

# Contents

## ENGLISH SECTION

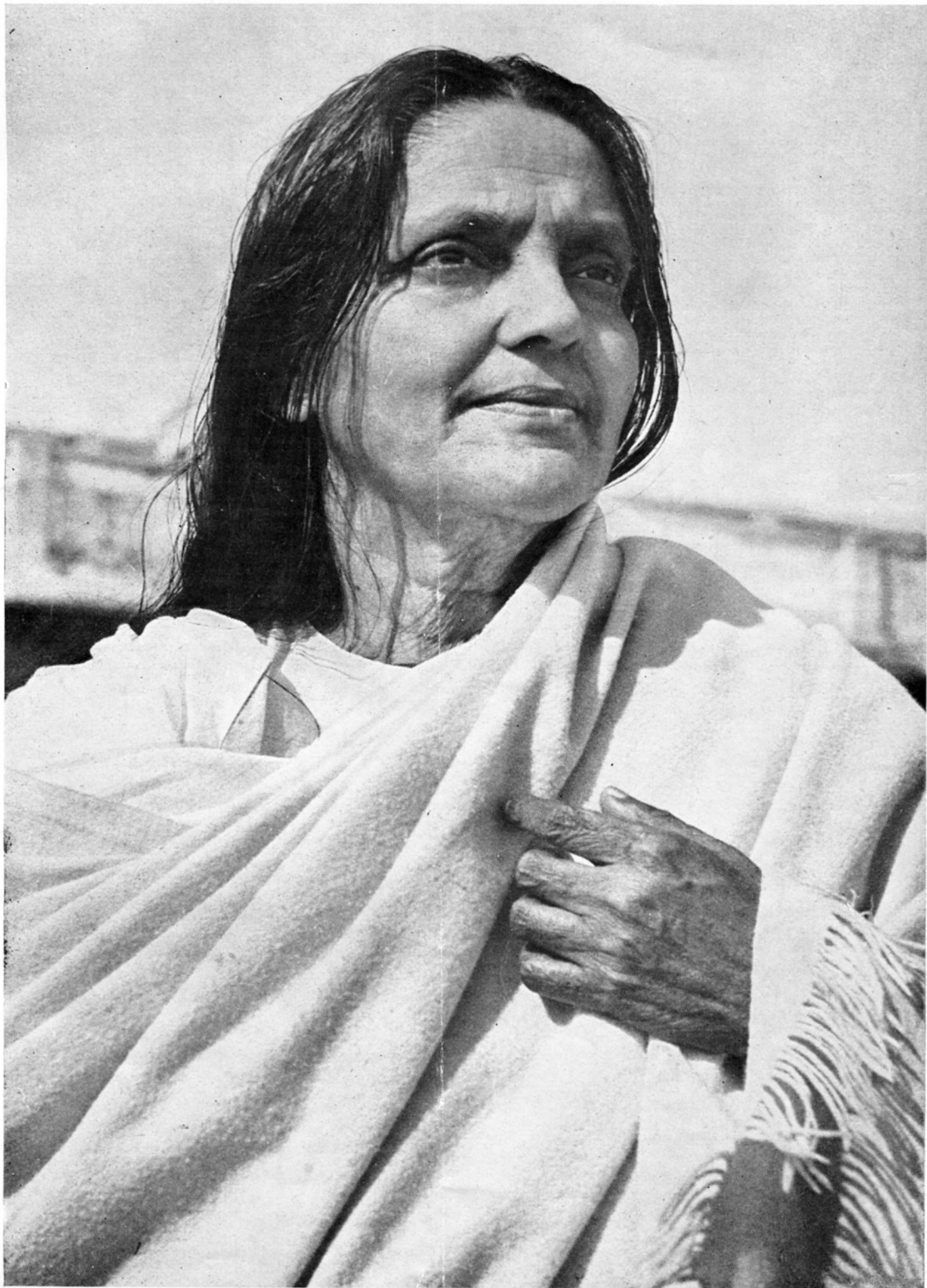
1. Matri Vani	...	...	309
2. Mataji's Amar Vani	...	...	312
3. Virtue Victorious	—Swami Sivananda	...	317
4. From the life of Sri Sri Ma Anandamayee	—Dr. Bithika Mukherjee, Ph. D.		318
5. Shyama, Grant me repose at Thy feet	—Prof. S. C. Das Gupta		322
6. Shri Mata Anandamayi and the Spiritual problem of the age	—Prof Madan Gopal, M.A., D. Litt.		328
7. Diary Leaves	—Atmananda		337
8. Matri Lila	...	...	344
9. Notes & Comments	...	...	348 (b)

