
“Lord, Thou Thyself art present in the way, as that particular activity”, view it in this light. See in every action an expression of THAT. Then all actions will help towards the revelation of Reality (*Svarupa Prakasa*). Do not think of them as separate one from the other — all are THAT. Who is the power of action (*kriva sakti*) ? Thou thyself. And who is Power as such (*Sakti*) ? THAT Itself — the One.

—Sri Sri Ma Anandamayi

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ANANDA VĀRTĀ

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

Vol. XXXVII

● OCTOBER, 1990 ●

No. 4

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Sri Sri Ma's Utterances

One day Sri Dilip Kumar Roy put this question :
“Well, Ma, some people say one has to perform *sadhan-bhajan*, that is, one has to exert himself, and only then he gets success ; but there are others who say, ‘Nothing is ever realized until the time is ripe’ — which of these is true ?”

To this, Ma replied, “Both are true, Baba. The fact is, since you are in a state of effort-making, it follows that you should make an effort. After all, no one knows when that time will come. It (the time) is like the water of a flood, so to say. It carries one along. Your duty demands that while you have the individual will to strive and the decision-making intellect, you go on trying. Verily, any time can be that time. To wait for the time to come and to stay immersed in His meditation, both are right.”

A person commented, “There is no such a thing like *Kripa*. There is no way out unless one does one's duty.” Another person observed, “That you are able to do your duty is also on account of *Kripa*.”

One day, encouraging the devotees present, Ma said, “Keep up your work, success is sure to come.” Thereupon someone said, “Is it true of all of us ?” Ma said, “Of course ! ‘Nothing will happen, nothing will happen’ — do not fix this

negative thought in your mind. By constantly meditating on God, one becomes God-like, you see ! Hence, you should not think, 'we shall not succeed ! One succeeds by continually thinking 'I *will* succeed, I *will* succeed'. It is a sin no doubt. Why do you all worry ? Verily, all will *have* to succeed.'" The devotees felt a great deal of peace on receiving this assurance from Ma.

* * *

A gentleman said, "Ma, may I go home ?" Ma said with a smile, "Yes, make arrangements for going home. This one is a house of breath, you know !" Then She added, "Look, how wonderful ! everybody is yearning for going home, everyone is restless to get back home, only they do not know what is their true home." She then said to the gentleman, "Baba, make that (his home) your *dharmashala* ; would you not be able to do so ?"

* * *

A gentleman asked, "Ma, why has He put the ego etc. in one ?"

Ma replied, "Who has put what in whom ? Verily, that (ego) is also one of His own forms. You too are He Himself, but it is so funny you are thinking you are different from Him ?" Saying so, Ma began to laugh.

* * *

In a particular context, Ma said, "You do not have anything to worry about. You have the

inclination and the power to make effort, that is why you are told to make effort ; otherwise without His will nothing is done. Yet the fact is that just as you do not put aside any of these works but try to accomplish them according to your capacity, in a like manner, you should not neglect *this* work either. Go on doing it. Over and above that, He will make you do what He likes. For example, you apply for a job and wait, without even knowing who will get the job. But at the same time it is also true that one gets a job only after applying for it. Is it good to pass the human life you have got without doing anything ? In that case you would be just eating and drinking like birds and beasts and pass away at the end. Today you may be quite happy, but who can tell if tomorrow you will not be thrown into a multitude of miseries and scarcities ? Hence I say, try to procure a pension. *This* pension will last while your breath lasts, but *that* pension will never be cancelled.”

Following the line of the talk, a gentleman said, “But the body has to be kept fit. Without maintaining physical health, how can we do *sadhan-bhajan* ?”

Ma : It is important to keep an eye on the purpose as to why you should maintain physical health. If you can remember that you are to take God's name and for this you should take care of your body, then you will do only so much as is needed, not for the sake of enjoyment. Even birds and beasts have sense-enjoyment. Go on fulfilling your duties and keep your gaze turned towards Him.”

Hereupon a gentleman asked, “As to looking after one’s family — what type of duty is this ? Of whom is the wife ? Of whom are the children ? Who takes care of whom ?”

Ma said, “If one really has this realization, then of course the question does not arise. Chaitanya Deva for example, left his wife, mother and all ; but verily all are not Chaitanya Deva. That is why, those who have got a family should fulfil all the duties of the household in a spirit of service, that is : ‘by doing these duties I am in fact serving Him’ — with this attitude they should attend to all duties of the household. And it is said that one should observe *samyama* (self-control) for as many days as one can — for 3-4 days a month or one whole month if possible — and it is advisable to take a resolve to maintain purity during these days. One should take only so much food as is needed for physical well being — not for relish. And as to sleep, one should resolve not to go to bed until one feels sleepy. One should try to pass time reading sacred texts, contemplating good thoughts and so on. Once or twice one may fail to keep it up properly. But with constant practice it will no longer seem to be difficult. Once used to it, you will derive a pleasure out of it. That is why it is said that *tapasya* is ‘*tap saha*’ — patiently suffering the heat of disciplinary rigour. Do *tapasya* for God that is to say, undergo willingly the suffering of spiritual practice.”

Ma further said, “Who is a Guru ? Well, one’s father and mother are, and besides them anyone

from whom we receive even a little bit of spiritual knowledge is a Guru. Whoever gives us even a slight idea of the path is a Guru. All have got dressed up like clowns. How can peace come to a person disguised in a clown's dress ?”

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Conversing on sundry topics, Ma said, “The fact is, one who is in fetters is a *jiva*. You see, for example, stagnant pool of water becomes fetid ; there is no foul smell in a flowing stream of water.”

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In reply to the query as to how the mind can be purified, Ma would often suggest the *Samyama Vrata* (the observance of self-control). She would say, “Make up your mind regarding how many days it will be possible for you to observe it, and on such a day you should look upon the husband as the Supreme Lord, the wife as the Goddess, the little sons as the Child Gopala and the little daughters as the Kumari. On such a day, even if some one commits an offence, you should not be angry. You should think ‘God is putting our patience to test in this way. In eating, sleeping and all such matters you should observe self-control. If you live such a life of discipline it will give rise to pure thoughts in your children. You should eat so much as is indispensable, and speak only when it is absolutely necessary. Everything should be like this. As regards the method of quietening the mind, you see how carefully you have to keep milk still for cream

to settle on its surface, even a puff of air may disturb the formation of cream, and its layer may crack. In the same way, by sitting still and repeating the Name constantly, the mind gradually becomes still. Then again, you see, people get fed up eating just one kind of food again and again ; hence they prepare a variety of dishes to be served at meal. In a similar way, it is necessary to keep the mind engaged in that direction in a number of ways. It nourishes the mind. The food one takes from outside nourishes the body, and this food nourishes the mind.”

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A gentleman said, “Ma, we shall not be able to do anything ; why do you tell us to work ? You yourself will do for us whatever you may. Do not give us any responsibility. Why do you put the responsibility of work on us ?”

Ma said smilingly, “Baba, do you know why you are told to work ? It is because you think, ‘we do, we can’, etc. That is why !”

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As the question was raised about the difference between the Name and the *bija*, Ma said, “The Guru is present in a *bija mantra*. Its power produces resonance in the body and the *mantra* being awakened to power takes one to the goal. Even an ordinary Name can awaken *bhava* (a grade of spiritual consciousness), and again, by repeating the Name with *bhava*, if fortunately the Guru reveals

Himself in the power of the Name, then everything may be possible. If the power of the Guru is present in the *Name* or in the *bija*, whichever is the case, it may produce the result.

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In the midst of a talk, Ma said, "It is necessary to feed dispassion, instead of feeding desire — what do you say? You people are providing nourishment to desire, at last a day will come when your desire will be so strong that you will not be able to combat it — it will itself over-power you. Therefore I say, instead of giving food to desire, give food to dispassion."

Your whole life you have spent in acquiring knowledge from mercenary motives, and in similar pursuits. With all your strength you are serving worldly aims. Learn also to do a little service for the love of God so that your thought may dwell on His lotus feet.

—Sri Sri Ma Anandamayi

The end of a rose

N. R. Chakraborty

Beyond the sight of all
Under the care-decent
of day and night,
Grown up a rose
From bud to adolescent.
The revolving care of
Day and Night
allowed her to grow ;
And she grew —
From child-hood to youth
till she cherished fragrance
to announce the truth.
Being tempted, one day,
She knows not, who,
Loved and picked her
From the bosom of thorns.
Within a short spell
her petals became pale ;
The flower lost beauty
And the fragrance she had :
She was spoiled by love
And was thrown away
into a dust-bin,
along with refuses —
Beyond the sight of all.

In Association with Sri Sri Ma Anandamayee

Sri Amulya Kumar Datta Gupta

(Translated from Bengali)

(Continued from previous issue)

Sunday, the 8th Vaisakh

As Sri Sri Ma was leaving Dhaka the day after, she did not go out today. When I arrived at the Ashram I found Ma seated on the veranda of the Smriti-Mandir. The ladies were crowding round her. She was speaking with some of those who had come to visit her. The Sanskrit Professor of Jagannath College had also arrived. He started reciting Sanskrit Slokas praising Sri Ma. Somesh Babu of Dhanmandi had also come to see Ma, who instructed Khukuni Didi to distribute some fruits to these two gentlemen. Didi complied. On receiving the fruit, Somesh Babu exclaimed "Ma, this is what I call receiving a gain even before working for it". I stayed in the Ashram upto 12 Noon and then went home. On arriving at the Ashram in the afternoon, I found a tremendous crowd there. The field was full of tongas, motors and rickshaws. Ramayan was being sung inside the Ashram. In the evening Jatu Bhai performed Arati to Sri Ma.

Immediately after this, Sachin Babu started singing kirtan.

When I returned to the Ashram late at night, the kirtan had finished. After this at about 12 midnight, Srijukta Prafulla Chandra Ghosh persuaded Sri Sri Ma to accompany him to his abode. Sri Hari Baba also accompanied them. After one hour or so, Ma came and sat on the veranda of the Smriti Mandir. We also went and sat near Ma, who asked me, "Is your abode not next to Bakshi Bazar?"

I : Yes, Ma.

Ma : I went past your house.

The house of Sri Prafulla Ch. Ghosh was in Armanitola. It is not necessary to go via Bakshi Bazar to return to the Ashram from there. So I thought Ma had made a mistake ! Furthermore, Ma had never seen this new abode of mine ! I told Ma, "No Ma, you have not gone by my house !"

Ma : But I have come via Bakshi Bazar. Your house is situated right on that road, near Satya Babu's house. Is it not so ?

I : Yes, Ma.

In my own mind I blamed myself. How could I believe that Ma had committed a mistake ! See, this was the extent of my true belief in her ! I did not have the strength even to believe that Sri Ma would have the kheyal to come near my abode !

Whatever it was Ma continued, "I had a thought to start and awake you in your abode, but it was late in the night and specially as Hari Baba was accompanying us, I refrained from doing so."

We all started laughing. After conversing with us for some time, Ma went along to rest, and we also returned home.

Monday, the 9th Vaisakh

On arriving at the Ashram in the morning, I learnt that Ma had gone to Jagannath Hall. She did not remain there long. On returning, she at once went to have her lunch. Those Sadhus that had accompanied Ma had finished their meal and were packing their bedding etc. They were all busy for their onward journey. At the end of her meal, Ma went and sat in the Panchabati garden. She asked the ladies to remain on one side, and asked us menfolk to sit on the other side.

The grant of an unfulfilled desire

A woman requested Sri Ma to provide a name for her child. Ma passed on the request to Nitish Babu, who smiled and left the place. Ma requested a few others to provide a name. Some of them did so. Ma remarked, "These names are not suitable these days, it must be a *fashionable* name". Somebody said, "Gauranga". Ma asked the woman if this suited her, but she was not satisfied. Ma laughingly said, "You do not approve of this name, because you do not wish to talk the name of "Gauranga" all the time ! (Everybody laughed) Somebody else suggested "Narayan", but even this did not satisfy the woman ! Ma now laughingly remarked, "If all this is not suitable,

then the name remains unfulfilled. If no name is fully suitable, it will not do.”

Later I heard Ma saying, “Why don’t you approve of the name Joydev?” Perhaps this appealed to the woman, and she gave her assent, as I did not have any more conversations regarding this subject.

Self denial and Ascendancy to the Supreme State

At this juncture Mahitosh Babu said, “Ma, please bless us so that we all become good. We cannot even take the Name properly.” Ma started laughing and later said “Even if you cannot take the Name properly you can at least do one thing. When you get up in the morning from the sleep, you can pray to God saying, “Oh God, may we base all our actions according to your desires, and also realise that we are indeed acting as your tool.” But we never realise this, that we are acting to His desires. That is why we have to pray to God saying, “Please make us your tool, and let us realise we are indeed your tool. Whether you are in bed or out of it, you may pray to Him in this guise daily. If you cannot do this sitting up, do this lying down. Even if this means you are lurking after your comforts more, yet this is better than doing nothing. I am speaking about praying while lying down in this particular context. Again, when you go to bed at night to sleep, then you can again pray thus, “Oh God, may I realise that my sleep is in order to realise you only. In this way you must think of

Him in all your actions, and always realise there is nothing else in the world except Him.”

