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*Just as there is a veil of ignorance for the individual,
So there is also a door to Knowledge.*

Mātri Vāni

You have assembled here in search of Truth. Where your place is there is also his. Everyone talks according to his natural disposition—but you have not taken to the spiritual path for the sake of this kind of thing. The supreme Goal to which you aspire, the same claim is yours and also his. You are both in one position, you both have the same spiritual relationship with Ma. Where this body is there are *all* without exception. None of you have come here for any kind of worldly prosperity. Everyone receives according to his attitude of mind and heart. You are all pilgrims in quest of the Supreme.

* * *

Become a servant of the real Government. Worldly governments exist only because there is an inner Government. Just as one puts one's mind to the regular fulfilment of governmental duties, it is fitting to direct one's concentrated thought also to that real Government. If family life is lived in a spirit of service, there is no occasion to form ties because one aims at Him alone. However, in order to abide by this attitude of service—just as a clock has to be wound once a day—one must try to wind the clock of the mind regularly every morning and evening : that is to say, sit still for some time in meditation or *japa*.

* * *

Man experiences happiness and sorrow as a result of his past actions. He enjoys and suffers—and again new

karma is created. In order to be liberated from all this, one must sustain the remembrance of God. Endeavour to keep your mind ever immersed in *japa*, *dhyāna*, the thought of God; this leads to peace.

* * *

Only by taking refuge in Him can sorrow be removed. The troubles and difficulties one encounters as the fruit of one's own actions are but the grace of God. If one can accept them as such, one will progress towards one's real welfare.

* * *

Keep on repeating the name of the Lord. Pray : "Lord, have mercy on me and come to me in the shape of *dīkṣa* (initiation)." Endeavour at all times to remain merged, plunged into the Name. Solely for the sake of God must His name be repeated — remember this.

* * *

Do whatever God prompts you to do. *Japa*, *dhyāna*, *pūjā* have to be performed regularly for the sake of practice — whether one feels in a mood for it or not — so that this practice may be transformed into the yoga of practice. Devotion and faith must be awakened. What is happening at present is to cause you to stand on your own feet. Whatever has to be done, God will put it right — remember this. Whether one feels like it or not, it is imperative to attend to one's prayers with great regularity.

* * *

Whatever comes to pass is bound to happen as the result of each one's own actions. If you have to be proud, be proud of your relationship with God. Do not waste your time by letting it pass without the remembrance of Him.

* * *

In the New Year attempt to progress to ever new stages on the path of the Supreme.

Sad Vāni

(Mataji's teachings as reported by 'Bhaiji')

(Continued from the last issue.)

76.

In the world people become rich by adding zeros to "one"; and on the spiritual path the aspirant concentrates on "one" alone in order to attain to the One Truth. Thus it is obvious that these two paths lead in entirely opposite directions. It will be worth while to ponder seriously over the fact that without the "one" the zeros have no value whatever. Therefore one should with complete faith and reliance on the One ever strive after the One Goal so that there may be no dread of poverty under any circumstances.

77.

The efforts prompted by one's true nature (*svabhāva*) that are made in order to discover one's own real wealth (*svadhana*) are called *sādhana*.* Potentially every action is a *sādhana*, every individual a *sādhaka* and God, being man's real treasure, is the sole purpose of all *sādhana*. So long as man is worldly, he performs his *sādhana* by work done from personal motives for the sake of material success; yet, unconsciously he is even thereby seeking God, for nothing is outside of the ONE. Whatever anybody does is in the last analysis undertaken in order to attain to the Supreme; this is self-evident. The *sādhana* of the mundane person is

* A play upon words : *Svadhana* means "own wealth" and *sādhana* means "spiritual practice for the purpose of preparing oneself for Self-realization."

directed towards the satisfaction of his wants. Here the sense of possession prevails, and outer activity and enjoyment are the objective. There will be a powerful incentive for this kind of *sādhana* so long as man is harrassed by the lash of pain and misery, humiliation, disgrace, grief and affliction. In a way this *sādhana* also is prompted by man's true nature, for not until one has acutely felt the sting of ceaseless wanting, does one awaken to the urgency of discovering the Self. When a person grows eager to become established in his true being, to find his real treasure, this marks the begining of spiritual *sādhana* and he learns to act without desire or personal motive. Thereby is laid the foundation for detachment, renunciation and all-embracing love. Young and immature people desire what others possess and hanker after petty enjoyments. When as a result of religious practices and good works, man in the midst of prosperity is reminded of his real treasure, he starts labouring vigorously for its recovery. The more he exerts himself in this activity of his true nature, the fuller will be the knowledge he gains of his inner wealth. When fire breaks out in a house, it will not die down until everything combustible has been burnt to ashes. Similarly, once real *sādhana* has begun, it is impossible to drop it; on the contrary, it will gather impetus and intensity day by day and push the aspirant into the swift current of his own particular path to Enlightenment.

