
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

By Courtesy of :

The Asiatic Oxygen & Acetylene Co. Ltd.

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

Calcutta-700 001

Phone : 204241/204247/204259/205115



ANANDA VĀRTĀ

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

* * * *

Advisory Editorial Board

Sri Anil Ch. Ganguli

Swami Joyananda Giri

(Formerly Shri Ma Das)

Dr. Bithika Mukerji

Sw. Vijayananda

Mrs. Tara Kini

Kr. Krishna Banerjee

* * * *

Editor : Sri R. K. Banerjee

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.

—: ANNUAL SUBSCRIPTION :—

(Postage Free)

INDIA, NEPAL & BANGLADESH	Rs. 15/- only	
OTHER COUNTRIES	<i>Sea Mail</i>	<i>Air Mail</i>
	Rs. 75/- or	Rs. 150/- or
	\$ 5.00 or	\$ 10.00 or
	£ 3.00	£ 6.00

Single Copy Rs. 6.00 or \$ 1.00 or £ 0.75

ĀNANDA VĀRTĀ

*

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

Vol. XXXVIII

● APRIL, 1991 ●

No. 2

CONTENTS

- | | | |
|--|-----|---------|
| 1. Sri Sri Ma's Utterances | ... | 85-88 |
| 2. In Association with Sri Sri Ma
Anandamayee—Amulya Datta Gupta | ... | 89-100 |
| 4. Ma touches us : 6. In our Superstitions
—Dr. P. C. Datta | ... | 101-107 |
| 5. Atma Pratishta of Idols by Sri Ma.
—Er. Girish Chandra | ... | 108-110 |
| 6. Geeta Probundh—Dharamsing M. Sampat | ... | 111-126 |
| 7. Tinge of Hindu Philosophy in Chinese
Religion—Prof. A. N. Ghose | ... | 127-133 |
| 8. The Integral Philosophy of M. M. Gopinath
Kaviraj—Sri Govinda Gopal Mukhopadhyay | ... | 134-142 |
| 9. Reminiscences of Anandamayee Ma
—Professor Bireswar Ganguly | ... | 143-147 |
| 10. Mataji's Curse—Colin M. Turnbull | ... | 148-152 |
| 11. Sai Ram Sahay—M. Rama Rao | ... | 153-158 |
| 12. As I have seen Mother Anandamayee
Nihar Ranjan Chakraborty | ... | 159-160 |
| 15. Ashram News | ... | 161-165 |
| 16. Obituary | ... | 166-168 |
-

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.”

*

*

*

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’.”

*

*

*

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 ?”

*

*

*

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!"

*

*

*

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."

*

*

*

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

*

*

*

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."

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

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

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.

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.

In this context, it has to be stated that even if an idol is enlivened by meticulously complying with prescribed rituals, it will not be successful if "Bhav" is absent. This element was provided by Sri MA who is the very embodiment of ocean of bliss ; by Her mere will, the Atma of a Deity would enter the idol.

A question may arise why elaborate rituals/ ceremonies were performed in connection with installation of idols of Shri Mahaprabhu, Nityanand and Krishna Chalia in Vrindaban Ashram and Gopal in Varanasi Ashram where MA was actually present. The answer is that elaborate rituals could be avoided but Sri MA always wanted the prescribed "Vidhi" be followed to maintain the ancient tradition.

It is our duty to preserve idols installed by Sri MA herself and to make arrangement for regular worship since these have become places of pilgrimage for future generations. Temples in which idols are installed by Sri MA are unique and of great historical importance. These idols are symbols of Sri MA's grace.

Geeta Prabundh

(Geeta Interpreted for Scientists)

Dharamsinh M. Sampat

(Continued from previous issue)

In physical bodies the consciousness is very low. In the human mind the consciousness is capable of being developed higher and higher and we cannot set limits to its development. "There is a limit to man's limitations also" said Dr. (Miss) Helen Keller, the blind lady with a vision. Therefore, the Sanskrit scriptures dwell more upon the mind and its perceptions. They go deeper into its subtlety, into finer and subtler perceptions, pressing on until mind is extinct. Yet something remains. What remains is pure knowledge. Pure knowledge is the culmination of all "pure science". Pure knowledge is the omniscience of Reality and is inseparable from Reality.

Basically there is nothing that you do not know. All knowledge is within you. You have to unfold it yourself for yourself.

Shri Krishna further explains :

(2/19) : "One who views it as the killer or one who considers it as killed, both do not know because it neither kills nor it is killed".

(2/20) : "It is neither born nor dies. At no time did it not exist and there is no time when it has yet to come into existence. It is birthless,

everlasting, eternal and legendary and it is not killed with the body which is killed.”

(2/21) : “The person who knows it as unwea-
rable, birthless and destructible and perpetual, whom
can such person kill or get it killed.”

(2/22) : “Just as a person abandons worn out
clothes and takes other new clothes ; similarly
“jeeva”, the one in the body leaves worn out bodies
and enters other new bodies.”

(2/23) : “Weapons cannot pierce it, fire cannot
burn, water cannot soil it and wind cannot dry it.”

(2/24) : “It cannot be pierced, nor burnt nor
soiled nor dried ; it is constant, all pervading,
steady, immovable and everlasting.”

(2/25) : “It is unmanifest, imponderable, and
changeless. Having known it as such you do not
deserve to lament about it.”

(2/26) : “If you think it as one which is being
born and one that dies ; even then it is not appro-
priate to lament about it.”

(2/27) : “For those born, death is certain and
for the dead birth is inevitable. So you should
not lament over what is unavoidable.”

(2/28) : “All beings are unmanifest in the begi-
nning, in between they become manifest, after death
they become non-manifest. Then why should there
be repentance for them ?”

(2/29) : “Some person on seeing it wonders at
the sight of it, someone (having seen) speaks about
it with wonder, another hears about it in wonder
while some other having heard about it is unable
to understand.”

(2/30) : “In every body, the one who resides in it is constant and indestructible. So you do not deserve to bewail over all such beings.”

(2/31 to 2/38) : “Considering your duty, you need not be shaky, because for a warrior there is nothing more beneficial than a moral war. Only the blessed warriors, by chance, get the opportunity of such a war, which opens the gates of heaven. If you do not fight this moral war then you will fail in your duty and lose your fame and merit. For a long time people will ridicule you. For a respectable person censure is more than death. The great warriors who held you in esteem will consider you a fearing fugitive and you will be dwarfed in their estimate. Censuring your ability, your advesaries will say intolerable things about you. Will that not be painful ? If killed, you will go to heaven, if you win, you will rule over the earth. Therefore stand up with a decision to fight. Behave stoically towards happiness and misery or gain or loss and engage yourself in battle. There is no sin in it.”

(2/39) : “Thus I have spoken to you on the basis of “Saankhya” or fundamental knowledge. Now hear me speaking on the basis of intellectual endeavour. Combined with its discrimination, you will surmount the bonds resulting from various actions.”

(2/40) : “This is not a non-starter and there is no turning back. Even a little of this (Dharma) course of action, saves one from the greatest danger.”

Comments : **DHARMA :** Dharma is mostly misunderstood. Sometimes it is defined as that by which there is definite elevation of self and certainty of accomplishment. True, in a way. Then some say, Dharma is that which uplifts an individual. That is also true. Like that Dharma is defined in so many ways. But Dharma is not religion in the sense that some westerners think it to be or what some antagonists of Hindu religion try to project it. From various sources what I have understood, is that Dharma is a natural course of any "thing", which has a name or a shape, and/or a "state of existence". It is the intrinsic nature of a thing or a body and the principle that governs that thing or body. You can expand this meaning to match the context. At one stage of unfoldment one can see its quantum behaviour.

(2/41) : "The mind of the resolute ones is single pointed in this matter, while the minds of the wavering ones branch off in innumerable directions."

(2/42, 43) : "The unwise, filled with desires and aspiring for heaven as the final goal, get lost in debates on Vedas. In flowery infructuous language, they say that from birth onwards, all the innumerable activities tend towards enjoyment and affluence as fruits of action and maintain that there is nothing else."

(2/44) : "For those steeped in enjoyment and affluence and having their minds swayed by them the state of all-comprehensive perception (Samadhi) and one-centered concentration-cannot be prescribed."

(2/45) : "All Vedas dwell on the three qualities of nature. O Arjuna ! you steer clear of these three qualities. Keep away from the two extremes, remain always stationed in truth, keep free from the sense of security and keep centered unto Omnipotence, (Atma)."

Comments : Here, there is a hint at the limitations of Vedas. Vedas are fabulous reservoirs of knowledge and still they cannot catch hold of Reality and present it before us. They merely indicate where to find it and how to find it. The actual unfoldment is an individual affair. And, unfoldment is a fact. The details are given in Geeta. Slowly, as one reads on, one can find out how far one can rely upon Geeta in his search for the ultimate reality. The search is objective as well as subjective. The area of science is mostly objective ; whereas the area of Geeta is mostly subjective. Reality exists in both the worlds, the subjective as well as the objective.

The internal world is far greater than the external world. Externally, one can see only upto the horizon and still there is something beyond the horizon. When horizons of science widen, new vistas open up but still, the horizon remains.

In the internal world there is no horizon. Externally, if there is day, internally, it can be day or night or anything. The internal world has nothing to do with the speed of light. It can deal with any speed and this has a key to the phenomenon of "instant action at a distance". It has a

capacity to perform better than an “accelerating chamber.”

The external world is subject to the limitations of time and space. In the internal world there are no limitations of time and space. In the internal world there are no frontiers. If the external world is real, it will be incorrect to say that the internal world is unreal. “Reality” includes everything; the real as well as the unreal. Everything takes place within Reality. Nothing can happen without Reality. And, there is no such thing as unreality. Darkness is absence of light but unreality is not absence of Reality. Unreality is an illusion about Reality. Reality is the only truth. It is explained at length in Geeta. Shri Krishna advises Arjuna to step above the three qualities of nature. The three qualities are Suttva, Rajas and Tamas described in Chapter 14 of Geeta. There is an advice to avoid extremes and dualities, and keep away from excessive sense of security or over cautiousness. Dogged adherence to scientific conditions is sometimes self-defeating and amounts to over cautiousness or a sort of scientific orthodoxy. There is something like a free enquiry of the “free state” and Geeta has a say on this point.