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

## MATRI VANI

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

83.

*Mataji said* : "Write to my friend\* and tell him that he must become a traveller on the path upon which peace is found. He will certainly have to undertake the pilgrimage to where no death exists and no decay, but where everything is ever present. Who is it that dies and who that appears in the guise of death ? Unless these things are known by direct perception there can be no release from this ocean of misery. Let my friend strive without ceasing to abide in the presence of Him, the remembrance of whom for ever puts an end to sorrow."

84.

While one is still guided by reason there is always the possibility of straying from the right course. So long as one has not realized that He and He alone is manifest in all modes of being, in all forms and in the formless, single-mindedness and unswerving faith are indispensable. Such one-pointed devotion must have for sole aim the revelation of the Beloved. Living among your people in a spirit of service be helpful to everybody.

85.

Keep your mind ever surrendered at the Guru's lotus feet. The quest after Truth and to be truthful is man's duty. Do your utmost to remain anchored in truth and spend much time in contemplation of the Lord in a quiet, secluded place.

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\* Mataji calls all children and unmarried people Her friends and all married people Her fathers and mothers.

## 86.

In everything and in everybody is but the One Himself. Try to be constantly aware of the fact that whatever is perceived at any time, in whatever way, are but the manifestations of the Supreme Being. How can the perceiver be excluded? Exclusion and non-exclusion are also none but He. Even the feeling of the absence of God is his manifestation—so that His Presence may be realized.

## 87.

Man may find himself in all kinds of surroundings, yet he must not allow himself to be driven hither and thither helplessly by their influences. It is his duty under all circumstances to preserve his individuality and strength of character intact. To drift with the current is easy enough, but to stand firm as a rock is difficult. He who is able to do this will keep his head without wavering even among a dozen people of different points of view and lines of approach. This surely is the attitude that befits a human being.

## 88.

When in one's heart of hearts one is seeking God—although unconsciously—it is but natural that worldly life should seem savourless and that polite, sweet sounding social conversation should jar upon one's ears. However, wait a little longer and see whether these feelings are permanent or only temporary. How can disbelief arise in one who has firm faith? The activities that invoke the presence of God such as japa, meditation or the reading and perusal of Sacred Texts will grow more and more attractive to you.

## 89.

Every moment belongs to God. Endeavour to keep your mind dedicated to His feet. God, the Ocean of Mercy, who ever blesses the world, pours out His Grace at all times. It is incumbent on man to consider everything that happens to be for the best: 'For the best' denoting what is most helpful towards the realization of the Divine, the realization of the fullness of Bliss.

90.

Twice daily when performing your morning and evening worship ( *sandhya* ) dedicate your *japa* to the Lord by the prescribed formula. At other times of the day when doing *japa* to further your spiritual progress such dedication is not necessary. But when at any time you decide to do a certain, previously fixed amount of extra *japa*, then this should be formally consecrated to Him after completion. While walking or moving about, while eating or sleeping, while doing no matter what, try to sustain in your heart the remembrance of God in the shape of your Mantra.

91.

It is the pure, undefiled flower that finds a place at the feet of the Lord and nowhere else. Take great care to spend your life in spotless purity, worthy to be dedicated in worship to the Lord. Speak about Him, meditate on His Glory, try to see Him in everyone, Him who is the Self, the breath of life, the heart of hearts. You feel lonely ? In very truth you are not alone. Does the Supreme Friend ever forsake his friends ?

