

# MA ANANDAMAYEE AMRIT VARTA

A quarterly journal dealing mainly  
with the divine life and sayings of  
Sri Anandamayi Ma

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## MATRI VANI

After all these days this kind of question has occurred to him ? Of course it has happened because he is at a stage when questions arise, and there is nothing wrong about it—for is not everything God's creation ? Things are different for different people. It is well to remember that what looms as a formidable problem may at times be resolved in a very easy way and so the further question may arise : Was it after all but a trifling problem ? The Creator of all things alone knows how to appraise it, He alone knows what is great and what is small.

\* \* \* \* \*

In whatever condition God may keep man at any time, he must remain content. He should wholly rely upon God and let his mind be fulfilled that one feels disappointed or frustrated. The only desire to be cherished is that His will may be done. Let him say to himself : "I shall call out to the Almighty, for no matter what He does, He does it for the best." To live in this spirit is man's duty as a human being. One has to aspire at the realization of Truth.

\* \* \* \* \*

How can this little girl possibly leave her father ? Even if he pushes her far away this obstinate little girl will still be with him. The father will have to realize that such is the nature of his little daughter : in fact all her father's qualities are to be found in her, and he should make her use these very qualities in the service of her ailing father.

If one feeds upon the things that aggravate the disease, is it not natural that the illness should grow worse ? Medicine will have to be taken and also a change of air will be beneficial.

\* \* \* \* \*

By doing service heart and mind men are purified—be convinced of this ! To engage in service is a very powerful *sadhana*, do not become impatient. Rather serve your people with the utmost calm and have a kind word for everyone. Whenever you do or say any thing wrong beg to be forgiven and try your best not to let a similar error occur in future ! Even though others may be unjust to you, you yourself should neither do nor say anything unseemly.

Worldly occupations and business are bound to cause worry, it cannot be otherwise. The only way to meet it is by endurance, endurance and more endurance. He who can endure wins in the end. One has to dive down among the waves of the sea and rise up again. The talents and the work God has entrusted to you are meant for His service and for nothing else—bear this in mind !

\* \* \* \* \*

Man must behave as a hero. During spells of misfortune he must abide in fortitude and patience. Time never stands still.

Suicide is the most heinous sin. To whom belongs the body that you speak of destroying ? Is this the way a human being talks ? For shame !

\* \* \* \* \*

To indulge in what seems pleasurable means to choose that which appears lovely on the surface and therefore attractive. Yet unlawful, illfated, degrading actions that give expression to one's animal nature lead to misery. The rules and regulations pertaining to the householder's period of life (*Grihastha Ashram*) have to be observed as fully as possible. To live up to the highest ideals seems irksome at first, but ultimately brings real well being and peace. One must learn to find enjoyment in the Sublime—then only does one deserve to be called a human being. Having been blessed with a human body it is only right that one should behave in a fitting manner. Why give way to animal instincts ?

If you cannot sustain *Japa* at all times, at any rate complete two rosaries twice daily, morning and evening. The search after Truth is man's real vocation.

\* \* \* \* \*

To a human being the most noble, irreproachable line of conduct is alone acceptable. If anyone strives to mould his life accordingly it is a matter of great rejoicing. In the case of a woman it means preserving her integrity and purity by being completely faithful to her husband. Not to let even her glance fall on any other man must be her endeavour. Only actions that kindle man's Divine nature are worthy of the name of action, all the rest is non-action, a waste of energy. Any pattern of behaviour that fails to quicken the Divine in man should be eschewed, however enticing it may be, but any thing that helps to awaken man's inherent Divinity must be resolutely adopted as one's own, even though seemingly uninviting. Man's calling is to tread the excellent path that leads to Immortality. What appears pleasing to the senses later develops into a hot-bed of poison, generating inner turmoil and disaster, for it belongs to the realm of death.

\* \* \* \* \*

Force of character is man's great strength. If he uses it in his dealings with the world he will indeed be victorious along most lines.

\* \* \* \* \*

Everything comes to pass according to each one's destiny. You will have to accept this. The Creator has so regulated the universe that everyone has and ever will have to reap the fruits of his actions; there is no way out of it. If because of your physical unhappiness you feel disinclined to and consequently do not meditate on the name of Him, who is the Supreme Father, Mother, Friend and Lord—do you call this creating good Karma ? That you may have to suffer the same kind of trouble over and over again ? Your father and mother arranged what, after careful consideration, they believed to be for your welfare. *Karma*, the consequences of one's past actions are one's own liability.



## PAGES FROM

### “Ma Anandamayee Prasang”

(Translated from Bengali)

– Prof. A. K. Dutta Gupta

29th May, 1941, Dehradun, Raipur Ashram

As discussion continued Ma said about Bholanath - “As regards the matter whether he got initiation from this body, he said to me - ‘I have received only *mantra* from you. Apart from that I have received other mantras too : Really when he was doing *sadhana* at Uttar Kashi he received a lot of joy. Otherwise he could not have done *sadhana* for such a period in the midst of such cold”.

I - Baba had done *sadhana* at Tarapith and Jwalamukhi as well.

Ma - Yes, Bholanath remained at Tarapith only for seven days, but even in such a short period there was a lot of change in his nature. His fickle nature was quietened a lot. Apart from that there were certain special qualities in him that as he used to sit for *sadhana* his body and mind used to be still.

“I am relating to you an incident of Shahbag. While living at Shahbag although we used to live in “*Golghar*” (round-shaped room) this body used to roam about during deep nights alone in the dancing room. Once while I was roaming about in that manner I found after sometime that Bholanath was sitting there in *asana* posture. His body was covered with mosquitoes in such a manner that it looked as if his body hairs were all raised up. Seeing this I gave a push and made him conscious. Regaining consciousness, Bholanath said - “Why have you done such ? I was deeply engrossed today like that at Bajitpur”.

I - What did happen at Bajitpur ?