First of all the *sādhaka* ceases to identify himself with his body and mind; then his cravings and desires are dissolved to the last trace; thereupon the consciousness of complete equality will be born; and finally the Self which transcends mind and body be realized by direct experience. This is the ultimate goal of all *sādhana*. Single-mindedness is its very life; faith, trust and patience constitute its powers.

Without observing the injunctions of the *śāstras* it will be difficult to achieve purification of the mind (*cittasuddhi*). There is a saying that the house built on the rock of *śāstric* observances cannot be demolished. It is important to follow as far as possible the rules of good conduct laid down in the *Śāstras* and to be particular about outer and inner cleanliness and purity. In order to be received into the presence of a king one has to submit to any number of rules and regulations. How much more urgent is the necessity for purity and meticulous care when one goes to visit a deity in a temple or wants to contemplate the Divine.

79.

A man who is well established in his true nature, who, in other words, knows Himself, who is indifferent to pleasure and pain since he is ever steeped in the bliss of the Eternal, is called a *sādhu*. Filled with universal love, he is free from cares and worries, munificent, of childlike simplicity and contentment. The very sight of such a great person spontaneously suffuses one's whole being with a heavenly joy, and his proximity evokes divine thoughts and aspirations. Just as water cleanses everything by its mere contact, even so the sight, touch, blessing, nay the very remembrance of a real *sādhu*, little by little clears away all impure desires and longings. Union with God is the one and only union man should seek. *Sādhus* or saints have had communion with God and hence there is a saving grace in their presence. Like attracts like, for this reason, in our times, the company of the Holy and Wise—*satsang*—offers the most potent aid and inspiration to the earnest seeker. Saints may be compared to trees : they always point upwards, and grant shade and shelter to all. They are free from likes and dislikes and whoever seeks refuge in them wholeheartedly, will find peace. When the burning desire to know Truth or

Reality awakens in man, he has the good fortune of meeting a saint or sage. The Holy and Wise must be approached with a pure heart and a steady mind, with genuine faith and reverence. Much greater benefit will be derived by sitting still and meditating in their presence than by discussing or arguing. The behaviour of saints is not to be copied by ordinary people. But one should endeavour to carry out in one's life the teachings or advice received from them : Otherwise, it would be like sowing any number of seeds without allowing a single one to grow into a plant; and this would indeed be a matter of deep regret.

80.

The Way to Release from Bondage :

1. *Work and Prayer* : The performance of meritorious acts and good works in harmony with the laws of nature, with an eye to the real welfare of one's body and mind and the world at large. Keeping God's name in one's heart and mind and on one's lips with the help of *japa*, prayer, the study of sacred scriptures and discourses on eternal truths.

2. *Spiritual Experience* : The search after Truth through meditation with undivided concentration.

3. *The State of Pure Being* : Personal effort and identification with body and mind have come to an end. There is beatitude, complete equanimity, realization of the oneness of all. Man has become established in the fulness of Truth.

81.

On the *ektāra** one can play only one note, on the harmonium the whole scale of seven. The average person enjoys hearing the harmonium, but to the ear of the contemplative the single note of the *ektāra* sounds sweet, for

* A musical instrument with one string.

are not the seven but a dividing up of the one note ? Endeavour to let your body be like an *ektāra*; on the string of your mind play unceasingly only the one song : “*Jai Jagadīsha Hare !* (Hail to Thee, Great Lord of the World !)” If you go on doing this you will come to love singing the praises of God and cease to derive pleasure from anything else.

82.

Just as the water of a lake cannot remain smooth while a breeze is blowing, so the mind can never become still so long as thoughts arise. With great determination try to drive away all thought and become calm and serene. At intervals take recourse to silence for set periods of time; this will considerably increase your power of concentration. Whenever you find worldly thoughts agitating your mind, resolutely try to chase them away by every possible device. Just as with the help of ingenious machinery, extensive canals and marshes can be drained of all water, even so the well of desires and longing will finally be emptied through sustained and single-minded practice.