Mahitosh Babu : My wife beheld you once in the guise of Jagatdhatri Devi. Can she continue to worship you with this belief? My wife is 12 years younger than me, but that means nothing. It is she who rules me, and continuing exhorts me to pray to you and go to you.” (Everybody laughs).

Ma (smiling) : “This distinction of age only appears in your eyes. But your understanding is not the same in all cases. If today you act according to some definite purpose, after a few days, you may change and act otherwise after a couple of days. For instance, the time you used to regard as 9 a.m. previously, you may somehow consider this to be 10 a.m.* So you realise what was less before has now increased. Similarly what was much more before may appear to be less today. This is what takes place in worldly usage. (Smiling) I suggest your wife is not younger than you, but older !” (Everybody laughs).

“And the reference you made to worshipping as Jagatdhatri this body has always reminded you that whatever you behold in this Jagat (world) is only a part of His (God’s) appearance. It is He only that exists. So how can I maintain that this body is not a semblance of Him? Today even if you worship a piece of stone, God manifests Himself within it !”

At this stage a lady asked the following question, “Ma, my husband has procured the image of

*During second world war the Britishers changed the timing.

Narayan, and worships Him. So suppose now we wish to worship Him, can we do so ourselves, or do we have to employ a Brahmin ?

Ma : You must ask this question of some scholarly Pandit.

The lady : No, Ma we wish to have an order from you !

Ma : But I have just requested you to ask a Pandit (laughing). It is not good enough to give an order, but this order has to be to your liking ! (Everybody laughs).

Is it correct to pray to God for Earthly gain ?

Kshitish Babu : Ma, can one request of God such mundane things as wealth, reputation or rise in one's job etc ?

Ma : I maintain, that if you do have to ask for something, why not do so from God ? Go and present yourself to Him with what little you have got. He is the one and only merciful donor of all boons. People obtain whatever one asks from Him ! There is an interesting story which you may know. Somebody got tired after walking for a distance, and took shelter under a tree known for granting reasonable boons. He was tired after walking such a distance, and wondered, "Oh, if I could feel some cool fresh air now, my body would be refreshed !" With the very thought a cool breeze started to blow, and his body was refreshed. Next he thought of a bath and food. With the very thought came along bathing water and food ! He could not understand how or whence this took place ?

Whatever it may be, after bathing and eating he wished to lie down on a bed, and lo and behold ! he saw an exquisite bed had arrived near him. Thereafter the thought occurred to him that now that he had acquired a suitable bed for about a woman slave coming to massage him and drive out his aches and pains ! At once a woman slave complied with his wishes ! Now he began to wonder all this was very fine indeed, but what if now robbers arrived here to beat him and take away all my gains ?” With the very thought a dacoit arrived, beat him up mercilessly, and took away all his belongings ! That is why I maintain, that if you ever want anything from God, then ask for His own Self only, because if you win Him over, you gain everything in the world. For instance, if you wish to have a son, and make this request of God, you will find that everybody’s son is your own son ! Hence, there can be no difference between your son and other people’s sons. Now take wealth, ambition and a wish to improve your status. All this is contained within God Himself. So by gaining God, you gain everything worth gaining. But inspite of all this you desire wealth, then you will obtain it. But wealth is like poison (a parody on *Vishay* and *Vish*). Pain and trouble invariably follow. This is also God’s mercy because by giving people sorrow and trouble, He turns them back towards Himself. Otherwise people would not have believed in Him. So if you remain steadfast towards God in sorrow and misery, then the latter no longer appear to be so. If you habitually look

upon God in this way, if you believe, "Oh God, whatever happiness I am getting is due to you, just as whatever misery I am suffering is also due to you, because you are appearing before me both in want and plentitude, then you will realise that nothing can afford you sorrow in this world. You will find God manifested in all forms and beings, and attain supreme joy."

"The hankering after wealth is what binds human beings in chains. This binding of the body means setting to rot. It is in still water that insects are born. That is why still water are unfit for drinking. But if you filter this same water, then it become suitable for drinking. There are no more worms in it. Still waters are still water itself so it acquires the goodness of pure water. The relationship between a human being (Jivatma) and the Supreme being (Paramatma) is the same. God has allowed Himself to be bound down into the status of a human Being. When the curtain is lifted the Supreme Being manifests Himself.

A gentleman : Can we offer non-vegetarian food to God ?

Ma : (laughing) One can offer everything to God. There was somebody (I am not naming him) who was used to eating chicken. He could not refuse to eat it nor could he refrain from offering it to this body. One day I went along to his house, and found him seated on his table with his eyes closed before a half-boiled egg ! Later he was so ill that his medical advisors forbade him to eat any meat or eggs.

“Even if I have declared that one can offer everything to God, still you should only offer Him pure food. Does one not talk of pure (Satwik) for the body? One should only eat whatever does not make the mind restive. To encourage a religious image one should intake only of pure food.

Saying this Ma got up from the Panchabati. It was time for her to depart. A few minutes later Ma went and sat on her bus. Two buses had been secured to go to Narayangunge. After the bus left, we slowly returned home.

(To be continued)

Action directed towards God is alone action — all else is worthless, non-action, activity of the path of death. To become absorbed in *sva kriyā*, the action that ends in Self-revelation, is man's duty as a human being.

—Sri Sri Ma Anandamayi

Sri Ma's Contribution to Freedom Struggle

Er. Girish Chandra

Many readers will perhaps be surprised to know that SRI ANANDAMAYI MA has contributed in a large measure towards struggle for freedom. The object of this write-up is to throw light on this aspect of HER mission.

During 1957, the author heard a speech by Dr. Hafeez Sayeed, Professor of Philosophy of the Allahabad University in which he mentioned that India gained independence through the divine grace of great Mahatmas living at that time e.g. Sri Ram Maharishi, Sri Aurobindo, MA Anandamayi and Shankaracharya of Kamkothi Peetham under the leadership of Mahatma Gandhi. This had a deep impression on my mind and I have thought over it deeply.

Sri Aurobindo was in the fore-front of freedom struggle but during 1909 or so, an Inner Voice advised him to take to meditation and yoga and that through God's grace, the country would be independent. When India became independent on the 15th August, which happened to be his birth anniversary, he said that it was not a coincidence. Sri Aurobindo believed in the theory of descent of Divine force.

Sri MA advised Netaji Subhas Chandra Bose that by working for National Independence in a dedicated manner and by surrendering the result of his actions to God, he would realise his Self. This inspired Netaji to work with greater fervour for National Independence.

Sri MA not only inspired Netaji but also Gandhiji. SHE stayed at his SEWA Ashram, Wardha during February 1942 and they had a long talk with each other. It is needless to say that Mahatma Gandhi requested HER for HER grace and divine intervention in the struggle for freedom.

Pt. Nehru met Sri MA for the first time in Dehradun during 1941 and asked HER what question was put to Her by Netaji and HER reply. In this way, Pt. Nehru was also inspired by Sri MA.

Mahatma Gandhi was aware of the spiritual powers of Sri Raman Maharishi. He, therefore, deputed Dr. Rajendra Prasad and Seth Jamunalal Bajaj to meet Him on his behalf during 1936 with the prayer that He may give his blessings for the freedom movement. Maharishi Raman gave the following famous reply : "The power which is working here is also there" ; this implies that spiritual force was working through Mahatma Gandhi also.

The author was posted for a couple of years as Divisional Mechanical Engineer on Assam Railway, Alipurduar (North Bengal) during 1953 and 1954. He came across a number of Railway officers and employees who hailed from Dhaka. They informed him that they were working as revolu-

tionaries between 1924 and 1930 at Dhaka and they used to hide in Ramna Ashram of Sri MA when police came to search for them. Sri MA used to tell the police "Look for yourself". It is clear that these people had Sri MA's blessing and inspiration in the struggle for freedom.

People are aware that through Sri RAM's blessings, Bibhishan and Sugriva were cowed and in Mahabharat, Pandavas were victorious through the blessings of Lord Krishna. In the same way, through the blessings of a team of Mahatmas consisting of Sri MA, Sri Raman Maharishi, Sri Aurobindo and Sri Shankaracharya of Kamkothi Peetham, India became free under the inspiring leadership of Mahatma Gandhi. May Sri MA's blessings continue to pour on this sacred land where SHE enacted HER leela.

What you have to do, do it well and with all your might. By persisting you will gradually develop interest in it and come to love it.

—Sri Sri Ma Anandamayi

Sai Ram Sahay

M. Rama Rao

Errors

O' Sai I err by speaking
I err by seeing
I err by begging
I err by asking
I err by meeting
I err by fault finding
I err by teasing
My errors are uncounting
forgive me Shirdi Baba by loving
And guiding and guarding.

Sai Kinkar

The bitter leaves of margosa will taste sweet when one is strongly affected by the poison of a snake. So too, those affected by the craving for objective pleasure will relish as very desirable, wrongs, evils and sins.

Sathya Sai Baba

Our desires are immeasurable. Out of them some are very poisonous such as drinking, gambling, debauchery, attending night clubs, and addicting to drugs. Even seeing excess of T.V. Cinema and drama also lead to the waste of energy and time. The health, wealth, ultimately life itself are affected by these vices,

In modern times earning one's livelihood means earning money. But when we observe our life we find that we do not really work for money. We work mainly to enjoy and experience happiness. This is especially true of urban life in modern times. The type of work we do seldom gives us happiness or fulfilment. Therefore we work so that we may gain the time and means for some form of enjoyment like reading, listening to music, seeing a movie, picnicking etc.

The question is "Are these enjoyment and happiness are permanent and everlasting". The answer is "No". Because these are finer things which create desire, fear, and hope. They increase innumerable times as desire to desire, fear to fear and hope to hope without end. Unless we try to detach our mind from the finite and attach it to the infinite truth, we don't get happiness. Though we cannot put an end to the finite objects very quickly we have to try and practise slowly but need not be disappointed. There are great men, God and Guru, saints and sages to uplift us ; our duty is only to take refuge under them.

They are compassionate and loving. We find that one of the marked characteristics of these great souls is that they love the virtuous and the sinner alike. In fact, just as a mother may show more affection to her disabled and handicapped children, than the healthy ones, so the great teachers of the world are in some ways more sympathetic towards the wayward children of God, than towards the virtuous ones. After all, what glory is there in

making a good man good ? Buddha, Christ, Sri Ramakrishna, Sai Baba, Sri Sri Ma Anandamayee, and other God-men and women paid special attention to the fallen, the downtrodden, and the destitute and by their redeeming power they lifted the lowly to the highest state. They transformed sinners into saints.

He who thinks himself free, free he becomes, He who thinks himself bound he remains bound — (Ashtavakra Samhita). Anyhow think free and try to be free. The Gods meditate on that Self.

Therefore all worlds belong to them, and all desires ; He who knows that Self and understands it obtains all worlds and all desires.

(Eternal voice of India)

Meditate on that Self.

Contemplation of the *Atma* takes one towards one's ultimate Goal ; while worldly actions only deform Reality.

—Sri Sri Ma Anandamayi

The Grace Divine

(A Direct Experience)

Smt. Saroj Paliwal

Our Mother's Ashram in Vrindaban Dham is one of those grace-oriented ashrams which ever vibrate with the ambrosial hummings of our Divine Mother's presence, since Ma has manifested Herself here in the form of Shri-Krishna Chhalia and remained ever available to Her devotees as per their wishes.

One direct experience is being described for the readers to come here and enjoy Ma's grace in person.

It had been the Sunday morning of July 15, 1990, when we had been reciting the holy path of Shri Ram Charita Manas, as we do generally every Sunday, because Ma had very kindly instructed me to recite Manas-path regularly on Sundays or the last Sunday of every month.

As such, the path has been taking place right from the year 1968 in the main hall of the Krishna Chhalia Mandir before the holy altar, where Ma is seated comfortably in a large picture. This path was completed in 1988 and now again, the 'path-chakra' i.e. cycle of path - recitation has started by Her 'Kripa.'

This day, we were singing the birth of Shri Ram in a highly devoted mood feeling intensively our beloved Ma's presence.

Just then, I heard the whisper as if my respected brother-in-law (husband's elder brother), Shri Yoggya Datta Paliwal had been crying within himself and his throat was practically choked. All this 'lila' was going on before Ma's big picture-image, in which Ma's left foot is visible only.

