

# Contents

## ENGLISH SECTION

	Page No.
1. Matri Vani ....	101
2. Inspired Sayings—Swami Ramdas ....	104
3. Prajna -The Light of Intuition— Prof. Madan Gopal, M.A. (Alld.), B. Litt. (Oxon), C. P. E. S. (Retd.) ....	107
4. Conversations with Sri Sri Anandamayi Ma— Professor B. Ganguly ....	117
5. The Background of our Letters—U. C. Dutt ....	121
6. With Mataji on the Bank of the Gomati River— Krishnanath ....	127
7. Pages from my Diary—Gurupriya Devi ....	141
8. The Prophet of Islam and the Ideal of Common humanity— Dr. M. Hafiz Syed M.A., Ph.D., D. Litt. ....	148
9. Matri Lila ....	156

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The ONE who is the Eternal, the Ātman,  
His Himself is the traveller on the path of Immortality,  
He is all in all, He alone is.

## MATRI VANI

Repeat the name of the Great Mother, contemplate Her, try to see Her in everything. Aspire to become ever more permeated by Her.

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The pilgrim on the path of Immortality never contemplates death. By meditation on the Immortal the fear of death recedes far away; remember this! In the measure that your contemplation of the One becomes uninterrupted, you will advance towards full, unbroken Realization.

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The mind's suffering and its problems, its perceptions and creations are all within Him. What is termed near and



practising renunciation in the endeavour to draw nearer to God, one moves but towards one's own Self. Truly, the striving for his own perfection is man's duty as man.

\* \* \*

One who serves God can never be helpless. The more ardently one seeks communion by engaging in *japa*, His service and contemplation, the fuller will be His revelation.

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A person who knows that he is ignorant must be credited with having most certainly attained to some measure of knowledge.

“Ma”

# INSPIRED SAYINGS

SWAMI RAMDAS

You should not forget God. Remember Him by taking His holy name, This will enable you to live a balanced life.

\* \* \*

Concentrate upon *Ramanama* as your main *Sadhana*. *Ramanama* alone is all-sufficient. This will grant you perfect purity of mind and enable you to realize God.

\* \* \*

You can spiritually advance even when you are living with your family, provided you spend some time exclusively in the remembrance of God and meditation on His divine attributes.

\* \* \*

If you stick to the name of God with all love and devotion you will achieve anything and everything. Principally you should aim at God-realization. Concentrate on the Name and you will be saved.

\* \* \*

When you are always thinking of God, you will realize Him. God-realization comes by surrendering your little self to the higher Self—God. For this, what is needed is the unbroken remembrance of God.

\* \* \*

Everyone meets with disappointments in life. This is the common lot of mankind, but the man who trusts God and remembers Him constantly is free from worries. He reconciles himself to every situation that falls to his lot. 'Contentment is a continual feast'.

\* \* \*

If you attune your mind with *Rimnam*, your intelligence will be awakened, your senses will be controlled, and your life blessed by the revelation of the Divine within you.

\* \* \*

Depend upon God in all things. Surrender to Him is the only way to inner freedom and peace.

\* \* \*

The real beauty of life lies in beholding the Divine everywhere. The whole nature before you is His manifestation. In this supreme vision lies your real freedom, peace and bliss.

\* \* \*

God dwells in the hearts of us all and you are not separate from Him. In fact, God and you are one. God is all, and all-in-all.

\* \* \*

A man who is aware of God is a great force for good in the world, whereas a man who is not, lives in vain.

\* \* \*

God is your life and soul. If you recognize this truth you can lead a life of fulness, freedom, bliss and peace. Then divine power reveals itself in all your thoughts, feelings and actions.

\* \* \*

How grand is the Self! It is still grander to know that you are the Self. Let your life be radiant with this supreme Realization.

