

ĀNANDA VĀRTĀ

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

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

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ANANDA VARTA

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The Eternal, the Atman—

Itself pilgrim and path of Immortality

Self contained— THAT is all in One.

Vol. XXXIV

JANUARY, 1997

No. 1

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नं XXXVIII

जानुवारी, १९९७

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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

And of all yogis, he, who with the innerself merged in me, with sraddha devotes himself to me, is considered by me to be the most steadfast.

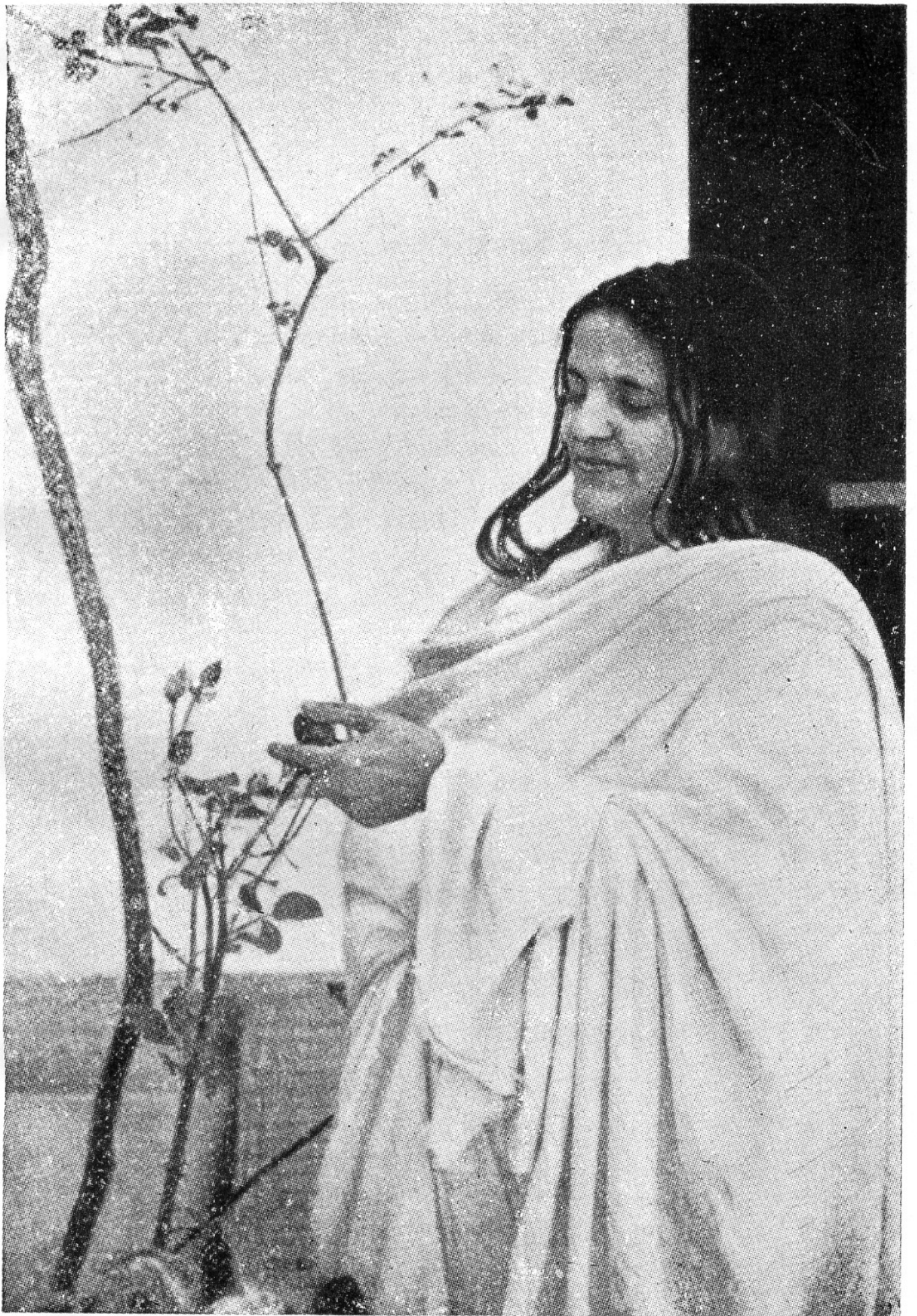
Shree Shree Sitaramdas Onkarnath

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The ceaseless, never-ending current of divine Mercy and Compassion ever flows forth, in that current one should bathe.

Shree Shree Ma Anandamayee

Whatever result you achieve in Satya Yuga by dhyana, in Treta-Yuga by performing yagna and sacrifices, in Dwapara Yuga by doing service to God, in Kaliyuga you can get the same result by only Singing My Nama.

Sri Sri Sitaramdas Onkarnath

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Matri - Vani

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.



That in which there is no question of form or formlessness, of beyond form and attributes, of transcending even the beyond — That alone is worthy of human aspiration.



What is perceived in this world is in the nature of a dream, similar to what one sees in dreams. The only difference is that the former takes place in the waking state and the latter during sleep. Albeit I am always with you, mother.



Whatever happiness or pain is experienced depends upon what one believes and how one Views whatever happens. If one wishes to go beyond beliefs and points of View, one must have faith in the Almighty.



No evil can ever overcome him who clears to God's name. What one suffers is in exact keeping with the nature of one's actions. If the flow of God's name is sustained, all work will beget the good.



Two days pass alike. Do not allow yourself to be overcome by despair. Have complete trust in Him inspite of everything to Him you should call out in happiness and in pain. If you have fallen to the ground use it as a lever to raise yourself up again, for it is man's duty to exert himself, no matter what he undertakes.



Annual Naam Kirtan at "Matri-Mandir"

SHREE SHREE ANANDAMAYEE CHARITABLE SOCIETY

"MATRI MANDIR"

57/1, Ballygunge Circular Road,

Calcutta-700 019

Phone : 474-8504

Dear Brother/Sister,

With deep pleasure, we are announcing the celebration of Annual 'Naam Kirtan' at our above addressed office. The Adhibas will be observed in the evening of Saturday, the 22nd March, 1997. Next day, i.e. on Sunday, the 23rd March, 1997 — a **DAWN TO DUSK NAAM KIRTAN** will be observed. On this occasion, Special Puja of Shree Shree Ma Anandamayee, Shree Shree Narayanji and Shree Shree Baba Onkarnathji will also be performed. At noon after Purnahuti, prasadam will be distributed among the devotees participated in the function.

We look forward to your active participation in this auspicious function.

Yours

In the Service of MA,
Members

(Executive Council)

Shree Shree Anandamayee
Charitable Society

Dated :

The 1st January, 1997

Sri Sri Ma Anandamayi

Vol. VI

Translated by Tarakini

(Continued from Previous issue)

April 28, Thursday

Ma got up around eight a.m. I washed Ma's face and hands and began feeding her breakfast. Just then Bhupati Dada arrived to announce that three Punjabi gentlemen had come for Ma's *darshan*. I placed Ma's *asana* on the varandah. As soon as Ma was seated there, they arrived and offered *pranama*. One of them was known to Ma. He said, "Ma, this gentleman who is with me had asked me, 'When nobody can do anything without God's will then why should I suffer or enjoy the consequences of sin or meritorious actions?' I had replied, 'Mataji will be able to analyse your problem' and therefore I have brought him to you." Ma laughed and said, "You have firm faith that nothing can happen without God's will, don't you?" He replied, "Yes, I do." Ma said, "Then there is no question of Baba's performing sinful or meritorious action. But when the question has arisen within you, I will say that you do not have the firm faith that nothing can happen without God's will." The gentleman agreed with Ma's statement. Then Ma said, "Faith is always blind. Has it become apparent? No? Just as I am seeing you and you are seeing me. First you start with blind faith and then enter the realm of experience. You must read, Baba. What is reading? I do not refer to the reading of books. But just as books give us knowledge about external matters and help even an ignorant child turn into a learned scholar, so is there a book within each one of us. Try to read that book. On reading that you will be left with no doubts on any subject nor will any questions arise in your mind. And you will understand for yourself the matter about which you questioned me now."

Today Bholanath was given the beaten rice that was soaked yesterday and which had been churned into liquid consistency. While he was drinking it Ma went and stood in his room. As she walked about Ma would sometimes enter Bholanath's room and today she was present when he drank the concoction. After he drank it Ma said, "Let there not be too many people in this room." To the patient she said, "Now lie down quietly."

April 29, Friday

This morning I got everybody together and sat in the room reserved for meditating on the Name. We all sat steadily and silently, meditating on God, for half an hour. Those who wanted to could continue their meditation for a longer time. Even before we came out of the room Ma had gone into the verandah and was walking up and down. We came away when our time was up but some continued to sit there. When I learnt that Ma had got up I came out. The anxiety of going to wash Ma's face prevented me from sitting longer in the *japa* room. My nature is such that the kind of joy I derive from serving Ma even slightly, is not one that I get from meditation or the repetition of the Name. I do certainly understand that performing meditation and doing *japa* are the greatest service that one can render to Ma; these practices help her body to regain health. But every person is not capable of every job. Each person has his own *samskaras* (tendencies due to previous actions).

Bholanath's condition is very critical. His whole body and face are swollen. The pain keeps him awake through the night. Everybody is feeling depressed. Ma goes to see him every now and then.

