

Contents

1. Matri Vani	...	...	...	281
2. Mataji's Amara Vani	...	...	...	285
3. Matri Lila	...	...	...	291
4. Mother's Physical Aspect—Vijayanand (Dr. A. Weintrob )	...	...	...	301
5. Mother : The Messenger of Certainty—Sri Madan Mohan Verma	...	...	...	308
6. The Unknown Life of Jesus Christ—Sri U. C. Dutt	313
7. From the life of Sri Sri Ma Anandamayee— Dr. Bithika Mukerji, M.A. PH. D.				319

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The ONE who is the Eternal, the Atman,
 He himself is the traveller on the path of Immortality,
 He is all in all, He alone is.

MATRI VANI

(*Replies to letters from different people at different times.*)

114*

We should not allow our attention to wander at large, but stick to a particular aim or object. Nevertheless to begin with we shall have to choose an object that is suited to our *Sadhana*, To live in solitude means to be solely in the company of the One Beloved, does it not, father? Only when one is unattached and without cares and worries can there be freedom from conflict and perplexity. Write to him that he has no cause whatever for worry. The Grace of the Lord flows down unceasingly and at all times. A person who has made God-realization the one and exclusive goal of his life, has already found refuge in Him—even though He may for the time being declare Himself by His absence.

115

When people talk about the vision of the Self (*Atma Darshan*) and Self-Realization, it is only from hearsay ; still it is necessary to find a way in order to gain first-hand experience of this state. Thus, what we have to do is to take to any path that will lead us to it.

* The Bengali original and its Hindi translation appeared in *Ananda Varta*, Vol. V, No. 3, p. 161.

You can see this for yourself—just think ; there is air and without air our body cannot keep alive. Grasp this—does not the air pervade everything, plants, minerals, animals, in fact all creatures ? You differentiate between the earth, water, fire, air, the sky and so forth, do you not ? Viewing them each separately helps us to understand them. It is said that in essence there is Truth-Consciousness-Bliss (*Sachchidananda*). Only when consciousness is rooted in truth can there be bliss. From our worldly point of view we everywhere perceive animate or inanimate things ; but in reality He who is Truth, He who is consciousness permeates them all ; only this cannot be realized by the average man. As soon as the mind understands the fact of His immanence, then just as when an image is to be worshipped, life has first of all to be instilled into it through '*Prana Pratishtha*', so He becomes as it were active within us, at first through the vehicle of the breath, which is an expression of the life-force (Prāna). The word *within* has been used only because we think in terms of 'within' and 'without'. This is why we speak of 'I' and 'you', of God 'with form' (*Sakara*) and 'without form' (*Nirakara*). Be ever aware of the following : what is called life-breath is really an aspect of a universal, all-pervasive power that functions continuously. It is He in one of His forms ; He who is Truth-Consciousness, reveals Himself in this mode. If with the help of a Mantra received from the Guru, we can remain concentrated on the breath, or even if at any time there be no Mantra, we simply keep on watching the movement of the breath, this will help to steady the mind and may also be an aid in our search of Him, who is the Life of our life, who is the Whole, the Eternal One. The vision of the Eternal Play (*lila*) of the Supreme Being whose essence in Consciousness and Bliss is impossible, unless one has seen His delight in His own universality and Self-sufficiency and finds this joy repeated within one in union with and as part of the Whole. Until the senses have been mastered and passion transcended how can we have a sense of identity with the Supreme Self.

The ever-moving breath changes its rhythm according to what we do, feel and think, with the precision of a clock's pendulum, which works without a break, although it may at times go fast or slow. With a similar constancy endeavour to concentrate on the breath ; this will provide a check for the mind that will prevent it from wandering away to outer objects. Look, when a restless child is caught hold of, taken inside the house and given a toy, he will, for a short time at least, remain quiet and absorbed. In order to calm one's restlessness it is necessary to keep but one single end in view. Divine thoughts

and aspirations (*Sadbhava*) are the essence of *Satsang* ; to the degree that we foster these the craving of the heart will be fulfilled and the mind stilled. With the help of your intelligence and individual capacity try to unite the mind with the breath. Do you know what is the essential thing ? To realize that the unbroken current of aspiration itself is a revelation of Him, who is the indivisible Whole.

MATAJI'S AMARA VANI

(24)•

Question : If God is not different from the world, why should so much stress be laid on maintaining the world ?

Mataji : No stress at all is laid on this ; whether the world exists or not, the question does not even arise.

The Questioner : Some hold the opinion that the vision of the Rishis and sages, who attained to the Brahman, was incomplete because they lost the world. They further contend that the world will remain as it is in name and form ; but this seems as impossible as for a stone cup to be described as golden.

Mataji : You of course are not in agreement with these opinions. Those who hold them have not attained to Oneness. They are speaking of the emancipation of the world that is different from them. It is by those who become aloof from the world that it is saved. Referring to the saving of the world someone said : "I am not familiar with the present condition of the world, I shall establish a new kingdom." The people who are in agreement with this are not acquainted with the home they already possess and yet talk of establishing a new one. They think the supreme God is inspiring them with this idea on the assumption that the world is "That" itself, nothing but That. By looking upon everything in the universe as the Brahman, it is transformed, this much may be admitted.

* The Bengali original and its Hindi translation appeared in Ananda Varta, Vol. V/3, page 201.

To say that the world ever remains what it is now, represents a worldly outlook ; what have I gained or lost by discussing the world ? There is no question of spiriting away the world by declaring that it is different from God and there is no question either of whether the world exists or not.

It is said that HE is in diversity as well as in Oneness—just like water and ice. Where water is called ice, that is to say, where space and form appear, there is HE as form ; why do you not grasp this ?

The form of vapour as such will certainly not take on the shape of water.

The Questioner : So far as the theory of evolution holds good, there is diversity as well as identity.

Someone else : Worldly knowledge is of the many and the knowledge of Reality (*Brahman Jnanam*) is of Oneness ; how can both exist together in the same place ?

The Questioner : The Oneness of Reality is not in contradiction to multiplicity. Generally speaking one can distinguish four planes :

- (1) The world alone appears, in other words diversity—this is the plane of ignorance.
- (2) At times the world or the many appear and at other times Oneness, which is Reality—this is the plane of *Nirvikalpa Samadhi* in Yoga.
- (3) The world appears, reposing within the *Brahman*.

Mataji : Yet there is still “appearance” !

The Questioner : There is no world ! This is how it appears. When light removes darkness, how can darkness be still perceived ? The *Brahman* is everyone’s fulfilment and nobody’s obstacle. That which is life (*chaitanya*) is itself this and that object. But according to the doctrine under discussion there is form on the one hand and life on the other. However I should say, form and life are both THAT.

Mataji : You speak “within” that form ?

Questioner : I see the essence of form. It is my own son who acts the part of *Rāma*. If the knowledge of the world does not persist when the *Brahman* is realized, the liberated one is not perfect because he cannot live in the world : Fire and water are both the *Brahman*, consequently, he may drink fire instead of water.

According to some doctrines perfection has not been attained as long as *this* (the world) is perceived. There is a stage beyond it where there is no more duality and one becomes established on the plane of Oneness. This should be understood to represent the fourth of the four planes previously mentioned. (These planes are different from the seven planes spoken of in Yoga.)

I consider the third plane the highest—namely the play of duality rooted in Oneness. In other words on this plane there is oneness in duality and duality in oneness (*advaita*). He who is liberated (*Jivānmuktā*) may nevertheless come out into the world playing a part and laughing, while his Realization remains perfectly intact. '*Sarvam Kalvidam Brahman*' (All this is *Brahman*), and '*Neti, neti*' (not this, not this) are not contradictory in the least. On this plane the whole and the part are in Existence. But in the realm of duality, although flowers and leaves are different, they belong to the same tree; this is why I will not acknowledge the difference of the part from the whole. Am I wrong when I understand it in this way?

Mataji : Whatever is said is correct from the standpoint from which it is said. In *dhyāna* or *samadhi* there comes a stage where there is no possibility of perceiving a second besides the ONE. There the behaviour that arises out of duality cannot occur. What is referred to here is a plane of course where actions present what is as good as no action. Where is the place for action here? When such a person is seen acting, someone may perhaps remark: "He has descended in order to do some particular work." When an M.A. reads the a b c, does he thereby lose his status as an M. A.? Yet there is a state where nothing can possibly appear as a 'second'. When one has dived into the Ganges, one is bound to be wholly drenched.

Once established in the One, one does not wander from it anymore. However before one's status has ripened to perfect maturity, one has occasional lapses, but the status of Oneness is restored. At this stage there is a movement between two directions, yet it is a marvellous state, not one of ignorance. The next stage is '*bhava*' (spiritual ecstasy); one enters and leaves it alternately, becoming immersed and then as it were floating once more on the surface. Going still further, even this state passes and one becomes absolutely inert like a lifeless stone. If one has not arrived at this rock-like inertness notwithstanding that Oneness has been touched, one is still pulled in two opposite directions; this is not a perfect albeit a supernormal state. It is like leaving a cool room and going out into the heat. Then comes perfection—the

complete and definite submergence. When this has taken place, he who has achieved it still moves as you, the onlooker see him act, but he knows that actually he neither goes anywhere, nor eats, nor sees anything.

The Questioner : This sounds a contradiction in terms — he eats, yet does not eat, he goes, yet does not go—how can this be ?

