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

He who is your Guru is the Guru of the whole world and the One who is the Guru of the whole world is your Guru. Strictly avoid the company of those who awaken doubt in your own Guru.

* * *

If you want to find peace you must devote a good deal of your time to the particular practice that helps you to sustain the contemplation of God.

* * *

This body always maintains that there is only one Self; therefore how can the question of separation or distance arise at all?

* * *

There are various modes of living : one is in the Ashram of the householder ; another to do service regarding whomever one serves as a manifestation of the Supreme Being ; a third way is to fix Self-realization as the one and only goal and advance towards it with uninterrupted speed and determination. Everyone chooses one of these modes of living in keeping with his inclinations and bent of mind. God Himself will take care of everything that concerns a man who puts his whole trust in Him.

* * *

Is it possible to train someone to be a *Brahmachari* ? It is a person's nature that makes him a *Brahmachari*. Everyone is born and acts according to the dispositions and tendencies acquired in former births.

* * *

In times of adversity and distress as well as in times of well-being and good fortune try to seek refuge in the One alone. Keep in mind that whatever He, the All-beneficient, the Fountain of Goodness, does, is wholly for the best.

* * *

Everyone runs after happiness and enjoyment. Yet supreme happiness and bliss are ever '*there*' and nowhere else.

That which is eternal must be revealed and then the question of going or not going in search of anything does not arise.

* * *

Truth itself will assist in every way him who has gone forth in search of Truth.

"Misfortune must not be looked upon as a disaster: it would be a sin to do so, for Who sends the misfortune? What *He* does is all beneficial. Under no circumstances, however adverse, should man accept defeat."

"Ma"

Conversations with Sri Sri Ma Anandamayi

RECORDED BY PROFESSOR B. GANGULY

(Translated by Atmananda)

(6)

Priyadham, Ranchi
19/5/1958.

Question : Are happiness and sorrow experienced even after one has attained to the knowledge of Reality ?

Mataji : Two things cannot simultaneously be in the same place. When the knowledge of Reality has dawned, happiness and sorrow are no longer experienced.

Question : Can the Bliss of Supreme Reality (*Brahmānanda*) be *experienced* at all ?

Mataji : It is direct Knowledge.

Question : If an Enlightened-one dies in pain or distress, will he be liberated even so ?

Mataji : Where Enlightenment is there can be no question of pain, distress or death.

Question : To what level does faith belong ?

Mataji : To the realm of the mind ; everything that concerns the life of man is of the mind. However, when one penetrates to the root of things, there is only the ONE and He alone.

Ranchi Ashram,
10/5/1958.

Question : How can the macrocosm be contained in the microcosm ? The *S'āstras* declare that it is so.

Mataji : Have you no faith in the *S'āstras* ? Can anything exist that is not contained in the macrocosm ? Everything is contained in everything—materially speaking as well as in a subtle sense.

Question : Is it possible to have a vision of the Lord in His Universal Form (as described in the 11th chapter of the *Gītā*) ?

Mataji : Most certainly. First become Arjuna and then you will see. Anything is possible in God's Kingdom, even the impossible becomes possible ; on the other hand the possible also becomes impossible.

Question : What actually does microcosm signify ?

Mataji : Just as one distinguishes between three kinds of bodies, namely material, subtle and causal, so one may speak of three different microcosms. It is you who exist in

the limitation of the body and also as the all-pervading Self. To know oneself means to know the microcosm and through it to have knowledge of everything in the whole universe.

Question : The Lord's Universal Form as described in the Gīta is extremely terrifying. How can a human being behold it ?

Mataji : In God's Creation everything may become possible by God's Grace.

Question : If one realizes that craving and attachment are at the root of all troubles, does this indicate that one's creative Power (*Kundalini*) has been awakened ?

Mataji : Just as it is quite unmistakable when one's hunger has been appeased, so also when the power of *kundalini* has been awakened there is no room left for a question.

Question : Does a person in whom *Kundalini* has been awakened not sleep anymore ?

Mataji : Only full awakening is real awakening, that is to say, right up to the thousand petalled lotus at the crown of the head. The vibration that is felt on occasions from the base of the spine upwards does not signify a complete awakening. If trembling etc. is experienced in consequence of a partial rousing of the *Kundalini*, this is not its full revelation, but only a glimpse as it were. One must try to preserve perfect calm. The eight *sāttvic* signs or other bodily phenomena exhibited, have by no means in all cases the same significance.

A *sattvic* disposition is of the utmost importance. To the degree that desire, passion, anger have diminished, one may take it that one has progressed in one's *sādhana*. Tranquillity is not inertia: from real calm will arise one-pointedness knowledge, bliss and peace.

Question : Why is one not always full of bliss while engaged in *japa*, meditation or other spiritual exercises ?

Mataji : When the object of one's supreme desire has been realized, then only there is bliss. By the sustained practice of *japa* a state is reached where one feels that the mind has become one's obedient servant, then there is the bliss of attainment, the bliss of visions and similar experiences. But one cannot keep up this condition at all times and therefore bliss is not felt.

Question : What should one do in order to be always supremely happy ?

Mataji : One has to be constantly engrossed in *japa*, meditation, contemplation etc. You want to enjoy worldly happiness and at the same time experience the bliss of Reality—how can you have both ? The mind is roaming in all directions and so what can be the result of a little *japa* done by fits and starts ? By the *yoga* of sustained and regular practice the mind must be made one-pointed.

