

Ananda Varta



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

Vol. XXXXV

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आनन्दवार्ता

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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

Two visits by Siva to Sitaramdas indicated that Siva bestowed on him the complete Jnana. Not only that Siva was the master of all Yoga and so He bestowed that also on Sitaramdas. Siva was not in complete control of all His senses and that quality also Sitaramdas got from Him. Siva was the master of all music and tunes and poetry and Sri Sitaramdas inherited these also from Him. He was completely non attached to anything in life just as Siva was.

Shree Shree Sitaramdas Onkarnam

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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.

Shree Shree Ma Anandamayi

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

Sri Sri Sitaramdas Onkarnath

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MATRI VANI

Bear in mind that God's Name is He Himself in one form ; let it be your inseparable companion. Try your utmost never to remain Without Him. The more intense and continuous your efforts to dwell in His presence, the greater the likelihood of your growing joyful and serene. When your mind becomes vacant, at least try to fill with the awareness of God and His contemplation.

* * *

Always remain calm and remember that whatever God does at any time is beneficent. When circumstances change in the course of events, What is there to worry about ? Everything that happens at any moment happens by His will.

* * *

It lies in God's very nature to keep the door to Him-self ever open. If the amount of energy and time spent in worldly pursuits is given to the search after God, the path to Self-Knowledge will of a certainty open out of itself.

* * *

In the proximity of Him from whom Creation and Preservation emerge is all coming and going. Everything is within His dispensation, is indeed with Him. Thus, solely by the remembrance, the realization

of Him, everything is found-supreme peace and supreme bliss.

* * *

God is the one and only friend of the pilgrim to the Ultimate. He should act in this spirit so that we may come to accept Him as all in all. Unless one is single minded there will be obstacles at every step.

* * *

Just as a flower contains seeds that can be seen only when it opens, and in the seed again the tree is potentially present, so also He resides within you. By practising sadhana this may come to light-in other words. 'if the veil of ignorance can be destroyed, the One who is Self-effulgent will be realized. Just as the whole tree is potentially contained in the seed. in a similar manner, He in His fulness is enthroned within you.'

* * *

To Keep company with Mahatmas to associate with great souls means to put into practice precisely what one has heard them say.

* * *

Earthly love causes intense suffering and does not last. Whereas the love of God gives extremely great happiness.

Indian tradition of Spiritual Knowledge in the Projection of Ma Anandamayee

Paper read at the national seminar on "Indian Tradition of Spiritual Knowledge and the Future of India", held on 24.3.98 at Calcutta under the auspices of 'Sitaramdas Onkarnath Adarsh Vaidik Sanskrit Mahavidyalay' (deemed university).

By

Professor Bireswar Ganguly, D.Litt.

1. Introduction :

Ma Anandamayee (1896-1982) is a unique phenomenon of India's cultural history. She is the epitome of the spiritual culture of the last five thousand years of Indian history after the advent of Lord Krishna, the plenary incarnation of God and the preacher of *Shreemad Bhagavad Geeta*, the greatest scripture of *Sanatan Hindu Dharma*. The supernatural powers as exhibited in the life of Lord Krishna can not be emulated by ordinary virtuous persons, aspiring for liberation, but this ideal of the *para-bhakta sthitaprajan* (a yogi of steady, wisdom and ecstatic love for God), who is always busy in the welfare of all creatures (*sarvabhuta hitaratah*), as projected in Bhagavad Gita, can easily be accepted as the highest ideal of yoga (self-discipline) and devotion for the realization of God. Lord Chaitanya, Sri Ramakrishna, Sri Sitaramdas Onkarnath and Ma Anandamayee

represent this ideal in the highest degree, but the unique motherly personality of Ma Anandamayee indicates something more than the synthesis of *yoga* of *Bhagvad Gita*. For she also represents the synthesis of *Durga*, *Shaptashati*, *Chandi*, the best scripture of *Tantric* tradition of Hindu *Sadhana* (technique of self-realization).

The three best scriptures of *Sanatan* (perennial) Vedic religion, based on the eternal Vedas and known as Vedanta, the main stream of Hinduism are designated as *Prasthan Trayle*, viz. (a) *Shruti Prasthan*, represented by the *Upanishads*, (b) *Nyaya Prasthan*, represented by Brahma Sutra, and (c) *Smriti Prasthan*, represented by Bhagavad Gita. Gita not only gives the essence of 108 Upanishads, but also offers a summary of practical Vedanta, which can be applied in the day-to-day life of pious householders. However, the *Prasthan Trayag* are essentially philosophical treatises and religion of *yoga*, as a scientific technique of self-realization finds its detailed practical note book in Tantra literature, which was post-vedic in codification, but pre-vedic in application for *Sadhna*. Maharshi Veda Vyas was the compiler not only of Brahma Sutra and Gita but also of Devi Bhagavat and Markandeya Puran, of which Chandi forms a part.