At four p.m. people arrived for Ma's *darshan*. Professor Phani Bhushan Chattopadhyaya, M.A., LL.B., L.T. comes at four p.m. everyday and converses with Ma on many topics. The mysterious Ma often jokes and laughs

with him. And sometimes she is grave and steady. On such days people even fear to go before her and speak. At some other times she is so dull of frolic that even people with serious disposition or those who have just got acquainted with Ma, feel no shyness in her presence. They all seem transformed before her. This time Vinaybhushan Sen and his wife had visited Ma in Haridwar during the Kumbha Mela. One night Ma was seated on her bedding and many others were present in her room. Vinay Dada's wife arrived with a plateful of sweets and fruits for Ma. The couple were fasting that day and would eat only after receiving *prasada*. Vinay Dada's wife placed the plate on a little stool near Ma's bedding and went out of the room to fetch water. Immediately Ma told Vinay Dada, "Just put a small piece of a sweetmeat into my mouth and then take the plate away. Let us see what Ma says when she returns." Ma said this laughingly and so swiftly that Vinay Dada had no time to think any further. He rose instantly and placed a sweet in Ma's mouth and she said, "No more. Now remove the plate from here quickly. Ma will be here just now." She seemed so completely involved — like a little girl who had found an opportunity to play a prank. The plate was removed just as Vinay Dada's wife walked into the room and Ma spoke up, "It's finished. Now give me the water." Vinay Dada's wife was also totally confused and could barely think about what had happened. She took the glass to Ma's lips and just then Ma broke into her sweet, soft laugh, which so charmed Vinay Dada's wife that she embraced Ma with both her arms. With her back to the rest of the people, she had her face close to Ma's when Ma placed the sweet from her mouth between the lips of Vinay Dada's wife and burst out laughing saying, "Look, look, there is a sweet between her lips. Did you eat a sweet?" Laughing, she turned Vinay Dada's wife towards the others and said, "See, she has a sweet in her mouth." Seeing that everybody burst out

laughing. Ma keeps playing such pranks on her devotees ever so often.

Today Ma said, "When, as a child, I was at the house of my husband's elder brother, he told his son Ashutosh, 'Your aunt's handwriting is very beautiful. Go and learn how to write from her.'" Ma then began to teach Ashutosh how to write the alphabet. In connection with action performed by the power of desire Ma now explained, "I was teaching Ashutosh how to write. Once I had a *kheyal* and writing something I told him, 'write just like this.' His attention went towards the writing. Surprisingly the child wrote exactly as I had done. He had been showing his writing to his father everyday and he did so that day as well. Seeing it his father said, 'This seems to have been written by your aunt.' Ashu said, 'No Baba, I wrote it myself.' But his father could not believe it because the writing was identical to my handwriting. After that, however, he was unable ever again to write like that. Ashu's father sat down to make him write similarly but he could not do it. If the *kheyal* arises within me such actions also get done." So saying she laughed.

April 30 Saturday

This afternoon the discussion was about the Guru. Ma said, "People refer to '*Sadguru*' Can a *guru* be *asat* (untrue)? All *Gurus* are *sadgurus* (true teachers). See, the *jagadguru* (teacher of the universe) is the *guru*. God Himself is the *guru*. The *kula guru* is the *guru* of the family — where the *koola* (shore) is found. There is no question of *akool* (without shore), for his *kula* (family) is his *kool* (shore), is it not? Nothing can be thought of about him. Further, the one who is established in his own nature (*svabhava*) is the *sadguru* and he who is about to be established in his own nature is also the *sadguru*, just as students who study B.A. or M.A., teach those junior to them and help them pass B.A. and M.A. and can therefore

be called *sadgurus*. Then again whatever true (*sat*) knowledge is obtained from anyone, for that knowledge he is the *sadguru*. Whoever helps in attaining one's own nature (*svarupa*) is in reality the *sadguru*."

After this many other topics were spoken about — 'Brahma is an ocean, the waves are the individual souls (*jiva*), with quality and form (*saguna, sakara*), without quality and form (*nirguna, nirakara*).' I asked, "Ma, who created these waves?" Ma replied, "It is but His *svabhava*. Because *saguna* and *sakara* are but words, are they not? Then why is It called *nirguna, nirakara* ? Because It is That, the form and qualities of which cannot be expressed in language. It is just like the inability to express perfectly through the medium of language, the beauty of a flower or the taste of a rasagulla (a sweetmeat). Only the one who has seen the one or tasted the other can actually understand either. Some part of the experience can be explained through language (whatever is conveyed through language that is the expression of the quality of *svabhava*) but the rest remains unmanifest and in no way can it be revealed. The wise realize that It cannot be expressed. Yet, one detail has still not been discussed — *nirakara* and *sakara* — these are again in the realm of language. Therefore one has to go beyond all this. Again concepts such as coming and going, seeing someone or showing someone do not hold. It is self-revealing, is it not? Because of that, whatever can be expressed lies illumined in the *svabhava*. On the other hand, the waves exist only on the periphery of the ocean. Within it is steady, tranquility stable. You people say there are currents inside the ocean. Be that as it may that does not cause a break up. Therefore unbrokenness, stability and tranquility remain intact." Later she continued, "Look, the Reality can never be made clear regardless of the number of ways in which It is described."

The topic of the alleviation of the three fires, men-

tioned in Amulya Dada's book, came up for discussion. I asked, "Well Ma, what is the method for eliminating the three fires?" Ma replied, "When trying to attain God the 'heat' that has to be borne helps in assuaging the three worldly fires. Just as the heat of the sacrificial fire has to be borne while offering oblations into the fire. When you sit down to do *japa*, in a short while you lose the desire to continue. The effort to go on with the *sadhana* in spite of obstacles such as restlessness is *tapa sahana* (bearing the heat). Then when you decide to sing the Name from dawn to dusk or through the night and start the *Nama yajna*, do you know what happens? Useless worries and wasteful conversation are offered as oblations into the sacrificial fire (*yajna*) that is in the form of the repetition of the Name. Even when it becomes unbearable in order to uphold the decision, the *Nama yajna* is carried on, bearing all the 'heat'. How much joy does an ordinary man derive from the repetition of the Name? Therefore I say that the *tapa sahana* that has to be done in order to attain God is sufficient to eliminate the three fires. That is called *tapasya* (penance). And just as fire can evaporate water and just as water can cool, similarly if you can bear His Heat or His Power, then the three fires can be quenched. The restlessness of the mind and its impatience in attaining Him are what help in the attainment. What is the result of thinking of Him with a restless mind, of worshipping Him and of repeating His name? Without becoming disturbed in His cause, peace cannot be obtained."

Ma continued, "That which is considered as agony (*tapa*) in this world is *tapasya* (penance). Just as students brave the sun and rain to attend school and college, pass examinations and then go for jobs — all these are penances if the aim remains towards God." Again she said, "Whether the aim exists or not, in one sense all that is penance anyway, because creation, preservation and destruction go on all the time." Saying so much and laugh-

ing, she continued, "I speak in a haphazard fashion. The meaning of the word *tapasya* as explained in the *shastras* is known to you."

In the course of conversation Ma explained, "When worldly actions are performed with no desire, then new actions do not follow, because with the desireless action the accumulated actions (*sanchita karma*) are destroyed. It is desire (*vasana*) that creates *karma*. The desire to attain God is not the cause of bondage. Therefore the desire to realize God is useful. Just as people say that in order to see one's real nature, soap is necessary to remove the dirt from one's body. But the soap itself is also a form of dirt for it has to be washed off before the *svarupa* can be revealed. Yet again, note, that in this there are knowledge, action and devotion. Just as it is not enough to only apply soap — it has to be rubbed on and then washed off — only then will the *svarupa* be seen. Do you know with what it is washed off in that case? It is washed off with the Ganga of knowlege."

"See, everything lies within you. Many explanations are given concerning this. You desire happiness and peace — and if the happiness is impermanent you are not satisfied. Today some novel item gives you great joy, but the very next moment it ceases to be a source of happiness. In that way the mind of the seeker wants permanent joy. On the other hand you get a taste of permanent happiness and that causes a deep desire for it in your mind. Therefore I say that everything lies inside you. You are familiar with the concepts of 'inside' and 'outside' and therefore the word 'inside' is being used. It can also be stated that this body assumes the attitude of whatever it sees. Think about it, within everyone there is some illumination of That. Just as a mother who feeds her child — every time she places a morsel in the child's mouth, her mouth also opens. When you see someone weeping your eyes also fill with tears. When someone laughs you also

feel like laughing, and watching someone suffering from an illness you also begin to feel unwell. From this you can infer that, to some extent, you also get influenced by the attitude of That. Why shouldn't you? As the spiritual seeker meditates on God he gets influenced by His *bhava*. This is why it is said — just try to understand yourself and you will be able to understand everything.”

After dusk Ma was lying down. She had a touch of fever. I was seated beside her. Nobody else was present in the room. Ma said, “Look, in winter the head became cold, but now as the weather warms up, how does natural action takes place? Nature seems to play in various forms within Herself. In the same manner a diseases play within the body — it is just that. Whenever anything happens it must do so in its entirety.” Saying so much Ma fell silent.