83.

Sugar solution can be purified by boiling it with a few drops of milk, similarly can *samskāras*, the impurities that cloud consciousness, be removed by the contemplation of God. Worldly people as a rule take to religious practices only at an advanced age and soon grow weary and lack in energy. This is why men and women should be taught from early childhood to make God and the search after Truth the center of their lives so that they may not in their old age have to cry out piteously : “Eventide has come, my life is ebbing away. O Lord, have mercy upon me and take me across !”

For the maintenance of the body one has to earn money and collect goods; it is right to remember at all times

that it is of even greater importance to cultivate and develop one's inner wealth.

84.

Self-restraint is necessary for every human being. First of all one must practise self-discipline with a view to mastering the body as far as may be. When, with the help of various rules and regulations the body is trained to obedience, the mind also gradually realizes the necessity of thought control. Then the proper thing to do is to combine the practice of physical and mental discipline. Once body and mind have been brought under control, the desire to know one's Self is kindled spontaneously. If one does not remain indifferent but gives one's heart and soul to the Supreme Quest, the discovery of the Self becomes easy. So long as one is conscious of the body it is impossible to achieve anything without action. It is imperative ever to keep in mind that unless one is strict with oneself as a miser who amasses wealth or as a bee that collects honey, one cannot make headway on the spiritual path.

85.

Listen ! Do not let your time pass idly. Either keep a rosary with you and do *japa*; or if this does not suit you, at least go on repeating the name of the Lord regularly and without interruption like the ticking of a clock. There are no rules or restrictions in this : Invoke Him by the name that appeals to you most, for as much time as you can, the longer the better. Even if you get tired or lose interest, administer the Name to yourself like a medicine that has to be taken. In this way you will at some auspicious moment discover the rosary of the mind; and then you will continually hear within yourself the praises of the great Master, the Lord of Creation, like the never ceasing music of the boundless ocean; you will hear the land and the sea,

the air and the heavens reverberate with the song of His glory. This is called the all-pervading presence of His Name.

The world consists of Name and Form : the Name is its beginning and the Name is its end. When the aspirant achieves perfection by concentrating on the Name, he loses himself in It. The world ceases to exist for him and his ego disappears. What then is, and what is not ? Although some may realize this, it can never be expressed in words.

86.

If you say, "nothing at all exists," it is so; yet if you say, "everything exists", it is also correct. Do you not see, some declare the world to be an illusion, while others maintain that it is real. Many deny the existence of deities and angels, others are firmly convinced of it, since, if one prays to them fervently enough, one can have visions of them and also hear their voices.

Children look upon their clay and rubber dolls as living beings, but when they grow older they understand that they had been mistaken. Thus it can be seen that everyone's faith or disbelief in things is determined by the power and intensity of his ideas at any particular time. When genuine one-pointed devotion grows stronger and stronger, it does happen that aspirants in accordance with their conditioning and keen desire receive undeniable visions of deities and also hear their voices. However, for the serious contemplative, such experiences are nothing more than periodical feasts for the mind. As one advances on the spiritual path and loses oneself more and more in an unbroken stream of divine contemplation, various partial realizations and visions do occur. Although they may be helpful, they must never be confused with the ultimate Goal. Water evaporates, rises up into the air

and forms into clouds; but the cloud fulfils its calling only when it condenses into raindrops and refreshes the thirsty earth. Likewise *sādhana* does not reach its consummation unless one has been merged in Supreme Being and attained to Perfection.

87.

Do you want deliverance from the bonds of the world? Then, weeping profusely, you will have to cry out from the bottom of your heart : "Deliver me, great Mother of the World, deliver me!" To obtain Her grace you will have to shed tears much more abundantly than when you desire things of the world. When by the flood of your tears the inner and the outer have fused into one, you will find Her whom you sought with such anguish nearer than the nearest, the very breath of life, the very core of every heart.

88.

Offering thanks to the Almighty, singing His praises, heartfelt prayers are all excellent. With the help of these the mind is purified and becomes serene; one develops faith in God and may have glimpses of Truth. Yet since these practices still belong to the realm of the ever changing, meditation and contemplation are necessary along with them. One must dive deep and get immersed in the depths; merely scraping the surface and roaming here and there is simply a waste of energy and will not promote one's growth. The tendencies (*samskāras*) acquired in many former births, have like a banyan-tree struck their roots in all directions of your nature. In order to eradicate them, a sharp axe will have to be applied both inwardly and outwardly. Every day, for as long as you can, try to withdraw your senses from all outer objects and let them repose within.