A South Indian Mystic

T. KRISHNAJI, B.A., B.L.

India is rich in sacred lore, saints and seers. Unlike the West, in India philosophy and religious life are blended together. The mystics of India have lived and experienced philosophic truths. South India or *Dravida Des'a* has a proud record of saints and their sayings and songs, so much so that the *Bhagavatha Mahatmya* narrates that the Damsel of Devotion had her birth in *Dravida Des'a.*

South Indian mysticism flows into two streams, devotion to God Siva by the Nayanamars and devotion to God Vishnu by the Alwars. The sixty three Nayanamars and the twelve Alwars have been canonized and worshipped in the South Indian shrines. Their devotional outpourings have been collected and chanted in the temples. The devotional literature of the Nayanamars is called Tevaram and has influenced the Saiva Siddhanta school of philosophy. The devotional songs of the Alwars, collected and known as '*Prabandham*,' treated as Dravida Veda, moulded the thought of Sri Ramanujācharya in formulating Visistadwaitic Philosophy. His thought has enriched the devotional life and literature of India.

The credit of rehabilitating Hindu faith and religion goes to the Nayanamars and Alwars and due to the upsurge of

devotional life in the South, the Buddhist and Jaina creeds fled from these parts. The Nayanamars and Alwars did much to popularize temple worship, and their devotional outpourings enriched the religious literature of South India. They lived between the 2nd and the 9th centuries A. D.

Vipra Narayana, one of the Twelve Alwars, was a Brahmin by birth and lived at about 700 A.D. at Thirumandam, a village 5 miles from Kumbakonam. Though deeply learned, he developed devotion for God and the Divine Preceptor Sri Visvaksena initiated him. As he was a great devotee he is called *Bhaktisvara.* Because of his humility and devotion to Godmen or Bhaktas, he is called Thondar adippodi Alwar or Bhakta Anghri Renu. His devotional life had a brief romantic interlude and therefore has been a popular theme for drama and the screen.

Narayana Alwar, deeply devoted to God, led a detached, dispassionate and dedicated life. He left his village and settled at Srirangam, the centre of Vaishnavite devotion in South India. The life of Malakara, narrated in the *Srimad Bhagavata*, impressed him. He tended a garden of flowers and *tulasi* plants and supplied flowers and garlands to Sri Ranganātha as his *malakara* or florist. Daily, before dawn he would stand with his offerings before the bed chamber of God Ranganātha and sing *Suprabhatam*, to awaken Him. It is called *Tiruppalli Yellichi* (*prabodhaki*). The Alwar sings,

"Oh, Ranga, be pleased to awaken and receive
worship from thy devotees, who have

thronged here. The Sun has risen,
dispelling the darkness of the night.
Indra and other devas are waiting for you.
Narada and Thumburu are here to sing ;
Awake, and bestow Thy grace on all.
Let dark ignorance flee.
Heavenly Beings wait to sing and play on their
musical instruments. Awake, receive
their homage and worship.
Thondar adippodi waits on you with
flowers ; confer Thy grace,
make him fit to be a devotee of Thy devotees."

While the Alwar led a God-intoxicated life, *prarabhda karma* schemed to lead him astray. The obstacles to a godly life are many and one must be a hero to be able to reject worldly life and sense attractions. Two damsel sisters of easy virtue happened to pass on the road side of the Alwar's garden. The fine fragrance of the flowers drew them there. They saw a handsome youth watering the plants, reciting God's name. He was oblivious of his surroundings. The elder sister remarked to the younger that the youth was possessed of dispassion and detachment. The younger girl, called Deva Devi, replied by vowing that if she failed to tempt the youth to return to worldly life, she would serve her sister as a slave.

Deva Devi schemed how best she could seduce Vipra Narayana to a sensuous life. She approached him in the garb of an ascetic, feigning dispassion and abhorrence of the world.

She implored him to allow her to stay in the garden and attend to the flower beds and to his personal service. A true devotee of God is guileless and kind to all. The Alwar, simple and childlike, pitied her and allowed her to remain in his garden. A crisis came into his life.

Some time passed. One evening, a heavy gale broke out and rain poured down in torrents. Deva Devi was drenched and stood shivering in the cold night. Vipra Narayan saw her plight and his scruples were overpowered by pity for her. He invited Deva Devi into his hut and gave her dry clothes. Even Viswamitra, prince among *tapasvis*, succumbed to the charms of Menaka. The charms of Deva Devi ensnared the Alwar and he gave himself upto her completely. His mind deserted God Ranga. In his abasement Deva Devi triumphed, puffed up with pride, and vanity she began to spurn his advances. The ever merciful Goddess Sri Ranganayaki saw the miserable plight of the Alwar and interceded on his behalf, imploring Ranganātha to save the devotee. God had declared that none of his devotees would go to perdition. "*Name Bhaktah Pranasyati*"

On one occasion Deva Devi turned Vipra Narayana out of her house. In vain he pleaded with her. He went and sat on a neighbour's pial, Deva Devi in his thoughts. Sleep deserted him. God's ways are mysterious. Rangadas, a messenger with a golden goblet met Deva Devi and delivered it to her as a present from the Alwar. Her renewed solicitations brought the Alwar again to her. But the spell of darkness began to run out and the dawn of Divine awakening was near.

The next morning, the temple priest discovered the loss of the golden goblet. When it was found in the house of Deva Devi, she and the Alwar were taken into custody.