(2/46) : “Just as a pool of water is not important for a person, who has come across a large expanse of water; similarly, for a person who has known “Brahman” i.e. Atma or Reality, all the Vedas have no importance.”

(2/47) : “You are entitled to work; but you have no definite say over the fruits of work. So,

do not be motivated merely by the fruits of action ; but at the same time do not shun work.”

(2/48) : “Do your jobs in association with truth and detached from other things. Keep your balance in success as well as failure, because balance is said to be the agent that establishes the link with truth.”

(2/49) : “Those who work, motivated by gain or loss are miserly and such work is lowly, compared to intellectual work. Therefore, resort to intellect (centred on truth).”

(2/50) : “The intellectual one, abandons argument on merit and demerit and works. Therefore, resort to work in communion with Reality (i.e. Yoga), because Yoga is the way to be an adept in action.”

(2/51) : “The intellectual and prudent ones, abandon the fruits of action and freeing themselves from the bonds of birth, proceed towards the final destination which is free from pollution.”

(2/52) : “When your mind surpasses the quagmire of infatuation then you will cloy from desire for things about which it is pleasant to hear and things about which you have already heard so far.”

(2/53) : “When your intellect undisturbed by heresay, becomes clear and stable in “Samadhi” or state of attunement to Reality, they you will attain Yoga or communion with Reality.”

(2/54) : Arjuna asks Keshava or Shri Krishna, “What is the language of the person established in wisdom, of the one who has experienced “Samadhi” or attunement to Reality ? How does

such a one, with stable intellect, speak, how does he stay and how does he move about ?”

(2/55): The Lord says, “When one leaves off all the desires that arise in the mind and finds satisfaction at the actual sight of Atma” or Reality within one’s own self, such a one is said to be a person stationed in the essence of knowledge.”

Comments : The Hindus consider Shri Krishna as Lord of Geeta, Lord of the universe or as God. For others it may be a matter of belief ; but the Hindus go by scriptural sanctions.

The scientists go by their text books which are scientifically accepted after verification. Such verifications are based on some assumptions which do vary as time passes. Fifty years ago, the theory of “black-holes” was laughed at and now, in the Eighties Nobel prize is awarded for this theory. And still, quest has not ended. The Frontiers have receded and there is a lot more to be known. Science is aghast at the vastness of the task ahead. It is said that the more you know, the more you discover your ignorance. Unforeseen dimensions are in store for the scientist to probe. In which direction ? Let the scientist find out and state. However, Sanskrit scripture are confident and they point in one direction — the direction of the Infinite. But the Infinite has no direction. Wherever you go you come across the Infinite. It fills everything. Yet it is difficult to locate it. So, where to go ? For the answer, you have to go to Sanskrit scriptures, and see what they have to say. And then, Shri Krishna comes as the stumbling block.

As far as my knowledge goes God is not a person, but a principle. That principle, is not exactly a principle, but something more than that; not exactly something more, but something less than that. All put together, where do we stand? We stand within the principle itself. We are not different from the principle. The principle is not mere principle but Reality. We are the finite forms of the Infinite Reality, separated from it by our identification with our own individuality. They call it "illusion."

The principle and Reality are self-contained like contents without a container—something better than how "plasma" is contained within magnetic fields. It seems to be something worked out by a combination of macro and micro worlds, coalescing queerly. It is a matter of experience. The path is cleared by Sanskrit scriptures, but scriptures cannot do the job for us; so, we have to become the active principle and see what is behind the mirage, behind the vapour that hides the truth.

So, one has to keep on trying. Sanskrit scriptures never prohibit but insist on the path of observation, investigation, verification and confirmation. Sanskrit scriptures do not recommend blind faith. There should be no blind acceptance and at the same time, there should be no blind rejection. The way of truth is through truth and nothing but the truth. So, how can anyone go helter-skelter? If we have to pin our faith somewhere, faith in conviction and experience is a good choice.

Instead, of faith, in the abstract, this God of Hindus, Shri Krishna, comes to personify God, or prime principle or whatever it is in reality. Whatever that may be, it is the reader's look out for which Shri Krishna is not worried nor am I. The fact remains that here, Shri Krishna is personified as God. This god is within the scheme to keep the reader centred on the theme of singularity (oneness) of the ultimate Reality. This God is more for intellectuals, than for the faithful. This God is answerable to intellectuals, but expects their strict fidelity to truth. Such fidelity to truths is different from scientific belief. It requires depth ; it requires internal vision and please note that internal vision is boundless. Scientists do have such vision ; otherwise science would not have progressed.

(2/56) : "One who does not become sad in adversity and one who does not hanker after happiness, and one who is free from attachment, fear and anger, such a one is said to be stabilized in mind and intellect."

(2/57) : "One who is all along free from cravings and does not feel elated on getting auspicious things and does not despise inauspicious ones, then the wisdom of such a person is said to be stable in intellectual consciousness."

(2/58) : "Just as a tortoise withdraws his limbs from all sides, similarly a person who has withdrawn his senses from sense-objects, is said to be established in all-conscious intellect."

(2/59) : 'Interest in sense-objects recedes in case of a person who is starved of food, but is

craving remains. But, in the case of a person who has realised the Absolute, all his interest recoils from everywhere." (Because there is nothing left to know or achieve.)

(2/60) : "Even if a person is learned and wise and trying to stabilize himself, the senses powerfully churn his mind and forcibly sweep him away."

Comments : Here it will be proper to refer to "Apsaraa"-s or nymphs who are said to entice sages and break their penance. Whether such nymphs exist or not is anybody's guess. What seems logical here is that Vritti"-s or cravings dance like nymphs before the mind's eye and overpower a person, shake his resolutions, loosen his steadfastness and carry him off his balance, send him spiralling into the vortex of sense-objects and sense-enjoyments. These cravings are compared to nymphs, because cravings have a fascination. It is very difficult for a person to remove his mind from his own cravings because cravings are a driving force. Thirst for knowledge is another driving force. Knowledge elevates ; while craving degrades. That is why cravings should be avoided. Fulfilment of cravings does not add to power of a person. Indulgence only weakens a person and leads him to a tendency to become slack which results in sloth. Doing nothing and enjoying, is a very soothing affair. If it can last for ever, there is nothing better than that. That is why people are attracted towards such things and crave for them. Such cravings seem nymph-like, attractive, well proportioned like one's expectations and just what one likes them to

be. But satisfaction from them is temporary. Greater and greater doses are required to reach the point of satiation, and ultimately there is no satisfaction but exhaustion. Another thing about these nymphs is that they may come singly or in groups or in chain formation or in a jumble and churn the mind of a person and deprive him of his discrimination. That makes a person sentimental and such a person cannot concentrate or cannot be steadfast in his pursuits. In Sanskrit, nymphs are described as "moorchhaam eva manoharaam" which means casting a spell to carry away the mind as if in a swoon. Such are cravings. They are obstacles on the path of truth.

It should be noted that Geeta is not teaching religion; but Geeta is advancing the methodology to get at the ultimate Reality. It relates to the journey of the finite to the Infinite.

Body, mind, soul, meaning the nucleus, the various entities and their structures, self or self-consciousness and various other things are involved in this investigation. But the emphasis is on the human mind, because human mind can comprehend "dimensions." So, the human being is the main guinea-pig.

The individuality of a person is woven around his ego, which shapes his personality, through innumerable past births and goads him into action, all along from the past to the present, extending onwards into the future.

For those who do not believe in past births and rebirths, the argument stops here. But that does

not mean that others cannot think ahead. For a person not believing in rebirth, the logic is that after having been born in this birth, the being grows, gathers knowledge and experience, in different environments in life. Environments keep on changing and the person is shifted and shunted all his life. The person pursues certain aims and objects, but there is no guarantee that he will get what he wants. He is one among the innumerable things that operate in the enormity of permutations and combinations, which reduces him to insignificance: What makes a person really significant is his mind and not his body or possessions. Man is less than a drop in the universe and when you add the element of time, man is almost none to be reckoned with. And still man is important. Man is important because of his capacity to comprehend everything in the vastness of existence. If nothing remains after death, then we come to a closed dead end. That does not look scientific because science is not for closed affairs and taboos, but for open investigation and unlimited options. If matter is indestructible, and matter and energy are interchangeable, then, where does space-time-continuum end ?

It is a game of infinity. Every moment the Infinite is staring at us, challenging us to locate it. For Sanskrit scriptures, the Infinite is not obscure, for them the Infinite is a fact. Let us see what Geeta has to say about it, in the analysis presented by it.

(2/61) : "Control your senses and be stabilized in Atma ; because one who has control over senses, is the one who is established in real wisdom."

(2/62) : “A person, thinking about sense-objects develop attachment towards them. From attachment craving is generated and cravings being unfulfilled give rise to anger.”

(2/63 and 64) : “Anger gives rise to insensibility, from insensibility comes confusion of memory, such confusion leads to loss of discrimination and loss of discrimination results in self-destruction. A person, being free from attachment and enmity, in spite of his senses rotating in sense-objects, obtains celestial favour, if he has control over his senses and grip over his mind.

Comments :—Celestial Favour :—Geeta culture is a factual culture. It has no room for fanatic faith or superstition. Then what is this celestial favour? Something coming down from heaven or something showered by gods from their heavenly abode? Where is heaven? Where are gods? What is all that?

According to Sanskrit scriptures, there are seven regions above the earth and seven regions beneath the earth. The gods are in the region above the earth. This is something which needs investigation. Probably the regions above the earth refer to the macro-world and those beneath the earth refer to the micro-world. A grain of earth or an atom is at the centre and the micro-world is the sub-atomic world; while the macro-world is the entire macrocosm. Some scriptures describe these worlds. Sometimes their descriptions resemble and sometimes they differ. The overall picture they present, is a matter for study.

