

Chapter 1 : Anirvan - Wikipedia

The sections "Thoughts on Samkhya", "Rambling Thoughts", etc. to be found in Reymond's "To Live Within" were given a separate book-form in and published by the Sri Aurobindo Pathmandir, Calcutta as "Letters from a Baul: Life Within Life". In the preface to this volume, Mdm. Reymond says that.

As he was a Postman at Shelaidaha Post office in Kumarkhali, people used to address him as "Harkara"; in Bengali , "Harkara" stands for "postman". Tagore wrote over him many times in his letters, accumulated in Chinnapatra to Indira Devi. Balendranath Tagore collected the songs of Gagan in He is lost to me and I seek him wandering from land to land. I am listless for that moonrise of beauty, which is to light my life, which I long to see in the fullness of vision in gladness of heart. An Indian Folk Religion, songs and speeches. Based upon the story, Satyajit Ray made his film: Tagore mentioned the following about Gagan: In the same village I came into touch with some Baul singers. I had known them by their names, occasionally seen them singing and begging in the street, and so passed them by, vaguely classifying them in my mind under the general name of Vairagis, or ascetics. The time came when I had occasion to meet with some members of the same body and talk to them about spiritual matters. The first Baul song, which I chanced to hear with any attention, profoundly stirred my mind. Its words are so simple that it makes me hesitate to render them in a foreign tongue, and set them forward for critical observation. Besides, the best part of a song is missed when the tune is absent; for thereby its movement and its colour are lost, and it becomes like a butterfly whose wings have been plucked. The first line may be translated thus: It means that, for me, the supreme truth of all existence is in the revelation of the Infinite in my own humanity. He gives expression to infinite truth in the music of life. And the longing for the truth which is in us, which we have not yet realised, breaks out in the "Ami Kothay Pabo Tare". The name of the poet who wrote this song was Gagan. He was almost illiterate; and the ideas he received from his Baul teacher found no distraction from the self-consciousness of the modern age. He was a village postman, earning about ten shillings a month, and he died before he had completed his teens. The sentiment, to which he gave such intensity of expression, is common to most of the songs of his sect. And it is a sect, almost exclusively confined to that lower floor of society, where the light of modern education hardly finds an entrance, while wealth and respectability shun its utter indigence. In the song I have translated above, the longing of the singer to realize the infinite in his own personality is expressed. This has to be done daily by its perfect expression in life, in love. For the personal expression of life, in its perfection, is love; just as the personal expression of truth in its perfection is beauty.

Chapter 2 : All 5-letter words beginning with BAUL

Consisting of pages, Letters from a Baul is available at a price of Rs. (Three Hundred) only. Mrityu O Janmantor-Prasange is an anthology of Shrimat Anirvan's writings on Death and Rebirth. Consisting of 93 pages, this book is available at a price of Rs.

His family had embraced the Baul tradition for at least four previous generations, so the young Sanatan Baba was immersed in the culture of Baul dharma, song and dance from an early age. His initiatory guru in the tradition was Shri Badal Chand Goswami, who introduced him to the Baul sadhana or spiritual practice. Later, the great Shri Nitai Khyapa guided him through the Baul path. Many came to him for spiritual guidance in the Baul tradition. He traveled occasionally, communicating the love for and longing for the Beloved Moner Manush, the Man of the Heart, in Baul tradition through his music. Sanatan Baba was particularly appreciated for his attractive dancing which, like his singing, had more conscious artistry about it. He traveled abroad and stole the hearts of many Gopis. He attained Mahasamadhi on Feb 28th at 3 am , at his Ashram in Khayerbuni. There has rarely been a day since then that he has not been in my thoughts and in my dreams and in my sadhana. My guru Lee gave many of us the gift to meet Sanatan Baba in this life and it is one of the most precious relationships I have. Sanatan has inspired me in my sadhana and inwardly helped me through difficult times in my spiritual practice. I consider him my spiritual heart-companion and I know that his contribution to us all is a rare and priceless treasure. When I saw Sanatan two months before he took mahasamadhi, I was touched by the daily care his family gave him, especially his good wife Mira Ma who was his companion for so many years. When we saw him just before he died, he even laughed at a joke that Jim made. Sanatan was saying we should all go to a Baul Mela and Jim said the mela was right there with Sanatan. Sanatan got the joke immediately and beamed with humor and gave a laugh. He practiced repeating the Name of God until his last breath and instructed us to do the same. He is in my Heart. What is there to say? Names had become irrelevant. He had gone beyond mere personality and because of this, he is now able to be with us in a very powerful way after leaving the body. Yes, there will be great grief in our human hearts, but that will pass. Now is the time to Remember Who Baba is, while crying if necessary, but never to forget. Tina, my sister who came to visit Baba in with us and who saw Baba again in in Kolkata, has made certain that Sanatan Baba was included in the puja ceremony at Mr. Please let us know if we can support you in anyway in the future! We send our love and comfort during this time! Thank you for the profound love and support you are for his entire family! He and his sons did a public performance that Lee took the whole community to attend. Lee raved vary positively about it. Lee had a deep and heartfelt regard for both him as a practitioner and for the Baul music he sang. Lee even had pictures of his performance permanently hung on the wall in his dinningroom " where they still remain today. An entire 80 page issue of our Tawagoto magazine was devoted to his visit. All of us here have profound respect for his work and the great love he and Lee shared together, everyone here has very deep regard for his Ashram, and the role his work plays in the Baul Tradition. I will never forget him as long as I live. He inspired the following quote in our ashram magazine at that time: I was a Westerner raised on rock and roll. Certainly I knew that music was prayer, that sacred song was prayer, but the level of heart passion contained in these songs as Baba offered them, was beyond anything I had ever known. It was pure prayer of longing, Sanatan Baba was so kind, so generous to all of us, and so full of devotion. I am so deeply grateful that I have met him in this lifetime. I send the promise of my heartfelt prayers to all his family and disciples that all may be comforted in their sorrow, and that joy and peace continue to reign in all hearts. He was regal, splendid, a bright star of spiritual radiance, generous, and kind. I will never forget how he loved Khepa Lee from the first moment they met, how he sang for us and introduced us to the power and magic of Ektara, how he introduced us to the true way of Baul. When Sanatan Baba and Lee were reunited in Kolkata in , the tenderness, deep regard, and spiritual friendship between them touched everyone who was present. We were so glad to see again Bishwanath, Basudev, their wives and children, and to meet Parvathy Baul. Sanatan Baba was so generous, he answered all my questions, allowed me to interview him and to write about him. Sanatan Baba has inspired me to work for what is possible on the spiritual way of

