





God Himself appears as the Guru. He has to be invoked full of faith. Just as a vighraha must not be regarded as a stone, so the Guru must not be regarded as a human being. If you look upon Him as a human being you have not found a Guru — can a human being ever be a Guru? The significance of the word “Guru” is “Jagad-guru” (World teacher). A World teacher is one who diverts man from the path leading to death and puts him on the path of Immortality. He who does this is the inner Guru. Once the Guru has accepted a disciple, He will never leave him until the Goal has been attained. The question of leaving does not arise at all. Where can the Guru go? Does He dwell in the realm of coming and going? Therefore, if one calls Him “Guru”, it has nothing to do with the body that is transitory. The Guru resides within. So long as the inner Guru has not been revealed nothing can be achieved.*

—Sri Anandamayi Ma

**Vighraha—Concrete External Presence as Form. An image consecrated through mantras or the devotion and adoration of the worshipper becomes the Deity Itself.*

ĀNANDA VĀRTĀ

*

*The Eternal, the Ātman—
Itself pilgrim and path of Immortality
Self contained—THAT is all in One.*

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Your mother may not display her affection outwardly, yet she is and always remains your real mother. Even though you may want to push God the Mother aside, She will never leave you. Are you not her offspring? A mother does what is good and beneficial for her child. She gives to her scion exactly what is needed, not more and not less. Her forgiveness knows no limits, this is why she is called "mother".

If with deep faith, devotion and love you can exclaim: "Mother, come, come to me, I cannot pass my days without you," rest assured, the Universal Mother will spread out Her arms and clasp you to Her heart. Don't look up to Her only as a mysterious refuge in your hour of distress. Keep in mind, She is always very, very near as the Force that guides your life. She Herself is the supreme refuge of every sentient being. With this conviction proceed. She will take the brunt of your burdens from your shoulders and make them light.

—Sri Anandamayi Ma

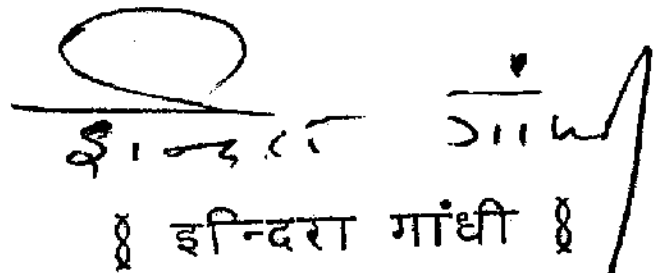


प्रधान मन्त्री भारत
PRIME MINISTER
INDIA

सन्देश

माँ आनन्दमयी भक्ति और वात्सल्य की साक्षात् प्रतिमा थीं। उनके दर्शनमात्र से अनेक जिज्ञासाओं का स्वतः समाधान हो जाता था। वे दीन-दुखियों की सेवा को सच्चा धर्म मानती थीं। उनका पावन व्यक्तित्व मानव जीवन के लिए महान प्रेरणा-स्रोत है।

मैं उनको अपनी श्रद्धांजलि अर्पित करती हूँ।


इन्दिरा गांधी
॥ इन्दिरा गांधी ॥

नई दिल्ली,
1 अक्टूबर, 1982



RAJ BHAVAN
LUCKNOW

सितम्बर 27, 1982

श्रद्धान्जलि

माँ आनन्दमयी की स्मृति में आनन्दमयी आश्रम, वाराणसी द्वारा अपनी त्रैमासिक पत्रिका "आनन्द वार्ता" के अक्टूबर, 1982 में प्रकाशित किये जा रहे स्मृति-अंक से अपने को सम्बद्ध करके सुभे हार्दिक प्रसन्नता एवं अतीव गौरव का अनुभव हो रहा है।

माँ आनन्दमयी उन सन्तों एवं आध्यात्मिक विभूतियों में थीं जिन्होंने मानव-मात्र में देवत्व की ज्योति जगाने तथा इस संसार को हम सबके लिये सुखमय एवं बेहतर बनाने का प्रयास किया। उनके निधन से देश के आध्यात्मिक जीवन में जो स्थान रिक्त हुआ है उसकी सहज पूर्ति सम्भव नहीं है। उनकी जैसी विभूतियों का संसार में बिरले ही आविर्भाव होता ।

इस अवसर पर मैं प्रातःस्मरणीय माँ की स्मृति में अपने श्रद्धा-सुमन अर्पित करता हूँ और ईश्वर से प्रार्थना करता हूँ कि वह हम सबको उनके बताये मार्ग पर चलने का साहस और सद्बुद्धि दे ।

च० प्र० ना० सिंह
गवर्नर,
उत्तर प्रदेश

Messages from Mahatmas

1. Shri Shri MA ke Charanomey Vinit
Shraddhanjali.

—Shri 108 Swami Akhandanand Saraswati,
Vrindaban



2. Profoundly affected by Shri MA's physical
departure.
We are all orphaned. My heart is with you
all. Jai MA.

—Shri Shri 108 Swami Chidananda,
President, Divine Life Society



3. Sorry to learn about the sad demise of Shree
MA. Her eternal soul may rest in peace at the
place of the Almighty.

—Shri 108 Mahant Narain Das ji Maharaj,
Nadiad



4. May MA Anandamayee rest in her Divine
environment.

—Shri Jogesh Brahmachari,
Calcutta



5. Deeply moved over MA's *Brahmanirvan* at the
critical hour of human civilisation. Trust
followers would invoke her spiritual power to
fight evils.

—President, Shree Guru Sangha,
Calcutta

6. Sorry to learn sad demise of MA Anandamayee. Accept my heartfelt condolence.

—Sri Sri Gita Bharti,
Bombay



7. Extremely shocked—Great spiritual loss. Praying for departed soul. Heartfelt condolence to all bereaved.

—Sri Mohanananda Brahmachari ji,
Deoghar



8. Deeply shocked hearing *Mahayatra* of our Divine Mother. Unparalleled loss to Hindu Religion.

—Dandi Swami Datta Yogeshwar Dev Tirth,
Ahmedabad



9. Heartiest condolences on sad demise of Mother Anandamayee. India lost great personality. My sympathies to all.

—Swami Dayanand Vedpathi,
Chandod



10. श्री आनन्दमयी माँ के देहान्त से आध्यात्मिक जगत की महान विभूति उठ गई है। इस क्षति की पूर्ति असम्भव है।

—श्री श्री १००८ जगद्गुरु शंकराचार्य,
शृंगेरी पीठ



11. श्री श्री आनन्दमयी माँ उपाधि विनिर्मुक्त—चिन्मय भाव में २७ अगस्त को प्राप्त हुई। यद्यपि माँ के लिए तो चाहे

जीवन्मुक्त अवस्था में, या विदेह अवस्था में हों, कोई फर्क नहीं। किन्तु माँ जब जीवन्मुक्त अवस्था में थीं, तब उनके पार्थिव शरीर से हजारों लोगों को दर्शनमात्र से सुख-शान्ति प्राप्त होती थी। विशेषकर के तो महात्माओं को मान-सम्मान द्वारा आनन्दित करती थीं। अब महात्माओं को भला कौन प्रिय वाणी द्वारा “बाबा-बाबा” कहने वाला होगा।

—श्री १००८ स्वामी ब्रह्मानन्द जी महाराज,
महामण्डलेश्वर, सन्यास आश्रम, दिल्ली



12. बड़े दुःख के साथ लिखना पड़ रहा है कि अब श्री श्री माँ का दिव्य, चिन्मय, परोपकारी विग्रह नहीं रहा। मेरे दुःख का पार नहीं रहा। माँ के परिवार को कितना आघात लगा होगा, वो तो वर्णनातीत है। आप सबके दुःख में मैं भी सहभागी हूँ।

—श्री १०८ स्वामी स्वतन्त्रानन्द जी महाराज,
अहमदाबाद



13. माँ के अन्तर्धान होने का दुःखद समाचार सुन कर दिल को बहुत ही धक्का लगा। देश की महानशक्ति अन्तरहित हो गई। समस्त भारत में बहुत ही प्रबल शोक छा गया। माँ ही अपने स्वपनों के अन्तर्जगत में प्रवेश कर उन्हें धैर्य व शक्ति प्रदान करे। माँ के प्रति हमारी स्नेहपूर्वक सादर श्रद्धांजलि समर्पित हो, वे अपनी कृपासे अपनी साकार विग्रह रूपी अभावजन्य कष्ट को दूर करें, ऐसी हमारी सद्भावना है।

—श्री श्री १००८ स्वामी शान्तानन्द सरस्वती,
निवर्तमान शंकराचार्य, ज्योतिर्मठ



14. यह जानकर बहुत दुःख हुआ कि श्री श्री आनन्दमयी माँ अपने निज स्वरूप में लीन हो गयीं। श्री श्री माँ के साथ भक्ति का एक युग ही समाप्त हो गया। कभी कभी एक ही मन्त्र में श्री माँ तथा श्री हरि बाबा तथा स्वामी अखण्डानन्द जी महाराज

विराजमान होते थे तो ऐसा लगता था कि भागवत में वर्णित भक्ति के दो पुत्र ज्ञान और वैराग्य के साथ मंच में रूप धारण करके माँ के साथ विराज रहे हैं। श्री हरि बाबा जी के चले जाने से वैराग्य चला गया। श्री माँ के चल जाने से भक्ति चली गयी, परन्तु माँ तो सदा अमर ही हैं। समस्त सन्तों की वे सचमुच माँ ही थीं।

