life  
—Dr. Taraprosad Chattopadhyay ... 231-236
8. Mother Anandamayi—  
Mahamahopadhyaya Gopinath Kaviraj ... 237-258
9. Ma touches us : 4. In Moral Education—  
Smt. Chhaya Datta and Dr. P. C. Datta ... 259-268
10. Ashram News ... 269-275
11. Obituary ... 276

## PROGRAMME

*July—November, 1990*

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

29th July, 12th Sraban, Sunday—

Death Anniversary of Sri Sri 1008 Swami  
Muktananda Giriji.

1st August, 15th Sraban, Wednesday—

Jhulan Ekadasi.

3rd August, 17th Sraban, Friday—

Death Anniversary of Sri Sri 1008 Swami  
Maunananda Parbat Maharaj—Jhulan  
Dwadasi.

6th August, 20th Sraban, Monday—Jhulan Purnima

6th August, 20th Sraban, Monday—

Lunar Eclipse, Churamoni Yog.

7th August, 21st Sraban, Tuesday—Rakhi Purnima.

13th August, 27th Sraban, Monday—Janmastami.

27th August, 10th Bhadra, Monday—

Death Anniversary of Sri Sri 1008 Swami  
Gurupriyananda Giriji.

28th August, 11th Bhadra, Tuesday—Radhastami.

18th September, 1st Aswin, Tuesday—Mahalaya.

25th-29th September, 8-12th Aswin—

Sri Sri Durga Puja.

3rd October, 16th Aswin, Wednesday—

Sri Sri Lakshmi Puja.

17th October, 30th Aswin, Wednesday—

Sri Sri Shyama Puja.

19th October, 1st Kartick, Friday—Sri Sri Annakut.

27th Oct.-2nd Nov.—9th-15th Kartick—

Samyam Saptaha.

## Sri Sri Ma's Utterances

During a conversation Ma once said, "Look, so long as there is a wound inside the body, the burning sensation persists. The wound is the feeling of want. Again, it so happens that there is no pain but the wound is getting deeper. Those are even worse conditions. While there is the sensation of pain, it is a slightly better condition. If there is pain, only then effort can also be made for its alleviation."

\* \* \*

Sadhu Singh, a devotee from Punjab, said to Ma, "Ma, a saint in Hardwar said that there is no need for *puja*, *path*, etc. Just if the mind is turned away from its objects, knowledge comes automatically. I could not believe it fully, hence I decided to seek clarification from Mataji about it."

Ma replied, "Look, all those things said by different persons standing on different rungs of the staircase are correct, for a person will of course say only what he is seeing from his particular point of view. The same thing does not apply to all. Advice given without taking into consideration the individual differences of the listeners leads to harmful consequences. Verily it is in order to turn the mind away from sense objects that *sadhan*, *bhajan*, *puja*, *path*, etc. are performed. But if a person does not

need to perform these acts, it should be concluded that these acts were already done by him in the past. No one can reach the top of a tree by jumping."

Sadhu Singh said, "The *sadhu* of Hardwar also said that enlightenment can be attained only by reading scriptures ; there is no need of a Guru. Again, they raised also the question : even if a tiger or a snake approaches a *Brahmajnani*, why must he kill it ? He said that it would be foolish not to kill it. It is necessary to protect the body ; hence it is also necessary to kill snakes, tigers, etc."

Ma said, "As regards the statement that knowledge is acquired also by reading scriptures, I shall say that there also one takes shelter of the Guru. The scripture is also a Guru ; that is to say, the person who has written the book, he himself becomes the Guru. And, if one becomes a *Brahmajnani*, he will not be a *Brahmajnani*, merely with the knowledge of his own body, he will have the knowledge that he himself is everywhere, including everything. Therefore, where is the question of killing or not killing ? Who kills whom ? And even if he kills — do you know how the killing is ? It is like hurting one's own body with one's own nails — there is only One for him ; where is the second ? It is not with the desire to kill that he kills. There is no question of a *Brahmajnani* having any desire for committing violence. Who will harm whom ? Hence there is no such thing."

