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Always keep yourself in a state which is favourable to the contemplation of the Divine. Thus will be provided the right sustenance for the mind.

Sri Sri Ma Anandamayi

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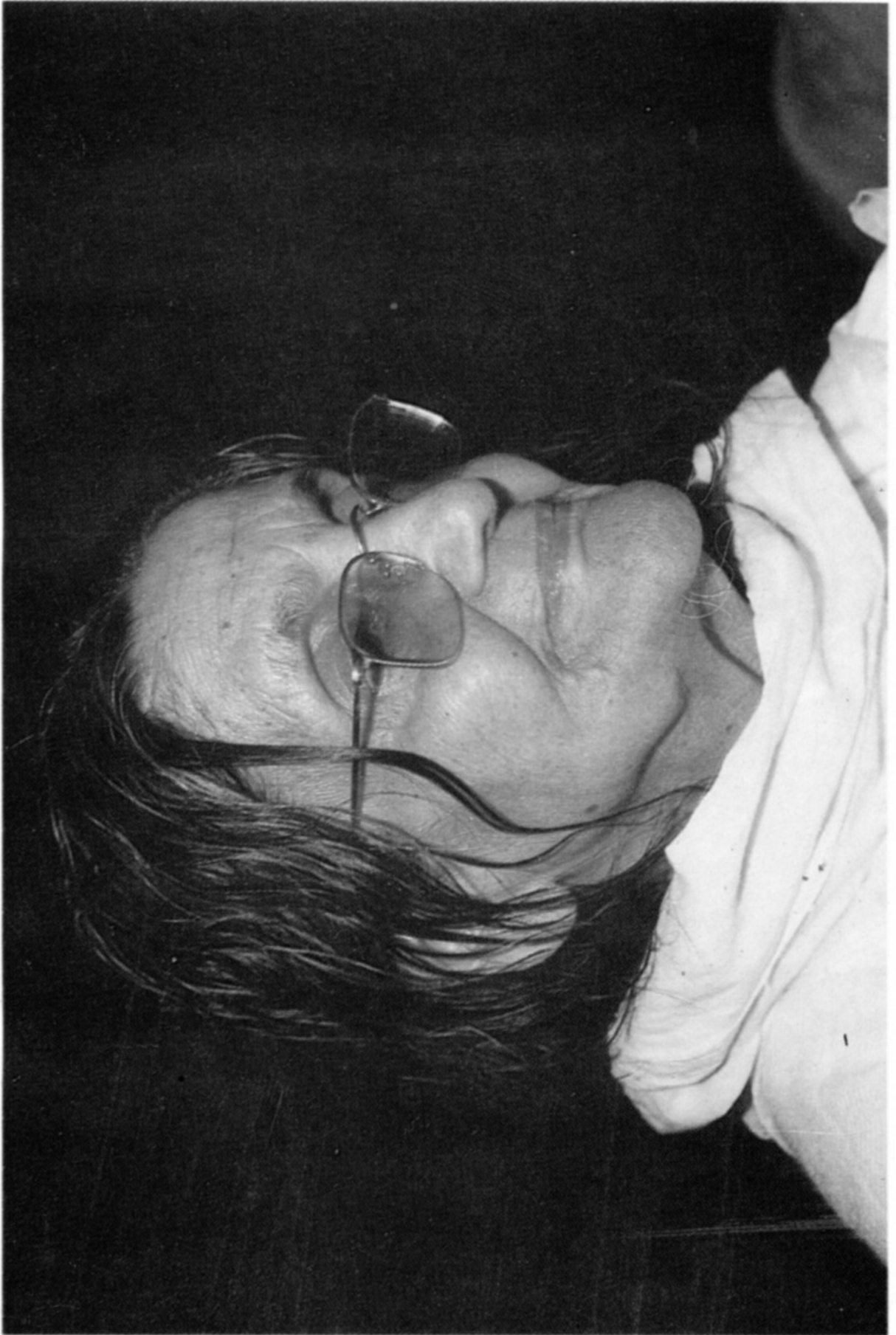
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# *Appeal* **An Appeal**

As you all are aware that our Society has been running through a serious financial crisis for the last few months, I am fervently appealing to all of you to come forward and to save the Society with all its unit specially the hospital situated at Varanasi by making donation generously. All such donations will enjoy the benefit of deductions under section 80G of the Income-Tax Act, which is valid upto 31st. March, 1993. All donations either by cash, cheque or draft may please sent to