2. Synthesis of Yoga from the Vedas to Tantra :

Sri Ramakrishna in the nineteenth century and Ma Anandamayee in the twentieth century are the two crest jewels of synthesis of *yoga*. Regarding the attempts at

synthesis of yoga (technique of Self-Realization) in the long spiritual tradition of India, Shri Aurobindo, the most learned Tantric Yogi of the twentieth century refers to the following four phases ;

(a) The Vedic synthesis of the psychological being of man in the highest flights and widest rangings of divine knowlege, 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 crowing 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 power : Love, knowledge and works, through which the soul of man can directly approach and cast itself into 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.¹

Vedantic literature is essentially philosophical and belongs to the realm of *Jnana Yoga* which consists of liste-

1. Vide : Sri Aurobinco : *Essays on the Gita*, p. 7, Sri Aurobindo Ashram, Pondicherry, 8th ed. ; Imp. 1987.

ning to or reading the scriptures, thinking about the aphorisms and meditating on the inner or higher self, which is Atman or Brahman. Whereas Tantric literature is essentially based on ritualistic *puja* (worship) and practical experiences of *Kriya Yoga*, as against mere *Karma-Yoga* of Gita. Modern science is based on practical experimentation in the objective world, whereas Tantric *Kundalini Yoga* is based on practical experimentation in the subjective world, without ignoring the objective world.

3. Indian Spiritual Tradition :

Ancient Indian culture had two main phases, viz, the Vedic phase and the Buddhistic phase. The Vedic phase from the Rig Veda to the Shreemad Bhagavad Geeta was a dynamic, theistic, synthetic and integral manifestation of culture in a predominantly agricultural civilization and the buddhistic as well as the Jaina phases were non-Vedic, non-theistic, static. negative manifestations of culture, inspired mainly by the other-worldly norm of Nirvana (desirelessness), though based on the *dharma* of *sheelatharan* (eight path of good behaviour).

The Vedas are the eternal and most authentic scriptures of the Hindus. Vedas have two main parts, viz. *Karma-Kanda* (rituals based on hymns and sacrifices), and *Jnana-Kanda* (philosophy and mystic yoga), known as Vedanta. Out of the one hundred and eight-principle Upanishads, the chief eleven Upanishads are : *Isha*, *Rena*, *Katha*, *Parshna*,

Mundaka, Mandukya, Aiteriya, Taithiriya, Shwetashwatara, Chhandogya and *Brihadaranyaka*. These are the source books of *Vedanta*, and are known as *Shruti-Prasthan* as revealed to different *rishis*, or enlightened souls, later on codified by Maharshi Veda Vyas and commented upon by Acharya Shankara from the standpoint of *advaita* (monistic philosophy), maharshi Veda Vyas also compiled the *Brahma Sutra* for giving a logical codification of the important but apparently contradictory aphorisms of the Upanishads, which is known as *Nyaya Prasthan*. Practical or applied Vedanta is known as *Smriti Prasthan*, which is found in Bhagavad Geeta, a part of the great epic Mahabharata, written by Veda Vyas, who also wrote eighteen epics, including *Shreemad Bhagavat Mahapurana*. While the Upanishads and the Brahma Sutra are the chief scriptures followed by monks and scholars, the Hindu devotee householders find their sheet anchor in Gita and Bhagavat. Ma Anandamayee exhorted her devotees not only to read the Gita and Bhagavat daily, but also to listen to discourses on the Upanishads, for her chief emphasis was on theistic monism or Purushottam-Vad for householders.

4. Reconciliation of Vedanta Vaishnavism and Tantra in the personality and teachings of Ma Anandamayee :

Ma Anandamayee was a *janma-siddha* (liberated from birth) like Shuka Deva and a *svayam-siddha* (realized soul without any external Guru or preceptor), and though she

passed through occasional and prolonged periods of *nirvikalpa samadhi* (supramental state of monistic super consciousness) upto the age of 30 or so, from the age of 31 to 86, she was always found in the *Sahaja samodhi* (Natural super-consciousness) state or Sachchidananda-consciousness.² In her innumerable sayings, though the under current of the absolute monism of Shankaracharya, is evident, devotion to God and the selfless service to humanity are the persistent themes. Among her innumerable devotees are found not only Hindus of all sects, but also Muslims, Christians, Buddhists, Jains and Sikhs. Her initial divine *leela* (sports) started in the garden house of the Nabab of Shahbag

2. Vide : For biographical details and Mother's sayings :

- i) Gurupriya Devi : *Shree Shree ma Anandamayee* 18, volumes (Bengali and Hindi).
- ii) Bhaiji—*matri Darshan* (Bengali w Hindi).
- iii) Chandan Puranacharya—*Svakriya Sarasamrita*, 4 Vols. (Beng).
- iv) Bireshwar Ganguly—*Remiscences of Anandamayee Ma.*
- v) *Ananda Jyoti* (Centenary Volume in Eng. , Beng and Hindi).
- vi) *Matri Vani* (Beng & Hindi and Eng).
- vli) *Mother as seen by Her Devotees*, 1956.
- vii) *Words of Sri Sri Anananda Ma.*
- ix) Bethika Mukherji—*In Your Heart is My Abode.*
- x) Geeta Benerji—*Visva Janani Sri Sri Ma* (Beng)
- xi) Bhaiji—*Sad Vani*, Beng & Hindi).

She emphasized not merely the synthetic *sadhana* or *yoga* of Bhagaved Ceeta, but went to the extent of permitting *Sodhik divyacharitantra sadhana*, as earlier practised and preached by Sri Ramakrishna. All the festivals of the Hindus, e. g. Durga Puja, Kali Puja, Lakshmi Puja, Sarawati Puja, Shiva Ratri, Jamashtami, Jhoolan Purnima, Holi etc as well as Bhagavat Saptaha, Samyam, Saptaha, Rudravishek, Shata Chandi, Sahasra Chandi, Akhanda Nam Yajna. Akhanda Nam Yajna, Akhanda Savitri Yajna and Vedic Ati Rudra Yajna were performed in the presence of Ma under her direction with due shashtric rites and zeal. Recitation of and discourses on Upanishads, Geeta, Bhagavat, Ramayan, Mahabharat, Devi Bhagavat Durga Shapatashati Chandi and Chaitanya Charitamrita were regular features of *satsanga* (spiritual congregation) wherever Mother used to stay in 30 of her *ashramas*.

