

Ananda Varta



The Eternal, the Atman—

Itself pilgrim and path of Immortality

Self contained—THAT is all in One.

Vol. XXXXV

● APRIL—1998 ●

No. 2

CONTENTS

1. Matri Vani 1-2
2. Shree Shree Anandamayee Ma's Contribution
to the Cultural and Spiritual Heritage of
India—Prof. Bireswar Ganguly, D. Lit 3-16
3. Old is Gold—Ruby Ghatak 17-20
4. Communism & Lord Mahabir
Translat by N. R. Chakraborty 21-24
5. The Divine Mother Shri Shri Ma
Anandamayee—Dr. Premlata Srivastav 25-30

आनन्दवार्ता

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: सूची :

1. मातृबाणी 33-34
2. माँ का प्यार माँ की कृपा 35-37
3. श्री श्री माँ आनन्दमयी 38-43
4. भारतीय मनीषा की धारि
शंकराचार्य की अद्भुत देन 44-57
5. महापुरुष प्रसंग 58-61

God is the one and only friend of the pilgrim to the ultimate. Act in this spirit so that you may come to accept Him as your all in all. Unless one is Single minded there will be obstacles at every step.

Sri Sri Ma Anandamayi

Arise and delay not, follow after the Pure life who follows Virtue rests in bliss alike this world and the next.

Sri walapat is the head of the entire suft seet.

Shree Shree Sitaramdas Onkarnath

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God is the one and only friend of the Pilgrim to ultimate. Act in this spirit so that you may come to accept Him as your all in all. Unless one is Single Minded there will be obstacles at every step.

Shree Shree Ma Anandamayee

There is no sin born out of any deed, word or thought which is not destroyed by the Power of Nama.

Sri Sri Sitaramdas Onkarnath

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MATRI VANI

Man appears to be the embodiment of want he thinks about and want indeed is what he obtains. Contemplate your true being-or else there will be want, wrong action, helplessness, distress and death.

* * *

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

* * *

So much has already been accomplished by you in the world of action Now endeavour to give your mind exclusively to the Eternal. Do not waste invaluable time. Those who do not practice the contemplation of God, in other words do not advance towards Self-realization, are self-murderers. Adopt the Good, relinquish mere Pleasure.

* * *

Where mature spiritual experience is a fact, agitation should certainly not be brought in. One speaks of transformation when worldly attachment lacks, In the measure that worldly interests decrease one Progresses towards real joy.

* * *

What fear is there for a man whose one and only object in life is the Supreme Quest ? The One who is the goal of the

journey is allpervading. What is needed is His revelation. Nevertheless, the longing for Him must become genuine. If He manifests as longing, He will also manifest as fulfilment. Whatever arises spontaneously from within is good. Watching as a spectator, place your reliance in the Guru in all matters. The Guru is very, very near.

* * *

About health and ill-health this body does not say anything. The real supreme and universal remedy for all ills is to abide in the constant remembrance of God. Put your whole trust in Him.

* * *

All without exception are actually embodiments of Bliss. Having found one's Self it is natural to experience the Bliss of the Self.

Shree Shree Anandamayee Ma's Contribution to the Cultural and Spiritual Heritage of India

Prof. Bireshwar Ganguly, D. Lit

(Director, Vedanta Research Centre, Ranchi)

1. *Introduction* : Every civilization has its secular and spiritual cultures ; the former consisting of literature, music, sculpture, painting etc. and the latter consisting of *dharma* (moral life) and *moksha* (methods of liberation from desires). The material aspect of civilization in all the three broad phases of its evolution, viz. agricultural, industrial and electronics, is expressed through its quest for *artha* (economic activity) and *Kama* (institution of marriage). The secular culture of any civilization may or may not be influenced by *Moksha*—aspiration, but must be influenced by the level and content of its *dharma*-aspiration.

In this brief essay, I shall confine the discussion mainly to the spiritual culture of India from the Vedic period to the end of the twentieth century, though some reference will be made to the secular culture from time to time, as and when it will be found that the latter is deeply inspired by the former.

In this broad canvas of the development of the spiritual culture of India, I shall mainly focus my attention on the chief contributions of some outstanding personalities or super-men like Sri Rama, Sri Krishna, Buddhadeva, Tulsidas,

Sri Shankaracharya, Sri Chaitanya, Sri Ramakrishna, Swami Vivekananda, Rabindranath, Sri Aurobindo and Sri Sri Anandamayee Maa. For as in the policy, great kings and political leaders give new directions to the political history of a country, as in the economy technological inventions give rise to new modes of productions, so in the spiritual heritage of a nation, the contribution of spiritual giants looms large in the horizon and a new *dharma-chakra* (cycle of spiritual and moral evolution) is ushered in by the life and teachings of the spiritual supermen of each period. And in the course of unfolding the spiritual heritage of India, we shall discover that Ma Anandamayee was the consummation of five thousand years spiritual life of the vast majority of the Indian people.