89.

If you want to awaken a religious spirit in your family, it is not enough that you yourself should lead a dedicated life. It is necessary to teach them as well to be devoted to God. This will also help you considerably in your own *sādhana*. With this purpose in view you should arrange for all the members of your household to assemble every evening at a convenient hour and sing kirtana or other devotional music, have discussions on religious topics or read from sacred texts. Those who seek refuge in God gradually reduce their attachment and sense of possession and are able to stand undaunted in adversity and danger.

90.

You say you want to be free from the ties of this world. But actually it can be seen that like a kite that is held by a string or like an aeroplane driven by a pilot you are unable to remain without support or guidance of some sort. If you want to be liberated, you must be like a bird that has broken its chain and, without a thought of food or shelter, fearlessly soars up into the sky.

(To be continued)



Three Poems

**These poems are flowers offered by a devotee from
Adi Bharat at the feet of Sri Ma Anandamayi
who inspired them during the spring
Durga Puja, 1971.**

OM MA

I

**A red halo vibrating
around your dark form,
a deep red light
that turns to bright blissful fire
carrying the heart
to a joyous pulsing space
beyond stone and form and name.**

**Oh three eyed generatrix of all,
ever unfolding energy,
womb
where springs constantly
eternal life from life eternal
by the mystery of your Mayā
creating the Universes that expand
in limitless time and space,
and dissolve when maturation comes
into the One dark glory.**

**Primordial mother
vision of beauty
so profound
it consumes awareness of anything else,
transforming fear of death
into an ineffable revelation of love.**

No faced,
 Three faced,
 Ten faced,
 Myriad faced,
 Infinite faced.
 Transcending the three times,
 the three modalities of consciousness,
 all realms of becoming.
 Infinite extension of light
 where the innocent spirit of the Father
 blends in ecstatic love.

You come like a ray of pure being
 unfathomably essential,
 filling the dark spaces of fear
 with glowing heat,
 inundation of your grace.
 Mysterious awareness in dwelling in deepest peace
 self-luminous incarnation of truth.

II

Mother of white garments,
 immaculate spring of all powerful intelligence
 garlanded with the capacity
 to retribute the burning desire
 of beings who naked
 are in love with you,
 and dwelling in the burning ground
 repeat your name,
 until in the form of fire
 or silence, or vision, or spirit
 you bring understanding
 and the wideness of ecstatic peace.

Devi
 today you shine in infinite splendour

among the worlds
that swim freely
in your caressing heart.

You dissolve the pain
that ages of toil
and of passionate error,
of clinging to the body
as to life itself
and believing proudly
that I
is the accumulation of pain and pleasure
that kindles the fire of time, and death, and terror,
because the solitary corpse
will burn inevitably by the flow
of the ever new river.

Kill me Mother.
Kill the demons that feed within me.
Kill the delusion that poisons desire
and fills with anguish
the sacred receptacle
of your self-shining light.

Subdue my pride with your sweetness
dance upon my fears as upon a corpse
Silence with an overflow of purity
the snakes that terrify my heart.

Oh Mother,
Sublime presence,
Abyss of ineffable light where all colours shine,
with poison cure my poisoned Karma,
in darkness let me dwell,
in not knowing,
in the silence of the void,
in love.

Root of all desire
 Mystery of mysteries.
 Thrill of joy that passes,
 scar of pain that fades.
 Memory of endless births,
 memory of the earth
 where we are fed by your timeless hand
 and we don't know it,
 unconscious that we are you,
 quintessence of Eternity.

III

Compassion,
 waves of endless tenderness,
 intelligence made love,
 a drop of pure light that grows like a seed,
 like a whirling swastika.
 Oh worlds.

 Oh mighty spaces of molten light
 in your ever beloved eyes,
 Oh radiation of omnipresent wisdom
 that takes into itself
 an ocean of blood and all sound
 between Kalpas,
 Source of life, sea of blood
 streaming in every living being.
 Matrix of karma.
 Extinguisher of the fruit of actions.
 Yogini ever alive in primordial fire.
 Space, no limits to space,
 no limits to freed energy,
 no limits to being
 consciousness
 bliss.

