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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.* )

144.

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.

145.

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

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\* The Bengali original appeared in Ananda Varta, Vol. VI/4, p. 257.

matter what, try to sustain in your heart the remembrance of God in the shape of your *mantra*.

146.

How much *karma* from former births remains yet to be worked out! Just as when for example someone has ruined his digestion by indulging in excessive and unrestrained eating; even though he later adopts a frugal and well-regulated diet, the results of these wise measures will not be noticeable straight away. Thus: whatever be the nature of one's actions at the time, one also has simultaneously to enjoy and suffer the accumulated consequences of one's previous conduct. In God's Creation there is perfect justice. Generally speaking man is born into this world in order to reap the pleasant results of his good deeds as well as the outcome of his wrongdoing. What about the consequences of any impropriety or injustice he commits at the present time? He will of course have to endure them. Man enjoys the fruits of his accumulated former good works, but he will also have to suffer the effects of his evil deeds. The Almighty's Will is being fulfilled. Man must foster the desire to perform right actions, yet even the impossible becomes possible by God's Will: let His Lotus-feet be your sole refuge!

147.

The following are some questions which a European lady wrote to Mataji and Mataji's replies.

*Question*: Since the religious conception is the highest, the only goal in life, what becomes of those who do not attain to it in their life time?

*Mataji* : They have to continue in the realm of death, which is the ceaseless round of birth and rebirth ; whereas those who attain to the Goal of human existence realize Immortality.

*Question* : Since our only reason for living is to return to that from which we came, why is there this life, why were we separated from this Being ?

*Mataji* : Everything is His Will, He is absolutely free, He is His own law. This coming and going is His very nature, His dispensation. He Himself plays with Himself, everything is He and He alone.

*Question* : Will man ever destroy this world and himself ?

*Mataji* : Man has certainly not got the power to create, preserve or destroy. In Him, whose Play all this is, all possibilities are contained. The destruction of one's own self virtually amounts to the destruction of the universe. Where this self is, there the world exists. To be destroyed lies in the very nature of that which is of the world and therefore perishable ; it has ever been destroyed, it is being destroyed and it will be destroyed. But where He is and He alone, who is to destroy whom ? There the question of destruction cannot arise. Where is He who is THAT SELF ? Find out ! The SELF is not subject to destruction. The ceaseless endeavour to know THAT SELF is man's bounden duty.

*Question* : Is there no love between mortals or must all love be first for God and then love for another being ?

*Mataji* : Between individuals true, unadulterated love or fondness is impossible. Where love or affection has

grown perfect this question cannot arise, for in such a case who is the beloved? God and God alone.

148.

In all forms, in all diversity and disparity He alone is. The infinite variety of appearances and manifestations, of modes of becoming and states of being, of species and types, all the numberless distinctions as well as all identity are but HE Himself. With whom are you then angry? Whatever anyone says is according to his stage and condition at that particular time and therefore right for him. Surely, he is only demonstrating what he perceives and understands at that point of his development. This also is but an expression, a guise of the ONE.

149.

A person who expects this body to be always supernatural in its dealings with the world, will be disappointed: for this little girl (Mataji) acts according to her *kheyal*—whatever it be at any time. In other words accept what little service you may be able to receive from this child. In what light anyone sees this little girl depends on his ideas and attitude of mind. To her everything appears delightful.

If you can give your undivided attention to the Goal and remain concentrated on it with unwavering steadiness, you will hold your ground in spite of everything that may be opposed to it. The kind of world in which one lives and the company one keeps in that particular world will naturally

exercise powerful influences on one's mind and character. When one has entered into close contact with one's Real Guru provided He has let this close relationship be established—then the responsibility for one's actions rests no longer with oneself, for He can do everything. In what manner He may choose to impart His teaching to a particular person ;—for sometimes a child is taught to walk by catching hold of His hand and at other times by being left to himself,—the aim will always and in every case be the same, for the disciple is the Guru's very own. He Himself selects the method by which to draw His children close to Himself, the method that is best suited to each one. Such is His own free and absolute Will. Those who, taking the responsibility upon themselves, wish to judge from their own level, will reap the consequences of their way of proceeding. Quite obviously it is difficult for the ordinary person to understand all matters, for he does not know what course of action is right for which purpose. This is why the ONE appears to him in the form of disappointment and failure.