2. *Ancient Indian Cultural* : Ancient Indian culture had two main phases, viz the Vedic phase and the Buddhistic phase. The Vedic phase from the Rig Veda to the Srimad-Bhagavad Gita was a dynamic, theistic, synthetic and integral manifestation of culture in a predominantly agricultural civilization and the Buddhistic as well as the Jaina phase, was a non-Vedic, non-theistic, static, negative manifestation of culture, inspired mainly by the other-worldly form of Nirvana, though based on the *dharma* of Sheelacharan (eight fold path of good behaviour).

Vedas are the eternal and most authentic scripture of the Hindus. Vedas have two main parts, viz. *Karmakanda* (rituals based on hymns and fire worship) and *Jnana Kanda* (philosophy and mystic yoga), known as *Vedanta*. Out of one hundred and eight Upanishads, eleven principal Upanishads,

e.g. Isha, Kena, Katha, Prashna, Mundaka, Mandukya, Aiteriya, Taittiriya, Shwetashwata, Chandogya and Vrihadaranyaka, are the source books of Vedanta, and are known as *Shruti Prasthanas* as revealed to different *rishis* or enlightened saints, later on codified by Maharshi Veda Vyas and commented upon by Acharya Shankara. Maharshi Vedavyas also compiled the *Bramna-Sutra* for giving a logical codification of the important aphorisms of the Upanishads, which is known as *Nyaya Prasthanas*. Practical or applied *Vedanta* is known as *Smriti-Prasthanas*, which is found in Shrimad Bhagaved Gita, a part of the great epic Mahabharata, compiled by Maharshi Veda Vyas.

Regarding the attempts at synthesis of Yoga (technique of Self-realization) in the long spiritual history of India, Sri Sri Aurobindo refers to the following phases :—

- a) 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.
- b) The Upanishads take up this crowning experience of the earlier seers and make it their starting point for a high and profound synthesis of spiritual knowledge.
- c) 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 the Eternal.

- d) There is yet another, the Tantric, which though less subtle and spiritually, profound, is even more bold and forceful than the synthesis of Gita—for it seizes even upon the obstacles to the spiritual life and compels them to become the means for a richer spiritual conquest.*

3. *The Central Message of Vedanta* : The central message of Vedanta which epitomises the main stream of ancient Indian spiritual culture, is found in the Ishopanishad, Kathopanishad and Bhagavad Gita. The first two verses of Ishopanishad declare : "Everthing animate or inanimate that is within the universe is enveloped, controlled and owned by God, the Lord. One should therefore, enjoy life in a spirit of renunciation and sacrifice and should not covet the wealth of others, knowing well to whom they belong. One may aspire to live for one hundred years, if he continuously goes on working in that way for that of detached work will not bind him to the law of Karma. There is no alternative to this way for the devotee."

The central thesis of Nishkam Karmayoga for the devotee of God is summarised in these two verses. Regarding the enlightened status of the realised soul the Upanishad declares in the sixth verse. "*He who sees everything in relation to the supreme self, who sees all entities as His parts and parcels and who sees the supreme Lord within everything, never hates anything nor any being.*" "Regarding the necessity of

learning scientific knowledge about nature and spiritual knowledge about the self, the eleventh verse declares – “*Only one who can learn the process of science and that of transcendental knowledge side by side, can transcend the influence of repeated birth and death and enjoy the full blessing of immortality.*”*

The eighth verse of the last chapter of *Kathopanishad* declares : “Superior even to *avyakta* (undifferentiated nature) is Purusha (the supreme Self or God), all-pervading and entirely devoid of any indicative mark, knowing whom every creature can be emancipated and can attain immortality.” This establishes the Purushottam-Vada of Bhagavad Gita. Verse fifteen of the same chapter declares “when here (in this very life) all the knots (desires) of the heart are rent asunder, then mortal man becomes immortal—this much alone is the teaching (of all Ved-anta).”