**Shree Shree Anandamayee Charitable Society.**

MATRI MANDIR

57/1, BALLYGUNGE CIRCULAR ROAD,

CALCUTTA-700 019

**Debabrata Pal**

*General Secretary*

## **আবেদন**

আপনারা সকলেই অবগত আছেন যে আমাদের এই চ্যারিটেবল সোসাইটি বিগত কয়েক মাস যাবৎ প্রবল আর্থিক সংকটের ভিতর দিয়া চলিতেছে। সোসাইটির এই আর্থিক সংকট নিরসনের কারণে আমি আপনাদের সকলকে মুক্তহস্তে দান করিবার জন্য বিনীত আবেদন করিতেছি। আপনাদের দান আয়কর আইনের ৮০জি ধারার সুবিধা পাইবে যাহা ৩১-৩-৯৩ তারিখ পর্যন্ত বলবৎ আছে। সকল দান—নগদ, চেক, ড্রাফট দয়া করিয়া নিম্নের ঠিকানায় পাঠাইবেন।

**শ্রীশ্রীআনন্দময়ী চ্যারিটেবল সোসাইটি**

**মাতৃ মন্দির**

৫৭/১, বালিগঞ্জ সারকুলার রোড

কলিকাতা-৭০০ ০১৯

**দেবব্রত পাল**

সাধারণ সম্পাদক

# ĀNANDA VĀRTĀ

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

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● APRIL, 1992 ●

No. 2

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## **PROGRAMME OF CEREMONIES**

**April to July, 1992**

1. 13th April, 30th Chaitra, Monday  
Mahabishuba Sankranti—Sannyasotsab  
of Sri Sri 1008 Swami Muktanandagiri  
Maharaj.
2. 14th April, 1st Baisakh, Tuesday  
Bengali New Year.
3. 2nd May, 19th Baisakh, Saturday  
97th Birth Anniversary of Sri Sri Ma
4. 5th May, 22nd Baisakh, Tuesday  
Akshya Tritiya
5. 10th May, 27th Baisakh, Sunday  
Death Anniversary of Baba Bholanath
6. 16th May, 2nd Jaistha, Saturday  
Buddha Purnima
7. 19th May, 5th Jaistha, Tuesday  
Sri Sri Ma's 97th Maha-Abirvab Tithi  
Puja
8. 10th June, 27th Jaistha, Wednesday  
Ganga Dashahara
9. 2nd July, 17th Ashar, Thursday  
Ratha Jatra
10. 14th July, 29th Ashar, Tuesday  
Guru Purnima

# In Association with Sri Sri Ma Anandamayee

Sri Amulya Kumar Datta Gupta

Translated from Bengali by Sri Kalyan Maity

[ *Continued from previous issue* ]

## **Mother comes to Kashi to attend Gita Jayanti**

28 Agrahayana, Tuesday, 1355 (14 December 1948) — Khukuni didi has reached Kashi from Vindhyaçal today. Sri Sri Ma will come tomorrow. I learnt from Didi about Ma's itinerary : Gita Jayanti over, Ma would leave Kashi for Dehra Dun again, and then to Punjab with Hari Baba. Punjab was the birthplace of Hari Baba. Then they would return to Vrindaban for the Dolyatra festival. There is the Late Oriya Baba's ashram at Vrindaban. The Late Baba was also an old seeker after divine grace and a bosom friend of Hari Baba. I saw even at Jhusi that when Hari Baba has his scripture-reading and kirtan session, a seat would invariably be reserved for Oriya Baba. A seat likewise is reserved, I have heard, at the Late Baba's ashram for Hari Baba also. The Late Baba was so called because he lived in Orissa.

29 Agrahayana, Wednesday (15 December 1948) — Sri Sri Ma has reached Kashi. I went to the ashram in the afternoon from my lodgings at Ramapura. The reading session was on. I met

Mr. Petite. Upon inquiry, I came to learn that he had gone to Raipur from Vrindaban and came to Kashi again via Vrindaban. Asked about Vrindaban and Kashi, he said, "Both the places are extra-ordinary. Both the places flood me with divine feelings and almost throw me off my feet. Nothing of the sort in Bombay or Calcutta. There were special arrangements for offering Puja at Vrindaban and seeing all that I was in tears. When I was on my way to Vrindavan via Delhi, I could not be accommodated in Mother's carriage. I got a seat in an adjacent carriage but began to weep so much that Pandeji came and took me into Mother's at last."