Bholanath's condition is so terrible that it is frightening to watch him. His eyes, his face and his entire body are swollen. All the time he is in agony because of the disease; we do not know what will happen! Now and then I said to Ma, “Ma, now it is intolerable. What have you started off?” Ma would smile and say slowly, “Great! If the disease has come will you not watch its form? Whatever each one has to suffer will happen for sure.” She said this most unaffectedly; we cannot even imagine her fortitude. As night drew on people left one by one to rest and only two or three of us women were left seated in Bholanath's room.

Ma Anandamayee and Her contribution to the cultural heritage of India

PROF. P. C. DUTTA

This title indicates certain interesting aspects which requires definition and clarification. The questions are :

a) What is Ma Anandamayee ?

Ma Anandamayee is the bliss permeated Mother, who speaks and does nothing for the demands of the body, the mind, the emotions, not from an intellectual reasoning but from the root (*Abyakta*). This power comes down working with the instrument. This working of divine power lead to some activities and utterances which are revolutionary.

b) How culture differs from civilization ?

c) What are the areas in culture and the position of religion in culture.

d) How religion differs from Dharma ?

e) How religion stands against science ?

f) Does religion involves superstitions ?

India has a cultural heritage beginning from the Age of Rikveda. Culture differs from civilization by the fact the former involved etticates, behaviour, way of life and a hygienic standard, also music in different types of Arts & Sciences. The latter on the other hand means prosperity or consumability. It involves actually purchasing power and technological development of a country or of any unit beginning from family to country in all ages "Religion differs from Dharma". The question of caste system is an important point which is utilised by a foreigner and a politician.

About Religion Vivekananda, Rabindranath say Hindu's belief in Dharma which means dynamic search for unifying principle in space and time which holds diversities and conflicts in thoughts and facts. Religion also involves holding of unity principle but for only in spiritual field prescribed for the development of higher mental faculties upto a stage where all questions of all conflicts does not arise.

One religion consists of a part of realisation or a faith or certain dogmas, followed by a group of people. Ma Anandamayee says the followers of religion create banners, posters, slogans and say loudly that their religion is superior to others. This is religionism.

Ma Anandamayee says that every man has his distinct way to be liberated from the mental bondage. So groups of religious people appear as samprodaya related to the different constitution of different person. God has touched this worldly variation of samprodaya, which are ways by which God gives (*samprodan*) himself as near personalities. Of course Ma says, "All are in one, one is in all." She suggests people should not consider God limited to any one samprodaya (association) God is universal and spread out in every religion. All the ways are His ways or He Himself. So for the liberation from the Superstitions is a common end of every religion and Dharma means discovery of "Samanyaya" which binds all differences. Unless one can attend this knowledge of universalities, he can not understand the religion of his own one.

Regarding Science one student of science asked mother "Some people say Science is Abidya." Ma replied, "Yes he is correct." The student said "then why should we not give up — reading science." Ma said, "You should not give up your reading of science, because this study will help you to serve the society, the family and the country." According to religion, though sanskars are not away from

the scientist, they are bound by the intellectual capacity, which is limited for every one. Religion shows the way of attaining supra intellectual consciousness. (Buddhi or intuition).

Superstitions may be different. Some are beneficial, some are harmful. The idea that my body is myself is incorrect superstition. Similarly my mind and vital forces are binding superstitions. I am living in a cottage having several steps like life, (vital power) mind. Buddhi (intuition), Ahankar (ego), I ness chitta, my superstition resides in all the states, which I think my own steps. These superstitions have to be cast off.

Mother also says there are innumerable steps and She can see all organism having different positions arranged like a gallery on which the different persons are seated. They see the truth naturally — from different angles — of sthiti (position). Ma further cautions — an aspirant should not be attached to these steps. We should stand like an observer and we find all the steps are going away one by one. Everyone can say my philosophy is the only ultimate reality. To be attached to a stage is delay and enjoyment which leads to a Samadhi. This should be avoided.

Regarding this Sthiti, Ma says Sthiti are stages of understanding the reality. But ultimately one should not stay attached to any stage. You must move or live in 'Gati'. Previously people said unless you attain a particular stage, you are not 'Siddha' (successful). Then there we realise that there is no question of 'Gati' or 'Sthiti'. For the aspirants for ultimate reality one will have to move or have a gati. Upanishads say Charaibeti — Charaibeti (move forward, move forward).

Regarding the ultimate reality Ma indicates actually there is no ultimate real or unreal because you are

moving forward to no stage or no ultimate, which is above reality and unreality. So the problems of philosophies will not arise. There can not stay any conflict. One day a devotee was praising Ma. Ma replied, "these praises are yours also, because there is only one, no two. The devotee said I can not accept the theory of unity, because I and God can not be same, Ma said "you do not accept, but I accept it, it is also a truth that one exists, there is no two", ultimately She laughed and "there is no one also, because one is a relative concept, relative to diversity — two, three etc. questions of one, two, three does not arise.

We find great solution regarding sadhana or attempts to progress towards the ultimate. Ma says, "we should not restrict your 'ISTO' (God) or guru (God appearing as teacher) to a limited process or social group. Religion is a faith which is followed by group of people. You should go and attend all the festivals of the disciples of different forms of the Guru. You pray there realising your 'Isto' who is one and all everywhere pray "God you make me understand your beauty everywhere." The conflicts of all society are removed further when Ma suggests — everyone has his religion because the Sanskar differs man to man. Every man has his individual way to reach God.

Another aspect of conflict in the society about 'Guru Tatta'. Some people say my Guru is superior to your Guru. My Guru is god and your Guru is Sadhak. Conflicts are removed by drastic protest against this narrow superstition. Words of Ma says against personality cult. "When you get a person or a personality you do not get Guru. Just like — so long you see a stone in shiblinga, you do not get God, who is the ultimate Guru." Guru Karan (accepting Guru) means opening of flood which covers up all differences of the water containing — ditches, wells, rivers, large tanks etc. Question of my Guru and yours Guru does not arise. One Guru remains embodying all

differences. If we go to other people's Guru then the question of discarding my own guru does not arise. People mistake this idea where my or your guru is present.

A man can not be Guru. You have to get guru in man. One such guru was very angry with his disciple because he was going to another Mahatma after taking initiation from him. The disciple replied : "when I go to this Mahatma I feel the existence of guru in a better way." Ma says another story : one person was going to the bushes through a narrow path, suddenly he observed a dog was barking, following the dog's barking he found a snake which could be dangerous and bring death to him, unless he was cautioned by the dog.

In our society there are always many controversies particularly regarding rituals, tabu and focal symbolism which are often related to God or religion. Ma also tells a story of unnecessary actions, such as a family who during Durga Puja, tied a cat for three days, so that it can not spoil the prasad. The family could not continue with worshipping Goddess but the process of tying the cat continued. There are other types of rituals relating to the local — climate, tradition etc. but some of them are related to mass enjoyment, some directly related to realisation of truth. One devotee of Ma raised the question of 'Aakash Pradip' (the system of lighting lamp on a tall pole), Ma said "this is Atmajnan shining in the sky. Feeling of the presence of light of the Atma (All pervading soul) should be the object of Sadhana.

Regarding question of cast system which is regarded as an incurable disease, Ma belongs to the category of those prophets who consider the Indian Society as a living organism. It will change, has changed and is changing, but no artificial arrangement for reforming society should be encouraged. It will automatically change according to the need of the society. Simultaneously She says I have

no distinction between castes. Artificially moulded society can not survive. One day a lady was in search of brahmin-Kumari, when Dasgupta asked Ma "are you not above the caste difference? Why Brahmin are preferred in spiritual rituals?" Ma replied "I have no caste or creed. Some day this may change. They are trying to draw a flower according to the tradition. I am not trying to press on a particular change."

Indian traditions have changed the social system according to changed environment. No sage have constructed and opposed any system. Ma explains by comparing society and individual with a developing tree. A tree grows different shoots, branches flowers etc. Every part of the tree is complete and is potent to produce any of the other organs. The history of the society as pictured by Vedas, Sanhitas, Upanishads, Purans etc. suggests an evolution of the caste system, it developed from single one to four and now upto thousands. Even in Brahmin or other upper caste ladies are regarded as Sudras. Ma Herself gives a strong opposition through Her own life and teachings. She uttered in the early stages of the play of sadhana opposing the convention that woman and sudra should not utter pranab — A word which occurs as a mantra in Vedas. Old Vedas were sung by her spontaneously. As the system of singing Vedas was not allowed to persons not taking upanayan sanskar, they were called Sudras which includes ladies also. Ma was guided by a spiritual order to offer Upabid (sacred thread) to women and so-called sudras — if they were spiritually advanced. Gurupriya Devi was sent to Venaras to consult with certain vedagnas including Gopinath Kabiraj. All said the system was followed in early days. The process stopped most probably for some inconvenience. The scholars of Venaras found themselves in difficulty, in permitting to restart the process. Maha Mahapadhyaya Gopinath

Kabiraj said whatever Ma's Kheyal comes in and works in her shall be regarded as Shastras.

Main process is the development of Indian societies which includes growth and differentiation acting simultaneously. So India should not be afraid of the differentiation of different castes and creeds and tribal people or untouchables. Actually in the society, we find lack of education has been the root of all hatreds among people. Ma says "We should pour water at the base of the tree not waste time by sprinkling water on the shoots only."