Commenting on this verse, Swami Ranganathananda has aptly remarked : “This is its central message, a message which it has been conveying to man for thousands of years with a deep passion for his welfare, with a loving human concern more than that of thousand mothers and fathers put together, *matripitrasahasrvebhyo api hitaisina vedana*, as Sankar picturesquely and feelingly expresses it (commentary on Katha Upanishad, IV. 15. (2) Swami Vivekanda, an outstanding Vedantic teacher of the fag end of the nineteenth century gave a concise formulation of the cultural message of Vedanta in the following words :—

“Each soul is potentially divine. The goal is to manifest

this Divine within by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy—by one, or more, or all of these—and be free. This is the whole of religion.”⁽³⁾

4. The Essence of Hindu Culture : The framework of ancient Indian culture, later on known as *Sanatanadharma* or Hindu culture, is found in the Upanishads, Bhagavad Gita, Ramayana, Mahabharata and Manu Smṛiti. In the words of Mahabharata : “Immortality as well as mortality are both established in the body of (everyone) ; by (the pursuit of) delusion, one reaches death ; by (the pursuit of) truth, one attains immortality.”⁽⁴⁾

- a) Life was viewed by the ancient Indian *Rishis* (wise seers of truth) in its integral nature, evolving from the lowest animal-man, governed by the vital impulses to the highest divine man, aspiring for communion with Brahman (God). For this type of evolution of the human soul, which is an eternal part of God,—*mamaivamso jivamsoke jivabhutah sanat-
anah*, ⁽⁵⁾ four goals of human life were enunciated, known as the *Chatur Varga* or *Chatur purushartha*, viz *dhayma*, *artha*, *Kama*, and *Moksha*, i.e., moral duty, earning and consumption of wealth, regulated sex life within the institution of marriage, and aspiration for final liberation or realization of God. Every good citizen was expected to produce and consume wealth in a righteous manner,—*Samyaka-jivika* of Buddhists and lead a normal family life in the path of moral duty to society, and ultimately

make efforts for the realization of God, through liberation from the bondage of desires. It was the duty of the state or government of each period to lay down, look after and ensure infra-structure, social and political, for the achievement of the first three goals of life, which fall within the domain of *Smriti Shashtra* suitable for the period. The fourth goal of *moksha*, which falls within the domain of *Shruti Shashtra* of *Sanatana dharma* (perennial philosophy), was meant for the most evolved souls, who are not satisfied in the mundane affairs of life alone and who aspire for the unfolding of the divine nature of man. It constitutes the spiritual culture of Hindus and it is the duty of saints, seers and enlightened *acharyas* (commentators of *Shruti Shashtra*) and *Gurus* (spiritual guides) to lead the aspiring souls towards the achievement of this goal. Krishna, Vyasa, Buddha, Shankara, Tulsidas, Ramanuja, Chitanya, Ramakrishna, Sri Aurobindo, Dayananda, Swami Vivekanand, Swami Yogananda, and Anandamayee Ma fall within this category of *Jagat-gurus* (world teachers).

- b) To make the realization of all the above four goals of life easy and natural, the life span of the Indian Aryan was divided by Manu, Jainnavalka and other lawgivers, into four *ashramas* (*chaturashramus*) or stages of life, viz. *Brahmacharya* (celebrate student life), *garhasthya* (dutiful life of house holders), *Vanaprastha* (retired life of social workers) and

Sanuyasa (fulltime spiritual seekers and preachers).

A talented and bold soul, getting an inner call for liberation or for preaching the realized truth can, however, adopt *Sannyasa* at any stage of life, as in one case of Shukadeva. Buddhadeva, Shankaracharya, Sri Chaitanya or Swami Vivekananda.

- c) The third most important constituent of the Hindu social system, conducive to the above two elements, devised by the Rishis and lawgivers, as fear of social engineering for a spiritually evolving society, was the *chatur-varna* system, ie. classification of human beings into four *varnas* (functional castes) according to *guna* (aptitude and nature) and *Karma* (profession). Lord Krishna declared : *chatur vanyam maya sristam guna karma vibhagashah* ‘The four-fold varna system was created by Me, by the differentiation of *guna* and *Karma*.’⁶ These four natural *varnas* or classes (later on classified into castes) were called *Brahmona*, *Kshatriay*, *Vaishya* and *Shudra*. The Brahmanas, constituted the class of intellectuals, who learnt the four main subjects, e, g, (i) *Anvikshiki* (Logic, philosophy and Mathematics), *Trayee* (the three vedas—*Rik*, *Sama* and *Jajur*), *Varta* (political economy) and *Danda Niti* (the science and art of administration), and performed social duties like teaching, Performing vedic sacrifices and priesthood. The Kshatriyas constituted the classes of agriculturists, cowherds and traders. Manual labourers hired by the other three classes were called

Shudras. According to Lord Krishna, men belonging to all the four classes can attain liberation through devotion to God and social service-oriented performance of moral duties. (7)

5. **Methods of Hindu Sadhana** : Hinduism being a universal religion, suited to the aptitudes and aspirations of all types of *mumukshu jivas* (souls aspiring for liberation) is not confined to any single method of sadhana (technique of liberation), like that of the Buddhists, Jainas, Christians or Muslims. It has adopted a large variety of Yoga-Sadhana.

a) **Synthetic Yoga of Gita** : Swami Vivekanda 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 : "The worker is called *Karma-Yogi*. He who seeks the union through love is called the *Bhakti-Yogi*. He who seeks it through mysticism is called the *Raja-Yogi*. And he who seeks it through philosophy is called the *Jnana-Yogi*, so this world *Yoga* comprises them all. (3) Thus we see that what Swami Vivekananda meant by universal religion or *Yoga*, is actually a synthesis of *Yoga*, as found in Srimad Bhagavad Gita, which is the universally accepted scripture of *Sanatana Dharma* or Hinduism or practical Vedanta. Anandamayee Ma laid the greatest emphasis on the recitating and practical application of Gita.