Deep distress and anguish sharply reminded the Alwar of his fall. In remorse, he wept for Sri Ranganātha. The King of that place dreamt that the Alwar was innocent. God admonished him to release His devotee, Deva Devi was transformed and became a devotee of God. Narayana Alwar on release from custody, hastened to Sri Ranganātha, gratitude and devotion welling forth from his heart. He sang a garland of 45 verses in praise of sri Ranganātha, called *Thirumalai* (sacred garland) in Tamil. It is sweet with the fragrance of devotion and is sung daily, before sri Ranganātha at Sri Rangam as a part of the temple ritual.

"Oh Ranga : Thy devotees sing Ranga, Ranga, to save people, though sinners, who utter Thy name, from Yama and his forces, You abide for ever betwixt Kaveri waters.

Oh Ranga : Achyuta : I enjoy to drink the nectar of Thy beauty. Thy body shines like a mount of emeralds, lips, coral-like, lotus-like eyes, Lord of cows and cowherds, beauty's feast.

I do not care for Indraloka, I seek not another human birth. The Veda says human life lasts a hundred springs, of which half go in sleep, and the rest in youth, old age, sickness.

Oh Ranga ; You are ever ready to redeem. Alas, leaving Thy service, life is wasted in misery and servitude to the senses ; but we are saved by uttering Thy name.

Oh Ranga ; I am Thine. I forsook Thee for a life of idle pleasures till your grace rescued me and revived devotion to Thee. O Mind, how can you forget Him and His Grace.

O Lord : I know not austerities, *sadhana*, or devotion ; I appear as a thief, fool, ensnared by damsels ; shameless am I. But You are Gracious : You are my life, my *Antar-atma*.

Though a sinner, I shall serve Thee and none else. In Trivikrama Avatara, saints and sinners came under Thy foot. To save cows and cowherds, You held aloft Govardhan Mount. Why have you delayed to rescue me ?

Devotees have no caste. If a learned Brahmin reviles a devotee, he is no better than a *chandala*. Siva, Brahma, performed austerities to know Thee. They failed to serve.

But you saved the elephant Gajendra. Save me. Oh Ranga : you rescue me. This composition may have defects, nevertheless, it will please You.

The above verses are, in substance, the prayer of the Alwar to Sri Ranganātha. The Alwar lived for 105 years in deep devotion practising *Yoga*. The life of the Alwar exemplifies that a spiritual aspirant should be careful in the choice of his company and that God's grace rescues and redeems devotees even when they lapse. He is '*patita pavana*' who declared in the Gita that none of His devotees will perish. That is the glory of God Ranganātha, who feigns to be asleep but is ever alert to save all from the ills of worldly life, and to lead them to Life Divine.

The Fundamental Principles of the Dhyana School in China

DR. CHOU HSIANG-KUANG, PH. D. (DELHI)

Asstt. Professor of Chinese, Allahabad University

Buddhism is both a religion and a philosophy, based upon the doctrine of Gotama, the Buddha. Dhyana Buddhism is a school of Mahayana Buddhism, first founded in China by Bodhidharma of the Liu Sung Dynasty (420–478 A. D.). It aims at immediate insight into the nature of Reality. The aspirant climbs with empty hands from the level of 'everyday life' to the heights of spiritual Enlightenment. The experience of *dhyana* unites the knower, the known and the act of knowing into one. Oneness is to be achieved by passing through the diversity of the many. Through ignorance to Enlightenment, through life in its infinite aspects to the Source of life is the way of *Dhyana*. It is at once a way of approach and a way of rejection. "Among men reject none among things reject nothing, this is called comprehensive intelligence."

The successors of Bodhidharma were Hui-K'o, Seng-t'san, Tao-hsin, Hung-jan and Hui-neng. Hui-neng was recognized as the 6th Patriarch of the Dhyana School. Since then the Dhyana School has been divided into the Southern and Northern Sects, the former led by Hui-neng and the latter by

Sheng-hui who was a staunch advocate of the doctrine of "Watching over the Heart." The Southern Sect again was split up into five sub-sects and each sub-sect has its own methods of teaching, but their fundamental principles are not so different from one another. In the following I shall point out three important principles of the teaching :

(1) **Emphasis on Self-depedence rather than on another's Strength.** Bodhidharma, the father of Dhyana Buddhism in China, had not made the long journey in order to get involved in academic discussions, nor to gain favour among the famous. His teaching is enlightenment of the heart and beholding the Buddha-nature within oneself. It goes straight to the Ocean of *Sarvajña* (Ocean of Buddha-wisdom). It is quite clear that the Dhyana School does not depend on any support or crutch and will not accept assistance either from the Buddha or the Dharma or the Sangha for the attainment of Buddha-hood. All that is necessary is to reveal your own Buddha-nature, which is eternally present. No one can add anything to it, no one can take anything away from it. From the ancient patriarchs up to this day and in the Twelve Divisions of the *Tripitaka*, not a single word is said about it. The *Vimalakirti Nirdesa Sutra* states : "The Norm has no analogy, since it is not a relative term." The 6th Patriarch Hui-neng also said : "Within yourself you can see the *Buddha* who is the manifestation of the essence of the mind, which is not to be sought without ; know your own heart by yourself, see your own inner nature by yourself, ignorance manifests as the individual and Enlightenment as the Buddha ; if you say you take refuge in the Buddha, do you know where he is ?