Ma - You know that. What an incident happened as a result of calling this body’s condition (of bhava) as a condition influenced by evil spirits ! Ashu (Bholanath’s elder brother’s son) used to stay with us. He saw that his uncle (Bholanath) was becoming still like a stone and this body, whom he had never seen outside before others, was talking with all, with no cover on her head, there was nothing like a feeling of shame, everything was as if unusual ! Seeing all this he was becoming restless through crying.

“Leave that. You know that this body does not do anything of its own will, what is to happen happens of its own. If Bholanath was then not awakened in that manner then his life would perhaps have been changed completely. But he was not allowed then to remain in that condition, otherwise the incidents of his anger would not have occurred”

“You have heard so many things about Bholanath. I have perceived within him a number of actions leading to higher life, which are not normally seen even among many great souls. On occasions through the wrong advice of others he used to give threats to this body that if this body did not listen to him then he would either become a *sannyasi* or proceed on a wrong path. Bad company was also at the root of his such excessive fits of rage. But whatever he might have done, nothing could leave a permanent impress in him. All these have been said by this body previously also. Some have perhaps even thought that this body has spoken so much in praise of him, because he was the husband. Those who say or think in that manner cannot be blamed. Everyone forms an opinion according to this own *samskāras* !”

I - When Baba Bholanath got *sannyas* ?

Ma - He had the strong desire for *sannyas* for a long time. He had the desire to take *dandi sannyas* and to take that from a prominent *sannyasi* of the *Tirth* order. When he came to me and expressed his desire, I gave consent to that and said - “These are all good things, you try for that only”. Whatever he might be saying, he never used to do anything without consulting this body. But as soon as I said that, Bholanath became red-hot with anger. Angrily he began talking- ‘You always try to keep me away’ and so on. He had expected that I would prevent him when he wanted to take *sannyas*. As he found me not preventing him that caused his anger. I then tried to make him understand that as I used to give advice to all whatever is beneficial to them when they seek my advice, in the same manner I have told him to adopt *sannyas*. How he could think that I would treat him as separate from others ? If there was any feeling of a householder in me then perhaps as a wife would prevent her husband from taking *sannyas* I would also have done like that. But that sort of feeling was never in this body. Bholanath became some-what quiet on being told in this manner. Thereafter he began trying to take *sannyas* from the Sringeri Mutt. But after corresponding with them he came to know that it will not be possible for him to take *sannyas* from that place. Then it was decided in consultation with Jyotish that Bholanath will go to Sringeri Mutt along with him, both will try to explain to them Bholanath’s whole condition and then know if he was eligible to take *sannyas* from that order. But as that period was an inauspicious one, that was also not possible.

“Later on when we went to Kailash and the day after *sannyas mantra* for Jyotish came out of my mouth I found that the trend of that *mantra* was still going on in me. When I saw Bholanath having his bath in the “Manas Sarovar” I told him - “You can do japa of the *sannyas mantra* which is going out of my lips.” On hearing this he remarked - “What is this ? I have much better *mantras* with me !” In one way he spoke the truth. I had heard that while he was at Uttar Kashi he used to make notes of

many *sannyas mantras* from other sannyasis. So, when Bholanath said that he had with him many good *mantras*, that meant that he had them in his note-book. I told - "Alright, what is coming in my *kheyala* I have told you. To do or not to do is your wish." By telling this I left for a different place. When I left it was found that Bholanath was repeating the same *mantra*, which had come out of my lips. At that time he was wearing a silken cloth of *gerua* colour and that was not worn in the manner a householder does. Later on, however, he again started wearing *dhoti* in the ordinary way."

"After this came the occasion for *Purna Kumbh* at Hardwar. It occurred to me the night before the *Kumbh* day that I should call Bholanath and remind him about the *sannyas mantra*. It happened also in the same way. I told Bholanath - "If you so desire then you can bathe on the occasion of the *Purna Kumbh* and do the *japa* of that *sannyas mantra*." Bholanath left without giving any reply. Next day he returned from the *Kumbh* and even without any asking he told me by shouting in the midst of many people - "I have done that". In this way his *sannyasa* happened. Till he was alive it was all secret. Ofcourse after his death this was divulged."

At this time Khukuni didi came and took Ma for her meals. We also went to have our bath. To-day items like *Pulao* (fried rice), *puris*, *kheer* etc. were offered for Ma's *bhog*. On this occasion a few devotees from Dehradun were invited. Pandeyji came with his wife and son, Mrs. Maharatan Jaspal came with her four daughters and Sm. Seva and Luxmiji also came, we all had that *prasad* in the noon.

In the afternoon Ma went to the cottage near the side of the hills. This is situated at the foot of the hills and by the side of the same canal water is flowing with a soft murmuring sound. From this place the spring is also very near. Mrs. Maharatanji's daughters sang *bhajans* accompanied with harmonium. The song was very sweet. While *bhajan* was being sung Ma suddenly got up from her seat and sat behind one of Maharatanji's daughters and from behind raised her two hands and began clapping in tune with the song. At this time Khukuni didi came and sat near us and said - "Please mark the fingers of the girl. For showing that Ma is doing like that and have sent me to you". It was found that the nails of both of her hands were about half or three-fourth inch long and were painted in bright red colour. Our notice did not fall on them before. Seeing those nails we all started laughing heavily. Almost all the daughters of Maharatanji are highly educated. One is M. A., another is B.A., the third one is studying in the Intermediate class. They stay in Lucknow. It has become a fashion there among girls to keep long nails and to keep them coloured is also perhaps an expensive affair.

Sri Jiten Mukherjee left this evening at 6.30 p.m. with one of his friends. After sometime we also came back to the ashram. When we proposed to Ma about our leaving for Kolkata tomorrow Ma gave the permission to go.



At night after dinner Nepal dada read from the Mahabharata of Kali Prasanna Singh. After the reading was over he questioned Ma - "Ma, if some one pays attention to religion in the old age after spending the whole life as a house-holder, then will religious feeling be retained by him at the time of passing away?"