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# MATAJI'S AMARA VANI

( 19 )\*

Varanasi, 25-10-48.

*Question* : What is the actual purpose of the *yajna* that is being performed here and who will reap the benefit of it ?

*Mataji* : This *yajna*—so I hear—is being performed for the love of Him who is the One beloved of men, beasts, trees, plants, flowers—in fact of every living being belonging to the universe, performed just for the love of Him who can never cause harm to anyone or any thing. Therefore who will reap the benefit of this celebration, can you tell ? There is no particular motive or set purpose behind it, surely not !

When there are clouds in the sky, what happens ? It rains. Who profits by it ? Everyone indiscriminately. The desire to perform action for the love of God may be likened to the undoing of a knot—although this also is still bondage. But this desire is of the kind that destroys all desire. Why do you meditate ? Because you seek to become established in your own true Being. So what is the object and aim of this desire ? God-realization.

Desires that are apt to entangle you still further should not be fostered—this goes without saying. To whom must you turn in order to get rid of the tendency to harbour such desires ? To God. For only by dedicating to Him all that is yours will you become fulfilled.

\* \* \* \* \*

Varanasi, 26-10-48.

To-day Mataji left for Jhusi. At the Varanasi railway station the following conversation took place :

*Question* : I have heard it said that a yogi can by the power of his yoga lengthen a man's life to the extent of one or two months at most. The average yogi's power cannot achieve more in this respect.

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\* The Bengali original appeared in Ananda Varta, Vol. IV, No. 3, p. 191.

*Mataji* : Yes, at a particular stage this is so. But the fact that human life has been lengthened even by a month or two only shows that a further increase might but be a question of greater yogic power.

One method is to increase the duration of one man's life by taking a period from another's. Then there is also a method by which the prolongation of a man's span of life can be effected without deducting the period from someone else's life. Yogis who are able to use their powers in this way do exist ; where the power to create is at the Yogi's command, it obviously is beyond natural laws.

*Question* : Does it then follow that the physical body can be immortalized ?

*Mataji* : In the state of FREEDOM everything is possible.

*The Inquirer* : Without a doubt ; if He is conceived to be omniscient and omnipotent how can anything be impossible for Him ? Nevertheless not a single example of the immortalization of a physical body is to be found in the Shastras. Hanuman and some others are said to be immortal, but we are told they also have to change their bodies from time to time with the help of their yogic powers.

*Mataji* : In the Supreme State everything is possible as well as impossible. To say 'this or that has never happened' is merely to speak from the worldly point of view. If the body has to be retained in one and the same state, this too can be done and is being done. Consider the matter now from another angle : bodies give rise to bodies, trees to trees and so forth. In one state there is being and non-being ; but where all that has just been discussed exists, is manifested and will continue to be manifested, there definition in terms of possibility or impossibility is quite out of place. Besides when you say that no example can be found in the Shastras, the reason for this is, that where Truth stands revealed, to the extent at least to which it is revealed, those things are known by direct perception.

*Question* : I have heard you say that one individual may have many bodies. If this be so a man may simultaneously practise yoga with one body and experience the pleasures and pains of life with another. For a yogi this may be practicable, but how can this happen in the case of an ordinary person who is still in ignorance ?

*Mataji* : Yes, at a particular stage this is so. But the fact that human life has been lengthened even by a month or two only shows that a further increase might but be a question of greater yogic power.

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*Mataji* : Yes, quite so, this can be done as the result of yogic powers, for the ordinary person it seems impossible.

Look ! When you see a flower bud, you perceive the bud only, whereas actually the full blown flower, the fruit, the seed and the whole plant are contained in that little bud. Manifestation is universal and unlimited, but your vision of it is only partial, from one angle, dependent upon what at a particular time appears before your eyes. Look with an all-round, comprehensive vision and try to find out who a particular yogi, a particular individual in reality is !