Let us now consider in brief the essence of Vedanta, Tantra and Vaishnavism to understand how Mother reconciled naturally and spontaneously in her personality as well as sermons, those widely varying philosophies and methods of *sadhana* in an age of science and materialism.

(a) *Vedanta* : According to monistic Vedanta philosophy of Shakaracharya, Brahman alone is the ultimate reality ; the world is an illusion, the *Jivatma* or individual self is fundamentally the same as Brahman and not different from *Paramatmo*, the illusion of the world is apparently created by the inscrutable powers of Brahman, known as *Maya*, and liberation consists in the recognition or realization of the

truth that the even free and this state of consciousness comes when the *Sadhaka* becomes completely free from enjoying the objects of the world with a body, with which he had wrongly identified himself. Monistic Vedanta has uniformly admitted that the world of sense and intellect is an illusion, that is relatively or temporarily truth, having no permanent or absolute reality. The conception of duality has no logical or ontological justification. The entire monistic literature from Shankaracharya down to Madhusudan Sarawati is preoccupied with the main task of providing the unreality of the objective or phenomenal world. This is done by appeal to logic as well as authority (Shruti) of realized sages (rishis). The following three are the criteria of truth, viz. i) authority (*shruti*), (ii) logic (*yukti*), and (iii) self-realization (*atmanubhuti*).

However, it has to be remembered that the aim of Vedanta is the realization of the Self (*Atman*) and not merely a rational defence of the theoretical truth. The *Atman* alone is real, that is, permanently true and not the appearance of the universe or the objective world, which is the Non-Self. The (*Jivatma*) is the subject of knowing and not the object of knowledge. The false identification of the self (*Atman*) with the non-self (*Jagat*), is the cause of bondage, which is nothing but the ignorance of the real nature of the self. Therefore, freedom (*mukti*) or (*moksha*) is attained as soon as the ignorance disappears on the dawn of selfrealization, which is the *summum bonum of sadhana*. Sri Ramakrishna attained this note through the study of

vedanta, but by intense prayer and *Ma Anandamayee* attained it automatically by Gods grace.

(b) *Tantra* : *Tantra Shastra* of India, though pre-Vedic in origin, was codified and popularised much later down to medieval priod. Of course the Devi Sukta of Rig-veda, the *Sadhaha* of Bamadeva of Rig-vedic *Aiteriya* Upanishad, the *Shukla Yajurvedic Ishopanishad* and the *Paachagni Vidya* as also references to Engenic science in rhe *Brihadaranyak Upanishad* bear ample evidence of Scientific (as against mere speculative) *tantra yoga*. Like Vedanta, *tantra*, has also many schools like monistic, dualistic etc. 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. Similarly out of the three practical schools of Tantra, e. g. *Pashvachar*, *Viracher* and *Divyachar*, it is the last one which has been explained and justified by Arthur Avalon and Dr. Gopinath Kaviraj of the twentieth century and which was practised by Sri Ramakrishna in the nineteenth century and supported by Ma Anandamayee in the twentieth century.³

According to *Tantric* monism, Parama Shiva is the ultimate reality, in which *Shiva* and *Shakti* ate two complemen-

3. Vide : (a) Arthur Avalon (Justice of Woodroff), *The Serpeut Power & The Principles of Trantra*, (b) Mircea Eliade, *Yoga*, Bollingen, 1958. (c) Copinath Kaviraj, *Tantric Vangamamayame Shakta Drishti* (Hindi), 1963 and *Tantric Sadhana O Siddhanta* (Beng). (d) *Hatha Yoga Prodidika*. (e) *Shiva Samhita*, (f) *Mahanirvan Tantra*, etc.

tary aspects of the same reality. **Shiva** is the conscious principle and **Shakti** is the principle of energy and action. The appearance of the dual aspects of **Shiva** and **Shakti** takes place through **Sadashiva Tattva** (of Kashmir Shaivism), which is **Shuddha Sattva** and is akin to Sri Aurobindo's 'Supramental' from which creation of the universe starts. **Shakti** or **Maheshwari** is **Mahamaya** (absolute conscious energy), and not inscrutable **Maya** of Vedanta, and has the triple aspects of **Mahakali**, **Mahalakshmi** and **Mahasaraswati**, as explained beautifully by Sri Aurobindo in his **Mother**. Above the manifested plane of **Brahmanda**, there is the divine plane of **Prakritiyanda** (the cosmic plane of Vishnu or Krishna) and beyond that are **Mayanda** and **Shaktyanda**.

The basis of Vedantic truth is authority and logic. The basis of modern science is experiment, empirical verification and mathematical logic. The basis of Tantric science is also experiment, logic and meditative experience. The truths of Tantric science are verifiable by any intelligent human being, irrespective of caste, creed, sex, nationality and religious sect, **Murti Puja** (worship of divine icons), meditation, prayer and **beej mantra jap** (repeated muttering of mystic sounds) after proper initiation by an experienced **guru** (preceptor) are essential. The following three are the basic principles of **Tantra** :

i) **Shakti** (divine energy) exists everywhere, in every creature, plant and physical substance, as consciousness also exists in every creature, plant and physical substance, though in varying degrees.

ii) It is divine energy also which is playing in every being and every substance which is a conglomeration of energy. The **bhargo** of **Gayatri mantra** has by now been established by modern Physics. Einstein's formula of energy ($e = mc^2$) was given as early as 1907.

iii) There is only one divine energy which manifests itself or herself in the form of different types of animate and inanimate powers, e.g. heat, light, electricity, gravity, life, mind, intellect, and will power.

