
To MA

I see Your Face in all I do
In all of Nature's Beauty too
The early dew reveals Your Eyes,
Soft with Tenderness, deep as skies
I see You in white clouds above,
Your Heart radiant with pure love
Your Hair reflects the sun's bright rays
Purple as leaves on autumn days,
I see Your Smile in every rose
That holds its bloom while winter blows
From scented air in meadows wild,
I breathe Your Fragrance undefiled
Your Charm reminds me of the trees,
Your Graciousness a wondrous breeze
The lake reveals Your gentle Face
Reflecting all where heavens lace
From valleys hidden far below
I feel Your Strength at sunset's glow



ĀNANDA VĀRTĀ

*

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

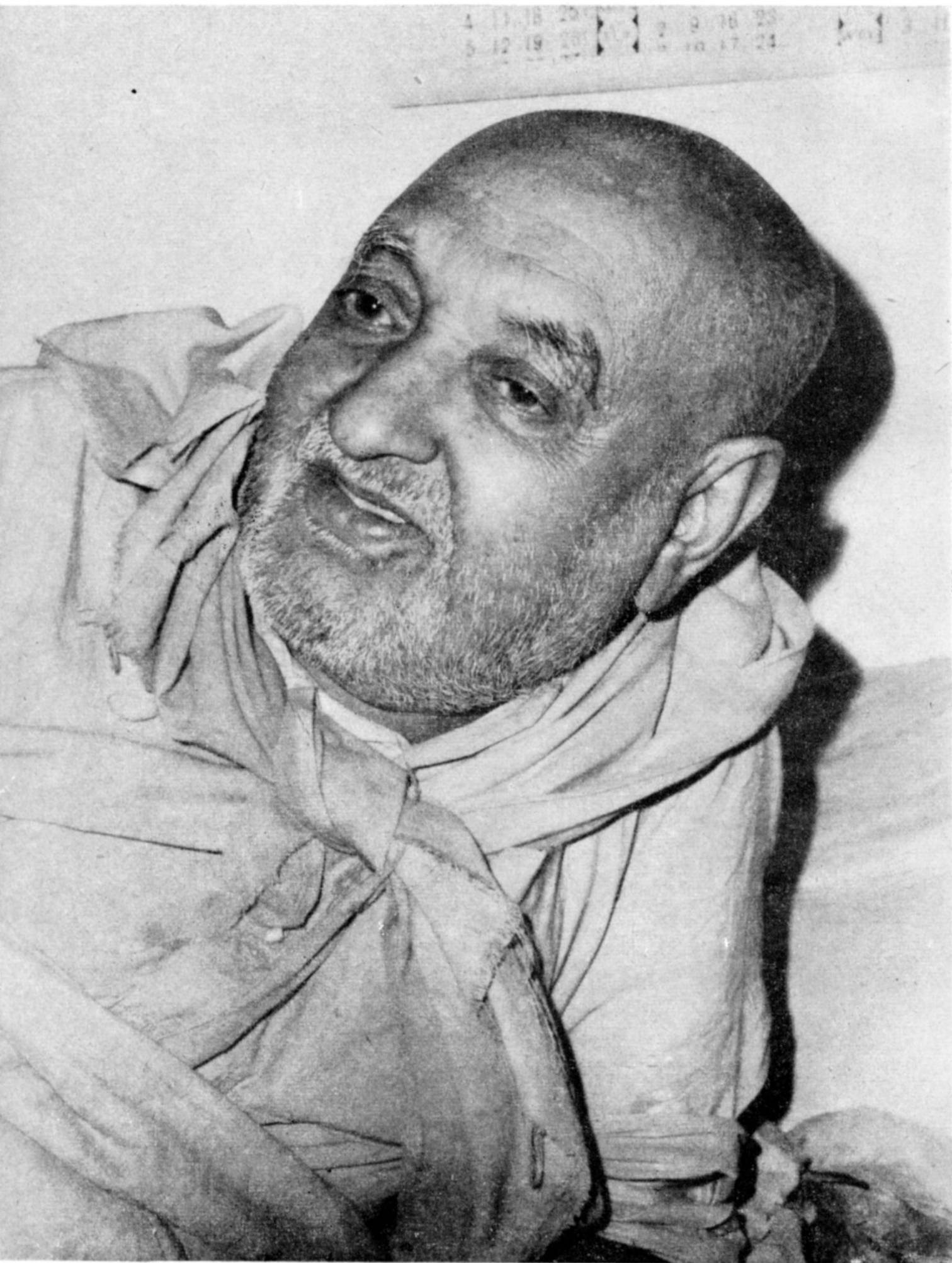
Vol. XXXI

APRIL, 1984

No. 2

CONTENTS

1. Sri Sri Ma's Utterances ... 83— 90
2. In Association with Sri Sri Ma Anandamayi
—Amulya Datta Gupta ... 91— 98
3. Samyam Saptaha Mahaverata at Shree Shree
Ma Anandamayee Ashram, Kankhal
—B. C. Bose ... 99—109
4. Our Mother : The Wonder of Ma
—H. H. Marthanda Varma ... 110—114
5. Sri Ma : The Unmanifest in Matchless
Manifestation-Svakriya Svarasamrita
Vol. 2—Ma Das ... 115—129
6. In Perennial Blossom
—Sidhartha Ghose ... 130—134
7. Realize Your True Being
—Swami Ramdas ... 135—136
8. Guru Darshan
—Acharya Satish Chandra Mukhopadhyay 137—141
9. Leaning On The Everlasting Arms of
God My God—Elizabeth Dayton ... 142—144
10. The Heritage of the Hindus
—Bithika Mukerji ... 145—150
11. An Old Letter
—Sanjiva Rao ... 151—153
12. Welcome Girls
—“Mama” ... 154—155
13. Obituary ... 156—162



Swami Paramananda

On March 26, 1984 at 11 a.m. Swami Paramananda, the
General Secretary of Shree Shree Anandamayi Sabha and
also Vice-President of Shree Shree Anandamayi Sabha,
Society, left his mortal body at Kankhal Ashram. He had
been ill for some time and for the last few months was com-
pletely bed-ridden. Even so he remained the highest authority
of some organizations and gave advice on all matters until
recently. His body was given a final immersion in Ganga on
March 27 morning in the presence of many thousands
Ashramites and devotees who had gathered from all
towns.

In Memoriam

Swami Paramananda

1900—1984

Swami Paramananda was born in the East Bengal
Brahman family that produced a number of sadhus who were
and are Sri Sri's devotees, such as late Swami Swarnananda
and Bhambhani Brahmananda (Vidya), also Bhambhani
Sadananda and Kama and Bhambhani Hindu and Jain.
The late Swami Swarnananda was a devoted follower of
last few months of his illness.
From his youth Swami was bent on leading a spiritual life.
In his early youth he became a disciple of the famous Bengali
sage and lady saint Brahmanina Ma and also served her. Later
he lived for 5 or 10 years in Utkal and studied Vedanta
thoroughly under the guidance of Sri Jaganath Chakravarti and
Sri Devi Gopinath Maharaj. The latter loved and revered Sri Sri

On March 5th, 1984 at 11 a.m. Swami Paramananda, the General Secretary of Shree Shree Anandamayee Sangha and also Vice-President of Shree Shree Anandamayee Charitable Society, left his ailing body at our Kankhal Ashram. He had been ill for some time and for the last few months was completely bed-ridden. Even so he remained the highest authority of our organizations and gave advice on all matters until recently.

His body was given *jal-samādhi* (immersion in Ganga) on March 6th morning in the presence of many Mahātmas, Ashramites and devotees who had gathered from various towns.

We find no words to express our grief and consternation about this severe, irreparable loss. He is indeed quite irreplaceable. Mataji had gradually left all decisions on material things to him. When Dr. Seth, the famous physician of Bombay took leave of Ma on August 26th, 1982, one day before She took Mahasamādhi, Mataji said to him: "Take care of Paramananda!" She knew how important his physical presence was for all of us. Swamiji was greatly revered and loved by all.

Swami Paramananda was the offspring of an East Bengali Brahman family that produced a number of sādhus who were and are Sri Ma's devotees, such as late Swami Saswatananda and Brahmachari Brahmananda (Vibhu), also Brahmacharis Sadananda and Kanu and Brahmacharinis Bindu and Ganga. The latter nursed Swamiji devotedly day and night during the last few months of his illness.

From his youth Swamiji was bent on leading a spiritual life. In his early youth, he became a disciple of the famous Bengali sage and lady saint Brahmajna Ma and also served her. Later he lived for 8 or 10 years in Uttarkashi and studied Vedanta thoroughly under the guidance of Sri Tapovan Maharaj and Sri Devi Giriji Maharaj. The latter loved and revered Sri Ma

so much that he came down from his hill top for the *Pūrṇāhuti* (completion) of the great *Savitri Mahayajña* celebrated in Varanasi in 1950.

Before he came to Ma Paramanandaji visited Mount Kailash twice on foot with no luggage except only one blanket. Mataji had a vision of Swamiji during Her pilgrimage to Kailash in 1937. Swamiji met Bholanath in Uttarkashi, and also had Ma's darshan. Soon after Bhaiji's and Bholanath's demise, Swamiji joined Ma for good after 1938. Ever since, he was constantly engaged in the numerous activities organised by Sri Ma's devotees.

From 1940 onwards he supervised and actively took part in the construction of almost all the Ashrams that came into existence one after another. He was also in overall charge of all big functions, such as Sri Ma's birthday celebrations, *Samyam Vratas*, Durga Puja, etc. His organising capacity, his devotion, his spirit of dedication, his willingness to put his hand to any work, big or small, menial or intellectual, his initiative and resourcefulness were truly prodigious. At the same time he was unassuming and always remained in the background. Behind the scene he quietly directed and remained engaged in all activities.

He had an astounding memory and accomplished every task with the utmost efficiency and always with a smiling face. He was untiring, working himself and supervising work day and night and never was heard to complain. Many felt that he was Sri Ma's "Hanuman". Especially after Gurupriya Devi became ill, he shouldered the entire burden of organizing Mataji's work.

Of the innumerable things he accomplished, at least one incident may be mentioned here. Shortly before the *Samyam Mahavrata* was held at Naimisharanya in 1960, there were high floods in that area. Sri Ma sent Swamiji to Naimisharanya to make preliminary arrangements. He found the plot that had been selected for the venue of the satsang waist-deep under

water. The Govt. officials who had come to help declared that it was impossible to hold the function there. But Swamiji was undaunted. He said : "Mataji has sent me to arrange and I am going to do it."