We should have confidence that gradually people will realise the teachings of Ma demonstrated throughout Her life and will follow the path she has shown. Ma's words are words from the Divinity and are useful to our life.

NOTICE

Re : Renewal of Annual Membership Fee for Society

Dear Brothers/Sisters,

Kindly note that with this 31.3.1997 issue your Annual Membership Fee for Society ends. You are so requested to renew your Annual Membership Fee from 1.4.1997 which it has been increased Rs. 75/- instead of Rs. 51 Annual Membership Fees are to be sent to the following address either by M.O. or by Bank Draft only on any Calcutta bank along with your Membership number of Society and present address.

1.	New Admission Fee	Rs. 101.00	
2.	Membership Fee	Rs. 75.00	
		<u>Rs. 176.00</u>	
2.	Life Membership Fee (Individual)	Rs. 2500.00	
4.	Husband/Wife (Jointly) Membership Fee	<u>Rs. 1000.00</u> + <u>Rs. 2500.00</u>	
			<u>Rs. 3500.00</u>

This also carries our best wishes and Vijaya / Diwali greetings to you.

Sri Tapan Bose
Additional General Secretary
Shree Shree Anandamayee Charitable Society
"Matri-Mandir"
57/1, Ballygunge Circular Road,
Calcutta-700 019
Phone: 474-8504

January, 1997

Miracle on the Road

Mahesh Kumar Malla

I am a Nepalese student. In October, 1994 I accompanied my mother Mrs. Indira Lakshmi Malla, who is a devotee of Shree Ma Anandamayee to Shree Ma's ashram in Kankhal, for Samyam Saptah (Week of Self - Discipline). My first impression was that of disappointment at the sight of narrow and dusty roads and old weather eaten buildings. This was partly due to the pre-conceived notion of how a ashram should be from watching the TV serials of Mahabharat and Ramayana. The reality is of course quite different. However in due course of time during the Samyam Saptah, I slowly got used to my new tranquil and peaceful surroundings. The daily chanting of prays and hymns had the effect of generating the social solidarity of most appropriately religious solidarity among the devotees. The daily 'Pujas' performed on the Samadhi, the mingling of the sounds from the conch shell and the bells, with that of the little boys' chanting sweetly, all contributed to an atmosphere of being near God.

This sound of prayers and hymns not only heightened my senses of hearing but touched my heart and soul as well. As days went by, I found the simple beauty of nature around the ashram, like the Ganga flowing along the house where Ma had lived. In the evenings, the trees in the nearby temple of Lord Shiva and Kali swung with the gentle breeze and gave the impression of tranquil harmony. Evening was the time when holy men and women gave sermons and told stories about Ma's life. I had the opportunity of hearing some of the amazing happening surrounding Shree Ma's life and that of her devotees. Shree Swami Chidananda, President, Divine Life Society, Hrishikesh and Shree Udash Didi Ma's devoted Sevika told us, the stories of how Ma helped those who placed themselves in her care.

Soon the Samyam Saptah came to an end and we made preparations for our departure. After paying our respect of Shree Ma's Samadhi and at the sight of the Gayatri Yagya, we said farewell and left Kankhal for Delhi. Before we started our journey back, some one told my mother the famous words Ma so often had said to her devotees, "Sabdhani-se Jaieeo, Sabdhani-se Aieeo". On the road my mother explained to me that Ma had always said those words while saying farewell. The journey was long and both of us slowly dozed off to sleep I some how kept remembering the 'Bhazans' we had sung and sang quietly in my mind. Unknown to myself at that time, my mother was doing the same thing. Suddenly, our slumber was shattered as a stone came through the screen shattering the glass. The driver in the suddenness of the crashing screen was thrown off his guard and the vehicle narrowly escaped going out of control and out of the road.

The stone which hit our screen had been thrown in a freak accident by the wheel of a truck, going in the opposite direction. The driver said that we had been saved because the screen had not fallen inside when it was shattered. I examined the screen, it was completely smashed, the impact between high speed of the car and the force of the flying stone had been deadly. All of us realized that, if the screen had come crashing inside the car, the chances of the glass pieces hitting the driver was very much real. If this had happened in a car which was travelling in a fast speed, as ours was; the consequences would have been obviously a terrible accident. But this did not happen, I was amazed and tried to find out what had actually prevented the car screen from falling into pieces.

What I found was surely a miracle. A miracle by Shree Ma in Her boundless compassion, helping and saving her devotees from impending disaster. The car screen had in the middle a photo sticker of Ma, this was pasted on both

sides of the screen, in and out. As the vehicle belonged to one of Ma's devotees, he had put those stickers himself on his car. These photo stickers of Shree Ma had held the centre of the shattered screen together, thus preventing it from falling into the car seats. I held those plastic stickers of Ma in my hand and realized that, this had actually saved our lives; the plastic sticker images of Shree Ma. I personally think that this was a miracle, a helping hand from our dear Ma. Even if she is not with us in person, her presence is surely felt by those who love her and believe in her. Miracles always don't happen as they are shown in the movies, sometimes it is a simple occurrence like the effect of putting of stickers of Ma on the car screen. It is through these often simple acts, that God helps and protects the believers through these the hazards of life. We were lucky to be saved from an accident and doubly lucky to realize that it was an act of grace of Ma (God).

I now understand what my mother often says "Children, you should read the Geeta. The promise of Lord Krishna to incarnate in every age to establish Dharma (righteousness) is not an airy theory but a reality. In this age, God came to earth as Shree Shree Ma Anandamayee. Love Her, pray to Her and you will understand why I regard Her as manifestation of Adya Shakti. She is my Mother, our Mother and Our Saviour". Jai Ma !

My Reminiscences

Ruby Ghatak

On my way back from school one day I went to 'Matri-Mandir' to buy a Puja gift for my daughter who lives in Boston. I was determined to send her something which will increase her faith in Ma because she has seen Her in her early childhood and has experienced small miracles whenever she had thought of Ma.

When I sit to write about Ma Anandamayee or Joy Ma as we had learnt to call her from childhood, I don't know where to bring or rather how to begin. My mother being an ardent follower of Joy Ma we had the good luck to get her darshan on many occasions, whenever she went to the various towns of U.P. on her tours.

At one such occasion, I happened to be in Kanpur when Ma was staying at Jaipuria House in 1974 December. Every evening we had an ardent urge to go across to the venue as soon as it was time her Kirtan. With my two daughters aged ten and one and a half, we would walk along to the pandal. My mother also took me to the private chambers and we had light conversation with Ma she spoke to us so sweetly as if she knew us from a long time, I was charmed but whenever she asked me to say something I some-how didn't get the words to begin. Joy Ma was such a radiant light to me that my eyes were dugged and tears of joy trickled silently down my eyes. Even the baby in my arms was so happy in Ma's company. She would not even come to me once she went there. During Kirtan time she would dance to the beats of the khoal and Ma would smile and clap to the strains of the bhajans.

On one such evening this baby wet the mat on which she was dancing. Joy Ma took no notice of that but I felt very embarrassed and guilty for not taking enough precaution before allowing her to be on the mat. Some how

I was quite determined not to take her there again.

Next day we went to the Kirtan hall without the baby. On first looking at me Ma scolded me in her sweet fashion and said, "Where did you leave my friend today? Do not you know how much she is longing to see me...." To my utter amazement when I went home the attendant who was looking after her said that the baby was howling and screaming continuously during our absence. She didn't drink or eat anything but wept. Normally she was a happy child who used to play with that attendant for hours together, and hardly ever cried. There are so many such incidents in every other follower of Joy Ma.

When my eldest daughter was in confinement for her first born she had great difficulty during labour. Her mid-wife said we can not wait any more and now we may have to operate. She asked them to wait for a few minutes and allow her to pray. Clutching to her locket she cried out for Ma. To behold to everyones astonishment the regular pains started and she got a normal delivery. The mid-wife later on asked my daughter which goddess of yours is this...

Today she is homesick and has some ailments. We cannot help her out for various reasons. Hopefully Ma's remembrance will give her complete security and faith, and give her the strength to face life way down in an alien land where everything is so materialistic.

Joy Ma.

The Divine Mother

Shri Shri Ma Anandamayi

Premlata Srivastava

My first Darshan of Ma

It is difficult to say when did I meet Ma for the first time. I can emphatically, say it was an eternal relationship. Could anybody get Her love and affection, without Her divine wish?

The earliest darshan of Ma that I can distinctly recall was in the last week of November 1958, when I was studying medicine in Lucknow Medical College. During the Kalipuja festivities Ma had come to Late Rameshwar Sahay's house in Lucknow and I had accompanied my parents to that place.

In 1941-42, when I was barely three year old, my parents used to take me along to meet a Mataji on the banks of river Gomti. Description of that period in 'Ma Anandamoyee' (a book based on Didi's diary) suggest, Ma had stayed for a week at Sitalprasad Dharmashala in Lucknow.

The scene is still alive in my memory. The Dharmashala on Gomti's banks, which survives even today, used to be frequented by my parents in the evenings when Ma would be sitting in spotless white robes on the sprawling terrace. My father would hand me over a garland of white jasmine flower he bought on the way, and ask me to place at Ma's feet. Only this much do I remember after all these years.

Time passed by, I returned to Ma in 1958.

