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The endeavour to mould one's own desires  
so as to fall in with God's Will is man's duty.  
In the whole of your work depend entirely  
on Him. Skill in action — everything is He,  
His. In this spirit try to complete your task.

—Sri Sri Ma Anandamayi

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# ANANDA VĀRTĀ

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

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## Sri Sri Ma's Utterances

Once a lady devotee of Ma appealed to Her in the following words :

“Mataji, you have said that if a utensil is left for a long time without cleaning it becomes very difficult to remove the dirt settled on it ; therefore, I say, if you do not give us your *darsana* frequently, how will our dirt be removed ? We get cleaned by your *darsana*. Otherwise you yourself would have to take the blame that nothing has happened to us.”

Hearing this, Ma smiled and said “That’s right ! Hence always clean your pots ; don’t make me ashamed, don’t make me shed tears.”

\* \* \*

A young man once asked Ma, “Is there no hope of my further progress ?”

Ma said, “One should not hope for too much. Think of Him.”

The young man said, “I have already so much work ; moreover, my mind is haunted by your thought. Where is the time to think of anyone else ?”

Ma smilingly remarked, “If one could really think of oneself (one’s Self),\*—that would really be

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\*A pun on the word “*apnar*” meaning “of you” and also “of oneself”.

fine! Think of yourselves (your Self)—all of you!”

A gentleman asked, “Ma, a person who has learnt absolutely nothing—what will happen to him?”

Ma replied, “It is only such a person to whom ‘Ma’ pays more attention.”

A gentleman said, “In fact I have come here for the sake of gaining knowledge, since I have no knowledge.”

Ma said, “One has to make effort in order to gain knowledge. Just as, when you have shortage of food, you manage to seek it out somehow or the other, similarly, knowledge can also be obtained if proper search is made.”

The gentleman again asked, “What are the things to be sought out? Besides, what arrangements are to be made?”

Ma said smilingly, “Well, will you listen to what I am going to tell you?”

The gentleman replied, “I’ll of course listen, but I can’t promise if I’ll be able to do accordingly.”

Another person said, “Well, do tell us what to do.”

Ma asked with a smile, “Will you remember the wish of this child? Well, how much time can you afford to give out of 24 hours? On this, some

said they could give one and a half hours, and some others said they were able to give two hours.

Ma said, "All right, give that much time."

The first gentleman said, "But I don't feel any interest in working."

Ma said, "Just as if you only keep toying about with fire, you do get its heat, similarly if you just keep toying about with these things (spiritual practices), you are sure to get at least a little bit of their effect. Keep doing your work—all of you."

A gentleman said, "Ma, in fact we don't have any hunger; so why should we gather foodstuff for cooking?"

Ma laughed and said, "At last you have confessed the truth. All right, if you don't feel hungry, then take medicine and proper diet."

"What medicine?" asked the gentleman. Then Ma replied, "The medicine is His Name. At least for a little while, sit quietly and take His Name. And the diet is the practice of self-control (*samyam vrata*). The medicine and diet being taken, you will gain appetite little by little."

The gentleman queried, "What is the good diet, Ma?"

"Do *samyam vrata*," said Ma, "you know what is *samyam vrata*?" Saying this, she talked about *samyam vrata* as before. After this the gentleman said, "You see, Ma, the day I decide I will not tell lies, I find that on that particular day I happen to tell even more lies." Hearing this, Ma said, "Well do one thing; on the day of *samyam vrata*, do

observe how many lies have been told—note it down. Next time, try again that no lies are uttered. By such repeated practice, a habit is formed.”

\* \* \*

A gentleman put this question to Ma, “Well, Ma, people talk of *sakama* and *niskama karma* (action motivated by desire and desireless action); but since the desire for liberation is also a desire, the desire for God-vision, too, is a desire—so can these actions oriented to liberation and vision of God be called desireless action?”

Ma said, “All that you do for the realization of God is verily *niskama karma*. Worldly action is *kama* (desire or self-interest), work done for God is *prema* (spiritual love).”

\* \* \*

One day, talking about *jnana yoga*, *bhakti yoga* and *karma yoga*, Ma said, “In reality, there is no difference between *jnana yoga* and *bhakti yoga*. *Karma*, *bhakti* and *jnana* are in fact one and the same. For example, you see, ‘I will realize the Self’—this refers to *jnana* (wish to know); *bhakti* is the attraction one feels for realizing the Self; what next? Well, apply soap (or *karma* to remove impurities) and wash away the latter with the water of *jnana-Ganga*—all this refers to *karma*. Verily, one contains all.”

\* \* \*

A lady came out with this question, “Ma, how can one’s eyes be opened?”

Ma said in reply, "Look, sometimes it is inquired of people, 'Where is your home?' All this (world) is just an abode of your breath; all this is a network of relationships sustained by breath. Until one reaches the true home, there is no peace. This world is called *du-niya*\*, that is, full of dualities. The dualities are the comings and goings, departures and returns—that is why there is sorrow. Hence it is said: go to the doctor for treatment of this disease. Suppose a person has an illness of the eye; an oculist examines his eyes and prescribes spectacles. With the spectacles he begins to see quite well."

At this, another lady asked, "How can one get the spectacles?"

Ma said, "*Sad Guru, satsang*. But *satsang*, the company of good persons, is not always available; to be in contact with good ideas is indeed to be in the company of the good."

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One day, while talking with Sri Sankarananda Swamiji, Ma said in a particular context: "Look, all this is enjoyment (*bhoga*); when for instance, you feel pleased to look at a flower—that, too, is enjoyment; you feel pleased to look at a tree, you feel glad to embrace a child—all that

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\* A pun. "Duniya" means "world" and again, "du" is "two" and "niya" in Bengali means "concerning"; hence "duniya" is "concerned with dualities"—that is what this world is!



is enjoyment, remember this. That, too, is not desirable."

A gentleman queried of Ma, "Ma, how can I quiet my mind and realize Him?"

Ma said, "Keep a room quite clean and well furnished with incense, lamp, etc. to evoke pure thoughts, so that, as soon as you enter that room, you remember Him. In that manner, try to spend as much time as you can in that room,—you will get the result!"

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Be anchored in fearlessness. What is worldly life but fear? When you live in the grip of fear, must you not be afraid? It is futile to expect fearlessness there. That you may be delivered from all sorrow you should endeavour to let God be your one and only support.

—Sri Sri Ma Anandamayi

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# In Association with Sri Sri Ma Anandamayee

Sri Amulya Kumar Datta Gupta

(Translated from Bengali)

( *Continued from previous issue* )

## The journey to Jhusi

Within 5/7 days of Sri Sri Ma's departure to Jhusi, Khukuni Didi fell ill, and returned to Kashi from Jhusi. I thought that Ma's instruction would arrive with Didi, but she did not give any such indication. But within a few days there was a summon to go to Jhusi. I left from Jhusi on the 15th November, 1948, Monday and arrived there at about 12.30 p.m. Having two ekkas, I took my wife, daughter and luggage, and reached Sri Prabhudatta Brahmachari's Ashram. Sri Sri Ma and her attendants had been housed in small quarter. I went and tendered my pranams to Sri Ma, who asked, "Have you come alone?" I said, "No, Ma; I have brought everybody with me, except Manomohan, who could not come." Srijukta Arun Prakash Banerjee was talking with Sri Sri Ma. After sitting near Ma for some time, I went to have my bath, but as soon as I returned from bath I learnt that Sri Sri Ma had asked for me. So I went at once to her.

I found Ma, Prabhudatta Brahmachari, Swami Paramananda and other devotees were having their meal ; there was a place for me where food was served. I sat down and enjoyed my prasād. I found that Sri Sri Ma daily take her meals with Sri Prabhudatta Brahmachari, and so long as he is having his food, Ma also keeps eating ; since if Ma stops eating, Prabhudatta Brahmachari will do likewise. So this was the situation ! One has to wonder how many people have to be pleased simultaneously by Sri Ma ! It was 2 p.m. when the meals were completed, and *Path* commenced at 2.30 p.m.

One respected Pandit read from the Bhagavata and the Gita in the presence of Haribaba and Prabhudatta Brahmachari. This *Path* lasted until about 5 p.m. ; at the end of which there was some kirtan. But before kirtan was finished, we moved to our places and sat down before Ma.

### **The speciality of Sri Sri Ma's replies to questions**

At night after partaking of our meals we again went and sat down before Ma, when various topics came up for discussion. It was suggested that quite often clear answers were not available to our question to Ma. Whatever one said was true from his own viewpoint, this was the opinion often expressed by Ma. In this way no topic reached any conclusion or proved to be interesting. On listening to all this — Ma said, "Whatever one says is true from his viewpoint, that is what this body maintains, but this is never said to please any body.

There is such a condition of time and place, where it is seen that whatever one says at that time, is correct from his viewpoint, that is what this body maintains, but this is not meant to satisfy everybody. There is such a state of existence when if somebody disagree with somebody's opinion, then it is seen that each is correct from his own viewpoint. Moreover, "yes and no" may co-exist, this also can be felt. This is what is called a state of doubtlessness. Nothing is said here to please anybody.

*I*: Many people say it is no use asking you questions, because you just listen to him and do not argue with him.

*Ma*: (laughing) So I just listen and say nothing. I also do not listen to anything, nor do I argue about it.

*I*: Then is it quite useless to ask you any questions?

*Ma*: (laughing) You have not understood the question correctly. When I said I do not listen to anybody, it just means that I have no desire to listen, to anything now. There is no question of any doubt or ignoring anybody here. This body always maintains it is just a pair of cymbals. You will hear exactly as you play it, then somebody asks a question, then some kind of an answer emanates from this body. There is no question of any respect or devotion to it, that is why I mention, I do not listen to anything, or hear anything, or say anything. When one has any doubts about any of his questions, then often some-

thing emanates from this body that solves his question, on the other hand if one is adamant about listening to a correct answer, then nothing emanates from this body.

*I*: Ma, if somebody comes to you adamant on a wrong assumption, then will he have to bear the burden of his mistake all his life? Will you not correct his assumptions even after knowing them?

*Ma*: No, I have always mentioned that nothing emanates from this body. But sometimes to correct someone, the true answer emanates from this body. The crux of the matter is that whatever happens, let it happen. See how, this evening we talked about who is the Jiva, or Brahma. But nothing emanated from this body. Often this type of topics has been discussed with this body. This did not happen today. Many people wish to learn about the 'Shastras', that is why I said that this body has mentioned this attitude about Jiva and Brahma.

**Is there a rebirth?**

Hereafter the topic arise about whether or not there was a rebirth. I said, "Ma, Chotoma (a disciple of Sri Sri Vishudananda Paramhansadeva) says there is no rebirth. Ma said, "There is both rebirth and no-rebirth, you may maintain both attitudes. You are changing every second. You may call this change a matter of birth, life and death. You were a child, then became a youth, now you are an old man; your childhood and youth are dead and buried. Yet you realize you are the same persons. Therefore, if you learn your body had

occupied by me. This room was on the road side, and different from the other rooms allotted to Ma's devotees. There was another old gentleman called Sri Durga Mohan Das in the same room. He had come from Dehradun and intended to spend the rest of his life with Ma. As this room was quite spacious, there was no difficulty for all of us staying there.

On the 16th November, 1948, in the early morning kirtan started ; it was quite cold here, just as in the winter month in Bengal. In spite of this cold Ma has to remain at the kirtan ; the room where it was being played was quite open, so men were bothered by the cold. At the end of the kirtan, Ma went along to rest in her room, and we also returned to our respective quarters.

When I reached Ma's room at about 10 a.m., I found that Ganesh Sen had arrived from Allahabad. Ma left for kirtan before we could speak. From 10 a.m. Haribaba's *path* started. He read from Chaitanya Bhagavat. He speaks in Hindi, of which I understand little, but as Ma is present we have to be there. The *path* continued upto 11-30 a.m. Thereafter we all went to bath in the Ganges, which was a long way from the Ashram, nearly one mile. Today was Kartik Purnima, so there was a large crowd. After bath as we returned to the Ashram, we met Ma. As soon as we did our pranams to Ma, she laughed and said, "We may not stay here even seven days ; let us see what happens ; you have come to a dismantled Ashram ; but let us see what happens."

Sri Sri Ma went for her meal and we also left for the same purpose.

At about 2-30 p.m. the *path* recommenced. After reading the Shreemad Bhagavat and the Geeta, the reading of Sri Prabhupada Brahmachari's divine lectures commenced. The same was also done yesterday. A boy does the reading, and he reads quite well. We were told that the book would be completed on 108 volumes. The writing and printing of the book was going on simultaneously ; the subject was the childhood plays of Sri Krishna. It was all in simple Hindi, so I understood a little of it.