Mataji : Once submerged one will have to be stabilized in that condition where the inner and the outer have fused into one. This body eats as you do, goes about the same as you do. If one feels a sense of contradiction then one's Realization is imperfect. There is no ground for contradiction. How can Oneness be limited ? This is why it was said that there is no question of eating or not eating and so on. However it is difficult to distinguish, even partially between who is asleep and who is in *samadhi* : Gold and brass look more or less alike—but when gold has been touched one becomes like it.

How can one who lives on the plane of the *Brahman* see petty differences, may be a possible question. Due to your limited vision you perceive incongruity. There is in fact no question of having 'realized' or being in ignorance. If someone calls himself a man of Realization, he thereby assumes a certain position. What should Self-Realization be like ? Complete and perfect in every respect. What you have been—why been ?—what you are in reality becomes revealed. From whatever line of approach or attitude of mind anyone may hold any view, everything is all right. You also say : without feet he walks, without eyes he sees. If limited by any place or specification, by any form or mode concerning anything, be it positive or negative, the Realization is not whole, not complete. What is expressed from any standpoint is seen from a particular view point, in a particular way, for it is within time and space. This body does not falsify matters, it speaks the exact truth. Everything is correct from the point of view from which it is said.

The Questioner : If, as you declare, everything is correct, then suppose someone wishing to have a *Darshan* of *Vishvanath* goes to a *Durga* temple and says : "This is *Vishvanath*." Is this also correct ?

Mataji : At a certain level one may rightly say : "Yes, this is *Vishvanath*," because at that moment, it will be *Vishvanath*. The *Vishvanath*

now thought of in his mind will reveal itself exactly the same as the Vishvanath limited by time and space. But it may be said that in a temple of Durga Vishvanath is not there. The truth can be expressed in many words. Everything is contained in everything. All kinds of replies can be given.

The Questioner : If whatever anyone says is correct, why then did Sri Shankaracharya, who was a man of Realization (*Brahmajnan*), refute the arguments of his opponents ?

Mataji : Whatever has to be done anywhere will happen without fail. The top of the tree contains its root, because the seeds are everywhere present—there is no contradiction.

MATRI LILA

November—December 1957.

For years Mataji has had a very fine group of devotees in Delhi and New Delhi. Formerly, whenever she visited that town, Dr. J. K. Sen, a renowned physician of New Delhi, used to put up tents for Mataji's use in his garden and with generous hospitality entertained Her party in his own house. Several years ago he built for Her a small cottage adjoining his own house. In Mataji's absence Her room was used for Satsang and meditation and regularly once a week Kirtan was being performed there by some devotees who are excellent and ardent singers and players. In 1948 Mataji's birthday was celebrated in Dr. J. K. Sen's compound. It was a beautiful and memorable function inspite of the scorching heat of May. A large pandal had been erected in the garden for the occasion and it was generally packed throughout the long hours of Satsang. We remember several nights spent completely in Kirtan in the course of those celebrations. Once a heavy rainstorm played havoc with the roof of the tent; notwithstanding the enthusiastic Kirtan singers, humoured by Mataji, went on dancing and singing, although splashed with mud and

drenched to the skin. The inclemency of the weather seemed to encourage them to do even better than usually.

However, to everyone's deep regret, Dr. J. K. Sen had a stroke in February 1952 and was since then bed-ridden, until he passed away a year or so later. On March 17th of that year Mataji came to Delhi and paid a visit to the ailing bhakta. On this occasion she remarked to another bhakta, whom for the sake of convenience we shall call "D." : "See, how ill the old man is. There is no knowing when he will breathe his last, and when he leaves this world, where will you carry on your Kirtan and Satsang? Try to build at least a hut somewhere in New Delhi for this purpose." "Since 1946 I have been trying to build an Ashram here," replied D, "but all my efforts have failed."

At that moment Didi entered the room, "What have you tied into the end of your *dhoti*" ? questioned Mataji. "Rs. 101/," came the prompt reply, "which someone has just given me as a donation. I want to use it for the repairs of the ghat at Banaras." Mataji asked Didi to hand over the

money to D., with the words: "Let this be the first contribution for the good work that you are going to embark on from to-day."

The next day Mataji left Delhi. D. at once began to look around for a suitable plot. After a thorough search he decided on *Chandraloka* beyond Kalkaji Colony and drew up a plan for a building. Mataji approved both of the site he had chosen and of D.'s design, and with funds that he had in the meantime collected, one acre of land was purchased. The land was comparatively cheap, as Chandraloka is situated about 10 miles from Connaught Place and some 15 minutes walk from the nearest bus stop. Moreover the last bit of the road was extremely bad and then hardly motorable. Yet Chandraloka has proved an ideal place for an Ashram, solitary and peaceful, at the foot of a low hill and far removed from the activities of the busy metropolis.

At a distance of perhaps half a mile there is an ancient Kali temple. The image of the goddess is supposed to date back for *Dwapara Yuga*. The legend has it that it was installed by the Pandavas themselves. It is supposed to be a *Jagrat Murti* (a live focus for the power of the goddess Kali). The temple is a famous place of pilgrimage: twice every year, at *Navaratri*, *Vasanti*

Puja ending with *Rama Navami* in spring and *Durga Puja* in autumn, it teems with the crowds that gather from all over North India and camp in the vicinity. It is for the sake of this image of Kali that the colony has been named "*Kalkaji*" (short for "*Kalikaji*."). *Kalkaji* has recently become fairly self-sufficient with various shops, Primary and High Schools and a large Degree College for boys and girls.

On August 18th, 1953 the foundation stone of the Ashram was laid in Mataji's presence and the construction begun without delay. The main building was to consist of a large circular hall with four rooms adjoining it on four sides. However funds were not too plentiful and so to begin with three rooms, out of which two were for Mataji and Sri Hari Babaji, were erected whereas the hall progressed merely up to plinth level. Two separate structures for kitchens and bathrooms were also completed, when on Aug. 26th, 1954 the opening ceremony took place in the presence of Mataji and Sri Hari Babaji. Henceforth D. began to live in the Ashram taking upon himself hardships, undreamt of by the inhabitants of New Delhi. Neither water nor electricity had been laid on and all commodities had to be procured from a considerable distance. But D. was undaunted and held out faithfully until his perseverance was crowned with full

success during the recent Samyam Vrata, which was held at the Ashram from November 22nd-28th 1957.

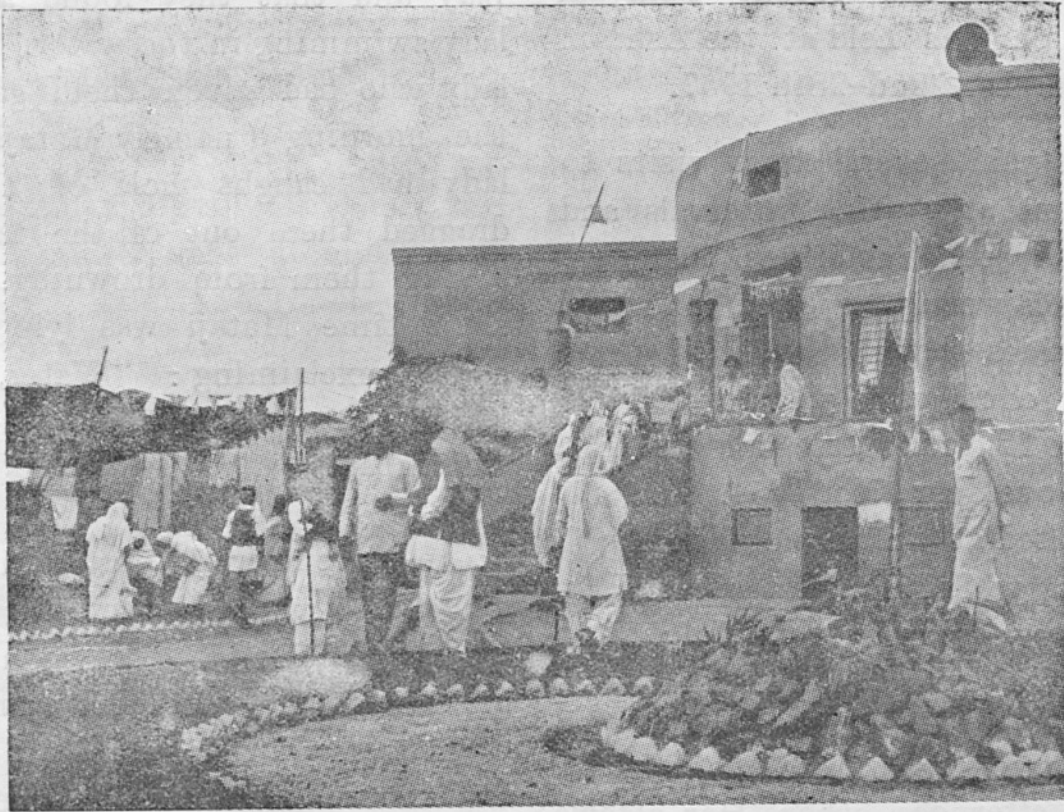
Mataji paid several short visits to the Ashram at varying intervals and Kirtan has been performed there regularly once weekly since its inauguration. Besides that a *Nama Yajna* was celebrated once every year in Mataji's presence. It took place for the first time on November 7th, 1954. In 1955 Mataji halted at Chandraloka in April on Her way to Solan and again in July on Her return journey. On July 26th a rather strange thing happened.

Mataji was resting in Her room in the early afternoon, when Her attendant heard Her say : "Water, water !" Thinking that Mataji was perhaps feeling thirsty, the girl brought a glass of water, at which Mataji shook Her head, saying : "No, no, there is water all round." The girl could not understand what Mataji was referring to.