the Bauls, both in the East and West. His example lives in me and helps me in my sadhana for the rest of my life, and for this, and for the great good fortune to have met him and spent time in his company, I am grateful. May his journey be always joyous. All praise to a Great Baul Khepa! Sanatan Baba was awake and looking around the room. The quality of his eyes spoke to me, they were tender, one pointed and dignified. It seemed like he was looking at me, I allowed my gaze to meet his and in that moment I caught a glimpse of his life of practice and prayer, a glimpse, which is continuing to unfold everyday. I experienced in Sanatan Das a living example of what a full life of practice and praise of the beloved looks like. I am deeply grateful to have had the opportunity to be in his physical presence while he was in his body, and receive the gift that was his sadhana. We were looking to make contact with any contemporary Bauls, and had heard that we might find some in Shantiniketan. Once there, we talked to a university professor, who said that there were no longer any real living Bauls except for one named Sanatan das. We decided to go anyway, traveling on buses that were filled with Indians who spoke no English, with some riding on top. We were directed to change buses after showing the written address we had been given to someone who gestured for us to get off at a certain stop and get onto another bus. We had no idea where we were going. After hours of travel, someone on the bus indicated where we should get off. No one was in sight except for one young, thin man who had a bicycle rickshaw and strained to pedal us up a slight incline to what we discovered was the ashram. We were met by smiling faces of a few people who led us to a hut where Sanatan das was laying down. He seemed very alive, lithe, with a strong presence, someone who knew how to channel energy in the body. It was clear that he knew only a few English words. We met Mira, Bishwanath, and Basu dev, who were very friendly and seemed like relatives from a distant land. We were given oranges and stayed overnight under mosquito netting. Sometime before leaving to rejoin our group and tell Lee about Sanatan das, his family, and the ashram, Sanatan gave me a coconut bowl. This surprised me because, if I understood correctly, he had received it from his Guru. Lee must have told me I should keep it, and I touch it to remember Baul practice almost every day. Vijaya I was so fortunate to be in His presence. His blessing will follow me on my path. His presence will be in my heart forever. I was also asked to serve he and his sons and translator by my teacher Lee in the form of bringing them food and water and sometimes mail that came for them while they were staying on the ashram during their touring time in America. I remember once bringing a letter to him in his temporary quarters in the blue trailer up on the hill in the Prescott Ashram. His focused attention on the slightest regard from his Guru made a big point with me. I also remember how his eyes were so alive and on fire with his devotion and awareness. During the time he spent walking around the ashram and seeing the offices and dining spaces he seem to take it all in and at the same time bless it all with his life force. His nobility and fierce practice coupled with his humor and compassion will always inspire and move me. He was a shining example of the Baul way. I will always be thankful to my western Baul master Lee Lozowick for bringing Sanatan Das into my life. His family was wonderfully gracious, accepting us into their family home. Although only having spent a few days with Sanatan Baba, it was obvious to me that his sadhana has been very strong and that his influence was very far reaching. His very presence was a gift and I could not believe my good fortune to be sitting with him. Nearing the end of his life, he was so generous with his life force and I carry his blessing with me. So many many years ago that we visited the ashram there, but I remember like it was yesterday. Sanatan Das was the perfect host, watching over us like a mother. He showed by example the way of the Bauls—I will never forget him.

Chapter 3 : BAUL AND NATURE- THE MOTHER

a letter to pandit a letter to pandit jawaharlal nehru by sri goutam dharmapal Posted by Gautam Dharmapal on July 21, at WHAT AFTER BANGLADESH - GAURI SHANKAR - PREFACE BY SRI GOUTAM DHARMAPAL.