### **The Late Oriya Baba and Hari Baba**

After the reading session was over, Ma came out and sat down. The topic of conversation veered round to Hari Baba. Ma said, "This time we were to go to Baharampore at the time of Dolyatra. But Hari Baba said, 'You have come to attend only one Dol since I saw you first. If you don't come during Dolyatra this time, then I think I had better stop it as useless.'"

Oriya Baba's ashram at Vrindaban is pretty large. There are many big houses there. They say once Hari Baba wrote to Oriya Baba with a hint that he was actually traversing the path of the instincts. In reply, the Late Baba had told, "I used to roam about without any earthly attachments whatsoever. It is you all who have got me settled down at an ashram. Well, if I am on the path of

the instincts, I will see its end. You try to find the end of renunciation if you are after it."

The Late Oriya Baba was a Vedantic while Hari Baba trod the path of bhakti, devotion. When the Late Baba recited Vedanta, Hari Baba would not present himself there. But when Hari Baba had his recital, on many days Oriya Baba kept sitting. The paths of the two differed, but the two were greatly attached to each other. "As the peacock dances when there are clouds in the sky, when one of us sees the other his mind also dances in ecstasy like that".

### **Feelings defy language barriers**

Mr. Thompson has also come to see Sri Sri Ma. Mr. Petite and Mr. Thompson were talking in French. Seeing them so engrossed, Ma looked at Mr. Petite and said, "He has had the chance to speak his own tongue after so many days. When he listens to a kirtana performance, tears roll down his cheeks. He cannot stop it at times and lies down with his face buried. And the tears! They literally flood him. He was once asked how it happened. How could one shed profuse tears over a song without understanding a word of it? It was Yogesh Brahmachari who sought to explain it in this way. The notes of a song can act on the mind, he said, just as the rhythm of the Vedas. In fact, Petite is engrossed in divine thoughts, he can imbibe the spirit of kirtana and divine songs and react as he does.



### Sri Krishnamurti and his sayings

By the way, there was a reference to Sri Krishnamurti. Ma said that she had the occasion to meet him this time in Delhi. “Just as your Chhota Ma says”, she continued, “that chanting Hari, Durga, etc. would avail nothing and what one is to do is chant only ‘Ma’. Krishnamurti says that *guru*, *diksha*, chanting of names, etc. are no good. What the mind needs is *bichar*, — ratiocination. You have to ratiocinate, always. If doubt arises, you must seek a solution, whether in the pages of a book or by asking somebody who knows. This rational approach alone can bring wisdom or salvation, there is no other way. I asked him, “My child, won’t you be *guru* to those who would follow you ?” He said, “They must have the attitude of a disciple”. “If there is a disciple, then there must be a *guru*”, I replied. He did not reply. But then, you know, this body has no contradiction with anybody. He represents a particular state. I know what makes one speak like that.

Ma : If I have to take the help of someone else in case a doubt arises, he who solves it must be a *guru* !

Ma : These people think that one does not necessarily become one’s *guru* by solving a problem. Suppose you are going along a road and a dog suddenly barks out. You look at the dog and find that it was barking at a snake and if it did not, you would certainly tread on the snake. The dog saved you. So you can take the dog to be your *guru*. But people do not do so in such cases. Like

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this, these people also are not ready to accept anyone for a *guru* if they get a problem solved by him.

Reading started again. I made my pranama to Ma and left.

The first day of Paush (16th December, 1948): Shopping over, I set out for the ashram in the morning and saw upon reaching there that the yagna had already started. Ma was seated there in the yajna enclosure. I began to enjoy it all standing outside the enclosure. Around the sacred fire sat ten *brahmacharis* all with white headgears. Over the fire hang a copper vessel full of *ghee* which dripped on to the fire making the flames leap up. The ten *brahmacharis* were making offerings of oats, sesame, etc. to the fire. To the south of the sacred fire, Srijut Batukdada sat on an *asana* and chanted the Veda. Srijut Kusum Brahmachari (Nirvanananda) was chanting the *gayatri* and Ma, sitting to the north of the fire, watched everything closely. The ganga was flowing past the *ashram*. I came and stood on the *ashram* courtyard giving on to the sacred river, which looked so beautiful in the morning sun. The holy city of Kashi in all its semi-circular entirety got reflected on the bosom of the Jahnabi, the eternal purgatory. Far away, the white bridge over the river dazzled in the sun. And the boats on the bosom of the river stood like still pictures. I stood and began to feast my eyes on the unique sight.

