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

—Sri Sri Ma Anandamayi

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# ANANDA VĀRTĀ

*A quarterly presenting the divine life and teaching of  
SRI ANANDAMAYI MA and various aspects of  
Universal Dharma*

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ANANDA VĀRTĀ welcomes contributions on the life and teachings of Ma and reflections and personal experiences of Ma's devotees and admirers. Articles on religious and philosophical subjects as well as on lives of saints and sages of all countries and all times are also invited. Articles should as far as practicable be typed with double spacing and on one side of the page.

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# ĀNANDA VĀRTĀ

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

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● APRIL, 1991 ●

No. 2

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## **PROGRAMME OF CEREMONIES**

**April to July, 1991**

1. 14th April, 30th Chaitra, Sunday,  
Mahabishuba Sankranti—Sannyasotsab of  
Sri Sri 1008 Swami Muktanandagiri  
Maharaj.
2. 15th April, 1st Baisakh, Monday,  
Bengali New Year.
3. 3rd May, 19th Baisakh, Friday,  
96th Birth Anniversary of Sri Sri Ma.
4. 16th May, 1st Jaistha, Thursday,  
Akshya Tritiya.
5. 21st May, 6th Jaistha, Tuesday,  
Death Anniversary of Baba Bholanath.
6. 28th May, 13th Jaistha, Tuesday,  
Buddha Purnima.
7. 1st, June, 17th Jaistha, Saturday,  
Sri Sri Ma's 96th Maha-Abirvab Tithi Puja.
8. 21st June, 6th Ashar, Friday,  
Ganga Dashahara.
9. 13th July, 28th Ashar, Saturday,  
Ratha Jatra.
10. 26th July, 9th Sravan, Friday,  
Guru Purnima.

## Sri Sri Ma's Utterances

A gentleman, who had never met Ma before, once came to the Ashram while he was taking a walk and met Ma there. Ma asked him, "Who stays with you? Where do you live?"

The gentleman said, "I live in Dehradun. There is no one else staying with me."

Ma said, "Absolutely alone, are you?"

He said, "Yes."

Ma said, "You have not taken anyone's help, have you?"

He said, "No."

Ma said, "But I find you have taken help and you are not alone either."

Then he understood the meaning and said, "Yes, Ma, that is also correct; without His help, how can we go on? And He is in fact always with us."

"While talking", Ma further said, "We are unable to manage things without others' help even in this world, and *that* path is no doubt a difficult path; on that path it is indispensable to have a Guru."

The gentleman said, "I do not understand this: A son finds his mother—what is so difficult about it?"

Ma said, "What Pitaji says is very true, but the fact is: 'I am a son'—this faith should be very strong. But all do not have that. That is why

they take it to be so difficult. I am talking about them.”

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Ma was once speaking to a devotee in the following words : “It is good to discuss lofty ideas ; it is beneficial to talk on good topics in the hope that, frequently discussed, they may some day produce an effect. It is good to lie down, in the hope that through repeated lying down, the real lying down may occur some day—that is to say—that good result which you expected when you wondered ‘I shall become a transformed person after lying down by the side of Ma’s bed for one night’.”

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The king and the queen of Suket (a state near Simla), great devotees of Ma, welcomed Ma on Her arrival, saying, “Ma, you have come here ! You have infinite mercy on us ! We have been waiting for you for so many days !”

Ma said smilingly, “Why, do you take me for an alien ? Just make me your own. People think of mercy etc, when they think of one as an alien. A daughter has come to her parents. Are my father and mother different from me ? Verily, there is absolutely nothing except the one. It is due to the notion of duality that battle etc. take place. After realizing the unity of all, who will fight with whom ? Can one fight with one’s own body ?”

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In the midst of a conversation, Ma said, "Look, people worship *Siva* — who is *Siva*? Well, *Parama Siva* (The Highest God; the Highest Good) is the very goal. They worship *Sakti* — Power — for without acquiring Power nothing can be accomplished; hence the worship of *Sakti* is for the attainment of Power. The Guru is also worshipped, because without the help of the Guru, *Sakti* cannot be attained. One has to take shelter of the Guru, only then the two above-mentioned achievements also follow. All these performances are valid at their respective levels."

Question: "Who is a Guru? What is *diksa*?"