Ma--My Mother

Kumari Prem Lata Srivastava

It seems to me futile to attempt to write about Mata Anandamayi, called "Ma" or "Mataji" by thousands of her devotees and admirers. Her blessed sight, her divine smile, the wonderful serene and calm atmosphere she carries with her, the fragrance of her purity and the sublimity of her thoughts are a few of the things that charm even a newcomer.

I shall just try to describe my first impression of Ma, some of her divine qualities and a few of my experiences.

It was a cold winter evening in November, 1958, when I had the privilege of seeing Ma for the first time at the residence of Sri Rameshwar Sahai at Lucknow. Till then I had not known anything about Ma, and I went to see her with my parents only out of curiosity.

Mataji was sitting on a wooden couch, dressed in sparkling white clothes, surrounded by a big gathering. Music was going on, performed by ashram girls. I got a seat quite far away from Ma. After some time, at 8.45 P.M. the lights were switched off and silence was observed for fifteen minutes. The very presence of Ma made me feel curious. It appeared to me in the dark that Ma was looking at me—a piercing look. It made me nervous for a moment, and I was shaken from the depth of my heart. Afterwards I saw Mother looking into the far distance, at times at one or the other devotee. On her radiant face was a very sensitive, infectious smile. Fortunately after some time she looked at me. Her very first glance unsettled me and what I felt is beyond description.

The next day Ma left for Delhi and we went to see her off at Lucknow Station. There was a big crowd around her. By a mere chance or by her grace I was able to approach her. I asked a very simple question : "Ma, please tell me how to find God." With a smile on her face and in a very touching tone, she replied : "Cry for Him, weep madly for Him and invoke Him by any name you like most. But your call must be genuine and from the depth of your heart. Yearn restlessly for Him." What exactly I felt is very difficult to put into words.

Though unaware of her divine qualities, I was thus attracted to Ma by her blessed sight and magnetic smile. I used to have an inner urge for Ma's darśana but I could not get the chance. After a lapse of seven long years just accidentally, I met Ma at her Vrindaban Ashram. I had gone with other relatives to Vrindaban for Bankey Behariji's darśana and there I got the news that Ma was at Vrindaban. I left my companions (as they had some other work) and waited alone under a tree in the Ashram grounds, outside of Ma's house. I was told that Ma was resting after her midday meal and would come out in the evening. I had only an hour at my disposal and if Ma did not come out I would have been deprived of this opportunity to have her darśana. It was about 2 or 3 P.M. and I had waited hardly for 15 minutes when all of a sudden Ma came out and asked one of the ashram girls : "Call her who is waiting outside." I was thus called. Immediately Ma said : "Are you a railway doctor ?" I was perplexed. My previous meeting with Ma seven years back had been only for a few minutes and then I had never had the chance to tell her that I was going to be a doctor. (At present I am a railway doctor posted at Kashi). Moreover, that very day I was returning from Delhi after a railway interview. How could she know all this ? Her supernatural power was at once revealed to me. I bowed at her Lotus Feet, I bowed and bowed—and now only, for the first time, I found Divinity in Ma.

Ma, a living embodiment of God, was before me but I was spell-bound. What all Ma gave me that day cannot be disclosed.

During the succeeding years, by Ma's grace, I had the good fortune to come in closer contact with her and to know her more intimately. It is certain that Mother alone by her causeless mercy (अहेतुकी कृपा) gives us the chance to have her darśana and to come in closer touch with her.

Mataji's mysterious power lies in her Being Itself. Her acts speak more eloquently than her words. She works wonders in silence. It is impossible to give even a vague idea of her immense power. And her gaze, how powerful it is! At times it is so intense as to be almost unbearable and it seems to embrace one's whole destiny. She looks right into the soul. Consciousness of oneness and absence of ego (a characteristic of liberated beings) enables her readily to know the past, present and future of a person. She reads one's thoughts and often one may get replies to questions raised only mentally. Her face is always, permeated with, joy and thus an expression of the name 'Anandamayi.' Her silent smile is divine and seems to give mute replies; often she bursts out into ringing laughter that gives the idea that she is an incarnation of Joy.

It is not the human being that attracts us in her. What fascinates us is definitely beyond all limitations. She is absolutely free inwardly : The state of perfect Love, the state of Divinity itself is to my mind the secret of Ma's extraordinary influence over all those who have the privilege of being blessed by her.