Haribaba was now busy to leave Jhusi. His devotees were also waiting to take him to Bandh ; but it was not decided where he would go. Ma would probably accompany Haribaba. The joyful Ashram atmosphere would be spoilt. It was presumed that Ma and Haribaba will remain here upto the 26th November, 1946. But as they were both leaving before that date, Prabhudatta Brahmachari was highly disappointed. So today the previously mentioned disciple read the Brahmachari's written lecture, which was named "Unexpected Happening." In this the Brahmachari has described all about knowledge, devotion, and renunciation ; and also that a Mahatma like Haribaba was living with him through sheer mercy. He added that what the Mahatma desires to do, they do always complete it ; also that they can withdraw from their previous decision and so on. When this *path* was going on, the Brahmachari kept on shedding tears.

( To be continued )

# The Advent of Sri Sri Adi Sankaracharya at Kankhal Ashram\*

R. K. Banerjee

Under Mataji's inspiration and guidance the Kankhal Ashram has in the last few years grown into an ideal place in salubrious surroundings. Air and water in this area are superior to those of many other towns, the scenery is very picturesque with the backdrop of the lower Himalayas, the winding Ganga and its various channels. Even the snows are visible from the terrace of the Guest House in clear weather.

The ashram contains the Holy of Holies, i. e. the Samadhi Mandir of Sri Sri Muktananda Giri Maharaj (our "Didima"). This sacred spot has now become a place of pilgrimage for her countless disciples and devotees. The ashram also comprises a fine Siva temple, a magnificent pillarless hall of imposing dimensions, a commodious guest-house, a spacious *yajnasala*, a two storeyed building for sadhus, a fruit, vegetable and flower garden and a doctor's chamber under construction.

The only missing link could possibly have been a more direct connection with the immortal Being who had done more than any body else for the *samnyasis* of India by dividing them into ten regular sects, codifying their conduct and establishing

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\* Published in October 1978.



keymonasteries in the four corners of this country to serve as seats of learning and inspire future aspirants with the lofty ideals and wisdom of our ancient Risi-Gurus. This was Adi Sankaracharya who is believed by historians to have flourished for 32 years only spanning the end of the 8th and beginning of the 9th centuries.

He emerged at a critical time, when vedic learning had been dissipated and maligned by distorted forms of debased religious belief. Forgotten seemed the basic ideal of Truth and Divinity, which had been handed down scrupulously from Guru to disciple for thousands of years in the form of *Advaita Vedanta*.

So what more natural than that Mataji should have the *kheyala* of filling this vacuum in our Sangha? News of the impending installation of Sri Adi Sankaracharya's statue in Kankhal Ashram on May 10th, 1978, holy *Akshay Tritiya* day, filtered through to Mataji's devotees all over India. What more auspicious moment could have been found for the function? It was on *Akshay Tritiya* that *Satya Yuga* had commenced and Badrinath temple is thrown open to the public on that day every spring after six months of hibernation.

Hardwar falls within the domain of Sri Sankaracharya of Jyotirmath, the northernmost of the four *maths* established by Adi Sankaracharya. The others are at Sringeri in the South, Dwarka in the West and Gowardhan (Puri) in East India. There is a fifth *Math* at Kanchi, where Adi Sankarji's private library is alleged to have been established.

Invitations were sent in good time to all Sankaracharyas and to well-known Mahatmas and Mahamandaleswaras to grace the installation. The auspicious occasion of Adi Sankaracharyaji's *janam tithi* (birthday) fell on May 12th, so that the installation ceremonies could be spread over some days before and after May 10th, within the happy orbit of Mataji's birthday celebrations.

Mataji's inspiration of installing Adi Sankaracharya on a lofty marble pedestal within an enclosed temple open to view, with a graded marble base, covered by a brass canopy was put into admirable effect by the untiring efforts of two devotees : Sri P. L. Varma, the renowned architect of Chandigarh and builder of our Gopalji's temple at Varanasi and of Didima's Samadhi Mandir at Kankhal, and Brahmachari Panuda.

The upper temple-like structure had been prefabricated in Delhi, while the marble had been ordered from Makara, Rajasthan, months beforehand. But as so often, seemingly unsurmountable obstacles appeared from nowhere. By April it was realised that the trucks containing the stones were missing and so the order had to be duplicated at the last moment with stone dealers in Delhi who fortunately were able to supply the right quality and quantity.

Skilled stone-masons from Vrindaban were employed who had already proved their merit during the building of our temples at Vrindaban and Delhi, and the metal work was entrusted to the experienced staff at the I.I.T., Delhi. From

the second half of April, the compound between the *Sadhu Kuthia* and the *Yajnasala* became littered with marble stone-blocks, and masons were cutting, chipping, facing and polishing strictly according to specification.

On May 4th ( 19th Vaisakh ), Mataji's birthday puja was solemnly performed from 3 a.m. to 5 a.m. Thereafter were initiated all the various measures observed by Bhaiji during birthday celebrations at Ramna Ashram, Dacca, and ever since, namely : (1) Installation of a seven-coloured flag at the highest point. (2) *Akhanda japa* in Didima's temple. (3) *Akhanda Ma Nama Sankirtana*. (4) Daily recitation of *Durga Sapta Sati* in the Siva temple. (5) Daily *Savitri Yajna* with bel leaves. (6) Special *arati* of Mataji every morning and evening. (7) Daily recitation of *Visnu Sahasra Nama* (1000 names of Visnu ). (8) Daily reading of *Hanuman Chalisa* for Mataji's health (a recent innovation.)

From May 5th onwards Mataji's full *kheyala* was directed towards speedy completion of all preliminary work for Adi Sankaracharya's temple. After conferring with Sri Varma and Panuda, the working hours were increased. How strenuously the labourers were united under expert guidance !

In this connection Mr. Varma related, in the privacy of his room, an extraordinary tale. One of the pieces of marble had been cut to a wrong size. Pondering how to eradicate the error, he suddenly had a vision of how this stone could be fitted in to get over a defect in the original design. Sure enough the stone in due course fitted in perfectly.

Such was the *kheyala* of the all-pervading Spirit presiding over the entire operation.

During *satsang* on the 5th, Mataji recalled that when She recently had attended the installation of Sri Lakshmi Narayana elsewhere, the base over which the deities were to be placed was not prepared carefully, which caused delay during the installation ceremony, so that the auspicious time very nearly expired. Mataji remarked that apparently Providence had thus given Her a warning so that similar mistakes could be avoided during the forthcoming installation.

On the 6th, Mataji shifted to Her room close to the hall, so as to be near the scene of operations. With Her blessings all the persons concerned worked heroically, and by the 6th afternoon the beautiful, prefabricated canopy had been hoisted and dipped into its prepared foundations.

A description of the temple now seems appropriate. Its entire base, spread along most of the western wall of the hall, consists of five beautifully engraved scenes in sculptured white stone. The central one depicts Kalady in Kerala, the birth place of Sri Adi Sankaracharyaji. On the extreme left is Saradapith at Dwarka, next to it Sringeri Math; on the other side Jyotir Math and Govardhan Math. Four *Mahavakyas* are inscribed on the four panels: on Dwarka Math "*Tat twam asi*" ("THAT thou art"). On Sringeri Math "*Aham Brahmasmi*" ("I am Brahman"); on Jyotir Math "*Ayam Atma Brahma*" ("The Self is Brahman"); on Govardhan Math "*Prajnanam Brahma*" ("Supreme Knowledge is

Brahman"). The central panel contains Adi Sankara's famous edict: "*Sarvam khalvidam Brahma*" ("All this is indeed Brahman").

The open lower marble platforms above the sculptured panels have been left empty. Possibly it may be Mataji's future *kheyala* to immortalise the four acharyas, taught and installed by Adi Sankara himself, i. e. Padmapadacharya at Dwarka Trotakacharya at Jyotir Math and Sureswaracharya at Gowardhan. The central platform is higher, so that Adi Sankaracharya may tower over everything, supreme and majestic.

The shining ornamental brass canopy is supported by four brass pillars. The back and sides of the temple are of white marble, and there are low marble engraved screens along the front at various levels, so that a pleasing picture is presented from the front of the entire structure. A simple moving curtain between the two front pillars encloses the shrine at night.

Fourteen specially designed ornate brass oil lamps of South Indian style light up the temple. The effect during evening *arati* is most entrancing.

The statue presents Adi Sankaracharya as a 16 years old ascetic, sitting cross-legged in meditation, the right hand in the pose of the Guru preaching. The expression is majestic, noble and inspiring; this is bound to increase a thousandfold as Sankaracharya continues to be worshipped under Mataji's *kheyala* at Kankhal.

Mataji was so concentrated on the new temple that She used to rest at night on a cot in the hall

in front of the temple. Throughout the daily *aratis* She would gaze straight at Sankaracharyaji.

On May 8th commenced preliminary ceremonies for the installation. From 8 a.m. to 12.30 midday a group of pandits ( previously engaged in Didima's *Maharudrabhishekha*) went through the elaborate rituals of the main *Sankalpa* (avowal of the purpose of the *pratistha*), consecration of the temple foundations, and invocation of various deities to be present and bless the installation. In the evening, immersion of Adi Sankarji's *murti* in rice was very reverently carried out by the same priests. A bag was tied round the statue and rice carefully poured into it until it was immersed upto its neck. Then the bag was tied at the top and the statue left thus overnight.

On the 9th morning, twenty-one brahmins fetched 108 pitchers of sacred water from the Ganges that was strained through muslin, for the ceremonial bathing of the statue. The filled vessels were placed neatly in rows in the hall and the statue, which had been cleaned of the rice bath and anointed with ghee, was moved to the south west corner of the hall where the holy water was poured over it to the chanting of mantras. Mataji was present and Swami Akhandananda Saraswati called to meet Ma and view the temple. By 11.30 a.m. the statue was wiped dry with soft muslin and clothed in saffron robes.

( *To be continued* )

# The Creative Mind of Gopinath Kaviraj

Goinda Gopal Mukhopadhyaya

Fortunately for us, Dr. Kaviraj himself has discussed at length the nature of creative genius of which he was a living emblem, in a remarkable paper originally contributed to the Bhandarkar Oriental Research Institute journal, which has later on, been incorporated as the very first article in his book entitled 'Aspects of Indian Thought'. The Indian term for creative genius is *Pratibha* and according to him 'it might be called the supersensuous and suprarational appreception, grasping truth directly'. He further clarifies it by pointing out that 'the prime characteristic of this supersensuous knowledge is its immediacy and intense clarity' and 'nothing escapes its searching light. It is aptly described as simultaneously illuminating everything in every aspect as eternal' (*Yogasutru* III. 84)'.

That Dr. Gopinath Kaviraj himself possessed this creative genius in ample measure was patent to everyone who had the good fortune of hearing him expounding on any topic of his choice or replying to queries of different sorts from different types of seekers or scholars. Whatever he touched upon had this unfailing quality of intense clarity stamped upon it, which was born of the faculty of grasping truth directly and entirely,

illuminating everything in every aspect because nothing escaped the searching light of his all-encompassing wisdom. Though himself a voracious reader, he always disparaged mere book-learning or surface study of things but always admonished those who came to study with him to delve deep into the real import that lies behind the words. One was amazed and sometimes dumbfounded when he will go on treading fresh grounds on many hackneyed themes or well known topics but all this came out spontaneously from his creative mind, whose nature has been described as *nava navonmesasalini buddhih* in ancient texts.

To give just a few instances of the intuitive flashes of that creative mind, which illumined the dark recesses of my soul on many occasions when I used to sit at his feet and had the privilege of hearing him explaining texts of different sorts. Sometimes he will take up a well-known Vedic text and ask the student to explain its meaning. The apparent meaning was quite clear to the student, which he gave out in full as he was also well-versed in Sayana's commentary and other translations and expositions thereof. But Dr. Kaviraj was not satisfied by his answer and enquired of him if he had not discerned how all the three ways of *jnana*, *bhakti* and *karma* have been put together in that single line of the Vedic verse.