That day a lady had come from New Delhi with her two small children, who went to play near the water tank and fell into it. They came back to their mother drenched to the skin and dripping with water. Shocked at their sight, she inquired what had happened. They related that they had both fallen into the open tank in the course of their

play and that they found a beautiful lady swimming in the water, the same lady who had given them garlands in the morning (namely Mataji). The lady had caught hold of them and dragged them out of the tank, thus saving them from drowning. At the same time Mataji was lying on her couch exclaiming : "Water, water." Three days later Mataji left for Vrindaban.

In November 1955 the fifth *Samyam Vrata* was observed at the Kali Bari, New Delhi. As soon as the function was over Mataji moved to Chandraloka for a few days. Again in December Mataji came to the Ashram by plane from Hoshiarpur. That winter Sri Haribabaji's health was not satisfactory and Mataji and he stayed at the New Delhi Ashram for several weeks in January 1956, while he recuperated from his illness. During the Samyam Vrata at *Kali Bari* and again the next year at a similar function held at the *Saptarshi Ashram* at Hardwar, Sri S. N. Aga and Mrs. Aga asked for permission to arrange for the next function of this kind. Their request was granted and since Mr. Aga had become the chief of the Railway Security Police in Delhi, it was decided that the *Samyam Vrata* should be held in a camp on the premises of the Chandraloka Ashram.



The front view of the Delhi Ashram.

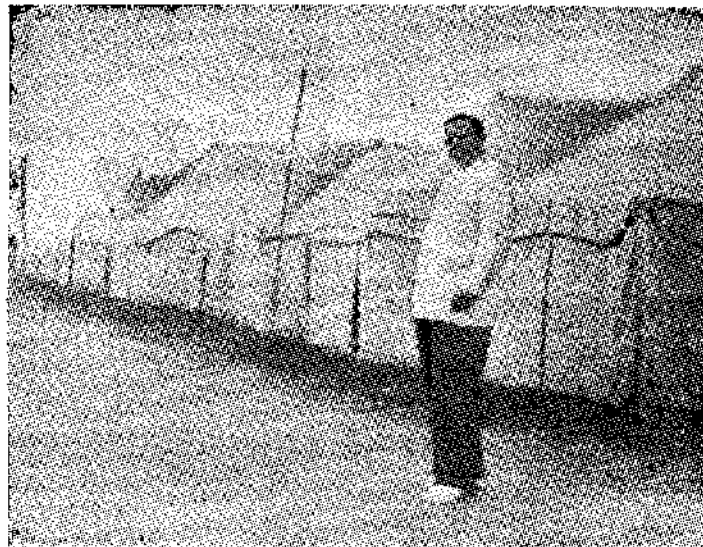
In the middle of September 1957 Swami Paramananda went to Delhi to assist with the preparations. He and D. with the help of other bhaktas achieved the remarkable feat of arranging for the construction of a most beautiful circular hall as well as several rooms and a wall round the whole of the compound in less than two months. In the meanwhile Mr. Aga made elaborate arrangements for the camp. Truck loads of tents and all other necessities were procured, electricity was installed in the Ashram and when we arrived on Nov. 21st, we could scarcely believe our eyes, when we beheld a large imposing building, sur-

ounded by a city of white tents, glittering brightly in the winter sun. The office was housed in a tent near the gate, with a phone at everyone's disposal. Police staff pitched the tents, received the arriving guests, carried their luggage, filled and cleaned the lamps, in fact did hundred and one odd jobs that were necessary for the smooth running of the function and for the comfort of the participants, last not least guarding the camp by day and by night. Mataji arrived on November 20th, two days before the *Samyam Vrata* began. She was here and there and everywhere, inspecting every branch of the preparations that were in full

swing to the very last moment, giving useful suggestions and encouraging everyone.

The Seventh *Samyam Vrata* was one of the most wonderful and harmonious gatherings we have ever experienced. Indeed, there were so many requests that the *Samyam Vrata* should be observed twice yearly instead of once

About 200 people, old and young, had flocked from far and near and with a very few exceptions everyone lived in tents, as there was no other accommodation available. But the open air life in the midst of nature proved most helpful and congenial to what we were attempting. It gave us a feeling of freedom and exuberance: civilization



Tents for the participants in Samyam Saptaha.

only, that the next gathering of this kind is to take place in April 1958.* Sri J. K. Birla came and requested Mataji and the Sangha to be permitted to arrange for that function at *Swarg-ashram*, Rishikesh. His offer has been gladly and gratefully accepted and we are eagerly looking forward to the meeting in such a beautiful place, on the banks of the Ganges.

does not help concentration and the fewer our needs the happier we feel. With all that we were really quite comfortable in spite of the cold weather.

The inhabitants of New and old Delhi came in large number by cars and bus to attend the Satsang and for Mataji's Darshan. Amongst them were many high officials, several

*We have just been informed that for various reasons the function will take place only next November after all.

ministers and other well-known personage such as Sri Birla and Sri Dalmia. They came not only once out of curiosity. Some of them showed a lively interest and continued their visits after the *Samyam Vrata*, when it became possible to see Mataji more informally, surrounded as she was then by a smaller group of devotees. A number of Europeans and Americans also were attracted and some of them had private talks with Mataji.



Mataji at Delhi Ashram.

Mataji was in great form throughout. While we had recently become accustomed to seeing Her only at fixed Darshan hours, twice or three times daily during Her sojourns in Dehradun,

Varanasi and Vindhyachal, we were most agreeably surprised to find Mataji attending the Satsang morning, afternoon and evening during the *Samyam Vrata*; besides that she used to be about and see people in between and till late at night in Her own room as well. In the last issue of Ananda-Varta we wrote about Mataji's ill-health and we felt doubtful whether she had completely recovered. But in Delhi she showed no fatigue; she was as she had always been before Her recent indisposition.

On several former occasions we have already reported in detail about the purpose, the programme and the restricted diet of the *Samyam Vrata*. The *Samyam Vrata* represents a concerted effort at concentrated *sadhana* and *Satsang* to the exclusion of everything else for a week. It is no exaggeration to declare that, we cannot imagine that even a single one of the participants should have failed to find the gathering a very definite and lasting help. One can notice a distinct progress from one *Vrata* to the next. During that special week everyone seems at his or her best and this becomes less and less of a strain and more and more of a deep joy. One has to abstain from smoking, drinking tea and coffee, chewing betel leaves, etc. etc., but this is made unexpectedly easy in the atmosphere that

prevails. This time the diet was appreciably more restricted than on former occasions. Everyone began the week by a complete fast on Ganges water for the first 36 hours. For the rest of the week there was at mid-day just one dish for everyone alike either

will be published in the Hindi Section of this magazine. As usual Mahatmas and Pandits delivered discourses on the meaning and value of *Samyam Vrata*, on the lives of saints and sages and on other instructive and enlightening subjects; besides the programme in-



Congregational Meditation

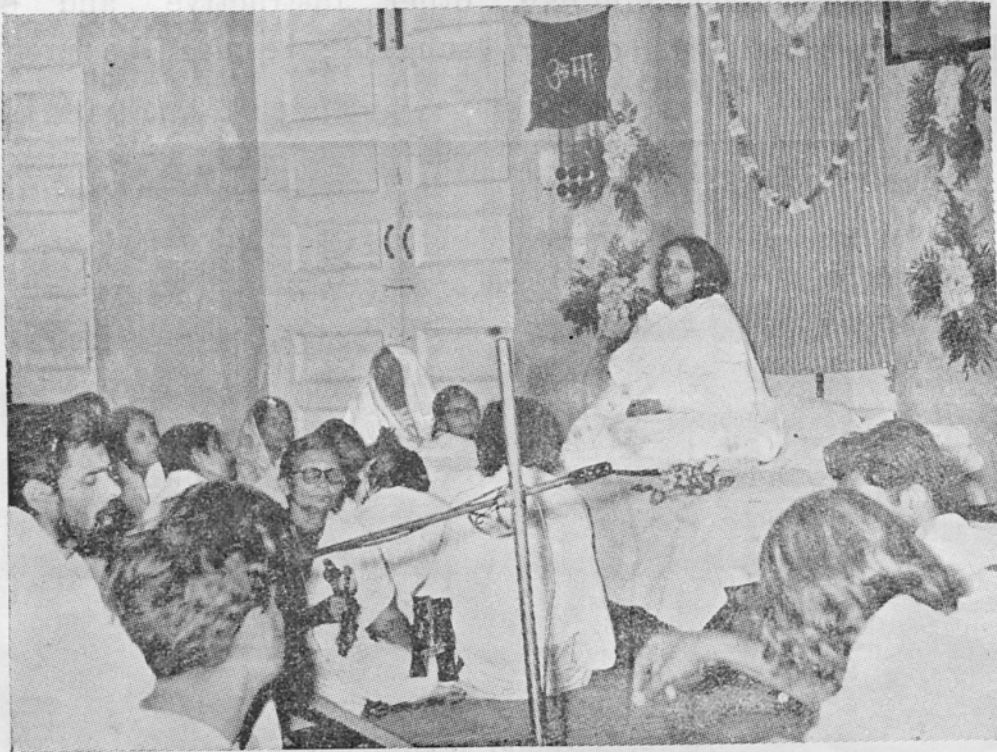
rice boiled with vegetables and dal or wheat porridge boiled in milk and so on. For the 2nd class milk was served in the evening. The last day was another fast on Ganges water for 36 hours for the 1st class only.