Speculations about her divine and spiritual personality are both futile and presumptuous, and it is practically impossible to understand, and even more difficult to describe Ma with a subjective mind. According to our spiritual status, she means something different to each one of us. Also it depends entirely on Ma, how much she

allows anyone to see of her. To the question : "Ma, who are you?" She has replied differently to different persons. The most common reply given by Ma is : "I am what you think me to be, not more not less." To me she is the Lord Himself, incarnate in the body of a woman. She never had any formal initiation from a Guru and all āsanās, mudrās and samādhis came to her spontaneously without any effort on her part. Most of us feel that she is a freed and fully enlightened soul (*Jivanmukta*). In fact, she is much more than this.

The quickness with which she replies to the most intricate questions in a most simple way is worth noting. Her replies are short, straight forward, and always on the same plane as the questions asked. She quite often says, "This body is like a musical instrument; what you hear depends on how you play." She remains in contact with people and the world around her without the least interpretation of her mind. Ma's great philosophical maxim : 'Jo ho jaye' (जो हो जाय) carries a deep meaning. Why should one worry when what is to happen will happen? Thus, complete surrender of the personal will to the Will of God is necessary.

Ma never calls herself a Guru or teacher but thousands of her devotees have received spiritual guidance from her in various ways. Mother has no line of her own and no particular doctrine. That is why men and women of different religions, castes and creeds have equal access to her. She always advises people according to their own conditioning. Different persons with different spiritual and intellectual background are being led by Ma differently. Thus, her blessings, directions and instructions vary according to the individual. Above all, she is the Mother who loves, protects and guides her children and we have the feeling of being children gathered round our Mother. She is intensely human in all her ways.

At various religious functions organised by her devotees she works for long hours without any sign of fatigue. *Pūjās* performed under her direction are strictly according to the rituals laid down in the scriptures. She allows no laxity in this. Most of the time she herself supervises all arrangements. Her music has such force, vigour and dynamism that we are shaken in our entire being. It is definitely divine and takes us to another world.

In her holy presence even the most sinful person desires to live a worthy, useful life. She has said on many occasions, "You may not need me but I need you. I am ever with each one of you wherever you may happen to be, but you have little time to come and see this body. Know it for certain, that whatever you do in thought or action, whether you are near or far away, never escapes my attention." She says to many: "Will you just comply with one request of mine: Out of the 24 hours, reserve at least 15 minutes for God, at a fixed time each day. Try to think of Him at that time in whatever condition you may happen to be. Repeat God's name with each breath and feel His presence everywhere." Each word she utters carries a deep meaning.

There are thousands of striking illustrations of her power which she exercises with extraordinary ease and spontaneity, her so called "miracles." I shall now narrate some of my personal experiences.

Ma's 72nd birthday was celebrated in Kashi. I was lying in hospital with high fever. Thus I missed all the functions connected with this celebration. On the *Tīthī Pūjā* day I felt very miserable and started crying for Ma's *darśana*. But I was not allowed to leave my bed. At night at about 3 A. M. I was forced to get up suddenly. I had a dream in which Ma actually ordered me to come to the Ashram immediately. How I got there is a mystery

in itself, (the place where I reside is far away from Ma's Ashram and the way completely dark.) When I reached the Ashram, Ma was in *Samādhi*. I witnessed the whole programme and returned to my bed again at 6-30 A. M. or so. It has to be mentioned here that I was under strict supervision and it seemed impossible to move out. Next day my fever subsided. Later I asked Ma, how all this could have happened. Ma said : "As you desired it intensely, you got it done."

I went to see Ma at the Dehradun Ashram. When I bowed to Ma, she said : "Your sister is ill but do not worry." My sister was indeed ill at Lucknow but I had never mentioned this to Ma. She gave various necessary instructions and said : "Take her with you to Kashi and look after her food and medicines, etc. personally." On my return to Lucknow I asked my sister to accompany me but as her final examinations were only 3 to 4 days ahead and as she was well prepared she insisted on appearing for her exams and refused to accompany me. I agreed and left her with my mother. On arrival at Kashi I received a letter from Ma giving me the same instructions again and asking me to bring my sister to Kashi. But in the meantime she went to her examination hall quite well. However, all of a sudden she became very sick and was compelled to leave the examination hall on a stretcher. Her condition worsened and I was informed by phone. When I reached Lucknow I got the news that she had somehow been saved and got a new lease of life. Actually what she felt was that she had been saved by Ma. It was clear that Ma knew all about her bad health as she instructed me to take her to Kashi but I disobeyed Her. Yet *Karunamayi* Ma* saved her.