The verse runs as follows and is quite well-known :

*Upa tva'gne dive dive dosavastar dhiya vayam  
nomo bharanta emasi.*



It is contained in the very first hymn of the Rigveda and just expresses the respectful approach of the seeker towards Agni, who is the deity here, day and night. The student was stupefied when Dr. Kaviraj told him that it contained a reference to the synthesis of *jnana*, *bhakti* and *karma* because there was apparently no trace of these words or their equivalents in the verse. Dr. Kaviraj then came to his rescue and pointed out that *upa emasi*, the verb, signified the approaching movement or *karma*, *dhiya* denoted that the movement was not mechanical, but illumined with knowledge or *jnana* and lastly the movement was full of devotion or *bhakti* as indicated by the words *namo bharanta*. Who on earth could dream of such a meaning in an apparently simple text of the Rigveda, except the creative mind of Gopinath Kaviraj? And there lies his uniqueness. One may derisively smile at the ingenuity of such an interpretation or dismiss it as mere fanciful imagination of a devotee's mind but there is no denying the fact that those exact words are in the verse and their meanings have not been twisted nor turned, only the real connotations have been drawn out, which cannot be contradicted at any cost.

In such original interpretations, one comes across the true nature of the creative mind of Dr. Gopinath Kaviraj. One day he was discussing with us the concept of *Sat-Cit-Ananda* and suddenly he enquired of us if we had noted in our study of Sanskrit grammar that the sole and single verb of *vid* has been used there to denote those three

aspects in order to impress upon the unitive character of these three concepts. The three are not different qualities affirmed about Brahman but whatever is *Sat* that itself is *Cit* and that itself again is *Ananda*. As we were looking askance at each other, he smilingly pointed out that the same verb or root *vid* signified *Satta* or existence, as in *vidyate*, *jñāna* or knowledge as in *vetti* and again *labha* or attainment, which means bliss or *ananda* as in *vindate*. That the singleness of the verb could be a pointer towards the unitive character of *Sat-Cit-Ananda* was beyond the dream of our ordinary intelligence.

On another occasion, while he was expounding the nature of Reality according to the Tantras, he again drew upon an analogy from Sanskrit grammar. He pointed out that to many the dual number in Sanskrit language appeared superfluous as singular and plural alone were sufficient to convey the single and the many. But we never take cognisance of the fact that the one or singular can never be many or plural except through the medium of the dual. Siva must be joined with Sakti or Purusa with Prakriti if plurality of existence is to be manifested. The ancient grammarians of Sanskrit language were very much aware of this basic fact of creation and as such never ignored the dual but passed to the plural only through the dual and therefore retained it at every step in all declensions of substantives as well as conjugations of verbs. We may again protest against such philosophic interpretation being thrust upon simple facts of

grammatical forms or dismiss them as imaginary, yet it sets one thinking which cannot be brushed aside summarily as nonsense.

His piercing intellectual faculty would not leave anything untouched, however trivial it may seem to us and endow it with a new aura of meaningfulness and worth. Once he playfully referred to the game of cards, in which we all feel interested and also indulge in it at leisure time whenever we get such an occasion and then quipped: 'Do you know the secret of this game and the philosophy behind it?' I thought he was joking and so felt a little amused by his query. Then he said that here in this game you find the highest depicted as the King followed by the Queen and they typify the two supreme principles of the Lord and his consort. Brahman and his Maya under whom is the knave or the servant (or the *Gulam*) i.e. the *jiva* the embodied self, who again is endowed with ten senses, typified by the ten digits and so on. And again one must not forget that even beyond the King is the ace, the one digit alone with no name and form. That is the pure Advaita, the one without a second, the *nirguna* the abstract, transcending all. Coming down to creation, it becomes the Lord (*Sahib*), joins himself with the Queen (*Bibi*) and then produces and controls the son or servant (*Gulam*) and all existence. But nothing is higher than the ace, the one single digit (*Tekka*).

His creative mind thus used to take up anything of our everyday experience and make that an occasion or a means for a flight to the profoundest

realms of thought. Coming to the more serious realms of philosophical discussion, the world find his creative mind grasping all the different systems of philosophy in an amazingly broad sweep, establishing a rare synthesis and hierarchy between them. His keen eye could discern hitherto overlooked or neglected aspects of a certain system and a study of these aspects will force one to think afresh about that system and modify the standard fixed idea about it, so firmly held for ages. The creative mind of Dr. Kaviraj will thus create a new system of thought, hitherto well known and present in a form, which sometimes appeared revolutionary, running counter to all previously held opinions about it.

For instance, in discussing about the nature of liberation as propounded in the Yoga System of Patanjali, he would point out that it is generally held that this system lays the greatest emphasis on the concept of *Aviveka* or discrimination between *Prakriti* and *Purusas* the sundering between Matter and Spirit in order to achieve liberation. But Dr. Kaviraj's illuminating creative mind discovered that it was not the only way to attain liberation according to the Yoga philosophy, though there was no doubt a great deal of emphasis on *vivekainana* or the knowledge of discrimination between *Prakriti* and *Purusas*. In another *sutra*, the great sage Patanjali has (hinted) at another mode of liberation, which consists in achieving a parity in purity or perfection between *Prakriti* and *Purusas*. If *Prakriti* thus need not be

shunned or severed but can be ennobled and heightened to the level of Purusa. She may free herself from all imperfections, dark coverings and become as luminous and perfect as he. There is thus a clear hint about the possibility of the transmutation of matter into spirit in this *sutra* (3.55) which runs as follows: '*Sattvapurusayoh suddhisamyē kaivalyam*'.

Again he will point out that we make so much fanfare about *vivekajnana* but completely ignore or neglect *vivekajajnana* which is equally important in the Yoga system, as it confers omniscience and omnipotence on him who attains it. One must attain complete mastery over Nature before one hopes to transcend it is the clear hint thrown out here through the concept *vivekajajnana*, the knowledge born out of the distinction between the moments of time and their sequence. He will thus try to correct the imbalance, remove the one-sided conceptions that make us look at a system from a narrow and rigid angle. The wide vision of his creative mind could easily discover the golden thread of harmony running through the apparently warring and conflicting points of view as formulated in the different systems of thought. One may accuse him of interpreting the Yoga system from the Tantrik or Agamic point of view but any unbiased mind will have to own that the seeds of Tantra are well laid in the system of Patanjali and Dr. Kaviraj furnishes irrefutable evidences thereof from the Yoga-sutra itself as described above.

His wide harmonious outlook also discovered a progressive movement in the different systems and

so he thought there is an indissoluble link between them if one could properly study and note how one system arose out of the previous one with an added grandeur and glory, making up the deficiencies of the previous system with new and novel theories. He will, of instance, ask us to note carefully how the concept of God has grown from one system to the other almost in a circuitous or zig-zag process of evolution, through the six orthodox systems.

God does not come to the fore in the Vaisesika system but He makes His appearance in the Nyaya system. He disappears once again in the Samkhya system to make His reappearance in the Yoga. He is not to be found so much in the Mimamsa but is very much present in the Vedanta. But after every disappearance, His reappearance is with a new form and function. The God of the Naiyayika is just a creator and distributor of the fruits of action, to which the Samkhya says that Prakriti or Nature alone can create through its own inherent impulse and no God need be posited for initiating or directing the process of creation. The fruits of action are also given birth to by Prakriti alone in due time and no distributor thereof is also needed. The Patanjala system agrees with the Samkhya in this but states that the release from Prakriti has to be achieved through knowledge which can be transmitted by God and God alone as he happens to be omniscient. God is thus no longer just a creator as in the Nyaya system but the saviour, the Guru, the supreme Teacher in the Yoga. The Mimamsa comes next to assert that my Guru is the self-

revealed Veda, why do you bring in God here? There is no necessity for a God just for transmitting knowledge. Finally Vedanta comes to affirm that the self-revelation of the Vedas has its root in the self-revealing nature of the Absolute or God. In this way, God has manifested Himself in ever new and higher forms through the six systems of thought. I wonder if anyone but Dr. Kaviraj could ever give any clue to this evolution of the concept of God, though unfortunately, so far as my knowledge goes, no one has attempted to develop this original thought of Dr. Kaviraj through an in-depth study of the concept of God as found in the different systems.

The creative mind of Dr. Kaviraj was ever alive and vibrant throughout his long life. The flashes of intuition came to him unasked and without pre-meditation. Sometimes even while moving in a train or walking along the street, he would come across some wonderful revelations on some problems and he noted them down immediately thereafter, lest they sink behind the horizon of his thought. He used to call such thoughts *Sva-samvedana*, self-revelation. If seminars like this inspire some presentday scholars to study those self-revelations which he so carefully recorded and left for posterity, a new horizon of thought may open before us, which will not only enrich our knowledge but profoundly help in understanding the priceless heritage of Indian wisdom, of which we are all so proud but unfortunately lack an intimate knowledge which only a creative mind like that of Dr. Kaviraj can furnish us with.

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# Ever veiled Mother Anandamayee

(Original writer Swami Bhumananda Giri in Bengali)

N. R. Chakrabarty

Mother came to this earth, from where with a mist coat and she has migrated to what an unknown world nobody knows. No one could recognise her; nor she gave the reference of her identity, whoever will be able to know and accept her, will forget his own identity and will merge into her divinity. Lord Krishna says "Oh, Arjun whoever gets the knowledge of my divine birth and work-worship ( Karmayagya ), takes no future birth; leaving his mortal body, migrates unto me" ( Gita ).

He, who is able to discover the secrecy of birth and activity of Lord, will not undergo the cycle of birth and death of this world. To know this much is not the final achievement—he can know only by realising within self. "Those who think that they have succeeded in salvation, rarely a few of them have realised me through their inner consciousness" ( Gita ). Our spiritual knowledge is mostly superficial, which gives only a hint in this line. In order to get association of the divine, we are to awaken our inner consciousness by vanishing self into one with the superconscious. Real knowledge of Brahma, makes on Brahma Himself.

Mother has said, "Because you wanted so I have come". Being completely sunken in filthiness



of this Kaliyuga, mother earth feels pain, becomes weak and with tearful eyes, always prays for the advent of Durga, to sweep off her distress. It is so, at her request, the prime-force gave response and nature gave birth to a hundred petalful lotus, who flooding the earth with delight and cherishing fragrance nearly a century vanished again into curiosity.

Mother has said, "I have no space to turn; so where and how to move?" She had filled the entire vacua and vacua had no existence. She had super consciousness and she never let her lose from that. She never allowed any depreciation in her sublimity. When she was born, she herself had said, she had visualised the leaves of mango and margosa tree through the ventilated roof of their hut. Is it possible for an ordinary child to remember the views of that time, when it learns not to feel, what to say about speaking? All senses remain subsided in all ordinary cases when an earthen-doll-like-child takes birth. First it cries, "wha, wha, wha". Mother has said that she had sense at that time and she had observed the views of the outer world. She is therefore a curiosity to the mankind.

Bhaiji has said in Mayer Katha: "Twelve days after birth an old Brahmin of that village came to see. Grand-mother took this body in her lap and set, downing her knees and showed. The Brahmin named me Dakshyani. Head of this body was in the eastern side at that time. While looked upwards visualised the branches, leaves of

trees and the sky". Such a descriptive statement is not possible for an aged man even to furnish. She also had said, "The colour was fair—so mother gave me the name Nirmala and grand-mother called me Tirthabasi."

The mistyful behaviour of mother in her childhood expressed her intellectual supremacy. She was born as a woman—but was it all? It would be possible to know mother if one acquires full knowledge of various consciousness. Is it possible for us? Like the blinds, we describe the parts of an elephant having no full knowledge of it. Therefore, we find disunity in description and say good or bad accordingly. In whatever side our views are, either in favour or against, she is above all criticism. Nothing of the earth can touch the sun, such as, she witness all with her super consciousness which we can know from some of her significance.

Lord says in Gita, "Earth, water, heat, energy, air, vacua and mind, intellect and pride these 8 items are the menial ( unimportant ) parts of mine which exposes characteristics of the material world ; Listen Oh, brave Kuru—the conscious and divine nature of mine is holding the entire universe ( Gita Sloka-5, Chapter—7).

Mother Anandamayee is holding our imagination with the combined force of Maheshwari, Mahakali, Mahalakshmi and Mahasweta. This is the literary identification of Anandamayee mother.

# Sai Ram Sahay

M. Rama Rao

## Gurus

This year Guru purnima falls on 26-7-91. On this holy occasion it is our bounden duty to remember our Guru's teachings and take an oath that we put them into practice in our day to day life.

Puranas say many stories regarding Guru Mahima. In Bhagavata is the description the twenty-four Gurus, all derived from Nature. These are the Earth, the Sky, the Water, the Fire, the Moon, the Sun, the Dove, the Python, the Ocean, the Moth, the Honey Bee, the Elephant, the Ospray, the Infant, the Maidan, the Honey Gather, the Deer, the Fish, the Courtesan, the Forger of Arrows, the Serpent, the Spider, and the Wasp.