In Vrindavan, Ma uttered the following words one day, "Just as it is true that as soon as you have completed all your duties, *Kripa* (grace) gets manifested automatically, similarly, *ahaituki kripa* (unmerited grace) is also true; it cannot be said why it happens. No question regarding any cause ever makes any sense there; — it is His nature, His *lila*; He is doing *Kripa* in that manner also — whatever mode of manifestation comes at whatever moment. He Himself exists also as the Observer; hence there cannot be any blemish of partiality in Him. Creation is beginning-less, *Karma* also is without a beginning. Why did such a difference come into existence in the creation? Who will reply? It is His *lila* — this is the only reply."

As regards *Kripa*, Ma said, "If you see anything like *Kripa* manifested in this body, you should know that *that* also is being manifested by itself. Just as if you go near fire, you will automatically feel the heat, similarly, if you find anything like *Kripa* etc. manifested in this body, — it is also like that! Otherwise there is absolutely nothing in this person like the deliberation such as 'I shall do *Kripa*'. There is absolutely no conflict of desire and aversion."

In the midst of a chat, Ma had once said, "Bestowal of *ahaituki Kripa* (unaccounted - for grace) is also there. Why does it happen? —

there is no reply to this 'why'. All those things found expression through this body."

On hearing these words of Ma, someone queried, "Well, Ma, is it that even in small, ordinary matters, there is no exertion of positive or negative will on your part?"

Ma said, "Absolutely none. All these comings and goings — you know how they are like? Even if you see a wish expressed — that also you should know as occurring automatically. It is not like the wishes of yours; it is like a piece of paper being wafted along by a draught of wind. All that is needed is taking place at the right moment." After saying this, Ma added, "Look Baba, what shall I do? Just as people vomit when they feel like vomiting, it is also like that! A comparison cannot cover all aspects. Desire, aversion, reflection, intellection or concern for what others would say, none of these things can persist in the presence of these *bhava*. Just what is to happen is happening."

\* \* \*

Once a person inquired of Ma, "Ma, if the mind does not conceive of any form, shall I contemplate the void?"

Ma said, "The void also is after all a form. All right, if you like you may sit still and contemplate only the form of variety. Afterwards, you will see that the thought of nothingness has also disappeared."

\* \* \*



Once upon a time, while people were making merry in a greatly joyous festive mood with Ma at the centre in the Birla temple, a question was raised as to why no particular change is noticed in persons even after they have stayed in association with Ma. Ma commented, "But is there any association really availed? Does one get associated only by coming close? Or is it being in association if one just hears one or two words? That kind of association is being availed even by mosquitoes and flies."

One day, during a conversation, Ma said, "Regarding the advice that 'name' should be repeated rhythmically with each and every breath, that one should fix attention in the process of breathing, — you know what the matter is? The breath is in fact the air and the air is all pervasive; hence by keeping one's attention riveted to it, it is possible that this kind of attitude (the oneness of mind, breath and air) also acquires all-pervasiveness. Such ancillary courses of discipline should be undertaken. The heart gets purified by that alone. In the movement of air, various modes of the mind move about like waves. You know what they are? They are deep-seated attachments and desires. That movement has to be quieted. By whatever means, so long as you do not become one-pointed in mind, rising from the multi-pointed state, you will not be able to get in touch with the One who is the undivided whole."