After the 'path' was over, Pujya Bhai Saheb had been still wiping his eyes and nostrils feeling overwhelmed within. Nearby was sitting Swami Joyanand (Ma Das) and one Brahmachari of the ashram. This moment I could hardly venture to enquire about his overwhelmed state. When everybody had left, he himself came forward and began to say :—

“Saroj ! To-day, I have immensely been blissed by Ma. While you were singing the Manas-verses, I remained engrossed looking at Ma's lotus-feet because that had been the style of my sadhana since beginning*. In the meanwhile my tears began to trickle down at Ma's left foot. It was all happening in my meditative mood, while I felt that tears were constantly dropping down at the tender foot making Her smile and constantly looking at me. Suddenly, to my surprise, Ma extended Her right foot out, thus enabling me to wet Her both the feet. It was a rare moment when the stream of tears were perennially pouring down on Her lotus feet and She smilingly began to say :—

“Oh ! Will you empty out your entire heart to-day only ? Well ! Do it, do it, take out everything whatever is inside.”

* Bhai Saheb is a worshipper of Mahashakti Tripureshwari and loves to adore Her lotus-feet alone as per tradition.

Thereafter, I found that my shabby tears got sparkled like pearls with the divine contact of Ma's body. They were not wiped by anyone but got merged in Ma's celestial physique alone. I then contemplated on the entire happening and got charged with divine bliss, feeling that my Cherished Deity, my adored Mother Tripureshwari has purged me out of my age-long dirt and bestowed on me a pure consciousness of Supreme Nature."

Hearing this unprecedented, grace-oriented experience of my revered Bhai Saheb, I felt overwhelmed at Ma's causeless grace, having been showered on one who has visited the ashram after a gap of some fifteen years, while we, living and coming to the ashram so often, are devoid of such wonderful experiences.

It is truly declared by Goswami Tulsidas that only those who are gifted with clean hearts are entitled for Shri Ram's darshan or God - realization.

Here it is apt to point out that Shri Yoggya Datta Paliwal is a disciple of Dr. J. C. Bhartiya who has been initiated with the 'Shaktipata Mantra' by Acharya Onkaranand. Bhai Saheb has been initiated in 1967 and has a rare experience of perceiving 'Self-Light' in 1969 after receiving the Shaktipata Diksha from his worthy Guru.

Dr. J. C. Bharatiya has been able to compose and publish one marvellous grantha pertaining to 'Shaktipata-Shastra' entitled 'Saraswat Kundalini Mahayoga', in which the contents are absolutely novel and inspiring, as they have come out of Dr.

Bharatiya's lips through Ma Saraswati's utterances in Sanskrit along with those of Baba Gorakhnath in Hindi. This knowledge of 'Shaktipata Vidya', already lost, has been revived by the grace of the Guru and its publication has highly been recommended by Pt. Gopinath Kaviraj. This is, therefore, a rare treasure of Super Knowledge (para-vidya), in which all kinds of techniques concerned with Yoga and self-realization have been narrated in detail.

It may be heartening to Ma Anandamayi's devotees that even our beloved Ma's Vani has been included in this book, while Baba Gorakhnath has been elucidating the knowledge pertaining to 'Pashyanti' Vani. Ma says :—

"All is well ; first you have to hear and then you know. Only then you can see and get it. That's why the Satsang has been recommended. When you don't hear, how can you know ? And when you don't know, what will you, then, see ? And without seeing, how will you gain ? For example, you say, "Ramu come here". When Ramu does not know at all that he has been called by you, how will he come without hearing you and knowing about your call ? While he does not come at all, he will not act as he is wished to do. You, therefore, hear and know. There you come to realize the identity of the 'Unseen' that is Eternal Indivisible, Non-dual, Impregnable, Beginningless, Unborn, Formless. That One you see or that One is seen alone. This sort of perceptible knowledge is called 'Inexplicable Knowledge'."

It is hard to say about One which is Indescribable.

It is Unseen and Unseen alone.

This 'Vani' was uttered by Sri Sri Anandamayi in the company of Baba Gorakhnath and Dr. J. C. Bharatiya was the medium for recording this celestial 'Vani' on 29.11.62.

Jai Ma

CORRECTION

In the July, 1990 issue of Ananda Varta Page 235, 1st line, instead of "the glow of a big comet round her head" please read "the glow of a big OMKAR (ॐकार) round her head."

Meditation : A practical guide to self-discovery

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

The world today is in turmoil. Man has made tremendous strides in the sphere of science and technology, but unfortunately he has lagged far behind in spiritual advancement and this is the chief reason for the ills of the present world. Modern psychology now considers the human psyche as a dynamic system in which various levels of consciousness can be distinguished. In the mystical tradition pure consciousness is classified formless and transcendental which is the basis for all manifestation and the ultimate Reality. One must sit quietly, patiently free of pressure or ambition and look inwardly with a mind that is open. This technique of observing one's mind silently will help us to go beyond all thoughts and images so as to come in contact with the supramental state of Cosmic Consciousness. There can be wakefulness, alertness and sensitivity only when one is not pre-occupied with personal problems such as attachment to opinions and habitual reactions. The greatest need of our time is for self-knowledge which leads to self-discovery.

The life of spirituality is not meant to be tedious and morose, but a joyous adventure in the realm of

eternity. As a matter of fact, problems arise when man becomes self centered and greedy and then joy turns into pain. Joy does not come by seeking in the gratification of senses. It manifests itself and permeates our whole being when we are in silent meditation. Blissfulness and exalted happiness can be found when we transcend our mind through meditative awareness. This state implies living in the present from moment to moment unattached, observing every thing calmly, but without the burden of the past or the fears of the future. When the mind is thus totally free, egoless joy bubbles up naturally and effortlessly. We must realize the fact that we are perennially joyous in the core of our being. It is definite and practically realizeable fact that bliss or the home of happiness is within the inner recess of our heart. Let us dive deep enough into the calm depths of our heart and thus reach the serene silence of the Supreme. Wherever we are we must bring about an inner stillness and silence. We must also bring about unification of all faculties and develop the potentials with which we are endowed, so that we can establish right relationship in the direction of perfect peace. When we experience the all pervading divine spirit we feel awakened and lifted to the blissful nature of the supreme consciousness and in which state of our spiritual awakening all the plurality of the multiple world and all our different experiences are merged into that one Supreme essence of Reality.

Philosophically considered, the whole world is a mental construct, because in the waking state the

mind and its agents operate and the external world impinges against us on every side. When we are in dream state our minds create a fanciful existence which means unfulfilled desires, passions and emotions which we carry in our subconscious mind come to the surface of the upper layer of the mind and as a result of which we experience dreams. The dream is quite real to us so long as we are in it. When once we wake up from it we realize the unreality of the entire experience. Whereas in deep sleep — dreamless state, the mind goes to sleep and the world disappears. It is apparent, when the mind awakes the world appears and thereby the mind and the world appear or disappear simultaneously as the external is knowable only through the mind, we are driven to the conclusion that the world is a mental construct. In deep sleep we have no worry or problem. All problems are confined to the two stages of waking and dream when the mind is active. It is to be realized though the mind is not active in deep sleep we do not cease to exist. We are there as the witness and this witness is the soul of external self that cognizes the three states of existence, as these states come and go, but the soul remains the same forever.

In this world of transitoriness — a world in which things come and go, nothing abides permanently. Life is full of incidents both painful and pleasant. When an unpleasant thing happens we are apt to lose our mental balance. Sometimes this creates a negative emotion which expresses itself in a feeling of sadness or depression. Therefore there

is nothing worth worrying over. It is a common experience that when we get the object so ardently coveted and for which a great deal of time and energy has been spent, it fails to give us the expected pleasure probably because by this time that fancy has been overtaken by something else. Similarly, the loss of some object may hurt us terribly, but after a time we forget it or the hurt becomes less painful. Our mental condition is the most potent factor in finding happiness or in becoming miserable in any situation. We allow our mind to make us unhappy by brooding over unpleasant incidents of the past. The incidents are over and there is now nothing outside us to cause unhappiness. We are unhappy as long as we brood over it. If we dwell on it, the picture grows and our anger and unhappiness grow with it, we bring unprofitable and unnecessary suffering upon ourselves. The remedy is fully within our control ; cease to think of the hurt, real or imaginary. The real source of happiness is within ; nothing outside can bring it to us. The complete mastery of mind is attained when it is transcended. It is only in this state man is essentially free and happy.

The search for happiness is universal yet we are only groping for it by running after so many things without considering whether they can give a source of happiness or not. Sometimes the achievement of the object does bring happiness for a short time, but the feeling soon disappears. As a matter of fact, man deludes himself with the idea that something outside will give him happiness. Most of

us are so busy trying to alter things around us that we have no time to study ourselves inwardly. The result is that the happiness eludes us except for a short spell. In a world of stress and turmoil more and more people are seeking peace by way of meditation. If we are truly sincere in our attempt at meditation, then we will achieve a certain stillness and awareness of tranquillity within ourselves so that there is no discord or disharmony. Mind alone construct all misery, pain and suffering. Generally, man is anxious to jettison misery and revel in peace and happiness. Therefore, it is very necessary that one should study clearly the psychodynamic aspects of the mind. The mind is the result of the psychological time, the mind is the past and it can project itself into the future. It consists of incoherent scattering. This explains the fragmentary nature of mind. If man is to find freedom from stress and strains of modern living, if he is to resolve the incessant conflict of inner contradiction he must heal himself through meditation which will help him to lead a healthy and creative life.

The best way to solve the psychological conflicts is to dissolve the false ego which hides the vision of Truth. Actually, one can do greater service to humanity by the realization of reality through meditation. Every genuine spiritual experience produces profound change in the realm of consciousness. Every movement towards a higher level in spiritual awareness changes a person's outlook on the world, his relationship with people and his

undertaking of life. Human development is nothing but a movement from one state to another through a series of transformations of consciousness. A seeker who has a balanced mind and who has brought his mind well under control, who is not tossed by anger, pride and petty jealousies, likes and dislikes, does not wander away into wild dreams created by his feeble mind. Since his actions are born from the non-dualistic approach, all responses are spontaneous and thereby do not bring any psychological reaction or mental complication. A man of meditation is beyond desires and sorrows. He is able to experience a joy of an entirely different kind beyond relative planes. Thus his joy is unalterable. Spiritual understanding and progress can be gauged in our day to day interpersonal relationship and a person of meditation will radiate the divine qualities of compassion, love, unselfishness and humility. His actions will lead to a deep sense of calmness and harmony with all.

In meditation one touches the state of silence or emptiness of mind and then one's everyday life becomes calm and contented. Actually, meditative awareness signifies the serenity of fullness and the unconditioned state of alertness where there is no dual aspect of opposite forces. In that state of meditation we get out of the world of forms and find ourselves in the realm of bliss and liberation. All spiritual efforts end in self-discovery as it leads to the vast expanse of inner space. Every one is being propelled towards Infinite by the spiritual forces of the cosmos. Unless our

aspiration is based on clear understanding, we will not be able to proceed in the pursuit of Reality. The reason for practising meditation is that it is the only solution to the existential problems of man. Life is characterised by contradiction, limitation and impermanence. Sensual excitement cannot give us real satisfaction because the security and comforts that it offers are not only limited, but also a mixture of contradictory qualities. We can get everlasting fulfilment only by transcending our mind and realising the absolute immortal Reality within. It is to be realized that our intellect cannot comprehend the Reality because this one homogeneous whole is not an object of cognition.

When we are in meditative awareness then we are free not only from false concepts and images, but also from fixed behaviour patterns. In order to understand the beauty of meditation it is very essential to experience it in our daily lives. Then meditation itself becomes alive and helps us to make our lives sacred and joyful. When a person is living in an awakened state of meditation his life is one of total clarity, his relationship mirrors the inner order and integration. Divinity in its wholeness is beyond the limits of the intellect because it is not a fragmented thing. The world is perceived as an apparent objective reality, when the mind is externalised. When the mind unceasingly investigates its own nature, it transpires that there is no such thing as the mind. This can be experienced directly when we are in meditation. In that state of effortless and choiceless awareness

all that exists is Infinity of Wisdom. It is to be realized that wisdom is not what we have acquired as a result of our cerebral process — the information that we have accumulated over the years or a good many external facts gathered into one's brain and stored in memory. But wisdom is a faculty of the intuition which enlightens us in the discovery of Truth. Self-knowledge which means understanding various levels of mind is the beginning of spiritual path. Without self-knowledge mere learning will lead to misery and strife. Our first task is indeed to see the Truth, more precisely as no one can open the eyes of another. Only when wrong and distorted views concerning the world and ourselves are abolished we are able to give attention to the Reality.