Ma: "Guru is *Gurutattva*: that is to say— all are united with God—one who reveals this fact is, verily, the Guru. *Only He* does reveal Himself! As to *diksa* — the same Guru or the *Ista* (one's chosen Form of the Divine) manifests Himself at *diksa*. For the *Ista*, the *mantra* and the Guru—the three are in fact one and the same. Try to stay absorbed in contemplation of that One. Time is passing, you see. You won't get the result until you reach the origin, you know!"

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On various occasions, Ma often says to all, "Try to devote as much time as possible to *one* contemplation, to *one* goal. Do not while away your days uselessly."

One day, talking with a gentleman, Ma said, "Baba, where is your home? This home is in



fact an abode of breath —often it is said so. Make this home your *dharmasala* (inn). When you are about to travel to some place, you take your luggage, don't you? Even like that, collect necessary items of luggage for going also to *that* home."

Ma : "Whatever you do at whatever moments do it with all your heart and soul."

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Ma : "Who offers obeisance to whom, tell me? One offers obeisance to oneself; this body (referring to Herself) is only a medium."

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One day, as the conversation was led to a particular context, Ma said, "It is the world—*duniya* isn't it? That is why there is suffering. If you move in the direction of the world, you will inevitably get hurt. You know what the movement towards the world is like? It is like poking a wound and make it worse. And moving towards God is like applying a balm to the wound. Any worldly tie as such is painful. Just as when a person eats a tasty dish, he says to his father, son and others in the family, 'you too take it and see how sweet it is'; similarly it is said; you too take His Name, for without His Name there is no peace."

# In Association with Sri Sri Ma Anandamayee

Sri Amulya Kumar Datta Gupta

(Translated from Bengali)

( *Continued from previous issue* )

**23/10/48—Saturday**

This morning at 7 a.m. I reached Kashidham ; I had rented the house of the late Dada Biren Mukherjee at Ramapura, but I had no idea of its location. That is why Khukuni Didi and Manomohan accompanied us to our new destination. After arranging for meals etc., it was nearly 12-1 p. m., so I went to the Ashram in the afternoon. I met Didi as soon as I reached the Ashram. Didi said, Sri Sri Ma has declared that you were not asked to a meal here today, so you must take your meals here tomorrow.

## **The death of Mashima**

The next day we took our prasad at the Ashram. Today Triguna Dada (Triguna Charan Banerjee) has arrived here from Srirampur. He will be going to Jhunsi with Sri Sri Ma. In the evening Ma went for a ride in the Ganga in a boat, we also accompanied her. On the boat itself there was the performance of patha, kirtan etc. Mashima ( Sri Sri Ma's younger sister) had contacted TB and was

on a boat, having contracted this disease for a long time. During this disease Ma had arranged to initiate her with Sannyas through Didima. Her name was changed then to JAYANANDA. Our Bajra (house boat) went alongside Mashima's boat. The condition of Mashima was in its last stage; she was not expected to survive more than a few days; As seen from the top of the houseboat—Ma started calling out loudly "Mashima, Mashima, Jayananda, Jayananda," this was the last meeting of Ma and Mashima. A few days after Mashima's death, Ma confessed to me "Your Mashima came fully prepared to Kashi for death. She was of the opinion if she died, that was the end, but.....if she survived, she would never return to her household again. The day she died, her spiritual body appeared to me at Jhunsi, and kept on continually exhorting me, "Ma, take me into your bosom, do take me". But that day I had no desire for sleeping. So after riding the Ganga for some time we returned home.

### **The famous Yagna of Kashi Ashram & its consequences**

On the afternoon of the 25.10.48 also the usual patha and kirtan took place, a gentleman came and asked Ma that he wanted to give Bhandara to some Sadhus, so he had come to invite them. Sri Sri Ma said, "Not everybody can go. Those who are busy with the work of the Yagna cannot possibly be spared. But other Sadhus, including Brahma-nanda etc. may go."

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The *gentleman* : “What is the fruits of the Yagna ?”

Sri Sri Ma requested Swami Shankarananda to advise of the fruits of the Yagna. Shankarananda Swamiji said, “When you do some work like this thinking of what results then may be gained thereof, the fruit of this Yagna do not produce any effects. This Yagna was never started with the hope of any gain resulting thereof.

*Ma* : This Yagna is being performed for the love of He who is the Ista (Main saviour). Clouds gather in the sky, then what happens? It rains! The result of this rain is enjoyed by all. So also everybody will gain the benefit of the results of the Yagna.”