The flood suddenly subsided speedily, still the plot was soaking wet. Swamiji managed to hire more than a hundred kulis and had the whole place covered with a thick layer of sand. Everything was ready just in time. The *Mahavrata* was held and proved one of the most successful and delightful gatherings. This is one example out of hundreds. Whatever task Mataji deputed to him, he was sure to accomplish it to the full in spite of all odds.

Swamiji was a true ascetic. He had very few needs. His diet was extremely simple and frugal, he slept on *kushāsana* (matting) and hardly used any covering, even in winter. During his ceaseless travels with Mataji, his luggage consisted of a very small bundle that could easily be carried by a child. He was an example to be emulated by all of us.

For several years Swamiji suffered from diabetes. Needless to say, he continued to attend to all his activities undaunted. On two occasions he went into coma. Ma was called and sat by his side for a long time and brought him back to life. Thereafter She asked him to accompany Her wherever She went.

Swami Paramananda played a most important part in Sri Ma's līlā for more than four decades. Let us show our gratitude to him by jointly carrying on in his spirit of total self-dedication.

Sri Sri Ma's Utterances

(Reported by Sri Gurupriya Devi in "Sri Sri Ma Anandamayi," Vol. IV.)

Question : Ma, why are we not realizing anything at all? Is there no such thing as grace (*kripā*)?

Mataji : Yes, there is ; for without grace you cannot take a single step. But in action itself there is grace. Active participation is needed : just as someone extends his hand to give something to another who stretches out his hand to receive it. Thus action and grace occur simultaneously. Action is itself grace—without grace would God-centred action be possible ?

*

*

*

Question : Is it unavoidable to undergo the effects of one's *prārabdha* karma? Cannot the results of one's actions be annulled by japa?

Mataji : See how the effects of *prārabdha* karma are experienced ; even *jivanmuktas* have to suffer those, but how? Just as an electric fan goes on rotating for some time even after being switched off. But this does not mean that *jivanmuktas* are in bondage. Now look, suppose you have accumulated a lot of work that will take a long long time to be accomplished ; just then some of your friends come to see you, and finding you in this predicament

ment join hands to help you to complete your pending work and thus you get your leisure in no time. Japa and similar practices help you to speedily become free of the bondage of karma.

* * *

Question: I find that the repetition of the Name has no effect whatsoever. I do so much kirtan and repeat the Name, but even though I feel happy while performing kirtan and japa, as soon as I return home, I am again my old self.

Mataji: You see, you do take the medicine, but at the same time you indulge in wrong diet; this is why you do not get any result.

* * *

Mataji: Look, we have performed kirtan just now—what does it mean? Why has the Name been sung? The Name has the power to invoke the presence of Him whose Name it is. Just as when you call out to your mother, “Ma, Ma!” she comes to you. Whomsoever you call by name, he or she will appear by your side. This is the virtue of the Name. Thus, one has to take refuge in the Name in order to realize the ONE whose name it is. Furthermore, it lies in the very nature of fire to transform everything into itself. Even if you keep moist fuel near fire, gradually the fuel gets dried up by the heat and finally is absorbed in the fire. Hence, by keeping company with Him (taking

His name is to be in his company) He will be attained.

Moreover there is another expedient to cultivate His presence while living a family life. To see the Supreme Father, the Supreme Lord is not possible for people, therefore one should in each and every home contemplate the presence of the Supreme Lord in the husband and regard one's small sons as child Gopal and one's little daughters as Kumārī Devi, the Virgin Goddess. Thus the service rendered to one's husband and children becomes the Lord's service. In this manner also one can cultivate His company. This is my entreaty to you all—to seek His presence for a little longer, to take His name, to do a little bit for this daughter of yours—this is my request!

* * *

Question: Ma, why don't you give *dikṣā* (initiation)?

Mataji: Well, it is true that the Guru-disciple relationship is also a bond, but to this body such things do not occur in this way. As the Self (*Atman*) there is already a link with everyone without exception—why should I forge a new link?

* * *

Addressing one or two persons at a gathering, Ma said: "You are in employment and by faithfully discharging your duties day by day, you will

finally get your pension when it is time for you to retire. The very same way, by working regularly and steadily on *that* line, pension is earned and *that* pension will never be terminated. But *this* pension you will receive only as long as you live.

* * *

An American gentleman presented a time piece to Ma, whereupon Ma said to him : “Just as this clock goes on ticking rhythmically by itself, so do I want to see you live constantly in the contemplation of the indivisible One. Let no disturbance of the outer world interrupt the continuity of that contemplation.”

* * *

Discussion was going on regarding different levels of *sādhakas*. In this context Mataji said : “There are so many different stages and states that people, unable to understand them, make any number of mistakes in their assessment. As to the *bhāvas* manifesting during kirtan, there are so many varieties of them. Sometimes it so happens that the sound of the Name produces a vibrant wave in the body; afterwards this leads to weariness or fatigue. In that state the aspirant lies down inertly for some time. You see, there are countless states. First the *sādhaka* feels brimful with the intoxication of the beautiful form of his *Iṣṭa* (Divine Beloved) — just as one forgets oneself in the contemplation of

the form of Kṛṣṇa ; he reels in ecstasy while worshipping Kṛṣṇa or invoking his Name. In a somewhat higher state, the vision of Kṛṣṇa flashes up, for instance, at the sight of a dark cloud ; or whatever one looks at, one fancies that to be the form of one's own Kṛṣṇa. "Kṛṣṇa is mine" !—there is still that feeling. As soon as heart and mind are purified, singlemindedness supervenes and the aspirant is immersed in the ONE.

There is another state : one is beside oneself by the intoxicating charm of the Form and as the elation wanes, one starts crying. In yet another state one glimpses a reflection of the Beloved—there the mind is still focussed on the Form. In yet another state the body lies in an inert condition most of the time. If he gets up for a while, he again lies down motionless. Further again, there is also the state of merger in the Brahman ; in that condition, the *sādhaka* and the *sādhya*, the seeker and the object of search become one ; then one's attention is not attracted to any special form—there is nothing but the One Reality—this consciousness is awakened.

Another state is the *savikalpa samādhi* ; in this there is awareness of One Being, One Existence and nothing else. A still further state is that of *nirvikalpa samādhi* where there is nothing at all. In other words : what is and what is not ? One can neither say that it is not, nor that it is. How many states and stages there are, and how much is ever spoken of ? Whatever is being said is simply to talk about a few aspects.

Question : Are these states sure to follow one another in succession ?

Mataji : If one does not get caught and clings to one particular state, then they are sure to come one after another ; but if captured by one particular condition one remains penned up there.

Mataji further said : “Again, when one gains footing on a particular level, the previous level that has been left behind, that too will cast its shadow there ; and again, the level which is to follow, that also is foreshadowed already on the preceding level. Because even on one level all the three conditions of past, present, future play together. There are signs to indicate who is on what level. After attaining to *nirvikalpa samādhi*, one may leave one’s body.

Question : Ma, what is *jaḍa samādhi* ? Since *samādhi* is a play of consciousness (*chaitanya*) why should it be *jaḍa* (inert, unconscious) ?

Mataji : There are various conditions even prior to *jaḍa samādhi*. Look, just as ordinarily you talk among yourselves about outer subjects, suppose one of you becomes concentrated on Him and sinks into contemplation of the One, then according to his state, not only will his body become inert, but his mind will also stop moving for a time. This is, of course, a play of the mind. Likewise, when after a *bhāva*, someone reverts back to his former state, then it is natural for the course of his mind and

body to be slightly changed. And as to *jaḍa samādhi*, it means just remaining in some kind of an inertia, which is a natural process before one attains to complete absorption in the Divine. This is called *jaḍa samādhi*. This also is a glimpse of the realm of *samādhi*. Just as *savikalpa samādhi* has distinct manifestations, so also *jaḍa samādhi* is one of the natural manifestations. Consciousness functions within, but since the play of full consciousness is not yet revealed, it takes on this form. Once the voice of full consciousness is heard, the question of inertia does not arise anymore, because everything is in fact the play of consciousness. There are many more things to be said about this. What has been spoken of is just a little fragment about one aspect of the matter.

*

*

*

Question : Well, Ma, do Śiva, Viṣṇu, Brahmā really exist or are they just figments of the imagination.

Mataji : They all exist.

Question : We are told they have hands and feet, is this true ? Do they have such bodies ?

Mataji : All this is true ; so long as there is perception, there are creation, sustenance and absorption ; the personifications of these three are Brahmā, Viṣṇu, Śiva. If you say they are imaginary, then you too are imaginary, everything is imaginary. Just as one says that such and such a village belongs to such and such a landowner, in

a similar way there are *Brahmaloka*, *Viṣṇuloka*, and *Śivaloka*. Here Mataji laughed and said :
“Creation, sustenance and absorption are taking place at all times.”

“Oh Mother, I throw myself on Thy mercy ; I take shelter at Thy hallowed feet. I donot want bodily comforts ; I donot crave name and fame ; I donot seek the eight occult powers. Be gracious and grant that I may have pure Love for Thee, a Love unsmitten by desire, untainted by any selfish ends—a Love craved by the devotee for the sake of Love alone.”

—Sri Ramakrishna
(The Gospel of Sri Ramakrishna,
1947, p. 707)

In Association with Sri Sri Ma Anandamayi

Amulya Datta Gupta
(Translated from Bengali)

(Continued from the last issue)

Worldly Knowledge and the Knowledge of Reality (Brahmavidya)

Calcutta, 27.12.1939

On arriving at Sri Ma's early in the morning, I found Durgamohan and others present.

Durgamohan asked : Ma, do you ever go to sleep ?

Ma (laughing) : Look at this beautiful mosquito net and at this thick blanket from Gangotri, do you not consider these sufficient to induce sleep ?

Durgamohan : I have heard that the Brahmachari Mahasaya of Barodi, Lokenath Baba, never slept. He used to say that sleep would lead to his giving up the body.

Ma : Death can be of various types : one is the death of the ego, another the death of the body. Further, the stoppage of ascension to the upper heights and therefore to return to the world of coming and going is also equivalent to death. To which of these meanings did the Babaji refer ? What have you understood from his words ?

Durgamohan : He did not use the word "death". He spoke of "*Piṇḍapāta*" (consummation of funeral rites).

Ma: This means that until the funeral rites were concluded death was within his control. To live or to die—all these are subject to a yogi's own free will.

Durgamohan: Sri Ramakrishna Paramahansa and the Brahmachari of Barodi never learnt to read and write. Sri Ramakrishna said that learning produced pride in one's knowledge; that is why he kept aloof from studies.

Ma: Did the Babaji actually say this?

Durgamohan: I have read it in the book written by Swami Sbarananda, called "Sri Sri Ramakrishna Līlā Prasanga."

Ma: I have not learnt anything, this is why I am asking. However, the Śastras are actually deep within every individual. By study this fact merely becomes revealed. There is a book of knowledge within each human being. When this has been read nothing more remains to be learnt.