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## Prajna—The Light of Intuition

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

( Continued from last issue. )

Enough has been said to give some idea of what this faculty of *prajñā* means. It is an inner light different from the light of the mind, because it does not rest upon logical conclusions and reasoning, but upon a sort of inner feeling. Instead of being ethically neutral, as the intellectual principle largely is, it is essentially dependant on an ethical view of life. Instead of being proudly arrogant and self-assertive, it rests upon humility and a passive acceptance of the light that comes from within. It is best cultivated by quiet meditation and practice of true virtue. It is generally awakened by the influence of some spiritually advanced person ; this is the best way in which it can come to us. So it is evident that it is different from the intellectual principle and not a mere extension of it into a higher dimension.

In *yogic* training this kindling of *prajñā* plays a central part. In ancient Indian education great stress was laid upon *prajñā* (often under the name of *buddhi*) and the *Gurus* directed their attention to the cultivation of this faculty much more than the intellect. The *Gurus* carefully examined their pupils as to their fitness for this kind of development, and insisted

upon an austere course of life, including strict truthfulness and chastity in order to prepare their disciples for the reception of this higher light. Their courses of instruction appear strange to us, but if we examine them carefully we shall find them full of psychological significance. They did not aim at giving clear definitions and principles, but only placed problems before their pupils and expected them to solve them problems by their own inner light. Instances abound in the Upanishads where the *Gurus* led their pupils from one stage to another by compelling them to think out and guess the nature of the truth they were asked to investigate. Sometimes this process took years and would hardly be submitted to by modern aspirants after knowledge. But the Gurus knew that they had to build up a faculty and this could not be accomplished easily or quickly. Hence they utilized every device, including the intricacies and ambiguities of the Sanskrit language, to compel their pupils to go through the strenuous exercise of learning to walk in their inner journey, by the light that comes from within. This, combined with the ethical discipline insisted upon, and the personal influence of the Guru, it was expected, would lead to the opening up of the intuitive faculty. Like all systems, this also came to be abused when it fell into weaker hands, and it is true that in its later stages it led to mere vacuity and useless hair-splitting. But originally the idea was sound, and even now has great possibilities under right conditions.

It may be asked then, how it is that even people who can be expected to possess this light, often make mistakes? It has to be understood that this light is perceived in its purity only

in the higher regions of the psyche, and the problem of bringing it down to the earth, so to say, is beset with many difficulties. The intellectual mind begins to operate on it, our hopes and prejudices begin to colour it, our fears and inhibitions arise to modify it, and by the time a practical decision can be taken, its original nature and force are much diminished. I have often observed that religious people with a highly developed ethical sense and nobility of character, react *rightly* to certain problems at first, but soon lose themselves in a mass of sophistries. This happens even with people of unblemished religious and spiritual antecedents, who yet cannot adjust themselves to the social problems of today, which have to be considered in a light independent of the ancient *S'āstras*. Here it is evident that the guidance of *prajñā* gets mixed up with intellectual ideas and even prejudices, and so the result is not the true reflection of the principle of *prajñā*. We must not blame *prajñā* for not giving us the correct guidance if we do not obey its commands, either on account of mental cowardice or laziness.

It must also be remembered that, like everything else that takes place deep in the psyche, the light of *prajñā* can only be interpreted correctly after long practice. So the aspirant after the inner Light has to learn to obey its commands and to carry out its injunctions as fully as possible. The strict practice of truthfulness is very important in this connexion; because even slight concessions to conventional untruth (so difficult to avoid in practical life) can lead to serious distortions and then this faculty refuses to act. The psychological problem involved is of great delicacy, and it

requires much moral courage and persistence to handle it properly. Any deliberate refusal to see the light on account of social pressure or for the sake of ease and comfort, will create a permanent blind spot. Any prejudices and fixed ideas that get mixed up with it will lead to a distortion of the truth. Only a very resolute and pure attitude can succeed in arousing this faculty in such a manner as to act as a reliable guide.