Most of the problems arise when meditation is associated with thought alone and ends at the mental level. In meditation the consciousness must rise beyond the narrow confines of the body, feelings and thoughts. All the turmoil and disturbance that troubles us and makes our lives unhappy has its origin in identifying ourselves with physical bodies and the mental mechanism. What is basically needed, is not repression of thought process, but close observation of the movement of feelings and the various modifications of the mind. This method of watchfulness leads to a natural spontaneous decline and then a ceasing of the distracting tendencies of the senses and the mind. There can be wakefulness, alertness and sensitivity only when one is not preoccupied with images and

opinions accumulated about oneself. Attachment to opinions makes it impossible to communicate freely. Further, we are unable to face ourselves as we are when we are wrapped up in our own problems. There must be openness, unbiased and impartial listening inwardly in silence ; then only we will have the capacity to observe everything without any prejudice. Meditation means not only to sit quietly, but also to attend profoundly and be aware choicelessly of all habitual reactions and the restless agitated mind. This meditative awareness may bring one directly face to face with the age old conditioning of the human mind. This technique of stilling the mind may make it possible for a human being to come in touch with an inner stability which is the free and effortless gathering and flowing of divine energy.

Modern man has become a stranger to the art of relaxation. He is all the time highly strung never knowing a state of nervous calm and he becomes irritable for reasons that are utterly flimsy. In order to overpower one category of nervous tension he goes to an experience of still greater tension in another field of life and thus he moves on from excitement to excitement. One of the most effective ways of brain relaxation is to follow the method of meditative awareness. Meditation implies that the mind makes a quantum jump from the painful state of agitation to serene state of restfulness and in which state one observes whatever comes up in a non-reactional attentiveness. Thereby the ending of psychological inter-

actions and distractions. The attainment of meditation is a state of awareness in which we understand our problems clearly and thereby we are able to deal with them effectively. At the same time we have the capacity to actualise and express our creative potentialities satisfactorily. This implies not only the cultivation of an expanded consciousness, but also the mental stability to tackle all situations with equanimity and thus allowing to maintain inner freedom unbroken under all circumstances.

Needless to say, that the chief purpose of meditative awareness is to free us from tension, worry, distraction and waste of energy caused by a disharmonious life. We must turn inward always so as to find the real source of knowledge, strength and serenity deep within us by transcending the mind. In meditation all images of the past are wiped out and it cleanses inner consciousness of all psychological memories and in that state of purity alone soul energy can function freely unencumbered by the past impressions of the mind. In the spiritual growth of soul awareness lies the future development of man because by it he will discover a totally different relationship with everything and thus establish Ultimate Unity where various levels of existences are linked together so beautifully and harmoniously.

The best way to ease the feeling of distress is by lifting our mind to a higher level of meditative awareness. Then painful sensations may come and go, but not hurt so much psychologically. The

whole goal of philosophy is to find out the Supreme Reality which is the unmanifested substratum of the entire universe. This search for the unity can be realized not by thinking about it, but through silent meditation in which state life energy flows freely without interruption and thereby one actualizes his creative potentialities to the fullest extent so as to face the adverse conditions of life by operating in a vaster field of Infinite Reality. Most of the people cling to their mental images which cause them various problems. The constant motiveless observation of our mind will definitely burn away all psychological fears and images. One must strip all false egoistic ideas and wrong notions about oneself, so that one can enter into the state of harmony and unification. Meditation provides valuable insights into the working of our subconscious and unconscious mind and thereby we are quite capable of penetrating into the unexplored regions of our entire consciousness. This method of self awareness brings integration of personality which means the establishment of a close rapport between the unconscious and conscious strata of mind and their harmonization. The beauty of holistic living blooms spontaneously when one transcends his mental level and contact fullness of Divinity.

Ma touches us : 5. In our illness

Dr. P. C. Datta

Diseases and Mind

EARL HANY, a young lady of America was suffering from severe gastric ulcer. This ulcer was gradually spreading and she was drowning gradually in the sea of tension. It happened in about 1920. At one night she vomited a large quantity of blood. She was admitted to one of the best Hospitals of Chicago. Three doctors examined her ulcer. They concluded that the ulcer was in an incurable state. The prescribed diet was a small quantity of a powder, one spoonful milk and a bit of cream. One nurse washed her stomach every day by inserting one tube. This treatment went on months after months. One day she suggested to herself : "Listen, Earl, if you are only to count days for the unavoidable death and are to bear a continuous pain, why do you not plan to utilize the remaining days of your life in an enjoyable way. You liked touring. Why do you not go out in a pleasure trip?" Earl expressed her plan to the doctors : She would visit the eastern countries by sea. She herself would be able to cleanse the stomach every day. The doctors were stuck with awe. Impossible, they had never heard of such a proposal. "You will have to be buried in the sea." Still she

insisted and ultimately went out in a sea-voyage. She was feeling very happy. She forgot that she was ill. She stopped taking that powder and cleansing the stomach. She began playing and dancing and singing, gossiping with new friends, eating and drinking normally with them, she was enjoying the sea views and the life. Previously she was conducting one business which faced certain notorious problems bringing about anxiety and a fear of further poverty. But she observed in China and India, how people face poverty, boldly and easily. She returned by gaining 90 pounds weight and sufficient energy. She was totally cured and never suffered in future. (From Del Curnegi). Thus, we find mental impurities can poison the whole system. Naturopaths and Yogatherapists of India say, at least 95% of diseases are psychosomatic. Doctors of America declare : every 20th person of America are psychologically abnormal. Anxiety causes : (a) heart diseases, (b) high blood-pressure, (c) rheumatism, (d) gastric ulcer, (e) bronchitis, (f) thyroid gland problems, (g) diabetes etc. etc.

So if you want a good health, you must have a pure body variously cleansed everyday and a pure mind, free from hankering, anger, greed, emotional attachment and jealousy.

Ma Anandamayee says : "One place may be apparently clean but actually infested with normally invisible germs, which create diseases. Similarly the mind may be infested with invisible good or bad qualities, which polute or purify the whole being."

Ma describes a fact: A mother of a baby became very much angry on some one with whom she quarelled. This brought about a sense of exhaustion in her body. But the baby sucked the breast milk, became ill and died shortly. Doctor said that it was the anger-originated poison of mother's blood that killed the baby. (A.V.3: 149)

How to have a stable pure mind

But is it an easy task to purify the mind from various inclinations? Ma emphasises on spiritual aspiration to get a permanent benefit. Do not aspire for a good health for fulfilment of selfish desires but for unveiling the Self, the Eternal Bliss. *Geeta* emphasizes on *abhyasa yoga*, continuous practice of the way prescribed by *Guru*. Because the mind is naturally restless. Ma explains this nature: "Does any worldly fetter exist, that can never be broken, never destroyed? It is solely a cry of laments over temporary ties that alone fashions the Bondage of mind, the mind that can not be confined to any place." (Words, 83)

An interesting feature of mind is revealed by Ma. Why does the mind dislike confinement to a single object?— Why does a butterfly roam and roam from this to that place until it finds a suitable flower containing the honey of its liking. Mind is also not satisfied with any worldly pleasure, nothing pleases it permanently. Mind seeks always something sweeter. Ma says: "Like a restless child, unconcerned with good or bad, it seeks Supreme

Bliss — never satisfied with momentary happiness and therefore ever wandering.” (Words, 83)

Mind as Mahayogi

Thus the wandering nature of mind is for wanting the Union (yoga) with the Supreme. That is why Ma describes mind as “*Mahayogi*.”

“You go on insisting on that the mind must be dissolved. But do not forget, it is this very mind which is the *Mahayogi*, yes, indeed, the sublime Yogi.” (Words, 83)

Do you like this new perspective of psycho-analysis? If you are God-allergic, you would say: Why are you calling here God? God is for the weak minds, not for strong ones! Ma replies distinctly: “Your *strong mind* is nothing but an intoxicated or maddened condition. This condition cannot be permanent. So help your mind to know that, after knowing which, nothing is left unknown. (A. V. Bengali, 37 : 7)

“Once the mind, in course of its movement, has felt the touch of that Indivisible — if only you can grasp that moment — in that Supreme Moment, all moments are contained, and when you have captured it, all moments will be yours.” (Words, 21)

So we find, a disease free pure body needs a pure mind without longing for sense pleasures. A restless mind can rest only in that Supreme Bliss. At least, continuous aspiring for Supreme Bliss is a necessity for health.

How to face diseases (Mahajana-Pantha)

How do the *Mahatma's* fight out diseases ? Haribaba, a famous Punjabi saint, a Vaishnava, a devotee of Gouranga Mahaprabhu, who had a party of actors and singers who dramatize Gouranga Leela for propagating the cult, almost every morning, came to see Ma at Puri. He had a great respect for Ma and considered Ma Anandamayee as an incarnation of *Gour*. Suddenly he fell ill. One of his disciples came to Ma and informed this weepingly. Prof. Bireshwar Ganguly of Patna was near Ma. He was hearing the laments, based on which he selected "Arsenic 200" as the Homœopathic medicine. With the permission and instructions from Ma, he applied the medicine. Haribaba was a surrendered devotee and naturally gladly welcomed Prof. Ganguly as he was sent by Ma. Let us remember Ma's words :

"Everything is in God's hands, and you are His tools to be used by Him as He pleases. Try to grasp the significance of "all is His", and you will immediately feel light. What will be the result of your surrender to Him ? None will seem alien, all will be your very own. Your Self" (Words, 83). This feeling light is a necessity.

After coming out Prof. Ganguly saw Ma on sea-beach along with some devotees. Dr. Nalini Kanta Brahma said *Rhustox* would have been the correct medicine. Retired Principal Dr. Ghosh suggested *Natrum Mur*. After sometime that disciple of Haribaba came and prostrated before Ma, on the sand, and informed that Haribaba was

quite normal. Dr. Brahma commented that Haribaba has been cured by Ma's grace, not by your medicine. Prof. Ganguli replied yes, it was due to Ma's grace that Arsenic had been given and not your Rustox, nor Natrum Mur. Ma laughed loudly.

Within a few days, Abadhutji, a famous sannyasi of the North fell ill. Prof. Ganguly asked Ma, whether he will try his medicine. Ma replied, "Abadhut Baba will not agree, he never takes medicine. He is habituated to endure silently." Next day Sister Gurupriya Devi made a preparation of milk, sugar and "sago" and sent a cup of that to Abadhutji, he took only one or two spoonfuls, did not like it and returned the whole thing. He wanted nothing other than water. Prof. Ganguly exclaimed, 'Ma, all are symptoms of "Bryonia." Ma said, 'Go and take up the responsibility of all cares and services that he may require; serve him, talk to him and try to convince him, if possible.' Prof. Ganguly happily served the well known Vaidantic sannyasi. Slowly, he proposed to use homœopathy, informing that he has cured Haribaba from his disease. Abadhutji replied quite angrily : "Haribaba is a Vaishnab devotee. Bhakti-Yogis know to weep only. They cry and at the same time they take medicine also, whenever they fall ill. But remember, I am a Vaidantic Abadhut. I have learnt to endure all physical pains, following *Vivek Chudamani* of Shankaracharya, without trying to redress (*Apratikara purbakam*). I do not take medicine." But Prof. Ganguly was feeling

very much for the suffering of the saint. So he was thinking of pouring the globules of *Bryonia* in the pitcher of water. He took a glass of water intermittently ; that would also cure the diseases. As soon as that thought came in him Abadhutji opened his eyes and uttered : “You sly ! You plan to mix your medicine in my water, so that I drink your medicine. Be careful, don’t do that, without touching medicine I want to see how much physical consciousness (Dehatmabudhwi), I have. Like you I also experience *Sabikalpa samadhi*. I have not experienced *Nirvikalpa samadhi* that is why I am roaming behind Ma. I may get *Nirvikalpa samadhi*, by a single graceful glance of Ma. But before that, ego and greeds must go. I have no greed, but I have ego, and for that is this bodily consciousness. Without ailment how can I understand the progress in freeing myself from physical bondage.” So, Prof. Ganguly could not try his medicine. Of course, Abadhutji was normal from the next day.

Thus different are ways of facing illness in the purification of life. One sannyasi in saffron came to Ma, and on hearing that Ma’s body had fever for a few weeks, he said, “Ma, I know a good doctor of this locality. If you agree I can call him. He will certainly cure your fever.” Ma replied : Are you not a *sannyasi* ? Then why are you so much concerned with the physical ailments ? Concentrate on the Reality, and forget the unreal.

Ma says : “Either melt by devotion the sense of separateness from God or burn it by knowledge ;

for what is that melts or burns ? Only that which can be melted and burnt, namely the idea that some thing other than the Self exists.” (Words, 13)

Causes of sufferings

Ma Anandamayee describes the diseases that come in Her body. She sees the different forms of different diseases. They come to stay in Her body. Why do you not drive them away ?— questions a devotee. Ma says with a smile : Do you not come to this body whenever you like and stay near this body as long as you like ?— Do I drive you out.