Ma - "While talking about 'life', you mean this life, But really that is not correct. You don't know *samskāras* of how many lives are within you. When this is the position then it cannot be said what will happen at the last moment. This body says that everything may happen. That is why, it is not proper to keep one's hope small. I have said before also that nature changes with one's thoughts. It has even been seen that man reaches higher and higher stages only through high aspirations. So, one has to keep the aspiration high. It should be thought that He has roused the feeling of salvation in the heart then He will give salvation also. When the ray of light has come in the form of thought then is it impossible for the same to be fully revealed? Doubt and weakness will ofcourse come at times, but for that one should not take recourse to weakness. It is better to work with a noble aspiration. That I can't do anything, I have no strength to do anything of my own - all these, which are said, are empty words. Because you have been doing some work of the *samsāra* and you have the belief also in your mind that you can do something. If you had the firm belief that you don't have the power to do anything of your own, if that belief had been converted into self perception, then it could be understood that you have proceeded a lot in the realm of *sadhana*. Everything happens through His Grace - is there any doubt in that? The purpose of *sadhana* is to feel the limit of one's power - to understand within one's heart that I have no power to do anything. And it is also so nice and everything is so beautiful that it is found in the state of *sadhana* that we are nothing but tools in His hands. This is not a mere supposition - but real."

"When the stages of *sadhana* were passing over this body and a feeling of ignorance was going on, then I have seen that this body was nothing but a tool in His hands. I have told you that day about myself being *maun*. During those days I used to do cooking and so many household things, but it was seen that nothing was done myself. My hands and feet were as if tools of some-one elses. Although it was unknown what would happen a moment afterwards, but all work used to be done very promptly. Just think, this body was cooking, something was there in the vessel upon the fire and it was time to put the vessel down. But I did not have any knowledge of that. It was seen that a piece of worn cloth was torn, but why it was torn I cannot say. It was seen that the torn piece of cloth was being folded and then the vessel was suddenly taken down with the help of that piece of cloth. I have seen that all this work was done in that manner, I myself did not do anything. That is why I am saying

that the object of *sadhana* is to perceive that we of our own donot do anything, cannot do anything. You go on working. Anything and everything may happen, through God's Grace every time."

It was almost 11 P. M., Ma went for rest. I also lay on my bed. After a while I saw that Ma was going to the roof. Perhaps she will lie down there. Swami Akhandanandaji and Monomohan were asked to go with their cot from the dharamshala compound to Shiva mandir area and sleep there. I was lying in the room. After a while Khukuni didi came and told me - "Ma has aksed you also to go up and lie down there." So, I had also to get up and after folding my bed went to Ma. I was asked to spread my bed near Ma's cot. Thus Ma did not allow me to bear the heat by lying inside the room. My heart was filled with gratitude to see Ma's deep feeling of concern towards our comforts. It occurred to me that what was of be afraid to when such a Mother was there.

(To continue)

**"Om Aditya Hridayam Punyam  
Sarva Shatru Vinashanam  
Jaya Vaham, Japam Nityam  
Akshayam Paramam Shivam"**

—Valmiki Ramayana

Oh Sun purify my heart  
Destroy all enemies within and without  
I ceaselessly chant thy victorious name,  
Oh indestructible Supreme Sun, Shiva !

## THE SIGNIFICANCE OF THE MOTHER'S ADVENT

– Dr. Govindagopal Mukhopadhyaya

This holy land of India has been hailed since time immemorial as heaven on earth because Gods and Goddesses choose to come down here alone again and again and again to manifest their divinity. Here the spirit is made flesh, the abstract becomes concrete, the divine manifests itself as human. The unfailing promise is repeated both in the Bhagavad Gita as well as in Sri Sri Chandi that whenever there is a gloom the light will reveal itself:

*Yadā Yadā hi Dharmasya, glānir bhavati Bharata !  
abhyutthānam adharmasya tadatmanam sṛjāmyaham !!  
Paritrānāya sādhanam vināsāya ca duskṛtam !  
dharmasamsthapanārthāya sambhavāmi yuge yuge !!*

(Gita - 4, 7-8)

*Ittham yadā yadā bādhā danavottha bhavisyati !  
tadā tadāvatiryaham karisyamyarisamkshayam !!*

(Chandi 11, 55)

The references to the *duskṛta*, *danava*, *ari* etc all signify the dark or hostile forces that shut out the light, which is always indicated by the term '*deva*', which do not basically mean the god but that which is luminous or effulgent. Darkness is always dispelled by the light and the main darkness, as is well-known, is nothing but *ajnāna* or non-cognition, ignorance.

Even when the divine power manifests itself, it is seldom recognised or known as such due to ignorance. This has been beautifully brought out in the Kena Upanisad. The gods became victorious by vanquishing the demons, once after long fight. As we all know, the two forces of darkness and light are in eternal conflict, sometimes the one, sometimes the other, overpowering its opponent. The gods or the forces of light after their victory this time became very proud and were full of vainglory. This was duly noticed by the supreme source of all power and light, which is termed as Brahman in the Upanisads, because it is the vast, the great ocean of light, of which the gods are only sparks or limited manifestations.