Here a few words may be said with regard to a very interesting question that arises in the minds of many inquirers. Most people who aim at a religious or spiritual life realize the importance of faith. But what is this faith? Many seem to imagine that it is some kind of a rigid attitude of the mind, supported by an iron will to keep the mind fixed on certain truths or a certain attitude, and not to allow any doubts to arise. This can be done by some people, but only at great cost. For, as modern psychology shows, the sub-conscious or 'depth-mind' is not so easily amenable to the will; and doubts, if forcibly suppressed, can lead to a serious distortion of the personality. By forcibly suppressing our doubts, we weaken the faculty of clear thought and that opens the way to all sorts of foolishness, mental vacuity and a general lowering of the intellectual powers. This is often seen among people of a pious and devout temperament, who lose the faculty of critical thought because they have fallen under the deadening influence of some dogma, which has given them temporary peace, and consequently they dare not question it. The emptiness of many religious practices, the deadness that they show in actual manifestation, the ridicule and ribaldry

that they often provoke, is just due to the fact that they are performed by people who have never thoroughly purified their minds, and in spite of all pretences, doubts are corroding their mind from within. This danger is specially marked in traditional civilizations like that of India.

Now True Faith does not arise from an attitude of the will or the forcible suppression of doubts, but from a vision of *prajñā*. It is only possible when the mind has been purified by the practice of virtuous conduct and does not demand any forcible suppression of thought. It is well known that sometimes people are prepared to make great sacrifices for a principle, which they can neither clearly define nor fully understand. This is really the rising of *prajñā* in its earliest form ; for, as has been said before, *prajñā* depends more upon an ethical attitude than anything else. Hence, even if the rules of *yama* and *niyama* (Truth, Self-control etc.) are followed dogmatically, they lead to a clearing of the inner consciousness and soon one begins to see the reasons for them and their relationship to the fundamental Law of Harmony (*dharma*). This does not need any suppression of the intellectual side of the mind. The dangers pointed out above arise mainly because people want to achieve rapid results. In my opinion it is much better to live with one's doubts, and to defer religious practices until the mind has cleared up through the observance of moral rules and sincere thinking.

I shall say only a few words about the next step - what Buddha calls Right Meditation. This is a powerful aid in arousing the *prajñā* when rightly done. Briefly, meditation

can be about (1) a divine form or personality, (2) a principle like Truth or Harmlessness or (3) the problem of life itself, i.e. trying to understand sincerely and directly the significance of all that we see around us, and trying to relate it to the supreme law of harmony. These three kinds of meditation are arranged in ascending order of difficulty and do not naturally contradict one another. The first is only possible to those who can accept a divine form or personality, i.e. in whose minds such a faith already exists on account of their past *samskaras*. This is the meditation most common amongst Hindus, but there are many people of Western origin or with a Westernized mind who cannot do it. For them, meditation on an abstract principle (type 2) may be possible and can yield very good results if followed sincerely and persistently. The third type is the most difficult, because here there is nothing for the mind to cling to, and the necessary intellectual elasticity is a rare virtue. But for keen intellects this is in some ways the best type of meditation, especially if some strength has already been gained by the practice of ethical discipline.

Thus Faith, which is necessary for any advancement in inner life, is seen to be but a partial manifestation of *prajñā*. When *prajñā* is fully aroused, the question of faith recedes into the background, for the harmony of life is felt so strongly that no doubts with regard to the fundamental realities upon which spiritual experience is based, can arise. It only shows us *our own path*, but it does this with complete clarity and inner authority. A man in whom *prajñā* is aroused may become a philosophical thinker also if his

intelligence is strong, but that is not always the case. However, at any rate he will have a firm grasp of ethical principles, and will have no doubts about what I have called the fundamental Law of Harmony (*dharma*). Equipped with this, he will be able to face life with courage and equanimity under any circumstances and will stand out amongst his fellow-men by his sincerity and courage. What his religious views may be will depend upon the circumstances of his birth and education, etc., but he will never be found wanting in charity and understanding for others with different views. Such a man may manifest great variations of religious opinion, but will show sincerity, steadfastness, clarity and courage which raise him above the common level. Rightly understood this is the firm foundation for any of the higher spiritual experiences.