To Ma all forms are the same Self. “I come to me and stay with me. Then I play with my self.” This is the way by which one can be happy.

Ma : “When you are over busy with outer things, your brain is tired. But as soon as you return home and talk to your loved ones, your head feels light and you are full of joy Your own work does not produce weariness.....Indeed the whole world is yours, of your Self. Your very ownTo know to be your own, gives happiness ; but the notion that it is apart from you causes misery. To perceive duality means pain, conflict, struggle and death.” (Words, 13)

Discover the central purity force

But what should we, the common people, do ? Should we not try to throw out the diseases from our body ? Yes, you should not suffer. But you should not be subdued by another force also, that is “worry.” Accept diseases as guests and forms of

the Self, as Ma suggests. When a guest comes to your house, do you not feel the necessity of some extra-activities for entertaining him? Similarly when a disease comes, take that easily and happily, carry out the extra activities e.g. calling a doctor, purchasing medicines, proper food, etc. Self alone is there, none is there to be worried upon. What type of treatment should be followed, that depends upon psycho-somatic *samskara*.

Ma never takes any medicine. Why? — Her body does not tolerate. The question of willingness or non-willingness does not arise. But there are systemic Incompatibilities. Once, one of the many Doctor devotees of Ma, insisted on applying medicines on Ma's body. Ma at last agreed. But the doctor's medicine caused tremendous reactions, by which the doctor himself became nervous and prayed to Ma to become normal. Ma says, "This body is abnormal, it reacts to normal medicines abnormally." The question is, why? Probably Ma's body is so much pure having finest possible strings of instrument, so that any action based on egoistic physical consciousness is felt as a gross impurity and every molecule of the body react as if as a *protest*.

Ma has been heard to say: This body heard from you that some antibodies are formed who fight against infecting germs. Similarly regular *Satsang* creates some antibodies who fight against worldly thoughts. Ma is the incarnation of PURITY.

A similar reaction we observe in Ma's selection of rooms where She enters. If She is unknowingly

taken in a room where somebody lived in worldly pleasures, Her body cannot enter even.

Somebody may ask, why such a pure body suffers from ailments? The answer is, No, she never suffers. She says : She can see every sinews of the body, She finds no defect or disease any where. She observes the play of *kheyal* (divine mood) which acts as the Mother in the lap of whom many ailments come to play either from other sufferer's body, who was crying to God for relief or at their own attraction. Ma is an observer only, as She has no *ichchha* (will) or *anichchha* (non-will). At Poone, she was said to be "suffering". Swami Prakashananda of Hardwar met Ma, and asked Her : "Ma, just if you mind to cure, you can cure the disease". Ma replied, "But that mind is absent Baba !" In the pure body, there is no ego, no mind, no disease, it is only a *kheyal's* play ground.

Such a *Bigraha* of purity should be placed in the body temple, which should be cleansed regularly with a pure mind or *Mahayogi*, which should aspire constantly for the ultimate PURITY.

Though this formula is developed from Ma's words, Ma cannot be restricted to any formula. She is never indifferent about our sufferings. Actually She roams about throughout the world within the corporal body, or in a fine supernatural body, within or outside India to sufferers irrespective of colour, nationality, languages, religion, caste, or geography (it may be Switzerland or Varanasi). Any sufferer crying to God (in whichever name he

likes), Ma appears by the side of his/her bed. Sometimes she suggests herbal medicines, sometime some food, sometimes arrange or suggest doctors.

“In this world there is nothing to be cried for excepting for God. But if you cannot bear, if you have to cry, to whom would you cry, except to Ma (God) ?”

We shall have to have a pure body, pure mind, and a central body of love, the *Purity*. Every attempt to have a good health should be for that centre, not for the worldly enjoyment. Ma stays at such a position where the question of Purity - impurity does not arise.

Ma says : “When Realization has occurred, there is nothing, but *Vrindaban*, nothing but *Shiva*, complete non-duality. Then only can it be said, that the entire universe is His divine play” (Words, 189).

A Revered Remembrance (SRODDHANJALI)

Sri Prabhudatta Brahmachari Maharaj, a famous old Saint of Jhusi (Allahabad), who had always a joyous appearance has left the mortal world to be merged in Brahma on the auspicious day of last Dol-Purnima. He had a very sweet spiritual relation to Sri Sri Ma. He used to insist on many demand from Ma, like a baby, and at the same time payed deep respect to Ma. He was in touch with Ma for nearly half a century. Ma was introduced to sadhus societies of India, in the primary stage by Brahmachariji. He attended many religious performances accompanying Ma. Prabhudattaji was incarnation of sacrifice. He observed silence (*mauna*) mostly and lived on fruits only. When he came to Ma, she prepared various sorts of dishes of fruits for him. Prabhudattaji, Chakrapaniji, Pandit Sundarlalji and other sadhus took fruits, together. Sometimes Ma also joined with them. At that time, their childlike simple behaviour with Ma, charmed the observers, the atmosphere became surcharged with joy. Those who have seen this, only they have enjoyed the charm.

Many times he arranged Ma's visit to his *Ashram* at Jhusi, and organized *Satsang*, in presence of Ma, by inviting other famous *sadhus* and *pandits* of U. P. Hearing from him, about Sri Sri Ma, many sadhus became attracted to Her.

Brahmachariji wrote 8 volumes of Life history of Sri Sri Chaitanya Mahaprabhu in Hindi. It is heard that the editor of reputed Gita Press of Gorakhpur, Sri Hanuman Prasad Podderji requested him to write of Mahaprabhu in Hindi, for which he presented him a number of books, all written in Bengali language, which was not understood by him. So he prayed to Mahaprabhu earnestly. Mahaprabhu appeared before him and asked him to keep these books in the Almirah under-locked key. You will personally see my *Lila* on the earth and write accordingly, just like, Hajrat Mohammad who also wrote *Koran* in the same way. Brahmachariji also wrote "Bhagabat Katha" in 25 volumes and many other religious books. Service to "Go-Mata" was a part of his Upasana.

In 1960 he started fasting for preventing cow-slaughting. Ma requested him to give up fasting for the sake of his health. Still he continued fasting for more than two months. Brahmachariji was not only an able writer and a famous religious Leader, he was a *Mahatma* in the true sense. His demise has created a great void in the spiritual atmosphere of the universe, which cannot be filled up easily.

The Mother's Call

Prof. Batuk Nath Shastri, M.A.

Love for All — the One Lesson

The lesson of history is one with the teaching of the Scriptures — love for mankind and goodwill towards all. It is the core of Sri Chaitanya's tenet : the highest object of man's pursuit is love. The Yajurveda has the prayer : May all creatures look on me with a friend's eye, May I look on all creatures with a friend's eye. The Buddhist *Metta Sutta* holds up *Brahma-Vihara* as man's highest good in the words : "As a mother protects her son, and only son, by the sacrifice of her own life if need be, even so cherish amity and love towards all beings". Laotse said, "I choose to practise compassion in return for ill-doing, goodwill even towards the evil-minded." The gospel of Christ enounces not the rule of law but a dispensation of grace and charity. The sages of our times hold that a united world, mankind as one family, universal brotherhood and one sovereign world-state sum up the destiny of the race and will ensure its well-being.

The Dual Pull

Human society today stands perilously poised between two contrary pulls — centripetal and centrifugal. On one side is the mentality typical of

the atomic age — the outburst, ghastly and staggering — of narrow self-interest culminating in ruthless aggression, through global holocaust. On the other is the immense and unprecedented attempt of welding all mankind into one whole, under the idea : All men are brothers and the whole world is my own country. The first ever tends to confine man within the cramping cell of the egoistic prison, the other leads forward along the line of the widening ego towards self-forgetting fulfilment by renouncement and merged in all-embracing unity.

Serenity and Harmony — the Need of All

The problem before religion is how to bring peace and joy to the millions of mankind tugged by these two opposite trends, to give them the sense of belonging and worthwhileness, singleness of purpose and joy of fruitful endeavour. Tagore, our great poet, pointed out the goal ever before Indian manhood as fullness. Fullness he defined as the sense of oneness with the universe. This communion dissolves the ego sense and makes one feel humble. Humility, he says, is a spiritual power. It is like the steady current of air. By its very gentleness it exceeds the force of a storm. A hurricane agitates and convulses a little space for a short while, but the gentle stream of air envelops the whole earth at all times. This sense of fullness is an elixir of the heart, a feeling of harmonious serenity. No doubt it shows itself at times in choicest spirits, even amidst the glitter of wealth, the satiety of a life of comforts, pleasures and luxuries. But the enormous masses

of humanity — those who inhabit the outskirts of opulent habitations, who by hard work produce wealth and turn it over to society, who build mansions and themselves lodge in shacks and hovels, they view from afar the pomp and pageant of the men of success and power and so bear within themselves the gnawing sense of failure and frustration. They are the nameless uncounted ciphers of men and women. They have been through the ages the concern of the great souls whom the world loves to honour. It is for their sake that these exalted spirits gave up hearth and home and wandered forth and became one with them by voluntarily embracing their miseries and lowly condition. And so they raised the worth and dignity of the common man and stirred the conscience of classes lapped up in a smug life and grown insensitive to the lot of their fellowmen.

Unity in the Atomic Age

Hence the crying need of our age is an atmosphere of love and shared well-being, of peace and self-control which would unite mankind instead of letting it be torn by the rampant forces of passion and violence. Through population explosion space is fast shrinking and sustenance dwindling. Like grains of sand individuals are being forced apart and society atomised, making the age atomic in an unkinde sense. This is poles apart from the Vedic prayer for oneness which runs —

May our motto be one, our meeting-place
the same.

May we be of one mind and our spirits work
in unison !

What philosophers' stone, what balmy bliss can wipe off the dividing lines and charm away the seeds of dissension and help realize the longing for the universal man ? What rain of heavenly dew like a shower of heaven's grace may again turn the parched earth into a stretch of living green and stir man's spirit to fresh joy and ardour of life ?

The Onward Phase of Evolution

Perhaps mankind longs today, naked and shivering, to be wrapped in the hem of love's garment, to feel the touch of a healing hand, to hear the reassuring accents, to find meek tolerance as of the earth under our feet and a spirit of self-disregarding helpfulness and melting compassion, the exquisite sweetness of genuine sympathy. Anthropologists of our day speculate on the coming phase of evolution of the species in future and picture the traits in body and mind which the race will develop. They forecast how men would shape themselves in form and in manners, lay aside all that is stern and harsh, uncouth, aggressive, predatory and, these features fading away from their limbs and lineaments — they will exhibit the qualities and dispositions, soft and tender, comely and graceful, suave and delicate — all that bespeaks womanliness, the motherly heart, the attitude goddess-like. All that is red in tooth and claw, cruel, unsightly, disproportionate, hairy, fleshy, enormous in growth, unfeeling, rough and repulsively self-centred — which keeps apart and

outside the pale of civilisation the aboriginal tribes in hills and jungles will disappear like a nightmare of the past. And a new chapter in life's transformation will open, exhibiting refined thought, delicate artistry, mental aptitudes, meek and mild, subtleness of taste, all-round awareness and highest sensitiveness.

Needed—a Philosophy of Help and Cooperation

The day seems to be done for the philosophy which has so long taught that human good and progress is best achieved through scramble and competition, tussle and combat. The time has come for the passing away of the modes of life — crazy for business, greedy for gain and accumulation, eager for mastery, self-sufficient, indifferent to right and justice. To light the path for mankind out of this dark past to his future destiny, are there not signs manifest of a new motherliness emerging and awakening in life's arena? Do we not behold the auspicious jar and never-quenching lamp as at the installation of a deity? Some auguries of that coming glory seem to be appearing even amidst the oppressive glare and hubbub of a civilisation which revels in material goods, gigantic plants, vast industries. The majority of men with the unsatisfied hunger and thirst in their soul, under a sense of emptiness amidst affluence and creature comforts are wistfully turning towards the serenity and meditative raptness of bygone ages. In place of the dominance of power and opulence and high place, a life of luxury and general subservience to all that, man

is growing impatient for a new spiritual climate, a new sense of values and new cult of equality and brotherhood. And the chime of accordant voices is heard from the ends of the earth. Recently the Primate of England remarked to the same effect : It is on the plane of spirituality that we can with great profit search for unity, less in the thoughts and formulations of the mind than in the depths of the soul and in actions which are controlled from thence.