- b) **Vedic Panchagni Vidya** : The Vedic Karma-kanda was mainly based on fire workshop and mystic hymns ⁽⁹⁾ The Kathapanishad (1, 3, 1) and the Brihadranyak Upanishad (VI-2) also make references to the *Panchagni Vidya*. The three-year long Akhanda-Gayatri Maha Yajna was performed at Varanasi Ashrama from January, 1947 to January, 1950 and Ati Rudra Yajna in May, 1981 at Kankhal Ashrama in Ma's presence.
- (c) **Upanishadic Jnana Yoga** : Ma laid great stress on Upanishadic discourses as the Upanishads are the basis of Vedantic Jnana Yoga which leads to the dawn of spiritual knowledge just by listening to the perennial mantras, spoken by enlightened souls to listeners who have self-discipline and faith.
- (d) **Pancharatra Sadhana & Vaishnavism** : The Vaishnava or Bhagavatsadhana is based on the literature of the *Pancharâtras* ⁽¹⁰⁾ and is closely linked to Geeta and Bhagavat. In the mediaval period Ramanuja Nimbarka Madhva and Ballabha in the south and Sri Chaitanya (1486-1534 A. D.) in Bengal popularised the Bhakti cult and among devotees of Ma Anandamayee this is the most popular method of Sadhana.
- e) **Raja Yoga, Hatha Yoga, Kundalini Yoga, Kriya Yoga** : The classic technique of eight-fold Raja Yoga is found in Patanjali's Yoga-Sutra, ⁽¹¹⁾ and the methods of Hatha Yoga are found in Hatha Yoga Pradipika Gheranda Samhita, Shiva Samhita, Arthur Avalon's The Serpent Power and Theos

Bernard's Hatha Yoga. (12) The technique of Kriya Yoga is explained as a method of Kundalini Yoga in works of Swami Yogananda (13) Ma Anandamayee, being arealised soul from Her very birth like Shuka Deva, had no external guru, but seems to have passed through all the eight stages of Raja Yoga before attaining first Nirvikalpa Samadhi and then Sahaj Samadhi in Her youth.

- f) Tantra Sadhana and Murti Puja : Tantra Shastro of India, though pre-Vedic in origin, was codified and popularised much after the Vedic period. Like Vedanta, Tantra has also many schools like monistic, dualistic and qualified monistic. But as monistic Vedanta has ultimately stood the test of rigorous reasoning, so also monistic Tantra has finally stood the test of reasoning and time. Out of the Divyachar, Virachar and Pashvachar schools of Tantra Sadhana, Sri Ramakrishna got his siddhi (realization) through the Divyachar, method of Sadhana, in which murtipuja (worship of icons), mantra-japa and kundalini yoga are the chief elements. Ma Anandamayee was a great advocate of Divyachar tantra sadhana and apart from installing idols of divine dieties in different Anandamayee Ashrams, she presided over innumerable annual pujas of Shiva, Durga, Kali, Krishna, and other Hindu gods and goddess in her Ashramas as well as houses of devotees. Mahamahopadhyay Dr. Gopinath Kaviraj, the greatest indologist of the 20th century

and one of the chief devotees of Ma Anandamayee has expounded the theoretical and applied aspects of Divyachar Tantra. ¹⁴

6. **Ma Anandamayee's Special Contribution to the Spiritual Heritage of India :** Sri Sri Ma Anandamayee emphasized not merely the synthetic sadhana or *yoga* of Bhagavad Gita, but went to the extent of permitting divyachari tantra *sadhana*, as earlier practised and preached by Sri Ramakrihsna in the nineteenth century. All the festivals of Hindus a.g. Durga Puja, Kali Puja Lakshmi Puja, Saraswati Puja, Shiva Ratri, Janmashtami, Jhoolan Purnima, Holi etc. as well as Bhagavat Saptah, Samyam Saptah, Rudravishek, Shata Chandi Sahasra Chandi, Akhanda Nam Yajna etc. used to be performed in the presence of Her with due *shashtric* rites and zeal. Recitation of and discourses on Upanishads, Gita, Bhagavat, Ramayan, Mahabharat, Devi Bhagavat, Durga shaptashati chandi and Chaitanya Charitamrita were regular features of *satsanga* (spiritual congregation wherever Mother used to stay in the thirty ashramas of Anandamayee Sangha in India & Bangladesh.