Of course, these things must not be understood in a rigid sense, for the various kinds of knowledge overlap, and ultimately all knowledge becomes one. The intellectual view as well as the perceptions of the senses and the instincts have a place in a completely balanced psyche; and when the *prajñā* has been awakened, the intellect can become a keen and useful tool under its guidance. The bodily functions and sense activities too can be transformed marvellously under the influence of wisdom. But without this wisdom, the human psyche remains incomplete. However brilliant the intellect may be, it does not become truly creative nor lead to inner peace. *Prajñā* is a faculty that is just dawning in humanity and consequently its nature is not well understood as yet. The intellect, with its brilliant achievements in

certain directions seems to dazzle most modern minds. But *prajñā*, which is often compared in mystical literature to Moonlight, as against the sunlike quality of the intellect is far more satisfying and peaceful.

Nothing very much need be said about the higher faculties, because they are only accessible to yogis and sages. The nature of the *Mahat* is said to be like the break of day after a dark night, when the whole landscape can be seen in its entirety. At this stage soul knowledge arises, and the true nature of the human psyche begins to reveal itself. Man begins to understand what he is in reality and therefore problems like those of re-incarnation, birth and death, the true purpose of life, freedom and predestination, begin to be seen in a true perspective. Before this stage, howsoever clearly we may grasp these problems by the intellect, they will not convince completely the inner mind, and an element of doubt and uncertainty will remain. When the *prajñā* is aroused, one will begin to feel intensely that these problems are capable of solution and that a higher Truth does exist. But one will not be able to define what that is exactly, even to oneself. Yet when the light of *Mahat* (the Great Principle) has dawned, all these problems become clear, and no question or doubt can arise in the mind. The whole problem of existence lies before one like a landscape on a bright day. So at this stage, self-knowledge becomes a reality, and through that self-knowledge the laws of the cosmos are perceived in their fulness. That is why this faculty is called '*Mahat*'. Hence the man who has learnt to function on this plane is truly called a *Mahatma*. But it must be understood of course



that he may be unable to communicate this knowledge to lower minds in the way they desire it. The conclusions of mathematics are completely clear and convincing to the trained mathematician, but cannot be explained to a child. It is important to understand this as the question is often asked: 'If there are such higher intelligences, why don't they explain the problem of life to us?' The real reason is that an idea cannot be understood apart from the experiences that lie behind it. The modern views of physics seem contradictory and paradoxical to a layman who approaches them without the necessary preparation. It is only after a full understanding of the mathematical and experimental basis of modern science that these conclusions seem to be inescapable. Similarly, but to a much higher degree, the knowledge of a sage is based upon experiences which are real only to one who has gone through them. For example, the idea that all sense perceptions are mental and that it is the mind that lends colours and qualities to all things, seems a manifest paradox to the ordinary mind. But to the trained *yogi*, who has learnt to create and uncreate things by his mental powers, it is an experienced reality. Similarly, the doctrine that all life is joy seems a cruel paradox to us, immersed as we are in personal sufferings and struggles. But to the sage it is an ever present verity. These things could be stated as bare aphorisms (as has often been done in the Upanishads) or could be expressed by symbol, myth or story, as is the way of the *Puranās* and the *Tantras*, but they can at the best only stimulate the imagination or lend some help to the dawning *prajñā*. In their fulness they can only be understood by the experience referred to above.

I shall say nothing about the two next higher faculties or planes of consciousness *Avyakta* and *Purūṣa*, (*mahatat paramavyaktam avyaktat purūṣopara*). In so far as I have been able to investigate, it appears that there are creative stages in which the individual soul is united with the Supreme Source and begins to exercise Creative powers. This of course is a very high stage, and few are capable of really discussing it. This is very inadequate attempt to describe something that is both important and ilusive. Even the ordinary faculties of man like connotation, emotion and the intellect are difficult to describe or to separate one from the other. The still higher faculties of intuition (which is being recognized in European psychology) and the faculty of clear vision (*Mahat*), which is only beginning to be guessed by advanced thinkers, are naturally much more subtle. Here, in Eastern psychology, their names and natures briefly indicated but no detailed descriptions are available. Whenever Eastern thinkers of the past tried to delve deeper into these problems, they adopted the language of symbol and myth as the one most effective for their purposes. But the modern mind is analytical, and wants concepts that can be clearly understood and related to other branches of knowledge. This could only be done by minds of an extraordinary quality, combining yogic experience, the faculty of clear exposition, and an understanding of the modern map of knowledge. I have no doubt that such minds will arise in time, for when the spirit of the age needs a certain expression, it finds its embodiment in appropriate human personalities. But at present the task largely remains to be done. It is in order to point the way to this that the present essay has been attempted.