The most cherished hours were as always the daily silent meditations in Mataji's presence from 8—9 a. m. and 3—4 p. m, and the '*Matri Satsang*' at the close of each day, when Mataji replied to questions for half an hour or more. Some of these discussions

included Kirtan, chanting of the Vedas and other sacred Scriptures. On the last day of the *Vrata* the new hall was given its name: '*Nama Brahman Mandir*' during a simple ceremony. The *Samyam Vrata* ended with a collective '*Mahanisha dhyan*' (midnight meditation) on November 28th. After the meditation someone asked Mataji what was the advantage of meditating at that odd hour. Mataji explained that there were certain times especially favourable to meditation, namely the so-called '*Sandhi-Kshanas*.'—when night

changes into day at dawn, when day gives way to night at dusk, and also midday and midnight. Midnight is

to harmonize a human being so as to attune him to the Divine. "If you are observant," said Mataji, "you will notice



Another View of Congregational Meditation.

called '*Amrit Kala*' the hour of immortality.

Mataji also said that while '*Samyam*' (self-discipline) does not actually bring about self-realisation, since He is self-effulgent and no effort can take us to Him, yet for the purification of mind and body, self-restraint, *satsang* and the activities practised during the *Samyam Vrata* are imperative. All these combine

that everyone here looks different from what he looked a week ago and you will also find that every *Samyam Vrata* seems easier than the one before and takes you a step further. The restricted diet and sleep, the life that you lead during those gatherings are an aid to meditation and self-discovery." At the end Mataji distributed a copy each of the *Bhagavad Gita*" and of the *Ramayana* to every *Vrati*.



Another view of Congregational Meditation.

On Nov. 30th the Delhi Bhaktas celebrated their yearly "*Nama Yajna*" for the first time in the newly built hall. As customary the Kirtan began late in the evening and continued till sunset the next day. An altar with pictures on all four sides is erected in the centre on these occasions and the kirtan singers walk round it in solemn circumambulation in rhythm to the music. The men started and then the women took over and continued till sunrise. Mataji remained with them for some time. It so happened that two ladies from California were present and so they also joined. They were visibly impressed. One of them exclaimed with tears in her eyes: "This I can never forget in all my life. Here one has just to be oneself and forget everything else. How wonderful!"

Mataji stayed at the Delhi Ashram until December 16th. From December 9th the whole of the *Ramayana* was read by groups in turns, day and night. During the later part of Her sojourn Mataji followed the invitations of quite a number of bhaktas and visited their homes, although she does not enter the actual house of a *Grihastha*. From Delhi she proceeded to Vrindaban for a very short visit. On the 20th She passed through Delhi again, halting only for a few hours. Spending the night in Modinagar she reached Dehradun on December 21st. There she stayed quietly at the small cottage at "*Kalyanvan*" in Kishenpur. It was a restful time, although she gave Darshan twice daily mostly in the open air on the terrace in front of the cottage. On December 26th she left

for Hardwar and from there for Delhi the very next day. She paid a short visit to Meerut to console a devotee, whose husband had died suddenly, and

acquired for this purpose and now a building is to be put up.

On January 4th, 1958 Mataji was back at Hardwar. From there she



Another view of Congregational Meditation.

then went on to Etawah, where she remained for 6 days. Some devotees are eager to start an Ashram in that town. A plot of land has already been

motored to *Ananda Kashi* near *Vasistha Gupha* a solitary place of extreme natural beauty on the banks of the Ganges although quite cold in January.

MOTHER'S PHYSICAL ASPECT

Vijayanand (Dr. A. Weintrob).

The physical aspect through which the inscrutable Power that we call Sri Sri Anandamayee Ma manifests Itself, is only a tiny part of It, and probably not the most important. Mother has frequently repeated that She is all-pervading, that She never goes, nor comes anywhere, that She was never born and so on. Thus, it is evident that She is not the physical body, which seems to be only an instrument, representing the link between us and the Divine Power : Mother's physical frame, although looking apparently as one of us, is in essence completely different. It is an APRAKRITA, supernatural manifestation which has not come according to natural laws, and is not subject to them.

In her early life, Mother has on many occasions shown Her independence where natural laws are concerned. All Her devotees have read or heard about the shrinking of Her body so as to look like a small heap and its becoming unnaturally big at other times. For long periods Mother could stay without food or with a very tiny quantity of food or water without any change in Her physical aspect ; pain of any kind does not seem to affect Her

in the least. On many instances the laws of gravity appeared to have lost their validity with regard to the body. As for example the body becoming as light as a feather or revolving at an extraordinary speed like a dead leaf carried along by the wind. All these things I have not witnessed but only heard or read about. But surely, the most amazing thing I find, is that She behaves in our natural way as an ordinary person. It is very difficult for those who are under the sway of natural laws, to reach a stage where one is able to reverse these laws and be their master to a certain extent. Much more difficult is it to ignore nature completely and identify oneself with the Eternal Witness, unruffled by earthly troubles. But extremely rare are those sages for whom there is no difference between the highest states of illumination and ordinary life ; for them the Supreme is revealed even in what we call the trivialities of daily life. A fixed span of life has been allotted for the life of every human being including the 'JIVAN-MUKTA'. The duration of the body is subject to 'PRARABDHA'. Not so in Mother's case : She is free to leave the body at

any moment or to keep it for the whole KALPA if this be Her 'KHEYAL'. But Mother has no desire to act in one way or another. It is the yearning of Her devotees which keeps Her, through the fetters of Her own infinite love just as an affectionate mother is bound by the cries of her baby, who although helpless is nevertheless all-powerful because of his mother's love.

Some people may ask : What is the use of such a limiting adjunct as a physical body, if Mother's Power is all-pervading beyond space and time and as many people have experienced, helping as well when near-by as when far off, no matter at what distance ? Besides would not the attachment which so many people feel for Mother's physical presence be delusive, a kind of 'MOHA' ? First of all, let me answer that people who are to ally free from every kind of attachment, who are 'NIRMOHA', are in fact realised sages. For all other, attachment to such a Being as Mother is the highest possible attachment on earth, and will burn in due time all other kinds of MOHA. "By MOHA for this body (meaning Herself) all other kinds of MOHA will vanish" have I once heard Mother say. *

Now a Divine Incarnation is of

tremendous benefit to all embodied beings. This help manifests itself in many ways. I shall write only about a few of these of which, from my limited angle of vision I have been able to get a glimpse. I don't intend to speak here of Her main function self-evident to everybody, that is to say Her enlightening words on spiritual topics, Her guidance and precious advices to SADHAKAS, neither of Her action as a GURU, which does not depend on Her physical frame. But only of some other aspects not so apparent, although of great importance.

In the realm of the 'AHAMKARA', the ego, where almost all of us are living, there is no real love. What is nearest to love known to 'AHAMKARA' is 'MOHA', attachment. Real love would presuppose the ego's dissolution, its end. The root of all its actions is the instinct of preservation. All its thoughts revolve round the protection of its body and its welfare. In order to free oneself from the clutches of this ego, one has first to resist its tendencies and for this purpose cultivate the pure qualities, the DAIVI SAMPAT.

We have all read in books about SATYA, AHIMSA, etc., and listened to much talk and good advices about these. But to actually see these quali-

* When I quote Mother's words I give only the meaning as far as I remember and have been able to understand and not Her exact words.

ties in a living being expressed in the details of his daily life, is surely quite another thing. Through Mother's physical frame, all these qualities shine to their utmost perfection. If it were not so why would so many people be attracted by Her ?

How rare it is to come across somebody completely free from any kind of fear: ABHAYAM is indeed only possible when one does not anymore perceive anything different from one's own self. Even the Gods are subject to fear! Through fear Agni burns, etc. says the UPANISHAD. For about seven years I have had the good fortune of living under Mother's guidance, I have never been able to detect in Her features the slightest trace of fear. What a joy it is to admire such a countenance !

AHIMSA, non-injury to any living being is more common. Mother shows us by Her own example how it can be practised in daily life and brought to perfection. Not to kill any living being is a self-evident duty for a Sadhaka. But not to cause harm to anybody, be it through words, action or abstention from action, even by one's mere presence or in thought, is certainly much more difficult.

On innumerable occasions we have witnessed with what delicacy Mother behaves in order to avoid causing the least harm or offence through Her own

person or through that of a devotee. Even dogs must not be harmed. I remember once in Solon having seen Mother changing the usual path of Her evening stroll in order that a dog lying on Her way may not be disturbed. One day an attendant who had chased away the animal was rebuked : "Why do you chase it away ?" said Mother, "it enjoys the cool earth." On several occasions BRAHMACHARIS who had beaten, or even intended to beat a dog were requested by Mother to do 'PRANAM' to the animal, in order to ask forgiveness from the lord dwelling in the dog.

SATYAM, truthfulness I have heard Mother say, means, not to utter any lie, be it in words, by signs or by abstention from words. She added that if one could practise such truthfulness for a period of twelve years, whatever one uttered would become true. Mother lays great stress on the importance of speaking the truth under all circumstances. Needless to say that She Herself gives us a living example of how SATYAM can be brought to its utmost perfection. Apart from Her Almighty Power, this alone would suffice to make all Her utterances come true.

As to *Akrodha*—absence of anger—surely there is no need to say that Mother never gets angry. Not even the slightest sign of irritation or impatience can ever be detected in Her.