Over and above this integral approach to Hindu Sadhana, She used to receive and encourage devotees of Islam, Christianity, Sikhism and Buddhism to practise their own methods of sadhana with full faith and devotion. For to a Brahmajnani of Her stature, having the compassionate heart of a universal Mother, all methods of Yoga are different paths

leading to the realization of God, or Brahman or the Supreme Self. ⁽¹⁵⁾ Ma Anandamayee was the ideal sthitapraja (Yogi of steady wisdom of Gita, who has known Brahman in reality. The Joy-permeated Ma Anandamayee of Swami Yogananda's Autobiography of a Yogi always lived in 'Sachidananda consciousness, according to Mahayogi Sri Aurobindo.

Ma Anandamayee descended to this world from the supramental plane of Sri Aurobindo's cosmology to present to mankind the model of the best type of *parabhakta*, of the divine personality of *Brahmavid Varishtha*, who combined in Her unique personality, the equilibrium of mind and compassion of Lord Buddha, the absolute monism of Adi Shankaracharya, the *para-bhakta's* ecstasy of Lord Chaitnya the *sarva-dharma-samanyaya* of Sri Ramakrishan Paramahansadeva, the *mahayoga* of Sri Aurobindo, but all this integral synthesis in the divine body of the beautiful, ever smiling Mother, so that Her children may at last discover a lovely and affectionate Ishta splritual goal) and a supreme Guru (world teacher) from emulation and worship. She is the epitome of Sanatana Hindu Dharma, the universal religion in all its aspects of Vedanta, Vaishnavism and Tantra Sadhana. ⁽¹⁶⁾

NOTES

- *1 Vide Sri Aurobindo : the Gita, P 7, Sri Aurobindo Asbram Pondicherry, 8 ed. 8 ing. 1987.
- *2 Swami Ranganathanda, The Message of the Upanishads, p 518, Bharatiya Vidya Bhavan Bombay 7, 1985.

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- *3 Swami Vivekananda, Complete Work Vol-i, ii, p. 124
 - *4 Mahabharata, XII, 169 28, Bhandrakar Oriental Research Institute edition.
 - *5 Bhagavad Gita, XV 7.
 - *6 Bhagavad Gita IV. 13
 - *7 Svakarmana tamabhyarcha siddhim vindati manavah, Gita, XVIII, 16.
 - *8 The complete works of Swami Vivekanands, Voll. II P. 388, 9th Mayavtiad, 1964
 - *9 Vide : Sri Autobindo, The Secret of the Veda Pandicharry, 1987 (3rd and 5th Imp)
 - *10 Vide : Mirce Bliade, Yoga, Immortality and Freedom, Bollinger series, Princeton, 2nd ed 1969 pp. 394-395)
 - *11 Swami Vivekananda op. cit, Vil. 1 pp. 119-314.
 - *12 Theos Bernard, Hatha Yoga, Samuel Weiser, New York, 1972.
 - *13 Swami Yogananda, The Bhagavad Gita, 2 Vol. S.R. F. California 1996.
 - *14 Vide : (i) Gopinath Kaviraj, Tantrik Vammoy Me Shakta Dristi, (Hindi) Bihar Rashtra, Bhasha Parishad, Patna, 1963, 1978, 1994 (3rd Imp.) (ii) Navon-mesa, Mahamahopadhyaya Gopinath Kaviraj Commemoral.
 - *15 Bireshwar Ganguly, Reminiscences of Anandamayee Ma, Ranchi 1997 pp. IV & V.
 - *16 Idib Pp V & VI.

OLD IS GOLD

Ruby Ghatak

राम राघव (राम राघव) X 3 रक्ष माम
(कृष्ण केशव) X 4 पाहि माम

Among the many bhajans Maa used to sing this one has always been a hot favourite of mine. Even in my difficult times it rings in my ears as though of hemlock I have 'drunk' as the famous poet used to say. Now that I'm trying to grow old gracefully. I find a word of kindness, thoughtfulness on the part of elders and consideration from those younger, means so much to me. Its all the blessings of the mother that I have achieved so much in my lifetime.

My association and exposure to Joy Maa was during the formative years of my life, all that she used to say during Darshan time meant very little to me in those days but on contemplating now I realise the depth of her sweet words. I used to enjoy singing after she sang the first lines. In my heart of hearts there was a longing for evening to come when we could trod along to Jaipuria House (Kanpur) for the regular singing and darshan to a selected few, Privileged that we were, we got to see her in her private chambers for the few days she was there.