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# Conversations with Sri Sri Anandamayi Ma

PROFESSOR B. GANGULY

( Translated by Atmananda )

( 7 )

Ranchi Ashram,  
20th May, 1958.

*Question* : May it not at times happen that the *japa*, overpowers the one who practises it, and forces him to continue with it ?

*Mataji* : Yes this also is a possibility.

*Question* : Does God Himself sometimes perform the *japa* of some individual ?

*Mataji* : Of course ; for who are you in essence ? Practise your own *japa* ! Again, seen from a different point of view : is there any need to engage in *japa* ? Who actually does the *japa* ? Within the sphere of God's *Lila* everything is necessary—Sita, Lakshman, Mahavir all are wanted so that the Play may proceed. But in Reality nothing at all is needed.

*Question* : Why is the Play so full of tragedy ?

*Mataji* : Everything happens according to His Will.

*Question* : How much longer shall we have to weep ?

*Mataji* : So long as you do not realize Who you are.

*Question* : God feels pleased when His Name is repeated, does He not ? Therefore may one not call Him selfish ?

*Mataji* : It is you who find happiness and bliss in repeating His name. God is not a trader. It is you who say : "I am doing *japa*." God in His Grace has shown you the path of the repetition of His name, so that you may realize Him.

*Question* : How much of His Grace does He bestow in punishment and how much in compassion ?

*Mataji* : God does not calculate. Whatever is necessary for the real good of His children, that He does.

*Question* : If our heart is full of faith, is it necessary to practise *japa* and meditation ?

*Mataji* : The fact that you ask proves that you have no faith. If you had real, genuine faith, these practices would be unnecessary.

Ranchi Ashram,  
21st May, 1958.

*Question* : In the *Chandi* we read that *Mahāmāyā* cast a veil even over the consciousness of *jñāni*. Does this apply also to *Brahmajñānis* ?

**Mataji :** It applies only to men of ordinary knowledge, not to those who have attained to Supreme Knowledge. In the state that is beyond knowledge and ignorance, there can be no question of delusion.

**Question :** In the *Gītā* it is said : "Supervisor and permitter, supporter, enjoyer, great Lord•....." etc. Does this imply that He is realized gradually by stages

**Mataji :** Yes, the possibility of realizing by stages also exists.

**Question :** What does '*Guru krip ā hi kevalam*' signify ?

**Mataji :** That everything can be made possible by the *Guru's* Grace.

**Question :** Is there a difference between the *Guru* and the *Ista* ( Beloved ) ?

**Mataji :** From the viewpoint of the world they are different ; but actually they are one. It is the Beloved Himself who appears as the *Guru*.

**Question :** Suppose an aspirant does not feel inclined to practise the name or *mantra* received from his *Guru*, but otherwise engages in good and meritorious deeds ; how will he fare ?

**Mataji :** He will reap the fruit of his meritorious deeds ; but he will not get the benefit that results from carrying out the *Guru's* orders.

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• *Srimad Bhagavad Gītā*, chapter XIII, verse 22.

*Question :* Where *sādhana* is concerned, does one's strength count for more than the *Guru's* ?

*Mataji :* Everything is possible by the *Guru's* Grace ; whereas for the ego, not everything is possible. Thus the *Guru's* Grace has greater power. Three things are required—the *Guru*, the *mantra* and the practice. To engage in *sādhana* means to have mercy upon oneself. Upto a certain level one needs one's own mercy—and later the *Guru's* Grace.

*Question :* In what sense are the Name, the *Guru* and the *Ita* one ?

*Mataji :* The Name and He whose name it is are one ; the *Guru* is said to be *Brahma, Viṣṇu, Śiva*—in this sense they are one ; that is to say, in the state of perfection they are one, but on the level of *sādhana* they are each separate. The *vigraha* ( image ) must be looked upon as God Himself. Likewise it is considered a sin to regard the *Guru* as a human being. “My Beloved has come to me as the *Guru* and the *mantra*, so that I may realize Him”—this is how you should comprehend it.