Whether celestial is connected with divinity or not, celestial is certainly related to a celestial order, which differs in many ways from the terrestrial order. This line of thought is not opposed to scientific method. The celestial order is related to astrophysics.

Now, from where does "favour" come? No one grants this favour. It flows spontaneously from rhythm with the celestial order of nature. It comes by stepping into the footsteps of nature, by being in tune with the dancing tune of nature. It is described in Srimad Bhagavata Purana as "Mahaa Raasa." It is not that dance which is misconceived as a dance of Krishna-and-Gopi flirtation. Nay; it is the dance of creation. It is the universal dance of the positive and the negative.

One Gopi and one Krishna, one negative and one positive, pairs, in groups and cycles, whirlpools within whirlpools and whirlpools outside whirlpools, all in their own rhythm performing the Cosmic Dance. It is the perpetual dance of nature, in which many "Big Bangs" have come and gone without leaving any track on the chart of the universe, except perhaps microwave resonance. Maybe, this may provide, a good argument in favour of the quantum universe.

Search of the Infinite is a job worth the effort and Geeta is a good text-book for reference. Sanskrit scriptures are not mere books of reference; but they are books of revelation. They tell us that the Infinite is a fact, that it is knowable and they tell us not to give up the quest. They try to define

the Infinite and come to the conclusion that it is indefinable. How is it possible to bring the limitless within the limited fold of words? Then how to find the Infinite? They tell us to resort to meditation. To meditate, watch, think it over and over again, to sharpen the intellect, to go with it as far as intellect can go, to go to its utmost limit till it is exhausted and to see if anything remains after that. Yes, something does remain. It is "Chit", ('t' pronounced as in "entre—"). We shall see later what Geeta has to say about this "Chit."

God is merciful. He has save your life. Under all circumstances there must be the remembrance of Him. Anchored in patience pass through this difficult time. So often many receive belows that attack their wealth, position and life. If one's life has been saved, there is hope of everything else. Accept what has happened as the Will of the Almighty.

—Sri Sri Ma Anandamayi

Tinge of Hindu Philosophy in Chinese Religion

Prof. A. N. Ghose

The general religious faith of China is an admixture of Confucianism, Taoism and Buddhism. Confucianism is an orthodox state religion and Taoism is higher idealism for the attainment of ultimate Reality. As we know, the founders of the current Trio Faith are Confucius, Lao-tsze and Gautama Buddha, who represent the three combined tastes of Chinese Religion : sweet (Confucius), saline (Lao-tsze) and sour (Buddha). In other words, Chinese religion is a mixture of three Ss, sweet, sour and saline.

Taoism (i.e. the religion of Tao) is the most ancient religion of China. The "Tao" of China corresponds to the "Brahman" of Hindu Philosophy (Upanishads, Vedanta etc.). This Tao conception (i.e. the monotheistic conception of God or ultimate Reality or Consciousness) influenced the common religious faith of Confucianism which was adopted by all shades of people, the sovereigns and the commonality. The preacher of this popular state religion, Confucius, was definitely influenced by Lao-tsze, the founder of Taoism and writer of the Chinese Vedanta 'The Tao Teh King.'

Confucius was an idol to royal personages. I cannot resist from describing here some passages

as regards the position of Confucius in the official circle of China :—

“At the present day, he is worshipped twice a year on certain days in the middle months of Spring and Autumn. Then the emperor goes in state to the Imperial College in Peking, and performs his homage, and presents the appointed offerings before the spirit tablets of Confucius and four of his most famous disciples. These are the words of the principle prayer on the occasion ;—

“In this month of this year, I, the emperor, offer sacrifice to the philosopher Kung (Confucius), the ancient Teacher, the perfect Sage, and say : O Teacher, in virtue equal to heaven and earth, whose doctrines embrace the past and the present, Thou didst digest and transmit the six classics and didst hand down lessons for all generations. Now in the second month of Spring (or Autumn) in reverent observance of the old statutes, with victims, silks, spirits and fruit, I offer sacrifice to Thee. With these are associated the philosopher Yen, Continuator of Thee ; the philosopher Tsang, exhibitor of Thy fundamental principless ; the philosopher Tsze-sze transmitter of Thee and the philosopher Mang, second to Thee. Mayest Thou-enjoy the offerings.” So is the sage Kung who was unreasonably neglected when alive, now unreasonably worshipped when dead.”*

The ethics of Confucius prevailed all over North China, whereas the idealism of Lao tsze was the

* ‘The Religions of China’ by James Legge, Page 148.

sun of South China. Confucius and La-tsze were the heavenly sages of China and though Confucius was very junior to Lao-tsze, they never differed and both had co-operative views for the good of the country. People say: "Work means Confucius, meditation and the rest mean Lao-tsze. Confucius worked for man, society and state whereas Lao-tsze dreamt for 'something unthought of' beyond the horizon of human thinking. Confucius wanted to give shape to an organized society where men must respect their elders and parents and worship their 'settled' spirits in heaven, whereas Lao-tsze was dreaming of the inter-relationship between *Atma* and *Paramatma*, individuality and the entirety, part and the whole, the limited and the unlimited."

We may say that the religion which had its universal hold in all ages was Taoism, called by some scholar, the outcome of Indian Vedanta. He goes to the extent of remarking that Lao-tsze came to India and was influenced by the thoughts of Indian philosophy. It is a well-known fact that many kinds of crude beliefs, superstitions, enchantments, sorceries etc. enter into the minds of crude people in all ages and thus Taoism also was overshadowed by such spirit conceptions. There is a class of believers who say that Chinese religion is nothing but superstition and display of magic and enchantment. It is found in literature that the founder of the Chin dynasty, Shih Hwang Ti, who waged a fierce war against the memory and the followers of Confucius, had sent an expedition in

quest of Fang-Lai, the isle of the Immortal and to bring for him the Herb of Immortality. This superstitious faith was the inversion of Buddhism, which entered China from India in 65. A. D. In matters of Trinity conception (Three precious Ones) both Buddhism and Taoism were alike. The Buddhist Trinity consisted of Intelligence (*Buddha*), Law (*dharmā*) and Church (*sanga*) whereas the Taoist Trinity is San Ching (the perfect Holy-one, the highest Holy-one and the greatest Holy-one). Taoists began to lay stress on the selection of burial grounds for the dead, as badly buried bodies would inflict harm on the descendants. They had their hell and purgatory (chamber of horrors). The Taoist *pusa*, the Ruler of infernal Regions, is an abbreviation of the Sanskrit *Bodhisattva* who grants Intelligence to the sinner, by means of which, he attains Buddhahood after only one human existence. The purgatory is under the control of the Infernal Majesty Ping Tang and is a huge construction, subdivided into 16 wards. In the sixteenth section, the sinners "are tortured by venomous snakes..." The Taoists believed more in their magical powers than in the evil spirits* and demons.

But this is not the Taoism as expounded by Laotze. I remember his slogan when he says, "I do good to others who do harm to me" He says: "The three items most valuable in life

* Ref. to evil spirits (*pret*, *bhut* etc.) of Hindu faith, Jin or nymphs of Muslim and Christian religions etc. Even now, we hear of evil spirit influence amongst the simple villagers.

are (1) Piety (2) Broadmindedness and (3) Humility." He used further to say to Confucius : "I get disturbed when you speak of helping others and of preaching religious slogans. Why are you particular about the miseries of others ? Is it not crying in the wilderness ? Can you revive a dead man or remove misery ? Why do you then wail ? Man does not grow out of his fame or position. A duck need not take a bath to become white." So, it is God's blessing which counts.

The Tao conception of God sounds almost like our Upanishad or Vedanta conception. It is found in Yuen Tao Huin (Quintessence of Tao-religion) that "Tao is world-pervading but worldly man does not know anything about It. It is not perceptible, being very subtle. It is to be realized by pure mind. Tao does not grow high if heaped together ; it does not lower down if spread out ; no addition makes It bigger, neither does It decrease if something is abstracted from It. No rubbing reduces It. It has form but It is formless (Nirakara). It has no name but it is the source of all names. Heaven and earth are working by Its power. The outside world is *maya* and is Its outer manifestation. It is not guided by matters or time. It does not work but It is the Father of storm and rain and the cause of thunder, lightning and cloud. Nature is changeable and moving in Him like a wheel. Tao is higher than the sky, touching mountains, and deeper than the earth touching the bottom of the ocean. Belief in Him is cessation of miseries. Forgetting Tao means unhappiness even

if a man possesses learning and wealth. He says : “God is present in all beings, but He Himself is void of *gunas* or forms. Tao has not grown out of anything but I am confident He is the Father of God. He was existing before God. The Christians or the Mussalmans do not believe in anything higher than God. But Taoism and Vedanta go beyond the conception of God.”

The Tao sages are almost like the yogis of India, wearing yellow caps (yellow cloth of Indian *yogi*, or *sannyasi*), keeping long hair and nails, residing in lonely hills and caves and living upto very old age (upto 300 years). To attain Tao is Union with Him which brings salvation. Like Vedanta, it says that one who knows Brahman, becomes Brahman. He is all happy ; pleasure or pain, fire or water cannot harm him who is a Taoist (Ref. Gita). Life and death is the same to him. He is all serene, carefree in the midst of care. He can play on his fiddle when Rome burns. To him, any creature is God (*Jiva* is *Shiva*). He believes in the Immortality of the soul and in re-birth. Tao is *Sat-Chit-Ananda*. Father Wisser, a French missionary, has written : “Taoism is an overflow of Upanishad-truth.”

The book Tao-Teh-King has been translated into various languages of the world, e. g. Latin (by Roman Catholic Missionaries), French (by Stanislaus Julien), English (by Chalmers, James Legge etc), German (by Prof. Max Muller, Viktor von Strauss, Reinbold von Plankner) etc. and Tolstoy wanted it to be translated into Russian.