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# SHREE ANANDAMAYEE

## A SIGNIFICANT MANIFESTATION OF ECSTATIC GOD-CONSCIOUSNESS

SWAMI SIVANANDA, RISHIKESH.

Shree Anandamayee is one of the finest flowers of the Indian mystical life; she is the best image to contemporary consciousness, of the silent and radiant greatness of a God-intoxicated individual. In her we find the brooding East brought into a dynamic realization, in everyday life, of the transcendental states of spiritual awareness and being. She is one of the most shining diamonds in the luminous crown of contemporary Indian spiritual life. May She live amidst us, longer and yet longer and continue to spread by the very mere act of her living, abundant joy and peace! May the Almighty Lord grant her health and strength and preserve her amidst us, for many many more summers to come!

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# ANANDA TATTVA

DR. ROMA CHAUDHURI,

Principal, Lady Brabourne College, Calcutta.

A general notion amongst Westerners regarding Indian Philosophy is that it is wholly pessimistic in nature, and as such, has rather a baneful and depressing influence on life. This idea has gained ground abroad because of the famous Buddhist maxims, accepted by all the systems of Indian Philosophy as their very starting points, viz. "*Sarvam Duhkham Duhkham*", "*Sarvam Ksanikam Ksanikam*"—"Everything is Sorrow, Sorrow", "Everything is Transitory, Transitory." But the point to note here specially is that this Pessimism of Indian Philosophy is only initial, never final. As a matter of fact, it is a preliminary kind of healthy Pessimism, which instead of depressing the individual concerned and damping his energy and enthusiasm, rather stimulates him to a greater effort, and encourages him to get rid of his present defects which alone are responsible for his present sufferings.

Thus, it is never the contention of Indian Philosophy that the universe is a place of eternal sorrows and sufferings, that it is impure and imperfect through and through, that man is inherently sinful, selfish, weak and small. On the contrary, the holy sages of this holy land of ours, at the very dawn of human civilisation, saw the sublime vision of a Universe in which the Universal Self has embodied itself.

What or who is this Self or Soul or *Atman*? This *Atman* is, first *Prāna*, the Eternal Life behind all apparent mortality and destructibility, as found in the world. Thus, according to the Indian view of creation, God is not a distant Creator, who creates the world from outside out of Primal Matter and then leaves it off to itself, as absolutely separate and different from Himself. On the contrary, the Primal Matter or *Prakriti* is nothing but a *Shakti* of God Himself, it is nothing but the *Achit-Shakti* of God, and the material world is

nothing but the manifestation of God's *Achit-Shak'i*. In the very same manner, individual souls are manifestations of God's *Chit-Shakti*. In this way, the same God, the same *Prāna*, the Eternal Life is throbbing in infinite glory in every nook and corner of this vast and variegated Universe of souls and matter. In this way, to a discerning Indian, the whole Universe is a living entity, pulsating with the Life of the Source of all lives. This is the real idea behind Indian theories of Nature-Worship and Image-Worship. If the Universe be the *Parināma* or transformation of God Himself then any and everything on earth is God Himself—every particle of dust is God, every drop of water is God, every blade of grass is God. Hence, our *Upanisads* have declared beautifully :—

“Whatever is there in this world, emanates from *Prāna* and throbs in the *Prāna*” ( *Katha Uṇ. 6. 2.* )

“*Prāna* is *Brahman*. So, all beings arise out of *Prāna*, is sustained by *Prāna* and return to *Prāna*.” ( *Tattiriya Up. 3. 3.* )

Thus, the Universe is not a lifeless, mass of Matter, but a visible embodiment of Life Eternal which alone laughs in the light of the sun and the moon, dances in the ripples of rivers and falls, frolics in the beauty of flowers and foliage—what all these are besides the joyous exuberance of the *Prāna* of *Brahman* ?