Durgamohan: The Guru of Lokenath Brahmachari also did not allow his disciples to go in for learning. He is said to have told the Brahmachari that whatever knowledge he required had already been imparted to him by his Guru. There was nothing left for the Brahmachari to do.

Ma: Yes, knowledge is hidden within every human being, it is only a question of making it unfold and of drawing it out to the surface. THAT which, when known, nothing else remains to be learnt, THAT indeed has to be known. Through this one Knowledge all the different branches of worldly knowledge are gained. Just as there are different methods to acquire different branches of worldly knowledge, as for instance law or medicine

and so on, so are there also different ways to attain to *Brahmavidyā*. For the sake of instructing people there is division into various religions and sects. However, there is a basic difference between worldly knowledge and Knowledge of Reality. By pursuing one particular branch of worldly knowledge, mastery over that subject is certainly acquired, but one does not gain any insight into other subjects. Whereas in the case of *Brahmavidya*, once the goal is reached, even though having pursued the path of a particular religion or sect, complete knowledge of everything is acquired. Then nothing at all remains to be learnt.

28.12.1939

On arriving in the morning, I found Ma conversing with a number of devotees. She had been previously speaking with a certain gentleman, so addressing him again, She said : "A short while ago I was talking about Creation. I then omitted to mention one point ; one cannot deal with all aspects at the same time. What is meant by 'Creation' ? When the ONE manifests as the many, this is called 'Creation'. Just as you were at first single, then became two by marriage and thereafter procreated several children and became many. Similarly, God the ONE and only became the infinite many. Whatever you see around you in the world, whatsoever is but His own progeny, His very own family. This applies to God and is equally so for human beings. That is why you have become entangled in the web of illusory earthly affection, by develop-

ing many out of the single one. If you can reverse this movement and proceed in the opposite direction, this is the path to liberation (*mukti*). Whenever you refer to "my son, my daughter, my wealth, my property" it shows that you have become the many out of the One. Returning to the ONE from the many amounts to liberation (*mukti*). The attitude of heart and mind that leads downward to bondage must be stopped and reversed into an upward direction. What is termed 'passion' on the downward trend, can be transformed into pure love on the upward path. That is why the injunction is to remain upward turned. The very things that tie you to the world can be reversed and lead you back to what you were originally. It is this different way of life, this upward tendency, which the Guru bestows on His disciple. The current that leads you to your own true Nature is initiated by the Guru. This is why the relationship between Guru and disciple has to be thoroughly established.

Of course, all the worldly ties of affection that we look upon as our bondage are also His lower manifestations. There is happiness in this too. If it were not so, the world with its family life could not continue. But without realizing Him, Supreme Bliss cannot be attained. The world is of course His manifestation, His shadow. But in order to taste complete and everlasting bliss, one must forsake the shadow and grasp the substance.

(Addressing Durgamohan) : Did you not mention yesterday that Ramakrishnadeva and the

Brahmachari of Barodi had not learnt to read and write? They were born with the full storehouse of learning within themselves. They were indeed manifestations of *Brahmavidyā*. What could they possibly learn?

The Story of Tying the Cat.

When Durgamohan got up to leave after performing his *praṇāma*, Ma remarked laughingly: "Today you were the first to come and you are the last to depart."

Durgamohan: I hear that from to-day all your rules and regulations will be dispensed with.

Ma: (laughingly): You sometimes discard something valuable while throwing away rubbish. Do you know the story of tying the cat?

There was a cat in someone's house. It invariably gave a lot of trouble during Durga Puja. To avoid this, the people would tie up the cat for the three days of the function. Of course it was not made to fast for those three days; it was fed at regular times, but the string remained tied to its neck. This rule was adhered to for several years. After some time the cat left the house. That year there was no trouble during Durga Puja, but the inmates of the house thought it was one of the regulations pertaining to Durga Puja to tie up a cat for three days. So they went in search of a cat and tied it up. (Everyone bursts into loud laughter).

We also quite often behave in a similar manner. We make certain rules and regulations when the

occasion demands, but even when there is no more necessity, we stick to these obsolete customs.

Truth becomes revealed when the seeds of saṁskāras are destroyed

At 10 o'clock Ma's room was, again, crowded. Ma was conversing with the devotees. Someone obviously had asked whether or not God could be actually beheld. I heard *Ma* reply :

“When that vision opens up in you, then you can see Him exactly as you see me. You can even have a talk with Him.”

Question : Can this remain so permanently ?

Ma : It may, but it can also change.

Question : Why should it change ?

Ma : He is of infinite forms. So in diverse ways He manifests some of them at different times.

Ramataran : But these forms are all due to *māyā* ?

Ma : They are certainly due to *māyā* so long as one perceives *māyā* (illusion). But when *māyā* is cast aside then all forms become His own form. Then still water and flowing waves are both true.

Devotee : Well, *Ma*, you declared that God Himself comes and makes everything clear. When will I understand that He has come and made everything clear ?

Pasupati : Never ! (Everybody laughs).

Ma : Where the seeds (of *saṁskāras*) are destroyed.

Abhaya : So seeds also have an end ?

Ma : They may end, but they may also survive.

Abhaya : So seeds are not wholly destroyed?

Ma : I have just said that seeds remain, yet also do not remain. This relates to a special condition. *Samskāras* (inborn tendencies) may be called seeds. When there is awareness of one's *samskāras* or of their presence or absence then there is a possibility of the destruction of the seeds. Otherwise everything is a form of seed. Destruction of seeds means freedom from *samskāras*.

Tears and Tears of Love

A young man : Ma, suppose I do not perform *japa* while sitting down, yet practise it while walking on the road, can I eventually reach a state where God may be realized?

Ma : It is worth while to make an effort. If you try again and again, you may perhaps conceive a desire to perform *japa* sitting down. When cycling along the road and watching the fun all around you while doing *japa*, can this be called *japa*? Nevertheless, it is better to do something than nothing at all. One has to concentrate while doing *japa*. Real *japa* may not take place even when sitting on an *āsana*. *Japa* must be done with heart and soul. When does true *japa* come about? Certain portents indicate that real *japa* has been performed. What are these portents? When the eyes are diseased, tears flow automatically.

A lady : I have seen tears flow from your eyes.

Ma : Have you actually seen this?

The lady : Yes, my knees got wet by your tears.

Ma : Whether your knees got wet, I do not know. But there was a time when water did flow.

from this body's eyes as if from a syringe.*

(Addressing Ramtaran) : You must have been witness to this ! (Pointing to the lady) Ma said : She was referring to what happened at Bajitpur.

(To be continued)

*This phenomenon reminds of the description in Sri Chaitanya Mahaprabhu's life, when tears were streaming out in great profusion from his eyes during kirtan.

Samyam Saptaha Mahavrata at Shree Shree Ma Anandamayee Ashram, Kankhal

B. C. Bose

November 13th—20th, 1983

This was the thirty-fourth *Samyam Saptāha Mahāvrata* of Shree Shree Ānandamayee Sangha, the second after the withdrawal of Mā from the manifest world. As the vratis started arriving at Kankhal, a day or two before the inauguration on 12th November evening, there was a feeling of helplessness among them. Revered Swami Paramānandaji was confined to his sick-bed in the cottage constructed for Jagat Guru Sankarāchārya adjacent to the Satsang hall ; revered Swami Chidanandaji, President of the Divine Life Society, Rishikesh, whose “*Dhyāna Mūrti*” compensated to a large extent for the physical absence of Mā last year, was hospitalised at Delhi. Dr. Vishnu Dutt Rakesh of Gurukul Kangra University whose exposition of ‘Purana’ in the afternoon session used to be an item of great interest, was not available as his son had also been taken to Delhi for treatment. Dāsuda, a very popular figure and the manager of the mobile stall of publications of Shree Shree Mā Anandamayee Charitable Society was ailing at Varanasi. There was no confirmation from many of the

Mahātmās whether they would be available for discourses, a very important item of this week-long congregational *sādhana*. Gitasri Chhabri Banerjee, the inspired singer, was also absent this year. There would be no “*Nāmayajñā*” as the usual grand-finale in the night following the completion of the *Saptāha*. So all these rather disturbing thoughts found expression in some of the ‘vratis’, but mysterious are the ways of Mā to make Her children realise that “depression, fear, disturbance are creations of mind. The moment a human being attends to Reality, all these phantoms lose their power, they simply cease to exist for him”*. Actually, as the week-long intensive *Sādhana* was in progress, with the number of participants daily on the increase, the arrival of unexpected Mahātmās, the emergence of new finds for devotional music, and even speakers from among the vratis, particularly the Brahmacharinis of the Kanyapeeth,—the participants realised the gravity of Mā’s comments on an earlier occasion: “If you do your best, gaps left by you will be filled up by God”†.

This year, even though there were initially not many Mahātmā’s to capture the minds of vratis, the atmosphere was however surcharged with divine music and recitation. The pace-setter was the early morning bhajan in front of the mahāsamādhi by Ashram girls followed by the recitation of the Vaidic Purusha Sukta, Sri Sukta and Vishnu Sahasra

* The Flower sheds its Fragrance—Page 9.

† “Anandamayi Ma, the Mother, Bliss Incarnate” by Anil Ganguli.

Nāma by the Brahmacharinis of the Kanya-peeth led by their Ācharyā Gita Bāterjee. The 'ārati' kirtan was sung by Brahmachari Tanmayanandaji who came to Mā at the age of sixteen and still at the age of well over 60 continues singing with perfect ease and extreme devotion and dedication. One of his songs charmed the devotees so much that there was almost a race to tape it,

*“Ma Esehhe, Ma Esehhe Ghare
Moder Ānand Ār Dharenako
Hriday Gekhhe Bhorey”*

“Mother has arrived, Mother has arrived at our place, Bliss overflows our container and the heart is full”. The other Bhajan in Rāmparsad's tune has its burden as follows :

“Mother, you are Bliss personified, your voice beams with bliss, your face reflects bliss. You are Mā Shyāma of supreme beauty. To here your name is bliss. Your presence is bliss. Blissincarnate mother holds internal bliss in Her lap.”

When the morning Pūjā Arāti at the Mahā-samādhi is over, the vratis assemble at the Satsang Hall at 7-30 a.m. to be uplifted once again to a celestial plane by chanting from the Vedas followed by the heavenly voice of Brahmacharini Pushpa leading the Brahma Sangeet “*Satyam Jnānam Anantam Anandam Brahma*” (Truth Infinite Knowledge, Bliss is the Absolute.) One of her bhajans this year would reverberate in the ears of vratis for ever,

Yethāy Mayernām Sethāy Ānandadhām

Ānandam Sethā Ānandam

Yethāy Māyer Kathā Sethāy Naire Vyāthā

Ānandam, Sethā Ānandam.