—श्री १००८ स्वामी ओमप्रकाशानन्द सरस्वती,
जगद्गुरु शंकराचार्य, काशी पीठ



15. श्री श्री माँ भारत की महान विभूति थीं। वे अध्यात्मशक्ति माँ के रूप में प्रकट हो कर दिव्य ज्योति का सन्देश दिया। आनन्द स्वरूप बन कर आनन्द की प्राप्ति करायी। ऐसी तपोमूर्ति, प्रेममूर्ति, ज्ञानमूर्ति, आनन्दमूर्ति के प्रति मेरी भाव भरी श्रद्धांजलि पूर्वक पुष्पांजलि अर्पित कर रहा हूँ। परमपिता परमात्मा से प्रार्थना करता हूँ कि श्री श्री माँ के चलाये हुए सभी कार्य अविराम चलते रहें।

—श्री श्री १००८ महामण्डलेश्वर स्वामी मंगलानन्द
जी महाराज, गीता मन्दिर, अहमदाबाद



16. माँ आनन्दमयी के ब्रह्मलीन होने के समाचार से हार्दिक दुःख हुआ, उन्होंने अपने पवित्र जीवन और आध्यात्मिक उपदेशों से हजारों सदस्यों, साधकों को मार्ग दर्शन दिया था। वे भारत की आध्यात्मिक जगत की विभूति थीं। उनके न रहने से सनातन धर्म की अवर्णनीय क्षति हुई है। हम उनके प्रति अपनी श्रद्धांजलि अर्पित करते हुए उनके भक्तों के लिए अपनी संवेदना प्रेषित करते हैं।

—श्री श्री १००८ स्वामी स्वरूपानन्द सरस्वती,
जगद्गुरु शंकराचार्य, द्वारकापीठ

माँ आनन्दमयी जी भागवत स्वरूप थीं

17. माता आनन्दमयी जी भक्ति के साक्षात् स्वरूप थीं, उन्हें सदैव प्रसन्न एवं शान्त देखा। जैसा कि भगवान ने गीता में कहा है—प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते। माँ के गोलोकवास से इस महान विभूति से उनके भक्तगण रिक्त हो गये।

—जगद्गुरु निम्बार्काचार्य, स्वामी श्री राधाकृष्णजी
महाराज, प्रयाग



18. माँ आनन्दमयी स्वर्गवासी हुई, यह पढ़ कर बहुत दुःख हुआ। आत्मा को शान्ति मिले, ऐसी परमेश्वर से प्रार्थना है।

—श्री १०८ तम्रपुरे महाराज,
पण्डरपुर



19. भारतीय सांस्कृति तथा सनातनधर्म का ज्योतिस्वरूप आनन्दमयी माँ का जीवन सदैव सूर्य की तरह मानव को प्रकाश देता रहेगा।

—श्री १००८ जगताचार्य स्वामी नारदानन्द सरस्वती,
नैमिषारण्य



20. वर्तमान युग में आध्यात्मिक प्रेरणा का एकमात्र स्रोत माँ बनी हुई थी। वे विग्रह चाहे हम सब को नजरो से ओसल हो गया हो किन्तु अपने दिव्य जीवन से माँ आगे भी सबको आध्यात्मा प्रेरणा देती ही रहेगी ऐसा मेरा विश्वास है।

—महामण्डलेश्वर श्री श्री १००८ स्वामी विद्यानन्द
गिरि जी महाराज, कैलास आश्रम (हृषिकेश)

Messages from Institutions

1. Demise of Mother Anandamayee is a great shock to the Hindu Society. The crest of the Golden temple of spiritual structure of

the Hindus falls to the ground. The news came just like a bolt from the blue. It took a long time to recover from the stupor created by the news. We could not imagine that the Mother will leave us at this juncture when Her guidance the nation needs most.

—Swami Atmananda,
Gen. Secretary, Bharat Sevasram Sangha



2. The passing away of Ma Sri Anandamayee is passing away of one of the great spiritual leaders of the world. Her passing has created a great void in spiritual world. Indeed we would miss a great spiritual leader, a mother with serene and peaceful face which for so many years exuded spiritual love, peace and solace to thousands of her devotees. She may be missing physically but she is still there. She taught us to go beyond all sorrow and to live in Peace and Divine Ananda. Her teachings were simple and direct and should able to carry on her great mission and hold aloft the great teachings she set before them. We join with thousands of Her devotees in paying reverential homage to the great departed and pray Her blessings will always guide us and keep us steady in God's love and word.

—Swami Bangovinda Parampanthi
Viraj, Dibrugarh, Assam

3. মা আনন্দময়ীর মহাপ্রয়াণে আমরা শোকস্তব্ধ । ভারতের আধ্যাত্মিক জগতের এ মহাক্কতি অপূরণীয় । আমরা মায়ের আত্মার প্রতি আমাদের আন্তরিক শ্রদ্ধা নিবেদন করি ।

—পরমার্থ সাধক সজ্জ্ব, কলিকাতা



4. Satyanand Yoga Centre is much grieved—to read in paper the departure of Pure soul of Anandamayi Ma from this earth to heaven to join Her great and Universal Atma. Though She is not with us but Her blessings are always with us.

—Secretary, Satyanand Yoga Centre,
Poona



5. Ranavar people deeply shocked hearing news of Brahmoleen of Ma Anandamayee. Praying Almighty.

—Seva Sadhana Samaj,
Ranavar



6. We have lost a Divine personality of our times. May SHE bless us all.

—Swami Asheshananda Saraswati,
Service Relief Fund, Bharuch, Guj.



7. গর্ভধারিণী গৃহে থাকতে যেমন অতি সহজলভ্য—গৃহ ভরপুর থাকে কিন্তু হঠাৎ বিয়োগ হলে সমগ্র অন্তরসহা বেদনায় পীড়িত হয় । আত্মিক সাধনার যিনি প্রেরণাদায়িনী যিনি জীবনের ধ্যেয় মূর্তি, যাকে ঘিরে আমাদের কত আনন্দের হাট

বসেছে—কত উন্মাদনাময় দিব্য জগতে যার কাছে গিয়ে প্রাণ
জুড়িয়েছি—“তিনিই” যখন ব্রহ্মলীন হ’ন—সে বেদনা আরো
গভীর আরো মর্মভেদী ।

—দেব মিশন, চন্দননগর



8. শ্রীশ্রীমা ছিলেন আধ্যাত্মিক জগতের একজন অশ্রুতম শ্রেণী
সাধিকা। সর্বদা হাসি আনন্দে উৎফুল্ল মায়ের প্রধান লক্ষ্য
ছিল বিশ্ব মানবতার মঙ্গল কামনা। তাঁহার মহাপ্রয়াণে
বিশ্ব মানবের অপূরণীয় ক্ষতি হইল ।

—কুমিল্লাবাসী বাংলাদেশের ভক্তবৃন্দ



9. Shocked at Sri Ma's *Mahaprayan*. May She
give us strength to bear it and may we prove
ourselves worthy of Her Divine inspirations.

—Dev Sangha Math, Deoghar



10. The Mahaprayan of Ma Anandamayee to her
heavenly abode has created a void in the
spiritual world not only in our country but
all over world.

—Vishva Hindu Parishad,
West Bengal



11. বাঙ্গালী তথা ভারতীয় নারী সমাজের গর্বের এক অতুল্য
নিদর্শন শ্রীশ্রীআনন্দময়ী মায়ের মহাপ্রয়াণে ধর্মীয় জগতের
এক অপূরণীয় ক্ষতি সাধিত হইল ।

—বাঙ্গালী মহিলা সমাজ, কলিকাতা

12. The meeting of the Executive Committee of the Patna Kalibari expresses profound grief over the passing away of Ma Anandamayee—a great saint and a spiritual leader who because of her Godliness was revered and respected by millions as an incarnation of God.

—General Secretary,
Patna Kalibari, Patna



13. प्रातः स्मरणीय, परम आदरणीया, वात्सल्यमयी श्री श्री माँ आनन्दमयी के आकस्मिक निधन पर हार्दिक शोक प्रकट करते हैं।

—भगवान श्री सत्य साई सेवा समिति,
हरदोई



14. माँ की दिव्य शक्ति हमेशा देश में अमर ज्योति प्रकाशित करने का कार्य करती रहेगी, ऐसा हमारा अटल विश्वास है। उनकी स्मृति, छत्रछाया में आध्यात्मिक आनन्द की लहरें फैलती रहेंगी।

—आचार्य प्रभाकर मिश्र, विश्व सार्वभौम
सनातनधर्म महासम्मेलन



15. माता जी के तिरोभाव से आपाला, मैत्रेयी, गार्गी आदि वैदिक युग की ब्रह्मवादिनी मातृ शक्ति का प्रतीक अन्तर्हित हो गया। माता जी के रिक्त स्थान की पूर्ति सम्भव नहीं है।

—पौराणिक तथा वैदिक अध्ययन एवं
अनुसन्धान संस्थान, नैमिषारण्य



16. दिव्य शक्ति सम्पन्न तत्वज्ञ श्री आनन्दमयी माँ की भौतिक देहावसान से तीव्र शोक का अनुभव कर रहा हूँ। आनन्दमयी

माँ के न रहने से न केवल भारत, वरन् समस्त विश्व की आध्यात्मिक ज्योतिष्णा घूमिल हो उठी है। जिज्ञासुओं के लिए उनका ज्ञानप्रद वरदहस्त लूप्त हो गया है, जो कि भारत के लिए अपूरणीय क्षति है।

—प्रधानाचार्य, श्री महेश्वरानन्द सांगवेद,
संस्कृत महाविद्यालय, कनखल



17. विश्वविख्यात तपो मूर्ति श्री श्री माँ की ब्रह्मलीन हो जाने से हम सभी हार्दिक श्रद्धांजलि अर्पित करते हैं। श्री श्री माँ आजीवन तपश्चर्या में संलग्न रह कर सनातनधर्म की ध्वजा को उत्खेलित करती रहीं। उनकी तपश्चर्या, धर्मप्राण जन-जन के जीवन का आलोक रही है। उनके उपदेश देश-विदेश के सर्व साधारण से लेकर मान्य विद्वानों, सन्तों और सामाजिक तथा राजनैतिक क्षेत्र की विभूतियों तक के लिए पथ-प्रदर्शक है। वस्तुतः श्री श्री माँ की तपश्चर्या मानव मात्र एवं जीव मात्र के कल्याणार्थं विश्रुत है। उन्होंने पंचपुरी हरिद्वार की समाज एवम् शिक्षा सेवा का क्षेत्र बना कर गौरवान्वित किया है।