Lo-tze was a single, prideless, lonely Tai Sung (superman), inspired by Tao, which is an ultimate conception of Truth or Reality that the Orient is still struggling to attain.

**Statement Required under Rules of the Registration of
Newspaper (Central) Rules, 1956**

- | | | |
|---|-----|--|
| 1. Place of Publication | ... | Calcutta |
| 2. Periodicity of its publication | ... | Quarterly |
| 3. Printer's name | ... | Shri Baidyanath Dutt |
| Nationality | ... | Indian |
| Address | ... | The Eureka Printing Works (P) Ltd.,
76, B. B. Ganguli Street, Calcutta-12 |
| 4. Publisher's name | ... | Dr. Prafulla Chandra Dutt |
| Nationality | ... | Indian |
| Address | ... | 78/5, R. K. Chatterjee Road,
Calcutta-42 |
| 5. Name of Editor | ... | Sri R. K. Banerjee |
| Nationality | ... | Indian |
| Address | ... | 29A, Ballygunge Circular Road,
Calcutta-700 019 |
| 6. Name and address of individual, who own the newspaper and partners or the shareholders holding more than one per cent of the total capital | ... | Shree Shree Anandamayee
Charitable Society,
Publications Division,
Matri Mandir,
57/1, Ballygunge Circular Road,
Calcutta-700 019 |

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

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

The Integral Philosophy of

M. M. Gopinath Kaviraj

by

Sri Govinda Gopal Mukhopadhyaya

Before trying to determine the exact nature of the contribution of M. M. Gopinath Kaviraj to philosophy in general and Indian philosophy in particular, it will be a very worthy exercise to ascertain how he himself viewed Indian philosophy. In other words, what was his conception of Indian Philosophy and whether it is really acceptable to us.

In discussing the particular view-point of Nyaya Vaisesika philosophy, which has provided all the systems of Indian philosophy with the indispensable logical framework in which they are to be couched, M.M. Kaviraj at the very outset reminds us that its leading ideas too are rooted in the religious speculations of early India.¹ He refers to Hari-bhadra as well as Rajasekhara to prove his point that the Nyaya and Vaisesika systems were in their inception affiliated to (at any rate coloured by) Saiva Cult.² A man of keen common sense, M.M. Kaviraj was aware that here he may be accused of mixing up religion with philosophy and so he presents by way of Introduction 'a few words concerning the aims and methods of this philosophy and the meaning of philosophy in general in India'.³

First of all, he distinguishes between Revelation and Reason in very clear terms and affirms that 'Reason, unaided by the light of this Revelation, would be a groping in the dark and would never be able to discover the truth which is incapable of analysis and synthesis'.⁴ If discovery of truth is the aim of philosophy and if philosophy means only the realm of Reason, its effort will be self-stultifying unless this Reason is made subservient of Revelation or Faith. Thus according to M.M. Kaviraj 'the ultimate source of true knowledge is Revelation'.⁵ We may then justifiably charge him as undermining Reason and thereby dismissing or putting in a secondary place, philosophy, which has its very foundations on the bedrock of Reason and Reason alone.

M. M. Kaviraj, however, shows the utility as well as indispensability of philosophy unerringly when he states that 'as the fact of revelation cannot be accepted without any questioning in the present state of our life, we have to study them with the help of our reason'.⁶ Reason is, therefore, not to be dispensed with but its limitations must be acknowledged at the same time. 'The function of reason' according to him, 'is simply to beget a notion of *possibility (sambhavanabuddhi)* in regard to a certain proposition, and not of its certainty'.⁷ For certainty, 'the intellectual processes have to be supplemented by processes of personal realisation, viz. concentration and abstraction'.⁸ In other words, *manana* has to find its fulfilment in *nididhyasana*. *Manana* or philosophising through reason

is indispensable, for unless the mind is made free from the disturbing factors of doubt (*asambhavana*) and perversion (*viparitabhavana*) it will not receive the truth and here 'the process of rational demonstration (*manana*), which is implied in all philosophy' comes to our aid. Yet the limitation of *manana* must always be borne in mind: 'even at this stage the seed of uncertainty is not wholly gone, the root of all errors still remaining, illumination of consciousness resulting in the Vision of Truth cannot of course follow'. M. M. Kaviraj, therefore, concludes that 'philosophy, if rightly understood, is then only a step in the cultivation of man's life. To be at all fruitful it must work in subordination to, i.e. on the data supplied by, Revelation. Else, it is apt to run astray'.¹⁰

One may still protest that it is not a right understanding of philosophy, though M.M. asserts that 'all the systems pledge unconditional allegiance to Revelation'.¹¹ And even the Buddhist and the Jaina philosophies accept in their own way the necessity of this¹². He gives a significant quotation from Madhusudana Sarasvati's *Advaitaratanakṣa* in support of this. But still it becomes difficult for the rational and reasoning mind to accept the subordination of reason, which, it apprehends, will make all philosophy barren and fruitless. This apprehension is caused by a narrow and limited view of philosophy. If we take a wider view of philosophy, as the late lamented eminent philosopher Kalidas Bhattacharya has done by pointing out 'its two quite different forms', then

the difficulty in accepting the position of M.M. Kaviraj may be crossed. Prof. Bhattacharya makes this significant observation at the very beginning of his Mahamahopadhyaya Gopinath Kaviraj Memorial Lectures (1980) of the Calcutta University :

‘Philosophy, including metaphysics and epistemology, has developed in two quite different forms. In one form, it is only an intellectual account—a system of theories (hypotheses) about the nature and behaviours of whatever is real—much as it is the case with Science too, though here, in the case of philosophy, more advanced because claiming concern with deeper and more fundamental features of reality...There is, however, another kind of philosophy—both in India and the West—ever running parallel to this ‘intellectual’ philosophy. It consists of statements of course as far systematic and intelligible as possible—of what one actually experiences through sustained attention. In this philosophy intellect in the form of logical analysis, definition, deduction etc. is never made a fetish of, ‘intellectual manipulation is not resorted to unless absolutely needed.’

M.M. Kaviraj was an exponent par excellence of this second type of philosophy which he ‘actually experienced through sustained attention’. By ‘sustained attention’ Prof. Bhattacharya possibly means *dhyana* or *nididhyasana* and being a contemplative by nature, M.M. Kaviraj could easily get immersed and absorbed with any philosophical problem to bring out its intrinsic nature and throw

the light of his own revelation on it. In this respect, he was a unique philosopher of his kind and we shall try to bring out some of his original thinking on many age-old problems of philosophy.

All philosophical systems are engaged in finding an answer to the riddle of creation. From what cause has this effect in the form of the world been produced? What is the relation between the cause and the effect? M. M. Kaviraj has dwelt at length on this problem of causality from different points of view. He makes a significant and almost startling statement when he affirms that 'truly speaking, Sankhya-Yoga, as much as Vedanta is an advocate of the identity of *nimitta* and *upadana*.' The Sankhya-Yoga establishes this identity on the background of Prakriti and by a brilliant analysis, M. M. Kaviraj establishes that 'the distinction between *nimitta* and *upadana* is a pseudo-distinction and has no existence on the plane of pure prakriti which is universal Being and Essences.'¹³ He elaborates this point by stating that 'Prakriti is self-moved (*svatahparinamini*), motion is inherent in it by nature and does not come to it from without. It (as *rajas*) is an aspect of its Being. The efficiency of the *nimitta*—and this is all that we mean by causal operation—consists only in the removal of the *prohibens* in the way of Prakriti (*tamah, avarana*) and in the consequent liberation of the *vikaras*, the forms, held so long in confinement within the womb of Prakriti'.¹⁴ He goes on further to point out that 'the removal of the *avarana*

constitutes the efficiency of the *nimitta* and is the sum and substance of all casual operation. The *nimittas* do not lend any impulse to the material nor can they bring out what is not implicitly contained in it.' This is indeed a very unique presentation of the Sankhya-Yoga view of causality which is not found anywhere else.

Similarly original is his statement that 'since every subsidiary prakriti—finite cause, is ultimately permeated by and coincident with pure Prakriti, it naturally follows that every individual thing in nature contains every other thing potentially'¹⁵. Apprehending that this statement violates the major postulate of *Satkaryavada* that every effect is related to its own appropriate material (*upadananiyamata*), he adds in a footnote that 'the arguments in Sankhyakarika viz. *upadananiyamata* etc are in consonance with our ordinary experience which justifies the restriction. An effect, to be brought forth, requires an appropriate material (and appropriate subsidiary causes). This is so, because we are dealing with limited prakriti and with limited human resources. But to the Yogin, to whom the entire Prakriti is open, it is easy to evolve anything from anything'¹⁶. That this statement is not dogmatic but quite logical is evident from the irrefutable argument that 'every finite cause is ultimately permeated by and coincident with pure Prakriti'. M. M. Kaviraj is on fresh grounds here in distinguishing between *prakritis* and *Prakriti* and showing the inherence of the former in the latter.

On the fact of *parinama* also, M. M. Kaviraj throws a flood of light in his brilliant analysis of its three states or stages viz. *dharmā*, *lakṣaṇa* and *avasthā*. Ultimately it comes down to the sequence of *ksanas*, which is known as *krama*. He used to point out that in Sankhya-Yoga, *vivekaja jnana* is as much important as *vivekajnana*, which we generally skip over. The former is achieved through a thorough knowledge of *ksana* and its *kramas* and this bestows omniscience and omnipotence on the knower. Prakriti must be thoroughly known and controlled before it can be surpassed or separated. This interpretation also is unique and original.