Some time later Sri Ma came to the hall. The reading had started and a lady brought some fruits

— mainly guavas and bananas — and placed them beside Ma. Because we numbered about twenty-five in the hall, Bhupen wished that the fruits were chopped and evenly distributed. Ma said, 'First distribute these one to one. If there is a shortage, then you can think of dividing them'. The fruits were only too few at the end, and suddenly the lady who had brought them announced that she had been given two instead of one. Peals of laughter rose. Ma too laughed and said to the lady, 'See, you would have two if the fruits did not run short, would not you? It sounds until it is full, see? When the pitcher is full to the brim no more sound is there. Noise comes only out of what is empty. When I come here today, I found the regular basket of fruit absent. The moment it struck me that this regular feature of the study session was missing, fruit came. When they wanted to chop the fruits, it occurred to me that each could be given one. In case of shortage, the remainder might be chopped and evenly distributed. Now it was found that it was not necessary at all'.

There was good-humoured laughter all around for some time over this. Then I said, 'Ma, I have a question to you. But you must answer it in such a way as does not go over my head'.

Ma : How can I guarantee that? But then, if you can get me to do that, it is all right.

I : Now I am ignorant. When I shall have knowledge, will the memories of ignorance persist still?

Ma : Your question may be answered in several ways. Before that, let me ask you one thing. You are all educated, are not you ? But do you remember how you were before you had your education ?

Some said 'Yes', some 'No'. Ma began to laugh. Then she said, 'About a particular state it can be said that ignorance was there before, now it is no longer there. Just as we say, there was darkness before sunrise, now it is no longer there because of the sun. Yet there is another state, in which one may feel after attaining knowledge that he was never ignorant. He may feel that he has ever been enlightened'. I said, 'Yes'.

At this moment Khukuni didi came to take Ma away for her lunch. Mother saw her and said with laughter, 'See, how can I take any more ? She's appeared. So raise the topic some other time'.

I also got up with Ma. Asked if I would go to my lodgings, I said, I would and Ma nodded her assent.

Around 4-00 in the afternoon I went to the *ashram* with my family. I heard that Ma was looking for me. She was not present at the afternoon reading session. As soon as it was over, she came and stood on the *ashram* courtyard. The ladies offered fruits and garlands and bowed before Ma. She began to distribute the few fruits she got. The devotees would number 30-35. A lady came and handed mother a lot of fruit. She took them and laughed. 'While distributing the fruits I wondered how I could do justice to all with the few I had got. Just see, instantly an abundant supply came'.

Ma herself distributed the fruits. We got one each from her own hand.

### Whether memories of ignorance persist after enlightenment

It was evening and quite chilly, too. We all went to the hall and sat down. The Late Shankarananda Swami of our *ashram* asked me to raise the question I had asked Ma in the morning. I was a little hesitant at first considering the large gathering. Swamiji told mother all. She said, 'Well, just raise the topic and there's no reason why we can't discuss'.

I: Ma, I don't think it would be proper to discuss it now. I'll ask you later.

Ma: All right. But the little we can talk now won't be bad, will it?

Considering the general eagerness, I asked her to answer the question already referred to.

Ma: Your question was: if an enlightened person can have memories of his ignorant state. Right?

I: Yes, Ma.

Ma: (to Shankarananda Swami) What do you think, Baba? Can memories persist?

Shankarananda: No, they cannot. For memories are mental impulse, and impulses and enlightenment cannot go together.

Ma: Well, can't it be like this? The moon is always there but it is not always visible. Clouds cover it and when they blow over, out it comes. Just like that, knowledge or enlightenment is always

there. Ignorance hides it. Ignorance gone, enlightenment reveals itself.