Hereafter let the Enlightened One be your teacher." The Dhyana Master Hsuan-an said: "This gate is beyond the Vairocana Stately World, and much superior to the convenient gate leading to truth by Śākyamuni. From this very moment to the future, it does not allow you to have a sight-perception of a single thing." There is a *Kung-an* (a problem given to a Dhyana student for solution) showing the idea that we must depend on ourselves and renounce the strength of another.

Once when the Dhyana Master Ma-tsu was to commence lessons in the Dharma-hall, he kept silent for a little while. At that moment the Dhyana Master Paichang took away the mat lying in front, while Ma-tsu also descended from the upper seat to the hall. Such an incident happened. It is indeed due to this that the teacher had this pupil. All the protests and thoughts, all the instructions and words, were gathered in the centre of wordlessness.

Chih-hui was asked by a monk: "How to walk on this smooth Road?"

Chih-hui answered: "If I point it out, you will wander here and there."

It is quite clear that no one can describe to another the state of Enlightenment; each one must achieve it by himself.

(2) Emphasis on Practice rather than Knowledge. The doctrine of Dhyana Buddhism came down to the present day in a direct line, generation after generation. Although

it is transmitted directly, it has nothing to do with "teaching and learning." Therefore when Bodhidharma came from India, he simply declared, "Directly pointing to one's own soul, my doctrine is unique and is not hampered by the canonical teachings ; it is the absolute transmission of the 'Seal of the Buddha-heart.' The great truth of Dhyana Buddhism has nothing to do with letters, words or *Sutras*. It only asks you to grasp the point directly and to find your peaceful abode." There is a Kung-an mentioned in our Dhyana Buddhist records which corroborates this idea :

Shen-chen saw his fellow-student reading Sutras while a bee was creeping over the paper-window. Thereupon Shen-chen said : "The world is so vast, be pleased not to creep there but wish to study the writings of the ancients ; I don't think there would be a date for him to enlighten ?" His fellow-student therefore requested Shen-chen to preach Buddha-Dharma and then the door to Enlightenment opened for him.

This shows that if we want to learn the truth of Dhyana Buddhism we shall never achieve it ; for the truth is not in a book. We should lay emphasis on practice rather than on theory. The Dhyana Master Yi-chung also said : "If you constantly seek an interpretation of sentences, it is like your looking towards your native place from far, far away." So we shall have to find out some other way of achieving Buddha-hood. The following Kung-an has given the answer to it :

A monk was asked by the Dhyana Master Chao-chow : "How many volumes of *sutras* can you read in a day ?"

The monk answered: "Sometimes seven or eight, at other times I am able to read *sutras* covering ten volumes."

Chao-chow said: "Acharya, you don't know how to read *sutras*."

The monk said: "How many volumes of *sutras* can you read in a day?"

Chao-chow said: "I only read one word a day."

What Chao-chow said about his daily reading of one word did not mean the word in the canon but reading one's original nature styled by Hsin—"Essence of mind." Therefore there is in the Dhyana School a method of attaining to Enlightenment by meditating on wordlessness. It is recognized as a path for seeking the great truth of Dhyana Buddhism. In short, the great truth of Dhyana can be revealed only to those who have fulfilled the conditions for its realization. A teacher may hint at the way or help to guide a pupil, but the work as well as the accomplishment are the pupil's.

(3) **Emphasis on Surpassing Sagehood rather than Dwelling in it**—In the Dhyana School the enlightened person himself knows that he is enlightened; all the same he will not forsake this world but live in it, so as to do service for the improvement and welfare of all living beings and make valuable contributions to human society.

The Dhyana Master Hwang-po while on a sight-seeing tour at Tien-tai met a monk on the way. They seemed to be old friends and had an amusing conversation. As they were

proceeding they saw a stream in floods. Hwang-po took off his bamboo hat and made his stick stand up in the stream. The monk crossed over the water and looked back to Hwang-po, saying : "Come on, come on". Hwang-po said : "You are a person who has no regard for others. Had I known this earlier, I would have cut off your shin bone."

The monk said with admiration : "Indeed, he is one who obeys the Mahayana Doctrine of the Buddha."

The man who has attained to perfect Enlightenment will understand that he and all living beings are one. He cannot remain aloof when seeing others suffer. Therefore such beings renounce the lofty heights of their sagehood and descend to manhood to save mankind from this world. At that time, the Enlightened one who enters into the *Rūpadhātu* will not be deluded by it ; when he enters the *S'abdadhātu*, he will not be deluded by it ; when he enters the *Rasadhātu* he will not be deluded by it and when he enters the *Dharmadhātu* he will not be deluded by it either." (See Records of the Sayings of Lin-chi.)

The layman remains in the layman's region due to his delusion ; later, due to his wisdom he enters sagehood ; and then he again enters laymanhood out of compassion and fellow feeling. He who at the time of delusion is moved by desires will not be moved by desires at the time of awakening ; and when he enters the world at the time of compassion, he will turn to the Ultimate ; to attain to the Ultimate is to attain to the truth of *Dhyāna*.

Prajñā—The Light of Intuition

PROFESSOR MADAN GOPAL, M. A. (ALLD.), B. LITT. (OXON),
C. P. E. S. (RETD.)

The psychology of a spiritual experience remains one of the most difficult problems to be tackled by the human mind. In the first place, the processes involved even in the early stages take place in a region of the *psyche* that has yet been only partially explored. Then the phenomena, as experienced in the depth of the psyche, can be interpreted variously according to the mental and emotional equipment of the *sādhaka*. There are so many systems of *yogic sādhana* each with its own philosophic affiliations aud each with its own *mythology*. Therefore, it is exceedingly difficult to lay down any clear scheme according to which these experiences can be evaluated. All the same, in the setting of Modern Knowledge, it is also necessary to give its proper place to mystical experience, however elusive that may be.