She was seated on the dais, Her charming face exuding a kind of divine happiness, I felt like meeting Her at a single breath but who could allow me ? That was not to be. The clock struck quarter to nine, the light except a faint blue one were put off. Later I came to know, it was

silent prayer time at the Ashram.

The changed mood and ambience was fascinating. At nine o'clock, the lights were back. A slow, light music began to play and soon Ma left the place with folded hands. I watched intensely this moving image of love, compassion and kindness. The feeling of a novel experience, however, wasn't there. Instead, the feeling of familiarity and bondage overcame me. Before returning home, I bought a picture of Ma and Bhaiji's book 'Sadvani'.

Next day, as Ma was scheduled to leave for Delhi by Lucknow Mail we went to the railway station. Ma could be seen amidst a massive crowd and getting close to Her meant an impossible task. But inspired as I was, I managed my way not only to the compartment but to the coupe Ma was travelling. I touched Her in reverence and asked: "Ma, how one can meet God?"

Very sweetly she said and repeated "call Him".

Ma's sweet words rang in my ears as I trooped out of the train in silence.

My father, who was watching me from a distance, we delighted that I was able to reach Her. Patting me he said: "we could not move past the crowd but were glad to see you talking to Ma."

My first visit to Ma was with my father's kind efforts. Later it was my mother who took the cue to encourage me.

As a student of Medicine, I know little about Ma. For nine long years, I hadn't met Her. On a couple of occasion, I had a glimpse of Her from a distance. But memories of the first darshan lingered on and the desire to meet Her again remained as strong as ever.

I came to Delhi in 1966 for a job related interview with the Indian Railways. From Delhi, I accompanied Nanaji (my maternal Grandpa) to Vrindavan. Nanaji, who went there to have darshan of Bankey Beharaji, would generally put up at Swami Sharanandji's Ashram. It was just

a coincidence that he left for some work but I stayed there. Here I came to know, Ma was staying in Vrindavan those days and Her Ashram was just next to Swamiji's.

In fact, I went through the gate that separated these two Ashrams to meet Ma. It was half past one in the afternoon and was told that Ma was taking rest. Deciding to wait, I sat on a platform surrounded by neem trees. Hardly had I spent sometime before a girl came running to me and said Ma want to meet whoever is sitting under this tree. Delighted, I quickly responded to this unexpected call.

Ma had no knowledge of my academic background. We had never talked about it. But what followed was an introduction to Ma's supreme blessings and divine power.

"Are you a railway doctor?" I said 'No, not yet'.

Dumbfounded, I was quick to realise that the interview in Delhi must have gone in my favour.

Silently I stayed at Ma's feet for sometime before she spoke again.

"Pray to God." 'Call him'.

"Call Him with your heart and soul".

In a strange coincidence she was saying the something to me nine years later.

She gave me a big apple as prasad uttered something divine and blessed me. This was my first chance to spend sometime with Her and words are not enough to describe the infinite happiness I derived from it.

I joined the Railways as a doctor at Kashi (Varanasi) in January 1967. It was in Kashi I worked for the next twenty two years before opting for voluntary retirement in January 1989. During these years I was fortunate by Ma's infinite grace to see and meet Her in public and private — these are the invaluable treasure of my life.

During these years, she filled my cup to the brim my empty bag with Her tender love and affection, pity and compassion, mercy, sympathy, and kindness and what

not. She had not left any corner of my being empty. Can anything in the world be more valuable than Her compassion and love? I say no for an answer.

Despite being in Kashi for the whole of 1967, I hadn't met Ma even once. How could one be so thoughtless and unfortunate? The reasons dawned on me later. But again the call came due to Ma's blessings alone.

In January 1968, I came to know that Ma had come to Kashi and celebrations were going on at Ma Anandamoyee Ashram. My house and the Ashram were located at two different ends of the city. Nevertheless, the news of Her arrival inspired me once again to seek Her blessings.

I went there in the evening and was moved by the location of the Ashram on the banks of the Bhagirathi. Ma was on the terrace of Kanyapeeth; Satsang was going on and the place was full of Her devotees. My heart was filled with immense happiness when I had Her divine darshan again. Satsang over, Ma got up as well as others including me.

Somebody beckoned me when I was climbing down the stairs. In fact, it was Ma who had called me. I went to Her small room on the second floor.

This time Ma asked me about my work, my family. I told her, my father was no more. He left us for his heavenly abode in 1963. My mother lives with my younger sister in Lucknow or with me at Kashi.

After that day, I frequently visited Ma's Ashram. One day, after Satsang was over, Ma asked me: "How are you?" I went along with her to Her room where Didi was also present.

Ma asked me about my family, occupation all over again and then turned to Didi.

"This young girl is a doctor, unmarried, what do you say, Didi?" Didi said, "Ma's 'Kheyal' is there, what else is required?"

Ma asked me whether I have taken 'Diksha' I said No. Then she said, "tomorrow is an auspicious day, get initiated."

I hadn't made up my mind yet. That's why I put forward my mother's absence in Kashi as an excuse. When I returned home, I found my mother there. She had suddenly come to Kashi.

I told her about the whole episode. She said, take Diksha tomorrow itself when Ma has desired it.

So with all Her blessings, compassion and love overflowing in Sri Ma's divine presence I underwent the rituals of spiritual initiation on 18th Feb' 1968. A wonderful experience-and Her blessings continued to shower but the collecting vessel was upside down..

Jai Ma

The Synthesis of Yoga Shrimad in Bhagavad Gita

Prof. Bireshwar Ganguly

Introduction

The advent of Lord Krishna, a plenary incarnation of God Vishnu at the fag end of *Dwarpa Yuga*, just before the beginning of the present *Kali Yuga*, is the greatest event in the spiritual history of India, for Lord Krishna not only manifested the best qualities of the ideal man and the ideal philosopher King, but also was he the best propounder of practical *Vedanta* in *Shrimad Bhagavad Gita*, which was preached to the best Pandava warrior Arjuna in the battle field of Kurukshetra. Following the chronology as accepted by Lokmanya Tilak, we can safely accept 4500 B.C., as the approximate period of *Rigveda*, the most ancient scripture of the Hindus and 3101-2 B.C., as the period of the Mahabharata war. According to the famous astrologer, Makarandakar, the date of the beginning of Kurukshetra battle was 6th December, 3101 B.C. (1)*. Sri Aurobindo, the greatest Indian philosopher yogi of the present century observes: "The historical Krishna, no doubt, existed. We meet the name first in the *Chandogya Upanishad*, where all we can gather about him is that he was well known in spiritual tradition as a knower of *Brahman*, so well indeed in his personality and the circumstances of his life tha it was sufficient to refer to him by the name of his mother as Krishna, son of Devaki for all to understand who was meant. In the same Upanishad, we find mention of Dhritarashtra, son of Vichitravirya, and since tradition associated the two

1. vide* : *Epigraphica Indica*, Vol. VI, PP. 11-12 & *Shree Gita*, Geetashashtree Jagadish Chandra Ghosh, (Benged), PP. 13-14, 22nd 1992, Presidency Library, Calcutta, 1992.

together so closely that they are both of them leading personages in the action of *Mahabharata*, we may fairly conclude that they were actually contemporaries and that the epic is to a great extent dealing with historical characters and in the war of Kurukshetra with a historical occurrence imprinted firmly on the memory of the race."²

Regarding the harmony of different ideas, synthesised in a masterly way by Lord Krishna, Swami Vivekananda observes : "He was the most wonderful sannyasin and the most wonderful householder in one : he had the most wonderful amount of *Rajas* power and was at the same time living in the midst of the most wonderful renunciation Krishna, the preacher of the *Gita*, was all his life the embodiment of the *song* celestial; he was the great illustration of non-attachment. A landmark in the history of religion the ideal of love for love's sake, work for work's sake, duty for duty's sake, and for the first time it fell from the lips of the greatest Incarnation, Krishna, and for the first time in history of humanity, on the soil of India."³

"His was the first heart large enough to see truth in all. In Krishna we find two ideas supreme. The first is the harmony of different ideas, the second is non-attachment."⁴

Sri Aurobindo prays his homage to Lord Krishna in the following beautiful words : "Thus the figure of Krishna becomes as it were the symbol of the Divine dealing with humanity. This is the distinguishing feature of the *Gita* that it is the culmination of such an action (battle of Kurukshetra) which gives rise to its teachings and as-

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2. Vide : Sri Aurobindo : *Essays on the Gita*, Sri Aurobindo Ashram, Pondicherry, 8th ed, 8th imp, 1987, PP. 12-13.
 3. Complete Works of Swami Vivekananda, Vol.3, PP.256, 258, Advaita Ashram, Calcutta, 9th ed, Mayavati ed, 1964.
 4. *Ibid*, Vol.1, PP. 438, 439.

signs that prominence and bold relief to the gospel of works which it enunciates with an emphasis and force we do not find in other Indian scriptures. The teacher of the *Gita* is therefore not only the God in man who unveils Himself in the world of knowledge, but the god in man who moves our whole world of action, by and for whom all our humanity exists and struggles and labours, towards whom all human life travels and progresses. He is the secret Master of works and sacrificer and the friend of the human peoples.”⁵

As an invocation to *Shrimad Bhagavad Gita*, I quote below one of the *slokas* from *Gita* meditation :

“All the *Upanishads* are the cows, the son of the cowherd is the milker, Partha is the calf, men of purified intellect are the drinkers and the supreme nectar *Gita* is the milk.”