The Late Swamiji argued a lot most of which remained abstruse to me. But I got the hang of it all: to the enlightened soul time, place or past recollections are all non-existent. According to Swamiji, salvation came only through death. He did not believe in salvation in life. In this juncture Paramananda Swamiji entered and faced the same question from Ma. All he had to say only corroborated Shankarananda Swami. There were a lot of polemics to which I only partially subscribed. But it was not so important. The discussion over, the reading session started. Shankarananda Swamiji left before reading started. Ma said, 'Will you go now, too'? When I expressed my desire to leave, she said, 'Will you be too late if you leave sometime later?'

I: No. Then I'll go later.

Ma: Well.

**It is hard to understand how this body feels**

Immediately after the *Santi Parva* of the *Mahabharata* was read out over half-an-hour or so, the lights in the hall were put out. I had never attended a night reading session before. So this sudden black-out took me by surprise. Later it occurred to me that it was a preparation for a session of meditation. We numbered somewhere between 15 and 20 and we all started meditating together with closed eyes. But my meditation was not deep enough. The polemics of sometime ago

kept on distracting my mind time and again. Nevertheless, the surroundings were new and I liked it to some extent. The meditation went on for about 15 minutes. The hall was not impregnably dark, but the shadow-like, dead-still human figures around could not be identified. Silence prevailed all around. Breaking this silence, Bhupen began to sing very, very softly :

“Hey Bhagaban, Hey Bhagaban, Hey Bhagaban  
Jneya Bhagaban, dhyeya Bhagaban, preya  
Bhagaban, shreya Bhagaban.”

( O God, you who are the only one to be known, to be meditated upon, the only one to be desired and the one who is the greatest ..

—Translator )

The hum made us feel that we were seated before God Himself, and singing the hymn with our gaze fixed on Him. The beauty and the solemnity of the song kept my mind engrossed in divine thoughts for some time. The song over, we made our *pranama* to Ma. Instantly the lights were on. Perhaps the session ended for the day in this way. We got up. Ma also got up and went upstairs. I was having a talk with Atul (Brahmachari) dada when I heard that Ma expressed her desire to see me. I rushed and Ma entered a small cubicle to the north of the hall. The dark room was lighted at Ma's bidding. I saw a small cot and below an *asana*. Ma asked me to sit down and herself sat down on the cot.

Alone with Ma, I said, ‘Shall I raise that question now, Ma ?’ She giving her assent, I said, ‘One

day a famous *pandit* said during a spiritual discourse that one needed *sadhana* as long as one had bodily existence to get rid of one's bodily feelings and impulses. Even Srikrishna had to have his *diksha*. I told him that Sri Sri Ma never had such *sadhana*. Ma says, I told him, she is now just as she was in her childhood days. Only when the various phases of *sadhana* passed over her body that she had the spell of ignorance for some time. And how was that ignorance? Like not knowing while in full knowledge. When I told him all this, the *pandit* said to me, "You will also say so when you have enlightenment." At that time I could not accept the words of the *pandit* and I told him at that time that I would ask Ma about it all—should I think, when I am enlightened, that all my expressions of ignorance were actually those during my enlightened condition? Have I feigned ignorance in spite of being fully enlightened?

This is why I asked you whether the memories of ignorance persisted after the attainment of enlightenment.

Ma: You did not tell me all this in the morning. But I told you of a condition when one wonders if one was ever ignorant. I am always the other name for enlightenment, aren't I?

I: Again, this *panditji* said, "There are proofs that Ma was not always in the same state. Think of Sri Sri Ma's mother. Did she look upon her child with the same respect as she does now? And if Ma were in the same state, how come the various phases of *sadhana* expressed themselves through her



body." In reply I said that, going by Ma's own words, she was *the whole*, and she had in her the physical being as well. The *sadhana* a being requires to become *the whole* also passed through her body. Then panditji said, "Why, does *the whole* lack the continuum of that *sadhana* that we must put it to sensuous tests?"

Ma: True. Babaji explained it the way he has understood me. Don't I always say that I am precisely what you think of me? You look upon me from a particular angle. Everybody does not do so. Many think that I progressed a great deal in my previous birth. In the present one I have attained enlightenment in a very short time and because I am enlightened, I say that I was never in the darkness of ignorance. To such people I say that I am exactly so. But know this for certain. Whatever people's impression of me, I can clearly see the states of being from where they say so. Everything is arranged in layers one upon another, as it were. I can pinpoint precisely the state they speak of.