Mother comes in contact with hundreds and thousands of people of all kinds of temperaments and social levels. It naturally happens from time to time that some people behave in a manner lacking in courtesy or that they utter words one wouldn't expect to hear in the presence of such a great Being. But the cruder these people's conduct, the more radiantly Mother smiles and the more She responds with kindness and love. She frequently gives to such offenders greater attention than to other people. It looks as if She behaves as a good doctor who takes better care of patients who are severely ill than of those suffering only from slight cough or cold. As everybody knows, Mother does not deliver discourses or lectures ; but She replies to questions that are asked on spiritual topics. Most people listen with rapt attention to the words of Divine Wisdom falling from Her lips. But sometimes people, giving way to their urge to speak, interrupt Mother's talk by remarks of their own or some silly question. Mother, not only does not rebuke them, but She never shows the slightest sign of impatience. She generally cuts short Her own explanation and after hearing with interest and a loving smile the words of the foolish interrupter, tries to clear up his doubts with infinite patience and love, which surely are not to be found in any human teacher.

What else should I say about the divine qualities revealed through Mother's physical frame, this embodiment of Wisdom and Love. "pure like the sun"? If I continue, there will be no end of writing.

(2)

The path of Sadhana is indeed not an easy one ; "like the edge of razor", say the sages. The main difficulty lies in the fact that the right way is very hard to find and much more to keep to, while false views or half truths are often easy and attractive. Naturally it happens frequently that the mind of the *Sadhaka* goes astray. Of course he can always ask Mother's advice. But frequently he is not aware of the fact that he has gone in a wrong direction. Furthermore there are many things that cannot be explained in words. But there is some special quality of Mother's physical presence. The shadows of the night do not persist before the rising sun. By Her mere presence many people have found their mental problems solved. The despondent person regains confidence in himself ; he who is afraid finds renewed courage to face the battle ; another one whose mind has been tainted by worldliness becomes purified as after a bath in the Divine Ganges ; someone else stagnant due to lack of energy feels the impulse of an unnatural increase of power ; some-

times an obstacle on the path melts like ice before the sun. What was crooked becomes straight, confusion is cleared up, impurities are washed away. Such is the Power radiating from Her Physical Presence.

(3)

The results of our previous actions, our '*Karma Phal*', sometimes get in the way and block the road to further progress, or if the road is not completely obstructed, the progress becomes very slow as that of a horse-carriage advancing with great difficulty due to excess of load. Sometimes we are able to overcome the *Karmic* obstacles by our own effort. But frequently the task is too great for us, and stagnation or even a downfall might become our fate if Mother's Divine Grace did not intervene.

Mother's physical frame has, as stated above, not come into existence due to '*Prarabdha Karma*', nor is it subject to it. She is able, if She so wishes, to use Her body for the purpose of absorbing part of the *Karma* of others. The fatality of *Karma* does not lie in the totality of the favourable or unfavourable circumstances, to which we are subjected. In all circumstances there is a central kernel which consists in the change of the *Pranic* vibration and manifests fundamentally as pleasure or pain. The outer conditions and our mental reactions, that is to say, the

whole *Nama-Rupa* are illusory and depend mainly on our belief in their reality. He who knows this, and has fully mastered it, can reduce the *Karmic* effects to their minimum, that is to say, to some temporary physical or *Pranic* disease. We of course are not able to do this. But Mother can—and also far beyond this, where our imagination cannot reach. Mother being egoless, can identify Herself with anybody, and take away from him part of the *Karma* he would have to suffer according to the natural laws. As said above, the root of the *Karmic* effect lies in the *Pranic* vibration. As in the case of Mother there is no *Ahamkar* to brood around it and make of it a huge affair (as usually happens with us), the *Nama-Rupa* is reduced or translated according to the case, to a disorder in the subtle body, or if the *Karma* is heavy to a physical indisposition or illness. This, it seems to me, is one of the main reasons why Mother gets ill from time to time. I have no doubt that, when we behave or think in an unworthy manner the reaction is felt in Mother's health.

(4)

A *Sadhaka*, if he wants to succeed must become '*Nihanga*', free from all human attachment. The attachment we feel for our relatives and friends must be replaced by an equal sympathy for all living beings. At first

consideration this may look fairly easy. But we soon become aware of how powerful the emotional part of our personality is, and that its root lies very deep in our subconscious mind. In fact the emotional nature has not to be destroyed, but must be directed in a proper way. It then becomes a help to our spiritual ascent. To understand that this emotional urge is nothing but our yearning to get back to the natural state, our Real Nature, is surely the highest kind of *Bhakti*. But only a very few are able to sustain this attitude of mind. Most *Sadhakas* require an outer object for their devotion, that is to say a name or form as a symbol of the Eternal One.

The *Ishta-Deva* and the *Guru* are of course excellent objects of devotion. A great number of Mother's devotees regard Her as an embodiment of their *Ishta* or as their *Guru*, and worship Her in that spirit.

Westerners and Westernised minds are very reluctant to tolerate the worship of a living sage or saint. The reason is, it seems to me, a misunderstanding around the word "devotion". In almost all Western religions, GOD is worshipped as a perfect Being, eternally different from the individual soul. The attitude of the devotee, is of course, that of love, but also of veneration mixed with more or less awe. But in India it is quite different. Almost

all the orthodox schools hold that the individual soul is of the same nature as GOD. Even the hardest *Dwaitist* agrees that GOD, the '*Antarjamin*' abides in the heart of all beings, that He is nearer to us than our own ego. The consequence is a devotion without awe or fear, almost as intimate as for one's own father and mother. Moreover, the educated Hindu understands that devotion to the Personal Aspect is only a temporary stage, a stepping stone which will ultimately enable him to realise the Oneness of All. If taken in this spirit, any symbol may lead to the Goal. However it seems to me, that a realised sage, the embodiment of Divine Consciousness, is the most appropriate object of worship, if such an object is required.

I must say that Mother does not at all encourage the worship of Her physical frame. On several occasions I witnessed how She diverted a *Puja* of this kind trying to awaken the understanding that the object to be worshipped is the ONE residing in the hearts of all. Mother lives in the "*Yatra Naanyat Pashyati*" ! where one does not behold anything but the One-Self where there is neither a worshipper nor any object of worship. But from our point of view, whatever we think She is, She will actually be for us (as She Herself has pointed out on many occasions). As pure gold can

be shaped in any form, but ever remains the same gold, so the Divine Consciousness, manifesting Itself through Mother's body, can be thought of in any form, without ever losing its Primeval Aspect. In whatever way our relationship with Mother may begin, it will lead us sooner or later to the Realization of THAT which IS.

A few months ago, in Dehradun, some of us feared that Mother might

leave Her physical frame. She is free to do so, or to keep it for any length of time. May She, in Her boundless compassion, keep the flame of life in this gross manifestation of Her for a long time. May all Her children offer to this flame only the pure oblations it demands. Stainless and unselfish devotion, pure action and thinking, intense yearning for the Divine.

MOTHER : THE MESSENGER OF CERTAINTY

Madan Mohan Verma

A pertinent question was raised by some brothers at the *Satsang* during the recent 'Sanyam Saptah' held in Delhi. It might have been partly in a lighter vein; but beneath it was clearly perceivable a hidden doubt, perhaps in some cases amounting to despair, as to why we are not making more rapid spiritual progress even when blessed by a spiritual guide of the stature of MOTHER ANANDAMAYEE or other Saints and Sages of high order. The question was shaped in a plausible garb, just as the discoveries and achievements of great scientists, attained by them at much cost to themselves, are made available to the people at large at small cost to alleviate their suffering and to promote human happiness-e.g. the X-ray, the Wireless, the Radio, Medical remedies like penicillin and other drugs, etc. etc.-why are not the spiritual attainments and discoveries of the Saints and Sages of humanity similarly useful to us in making our spiritual growth quick and easy?

I am conscious that for me to take up this theme for this short article is "to rush in where angels fear to tread". Yet I feel that it would be cowardly not to share my thoughts with brother-

seekers and to bear witness to such little confidence as is vouchsafed even to a beginner like me by the Merciful *Sad Guru*.

First of all, a purely objective study and observation of the story of man's spiritual achievements in the past ages would reveal that it was by hard and prolonged *tapasya* that the ancient *sadhakas* were able to lift the least corner of the veil. The austerities that the ancients had to resort to, not only in India but also in other lands, for God-realization, fill many books of occultism, mysticism, and *yoga*. It is due to the pains taken by some of our forefathers that it has become comparatively so easy for us even to understand the true meaning and import of profound spiritual verities, which used to be a guarded secret for the 'initiates' in olden times. One had to undergo ever so many ordeals to be an *adhikari* to be admitted to sanctuaries of spiritual thought and practices. Today, thanks to all our Elder Brethren of the Spirit, most of those treasures are laid bare before the whole of humanity for such souls as are willing to tread the path, desirous of 'Return Journey'. Mahatmas tell us that by sheer *Japa*

of the Divine Name, by sheer discharge of duty and service of fellow-beings in His Name, or by sheer surrender to Him "as we are" (i.e. with all our aults and shortcomings)—nay, even by sheer *Satsang*—we would find God. Many men and women have borne witness to the truth of these assurances, thanks to the limitless Love and Compassion of the Lord.

The obstacles and difficulties in the way of God-Realization are in reality due to our desiring worldly objects *through* God. God, in His Love, grants these too in so far as they do not obstruct the devotee's spiritual progress. Yet, when the devotee, blinded by age-long attachment, goes on and on asking for the illusory and the ephemeral, God who is his Supreme Well-wisher, says 'No', so as to make him pause and turn back from the ungodly. As soon as he does that, and his desires at last fuse into one single desire to realise God, that single desire or aspiration by itself illumines the path of the devotee. Would we but once turn our gaze from all our fleeting objects of desire and so-called dear ones to the Supreme Giver of these !