On one such occasion I had the opportunity to see Maa along with Onkar nath Sitaramdasji at the Laxmi Narayan

temple premises. Both Maa and Babaji were talking & I got the chance to be a silent listener behind them. The topic of conversation was education at the college level, almost two decades ago our country was not as developed and corrupt as it has become in recent years. Women were in *pardah* and covered their heads as a mark of respect or due to the heat I cannot say. Even men looked at them in a different eye !!! The whole country had sari for their national dress and it was worn in a different manner in different states. Even *salwar kameez* was accompanied by *dupatta* or shaw according to the weather, in a nutshell their delicate body was less exposed. Girls and boys studied together but very few parents allowed their wards to attend co-educational institutions. Being a mother of two beautiful children I liked the conversation and appreciated much of it. Babaji disagreed with Maa and argued 'fire and water cannot be kept together...In reply to this statement Maa had her own beautiful explanations which I cannot quite recollect at the moment. Ultimately what was the result I fail to recollect because I had to return home to fulfil my duties as a mother. It was a cold winter morning but the few hours with them still haunts in my *mneme*. (part of the memory or sub conseious mind).

After years of experience I do find some truth in the belief that 'old is gold.' Our ancestors had certain ideals and in some cases there was more discipline and less freedom. As a result the offsprings were much more level-headed than their modern counterpart. In Gandhijis autobiography he himself has confessed his mistakes and menti-

oned some of his idiosyncrasies of his adolescent years. More than a hundred years ago he had the best of education—of the right sort. He was well versed in all languages and had a wonderful command over English. His audacity was so great that in Durban he had the ability to win an argument with the englishman who tried & succeeded in kicking him out of the train. In spite of all means to fight the British he failed to bring righteousness in the political field. He was well versed in Geeta & Upanishads & took the path of Ahimsa which ultimately led to the countries independence. Had not his country men betrayed him he could see so much more of an India he dreamt of—progressed & independent

Netaji Subhash Bose was another such example. Though we do not have his hand written series of letters we could get a glimpse of the spiritual side of his life which Swami Lokeshwar ananda mentioned in one of his lectures. Netaji was thinking of taking samyas & preparing, himself for that. He went all over the country and travelled from Hardwar to Benaras where he met Swami Brahmanand. He recognized Subhashas the son of the reknown Bose family of Bengal. He told Netaji to go back and study philosophy & other religious books to enlighten himself and spread the message to the world. Swami Vivekanand had remarked that Netaji was born before his time. The country is not yet ready to know him in reality.

Let us not delve into political arguements. What I wanted to convey into my writing is that our old संस्कृति and moral values have changed today and that is why we are

suffering so much. Modesty, Simplicity and strength of character has faded away and we find the new generation with the wrong ideals. Arrogance and unfair means of livelihood has taken precedence to the former ways of life. The youth today, our future generation to build society & rule the world are finding it very hard to cope up with life in general. We are engrossed in our personal lives and have yet to remember to live for others. 'To look at the weariness, fever and fret of this world, where palsy shakes a few, sad last grey hairs, where but to live is to be full of sorrow & leaden eye despairs ; where Beauty cannot keep her lustrous eyes, or new Love pine at them beyoud tomorrow.' (Ode to a Nightingale by John Keats).

Communism & Lord Mahabir

(On His birth-day ceremony)

Translat by N. R. Chakraborty

Countless men take birth on earth and lie in the lap of death one day. No one remembers their in-coming and out-going dates. Their birth-days are not ceremonious. But some personalities are born who contribute to the world such things for which their birth-days become auspicious and the days are observed as festivals. On one thirteenth day of a full-moon-fortnight of Chaitra, a very great man Tirth-ankar, Lord Mahabir, the founder of Jain religion, took birth, The believers of Jainism remember him on this auspicious day.

In the year 877 B.C. mother Trishala gave birth to the pious child in the house of Maharaja Sidhartha, near Baisali, in the northern part of India. Just before and after, birth, an allround development in the State took place and the child's parents gave him the name—Bardhaman (ic development), Maharaja Sidhartha established democracy in his kingdom and ruled the country in that style. The king called upon all the astrologers to fore cast the future of the new born child. On the basis of birth time of the child they predicted that the child will be Raj-Chakraborty, an

Emperor, one day. hearing such, the king felt joy and sorrow at the same time. Having the first son in the house a joy was prevailing in his heart which turned to sorrow due to the fear that one day his own son will destroy the profound democracy he has established. Democracy cannot stabilize in the kingdom of a monarch. The astrologers recalculated the future in a microscopic way and predicted that the child will be a builder of a new religion and will be an Emperor of that world. Listening to the ends of the prediction peace restored in the king's mind. All his fears washed away. The king knew that the ruler in a democratic country gets love and respect from the public. But an Emperor having so much worldly sufficiency gets pain in the heart for the cause of hatredness that the battle and war present. So an Emperor gets no mental peace.