The *gentleman* : Even if you perform a Yagna to please God, this is still full of a desire to please. How can this be without any ambition whatsoever?

*Ma* : There is a type of ambition that leads to bondage but there is yet another kind of ambition that does not result in any bondage. The second type of ambition is simply to please God only. This means many type of bondages that end in salvation. Some ambition or other is always arising in our minds. We must continue to live with them. So we must choose only that type of ambition which can result in the loosening of any bondage!

The Yagna about which the gentleman enquired, had been going on at Kashi Ashram for about 1½ years. When we had started our journey from Calcutta with Sri Sri Ma for Kashi, I had raised the subject of the Yagna with her. I had asked

her for whose ambition the Yagna had been started. At that time Khukuni Didi had replied, "It is not easy to pinpoint for whose benefit the Yagna had been started. An old Brahmin at Mirzapur had requested Ma to perform a Yagna. But Ma was non-committal about it at that time. At Kashi several others requested Ma to perform a Yagna. But that is how this Yagna got its start. The fire that was lit to perform the Kali Puja at Shahbagh, was never extinguished. Then Ma had predicted that the fire would be used to light a very special and huge Yagna. I had recollected these things, so when many people made a request for a Yagna at Kashi, I was agreeable to the performance of a Yagna. The wonderful part was that the Yagna seemed to be performed almost automatically on its own. At this juncture, Manmohan Dada took some leave to come to Kashi ; to him fell the duty of fabricating the Yagna Kunda ( Haven ), which had to be constructed right in the middle of our Ashram compound. When Ma asked Dada to choose a suitable spot, he put the onus of the choosing back to Sri Ma, who indicated a certain spot in the yard. Later by measurement it was discovered that the spot was the very head of the Ashram compound. In this connection Ma had addressed that when the ground of the Ashram was first purchased, she had behold some spiritual sadhus dancing and standing on the very spot. Now it is proved that this spot was the very best in the Ashram compound.

Manmohan Dada constructed a beautiful Yagna kunda (Haven) on the very spot exactly according to the Sastras laid down by the pandits knowledgeable in the matter, in a way that brooked no mistakes. Ma confessed this fact to us later on many times. The procurement of special wood for the Yagna was a difficult task. A gentleman present confirmed that he had a large wood of Palash trees, and he would be glad to supply the wood free of charge. But he was able to give this wood only the first turn. Later, there started a civil suit for the wood in question. So he could not supply any more wood. The next item was ghee (clarified butter). It was practically impossible to procure this much ghee in those difficult days. But in a miraculous way, the ghee was somehow procured from Patna, Bombay and other places. A crore of offerings would have to be made of ghee in the Gayatri Mantra. Thus there had been the resolution for this Yagna but later, somehow from somewhere sufficient money and materials were forthcoming, and the Yagna was commenced. There had been no preliminary arrangement for money or materials, still the Yagna was started in full faith. Ma often used to say to me, "Khukuni what is this you have embarked upon? You have been swimming in the sea. Once you have commenced in this venture, you must continue it with everything you possess. If necessary you will have to sell your clothes to continue the Yagna. The Yagna was now 1½ years old, sometimes there were incredible hardship, which somehow used to be solved automatically.

The day that Yagna started and the pandits started reciting the few vedas round the Kunda, then Ma had said to me, "Khukuni what would be the end of your ambition for the Yagna who can tell now?" In actual fact, the some there was absolutely wonderful to see. But when we started to look for the original Brahman from Mirzapur who had suggested this Yagna, it was found he no longer existed anywhere. In the trend I confessed to Ma, "Ma, until this Yagna of yours was completed, there will be no peace on earth."

Ma : What is this you are starting.

I : The very day you started the Yagna, it had dawned to my mind that you were performing this Yagna for peace to mankind and the world, so how can this be ever ineffective.

Khukuni Didi supported me in this assertion.