I will quote for the consideration of the lesson conveyed by one or two Gurus.

(1) Mother Earth is verily the embodiment of patience and forgiveness. One may cut trenches and delve deep into the bowel of the Earth but she never complains.

(2) The Ocean is deep, transparent and unbounded. Even so a seeker of God should be deep in his intellect, transparent in his conduct and unbounded in his knowledge.

(3) An Infant at play is innocent and happy and without the burden of thought it is secure in its

mother's love. Even so a devotee is happy and unburdened in mind who surrenders himself to God and is secure in His Love.

A true devotee has to learn from nature and from many Gurus.

Sai Baba is our first Guru and God. He says :  
As a Guru and His Teachings :

Even though Baba's social behaviour and way of attracting his devotees were queer and quizzical his teachings were very traditional and none outside the traditional sanction. Thus he recognised the adhikari bheda and taught according to the level of spiritual development of the concerned person. Both Muslims and Hindus of different subjects and castes stayed with him and received instructions along their own paths. He never asked the devotees to give up their traditional practices and family gurus. In fact, he was positively against any such practice. He discouraged extreme behaviour in day to day life. He advised his personal attendant Abdulla — eat very little one sort of dish will suffice. There is no need to eat several types of stuff. Also don't sleep much. Similarly he chided the old lady Radha Bai for resorting to fasting to force some Mantropadesha from Baba. He explained his own case and asked from the devotees, figuratively two rupees — Nishta and Saburi — namely, steadfastness and courageous patience. For his very close devotees his suggestion was to look upon the Guru as everything. In general he advised the devotees to proceed along the path of devotion (Bhakti) and surrender (Sharanagati)

keeping in view the Guru's form or any of the traditional forms like Rama, Krishna, Shiva or Devi. As a means for this he always extolled Nama, japa.

Sri B. V. Narasimha Swamiji brought the Sai cult to the South of India.

Swamiji presented the essence of Sai bhakti in the Upadesa to his disciple, Sri Radhakrishna Swamiji. It reads: "The Supreme Light Divine lives in everyone's heart. I shall vouchsafe to you the freedom of the path of the pure spiritual divine light. You need not search for it. Simply ask for it and it shall be given to you. This path I have found readily at the mere thought of my Master, the revered Baba. First, remember, Baba has form and he is formless too. Do not begin to analyse the quality of the metal, or how it has been made, but drink the milk from the container, drink the nectarine milk from the very cup. This is truth, Stick to the Spirit. You will be led into the kingdom of Spirit by the omnipotent Sainath. With all your fervour and intensity pray and meditate on Him. He will power the essence in you after removing the age-long dust in you. Remember His words UGHE MUGE 'Sit quiet'. Have patience and at the end you will have the reward. Concentrate on His feet first and then go on upward concentrating on every part of the body till you reach the whole. Go up and down in your concentration from foot to head and head to foot and settle your mind at His Feet for eternal refuge."

1. In turn Sri Radhakrishna Swamiji says.
2. True religion does not consist in ritualistic observances, baths and pilgrimages, but loving all : there is no higher religion than Love.
3. An ordinary person surrendering to the Lord with full devotion, may attain Him much earlier than the person who does 'tapas' for years.
4. It has to be remembered that the utmost devotion to Guru-deva counts much in the success of man's efforts to reach the Lord.
5. Rely on daily prayer and meditation with your Guru's teachings to acquire spiritual power.
6. Knowledge is most fruitful only if it is learnt from the Guru. He not only imparts the knowledge, but shows the way in which it is to be translated into practice.
7. The end of knowledge is to know God and to rely on him both in busy and quiet life.

### Other Gurus

1. Swami Ramdas of Anandashram Kanhanged (South India) is called papa. He says in 'Vision' Magazine.

### Papa Answers

Papa : There is a Marathi verse which means, "Remembrance of your feet, O Sadguru, is my Sat-karma, Dhyana, Bhakti, Joy, Samadhi, God-realization. I do not know anything but your feet. That is my refuge, my all-in-all."

It means to say, we go after so many things in order to realize God, and we do not achieve any-

thing. Concentrate on Guru's feet or Guru's name. That will do. All other things that you have to do, automatically follow.

2. Sri Sri Ma Anandamayi utters in Ananda Varta.

“All people have to reach the same destination (God realization) but each one has to proceed from the point at which he is stationed. That is why the same route is not for all, though the destination is one and the same. In fact, there is nothing but the one.”

The gentleman added to this, “We are also part of the undivided one.”

Ma said, “Why only part, Baba — you yourself are the Infinite, Undivided one. For if you had not inherited the experience of the infinity, then why should you desire for infinite you, infinite peace? Does anyone crave for anything he has never tasted of? Moreover, Baba you see, you do live in that one — one by one you take your steps, one by one you write words, one by one you take morsels of food.” Saying this, Ma began to laugh.

Another query from the same gentleman: “Well, is it necessary to accept a Guru?”

Ma: “Yes since everything requires an incentive.”

The gentleman: “How can one recognize a Sad-Guru?”

Ma: “To tell you the truth, can pupils ever recognize their teacher (before being actually taught by him)? That is why some people say that one should select one's Guru after having lived in his

company for one year. Even then, can one really know whom to select? But there is another thing — It suffices to receive from a person whatever little bit one is destined to receive from him. Incidents take place according to that. Also, after taking initiation from a Guru, one may feel repentant afterwards; one may not like it anymore — that is also possible. In the situation it is said that whatever little bit the disciple was destined to receive from the Guru, he has got just that much. There is something more — you first hire a horse cart to catch the train; after you have got inside the train, you should not belittle the horse-carriage, for it is the horse-carriage that has taken you to the railway station. Again, first you go to study at a primary school. When you have completed your studies there, you feel desirous to study at a secondary school, and even after completing secondary education, you wish to enter the college. Hence, nothing is useless. It is possible that the primary school is unable to quench your thirst of knowledge; but it is the education received at that very school which kindles in you a desire for higher education — therefore, nothing is wasted. Moreover, the Sad-Guru Himself appears in order to take the disciple under His care, and He also makes the disciple look for the Guru in the right place. This Grace is natural of the World-Teacher. In fact, Ista, Guru and Mantra — all these three are just one — that is why it so happens.”

Guru is All in All

Om, Guru Brahma Guru Vishnu



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Guru Devo Maheswara  
Guru Sakshat param Brahma  
Tasmai Sree Gurave namoh.

I bow to that Sree Guru who himself is Brahma,  
Vishnu and Maheswara and who in reality is the  
Supreme Brahma. Om Shanthi, Om Shanthi,  
Om Shanthi.

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Only if there is a spirit of service can one remain  
engaged in the service of God. By persuing delusion  
death is reaped. His law is truly wonderful.

—Sri Sri Ma Anandamayi

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# Education in Ancient India

Ajit Ghosh

*(Continued from January, 1991 issue)*

All the conditions, rules and restrictions imposed on the students might be considered a very arduous task, but the practice substantially helped the learners to build up perfect and disciplined life. They were made to be serious for their spiritual development. Self-purification brings forth innate reliance and makes oneself devout in mind and perfect in livelihood. One's higher self shines in all its splendour of love, knowledge and bliss which is undoubtedly the ultimate object that a human being cherishes to obtain. In the age old days the life in India was looked upon as an organic whole and all its phases were regulated towards the advancement of social aspects both individually and collectively. Such was the ideal aspirations looked for in those days. The perfect with proper means of livelihood is certainly based upon the moral training which was rightly considered by the academicians.

The students had to foster their life and thought through austere practices and so they were not allowed to make wrong use of their potentiality in more worldly pleasure, and more so, an environment of strict discipline was sought to be indispensable.

Character building was particularly given an important weight in the Brahmanic scheme of education. The wise men considered it to be the most essential necessity for the promotion of learning. They observed that without the growth of moral faculties no one could possess deserved education that might be imparted to him. So the very austere habits of *Brahmacharya* were imposed on the learner dormitants which yielded valuable contribution in controlling mental feelings and self-absorption. The learner had to be devout and sincere to his prayers and religious services. It was believed that development of intellect and merit were preferably dependant upon the purity of character and a state of mind free from all undesirable impediments. All the habits of everyday life along with regulated diet were counted upon. Such a regulated practice certainly helped the growth of intellectual intuitions and moral conditions of the student enabling him to obtain serious studies. It is true that moral functions are correlated to physical fitness, i.e. one depends on the other and they should be given sufficient importance when the student is in the way of his future career.

Though the teachers were recognised for their acumen and erudite scholarship, they were practically men of renunciation living either within the environment of worldly affairs or away in a solitary nook. India's ideals were essentially spiritual. The Indians borne in mind that they were born to advance spirituality. This had been the pivotal conception of their scheme of life.

Complete emancipation from all bondage in the worldly life was considered to be their ultimate, and to reach this goal one had to rise above passions and prejudice, cravings and aversions and make the conscious mind guiltless and undefiled. The so-called *Rishis* or the wise men of India counted upon its universal value not only for the cause of the *Aryas* but for the entire human society.

Truely speaking, language is the main conveying medium of expression and thought. For this reason only adequate stress was given to the lesson pertaining to the conventional form of language both standard and *lingua franca*. In the post-Vedic period when Vedic language developed to the classical Sanskrit, as a result of which the Sanskrit literature was elevated to high esteem, teaching of Sanskrit became the most essential necessity and the medium of education. Evidently, all the works of knowledge and learning, science and abstruse philosophy, arts, medicine, logic, grammar and philology brought out in Sanskrit. And thus Sanskrit flourished to its climax and became the most inevitable source of knowledge.

It is to be noted that, in the age of Brahminism, during the tenure of his studies as a *Brahmacharin* in the *Asrama* of his teacher or in any centre of education a student had to learn the Vedas regularly till he became Snataka. Of course, he had to begin the study of the Vedas just after the *Upakarman* was performed. *Upakarman* was the rite that was performed annually at the commence-

ment of the study of the Vedas. [*Katyayana-Samhita XXVII. 17*] Having kindled the sacred fire the learner would offer oblations to it when the *Brahmanas*, i. e. the teachers, would recite hymns and pray for the learner's success. The learner would then begin to study the Vedas and continue for a period of four months and a half after which he would perform the rite of *Utsarga*. *Utsarga* was the dedicatory rite that was performed annually after the completion of the study of the Vedas. [*Vasistha Samhita XI and ibid.*]

The Asramic system of education could not maintain its monopolised existence in the later part of Brahmanic age or post-Brahmanic time and during the rise of Buddhism when the growing necessity of education was urged specially to meet the need of the developing situation of the country. During this phase of Indian history we find educational establishments being set up in different parts of the country. Amongst them most notable were the universities of Takshasila (now known as Taxila), Nalanda, Vikramasila and Sridhanyakataka. All these colleges were residential and all the students who used to gather here had to stay at the hostels or dormitory buildings within the campus of the university and college. The professors and teachers as well as the non-teaching staff also had to live within the campus. The students had to observe strict discipline both in regard to their studies and daily habits and were to join morning and evening prayers. They were to follow the regulations imposed by the authorities

of the institutions. The above educational institutions had the arrangements of teaching in different subjects, and most of the teachers being stalwarts in their individual field of learning, the learners could acquire highest degree of knowledge from them. There were also colleges for training in arts and crafts : as for instance Ajanta and Elura may be cited. Whether the student was a follower of Brahminism or he was a Buddhist or Jain, he could not be favoured or disfavoured due to his faith or creed—a student could not be judged with any favouritism whatsoever. The principles of education were perfectly secular. Any candidate seeking admission in any such institution, be himself a citizen of a far off province or state or be a foreigner, there was no special bar or condition or any priority out of religious or sectarian point of view. The domination of religious dogmas and rigid social conventions could not harm the main stream of Indian life and thought. Specially in the field of learning and culture, India never shook off her true principles and ethics of learning and teaching. Social structure might be flexible or changeable, but cultural evolution followed sound ideal. The process and principles of education though had a strong foundation under the influence of intense religious feeling could not be regulated by distinctive religious faiths that swayed the land in different times and in different regions. Education was universal.

Tolerance of patrons and promoters of education, specially the monarchs and royal personnels

as well as well-to-do persons, was the most important factor in regard to the promotion of learning. They actively used to support the cause. Not only they encouraged scholars and eminent teachers they came forward to help this noble cause. Even this can be found in several instance that a royal personnel had changed to be a teacher of high order and the Brahmanas along with other learners approached him for his lessons. Distinguished men of degree and the eminent teachers in those days used to receive proper recognition and due respect and were often endowed with liberal gifts and suitable grants of landed property. Notwithstanding the rise and fall of many imperial rules and the outbreak of catastrophies, turmoils and turbulences as well as the aftermath of wars and insurrections, though brought temporary set back, the general trend of socio-religious characteristics, the innate nature of the people of India never changed.