Your body was first a child's, then became a young man's and later will grow aged. Childhood, youth and old age are contained within you. If it were otherwise, from where could they arise ? You hear people say that as a child your face was such and such. This proves that your face as a child is present at this moment as well, otherwise how could it be thus described ? In a similar manner your body in every one of its phases is always present : as it was in the past, is now and will be in future. This is so where past, present and future are experienced as being ever-present (although each retains its own characteristics).

Time devours ceaselessly : No sooner is childhood over than youth takes its place ; the one swallows up the other. This cannot be grasped by ordinary perception. Change is observed only to a very slight degree. Actually appearance, continuity and disappearance occur simultaneously in one place. Everything is infinite—infinity and finiteness are indeed the same. In a garland the thread is one, but there are gaps between the flowers. It is the gaps that cause want and sorrow. To fill them is to be free from want.

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Raipur, 3-12-48.

*Question* : Is Self-realization subject to the power of the Guru or does it occur independently ?

*Mataji* :—First of all it must be made clear that the action of the Guru's power virtually amounts to a functioning of will-power. This so-called will-power may be said to be derived from the power of the Guru. Therefore it is but the One Himself who manifests in both the Guru's power

and will-power. Who or what is that One Self? All that is manifest is He and no other. Why then should self-dependence, self-effort, human exertion and the like be classed separately? Of course they may be differentiated from the rest, so long as one takes into consideration that they are due to the working of the inner Guru. There are seekers after Truth who are bent upon proceeding without a Guru because along their line of approach emphasis is laid on self-dependence and reliance on one's own effort. If one goes to the root of the matter it will be seen that in the case of a person who, prompted by intense aspiration, does sadhana relying on his own strength, the Supreme Being reveals Himself in a special way through the intensity of that self-exertion. This being so, is there any justification, from any point of view, for the raising of objections against such self-reliance? All that can be said or questioned in this respect lies within the confines of human thinking. Whereas there exists a state where everything is possible.

Thus the line of approach that is through dependence on one's own strength and capacity is, like all other approaches, but a functioning of the One Power. Without doubt the very power of the Guru can operate in a special way through this self-reliance, so that there will be no need for any outer teaching. While some aspirants may depend on outer teaching, why should not others be able to receive guidance from within without the aid of the spoken word? Why should not this be possible since even the dense veil of human ignorance can be destroyed? In such cases the Guru's teaching has done its work from within.

In ordinary life when children are taught it can be noticed that with the average pupil the teacher has to repeat the same thing over and over again; yet there are those who remember and grasp whatever they have been taught once only. Moreover have you never come across certain pupils who need not even be taught all about a subject, but who in the course of their studies awaken to such an understanding of it that the whole subject becomes clear to them? Intelligent students of the kind do exist as you well know.

Similarly it sometimes occurs that a number of persons receive initiation together and they all practise sadhana. It is only very rarely that one or two initiates, realizing the Oneness of all make such outstanding spiritual progress as to advance to the status of a world-teacher. This may be

attributed to the effect of teaching they received in former lives that has come into fruition during the present one. On the other hand may it not in some instances be due simply to the action of that Great Moment which brings Illumination? How can one tell who may become enlightened and at what moment? One meets some very keen seekers after Truth. Does not the original Oneness of the individual with the All as well as his ardour to regain this union consciously derive their significance from the fact that the One will reveal Himself?

How many students attend college, but how few of them stand first although they are all taught by the same Professors. None can foretell at what particular time circumstances will co-operate so as to bring about that Great Moment for anyone. There may be failure to begin with, but it is the final success that counts. An aspirant cannot be judged by preliminary results: in the spiritual field final success means success right from the beginning.