—प्रधानमन्त्री, ऋषीकुल ब्रह्मचर्य आश्रम,
हरिद्वार



18. विश्वभर की विभूति, श्री श्री माँ आनन्दमयी ने पार्थिक शरीर छोड़ कर परमपिता परमेश्वर से अभिन्न हो गयीं। जब तक वे सशरीर इस संसार की रहीं, हमलोगों पर सदैव अपना वरदहस्त रखा। अब वे विभू होकर और अधिक कृपा बरसाती रहेंगी।

—मंत्री, मानव सेवा संघ,
बृन्दावन

19. राष्ट्र की परमगौरव भक्ति स्वरूपा, परम तपस्विनी, महायोगिनी माँ का आकस्मिक गोलोक वास से सभी को परम दुःख हुआ, वास्तव में यह राष्ट्र के लिए अपूर्णीय क्षति है।

—गीता सत्संग आश्रम समिति, कोटा



20. भारतीय अध्यात्म और संस्कृति के पोषक पूज्य माँ आनन्दमयी के ब्रह्मलीन होने से भारतीय संस्कृति को महान् आघात पहुँचा। इस शोक संस्कृत समय में इस संस्था का प्रत्येक सदस्य माँ के आश्रमस्त परिवार के साथ है।

—जय भारत साधु संस्कृत महाविद्यालय,
हरिद्वार



21. श्री माँ के अभाव, भारत की अपूर्णीय क्षति, उनके पदचिन्हों पर चलने की शक्ति भगवान दे।

—श्री स्वामी आत्मानन्द आश्रम,
शंकराचार्य, अमृतसर



22. श्री माँ का परलोक गमन से समस्त हिन्दुधर्म प्रेमियों की आध्यात्मिक क्षति हुई है। परमपिता परमात्मा से प्रार्थना है कि धर्मानुरागियों एवं सन्तप्त जनमानस को असहनीय दुःख सहने की शक्ति प्रदान करें, एवं प्रभु उस आत्मशक्ति को अपने में आविर्भूत करें, यही प्रभु से हमारी कामना है।

—पंडित सत्येश्वरानन्द कैलासचन्द्र पाण्डेय,
हरिद्वार

Messages from V. I. Ps

1. "I am very sorry to learn about the sad demise of Sri Anandamayee MA. She was the foremost, elevated and inspired leader in the spiritual world. Her death is a great loss to mankind.

—Sri Zail Singh,
President of India, New Delhi



2. Please accept heartfelt condolences on the sad demise of revered Anandamayee Ma. The void created by Her death in the spiritual world will be greatly felt for a long time.

—Sri G. D. Tapase,
Governor of Haryana



3. माँ उन महान आध्यात्मिक नेताओं में से थीं, जिन्होंने बड़ी संख्या में सबको प्रेरित किया। भक्तों के साथ शोक में मैं भी शामिल हूँ।

—श्री चन्द्रेश्वर प्रसाद नारायण सिंह
राज्यपाल, उ० प्र०

Messages from Devotees

1. "Ma—Ma—Ma"

—T. Sadasivan & Smt. M. S. Subbaluxmi,
Madras

2. Shocked to hear about the sad demise of revered Anandamayee Ma. Her death is a great loss to spiritualism and Society.

—Seth K. N. Modi, Modinagar



3. Shocked to learn about the sad demise of Ma.

—Pd. Kapindraji, New Delhi



4. Extremely grieved to learn about Ma's sad demise.

—Maharaja & Maharani of Karauli



5. Deeply moved with the sad news. Pray Ma continues to bestow Her blessings on all Her devotees.

—L. K. Chellaram, Hong Kong



6. Extremely grieved to learn about Ma's sad demise. It is a great loss for us all.

—Maharaja & Maharani of Bhavnagar



7. Thousands of Pranams to Ma—the Light of India.

—Sm. Nirmalaben Thakker, Bhavnagar



8. Deeply shocked at the sad news. May Her sacred soul rest in Peace.

—Dr. K. N. Udupa
B. H. U., Varanasi

9. Shocked and grieved that Ma has left us. We feel pilotless and there is uncertainty of the future.

—Maharaja Manabendra Shah
Ambassador of India, Ireland



10. With the disappearance of Sri Sri Anandamayee Ma, a light amongst us has gone. She was true to her name. Her darshan used to give solace and pleasure to lakhs of her devotees. Though She is no more with us now, She will be remembered for ever for the service she rendered in the upliftment of human beings and bringing them on the right path.

—Prof. S. S. Mohapatra
M. P., Cuttack, Orissa



11. Ma is no more. This is inconceivable. The news of Her passing away simply stunned us. The loss is not only of those who came in her contact, but of the entire mankind. Savants like Ma make their appearance rarely. We join the countless millions in this land in paying our homage to Ma—Ma of all.

—Justice Amitav Banerji
Allahabad



12. We are extremely grieved and terribly unhappy to have missed our Ma.

—Sri & Sm. R. M. Nanavati, Bombay

13. Sri Anandamayee was an embodiment of self-sacrifice, purity, devotion and spiritual calibre. Her passing away is a great loss.

—Major T. D. Markandey, Rohtak



14. We all join you in mourning for the irrecoverable loss. Our humble pranamas to the Divine soul.

—Dibrugarh Devotees, Assam



15. ভারতের ধর্মজগতে প্রায় অর্ধশতাব্দী যাবৎ মহীয়সী মাতৃ মূর্তিতে অগণিত ভক্তজনের হৃদয়ে তিনি আধ্যাত্মিক চেতনা সঞ্চার করিয়া আসিতেছিলেন। তাঁহার মহাপ্রয়াণে আধ্যাত্মিক জগতে যে অপূরণীয় ক্ষতি হইল তাহা অবর্ণনীয়।

—শ্রী ১০৮ স্বামী বৈরাগ্যানন্দ পুরী
তুলসীমঠ, ঋষিকেশ



16. বিশ্বের কল্যাণে তাঁর অলৌকিকী লীলা, ভারতীয় শাস্ত্রনিষ্ঠ সংস্কৃতির প্রচারে এত কেন্দ্রের প্রতিষ্ঠা বিশ্বের ইতিহাসে এক অভিনব ঘটনা।

মা আনন্দময়ী সदैব করুণা শক্তি পরা শাস্ত্রী
দেবী শান্তিময়ী কলৌ চ ভুবনে প্রেমৈদ মন্দাকিনী ।
বাৎসল্যং নিয়তং প্রসার্য ললিতং লোকেষু যা বন্দিতা
ভদ্রং সা বিতনোতু বিশ্ব ভুবনে নিত্যং চ লোকং গতা ॥

—ডাঃ ধ্যানেশ নারায়ণ চক্রবর্তী, সাহিত্যশাস্ত্রী
বাচস্পতি, কলিকাতা



17. श्री माँ का निघन आध्यात्मिक जगत की अपूरणीय क्षति है।

—पंडित श्रीनाथ शास्त्री, पुराणाचार्य
वृन्दावन

18. माँ के महाप्रयाण की सुचना पाकर बहुत दुःख हुआ । माँ के संसार से उठ जाने से बहुत बड़ा सहारा हम सभी लोगों से उठ गया ।

श्री श्रीकृष्ण गोयल, भूतपूर्व मन्त्री
उ० प्र० सरकार



19. Ma is always with us. Her devotees can always feel her presence. Her light guides us as bright as ever. Ma is eternal and perceptibly immortal. May we always tread on the path she so kindly illuminated and ordained for Her Devotees.

—Dr. Vimal Razdan, Jodhpur

Divine Mother Shree Shree Ma Anandamayee

Govind Narain,
Governor of Karnataka

For one who has enjoyed the blissful shelter of Shree Shree Ma Anandamayee's divine umbrella for nearly 40 years and has basked continuously in the sunshine of her motherly love, infectious charm and laughter, constant guidance and support and unforgettable moments of peace, tranquility and participation in numerous religious functions and sat-sangs and who now feels over-whelmed and orphaned by her physical absence, it is very difficult to recall and reproduce the countless memories and experiences within the limitations of time and space. Nevertheless, the occasion calls for atleast a few flowers, insignificant but full of sincerity and true love and devotion, even though the language may be an inadequate medium and the collection of words may be incoherent.

My wife, Chandra, came to know Ma nearly five years earlier than me. It was she who took her parents — Dr. and Smt. Pannalal — to see Ma. Dr. and Smt. Pannalal soon became staunch devotees of Shree Ma whose magnetism and charm immediately attracted them towards her, and needless to say that both of them enjoyed in abundant measure plenty of her divine grace and kripa. Their personal experiences and anecdotes will themselves fill a volume. Dr. Pannalal's book on Shree Shree

Ma Anandamayee is already in circulation. My father-in-law Dr. Pannalal had a special knack of putting meaningful questions in Ma's congregations in order to elicit answers which would be beneficial to all, and these question and answer sessions were particularly delightful for all the assemblies.