The patrons and promoters of education, more to say the educational institutions, were free from any bias in respect of religious creeds and tenets. Buddhism followed Brahmanism and spread far and wide with the support and patronage of the great Asoka the Maurya ; Brahmanism flourished under the Gupta sovereigns, the Chalukyas of Gujarat and the Cholas of the Deccan. Jainism enjoyed considerable support of the Rastrakutas of Malkhed. The Palas of Bengal and the Karas of Orissa actively supported the Buddhists when the support to the Jains came from the Gangas of Mysore and to Brahmanism from the Hayasalas

of the South. It is a historical fact that the great Harshvardhana dedicated himself to the cause of Buddhism, king Sasanka of Bengal tried to uphold Savaism, and king Bijjala Kalachurya of Kalyana and Kumarapala of Anahilvada supported Jainism. All these great monarchs did never interfere into the prevailing education systems of the distinctive universities and colleges—moreover those institutions used to receive royal aid and patronage without any precondition; even the teachers of scholastic disposition often enjoyed liberal grants and endowments from the kings or the members of royal families. The great universities of Takshasila and Nalanda obtained culmination during the reigns of the Mauryas and the Guptas. Moreover, the income of temples mainly went to the benefit of the people by way of aid for promoting education and help to the poor.

The annals of India's past reveal the golden days of India and the distinctive culture of its own. Beginning from centuries long before the birth of Christ the cultural eminence of India reached culmination which virtually, at first, remained confined to the north-western part of India and for a long time enjoyed the reputation of being the cradle of civilization.

More than two thousand years ago the north-western region comprising Punjab and Sind along with Afghanistan was a land of wealth and abundance, well-watered with pleasant climatic conditions and natural resources. Here flourished a very rich civilization which can be traced back to



the period as early as a thousand years before the birth of Christ. It was the tract of land where the Vedic culture prospered about five thousand years ago and the post-Vedic development followed thereafter. During the Vedic and post-Vedic times this region flourished as a seat of profound knowledge and learning. The education system was then confined particularly within the jurisdiction of hermits of the Rishis, the stalwarts of wisdom. In the later Brahmanic age this so far traditional system gradually changed and developed within the precincts of *Tolas* and *Pathasalas*. Thereafter in the age of Buddhist predominance educational institutions were being set up, and during this period notable colleges and universities were formed. Here in this region the great university of Takshasila flourished as the chief centre of learning having its inception as early as the sixth century B. C. The place was situated near the modern Peshawar, which is now known as Taxila, the site once had been said to be the centre of royal power of Gandhara. The history of Gandhara, as we know, goes far beyond pre-Buddhistic time and the early age of its development goes back even to the ages before the ancient historical episode of the region. In the earliest time of its existence Taxila was known as Pushkalavati or Pushkaravati the reference of which we find in the Ramayana and Mahabharata. Ramayana also refers to Taksha, most probably another name of Pushkala, and Takshasila which can be identified with Pushkalavati may be fairly ascribed to the

name of Taksha who was the son of Bharata, a younger brother of Ramachandra. Ramayana has mentioned the region as the land of the *Gandharvas*. And in the Mahabharata it has been referred distinctively in various occasions. Kathasarit-sagara mentions Pushkalavati as a metropolis and the abode of the *Vidyadharas*. In Divyavadana we come across the name of Utpalavati which has been said to be another name of Pushkalavati and it has been described as the chief city of Uttarapatha, the Upper India. The ancient Purushapura, also an important city, became the city of Peshawar in a later age.

( *To be continued* )

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Man must go out in search of That which is concealed behind the world. He should choose an abode that will make it easy for him to proceed to his true Home.

—Sri Sri Ma Anandamayi

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# As I have seen Mother Anandamayee

Nihar Ranjan Chakraborty

( *Continued from previous issue* )

( 3 )

Another day, listening that Ma Anandamayee has come to Raipur, I went to the Ashram to sing a new song to her which I had just learnt. There was crowd of devotees. Some of the devotees, were allowed inside the room where she was sitting. When I approached near the door and offered my respect, she instructed me to sit outside. I sat in the veranda. The naughty wind pushed out the talk of inside which nobody inside knew. I heard a person to tell her that he had built a pucca bench under a certain tree by the side of a tirtha yatra road. Mother said, "I also felt the need ; it is well that you have done it". She talked with some other person also after that ; but the air whispered nothing. After sometime, one by one, all the devotees came out and left the place. Mother also came out in the veranda and started, long-step, walk from one side to another side of the veranda. The bunch of her black hair, she loosely fastened up. In her sitting condition, she was looking small; but she looked tall enough while she was stepping outside. She noticed me, but

spoke nothing. I thought, now I could speak whatever I like. So, I started to sing the Bengali song which was originally composed and sung by Baba-Pagla of Kalna Kalibari. The gist of the song was, "The life river is full of big waves—all cannot know that. So, it is difficult to lead the life with one's own capacity without her help etc." Mother remarked, "Very very gigantic wave!" I thought, I had got the reward of my song. I returned home with a happy mood.

( 4 )

With the desire to see Mother, at Kishenpur, sometime I saw respectable Dr. Sushila Nair, Triguna Sen and Tripurari Chakraborty all the learned people.

( 5 )

Without any special festival, listening that Mother had come to Kishenpur, I went there one day. When I reached there, the time was noon, I felt hungry. Mother was in the main hall. Slowly, I went near her and said, "If you would be my real mother I would ask, 'Leaving all cooking business, you are gossiping with these people?' Saying so I raised my hand posing to hurt when the other devotees listening the words of mine, thought that I was really going to blow her. As they advanced towards me, Mother checked them and ordered, 'Make immediate arrangement for distribution of prasad'."

( 6 )

On another day, on the festivity of her arrival at Kishenpur, many devotees went there and I was also present. There was crowd of people. Among them, Mother expressed, "I wish to take a meal to-day." I felt surprised ! Is it a matter to take permission from this crowd ! Soon, I noticed that a devotee, among all, begged her permission to shoulder the responsibility to feed her. Thereafter, 2/3 persons sat to make a list of food commodities and started in a car towards Dehradun. Within an hour they came back with 2 maunds of rice,  $\frac{1}{2}$  maund of dal and vegetables of 3/4 kinds proportionately. Mother will take meal ! Within no time big ovens were made with the help of bricks. And with the help of cooking utensils of the Ashram started cooking. When all the items were made ready sitting arrangements were made. We all sat. Then serving started. Mother began to roam all around and seeing all, smiled with such a pleasant mood which I would never forget. While taking prasad, I realised, what she meant by asking, "I wish to take a meal to-day."

( 7 )

Once I went to Kishenpur during the time of Samyam Saptah. The foreigners who came from far, were sheltered in small tents separately. I observed the Samyam at my home as per programme, already circulated. But I went to Kishenpur one day to witness the function of day and night. I took a garland of mary-gold flower and offered

it to Mother. Mother took the garland and put it on the neck of my little daughter. The child was too glad. I knew not that she was longing for it and not Mother.

( 8 )

The time was afternoon about 4 or 5 o'clock of the day. That was the time to sit for meditation inside the big tent to pray for the welfare of the whole world. People were not less than five hundred. In the scheduled time, they closed the door of the tent. I sat in an asan like others and my youngest daughter of 7/8 years old also sat on another asan. Pin-drop silence prevailed inside the tent when maximum devotees got together. I was surprised how such a big gathering had no sound ! I also closed my eyes and started Japa. Sincerity of the mass filled my mind and I felt as if some force is roaming there touching a few Mahatmas. It seemed to me as if some great power was touching the maximum powerful one who had fully given one's all and that one, over and above all. I confess that I could not express my feelings of that time. Those who have ever joined in such gathering may be able to profess more profoundly. When the door of the tent opened after an hour, we came out.

( 9 )

At night people assembled in many groups and with varieties of entertainments they were enjoying the Utsava. In one group people were chanting,

in another people listening discourses. In another group people were speaking about mother. In another group one man was reading a religious book and all were listening. Ma Anandamayee was much pleased and with her heartiest pleasure, silently observing the crowd of the devotees at Kalyanvan.

( 10 )

Once I saw Mother at Kankhal amongst the sannyasis. She was engaged in a high level spiritual talk with the sannyasis, when other devotees were trying to go near them to listen. I heard them to tell who was where yesterday and what welfare each of them have done. I started to think, "They all were here, I saw. How they did some good work in some other far off place?" One has rescued a drowning person, one has helped a patient and so on. I tried to understand. I have heard that they do not remain pasted in their bodies. In their supreme spiritual advanced condition they can influence the distant people. All the talk of them of that Conference seemed to me as true, which I had read in books. No talk of them seemed to me exaggeration.

# Ever-veiled Mother

## Anandamayee

Swami Bhumananda Giri

Mother came upon the earth veiled in mystery. She came from an unknown world and again disappeared in unknown world. Nobody knew her, nobody realized her, nobody could grasp her idealism. She did not manifest herself to anybody else. He who will be able to grasp her, who will come to know her, who will come in contact with her soul, will be dissolved into the Supreme self. Lord Krishna told Arjuna in Gita, "O, Arjuna, he who will be able to attain the consciousness of my birth and spiritual works in relation to the Absolute, will not take rebirth after death ; he will be dissolved in me.

There is a cycle of birth, works and death in motion. This cycle will be stopped as soon as one becomes conscious of the birth of the Absolute Self upon the earth and His works. Will our rebirth be stopped if we come to know the birth and works of the Divine upon the earth through books ? No, this knowledge is not knowledge. This knowledge is a feeble consciousness of the superficial outside world. One has to open the door of the inner consciousness, one has to be united with the inner soul and has to exert his effort to know the Absolute and the relation should be established.



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To know is to become. He who has come in contact with Param Brahma, becomes almost Brahma.

Mother said, "You aspired for me, that is why I have come". Kali has created a pungent and devilish atmosphere upon the earth. Mother Earth has been diseased and feeble. Mother Earth has been sickly and very much weakened and is weeping profusely and incessantly. She prayed to the Goddess Durga, "Oh Mother, I invoke thee to come upon the earth and help me to get rid of the troubles and miseries created by Kali. Mother, you are the eliminator of gloom (Tama)." Mother Durga, the personified Super Nature responded. The bosom of the unfathomable gloom pierced and flowed the fountain of bliss. Upon the earth the thousand petaled lotus of joy blossomed and the sweet fragrance pervaded the earth. The fountain of light flowed with ripples on one part of the earth for about a century and again disappeared into the world of mystery.

Mother said, "I have no space to change my sides." Where and how will she change her sides? She has filled up all emptiness herself. Emptiness has no existence. In the bosom of nothing there is something.

Mother is the Absolute consciousness. Her consciousness has always been wakeful in all the circumstances and conditions. She has never been diverted of her genuine consciousness of Self. When Ma was born Ma herself narrated what had happened at that time. Ma said, "I was looking

to the neem and mango trees through the opening of the thatched roof of the house." She was not an ordinary human baby. When an ordinary baby is born, it has almost no consciousness. It falls down from the mother's womb like a lump of clay and is feebly weeping. Mother did not lose her consciousness and she had the capacity to narrate the happenings of that condition. Mother was not weeping. She was looking towards the scenarios of the outward world. She is a wonder.

The next day after the birth of Ma Anandamayee, a brahmin of that village Kheora came to see the baby. The grand mother of Ma sat with her knees folded and took the baby on her lap and showed her to the brahmin. At that time that brahmin named her as Dakshayani. At that time the baby's head was on the knees of the grand mother towards the east. When the baby was looking upwards she saw some branches of trees and the sky. It is not possible for a grownup man to narrate so nicely even upto the minor incidents. The complexion of the baby was whitish. So the mother of the baby named her as Nirmala and the grand mother named her in joy Tirthabasini.

From her very babyhood the miraculous and mysterious behaviours of Ma came to light. She was with human body but she was not human being. How do we know her? If we become Anandamayee in all consciousness then we shall be able to know her. But it is not possible for us to attain so far. We simply grope about to know her as a blind man does to be conscious of the

figure of an elephant. Sometimes we praise her emotionally and sometimes we have been up and doing to express her ills and fault. But these praise and fault-findings do not touch her at all. She is living in a world where there is no duality. She is living there with her eyes fixed as a witness to all and everything like the sun. So far the imagination and inference of our conscious self proceeds, we can exert our effort to know her.