### **The attraction of Haribaba towards Sri Sri Ma**

On the 26/10/48, Tuesday, Sri Sri Ma started for Jhunsi, where Sri Prabhudatta Brahmachari had an Ashram. Haribaba was then staying there. It was on Haribaba's account that Sri Ma was going to Jhunsi, and would spend a whole month there. The train for Jhunsi starts at 7 a.m. so I got up early and started for the Ashram. As soon as I reached the station I beheld Ma sitting under a Palm tree in the south of the platform — on a chair. We all went and sat around her. We heard that the train was late by 1½ hours, so Ma laughed and said, "Baba (Haribaba) must be very worried about us. He will start running hither and thither

in his anxiety! Sri Prabhudutta Brahmachari Maharaj had written to Ma in Hindi. When it was read out to Ma, I was present, but did not understand it fully. When I enquired about the letter from Didi, she laughed and described Haribaba's condition in his Ashram. Before Ma's arrival he had cleaned the Ashram in such a way that it looked like a polished mirror. He had himself joined in this work and so was always telling everybody, "You have neither love nor belief on Ma, who is coming here, and you are so devoid of any effort!" What he had said was quite correct, but one cannot buy love or belief in the market. If this were possible, then I would have said you can buy these things in Lucknow or Kashi, and then send them to me. If we were to request Ma for such things as devotion and belief Ma would laugh this away by saying "I am only your little daughter."

Haribaba would daily clean the Ashram and then the rain would come and spoil it. So things remained as before! Referring to this incident Prabhudatta Brahmachari has recounted the following story. Somebody thought that he would spend six days in somebody else's house, and thus save six days food for himself. Thinking so, he went away somewhere else. The day he left, another guest arrived at his house. When he returned, he saw this guest had remained in his house for six days. When he was asked where he had gone for these days, he replied that he had gone nowhere, but remained in his house. (Everybody laughs).



Ma continued recounting, "Babaji (Haribaba) could not decide what exactly he would do with this body ; He would however welcome this body by arriving at the station with all his followers. He would place this body in a car but would himself board no carriage. He would follow on foot and not board any carriage. He would accompany me with his disciples, singing kirtan, but would not allow me to go on foot. Once he took us to his ashram at "BANDH", where he had provided an elephant for us. We would have to mount the elephant. He told his followers "Put out your hands, Ma would board the elephant by placing her feet on them." As there was no ladder, he had provided one with his disciples ! But we would never place our feet on human hands to board the elephant. Therefore he pulled the tail of the elephant and said, "Board the elephant by placing your feet on its tail !" I felt the tail and found it exceedingly soft. I understand if I wish to place my body on its tail, the elephant might do something due to the possibility of the pain he would suffer, so I did not agree to this. But the others would not leave me without boarding the elephant. In the meantime Khukuni Didi had taken the help of the people, had boarded the elephant, and was holding out her hand to help me up ! It was her wish that I would also get up and start the journey of victory (everybody laughs).

Haribaba and others would walk while singing kirtan, and I would be on the elephant ! How would this look to the others ? In the end at their

extreme exhortion I had to climb on to the elephant. How I took the help of another body and how I got on to the elephant's back, nobody could discover. In actual fact once there is a kheyal, everything is possible !

Ma pointed to the palm tree under which she was sitting, and said, "If I have the kheyal, I can also climb on top of it with ease."

**If the life span of a human body is completed can one give him a longer life ?**

The conversation about what holy books were read usually in Kashi Ashram, and who are the people that do so. Sri Sri Ma recounted a story she had heard at that time. The story was this :—  
"A Vaishnav was doing his prayers on the banks of the Ganges. At this juncture the body of a child bitten to death by a poisonous snake floated alongside. The Vaishnav sang the name of Hari to him, and made him alive again. Then the previous memory of the child was awakened." By telling this story, Sri Ma said, if his previous memory has been awakened, then it must be understood he has not born again, because when one is born again, one does not remember his previous memories, so one must come to believe that the child was not killed by a snake bite.

I : Ma, I have heard that when somebody has exhausted his span of life, he cannot have a rebirth. By means of Yoga, his life may be lengthened by 2 or 4 months, but he cannot be granted a long life. But one can sacrifice one's life or by a piece

of a celestial life one can save one's life. You have yourself confessed to the same thing. When Niranjan Babu's wife was on her death bed, then Didima had requested you to save her life, you were reported to say then that you can save her life only by sacrificing your own.

Ma : That can also happen. One can save one life by sacrificing another's. But that is a different kind of fact, here the main topic is that if by means of strong yoga one can prolong one's life by 2-4 months.