Modern science has increasingly corroborated this truth. Though the energy of Tantra is conscious and that of modern physics is assumed to be unconscious, scientists like Eddington have compared the original source of world energy with mindstuff. According to Sir James there are inexorable mathematical laws walking behind the original source of energy. The Law Indeterminity of modern physics and Quantum and Mechanics of Weisenberg has induced Eienstein and Eddiugton to assume the existence of consciousness in the nuclear energy of atoms,

In the process of cosmic dissolution as well as individual liberation the opposite process of creation or evolution is involved. The dichotomy between matter and spirit is resolved in **Tantric Sadhana**. Matter or body (Kshetra of Gita) is not negated or looked down upon in **Tantra** : Rather matter is to be divinised and sex-power has to be sublimated in **Kundalini yoga**. Chandi (Tantra) and Gita teach the real or positive method of **Yoga** (union of **Jivatma** with **Para-matma**, wheress Vedanta of the Mayavadi school teaches

the method of **Sankaya Sadhana** or the method of negation or **Viyoga** (liberation from the modes of nature). Ma Anandamayee said equal emphasis on methods of **Yoga** and **Viyogaa**.

(c) **Raj Yoga** and **Kundalini Yoga** : **Raj Yoga**, **Kundalini Yoga**, **Hatha Yoga**, **Kriya Yoga**, and **Buddhist Tantra Yoga** are all different variants of **Tantric Sadhana** for all these methods are applied for or arousing the latent **Kundalini** energy for the realization of **nirvikalpa samadhi** in the **Sahasrar Chakra**. The classic technique of the eight-fold path of **Raj-Yoga** is explained scientifically in Patanjali's **Yoga Sutra**, and the allied method of **Hatha Yog** is found in **Hatha Yoga Pradipika**, **Cheranda Samhita**, **Shiva Samhita** Arthur Avalon's **The Serpent Power** and Theos Bernard's **Hatha Yoga**.⁴ The derivative technique of **Kriya Yoga** is explained as a method of **Kundalini Yoga** in works of Swami Yogananda.⁵ Ma Anandamayee, being a realized soul from from her very birth like Shuk Deva had no external Guru, but seems to have vicariously passed through all the eight stages of **Raj Yoga** before attaining first **Nirvikalpa Samadhi** and then **Sahaj Samadhi** at the age of 26 only.

(d) **Vaishnavism** and **Panchatra Sadhana** the **Vaishnava** or **Bhagavat Sadhana** is based on the literature of the

4. Vide : Theos Bernard : **Hatha Yoga**, Samuel Weiser, New York, 1972.

5. Vide : Swami Yogananda : **The Bhagavat Gita**, 2 Vols. S.R.F. , California, 1996 and **The Autobiography of a Yogi**.

Pancharatnas.⁶ It is closely linked to Bhagavad Geeta and Srimad Bhagavat, which are the two most popular scriptures of the sect. In the medieval period Ramanujacharya, Nimbarkacharya Madhvacharya and Ballavacharya in South India, Tulsidas in North India and Sri Chaitanya (1486-1534 A.D.) in Bengal popularised the Bhakti cult, and among the devotees of Ma Anandamayee and Sitaramdas Onkarnath this is the most popular method of Sadhana. Among the three main techniques adopted by Ma's devotees, if Vedanta is compared with the main stream of Ganga. Vaishnavism can be compared with the Jamuna and Tantra with the under current of Saraswati in the Triveni Sangam of Ma Anandamayee.

5. Projection of Ma Anandamayee in the Third Wave Civilization of the 21st Century :

There are at least half a dozen classifications of Comparative Civilizations, out of which the most generalised and upto-date classification is that of Alvin Toffler into (i) First Wave, (ii) Second Wave and (iii) Third Wave civilizations. The Second Wave comprises three hundred years of industrial civilisation, The Third Wave comprises the nuclear, electronic and computer-oriented post-industrial society, which has begun emerging in the last generation of the twentieth century and which may be the predominant pattern of civilization in the twenty first century.

6. Mircea, Eliade, Joga (Immortality & Freedom), Bolingen, Princeton, 2nd ed. , 1969, pp. 394-395.

Extra ordinary changes are taking place in the industrialized world, both capitalistic and socialistic, and a new civilization is emerging at the fag end of the twentieth century. In the words of Toffler, "We grope for words to describe the full power and reach to this extra-ordinary change. Some speak of a looming Space age, Information Age, Electronic Era of Global Villages, Z. Brezinski has told us, we face 'technotronic age', Sociologist Daniel Bell describes the coming of a "Post industrial Society", Soviet futurists speak of the S.T.R.—the scientific technological revolution, I myself have written extensively about the arrival of a 'super industrial society'.⁷ He further states "We who happen to share the planet at this explosive moment will therefore feel the full impact of the third wave in our own life-time."⁸

The Second Wave culture was influenced by materialism and atheism, as assumed in the epoch-making theories of Darwin, Marx and Freud in the fields of Biology, Economics and Psychology respectively. However, latest developments in the natural and social sciences in the last half of the twentieth century, have brought a glimmer of hope for the marriage between science and religion and the ultimate

7. Alvin Toffler : The Third Wave (The Classic Study of Tomorrow), Warner Books, London, 1980, p. 25.
Also Vide : Alvin & Haidy Toffler : War and Anti-War (Survival at the Dawn of 21st Century), Warner Books, London, 1st published, U.S.A, 1993.