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# The Background of our Letters\*

U. C. DUTT

Every letter of any language is a symbol of sound. Each letter combines with others and forms a word. A combination of words constitutes a sentence. Corresponding to these three aspects of language the linguistic science has got three distinct lines : (1) *Shabda* (sound) or voice, (2) *Artha* (meaning) or object, (3) *Pratyaya* or *Jñāna* (mental apprehension or knowledge). Here we are concerned with the sound aspect only.

Western scholars generally trace the origin of such sounds to natural phenomena like cries of animals, murmuring brooks, howling storms, dashing waves, rushing torrents, a clap of thunder and so forth. They do help no doubt, but Indian experts place all these audible sounds under one class called "*Vaikhari*". Whatever is uttered or heard originates from throat, *Vishuddha Chakra* or plexus at *Kantha*. The stage behind *Vaikhari* is *Madhyamā* which takes the form of light, a diffused and diluted light of dawn about to burst into sounds. It is located at the heart at *Anāhata Chakra*. Beyond *Madhyamā* is *Pashyanti*, a pure strong light of the meridian sun, melting all duality. It rests below the navel, called *Swādhīsthan Chakra*. It emanates from the unspeakable, unknowable, primal source of creation suggested as *Parā*. As the ultimate source of light and sound ( the former being the

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\* Based on talks by Mahamahopadhyaya Dr. Gopinath Kaviraj, M.A., D.Litt.

subtle form of the latter ), *Para* pushes *Jyoti* and *Nāda* outward due to its creative urge, so to speak.

The dynamic aspect of consciousness (*Chitshakti*) as *Para* vibrates from *Muladhara* plexus at the bottom of the spinal chord near the rectum and goes up. The entire process is the working of *Nāda Brahma* expressing itself in the reverse order as sound, light and pure forms of consciousness (*Swarup*).

A letter is called *Varna* ( colour ). Obviously sound has no colour, but light producing sound is made up of rays of different colours. Each letter represents a colour. Fifty letters express 50 colours or rays, besides symbolizing the constituents of the transcendental Reality and the *Tattvas*. Our sources of knowledge are senses, reasoning and imagination. Another instrument is instinct, generally used by animals, children and uncivilized people, even by civilized men. All of them work on the normal plane. There is a supernormal or supramental source of knowledge called intuition—*Prajñā* or *Pratibhājñāna*. When this faculty is developed in a man under certain spiritual discipline, metaphysical truths—truths beyond time and space—are revealed to him or her in a flash.” The whole man responds to it; the entire being is transformed, the past, present and future are reduced to a “specious present”. Such a knowledge is free from errors, while knowledge from other sources is true in its own narrow spheres only. Intellect knows by multiplying concepts that hide facts, but intuition eliminates concepts and is brought face to face with eternal truth. It is difficult for a rational man to accept intuition as a sure instru-



ment of knowledge. The West was reluctant to accept Bergson's Intuitionism after the waves of Intellectualism caused by Kant and Hegel. Seers in all parts of the world have got intuitional experience. Some of them gave us the Vedas, the Upanishads, the Agamas, the Tripitakas, the Bible, the Koran, etc. In words of Tagore, they speak the language of Personality, not of intellect.