To remove their pride, born of utter ignorance, Brahman appeared before them in the form of a Yaksa, an apparition in the form of a Mammon, a strange being. Being curious to know its identity, the gods, first of all, sent Agni to ascertain who was he. When Agni came near it, the Yaksa enquired what god was he and what was his

power. Agni proudly answered that he was Agni and he could burn down everything on earth. On hearing this confident self-assertion on his part, the Yaksa just put a piece of dry grass before him and requested him to burn it out. With all his power being put forth, Agni failed to burn that single small piece of grass. He came back humiliated and reported to the other gods that he could not fathom who actually was this Yaksa. The gods then sent as their representative, Vayu or the wind-god to probe the identity of this Yaksa. When he came near the Yaksa, the same question was put to him once again and Vayu replied that he was the Wind, who could blow away all things on earth. Yaksa put before him the same tiny piece of dry grass, but even after exerting to the utmost power in him, Wind failed to move it even slightly. He also thus being humbled came back almost dumbfounded and reported to the gods that he was unable to fathom the mystery of the curious apparition of this Yaksa. Thereafter, the gods had no other option but to request their head or king, Devaraj Indra to go himself to resolve the mystery of this Yaksa. But then a strange thing happened. As soon as Indra approached the Yaksa, it vanished and in that vacuum (*ākāśa*) appeared a resplendent form of a goddess, Ma Haimavati. She then revealed to Indra that the victory of the gods over the demons or powers of darkness was actually the victory of Brahman, through which they have all been glorified. Only then through this intimation of Ma Haimavati to Indra that the gods came to realise how insignificant all of them were, with no power whatsoever actually belonging to them. The supreme source of all power is Brahman and Brahman alone. This narrative in the Kena Upanisad illustrates three things : (i) the insignificance of the gods, (ii) the significance of the female principle or *Sakti*, here described as Ma Haimavati, in revealing the true nature of the *Saktimān*, the ultimate Being called Brahman, in which all *Sakti* or Power ultimately rests and (iii) that ultimate Being is beyond the grasp of all, even of the gods. It is indescribable, indefinable, ineffable. It is *svayamprakāśa*, *svatahprākāśa*, self-revealed, i.e. not to be revealed by anything outside itself.

Whenever and wherever it manifests itself, it is through its own nature or self. This we find clearly stated in that wonderful hymn in the Rgveda called *Devi-sukta* or *vak-Sukta*, comprised of eight verses. *Aham eva svayam idam vadāmi* i.e. I myself am revealing my own identity, In the *Durga-saptasati* or the Chandi, as it is commonly called in Bengal, there is again that profound declaration,

*Ekai vaham jagatyatra  
dvitīyā kā mamā parā,*

“In this entire existence, I alone am here. Where is the second other, beyond Me ?”

This solemn affirmation of the One without a second is the keynote of the supreme wisdom, which has been made manifest in this holy land from time immemorial. Through it alone the demon of division is vanquished, the darkness of ignornace that is heavy on hearts is dispelled, the night is transformed into light. Again and again the demon of darkness manifest itself to cover this knowledge of unity, sometimes as *Madhu* and *Kaitabha*, sometimes as *Mahisāsura*, sometimes as *Chanda* and *Munda* and again as *Sumbha* and *Nisumbha*, The world is ever full of division and discord, which are the progeny of the darkness of ignornace, but alongwith it is also the comforting promise of the manifestation of light, as we find it voiced again and again.

Even at the end of the last century, in 1896, there was again such a manifestation in this holy land of that divine power in its utter purity and spontaneity. This time the divine power manifested in the form of a woman, in her own true nature of Mother, which was a unique phenomenon, Born in a small hamlet in a far-off corner of the East Bengal, now called Bangladesh, almost unnoticed by all, this Mother Anandamayee, as she came to be known later on throughout the world, gradually revealed Her true nature to Her devotees. She was what She ever is. There was no becoming, no process, no *sadhana*, it was all self-unfoldment of the true being, On being asked about Her identity, She just revealed that She was '*Purna Brahma Narayana*'. Hardly anyone realised then nor does anyone can truly comprehend even now what She actually meant by this astounding declaration. It was just a reaffirmation of the age-old revelation, which has been voiced time and again here in India since the time of the Vedas through such utterances which are called *Mahavakyas*, Great Utterances, as '*Aham Brahmasmi*' 'I am that Brahman'.

Though every being in this world is in reality no other than Brahman, yet all of us are unaware of this basic fact, covered as we all are by the thick veil of ignorance. This ignorance makes our true nature false or unreal and instead makes the false appear as true. Our phenomenal being alone is true to us, while our true being always remains hidden. Mother Anandamayee took the human form like all of us, yet She was ever stationed in Her true being since Her birth. She played all the roles to their utmost perfection, a devoted and ever faithful wife closely following to the letter all the commands of Her husband, a loving mother to millions, ever awake to their pangs of sorrow, keen to render all help to remove their sorrows and sufferings. Throughout Her long life She was always on the move, never resting at one place for long and yet all places were one and the same to Her. This spirit of oneness under all circumstances was Her marked characteristic, through which She tried to inculcate among others the true spirit of utter unity in which She lived forever throughout Her life.

Let us try to imbibe that spirit in this strife-torn world of ours, if we really claim to be Her true devotees. She came to remind us that all is useless and full of pain except the remembrance of the ONE, call it Hari or call it Rama or call it Siva or by any other name. She had written with Her own hand to my revered father that during those days of Her early life, She used to wait till others went to sleep and then She will only weep for the plight of others, who do not care to partake of this divine delight that is stored in the Name of the Lord.

If we are really sincere, we must try to wipe off those tears from the eyes of the compassionate Mother by devoting ourselves solely and sincerely to that one pursuit alone viz. the attainment of the One, who alone Is i.e. the Reality, who alone is our Consciousness and who alone is our Bliss-Sat-Cit-Ananda. She lived, moved and had Her being in this *Sacchidananda* alone and that is why Sri Aurobindo on seeing Her photograph had commented: "She lives in the *Sacchidananda* Consciousness." She wanted everyone to live as such and that is why. She manifested Herself to exemplify this in Her own being.