In the Gita Lord Krishna said,

অপরেয়মিত স্বন্যাং প্রকৃতিঃ বিদ্ধি মে পরাম্ ।

জীবভূতাং মহাবাহো যয়েদং ধার্ষ্যতে জগৎ ॥ ৭ম অ ৫ম  
পূর্বেবাক্ত অষ্টবিধা প্রকৃতি আমার অপরা প্রকৃতি । ইহা ভিন্ন  
জীবরূপা চেতনাত্মিকা আমার পরা প্রকৃতি আছে জানিও ; হে  
মহাবাহো, সেই পরা প্রকৃতি দ্বারা জগৎ বিধৃত রহিয়াছে ।

I have eight modes of Nature which is called *Apara Prakriti* as said before. Besides this I have another Nature which is called *Para Prakriti*. It is a conscious spirit manifested as beings and it holds the world.

As far as our imagination goes *Ma Anandamayee* was incarnation of *Para Prakriti*, the Super Nature. She holds the world, *Maheswari*, *Maha-Kali*, *Maha Lakshmi*, *Maha Saraswati* these four Super Powers are unitedly manifested in *Ma Anandamayee* and this is her genuine Self.

In some incidents the divine power of *Ma Anandamayee* was manifested. *Ma* said,—this body used to call the aunt of this body's grand mother as *Baroma* (superior mother). She had some cows. They would give sufficient milk. She used to make *matha* (butter milk) everyday. This body

when a little child and naked would go to their house keeping an utensil upon the belly. When *matha* was done She first gave a little *matha* and butter to this body. One day this body went to her house keeping an utensil upon the belly. As soon as she saw this body she uttered, "Just now I have begun doing *matha*, She has come to take *matha* beforehand. You wont get *matha*, you go". She uttered these words annoyingly. She saw in utter astonishment that her churning utensil had holes through which curds was falling out. She was surprised to say, what was this again going to happen. On that day *matha* was not made. She quickly gave this body a little *matha* from what was remaining in the pot. After that occasion Baroma used to call this body and give some *matha* if this body was late.

The annoyance of Ma's Baroma wounded the universal mother and by that wound the atoms and molecules of the churning pot had been dislocated and made holes. As Ma was atoms and molecules and Ma was the churning pot. Pot was nothing but an assemblage of material atoms and molecules. Mother herself expressed her genuine Self saying : "Purna Brahma Narayan."

Brahma and the Super Power of Brahma are not separate. In that way Narayan and the Narayani Shakti are inseparable. Fire and its burning power are inseparable. We cannot imagine burning power separated from fire.

On another occurrence Ma said, "On the preparatory day of Sharadia Durga Puja this body was

taking food at noon time with her mother. This body saw that Shree Durga with her companion gods and goddesses with their carriers were passing in front like moving human beings. Avatars (incarnations) also are worshipped at the time of Durga Puja. They were also visible to pass one by one. They told looking at this body, "All the materials and arrangements had been unholy due to the birth inauspiciousness of that man's house. We have come out of that house. This body was so so even in childhood.

Gods and goddesses were visible to Ma even in her childhood. She was unified with all. She used to go to her genuine Self when her human sense removed and was identified with everything. There is another expression of Ma's identity. Ma said, "There was a friend of the grand mother. This body called her Chikkan Didi. Durga Puja used to take place in a Chikkan Didi's neighbour's house every year. The house master of that house had a daughter named Nirmala. In that house the food and shelter for this body was fixed for three days of Durga Puja and at the time of other Special Puja Days. At that time a nice game was visible to this body and it was with itself. When this body had a look towards the worship of any deity then it had a change. This body was transformed into that deity, fruits, bhog and other materials, worshiper and also incantations. At the time of Chandi Path this body had a feeling that this body had been transformed into those things.

मया तत्तमिदं सर्वं जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥

गीता ९म अ ४র্থ

আমি অব্যক্ত স্বরূপে এই সমস্ত জগৎ ব্যাপিয়া আছি, সমস্ত ভূত  
আমাতে অবস্থিত, আমি কিন্তু তৎসমুদয়ে অবস্থিত নহি।

I pervade the whole world in my invisible self.  
All material things are in me. But I am not them.

अहं क्रतुरहं यज्ञः स्वधाहमहमोषधम् ।

मन्त्रोहमহমেবাজ্যম হমগ্নিরহং হৃতম্ ॥ গীতা ১ম অ ১৬

আমি ক্রতু, আমি যজ্ঞ, আমি স্বধা, আমি ঔষধ, আমি মন্ত্র,  
আমিই হোমাদিসাধন ঘৃত, আমিই অগ্নি, আমিই হোম।

I am kratu, I am yagna (sacrifice), I am swadha,  
(Paternal incantation) I am medicine, I am Mantra  
(Incantation), I am ghrita (clarified butter), I am  
fire, I am homa (sacrificial works).

Mantras of the Gita are sounding in the same  
tune with Mother's words. In the Gita Lord  
Krishna said, "I am everything". Ma Anandamayee  
said, "I am everything". Narayan and Narayani  
the two are one and one is two and they pervade  
the whole world in an invisible way. It is truth.

In the village of Asthagram there was another  
occurrence of Mother's identity with the deities of  
the temple. Ma herself said, "When we went to  
the Brahmani temple, suddenly an unnatural change  
took place in this body. Everybody marked it.  
This body is same with all manifestations, all images  
of deities. This body is identified with the whole  
universe and the deities.

We know Ma or not, we understand Ma or  
not, a word is being sounded from the inner cavity  
of our heart—

সুখা হুমকরে নিত্যে ত্রিধা মাত্ৰাঙ্কিকা স্থিতা। চণ্ডী, ১ম অধ্যায়  
 হুমেব সা, হুং সাবিত্রী, হুং দেবজননী পরা। ৭৪, ৭৫ মন্ত্র, ব্রহ্মার  
 স্বয়ৈব ধার্য্যতে সৰ্বং তয়ৈতৎ সৃষ্ট্যতে জগৎ॥ যোগমায়া স্তব

মা তুমি অমৃতরূপা, নিত্যা এবং অ-উ-ম ত্রিবিধ মাত্ৰারূপে  
 অবস্থিতা প্রণবরূপা, তুমি মা সাবিত্রী, ব্যাহতিরহিতা গায়ত্রী  
 মন্ত্ররূপা, তুমি পরিণামহীনা, শ্রেষ্ঠা শক্তি ও দেবগণের আদি  
 মাতা। তুমিই সব কিছু ধারণ করিয়া আছ, তুমিই জগৎ সৃষ্টি  
 করিয়াছ।

Ma, you are Amrita, the heavenly drink, you  
 are ever present, you are three genuine sounds  
 An-U-ma. You are the first sound Pranaba. Ma,  
 you are Savitri, you are averse to shrinking. You  
 are incantations of Gayatri, you are free from  
 change, you are superior most power and the  
 mother of gods. You are holding everything, you  
 have created the world.

You are Yogamaya and again you are veiled  
 with Yogamaya you are mysterious, you are veiled.  
 I offer my Pranam to thee. I offer my Pranam to  
 all the atoms and molecules, all forms of creation.  
 I prostrate myself to thee in all layers and clusters.  
 I say in the tune of the poet Rajani Kanta Sen,  
 "Ma, you are in fire, you are in air, you are in  
 ever blue sky, you are as mountains, you are  
 water, you are Jungles, you are in trees and  
 creepers. You are in clouds: you are in moon,  
 stars and the Sun." You are in all forms, in all  
 thoughts and ideas, Oh Ma, I bow my head to  
 thy holy feet. Pranam to thee, Pranam to thee, I  
 offer my Pranam to thee again and again.

# Matri Upadeshamrita

*I am only a Child and do not know how to lecture or give discourses. Just as a child, when it finds something sweet and good takes it to its mother and father, so do I place before you what is sweet and good. You take whatever pleases you. Mine is only a child's prattle. In fact, it is you alone that question and you alone who answer. You beat the drum and you hear the sound.*

— Mataji

(*Matri Upadeshamrita*, "The nectar of Mother's Teaching", comprises excerpts from various sources of Sri Ma's spiritual instruction on selected subjects).

## On Satsang

(Continued)

The mind is its own friend or foe ; the mind itself has to destroy its own ignorance. The easiest and most effective means for purging the mind is to associate with saints and seekers after Truth and to ceaselessly invoke the Name of God.

*Question* : How to acquire the childlike state ?

*Mataji* : Seek the company of the pure and the Godlike and obey the Guru and elders. This will lead to the spontaneous unfolding of the childlike state.

*Question* : How shall we realise God ?



*Mataji* : Weep for Him and you will find Him.

*Question* : I cannot weep at all, tears simply won't come. What shall I do ?

*Mataji* : ( laughing ) : Seek the company of those who weep. Keep the company of pure and God-minded persons.

*Question* : What is the easiest way to God ?

*Mataji* : Profuse tears.

*Question* : And if tears do not come ?

*Mataji* : Then you should seek the company of those who shed tears ; namely, seek *satsang*. This is the easiest way to God through love and devotion.

*Question* : The other day in Madras you said that if one has no tears to shed in the search for God, one should resort to *satsang*. I have had *satsang* for many years and yet I see no appreciable improvement in myself.

*Mataji* : Your being here now and your asking the question are tears. By tears is meant perseverance in the search with devotion. How can you say that you have not benefited by those years of *satsang* ? But for them, you might not have reached even so far.

*Question* : Why does Realization not come even though one spends all the twenty-four hours at the feet of saints and sages ?

*Mataji* : Out of the twenty-four hours, how much time do you give to God ? If someone stays day and night with saints, serving them, he will no doubt reap the fruit of it. If full Realization does not occur, it does mean that one has failed.

The aspirant must be determined to accomplish his task at all costs, even unto death. This must be his attitude of mind. The spiritual path has to be pursued until complete Realization. So long as Rama has not been found how can one be at rest (*arama*)? A man who yearns desperately for God is actually lying prostrate at His lotus feet. He has no other interest at all.

*Question*: Momentary glimpses of Light are experienced but they vanish. Why should this happen again and again?

*Mataji*: Even though they vanish time after time, they will appear again.

*Question*: What is the simplest method to make them permanent?

*Mataji*: If you cannot do anything else, at least seek *satsang*; or if you are unable to secure the company of real saints and sages, read scriptures, meditate, worship, contemplate God. In the measure as you exert yourself you will make progress on the spiritual path.

### On Grace

Nothing happens that is not an expression of God's grace. Verily, all is His grace.

God's mercy pours down everywhere and at all times. One becomes aware of this by making oneself receptive to it. To pray constantly for His grace is man's duty.

*Question*: What does *Guru kripa hi kevalam* signify?

*Mataji* : That everything can be made possible by the Guru's grace.

*Question* : Where *sadhana* is concerned, does one's own strength count for more than the Guru's ?

*Mataji* : Everything is possible by the Guru's grace ; whereas for the ego not everything is possible. Thus the Guru's grace has greater power. Three things are required : Guru, mantra, practice. To engage in *sadhana* means to have mercy upon oneself. Up to a certain level one needs one's own mercy—and later the Guru's grace.

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The Guru's instructions should be carried out faithfully. Sometimes the Guru gives some *kriya*\* to make the disciple fit to receive *diksa*. So is it not better to follow his instructions faithfully and with infinite patience ? Who knows when the auspicious moment will arrive ! Try to remain patient under all circumstances. Think : "All is His creation. Let me see in what way He is pleased to lead me towards Him." Impatience, dejection and so forth should not be allowed to enter one's mind. Try to keep body and mind in good health. With your gaze fixed on the Goal of human life, endeavour to lead a life of patience, peace and *ananda*. Wait and see what God has kept in store for you. To be in touch with Him and experience His presence is the purpose of the present life. Do

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\*Spiritual practice.

not relax your efforts until you have an experience. As you are His creature, try to make your aspiration perfect until you receive His response and become aware of His ever-flowing compassion and grace.

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You are aware of the Guru's grace—what more do you want? By the Guru's grace every aspiration is fulfilled. Carry out his instructions to the minutest detail.

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*Question:* How will Self-realization come about?