8. Ibid, p. 26

transfer of spirituality over materialism and atheism.⁹

The publishers of the Third Wave by Toffler declare precisely : "The Third Wave offers a striking way out of to-day's despair a bracing optimistic look at our new potentials. It makes startling sense of the violent changes now bothering our world. Its sweeping synthesis casts fresh light on our new forms of marriage and family, on to-days dramatic changes in Business and, Economics,. It explains the role of cults, the new definitions of work, play, love and success. It points towards new forms of twenty first century democracy." "The author contends that the world has not swerved into lunacy, and that, in fact, beneath the clatter and jingle of seemingly senseless events there lies a startling and potentially hopeful pattern. This book is about that pattern and that hope".¹⁰

To build workable and rational governments, for twenty first century, we have to rethink political life in terms of the following three key principles according to Toffler :

(a) Minority Power, b) Semi-direct democracy and (c) Decision Division.

6. Application of Synthetic Yoga of Krishna and Ma Anandamayee to the Third Wave Civilization :

Lord Krishna preached the principles of practical Vedanta in Bhagavad Geeta about five thousand years ago in a First

9. Vide : Swami Ranganathanada : Science and Religion, Adwaita Ashrama, Calcutta, 1978.

10. Toffler, Third Wave, op. cit. P. 17.

Wave civilization of static, rural agricultural society. Much of the relevance of the socio-political-economic system of the first wave got blurred during the Second Wave industrial society, on account of the rise of the exploitative and competitive capitalist system, based on the profit motive, though the saving grace of this phase was the tremendous improvement of scientific knowledge. It is a good anguish that the short experiment atheistic and materialistic communism has collapsed in the Soviet empire. The Third Wave computerized, electronic socio-economic structure may be more rational and humane due to demassification or industrial production and decentralised real democracy.¹¹

In India we are passing through a transition period in which there is a clash and overlapping of all the three waves. The first wave system still continues in rural areas and though the industrial sector has undergone significant changes of the second wave variety, the recent moves for globalization of the economy is ushering in an electronic revolution of the third wave variety, which will become prominent in the first half of the twenty-first century. In the coming phase of civilization, therefore, there seems to be greater chances of acceptability of the quest for the inner pilgrimage of man either through Karma Yoga; or Jnana Joga or Bhakti Yoga or Raj Yoga or Kirya Yoga or Shakti Yoga Tantra), as symbolized by Ma Anandamayee.

11. Bireshwar Ganguly 'Applied Vedanta for Comparative Civilisation in vedanta practice Ranchi 1997.

7. Projection of Ma Anandamayee in the Dwapara Yuga :

We should not feel despondent on account of the adverse impact of Kali Yuga on our civilization, for within the Mahadasha of cosmic Kali Yuga, the antar-dasha of solar dwapar yuga has already started. According to Swami Yogananda, the world entered the Pisces-Virgo age as early as 499 A. D. and will enter the Aquarius-Leo age two thousand years later in 2499 A. D.¹²

In his words : "Now in this 194th year of Dwapara Yuga, the dark age of Kali Yuga having long since passed the world is reaching out for spiritual knowledge, and men require loving help one from the other".¹³ Though the descending cycle of Kali Yuga ended at about 500 A.D., the ascending cycle of Kali Yuga ended about 1700 A. D. In the words of Swami Yogananda : "My gurudeva Swami Sri Yukteashwar in the Holy Science deplored the error made by Hindu almanac-makers during the last Kali Yuga, By misunderstanding they abandoned all reference to the 24,000-years Equinoctial Cycle by translating into daiva years of a vast universal cycle (each daiva or divine year being equal to 360 solar years). The Jnanavatar, a venerable

12. Vide : Jnanavatar Swami Yuktashwar Ciri, Kaivalya Darsham—The-Holy Science, Self Realization Fellowship, Los Angele, California, 1977 (3rd Printing) Introduction written in 1894 A. D.

13. Ibid, p. XXIII.

authority in the science and art of spiritual astronomy and astrology, urged the re-introduction and adoption of the 24,000 year cycle by which man is directly affected in the solar system.”¹⁴

8. Conclusion :

The nineteenth and twentieth centuries have not only witnessed the scientific unravelling of the mysteries of the Kshara-Purusha, i.e. manifested universe of Apara Prakriti but also manifestation of the bibhuti (divine power) of Purushottam Paramatma in the personalities of Sri Ramakrishna, Swami Vivekananda, Sri Aurobindo, Swami Jogannanda, Ramana maharshi, Sitaram Das Onkarnath and Ma Anandamayee. The possibilities of the Third Wave civilization within the first phase of ascending Solar dwapar-yoga are really remarkable and hopeful. The advent of a galaxy of jagat gurus (world teachers) to re-assert the essential truths of the perennial philosophy of Vedanta and the applied and experimental aspects of Brahma Vidya (spiritual science) within the short span of two-hundred years gives us the re-assuring message of the establishment of life divine or a gnostic collectivity on the earth. The clarion call of Swami Vivekananda in his famous Chicago address (11th September, 1893) still rings in our ears : “I am proud to belong to a religion which has taught the world both tole-

14. Swami Yogauanda, The Bhagavad Gita (God Talks with Arjuna) S.R.F., California, Vol. II, p. 733.

rance and universal acceptance but we accept all religions as true.”¹⁵ In his reply to the Madras Address, Swamiji exhorted us : “Be and make ; let this be our motto. First let us be gods, and then help others to be gods”.¹⁶

In her innumerable aphoristic utterances, Ma Anandamayee conveyed the pearls of wisdom found in the upanishads through personality she epitomised all the ranges of Hindu Darshana and Siddhi and gave the message of faith, hope and universal brotherhood of all mankind, Let us make an earnest endeavour to realize the supreme ideals of Sri Ramakrishna and Ma Ananbamayee and make India the leela-bhumi (play ground) of Maryada Purushattam Rama and Leela Purushattam Krishna. Aspiration awakes in me to invoke the dictum of Kathopanishad.”