*I'm burning in My love for Thee  
Eternal Infinite  
I cannot rest in peace now  
Till I do become thy Light.*

*In silent supplications  
I do burn and yearn to be in Thee  
Hear Thou my soul cry  
Break my bonds, Babaji set me free*

*Set me free to be in Thee  
Let there be none of me  
Then me in Thee, Thy love in me  
I shall become of Thee*

— Yogi Siddhanath

## SCIENCE AND SPIRITUALITY

– Prof. T. R. Anantharaman

[Continued from before]

Now, we go to yet another Upanisad, i. e. Svetasvatara Upanisad:

द्वे अक्षरे ब्रह्मपरे त्वनन्ते, विद्याविद्ये निहिते यत्र गूढे ।  
क्षरं त्वविद्या अमृतं तु विद्याविद्ये ईशते यस्तु सोऽन्यः ॥ (Svet. V. 1)

The beautiful way of putting things. Both spirituality and science exist hidden in the Imperishable and the Infinite. So, both knowledge come from the same source. The life hidden in the science is concerned with the perishable, while spirituality is concerned with the Imperishable. A person who is able to master both, he is different from common people. Very beautiful and precise verse. These are the two important things, both are necessary.

Now Kathopanisad- This is another wonderful dialogue. All of you might have heard of Naciketa and the Yama's wonderful dialogue that takes place. So beautiful and full of significant ideas.

दूरभेदे विपरीते विषुची अविद्या या च विद्येति ज्ञाता । (Katha. II. 4)

So, far apart of these two different things opposite and divergent in the past, the way you gain this knowledge, different methodologies, some times they look like moving in opposite directions. *Avidya* and other called *vidya*, they have divergence in their paths. This is how science and spirituality have to be understood.

Then very devastating attack on scientists. Again same Kathopanisad-

अविद्यायामन्तरे वर्तमानाः स्यवम् धीराः पण्डितमन्यमानाः ।  
दन्द्रम्यमानाः परियन्ति मूढाः अन्धेनैव नीयमानाः यथान्धाः ॥ (Katha. II. 5)

Very devastating statement, those who live in the world of science only, they mean themselves brave and learned, but they wonder on stumbling helplessly like blind men, led by another blind man, If we ignore Spirituality, it is a peril you may put up the show. I am a scientist, I can do this, but in your family life, dealing with people, you may be a failure. And you don't know, how to deal with these problems.

Now, a little analysis is required to understand these two. In both the case, finally it gets translated into knowledge which is communicated by the intellect. Source of the knowledge may be anything, finally we have to be qualified for the knowledge, communicate the knowledge, all that is done through intellect. So, spiritual knowledge versus scientific knowledge '*parā-vidyā*, call *vidya*' well, drop this *parā*, so we have *avidyā* and *vidya* causes lot of confusion also. Science of the Absolute, science of the world within Spiritual Knowledge, Spirituality and *aparā-vidyā*, *avidyā* science of the non absolute, of the material, other than self of the world without scientific knowledge, science of today. And in one philosophical text, they talk of the *satta*. What is the truth of effective realm one is *parmārthika*. It deals with Absolute, one type of knowledge. Other is *vyavahārika*, one is philosophical, another is practical. One is *adhyātma*, another is *vijnana*. One deals with the Absolute, another deals with imperical things. So, in that way analysis comes, it's not difficult, slowly we can understand.

So now, as far as man and society are concerned, our Upanisads are clear. We need both, we cannot get away from this, we need both *aparāvidyā* and *parāvidyā*. We can use the word science in a broader sense. It is essentially intellectual, experimental and dealing with the world without, whereas Spirituality is essentially intuitive, experiential and the world within, and what we call an incoherent boundary. Many people deal with material sciences, deal with micro-structure, we have a concept, of coherent and incoherent boundaries. The incoherent boundary nothing happened, one does not influence another, but the coherent boundary, the dynamic concept is moved. It is an incoherent boundary between *vidyā* and *advidyā*. They don't touch each other, they don't influence each other directly at all, they influence finally, coherence is established in your अन्तःकरण (*antahkarana*). Everyone of us is having an *antahkarana*, *manas*, *buddhi* and *ahankāra*. This *antahkarana* provides a coherence. Each is coherent with science as well as the spirituality. Two different boundaries. But finally they meet. And in the melting part of *antahkarana*, many things comeout. So, science is intellectual understanding, spirituality is experiential over-standng, about transcending the intellect. One is over-standng and the other is understanding. They are two different things altogether.

The methodology of science and methodology of spirituality, our ancients express in their own way, they don't tell so specifically. They have put it across, what is the source of knowledge. *Pātanjala-Yoga-Sutras*, perhaps composed around 300 B. C. goes back to *Sāṃkhya-Yoga*, may be 5000 years ago; the idea has started developing in our country. And they say प्रत्यक्षानुमानागमाः प्रमाणानि । (Y Su. 1. 7)



The scientific knowledge, the source of valid knowledge is three, i. e. direct observation, inference (the intellect does it work), and scriptures, that main literature. In the modern language, (the intellect docs it work), and scriptures, that main literature. In the modern language, we will say, experimental observation, that is the *pratyakṣa*, *anumāna*, and finally literature *āgama*, *nigama*, what is the message, scientific literature. So literature already has some knowledge, you need not repeat it, you need not repeat the experience, it is already accepted. So Patanjali's time, even before Sāmkhya and Yoga, these were so very clear to how normal knowledge is gathered.

We ponder over the Brhadāranyakopanisad, where in a very moving episode, a husband and the wife get involved in discussion of *Brahman* and *ātman*. Kātyāyāni, Matreyi and Yājñavalkya. Yājñavalkya teaches his wife who wanted to learn, she has *brahma-jijnāsā* before leaving the house- आत्मावाऽरे द्रष्टव्यः श्रोतव्यः मन्तव्यः निदिध्यासितव्यः (Brh. II. 4.5). He says that the Spirit of the Self has to be meditated upon. So, indirectly he has given the sequence which has become very famous *sravanah*, *manana*, *dhyana*. He said that this is the method of acquiring spiritual knowledge. The path of spirituality *sravanam*, *mananam* and *dhyanam*, i.e., hearing, reflection and meditation. At the time of hearing and reflection, the mind remains active, but during meditation it becomes silent.