What indeed is a *mantra*? While one is bound by the idea of the "I" and "you" and identifies oneself with the ego, the *mantra* represents the Supreme Being Himself in the guise of sound. Do you not see how beautifully certain syllables have been joined together in the *Mahavakyas*?\* How mysterious and intimate is the relation between those words and the immutable *Brahman*! Take for example the *Shabda Brahman*†: by the mere pronouncing of the *Shabda* one becomes established in one's own SELF, which is the *Brahman*. Look, the ocean is contained in the drop and the drop in the ocean. What else is the spark if not a particle of fire—of Him who is Supreme Knowledge Himself.

It is the notion of the "you" and "I" by which your mind has been held captive all along; you should understand that the combination of sounds which has the power to free you from this bondage is the one to be used. Verily, it is through sound that one penetrates into Silence, for He is manifest in all forms without exception. Indeed, everything is possible in the state which is beyond knowledge and ignorance.

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\* A *Mahavakya* is a profound utterance by the Guru expressing the Oneness between the individual self and the Universal Self.

† The *Shabda Brahman* is the eternal sound which is the first manifestation of the Supreme Reality and which lies at the root of all subsequent creation.

So long as you are not finally established in that Supreme Knowledge you all dwell in the realm of waves and sound. There are sounds that cause the mind to turn outwards and others that draw it within. But the sounds that tend outwards are also connected with those that lead inwards. Therefore, because of their interrelation, there may, at some auspicious moment, take place that perfect Union which is followed by the Great Illumination, the revelation of WHAT IS. Why should not this be possible since He is ever Self-revealed ? Further since He reveals Himself why should there be any objection to stating that there may be instances of Enlightenment without the aid of the outer word ? In some cases there is reliance on the outer word and in others there is not. However in the world of men as they ordinarily are there usually is dependence on the outer word. Where this is not so, it will be due to instructions received in former births and to having thence acquired certain capacities and faculties ; this also may occur in the world of the average person. Yet on the other hand is it not justifiable to imagine that Enlightenment may come about without one's having in previous lives received teaching and without having developed a bent in that direction ? He being Self-effulgent how can any possibility be excluded ? Diversity is due to outer elements and everyone sees and speaks according to his own particular field of vision.

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## VIRTUE VICTORIOUS

By Swami Sivananda

Fear knocked at the door,  
 Courage opened it.  
 Lo ! fear was not there.

Ignorance knocked at the door,  
 Wisdom opened it.

Lo ! ignorance was not there.

Passion knocked at the door,  
 Discrimination opened it.  
 Lo ! passion was not there.

# FROM THE LIFE OF SRI SRI MA ANANDAMAYI

By

Dr. Bitika Mukerji, Ph. D.

In the heart of rural Bengal there is a small village called Kheora.\* In the beginning of the present century, it was just a hamlet, consisting of a few scattered little thatched cottages. Being far removed from the marketing centres, it had remained a serene haven of peace, where the noise and clamour of the busy world did not penetrate. Surrounded by spreading green fields and lotussed ponds, it quietly nestled under groves of plantains and shady mango trees. As far as the eye could see, the undulating harmony of the meadows was broken only by clusters of tall and stately palms, rising high above to sketch a picturesque skyline..

In one of the little cottages of this village, lived Sri Bipin Bihari Bhattacharya with his wife Srimati Mokshada Sundari Devi.

The cottage, though small, was neat and clean with its smoothly plastered mud walls and its well-swept courtyard. The traditional '*Tulsi*' plant in the courtyard proclaimed

that it was the house of a Hindu, and the '*Narayan-Shila*' inside the house further denoted that it was the residence of a devout Brahmin.

Sri Bhattacharya came of the distinguished Kashyap clan of Brahmins of Vidyakut. In his own village and in Kheora, he was much respected and loved for his honest, upright nature and his other-worldliness. Non-attachment was the mainspring of his character. After the birth of his first child he had left home to follow the path of renunciation. Unfortunately this child died very soon. Neighbours and well-wishers of the family, took it upon themselves to search for him. Eventually they sought him out in his place of retreat and with much difficulty persuaded him to return home.