---

# In Association with Sri Sri Ma Anandamayee

Sri Amulya Kumar Datta Gupta

(Translated from Bengali)

(Continued from previous issue)

**Wednesday 17-4-46**

Today Sri Ma returned to Dhaka after nearly a year. It was originally fixed that Sri Ma would visit Behrampore during Dol Purnima, but she was at that time visiting Haribaba at his Budain Ashram. The place of Haribaba's Ashram was termed "Bandh (a barrier)". It was learnt from the local people that the whole of Budain district was once practically inundated by the floods of the Ganga water. There was no end to the distress of the local people. Because due to there recurring floods they could not protect their crops etc. Haribaba, without taking recourse to any Govt. help, had utilised the local manpower to build this huge Dam (Bandh). It was a few miles long ! Haribaba's Ashram was situated on top of the Dam.

Anyhow, due to Haribaba's intense desire, Sri Ma was visiting Bandh during Dol Jatra. At the conclusion of the festival, Haribaba, accompanied by a few of his disciples and devotees had visited Behrampore. In Sri Ma's presence this year her devotees had arranged for Basanti Puja at

---

Behrampore, from where Sri Ma had arrived at Dhaka via Nabadweep and Calcutta.

To welcome Sri Ma we were present at Dhaka station. Srijukta Surendra Banerjee was waiting at the station with two motor cars. When Sri Ma and Haribaba reached the station, they were brought by car to the Ashram. The rest of us arrived at the Ashram by rickshaw or *hackney-carriage*. On arriving at the Ashram, we saw Sri Ma was sitting in the "Nam ghar". The girls were singing kirtan. It started raining after a while accompanied by a breeze. Gradually the rain and wind increased in dimension. At the end both were so strong that we could hardly remain in the "Nam ghar". On seeing all this, Ma burst into a whole-hearted laughter. The wind abated after a while but it continued to rain heavily. Sri Ma said laughingly, "When it was raining and blowing in limited proportions, I thought this would not last long, but simultaneously with the thought, it started blowing hard. Then I was compelled to exclaim, "Stop stop now, sufficient unto the day it is already!" We all started laughing at Ma's words.

When the rain abated somewhat, Sri Ma left the "Nam ghar", and went to check what arrangements were being made for the assembly of visiting Sadhus. I accompanied her with an umbrella.

In order to prepare for Ma's visit, a new room had been built with straw roof, by a military contractor. First of all Ma visited this room. Srijukta Sitaram Baba and his disciples had occupied the room. Sri Ma requested him to change into a better

accommodation, but Sitaram Baba expressed his desire to continue to occupy the room. Sleeping cots were brought for them. Sri Ma sat on one of these, and conversed with them for a while. Ma praised the Ashram site and said, "Once upon a time, sadhus carried out very stringent Tapasya in this place, and I have heard some of them came from your area (i.e. village of Sitaram Baba). Sitaram Baba praised the singing of kirtan by the girls and said, "I never realised before that Bengali girls could sing Ram Nam so beautifully". Ma replied, "Yes, the ladies here can sing kirtan very well. Then menfolk can also sing, but not to that extent."

### **Shri Haribaba**

After saying all this, Ma went and stood on the veranda of the Smriti Mandir. By that time the rain had stopped. Because of the impending arrival of Haribaba, the Ashram had been thoroughly cleaned under Sri Ma's instructions. Ma expressed her pleasure at the way the premises had been cleaned. Ma said, "When this body comes to this Ashram, it does not matter whether or not you clean the premises, because this body does not have any approval or disapproval, but Haribaba cannot approve anything dirty. His own Ashram is always thoroughly clean. If he sees any dirt anywhere, he himself starts cleaning it. And all his work is time-bound. On the top of the Bandh there are two big hall rooms. In one of them there is constant Satsang, i.e., during

---

most of the day there is some kind of religious discussion in it. This may be reading of religious texts, or discussions on religious subjects or the singing of kirtan. Haribaba himself at certain fixed times takes part in these discussions, but as soon as this is finished he goes inside his room and shut the door. Nobody sees him engaged in any useless talk or work. He is always engaged in work dedicated to God, or thoughts about God."