15. Swami Vivekananda Complete Works, Vol. I, Adwaita Aihrama, p. 3.

16 Ibid, Vol. IV, p 351.

*Great Mother arranges what ever is necessary for each one ;
She certainly know the real need of every individual.*

MA Anandamayi

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The Ceaseless, never ending Current of divine Mercy and
Compassion everflows forth, in that Current one should
bathe.

—MA Anandamayi

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तमसोमा ज्योतिरमय

RUBY GHATAK

The philosophy of Maa Anandamoyee has always been very simple specially because her message was the eternal message of the 'Bhagavt Geeta' in simple words. That is why Maa always tried to arrange and organized a 'Bhagavat Saptaha' in some part of the country she loved so much, Also she successfully arranged a 'Samyam Saptah' in some part of northern India once a year this was just a sweet way of hers to discipline her followers in order to emancipate them from their sins. I sometimes wonder when & where they are now held. Each one of us on this planet is so engrossed in his or her own life that we have to bear our own cross & leave this world.

Today there are so many gurus leaders to take up the responsibility of purifying people of their sins that one gets confused as to which rules to follow. There are thousands of ashrams all over the country some of which have their shoots even in foreign lands. These ashrams or 'बृहत संसार's as Maa used to call them are lead by some Guru who can establish fame & collect a few followers who help to acquire a big piece of land by getting donations from a section of society. In the name of Krishna all sorts

of activities are carried on here. Let us not conclude that all ashrams are bad and condemn the good work that normally goes on in these places. "The Lord almighty, be it Krishna or Jesus, Allah or Rama performs his 'leela' in various places and gets his work done somehow, wherever He likes it, such is His will. One way or another Krishna has always tried to keep up the goodness in human lives. In Bhagavat Geeta he said :—

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
 अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्बहूम् ॥
 परित्राणाञ्च साधुनां विनाशाञ्च च दुःकृताम् ।
 धर्मं संस्थापनार्थाय संभवामि युगेयुगे ॥

Chap. IV, Sloka 7, 8

Krishna has kept his promise, from time immemorial he has done likewise. There have been so many true sages in our country who have anonymously tried to keep up the glowing truth & led the path to free the mind & intellect & lead us to the right path. To mention a few we may recollect the simple sayings of Ramkrishnadeb, Saradamayee, Vivekananda, Sister Nibedita, Dayanand Saraswati Shri Ourobindo & to some extent Rabindranath Tagore (his songs are words of the Geeta simplified) here are yet so many sages & philosophers whose names can be added to this category.

The Mother of Pondicherry ashram was one such being. She had many things in common to our Maa Anandamayee, only here language of expression was different. Those who are acquainted with Maa's young days when she achieved heavenly recognition & went to various places as her kheyal would take her, very well know what **आलौकिक** happenings took place in her presence. A few fortunate people like 'Jotu bhai' are still living to give us proof of the fact that there was some charisma, which captivated one & all, in Her. The spontaneity with which Maa sang the bhajans in evening satsang wherever she may have stayed are proof of the fact that she did possess some heavenly powers. Those who have seen her during these sessions may remember how her face glowed as she sang & smiled. The best thing about her power was that she never misused it or let anyone know that she possessed them. Only her true followers and a few people who were fortunate to receive her 'Diksha' even today realize the depth of her powers.

Simplifying the path of action for a householder and way of knowledge & realization to the Supreme spirit the mother had written

"I know nothing

I am nothing

I can do nothing

I am in the darkness of inconscience.”

Indeed we human beings have to know the Supreme self in order to get His blessings & enter the path of eternity gracefully. In the Geeta again Krishna has shown us the path of meditation on the divine glories. In chapter X slokas 4 & 5 he says :—

बुद्धिर्शन-मसमोहः क्षमा सत्यं दमः शमः ।

सुखं दुखं भवोऽभावो भयं चाभयमेव च ।

अहिंसा समता तुष्टिस्तपो दानयज्ञोऽयशः

भवन्ति भावा भूतानां मत्त एव पृथग्विधा ॥

Discrimination, knowledge, non-delusion forgiveness, truthfulness, self control, happiness tranquility, misery, existence, non-existence fear & fearlessness, non-injury, equanimity contentment, austerity, charity, fame, ill-fame these different dispositions of being are indeed born of Him. So we have to surrender our selves whole heartedly upon Him. He is the sailor of our ship of destiny. He is so very kind & benevolent that we have to try to understand Him and all his mercy that he bestows upon us. We on this earth are each in our places due to our प्रारब्ध and कर्मफल of our previous birth. Even so the guides us to that extreme that we cannot lift a finger even if he so desires. Why then to we human

beings boast of our achievements however great they may be. We are but puppets in His hands & have to dance just as he pulls our respective strings. He has given us everything that is required to steer our respective ships always remembering His divine will which prevails at every moment of our lives. Perhaps it was this will to pen these few lines for our Guru Purnima issue of Ananda Varta. To conclude this essay here is a silent prayer.