*Mataji:* By receiving and holding the power of the Guru. What is already within you becomes revealed. A person whose brain is not clear cannot be taught. In a similar way the inner power to know yourself is realized by engaging in *Sadhana*. It is like an electric connection. If it were not within you, you could never discover it. Just as some persons—but not all—possess the gift of writing poetry or of elocution and so on. If it be someone's fate the scales will fall from his eyes, the veil will drop away. It happens by itself, another cannot give Realization, one has to become possessed of one's inner knowledge. Everyone is born with his innate tendencies and talents. Just as one can acquire worldly knowledge, so also is Reality known by becoming possessed of one's inner power—and then there is awakening. The Guru's

power is bestowed on his disciples, but one among millions can be found who is capable of holding it. The mantra has a power of its own and its repetition will not be in vain, but the Guru's power is not conferred upon all.

*Question* : What actually is the grace of the Guru ?

*Mataji* : When together with his instructions the Guru bestows the capacity to translate them into action, this is his grace. Grace is being poured out at all times. But it cannot enter because the receptacle is turned upside down. When one becomes receptive one is able to receive grace. The means to turn the receptacle the right way up is to obey the Guru's orders to the very letter. By virtue of the yoga of sustained practice the veil will be torn asunder and the Self stand revealed — one will advance towards one's real Home. So long as there is craving one will be born again and again ; in other words, physical existence continues due to the sense of want. Through sustained spiritual practice one may be released from it. In order that the fact of man's eternal union with the One may be revealed, the commands of the Guru must be obeyed. Thereby one becomes worthy of his grace. The Guru in his mercy points out each one's own path, the path that leads to Self-realization. There are two kinds of grace : with and without cause or reason. The first is obtained as the result of one's actions ; but when it is understood that one cannot get anywhere by one's own effort, then grace without cause or

reason ( *ahetuk kripa* ) is received. From the state of utter helplessness He lifts on up.

**Question :** Who has the capacity to confer power and who to receive it?

**Mataji :** He who can liberate one from the ceaseless round of birth and death, he indeed is a *Sadguru* ; it is he who wields the authority to confer power. Just as a child cannot beget until he grows into a young man, likewise is there a stage when one becomes a receptacle and then, at the right moment, the *Guru* transmits power into it.

**Question :** Can the power be conferred no matter what be the nature of the receptacle?

**Mataji :** He can mould the receptacle.

**Mataji :** Thus if the receptacle is not ready, does the *Guru* withhold power?

**Mataji :** No, when a flood comes it carries everyone along with it !

The *Guru's* power is vested in the disciple who prays for the *Guru's* grace. All this is the manifestation, the Self-revelation of Him who shines resplendent within. The *Guru's* grace should be solicited without ceasing.

**Question :** It is possible by the grace of the *Guru* to obliterate desire ( *vaśana ksaya* ) ?

**Mataji :** It is. The grace of the *Guru* always pours forth, but you must have mercy upon your-

self and allow it to reach you. If your vessel is turned upside down the grace will merely run down the sides and you will be unable to receive it.

*Question* : I have taken refuge in the Mother. Why does She not take me into Her arms ?

*Mataji* : The sense of duality has remained ; you are feeling apart from Her, this is why. To give a little is not enough ; you must give yourself wholly — have mercy upon yourself.

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*Question* : When one is attacked by inner enemies such as passion or greed, will they be put to flight by the invocation of the name “Ma” ?

*Mataji* : If you invoke Her sincerely, from the depth of your heart, then your desires will be burnt up as water is dried up by fire.

*Question* : Ma ! Have we to do everything ourselves or will Ma also do something for us ?

*Mataji* ( Laughing heartily ) : In actual fact it is like this : If God did not make you act, would you be able to do anything : It is the nature of the individual to think highly of his own capacity and might. Do not imagine that it is you who are doing everything. Unless God causes you to act, you are helpless. Make yourself a blank. Surrender yourself at the Guru’s lotus feet. In the measure as you efface yourself you will be fulfilled.

( To be continued )

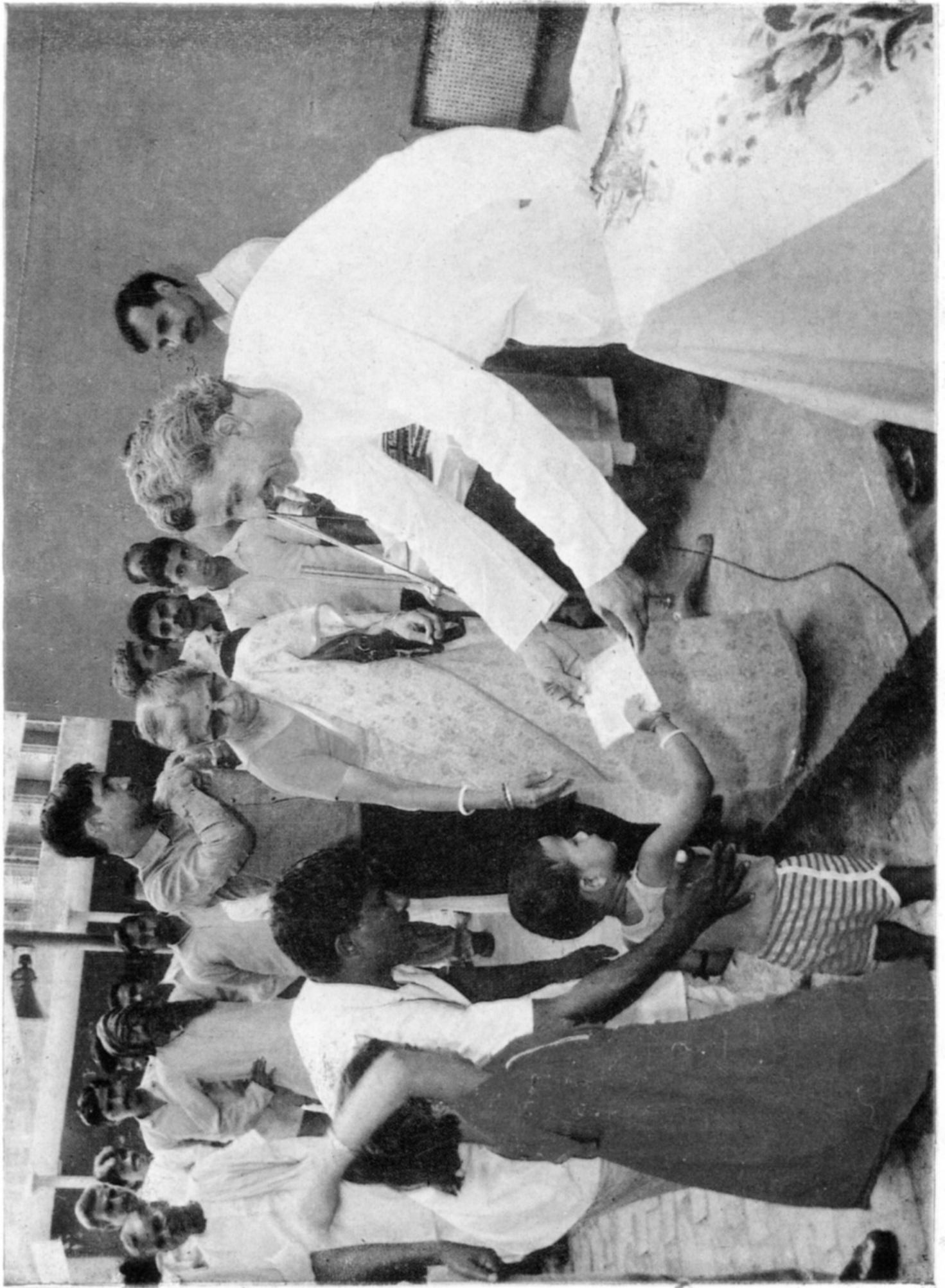


Lion Jawahar Tandon — district Governor :— Lions Club of Varanasi is seen presiding over the distribution of cloths to the poor children. Seated on the left is Dr. G. D. Singhal, M.S.F.R.C.S. — the new Medical Supdt. and surgeon of the Varanasi hospital. Standing on the right : Mrs. K. Avasthi — and Sri P. K. Joshi — Asst. General Secy. and Manager of Ch. Society respectively.





District Governor—Lion Jawahar Tandon is seen being helped by Sri P. K. Joshi and Sri Vijoy Kumar Singh—the staff of the Ch. Society is distributing clothings to indigent children.



Dr. Veer Bahadur Misra distributing clothings to indigent children at Mata Anandamayee Hospital—Varanasi on 15.5.90. Such distributions are the regular features twice in a year in winter and in summer with daily distribution of free milk to the poor children under the auspices of *Shree Shree MA Anandamayee Karuna* and *Shishu Kalyan Kendra*. Seen in the picture :—Mrs. Kamala Avasthi, Sri P. K. Joshi and Sri Haraprasad Chatterjee (Bula) and others.

**21-Point Immediate Reorganisation Plan**  
*of*  
**Mata Anandamayee Hospital, Varanasi**

1. This institution associated with the sacred name of Sri Sri Ma Anandamayee is doing good work but unfortunately the hospital is in a bad shape. Only with a determined effort by all can it be set right.

Some of the burning problems and their possible solutions are :

*Corruption and pilferage* need to be stopped by hardest measures.

2. *Strict Discipline and punctuality* must be maintained by all means.

3. *Finances* should be regularly and on time be provided (average minimum).

4. A *Manager* should be appointed urgently to regularise purchases, stores and the distribution system.

5. *First-aid* round-the clock has just been started ; it needs *to be developed to full emergency services*.

6. An *ambulance* (minivan) with a driver and petrol has to be arranged.

7. *Electricity consumption* by all employees must be reduced by limiting its unrestricted use and use of heaters at present.

8. *Female patients* between 15-50 years cannot be admitted at present ; neither can they be treated or operated or deliveries done. This denies the hospital facilities to half the population

and also is a source of financial loss, causes hardship to all and 3 good doctors refused to join or left soon after joining as a result.

Attempts to raise the hospital's image without changing/modifying this rule, or finding a practical via-media solution e.g. an annexe for female patients, may be considered.

9. A *Committee Room* for regular meetings should be created (Actually the provision for this is already underway).

10. *Charge-system* is outdated. A total revision is required in 3 categories : a) Free for the poor ; b) 'No loss no profit' for the majority ; and c) Pay-Clinic for the rich to subsidise the free cases.

11. *Pay-scale* of all employees is too low considering the present-day prices.

12. *Unit system* to increase the emoluments of the staff without any extra financial burden to the management, is being proposed. So far the money earned is shared by the doctors and the hospital only. By raising the charges by one-third more, the extra money, can be distributed as units to all the staff of the Hospital, Society, Karuna and Shishu Kalyan Kendra : those doing better work can be rewarded by more units, e.g. the best sweeper, the best ward boy, etc. It will make all the employees more interested in the hospital welfare and also better disciplined.

13. Four *Committees* have been formed in the meanwhile to recommend improvements in the food services, electricity problems, medicines and

quarters. Also a *Purchase Committee* and a *Condonation Committee* have been formed.

14. *Service rules* need to be framed / revised methodically.

15. *Ayurveda* is popular among the masses. A purely honorary Ayurvedic physician has started prescribing Ayurvedic medicines which patients can buy.

16. A *Canteen* and a *General Merchandise Shop* is necessary where patients, relatives, doctors and employees can buy simple items of food and drinks and common articles of daily necessity.

17. A *Medicine Shop* should be in the hospital premises where standard medicines at correct prices can be sold.

18. *Famous doctors* retiring from BHU should be encouraged to join e.g. Prof. P. N. Somani, the famous cardiologist of the city has just joined our hospital. He has suggested to the hospital to instal a *Treadmill*.

19. *Ancilliary services* e.g. pathology and X-Ray departments etc. need improvement, as also the wards, operation theatre and the space back of the hospital.

20. *Vaccination* programme has been already started with a vigorous boost with the help of C.M.O., Varanasi.

21. *Publicity* for the services being provided here should be given.

This *Mata Anandamayee Hospital* has a great potential. It cannot be changed overnight. Ma's

slogan “*ROGA RUPI JANA JANARDAN*” SEVA (Service to the God of suffering Humanity) should make us realise that no temple can be more sacred than a hospital and must inspire us all to put in our determined efforts to make Her Hospital an ideal one in the country. Ma’s devotees should take this as a challenge and offer their Individual/collective help before it is late.

The above suggestions have just been received from Dr. G. D. Singhal, M.S., F.R.C.S.—the ex-professor and the head of 3 important departments of B.H.U. viz. the departments of General Surgery, Paediatric Surgery and Orthopaedic Surgery. The suggestions received from Dr. Singhal only just recently have been duly considered by Governing body of the Charitable Society on 27/6/91. The Governing body *unanimously decided* to help Dr. Singhal in *all possible* way within the limited resources of the institution and is of the opinion that the Varanasi Hospital hallowed with the name and blessings of our puja Ma shall *thrive* by and large under the dynamic personality of Dr. G. D. Singhal who was appointed only on 6.5.91 *as the Medical Superintendent and Surgeon of Mata Anandamayee Hospital, Varanasi.*

Dated : 28th June, 1991.