And when you speak of my *sadhana*, who showed me the path? I was my own spiritual initiator. Puja, *japa*, — everything I have done flowed from inside my own self. No stranger came and told me anything. Haven't I told you time and again that my *sadhana* is nothing but play? I know *everything*. Nevertheless, I ask you this and that. It is nothing but play. I at times ask you to come and pay a visit to a particular place. Does that mean I have never been to the place? Just as

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we revisit a familiar place, my *sadhana* is exactly like that.

But you need not let these out now. Of course, you can do so if the topic arises. You spoke of my bodily existence. But know this that I have my physical existence, no doubt, but I am not physical being. This body never did its *sadhana* to do away with ignorance. The continuum of *sadhana* is there, in fact. And I have done my *sadhana* just as a physical being does. But it was only a whim. Nothing but a whim.

At times you see that I do not answer to questions. Many think that perhaps I do not know the answer. In fact it is not true. I tell you what. When you ask me a question, I find that I am asking the same to me. The reason is that I always find myself among you and yourselves in me. That is why your question to me is also my own question to myself, as it were. At times I do not answer. No question of depriving any one of anything at all. Because I do not tell myself anything despite knowing all. Again, at times I feel why should I give a wrong impression of myself. It is only then that I reply. I am always playing with myself. This is why it is so different to understand this body.

I: Yes. It is indeed very difficult to understand you.

( To be continued )

# Ma touches us : 9. In our Social Revolution

P. C. Datta

Very often we criticize our mother society pointing out diseases and defects. Sometimes we dream of revolutionary changes. According to some histories of political revolutions in the world suggest no Improvement in the natural development of human races. On the contrary, they retarded development, aggravated diseases, rubbed off the inter-ethnic affectionate relations. What should be the attitude of social Leaders ? What do they lack, which create lacance devouring all energies of revolutionists. World leaders suffered historically from the discrepancy between POSING and THINKING. They pose as scientific and logical, but actually are emotional. They require a blind or dead mass, which can be guided according to their ideas, or castles in the sky, which can be fostered affectionately by socio-political leaders. If I am a devotee of God, must be satisfied by seeing God beyond all disharmonies created by leaders. But as an ordinary "Jeeb" (living body), I feel the importance of Scientific and religious attitude of life. Dr. Einstein considers a *living man* to have two properties (1) Science and (2) Religion. By science I mean aptitude to harmonize diversity of phenomena within the sense prison, Religion is the urge to realize the truth by being

liberated from the sense prison. Philosophy means logical harmony. A living leader must be capable to free his intellect from all likes and dislikes particularly rising from emotions. He must follow religious principles for a definite object of developing superior intelligences above the scientific ones.

We have already seen their two types of outlooks are available among the thinkers on Society, mechanistic and vitalistic. If we look at the Society as a machine, we will try to know the mechanistic formula and will try for products expected from such a formulated machine. We may become sometimes impatient about the slow rate of products. The mechanists may give a new formula and reject the old machines and old formulae.

Vitalists look upon the society as a living organism not explainable as a simple static idolistic or modelistic formulae. Vitalists may discover diseases and try with remedial food or medicines, but will not impose formulae after formulae for removing or rejoining the machines. Vitalists may discover some formulae for explaining life processes, which they do not take up as static, life is free to disobey that. Vitalists bow down to observed requirements of life, not to formulae. Vitalists are truly scientific people capable to serve the living humanity.

Mechanistic leaders would say : I have prepared a model. Do not meditate to any other model excepting this one, follow me, I will use you as material to construct some thing according to the model. A vitalistic leader would say : Our aim of revolu-

tion is to strengthen the living human society by providing food, nutrition, medicines, etc. as quickly as possible. Vitalistic revolutions should not mean reconstruction or destruction or replacement of organs, addition or retention, but a mass conscious attempts to revitalize the development of total health, already existing healthy affectionate relations. But upto now, such a scientific leader has not come to the forefront. All politicians have used differences to create hatred and enmity.

But, now a time has come, when the world appears to wait for truly scientific leaders, who will guide the people not to become victims of maddening emotionalism and absolutism, intolerance and hatred, but to work for the society in an intellectual calm and tranquility.

Mechanistic leaders fought so long not only unscientifically but also anti-developmentally. We have already discussed the problem of development, which includes—differentiation and growth. Cancer cells and tumour cells grow unchecked, multiplying uniformity ; this uniformity is liked by mechanists, who can not see life in the living humanity. They insult the society by dealing them as machines.