He was the son of Rajchandra Dhar, a doctor, and Sushila Devi. He was named Baroda Brahmachari after going through the sacred thread ceremony. He taught at the ashram school and edited its monthly magazine Aryyadarpan. He travelled widely in North India, eventually returning to Assam and establishing an ashram in Kamakhya near Guwahati. However, he continued to travel. In the s, he lived in Lohaghat and Almora. In , Sri Anirvan moved to Shillong in Assam. His reputation as a Vedic scholar grew; and he wrote both in Bengali chiefly and in English he was also fluent in French on various aspects of Hindu philosophy particularly Samkhya, the Upanishads, the Gita and Vedanta and the parallels between Rigvedic, Puranic, Tantric and Buddhist thought. His magnum opus, Veda Mimamsa, was published in three volumes in , and This work won him the Rabindra award. Though Sri Anirvan was a saint, he studied different subjects such as Marxism, nuclear science and gardening; yet he called himself a simple baul. Sri Anirvan made his final move, to Kolkata, in Haimavati Prakashani Trust, Bengali year , 3rd edition. Writings as Editor of Nagamananda Ashram magazine. Assam Bangyiya Saraswat Math. Sri Aurobindo Ashram Originally published Divya Jeevan Prasanga Bengali: Sri Aurobindo Pathamandir, fourth edition. Gayatri Mandala Volumes Kaveri Collection Of Poems Bengali: Sri Aurobindo Pathamandir Vol III â€”, Kolkata: Haimavati Prakashani Trust Vol I - , Vol II â€” Upanishad Prasanga - Commentary on Ishopanishad Bengali: Upanishad Prasanga â€” Commentary on Kenopanishad â€” Bengali: Winner of Rabindra Puraskar award. Sri Rabindranath Bandyopadhyay, Bengali year Gita Haldar in Bengali. Kathaprasange Sri Anirvan by Ayacaka in Bengali. Mahajana Samvada by Prof. Govindagopal Mukherjee in Bengali. Rishi Anirvan, biography of Sri Anirvan by Prof. Akasabrahma by Ayacaka in Bengali. Translated from the French by Lucy Norton.

Chapter 4 : Sri Sri Anandamayi Ma's Devotees

There is a Baul song, which says: "The stars, the suns, and the moons are never impatient. Silently, they follow the stream of pure Existence, as the true Guru does." Now, this pure Existence, lived with a wide-open heart amid all the circumstances of life, is in itself the state of sahaja- a state in which the mind is freed from all duality.

Mahinsha September 26, October 10, Kerala got a feel of the mystic Baul tradition when Parvathy Baul arrived here in For her, it was an extension of her spiritual search as well as a quest to understand the core elements of the traditions here. The itinerant singer altered the course of her excursions when she became a resident of Kerala because she found the place providing her the ambience she needed to grow. An hour with Parvathy tells you that she is more than a Rapunzel with generous dreads. From Maushumi Parial to Parvathy Baul I was in Santiniketan to train in the arts, and all through the early part, I kept feeling a vacuum, an incompleteness, and was constantly dogged with the thought that what I was learning there was not enough. In fact, it was quite a trend those days among students to be fond of Baul music. The Baul singers would be on the campus for the winter festival. On one such occasion, I felt an inner call to pursue the Baul way of life. What initially began as short trips to the areas where the Bauls reside became extended stays. As wandering minstrels, you are not sure of what is in store for you each new day, therefore their fears were not unfounded. As women Baul singers are all part of local lore, they were not sure if I would be able to withstand this way of life or if it was the right choice. But that did not deter me. My mother had a strong spiritual frame of mind, therefore after a point, she started supporting me. Training to be a Baul There have been many changes within myself since my early days at the Santiniketan. Baul, in the beginning, is tough for it is one that demands discipline and rigour. Baul philosophy dwells on love and humanism. Living an austere life in communion with nature makes us assimilate a lot. In fact, the transformation graph registers a steep climb in the enthusiastic years of our youth. As one grows in years, the patience starts running out and temptations are many. It is this constant testing of endurance and patience that keeps the Baul on track in the later years. Gurus It is a continuing search even though through the gurukul system. In the initial stages, it was as if the guru did not even acknowledge my presence. He was testing me and it was only after he found me coping with the austere life that I received the true content that shaped me. In fact, each Baul singer has a skill, some may be good singers, yet others rich in knowledge and so on. Once they feel you have received all that they could impart by way of initiation into the Baul way of life, you are asked to move on. That is how I trained under Phulmala Dashi, a woman Baul singer. She told me she could train me in Baul music and then I must find another teacher. Baul music I feel I have not seen a more complete art form than this. It is as if Baul music charts mental routes. Women, as Baul singers There are few and the ones we are familiar with are part of legend. Many of them were not fully trained and acquired just one of the skills, either as a singer, composer or at playing the ektara, or the ganjira. The Akashvani has recordings of just one legendary woman Baul singer, Anandbala Vaishnavi. They remain inmates of the ashram as caregivers and companions. They are free to move out of the ashram too. Few become Baul singers. Taking Baul music beyond India There is considerable interest in the life of the itinerant Baul singer in both the United States and the Continent. The philosophy holds a special appeal for those who are new to the Indian philosophical tradition. Few Indians evince interest in Baul, except the Bengalis who teach in the universities abroad and are familiar with the Baul way of life. The patrons are no longer existent, we, therefore, have to share and spread the teachings among the young to take it forward. The Ektara Baul Sangeeta Kalari in Nedumangad, Thiruvananthapuram, is envisioned as a centre for Baul which will be a meeting point for Baul singers as well as a place to train. A major exercise I am now doing is to translate Baul songs so as to extend the reach of Baul philosophy through music.