“O thou whom we must know, understand, realize, absolute consciousness, eternal law, thou who guidest and enlightenest us, who determinest and inspirest. grant that these weak souls may be strengthened and those who are fearful may be reassured...”

(The Mother 29.3.14)

OBITUARY

Kumari Shriwanti Mutto passed away on 21.4.97 she was the younger sister of Karuna Tankha & grand-daughter of Luxmi Tankha whose husband helped to build the Kishenpur Ashram at Dehra Dun. Being one of the first few devotees of Maa the family was very close to her. References of these people may be found in many of the earlier issues of Ananda Varta. May her soul rest in peace at the lotus feet of Maa Anandamayee.

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

MA Anandamayi

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Dharm

P. C. Datta

Out of the four important objects, one has to attain, in an ideal, perfect, and glorious life, dharm has the first position (dharm, arth, kam, moksh). Dharm is the harmony in diversity the hidden thread of unity principle which holds the diverse apparent phenomena or creations, just like the inner thread or string holding the pearls to form a neckless. Without the hidden string a garland can not exist. So a perfect knowledge of the garland demands a knowledge of the string. The objects and events of the universe, including our sense organs, mind and intellect are strong on some hidden threads. Human mind if living and alert possesses two natural instincts : (a) the thirst for knowledge which is not quenched with the apparent ephemeral forms and (b) a deep inherent belief of the existence of a hidden unchangeable (Sanatan) ultimate thread (dharm) behind. These two components of mystic nature are possessed by every wakened mind, some less and some in excess. but these are the bases of all science, all religions and all philosophies (Einstein). This dharm jijnasa (aspiration for the knowledge of harmony) should be cultured by every educated mind, and should be clarified at the beginning of student life. In ancient India "upanayan" ceremony (bringing the child to a teacher's institute, ceremoniously) included wearing a sacred thread. This probably symbolized the object of education, the thread of dharm that holds the apparents.

Dharm in science

Education of science may be defined as the cultivation of faculties of discovering the unity principles (dharm) in diversity of nature e. g. Newtonian laws, Darwin's laws of evolution, Mendel's laws of heredity, etc. Education of History means collection of all types of informations, selection of evidences that may lead to a linkage (dharm), a reasonable story of earlier days. What does a painter or a musician wants to create? It is the harmony (Dharm). What does a poet wants to tell the humanity? It is the harmony, the dharm. When we discover a dharm or principle in science, we have to be sure that it will hold good equally in India, America, U. K. and this year and coming years, this decade and coming decades and so on. Thus a dharm in reality is sanatan, untill a better substitute is discovered. Naturally with advancement in education and science, the Sanatan dharm will be expending for ever.

Harmony with human ecological factors

Ecological factors are :

- A. Physical environment involving edaphic (soil) and climatic factors.
- B. Biotic environment—
 - a) Plants and animals, in the surroundings, edibles, herbal drugs, etc.
 - b) Ethnic environment : human societies or groups and helpers in life.

C. Sagacious and psychic environment—

- c) —Forefathers—symbols of cultural heritage.
- d) —Sages—who contributed to the advancement of human knowledge.

D. Spiritual environment :—

- e) Manifestation of the Divinity.

To establish a thread of harmony with the first category of ecological factors, one has to practise Tapasya (to endure tapa or afflictions, of climate extremities, heat or frost) and Titiksa (forbearance). For establishing the thread of harmony with all other factors of environment, one has to cultivate respect to all.

Shraddhaban labhate Jnanam, tatparah Samyatendriyah :

To learn or to earn education, one needs cultivation of respectfulness, zealous devotion and control of senses. For cultivation of these faculties, ancient Acharyas suggest practising five Yajnas (sacrifices) ; (a) Bhutayajana—Loving the creatures e.g. birds, deer, cows, horses ; growing plant, etc. feeding and naturing them. (b) Nriyajna—Loving the society of men with respect and trying to serve them as much as possible. (c) Pitriyajna—Remembering the forefathers, pay respect and be proud of the cultural heredity of your family or society. (d) Hrisiyajna—Remember the sages and authorities of past or present days, paying respect and studing their contribution. (e) Devayajna or Brahmajajna Paying respect to all divine forms as the manifestation of one, giving up all narrowness and not to limit our God to a

particular form, a name, a personality. a book or a ritual system. These five yajnas will open your doors of higher intellect or superior consciousness. Dharm is the linking thread between the life style of men and the biotic and spiritual environmental factors. Yajnas help in discovering and realizing this thread for which the sacred threads were called Yajna-sutra yajnopavit. Paying respect to all by offering services is yajna, the sacred thread signifying the harmonizing principle the dharm.

Science has a dynamic urge for discovering dharm in all contradictory facts. Sola (sponge-wood) floats on water but an iron piece sinks down. Science does not discard one fact as unscientific and accept the others : science accept all contradictions and ventures to discover the linking thread or dharm, the law of specific gravity. Ma Anandamayee also says "The One is present in each sect. This body, however, does not exclude anything (Word p. 181); "If one remains satisfied with whatever can be achieved by following one line, the Goal of human life has not been attained by him. What is required is Realization that will uproot conflicts and divergence of opinion that is complete and free from inherent antagonism If it be anything less than that it means that one's experience is partial, incomplete. In the event of true Realization, one is fully enlightened, as to all faiths and doctrines, and sees all paths as equally good." (Ma, Words p. 182). That is, the stage where all conflicts inherent in creation merge into One, is the Goal of life, Is it not the goal of science also ?