We want much changes and reforms in society according to own choice, and dislike and quarrel with others. A scientific leader, for which the world is waiting, will surrender own choice to the necessity of Nature. A tree in its healthy life process discards old leaves and barks which fall off automatically. A scientific leader will try to help this natural process ; they must try to quicken the system

but will not try to find some emotional affairs to madden people.

A scientist does not discard any aspect of diversity in human characters and discovers a thread of unity harmonising them, such a scientific capability has not yet appeared. In India, leaders are facing three fields of diversity, religious diversity, language diversity, caste diversity, all these develop out of inherent inclinations in development. Original 4 castes have differentiated into several hundred. Nearly 100 languages ( including tribal ones ) exist. Nearly thousand religions have been produced in *Hindu dharma*.

Though, careful analysis will show, that all these differences are related to development, our leaders fail to discover the harmony or unifying principle in diversity. Some of the leaders suggest wiping out religion, i. e. they dream of a religionless society. Some prefer casteless, some of language less (?) society (or one language either Urdu or English or Sanskrit etc.). It is needless to say that these leaders are unscientific. Some others will draw boundaries of states based on religion, language, caste, tribe or a political philosophies. Leaders are anti-social, antireligious, anti-God. The object of religion is to rise above ego based personality cult as Idolism, Separation, Intolerance, Hatred etc. can not be supported by religions. Apparent conflicts are due to political utilisation of mass ignorance by inducing absolutism and superiority complex. Many honest people also consider that unity depends upon uniformity and unanimity.

My personal experience of village culture has shown our simplicity and affection unifying all differences. Like our *Kulo-purohit* (family priest) who resided far of from our village residence, *Kulo-napit* (family barber) also stayed at a distance who had to send a message to him after one or two months interval. He came with his son. My grandmother used to tell him politely, "Mr. Seal please take bath and dine with our family members at noon". They usually dined with us in the same *pankti* as an invited guest. My grandmother requested him, "Mr. Seal please do not go home in this scorching sun. I will make a bed for you please take rest and start in the evening". This was our village culture. I did not know that our *Khanta pisi* was not our real *pisi* (father's sister) but a mere maid servant. But without hatred and anger how can one fight against others. Politicians therefore dislike this precious feeling among diverse communities. They are after removal of the love, before bringing equality of prosperity. Politicians, can you not find a scientific way by which you can bring equality and prosperity without destroying this precious feeling.

A college student at Ranchi (Bihar) asked Ma, "Why in the society some are poor who can not buy food everyday and some are rich and they can afford to buy all delicious food much in excess."

Ma says, "There is another class, my friend, who can afford much but can not enjoy that due to gastric or other trouble. Those who believe in rebirth explain this variation in capability as *Kar-*

*maphal* (fruit of previous activity) of the present or previous birth. To feel for the poor is natural for you, as you have a wide heart. You can not but do something for the poor. This body supports all such activities for service, but not by taking up violence. Because if you are killed they will be deprived of the service of many like you who have precious wide heart full of love.”

On another occasion (6.8.51), Ma says “Whatever you understand, you understand by mind. Understanding by mind is nothing but accepting something by mind. Change may occur in the inclinations of mind and what you have accepted to-day you may discard tomorrow, you speak of *isms*, like communism, which are also of the same nature as accepted by mind. *Samyabad* is no doubt a good idea but in the way you try to establish it, is not worth trial (impracticable). Real *Samyabad* cannot co-exist with malice, hatred, fighting or enmity. *Samyabad* can be established only after realisation of the One self, all embracing unity. To collect things owned in excess by some one and to give that to some one in want, is your *Samyabad*. It becomes possible only when it is understood that we all belong to one family. Everything regarding giving or taking happen here automatically with love. Killing or malice have no place” (A. V. Bengali 39 ; 11).

Principle of co-existence in unity inspite of diversity of religions, has been mostly accepted by most of the Indian reader. But they have failed to educate people about the scientific basis of such a



principle. They have also failed to guard the mass from the bultures utilizing their ignorance. In case of caste-system and language problem, our readers are miserably poor in clarity of vision.