Chapter 5 : Baul music charts mental routes - TVDM - The Hindu

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After completing his formal education he renounced the world and became Nirvanananda Saraswati. But after a few years he dropped the ochre robes and changed his name to Anirvan by which name he became known to the world at large. He spent a number of years in Lohaghat Almora where Madame Lizelle Reymond, a Swiss spiritual seeker, joined him and literally took him to the West through her books. He later shifted to Shillong in Assam and finally to Kolkata where he spent his last years. According to Ram Swarup: Letters from a Baul is mostly based on the letters of Sri Anirvan and the recorded conversations which took place between him and Lizelle Reymond in Almora. Consisting of pages, Letters from a Baul is available at a price of Rs. Consisting of 93 pages, this book is available at a price of Rs. First published in , Sri Aurobindo As We Saw Him is a collection of interviews of twenty-seven individuals who have had the good fortune of seeing Sri Aurobindo and staying in Sri Aurobindo Ashram during His lifetime. In this book, the interviewees have shared stories of how they came to stay at Sri Aurobindo Ashram, their enlightening reminiscences of Sri Aurobindo and some special anecdotes about Sri Aurobindo which they have either heard or personally witnessed. Some of them have also recounted their experiences of meeting Sri Aurobindo in the subtle physical. One kind deals with the path and the processes. It is more impersonal and has a universal appeal. But in the process it becomes dry and appeals only to a certain portion of our being. Further it turns a living movement into an artificial and mechanical technique which is very far from the truth of things. The second type deals with the life and works, adventures and exploits, the joy of the Divine Being and His earthly lila. Mere reading of such a spiritual literature is uplifting. It lends wings to the soul, opens the shortest possible route to the Divine Contact through the secret heart, aligns our thoughts and will with the central aspiration, provides the much needed food for our spiritual parts. The Bhagavata, and the Ramayan belong to this class of literature. Some of course like the Gita combine the two approaches in a sublime synthesis. However in the process it still provides us some glimpse of the path and the process. But even if it did not, its value will be immense and its gift priceless since mere reading of this book can uplift and illumine us and provide us with a glimpse of the embodied divinity, however indirect and mist-laden it may be because of a second person narrative. These are mostly accounts of first generation disciples who came in contact with Sri Aurobindo and the Mother in the first quarter of the previous century. Some of these disciples came as children and grew up under the luminous wings of their Light and Love. In the consciousness of these disciples the human and the divine parents fused into one making a beautiful relation that was at once intimate as it was awesome. Critics will say that it is difficult to remain fully objective when we recount such experiences and there is always the possibility of some mixture. Well, may be, but then where can we find an absence of mixture anywhere in the world. And yet even if there is one golden grain of Truth in such accounts it is worth it. This book surely contains many such golden moments etched in the memory of the sadhakas. What is beautiful is that while reading through the accounts one clearly gets a feel that what is being stated is not more but less. The experiences are being understated rather than overstated. Where the memory is hazy or the experience unclear, the sadhakas are unwilling to narrate it, making this work unlike many other similar accounts. Even more fascinating are the brief biographical notes on the interviewees. They come from varied background situations, some because of their parents, others because of a chance meeting with a devotee or an article— Was it all absolutely heavenly in the Ashram, as for instance, we find in the House of New Creation in Savitri? There were arrivals and departures, short-sighted statements, deliberate misrepresentations, the injudicious dance of human ego. This is what makes the Ashram life natural; after all, this was a laboratory of the future in the making! This too is understandable for he was in seclusion, busy with his yoga and communing with his disciples through letters. Anurag does bravely try to get some solid material, by his questions but they keep their distance like the Supermind! No two answers are alike. This experience of living in the presence of the

Mother and Sri Aurobindo was certainly an extraordinary one and contained continents. For the interviewees in this book, it is a continuing experience. Where is the question of a return? They are already here! Strong, heroic souls all, these twenty-seven stars shed the Aurobindonian light for us as a clear statement of faith. I felt transported back to the early days of the Ashram and got a feel for the atmosphere it had back then. I enjoyed the book as much for the insights it gives into the lives of the interviewees as for the glimpses it provides of Sri Aurobindo and the Mother. While some of the latter questions provided an open platform for the interviewee to share their recollections, a few seemed too narrowly-focused and yielded few new insights. In general I found the writing and presentation well done, flowing. For those who are interested in stories of the former Ashram days when Sri Aurobindo and the Mother were here and interacting with the disciples, this book is a treasure trove. Anurag has brought together many beautiful gems in this delightful work which remind us of the true spirit of the Ashram and its life in its earlier years. To place an order, kindly write to us at:

Chapter 6 : All Words Beginning with BAUL

This page lists all the words created using the letters in the word 'baul'.