The child Bardhaman gradually grew young and married. Attaining the age of thirty only he left all worldly enjoyable properties and went out in search of truth for the welfare of mankind. And he found out the eternal truth. Under the new umbrella of his religious preaching he explained many social and administrative orders. So long sense of humanity dwells within and administrate, a person remains within a limit. When the social order is denied, the animality gets indulgence. He, therefore, advised the human being to remain under the coating of religion. In the philosophy of 'Anekantabad' there exists solution of such problems. Truth, non-violence, non-stealing, celibacy and non-stocking—are the five qualities men must regard and he drew a limit line of human desires for enjoyment, He

advised to upkeep the attitude of co-existence, even with the interference of a mediator. In this way the social-man, sanyasis and the emperors, all will come under the religious responsible countings.

Lord Mahabir transformed the established democracy of of his father in a new form of equality. In his communism it was a must to administrate own-self first. It was his sermon,—“If you desire to be happy then don't give pain to others.” Men are generally selfish and become adamant with their own enjoyment. In his Anekanta-philosophy many such problems have been solved,

The gist of Anekantabad is,—what you know, what you see are not the only truths. There are more earlier and after the present. So, it is essential to judge a thing always from all the angles. Then you will see that all true problems can be solved either in this or that way. A common look from all angle is called the philosophy of Anekantabad. According to this theory one cannt stick to his own view point all the time. One has to know other's views and have to belicve where truth demands. It is thus an open fact that humanity is above all the structural religious performances which men do not follow. He says, men are greater than religion because religion is obscrved by men. To awake the human terian consciousness men have built religions.

Lord Mahabir did not believe in fate, nor he was a believer of automatic, heavenly grace of God without any performance of any good deed. He had firm faith on action and strong will. He said, “It is you, and none else, who will

build your future, you yourself is your God you can reach the highest peak of humanity with your own deeds." He also advised,—“you worship yourself instead of worshipping me and attain real freedom by purifying the inner soul, you will see that there is no difference between you and me. I therefore say,—you will know the truth by feeling it within your self.”

Up to the present time whoever has preached on religion, most of them introduced them as son of God or an integral part of the Almighty, but Lord Mahabir has introduced himself as an ordinary man. He neglected none by separating himself. What more greater equalism men can expect? In this present age, in the name of democracy—violation, mass-killing and in the name of communism, tremendous inequality arising in the society reminds us of that great personality. That is why I say that if the philosophy of Lord Mahabir can exactly be given shape, inequality will be surely reduced.

We hope that in the near future following the sermons of Lord Mahabir men will forget jealousy, hatredness and will live together faithfully on the basis of Anekantabad. The war drum, then, will not be sounded and men will not be unfair. All will be engaged in welfare activities what all do human beings require in the society?

Please let us come and unitedly regard the founder of this new era of communism on the auspicious occasion of his birth day ceremony.

The Divine Mother Shri Shri Ma Anandamayee.

Dr. Premlata Srivastava

Purna Kumbh at Prayag (1954)

Sri Ma was camping at Prayag and lot of festivities were going on there. Haribaba had already reached there. One day the Dashanami sect visited the camp, the other day Udasi sect and Vaishnav sect and so on. Thus each day was some celebration going on. They were highly pleased by the manner Ma entertained them—"Excellent faultless arrangements—" remarked some sadhu. One day Shankracharya of Jyotir Math also visited the camp.

It is 2nd February 1954. The last quarter of tonight is very auspicious time for holy bath at Sangam. Swamiji (Swami Parmanand of our Ashram) has hired two launches which will take Ma's devotees to sangam. Before leaving everybody bowed before MA. Ma asked them to keep God's name all the time. After they left, Ma went upto the camp gate and after having a look at the swarming crowd remarked "look at the ocean of humanity is on the move—for one goal on the Path of salvation".

Returning, Ma lay down but was in—strange mood reflecting some kind of impending danger. Suddenly at about 9 o'clock she uttered, "they are under tremendous pressure gasping for breath. What deadly images?"

After sometime broke the sad news of ghastly accident at Mela site.

Ma said, "This body could clearly see the heaps of dead bodies. When the accident occurred this body too felt the pressure and gasped for breath".

To the question whether these deaths were unnatural Ma said, 'As per the religious scriptures it is so. But here it is different. Here the holy site of Kumbh Mela, Triveni Sangam, sacred presence of Mahatmas, definitely the souls of the deads are on upward move Mahamahopadhyay Gopi Baba said, "I know a factual incident in which the dying person's soul left his body for heavenly abode before death actually occurred. In this case too, I believe that there is no question of unnatural death as the soul of the dead has made their way to heaven".

In 1954, Ma sojourned at the Almora Ashram for almost two and a half months—from April 14 to June 27. Located amidst picturesque surroundings near the temple of Patal-devi, the Almora Ashram has a Shiv Mandir and the Samadhi of Bhaiji.