My first experience of Shree Ma came in 1943 when I was the officer-in-charge of the Maghamela in Allahabad, and my wife and I with our small children were camping at the Sangam—the confluence of the rivers Ganga and Yamuna. There used to be large gatherings of Mahatmas, Akhadas, shop keepers and devotees and the population at the Sangam used to go up to nearly two to three lakhs. On one fine day when my wife and I had just finished our mid-day meal we saw Shree Shree Ma Anandamayee entering our camp with only one girl sevika pronouncing loudly in her own special Hindi "I heard Govind Narain lives here so I have come". Both of us were overwhelmed and dumb-founded with the suddenness of this great event of our life. We had hardly anything to offer her and with great difficulty we managed to collect two bananas to offer. She was laughing and chatting and accepted our humble gift and blessed us. The great magnet had done its work and I was automatically attracted towards her. We attended several sessions of vigorous kirtans of Shree Prabhudatt Brahmachari, who was camping across the Ganges and where Shree Ma Anandamayee was staying. Later in 1946 I was posted as District Magistrate and Collector in Aligarh and Shree Ma

Anandamayee was spending some time in Vrindaban. My father-in-law and others of the family were there with her. They called my wife and myself also to join. We went and participated in all those magnificent celebrations, discourses, rasaleelas, pravachans and so forth. On the next Monday I had to return early for some official work, but on Sunday night Ma asked me to leave only after taking prasadam after the morning pooja. I was somewhat in a hurry and did not want to wait, and persuaded my wife to come along with me. Hardly had we driven seven miles from Vrindaban when our car encountered an old lady in the middle of the road. We thought we had hurt her. We stopped and took her immediately to the hospital in Vrindaban and got her properly examined and lo and behold there was no injury. All the same we asked the doctor to give her some tonics and some extra food and I went back to Shree Ma's Ashram to tell my father-in-law what had happened. Shree Ma Anandamayee spotted me and gave me a beaming smile and repeated "go after taking prasadam". That was her sweet way of taking correctional steps. Again in the same year when we were in Lucknow we got hardly ten minutes notice telling us that Shree Ma was coming to our house. My wife and I hardly made all our humble preparations for her visit ; but we knew that we were inadequate for the occasion. Shree Ma's charm and magnanimity put us at ease and we received her blessings. In 1947 I was again posted as District Magistrate and Collector of

Aligarh to hoist the National Flag on the 15th of August 1947. Those were difficult days with communal clashes rising high all around. During those tumultuous days Shree Ma again paid us a sudden visit, blessed us and put us at ease, the result of which was that Aligarh District escaped from all those brutalities which became inescapable in the surrounding areas. I was posted as Adviser and Secretary to His Majesty the King of Nepal during 1951—1954, and while returning from Nepal I collected some pieces of "Shaligram" for which Nepal is famous. On return I asked Shree Ma Anandamayee what I was to do with them. She asked me to take them to her so that she may see them. She saw and she said one of them in particular had distinct features. Then she consulted Pandit Gopinath Kaviraj and one of her Chief Mahatma disciple Narayanaswamy. Both of them declared that although that Shaligram was worthy of worship but I, as a nonbrahmin, was not entitled for the worship of the same. To my great luck Shree Ma Anandamayee overruled these two great vidwans and said that as Narayan himself came to me I am naturally entitled to worship Him. She asked Narayanaswamy to write down proper procedure for the worship, which he did and which I am following till today. I remember how for the first time my wife and I went to Varanasi for Shivaratri in Shree Ma's Ashram. As usual elaborate arrangements had been made for all the devotees. We had to fast the whole day without even a drop of water and the real pooja began at about 5-30

P.M. and continued for nearly twelve hours. No one was allowed to leave his place. Shree Ma was going round and regaling all the worshippers in between the poojas and keeping them concentrating during the worship. In the worship of the third quarter I saw Shree Ma putting a Rudraksha Mala in my neck. My joy knew no bounds and Ma gave me her sweet bewitching smile. I felt blessed. We participated in numerous celebrations of Shree Ma's tithi-pooja, Durga-pooja, Saraswati-pooja, Shree Kali-pooja, Shivaratri, Krishna-Janmashtami, birthday of Shri Chaitanya Mahaprabhu, Bhagwat Saptah, Samyam Saptah, and so forth, and the sense of joy and the feeling of tranquility that one derived for all such participations is indescribable. I remember once when I was hospitalised for a hernia operation in Delhi, Ma was passing through and suddenly came to my room in the hospital and blessed me there. On another occasion when after some illness I was somewhat weak and was diffident about my fasting for the whole day for the Shivaratri pooja, I asked Ma, If I could take milk. Ma's sweet reply was that in that case I could only witness the Pooja from outside. The meaning was clear and I was determined to participate in the whole pooja. My wife and my daughters agreed to my participating only for the first quarter. I sat down for the pooja. In between Smt. Subbalakshmi was singing and Ma was roaming around. After the first quarter I felt renewed strength and after exchanging glances with my wife and my daughters I continued for the second quarter and

then to the third and so on to the fourth and completed the whole pooja. I feel I could not have done it without Shree Ma's kripa. She wanted me to complete it and I did. I remember how in all our moments of trials and tribulations my wife and I could easily approach Shree Ma Anandamayee and she was always comforting and filling us with words of wisdom and giving us full strength and encouragement. There have been many more experiences to my wife and myself both, which are so much of a personal nature and, which, I am sure, all her devotees have enjoyed in equal measure, that I hesitate to mention them.

I am by nature shy of fighting any elections. But Ma appointed me to the Executive Committees of Shree Ma Anandmayee Sangh and Shree Ma Anandmayee Charitable Society. She put me as President of the Delhi Ashram. She asked me to look after the affairs of the Varanasi Charitable Dispensary for some time and in several matters she used to tell the various persons concerned to consult me before proceeding to take any action. I think it is the common experience of all Shree Ma's devotees that when they go for her 'darshan' they feel that there is a special link and a special attachment and a special relationship exclusively between them and Shree Ma. That has been our experience too, although whenever all of our family members went to her Ashram we were all styled as Dr. Pannalal's family, because Dr. Pannalal continued to enjoy in Shree Ma's 'kheyal' a special place even after his passing away.

When in August 1977 I was appointed as Governor of Karnataka, I took the earliest opportunity of going to have Shree Ma's darshan. My wife and I met her in Kankhal and somebody mentioned to Ma that Governor Govind Narain was coming. Ma's reply was that for her I will ever be the same Govind Narain, and that is what gave me the greatest happiness. It was our keen desire that Shree Ma should visit Bangalore while I was here. We made repeated requests to her to find some suitable occasion to come to Bangalore. She was gracious enough to agree to come in May 1979 and she allotted us as many as thirteen full days. We organised with the help of her other devotees in Bangalore and a large number of prominent citizens of Bangalore, large congregation during that period with Mahatmas, Mahamandaleswaras, Sanyasis, of all denominations and all faiths including the Jain Swamis, the Buddhist Monks, the Lingayat Jagadgurus, the Udupi Mathadhipatis, Swami Chinmayananda, Swami Chidananda and many Mahamandaleswaras from the North. There were all kinds of homas, poojas, feeding of the poor, services in the hospitals and poojas in various other temples, Kanya poojas, Satsangas, pravachanas, discourses, devotional music, rasaleelas and Matri Satsangs to top them all. Ma's question and answer sessions, her love and compassion coupled with her deep knowledge of vedantic philosophy and her great quality of removing all doubts and difficulties won the hearts of all the people who attended her congregations in

Bangalore. It was at that time that Shree Ma told my wife and myself that we should try to construct a Bhagwat Bhavan in Bangalore. Shree Jayatirthachar was reciting the Bhagwatam every day during Shree Ma's visit to Bangalore and apparently Shree Ma found that there were great traditions of religion and bhakti in Karnataka and particularly in Bangalore. Anyhow we followed up the idea and with the help and co-operation of the Governments of Karnataka and Andhra Pradesh and a large number of other devoted persons we have been able to complete a very spacious Bhagwat Bhavan in Bangalore, which was inaugurated on the 24th of September 1982 by His Holiness the Jagadguru Shree Shankaracharya of Dwarka Sharada Peetham. His Holiness the Jagadguru Shree Shankaracharya of Sringeri Sharada Peetham has very graciously agreed to become the Chief Spiritual and Religious Patron of this Bhagwat Bhavan, and his word in all spiritual and religious matters will be final. The other managerial duties the Trust will be able to carry out. A reserve fund has been created, the income from which will be sufficient to run the Bhagwat Bhavan. An interlocking agreement has been made between Shree Anjaneyaswami Trust and Shree Shree Ma Anandamayee Trust, Bangalore for mutual help and co-operation,—the Anjaneyaswami's temple being adjacent to the Bhagwat Bhavan. We had all hoped and prayed that Shree Ma should be present at the inauguration of this Bhagwat Bhavan, the construction of which was inspired by her, but

unfortunately this could not be. In her last meeting with His Holiness the Jagadguru Shree Shankaracharya of Sringeri, Shree Ma clearly indicated that she wanted to leave the body and become Avyakt. Avyakt she has become. We do certainly miss her presence, but we are full of faith and confidence that she will ever be with us in her Avyakt form and she will continue to instruct and guide us on the right path. This Bhagwat Bhavan will be a fitting monument to her memory. This Bhagwat Bhavan will have not only the aradhana and recitation of Srimat Bhagwatam and discourses and discussions and pravachanas by various Mahatmas and others ; but there will also be a Gurukul type of teaching included to train scholars in Bhagwata pravachana in various languages of India so that in their turn these scholars would be able to establish Bhagwat Centres in various other parts of India and propagate the gospel of Shrimat Bhagwat. With Shree Ma's rejuvenation of Naimisharanya and the establishment of a Purna Mandir there and this Bhagwat Bhavan in Bangalore we hope that the message of true Dharma will spread throughout this country.