Epistemology, the theory of knowledge, occupies a central place in modern philosophy ; but it is conditioned by the experience of the European psyche, which has so far confined itself to the exploration of the outer worlds. Some thinkers admit the possibility of higher experiences but are puzzled by them. The well-known Professor Jung, in spite of his deep sympathy for *yoga* and inner vision almost shrinks away in horror from their full implications. The idea of the

loss of a personal self, and its replacement by some kind of a diffuse impersonal consciousness seems frightening to him. The mystic, he says, loses as much in clarity and definiteness as he gains in width and universality. He also is unable to sacrifice the splendid structure of scientific thought for what appears to him a web of childish dreams about outer nature. The fact is, up to the present time very few thinkers have arisen who have been able to assimilate both Western thought with its brilliant analysis of physical nature and deep interest in human welfare and the Eastern inheritance with its profound knowledge of inner phenomena, and relative contempt for both outer nature and the organization and welfare of society.

There are hints, no doubt, in ancient Hindu literature about a true Map of Knowledge which would include in its ambit all human possibilities of *vidya* at all levels. These are however often expressed in mythological terms, difficult to interpret at the present day. Perhaps the clearest passage to be found in our ancient literature about the problem of knowledge is in the Kathopanishad, which reads as follows :

"*Indriyebhya parā hyarthā arthebhyasca paro manah. Manasastu parā buddhir, buddher ātmā mahān parā. Mahatāt param avyaktam avyaktāt puruṣo parā. Puruṣānnā parā kascitsākāstā sāparāgatih*" (1st Valli, 2nd Chapter.)

This may be translated as follows :

"Higher than sense knowledge is knowledge of their objects (objective knowledge), and higher than the knowledge

of objects is mental (or intellectual) knowledge ; higher than mental knowledge is ***buddhi*** (*praiñā* or intuition) and higher than ***buddhi*** is the Great ***Atmā***. Higher than the Great ***Atmā*** is the Unmanifest (*Parāśakti*) and higher than the Unmanifest is the ***Puruṣa*** (also called '*S'āntātmā*'." This is made clear in the next verse which says :" ***Yatced vān manasi prajñāh tadyaced jñānatmanih, jñānātmani mahatinaced tad yaced śāntātmani.***" "Let the wise man dissolve all sense impressions (here symbolised by *vāk* = speech) into the mind (the intellectual principle) i.e. integrate all sense knowledge by the help of the Mind.). "Then let him dissolve the Mind into the intuitive principle (here called *jñānātmā* ; and let him further dissolve intuitive knowledge into the Great *Ātmā* (***Mahat***). The knowledge of the ***Mahat*** (the great Principle) has further to be dissolved into what is called the *S'āntātmā* (the Peaceful Self) which here embraces both the ***Avyakta*** (***Parāsakti***) and ***Purusa*** (the Supreme Self).

This suggests a hierarchical scale of knowledge far exceeding in its scope anything glimpsed by European philosophy.

The first three kinds of knowledge are common to most human beings and consequently not much space need be devoted to them. As anthropologists have pointed out, the earliest kind of knowledge is "animistic", wherein objects of nature are thought of as possessing a life similar to our own, and consequently to be pacified or propitiated by what is called "sympathetic magic". This is the stage which is represented at present only by primitives and savages, though like all

past experiences of humanity it is deeply imbedded in human nature and comes out sometimes with surprising force in superstitions and manifestations of mass hysteria. Next comes the stage at which man begins to perceive that objects in nature have a *law* behind them and consequently it is necessary to recognize this *law* in order to manipulate its forces. This is the stage in which the vast majority of human beings are today. Their interest is to utilize the powers of nature for their personal ends, but there is little aspiration after philosophical knowledge. When the Mind becomes active the interest shifts from the mere mechanical movements of nature to the laws underlying them. This leads to attempts at unifying this knowledge by means of general concepts and laws which can be applied as widely as possible. This is the stage of scientific knowledge, which is so brilliantly illustrated in our civilization and which colours the whole of our approach to Nature. There is no need to explain this in further detail as scientific mentality is widely spread and is at the basis of our whole civilization.

The limitations of this kind of knowledge are beginning to be perceived in present day philosophy, though the European mind can seldom see a way beyond it. Briefly, all scientific and intellectual knowledge is ultimately based upon sense perception unified by the intellectual method of analysis and comparison. This leaves out all knowledge which cannot be brought directly or indirectly under sense-observation; for example we can know a lot about the atom by scientific methods but nothing about the mind which perceives the atom; therefore all intellectual knowledge remains one-sided,

and when mistaken for complete knowledge, can lead to grave errors. The most important questions of life cannot be answered without understanding the nature of the mind and of the forces which lie behind it. It is becoming evident to keen observers of mental phenomena that all our mental attitudes are deeply coloured by our emotion and desire attitudes ; and in spite of all precepts with regards to scientific detachment, even the greatest scientific thinkers remain under the domination of their subconscious impulses. These things prevent a full view of either outer or inner nature It is worthy of note that scientific method has succeeded best in those fields where human emotions, hopes and fears are relatively absent. For example, science has achieved brilliant success in the fields of physics and chemistry, which study so-called dead nature ; but when the same methods are applied to fields like economics, sociology, etc. they lead to wide divergences and conflicts of opinion. It is obvious that even so-called great thinkers are not free from inner prejudices, desires and inhibitions, and cannot therefore think *freely*. Besides that the subject matter is so vast and difficult to arrange that a full consideration of it is impossible for any one human mind. The progress of science itself has demonstrated that its problems are constantly becoming more complex and specialised and its methods do not suggest any scheme by which the whole of this vast accumulation could be unified. Besides that, problems of the highest interest to humanity, like the true goal of the human being, his destiny on earth, his relationship to other human beings and to nature, cannot be successfully attacked at all by scientific methods ; and even a brilliant scientific thinker like Bertrand

Russel is driven after an analysis of science to a rather belated and lame plea for Christian love and charity.