Those who are acquainted with Indian Philosophy know that all top-ranking systems like the Yoga and the Vedanta have accepted the Samkhya Cosmology. The Samkhya system has 25 principles (*Tattvas*): They are *Purusha*, *Prakriti*, *Mahat*, *Ahankāra*, *Mana*, five senses of knowledge, five senses of action, five *Tanmātras* and five *Mahabhutas* (gross elements). To them the Yoga system adds God as one of the three eternal (*Purusha*, *Prakriti* and *Ishwar*). The Vedanta unifies all of them under one principle, *Brahma* and explains plurality with the help of *Māya*. The Gita subsumes all the changing and non changing aspects, *Kshara* and *Akshara Purushas* under the synthesis of *Purushottama*. It was left to the Agamas to supply the intervening stages beyond *Purusha* and *Prakriti* with 11 principles. The *Shaiva* and *Shakta* Agamas agree to these 36 *Tattvas* (25 + 11 principles). *Parama Shiva*, *Para Shakti*, *Purushottama* and *Brahma* point to the highest reality in *Shaiva*, *Shakta*, *Vaishnava* and *Vedanta* cults respectively with this difference that *Brahman* is impersonal and attributeless, while the other three are both personal and impersonal with and without attributes or powers at the same time. When *Parama Shiva* intends to project himself as creation, 36 *Tattvas* follow.

They are (1) *Shiva*, (2) *Shakti*, (3) *Sadashiva*, (4) *Ishwar*, (5) *Suddhavidya*, (6) *Maya*, (7) *Kala*, (8) *Vidya*, (9) *Raga*, (10) *Kala*, (11) *Niyati* besides the 25 principles noted above. *Shiva* contracts His powers of omniscience, omnipotence, etc. with the help of *Maya* (ignorance) and becomes *Jiva* or *Purusha* and His powers become *Prakriti*. These *Purusha* and *Prakriti*—conscious monads and unconscious matter—evolve 23 other principles. Thus the *Shaiva* or *Shakta* Agamas adopt 36 principles to explain the origin, process and product of the world system. The whole universe is a manifestation of *Shiva* and *Shakti*, the static and dynamic aspects of the ultimate Reality—*Parama Shiva*.

Time and space begin to operate with the creation of mind. Principles prior to mind exist in supertime and superspace (*Mahakal* and *Mahakash*). It is difficult for mind or intellect to form notions about such supertime-space existence that can be caught only through intuition. Intellect knows becoming in its time-space-causality setting, while intuition sees being prior to its functioning at a lower level as becoming—the world-order in motion. Hence arises the necessity of transcendent or pure logic as different from traditional or formal Logic. Perhaps in this sense Oswald Spengler uses “Organic” and “Inorganic” Logic in his famous book, *The Decline of the West*. While dealing with the problem of World History (page 117), he explains the idea of Destiny and the principles of Causality. “The Destiny idea demands life-experience and not scientific experience, the power of seeing and not that of calculating, depth and not intellect. There is an *Organic Logic*, an instinctive, dream-

sure logic of all the existence as opposed to the logic of the inorganic, the logic of understanding and of things understood—a logic of direction as against a logic of extension—and no systematist. no Aristotle or Kant, has known how to deal with it.” The former deals with the essence of things and its relation with the basic forms emanating in succession from the static and dynamic aspects of pure consciousness, revealing its world-longing, its desire to rise into the light, to accomplish and actualize its design. The latter discovers some laws of thought—Identity, Non Contradiction and Excluded Middle—and recasts the basic forms in the light of the Laws of Consistency as conceived by intellect and distorts facts as they are. So knowledge derived through senses and intellect are virtually different from that derived through intuition. One is impure, misleading Avidya (ignorance). The other is pure, luminous Vidya (knowledge). A pure form assumes masks at different levels of cosmic order and alters its shape to amuse the deluded spectators, so to speak. We have come down from pure light to pitch darkness by slow degrees and have to go back by retracing steps from the unconscious to the super-conscious. Stuff of the world is light, like fish of light we swim in the ocean of light unconsciously. Intuition, not intellect, is the sure guide to pure knowledge, and it can be developed under thorough spiritual discipline.

Intellect has its pragmatic value and works all right in its own sphere for practical purposes, but too much stress on it blocks the way to the finding of the deeper values of life, the return journey to Light. Even Aristotle, the father of

European Logic, had to admit that "God is the meeting-ground of all contradictions", and Schopenhauer exclaimed "Consistency is the great hobgoblin of human mind".

( To be continued )

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At all times let patience be your stronghold. Say to yourself : "Lord, everything Thou doest is for the highest good !" Pray for the power of endurance. Nothing happens that is not an expression of God's Grace : verily, all is His Grace.