Another incident : Ma was to visit the Sri Ramakrishna Ashram in Dehradun to attend the death ceremony of the

* *Karuna* means compassion.

head *Sannyāsi* there. She desired to take a flower garland to be offered there. All of us tried our level best to collect flowers (it was not possible to bring a garland from the city as the place was quite far off) but till the last moment it could not be prepared as very few flowers were available. Mother waited for 5 or 10 minutes on the lawn of the Ashram and when she was about to leave, a gentleman came with a beautiful large garland of fresh hibiscus flowers and wanted to offer it to Ma. She laughingly took it from his hand and said : "So it has come !" Ma's *kheyāla* to take a good flower garland with her, was thus automatically fulfilled.

Last year in February, Ma very kindly accepted an invitation to visit my place with revered Didima, Didi and a few of the ashramites. It was a sunny day and all arrangements were made on the lawn as Ma does not enter homes of families. But all of a sudden it started raining. I was at a loss what to do. I shifted everything to the verandah, but when Ma came she refused to enter even the verandah, as it was against her rule. She took her seat outside under an umbrella. Didima and Didi occupied seats on the verandah. The rest of the party remained standing on the lawn. What a great mistake on my part ! I was ashamed of my inadequate arrangements and the trouble I was giving to Ma and to others. Ma remained for more than an hour. She also sang : "Hari bol, Hari bol." So long as Ma was sitting outside, it kept on drizzling. Before leaving she called me, asking the usual questions and then said : "Well it rained, but only very little. Did you see ? Otherwise your whole programme might have been spoiled." I understood. Ma has full control over Nature (that is a topic by itself). As soon as she left, there was a cyclone and torrential rain.

Another incident : On the way back from our pilgrimage to Badri-Kedar we went to Mussoorie. While

returning from Mussoorie in a taxi, we met with an accident. The tyre of the left wheel burst into pieces and the driver lost control. There was a deep ravine thousands of feet below the level of the road. Automatically I cried, "Ma, Ma" and to the surprise of everybody present the taxi stopped in a miraculous way after moving down a few yards. A month or so later when Ma came to Kashi I went to see her. She said : "So you have returned safely, you were saved." I got the confirmation.

A very recent incident : 15th July, 1971. My nephew aged 21 years, a medical student at Lucknow had been in hospital with irregular fever for one and a half months, during which he was treated for typhoid. On the 15th morning we noticed a sudden change in his condition. He became delirious, confused, incoherent and then comatose. His condition further deteriorated with a change in his breathing also. Almost all senior doctors attended and were doubtful about his recovery. At that moment, with all hope lost, I sent a telegram to Ma for her *kheyāla*. In fact the inner wire must have reached at once, otherwise the patient could not have been saved. Now we started giving Ma's *Charanamrita* (चरणामृत) alone by mouth. We all were helplessly crying for Ma's mercy. At about midnight, when I was sitting at my nephew's bedside with my eyes closed, I saw Ma at the door with the usual yellow towel on her head. Not believing my eyes I rubbed them but again had the same vision. Did Ma come? Yes, in her *kheyāla*. After this his condition took a miraculous turn for the better. After his recovery I went to Hardwar to attend Didima's function at Kankhal on July 29th. When Ma saw me, she said : "Very nice that you have come. As you all desired and prayed, he was saved." I said : "Ma, I saw you at the door of my nephew's room." She said laughingly : "I do not know but for your confirmation this might have happened." How simple and how deep

the reply was ! We were certain that Ma alone by Her causeless mercy had saved his life.

There are at least hundreds of similar incidents, but it is not possible to elaborate on them here.

Mother's every word, every action and her being itself are all divine. What more can I say of Her who is absolute Love, Joy, Wisdom and what not. The only thing to repeat again and again is : "Ma, Ma, Ma."—Jai Guru, Jai Ma !



Prayer is the most powerful energy one can generate. It is a force as real as terrestrial gravity. As a physician, I have seen men after all therapy had failed, lifted out the disease and melancholy by the serene effort of prayer...When we pray we link ourselves with the inexhaustible motive power that spins the universe...Whenever we address God in fervent prayer we change both soul and body for the better. It could not happen that any man or woman could pray for a single moment without some good result.

—*Alexis Carrel*