That year, devotees of Ma celebrated Her birth anniversary at Almora. Except marriage, all other functions were held during this celebrations in Ma's presence, Sacred thread ceremony, 25 years of married life, Annaprasan, Bhagavat Saptah and several other religious ceremonies were held. Avadhootji Maharaj had daily reading of Gita and devotees of Haribaba used to enact play on religious tales.

People of this hilly region travelled from far-flung areas

on foot across the hills to have Ma's darshan. One person walked nine days to reach Ma at Almora ashram. He had cherished the desire to meet Ma Anandamoyi since 1937 when She for a pilgrimage to Kailash Mansarovar.

On reaching the Ashram, he was expressing doubts to someone whether he will have darshan of Ma this time, the doors of Ma's just opened then, and there was Ma coming out, in ever-smiling, magnificent mood, as if she knew about this gentleman's long cherished desire.

The day before Ma was to leave Almora, hundreds of woman of this area stayed at Ashram at night and did Kirtan. Ma told them. "I'm always with you. This body doesn't suggest that you sit straight, hold your breath, purify yourself and so on. In whatever circumstances you are, I am ever with you. Be sure about that," she said.

Black Gopal of Kashi Ashram

Whosoever has seen this idol of 'Gopal' would not be able to forget its magnetic attraction.

In 1954 when Ma was in Kashi one of Her devotees disclosed to Her about this idol which was in possession of a local priest. He told Ma that this idol belonged to someone, who was in Pakistan. The priest was not receiving any money from him for the puja and upkeep. He could not manage on his own. Therefore he had decided to immerse the idol in the holy Ganges.

Ashram inmates wished if this image could be installed at Vrindaban ashram which was being set up at that time. Enquiry revealed that the priest wanted money for puja and upkeep of the idol for the last three years. Talks in this regard remained inconclusive.

Later one day, in Dehradun, Ma was resting when she abruptly said, "For just Rs. 500, You (God) could not come. Let's see !

On 9th August 1954, on Her arrival at Kashi, Ma was informed that the priest was now ready to give the idol without any condition. She immediately sent the Ashram brahmachari to bring 'Gopalji' and arranged for the idol's arrival at Kashi Ashram.

During the Jhulan festival the students of Kanyapeeth used to enact many plays (Leela) with Ma, with Gopalji placed on the swing. With a special puja on Janmashtami, Gopal was installed at Smriti temple, beside the Annapurna temple. A lot of fun started with the arrival of Gopal at Kashi Ashram.

When Ma was in Ranchi during Durgapuja, a devotee came there from Calcutta. She was a devotee of Raman Maharishi, she never did puja of Gopal. In her dream, she saw herself sitting on a terrace facing the Ganges when a boy of blue black complexion came and sat on her lap.

During the Durgapuja at Ranchi, she was startled to find similarity of the boy in her dream with the picture of Kashi Ashram's black Gopal. Curiosity led her to accompany Ma

from Ranchi to Kashi. She was astounded when she saw Gopal's idol at Kashi.

She went to the terrace of Kashi Ashram, and found the locale in her dream as exactly the same. After this incident, worshipped Gopal in many ways.

During Janmashtami 1957, Ma was in Dehradun. But she had instructed people to move Gopal from its throne very carefully. Whoever came from Kashi to Dehradun, Ma asked him about Gopal.

Later Ma mentioned that "Gopal came to her and repeatedly pointed to this body with his small, pinky hands as if, he was physically hurt, injured at several parts of his body.

Meanwhile, Ma's body had pain in Her neck and arms. Was that related to hurting of Gopal ? When Didi asked Ma about it, she did not say anything clearly.

She however, said. Look, how awakened Gopal is ! When there was talk of sending Him to Vrindavan, the money factor came in the way. But without any hassle, He came at Kashi Ashram on the day of Jhulan Purnima.

Dancing on His small feet, He has even pulled the gold chain of one lady devotee. He has asked for Gold crown from another devotee. There are lots of such incidents of Gopal's playful mood.

Some devotee presented a beautiful, bejewelled Sandal wood throne for Gopal. After a customary puja on 12th August 1963 Gopal was placed on this throne.

Sri Ma once said, "When this body was busy in Sadhana at Bajitpur, one Gopal used to keep company. Is that not

the same Gopal who knows ?”

From August 15 to 19, 1954, the students of Kanyapeeth celebrated Jhulan festival with Gopal and Ma. They enacted many place (Leela).

Two years later from May 2 to 27, 1956 the devotees of Ma celebrated Her 60th birth anniversary with great enthusiasm, love and respect at Kashi. Mahatamas arrived in Kashi from every nook and corner of the country, not to speak about the number of devotees who dropped in for this big occasion.