In India people strive for these powers: If man of 50, years ago were to return, he would see that man has not changed, either spiritually or in his deep reactions. The whole of civilisation is only the outward appearance maya of what is manifested sat. So why then should the Hindu believer not look for a means to escape from this slavery? This cosmos to which we belong does not hold us in slavery. It is what it is. For us it represents the continuity of a power, of a descending Law with, here and there, one ascending soul, one in a million, says the Bhagawad Gita. In the Void absurdities evaporate spontaneously. He who has lost faith and builds it up again slowly and cautiously by means of the science of Samkhya, the logic and mathematics relating to cosmic Laws, knows by experience why the world holds together; but the instant he tries to formulate the mathematical equation he will fail and fail. Great Nature in her eternal recurrence represents a form of prakriti that the human heart can comprehend. She expresses the force that has two opposite movements, the one ascending, the other descending. Their role is to bring mankind and organic life on earth into the play of cosmic Laws. She shows the mechanical aspect of the Laws, in which man, according to his sage of evolution and inner attitude, sees miracles, ironies or absurdities, or no matter what else, in order to escape the grip of eternal recurrence. At the same time, he refuses to see the harmonious operation of these cosmic Laws. This concordance is beyond human logic, such logic being only a form of the unconscious and mechanical functioning of the ego. The world is a bazaar where everybody is shouting at the top of his voice to attract attention and make his little bargain. Remember that success or failure means nothing in the play of the Laws. All depends only on how the game is played. Thoughts are a thousand times more powerful than words. Be quiet in yourself, be calm and silent in the agitation around you. Let the powers act without allowing the human law, subjective and narrow, to interfere. The great powers act by impregnating the nerve fibres of the earth. The whole of life is the immensity of the darkness of night varuna and the immensity of the light of day mitra. The multiplicity of the circumstances and conditioning, to which we are subject in time, must not distort our inner vision in relation to darkness and light. Then, in the intermediate light between day and night, we will clearly distinguish the broken lines which are the Laws as they come down to us, insofar as we are able to understand them. The work, for every one of us, is to learn to recognise them steadfastly and patiently, one after another. Power, even in its most subtle and essential vibrations, includes two directions: Words such as truth, life, essence, should only be used with caution, for they contain in themselves an implicit source of opposition. All the Vedic sages rsi repeatedly taught that spiritual life proceeds by jumps, by upward thrusts whose trajectory, being subject to the Law of gravity, falls down again from the apogee of its course to the lowest point. This fall is what starts eternal recurrence. Disciples are necessary so that what is brought by the rsi can make its way into life. This vision is a state of impersonal consciousness; it is what keeps the world in an exact relationship to the Laws. To impose a name on it is to limit the vision and lock it in a closed circle. There are three important points to recognize in the ascending spiral representing the evolution of man: The High North is the point where a new light scale begins to develop. This direction toward the High North is also directly related to the solstices. The sun travels toward the north from December 21 until June 21 and the days lengthen. From the time when the sun moves toward the south, the days get shorter. That is why Yama, the king of death, is represented as living in the south, and Shiva, the god of life and death beyond the north. Moreover the east is the origin of light, the west is the house of the Void. These indications are scrupulously observed in the building of a temple or of a house. The position north-east always indicates the very action of the Law in our life. For an action to be in accordance with the Laws and be a part of them, two forces must support it. One of them is The Void which generated the action, the other the energy and freedom of its movement. Such a mode of action is established in a right relationship between Guru and disciple. Feel this deeply in yourself. The best illustration of this is the story of a nun chosen by the king of a state to become his queen. The sannyasini finally accepted on condition that she be given an isolated room in the royal palace to which she alone would have the key. She used to go there every day. The king, jealous of the radiance of the

queen, decided one day to follow her there to steal her secret. The room he saw her enter was bare and whitewashed. A sackcloth robe was hanging on a nail. Then she meditated for a long time, seated on the ground. She is part of Indian folklore. An impulse pushes us to follow the way of the spirit, Purusha. This impulse has to be cultivated because it belongs to the ascending Law. Opposing this, Prakriti holds us fast in the wheels of her machinery. One can be satisfied there and sleep in peace. Prakriti asks no more of us. She has a very strong power of gravitation, and drags back to herself beings who were ready to escape. She brings them back very skillfully for she needs our lives for her own purposes; she needs humus composed of the constantly renewed heavy and fine matter which our lives bring to her. As regards any personal discipline, you must follow the right course. What you get through intuition can never fail you. The whole attitude can be summed up in a short sentence: The pain that results is that of a new birth. If inclination for inner work lessens, do not worry. Creation starts in darkness. Out of nothing comes the force of sakti. Let yourself be carried by the stream; so do not struggle. Not that you will reach the shore; your destination is to become the ocean itself. We know that there are seven planes: The three lower planes generate the physical, emotional, and mental; the three higher ones generate pure existence sat , pure radiant energy chit and bliss ananda , which is the joy of creation; the seventh plane rasa is that on which things are carried out, that of the mother standing between the father and the child, permeating both. In the Tantras the lunar days divided into three groups of five. This five-fold pattern symbolises the power of the mother. In each group, the days stand for joy nanda harmony and welfare, bhadra , victory and power jaya , consecration and sacrifice rikta , plenitude purna. Sakti is pictured as a little girl growing into womanhood. The first stage is her childhood; the second her adolescence; the third her youth; the fourth her maturity; and the fifth her completeness. Beyond is the Void. The same applies to the three lower planes: Analytically speaking, beyond Sakti is the eternal Spirit known as nityasodasi, and still further beyond is complete emptiness, nirvana-kala. This is why peasants who are in contact with the earth sow seeds for flowers during the bright phase of the moon and for edible plants in its dark phase. The dark ray of creation is spoken of in the Katha Upanishad. Following is the scheme of the seven planes: Otherwise there could be no creation. These modifications are everywhere and on all planes. Energy rajas is the element of fermentation. The Bhagavatam gives an excellent comparison between the entire process and a piece of wood catching fire. At first there is no fire- a state of inertia tamas ; then comes smoke- a state of energy rajas ; and then heat and light- the rarefied state sattva. So whenever we try to break up inertia on the human plane, we must be ready for confusion, misunderstanding and rashness; these things are bound to happen. Dissolution is often necessary before real creation starts. You cannot always be looking for something. You must stop somewhere and let things grow within you. There is a rhythm of creation and a rhythm of dissolution, symbolized by the dance of Shiva. At first this dance is violent, full of convulsive movements with steps marking life and death at the same time. The rsis have called this part of the dance tandava. Its duration is related to cycles. Gradually the dance changes into the gentle dance of balanced force, where the rhythm becomes so supple that life and death are near each other and can be felt in the same movement. The rsis have called this rhythmic vibration lasya. Herein lies the true creative possibility of sakti, of which the violent tandava of Shiva is the cosmic background.