(“Wherever Mā’s name is sung is the abode of bliss, there is only bliss and nothing but bliss. Where Mā’s life and words are discussed, grief and pain disappear. Only bliss and nothing but bliss remains”.)

Kumari Sujata Brahma, grand-daughter of late Dr. Nalini Kanta Brahma, a great devotee of Mā and an erudite philosopher who translated Madhu Sudhana Saraswati’s commentary on the Bhagwat Gita into Bengali, charmed the *vratis* with her Tagore songs — songs appropriate to the occasion.

“Jagate ānanda yajñe amar nimantran

Dhanya holo dhanya holo mānava jīvan”.

(“My existence as a human being is doubly blessed as I am invited to the blissful sacrifice, that is this world”).

It would be unfair not to mention the two Mitra sisters who sang a bhajan, the burden of which was that Mā is the remover of sins. Even if Her children are impure with the quagmire of worldly vices, She still continue to be their kind mother.

The inauguration of this heavenly week was performed by Sri Mahantaji Girdhari Lal Puriji. In fact, the way he associates himself with all the functions of Shree Shree Ānandamayee Sangha is truly wonderful. He was present almost like a *vrati* during morning, afternoon and mid-night collective

meditation. He, also received the *pranāma* of the *vratis* and gave them blessings and *prasāda* on behalf of Mā after the mid-night session at 12-15 a.m. on the last day. This part of the ceremony, this time conducted by Brahmachāri Nirmalānandaji was the last word in discipline and orderliness. Revered Puriji does not normally give discourses but at Nirmalānandaji's earnest request, he did give a short talk by way of inauguration. He started off with “*Ātmā Tatvam Śoghoḃyam Swāhā*”. (Let me first purify the physical part of the self.) He said that Mā is, though unmanifested, present everywhere and is also “*Hansa rupī*”, the breath of human souls. Another significant thing was his interpretation of the oft-quoted “*Sarva dharmān parityajya*” of the Gītā, which, if modified grammatically means, “*Sarva-adharman parityajya*” i.e. renouncing all irreligious traits. A new arrival this year was Brahmachāri Sitārām Bhāi, who is reported to be the adopted son of Mahāmahopadhyaya Dr. Gopinath Kaviraj who was an institution by himself of profound knowledge and erudition of the 20th century India. Sita Ram Bhaiji said that we all are not the *sevakas* (servants) of Mā but Her children, ever united with Her. Mā in the shape of the earth (*prithvī*) ensures this connection ; when the mind wavers during *dhyāna*, one should touch the earth and see the effect. (In fact, the mantra which we utter while purifying our *āsana* at the time of our daily prayer and *pūjā* indicates this).

In the mornings an hour long discourse, on any of the Upanishadhas is a regular feature of *samyam*

saptāha after the community meditation, recitation of the Bhagavat Gita, Sapthaśati Chandi and solo recital of Ishopanishad by Brahmachari Swarupandaji who also functions as the official announcer.

This year too, revered Mahamandaleswar Vidyanandaji the head of Kailash Ashram, Rishikesh, the century old seat of Vedānta studies and research (where Swami Vivekananda studied Vedānta), very kindly made himself available inspite of his many important engagements, to explain the “Kenopnishad” in four sittings. This particular Upanishad is a part of the Sāma Veda which is mentioned as a vibhuti (manifestation) of Lord Krishna (*Vedānām Sāma Vedosmi*) and is reported to have had thousand branches. The invocatory mantra of this Upanishad is very meaningful. Om, which is the greatest word symbol of the Absolute Brahman is at the beginning as well as at the end. To remember Him means the perfection of imperfect action. He explained in a super manner the series of limbs or organs, starting with speech (*Vāk*), heart (*Prāna*), ear (*Shotra*) etc. and their significance as vehicles for reception of *Brahma-Vidya*. Mind, of course, is the most effective instrument. When it is said that the mind does not go there (*Manaha na tatra gachhati*) it means that the impure mind cannot, but the pure mind can. The second part of this Upanishad narrating the story of ‘Umahaimavati’ as the ultimate and only source of energy was comparatively easily understood by the *vratis*.

The discourse on ‘Purāna’ (which actually means old but ever new ‘*Purānamevanavam*’, the exposition

of the rather difficult upanashadic philosophy through the medium of *narratives*) was given by the Sri Dev Narayan Tripathy, M. A., Sahitya-Ratna. He spoke on 'Matsya Purana' one of the eighteen Puranas. Brahmachari Nirmalānandaji sometimes explained the gist of his talk in Bengali for the benefit of Bengali devotees.

Swami Ashishānandaji, a very regular visitor to Mā Ānandamayee Ashram at Kankhal spoke with his usual emotion-charged-voice on the brotherhood of man. Bhakti alone can invoke the stream of *Mahāsakti* (Primeval power) which he compared with the overflowing water of the Ganges. Sri Pande who recites the Rāmāyana at the Kankhal Ashram regularly, was seen highly elated with the wonderful form of Sādhanā which Ma introduced in the shape of *Samyam Saptaha*. It really reminded one of what Dr. Alexander Lipski, Director Religious Studies, California State University wrote in his book 'Life and Teachings of Sri Ananda Mayi Ma' quoted in last year's article on *Samyam Saptāha*. (Ānanda Vārtā, Vol. XXX, No. 1, page 72)

Mahamandaleshwar Prakāshānandaji, although preoccupied with a very important organisation, kindly spared an hour for the vratis and gave a very learned discourse. He referred to Mā as '*Parameshti guru*'. He also explained the three types of bodies "*Sthula, shukshma* and *kārana* (physical, subtle, and causal) and their relationship with the five '*koshas*' (sheaths). The activities, food and enjoyment of the physical body affect the subtle body which alone can reveal the *ānandamayī-kosha*. The

Sādhaka can go beyond time and sound to *Śabda Brahma* by meditation and Guru Kripa. Revered Krishnānandaji, Secretary of the Divine Life Society of Rishikesh dilated on this innovation of Samyam Saptāha by Mā—which he names ‘Sādhāna-Saptāha’ and explained its efficacy for the achievement of Self-realisation.

The renowned scholar on the Rāmāyana and head of the Dehradun Rāma Tirtha Ashram, Sri Amar Muniji, threw new light on the composition of the Valmiki Rāmāyana. It is true that Maharshi’s mind was overflowing with kindness for those killed by the hunter and *shoka* (grief) became *sloka* (verse) but it is in fact, *Guru kripa* and or *shaktipāt* (transference of grace and power) by Brahmā in the shape of guru who painted the character of Rama in his mind.

The writer craves the indulgence of Mahāmandaleshwar, Niranjānandaji, Brahma Hari Maharaj Vidyānandaji of Kankhal Srikrishna Ashram and many others for not being able to give the gist of their valuable talks for want of space.

Brahamachāri Nirmalanandaji of Ānandamayee Sangha spoke in Bengali on the grace aspect of the multi-faceted Universal Mother. The narration of the incident of someone organising and praying for the Janmāstami function in Delhi Ashram some time ago which was objected to by a very high government official and great devotee, for reasons of morality. Mā, it is reported, removed the doubt of this gentleman in a private conversation with him. Mā said that She was the mother of all, Her

doors were open to everyone, be he a Sadhu or a criminal. *Jiva Swabhāva* is there in all human beings. There is no sinner. Moreover, the ill-gotten money is at least spent on some good purpose, otherwise it would have been spent for some other ignoble activity and would have degraded the donor further. "If I have to give attention to the animality in man," said Mā 'then I have to close all my doors and remain alone.' Mā thus dispelled the doubt from the mind of the high official. This actually gives a clue to the understanding of Mā's behaviour with many unworthy people.

A very important feature of this year's programme were the talks given by Swami Virajānandaji of Ānandamayee Ashram. After the demise of 'Gopinathji', he is now the interpreter of the '*Tuti Phuti*' words of Ma. Virajānandaji gave a wonderful explanation of this '*Tuti Phuti*'—'*Tuti*' meaning words of the divided universe. *Phuti*—means (*Svaprakāsh*). Self-revelation, which has been referred to by Mā—as '*Ja ta*' or that—*that—*that". He, in fact explained some of the unadulterated words of Mā in 'Swakriya Swarasamrita (four volumes in Bengali and two in English translation have already come out). His talks were meant as an introduction to these volumes. Some of the words of Mā have to be read and read again daily, so that by Mā's grace, She may reveal Herself in the mind of the sādha.

For the first time in the history of *Samyam Saptāha* a householder *vratī* was given the chance to address the congregation on "*Guru Tatva*" (Sig-

nificance of Guru). This is but Mā's *kheyāla*. At the request of *vratis* this talk, prepared mentally and delivered orally in English, Bengali and Hindi simultaneously, is reproduced as far as possible as a separate article in this issue.

The Kanyapeeth girls, guided by Dr. Miss Padma Misra, preferred to speak in Hindi this time as most of the *vratis* would not understand Sanskrit. Brahmacharinies Chandan, Puranacharya, Gita Banerjee, Acharya and Gouri Banerjee, Acharya and Vidya Varidhi Brahmacharini Gunita spoke feelingly on the various facets of Mā. The *vratis* it must be said, feel happy when someone tells of his or her own personal experience of Mā. It must also be said that one really feels proud of these products of Kanyapeeth, established, nourished and disciplined by Gurupriya Didi, the beloved 'Dada-bhai' of these girls.

The period of Matri Satsang after 9 p.m. to which every *vrati* used to look forward for hearing Mā's answers to various questions and sometimes Her songs and witty repartees to regale the tired *vratis*, was filled up this year by V. C. R. Video films. People were, so to say, glued to the screen to see Mā, singing, smiling and making Her usual movements and casting gracious glances in the usual milieu of Satsang or Birthday celebration of 1981. Sweet memories of past days treasured by the *vratis* were before their eyes.

The Sadhu Pūjā this year was significant in more than one way. The ceremony of honouring the Mahātmās, whom Nirmalanandaji referred to as the

heart of Mā, was watched by the devotees, all of whom have been taught by practical demonstration by Mā how to honour a sādhu. The team work in this function was very heartening to see. Mr. B. K. Shah, the President of the Sangha, garlanded the Mahātmās on the dias, Swami Swarupānandaji, the Additional General Secretary of the Sangha, Brahmachari Bhāskarānanda, Brahmachari Nirvānanda offered them various presents, Brahmachari Kamla Kanta doing the Arati. The feeding of the Mahātmās also was organised in the best of traditions left by Mā and was respectfully watched by devotees as if they were representing the unmanifest Mā.