Sri Bhattacharya came back only reluctantly after an absence of nearly three years. Although he assumed the duties and responsibilities of a householder once more, a spirit of complete detachment was clearly

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\* District Tripura, now in East Pakistan.

evident in his personality throughout his life. He sometimes wandered off with visiting 'Kirtan parties', \*and his wife hardly knew whether to expect him back or not. However, he never deserted her for very long, but it was evident that a strong sense of duty was the only tie which bound him to his hearth and home. Much of his time was occupied with devotional practices and the worship of *Narayana*, the presiding deity of his home. His favourite occupation was, however, the singing of devotional songs. As he himself was gifted with a fine and resonant musical voice, people loved to gather round him and listen to his *kirtans*† and *bhajans*.‡

Much of the unusualness of Sri Bhattacharya's character as a householder passed unnoticed because his wife§ accepted and bore everything with the calmness of a stoic. She seemed to be gentleness personified. The patience, dignity and fortitude with which she endured some of the worse hardships of life distinguished her from the ordinary woman. She had to suffer the loss of four young children and two grown up daughters,

who died at the age of 18 and 38 respectively. She, however, had neither the time nor the leisure to mourn these losses, because her waking hours were overcrowded with household duties. Besides, the family was extremely poor. Nevertheless it has been remarked that although Lakshmi\* withheld from them her material gifts, the very spirit of the Goddess of plenty seemed to reign supreme over them. There was an abiding sense of contentment, of sufficiency that can certainly not be imparted by material wealth. Neighbours, friends, or guests never found Didima to be lacking in hospitality. She never was at a loss to produce for the most unexpected of guests some sort of refreshment from her meagre, yet seemingly inexhaustible supply. Indigence had neither embittered her nor made her slovenly. Members of her household now wonderingly say that although they were poor, Didima somehow always managed in such a way that they never really felt the trials of poverty.

It might be said that, if we consider non-attachment to be the main-

\* Wondering minstrels, who sing devotional songs.

† Repetition of God's names, set to music of a particular type.

‡ Devotional songs.

§ Referred to henceforth is 'Didima', i. e. Mother's mother.

\* The Goddess of Wealth.

spring of Dadamashai's character, we must regard a calm acceptance of the vicissitudes of life as Didima's ; and perhaps, ultimately these qualities are essentially the same.

On the 19th of Vaishakh 1903 (30th April 1896 A. D.) a second child was born to this couple, a daughter, who is now known throughout the length and breadth of India as Sri Sri Ma Anandamayi or simply Mataji'.

Before and immediately after the birth of this child, Didima frequently had beautiful dreams of Gods and Goddesses. She dreamt that they were coming to her humble cottage, filling it with their radiance, and that she, overwhelmed by awe and wonder, was worshipping them. Another unusual feature attending upon the birth of this child was that the newborn baby refused to cry or utter any sound whatsoever\*. The women feeling perturbed, voiced their apprehensions that there must be something vitally wrong with the baby. Their fears, however, proved to be groundless when the child began to thrive steadily and normally.

The happy couple, looking upon

their daughter's tiny perfection, named Her Nirmala† Sundari‡ Devi.

Anxious because of the death of her first child, Didima, used to take her baby daughter to the holy *Tulsi* plant every day, and putting the child down on the ground in front of it, used to pray for Her long life. When Mataji grew a little older and was able to walk about by Herself, She was sometimes called upon to perform this rite by Herself, as Didima was generally too busy with household work to spare even the necessary few minutes. Mataji obediently prostrated Herself in front of the *Tulsi* but instead of praying for a long life, she always said, "Do as you wish".

The little child quickly became a general favourite. Even the Moham-  
medan neighbours would come waiting eagerly for the chance to take the baby into their arms. In villages the social customs of Hindus and Mohammedans are observed strictly, and although there is no animosity, there is also no social intercourse between the two communities. However an exception was made in this case. Didima would put her child down on the ground and the Moham-

\* Commenting on this much later, Mataji laughingly said :

"Why should I have cried ? I was looking at the mango tree through the chinks in the wall." (The walls of the room were of cane-work matting).