Chapter 7 : To Live within: Teachings of a Baul by Anirvan

The other author of the letters is Baul Bashak, also called Baul Dada (Dada means 'elder brother'). He was Bholonath's boyhood friend, and always at hand to render service during these years. It is quite interesting to see how Ma allowed him to enact a mystical vision he had about her in reality.

He was the son of Rajchandra Dhar, a doctor, and Sushila Devi. In the s, he lived in Lohaghat and Almora. Though Sri Anirvan was a saint, he studied subjects such as Marxism [citation needed] and gardening; yet he called himself a simple baul [citation needed]. Sri Anirvan made his final move, to Kolkata , in Haimavati Prakashani Trust, Bengali year , 3rd edition. Writings as Editor of Nagamananda Ashram magazine. Assam Bangyiya Saraswat Math. Sri Aurobindo Ashram Originally published " Divya Jeevan Prasanga Bengali: Sri Aurobindo Pathamandir, fourth edition. Gayatri Mandala Volumes 1"6. Kaveri Collection Of Poems Bengali: Vol III " , Kolkata: Haimavati Prakashani Trust Shiksha Bengali: Vol I " , Vol II " Upanishad Prasanga " Commentary on Ishopanishad Bengali: Upanishad Prasanga " Commentary on Kenopanishad " Bengali: Winner of Rabindra Puraskar award. Sri Rabindranath Bandyopadhyay, Bengali year Gita Haldar in Bengali. Kathaprasange Sri Anirvan by Ayacaka in Bengali. Mahajana Samvada by Prof. Govindagopal Mukherjee in Bengali. Rishi Anirvan, biography of Sri Anirvan by Prof. Translated from the French by Lucy Norton.

Chapter 8 : Words that start with Baul | Words starting with Baul

A very deep and profound story of a woman's very deep and very real search, with the help of a Baul Master, Sri Anirvan. This is a supremely beautiful book!

Do my work obediently and you will be saved. You will know the highest ecstasy and will be freed from the round of births and death samsara. For their part the disciples are happy to throw their burden on his shoulders. Is the Master great enough to wish that one of his disciples would one day be more renowned than himself? If he does not wish it, a descending Law immediately operates. The seed is left to develop by itself in the heart of what feeds it. It absorbs the Guru. It will become a plant, bearing foliage, flowers, fruit and seeds. In so doing, it transcends the ground in which it grew and becomes directly responsible for its relation with Great Nature and the life it contains in itself. An attitude particularly conducive to rapid progress is that of total obedience to the Guru in all things: The aim is to become the well-tilled ground the Master needs. From tradition, everyone knows that with rare exceptions this field, ploughed with such care, will only be used in a future life when the right impulse will take possession of it. This slow and deep preparation is most important. Great is the illusion of the man who believes that he can reach the goal after a few months of efforts! His ambition will be stopped at precisely the point where he becomes conscious of his personal destination svadharma , of his own law as it seeks its own way in the midst of cosmic Laws. This is equivalent to discovering the Divine that lives in the heart, to serve it, to worship it but nothing more. A wild rosebush can be forced to produce big flowers of its kind, but a wild rosebush will never be able to produce anything but wild roses; any grafting promised by a Guru would mean that he is an impostor. And pseudo-Gurus are legion! This moment of self-knowledge is crucial. It means the death of the illusory ideal and often brings violent reactions. But if the ideal becomes interiorized, that moment of consciousness will be a feeling of unity on the level of the understanding attained. Here we are in the very heart of the living power. At the beginning, a Guru and his disciple are like a mother and child, joined together by the umbilical cord. There is no tension whatsoever in this attachment. This psychic being must be nourished with care. It is both cause and effect meaning that it exists out of time. Master and disciple can each say to the other: Then life in its reality becomes the Guru. There are four kinds of devotees: He who becomes a devotee because he is in danger. He who wants to obtain grace, help, health, security from the master, or simply to live close to him, for his own sake. He who has a thirst for knowledge. He who knows without being aware of it, who by nature is good soil. Such a devotee welcomes obstacles on his path because they increase his determination. He has his own roots. For him, what matters is to live an experience, no matter how difficult. Does a Master care for this last kind of devotee? The situation is illustrated by the story of Lord Narayan, who one day was resting after having stationed two faithful guardians at his door. Jaya victory and Vijaya total victory , to drive off intruders. Two risis arrive from afar and ask to see Narayan. A violent quarrel breaks out at the door of the God, so much so that the risis curse the two guardians. Awakened by the noise, Lord Narayan appears, bowing to the risis; at the same time he is also greatly upset, for nothing can erase the curse the risis have called down. It must take effect. Do you wish to be born among my enemies? The relationship between Master and disciple is established by an infallible Law, with a view to the esoteric transmission of the cosmic Laws and their functioning. That would only be mental self-deception. In this connection what is most difficult to attain is the surrender of the mind, because for some time, until a real new birth takes place on a different plane, this surrender seems to be a state of alarming torpor. To accept this state of passivity is always painful. During all this period the subjective attachment of the disciple to the Guru exists in contract to the objective love of the Guru for his disciple. What the Master can transmit is neither an idea nor a form, but a means. In you I place my spirit and my consciousness. I gave you the breath of my life prana. When the soil is well tilled, sow one seed of knowledge in it, nothing else, and go on further. These ideas are the very ones that brought him to his realisation. He will constantly bring his teaching back to the fruits of his personal effort, which keep his spiritual experience alive. Some Masters try to express these ideas by a single key word, others dilute them with explicit formulations in order to pass them on to a larger number of disciples. So there are two methods,