A word for the organisation of *Samyam Saptāha* is due. In spite of ill-health Swami Swarupānandaji held the steering-wheel, duly assisted by Dr. Sharma, the physician of Charitable Dispensary turned into a treasurer and house-keeper, so to say. Brahmachari Panuda is really the last word in silent and dedicated work for meals and other arrangements which were perfect and exactly on time. The team of helpers led by Shantida, Sumitra Behen and other lady *vratis* also did commendable jobs. Let this brief write-up on this *Vrata* be concluded with the prayer to Sri Sri Mā to shower Her blessings on all Her children, far and near, whether *vratis* at Kankhal or anywhere in homes or Ashrams or holy places equally and recharge the battery, so to say, to accelerate this progress on the path of Enlightenment.

Our Mother: The Wonder of Ma

H. H. Marthanda Varma

(Continued from the last issue)

Experience 12

The Samyam Saptah of 1978 was held about 30 miles away from Ahmedabad, in the Santram Mandir, Gujarat, at the request of the Mahant of that Ashram. This, coinciding with the Bi-annual Festival (*Utsava*) in the Sree Padmanabha Swamy Temple in Trivandrum, I could not leave Trivandrum till after the Arat procession and ceremony which was on the evening of the 7th of November. My wife had gone earlier and was in Nadiad from the outset of the Samyam. From the 8th, after reaching Nadiad, I developed a fever but not wanting to miss my bath and pūjā I kept this to myself and did self medication with the usual kind of tablets that one takes for fever. However, the fever persisted. We used to have daily darshan of Ma and generally Ma asks about our accommodation and if we are comfortable. On the night of November 12th at 9.45 p.m., when both of us had gone for darshan, Ma asked specifically about my health and there was nothing to do but to say that I was not too well. Miraculously from that very moment my fever vanished. Another memorable memory of this Samyam Saptah was the announcement made on the last night in the pandal. It is the usual custom to

tell the devotees on the last day of the Samyam in the month of November the venue of the next *Janmotsava* (Sri Ma's birthday celebrations) which take place in the month of May. For years both of us and Sri and Srimati Govind Narain, Governor of Karnataka had been trying to get permission to have Ma's *Janmotsava* in Bangalore. And on the night of the 13th it was announced that the next *Janmotsava* would be held in Bangalore, in May 1979.

Experience 13

1979. This year's Samyam Saptah was held in Kurukshetra from the 1st to the 8th of November. For the past couple of years there had been a matter which was causing me a great deal of concern and anxiety. Since 1946 I have been doing regular ritualistic puja and japa to Sree Padmanabha Swamy Bhagwan made in solid silver. Also to Mahalakshmi, Parthasarathi and Sastha also made of silver. There was also a small silver Śiva Linga and a *panchaloha* Ganesh. My puja box is made of aluminium to make it as light as possible and with the necessary puja articles and utensils the box used to weigh just 12 kilos. After becoming a devotee of Ma and Ma showing so much care and love and attention to the Bhagavans the box began to increase in weight and by 1979 it had begun to weigh 16 kilos! I started to worry very much on this account, fearing that this phenomenon was due to something wrong that I might be doing in my observances. I had not increased anything in

the box ; the trays, fitted ones, were made of the lightest wood and covered with velvet.

On the 3rd of November at 7.45 a.m. both of us had darshan of Ma when Swami Bhaskaranandaji and Sri B. K. Shah were also present in the room. I poured out the story of this remarkable phenomenon and requested Mother to help me by telling me why the weight had increased and to correct me if I was doing something wrong by mistake. Ma smiled and set my heart and mind at rest and filled me with joy and gratitude by saying there was no fault and what I was doing was all right and that if there had been mistakes, the weight would have decreased. These words were blessings and benedictions to me.

Experience 14

In 1982, Ma's *Janmotsava* was held in Kankhal Ashram from May 6th to May 12th. On the 14th I flew to Trivandrum from Bangalore to see my Mother who was not keeping well, and who was in hospital in Trivandrum in the Sree Chitra Medical Centre. I was in a hurry to go to the Centre from the airport itself. The flight from Bangalore landed just before 1 p.m. After landing I waited in the airconditioned waiting-room for my luggage to be collected. A short while later my P.A. came flustered and worried to say that I was required to come to the luggage counter's conveyor belt as my puja box had arrived with its lock broken and the lid half open. My heart was literally in my mouth with trepidation as to what could have happened,

what damage could have been caused and what might have fallen out. I went home, as fast as I could, bathed quickly and taking the box to the puja room, unpacked fully and completely to check and see if anything was wrong. To my relief and happiness everything was there as it had been when packed. Nothing was missing. My relief and gratitude to the divine were overwhelming. Then I noticed an unusual thing. When I travel after the daily puja, I always pack the puja box myself and all the flowers are removed. I was certain that I had done so that day as well. But with Padmanabha Bhagwan I found a flower. This had not been there when I packed and this was a kind of flower called 'tube rose' which I do not use for my puja. Then I knew for certain how this marvel had occurred and that it was Ma who was responsible for it.

Experience 15

January 1975 found me in Naimisharanya. Experience 15 is somewhat bewildering. It did not happen to me directly nor was I in any way really connected with it ; but what it was all about was so much in keeping with my devotion, love, respect and reverence that I feel that I could lay at least a partial claim to its being my experience as well. Actually it is an Ashram experience and particularly Swami Bhaskaranandaji's. It was related to me in hallowed Nimsar as Naimisharanya is now called.

It was in the year 1971 that it had been my privilege to submit to Mother a Padmanabha

Bhagwan in Dehradun during the Durga Puja of that year and if I could use a metaphor, a twin of the Padmanabha Bhagwan I have been doing worship to since 1946.

When I had taken the Padmanabha Bhagwan for Mother to Dehradun, I had covered the Lord with a yellow cloth typical of Kerala, gold laced and with black borders and then packed the puja box.

Naimisharanya in January is very cold and one night Mother felt very chilly and the girls brought blankets for Her to cover Herself but still Mother kept on saying that She was feeling cold. Then Swami Bhaskaranandaji was sent for and asked where was the yellow cloth that was used to cover Padmanabha Bhagwan and that it was not on him right then. When this was checked it was found that the cloth had been misplaced. Right then another suitable covering was arranged for and as soon as that was done Mother no longer needed the blankets and required only the usual wraps that had been in use till that night.

“To ask of Thee, Lord, anything besides Thy Name, is vain and inglorious, and should cause misery. Let me repeat Thy Name which gives me Peace.”

—Guru Nanak

**Sri Ma : The Unmanifest in
Matchless Manifestation**
Svakriya Svarasamrita Vol. 2*

Explanatory Survey

Ma Das

Part I

Introduction

All around us and including ourselves, in the worldly sense, is an infinite variety of mutable patterns of name, form, colour, etc. Our senses register what they apprehend of this manifested multiplicity, and whatever they observe, the mind explains on the basis of reasoning with the sense of sequence in whatever is noticed. All this is the product of direct experience through our ordinary faculties of senses and mind. But when we try to explain what lies behind it all, we need a higher power, our intuition, which tells us that beyond the net of time, space and causation, in which the limitless phenomenal diversity keeps changing on an ever-continuing basis, is the region of the One ever-present, Omnipresent noumenon, and it is only up to this point about which we can say something.

For, when the enquiry proceeds further to answer the crucial question as to what is the cause-

* English version of the second of the four volumes published so far in Bengali in the series under the title 'SVAKRIYA SVARASAMRITA'.

less Cause Itself of even this oneness, the mind can say nothing, because, into 'That'—the transcendental Ultimate, the eternal Uncreated, Unmanifest—our thought, speech and even our highest power of intuition, which are all created instruments, have altogether no entry at all. For this reason, we cannot at our level, even say whether 'That' exists or does not exist. And, our own dearest Divine Mother Sri Sri Ma Anandamayi is 'That' sole Uncreated Unmanifest Supreme Reality, which from our relative standpoint, is also simultaneously its manifestation as the indivisible, omniscient One, ever-present everywhere; the inherent *Chaitanya Śakti* (Spiritual Power) of every element in the entire endless variety of forms, ideas, language, actions, etc., all the time; and those elements as well. That is, there is nothing in the Universe and beyond besides Ma. What is perceived is all Her manifestation without any exception.

These explanatory statements about Ma's *Svarūpa* (Reality) are all based on Ma's own words. For instance, in reply to a query about the nature of a certain strange external manifestation in Ma that was noticed sometimes by the devotees, when, say, Ma was observing the performance of a *puja*, etc., Ma had remarked, "Oh *Baba* (Father), you, of course, see this body as it is moving about in its usual way, but **what is eternal is there**. Occasionally, what appears to be of a strange sort, certainly from your point of view only, is abnormal or again, normal, **but here, whatever occurs at any time—'That' only**. Winking and not winking is the

same—indeed, all these (manifestations) are just the same One. All in One and One in all—certainly ‘That’ only even what is a corpse too. All, including dead matter—Whatever, what is considered to be existing or not existing—‘That’ alone, indeed! Right expression (to convey what is meant) is not emanating, Baba. Where, again, is separateness (there)? Regarding this body, it is all *elomelo**, what else†”. Indeed Ma says, “From your point of view, eating, sleeping, sitting, moving, talking, smiling, etc., are separate actions related to worldly forms and ideas as they are. So it is but natural that this kind of question should arise.”

But actually, as Ma says, “At all times, in everything, pervading all, He alone, the only One exists. Again, “In all forms, ideas and actions, it is only *Bhagavan* alone.” And when Ma says, “Eh! One *Bhagavan*, one alone, *Akhaṇḍa-Ami* (Indivisible whole-I),” She makes it transparent that being Herself the Unmanifest, She alone IS, and so there is nothing anywhere, at any time, whether with name and form, or in thought, word or deed,

* As explained in the glossary (Pp. 162-3), *elomelo* is literally incoherent or irrelevant, disorderly, desultory. At the mental level, in any work done, there are three elements, namely, the worker, the work and the result of work. Also, there is a sense of sequence in every activity. Besides, we are used to seeing work being done in the background of time. But when the sense of individuality is not there and Reality alone exists, the work, the instruments of work, etc., are all in ever-present oneness of existence, consciousness and bliss. Since multiplicity is absent, there is no compulsion of any sequence, and actions take place in freedom from the limitation of time and space, and therefore, appear incoherent to the mind steeped in the logic of worldliness.

† See Chapter One, p-45.

which can be other than Herself. Her *Svarūpa* (Reality) and actions are, therefore, inseparable. Being the Supreme Reality Herself, Ma is the immutable, eternal, omnipresent One, beyond the illusory limitations of time, space and causation.