यदापंचावतिष्ठन्ते ज्ञानानि मनसा सह। बुद्धिश्च न विचेष्टते तामाहः परमां गतिम् ॥ (Mait. Up. VI. 30)

This is from Maitrāyāni Upanisad. When you have to seek this knowledge, the mind must be silent, intellect has to be silent, and J. Krishnamurthy popularised this expression 'The discipline of the Silent Mind'. Patanjali said योगश्चित्तवृत्तिनिरोधः (Ysu. I. 2). So, this is something, which we have to put across. Not an easy concept, it was easily understood. Even people of forty, fifty or seventy, have not given much thought. They may be even practising something. It is all a cell without any understanding of the significant. This is very much like our marriage, our big ceremonies, pujas, every where ritual is left.

I want to put in a different way. Spirituality means experience. What is the nature of this experience ? From whatever we see from our tradition. this spiritual experience is something penetrating into our *antahkarana* and it transform what Aurobindo called the mental being. The mental being, there of course, the vital being, the famous *kosas*. We have the *annamayakosa*, then *prānamayakosa*, *manomayakosa*, *vijnānamaya* and *ānandamaya kosa*. The transformation start taking place and the experience, the knowledge, that is the purely spiritual knowledge that brings about a transformation in your mental being, a transformation takes place. The spiritual way of direction as the practice of ethics, morals, values consists very

broadly in the pursuit of *Satyam, Sivam, and Sundaram*. Pursue truth, goodness and beauty. In fact any activity where you don't think of yourself, you think of others, unselfish idealistic humble mediation, even sports, games, fine art, study, reflection, introspection, innerprobing, involvement, everywhere there is spiritual element. So, in life when we do many things, let us now encourage such things which have got spiritual overtone, in it, without which the person cannot reach the Spirit.

In the Scout movement people used to go, and going, taking to nature and gathering together. At the Rishi Valley School they go to see the sunset. The whole school sits under the banyan tree. They watch the sunset, the beauty of sunrise and sunset we miss because we are in bed or we are doing something else. So the beauty of nature, the beauty of sky, the stars have an impact on the beauty of nature. All this leads to spiritual experience, the more you become transpersonal, the more you become unselfish, the more you get involved in others, spiritual experience starts. And it gives you experience, it makes you mature, and you find your life now reflects more of what Vinoba used to stress 'सत्य, प्रेम एवं करुणा' Your life now starts reflecting truthfulness, love and compassion. Vinoba used to say, the embodiment of *satya* was Rama, the embodiment of love was Krsna and the embodiment of *karuna* was Buddha. He says, read the lives of these people. That is how you will understand what is truthfulness, what is love and what is compassion.

Now, everyone may ask that there must be something concrete. Talking in general way philosophically does not help you come down to concrete steps. It has been done by others, the yoga tradition, which is the oldest practical spiritual tradition, in my view, Samkhya was the philosophy, intellectual framework, but the Yoga is applied. It is practical, it goes into detail. For the long time in our country, thought of some activities which you must desist from, you should not do them and some activities which you must get involved in one they call *yama*, another they call *niyama*. And if you start thinking a little, they have not chosen it randomly. In one case *yamas* are five in number *ahimsa, satya, asteya, brahmacarya and asangraha*, and then Patanjali says, एते जातिदेशकालसमयानवच्छिन्नाः सर्वभौमा महाव्रतम् (Y Su. II. 31). These five *yamas* are to promote ecology in society, to promote harmony in society, to promote goodwill in our country, everywhere. Whatever your tradition may be, these are important. One is non-violent, non-hurting, non-exploitation and *brahmacarya* is non-deviation from the law of your being, your *dharma*. Be faithful for it. Don't follow somebody else. And Krsna says also 'स्वधर्मे निधनं श्रेयः परधर्मो भयावहः' (Gita III.35). You be true to your *dharma*, the law of the being, with it your bone, genes, the quality in bone, they decide your personality. You try to understand it, you be faithful to it, *asangraha* non-holding, you need things in life, but take as many required, but not go on holding.

ध्यायतो विषयान् पुंसं संगस्तेषूपजायते । (Gītā III.62).

And then he says eventually *krodha* comes, because you can't satisfy your own.  
क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः । स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात् प्रणश्यति । (Gītā III.63).

The *niyamas*, conscious effort to promote the internal harmony. *Yama* is more concerned with external harmony in society, but here *niyamas* are to look in your ecology, you mental being, your physical being, your vital being. Are they healthy, are they working well, are they efficient to promote the internal harmony, internal efficiency, internal ecology ? You observe *śauca*, *santoṣa*, *tapas*, *svādhyāya* and *īśvarapranidhāna*, purity in life. It's for you to work-out and your parents, your teacher, your society should help you to understand what is purity i.e. *śauca*. *Santoṣa* is very important thing in our country. We stress an optimistic, positive approach to life, become cynical or negative in approach. One should have a cheerful attitude, understand and try to sort out problems. The problems are there but the shouting does not help.

Then *tapas*, everyone needs something, some exercise, some *yoga*, whatever you may call it and through internal ecology. The body, mind, intellect are not working well. We have a sick body and a sick mind. Intellect may also be sick. To be sure that they become healthy, they contribute the best for proper growth, one has to take to austerity. It is not uniform; it depends on one's own condition.

Don't go on condemning things around, it does not help. The whole system is such that each one has to understand, the strength and the weakness of personality of his own internal ecology *svādhyāya*, to learn your own, to study, to think of your own *svādhyāya*. There are various ways of interpreting it and finally ईश्वर प्रणिधानः— This is something which starts with Patañjali's *Yoga-Sutras*, dedication to our ideal. This *Īśvara* is not realized by going to temple and offering worship, that is not *Īśvara*. The concept in *Yogasutras*, there is reference to an ideal person, क्लेशकर्मविपाकाशयैरपरामृष्टविशेषः ईश्वरः (YSu. I.24) तत्र निरतिशयं सर्वज्ञ बीजम् (YSu. I.25). And various things mentioned about *Īśvaraḥ* is a very different concept. The *sthitaprajña* man becomes divine. That should be your ideal. You have the ideal in this case, it is the personality of the *Īśvara* as defined in the text, not *murti* or anything else. There is something associated with this *puruṣa-viśeṣaḥ*. Kṛṣṇa calls Him *Puruṣottama* and we use the word *Maryādā-Puruṣottama* for Rāma. There are the people who have certain ideal for us. One should choose that ideal, and be through to it.