that of interiorisation and that of exteriorisation, which the orthodox Hindu recognises at once. Both of them are traditional. Both of them demand total sacrifice and cost dearly. No Master transmits the totality of what he has received. As soon as he feels in accordance with the Laws known to him, he utilises them like chemical formulae, transmitting only fragments to those around him. On the other hand, no fragment of knowledge is ever transmitted before the disciple has perceived it or had a foretaste of it. In summary, the Master is nothing other than an indispensable intermediary between the Laws and those who are ready to discover them. Nor does he ever teach more than a tenth of what he knows. Likewise, air is only a tenth part of ether, and water only a tenth part of air, and so forth. It cannot be otherwise. The Master cannot allow his strength to be further utilised. This explains why there is such a rapid degradation between the level of the Guru and that of the third generation of his disciples. A well-known cosmic Law comes into play here. What is important to the Master, after having consciously reached the zenith of his upward curve, it is to see the downward curve with equal consciousness and to choose the point from which he will teach. This point will keep constantly moving in response to his living search. The Guru is perfectly aware of this. This fragment of truth belonging to ultimate reality is the only thing of real value whereas the principle in itself, on the human level, merely helps to create the strict form of a discipline. Certain sacred formulas mantras have been revealed and many commentaries written. Their form is known, even to the number of vibrations in each letter. But only the Guru knows their bijas, which are his potent semen or seed. He never reveals them. Were he to do so, he himself would become like an empty vessel. In the Tantras, the mantra has four forms: It is given in a detailed form as in a hymn stotra. It is condensed into one formula mala. This formula is condensed into a single word nama. This word becomes only a pure sound bija. The mind must be led from the hymn to the bija, which is the seed, the pure vibration that gives birth to the psychic body of the disciple. There are great Masters and small Masters. Both of them do exactly the same work, for great Masters are for great disciples and small Masters for small disciples. The relationship between Master and disciple is the same in both cases. The disciples, because of their avidity and competitive spirit, are always anxious to discover the sources from which their Master has drawn his knowledge. Some of them ask questions, discuss and argue; others even demand proof. And what do they find? Nothing worthwhile, for the Master transmits what has become his own substance. It is through this substance that the disciple will taste what he is able to assimilate of any given Law. No matter what stage he has reached, a disciple must learn not to talk about what he has received. All experiences, spectacular and fleeting, are no more than the vision of the level he trying to reach. To believe in them and talk about them is a pure illusion of the ego. Because of this, a period of silence after each experience is a wise measure of protection. Sometimes, faced with a difficulty of understanding, the disciple blames this on his Guru and goes away; he is driven downward without being aware of it, caught by law of gravity. And so he becomes a parasite in the spiritual search fed by his ego. Every great Guru, when the time comes, drives away, from himself and from those close to him, the disciple to whom over a long period he has given a great deal. He takes away with him a seed to be sown where he goes.

Chapter 9 : Gagan Harkara - Wikipedia

There are 12 words beginning with BAUL: BAULK BAULKED BAULKER BAULKING BAULKS BAULKY. Every word on this site can be used while playing scrabble. Create other lists, that end with or contain letters of your choice.

The feeling it conveys is that of passion and divinity rolled into one. The pure and free atmosphere. The air that is the wind of freedom - the air that is the giver of life and the wisdom to live it. The air that is filled with the richness of nature, the fragrance of the earth and its capacity to soothe and uplift. The eccentricity that arouses passion, the passion that causes the Baul to dance and sing the songs of life into which are woven the threads of deep, concealed wisdom, truth and humanity. So, while the Baul himself, is not a worldly person in the sense of accumulating wealth and property, which he happily renounces, he is a teacher of the ways of life and the learning that comes from Nature and simple and easy to understand objects of daily life. Though the Baul faces skywards and lifts his arms in devotion singing of Divine Love he is not restricted to the boundaries of a single religious path. Like the air around the Baul his Divinity encompasses all religions in its openness and broadmindedness. It is the most down to earth and pure form of unbounded spirituality. It incorporates elements of the Muslim Sufism, Vaishnav Hinduism and Buddhism and is perhaps the answer for a futuristic religion or way of living harmoniously. No one knows exactly when, how or where the Baul movement began. In their simplicity, the Bauls were reluctant to leave records or traces behind. Perhaps it is more ancient than one supposes. The Baul singer was generally illiterate and a simple rustic soul. Although basically a wandering mystic minstrel, the Baul had a very important role to play in the society and lifestyle of his times. While religious texts and rituals were in languages way beyond the understanding of the common man, Baul songs, in the folk style, were simple and easy to understand and to relate to. The words conveyed simple day to day activities for people to follow, but the underlying philosophies were far deeper and profound. In the earlier days the lyrics of the songs had never been written down but simply carried down generations orally. The followers of Lalan Fakir, one of the greatest Bauls, began to write down his songs after his death, realizing how wonderful they were, so that they were not lost to future generations. Baul tunes and lyrics were so simple and repetitive that anyone could follow and sing them. However it would be only after many repetitions that the inner meaning would surface and become clear to one. The Baul could be ascetic or a householder, but never confined to one place. The Baul has no worldly possessions nor a permanent home of his own. Bauls wander from village to village, place to place, spreading the philosophy of life, drawn from the wisdom of nature. Like the Buddhist Bhikshu, the Baul carries a begging bowl with him and survives on charity and the bounties of the earth. In spite of all his madness and nomadic life, the Baul, in the true sense is a teacher, a Guru, whom all his followers love and respect. Though the Baul is above caste and creed, he is given the honour of a spiritual person. It was the custom of every village in Bengal to keep a home in readiness for the visit and stay of the Baul, who was often accompanied by his wife and family. While most societies in orthodox India were male dominated and treated woman as inferior to man, the Baul always gave equal status and respect to the woman in his life, who would often sing alongside him. In that sense Bauls were way ahead of their time and age. Their simple understanding of the universal laws of nature and life are still beyond the modern day man. Their children too learned and performed Baul songs early in life. To the Baul, his devotion to God was a love of nature. The garden to which he beckons people to join Krishna is the garden of life. Their simple teachings are from natural creatures and objects of nature. In one song, the Baul sings of the fish, the eel, which lives in muddy water but does not let the mud cling to its body. The parallel drawn from this is that human beings who live in society must live in harmony and not be affected by the harmful evils that are associated with it. In another song the Baul sings of dipping in the water but not letting the hair get wet. Amar jyamon beni temni robey Chool bhejabo na The underlying philosophy is that while enjoying material pleasures of the world one must not get entangled in its superficial attractions. One song speaks of the complications of making the wrong choice in love that can lead to disastrous consequences. It has been compared to the sticky sap of the Jackfruit that is so hard to get rid of. Piriti kanthaler athha Ekbar lagley porey chharbe na The Baul compares Human life to that of fruit growing on a tree and draws the