This *Prāna*, this Life Eternal, is at the same time *Saundarya*, Life Beautiful. In fact, what is living, what is full of energy, can never be ugly or disharmonious, death is ugly, lack of energy disharmonious, but where there is life, there is beauty ; where there is energy, there is harmony. That is why, the Universe is not only living, but is also beautiful and harmonious.

Again this *Saundarya*, this Life Beautiful is, at the same time, *Ananda*, Life Blissful. “A thing of Beauty is a Joy for ever.” Beauty brings its own Joy is, in fact, Joy in essence.

Thus, Life, Beauty and Bliss, *Prāna*, *Saundarya* and *Ananda* are identical. And the sublime “*Ananda-Tattva*” of Indian Philosophy

is first and foremost, nothing but this Trinity, this Unity of Trinity. Further this *Ananda*, thus implies serenity. Bliss is eternal and ever-flowing, Bliss is ever-full and exuberant, yet Bliss is never effusive, unstable, sprightly. This calmness, this stability is a result of its fulness and depth. What is full, what is deep, what is sublime is also serene. Hence, just as there is nothing lifeless, nothing ugly, nothing sorrowful in the world, so there is nothing fickle, nothing gushing, nothing perturbed or disturbed in it.

Finally, crowning all, *Ananda-Tattva* implies Purity, *Suchitā*. Nothing can live, nothing can be beautiful and blissful and serene, if it be impure. For, impurity is something self-inconsistent, self-contradictory, it involves an exception to the course of Nature, a violation of her order, a contradiction of her inner, harmonious essence.

This five-pointed *Ananda-Tattva* is, indeed, one of the most exhilarating philosophical doctrines of the world. For, it is a Doctrine of Progress, the greatest incentive to all to rise above the present lifeless, inert and, static existence to a state of *Eternal Life*; from the present ugly, disharmonious and unsystematic existence to a state of *Eternal Beauty*; from the present sorrowful, depressing, and hopeless existence to the state of *Eternal Bliss*; from the present unstable, fickle and ever-busy existence to the state of *Eternal Serenity*; from the present impure, lowly and narrow existence to a state of *Eternal Purity*. In fact, the life we are leading now, the world we are inhabiting now, are only distortions or concealment of our real life, of the real world. The aim of *Sādhana* is to enable us so get rid this distortion, this Concealment, and *Ananda-Tattva* is, thus, the greatest *Sādhana* of our lives. It enables a man to realise the inherent greatness of his own nature, to be "*Amritasya Putra*" or "son of Immortality" in the truest sense of the term, nay, even more—to be himself one with the Immortal Being. Contraction is Pain, Expansion is Bliss. Hence, this Expansion of Life, this Fulness of Nature, this Perfection of Existence is *Ananda*—*Ananda* is its beginning, *Ananda* is its end; *Ananda* is its cause, *Ananda* is its effect;

*Ananda* is its be-all and end-all, *Ananda* is its essence and manifestation. Fortunate, indeed is the man who, in this way, in *Ananda* and through *Ananda* realises the infinite *Ananda* of his own nature.

Thus, this *Ananda-Tattva* is nothing but *Bhūmā-Tattva*, as declared by our own *Rsis*, right at the dawn of human civilisation—  
 “What is *Bhuman* or Great alone is *Sukha* or Bliss. There is no *Sukha* or Bliss in *Alpa* or Small. The *Bhuman* or Great alone is *Sukha* or Bliss, Know the *Bhūmā* or Great alone” (Chāndogya Upanisad 7, 13, 1.)

Let us end this short account of *Ananda-Tattva* with a similar, exhilarating Ode to Humanity, re-echoed in the thundering voice of a modern saint—

“Never forget the glory of Human Nature. We are the greatest Gods. Christs and Buddhas are but waves on the boundless ocean which *I am!*” (Vivekananda).

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# **The Malady of the Age, its cause and cure\***

*Dr. B. L. Atreya, M.A., D.Litt.*

PADMABHUSHAN, KNIGHT COMMANDER, DARSHANACHARYA.