I had seen Haribaba only once at the station, but on arriving at the Ashram, I had not seen him any more. I was told he was behind shut doors in his room. During the 3 or 4 days he was in the Ashram, nobody had any opportunity of discussing anything with him. He used to come to the "Nam ghar" only during religious discussion, otherwise he used to keep to his room behind shut doors.

In appearance Haribaba was tall and of a pleasant disposition. His sights were always fixed towards his feet. His age appeared to be 60 years old or just above. In spite of his age, he did not show it during his kirtan. During these, one used to be amazed by the way he used to jump about, and sound the kartal or kansa with all his might. There was another thing special about his kirtan, in that he used to sing with all the limbs of his body.

I learnt from Khukunididi that he hailed from the Punjab, had studied to be a doctor, and was a Brahmachari from birth. Usually people from the

Punjab, know very little of the Bengali Vaishnab Samaj, but Haribaba was a devotee and worshipper of Sri Sri Gouranga Deva. I also learnt that his knowledge and learning about Sri Chaitanya Deva were extraordinary. He used to live at Bandh at most times. He had met Sri Ma previously. Didi added that when Haribaba met a secret Mahatma in the Punjab and requested his advice about meeting Sri Ma, the Mahatma had advised him to bow at the feet of Sri Ma. From then onwards he was keen to meet Sri Ma, but his devotees and disciples were adverse to releasing him. This time he had ignored all their advice and requests, and had come to Sri Ma, and had made it clear he would remain with her for some days. But even after arriving here he had not found his peace of mind. Moreover, he had declared to Didi that "I have come here to serve Sri Ma, but Ma had not allowed me such an opportunity, on the other hand, Ma had shown the utmost consideration, so I cannot stay here much longer."

As we wished to return to Ma at night, we returned home soon after dusk. I returned to the Ashram at about 11 p.m. My relative Sriman Jatin (Majumdar), remained sleeping at his house. Even after arriving at the Ashram, I did not get much opportunity of speaking with Ma. Before departing, when my friend Manomohan (Ghosh) and I went to do our pranams to Ma, She enquired about Jatin and told us, "You can return and sleep in your respective quarters tonight. It has become cold due to rain, so it will not be prudent to remain

---

in the Ashram.” We did our pranams to Ma and returned to our respective quarters.

### **Thursday, 5th Vaisakh**

At 9 a.m. Ma went along to Shahbagh with Haribaba and others. They were shown the ‘Jhau trees’ which had assumed the smell of Sandalwood. They were quiet amused at seeing this. Haribaba said that he had noticed Jhau trees like this in the Punjab, but they had assumed no smell like this. Khukunididi informed him “Ma had declared that here (i.e. at Shahbagh) due to the various kirtan and other holy discussions that had previously taken place, the Jhau trees had assumed the smell of Sandalwood. Amulyadada had asked Ma why other similar trees at Shahbagh had not acquired the smell. In reply Ma had informed me that just as all human beings were incapable of acquiring the same feelings, the same idea was extended to trees. Therefore, some trees had been affected, but othoss had not.”

From here we went along to the tomb of the Arabian Fakir. Sri Ma went along with all there present to sit inside the room attached to the tomb. There was a Maulavi present. Today being Thursday, he had come along to burn some incense at the tomb. A discussion therefore took place on how Ma had actually seen the Fakir, and, had recited the Namaz. The Maulavi Sahib there also recited the stories relevant to the time the Arabian Fakir existed. He said “Previously there used to be a forest at this side of the garden. One day the

Nawab Sahib, on visiting this locality, beheld the Fakir riding on the back of a tiger. As soon as the Fakir caught sight of the Nawab Bahadur, without giving him any opportunity of saying anything, Fakir Sahib said "Go and see who is present near the gate of the garden." The Nawab at once went to the gate, but saw nobody there. On returning he saw there was no tiger nor Fakir present; presumed only a man lying under a white sheet. When he lifted the sheet, there was no human being there except the sheet itself. He was very surprised at seeing this, and thereupon realising that some Mahatma must be buried at that place, he ordered a tomb to be built there. In actual fact there was no proof that a Fakir had lived there, and had a tomb on the spot."