Ananda Varta—the Gospel of Motherly Inspiration

By the tremendous success which man has achieved in probing the mysteries of external nature, he has astounded the world and shot up to the proportions of a Nuclear Giant. But in his moral nature enchained to primitive impulses he is still an ethical infant undeveloped in mental powers and puerile in the levity of his code of conduct. To cleanse the insight of this infant and to nourish it with spiritual sustenance, the one thing needful is the creation of a suitable atmosphere. Hence the age seems to yearn for the awakening of the power maternal. Does the new gospel of joy — the *Ananda Varta* sound the sacred notes as on the conchshell, does it shine with the effulgence of the lamp which is waved before the Icon ? In the Veda the Acharya prays : “Even as the hungry offspring eagerly approach the mother, may Brahma-charins come unto me : Oh Almighty Dispenser ! from all sides.” Under the attraction of Motherly majesty, this prayer now seems to be realized in

visible form. From all sides men and women — young and aged — hankering after the infinite and thirsting for beatific joy are gathering in the serene air, under the mild shade of the hermit-grove and are learning to be rapt in meditation, seated in the steady pose and absorbed in the stillness of *dhyana*. They are coming together for the week-long vow, the practice of silence and self-control. The desire for a steady mind and a heart stilled in peace is growing even amongst the privileged classes reared amidst all the good things of the earth. The recital, continuous and complete, of sacred books throbbing with emotion and charged with noble thought, the collective chanting of sublime hymns are reviving the atmosphere of ascetic groves with their routine of scriptural reading even in great cities and the thriving countryside.

The new Climate of Self-Control & Meditative Devotion.

The strict, austere devotion which marks the ritual of worship sacrificial fire-offerings at holy seats and shrines is once again releasing the pent-up hidden springs of pious fervour and making them flow in ample stream. Above all, the lines of sectarian separation are fading away under the magic touch of a Mother's large heart and abounding affection for her children. For the Mother bestows her grace and moves all so effectively to finest issues because of her sure insight into the special need of each. As is said in the Gita stanza :

“Even as people approach me with devoted heart but with diverse desires, so do I serve them. For it is my path, O son of Kunti, that men go along. Even as each resigns himself to my will, I fulfill his heart’s wish.”

Those that have felt the delicious touch of the Mother’s heart amidst the divergence of doctrines and worries and perturbations of the present are tasting the truth of these lines. For them life’s savour is being purified from what is of the earth earthy and refreshed with the juice of immortal joy. The sweetness of adoration, the ecstasy of choral chanting and concerted hymn singing, the sublime inspiration of sermons and discourses are spreading through the country a new atmosphere, which moves from place to place like a flame of hallowed fire. Those who are coming in contact are elevated by the ennobling experience and those who are witnessing these scenes are in raptures over this manifestation of the perennial power of purity, austerity and renunciation. May this visible demonstration of Motherly power win glory evermore and convert the world into one unit.

Modern Science and Indian Philosophy

Dr. B. L. Atreya, M.A., D. Litt.

It is surprising indeed that in spite of science being so much studied in Indian Universities, and in spite of popular scientific literature being so cheap and common, there has not been any serious, systematic and comprehensive attempt on the part of any Indian thinker to synthesize and correlate the discoveries of Modern Science with the doctrines of Indian Religion and Philosophy. Only a few references here and there are made by some of our writers to the doctrines of scientific philosophy such as we find in the works of Dr. Bhagavan Das and Dr. Radha Krishnan and others. We should not be satisfied with such meagre and occasional references. We need a more thorough and detailed attempt at correlation and synthesis of modern Science and Indian Philosophy, in which not only similarities but also differences will find due place. Our purpose should be not only to have the satisfaction that the conclusions of Indian Philosophy are corroborated by Western Science but also to correct and revise those of our conclusions which may not be found true to experience and in line with facts discovered by exact sciences, and to enrich our philosophy by incorporating within it more and more of the newly acquired knowledge.

We do not hold that Indian Philosophy is perfect and omniscient. There is much that it has to learn from modern science ; much that it has to throw away as unscientific and therefore unacceptable ; much that has to be altered and improved upon in the light of modern science, and much that needs detailed study on a scientific basis. On the other hand, there is much that science needs to learn from Indian Philosophy in order to completely understand human life and experience. There are indeed, many points of contact between various systems of Indian philosophy and various branches of modern science. It is better wisdom to compare notes and revise opinions. The followers of the Charvaka philosophy can very well sit at the table of a modern believer in scientific materialism and get inspiration from him and acquire greater confidence. The Vaisheshika atomism may compare notes with that of modern Chemistry. The modern physicist and an Indian believer in the Samkhya Prakriti may delight in having come nearer each other. The modern logician and the Indian Naiyayika can very well learn from each other. The Yoga of India and Psychological Research of the West can help each other very much. The monism of the *Upanishads* finds great support in the scientific philosophy of the present day. To draw the attention of Indian philosophers in this direction, we would briefly refer to the most important conclusions of some of the well-known branches of science, namely, Physics, Biology, Psychology and Psychological Research. These are the basic

sciences dealing with matter, life, mind and spirit, respectively.

Physics

Apart from being an enquiry into the nature and relations of physical objects and events, physics investigates the ultimate nature and structure of the physical world, and, as such, it comes in close contact with the domain of philosophy.

According to modern physics, in contradistinction to Indian opinion accepted in almost all systems of its philosophy, all the qualitative differences of things can be well reduced to quantitative ones. The real world, apart from our perception of it, possesses only quantitative distinctions, which can be measured in mathematical terms. Hence physics confines itself to the quantitative relations only. Heat, light and sound are all now regarded as different forms of motion. Heat is a kind of agitative motion of the molecules of a body. Sound is a motion in the form of waves in air, water, or some other medium. Light is a wave motion in a much finer and denser medium of space (called ether by some). The intensity of heat depends on the degree of agitation of the molecules; the intensity of sound on the amplitude of the waves, and its pitch on their length. In the same way the intensity of light depends on the amplitude and its colour on the frequency of the waves.

Chemical analysis of things stops at 92 different sorts of elements which exist in the form of atoms or minutest particles which can neither be further

divided nor qualitatively reduced to those of other elements or to those of some common underlying substance. This view resembles that of the Vaishe-shika school of Indian Philosophy with this difference that according to the latter there are only 4 elements existing in atomic form. Physics has gone much deeper into the problem of ultimate constituents of the physical world than Chemistry and has discovered that atoms themselves are structures built up of still much smaller particles which do not qualitatively differ from the atom of one element to that of another. It is due to the number of these particles, called electrons, when charged with negative electricity, and protons when charged with positive, and their arrangement in the atoms that there are differences in the weight and characteristics of the atoms of different elements. It is now only the number of electrons that differentiates the atom of one element from that of another. For example the atom of hydrogen has only one electron within it and that of uranium, the heaviest of all elements, has 92. The nature of electrons and protons and their mutual relation have been subjected to investigation and physics has come to certain definite conclusions about them. Electrons are nothing but negative charges of electricity. Sometimes they appear as particles, at other times as waves. In fact they share the characteristics of both waves and particles. To neutralise the negative charges in the form of electrons there are equal numbers of positive charges (positrons) concentrated on a minute nucleus at the centre of the

atom. The relation of electrons to the protons at the centre within an atom is conceived as similar to that of the planets to the sun within a solar system. The atom is a miniature solar system in which electrons (negative charges of electricity) revolve with great speed round the proton (positive charges of electricity concentrated at the centre) like planets revolving round the sun. Thus the ultimate bricks of the physical structure of the world are, according to modern physics, electric charges, and not atoms of "dead" or "inert" matter which the materialism of the last century used to believe. The ultimate reality as known to physics is electrical energy. What this electrical energy which manifests itself both as a particle and as a wave ultimately is, the physicist at present cannot answer. He deals with its mathematical specifications, the laws of its behaviour, in what he calls a 'configuration space', which is not the space known to us. The behaviour of this energy is no longer intelligible in mechanical terms. The quantum theory of Max Planck, applied by Niels Bohr to the behaviour of electrons, has introduced a sort of "indeterminacy" in the world of physics. The radiation of energy from an electron is not continuous but is in the form of *quanta* or jerks. The electron does not radiate energy (light) when it is rotating round the proton in a particular orbit. It does so only when it jumps from one orbit to another. The amount of energy radiated by the electron jumping from one orbit to another is a quantum. But no reason could be given in

terms of the laws of nature known to physics why and when the electron jumps from one orbit to another. Perhaps it has a "will" of its own which it exercises "freely". The "matter" of physics, it appears, comes very close to the "*Prakṛiti*" of the Samkhya and "*Shakti*" of the Vedānta schools of Indian philosophy.

This idea is further strengthened by another discovery of physics, namely, identity of mass and energy. Formerly "matter" (mass) and "energy" were regarded as different. Now, thanks to the electric theory of atoms and to the Relativity theory of Einstein, matter and energy are convertible and ultimately identical. By heating a body will increase its energy and also its mass. A body which radiates energy in the form of heat or light loses thereby its mass. The sun is losing its mass at the rate 360,000 million tons every day by radiating heat and light. The mass of a body is increased by increasing its velocity. The process of conversion of mass into energy and vice versa are going on in the universe everywhere, the total amount of mass-energy probably remaining the same (the law of conservation of energy).

Another conclusion of modern physics which may interest Indian philosophers, because it has been held in India since long, is that the material universe is finite. The actual volume of space known to the physicist is finite, although unbounded. The finite space, again, is not at a standstill. It is continually expanding, i. e. the circumference of the physical world is lengthening, and

lengthening by leaps and bounds. Consequently the distances between various nebulae are fast increasing. And the greater the distance between any two nebulae the faster is the speed at which they are receding from each other. This idea corresponds to the idea of *Brahmanda* (the universe as a growing and expanding egg) of Indian philosophy.

The idea of *Pralaya* also finds a parallel in the Entropy theory of modern physics. It has been discovered that the organised form of energy which constitutes the world has a tendency towards a more and more disorganised and less and less available form. The degree of this disorganisation is called entropy. The entropy of the world is continually increasing and there may come a time when it reaches its greatest point. Then there will be no physical universe.

These are some of the very important discoveries of modern physics which have a great bearing on philosophy. There has recently been much speculation in Western philosophy as to their implications. They are very well discussed in the famous works of Sir Arthur Eddington and Sir James Jeans and of their critics. The former think that modern physics leads to an idealistic and spiritual view of the universe and the latter repudiate these inferences. We may only point out, that physics at present leads us far away from the usual type of materialism and leaves much scope for interpreting the universe in other terms, for it is now admitted that the physicist deals with the behaviour rather than with the ultimate nature of that aspect of

reality which is revealed to us in the physical world. The world presents many more aspects too, such as biological, psychological, and spiritual. The philosopher is interested in understanding the entire experience which reveals not only an objective world with all these aspects but also another factor, namely, the subject which is beyond the scope of all sciences based on objective observation. It is therefore often remarked that physics deals with abstractions and not with the concrete reality. First we abstract an objective world from the total experience, and study it apart from the subjective aspect ; then we abstract quantitative aspects from the objective world and deal exclusively with them in physics.

Biology

Biology studies in details another important and well known aspect of the objective world, namely, life, and has made some very interesting and important discoveries which have a great bearing on philosophy in general and on Indian Philosophy in particular. No philosophical thinker of the present age can afford to keep his eyes shut to them. He has to correlate them with and find a place for them in his philosophical outlook.

Biology has discovered that there are some very essential differences in living beings and non-living ones. The most outstanding characteristics of the former may be pointed out here. Living beings are organisms of very intricate structure maintaining a unity and identity of their own ; they tend to per-

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sist in spite of incessant changes happening within their structure ; the colloidal protoplasm of which they and their various tissues are made, undergoes a continuous process of down-breaking and up-building ; each form of life has a specific nature of its own, which it does not share with others ; each organism originates from another ; grows and develops to a mature form and then multiplies by giving birth to others of the same kind ; the behaviour of all living organisms somehow retain the effect of their past behaviour on themselves ; and they evolve into other types in course of time ; life originates from life only. "Spontaneous generation" of life has not been yet observed or demonstrated. How life must have originated first is still a matter of unsatisfactory speculation.

It is quite evident that most of these characteristics of living beings cannot be successfully explained in terms of mechanical physics and chemistry, although some scientists are still striving after that ideal. This difficulty has given rise to a number of schools of explanation in biology. A brief reference may be made to some of them here. "Descriptive Naturalism" does not want to go beyond what is actually observed and experimentally verified. It therefore keeps to the level of mere description of biological facts and does not dare transcend them in its explanation. It tries to avoid the question "why" ? Some biologists, who may be classed as "Methodological Vitalists" are, however, certain that Biology cannot do without using some such concepts as 'life', 'mind', 'struggle',



'appetite', 'interest', 'purpose', and 'will', in their explanation of living behaviour ; in spite of their being not observable ; for vital phenomena elude description and explanation in mechanical and chemical terms. Different and distinguished from these are biologists like Hans Driesh, who are called "Vitalists" (or purposive vitalists) in the full sense of the term. They do not hesitate to postulate an "organising and directive agency", a "vital force", an "entelechy", "elan vital", "psychoid" or any other "x" behind the vital phenomena responsible for all characteristics of organic life. Then there are those who are called "Emergent Evolutionists" or "Levelists" according to whom living creatures certainly possess some important and essential characteristics which are not present in the matter of which they are formed. At every stage of the evolutionary process of the world, some wholly new properties have emerged. With the appearance of life, the process of evolution attained a higher level than that at which it was before. The world process looks like a ladder of various levels of creative synthesis of graded complexity found in atoms, compounds, organic cells, organisms and minds. In the case of each greater complexity, some new qualities have emerged, which were not present in the previous and less complex group of factors. This theory is pregnant with many philosophical implications. Indian philosophy, especially the Sankhya and Vedanta schools, which believe in a kind of evolutionary process of principles in the manifested world, has to take note of this as well as

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of other biological theories and bring about a correlation with them.