Shree Ma was born with divinity. She started exhibiting all symptoms of her divine nature almost since her childhood. Her going into trances on hearing the word of God, her exhibiting various mudras and kriyas automatically which are characteristic of Siddha yogis, her coming out successfully from various tests to which she was subjected at different times, her deep knowledge of the whole

vedantic philosophy without any formal education, are all ample proofs of the fact that even though she was not formally initiated by any Guru, she came into this world as a fully realised soul with self-initiation and for the good of the human beings. She never took any medicines and made little of her bodily ailments or fatigue. She always was smiling and receptive to visitors despite any strain. In all her questions and answers and discourses she has invariably talked of only one God and everything else being His Maya. In the earlier days I have also seen her going into trances on hearing kirtan. Ma's doors have been open to all schools of thought. She had a large number of foreign followers and devotees from other faiths. The Gyanis have sought her, the Vairagis have sought her and she has propounded the Bhakti cult in abundant measure for those who followed this path ; and all her poojas have been conducted with meticulous care and precise shastric injunctions. For grihastas her greatest teaching has been to do their duty without aspiring for any fruit of action ; thus re-emphasising what has already been enjoined in the Bhagawad Geeta and Shrimad Bhagvatam. Her programmes of Bhajans and Kirtanas in which in her earlier years she used to participate herself, used to enchant the whole audience and fill the whole atmosphere with divine bliss. She has initiated tens of thousands of seekers on the spiritual path, each receiving instructions according to the stage of his progress, Ma never imposing herself on anyone.

On the 16th of September 1981 we suffered a great personal tragedy as our beloved second daughter Nandini passed away in Delhi suddenly after a brief ordinary five days' illness. All of us were naturally unconsolable. Ma's message reached us promptly and when after a few days I had to come away to Bangalore for my duties and my wife stayed back in Delhi, Ma was passing through Delhi to catch a train and with only a short notice she went to Karnatak Bhavan although She was weak and feeble at that time. When my wife saw her she was shouting at the top of her voice that she had come to see Chandra. My grand-daughter Yamini describes that Ma looked at that time like a 38 year lady (the age of my deceased daughter). Ma embraced my wife, put her own head in her lap and said "I am your daughter". Then she put my wife's head in her lap and said "you do not know what 'Atma' took birth in your womb". She added that my wife and I were the blessed parents as we gave birth :to such a noble soul who had only small karmas left and who had come only for a limited period. Ma added several other things which are too personal to be recounted. We felt consoled. We felt beholden to her. We felt very humble. We felt proud of our daughter who had gone. Ma invited my wife and myself to see her in Kankhal, which a few days later, we did. In Kankhal Shree Ma gave us three exclusive private audiences and talked so much about our deceased daughter and what she herself knew and saw, and about our duties

that we felt so much beholden to her. We certainly derived considerable strength from her words, which were so emphatic and so clear.

Fortunate and blessed are those who have had the chance to receive even an iota of Shree Ma Anandmayee's grace.

“Merge thy mind in Me, be My devotee, Sacrifice to Me, prostrate thyself before Me, thou shalt come even to Me. I pledge thee My truth ; thou art dear to Me.”

—The Bhagavad Gita

Chapter 18-Verse 65.

JAI MA

“Do service with the conviction that while serving, whomsoever it may be, you are serving the ONE who alone exists.”

Sri Anandamayi Ma

A God Died Yesterday

With the passing of Maa Anandamayee an era in the annals of Indian culture has come to a close.

The Maa, as she was known to millions of her devotees in this country and abroad, was a saint in the tradition of the great Indian mystics. She had, in her own peculiar way, stood as a formidable bulwark against erosion of traditional Indian values and culture at a time when these had come under heavy onslaught from within the nation.

The saga of Maa Anandamayee's emergence in the mainstream of contemporary spiritual life had a humble beginning in a village in Dacca (now in Bangladesh) where she was born in a Brahmin household. Eversince her teens she had been recognised by the savants and the prophets as in a state of 'extraordinary consciousness' and eversince the stream of the curious and the knowledgeable had started to flock to her presence.

For millions of men and women who made these journies to her door the Maa had come to crystallise the peace and universality which is so peculiar to the Indian culture. The Indians, the westerners and the easterners—the very best minds of nearly four generations—some of them leading the varitable galaxie of writers, philosophers, spiritualists, scientists, politicians,

prime ministers and diplomats and statesmen all that flocked to her luminous door were found returning to their neiches enriched with the humanity's rarest and the best achievement — love.

That was Maa Anandmayee. However to restrict such personalities within the framework of certain characteristics and within certain precedential cliches would be no less than confining the flames of her ever burning, ever rejuvenating life into words. Her pet advice to all — always delivered in such simple metaphors as had been made previously famous by Swami Ramakrishna and the Christ — was “Know that thou art”. Its appeal was as ancient as the Hindu culture itself of which incidently, she, her life and style, was the finest flower.

The spirit of Maa Anandmayee is as eternal as everlasting as India herself. She was amongst the finest of Mother India's off-spring.

(Courtesy : The Himachal Times)

29.8.82

“Be a child who never grows up. The only reason why the child-like state does not last is ‘Desire’.

—*Sri Anandamayi Ma*

AN ANNOUNCEMENT

*It has been decided by the authorities of Shree Shree Anandamayee Sangha that for the next one year from the date of passing away of Mother, no "Diksha" (initiation) ceremony will be performed. After one year, however, the said "Diksha" ceremony will be resumed only near the **Maha-Samadhi** of Mother at Kankhal (Hardwar) Ashram for the benefit of the intending devotees.*

“I am what I was and shall remain now and for evermore !”

On August 27th, 1982, at about 8 P.M. our adored and beloved Mother Anandamayi Ma, has taken *Mahāsamādhi*. Gripped by the pangs of separation, we are unable to think or talk of anything except Ma.

By Her very presence this unique manifestation of Divinity on earth lured us away from worldly pleasures and attachments. Her fascination was irresistible. A single glance, a sentence uttered by Her hallowed lips could transform a life.

Now She has become invisible to our eyes. Has She gone away ? Has She left us ?

“At all times and under all circumstances, in inspiration and in dryness, Ma remains and ever will remain with everyone.” Ma has said to numberless devotees : *“I am always with you !”* To foreigner’s requesting Her to visit their country, She often replied : *“I am there !”* Why then has She withdrawn from the grasp of our senses ? Why ?

“Solely, for you all is indeed everything that this body does—its actions, movements, its going hither and thither. Whatever is done for your sake through this body at any time, it is you who cause it to happen.”

Ma has discarded Her body not because it was old and ailing. Ma is all-powerful. Had it been

Her *kheyāla*, Her body would have remained young, radiant and healthy. Just as Her advent was an act of Supreme Divine Grace and Compassion, so was Her withdrawal.

Whatever is done by Ma is for the best of all. There are no exceptions.

“The Ātmā of this body is everyone’s Ātmā. It cannot be that anybody, anywhere is not Ma’s very own.”

What is perceived by the senses cannot last, however flawless, however perfect. Taking on a human body, Ma has given us a glimpse of Divinity, a taste of eternal Bliss. Ma is not only that bliss-permeated divine being that attracted us so irresistibly, whom we loved and adored. Ma is the ONE equally present everywhere, in everyone, in everything and beyond. By withdrawing Her radiant form She has kindled in us a deep yearning to find Her within, so spend our lives in the sole endeavour to know HER AS SHE IS.

The Ultimate Sadhana

“Ever to keep the mind poised in the Self, wide-awake in the current of Reality, where the Unfathomable, the ONE-without-end, is ever revealed in His Infinity—this must, with the intensity of an obsession, be your one and constant endeavour.”

Sri Ma Anandamayi

To Bid Farewell.....

Bithika Mukerji

We know only how to celebrate the coming of our beloved Mother. We know how to spread the glad tidings that Mother is coming to town ; we remember the joyous experience of preparing for Mother's visit ; we know how to put up festive arches, hang out colourful buntings and keep in readiness innumerable flower garlands for Her. We remember the happy excitement of waiting for Mother ; we remember the thrill of hearing the first whispered message, "Ma is coming, Ma is coming !"

We also remember the unique experience of the first glimpse of that beauteous, majestic form ; we remember the buoyancy of spirit, the uplifting of hearts in the vicinity of Mother, but who, really can describe the ineffable joy of the first vision of that inimitable radiant smile which ever removed all burdens weighing upon the heart, even as the suddenly shining sun puts to rout lowering rain clouds. We especially remember the bliss of fulfilment when we encountered the all-seeing compassionate glance which made naught of all earthly worries and set at rest all questionings of the spirit. We understood the meaning of the Text :

All one's actions are nullified, the knot of the heart is penetrated and all doubts are resolved, on perceiving That which is Supreme.

We remember all this and more, but we are singularly unprepared for bidding farewell to that One Person who had inter-penetrated the very texture of our beings. Is it possible that we shall see no more that all-conquering smile which had captivated the hearts of all alike, the old and the young, the ascetic and the householder, the businessman and the artist, the sophisticate and the villager? Shall we no more thrill to the sound of that divine voice singing melodiously the Names of the Lord? Even when we did not see Mother for a few days, a few weeks or a few months, we knew She was with us in the same life's breath we drew, the earth we walked, the space which circumscribed us and the time which delimited us. How to convince ourselves now that this earth, this air, this time and these places and we shall know Her no more? Who can be more privileged than us and who more unfortunate?

We do not quite know how to relate to the festival of bidding farewell to the dearly beloved manifest form of Mother. We tell each other that Mother is still with us; that She has merely made Her visible form unmanifest; that She who belonged to one particular time and place, now belongs to the whole wide world and to the end of time and beyond. Yet the hearts which knew nothing beyond or apart from Her Image, today stand empty and bereft.