I : Ma, if a long life can be granted, even immortality can be granted. But one has so far not heard that any one has ever been granted immortality. Gorakshanath, Hanuman are indeed immortal, but nobody declares they exist in their visible body. Yes, a human being can attain immortality upon it in the natural way. Inside a being is a soul. Is the soul not immortal, so immortality does and can exist inside a human being, but it is not seen in the practice. What is not understood that yours is not apparent all the time. A human being starts as a child, then becomes an adult, his childhood is over, it is quite absent, but is this really so. When I saw "Patal" as a child, he was wearing a dhoti, with a black border. Later, they confirmed to me that Patal used to dress like that. Now Patal is no longer a child, but if his childhood is entirely over, how did I see him in that guise ? That is why immortality and childhood exist in the every human being, but can be perceived only if one has a special insight. What you

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have revoked about immortality in the flesh, can also be true. But all these beliefs depend on one's condition of the mind and way of insight.

**Can a jeeva remain in several bodies at the same time ?**

I : Well Ma, can an ignorant soul assume various bodies simultaneously ? You once spoke in their refrain at Dehra Dun. Jiten Babu had asked you in how many bodies, can a single soul exist ? In reply, you had remarked "A Being can have more than one body, in one he takes on yoga, in another he enjoys himself."

Ma : Whatever I said to you in Dehra Dun, I am repeating now to confirm it is quite true. There is no time now for such discussions, the train will arrive here soon. But I am repeating this briefly. See here, in this world there is only the One, not Two. Who do you represent ? You are your own soul. So your body is in one part in yoga, and in another enjoying the good things of life. Is this truly impossible ? Just as the Guru, being one, may represent several beings, life can thus reside in one or several bodies. A garland is threaded with a piece of string. Even if the flowers change and became separate, the string suffers no change but remains the same. Because one view the flowers as separate items, we see a change, in the whole thing. But when they are not separate, then it will be seen there has been no change whatsoever. Moreover, when you say nothing exists, this may be so ! Everything depends on the state

one is in. There was a boy called Kedar at Kashi. He had declared that he had perceived several bodies in this body (Ma's). These are bits and pieces of advice i. e., whatever a being is capable of perceiving, he can only see that much at the time. If you look at something in a wholesale manner, nothing remains separate, and even the three states : Heaven, Hell & Earth (Trikal) that we refer to disappears.

As soon as this conversation was completed, the train arrived, we all bowed to Ma in pranam. Sri Sri Ma boarded the train and said to me, "Jhunsi is not too far away, you can go there if you wish. I remained quiet, I did not understand if this was Ma's direct order or not. If it was an order, I would have to go. Let us see what happens.

*( To be continued )*

# Ma Touches Us : 6 In Our Superstitions

Dr. P. C. Datta, Ph.D.

( Continued from previous issue )

## Superstition and Reformists

Reformists suffer from a few superstitions. First, they are guided by a strong faith that the society is life-less ; it is like a lump of clay. Secondly, a reformist consider all people as superstitious, excepting himself. Thirdly, as a consequence, they prepare some models or moulds which they superimpose on the clay (society). This is the result of a *mechanistic outlook*.

Actually greedy priests and greedy reformists are spoiling and poisoning the society. Both are superstitious people hungrily trying to swallow the world and dream to vomit out a new world reformed according to the plan devised by their brains.

Rajagopalacharya, when Governor of West Bengal, gave an interesting talk at Dakshineswar ( near Calcutta ) which I attended. "Many reformists rose up in the 19th Century, who said our mother society does not look well, like others' mothers. Her nose needs certain surgical operations. Her ears should be changed. Her eyes and lips are also not very good-looking. A thorough change by surgery will make her beautiful. Shri

Ramakrishna and Vivekananda came to say, as she is our mother, we love her always and find her beautiful and we feel no need of beautification by surgical operation. We feel the necessity of removing her poverty, supplying good food, good medicine and good clothings. The mother will develop herself in her own way." This is our *vitalistic* outlook, in contrast to the *mechanistic* one.

Swami Vivekananda wanted to save his *Nara-Narayana* Society from the interference of two fundamentalist egoistic groups. One is that of *religionist priests* and the other is that of *reformists*, who are as a class *mechanistic* in outlook. Priests with their bookish superstition could produce old mummies. Reformists could create, on the basis of their likes and dislikes, whims and ego, some new superstitions, encourage them and sustain them, as has also been pointed out historically, by Gardner.