In this background, it is evident that She is the actor and She is the action also. Therefore, all actions for Ma are *Svakriya* (*Sva* is Self or Supreme and *kriya* action). Making this absolutely clear, She says, in Her unique style of expression, “*Bhagavan* Himself, the only one, pervading all, yet at the same time, whatever exists in the context of a particular time and space, ‘That’ alone, that is *Svakriya*”* (self-movement by Itself in Itself as Undifferentiated actor-action). As for the term *Svarasamrita*, the second-half on the title of the book, it is in two parts, *Svaras*, the divine *Ras* (Sweetness) in identity with *Sva* (self) and (*Sva*) *Amrita* (literally no death), the innate immutability of the Supreme. As for the implication of the whole expression of the three terms *Svakriya*, *Svaras*, *Amrita*, it is again, in Ma’s words as follows :

“In the case of a *sādhaka* (spiritual aspirant), following a particular line in *sādhanā*, whatever is the fulfilment of that *sādhanā*, is his own. But, it is only one in tens of millions, indeed, who gets that realization which is the aim total of all lines of realization. And that is *svakriya, svaras, amrita*”†

* *Svakriya Svarasamrita* (Bengali ed) Vol. 3 p. 19

† Ibid p. 80

Broad Outline

The publication *Svakriya Svarasamrita* is a unique record, revealing the compassionate eternal love and grace, and play of *vibhūti* (supernatural power and divine qualities) by Itself in Itself for the good of all, through different phases, aspects and divine life-movements of Sri Sri Ma Anandamayi—the Self-emanation of the Uncreated Unmanifest ‘That’.

To begin with, the first chapter, spread over nearly half the publication, contains a highly inspiring account, under some fifty subheadings, mostly of the Childhood *Līlā* (Divine play) of Ma, that leaves a permanent impression ennobling the mind of every reader and is, for a sincere seeker, a veritably rare blessing.

The pre-eminent personality of Ma’s *Thakurma* (paternal grandmother), with her sublime spiritual trait, is the subject of the following chapter. A simple life of total renunciation and constant perfect concentration are highlights of her noble character.

The next two chapters cover Ma’s marriage and early years of Her *līlā* of *grihastashram*-life (householder’s life), the transcendental in the mundane—the ‘Field of perfect *Seva* (service), where He alone is the object of *Seva*’. The record abounds in instances of the highest standard of true *seva* (service) with silent, devoted dedication, complete self denial, ideal discipline, unvarying tranquility, conspicuous forbearance and exemplary patience that create a heaven in a human household, ennoble

its environment and encourage everyone in it to forge ahead towards the supreme Objective in life while discharging fully his or her worldly responsibilities at the same time. A masterly exposition in Ma's own words of the truth behind Her play of *sādhana*, etc., in reply to a question whether it was an *abhinaya* (acting), is another highly inspiring topic.

The fifth Chapter delineates the extraordinary character of Ma's three maternal uncles. The narration reveals how they all gave up, each in his turn, their physical bodies with a clear prior knowledge in each case that the end had come and that they were on the move to a known destination, as if they were shifting from one house to another.

The climax in the peerless portrayal of Ma's glorious *līlās* is reached in the last chapter. Just when Ma had become well-known as the universal Divine Mother several years after entering *grihast ashram*, She visited the three villages of Kheora, Her birthplace, Vidyakut, the paternal homestead, and Sultanpur, Her maternal home, where She had performed Her heart-gladdening childhood *līlās*. And the account shows how the vast concourse, full of adoring love, reverence and restless longing for Ma's darshan, was swept off its feet with wild scenes of enthusiasm and joy at finding their own little village girl as the Divine Mother in their midst.

Childhood : Ma's Divine Lilas

The subjects included in this sample survey from chapter one are Ma's way of teaching a lesson, declaration of truth about Her immanent and trans-

endent Divine Motherhood even during Her infancy, love as an essential ingredient of real service, trees too as Ma's friends, Ma as the timeless, uncreated, eternally indivisible 'That' and the play of *vibhūti* by itself in Ma.

A Lesson: Ma's Way—The very first *līlā* recorded in the publication reveals Ma's way of teaching a lesson. She was then only three months old. Ma's mother, our *Gurudeva*, Swami Muktananda Giriji Maharaj—*Didima* (maternal grandmother) of Ma's devotees—had once gone with Ma to her paternal home at Sultanpur. After staying there for a few days, she went with Ma to her maternal grandfather's house in village Jethagaon, but without taking permission from the guardians at her father-in-law's place, which was incumbent on her according to the well-established practice in those days. It was, therefore, a wrong action. The result was that 'the moment they entered the boat, Ma developed cold and fever. She neither opened Her eyes nor even took any food'. Whatever treatment, etc., was considered necessary was given on arrival at Jethagaon, but to no avail. 'However, when *Didima* hurriedly left that place for Sultanpur, on that very day, then, as soon as they boarded the boat, Ma's eyes opened and cold and fever vanished suddenly, then and there itself'.

Ma Immanent Transcendent Mother: First Declaration through Ma's own Emanation, a Yogi—This *līlā* took place when Ma was only about nine to ten months old. Briefly, the *līlā* started with the sudden appearance of a lustrous figure near Ma.

He wore the garb of a mahātmā and was brilliantly radiant in appearance. Very soon after this, Ma went up quickly close to him in a semi-crawling movement peculiar to a child of that age, and kept on gazing at him and laughing at the same time, as if She were intimately familiar with him, being one of Her own. The mahātmā, in turn, kept on smiling while looking at Ma with a fixed gaze. Soon he lifted Ma up, 'placed Her feet reverentially on his shoulder, head and other parts of his body. This too was, as if, an extraordinary expression of devotion and veneration, the like of which it is not possible to find in the common world'. Then with reverence he first seated Ma in his lap and later near himself, and 'following some procedure of *puja* went through all its details known only to him'.

After doing *pranāma* and casting a strange glance at *Didima*, who had been observing all that was happening, he declared solemnly, "This (pointing towards Ma) whom you are seeing before you, this is Ma and is so not only among men and women but also as permeating and transcending the universe. You will certainly not be able to keep Her bound in family ties. She will definitely not remain there". The mahātmā then became invisible, disappearing 'there only from where he had become manifest. Revealing the identity of Ma before the world for the first time by addressing her as Ma—who is he? Only He knows by whose *kheyāla** this kind of manifestation took place'.

* When Mataji uses this word *kheyāla* with reference to Her person, it means the incomprehensible acts of the Supreme

Seva (service) Misses Objective without loving Dedication: An Incident through Ma's kheyāla— *Baḍamā*, an aunt of Ma's grandmother, who lived next door, had a few cows and used to give buttermilk to Ma which Ma collected from her. This was at a time when Ma was so small that she went about without clothes. One day, as soon as *Baḍama* saw Ma with the vessel, she exclaimed, "Just now I have started churning the curds and here she has already arrived in advance to get it". And then *Baḍama* threatened, "You take buttermilk daily, now it won't be given to you any anymore ; go away." She had spoken in an annoyed vein. Just then it was noticed that her churning pot had cracked a hole and the fluid in the pot had started leaking away. On this, she exclaimed with surprise, "What is this development now !" Calling Ma back hurriedly, she gave something quickly out of the remnants in the pot, and in future, even if Ma was late in coming, *Baḍama* called Her and gave Her buttermilk of her own.

Trees also in Ma's Endearing Circle—Sometimes Ma conversed with trees 'in the manner of talking to a human being—moving Her mouth and shaking Her head with a smiling face'. Noticing such a strange action of Ma, Her companions 'were struck with amazement and sometimes possibly became frightened too. The reason for fright was that they noticed that when Ma conversed with trees, the trees too, then, appeared to shake a little, and the

and must be understood to denote an upsurge of will by itself which is divine and, therefore free.

companions could not understand anything. It is said that *Mahāpurushas* (great saints) possibly live in the guise of trees, but none knows what it was in the present case'.

Once, when *Didima* had offered an unripe mango in *Vaisakhi Puja*,* Ma had enquired, "Mother, *Vaisakhi Puja* is taking place and you too are performing it, but you have offered an unripe mango in the *puja*." To this *Didima* had replied, "Have we got a mango garden, where, on one tree or the other, at least one fully ripe or half-ripe mango could surely be available? So we shall perform *puja* by offering an unripe mango". There were mango trees in the gardens of other people, but *Didima's* instructions were that the fruits from those trees should not be plucked; they could, however, be picked up if found lying on the ground.

Now Ma had noticed earlier that very high up on a certain tree one mango had ripened and turned red. It came into Ma's *kheyāla* that if that mango were available, it could be offered. 'And, indeed, Ma had the habit of conversing with trees. We do not know how things happened and in what way, but when Ma went to the foot of that tree that day at that time, She found the same mango lying on the ground.' Ma brought the mango, and handing it over to Her mother said, "As you give me, so also does the tree; the tree too gives in the same way as you do, is it not so mother? Surely,

* Worship performed in the Indian month of *Vaisakh* (April-May).

it can also give like you, even though it remains standing at one place”.

Ma, the Uncreated Whole, Ever Undivided: ‘That’ only in all Isolated Bhāvas and Incidents—In a certain house in Ma’s neighbourhood, *Durga Puja* and other religious ceremonies like *Dol** were celebrated regularly, and during those days they used to take Ma to their house for three days. At that time, Ma used to be in the Divine Motherly *bhāva* (spiritual ecstasy). ‘In fact, there appeared in Her the appropriate *bhāva* and also the *rūpa* (form) which were identical with what was depicted in each song related to a particular *puja*’, which Ma and the daughter of that house sang together.

‘One day, at noon, someone came to hand over to Ma, a plate of *Naivedya* (offering of rice, fruits, etc., for a deity)’. She enquired from Ma, who was, indeed, already in Her supernormal *bhāva*, “What has happened to you? Why are you looking so (unusual)?” And while looking closely at Ma, she too became inert, as it were, in a strange inexplicable *bhāva* and totally lost in it. ‘This happened to her certainly as a result of looking at Ma. There occurred within her, it appears, some sort of a little opening of a divine *bhāva* on a permanent basis. No doubt, she already had love and affectionate regard for Ma, but from then on, there was in her a special feeling of reverence and devotion for Ma all the time. At that time, Ma had remained silent in Her own *bhāva*’.

* The festival called *Holi* in which people throw coloured water or powder on one another.

Similarly, when *Śiva Puja* was performed on *Śivarātri night*, or on the occasion of *Rās Pūrṇimā* (the full-moon night during September-October when Lord Krishna did *Rās-Līlā* with *Gopies*) and on Lakshmi *Pūrṇimā*, Ma remained in identity with all those *bhāvas*.

Play of Vibhuti: All by Itself in Ma—At Kheora, when Ma was about nine or ten years old, there was a lady of the status of Ma's grandmother. After the lady had received spiritual initiation, her Guru had left Kheora. As she was illiterate, she could not retain anything in her mind. On account of this, she started learning *sandhyā-kriya* (religious practices observed thrice daily) and other mantras from Didima.