This equal emphasis on *vivekajnana* as well as *vivekajajnana* marks out M. M. Kaviraj as the propounder of an integral philosopher. He was as much interested in the moment to moment evolution of Prakriti as in the timeless immutable nature of the Absolute or Purusa. His interpretation of the Samkhya-Yoga's conception of *Kaivalya* or liberation was also unique in its integrality. We generally conceive of it as a state of utter separation between Matter and Spirit, Prakriti and Purusa but he used to point out that this is only one aspect of *Kaivalya*, the other aspect we generally ignore which has been very clearly set forth in Yoga-Sutra (3.55) as '*Sattvapurusayoh suddhisamyekā kaivalyam*'. Here it is stated in very clear terms that both *sattva* and *purusa* must be equally pure and in this coalescence alone is *kaivalya* achieved. Matter must be raised to the status of the spirit if

the dichotomy is to be healed and a seamless whole is to be attained.

If we find it difficult to accommodate such a view within the framework of the traditional Samkhya-Yoga though its own text hints at it as pointed out by M. M. Kaviraj, this view has been elaborated and fully developed in the Advaita Saiva Agama of Kashmir. M. M. Kaviraj, therefore, finds the full sustenance of his own integral outlook from Kashmir Saivism, of which he was one of the most rare and distinguished exponent. Prof. Kalidas Bhattacharya is of the opinion that 'he was fundamentally a Saivaite and discovered that liberalism in the heart of Saivism itself'. But we wonder if he can be marked as an adherent of any one particular school of philosophy, for on Prof. Bhattacharya's own admission he 'developed his Saiva Philosophy in such a manner that with some small change or twist here and there it turns easily into Saiva dualism, other forms of Tantrism and Yoga and also into different forms of Mahayana Buddhism and Vaisnavism (and so beautifully into the Gaudiya form of the latter too), and even into the Sankarite form of Advaita Vedanta.'

One must not, however, think that a curious amalgam of different systems of philosophy is all that was dished out by this great savant or that he propounded some form of eelecticism only in the last analysis. He left the stamp of his own integral philosophy on whatever he touched and expounded and it is for posterity to judge if the interpretations put by this polymath are only his fanciful imposi-

tions or well grounded in those philosophical systems themselves. If he has been able to draw our attention to some aspects of those systems which we had ignored or skipped over in our erstwhile studies of them, he has fulfilled the role of a true teacher, an original thinker and a distinguished philosopher and all our respectful homage is due to him for this distinct service in the field of Indian philosophy.

REFERENCES

1. Kavyadarsa 1.103
 2. Bhagavadgita 4.34
 3. Vakyapadiya-Brahmakanda 143
 4. Sahityadarpana 2.6
 5. Rigveda I.164.45
 6. Ibid
 7. Rigveda X.71.4
 8. Nirukta
 9. Bergson : An Introduction to Metaphysics p. 1
 10. Ibid
 11. Yoga Darsana I.48
 12. Bhasa Pariccheda 66 & 58
 13. Yoga Darsana I.48
 14. Tantrasara
 15. Rigveda X.55.5
 16. Ibid
-

Reminiscences of Anandamayee Ma*

I. (The First Glimpse)

By

Professor Bireswar Ganguly, D. Litt

It was on the occasion of Saraswati Puja in 1951. Sri Gopal Thakur of Allahabad was performing Saraswati Puja in his ecstatic manner at Patna in the campus of Kadamkuan Mahila Charkha Sangha in the holy presence of Sri Sri Ma Anandamayee. He was offering flowers alternately at the feet of the earthen image of Goddess Saraswati and Sri Sri Ma Anandamayee, clad in immaculate white dress, out of which peered Her smiling golden face, which induced Gopal Thakur to cry aloud 'Ma, Ma' in an emotionally surcharged voice, while tears were rolling down his cheeks. I beheld for the first time the Divine Mother in a human form. I had gone there with my elderly colleague, Professor Sudhir Gopal Mukherji, who had demanded some extra contribution from me with an assurance that a private interview with the Mother would be arranged. I was eager from my boyhood to have a glimpse of a *Sthitaprajna* (liberated soul), as described in the second chapter of *Srimad Bhagavad Geeta*. My yearning for meeting a Godman like

* Translated by the author from Ananda Varta (Bengali) July, 1988, pp. 241-243.

Sri Sri Ramakrishna Paramahansadeva (as described by 'Sri Ma' in his *Kathamrita*) was satisfied at last.

I had earlier the fortune of meeting Yogiguru Swami Yogananda at Ranchi Yogoda Satsanga (Brahmachari school) in 1933 or 1934 along with my maternal grandfather and later on I spent many intimate days with Sri Sri Pagal Baba, a great Tantric Yogi of Mukteshwardham, Kokar, Ranchi. But my spiritual aspiration was not satisfied. Now the first glimpse of the Mother satisfied that. My psychic being told me: "Here is the God-intoxicated Guru, whom you have been searching all these years; She is not only a *Sthitaprajna*, but has also the highest status of self-realization in the form of the Divine Mother. I could not but thank wholeheartedly from within myself my guide, Professor Sudhir Gopal. However, I no more entreated him to arrange for a private interview with Her. For even a distant glimpse of Her showered divine joy on me with its concomitants, e.g. tears, ecstasy, shivering etc. I returned home alone like an intoxicated man. I again visited the place in the evening, after wearing warm clothes. Some girls were singing Vaishnava *Padavali* (devotional narration of Lord Krishna's divine play with Gopis). However, as I was ideologically a disciple of Swami Vivekananda, I was not eager to listen to love songs of Vaishnavas, sung by beautiful young girls, though I had no objection to visit a lady, who was supposed to be a liberated soul. For I considered it to infringe my rules of Brahmacharya (celibacy). Yet I could not check the temptation of beholding

the Divine Mother with unwinking eyes. I was standing like a petrified statue. From the gospels of Sri Ramkrishna I had picked up the one as the best guide, according to which you should worship God, the World-Mother, as her children and not as Her servants or friends or parents or consorts. The child in its simple unalloyed love for the Mother can only cry to attract Her attention. The only constraint in my mind regarding this dictum was the practical form or image of the Mother, in front of which I could sit and meditate either with eyes closed or open for hours together. I always preferred the white-robed bright white image of *Saraswati*, seated on a white lotus with a *Veena* in Her hands to the majestic image of Mother *Durga* with weapons in Her ten hands or to the fearful dark nude form of Divine Mother *Kali*. And to-day I actually beheld that idol of Mother *Saraswati* in a human form, which filled up my heart with holy joy.

While I was listening to the devotional music I had to sit down and felt shivering and trembling through my whole body, and after some time I fell in a trance. When I regained normal consciousness at 11 p.m., I found myself lying on the carpet in Mother's room in front of Her. Other occupants of the room were Swami Paramananda, Sri Sri Gurupriya Didi, Sudhir Gopalji and a female attendant (perhaps Udasji). As I looked at Mother, she smiled like a well-known affectionate person and asked me, "Are you waking from a sleep? Which dreams have you seen?" Then I began

narrating my dreams. Sometimes Mother interrupted me and corrected a few statements. She prescribed a few methods of *Yogamudra* to cure the symptoms of trembling, while listening to devotional music. When she asked my name, I said that relatives called me by the name of 'Moni' in the family. On hearing this name, Mother smiled and told Gurupriya Didi, "There is already one 'Moni', associated with this body, hence call him by the name of 'Neelmoni'." Since then I have been known as Neelmoni in the family as well as in the Ashram, and I have been writing the gospel of Mother under the caption of '*Matri-Kathamrita*' by 'Neelmoni' in the Bengali editions of *Ananda Varta*.

Mother asked me to bring my parents with me next day at the Patna Birla Temple. Hence I took them along with me the next evening and they received the blessings of Mother. My mother began weeping before Mother, and told Her, "My eldest son has become a *sannyasi* (mendicant), and this son is also other-worldly by nature, whereas he has been maintaining the family. Kindly do not snatch him away from us." Mother then laughed and assured her, "Ma, there is no cause for apprehension. This body does not take anything from anybody. Rather it bestows. Neelmoni will follow the life of ancient Rishis." My mother felt relieved at Her assurance and returned home joyfully. The Divine Mother asked me to go to the Patna Junction Railway station next morning to see Her off. At the station Mother gave me a garland of mari-

gold flowers and instructed me to meet Her at Varanasi Ashrama from time to time. Consequently I got an opportunity of meeting Mother at Varanasi every saturday and sunday and this transformed my life altogether. Proximity to Mother created naturally a firm belief in the universality of all religious and the underlying truth behind different methods of *sadhana*. However, my previous faith in the *Mayavadi* Monistic Vedanta of Shankaracharya gave place to the qualified monism of Ramanujacharya and I found the devotional method of worship more congenial for me. I began eagerly awaiting for *diksha* (spiritual initiation) on the occation of the next *Gurupurnima* day.

(*To be continued*)

Worldly life is no doubt a battle-field. By becoming conscious of one's spiritual wealth one must strive to emerge triumphant from the battle.

—Sri Sri Ma Anandamayi

Mataji's Curse

Colin M. Turnbull

(Mr. Colin M. Turnbull, who was one of the first foreign devotees of Ma, was a reputed professor and stayed in Shree Shree Ma Anandamayee Ashram, Bhadaini, Varanasi in 1948-49—more than 42 years back. Presently he is living in a Tibetan Monastery and wants to keep his address 'Secret' from others).

My heart was stolen when I first set eyes on Mataji, sitting so happily with a large group of devotees around her. The theft was confirmed when Anandamayi Ma turned and for a fraction of second held my eyes with hers, then looking away as though, after all, I was of no interest. She knew she had already possessed me, completely.

I was driven to distraction by that woman. She filled my thoughts day and night. When I tried to read a book, she was there on every page. When I listened to music I heard her voice. All pictures were pictures of her, of that face, of those eyes staring into mine. There was simply no other possibility, I just had to go and live where I could be with her every day. So I came to live at the asram in Bhadaini. (VARANASI)

She taught me the hard way. She left me free to do whatever I thought I wanted to do, to go

wherever I wanted, to see and walk with whoever I wanted. Always with her blessing or was it her curse? Because though I did all those things, thinking I would enjoy them, even knowing they were often against what Mataji held to be right and good, I was always miserable. Things never quite worked out as I had expected. My best efforts to take wrong, but enjoyable, paths were thwarted without exception. I found myself always turned around and pointed back towards the goodness I had left behind, and with a guilty feeling that left no room for pleasure or self satisfaction.