The Depot Commissioner of Pioneer Corps Srijukta Jamini Mohan Chatterjee still lived at Shahbagh. He had secured a posting to Cooch Behar, but because Sri Ma had arrived at Dhaka, and he wanted to meet her, he was still abiding at Shahbagh. He invited Ma to his home, and celebrated the occasion by giving her Bhog and the singing of kirtan.

Sri Ma went from Shahbagh to Siddheswari Ashram. The history of the Ashram was recounted to Haribaba. The oil painting of Sambarban Maharaj and other important articles were shown to him. From Siddheswari Sri Ma returned to the Ashram. There was Ramayana song in the afternoon. Two brothers who were the main singers had accompanied Sri Ma, it was they who sang.



I have heard of their splendid reputation in Calcutta. Here also they sang very well.

### **Friday, 6th Vaisakh**

This morning Ma took Haribaba along to the Dhakeswari temple. It had been Haribaba's desire to see everything in Dhaka that was worth seeing. That is why Ma was going round everywhere with him. In the afternoon there was again Ramayana song. All day Nam-kirtan etc. were being scrupulously maintained.

The devotees that had accompanied Haribaba were accomplished in staging small plays as well. These are called "Lila". Sri Ma had declared that for the staging of the plays, there were no elaborate dress necessary, nor was there a fixed time or place for this. Suppose Haribaba was proceeding somewhere with his devotees, and happened to sit under a tree for some rest, a Lila was then and there staged. It was the sole object of the devotees to afford some engagement and relief to Haribaba, who was a very serious-minded person. If they could once make him smile a little by their plays, they would consider their labours spent not in vain.

### **The play acting of Haribaba's devotees**

Today at 9 p.m. the "Lila" started. The synopsis of the story was the following :

A Guru had arrived at his disciple named Dhanya's house. On arrival he had commenced the puja of his Shalgram Shila. Dhanya was a 'Goala' by caste and knew nothing of the pujas.

But having noticed his Guru's performance of pujas, he also became very keen to worship God in this way. The Guru first of all tried to dissuade him from performing these rites preserved for Brahmin's only. But seeing him adamant, he gave his disciple a piece of stone and said, "Take this, here is your God. You must bathe him, offer him cooked food, and after your God had partaken of it, you can eat some prasād", saying this the Guru departed.

Then Dhanya in great joy started his puja from next morning. He bathed the piece of stone and offering him a piece of chapati explored him again and again to partake of it. But his God ignored it eating. Seeing this Dhanya became very sad. He exclaimed, "Oh God, when my Guru offers you Bhog, you gobble it up quite quickly, why can't you do so now? If you do not eat, neither shall I partake of anything". But there seemed to be no response from his God. Therefore he bound his God inside his pugree, and went along his normal work. As his normal work. As his God had remained hungry, neither did he eat anything. The next day was the same. In this way he fasted for 7 (seven) successive days. Thereupon, on realising his devotion and earnest desire to serve, God became visible to him. At this, Dhanya's joy knew no bounds. He served meals to his Lord, exchanged lots of stories with him, and when he learnt that God would himself share in his work, he put him to driving his bullocks and till his fields. His God did likewise.

After some days had elapsed there, Dhanya's Guru visited his house again. On seeing him Dhanya said, "Guruji, you had bestowed on me such a God, that he never partake of anything at first. I had to fast for him for seven days". The Guru replied, "You fool does God even eat? If you expose some food in front of him, this is then transformed into a Bhog". Dhanya exclaimed, "No, why should it be so? Just as we eat, God also does likewise". However much the Guru remonstrated with him, Dhanya continued to repeat the same story with great firmness. Then the Guru said, "If you can actually show your God to me, then only I will believe you."