I think enough has been said to illustrate the character and limitations of intellectual knowledge. There is another form of it which is not to be seen so much in the modern West as in the ancient East. Here in Asia, where monastic life was highly developed, it enabled thousands of people to lead a sheltered existence, which in some cases they devoted to a dry useless "intellectualism". If we read the literature of Hindu and Buddhistic controversy, we shall find the highest energies of the mind devoted to questions which are both trivial and remote from human interests. There are thousands of Vedantists in India who have convinced themselves (for the time being) that they are pursuing the highest knowledge, because they have mastered the intricacies of a complex intellectual system. Yet these people may be narrow, prejudiced and vain and may lack true spiritual perception. The mere fact that the intellect is turned towards the higher objects of philosophical contemplation instead of the objects of sense as in physical science, does not make this study or learning truly 'spiritual'. So neither the lower part of the intellectual mind which turns towards science based on sense perception nor the higher part which turns towards philosophy and metaphysics can free us from our basic prejudices. Without this freedom, the higher unifying and liberating Truth cannot be perceived.

Considering all this, we have to look elsewhere for the guidance that we need. Unless we can find some

more luminous principles than the ponderous instrument of the intellect, we are helpless in face of both the huge accumulations of knowledge that confront us, and also of their application to ***human problems*** which is so necessary at the present day. So we come to the next principle, called ***buddhi*** in the above passage, in which perhaps we shall find a clue to our present problem. I may say that hereafter I shall exclusively use the word ***prajñā*** instead of ***buddhi,*** as the latter has become corrupted in common usage to mean merely the intellectual principle. An analysis of our mental processes, however deep and wide, can never lead us beyond the stultifying vision of ever changing appearances and a mind incapable of coping with the vast and shifting material of sense observation and of the intellectual generalisations based upon them. Moreover, most human beings are not even capable of any high intellectual effort and are deeply enmeshed in the tasks of their daily life. This faculty can also be called intuition, though the philosophy of intuition as developed in the West has tended to confuse it with the instincts and the automatic mechanism of nature. Hence a clear understanding of this principle is desirable for any comprehension of the path of *yoga*.

(To be continued).

Pages from My Diary

GURUPRIYA DEVI

(Translated from Bengali)

5th June, 1959.

Mataji is at present in the Kishenpur Ashram at Dehradun. Her health is not too good. The following, although apparently an insignificant episode, is yet noteworthy. At night Mataji was lying on Her bed and Pushpa came to fan Her, but Mataji asked her not to. A little later She called her, explaining : "Someone or other is busy fanning this body." Needless to say that this refered to what was taking place on a subtle plane.

Afterwards Mataji said to me : "At times although the door is bolted and nobody in the room, yet someone is fanning this body."

6th June 1959.

At 9 p. m. when the silence was over, Mataji was talking to us. In the course of the conversation She remarked (about Herself) : "This is a tiny little child and therefore everyone loves her. One who calls nobody and nothing his own is loved by everyone and this is why all bring food and clothes for this body and lavish their affection on it."

Hiru Brahmachari put in: Why, it is Mataji Herself who at acts people !

Mataji replied laughingly: Who attracts whom and to what purpose ?

Kunjan : It almost looks as if Mataji is using a *mantra* to hypnotize people.

Mataji : In order to master such a *mantra* two things at least are necessary—a Guru and education ; but this body has neither.

Dr. Pannalall : Mataji, you once said that none who have come to you can come to harm (spiritually).

Mataji : Perfectly right ! Nobody will come to harm, everyone will become, very good indeed, certainly, certainly, certainly !

Batuda : Ah, now we have all received Mataji's blessing.

Mataji : What I said is quite true. How can anyone be harmed by coming to his little daughter ? This body is Father Pannalal's doll (little girl). Is it possible for a small child to bring harm to her own father ?

Myself : Put it in any way you please—the supreme fact remains unaltered !

8th June 1959.

Mataji's health is not at all satisfactory. Today She has again a severe tooth-ache. Suddenly in the late afternoon,

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while in that painful condition, Her body began to manifest a variety of *yogic kriyas*. Afterwards I heard Mataji say : "The pain became concentrated in the head ; you would call it a very bad symptom and it was indeed acute. How peculiar this body felt at the time ! If the *kheyal* had been there the pain might have stopped ; however the *kheyal* was to let things run their own course. This body then passed through all kinds of strange conditions."

On many occasions I have watched Mataji's body go through *yogic krīyas*, even while seriously ill, and then Mataji would not be aware of the illness any longer and in fact was perfectly healthy once again.

Mataji remarked : "This body may get quite well or it may also become much worse and be gone altogether. This may occur even while laughing heartily or while weeping profusely."