parallel of the unraveled mystery of why some fruits fall to the earth before they have ripened while other fruits hang on to the branches till their full maturity. The branches of the tree are compared to the different religious paths of life that people cling to and follow. It is the Guru who can guide and lead him along the right path. It is of prime importance to adhere to the teachings of the Guru. Only by holding on to the counsel of the Guru can a person remain whole, otherwise he is like a rudderless boat. This is the ultimate realisation culminating from a lifetime of searching. This wisdom cannot be found in muddy or shallow water, which is the confused or disturbed mind. Podey paye padartho Je kore tar ortho A person can gain wisdom only if he makes the effort to find or gather its real meaning. And so, from the madness or eccentricity of the Baul flow gems of wisdom and eternal truths. The wisdom that the religion of a person has no colour, shape or form. That each religion is just as good as the other. And so, discrimination by religion is quite meaningless. All living beings are creations of the Universal God, or Nature. Bauls do not grieve over death which is a natural phenomenon and must be borne by every mortal creature. Death is accepted and embraced in the true spirit knowing that the soul is free, undying and eternal. The Baul rejoices on the completion of a life well lived. Although Baul traditions and lifestyles pass down generations of the same family that keep the songs and concepts alive, one does not have to be a Baul by birth to be a Baul. It is not swayed by lust and greed and the transient pleasures of the material world. While the Baul is mystic and spiritual, he is also down to earth and practical. While incorporating the best of all familiar religions, he can best be compared to the Buddhist Bhikshu, who goes from door to door and is nourished by his followers and devotees. Having no wealth and property of his own the whole world is literally the home of the Baul. Being a wanderer, or a Fakir by nature, the Baul must develop great patience and tolerance, being happy and grateful for whatever comes his way, not knowing when or where his next meal or resting place will be. This is what basically constitutes the madness of the Baul - the character of a true devotee of God, a person intimately close to nature. A Baul only accepts that which is very basic for his existence, for his need to keep alive. The Bauls of Bengal may have been around for perhaps a thousand years, though the rest of the world has been completely oblivious of their existence till recently. They had been very regional and ruralistic, never very concerned about their propaganda. In the mid eighteenth century, the Saint Nityananda, who was a close companion of Shri Chaitanya, affectionately known as Gour-Nitai, together started spreading the Vaishnav culture, which formed the basis of a particular sect of Bauls. Purnachandra Das, popularly known as Purnadas Baul has greatly popularised Baul music, lifting it out of obscurity and oblivion and bringing it to the whole world. His songs reached the hearts of even those who could not directly understand the lyrics but were stirred by their passion. Much of the import of the song would be apparent in its presentation. And, as they say, music is the universal language. As Purnadas Baul travelled all over the country and then to other countries, more and more people came to recognize the richness of Baul music. This was a great boost to the Baul community as other Bauls too, came into prominence. Purnadas Baul came to be celebrated and felicitated not only in his own country but all over the world that was slowly awakening to this form of music and philosophy. Today his sons and grandsons follow in the same tradition as is wont in most Baul families. Although certain changes are apt to occur with changing times the basic philosophy remains the same. The philosophy of the Baul is the understanding of humanity. Its depths and mysteries are yet to be unravelled. While they are ancient and rustic, their relevance and significance in the modern world is enormous. The fact that they are so simple, open and universal make them so appealing to all people from all walks of life. This is also perhaps a reason why Bauls are becoming so popular in the modern world Since Baul songs and philosophies were previously never written down, but carried down generations by word of mouth, much has been lost in transit. However there is still a large treasury of wisdom to be derived from the songs that the Bauls sing and their simplistic lifestyles. Being at peace with oneself is like being at peace with the world and nature. It is this inner peace that can lead to peace and harmony in society and the world that is torn by hatred, greed and intolerance. The Baul may conjure up an image of madness and insanity, but there is certainly a method in his madness. His wild and free spirit is like that of a songbird of the skies. Lalan Fakir compares the soul and spirit of the Baul to that of a bird that flies in and out of a cageâ€”the human body. Khanchar bhitor achin pakhi Kemone ashey jaye A creature, who is one with the earth and nature, from birth to death.