Let us then start out on the journey toward understanding the message of Mother. Let us gather strength from each other and recall that

grief is uncalled for in relation to that radiant Image which we have cherished for long in our hearts. Let us unite in praying that we become deserving of that Grace which we know is forever being showered on all of us. We have so far lived in the joyous presence of Mother, but now we must try to instil this joy in our hearts to fill out its emptiness. A new journey begins for us. We must carry the memory of Mother's words with us as the only support and wherewithall for this journey, namely, that, "*with pure, one-pointed, and undeviating concentration one must seek Truth*". Living in the presence of Mother's manifest form, we understood the meaning of the Upanishadic Text. We must now begin on the journey toward the Realization of the truth of the Text. For us, who have known Mother it should be an easy and rewarding journey.

May Mother's *kheyāla* be fulfilled.

The man who is a seeker after Truth shall find his own Self within himself through his Guru's instructions. In the mantra bestowed by the Guru, the Guru Himself is indeed present. You may see his body die, yet the Guru never leaves you. You are crying your heart out for the loss of his physical frame, but why do you put obstacles in the path that he has chalked out for you? Verily, the Guru is one.

Anandamayi Ma Enters the Cosmic

Swami Krishnananda

The worshipful saint and renowned mystic, Sri Anandamayi Ma, entered Mahāsamādhi on Friday, the 27th of August, 1982.

The Divine Life Society, its Management, its members, associates and well-wishers everywhere bring together into a focus the prayerful concentration of spirit in the hallowed memory of the divine role which this veritable incarnation here on earth played during its touching and picturesque sojourn as a messenger of God come into the midst of humanity. In many ways it would not be inappropriate to contemplate Anandamayi Ma as a recent counterpart, as it were, of the type of saintliness and spirituality and the height of divine communion which characterised the life of Sri Ramakrishna Paramahansa Deva. Her life, her message, her general behaviour and mode of physical expression in general were somewhat similar to the simple, homely, childlike, but profound and soul-stirring dialogue-like relationship which obtained between Sri Ramakrishna Paramahansa and the people who knew him, met him or associated with him in any way. A bright star came and has set.

India, the great Bharatavarsha, which has ever been the cradle of a concentrated flood of a multi-

faceted descent of rejuvenating radiance throughout its history, has been the venue of the coming into action of such mighty powers for the welfare of humanity and for the purification of the whole atmosphere, the very air of the world. To describe them would be to make an attempt in the direction of describing the ways of God Himself, in which one will naturally not succeed, for obvious reasons. The spiritual history of India is often said to trace its origin from Brahma the Creator, and traditional recitals bring this heritage down from Brahma, the Creative Intelligence, through his cosmical progeny and individual descendents as Sage Vasishta, his son Shakti, his son Parasara, his son Krishna Dvaipayana Vyasa, his son Sukadeva, and then his disciples and their disciples until one comes to one's own spiritual Guru, one's Master, friend, philosopher and guide in the environment of one's own personal life ; this tracing of lineage in the spiritual descent may be ramified into many branches from Brahma, the Creator, and may touch the nodal point of any great luminary in the world, whether it be a Samkara, a Ramanuja or Madhava, a Nimbarka, a Vallabha, a Srikrishna-Chaitanya Deva (Gauranga), or whether it be Krishna, Buddha, Moses or Jesus Christ, or any other exalted form of divine descent whose number human minds cannot afford to count, for the blessings of God in the form of His messengers are like the infinitude of the rays of the sun in the firmament of creation. There is also the historical and the spiritual saga of India, commencing from the poet-

seers of the Rigveda, the hymnists of the Veda-Samhitas and the seers of the Upanishads, the writers of the Smritis and the composers of the Ramayana and the Mahabharata and the Puranas, as well as the stream of devotees, saints and sages whom the process of Indian history saw, such as the Vaishnava Alvars and the Saiva Nayanars of Southern India, the immortal poet-saints of Maharashtra who gave birth to the great Sankirtan Parampara of Haridasas, famous throughout Maharashtra and Karnataka especially, and saints like Tulsidas, Kabirdas, Suradas, Mirabai, to mention only a few, but India's spiritual surge in the direction of an integration of the divine purpose would not cease to operate and act vigorously till the river of life meets the sea of God-Being.

We had lately the heralding of the spiritual renaissance in modern India with the advent of Sri Ramakrishna Paramahansa, and then the spirit caught fire almost like a chain-action through Swami Vivekananda, Swami Ramatirtha and several others, influencing the country's very outlook, not only in the field of religion, spirituality and philosophy, but also in the social, political and organisational fields. The coming of Balagangadhar Tilak, Gopalakrishna Gokhale and Mahatma Gandhi on the one side into the field of a religiously motivated socio-political work, and on the other side the coming into being of organisations like the Sri Ramakrishna Mutt and Mission, the Theosophical Society, the Arya Samaj, the Brahmo Samaj, the Prarthana Samaj, and the like, should be consi-

dered as the onset of powerful currents of India's integrating ideal in the realism of her practical existence. We had, then, the great Sri Aurobindo, Sri Ramana Maharshi, Sri Swami Ramadas, Sri Swami Sivananda, and we have the father-mother combined personality of Anandamayi Ma. All saints are father-mother combined in one, they were neither men nor women, because they were super-personal, divinely infused concentrations of God's power on earth.

The life of Anandamayi Ma needs no introduction to the spiritual world of today. Her fame has spread throughout the world as a great example of the perfection of a saint and sage speaking through the tongue of human comprehension. Saints do not belong to climes and times, they have no geography and history. There is not much point in tracing them to their physical fathers and mothers, to their earthly residences in terms of their visible physical bodies, etc. Saints are not physical bodies, they are not children of some historical father or mother. It is difficult to understand them with human eyes and with the human mind. Their physical forms are only vehicles through which the purpose of God makes itself manifest and works its intentions, gives its message, completes its majestic role and transmutes itself again into the original, larger universality from where it came and which is its real abode.

Saints like Anandamayi Ma come to promulgate the spirit of a true divine living, to awaken mankind to the meaning of true spirituality and a right

religious outlook,—that God is not outside the world and the world is not outside God. The gospel of the Bhagavad Gita may perhaps serve as a standing pioneering example before us of this unitary message of God to man. To be down-to-the-earth and most concerned with the tiniest and the smallest things in the world, while at the same time inwardly lifted above the very creative function of the world, is a feat which only saints of this type are capable of. The disciples and followers of the saints mostly do not understand them, because they are not made of the stuff of which these stalwarts are made. No follower or disciple or associate, whether of Krishna, Buddha or Christ, or whether it be Sri Ramakrishna, Sri Swami Sivananda or Anandamayi Ma, can have the hardihood to feel and say that the Masters have been wholly understood in the spirit in which they lived and taught. The messages get diluted when they pass through the moulds of the minds and personalities of the followers and disciples, as the blazing light of the sun has to take on the same shape and tinge of whatever the medium be through which it is made to pass or be reflected, whether it is a clean mirror, a stained glass, a broken lens or an opaque brick.

India's message to mankind is the message of these saints, that the history of humanity is the purpose of God working through His Creation; and the nations of the world, with the history of their peoples, are the fingers of God acting behind the screen of space and time, invisible and unknown

to the puppets which dance independently as it were in the theatre of visible history.

The passing of Anandamayi Ma has understandably touched and shaken the hearts of everyone who was one with her in whatever way. But saints are never dead. They never die. They become more powerful and more intensely operative while they become active in a subtler realm into which they enter through the higher planes of existence where abide the originals of all the names and forms of this world. No one has ever died in the sense of becoming extinct or non-existent. The emperors of the past, the rulers of kingdoms, the potentates, the Caesars and the Christs are still alive in the deepest heart of the Cosmos, and Krishna and Buddha and all the saints are scintillating even now in the highest heavens of profounder brilliance and light, shedding their blinding rays to this earth, the world of men. In the life of Anandamayi Ma we have evidently the latest edition of the book of life, in which is presented to us the gospel of seeing the world with the Eye of God, living, feeling and acting as God would work, for the fulfilment of the very intention of creation and for the meticulous execution of serviceful concern for humanity as a whole for its welfare in every one of its involvements and needs,—political, social, material, vital, mental as well as spiritual. The all-encompassing spirit of the saint blessed this world, and shall bless it for ever.

Sri Sri Anandamayi Ma—An Humble Homage

Swami Madhavananda

Vice President, Divine Life Society, Rishikesh

It is with a deep and abiding sense of sorrow the news about the sudden passing away on 27th August 1982, of Sri Sri Anandamayi Ma, the foremost saint of the present, has been received. In the demise of Sri Ma, a void has been created in the spiritual movement both in the world in general and in this country in particular. We convey our deep heart-felt sympathies to all Ma's followers and admirers who are now orphaned, bereft of a true inspirer, friend, guide and philosopher. May the All-Merciful Lord give them the strength to endure the irreparable loss and by the Grace of God may they all try to emulate the lofty ideals and virtues of Ma and try to follow in Her foot steps, as far as possible, sincerely and honestly to the best of their ability, so that the All-Compassionate Ma may not have lived in vain. This is the only Guru Dakshina that those of us left behind can offer now.

At intervals of time, a being comes down from the higher regions to this sad planet of ours, bringing with It the lofty and sublime values of Truth, power, love, compassion and wisdom and shares among the people It lives with and thereby ameli-

orating their pains and sorrows of life. Such a being, it can be said with equanimity, was the All-Compassionate Sri Ma, whose onerous task in the service of aspirants in particular and people in general, viz., retrieving men from perdition, is indeed very laudable and second to none.