Then, the Medical remedies—penicillin and other "tablets"—discovered by medical science that are our common heritage, help to effect cures for those who are patients of the diseases concerned and longing to be cured,

take the remedy. They are not 'thrust' on all and sundry. Further, they are only palliative, they are no substitute for good health, which rests on its own laws; and in fact good health is not had by drugs. The increasing number of "beds" in hospitals is no index of the health of the people. New palliatives, new diseases! Indeed, man would seem to be prey to unending diseases when his vitality is sapped, however long the list of wonderful drugs being released by medical science. Good health exacts its price of good living, in consonance with the laws of good health. Same is true of spiritual health and its *Sadhana* on any of the well-known paths.

At any rate, all the multifarious inventions and discoveries of science have not necessarily made mankind more happy. The technological gifts of science may have made the world one single physical neighbourhood, but of what value is it when the hearts of men have built up walls of separation and are not neighbourly! And so on.

On the other hand, it seems to me that not only the Saints and Sages are like 'light-houses' in the stormy sea of our world, but by their very attainment they have made a 'receptacle' on the plane of man's consciousness which makes it easier for the whole of mankind to share and receive Divine Grace; or, say, they have built a bridge

between human consciousness and Divine Consciousness which makes the path of the devotee or the *Jignasu* easier. To take another example, the very presence of good Professors in a University at least infects earnest students with love of learning and creates an environment which facilitates the student's progress. Or even an arduous pilgrimage becomes easy in the wake or company of our fore-runners who have traversed the thorny path and removed the thorns from the path for our benefit. Above all, Saints and Sages give us a vision of that "fourth dimension" of Reality, for which the human heart would seem to have been throbbing in its long-drawn agony.

But, to those who have had the good fortune of coming into contact with a *Jivan Mukta* Saint or Sage, not to say of our Divine Mother, no such thesis should be necessary. Have they not already caught a glimpse of the Divine, felt *Some* touch of the Rock of the Ages, the Messenger of Certainty? Let us not under-value our precious possession, only because we have obtained it cheap! Otherwise, we only pay lip homage to the *Sad Guru*, the Master, or to our Divine Mother. Even as the ascent from the animal to MAN is the high-watermark of evolution, so is the finding of the *Sad Guru*, the Master, or The MOTHER, a new and high landmark

in human evolution, a veritable descent of the Divine in man.

A child is misled and loses his way in a busy thoroughfare. After a long and painful separation from his parents, the parents suddenly appear before his sight. What follows?

A filth-laden calf rests unashamed in the lap of its mother cow, who licks up all its filth.

A wage-earner, however exalted, labours hard for bread, then gets his wages. A child prince, by virtue of his very *Kinship* with his father, the King, succeeds to the Throne.

Maharshi Raman once said that the Grace of the *Sad Guru* is like a tiger's jaw; it does not spare the devotee who has received the Grace. "There is no difference between God, the Guru and the Self. God, who is Immanent, in His Grace takes pity on the loving devotee and manifests Himself according to the devotee's development. The devotee thinks that he is a man and expects a relationship between the two physical bodies. But the Guru, who is God or the Self incarnate, works from within.... Thus, the Guru is both 'external' and 'internal'. From the 'exterior' He gives a push to the mind to turn inward; from the 'interior' He pulls the mind towards the Self".

Of such GURU and his technique Kabir has said :

गुरु तो वही सराहिए जो सिकलीगर होय ।
जनम जनम का मोरचा छन में डाले धोय ॥

(Adore such Guru who is a Master Smith; and who washes off the rust of many a life in a moment).

गुरु कुम्हार सिख कुम्भ है, गढ़ गढ़ काड़े खोट ।
अन्तर हाथ सहार दै, बाहर बाहै चोट ॥

(The Guru is the potter and the disciple is the pot. The Guru sets right the defects of the mould of the pot by administering strokes; but while he delivers blows from outside, he sustains the pot with his own hand from inside).

Questioned by a devotee who was agitated and worried about his salvation, Maharshi Raman said: Why do you worry? Many a small boat, attached to a big ship, steer across by themselves. To another who claimed to have chosen the path of "self-surrender" (*bhakti*) but protested against his slow progress, he remarked "If you have surrendered yourself to the Master, who are you to measure whether you are making spiritual progress or not. Leave that too to The Master."

"A wise gardener, having sown the seeds, would not unearth them again to see if they are growing," says Swami Sharanananda.

One "insures" one's life over a term of 25 or 30 years. He gets the sum after that long period, but on the very date of having insured, one has a feeling of *Certainty* of provision for old age, in spite of uncertainties attaching to Insurance Companies and to life itself. Shall one trust Insurance in the Divine Feet less?

"The *Sad Guru* is One, and is Immanent", thus spoke Maharshi RAMAN. "The Guru is *Vyapak*", says Ma Anandmayee; and "When the status of the Guru becomes revealed to one, one understands that it has little to do with any *Person*; the Guru is none else but the World-Teacher. My Guru exists in many forms as the Guru of each and everyone, and everyone else's Guru is in fact my Guru—now you see how the Guru is One". "The *Guru-Tattwa* is one", says Swami Sharnananda; and it is Immanent, though explains he, "as does the flower, by virtue of its *Sartwik* quality, emanate the perfume that in fact pervades the seed as well as the entire tree, so does the personified *Sad Guru* bring Light and Life to us".

So, whoever has appeared to a devotee as Guru or *Ishta* is One—and one with our MOTHER.

Now is the time not to wrangle what we shall attain *Through*

Mother—Sad Guru Par Excellence
 —but to thank Her that we have found all when we have found Her. What is there to be afraid of now? Hell? Let us dare it! Says C. Jinajadasa: "Could we but know that He is by our side when we suffer, we would gladly bear all pain; there is no pain to the Crucified who sees Him as he lies on the Cross".

That is why, after ever so many wanderings in the wilderness, even the writer of these lines—the last and the unworthiest on the 'que' of devotees—has once for all found deep solace in

surrendering himself—such as he be: filthy, in filthy rags; too faint-hearted for the path of *Yoga* or *Jnana* and too feeble for the path of action—to the Feet of the Divine Alchemist, our MOTHER. He could do nothing more except to *Oling* to Her Feet. A lot of Karma may yet be awaiting its revenge on him: there may be much pain and suffering in store to visit him—but he just clings, and would cling and cling all the thicker to Her Feet, till She, weary of his weariness, in Her Compassion lifts him up to Her Lap. JAI MA :

The Unkown Life of Jesus Christ

Sri U. C. Dutt.

From the bible and other literary sources of the Church nothing is known about the early life of Jesus for a period of 16 years from his 14th to the 29th year. St. Luke says : "He was in the desert till the day of his showing unto Israel". It proves that none knew where the young Jesus had gone to re-appear suddenly sixteen years later.

The unknown life of Jesus Christ written by Nicholas Notovitch, a Russian traveller and translated from the French into English by Alexina Loranger (Indo-American Book Company, Chicago, U.S.A.) throws much light on this unknown period.

Nicholas Notovitch writes in the introduction of the book : "After the close of the Turko-Russian war (1877-1878) I took a series of extended Journey through the Orient. Having visited all points of interest in the Balkan Peninsula, I crossed the Caucasian Mountains into Central Asia and Persia and finally, in 1887, made an excursion into India the most admired country of the dreams of my childhood.

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In the course of my visits to a Buddhist convent, I learned from the

Chief Lama that there existed very ancient memoirs, treating of the life of Christ and of the nations of the Occident, in the archives of Lassa, and that a few of the larger monasteries possessed copies and translations of these precious chronicles.

x x x

During my sojourn in Leh, the capital of Ladak, I visited Himis, a large convent in the outskirts of the city, where I was informed by the Lama that the monastic libraries contained a few copies of the manuscript in question.....I took advantage of my short stay among these monks to obtain the privilege of seeing the manuscripts relating to Christ. With the aid of my interpreter, who translated from the Thibetan tongue, I carefully transcribed the verses as they were read by the lama. Entertaining no doubt of the authenticity of this narrative, written with the utmost precision by Brahmin Historians and Buddhists of India and Nepal, my intention was to publish the translation on my return to Europe.

x x x

The two manuscripts read to me by the Lama of the Himis Convent,

were compiled from diverse copies written in the Thibetan tongue, translated from rolls (written in the Pali tongue) belonging to the Lassa library and brought from India, Nepal and Maghada two hundred years after Christ. These were placed in a Convent standing on Mount Marbour, near Lassa, where the Dalailama now resides.

After discussing various arguments for and against Jesus Christ's sojourn in India the author concludes: "It is to be supposed that Jesus Christ chose India, first, because Egypt made part of the Roman possessions at that period and then because an active trade with India had spread marvellous reports in regard to the majestic character and inconceivable riches of art and Science in that wonderful country, where the aspirations of civilized nations still tend in our own age".

Swami Abhedananda of Ram Krishna Mission went to Himis Gumpha and made a translation of the story of the unknown life of Christ through a Thibetan Lama interpreter. Both the versions of Notovitch and Swamiji have striking resemblance.

Some relevant extracts from the life of saint Issa by Nicholas Notovitch are given below to show that Jesus Christ lived in India during the unknown period of his life :

"And now the time had come which

the Supreme Judge, in his boundless clemency, had chosen to incarnate himself in a human-being.