But I still never lost my urge to go astray. Any fruit I saw had to be tasted, every field grazed; I had to swim in every ocean, plunge headlong into every river no matter how turbulent. And Anandamayi Ma never gave up, she always saved me from myself, and saved me from more injury than I could bear.

So I began to wander less and less.

But she knew I was still restless, still far from ready, so one day she called me to her and spoke to me in private. Even Didi Ma was not there, and that scared me. That was when Anandamayi Ma cursed me more powerfully than ever, with a name.

First she compelled me to choose a path for myself, one that I both could and would follow. Since the part of me that was always rebelling, always going astray, was ostensibly studying at the university, without much hesitation I said

gyana yoga. I only hesitated at all because I knew that once I said it I would be committed. I did not hesitate because I had other choices in mind.

Mataji threw up her hands and laughed and said, “then I will give you a name ...”

And the moment she uttered the name I knew I had been cursed. I had allowed that other self to make yet another wrong choice, and as always Mataji had thwarted it. I had condemned myself to a life of the intellect, of playing with words and thoughts I know to have no ultimate reality. My mind was glad. But my heart was broken because the name Mataji had given me was Premananda, and the moment she uttered it I knew what choice *should* have made, had I listened to my heart instead of my head.

I also knew that from then on it was going to be a lifelong battle between the two. And so it was. That was the nature of the curse. Every time my head thought it was winning and I was in danger of “success”, my heart intervened and there was Anandamayi Ma, gently pushing success out of reach, starting me off again on another path.

So many paths, so many failures, and worst of all, so much harm done to others along the way.

But on that same occasion, so long ago, Mataji did more than just give me a name that told me what I could have been, and should try to be, she brought a nature out of my mouth that demanded the most acute intellectual perception for even

the most elementary understanding. Again, the moment I said it. I knew I was committing myself from the head rather than from the heart. But there it was. That time Mataji did not laugh. She held my eyes for the longest time, and tenderly brushed away the fear that I had done something terribly wrong. And slowly, in her own sweet choices word by word, she filled that mantra with all the love that was in my heart. Even as she taught me, not meanings to attach to words, but a way of thinking about them in accordance with my chosen path, she also taught me to *feel* a deeper meaning, and she heightened the passion with which I now heard them as she spoke.

And every since, every day and every night. I have tried to recapture that passion as I utter those words. And all over again it is my heart that is filled, not my head. But as much as I wish my mind would just go away and leave my heart to enjoy that ecstasy, my head remains right there because, all those years ago, I willed it so. And a woman who had laughed at me and cursed me with a name that would never leave me was always also right there, inside me, in the name itself; an everlasting reproach at my foolishness and ignorance, but also an everlasting and loving encouragement to continue in that foolishness and ignorance, provided only I allow myself to be guided by my heart.

How could I do otherwise? So great is Anandamayi Ma's love for me, and my love for her, that every time my head is in danger of taking

control something “goes wrong.” Or is it going “right?” For the curse, however difficult and painful to bear, the very name filling as it does my eyes with tears and my heart with pain, is really a blessing. So it is with tears shed in secret, and with the invisible pain of a broken heart, not with my head, that I am condemned to love, and continue to live in a terrible yet wonderful, lonely joy.

**INAUGURATION OF NEW TEMPLE
AT
MOTHER'S HOLY BIRTH PLACE**

The inauguration of the newly built temple over Ma's holy birth place at Kheora (Bangladesh) which was scheduled to be held on 30th January, '91 but had to be subsequently postponed, is now proposed to be held on 13th June, Thursday, 1991.

Sai Ram Sahay

M. Rama Rao

Sri Satyanarayana Puja In Sri Sri Anandamayee Bhagavat Bhavan

I am a humble Sai devotee Sai Baba said.

“Enlight your life with the Saints. We are all one”.

In page 313 Ananda Varta Vol. 36 No. 41 it is said.

5. Religious sects are touches of Ma :

Mother knows what the Samskaras of each of her children are. Her grace works accordingly and she touches us with affection to purify us by removing the bondage of samskara. Ma explains nicely : “God appears in the guise of countless shapes and modes, each one of them being Gods Chinmaya Vighraha (spiritual forms). Depending on ones own avenue of approach, prominence is given to one particular form. Why should there be so many religious sects and sub-sects (Sampradaya and Upasampradaya) ? Through every one sampradaya (Sam—completely : pradana — gift.), God offers Himself totally to Himself, so that every person can proceed according to his uniqueness (based on Words of Anandamayi Ma. P. 176).

Ma further says : “Attend every religious ceremonies or systems of all sampradayas and pray to Ista (The God), or Guru (the eternal guide). Oh my Ista, Oh my Guru, make me feel, make me

understand, how beautifully you are manifested here also". (1975 Souvenir, Calcutta).

Under the above notion I, as far as possible attend all the functions held in Ma's Bhagavat Bhavan Bangalore.

On 28th February 1991 being Holy Purnima Sri Satya-Narayan Vrata was celebrated as usual at the Bhavan. I participated in the function. I regard Ma as my Guru guide and Guard for me she is the Satyam, the Sivam and the Sundaram (Adhar) sath, she is aweness the chit, the sivam. She is the harmony, splendour, the melody, the sundaram i.e. Sath Chit Anand. She was named Nirmala Sundari, very apt name for her. She is taintless, beauty and the Bliss incarnated.

In Gita-chp. IV. 9-Lord Krishna says "He who understands the significance of My divine Birth and My divine will overcome the cycle of Births and Deaths and attain me."

The Sath-chith Ananda has become for us Anandamayee or Anandamayi. She advises us as "keep your mind ever surrendered at the Guru's lotus feet. The quest after truth (sath) and to be truthful is man's duty. Do your utmost to remain anchored in truth and spend much time in the contemplation of the Lord in a quiet secluded place."

This is the high way to understand the secret of the Divine Birth and His will. *Sri Satya Narayan's Puja* (Worship). Satyah—One whose nature is Truth. Narayan—One having His residence in all beings i.e. Narayana remains pervading within and without this whole universe that is seen and heard.

In my opinion Satya Narayan puja (worship) is not mere outward puja but it is the puja of indwelling God. (We have to observe complete engrossment with devotion and surrender. Our's should be full faith, praise, offerings of flowers and food. While offering flowers we have to chant His hundred or thousand names with heartfelt devotion. The food offered to Narayana is called Bhagavat Prasada. The food of prasada also should be satvic as stated in the Gita, foods which promote longevity, intelligence, strength, health, happiness and delight which are sweet, bland nourishing and agreeable are called the Sativeice type of food.

Foods which are bitter acid salted, very hot, pungent, dry burning and giving rise to pain, grief and illness are Rajasic type of foods.

Food which is half-cooked, insipid, putrid, stale and pulluted and also impure is called Tamasic food.

The satvic food only should be offered to God as Nayavedya. No Rajasic and Tamasic food should be offered to God as far as possible.

Prasad refers to food or any other gift that is distributed to devotees or worshippers after it has been offered ceremonially to God or to a saintly person. Prasad is considered the Lord's gift to his devotees and its receipt is regarded a blessing.

When the devotee comes to recognise all of life-the entire world of inner and outer experience as the Lords gift only, then such a vision brings a secure tranquility.

This kind of prasād is the sacred gift of God. No disregard should be shown and rejected it. By rejecting the prasād the merchant's daughter lost her husband and a king his kingdom, kith and kin. On repentance the compassionate God restored them lost person and property respectively.

The prasād (gift) of God should not be distributed only among our family and friends but among poor woodcutter, stone breaker, earth movers as Narayana. He is living in them as Daridra Narayana.

At the end we have to pray God to give us the strength to cross the ocean of samsara (worldly life).

Lastly I prayed to Sri Ma as

O Mother Anandamayee.

You are Narayana (1)

You are Iswaraee (2)

You are Mahamayee (3)

You are Simhavahinee (4)

You are Yoginee (5)

And Tyaginee (6)

For Satya (7) Nitya (8) Bhaktas (9)

You are Muktidayinee (10)

1. Primordial mother 2. Universal mother
 (3) Great illusion (4) Lion rider (5) Female great devotee (6) Liberal or one who has renounced.
 (7) True (8) Prepetual. (9) Devotees, (10) Granting final liberation (who grants final realisation to true and perpetual devotees).

In India Sri Satyanarayana puja is very important for all. Even in Temples and holy institutions this puja is being conducted. In Sri Sai Samstan

of Siradi daily puja of Satyanarayana is done by about fifty devotees.

I would like to stress the point of selfless distribution of prasad (Gift).

Message of
SATGURU SANT SRI KESHAVA DASJI
RELEASED ON THE OCCASION OF
“IX WORLD PEACE CONFERENCE” IN
BANGALORE ON 22-11-1986.

Shanthi or peace is the goal of all human beings. When you have peace, you have happiness.

Too many desires cause too many problems. Therefore, to have less anxiety we should curtail our desires to the minimum. Also, we should practice the law of contentment.

“Let me keep things that I really need : Anything above that, let me share with other people; let me give to the needy and the poor.” It is with affirmation we will be peaceful and happy and will be serving God in humanity.

Thus, when the individual is at peace with himself, then he will be at peace with his family and surroundings. Such a man who is filled with peace is able to bring peace of mankind.

To pray together the peace, hymns united the hearts of people. When the hearts are united, heads and hands will join together in service of humanity. Here is such a prayer with which we shall lift hearts to our creator. May he bless the entire Universe with His peace.

“Serveshaam Swastir Bhavatu ;

“Servashaam Shantir Bhavatu ;

Sarvashaam Purnam Bhavatu !
 Servesthaam Mangalam Bhavatu ;
 May all be protected.
 May all be peaceful ;
 May all attain perfection ;
 May all be blessed by God ;

PRAYER

या देवी सर्वभूतेषु शान्तिरूपेण संस्थिता ।
 नमस्तस्मै नमस्तस्मै नमस्तस्मै नमो नमः ॥

Salutations to the divine Mother, who
 exists in all beings in the form of peace.
 Salutations to Her, salutations to Her,
 salutations, salutations.