One day that lady told Ma, "Look, I have forgotten again the *kriyas* of hand (*anganyas*, i.e., religious rites which involve touching certain parts of the body). It is not right that I should trouble your mother so very often. Now you tell me what I should do !"

Ma showed her what to do and she told Didima about it afterwards. On this Didima remarked, "From where has She learnt all this? She has explained very correctly indeed !" She called Ma and enquired about it. Ma said, "Hearing the words of grandmother, all that just occurred by itself in this body." Didima kept on looking at Ma for a while and then, as if with something like snubbing a little, said, "How could this possibly take place in you by itself? One must not joke with mantras and the like ; it may make one mad.

As if this were a matter to trifle with ! This is not good for little ones."

Yogini Thakurma : Longing itself for Revelation of 'That One'.

Ma's *Thakurmā*, though living in the family, was in reality a *yogini*. A tall figure, with an inner attitude of aloofness, she moved about, even when engaged in any work, humming happily songs related to *Bhagavan*. 'On being called unexpectedly, she replied as if startled. It was like the behaviour of one who had returned from some unknown depth to the material world.'

Besides the daily routine of collecting dry branches of trees from the roadside and picking pot-herbs from jungles, etc., her main activity was her daily *sandhyā* over which she spent a long time. She took her meals only after all that was over. 'Sitting for *sandhyā*, as she continued doing the *japa*, she became so much absorbed in it that the fixed number of *japa* for the day could not be completed in time, which resulted in delay. It was a job for her to complete the *japa* for the day after repeated *achmans* (purification rites).

Thakurmā and Ma : Dealings on Extra-Mundane Level—The *Thakurmā* was very good natured and Ma indulged in light humour with her as if they were friends. One day, when Ma was about seven or eight years old, She told Her *Thakurmā*, "I notice that you have been saying this one particular word only all the time." The grandmother was surprised and said, "How could you know what I

have been saying ? It is not proper for all this to come out of the mouth of children.” Ma sat down immediately, keeping quiet like a good girl.

‘On another day, when Ma told *Thakurmā* something, there was a transportation of *bhāva* all over *Thakurmā*’s body. A little later she said, “I lost my senses, as it were, as soon as I heard you !” Ma stared at her face vacantly, like one non-plussed.

One-pointedness, Ever in One, of Yogini Thakurmā—‘Whenever Ma’s *Thakurmā* took up something to do, she completed that task with single-minded concentration’. About this, Ma said, “This was the aspect of concentration on the One, where the many are in One, and that One is in the many, and that, in such one-pointedness as of *Thakurmā* is completeness. Where the *kriya* (action) gains the aspect of perfection, there the doer himself is revealed in perfection. There only, Infinity is in One and the One is in Infinity—the One only is in two, and these two are, indeed, in One. That the Self alone exists in the form of a complete indivisible whole—this truth has to be realized in all points. Concentration on the One by *Thakurmā* pertains to this revelation.”

Sādhakas, Be on Your Guard!—While laying emphasis on ceaseless all-round effort to realize *Thakurmā*’s one-pointedness, Ma has warned *sādhakas* to be on their guard. Ma says, “It is a matter of *ānanda* if a seeker, after studying a scripture like the *Bhagavata* delivers a lecture and that helps him in pursuing the journey leading to the

Supreme Objective. But without attaining that state, and only through studies and repeated listening of scriptures, if one aspires after name and fame, hankers for devotees and disciples, men, money and landed property, where these propensities exist, there, one must be prepared to suffer unhappiness born out of various wants in respect of these items Even when, at any time, the thought, 'I am talking about spiritual truth to people' is harboured in a corner of the mind, and if with that pretence, action sustaining self-interest is indulged in, one does not know when and in what a mental state, pertaining to joys and sorrows, one will land, on being caught by fond attachment through public contact, resulting in being adversely deflected from the path leading to the Supreme Objective. What shape this will cause to be taken gradually before the masses, is very difficult to comprehend in the realm of the mind."

Therefore, Ma warns, "*Sādhakas*, be on your guard, on your guard, on your guard! One must definitely shun the way leading to what is harmful, what will bring a downfall and cause obstacles in attaining the Supreme State. It is the special duty of a *sādhaka* to remain devoted to his journey aiming at the Supreme State."

(*To be continued*)

In Perennial Blossom

*"I am, what I was, and what I shall be".**

—MA

Sidhartha Ghose

Where do I begin ? And, how can I do so, when I attempt to write about an 'individual' (whom I would rather call 'phenomenon'), who had no beginning and has no end. Added to this confounding dilemma, I can boast of no scholarly or spiritual insight into either Hinduism, and much less, MA. My only credential is my personal relationship with HER, ever since my birth. In my short twenty-four years, I am yet to meet any person, for whom I feel so intensely, as I do for HER. MA has ended HER worldly *līlā* on August 27, 1982. Yet, I cannot possibly put into words the terrible 'spasms' of vacuum which grips the inner recesses of my heart, time and again, even today. I cannot explain what it is that ails my heart or why I am unable to forget HER—perhaps, the answer lies in one of Her sayings : *"This Body knows only how to get hold of ; it does not know how to let go."*

I do not know God, nor have I consciously been aware of His existence—I do not subscribe to any religion in its entirety and I know of no path that

* Gist of MA's response to a question from Paramahansa Yogananda—vide 'Autobiography of a Yogi' by Paramahansa Yogananda—pg. 448.

leads to eternity. In my naive and simple 'intellect' (for I am not sure of the adequacy of this word in this context), I hold, in the greatest of esteem, what to me, is the greatest Truth—MA. During my life, MA somehow became such an intrinsic part of my existence, that I took HER for granted—to put it in colloquial jargon, "one of those 'things' that come with life."

Hitherto, till my departure for the United States in April 1980, I had never had any spiritual experiences or dreams about MA, or anything to do about or with religion. However, during the first year of my sojourn in the United States, I missed HER and Durga Puja quite a bit, since, never before in my life had I or any member of my immediate family been away from MA during the Pujas. During the 1980 Pujas, while I was in the shower, in the morning, in Boston, I distinctly heard '*ulludhwani*' coming from quite a distance. Being the skeptic sort, I dismissed it as some sort of hallucination—but, the sound just refused to cease for about two or three minutes, and, thereafter, I felt, curiously 'uplifted'. I wrote to Bhaskarda (Swami Bhaskarananda) about this experience, and, by return, came MA's reply, the gist of which is as follows: "Since you are with God, God is with you." This marked my initiation with the 'phenomenon' I now know as MA (as juxtaposed to the 'individual' I had, hitherto, known as MA).

Similar experiences or 'incidents' chequered my stay in the United States intermittently. MA's periodic letters to me are worth mentioning, singu-

larly due to one important factor—they always contained a message, which was most suitable to me at that particular time—a testimony to the fact that for HER, time and distance pose no issue. Perhaps a more intense set of testimonies were the curious way my pressing problems were taken care of, whenever I appraised HER of them, just in my prayers. Even as a staunch skeptic, I needed no proof that SHE was and still is beyond the realm of worldly and human limitations.

However, being the prodigal son that I am, I still viewed MA more as an ‘individual’ than a ‘phenomenon’. This was perhaps due to the close personal and motherly relationship that had been established between HER BODY and myself or perhaps, some kind of deceptive and temporary allurements, loosely described as some extension of ‘*māyā*’—whatever it was, my premier concern still continued to be with MA, ‘the individual’. It was not till SHE shed HER physical self, that instances which I shall elaborate upon, convinced me totally about MA as a ‘phenomenon’ rather than just an ‘individual’.

It was a dark, cloudy afternoon in Niagara Falls, as my parents, my brother and I arrived at the Holiday-Inn, on the last-leg of our summer vacation. As we were checking in at the Reception, we were handed over an urgent message sent by Mrs. Katie Empie (a devotee of MA) of Oklahoma City, to get in touch with her immediately. For some reason my knees began to give way as I tried to assess the nature of the emergency, but I was

obviously unable to even contemplate the 'unthinkable'. However, as I heard Katie's quivering voice on the other end of the line, the darkest moment of my existence had arrived. We refused to believe Katie and made four trans-atlantic calls to India to confirm the terrible tragedy. For me, very suddenly and unexpectedly, the world had ended—it was, as if the world had faced the most terrible nuclear holocaust and nothing was alive or of any consequence, anymore.

Three days later, as I bade my parents good-bye in Washington D.C. and returned to Boston, my heart just went to pieces and I howled like a baby. I was sad and angry with MA. I felt cheated, at MA having left HER BODY so unexpectedly and in not allowing me to be there in person, at the time of HER 'passing away'. However, as I look back, I realize that I should have had no cause for anger, for MA has said, many a time, "This Body is like a vagrant bird : today it is here but tomorrow, it will just fly away" and further, "This Body is amidst everything and yet amidst nothing". However, being human and mortal, I still held grudges against HER at that time. Further, I was even more sad that I was unable to see HER '*mahā-samādhi*'. That very night, I dreamt of MA's '*mahā-samādhi*', exactly as it is (as I discovered after a subsequent visit, four months later), with an extraordinary amount of '*jyoti*' (light) emanating from it. Again, SHE just let me know that nothing really had changed. But, as the maxim goes, you can take a horse to the water but you cannot make

it drink ! I still, to some degree, continued to be under the impression that 'everything' about HER had ended with the end of HER BODY.

However, in the ensuing months, I continued to have, and still do have dreams of MA, where SHE is always providing me with solutions to my problems, just as SHE had done when SHE was in HER BODY. I do not deny that I still do feel the terrible pangs of physical separation (from HER), but I now know that much more than the evergreen leaf SHE is like a flower 'in perennial blossom', for, 'SHE IS, WHAT SHE WAS AND WHAT SHE WILL BE'—one just has to reach out and get in touch with HER !

Smitten with pain, I roam about the forests,

Physician, I have found none.

The pain of Mira will leave her,

O Lord when You play the physician.

—Bhakta Mirabai

Realize Your True Being*

Swami Ramdas

Every awakened man or woman knows that the object of life is to realize God. Now what does "realizing God" mean? God is not a far away being with whom we have to get united and experience the liberation and peace by such union. God is, in fact, the Truth of our very existence. We are the Truth Itself, God Himself.

In other words, we can say we have to realize 'the Self. Self, God and Truth are one and the same. To be aware of what we are in reality is the aim of life. As it is, men and women feel that they are merely individuals, made up of a bundle of sensations and bodies composed of five elements. This is not the truth. We are 'all manifestations of the one Truth, the one Reality which is eternal, all pervading, changeless, ever-illumined, whose nature is pure bliss and peace.