[To continue]

## MA EXISTS IN ALL FORMS

—Br. Jaya Bhattacharya

(Translated from Bengali by Dr. Krishna Banerjee)

[Continued from before]

To understand Ma, to know who is Ma, we have no power at all. We are unable even to comprehend the concept of *Mahāshakti*, the Supreme Power, referred to by Mahamahopadhyaya Pandit Gopinath Kavirajji as *Ādyāshakti*, the Primordial Power, the true identify of Ma, the Universal Mother. Can we even think of possessing the capacity for delineating the beauty, the sweetness of Ma's limitless *lilā*, manifested within the limits of our temporal life ? When Ma is hailed as the Mother of the universe, She is no one else but *Ādyā Shakti*, the Universal Mother. Just as She is the foundation holding together the magnificent and infinite cosmic structure, She is also, on the other hand, the Primal cause of the same. In Her *swatantrya lilā*, freedom-disport, She is both one and many. We entertain various conceptions of Ma in various forms and keep differentiating them, one from another, according to our limited understanding and forget that She is the Non-dual one and All, beyond our delimiting, partial views. We tend to be oblivious of the truth that whatever is there, whatever has been there so far, each and everything is but a manifestation of one of the endless forms of Ma. And the fact that we forget, the fact that we cannot even conceive of Ma in Her totality, indicates that we are creatures in bondage, that we are not yet liberated. On the other hand, for the one who has been liberated in this very life, for the *jivan mukta*, Ma is everything, Ma is everywhere, reigning supreme as the Consciousness-Power, *Chit-Shakti*, the Supreme Being as Mother. The veil of *Māyā* conceals this transcendental secret from the mundane vision.

One who has the capacity for envisioning Ma in Her true perspective can say what She really is. For us, She is just Ma, our beloved Mother, and nothing else. Ma is the core Form, Ma is the central idea, Ma is the essential Truth, the focal point of all our rituals, worships, meditations, contemplations, in short, of all our spiritual activities and celebrations. We have been used to viewing Ma in all our activities, for Ma Herself has imparted instructions, inspiration and training to us as novices on the mountain path of *sādhana*.

When we worship deities, such as Durga, Kali, Shiva, Vishnu, Lakshmi, Saraswati and so on, we in fact offer our worship to Ma in those various forms of the Supreme. When we have a glimpse of the deities in temple idols, we earnestly aspire for a direct, un-mediated *darshan* of Ma Herself. All the sportive *lilas* of Ma which we

witnessed from close quarters and in which we participated as Ma's "friends", inculcated in us the habit of perceiving all rites and rituals, all divine names and forms, as part and parcel of Ma's infinite *lila*.

Innumerable devotees had Ma's *darshan*. It is not that all of them came with any particular attitude. At the same time, it is also true that each and every person nurtures a particular *bhāva*, an attitude, a feeling state, an outlook, a subtle aura made up of the sum total of the person's sentiments, thoughts, beliefs and propensities. Suppose a person visited Ma simply out of curiosity. The visit would nullify all his preconceptions; he would realize that Ma was not at all what he had expected Her to be on the ground of hearsay. He would feel that he was in the very presence of Ma Saraswati. Hallowed in Her white radiance, there sat before him the very Goddess of divine wisdom, *Parāvidyā*, pouring out Her fathomless wisdom in the few words She uttered. Such would be the kind of his visualization. Again, another person in whom the reverence for motherhood was the most predominant sentiment would see in Ma the perfect embodiment of the essence of Motherhood. For him, She was just Mother, not the mother of a particular person or of some people, but the Mother *par excellence* of all creatures of the universe. Her glance was full of peace, Her words full of solace, Her presence dispelling all fears. The person to whom Ma thus appears as Mother and only Mother becomes like a baby absolutely dependant on Her. Again, there are persons who would like to contemplate Ma in multiple forms, divine and human, personal as well as transcendental, and to them Ma appears in various forms, like the moon reflected in innumerable floatative shapes on the rippling surface of a stream.

[To be continued]

"Leave all your burdens in His hands and he will see to everything;  
there will be no more problems."

—Ma Anandamayee

## THE SUPREME REALITY & ITS ULTIMATE REALIZATION

– Dr. R. Badri Narayan

[Continued from before]

Madhva (AD 1199-1276), accepted as the founder of the *Dvaita* school, believes that the universe is real and eternal, its changing nature not making it any less so as claimed by Sankara. He views God as different from all living and non-living beings and that He exists in order that His laws may be fulfilled in the universe and the finite souls, less limited than the non-living things in power and intelligence, may release from bondage and sufferings of the world by love and surrender.

We thus find that all the schools believe in the three Realities-different in essence or apparently different because of the veil of ignorance and the desirability of the individual soul detaching itself from the mundane world and coming closer to the Universal Spirit -by loving proximity or complete merger.

In *Vedanta*, therefore, the union of the individual soul with the universal one means the disappearance of a false and unreal individual self into the One Real Self, *Brahman*; breaking of the small pitcher of individual consciousness for it to merge in the vast ocean of universal cosmic consciousness.