Honoured Guests, Members of the Reception Committee & Fellow Delegates,

I am very thankful to the Executive Committee of the Indian Philosophical Congress for the honour it has done me. I feel diffident in occupying this chair, which has been, in the past, occupied by distinguished thinkers of India. My only justification for being here is that it is another opportunity for me to serve the great organization of which I have been a member since its very inception, and which I have served as a Joint Secretary and Treasurer for the last six years and as a Sectional President for two sessions.

Ladies and gentlemen ; We are living in a very strange age today. Whereas our knowledge of the external world, and our means of securing mastery over it are increasing by leaps and bounds, our acquaintance with the inner nature of man and his aspirations, powers and potentialities is decreasing. We are more worried about wealth, power and possessions than about the right use we should make of them and the purpose they should serve. Although, thanks to science and technology, the world is becoming one and its parts more and more interconnected by economic and political ties, mankind is becoming more and more divided into political blocks, parties and groups. A cold war is going on everywhere. Even families are breaking up. While all nations and communities are talking of peace, goodwill, co-existence and non-aggression, they are preparing for war under the cover of defence. Power-pacts, military aids, and federations for mutual protection are common. There is a keen desire for independence all over the world, still all small and weak

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\* Presidential Address delivered at the XXXIII Indian Philosophical Congress, 1958.

countries are becoming more and more dependent on the resources of big ones and appending themselves to more powerful ones, risking their own freedom of thought and action. While old castes and communities are breaking up and vanishing, new political castes and communities in the name of parties and groups are springing up, generating greater difference, hatred and enmity than the older divisions ever did. All kinds of propaganda, mostly false, are made use of for lowering others in the estimation of the ignorant masses and securing support for oneself and one's party. While nations talk of *Panchashila*, individuals and political parties within a nation cast to winds all the time-honoured principles of *sheela* ( good conduct ).

In place of self-control, control over others' property and resources has become the desired end of clever individuals. In this age when much public harm can be done by negligence of one's duty and when countless lives can be jeopardised thereby, negligence of duties has become common. Most accidents in buses, trains and planes are said to be due to this factor. We care more for rights than for duties. Stability has given place to revolution, obedience to revolt, co-operation to competition, harmony to discord, contentment and meekness to ambition and aggression. Administration being carried on by those who are appointed on key-posts on account of party-allegiance, and not on account of adequate qualifications, there is mismanagement, partiality, injustice and dissatisfaction everywhere. Even commodities essential for existence and health are becoming rare, difficult to obtain, and costly beyond expectation. Every body tries to put the highest price on what he possesses and can supply to others. Even when it is purchased at the highest price, the buyer is never sure of the genuineness of the article, for adulteration has become a common practice. Food-materials, medicines, and even the free gifts of nature—air and water—are being adulterated and contaminated on account of the cupidity of those who observe no moral principles, and who are neither afraid of God nor of the Law of Karma, simply because they have ceased to believe in their existence and operation.

The common man is now living more or less a vegetative and

animal life, and is more concerned with food, clothes and house than with any higher and deeper problem of life. And even those he is not able to secure with ease. No one has initiative and freedom to think and live independently. His thoughts and life are controlled by party-affiliation, and unconsciously guided and determined by newspapers, radio and cinema. Life has lost value and sanctity. Regimentation, conscription and compulsion are coming into vogue in every country. Man has lost faith in religion, in morality, and even in himself. He is pessimistic, pleasure-seeking, secular, party-minded, money-minded, amoral, confused, nervous, quarrelsome, explosive, exploitative, and restless. He has little respect for life, private property, age, wisdom and woman. Life is meaningless, purposeless. Its only business is to eat, drink and be merry. Money being able to purchase all pleasures and comforts, it has become the only object of pursuit throughout life. Our happiest moments are only those when we enjoy the pleasures of senses. Those who are not fortunate enough to secure them continuously and in abundance try to forget their very existence by the help of anaesthetic drugs. Much of our vital and nervous energy having been exhausted on account of over-work and over-enjoyment, we seek the help of stimulants. Our social life is in a chaotic condition. All respect for parents, teachers and administrative authorities has vanished. Either there is too much of regimentation and police control or every individual is a law unto himself. Where the former exist, fear and anxiety are common, and where the latter, social anarchy prevails.