Science without religion leads to a blind lane :

But simply intellect-based science can not realize that. Religion is necessary for attaining that supra-intellectual consciousness which can realize the ultimate harmony. Why should there be so many religious sects and sub-sects? Through every one of them, He gives Himself, to Himself so that each person may advance according to his individual uniqueness (Ma : Words, p. 176).” Not only that “One has to realize One in all others, and all in One.” Diversity gives this opportunity.

“Science” can be defined as a mystic urge to understand that time and space permeable Reality (Sanatan Dharm) beyond the ephemeral apparent diversity, which the senses can not perceive, intellect virtually obstruct understanding. “Religion” can be defined as that science which from the starting is conscious about the inefficiency of the senses and intellect in realizing the Reality. Thus both science and religion aim at the realization of the thead or dharm or Truth, holding the ephemeral apparents.* But science has to depend upon human senses (including intellect), which are very often blurred by selfish emotions and superstition. Religions offer prescriptions to purify and to nurture all levels of consciousness leading to development of healthier,

*Historically in India, religions (Shaiva, Shakta, Baishnab etc. and Sciences (Hindu chemistry, Hindu geometry, Hindu scince of life, Hindu Astronomy etc.) had never been in conflict, because religions remained restricted to the search for Reality.

finer superior consciousness. Diversity of religions is a necessity, because of uniqueness of superstitions constitutions of every individual.

Dharm creates a healthy environment :

Dharm can not be limited to sect or creed. Dharm harmonizes a member to the diversity of the other members of the family. Dharm harmonises a person with a diversity of tastes and opinion of the members of the society. But it has no fixed formula. You are to discover it in every step of your life. What is Hindu Sanatan Dharm ? Actually dharm is always Sanatan (time permeable) but cannot be labelled as Hindu, or English or Christian. Dharm is the dynamic harmony beyond emotional, mental or intellectual conflicts which we may meet in our life. The idea of this ever expanding dharm developed in India. In that sense dharm is Hindu by birth. Sometimes we ignorantly use of the word to substitute religions. Hindu (or Indian) religions are innumerable but follows usually respect this diversity, help mutually and live symbiotically because every one is a searcher of Truth, the Sanatan dharm. Dharm stand as calm below the waves of ocean. If one's religion leads to realization, the world appears as movement. "Behold it is movement as that of samudra (ocean). He is expressing Himself (Swa-mudra). It is the same water that forms Taranga (waves), Tar-anga i. e. (limbs of His own body) (Ma, Words p. 80). In Hindu Sanatan Dharm, there should not be any conflict on the difference of ways, (Ma).

The continuous search for dharm in everyday conflict,

leads to the discovery of rest in movement & movement in rest. "Each stage in development of a tree represents a point of rest, yet it is also a passing one. It does and it does not, for after all it belongs to one tree" (—Ma ; Words 130). All points of rest or activity are points of a total system.

Refuse to Dharm leads to where difference and non-difference exist together. "There is yet another state where difference as well as non-difference exist—both being inconceivable—where He is quite beyond thought (—Ma ; Words, p. 178.)

Eternal in Diversity :

Ma says : "In the form of a path He attracts each person to a particular line in harmony with his inner dispositions and tendencies. The One is present in each sect, even though in some cases there appears to be conflicts among them due to limitations of ego" (Ma, Words, p. 181).

Our senses are capable to see the outer light. Our religions want to lead us to the ultimate light—Dharm, the eternal light. "By this light you can behold the outer light and everything in universe ; it is only because it shines ever within you, that you can perceive the other light" (Ma, Words, p. 12).

In our everyday life we encounter diverse conflicts and we search for harmony or dharm with the help of an emotion—free pure intellect. We may find different dharmas of different angles of views. Ma says : "You will find a complete and final solution of each particular question from its own particular angles of emergence ; an d

you will also find there is a place where all problems have but one universal solution in which there is no longer any room left for contradiction. (Actually) the question of solution or non-solution will then cease to arise. Whatever one says : 'Yes' or 'no' everything is THAT" (Ma).

Innumerable solutions are the products of the inherent inquisition for dharm or the hidden harmony, but the ultimate dharm is the ultimate solution or completion of seeking or samadhan, which comes through Samadhi (according to Ma). 'Samadhan signifies the perfect resolution of form, formlessness, manifested being and non-being—of everything. The solution of a problem is one thing ; yet there is another kind of resolution where the possibility of problems and their solutions can not exist. This is called Samadhi...So long as thoughts and ideas (Sankalpa and bikalpa) persist, not even sabikalpa samadhi can occur. Sabikalpa samadhi signifies awareness of Existence. But when there is no question of Existence or nonexistence—when there is no possibility of differentiating "what is" from "what is not"...This is nirvikolpa samadhi (Ma Words, p. 50-51). The highest dharm is the highest samadhan, the true realization. "But Realization must, be all comprehensive, all embracing and one must recognize one's Self in every" (—Ma ; Words, p. 157).

Thus we find ; a search for harmony in diversity is the dharm which is inherent in humanity, which has developed the society. But religion should help the science to correct the vision and to develop a superior intelligence and to the ultimate harmony, the Self beyond the question of existence and non-existence. Therefore, our education should start with a vow ; DHARMAM SARANAM GACCHAMI.