The *Visistadvaitins*, contend that it is only for freeing his own self from the sufferings of worldly existence and for attaining unending bliss that one would aspire and try for *moksa*. This does not go very well with the *advaitic* concept of *moksa*, according to which there would be, in release, a cessation of all ideas relating to the self termed "I". Sri Yamunacarya (ca. 916 AD), therefore, suggests that it is only the body-consciousness of "I" that ceases with the attainment of *moksa*, but the Self-consciousness persists, as it did for seers like Vamadeva. What Sankara calls *maya*, which is neither real nor unreal, Ramanuja calls *Sakti*, or power eternally co-existent with *Brahman*, the Absolute, and becomes personal *Isvara* or God, the repository of all blessed qualities. The individual soul is related to God as a servant to his master, forming as it does His body. The embodied soul never merges in Him, but when released from the physical body, it is clothed in a body of *suddha-sattva* with which it is able to commune with God and blissfully experience His loving presence through eternity. Whatever may be the relative acceptability of the two views, it is certainly easier to worship God with form and attributes, offering incense and flowers, rather than to meditate on union with the Absolute *Brahman*.

One way for man to reduce the gap between himself and God is for God to come to human level in *Avatara* form, and He does so because He cares for us and wants to commune with us directly. The *Avatara* is not merely a Messenger of God aiding us in our spiritual evolution, but like a mother coming personally to her child with an emotional binding that develops into a personal devotion. The other way is to elevate humankind towards divinity. The man who achieves this state of closeness to God is believed to have attained perfection; he is a *Siddha*, who has climbed the heights of Yoga, a *Yogārudha*.

But what is spiritual evolution ? It is realization of the existence of something higher, more sublime, more serene and more satisfying than anything perceptible by the sense-organs or the intellect, to which every being is inseparably connected and inter-connected. Call this universal Oneness and Unity, call it God or anything else; imagine it to be a pure abstract concept or to have an anthropomorphic form if that suits you better; consider it to be One or Many, this does exist, and its realization will certainly lead you to eternal bliss.

*Yoga* is defined as the union or coming together of the essence of one with that of another; in this case, of the human with the divine, *Jivātmān* with *Paramātmān*. Its secondary meaning is the pre-requisite and process for the achievement of this union. Thus it is both the means and the end. The *Bhagavadgīta* is a compendium of the *Yoga* doctrine on the knowledge of the One Self-existent Being and the means by which the human spirit can attain complete union with the Supreme Spirit. It has, therefore, been called a *Brahmavidyā* and a *Yogasāstra*. This *Sāstra* explains that the Supreme Being can be realized only through a loving devotion to Him (*Bhakti*) which can be acquired and cultivated by the following factors : a sincere performance of duties pertaining to one's station in life gives correct knowledge (*jnāna*) regarding one's self that it is subordinate to the Lord; this produces a sense of detachment (*vairāgya*) from all things other than the Supreme Being, culminating in *Bhakti*.

Evenness of mind (equanimity with regard to success and failure and other pairs of opposites) has been called Yoga; *Samatvam Yoga Ucyate* (G.II.48) because it is a very important factor in Yoga. It has been further said (G.V.19) that *Samsāra* is overcome here itself by those whose minds rest in equalness, because the individual self, when uncontaminated by *Prakṛti*, is the same everywhere, that is, as the Brahman (*Atman*). If they are fixed in the equality of all selves; they verily abide in Brahman, and this abidance is the conquest of *samsāra*. Such a person, with a vision of equality and a feeling of equanimity, sees his self abiding in all beings, and all being in his self (G. VI.29).

Equanimity (*Sthiratā*) is a very important factor in Yoga. This quietude, calm and silence, the stillness of which no disturbance can affect, is to be cultivated gradually by disciplining the mind by the practice of *Yoga*. This evenness of temper has been called *Yoga*. The skill in action lies in the practice of this *Yoga* (*Yogah karmasu kausalam*), (G. II.50.B). This calm does not, however, include an inert acceptance of any failure in *sadhana* as an indication of the Divine will. Rather, one should find out the reason behind the failure and then go forward with a renewed intensity of aspiration and with full faith in the Divine support for success. No hurry, but no inertia either; neither a *rājasic* eagerness nor *tāmasic* indolence; a steady persistent call and working. No snatching or clutching of realization, but allowing it to come in its natural way.

Various paths have been suggested for achieving such a state. *Karmayoga* is the path by which the aspirant seeks to realize God through activity without attachment, rather detachment in all activities, which should not, however, be confused with passive indifference. *Jnanayoga* is the abidance in the purified self by those who have controlled their minds; a *jnanayogi* is not one who can give scholastic interpretation of the scriptures, but one who has realized that God is the real Master and he is only a tool in His hands. *Bhaktiyoga* is abidance in meditation and other forms of adoration with one-pointed love for the Supreme Being. All the three *yogas* are thus interconnected.

The *yoga* of the Bhagavadgita is, therefore *vairāgya* and *abhyāsa* blended together (G.VI.35). *Abhyāsa* has been construed as cultivating favourable attitude in the direction of the Self by repeated contemplation of Its being, a repository of infinite auspicious attributes; *vairāgya* is the absence of hankering for anything other than the Divine Self. This is the meaning of the practice of non-attachment and steadfastness as the principle behind the *yoga* of the *Gita*. Sri Kṛṣṇa has equated *samnyasa* with *yoga* (G.VI.2) by equating both to disciplined activity. Despite this, the serenity and quietude (*sama*) of VI.3 has been misinterpreted by many scholars as bereft of the principle of action. This is because we are not used to bring activity and serenity in one platform. The doubt is dispelled if we look at the life of Sri Kṛṣṇa who was bristling with activity at all times, and who taught in the *Gita* what he practised in life and practised what He taught. By this interpretation of *sama* He would neither be regarded as a *Yogin* nor a *Yogārudha*.

With more than ninety percent of the Vedas dealing with innumerable rituals and ceremonies, the popular idea of religion begins and ends with their performance, and often the attention to these is so exclusive and blinding that its votaries forget the more important aspect of religion, namely, service to fellow creatures, ethical conduct and meditation. This tendency was further augmented by Jaimini's simplistic