12th June 1959.

Today a gentleman from Columbia in South America arrived. He had come from Delhi by taxi for a few hours in order to see Mataji and to talk to Her. He had a long private interview with Her about spiritual things and seemed deeply satisfied and impressed with Mataji's *darshan* as well as Her words. Yesterday the Ambassador of Chile with a few other foreigners came for Mataji's *darshan* on their way down from Mussoorie. They had been to visit the Dalai Lama and related to Mataji about their conversation with him. They put similar questions to Her and seemed highly pleased with Her replies.

19th June 1959.

A devotee has arrived with his wife and daughter-in-law. The gentleman is a *vānaprasthi** and his daughter-in-law also intends to take up the same kind of life. She seems to be in some special state; her father-in-law at least praises her a lot. He says that their *Guru* who lives in Varanasi has on seeing her declared that her condition was a highly spiritual one. He wanted to know Mataji's opinion about this.

Mataji asked the young woman: "What do you experience while meditating?" "At first I feel intense bliss and at the end again," she replied; "in between nothing at all."

Mataji commented to the gentleman: "This is still an elementary stage. You can understand it for yourself: as long as the ego-mind persists, there can be no *samādhi*. Nevertheless her mind and body may be said to have attained to a certain degree of stillness. Her own words give the clue: 'at first there is bliss, then nothing at all'—who is the experiencer of all this? So long as the individual mind is active there is no *samādhi*."

After a pause Mataji continued: "Someone else also came to this body, declaring that he was no longer interested in any work or occupation, since his mind got absorbed in

* The 3rd stage or *ashrama* in the life of a Hindu. The *Vānaprasthi* has abandoned his life as a householder (*grihastha*) with its manifold duties as well as its comforts, in order to devote the rest of his days entirely to the search after God or Truth.

samādhi and that his *Kundalini* power had been aroused. While speaking he frequently used the words 'I' and 'mine'. He was given to understand that there could be no question of *samādhi* so long as there was 'I' and 'mine'. In real *samādhi* none of this survives. Look, a mango when ripe on a tree does not call out : 'I am ripe, come and take me'. If nobody plucks it, it falls to the ground of itself. Do you see the beauty of it ? It returns to the very place from which it has originated."

The gentleman seemed extremely pleased with what Mataji had said. She then introduced the big girls of the Ashram to him with the words : "They all are my friends ; they come from good families and are well educated. Some have passed their M. A., B. A. or M. Sc. etc., yet renouncing everything have gathered round this body to tread this path. This body does not know how to serve anyone, all the same my friends in their kindness have great affection for this little child."

The gentleman expressed his wish to leave his daughter-in-law in Mataji's charge. She comes from a well-to-do family. At first she seemed to be full of enthusiasm, but on hearing all that Mataji had said, a change had obviously come over her.

Mataji further remarked : "It is not always possible to keep the girls with me. They live a somewhat secluded life. Even of those who are prepared to put up with all the inconveniences and hardships that travelling about with this body entails, only a very few can travel. Friend, this path

is very difficult. Everyone who comes has a different up bringing and a different way of looking at things. All this has to be ignored. Whoever blames or reproaches one has actually contributed thereby to one's spiritual progress."

20th June 1959.

Today the gentleman left together with his wife. Mataji asked the daughter-in-law : "You won't cry at the parting, will you ?"

In the evening Dr. Gopinath Kaviraj left for Kashi. Mataji went by car to see him off at the station. The gentleman and his wife were travelling by the same train and so we met them once more on the platform. Their daughter-in-law also had come with Mataji.

On seeing her the gentleman exclaimed full of enthusiasm : "Mataji, has the girl already passed her test ? You yourself seemed doubtful as to whether she would be able to bear Ashram life."

Mataji smiled ; "It is the final test that alone counts," was Her laconic reply.

22nd June 1959.

Yesterday two telegrams arrived from the girl's husband, requesting her to return home without delay. Since then she is feeling very restless. Early morning her father-in-law turned up in person to take her home. Many who had witnessed the whole incident were greatly surprised at his

sudden return. But Mataji knows everything; already much earlier She had remarked: "Wait and see what will be the final outcome of it all. In the end the truth must come to light, whatever it may be. Never prevent people from having their own way."

As regards the telegrams Mataji told the gentleman: "Father, if during those three or three and a half years your son had not enjoyed his married life fully, he would not be so impatient to have his wife back."

At long last the gentleman had come to understand the meaning of all that Mataji had said. That very day he departed with his daughter-in-law.

26th June 1959.

To-night Mataji was resting while Buni massaged Her feet. Suddenly Mataji said: "This place has a very concentrated and powerful atmosphere. All of you should make a concerted effort at transformation. Become immersed in *japa* and meditation; give your heart and soul to the remembrance, the contemplation of the ONE."

New Diary Leaves

ATMANANDA

(5)

Kishenpur,
12th October 1960.

This morning a very young French lady arrived here from Kabul. She had gone there for some professional work and was able to break journey in India for ten days only on her way to Paris. When seeing a film of Mataji and Her surroundings, which Mr. Arnaud Desjardin is showing in France, she was so profoundly stirred that she seized this rare opportunity to come and see Mataji. She left Kabul only yesterday, arrived in Delhi in the evening and took the night train to Dehradun. After an hour of Mataji's *darshan* in a fairly big crowd, having to listen to questions and answers in Hindi and Bengali, of which she could not understand a single word, I asked her what was her impression of Mataji. "My expectations were very great," was her reply, "but I have found much more than I expected." To the question whether she did not want to see anything of India, she answered without hesitation : "No, I want to remain with Mataji."