One of the greatest discoveries of biology, which has had a far reaching effect on almost all departments of human knowledge, is that all of our present species of living creatures, which were formerly regarded as having been created as such by God, have slowly and gradually evolved from some simpler, rudimentary and few species of much earlier times than we usually know in history. This fact is established on the following grounds : In all the varieties of living beings, both animals and plants, we find only a few fundamental plans of structure ; many creatures have useless vestigial organs which bear traces of the path over which the species to which they belong must have travelled ; the embryo of the human baby passes through many specific stages which correspond to those through which the species must have passed according to the theory of evolution ; in going back to the very ancient past which is recorded only in the rocks of the crust of the earth which has borne on its bosom the now dead and gone creatures, we have discovered a more or less complete series of fossil remains which indicate a gradual process of development in the structure of plants and animals. The credit of this theory of Evolution of the Species, goes to Charles Darwin. The evolution of species according to Darwin, occurs in the same way as varieties occur in the same species. The present species are a result of a long process of accidental variations and their selection, transmission and

retention. Nobody knows why certain variations occur in some members of the existing species. Having once occurred, they place the individuals either in advantage or disadvantage over others in the struggle for existence which prevails in the living world. These variations which help the individuals in the great struggle for life are not only retained and improved upon by use and exercise, but are also transmitted to the next generation through heredity enabling it to survive better.

This leads to the question of heredity, which has now-a-days become a very complicated question in biology. Indian philosophy which believes in the rebirth of an individual has to make a thorough study of the facts and theory of heredity and to correlate the two. Here are some of the facts known to biology with regard to heredity. Individually acquired traits or changes that come through the use or disuse of various parts of the body, or through the effect of climatic changes, are not inherited by the next generation. Only such changes which effect the germ-plasm are likely to be inherited. What effects the germ-plasm and how, has not yet been well-determined. The theory of Orthogenesis holds that the mutations or inheritable changes take place in accordance with some inner urge or drive and not through any external influence. Some experiments in recent years have, however, demonstrated that mutations can be produced artificially by chemical effects and by X-ray, apart from the question as to what sort of changes are transmitted by heredity, the means and process

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of heredity have also become very interesting questions of biology since the recent revival of what is known as the Mendelian theory of heredity. As early as in 1865 Abbot Johann Mendel discovered that the characters of parents are transmitted to the offspring in distinct units. But all the character units of both the parents are not manifested in the next generation. Some of them become perceptible in the first generation, and others in later generations and some remain dormant. A definite ratio of manifested and unmanifested traits is maintained in each successive generation. Recently biologists have also found a physiological basis for heredity in the form of extremely minute "genes" or "factors" which are present within the chromosomes of the gametes or germ cells of each individual. These factors pass from one generation to another in the form of different permutations and combinations. Some of them find expression and are called dominant and others which remain dormant are called recessive. Which genes or combinations of genes are recessive and which dominant is very difficult to answer.

*( to be continued )*

# Education in Ancient India

Ajit Ghosh

INDIA alone from a distant past had applied a distinct code of ethics with the sanction of religious regulations behind it to the guidance of student life. The conception of the ideals of education and intense devotion for learning and true knowledge had been matchlessly unique in the annals of the whole world. For centuries of yore India became celebrated for her abstruse philosophy and esteemed literary contributions that raised her cultural heritage to a superb eminence — those were inseparably associated with profound religious concept that dominated the people of India in processing immense experience in the field of cultivation of wisdom. The system of education for the advancement of learning was so planned that it could adjust all-round development to the environment, its principles and character being determined by inherited persons and the capabilities of the recipients having been fostered within their surroundings. These conditions continued and lasted for generations and urged the people to passive and meditative and to endeavour for the culmination of wisdom.

Superfluous circumstances in the domination of religious dogma and rigid social conventions might have hampered India's exceptional cultural superio-

rity, but the people of India hardly deviated from their conscientious practice in the field of learning and teaching pertaining to the quest of truth and wisdom. The ethics of learning and teaching practically formed the social structure and cultural evolution and with this perspective the ideals of education had become the most deserved criterion.

Under the influence of distinctive religious cult and being confined in an atmosphere of serenity and austere habits, India's men of wisdom, particularly the *Rishis*, planned and processed the education system of their own. It was the Brahmanical system of education that prevailed in this country for centuries which in course of time reached such an elevation that was an unparalleled aspect in the history of the world.

True education, i.e. acquiring perfect knowledge, had been given the foremost importance in creating classic literatures of our land. My uncle, one of the greatest scholars of his time, often used to recite a Sanskrit verse from a classical text before me, my cousins and his disciples and explained its meaning thereof. The verse became very much familiar to me, but unfortunately my memory fails to quote the same, may be due to old age senility, but I can recollect the theme of the verse which follows :

Learning adds to the brightness of one's  
semblance,
It is the wealth secured beyond all hazards  
and evils,
It is the teacher above all teachers and is  
an unfailing companion,

It has significant qualities those are unparalleled,  
It is the learning to which even the kings  
do honour,  
And lastly, a person devoid of learning is no  
better than a beast.

Such was the estimation of learning in those  
glorious days of yore.

The faculty of *medhas*, i.e. intellect, was considered the prime and indispensable necessity while in the process of learning and it was the deserving qualification of the student to adhere to his inclination to be a votary dedicated to studies. The absence of *medhas* was obviously a bar to the attainment of learning. Basically, the student had to be a *Brahmachārin* and for this purpose he was, as a rule, initiated as beginner in the academic life. Usually it was the age of five or six when the boy was brought before the master. Therefrom the boy had to stay under the auspices of the master, i.e. *Guru*, in an atmosphere of strict and devout discipline. Thus, he was admitted as a *Brahmachārin* and consequently entered *Brahmacharyāśrama*. It was the first and the most important phase of his life. From the very inception he was required to spend at least twelve to fifteen years in the secluded abode of his *Guru*. And during this period he was not allowed to visit his family home, not even had an opportunity to meet his parents or guardians at their place. Throughout this academic career, a *Brahmachārin* should always maintain strict austerity and a devout discipline. He had to acquire all the important qualities of a learner

during his occupation of studies and was a devoted follower to the curriculum imposed by his master. The master used to sanction rigid strictures and regulations to be followed meticulously. The *Brahmachārin* should always restrain from any emotional impulse or passion, and on the other hand, the master stressed on the preference of a life of stringent moral continence. In course of his academic life the student had to prove his chastity and moral qualities which were considered essential along with his arduous and sincere reading till his attainment of final object. After the full course of learning and with the full satisfaction of his *Guru* the learner was recognised as a learned one and became a *Snataka*. There is hardly any evidence of formal convocation to perform this completion of academic course, but just at the instance of leaving the *Alma Mater* he received blessings of his master, such as —

सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः ।  
 आचार्याय प्रियं धनमाहृत्य प्रजातन्तु मा व्यवच्छेत्सीः ।  
 सत्यात् न प्रमदितव्यम् । धर्मात् न प्रमदितव्यम् ।  
 कुशलात् न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् ।  
 स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ॥  
 देवपितृकार्याभ्यां न प्रमदितव्यम् ।  
 मातृदेवो भव । पितृदेवो भव ।  
 आचार्यदेवो भव । अतिथिदेवो भव ।  
 यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि ।  
 नो इतराणि ।



यान्यस्माकं सुचरितानि । तानि त्वयोपास्यानि ।  
 नो इतराणि ।  
 ये के चास्मच्छ्रेयांसो ब्राह्मणाः ।  
 तेषां त्वयासनेन प्रश्वसितव्यम् ।  
 श्रद्धया देयम् । अश्रद्धयाऽदेयम् । श्रिया देयम् ।  
 ह्रिया देयम् । भिया देयम् । संविदा देयम् ॥  
 .....एष आदेशः । एष उपदेशः ।  
 एषा वेदोपनिषत् । एतदनुशासनम् ।  
 एवं उपासितव्यम् । एवं उ च एतदुपास्यम् ॥

—Taittiriyopaniṣad 1.11.1-4

“— Speaketh the truth. Perform regions rites. Be not inadvertent to studies. Be not hesitant in earning your means for livelihood and be not disinterested in progeny. Do not deviate from truthfulness and faith. Be not neglectful in self-preservation and reckless to any propitious act in the process of earning. Be not insincere in learning as well as in teaching. Be not heedless toward your parents and be a true father, a true mother. Be a preceptor, a true teacher. Be a hospitable person. Perform those acts or deeds which are faultless and cannot be blamed ; good acts are always commendable. Be courteous and respectful as well as properly attentive to those *Brahmins*, i.e. wise men, who are superior than us. Present your charity respectfully and with no disregard, and this performance should be to the best of your means — do this with obeisance, humility and friendliness. And lastly, keep yourself aloof from any incredulous situation.”

Now the student came back to his home and began the family life. This was the second stage of his life, the *Gṛhasthāśrama*. He now became the *Brāhmaṇa*, a learned person, more so, hereafter he would be at liberty to continue further studies at home or to look after the help of exceptionally eminent scholars or expert in any field of learning to elevate his wisdom, and thus he would cherish an efficiency of high order and might reach his desired scholarship. Even he could proceed to the search of Truth which was the ultimate object of wisdom.

In the Vedic and post-vedic *Brāhmaṇa* literatures and *Smṛitis* or *Samhitas* the interpretation of *Brāhmaṇa* gives an impression of high ideals pertaining to cultural upliftment. In the later age the Buddhistic conception of *Brāhmaṇa* was the status of one who obtained the highest degree of scholarship. According to the Buddhists, he was said to be a *Brāhmaṇa* who had crossed over all transgression those were against the laws or principles of morality or a bar to salvation. He was not illusioned by any unhealthy practice though he had to pass the rest of his life in diverse worldly circumstances. He seriously preserved moral ethics and was never tempted by any vice. — cf. *Sāviasutta* 519, *Mahābagga*, *Suttanipāta*.

In the age of *Brāhmaṇa* culture peopls living near and around the educational centres used to patronise benevolently these centres with money and food. The masters and students concerned were also receipients of such grants. The grantors

believed that this kind of service, if properly done, must help the process of promoting education. Special grants from princes and wealthy persons were also entertained. This kind of aid was made to help upkeepment of educational cause — both rich and poor came forward to the best of their ability. Endowments were often made by gifts of lands or properties in the forms of *Brahmadāna* and *Agrahāra* specially gifted by the well-to-do persons or by kings. Not even the academic centres but the respected scholars also were the recipients of such endowments. The guardians of the student-folks also used to provide the inmates of schools with food-stuff and tender such *dakṣhiṇās* as were considered respectful payments.

There were mainly three kinds of academic institutions in those days, viz. the *Pariṣad*, the *Tola* and the *Paṭhaśāla*. The *Pariṣad* was the assembly of elders, mostly senior and experienced *Brāhmaṇas* or scholars of distinction. The seniors were entrusted with the power to find out students in the line of politics, law, logic and philosophy. These students were given proper training and, after they proved their efficiency in individual calibres, they were to assist the elders who used to advise the kings or rulers in their administration.

The *Tola* was the second type of school for imparting education to minor learners in dormitory accommodation. Originally, *Maṭhas* which existed in different parts of the land had to maintain responsibilities to educate the primary students. Practically, *Maṭha* meant the dormitory of *Brahma-*

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*chārins* who received teaching from the teachers. In the later period *Tolas* became in vogue in place of *Maṭha*. *Paṭhaśālā* had the same function as that of *Maṭha*, but it had generally no residential accommodation. The students who received advantage of admission had to stay at the *Tolas* for a period of eight to twelve years starting around the age of ten. The time for residential advantage was scheduled according to the subjects prescribed for the student and also in consideration of the particular subject for specialisation. The admitted student had to live in the simplest way of living. A *Tola* ordinarily could admit upto twentyfive entrants as considered practicable for a teacher to manage. The financial resources of the *Tola* depended entirely on the patronage of the public as well as special grants and subsidies from princes and benevolent wealthy citizens.