NEW PUBLICATIONS

1. Matri Lila, Vol. II (1962-72) Rs. 40/- or \$ 7.00 or £ 4.00
2. In Association with Sri Sri Ma Anandamayi, Vol. II Rs. 20/- or \$ 3.50 or £ 2.00

As I have seen Mother Anandamayee

Nihar Ranjan Chakraborty

(1)

In the year 1944, when I came to Dehradun first and got a job in the Defence Department, I got a good friend name Bijoy Kumar Chakraborty. Now, crossing the gulf of 47 years, where he has gone, I do not know. But I could not forget the day he took me to Raipur Anandamayee Ashram. That was the 1st day I saw the Ashram of Anandamayee. Before that, I knew not that there can be any other mother with physical existence, excepting she only who gave me birth. It was Bijoy babu who introduced me with a mother who had got innumerable children giving birth to none. Since then many times in Raipur, Kishanpur and Kankhal Ashram I met mother Anandamayee. I accepted her as a great mother, because in my childish sense I felt her really great who had large number of sons and daughters. I saw her once in Kankhal also in the midst of Sanyasis in a religious conference. When ever mother used to visit Dehradun, the people of this place, irrespective of devotees or disciples, used to gather near her and the crowd was never less than a clean fair.

(2)

Getting the news of her arrived, one day, I went to the Raipur Ashram and saw her on the roof of the main hall. She was sitting in the middle of chanters. Before the evening, just after the afternoon, she was sitting transcending her mind beyond all visualities. Infra shine rays of sun fell on her fair face, she looked glorious when she dived with her mind where she knew ! When the song was over, a poor fellow came near mother and expressed his grief for the loss of his only son. Mother smiled and effaced all the sorrows of the man saying, "The child has not gone any where—he is here with me." The man who was drawing in sadness, rose up to the surface of life and smiled. Still I wonder what a magic she played with the help of a few words.

(To be continued)

God's Holy Name is Itself the rite for exorcising undesirable influences. In the presence of God's Name ghosts and evil spirits cannot remain.

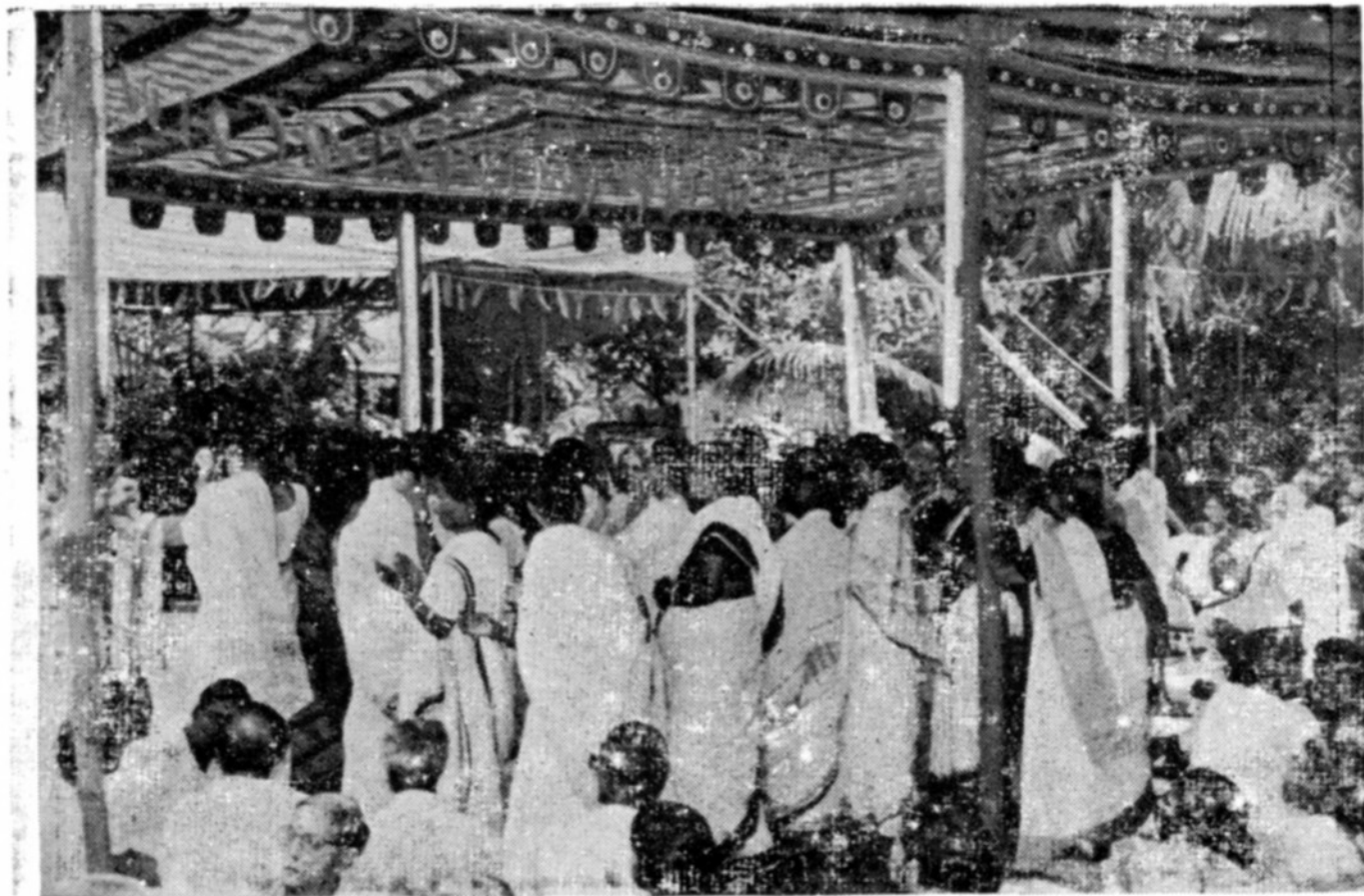
—Sri Sri Ma Anandamayi



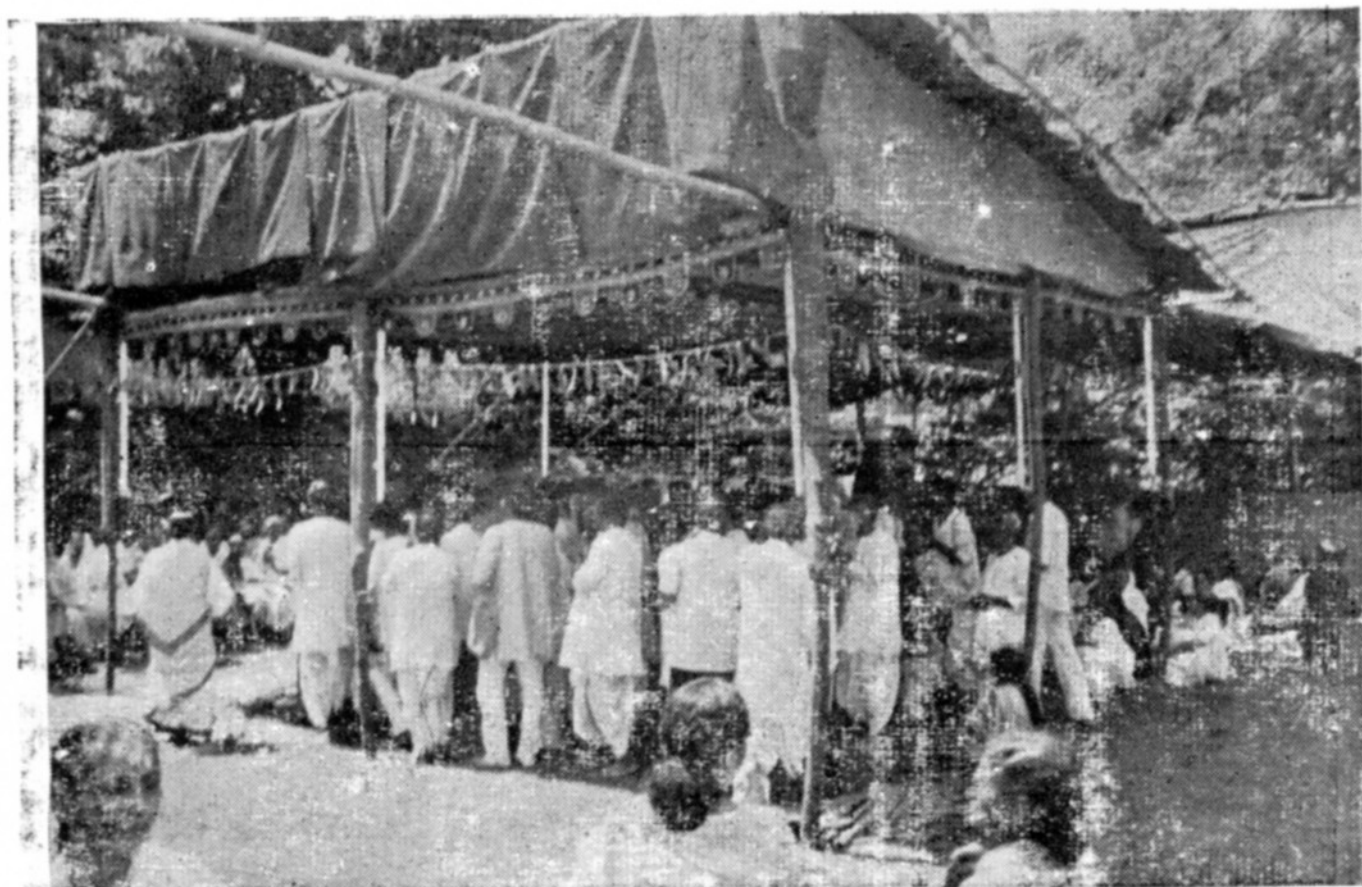
Special pujas held of Sri Sri Ma, Sriman Narayanji and Pn. Sri Sitaramdas Onkarnathji on Annual Sankirtan day of Shree Shree Anandamayee Charitable Society at its Head Office at Matri-Mandir, 57 1, Ballygunge Circular Road, Calcutta-700 019 on 17.3.91



Devotees Singing devotional Songs in the Central Hall of Matri-Mandir in the morning of Nam-Sankirtan day on 17.3.91 while special pujas were in progress.