Shree Shree Anandamayee  
Charitable Society,  
MATRI-MANDIR,  
57/1, Ballygunge Circular  
Road, Calcutta-700 019

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



## **ANNOUNCEMENT**

### **Shri Shri Durga Puja and Shri Shri Lakshmi Puja at Bhimpura Ashram**

Shree Shree Anandamayee Sangha is going to organise and celebrate Shri Shri Durga Puja and Shri Shri Lakshmi Puja from 13th October to 18th October, 1991 and 22nd October, 1991 respectively with all devotions, solemnity and glory at this Ashram.

It is expected that the Pujas will be successfully performed before the ever-present eye of Sri Sri Ma who very much liked this beautiful Ashram located on the bank of Holy Narmada River.

For your accommodation please write to Secretary, Shree Shree Ma Anandamayee Ashram.

**Bhimpura  
P. O. Chandod  
Dist. Baroda  
Pin : 391105**

**Dr. Baren Guha Roy  
Asst. General Secretary  
Shree Shree Anandamayee  
Charitable Society**

**Send your Donation (Cheque, Bank draft, Cash)  
to the above address.**

## PROGRAMME OF CEREMONIES

July '91 to November '91

1. Guru Purnima — 26 July, Friday
2. Sree Sree 1008 Swami Muktananda  
Giriji's (Didima's) Tirodhan  
Tithi— 16 August, Friday
3. Jhulan Ekadashi— 20 August, Tuesday
4. Sree Sree 1008 Swami Mounananda  
Parbat Maharaj's Tirodhan  
Tithi— 22 August, Thursday
5. Jhulan Purnima— 24 August, Saturday
6. Rakhi Purnima— 25 August, Sunday
7. Janmastami— 1 September, Sunday
8. Sree Sree 1008 Swami  
Guru Priya Nandaji's  
Tirodhan Tithi— 15 September, Sunday
9. Radha-Astami— 16 September, Monday
10. Mahalaya— 7 October, Monday
11. Shri Shri Durga Puja— 13 October, Sunday  
to 18 October, Friday
12. Shri Shri Lakshmi Puja— 22 October, Tuesday
13. Shri Shri Kali Puja— 5 November, Tuesday
14. Shri Shri Annakut— 7 November, Thursday
15. Samyam Saptaha— 14 November, Thursday  
to 20 November, Wednesday



# Ashram News

## **Kankhal**

On 14th April, Sunday ( 30th Chaitra, Chaitra Sankranti) was observed as the 52nd year of Sannyas ( taking to asceticism ) of 1008 Swami Muktananda Giriji ( Didima ) Maharaj. On this occasion Puja with 16 items was offered in the temple of Giriji ; Kirtan was chanted, Bhandara with clothings was given to 52 Sadhus.

On 15th April, Monday, ( 1st Baisakh ) New year, a special puja of Ma was conducted in the Ashram. In the morning the devotees offered flowers and garlands on Ma's Samadhi Mandir.

On 3rd May, Friday (19th Baisakh) was observed as festival of 96th Birth Anniversary of the most adorable Sri Sri Ma with much grandeurs. A special puja was celebrated from 3 a.m. at the Samadhi, with Kumari Puja, Bhajan, Kirtan and Arati. From this day, a period of nearly 30 days, was observed as festival of 96th Birth Anniversary.

Each day in the morning and evening, the Mahatmas present gave learned discourses, accompanied by Bhajan and Kirtan. Leading Mahatmas such as the Mahatma of Mahanirvan Akhara, 1008 Swami Giridhar Narain Puri joined the celebration.

On 16th May, Thursday ( 1st Jaistha ) the holy Akshay Tiritiya day, special puja and Padukavishek was offered to Sri Sri Ma and

original Jagat Guru Shankaracharya. and offering of *Ghats* (pitchers) full of water and other conventional celebrations were performed.

On 21st May, Tuesday (6th Jaistha), a special puja with 16 offerings was given to Baba Bholanath on the Tithi of his passing away. Kirtan and feeding of 12 Sannyasis and offering them clothes were also part of the celebration.

On 25th May, Saturday (10th Jaistha), a special programme was started for 7 days. There were different programmes for the whole day and arrival of well-known ascetics, Mahamandaleshwars, Satsangs, expression of reverences to Ma by them, congregation of innumerable devotees, in the well decorated Ashram, were objects of special attraction. The whole atmosphere was saturated with a festive joy. Evening songs and different chantings added some special solemnity.

On 31st May, Friday (16th Jaistha), the holy tithi of Sri Sri Ma's advent was celebrated by special puja in all temples, Rudrayajna, Purnahuti of a special *Homa* and many other nicely organised function.

At noon, after Satsang, Saints and Mandaleshwars chanted Matri-bandana. Feeding of saints and offering farewell to them were important features of this festival, feeding of Brahmans, service to "Narayana in poors", distribution of sweets and fruits to the patients of local hospital etc., went on.

At night, the devotees occupied their 'asanas' in the Samadhi temple from evening. A special

puja of Ma started from 1 a.m. at midnight by Sri Shekhar Brahmachari. Mahantaji of Maha Nirvani-Akhara and Swami Chidanandaji of the Divine Life Society were present during this puja. After the yajna was over, all Saints and devotees present offered pushpanjali (handful of flowers) at the feet of Ma. They all felt gratified by taking prasad after this ceremony.

On 1st June, Saturday (17th Jaistha), a general Bhandara was arranged during the day when hundreds of devotees received prasad to their satisfaction. At dusk Namyajna was opened ceremoniously (Adhibas) and chanting of God's name continued throughout the whole night, and also continued from the sunrise to sunset of 2nd June. Malsa Bhog was offered during the day.

At the Sunset, Nagar Parikrama (walking around the town, chanting God's name) and breaking of the Dadhi Bhandra (Curd Pitcher) and Hariloot (distribution of Batasa to all devotees) were performed in presence of Mahantaji. This was the concluding functions of the festival on the occasion of the 96th Advent day of Sri Sri Ma.

On 21st June, Friday (6th Ashar), at the auspicious time of Ganga-Dashahara all devotees bathe in the Ganges, and joined the puja in the Ganga temple of the Ashram with 16 items of the offerings.

### Delhi

On 15th April, Monday (1st Baishak), New years day, many devotees gathered in the Ashram.

They all prayed to the Ashram deity Ma Kali and in the lotus feet of Sri Sri Ma.

On 28th May, Tuesday (13th Jaistha) Budha Purnima Day, a special Narayan Puja was arranged in the house of a devotee of Ma. Many devotees came to grace the occasion and all received prasad to their full satisfaction at the end of the Puja.

On 1st June, Saturday (17th Jaistha), after the whole night Kirtan and Bhajan on 31st May and Sri Sri Ma's 96th Birth Anniversary Puja at 3 a. m., *Homa* Tilak, fruits and sweets and Bhog-prasad were distributed amongst the devotees of Ma present on the occasion.

Again from 10 a. m. Kirtan, Bhajan and Matri Nam Gnan were conducted and at noon about 450 devotees were entertained with Bhog-Prasad. Under the guidance of Swami Achutananda, the whole function was conducted gracefully.

### **Bhimpura Ashram (Baroda)**

On the occasion of Shri Shri Ramnavami in the month of March, 1991, arrangement was made for the recitation of Shri Ramacharit Manas everyday for 9 days at the scenic location of Bhimpura Ashram standing on the bank of the holy river Narmada. On the day of Ramnavami special Puja of Lord Shri Ramji and Shri Hanumanji were performed and prasad distributed amongst the Bhaktas present

Like the previous years, this year also Shri Hanuman Jayanti was celebrated with devotion and

solemnity. Arrangements for special puja of Shri Hanumanji, Kirtan in the praise of God, and recitation of Shri Ramcharit Manas and 108 Hanuman Chalisha was done, and at the conclusion of the ceremonies prasad was distributed among the Bhaktas present. In the evening V. D. O. Cassette of Sri Sri Ma was shown.

From 16th May 1991, the auspicious day of Akshayatritiya, through the 24th May, 1991 Srimad Bhagavat Saptah was performed at the Ashram through the courtesy of a devotee of Ma, Sri A. D. Joshi of Bhavnagar. Sri Janardanbhai Dave, Professor of Bhavnagar Mahila College recited and explained the scripture in understandable lucid language to the satisfaction of the Bhaktas present who came from distant places such as Bhavnagar, Ahmedabad, Baroda and Chandod.

Sri Sri Ma's birthday was celebrated at the Ashram on the 31st May 1991 with devotion, solemnity and pomp like the previous years. The Janmatithi Puja was started at 3 a. m. in the night in the presence of innumerable devotees who came from local villages as well as from distant places. Next day, after the Sadhu Bhojan, prasad was distributed amongst the devotees present.

In other different Ashrams of Sri Sri Ma, Vrindavan, Dehradun, Pune, Calcutta—Sannyas Ceremony of 1008 Swami Muktananda Giri Maharaj and Sri Sri Ma's 96th Birth Anniversary were performed beautifully.

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## SPECIAL NEWS

Mahanta Maharaj Swami Giridhar Narayan Puri of Mahanirbani Akhara, on last 13th May, Monday (29th Baisakh), at Brahma Muhurtha, gave "Sannyas Diksha" to Smt. Achanchala Devi (wife of late Niroj Nath Mukherjee of Allahabad and mother of Sri Sri Ma's beloved Renudi and Bithudi) and named her Swami Satyananda Giri.

In every steps of this function a special blessing of Sri Sri Ma was felt. After the "Sannyas Diksha" Mahantaji was very pleased to see the divine appearance of Swami Satyananda Giri.

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### VACANCY AT

**Shree Shree Ma Anandamayee Ashram**

176, Rajpur Road, Dehradun-248009

#### 1. One Accountant

An Accountant capable of drawing Balance Sheet, Trial Sheet and keep day to day accounts of the Ashram is required. He should have experience also for official correspondence and office supervising. A retired elderly devoted free man will be suitable.

#### 2. One Pujari

One sincere Pujari is wanted for the daily Puja and to supervise other functions of the temple. A devotee of Sri Sri Ma will be preferable.

The remuneration of the above posts will be reasonable. Please contact immediately personally or by letters.

**Swami Nirbanananda**  
Dehradun

# Obituary

## 1. Dr. Gunendra Narayan Roy (Misra)

It is with deepest regret that we have to announce the sudden death of our beloved Gunenda, sincere devotee of Sri Sri Ma Anandamayee. He left his mortal remain fully conscious in the mid-night of Monday 1st July 1991 (at Varanasi due to heart failure at the age of 70 years) and went to rest in lotus feet of Ma. May his soul rest in eternal peace.

Dr. Gunen Da, came in touch with Ma many years ago and at Ma's wish he left the post of Director of the "Niramoy Hospital". He was closely associated with Shree Shree Anandamayee Sangha and Charitable Society. At present he was the General Secretary of the Charitable Society and went to attend a meeting of the Mata Anandamayee Hospital on 30th June '91, at Varanasi.

Dr. Gunen Roy was the eldest son of Sri Nirendra Narayan Roy (Misra) of Lal Gola Raj Bari (Murshidabad)—West Bengal. He was bachelor and whole time sincere untiring worker and was attached to many welfare organisations. In presence of Ma Anandamayee he founded T.B. Hospital and Sanatorium at Giridanga (West Bengal).

At his passing away both the organisations will suffer irreparable loss. We send our deepest con-

dolence to his old parents and relatives and pray that Ma may grant them the mental peace.

## 2. Makhan Brahmachari

Brahmachari Makhan Da of Ranchi Ashram passed away to Matri-Dham on Monday, 8th April 1991 at the age of 81 years. He served the Ranchi Ashram for many years as the Chief Pujari. His main duty was to perform the daily Puja of Ma-Kali, the main deity of Ranchi Ashram and under his guidance all other Pujas were carried out.

On 21st January 1991, a temple of Sri Ramji was opened by the untiring effort of Makhan Da. Daily puja was started in that temple.

Makhanda, for his broad and simple habit, was popular to all with great respect. He used to read daily the "Matri Vani". He also composed and published "Gyaner Deep Shikha" in Bengali and English.

Makhanda's characteristic was to remain "Mouna" during the daytime and a little food at the end of the day. His passing away is a great loss to Ranchi Ashram.