Dhanya said, "My God has left now for driving the bull; all right I will call him back". Saying this he began to explore his God to arrive. His God did come, but he was invisible to the Guru. As his Guru could not see his God, Dhanya began to implore his God to become visible. The God replied "Your Guru will not be able to see me in this birth because neither has he any proper devotion nor belief in God". But Dhanya was again adamant. He kept on saying, "If you do not appear before my Guru, he will never believe I have found you, so you will just have to become visible to my Guru."

Then his God told him, "If you place your Guru on your lap he will be able to see me". Dhanya obeyed Him. The Guru now beheld God, and prayed to him with all kinds of stories and mantras. He then praised Dhanya again and again

and informed him, "It was only due to a disciple like you, that this unworthy sinner has seen the light of salvation in this mortal earth."

The Leela ended here. The persons that acted the parts of Dhanya and the Guru did so excellently. The audience also appreciated all this. The whole play was acted in Hindi. From time to time Abhaya translated the words into Bengali for the benefit of all.

### **7th Vaisakh, Saturday, i.e. 20-4-46**

Today also Ma took Haribaba for an outing. I heard that they went to visit Guru Nanak's Akra (Ashram) of Tejgaon and Shankartola. I waited till 12.30 p.m. at the Ashram and still had no sight of Ma.

In the evening there was another recitation of Ramayana, and Haribaba's disciples staged yet another play. The story of today's Leela is as follows :—

The Dev Rishi Narada learnt from God that even if human being suffered a lot in their daily household duties, they were not willing to forsake these for ascending to Vaikuntha (Heaven). In order to test that these words of the Lord, Narada descended to the Earth. The first beings he saw were pigs. When he saw them rolling about in the dirty slush, he thought, "Oh, how terrible is their fate. How about taking them along to Vaikuntha? The pigs enquired of what sort of a place is Vaikuntha? Narada replied, "It is a beautiful place, not to be compared with this earth. Those

who live there do not know the meaning of sorrow or hardship. They are always imbued in bliss !” The pigs thereupon felt the need of hunger, so they asked, “Can you obtain there any excreta of beings ?” Narada said, “Ram, Ram ; Vaikuntha is where the Lord resides ; How can there be any place for excreta ?” Therefore the pigs said, “We have no need of place like this Vaikuntha”. Thakur, you can now see your way to depart.”

Thereupon Narada started looking afresh for possible visitors to Vaikuntha. He spotted an aged Seth (businessman) and thought, “This Sethji has enjoyed all the fruits of this world — wealth, son, grandson, he has obtained all this ! So perhaps he could be persuaded to go to Vaikuntha. So he approached the Sethji, — saying “Sethji you must have enjoyed everything possible in your household so now you can forsake the Maya of your Sansar and leave for Vaikuntha !” The Sethji replied, “Thakur, What you say is quite true. But although I have become old, my wife is still young. And I have several grandsons. They have not yet finished their education. As soon as they have finished their studies and married suitable wives, I will be ready to leave for Vaikuntha. I will have no impediments then in my way.”

Narada felt despondent and left the place. A few days later, he again arrived at the Sethji's house. Arriving there, he learnt that the Sethji had died. Narada went into “concentrated meditation”, and realised that the Sethji was living in his house as a bullock. So he enquired of the Sethji

(the bullock), "Well Sethji, you had wanted to wait until the marriage of your gandson, but you failed to do so. Due to your fascination for worldly goods you had to become a bullock, and how much indeed are your suffering ! Do you still wish to live on here ? Come, let us go to Vaikuntha together." The Seth (looking like a bullock) replied, "Thakur, whatever you say is quite true. But how can I now leave for Vaikuntha ? I have tilling their fields, if I leave now they will be plunged into hardships. If you return some days later, I will go if I can accompany you."