* * *

Naimisharanya,
26th October 1960.

Question : It has been said that in 1962 the planetary constellations are very inauspicious and that there will be a great disaster in the world. What is the means to save ourselves from it ?

Mataji : You hear people say all kinds of things and since you are full of fear you feel apprehensive. Remember that there is a state in which there is no fear : to attain to that state must be your endeavour. Tread the path that leads to fearlessness. There is no such thing as a "means." You must have recourse to the means which is no means and beyond all means. In the world there is always some trouble or difficulty. The only way out is to reach a condition in which one is not afraid of anything.

Question : But what about the rest of the world ?

Mataji : First become fearless yourself.

Question : What is your opinion about the prophesy itself ?

Mataji : This body does not reply to questions of this kind.

* * *

Question : We are asked to practise self-restraint and *sādhana.* We are trying our best, but we do not find God. What are we to do ?

Mataji : Do not relax your efforts, go on steadily. Just as when you study you pass your exams. and then become an officer automatically and in course of time get your pension,

similarly in the spiritual field also if you persevere and continue with steadfastness, everything will come to you of itself.

The Questioner : What you say gives us great hopes.

Mataji : It is indeed as has just been explained.

Question : Is it possible for a liberated person to have a desire ?

Mataji : To be liberated and have a desire is a contradiction in terms. Liberation implies desirelessness. How can one be liberated and still have a desire ?

Question : But has not God divided Himself into the many because He desired so to do ?

Mataji : Yes, that is so.

Question : But you have just said that one who is liberated cannot have desires.

Mataji : There is a great difference between God's desire and personal desire. Divine desire is Divine Will and quite another matter.

* * *

Naimisharanya,
31st October 1960.

This evening Sri Akhandananda Swamiji of Vrindaban gave a brilliant talk on anger. The main points of it were that desire was the cause of anger and the ego (***abhimān***) the cause of desire. Unless one surrenders completely to the

Guru and becomes absorbed in His service, anger cannot be conquered. Anger is a fire that saps the atmosphere generated by one's spiritual endeavour, and interrupts the current of one's *sādhana*.

A little later, during the half hour in which Mataji usually replies to questions, people referred to his talk.

Question : Mataji, I have noticed that *sādhus* who live in places such as Gangotri and can do without clothes and blankets in the icy cold of the mountains, are those who get most violently angry. How is this to be explained ?

Mataji : So long as one is not established in the state where no more 'I' and 'you' exists, where one knows by first-hand experience that the Self is One and all-pervading, how can anger be wholly conquered ?

Question : What difference is there between such a man and God ? Moreover have you ever come across a human being that is incapable of anger ?

Mataji : When this body was very young someone asked : 'We hear that even the *Rishis* could get so angry that on occasions their anger burnt people to ashes. How then can you expect us to conquer our anger ?' This body has had no education and at that time had not had any *satsang* with *sādhus* and *mahatmas* either. It replied : "Yes it is true that the *Rishis* could burn someone to ashes, but they also had the power to call back to life whom they had burnt. Their anger was on quite a different level. You are unable to create, so you should not destroy either."

Question : Suppose I have a picture of my Mother and someone comes and knocks it down. Should I not get angry ?

Mataji : No, you should say to yourself : 'My Mother Herself has knocked down the picture. Whatever happens is Her doing.'

Question : Suppose I have a picture of my Mother in my heart and someone insults it. Should I not get angry ?

Mataji : No, you should say : "Mother Herself has spoken. She is all-pervading. She has spoken in this manner so as to test my endurance, to give me a chance not to get angry even when there seems to be a very good reason for it."

Here someone in the audience quoted a verse from the *Ramayana* in which it is said that if anyone abuses one's Guru one should not listen and avoid the company of the scoffer.

Mataji : The quotation is beautiful indeed. At a certain stage this is the right behaviour.

Question : When Sita entered the earth after having been subjected by Rama to the test in public, was her motive not anger ?

Mataji : No, there was no anger. Circumstances had arisen under which Sita simply could not remain in the world any longer. It was imperative for Her to leave.

Question : What exactly did Sita feel ?

Mataji : You are not playing the instrument * the reply does not come. But you yourself are Sita, you yourself are Rama.

The Questioner : No, I am neither Rama nor Sita.

Mataji : No, indeed, "I" am not Rama. Where the 'I' is, Rama cannot be. I did not say : 'I am Rama.' There is only Rama, nothing but Rama. All are Rama.

* * *

November 1960.

The following is a letter with instructions by Mataji to some *sadhikas* : "At every single moment try to be aware of Him ; for have you not chosen this path to dedicate your lives to Him ! Therefore when speaking, speak of Him ; when thinking, think of Him ; when listening, listen to His words or to what is said about Him. Further try each one of you to keep a diary, so as to check your mind from turning outward. This may also make you watchful and help you in your striving. Those who are pilgrims on the path must develop great inner strength, energy, mobility and swiftness, so that their lives may become beautiful and so as to fill their new life with a new current. It will not do to sit and ride in a rickety, jolting bullock-cart. At all times the mind must be intensely vigorous, energetic and alert—then only can

* Mataji often says of Herself : "As you play the instrument so you hear the sound ;" which means that Mataji's replies respond exactly to the attitude of mind of the questioner.