The synthesis of Yoga

According to Mircea Eliade, “Elymologically, *yoga* drives from the root *yuj*,” to bind together, “hold fast”, “yoki” which also governs Latin *jungere*, *jugum*, French *jong*, etc. The word *yoga* serves, in general, to designate any ascetic technique and any method of meditation there is a “classic” *yoga*, a system of philosophy” expounded by Patanjali in his celebrated *yoga-sutras*,⁶ *yoga* is the accepted spiritual means of attaining to Being, the effectual techniques for gaining liberation. Side by side with the “classic” *yoga*, there are also non-Brahmanic *yogas* (Buddhist, Jainist); above all, there are *yogas* whose structures are “magical”, “mystical” and so on. Even in its “mystical” acceptance that is, as signifying *union-yoga*

5. *Essays on the Gita*, op. cit, pp. 15-16.

6. Mircea Eliade : *Yoga - Immortality and Freedom*, transform French by Williard R. Trask, Bollingen series, LVI, Princeton University Press, 2nd ed, 1969, 3rd Print 1973, P.4.

implies a preliminary detachment from matter, emancipation with respect to the world, through man's effort. In fact yogic practices were known in the esoteric circles of Indian ascetics and mystics long before Patanjali. The essential difference between the *Samkhya* philosophy and Patanjali's yoga system is that whereas *Samkhya* is atheistic, *Yoga* is theistic, since it postulates the existence of god (*Ishvara*). The yoga system of *Gita* was prior to that of Patanjali's *yoga-sutra* and it distinguishes between two main currents of spiritual practice (*sadhana*), viz. *samkhya* and *yoga*.

The Blessed Lord said :

"In the beginning (of creation), O sinless one, the twofold path of devotion was given by me to this world; the path of knowledge for the meditative, and the path of work for the active yogi." By *samkhya sadhana* is meant not only the Brahmanic Mayavadi — monistic Vedantic *sadhana* of *Jnana-yoga*, but also the post-Vedic atheistic *sadhana* of Buddhists, Jainists and Kapila *samkhya-vadis*. However, the end result of both the categories of *sadhana* is the same, viz. *nirvana* in Brahma or liberation. Krishna declares categorically :

"The plane which is reached by the *jnanis* is also reached by *Karma-yogis*. He who sees knowledge and performance of actions as one alone sees." Regarding attempts at synthesis of yoga in the long spiritual history of India, Sri Aurobindo refers to the following four phases:

1) "The *Vedic* synthesis of the psychological being of man in the highest flights and widest rangings of divine knowledge, power, joy, life and glory with the cosmic existence of the gods, pursued behind the symbols of the material universe into those superior planes which are hidden from the physical sense and the material mentality."

2) "The *Upanishads* take up this crowning experience of the earlier seers and make it their starting point for a high profound synthesis of spiritual knowledge."

3) "The *Gita* starts from this Vedantic synthesis and upon the basis of its essential ideas builds another harmony of the three great means and powers : Love, knowledge and works, through which the soul of man can directly approach and cast itself into the Eternal."

4) "There is yet another, the *Tantric*, which though less subtle and spiritually profound, is even more bold and forceful than the synthesis of the *Gita* for it seizes even upon the obstacles to the spiritual life and compiles them to become the means for a richer spiritual conquest."⁷ Swami Vivekananda conceived the ideal of a universal religion in terms of yoga (union with god), which can satisfy the aptitudes and aspirations of the man of action, the man of devotion and the man of discriminative knowledge. In his words : "what I want to propagate is a religion that will be equally acceptable to all minds; it will be equally philosophic, equally emotional, equally mystic, and equally conducive to action ... To become harmoniously balanced in all these four directions is my ideal of religion..... And this religion is attained by what we, in India, call *yoga* -union. To the worker, it is union between man and the whole of humanity; to the mystic, between his lower and higher self; to the lover, union between himself and the god of love; and to the philosopher, it is the union of all existence. This is what is meant by *yoga*. This is a sanskrit term, and these four divisions of *yoga* have, in sanskrit, different names. The man who seeks after this kind of union is called a *yogi*. The worker is called a *Karmayogi*. He who seeks the union through love is called the *Bhaktiyogi*. He who seeks it through mysti-

7. Essays on the *Gita*, op. cit, p.7.

cism is called the *Raja-yogi*. And he who seeks it through philosophy is called the *Jnana-yogi*. So this word *yoga* comprises them all.”⁸

Thus we see that what Swami Vivekananda meant by universal religion or *yoga* is actually a synthesis of *yoga*, as found in *Shreemad Bhagavad Geeta*. It is only in Hinduism that diverse methods of *sadhana* have been synthesised under one banner of Vedic religion or *sanatan dharma*. For example, the common scripture of the Hindus, viz. *Geeta* not only permits the devotee or yogi to practise either *Karma Yoga*, or *Bhakti Yoga* or *Jnana Yoga* or *Raja Yoga* (i.e. Dhayan-Yoga), but also to have a synthetic *sadhana* of all the four main methods. Rather it emphasises a theistic *sadhana* of *Karmayoga*, based on devotion to god and aiming at the unifying knowledge of *jnana-yoga*, through the mystic practice of *dhyana yoga*. The ideal state of *sthitaprajna* (yogi of steady wisdom) can be attained through this synthetic method of *sadhana*. Sri Ramakrishna Paramahansa of the nineteenth century and Shree Shree Ma Anandamayee of the twentieth century are the two best examples of *sthitaprajna parabhakta Brahmajnani*. *Vyasa-deva's eighteen methods of Yoga* :

The celestial song of Lord Krishna, known as *Bhagavad Gita* was codified by Maharshi Veda Vyas in the *Shanti Parva* of *Mahabharata*. At the end of all the eighteen chapters of *Gita*, Vyasa Deva concludes by the word, *yoga*. Thus he hints at a particular type of *yoga* in each chapter.

The end of chapter first is designated as *Arjuna Vishada Yoga* the *yoga* of the grief of Arjuna. The depression, grief and renunciation of Prince Arjuna in the battlefield of Kurukshetra is the base, the starting point of *yoga-sadhana* for the aspirant of liberation. A worldly-wise warrior does not have this kind of conflict, grief and

8. The Complete Works of Swami Vivekananda op. cit. Vol. II, pp. 387-388.

depression in the battle field. The symptoms of nervous depression or the dark night of the soul (of christian saints) has to be viewed as a preparatory ground for integral *yoga-sadhana*.

The end of chapter second has been designated as *samkhya-yoga*, or the way of knowledge. The second chapter deals with the *samkhya* method of philosophical discrimination through which the knowledge of the immortal self or *Atman* is arrived at and as a result the state of *sthitaprajna* (yogi of steady wisdom) is attained in this life and *Brahma Nirvana* (merging with Brahman or god) is attained after the end of mortal life by the *Jivatma* (individual soul).

The end of the third chapter has been designated as *Karma Yoga* or the way of Action. This chapter deals with the secret of *nishkama karma* or action without desire and attachment in the performance of the prescribed routine duties of the four *ashramas* (stages) of life and the four *varnas* (functional castes). Liberation can easily be attained by surrendering the ego and the fruits of action at the feet of god.

The end of chapter four has been designated as *Jnana-Yoga* or *Jnana-Karma Sannyasa Yoga*, or the way of Renunciation of Action in Knowledge. This chapter deals with Knowledge about the incarnation and *leela* (play) of God, in addition to the Knowledge of the *Atman*, as found in the second chapter. *Karma* stands for *Karmoyoga* or the Path of Action, and *Samnyasa* means *Samkhya-yoga*, or the Path of Knowledge. Discrimination and scriptural Knowledge are also covered by the term *Jnana*. While bringing out the secret and truth of His incarnation on earth, Sri Krishna has discussed here *Karma Yoga* and *Samkhya Yoga*, the Paths of Action and Knowledge, as well as Knowledge of the truth about the supreme Deity, which follows as the consummation of the two paths as well as from an insight into the truth

relating to the *avatar*-hood of God. It is, therefore, that the chapter has been given the title of "The Yoga of Knowledge as well as the disciplines of Action and Knowledge."

The fifth chapter has been given the title of '*Karma-Samnyasa-Yoga*' or the "Yogas of Action and Knowledge." *Samnyasa* is equivalent to *Samkhya-Yoga* or the Path of Knowledge. The chapter opens with Arjuna's query regarding the relative superiority of *Samkhya-Yoga* and *Karma Yoga*. The Lord answers the question in the second verse by saying that though both are conducive to liberation, yet *Karma-Yoga* or the Path of Action is superior to *Karma-sannyasa*, or the Path of Knowledge followed after renunciation of work. The sixth-chapter has been given the title of '*Dhyanayoga*' or '*Abhyas Yoga*', the Yoga of self control or the Yoga of Meditation. Meditation is auxiliary to the practice of both *Karma Yoga* and *Samkhya Yoga*. The control over the body, senses, mind and intellect is extremely necessary in *Dhyanayoga*, which is necessary for Self Realization or God Realization.