Narada was thoroughly astonished at the fascination human beings had for their worldly goods. A few days later, he returned to the Sethji's house. On reaching it, he learnt that the bullock had died. Narada again went into "concentrated meditation" to see where the Sethji was now existing. He learnt that the Sethji was living in his house as a dog. He administered the Sethji saying, "Have you yet realised what deep fascination for household effects can lead you astray ? Once you were a Seth, then a bullock, and now a mere dog ! You are eating left over food thrown by others ; are keeping awake all night to guard your guardian's place, and suffering so many more hardships ! Come, let us go to Vaikuntha now !"

The Sethji (looking like a dog) replied, "Thakur, Thakur, whatever you have said is all quite true. But see here, my sons are all complacent and not careful enough of their interests. I am always awake to guard their wealth from thieves and

dacoits. If I leave now, they will have nothing left. So as soon as they become a bit mature and learn to guard their wealth, I can go with you." Narada turned back.

A few days later, he returned to the Sethji's home. This time he learnt that the dog had also died. In his "deep meditation" he again realised that the Sethji was guarding his wealth in the form of a virulent snake. Narada asked the Sethji: "How long more will you remain here. Have you not yet got rid of your fascination for your household? Now come along with me to Vaikuntha." The Sethji said, "Thakur, you have said the right thing. But if I do not guard the underneath wealth of my forebears as a snake, there will be nothing left for my grandsons. That is why I can not leave all this behind."

Narada now realised this terrible fascination so he approached the Sethji's wife, and said, "See here, in a hidden enclave under this room there is poisonous snake of the most virulent variety. You must go and kill it with a piece of stick, you would have no fear," Sethji's wife did exactly as she was told.

As soon as the Sethji left his form of a snake — Narada caught hold of him and said, "See here Sethji, those for whom you have suffered so much, they have now killed you. So what else remains? Come now, let us go to Vaikuntha together." But the Sethji had still not been able to conquer his fascination. He was not ready to proceed. So Narada declared, "As you have not been willing

to come with me to Vaikuntha of your own accord, I will take you with me by force." Saying this Narada arrived at Vaikuntha with Sethji, and declared, "Oh Lord, you are quite correct in your assumptions. A human being never leaves the attractions of his household, and come to Vaikuntha."

On the other hand as soon as Sethji had caught sight of the Lord, all his hankerings for wealth etc. disappeared. He lost his senses due to his supreme joy, and began to do puja and recite stotras in the name of the Lord and Narada.

Haribaba' devotees could act these plays very well. They do not require elaborate dresses etc. for their play. There is no difficulty in dressing up as a pig, bullock, dog etc. They would bow down in their cloth and use a blanket. The spectators can imagine the various animals etc. according to their own ability. They use of these plays as part of their Sadhana. Because in this Leelas, the glory of the Guru and simple folk and devotion can lead one to God ; this is the crux of the example set in those discussions. The Sadhus event their plays with great feeling.

And the spectators also for the time being are transported into the times and conditions of the period."

(To be continued)



# Meditation : The Art of Holistic Living

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

Today the world is in a state of chaos on every side. We see fragmentation of humanity according to race, creed and colour. Therefore it is very necessary to find some way in which we can lift humanity towards spiritual holistic living. In this modern world of science and technology man is ever running after pleasures of the senses. He has no time to look within and observe for himself what is wrong with his mind. In spite of all the pleasurable things at his command, he has no satisfaction. He struggles for mental peace and cannot get it. It is only when the mind is motionless that the bliss of perfect peace can enter. Then there is spiritual communion — divine love in action. Our mind has been subjected to countless influences and pressures which have the effect of distorting our outlook and character. That being our plight, what is urgently required is freedom from all psychological conditioning. It is only when the mind is quiet, when we are no longer engaged in struggle, strain and stress, when we are not allowing the inner energy to externalise itself there is the possibility of re-establishing inner harmony.

Meditation is a fundamental spiritual discipline of all the religions and it is a technique of mind