A large number of devotees both females and males singing kirtan joyously around
the Special Mancha erected in the spacious lawn in front of the Society's
Office-building in Matri-Mahdir on 17.3.91



Ashram News

Kankhal :

On 14th January, 1991, (29th Pous-Monday), the auspicious day of Pous Sankranti; Special worships and chanting of devotional songs were offered in the sublime temple of Sri Sri Ma and all other temples of the Ashram.

On 20th January, 1991, (6th Magh-Sunday), Shri Shri Saraswati Puja was celebrated with the usual sincerity like previous years. The goddess of Speech (Bani) was hymned. Sri Sri Ma, the incarnation of Vak Devi was also worshipped with sixteen articles (Shorasha Upachars).

On 12th February, 1991, (29th Magh-Tuesday) Shivaratri Mahabrata was celebrated like every year by devotees residing in the Ashram and visitors from outside. There was a Special General Meeting of the Sangha on this day. So, many devotees came from different parts of India. The Ashram courtyard became clamorous by Pujas on every three hours (prohars), offered to Shiva (God) with chanting of hymns.

On 28th February, 1991, (15th Falgun-Thursday) the Dol Purnima was celebrated by washing and installation of sacred footwear of Ma in the Ananda Jyoti Pitham Temple, worship with 16 articles, offering of *abeer* to all the holy images of the Ashram. In the evening Shri Shri Satyanarayan Vrata was performed.

Varanasi :

On 14th January, 1991, Pous-Sankranti was celebrated in the Ashram like previous years by Nam-Kirtan from dawn to dusk. After sunset in a solemn and auspicious time, the place of Yajna was perambulated (walked around in parikrama) along with chanting of kirtan. A special Bhog was arranged with *Pithe* and *Pulle* by the daughters of the Kanyapeeth.

On 20th January, 1991, Saraswati Puja was celebrated in the Kanyapeeth Hall. The daughters of Kanyapeeth hymned addressing the God of Learning. This hymn brought about an inexpressible divinely sombre atmosphere. At the end Bhog was distributed to all.

On 12th February, 1991, the Shivaratri Mahavrata was observed throughout the day and night by fasting and bathing in the Ganga, puja in every *prahar*, stava, kirtan etc.

On 28th February, on the occasion of Dól Purnima, *abeer* was offered to Gopal, followed by washing ceremony and puja with 16 items (upachars).

On 4th March, the annual festivity of Kanyapeeth was arranged. The function was presided over by the Naresh (King) of Kashi (Shri Bibhuti Narayan Singh). The most respected 1008 Swami Chidananda Saraswati Maharaj, President Dibya Jiban Sangha and renowned *pandits* of Kashi were present. Swami Chidanandaji in spite of his busy schedule in India and abroad, was present in the function, gave advice to the daughters of Kanya-

peeth and distributed the prizes. The girls proved their efficiency in the cultural programme and got the ovation from all distinguished guests.

From 21st March '91 to 25th March '91, Sri Sri Basanti puja was celebrated gracefully. On the Ramnavami day Sri Mohonananda Maharajji came to attend the Puja.

On coming 16th May '91, on the auspicious Akshaytritiya Day, Sri Sri Ma's three Statues made of Asthadhatu will be installed ceremoniously inside the "Ananda Jyoti Mandir".

(A) Calcutta

On Pous-Sankranti Day the devotees were present in the Agarpara Ashram. They took bath in the Ganges, offered Puja to Didima and Ma and received the Prasad and Bhog.

On 20th January, the Saraswati Puja was celebrated in the Ashram. A large number of local devotees joined the Puja. At the end of Puja all devotees received prasad.

On 12th February '91, on the Shivchaturdasi day, a special puja was offered in the Babu Bholanath's temple. The devotees after fasting throughout the day, did the puja in every prahar, throughout the whole night. At the end the prasad was distributed. On 28th February '91, on the occasion of Dol Purnima the images of Sri Sri Lakshmi Narayan, Sri Radha Gobinda, Gour Nitai and Sri Sri Ma were placed on the Dol Mancha and were specially worshipped. Devotees offered "abir" to God. At noon, after,

ceremonial washing, Puja and Bhog, all devotees received prasad.

(B) Matri Mandir

On 17th March '91, Sunday in the Head office of Sri Sri Anandamayee Charitable Society "Matri Mandir" the annual festival was celebrated with much grandeur. A dawn to dusk Ma-nam, Sankirtan, Special Puja of Satya Narayan, Sri Sri Ma and Baba Onkar Nath were performed. More than 2000 devotees were entertained with prasad.

Tarapith

Like previous years, this year also on the Maghi Purnima Day, the day of installation of Ma's Statue, a special function was celebrated.

In the evening of 29th January '91, Tuesday, the adhibas of Sri Sri Ma was performed, followed by Arati and Ramayan Gan and Kirtan.

On 30th January, on the Maghi Purnima morning, a Nagar Sankirtan with the photos of Sri Sri Tara Ma and Sri Sri Ma Anandamayee was carried out gracefully. Later on special Puja was offered to Sri Sri Ma, Bholanathji and Girijaji. Many devotees from Calcutta and different parts of India attended the function for 3 days in the afternoon Sri Biswanath Mukhopadhyay recited the Ramayan Gan attractively, followed by Geeta-shree Chhabi Bandyopadhyay's Pala Kirtan, which devotees specially enjoyed.

Ranchi

On 14th January '91, Monday, the Paus-Sankranti Utsav was celebrated gracefully by the devotees followed by "*Pithe*" prasad to all who were present.

On 20th January '91, like every year the Saraswati Puja was celebrated. Lot of devotees came and offered *Puspanjali*. The premises was hymned by the Ma-nam kirtan. At the end of the Puja all the devotees and children received fruits and sweets.

On 12th February '91, on the occasion of Shivaratri, the devotees performed the Puja. The maximum number of devotees were present on the first prahar.

On 28th February '91, on the Dol Purnima Day, abir was offered to Gopal. At noon, after ceremonial washing and Puja with 16 items (upachar) fruits and sweets were distributed to all.

On every 1st Sunday Ramayan Path, on every 3rd Sunday "*Matri Nam Kirtan*" was performed in the Ashram and on every 2nd Sunday devotees attended the "*Matri Nam*" in the house of devotees by turn.

Bangalore

Shree Shree Ma Anandamayee Bhagavath Bhavan during the months of January '91 to March '91, arranged daily at 6-30 p.m. religious discourses by learned devotees.

Naimisharanya

On last 27th April '90, on the auspicious day of "Akshaytritia", a special function was arranged to celebrate the 15th year of the establishment of "Puran Purus" in the Ashram of Sri Sri Ma Anandamayee in Naimisharanya.

That day a special puja was offered to "Puran Purus" in the "Puran Mandir". As per instruction of Ma 'Amrita Bhog' was given to 'Puran Purus'. In the evening at 6 p.m. the Ramayan Gan was arranged. Smt. Malati Bhargava of Rai Bareilly and her party conducted the Ramayan Gan. Many devotees from Lucknow and Calcutta attended and enjoyed the celebration. By the grace of Ma, the function was a grand success.

Obituary

1. Dr. Roma Choudhury

Dr. Roma Choudhury, a well known devotee of Ma, an educationist, ex Principal of Lady Brabourne College and ex Vice Chancellor of Rabindra Bharati University, passed away to Matri-Dham on 23.3.91 at the age of 80 years.

She was found to be invariably present in all religious functions though she was herself born in 'Brahma family'. She got Diksha from Ma Anandamayee after the sudden sad demise of her beloved husband Dr. Jatindra Bimal Choudhury.

Dr. Roma Choudhury was editor of Bengali Ananda Varta for many years and was in the advisory Editorial Board until death. Romadi was loved by everybody and her loss from our midst will be keenly felt by one and all.

Let Ma grant her soul eternal place.

2. Dr. U. N. Mathur

On 18th December 1990, an eminent doctor of Varanasi and a great devotee of Sri Sri Ma expired and got a place on the feet of Ma.

Dr. Updesh Narayan Mathur was a devoted medical practitioner and was attached with Sri Sri Ma Anandamayee Hospital from the beginning. His younger brother also a doctor late Santosh Narayan Mathur served the Ma Anandamayee Hospital life long. Dr. U. N. Mathur was also

Superintendent of the hospital for sometime and served the devotees and ashramites sincerely.

We send our deep condolences to his relatives and hope the departed soul is now resting peacefully in Ma's cherished abode.

3. **Benulal Ghosal :**

The youngest son of late Jashodalal Ghosal who was a well-known devotee of Ma, died in Calcutta in his own house on 21st December 1990 after a sudden heart attack. His father was the grandson of Baba Bholanath. He was in Ashram since childhood. He took Diksha from Didima as told by Ma who was also present during Diksha.

Benulal was generous and simple in his manner and he was friend of all. He used to help all as per his capacity. He used to read Matri-Vani daily. He used to believe that, "Sansar is a battle field ; nobody can be happy in the journey." He used to say "Ma is there—what for any worries ?"

Let Ma grant his soul eternal peace.

4. On 9 March '91, Chabidi the eldest daughter of late Narendra Nath Choudhury, an old and remarkable devotee of Ma, passed away to Matri-dham peacefully. Everybody of this family got special blessings from Ma. Chabidi looked after Late Gurupriyadi for many months. Ma used to praise highly for the neat and clean work of Chabidi.

Let her soul rest in Ma's lotus feet.