X X X

Soon after a wonderful child was born in the land of Israel; God himself through the mouth of this child, spoke of the nothingness of the body and of the grandeur of the soul.

The parents of this new-born child were poor people, belonging by birth to a family of exalted piety, which regarded its former worldly greatness to magnify the name of the Creator and thank him for the misfortunes with which he was pleased to try them.

To reward them.....God blessed the first-born of this family; he chose him as his elect, and sent him forth to raise those that had fallen into evil, and to heal them that suffered.

The Divine child, to whom was given the name of Issa, commenced even in his most tender years to speak of the one and indivisible God, exhorting the people that had strayed from the path of righteousness to repent and purify themselves of the sins they had committed.

People came from all parts to listen and marvel at the words of wisdom that fell from his infant lips; all the Israelites united in proclaiming that the Eternal Spirit dwelt within this Child.

When Issa had attained the age of thirteen, when an Israelite should take a wife, the house in which his parents dwelt and earned their livelihood in modest labour, became a meeting place for the rich and noble, who desired to gain for a son-in-law the young Issa, already celebrated for his edifying discourses in the name of the Almighty.

It was then that Issa clandestinely left his father's house, went out of Jerusalem, and, in company with some merchants, travelled toward Sindh, that he might perfect himself in the divine word and study the laws of the great Buddhas.

In the course of his fourteenth year, young Issa, blessed by God, journeyed beyond the Sindh and settled among the Aryas in the beloved country of God.

The fame of his name spread along the Northern Sindh. When he passed through the country of the five rivers and the Radjipoutan, the worshippers of the God Dijaine begged him to remain in their midst.

But he left the misguided admirers of Dijaine and visited Juggernaut, in the province of Orsis, where the remains of Viassa-Krichna rest, and he received a joyous welcome from the white priests of Brahma.

They taught him to read and understand the Vedas, to heal by prayer, to

teach and explain the Holy Scripture, to cast out evil spirits from the body of man and give him back human semblance.

He spent six years in Juggernaut, Rajagriha, Benares, and the other holy cities; all loved him, for Issa lived in peace with the Vaisyas and the Sudras, to whom he taught the Holy Scripture.

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Having perfectly learnt the Pali tongue, the Just Issa applied himself to the study of the sacred rolls of Soutras.

Six years later, Issa, whom the Buddha, had chosen to spread his holy word, could perfectly explain the sacred rolls.

He then left Nepal and the Himalaya mountains, descended into the valley of Rajpoutan and went westward, preaching to diverse people of the supreme perfection of man."

Swami Abhedananda read the book of Notovich in America where he lived for many years and took the trouble to go to Himis Math in order to test its genuineness. When Swamiji wanted to see the book, a lama took it from a shelf and told him that it was a copy of the original which was kept in the Marbur Math near Lassa. It was a Tebatan version of the original written in Pali. It had fourteen chapters with 224 Slokas or stanzas.

With his help Swamiji got some portion translated. It was in the year 1922.

Swami Abhedananda gives some more details thus: "Then (after Jagannath) he (Jesus) spent six years in holy places like Rajgriha, Banaras, etc. and left for Kapilvastu, the birth-place of Buddha.

There he stayed for six years, learnt Pali well and began to study the Buddhist scriptures.

x x x

From that place he turned westward after visiting Nepal and the Himalayas

In course of time he reached Persia, the land of the *Zoroastrian*..... . Soon his fame spread in all directions.

In this way he returned to his own country at the age of 29 and began to preach the message of peace to his *oppressed* people."

There is a tank called Issa Talab by the roadside near Kabul. On his way Jesus washed his hands and mouth there and took rest for a while. Every year a fair is held there to commemorate this event. It is recorded in *Tarikh-i-ajham*, an Arabic book.

The Lama said further that after Resurrection Jesus came to Kashmir and lived in a monastery with many disciples. Many devotees came from

various countries to have his darshan and became his disciples. The original was written in Pali 3 or 4 years after his passing away. It was based on the oral statement of the Tebatans who saw him and the merchants who were eye-witnesses to his crucifixion by the order of the ruler of that land.

Assini was a sect of Yogis in Palestine. Arthur Lili a learned antiquarian, writes in his book, 'India in Primitive Christianity' "Jesus was an Assini and he practised austerity to realize oneness with Brahman and to receive divine blessings like the Indian Yogis".

Besides the above account the Secretary of the Buddha Society, Bombay, has referred to the travels of Jesus Christ in India :

"A recent New York despatch says that Prof. Roerich, a well-known Archaeologist, who is conducting an American expedition to Central Asia, announces that he has found manuscripts in a Buddhist monastery in Tibet describing the visit of Jesus Christ to India to study Buddhism. Jesus Christ travelled through India preaching and returned to Jerusalem when he was 29 years of age.

There are not a few scholars who think that Christianity originated from Buddhism".

Some people are of opinion that

Jesus Christ did not die of crucifixion. He was restored to life by proper treatment and nursing and came to India. Swami Abhedananda saw his grave in a place called Khanayari, in Kashmir. This idea is strongly supported by Swami Ram Tirtha in his lecture: "The Spiritual Power that Wins":

"Now, Christ regained his union with the Spirit before his death. You know Christ did not die when he was crucified. This is a fact which may be proved. He was in a state called Samadhi, a state when all life-functions stop, where the pulse beats not, where the blood apparently leaves the veins, where all signs of life are no more. Where the body is, as it were, crucified. Christ threw himself into that state for three days and like a Yogi came to life again; made his escape and came back to live in Kashmir. Rama had been there and found many signs of Christ having lived there; upto that time there was no Christian sect in Kashmir. There were many places called by his name, places where Christians never came. Cities called by the same names as many of the cities of Jerusalem through which Christ passed. There is standing a grave there of nearly 2000 years. It is held very sacred and called 'The grave of Eash' (Isha), WHICH IS THE NAME OF CHRIST, in Hindustani language an Eash means 'prince'. So there are many reasons to

prove that He (Jesus) came to India, the same India where he learned his teaching.

Again the people of India have a kind of magic ointment, which is called the 'Christ ointment; Malam-i-Isha, and the story which the people, who prepare this ointment, tell is, that this ointment Christ used to heal his wounds after he came to life and that ointment really heals all sorts of wounds miraculously;'

From what we have read in this article the following ideas emerge :

1. Jesus Christ is an incarnation of God.
2. Like other incarnations he received education from teachers.
3. He lived in India for about 16 years and learnt Hindu and Buddhist scriptures.
4. He preached religion in India as well.
5. He came to life after crucifixion and returned to India to live in Kashmir till the end of his earthly life.
6. India was a great centre of learning and culture 2000 years back.

Jesus belonged to the Assini sect of Palestine. According to Ernest Renan, the French Savant and an authority on the life of Jesus Christ, the Assinies who taught the Jewish youths, were those who renounced the world. They

were like the preceptors of Brahmanical faith. It shows the spiritual influence of the Indian saints. (Bhartiya Sanskriti by Swami Abhedananda).

The word Assini appears to be a distorted form of Ishani, i. e., one belonging to the sect of Ishan or Shiva, the God of Yoga. The word 'Isha' means 'God' or 'Lord' and 'Natha' also means 'Lord'. Jesus addressed God as 'Lord' and his disciples too call him 'Lord'. So the use of the term 'Lord' is quite significant for its probable connection with the Natha Yogis with

Ishan as the object of their worship. (Swami Abhedananda in Kashmir and Tibet.)

Natha Yogi is a religious sect of India. One of the founders of the sect is Ishai Nath. His life that is found in the records of the sect is, on the whole, the same as that in the Bible. Some people think that Jesus Christ came to India during the unknown period of his life and he is no other than Ishai Nath of the Nathayogi sect, (Sattar Batsar-Seventy years by Bepin Chandra Pal).

From the Life of Sri Sri Ma Anandamayi

(5)

Bajitpur.

At this time Mataji was about 22 years old. She stayed at Bajitpur with Bholanath for nearly six years. This period of six years is now looked upon as the time when Mataji manifested Herself in the role of a Sadhaka. But, as already written above, there were no radical changes in the ways of Her behaviour. As before, She performed Her household work with scrupulous care. Bholanath was a sociable person. He liked to invite people to his house. Mataji was a good cook and took great pains to prepare delicious meals for his guests. Perhaps it will not be out of place to mention here an incident which proves Mataji's culinary powers. A gentleman happened to mention in Her hearing that he had a particular dislike for radishes and could not bear to eat them in any form. After sometime Bholanath invited him to dinner. After eating a hearty meal he expressed his admiration for Mataji's cooking. He was not a little staggered to discover that he had had nothing but radishes from the beginning to the end of the meal, including the sweet pudding !

Thus we see that Mataji not only

performed Her work with meticulous care but also with outstanding intelligence and a sense of humour. Even during the period of the Lila of *sadhana*, She always tried to do Her work to the best of Her ability. Sometimes the states of *samadhi* came upon Her in the midst of household work. On his return from office Bholanath often found Her lying on the kitchen floor, the food half cooked or burnt. She Herself would be as often as not scorched by kitchen fires. At such times Bholanath could do nothing for Her until She of Her own accord came back to the consciousness of the mundane world. But when roused She would quietly set about righting things that had gone wrong. It was Her custom to anticipate Pitaji's needs and provide for them beforehand. But when She was fully launched into the world of *sadhana*, it was no longer possible for Her to do so. She would be oblivious of Her surroundings for days on end. Even acute physical pain did not affect Her. When engaged in complicated yogic postures Her long black tresses often got entangled with Her limbs and Her hair torn out by the roots. During such periods all that Pitaji could do was to watch over Her

and see that She came to no harm. As already written above He somehow was able to reconcile himself to this phase of Mataji's life also.