*Vitalistic* approach appear as scientific. It finds life in every part of the society. It respects the different modes of life and views, as integral parts of a developing organism, because in the living world, development cannot occur without differentiation. Growth without differentiation is the primary step towards cancer or tumour formation in animals and plants. Reformists have no patience to follow this basic Law of life. They consider the systems developed through ages as man-made, but that comes out from the leaders brain as something divine. Is it not a case of excessive ego and a clear superstition? Each of these people think: "My idea is superior to all; all should be com-

pelled to accept it. Is it not a case of carcinogenic or tumerogenic superstition, because they want uniformity and unanimity and cannot tolerate difference. They feel less for the people, than for the formulae or designs. Thus the formulists in all ages created a mechanism of destruction of innocent people. Is not this clinging to a doctrine a ghostly superstition. Many religious preachers also act as similar carcinogens or tumerogens by preaching for uniformity and unanimity. May God save the humanity from such dangerous agents.

To antagonize these superiority — consciousness of the mechanistic reformists, Swami Vivekananda gave the idea of installing Narayana (God) in every downtrodden people, and not to consider one self as superior to the ignorant mass. You have no right to look down on the mass, with a pity or as gracer or as intellectual teacher. Read them, study their needs with deep respect not as a charity, but as an worship. Do not look upon them as clay for making toys according to your whims, but as a living human being. At heart, Swamiji was a vitalistic socialist, and wanted natural reforms, but disliked the dictation of mechanistic reformists. An ounce of Vivekananda could save many world leaders like Stalin from tons of mistakes based on superstitious formulism. Gardner also says, not only reason, but also human nature should be given importance, excess of anything is a superstition. For example, Gardner says, "Man is always desirous of knowing more than he can know, about the



spiritual world. These cannot be ignored in a scientific method."

### Education and the Superstitious fear of Superstitions

"The great agency making for the reduction of superstition during this century and the last is popular education. True, our elementary education can hardly as yet be called scientific and what passes for scientific education may, after all, be superficial and narrow." But sound teaching, at the present day, may be said to produce something like a scientific view of man and his environment—"a view perfectly compatible with belief in the spiritual significance of life." Swami Vivekananda wanted a movement through education, liberal education, liberty of thinking, speech and activities, and asked the Religionists and Reformists to wait and see what shape the society takes and how does it develop independently.

Swamiji was in favour of socialism and he asked India to amalgamate socialism with India's traditional Vitalistic and developmental outlook.

Many "do not's and do's" are followed blindly by our society. "Do not take those types of fishes during these months." "Do not eat such and such vegetables in such and such months." "Do not drink that or eat that, at night or in *Amabusya* ( the new moon ) or *Purnima* ( the full moon ). "Have a bath in the Ganga before sunrise in the winter month *Magha*." "Pour Ganga-water on Shiva-Shila in the summer month *Baishakh*." "For collecting medicinal herbs of such and such species, such and

such *tithi* (lunar day), *season*, *prohar* (i. e. 1/8th part of a day) etc. are preferred.”

Many “do not’s” are said to be crimes for which one will be severely punished. Scientific investigation will reveal in some cases, prohibition is related to the time of reproduction of fish or vegetables. Eating them will cause destruction of germs for the next generation. It is a germplasm preservation process. In some cases certain poisonous compound may be accumulated. Psychophysiological changes by bathing and walking in a particular month have not been studied.

It is at least a challenge against a strong superstition, e. g. hankering after the physical comforts or a fear of catching cold and it creates a psychosomatic resistance. We may compare two persons, one leading dirty, idle, irregular, sleepy life discarding all religious rituals, and the other leading a neat and clean smart regular alert life performing all religious rites. Both are superstitious. But I must say, from my position of superstition that if one aspires for a superstition-free condition he must replace the first type of habit by the second one. Take up that bondage which will liberate you from other bondages (Ma Anandamayee). “You must be able to discern ‘*Sreya*’ from ‘*Preya*’ and accept ‘*Sreya*’ and discard ‘*Preya*.’”

Herbal medicines may have better accumulation of active principles at a particular time. Scientists have found some indications of the effects of time in a day, according to seasons, age, phase etc., but not yet have proceeded to devote time in research

with these problems of *tithi*, *prohar*, etc. and to enlighten people, due to a "superstitious fear of superstition", a term often used.