Anchored in patience, bearing everything, abide by His Name and live joyously.

"Ma"

# With Mataji on the Bank of the Gomati River

KRISHNANATH

In the February 1961 issue of *Ānanda Vārtā*, an account was given of the *Samyam* and *Bhagavat Saptahs*, held from 23rd October to 4th November 1960. The functions were an uplifting spiritual experience, but still left a sense of disappointment in my mind; for my expectation that in Naimisharanya, being an out-of-the-way place, there would not be so many people and it would therefore be possible to have more intimate contact with Mataji, had not been realized. We could see Her sitting on the dais for long hours and occasionally had the good fortune of having her *darshan* from somewhat nearer in Her cottage, but the informal atmosphere that I longed for was impossible. It was rumoured that after the two functions, Mataji was likely to shift from Naradānanda Ashram to some cottage on the banks of the Gomati. Many of those who had come, would have liked to stay on, but they were discouraged from doing so by the dismantling of the tents, the severing of electric connections and the cessation of feeding arrangements. All this was costing a lot of money and could not be maintained any longer. It was also made clear that Mataji wanted to be left alone after the strenuous time during the two *Saptahs*.

So, with a heavy heart, I was resigning myself to leave, when I learnt that Dr. Pannalal, one of Mataji's oldest devo-

tees, was to be favoured with some accommodation and that Mataji had indicated that I could share it. If you wish for anything from Mataji very strongly, how readily and kindly She grants it! For three days Dr. Pannalal and I stayed together in the Prakash Kutir of Naradananda Ashram—a cottage which had been previously occupied by Dr. Gopinath Kaviraj, who seemed to have left in it an impress of his spiritual practices. When Mataji shifted to the cottage on the Gomati bank, Her host there, Shri Prag Narain Saigal, was so kind as to lend us his own big tent. And so it happened that I was fortunate enough to get another fortnight with Mataji, in just the conditions I had longed and prayed for. Not only were there hardly any outsiders, but even most of the Ashramites had been sent away one by one to their various places, and after a time only a handful of them were left. So there was nobody to keep a record of 'this solitary stay of Mataji in the most charming surroundings' (to quote from *Matri Lila*). It may not be out of place, therefore, if I narrate some of my recollections of this very happy period of my life.

During the three days that Mataji was still at Naradananda Ashram, we heard on the verandah of Her cottage the tape-recorded discourse of Swami Chetan Giriji who also gave one more talk on the *Kenopanishad*.

Mataji's silvery laughter is known to everybody, but I have never seen Her so convulsed with laughter as on one occasion. During the *Saptahs* a large number of dogs had gathered round our camp. They used to fight ferociously for leavings

of food outside of the cook-house. One day, while we were sitting round Mataji on the verandah, I heard a loud bang outside, and Mataji was laughing away with a most amused expression on Her face. One of the dogs had thrust its head into a big earthen pot ; it was stuck there and the dog, while running blindly, had hit against a wall ! The dog was now running even faster in fright, with the rim of the pot like a collar round its neck ! It was only when somebody hit the rim and broke it that the dog ceased its antics.

The place on the Gomati was a kind of small hermitage. Taking advantage of an old *ghat* ( stone-steps leading down to the river ), Shri Saigal had built alongside, a row of five small huts, like hermit cells, with a somewhat larger cottage at one end on a slightly higher ground, and a double-roomed cook-house at the other end. He had created these for the benefit of visiting *sadhus*. Mataji occupied the bigger cottage, while Gurupriya Didi and the Ashram girls were given the cells. Soldaries ( small tents ) were provided for the *sadhus* of the Ashram who had remained behind, while some of them continued to stay in Nāradananda Ashram, which was not far off. Besides our little hermitage, there were, further away, other temples and Ashrams built by famous saints, who had resided here in the past. The surroundings were very picturesque. On one side was the winding river with its broad sandy basin, its banks dotted with these Ashrams ; there was a railway bridge at some distance over which trains could be seen, and heard whistling and rattling twice a day. On the other side of our camp there was a small hillock called the *Hanuman Tila*, with a temple on top, containing a huge