At the beginning of this period of *sadhana* at Bajitpur no one except Bholanath was privileged to witness these *kriyas*. They started quite simply. Mataji used to do *Harinama-japa* in the manner Her father had taught Her during Her childhood.

After the day's work was done, She would specially clean and sweep Her room ; not only the room, but also the area surrounding the room, till not a speck of dust was visible anywhere. Then She would burn incense till the whole atmosphere was suffused with a pure fragrance. She would then seat Herself in a corner of the room and repeat the names of the Lord. After sometime She would seem lost to the world and Her body would assume beautiful yogic postures.

Bholanath resting on his bed after his meal, would sometimes lie awake and watch Her until late into the night and at other times overcome with fatigue after the day's work, would fall asleep while Mataji sat absorbed in a world of Her own. Some of these *Yogic kriyas* he recognized for what they were, but most of them in their variety were beyond his comprehension. It was apparent to him that these

motions were gone through as if they were happening to Her naturally. Mataji Herself has always said that She did not perform any yogic *sadhana*, but that She was merely a witness to these occurrences which manifested themselves spontaneously on Her body. This is amply borne out by the fact that She had no previous knowledge of *yogic kriyas*.

Mataji used to repeat the names of Hari, for no other reason than that Her father who was a *Vaishnava* had taught Her to do so. Bholanath, a devout Shakta was at first a little perturbed by this. Ultimately he asked Her one day, "Why do you repeat the names of Hari? We are not Vaishnavas, we are Shaktas."

Mataji said, "What then should I do? Should I repeat the names of Shiva?"

Considerably relieved, Pitaji agreed that She might do this.

It was all the same to Her. Besides, the *yogic kriyas* which manifested themselves on Her body did not appear to be affected by the change of names.

Generally these *kriyas* took place after nightfall but there was no definite time for them and they would occur sometimes in the day as well; the external stimulus of nama-japa also,

was not always necessary to bring them about. Some of the neighbours happened to see some of the *kriyas* through the chinks in the canework fence. The simple villagers, at a loss to account for these strange happenings and not knowing any better, thought that She had become possessed by evil spirits. Besides Mataji's person appeared somewhat also changed during the hours when She was not actually engaged in *sadhana*. She seemed remote and far away. The erstwhile popular young girl began to be shunned by Her constant companions. Her friends, puzzled and apprehensive began to avoid Her. Mataji on the other hand, was much satisfied with this change in their behaviour. Now that She was left severely alone, She had more time to devote to *sadhana*.

People however were not always content to leave Her alone. They came and advised Bholanath to consult *ojhas** to cure Her of the evil spirits. The educated among his friends advised him to consult doctors, being convinced that She was suffering from an unusual form of hysteriya. Although loth to do this, Pitaji felt rather helpless in the face of strong adverse criticism as well as sincere friendly advice. Finally he called in one or two *ojhas*. But they could not cure

the 'patient.' Lastly, a man was called who was well known for his powers to expel evil spirits. When he came, Mataji was sitting in Her usual corner, seemingly oblivious of Her surroundings. The man pronounced his exorcisms and then sat down to rest and watch the effect of his performance. All of a sudden, uttering loud groans he rolled over on the floor in a spasm as if a hysterical fit. Bholanath tried to bring him round but all his efforts were in vain. Then utterly alarmed by the man's groans and writhings, he suddenly bethought himself to appeal to Mataji. Accordingly he implored Her, saying: "What have you done to him? You must make him all right again." After this the man slowly regained his consciousness. When he had fully recovered, he prostrated himself before Mataji saying to Bholanath; "She is a Devi. I was very foolish to have had the audacity to try my powers on Her."

He was naturally the last of the *ojhas* to be summoned. As far as doctors were concerned, Bholanath luckily had a friend in Sri Mahendra Nandi who in addition to being a good doctor was also a wise and highly intelligent man. After observing Mataji for sometime, he told Bholanath that She was in an exalted spiritual state and should on no account be

*Exorcists of evil spirits.

exposed to the gaze of the vulgar. Needless to say that Bholanath was glad to follow this advice. (Perhaps it should be mentioned here that later on in Dacca, various doctors examined Her during these states of *samadhi* and were amazed to discover that there was a complete suspension of all bodily functions for hours or even days, that is, as long as the *samadhi* lasted.)

Mataji's demeanour underwent a perceptible change from the month of May 1922. She became more fully occupied with Her *sadhana*. Three months later, on the full moon night of August, Mataji all by Herself, went through the actions of a spiritual initiation (Diksha).

There were no external accessories, and She Herself was the *Guru*, *Mantra*, and *Ishta* all in one. For the next five months Her *sadhana* assumed a more concrete form. Sometimes, after pronouncing the mystic syllable *Om* She would recite *mantras*, although She had had no previous knowledge of Samskrit and mystic *mantras*. Late in night Bholanath woke up to find Her doing *japa* with Her fingers. Mataji had seen Her grandmother do Japa in this manner and now She watched Her own fingers keeping count of *japa* in a similar fashion.

Sitting on Her bed one night Mataji felt that Her body had become greatly enlarged and heavy. While in

this state Her hand accidentally fell on Pitaji who was asleep. Pitaji woke up and in the dark mistook it for a male hand and almost raised an alarm thinking it to be that of a thief. There are many instances of strange incidents that occurred during that time. On rare occasions, Mataji Herself has related a few of these happenings. When people have expressed astonishment at the variety and wealth of Her experience She has said that what She has so far disclosed is not even the one thousandth part of what actually took place.

Referring to this period of Her life, She has further said that the question of *sadhana* did not arise for her, since there was nothing that had to be attained. It was just that for a short period the ways of *Sadhana* manifested themselves on Her body.

There was however no element of pretence or make-believe in this. For the time being She was as truly and completely a *Sadhaka* as She had been a child in Her parents' house and a housewife in Her husband's.

Mataji has said that the ways of *sadhana* by which man endeavours to attain to Self-realization, are of infinite variety and each way has innumerable aspects. All these became a living experience to Her when She played the role of a *sadhaka*. During this period She went through countless

forms of worship, not only the various Hindu forms, but all other non-Hindu rites and ceremonies as well. In Her character of a *Sadhaka* the minutest detail of each faith was revealed to Her in its true significance. Needless to say that in Her incomparable catholicity, She accepts every path that can lead to God.

True to the character of a *sadhaka* Mataji does not talk of these things easily and only very seldom before the general public. But there are men and women in India and also abroad, belonging to different creeds, who can testify to Her boundless understanding of their particular problems and who have derived solace and comfort at Her feet; when weary and disheartened they have received inspiration to continue in their search after Truth.

From a few instances in Mataji's life we may get an inkling of a Vision that really knows no horizons. Some years ago, in a general *satsang* Mataji was answering questions put to Her by various members of the congregation. People who were familiar with the general trend of Her answers to typical questions were a little surprised to notice that She was branching off into unusual channels and using unusual phrases and terminologies. The difference was not so much in the quality of Her answers, as in the way of expressing them. So much

so that people at a loss to follow Her thoughts desisted, thinking that She must be in one of Her cryptic and unfathomable moods. Mataji, on Her part went on elaborating Her points, giving a wealth of detail. At the end of the *satsang* two men came forward and bowed to Her saying that they were Buddhist *Bhikshus* who had come for Her darshan from afar. They were specially gratified to find Her elaborating on the very problem which had been exercising their minds for long. They went away convinced that Mataji had a great knowledge of the Buddhistic Scriptures, because She seemed to know the minutest details of their faith.

Once a *hatha-yogi* came to see Mataji. On being questioned by Her, he related that he along with a few close friends had started practising yoga at an early age. By and by they had become so filled with enthusiasm that they had all renounced the world in order to devote themselves fully to this way of *sadhana*. They were determined to attain the goal of Self-realization, but it did not seem to have worked out that way. Although to the best of their knowledge they had done nothing but what seemed right, they had met with disastrous results. One had died young, two had fallen victims to incurable illnesses. He himself was suffering from a severe stomach disease. After 22 years of *sadhana*

they did not feel that they had attained anything, rather were they feeling disillusioned and frustrated. He was weary of the whole thing and thought that it was merely habit that was holding him to the path of renunciation.

Perhaps the sincerity with which he had started had guided him at last to Mataji, because, although he had not asked for a private audience, She Herself called him and talked to him for more than an hour. At the end of the interview the air of desolation seemed lifted from his face and he said that he had received inspiration to continue his chosen path. On being asked Mother said that She had questioned him in detail about his practises, pointed out where he had gone wrong and told him how to proceed in the right manner.

Mataji had once recited the *Namaz* in one of Her transcendental *bhavas*. A Mohammedan gentleman who happened to be present declared that he had never witnessed a more correct rendering of the *Namaz*.

Thus we see that Mataji's *sadhana* was not meant for Herself but rather for the inspiration of the *sadhakas* of the world. She practised rigorous asceticism, suffered the excruciating agony of separation from the Divine and also experienced the bliss of ultimate Realization in order to bring solace and sustenance to those who would follow the razor's edge path. To the question that She could have done this in any case, it may be answered that it has never been the way of the Divine to remain aloof from the sufferings of the world.

(To be continued)