Many western thinkers (and some eastern too) attribute the present unsatisfactory state of the world to modern science and technology. Tyrrell, for example, writes in *Man the Maker*, "The scientific perspective is hopelessly out of focus with reality and the philosophy to which it has given rise is useless as a guide in life" ( p. 291 ). "The central feature of the modern outlook is, however, the belief that the universe is without purpose or meaning, without directing factors, without anything which transcends the range of our senses and our powers of intellectual investigation. Man, it is asserted owes his origin to the forces in the physical world which lie within

the range of his observation. There is nothing beyond this. There is nothing teleological or supra-teleological." ( p. 293 ). About the ~~advance made by technology~~, he says, "These achievements are not simple steps to Paradise. They are blessings; but they have repercussions.....They make life too complex for peace of mind. They have increased the speed of living to such an extent that there is no time to look beneath the rapidly moving surface and to reach firm foundations." ( p. 27 ). "The urgent need of our times is not for more and more science but for clarity of vision which will enable us to raise our eyes from the foreground and to realize something of the importance of those things which lie in the shadow.....*must* see the whole in true perspective and not any longer build on the flat screen which the specialized technique of science has created" ( p. 304 ). Alexis Carrel similarly writes in his well-known book, *Man the Unknown*, "No advantage is to be gained by increasing the number of mechanical inventions. It would perhaps be well not to accord so much importance to the discoveries of physics, astronomy, and chemistry. Man ~~(must~~ now turn his attention to himself, and to the cause of his moral disability.....There is no shadow of doubt that mechanical, physical and chemical sciences are incapable of giving us intelligence, moral discipline, health, nervous equilibrium, security and peace" ( p. 50 ). Gerald Heard writes, in his work *The Source of Civilization*, "The ship of our civilization goes now with so great and so growing a list that we are compelled to throw any ballast we can on the other side." ( p. 239 ). "Our dangerously disproportionate advance in physical knowledge and power over means" ( p. 239 ), he says, "must be counterbalanced by psychological knowledge, knowledge of that complementary aspect of reality which can only be obtained through our subjective, common, integrated depth of consciousness" ( p. 391 ). "A psychological revolution is therefore our only escape from material destruction and mental derangement." ( p. 421 ).

We have to consider these opinions very seriously in view of the fact that in our country, where science and technology are not yet sufficiently advanced, there is a cry for more and more of science and technology ; and science, scientists, and science teachers and students



are being patronised by our state in the same way as poets and philosophers were patronised by kings in the past.

There is no doubt that technology has given unimagined and unprecedented power to man ; and this power is a double-edged weapon. It can be used both for good and evil, and it has been used in the recent history of the world more for evil than for good. Automobiles, aeroplanes, atomic power, telephone, film, fire-arms, anaesthetic drugs, bacteria, hypnosis, suggestion, scientific methods of propaganda—all are capable of being used with equal advantage by the benefactors of mankind and by antisocial individuals and groups. The police and criminals vie with each other in making use of the same means in trying to defeat each other's purpose. If today the world is enjoying the benefits of technology, it is as much suffering from its harmful effects. It is, however, not the fault of technology that it is misused. It is that of those who misuse it. Neither power nor possession of it is evil. It is but natural for man to crave for power. The evil lies in the misuse of it. As Shakespeare said long ago, "It is excellent to have a giant's strength ; but it is tyrannous to use it like a giant "

Technology is science in use and action. It is a natural outcome of the present-day advancement of science. All knowledge is power. Much more the scientific knowledge of nature. There is nothing wrong with science as such. Science has penetrated deep into the secrets of nature and life, and has given us exact knowledge of most of the things and happenings around us. Knowledge being power, man is more powerful today than ever before. He has conquered space and time : neither oceans nor mountains nor even clouds offer any barrier to him. He can fly not only to any place on the earth, but also to any place within the earth's atmosphere. Nay, he is likely soon to land on the Moon or the Mars. His voice can be heard instantaneously at any place in the world, and even far away from it. He has at his disposal enormous electrical, atomic and solar energy with which he can reshape the world or destroy it in no time. Medicine and surgery are now capable of performing miracles, and no disease is now regarded as incurable. Large areas of earth which were