† Literally 'the immaculate'.

‡ The beautiful

medans would pick Her up from there, and then return Her to Her mother in the same manner.

As the little girl began to develop and grow up, people realized that She was an unusual child. According to Didima, She was never unhappy, unruly or angry; neither did She ever indulge in crying. So much so that people used to normal, mischievous or naughty children thought Her lacking somewhat in intelligence or even slightly stupid. She neither argued with Her elders nor called to question anything that was said to Her. Various instances are cited to illustrate this characteristic which at times could become very disconcerting.

Once Mataji was asked by Didima to fetch an agate cup. Didima saw that She was holding the cup a little negligently and wishing to draw Her attention to this, remarked, "You may as well drop it." The next moment the cup lay shattered on the ground. Mataji had dropped it.

Once again She was taken to a fair by a relative, who put Mataji down before a Shiva Temple and enjoining the little girl to sit there quietly until her return, moved away with her other companions. Unfortunately she forgot all about her charge and did not return for a long time. At last, suddenly reminded of the child, she, in great trepidation,

hastened back only to be reassured by the sight of Mataji sitting like a little statue, staring into space. Because She was told to sit quietly She hadn't moved an inch.

Didima giving her little girl lessons in reading, had pointed out that She was to pause only when She reached a full stop. If Mataji came across a long sentence She would twist and contort Her body in Her effort to arrive at the full stop in one breath. If She was forced to take a fresh breath in the middle of a sentence, She would start all over again. Such extreme obedience naturally annoyed Her mother at times, but the child's palpable innocence and obvious good intention disarmed all rebukes.

Mataji's education was quite elementary. For a short while She was a pupil of the local school. But since She helped at home with the housework and also looked after Her brothers, She could never attend school regularly. In spite of this, She was one of the star pupils and got promoted to the primary school in an inexplicably short time. Referring to Her school life Mataji once said laughingly, "Somehow or other I invariably happened to look up the very lesson the teacher would ask and consequently he always found me well prepared even after long absences. Actually my education is extremely sketchy." (To be continued)



# Shyama, Grant Me Repose at Thy Feet

By

Professor Dr. S. C. Das Gupta, B.H.U.

Even in the middle of the 20th century, when the whole world is engrossed in materialism, when humanity seems to be running madly after self-interest only, when securing riches and pleasures is considered to be the ultimate goal and summum bonum of life; when the science of the atomic age has put coloured glasses on every pair of eyes, a few in our midst may yet be seen here and there, like oases in the desert of life, who keep themselves far aloof from the madding crowd, deeply absorbed in ideas of their own, much against the current of the time. They are so firm in their powerful convictions that the terrific whirlwind all round cannot make them budge an inch. Imperceptibly they challenge the storm and unnoticed turn the tide. I shall not recall historic figures of by-gone days, but venture to point to two living, very striking personages, whom to our great amazement we have the pleasure and privilege to see working among us.

As in the Vedic age, so in our own times also, a young woman of a middle class family of East Bengal,

wholly indifferent to worldly pleasures and comforts, plunged deeply into a life of strenuous *sadhana*. Like Ramakrishna Paramahansa, She, in Her child-like simplicity, could think of God only and devoted Herself to worship heart and soul. Day after day, night after night, she prayed and prayed and wept to Her heart's content and lost herself in meditation and *samadhi*. We, in our undergraduate days at Dacca College, heard of her holy madness and, full of curiosity mixed with doubt, we peeped from the neighbourhood of the Kali Temple at Ramna. Little did she care what the world thought of her, but continued her *sadhana*, scarcely eating or drinking at all, without sleeping or even lying down to rest. A veritable fountain of real joy and delight, of peace and bliss, she was given the name of Sri Anandamayi Ma.

She hardly went to school, far less did she obtain a degree from any recognized institution, but like the great Shankaracharya she has given expression to the holy sayings of the