One can readily and fully endorse the views of the tens and thousands of followers of Sri Ma that the success of the Sri Anandamayee Sangha, along with its very many branches established in the country, and in conveying to the thirsting devotees in all nooks and corners of the country the message—to shed the animal in man, to sublimate his gross thoughts into higher spiritual values and to express divinity in daily life. The establishment on sound basis of the Sri Anandamayee Sangha standing as a Beacon light serving as a haven of peace and as a source of inexhaustible inspiration and spiritual guidance to innumerable souls (even from surrounding and distant lands), is in entirety due to the untiring, single-handed and sincere efforts of Sri Ma, who was held all through in very high esteem, as an ideal renunciate of exemplary nature, of great dignity, the highest integrity, utter simplicity and unostentatiousness. Sri Ma embodied a beautiful blend of great wisdom, humour, love, laughter and humility together with the quality of utter independence. In the multi-racial and multi-religious society of this country, Sri Ma conducted Herself with much dignity, which stood as a unifying factor and as a centre of harmony, propagating human brotherhood, mutual tolerance, understand-

ing and all-abiding love. Sri Ma has been spontaneously acclaimed as a very noble spiritual leader, adviser and teacher by the many cultural and spiritual institutions of this country and outside. Sri Ma's pious disposition, pleasant manners, gentle speech and Her cheerful radiating joy had endeared Her to one and all who came in contact with Her. It was considered a great joy and a wonderful experience to be associated with the untiring efforts and dedicated service of Sri Ma in spreading the noble and inspiring message of the ancient Rishis and the sublime teachings of the sacred scriptures. Sri Ma felt that one of the effective means of disseminating spiritual knowledge is through seminars and Samyam-Saptahas and Sri Ma had been the inspiring genius behind numerable such gatherings in various parts of the country year after year for the benefit of the aspirants specifically and the people in general.

Lord Sri Krishna has explained the qualities of a person dear to Him : One who is free from malice, who is friendly as well as compassionate to all, who has no feeling of 'I' and 'mine', who is free from egoism, to whom pleasure and pain are alike, and who is forgiving by nature, who is ever contented and mentally united to Him, who has subdued his body, mind and senses and has a firm resolve and who has surrendered his mind and intellect to Him ; such a devotee of His is very dear to the Lord. If one looks (even a cursory glance) into the life of Sri Ma, one can easily and readily come to the conclusion that the said

description of the Lord aptly and fully fits Ma's life.

During the late hours of the evening of 27th August and when dawn broke on the next day, tens of thousands of devotees and admirers were dazed when they realised that they had lost a true friend, a noble guide and philosopher. Thousands and thousands of people from all walks of life flocked to the Ashram to pay their humble homage, and the last rites were conducted with a solemnity and grandeur befitting one of the greatest saints of the land, and a person of great wisdom who was held in such high esteem throughout the country and abroad. One can go on in this strain for any length concerning the multifaceted virtues of Sri Ma, but space limits us to this humble homage at the lotus Feet of Ma by an insignificant admirer.

“OM TAT SAT”

“He is and this is the only reason why I am. If He were not, where would I be? He is indeed in the closest contact with me.

“If you live with this idea, you will gradually discover that there is none but He alone. If at all the “I” remains, it will exist only as His servant, and, therefore, the notion that He is far removed will be ruled out.

“In order to induce this attitude of mind, the uninterrupted repetition of God's Name is required.”

—*Sri Ma Anandamayi*

Songs Composed by Sri Ma

(Translated from Bengali)

1. O Thou Precious Treasure of all creatures' life !
Thou art the Ever-Awake,
Thou, the Eternal limitless Absolute !
Free Thou art, Thou art Tranquil,
Thou art Nārāyana, Truth Sublime ;
What a variety of plays of *Māyā* dost Thou
display,
How much burning pangs of the world dost
Thou display,
Break, break now the fences, break all
boundaries,
O wanton One, O dearest of my soul !
2. The Simple Name with Simple *Bhāva*—
By that alone are the heart's desires fulfilled.
3. Whom do I fear now, eh ?
I am rowing away the boat, fearless.
What do I care if the boat sinks ?
Let it sink if it would.
The boat belongs to the One Whom I seek
in my voyage ;
I depend upon Him and Him alone.
Oh, whom do I fear now ?
4. The Name of Hari in the mind,
The World's Chores in the hands.
By this alone will Rāma
The Supreme Being, be realized.

5. What do you hope to achieve roaming
about here and there ?

There is no true joy in those wanderings
of yours.

However much you come and go, move
to and fro,

There will be only sorrow for you in store.

Don't, don't be guided by momentary pleasures.

Come back home, your own home, child !

Although you feel pleased for the time being.

Do always remember that there is no light
where you are.

Come, come back to your own home, O child !

“God is man's supreme friend, the very breath of his life. The Supreme Being is both with form and formless. If God's name is repeated, it is His very nature to reveal Himself. Therefore, whether with full awareness or in ignorance, whether willingly or unwillingly, whether with firm faith or in doubt—if God's name is adhered to, if His remembrance is sustained, what is to be burnt will be burnt and what is to be melted will melt.

“People meditate in front of a picture, but what is a mere picture ? Just paper, yet, if pure faith is maintained in meditation, the Lord Himself appears in that very picture.”

—*Sri Ma Anandamayi*

Ma is still among us

Ma Das

Sister Atmananda has written to me that “the Samādhi at Kankhal is so powerful that one has to tear oneself away from it as much as from Ma’s *darśana* of Her radiant face.” So Ma is still physically present among us. It was, indeed, a sound decision of the authorities concerned to choose the site which has been selected to build Ma’s *Samādhi Mandir*. It is now, as it should be, the centre of Kankhal Ashram Complex.

A question arises as to why the *Samādhi* exercises this pull. The body has been interred and the pit lined all over with marble slabs. And as to Ma’s unmanifested form, it is present everywhere equally and not concentrated at the *Samādhi* site. In answer to the question: Is such a phenomenon due to the power, light, and joy of the *Ātman* that is still permeating the place where the body is buried? The well-known *Brahmaleen* Swami Ramdas, the Self-realized great saint of Anandāshram says :* “Yes, Each particle of a saint’s body either in the form of dust or ashes has great divine power in it. And that power radiates light and joy to a responsive heart and elevates it by filling it with ecstasy and peace.”

Continuing further, he says “When we go to the *Samādhi* of a saint, we say we feel some peace

*God-Experience by Swami Ramdas pp 206-207 (1963 Ed).

—giving vibrations there, which are not found elsewhere. Is it due to a power revealed there out of the material remains of the *Mahātmā* or is it due to the faith of the disciple? If anybody goes there without faith, he does not feel the vibrations. So both the power and the faith must be there before the soothing vibrations are felt.

“When you install an image of God in a temple, there is what is called *Prāna Pratishtha* by a devout soul or a saint who pours spiritual power into the image. So the devotee feels the divine Presence. Those who are devout respond to that Presence ; others do not.

“A *Jivanmukta's* body is full of divine light, power and joy ; and after he sheds it, his power remains in every particle or dust. They give out special radiance. That is why *Samādhis* are worshipped. A strange spiritual power is present there. Before it, whatever you pray for is granted. Many thousands go there for material benefit and get it. Shirdi was an unknown place. Now thousands are going there for the *darśana* of Sai Baba's *Samādhi*. It is the bhaktas' devotion that makes the power manifest in all its glory.

“Not until the faith that whatever the Mother does is for the best of Her child awakens in you, can you find the Mother.”

—Sri Ma Anandamayi

“My Ma”

Meenakshi Sahai (Shivani)

“I miss you more than anyone knows.
As time passes, the emptiness grows.
The tears in my eyes will dry away,
But the ache in my heart will stay.
Today tomorrow, my whole life through
I will always revere and worship you”.

As I sit to write this article, the world seems empty and meaningless without Ma. Tears flow freely, as my mind recollects the time which has passed, basking in Her love and care. A long period of 34 years, I would willingly give everything I have, to get back those years.

An era, an epoch has ended on 27th August 1982, when my Ma left Her body thus leaving me an orphan in this cruel and selfish world.

The doors of the hall at Kankhal Ashram were flung open. No one to stop us from entering. We walked in a line, put our *mālās* at Her feet. Due to my old habit, I waited a second, so that She may see me and give me a smile of recognition, but nothing happened.

I stood in a corner, where Ma's body was kept for the last '*darśana*' before the '*Thal Samādhi*'. I remembered, how in every calamity and tragedy, I used to put my head at Her feet and when She touched my head with Her lotus hands, all suffering

and pain used to vanish. To whom shall I go now? My pillar of strength has withdrawn from this earth.

The atmosphere was charged with human anguish, emotion and grief. The elements had joined the mourners. It seemed as if the earth shook, while sobbing. The heavens were weeping.

After everything was over, I retracted my steps. My source of solace had left me to face this calamity alone. I returned to Lucknow and today the past years of my life pass before my eyes like scenes from a movie.

My mother Leela Sahai came in contact with Ma in January 1938 and since then the whole family became Ma's devotees. I was born in 1947 and it was my great luck that Ma came to our house for the first time in 1948 at Nainital. I was just 6 months old at that time.

Then, year after year I used to go to Ma's ashram with my mother and grand-father, Dr. Panna Lal. When I was small, Ma used to remain mostly in Her Varanasi or Vindhyachal Ashrams and we were frequent visitors to Varanasi Ashram. I remember very vividly how we used to live in a small room in the ashram and most of my time was spent in playing with the Kanyapeeth girls, looking at the Ganga flowing below the ashram or attending the *ārati* at Annapurna Mandir on the first floor. Sometimes we used to go to the Vishwanathji temple. Ma's ashrams became a second home for me.

Our family are mostly bhaktas of Sri Krishna but somehow I was greatly attracted towards

Shivaji. Shiva and Ganga became an inseperable part of me and whenever I saw a Shiva Temple or Ganga, I was drawn towards them instantaneously.

When I sat in front of Ma, I used to long for garlands and *prasāda* from Her hand. When she called me and gave me something I used to be overjoyed and imagined myself to be a V.I.P. sitting near Her chair or couch.

It was in 1952, when I went with my parents to Badrinath and there on the way I was suddenly gripped with the fear of death. We came back and then went to have Ma's darshan at Varanasi. I had my first private with Ma at the age of five and she removed all my fears. That was the first time when I realized that She was God. She was my Shiva. I had achieved what I had wanted.