The seventh chapter has been named as *Jnana-Vijnana-Yoga*, The Yoga of *Jnana* and *Vijnana*. *Jnana* means consummate Knowledge of the formless and attributeless aspect of God with the secret of Its glory and greatness; while *Vijnana* means a thorough Knowledge of the sports, mysteries, glory and greatness of the qualified aspect of God both with and without form. Knowledge of God which comprises both *Jnana* and *Vijnana* represents the Knowledge of the integral Divinity, to realise which appropriate practices have been prescribed in this chapter.

The eighth chapter has been given the title of *Akshara-Brahma-Yoga*, — the Yoga of the Imperishable Brahman. The words *Akshara* and *Brahman* stand for both the qualified (VIII - 21, 24) and absolute (VIII-3, 11) aspects

of God and the appellation of God ('OM' is also designated as Akshara and *Brahman* (VIII-13). In this chapter it has been explained how by desireless actions the devotees of God can attain *Nirvana* (merging with) in *Akshara Brahman*.

The ninth chapter has been given the title of *Raja-Vidya-Raja Guhya Yoga*, 'The Yoga of the sovereign science and the sovereign secret.' It surpasses the *Raja-Yoga* of Patanjali, which was codified in a much later period, in as much as it is not only much easier than Patanjali's *Raja Yoga* of eight steps, but also because devotion to god has been given the highest place in the *sadhana* for all *Varnas*, all ashramas and both sexes. At the very outset in verses 1 and 2 of this chapter, the Lord understakes to impart to Arjuna once more the Knowledge of both the absolute and embodied aspects of Divinity and sings the glory of that Knowledge.

The tenth chapter has been given the title of *Bibhuti Yoga*, 'The Yoga of Divine Manifestations' and sings the glory of the glimpses of God. The main purpose of this chapter is to hint at special manifestations of God in the created universe, by initially concentrating on which the devotee will finally get a glimpse of the integral Divinity.

The eleventh chapter has been given the title of '*Vishwarupa-Darshana Yoga*', — 'The Yoga of the Vision of the Cosmic Body' or 'The Yoga of the Vision of the Universal form of god.' At the request of Arjuna, the Lord reveals to him His Cosmic Body, which is neither absolutely necessary nor possible for every devotee to behold. If a rare type of courageous *sadhaka* ever beholds god's Cosmic Body by God's special grace, even then he has to realise that this special manifestation of the *Apara Prakriti* is a stepping stone to the realisation of His *Para Prakriti*, merging with whom is the *summum bonum* of *sadhana*.

The twelfth chapter has been given the title of *Bhakti Yoga*, The Yoga of Devotion. It establishes the superiority

of the way of devotion over the way of discriminative Knowledge and external renunciation, as it is easier for ordinary householders also.

The thirteenth chapter has been given the name of *Kshetra-Kshetrajna-Vibhaga-Yoga*, — The Yoga of Discrimination between the Body and the soul. The *Kshetra* or the body is material, mutable, transitory and perishable; whereas the *Kshetrajna* or the Knower of the body is the conscious soul, which is of the same essence as Knowledge, immutable, eternal and imperishable. The body is a part of god's *Apara Prakriti* and the soul is a part of god's *Para Prakriti*, and the yogi must realise that both being two aspects of *Purushottam Paramatma*, the *summum bonum* lies in realising *Paramatma*, and not merely realising the self or soul.

The fourteenth chapter has been given the title of *Gunatraya-Vibhaga Yoga*, — 'The Yoga of Discrimination of the Three *Gunas*.' It discusses matters relating to the three *Gunas*, *Sattva*, *Rajas* and *Tamas*, viz. their essential character, evolutes, cause and power; how throw the *Jivatma* (embodied soul) into bondage, as well as the nature of that bondage, and finally the works of the *drasta purusha* (soul), who has risen above the *gunas* by forsaking *rajas* and *tamas*, and has realised god.

The fifteenth chapter has been designated as *Purushottama Yoga*, — "The Yoga of the supreme spirit." The specific philosophy of Gita is found in the *Purushottamavada* of this chapter. *Purushottama Paramatma* is the base and integral truth of *Kshara Purusha* or the created material universe and *Akshara Purusha* or the conscious soul. Hence the way to the realisation of god his in knowing the difference between the three *Purushas* and in offering devotional service to *Purushottama*, the Supreme Person or God, who is the almighty Lord, the creator, the sustainer and destroyer of the entire universe, the inner muler and dearest of friends of all

creatures, the all pervading, all supporting, supremely merciful and final shelter.

The sixteenth chapter has been designated as *Daivasura Sampad-Vibhaga Yoga*, — 'The Yoga of Discrimination between the Divine and Demonial Attributes.' In this chapter the Lord Krishna discusses separately nature of divine attributes, moral virtues and practices, which are conducive to god realisation; as well as the demoniae properties, evil propensities and immortal practices, which lead to bondage and rebirth in the mortal world.

The seventeenth chapter has been given the appellation of *Shraddhatraya Vibhaga Yoga*, — 'The Yoga of threefold faith'. In this chapter the signs and symptoms of three kinds of faith, viz. *Sattwik*, *Rajasic* and *Tamasik* have been clearly enunciated, so that the devotee may carefully avoid *Rajasic* and *Tamasik* faith and by adopting only *Sattwik* faith he may safely proceed on the path of liberation.

The eighteenth chapter has been given the title of *Maksha-Samnyasa-Yoga*, — 'The Yoga of Liberation in Renunciation.' In this concluding chapter a summary of the thesis presented from the second to the seventeenth chapters has been presented very lucidly and effectively. *Moksha* consists in securing lasting freedom from the bondage of mundane existence in the form of birth and death and finally realizing God, who is supreme Bliss. A distinction is made between *Samnyasa*, the path Knowledge and *Tyaga*, the path of desireless action, of which the latter is superior, if all actions are offered to the feet of God. The Lord exhorts Arjuna.

"occupy thy mind with Me, be devoted to Me, sacrifice to Me, bow down to Me. Thou shalt reach Myself, truly do I promise unto thee for thou art dear to Me."

Sai Ram Sahay

Sai Baba's Agni (Fire) And Ashva (Horse)

With obeisance at your feet. I am writing this article. Please help me to complete it.

Sainath, redeemer of sinner and merciflone.

Every saint appears on this world with some specific purpose. Sai Baba's mission in life was to foster the growth of universal, brother-hood. He declared that all religions and faiths must be given equal respect.

So we have, always pray to Sai Baba as

“Let not our mind
Wander and desire
anything except thee

Sainath”.

Because saints show the way to eternal bliss (God), which is the goal of humanity.

Sri Sai Baba's usual role was that of a devotee entrusted vast powers to carry out the messages of his guru or god. Babu used to say.

(Mayn Allaka Banda Hun) I am a servant of god. He lived as a sat-purusha (holy man). He adopted guru Sri Gopal. Rao Deshmukh and did sadana (Spiritual practice). He got god realization, and Vast Spiritual powers from his guru.

Generally the liberated souls never keep quiet by achieving their own spiritual welfare but they also intend to remove others darkness and bondage from the cycle of birth and death. (Samsara).

Sri Sai Baba also made up his mind to fulfill the mission of his life. For this he adopted two things (1) Agni (Fire) (2) Ashva (horse). Let us know, how important are these two things Agni and Ashva in spiritual under-

takings. This can be revealed by the passage noted below from, the pathway to god in the vedas (Bhavan journal).

The practice of yoga or spiritual pursuit is often symbolised by Sacrifice in the vedas. Agni the deity of sacrifice, therefore, assumes an unparalleled significance. Help is sought from him for the success of spiritual task. He is praised "Oh Agni Atharvas has brought you from heaven to earth (Rigveda VI, 16, 13). This is understood as manifestation of light in the devotees mind.

In another risk there is a reference to the process of yoking two horses to the chariot. The horses are redish and ready to gallop. They are strong enough to carry the chariot in which valiant god is sitting (Rig Veda 16).

Madhav in his Rig Bhasys has identified. These horses with manas (mind) and Buddhi ("Intellect").

In Uddhava Gita Chp. XV V. 20-21 Lord Krishna says regarding the control of mind compares the mind with an unruly horses.

In Bhagavad Gita chap VI V, 34 Arjuna says "Varify the mind, O Krishna is restless, turbulent, strong and unyielding I regard, it quite as hard to achieve its control, as that of wind.

Yoga means joining together. In meditation it is the joining of mind with God or the concentration of mind on god's or guru's name. The meaning through appears to be easy but to follow it is difficult. By nature the mind is very fiele and fleeting as the unrully horse. How to catch hold of this fleeting mind and how to make it steady are the tournmenting questions. But any how mind is to be controlled and trained as horses are hornessed and trained.

Prajapathi the inspirer and creator first, concentrated his mind and with a great insight determined that Agni is most essestial for all beings to achieve their purposes. He therefore popularised the keeping of Agni on the earth.

The wise say that there are a number of mantras

where only the senses or the pranas are mentioned with an implied suggestion of channelesing them towards god for example "Indra has two horses. The wise say that the horses are hornessed with a clear understanding that they are meant for sacrifice". (Sama-Veda 361). The two horses are Prana and Apana and they are to be yoked to the task of meditation. This constitutes sacrifice. The vedic thinkers were fully aware of the necessity of turning the energies of the mind and senses towards God. These above points amply imply Sri Sai Baba giving importance to Agni and Aswa in his spiritual process.