In conclusion we may say, superstition is a part of human character and everyone is superstitious, be he a scientist, philosopher, religionist, politician, educationist or reformist. We cannot throw it out of our being. Creation of the Universe, our scriptures say, is initiated by an 'excess' of one or other quality (*guna-viksov*) in the harmony of "Abyakta". This "excess" or "super" suggests that whole universe is "superstitious". But we can proceed from an "excessive excess" to a moderate excess to a little excess and then to very little excess and gradually to a more and more balanced condition. Science can help us, but not scientism; true religion can help us, but not the religionism; education can help us, but not educationalism; social service can help us, but not the reformism. Of these science and education can help us in removal of superstitions accumulated in the physical, mental and intellectual planes. True religion, even if starts from a "blind faith" leads us supraintellectually to an ultimate balance (Abyaktam). But the reformists cannot help, as they are dangerously bogged in a superstition (of I-ness) that is "I know every thing good for the society, which the dead material of society cannot know."

Ma says "If you say you have no faith, you should try to establish yourself in this conviction that you have no faith." Where "no" is, potentially there is "yes", as well. Who can claim to be

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beyond negation and affirmation ? To have faith is imperative. The natural impulse to have faith in something, which is deep rooted in man, develops into faith in GOD (Ma : Words. P. 10).

During autumn, according to our custom a light is fixed every night on the top of a pole (*Akash Pradeep*), Ma instructs to think of that light as "Atma Jyoti", and in this way to connect every custom of society to a system of *Sadhana*.

I will have to start from where I stand at this moment. This is Ma's instruction. This suggests the necessity of Self-analysis. Both discernation and analysis and harmonization are the basic characters of scientists. But, Ma also says often "you cling to a process of continuous progression". We are bound to start with a superstition in the morning to be abandoned in the evening, for replacing that with a superior one. Ma also asks to take up all rituals and customs for fulfilling the one aspiration ; realizing the Ultimate Balance above the dualities.

"The Universe (*Duniya*) is composed of Dualities (*Dui-niya*)". To reach that Perfect Balance, we have to go beyond this Universe of duality, excesses (superstition) or ignorance or bondage.

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# Atma Pratishta of Idols by Sri Ma

Er. Girish Chandra

“Atma Pratishta” of idols eg. bringing in divine shakti in stone idols involves a complex procedure in Sanatam Dharm. Elaborate “Yag”, Pooja by accomplished pundits, recitation of Shri Bhagwat or Ramayan and Keertan etc. have to be performed to instil life into idols. The object of this write-up is to quote certain instances in which Sri MA accomplished this in a very simple way.

One of Sri MA’s devotees Smt. Sushila Modwel wanted an idol of Ma Durga to be placed in a temple at Mainpuri. She bought a very nice idol of Ma Durga and requested Sri MA to perform Atma Pratishta. Sri MA took the idol and placed it by the side of Her pillow and told her to take it back next morning. Next morning the idol was taken back with instructions of Sri MA that it might here-after be placed in the temple since it had become “Jagrit”. No further pooja or ceremony were performed.

Sri MA was invited at BANDH in Distt. Bulundshaher, U. P., by devotees of Shri Hari Baba to perform “Atma Pratishta” of Hari Baba’s life size statue. No doubt elaborate Yag, Keertan, Ras Leela and Pooja were performed but the climax came when Sri MA was requested to do “Atma

Pratishta.” Sri MA affectionately touched the statue and it became “Jagrit”. The devotees of Hari Baba were very happy that they could thereafter worship the idol of their Guru.

The author was present in the function held at Dehra Dun Ashram during 1960 or so in which Sri MA performed the “Atma Pratishta” on the glass framed portrait of Sri Sri Bhola Nath Ji by merely standing before it with folded hands and placing a garland on it. From then onward pooja is being performed regularly in the shrine room of Bhola Nath Ji. I would like to digress a bit from the subject by describing my dialogue with Sri MA on that day. I noticed that Sri MA had been actively moving about from morning to evening without rest. Late in the evening, I got a chance to talk to Her. I told Her that “you have not taken rest since morning and you would be feeling tired”. She gave the following reply “Take as much service as you like from this body”—“Is Shareer se jitni sewa chaho kara lo”. Indeed every breath of Sri MA was devoted to the service of humanity and all living beings.

The ease with which Sri MA used to perform “Atma Pratishta” in above instances has no parallel. No other Mahatma is known to do this work by such short cut method namely a mere touch and a look.

The above instances throw light on Sri MA’s tremendous spiritual powers. Any idol installed in MA’s presence is the most worshipful.