( To be continued )

# Colourful Noonend

Nihar Ranjan Chakraborty

At the edge of daylong scorching sun  
The extinguishing light is faint.

In this moment of dim-light and dusk  
The old banyan is still, at ease,  
without task.

In this dark and shine relating  
Fine moment of evening—  
People in number cross the bridge,  
Upon the whim drive river,  
Touching heart so high,  
Who creates cheerful shadows  
Within a fraction of moment  
To pass by !

Nature keeps her busy  
To paint picture in haste  
Without canvas and with no paint  
Having not a moment's rest.

Paramount pleasure acts  
In the screen of my memory  
When the beauty of youth reflects—  
Although the dawn is dead.

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## In Memory of Sukumar Roy

A great devotee of Sri Sri Ma Anandamayee, a lover of Kirtan and devotional songs, well-known to all of us and respected by all of us, was our Sukumar-da, who left his mortal body suddenly in an alert stage, at about 5-45 A.M. on 27th August, 1990, Monday. Specially worth mentioning event is this, that the day was the day of departure of our beloved and worshipped Ma.

For the eternal progression of the departed soul of Sukumar-da from higher to higher planes, devotees observed silence for two minutes just before starting of satsang arranged in the house of Sri Sri Ma's devotee, Anil Guha on 9th September, 1990, Sunday, evening. His very close admirers spoke on him on the occasion.

One said : The news is very unexpected. Even now it pains to believe that Sukumar-da is no more among us. For last 6 or 7 years, Sukumar-da came very near to us. His nature consisted of satwik and pious traits. We observed a quantitude constantly existing in him. He used to say : To arrange a satsang, one should not be worried about space of a room. A space for 4 or 5 persons, is enough. Arrange it in a small scale. We are to utter Ma's name in any possible means.

In this way Sukumar-da started satsang in many houses of devotees, once in a month. Sukumar-da participated himself by singing songs on Sri Sri Ma

and created joy in the minds of devotees. In response to requests of devotees, he went outside Calcutta also, to permeate joy among the local devotees.

Nearly 30 years ago, Sukumar-da came in touch with Ma. His life became Ma-centred.

Sri Sri Ma liked the devotional songs of Sukumar-da, and sometimes symptom of Samadhi appeared in Her body. Wherever in Calcutta in the houses of devotees of Ma, Satsang or Nam-yajna is organized regularly, Sukumar-da's presence was a constant feature there. He was not restricted to Ma's Ashram only. He attended many Ashrams of Calcutta and Howrah with a wide open mind. Devotional songs, Shyama Sangeet, Rabindra-Sangeet, song of Rajanikanta, Najrul, Bhajan, and ancient Bengali songs were heard to be sung by him quite efficiently. He got the training from Bhisimadev Chattopadhyay, accompanied by Manna Dey, and was constantly singing for last 50 years.

Sukumar-da had a fathomless faith on Ma. Just a few day ago, at the *Purnima-Sammilani* held in the house of Sri Tarun Goswami, Sukumar-da was in a mood of talking on himself, "I was working in a low-scale service. But by coming in contact with Ma, my mind and my life filled upto the brim. My wife used to see Ma from her young unmarried stage of life. In response to her request I dedicated all songs to Ma. It was 20 years ago, that Ma said, "You will have your own house in South Calcutta. I could not believe. It was by unlimited grace of Ma, that it was materialized

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few years ago by an unexpected chance. Now I want nothing more. My two sons have joined good jobs and have married good girls. My only daughter is still to get married. In the next December, when she will finish her BT examination, I will try for her marriage. Sri Sri Ma will arrange everything, I do not worry.”

After retirement, with great eagerness Sukumarda was encouraging the devotees of Ma, to be trained up in devotional songs and songs on Ma. He attracted devotees and used to take troubles to get them buy beautiful new musical instruments. With a very small amount of remunerations he used to train many people in music, in morning, evening and at noon, in their respective houses.

On Saturday, 25th August, 1990 in the evening he got admitted to the hospital after being suddenly attacked by severe enteric disease. Even in the morning of that day he went to the house of one of his student for teaching the song :—

Whatever I do, are nothing but you, only Ma  
Whenever I think are you Ma  
Whatever I see are you my Ma  
Whatever I hear are you my Ma  
Whether I sleep or arise, you are with me, only Ma  
When I go to bed and when I dream, you  
are with me my Ma.

Today, we pray to Ma for progress of his soul to higher and higher planes and for solace of the bereaved family and relatives.

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# Ashram News

## **Kankhal :**

On Guru Purnima day on July 8, 1990, special pujas were offered as usual to Sri Ma, Swami Muktananda Giriji, Sri Vyasdev and Jagatguru Shankaracharya, with chanting of hymns as usual. Devotees who came to participate in the functions were all entertained with prasad.

On 29th of July Tirodhan Tithi of Sri Sri 108 Swami Muktananda Giriji Maharaj was celebrated in a befitting way with observance of silence at midnight with meditations, special pujas, chanting of hymns etc. Bhandaras for the Sadhus were also arranged as usual on the day.

For six days from August 1 to August 6 (Ekadasi to Purnima) Jhulan utsab of Srikrishnaji was observed in the ashram in a befitting manner decorating the swinging cradle with flowers and garlands, and the installation of the Sandalwood footwear used by Sri Sri Ma as a feature on the occasion. During Churamoni yoga which also fell on the day, pious people had bath *in the holy Ganges*.

On 3.8.90 Tirodhan utsab of Sw. Maunananda Parbat (Bhaiji) was celebrated with puja offerings, kirtan and Sadhu-Bhandara.

On 13.8.90—the sacred Janmastami day—the birthday of Lord Srikrishna, special pujas, chan-

ting of hymns and kirtan at midnight were performed in a solemn atmosphere.

### Varanasi

On Guru Purnima day on July 8, special pujas were offered in the temples of Sri Sri Ma and Giriji and the devotees assembled were all entertained with prasad by the Ashram brahmacharinis.

On 29.7.90 and on 3.8.90 — the Tirodhan utsabs of Giriji and Bhaiji were celebrated respectively with pujas, kirtans and Sadhu-Bhandaras as usual.

On 13.8.90 — the *Janmastami* was celebrated in the Ashram with due pomp and serenity. The deity of Sri Gopalji was brought down from the sandal throne ceremoniously at the time of birth and nicely dressed with new clothings. Special pujas, bhog and arati etc. were also offered to Gopalji. On the day, a few American tourists, both ladies and gentlemen who came to Durga-Mata Ashram had joined the ceremony. The visitors who were disciples of Sw. Jogananda took movies and recorded tapes on the occasion.

On August 19, the "Sanskrit day" of Shree Shree Ma Anandamayee Kanyapith was also celebrated appropriately. The famous scholar and Vice-Chancellor — Sri Vidya-nivas Mishra of Sampurnanand Sanskrit University graced the occasion. The entire programme was gone through in Sanskrit language by the Kanyapith girls which was highly praised by the Vice-Chancellor and also by the Inspector of the Sanskrit Pathsala of Uttar Pradesh who was present.

On August 27, the Tirodhan day of Didi Gurupriya was solemnly celebrated.

### **Ranchi**

On Guru Purnima day on 8.7.90, Mauna was observed by the devotees who assembled in good number since morning. The ashram was decorated with flowers, garlands and lighting arrangement in a beautiful manner in the midst of which mass recitation of Sri Gita and Sri Chandi performed with Guru puja simultaneously in a solemn atmosphere. Dr. Bireswar Ganguli, the noted scholar delivered a fascinating lecture on "Guru" on the day. About 300 devotees who participated were entertained with prasad after bhog and arati were offered as usual.

On 6.8.90—the Jhulan Purnima day—puja and archana were offered to Gopalji in his temple with the swinging of the Bal-Gopal in the presence of many devotees who received fruit prasad after the ceremony.

On 7.8.90—the Rakhi Purnima day — the sisters tied rakhis around the wrists of brothers and also distributed sweets.

On 13.8.90 — the holy Janmastami — the day of advent of Lord Srikrishna, the temple was nicely decorated with flowers and leaves and puja and arati were offered to Gopalji and prasad was distributed thereafter to all present.

### **Bangalore**

At Sri Sri Ma Anandamayee Bhagvat Bhawan, Satsangs and Bhajans had continued as regular

feature daily in the evenings during the quarter July through September. Religious classes and discourses on Vishnu-Sahasranam and Lalitha Sahasranam were also conducted regularly by the eminent scholars.

### **Delhi, Vrindaban, Agarpara, Pune and other Ashrams**

Similar utsabs were performed with bhog, arati, bhajan and distribution of prasad to all assembled devotees.

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## **PROGRAMME**

October 1990 to April 1991

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|-------------------------------------------------|---|------------------------|
| 1. Shree Shree Kali Puja                        | — | 17 October 1990        |
| 2. Annakut                                      | — | 19 October 1990        |
| 3. Samyam Saptah                                | — | 27 Oct.—2 Nov. 1990    |
| 4. Paus Sankranti                               | — | 14 January 1991        |
| 5. Shree Shree Saraswati Puja                   | — | 20 January 1991        |
| 6. Maghi Purnima                                | — | 30 January 1991        |
| 7. Shree Shree Sivaratri                        | — | 12 February 1991       |
| 8. Dol Yatra                                    | — | 28 February 1991       |
| 9. Shree Shree Basanti Puja                     | — | 21 March—25 March 1991 |
| 10. 1008 Sw. Muktananda Giriji<br>Sannyas Utsab | — | 14 April 1991          |
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# Obituary

1. Dr. Nitya Gopal Samanta, a well known physician and devotee of Sri Sri Ma passed away to Matri-dham on 15.5.90 at the age of 75 years. He endeared himself to all Ma's devotees as "Daktar Babu" and treated many poor patients free of charge. He had served the ashram constantly and was also a member of its Managing Committee for 15 years. For many years he also functioned as its Joint Secretary. He was found to be invariably present in all satsangs and functions of the ashram and his passing away was a great loss to the Ranchi Ashram.

2. Sri Satyabrata Mukherjee, the younger brother of our late beloved Khokada at Satish Mukherjee Road, Calcutta had breathed his last in a Calcutta Nursing Home after a sudden heart attack. Known as "Tuluda" amongst Ma's devotees he had left us on 14.9.90 after a week's illness when he was around 70 years in age. Coming from a well-known affluent family of Ma's devotees — Tuluda was always eager to help Ma's ashrams in various ways, both financially and otherwise. Our sincerest condolences go to the aged mother of the deceased now 98 years in age, his wife Sm. Priti Mukhopadhyay, only daughter Miss Chandana and two sons — Subrata and Sibabrata. We have no doubt the departed soul of our beloved

Tuluda is now resting in eternal peace in the lotus feet of our revered Ma.

3. Sri Amulya Ratan Chowdhury, the son of 'Matari Pishima' — the younger Sister of Baba Bholanath had left his body on 4.9.90 after a short illness at an advanced age of 85 years. He was posted for the last two decades or so in the 'Maha Mrityunjay' Shiva temple inaugurated by Sri MA HERSELF on HER own kheyal in February 1965 at Niramoy Tuberculosis Sanatorium, Giridangh — in the district of Birbhum, West Bengal. He lost his father when quite young and took shelter in Sri Ma's Ashram along with his mother who was particularly very close to Ma all along. Only some months back, he wrote a short article on request for Bengali Ananda Varta which published it. We extend our heart-felt condolence to his bereaved wife, sons and daughters and sincerely pray to Ma that he may continue to enjoy eternal peace in MA's feet.

4. Sukumar Roy—a great lover of kirtan and a good musician himself breathed his last on 27.8.90 after a very short illness. Whenever there was a Nam-Yajna or kirtan held in any Ashram or in private house of a devotee he was invariably found to sing kirtan for hours together in ecstasy and kept everybody in rapt attention. He was loved by everybody and his loss from our midst will be keenly felt by one and all. Let Ma grant his soul eternal peace.

5. Brahmachari Amal Nag Chowdhury of Ranchi Ashram left his mortal soul and entered

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the lotus feet of Ma. He had served the Ashram for a long time and he used to consider it his solemn duty to welcome every one in the Ashram. May his soul rest in peace.

6. Sushila Modwell, resident of Mainpuri, U.P. left this mortal world on 18th July 1990, at the age of seventy four years. She came in contact with Ma in the year 1942. At her earnest request Ma visited Mainpuri along with Haribaba and Avadhutji. At Ma's instruction she constructed, "Shiva kutir" in the Vrindaban Ashram and devoted her life with sadhan and bhajan.

7. Sri Dhirendranath Mondal an ardent devotee of Sri Sri Ma merged in the lotus feet of Ma at his Jadavpur residence on 19th July 1990. May his soul rest in peace.

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