Sri Sai Baba started the mission of his life to redeem the people from the bondage of samasara (world) and disease and difficulties. First he appeared to chand patel in the forest, when Patel was searching for his horse which was strayed away since two months. He could not trace it. The mare was restored to him by the help of baba. Here baba showed to the patel his chamatkar (miracle). The chilim was ready for being smoked but two things were necessary (1) Agni (fire) and water which were not there. The fakir (Baba) took his proung and thirist it forcibly into the ground and out came a live coal (Agni Fire) then, they smoked the chilam. Babas spiritual drama started with the miracle of producing Agni from the earth and restoration of strayed mare to the owner.

After restoring the mare to chand patel. Sai Baba came to Shirdi with the Patel's marriage, Party. As he was not allowed to stay in a sivalaya (Khandoba) temple. He stayed in a masjid and named the masjid as dwarkamai. Wherein he lighted up the Agnikunda (firpit) called it as dhuni. This dhuni lighted by Baba is continuously burning since that time.

From this Agnikunda some of the sai temples have taken a live coal and lighted their dhuni (Agnikunda).

Sai Baba used to sit infront of the dhuni (sacred Fire) facing south. He distributed the ash called udhi or vibhuti

from his dhuni to the devotees as prasad at the time of their departure from shirdi.

Sai baba taught by his udhi that our bodies composed five elements will fall down after all their enjoyment are over, and be reduced to ashes. He taught that Brahma is the only reality and universe is unreal and perishable.

Sai devotees have their innumerable experiences regarding the cure of skin disease, fevers and snake bites etc. by this udhi.

During the life time Sai Baba had a horse name shamsunder. Baba took this horse from a horse trader karma. Later on this horse was trained by Khajgewale to bow down after kneeling with his front legs. He also knew the rhythm of the music and used to dance with due accompaniment. Sri Baba used to feed him. The horse used to bow to Sri Baba every day after the Arathi and stand calmly among the devotees without harming any body.

Why Sai Baba gave so much important for Agni (Fire) Ashva (Horse) can be known by reading the following facts also.

During Sri Rama's period Vishwamitra Rishi got killed Tataka and Marich who were obstructing his Yaga and yajna.

(Sacrifice, religions ceremony accompanied by oblations).

King Sagarā one of Lord Ramchandra's fore fathers performed Aswamedha yajna.

King Sagara launched a great horse-sacrifice and prince Amsuman was in charge of the sacrificial horse, but Indra, in the guise of a Raakshasa, managed to carry off the animal. The Devas regarded yaagas by mortals as a challenge of their superiority, and lost no opportunity of throwing obstacles in their way. If, however, all obstruction was overcome and the Yaaga was completed, they accepted offerings made to them. And then he who,

performed the yaaga got due reward.

The king was greatly upset when he heard that the sacrificial horse was stolen. He sent out the sixty thousand sons of Sumati to go in search of the animal all over the earth and to spare no pains to retrieve it.

"The loss of the horse," he impressed on them, "not only means obstruction to the yaaga: it casts sin and ignominy on all concerned. You should, therefore, recover the horse, wherever it may be kept hidden".

Eagerly the sons of Sagara proceeded to search the entire earth, but the horse was nowhere to be found. They even started digging the earth as for buried treasure, and in their anxiety respected neither place nor person and only succeeded in earning the hatred of all they met. The horse was to be found: and when they reported their failure to the king, he bade them ransack the nether world also.

The princes did as they were told and in Paataala they saw the horse grazing in a corner of an aashrama, not far from the place where Sage Kapila who was Vishnu sat in meditation.

The princes at once jumped to the conclusion that they had not only found the stolen horse but the thief also and they rushed on Kapila shouting, "Here is the thief pretending to be a yogi."

Kapila thus disturbed, opened his eyes and the sixty thousand princes were reduced to a heap of ashes. Indra, "the real thief, had artfully left the horse here with this very intent."

When Yudhishtira was crowned and installed as king after the Kurukshetra battle, he performed an aswamedha yajna. As was the custom on occasions of this great horse sacrifice, all the princes of the land gathered on invitation and the yajna was completed in great splendour. The brahmanas and the poor and the destitute people, who had come in great numbers from all parts of

the country, received bounteous gifts. Everything was done in magnificent style and in conformity with the injunctions relating to the sacrifice.

After Mahabharata battle Dhritarastra, Gandhari and Kunti went to forest to spend the rest of their life. Dhritarastra worshipped Agnihotra. One day the forest caught fire. Then these three persons were consumed by the fire.

(Ramayana and Mahabharata by Sri C. Rajgopalachari.)

Once a rich but miger man came to shirdi and asked Baba to show him Brahma very quickly. Baba said "This path Brahma-gnana or self realization is as hard to tread on the edge of a razor.

I am quoting a short purport of which refers to the article qualification for Brahma gnana.

Sai Baba said the wise man prefers the Good to the Pleasant but the unwise, through greed and attachment, chooses the Pleasant. (7) *Control of the mind and the senses.* The body is the chariot and the Self is its master, intellect is the charioteer and the mind is the reins; the senses are the horses and sense-objects their paths. He who has no understanding and whose mind is unrestrained, his senses unmanageable like the vicious horses of a charioteer, does not reach his destination (God realization), but goes through the round of births and deaths; but he who has understanding and whose mind is restrained, his senses being under control, like the good horse of a charioteer, reaches that place, i.e., the state of Self-realization, when he is not born again. The man who has understanding as his charioteer (guide) and is able to rein his mind reaches the end of the journey, which is the supreme abode of the all-pervading Vishnu (Lord). (8) *purification of the mind.* Unless a man discharges satisfactorily and disinterestedly the duties of his station in life, his mind will not be purified and, unless his mind

is purified, he cannot get Self-realization. It is only in the purified mind that Viveka (discrimination between the unreal and the Real) and Vairagya (Non-attachment to the unreal) crop up and lead on to Self-realization. Unless egoism is dropped, avarice got rid of, and the mind made desireless (pure), Self-realization is not possible. The idea that 'I am the body' is a great delusion, and attachment to this idea is the cause of bondage. Leave off this idea and attachment therefore, if you want to get the goal of Self-realization. (9) *The necessity of Guru*. The knowledge of the Self is so subtle and mystic, that no one could his by his own individual effort ever hope to attain it. So the help of another, person - Teacher who has himself got self-realization is absolutely necessary. What others cannot give with great labour and pains, can be easily gained with the help of such a Teacher: for he has walked on the path himself and can easily take the disciple, step by step on the ladder of spirtual progress. (10) and *lastly the Lord's Grace* is the most essential thing. When the Lord is pleased with any body, he gives him Viveka and Vairagya and take him safe beyond the ocean of mundane existence. The self cannot be gained by the study of Vedas, nor by intellect, nor by much learning. He whom the self chooses, by him, it is gained. To him the self reveals its nature, says the Katha Upanishad. (Sai Satcharita)

Our mind strays away on its own accord or is carried away by force as sacrifice horses. We should control our mind and senses by steady practice and offer our actions good or bad at the altar of Guru or God for realising the Truth.

Mumming Bird

Niti Chatterjee

In a summer holiday. I went to my grand-mother's house, which is not very far from our residence. At the end of day, when my grand-ma was collecting dried clothes from the yard, a tiny bird incidently fell within a fold of her cloth. When she came in the verandah, there was no sun-light. The child-bird learnt not to fly well. So it could not get free. It was caught by my grand-ma. Hurriedly I brought a porous plastic-basket and imprisoned it. I intended to pet it. I gave water in a small pot so that the bird may not die of thirst. I began to imagine! Many ideas came in my mind till I fell asleep.

In the dawn, my grand-pa first got up from bed and saw, some other bird outside the grill-door. Perhaps, listening humming of the captive, they have assembled outside the door and were strongly agitating; but with very fear. Anxiety of the outside birds surprised my grand-pa and grand-ma; but none could make it free, because that was my bird.

Lying in bed, I listened their protest. It was not possible for me to stay still. I advanced near to the door and noticed the scene. Quickly I came towards the basket and opened it's door. The child-bird came out, mixed with its kith and kin and singing a song of joy flew away.

The view of their protest — clearly asked me, "Why do you steal freedom of our child?"

Ashram News

Jagaddhatri Puja at Matri-Mandir, Calcutta

Like last year, this year too, Shree Shree Jagaddhatri Puja was celebrated at Matri-Mandir, 57/1, Ballygunge Circular Road, Calcutta-700 019.

The Adhibas (inaugural rites) was observed on the evening of Monday, the 18th November, 1996. Next day i.e. on Tuesday, the 19th November, 1996 from the very morning the puja of Shree Shree Ma Anandamayee, Shree Shree Baba Onkarnathji and Shree Shree Jagaddhatri started. Recitations from Vedas and other holy scriptures went on simultaneously.

At noon, after the performance of Kumari Puja and Maha-Astami Puja, special arati was performed and floral tributes were offered by the devotees. Then, prasad was distributed among the devotees present. About 2000 devotees participated in the celebration. In the afternoon, the Special Puja of Maha-Navami was performed.

Next day, i.e. Wednesday, the 20th November, 1996 the Special Puja of Bijaya Dashami was performed and after that prasad was distributed among the devotees. On this day about 400 devotees participated in the puja.

In the afternoon at about 2.30 p.m. in the midst of special religious rites the image of Shree Shree Jagaddhatri was placed on the board of a decorated truck for immersion in the river ganga.