What is the process by which differentiation become integrated in a development. Many biochemical and biophysical reasons have been discovered presented by researchers in life science. These are too much simplification for which students are apt to draw conclusions. The complexity and mystery of the life force are probably too great to be understood by human intellect. Geeba is imprisoned in the sense perceptions. Different patterns of organic development was explained as due to polarity established in cells which consequently controls the planes of cell multiplication and symmetry of pattern formations. But if experimentally polar differentiation and division is stopped, an one-celled body of the shape of the destined organ is produced. The pattern is not a result of process but in an inherent system predetermined life-force. The readers should learn to obey the life-plan in society.

Discovery of totipotency in the units of living bodies is a highly significant one. Ma says every part of tree carries all other parts of total tree in infinite number. One contains every diversity and diversities are all in unity. This is a primary necessity in spiritual progress.

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# Education in Ancient India

Ajit Ghosh

( *Continued from previous issue* )

During the Buddhist period education in India was an indispensibility. The need of learning was widely thought of specially within the Brahminic community and the people associated to Buddhist religious order. The royal dignitaries and wealthy persons used to reserve provision for necessary help to the big educational centres both for teaching and advanced studies. The great Harshavardhana, who reigned between 606 and 647 A.D., was not only a generous supporter to the advancement of learning and literature but also a great patron to the promotion of educational and cultural establishments. He himself was a calligraphist and an author of distinction. He did not prefer any special favour to institutions maintained by men of his own faith. Basically he was free from any bias in this regard.

About the middle of the eighth century Gopala, the noted powerful king of Bengal (750—770 A.D.), founded some schools within the campus of the university of Odantapuri or Uddantapura. The universities of Vikramasila, Somapuri, Jagaddal and Odantapuri were then said to be chief centres of education and higher studies in north-east India and these institutions were brought to eminence enjoying substantial aids and endowments from the

Pala kings of Bengal. All the above centres, of course, distinctively followed Nalanda in the line of teaching and fundamental principles of administration. Gopala's son Dharmapala, who reigned from 770 A.D. to 810 A.D., built and founded the university of Vikramasila the ruins of which have been unearthed by the Archaeological Survey Department in Patharghat locality in the district of Bhagalpur of Bihar and the remains of Somapuri have been excavated in Paharpur in the district of Rajasahi of Bangladesh.

Somapuri, according to the present excavation of its site, had an area of 274 metres  $\times$  273 metres covering a land of 270 acres being surrounded by a wall measuring 4.6 metres in height and 4.9 metres in thickness. It comprised of hugely built *Viharas* with a total number of 177 dormitory rooms, a big temple attached with a spacious prayer hall, many *stupas* and *dagobas*. It had reservoirs for water, useful drainage system, sufficient open yards and easy thoroughfares. The construction wholly was made of bricks, the main attraction being its temple which was profusely decorated by terracotta figures bearing considerable art value. This establishment was built and founded by the Pala king Devapala (810—850 A.D.).

The distinguished great Buddhist scholar Atisa Dipankara Srijnana (980—1053 A.D.) received his lessons and higher studies in the above university under the learned *Sthavira* Ratnakarasanti and subsequently became the principal *Acharya* of the institution. Under him Somapuri reached a glori-

ous position in the field of education and learning. He was the most erudite scholar of his time and was respected by all as a great teacher. Being invited by the Tibetan king Hakora-Lade, noted as Jnanaprabhu in Buddhist literature of Tibet, Atisa came to Tibet and in course of time became the most esteemed personality marked as a profound man of wisdom and the pioneer preacher of Buddhism. He founded the cult of *Kalachakrayana* and adorned to be the father of Lamaism. At length, he rose to the status of a divinity in Tibetan Buddhism. Cf. Ajit Ghosh : *Origin of Buddhism in Tibet*, Supra.

Although Nalanda obtained the momentum of reputation in the field of education in the east, the importance and distinctive position of Vikramasila were not of less significance. Vikramasila was brought up to its prominence specially with the exceptional patronage of the Pala kings such as Gopala, Dharmapala and Devapala. It enjoyed a glorious existence long between eighth and twelfth centuries A.D. The monastery of Vikramasila was said to have six colleges and 107 temples or prayer-halls within its campus. The maintenance mainly depended upon the aids and endowments from the Pala rulers as well as dedicated wealthy persons. The subject of teaching were mainly grammar and literature, logic and metaphysics and matters pertaining to religion and ethics.

We come to know from the epigraphical reports of the Archæological Department of India that numerous educational institutions of considerable