After a few days, I was sitting near the small Shiva Temple, situated on the terrace of the Varanasi ashram and overlooking the Ganga. It was dusk and everyone was busy with their daily chores. Suddenly I looked up and lo and behold—Ma was standing in front of me, smiling graciously. I stood up. She gave me a Rudraksha mala—uttered a mantra and touched my head. I fell at Her feet and that was the beginning of a “life after life relationship”.

Since then it has always been Ma and no one else. I have shared my joys and sorrows with Her—only Her: Sometimes in front of Her physical form and sometimes in the solitary room in our house—in front of Her photo. She might have

been present or absent physically but my problems were always solved. I needed no one else.

How can I forget the *Saraswati Pūjā* at our place in Lucknow in 1973. I had a keen desire to perform it and Ma agreed. I told Her that as I knew nothing, She would have to do everything. And She took over everything. She was the host and all the arrangements from dusting and sweeping of the lawn to the intricate details of the *pūjā* were done according to Her directions. Because of Her, the whole atmosphere became divine.

She walked in and out of this house as She said that it was Her 'Own' house. She came several times and Her last visit was in January 1981. While leaving, Ma made a round of the whole room and did *praṇām* to all the *vighrahas* and pictures in the *pūjā*-room.

Little did we realize that this was the last time She had come to this house in Her physical form.

Today Ma is no more with us physically. I cannot remember a single occasion, when She has not been with me physically or mentally. We are ordinary mortals and so were naturally more attached to Her physical form. Her benign smile, Her touch, even a kindly glance from Her had more worth than all the riches of the world.

I know Ma will always be with me life after life but it will take years to adjust to the fact that She is not there in Her physical form, I will never be able to take a *mala* to Her and say : "Ma, Shivani *Aayi Hai*" (Shivani has come) and in return hear the sweet and kind voice saying "*Shivani tum*

kaisa hai ?” “Shivani how are you ?” Ma had given me this name on the last day of the ‘Chaitra Durga Puja’ in 1953. The Goddess was being taken to the Ganga for immersion. Ma came near me, touched my head and said : “Shivani”.

I am willing to give my life to hear the word—Shivani from Her, because the only one I loved, adored, revered and worshipped and still adore, shall always adore is Ma—my Ma.

“He is and this is the only reason why I am. If He were not, where would I be ? He is indeed in the closest contact with me.

“If you live with this idea, you will gradually discover that there is none but He alone. If at all the “I” remains, it will exist only as His servant, and, therefore, the notion that He is far removed will be ruled out.

“In order to induce this attitude of mind, the uninterrupted repetition of God’s Name is required.

“The more one thinks of one’s Beloved (Ishta), the firmer will one’s faith in him grow. Do not allow the mind to wander here and there, but endeavour to make it one-pointed. Why should there be fear and anxiety ? If one remains anchored in fearlessness, how can the question of fear arise at all ?

—Sri Sri Ma





A View of Procession

My Blissful Experiences of Ma Anandamayi

R. Ramakrishnan, M. Sc. Engg. (Goa)

Ma Anandamayi, originally named Nirmala Sundari Devi, born on 30th April, 1896 at Kheora, Tipperah Village now in Bangladesh, a great mystic without any Guru or spiritual education, passed away on 27th Aug. 1982, at Dehradun. Some of my mysterious experiences as to how She attracted me are narrated here.

Mysterious experience :

In June 1970, when I was in Poona, one of my *bhajan* friends told me that some *bhajan* group had come to Poona and asked me to participate. I was informed of the address but somehow I did not attach any importance to it. Two days later I was on official duty, passing in a jeep through a road vaguely appearing to tally with what my friend had told me and I felt some sort of attraction. The next day I ventured to go there and found a few devotees singing a soul-stirring song on Mother. While I enjoyed the delightful song, an aged lady dressed in a sparkling white sari came along. The first sight of Her transported me to another world! It took me quite some time to regain normal consciousness. When I enquired who that serene lady was, I was told "Anandamayi Ma."

The sound of the name itself brought on another wave of bliss. Recovering slowly I went to the book stall and bought the book "*Matri Vani*", as I have the habit of trying to understand and judge unknown saints by their sayings. That night and the next morning the Divine nectar of "*Matri Vani*" was drunk in, and there was a thirst to know more about Ma. In the evening, again I started with a few other interested people to enjoy HER presence, and at the end purchased the book "Mother as revealed to me" by Bhaiji which gave me more insight into the greatness of the Mother. Needless to say my veneration for Her increased.

2. Blissful experience

It was some time in 1971 when on Sundays I used to attend the *bhajan* of Dada (Sri Dilipkumar Roy) and Didi (Sri Nirmala Devi) at Harikrishna Mandir, Poona. One of those Sundays it was announced by Dada that Ma Anandamayi was expected there. What a double joy! It was a very unique experience to see Ma, Dada and Didi together. I felt as if Radha and Meera were sitting with Sri Krishna on the same platform, or three Sakhis—*Ichhā, Kriyā & Jñāna Sakhi*. I have no words to express the blissful experience. Is it possible to convey an experience like this in language? Can we explain the sweetness of sugar? Can we describe the fragrance of a flower? It must be experienced and cannot be expressed. Language cannot give an idea of Love, Bliss or Ananda.

3. Surprising experience

In April, 1975, after celebrating Ramnavami at Lucknow, I had a keen desire to go to the holy place Naimisaranya where the 18 Purānas and Srimad Bhagavata had been composed, related and heard. We were going round the temples and reached a place where some unique temple was nearing completion and somebody said that Ma Anandamayi would be present at the solemn opening ceremony. As that date was far off we thought of at least having *darśana* of the temple. After the *darśana*, when we were about to depart I saw two ladies who looked like devotees or attendants of Ma. I was pleasantly surprised and enquired from them whether Ma was in Naimisaranya? They said, "Yes, Ma is in the room just opposite." When I said I should like to have Her *darśana* but it was time for me to depart, they said that Ma was taking rest and could not be disturbed. Regretting our bad luck we thought of performing Namaskar at the door of the room and to leave. When we got up from our prostration, wonder of wonders, Ma stood there to greet and bless us. After a few minutes talk with Ma we departed with *prasāda*. What a wonderful feeling was in our hearts !

4. Forceful experience

In 1976 I went to Mathura and Vrindaban. After visiting Sri Ramakrishna Hospital, seeing some big building opposite and feeling some force pulling me to enter, I slowly walked in and was

surprised to find it was Ma's Ashram. Though Ma was not there physically, I could feel and enjoy Her Divine presence. No wonder it was a forceful call from Her to come and bask in bliss for some time in Vrindaban too. Similarly I was drawn to Her Ashram in the New Delhi outskirts.

5. Vivid experience

On 25th & 26th Aug. 1982 (at Goa) we had Radhāstami day bhajan celebrations and were enjoying Radha *bhāva*. On 27th Aug. 1982 at about 7 P.M. I was obliged to go out for some work ; while returning I remembered that in the Sri Aurobindo Society there would be reading of questions and answers of Mother Mira. I was attending after quite some gap. The topic was ego and egoism and the necessity for the *sādhakas* to attempt to reach the supermind and merge in it. On the wall there was a calendar for the year 1982. I read :

*"OM Anandamayi Chaitanyamayi,
Satyamayi Parame"*

Sri Aurobindo.

(I have this calendar at my house also) While listening to the talks, my eyes were enjoying the sight of the Mother and the mind was repeating as if in Japa—*Anandamayi Chaitanyamayi*.

I reached my home with these words ringing in my mind and took up the book on Devi Navavarana Kirtanas by Sri Muthuswamy Dikshidhar, one of the Trinitis of Karnataka Sangita, an ardent Devi worshipper, well versed in Vedas, Sastras,

Purānas etc. I read through the songs and their meaning for the first time, and was in bliss.

Suddenly there was an intense desire to read Sri Ramana Maharshi's short biography. I read with tears flowing till the death of Maharshi's Mother and how Maharshi got the departing soul to be absorbed in the infinite Spirit. On one occasion somebody asked Sri Ramana Maharshi where His Mother had gone. He replied : "Where can She go ? She is here." Then I read about Arunachala, the hill of enlightenment, the very thought of which ensures liberation (*Smaranāth Arunāchalam*). It was then midnight and I went to sleep remembering Arunachala.

In the morning I got up as usual, had a glance at the newspaper, completed the remaining biography of Sri Ramana and his departure from the body to remain in the Eternal. Immediately after, I heard the Hindi News Bulletin of All India Radio (8 : 08 A.M.) that Ma Anandamayi had left Her physical frame at Dehradun and merged in the Eternal. What a shocking news to me ! No wonder tears streamed from my eyes profusely.

6. What relevance have these experiences ?

Being myself a devotee, having reverence for all sincere saints, on various occasions Ma has been pulling me to Her side, indicating probably that my feelings are sincere and that I should continue in purity in order to remain receptive to the outpourings of Her grace. That sincere feelings never remain without response is proved by the unexpect-

ted darshan of Ma at Naimisaranya. It is said when Ramana Maharshi departed from his body many people even at great distances were given the indication by perceiving a flash of light merging in Arunachala. I had a similar experience on the occasion of the departure of the Mother of Sri Aurobindo Ashram. Ma Anandamayi had visited Sri Ramana Ashram and Sri Aurobindo Ashram at Pondicherry. So through both of them mysteriously Ma had revealed to me Her departure. By Her grace I was steeped in Ananda for three days consecutively and realized that She is really *chaitanyamayi*.

May Ma grant me ever to remain in *ānanda*.

-OM- -OM- -OM-

“Do service with the conviction that while serving, whomsoever it may be, you are serving the ONE who alone exists.”

—Sri Ma Anandamayi