How to know that we are this Truth? The simple method is to constantly think and remember that we are this Truth and by so doing dispel the illusion which makes us believe that we are only the perishable, manifested beings or bodies. Remembrance connotes removal of forgetfulness. **Forgetfulness, which makes us wrongly believe we are what we are not, should be removed by remembering what**

* Reprinted from 'The Vision', Vol. 46, No. 11 (Sept. 1979)
P. 242-3

we actually are. The thought-waves that are responsible for the obliviousness of our true being and nature have to be quelled. Truly they must disappear or dissolve in order that we may achieve a state of perfect inner serenity, stillness and peace.

Once the mind ceases to be restless, being free from thoughts and desires, that moment we feel we are not individuals, but Pure Consciousness which is at once cosmic and super cosmic in nature. Stillness of the mind awakens in us a consciousness which is full of radiance and ecstasy. Now we know that we are the Truth, the Eternal.

To tune our mind to one thought, to the exclusion of all others, in order to ultimately dissolve even this one thought, the chanting of God's Name is the way. The sound of God's name is so fascinating to the mind that it gets itself easily concentrated on it, and ultimately losing itself in a super-conscious existence, disappears into it, producing the needed inner spiritual illumination.

All our thoughts, words and activities should conform to the realization of God, i.e., the expansion of our little self so that it may merge in the universal consciousness and life. It is a process of sublimation in which the individuality gradually vanishes and ultimately we stand revealed as the very embodiment of the all-pervading and immortal Divine.

Guru Darshan

Acharya Satish Chandra Mukhopadhyay

(Continued from the last issue)

Part—VI

(A)

(Enclosing a letter by S.C.M. to Ramakant Tripathi, dealing with the subject of Guru-Darshan : Its true significance and underlying implications).

Your letter is painful to read. You write, "There is something in me which makes me feel that I am living an insincere life. Even when I go to Shree Satguruji (His Divine Photo) for prayers, I feel that my heart does not come out fully. I sit dumb and vacant before Him—I do not know what to say to Him, I would say something if I were sure to be heard....."

* * *

All that I want to tell you is that you need not feel downcast or crestfallen. Please do take it from me that there are more things in heaven and earth than are dreamt of in your philosophy, even though you are a university man with a "first class first" degree in philosophy. As regards your so-called prayers to Shree Sat-Guruji, please to rest assured that even though you may not be sure that your prayers could be heard by Him, the fact might well be otherwise. You can take it from me that even

though you may not be sure that Sat-Guruji was hearing your unspoken i.e., subconscious prayers, He was there all the time to hear you, although He might not have actually responded to them in your hearing. Please know that it is not necessary for you to formulate in set words your inmost aspirations for Him to be able to learn of them. And so although when, as you write, you “go to Shree Sat-Guru for prayers, you may feel that your heart would not come out fully, and so you would sit dumb and vacant before Him, not knowing what to say to Him”,—still the fact remains that He was all the time hearing your inmost thoughts and casting kindly glances on you. I say all this, not in a spirit of consolation or sympathy with you in your present state of mental and moral distress, but I say all this in full faith, born of personal experience, that Shree Sat-Guru Deva never leaves us even for a moment, unlike the greek Gods seated on Mount Olympus, “careless of mankind”.

(B)

That is one answer to your complaint about yourself. May I suggest another? I want you to place the Divine Murti (as represented in the photograph of Shree Sat-Guru Deva) just in front of yourself, and would ask you to concentrate your chitta intensively on the Photograph. I may here tell you that the Real Murti or Self of Shree Sat-Guruji, which is “Nitya” or ever-permanent or eternal, has an existence apart from the physical body which He put on while He was in flesh and

blood ; for the latter was subject to Parināma i.e. change and transformation. As recorded in Vol. IV, pp. 94-95 of Shree Shree Sat-Guru-Sanga (First Edition) by His diarist and Sevak, Kuladananda Brahmachariji, the external body of His, which we disciples saw when He was in flesh, was only a "shadow" or reflection of a corresponding Murti or Form, the latter representing His Real Form or Murti. The external physical form is not His Real Self, but only a reflection of the Inner and Real Self. This Real Self is an Eternal Entity because it is not achit or material but is *Chinmaya* or Spiritual. The Photograph which you have with you represents this "shadow", while the Inner spiritual i.e. chinmaya Form of His is the real, ever-permanent or eternal Form of His. The latter is the Real Entity while the outer physical body, which we disciples saw with our physical eyes, was a sort of what has been called a reflection, a shadow, an image.

Shree Sat-Guru definitely styles the outer physical body a "shadow" and lays down further that it is through intensive concentration or *Dhyan* on this reflected shadow of His that the inner *Rūpam* or Form, which is the eternal, the *Chinmaya* Body-Self of His, could be envisaged. Please do note here that all Divine Personages like Sukadeva, Narada, Tulsidas, Kavir, Guru Nanak, Ramanand, Ram Krishna Paramahansa Deva, and indeed all the greater saints and sages that the scriptures tell us of, still exist, and exist for all time, not in any material body, namely the body which they put on

while they appeared here on earth, but they exist and will exist for all time in their spiritual *Rūpam* or Form, their Real *Chinmaya* Selves. And these Inner *Chinmaya* Forms or Selves of Theirs could be envisaged by a *Sādhak* who is able to practise *Dhyān* or intensive concentration on their “shadows”, their external physical forms.

(C)

May I take the liberty of drawing your attention to the following further passages (in translation) culled from the book to which I have already referred.

“If you want to know what the Guru’s Body really is you must not confound it with the outer physical body which your eyes have a vision of. The Guru’s Body is something existing inside this body. It is not material or *achit*..... The Guru’s Body, which is *Nitya* or Eternal, is not this outer physical body. There is an Inner Body, another Body which exactly corresponds to this. It is a *Sachchidananda* Body Form which is *Nitya* or eternally existing. This body which you see with your eyes is but a shadow of the Inner One. Take up a looking-glass in which you will find your face reflected. You will see the reflection exactly corresponds to the physical face ; and yet it is no reality, but only a shadow. Exactly so is this physical body which you see. Yet you have no other way of reaching the Inner Form, the Inner *Sachchidananda* Form. So it is with the help of this shadow that one is able to reach the *Kāyā*, i.e. the Real Body Itself.”

(D)

I must quote another statement by Shree Sat-Guru-Deva (Vide pp. 301-302 of vol. V of Shree Shree Sadguru-Sanga) which is a further confirmation of the Truth that the Real Being is represented by His *Chinmaya* i.e. *Sachchidananda* Form and Body, and not by His outer material body. On one occasion at Kumbha Mela at Allahabad (1894 Jan-Feb.), the Great Divine Nityananda Prabhu, who was a colleague of Lord Chaitanya Deva, known as the Mahaprabhu, did manifest Himself to Shree Shree Sat-Guru Deva. On that occasion He was visible to some at least of the disciples who were living with Shree Sat-Guru at the time. Here let me tell you that Prabhu Nityananda had taken His exit from this world by way of disappearance, but was never known to have left the physical material body, as in the case of human beings, by way of physical death. The following passages are taken from the fifth volume of Shree Shree Sat-Guru Sanga (First Edition pp. 302).

Speaking to His disciple who were present at the time with Him, Shree Sat-Guru said, "So you have actually seen Him. You are fortunate indeed. Prabhu Nityananda Himself did manifest Himself to us in His physical body. His Sachchidananda Rupa or Form also He showed to me."

Yogajivan (Disciple): "But He did not stay beyond two-three minutes."

Shree Sat-Guru Deva: "Yes, that was so; but do they stay even for so much time?"

Leaning On The Everlasting Arms of God My God

Elizabeth Dayton

NOTES FROM A POET'S JOURNAL :

I think the quality of enlightenment is the *quality* of light even without the actual phenomena of light being present, necessarily.

First, the poem wrote itself in an obscure moment of waiting that I found in one of my days, and then that whole ensuing beautiful, wondrous night was filled with the *quality* of light growing larger and stronger in intensity, all the while in the serenity and softness of darkness, like a giant, colourless flame in a windless place, the center of which was the smile of Mother Divine, of Ma.

This poem is simply FOR MA

Down hallways of night
where there is no darkness
because you are there...

Lotea Lotea !

Through highways of motion
where there is no change
because your support is felt

Lotea Lotea !

Up rivers of stars
whereby the light never fails
in its gentle goodness...
Lotea Lotea !

I ride soft cushions of your smile,
beguiling universes into constancy
because of your sweet truth
and song of life !
Lotea Lotea !

This today (a space apart
because it sees no ending
and subscribes to no division)
Lotea Lotea !

Reigns with ordered magnificence
of each owned particle,
smallest to largest units...
Lotea Lotea !

Where could I find thee
through stumbling steps of noon
quarried from three eternities...
Lotea Lotea !

Except in all, all directions,
all moments, all building blocks,
all dreams, and all silence...
Lotea Lotea !

I ride, ride, ride with your smile
 wide into ten thousand heavens
 sparkling with a constancy
 unknown to Kimberly depths,
 Lotea Lotea !

Secure, at-one, a-part and part of
 since 'twas you who owned me first
 and will not let me go—
 Lotea Lotea !

Leaning
 On
 The
 Everlasting
 Arms of God My God !

In case you are wondering the who and where-fore of the name *Lotea*, it is an *acronym* formed from the first letter of each word in the phrase :

“Leaning On The Everlasting Arms.”

After I had constructed the first and last stanzas, I then realized that, together, they formed the configuration of The Everlasting Arms upon which the poem itself leans and was formed.

The phrase and the acronym name came first, then the poem was centered within this small self for four days before the Self called, or I should say, pushed, it outward into phenomenal being. Of such are the ways of Ma—of Mother Divine—Her reservoir of love toward all is that great.

The Heritage of the Hindus

Bithika Mukerji

(Continued from the last issue)

The subject matter of the Puranas :

In general the Puranas deal with five topics as stated earlier. These are creation, dissolution, transformations as exemplified in geneologies, the descriptive analysis of the time-span of a creation, and narrations about kings and great ascetics. Different Puranas exercise their freedom in dealing with these topics as they prefer.

These teachings are not mere histories, obsolete and pertaining to the past only but they are living ideologies to be perused, meditated upon and exemplified in the lives of the peoples. They are guidelines for living in the world. From this point of view, theories regarding the Cosmos, the nature of the world around us, and the lives of heroes as exemplars of the just life are topics to be cogitated upon and accepted as prescriptive. The pauranic culture is very deep rooted and pervasive for the Hindu way of life. All aspects of life even today are determined by Pauranic concepts and precepts, Doctrines are presented through the medium of narrations. In short, the Puranas in themselves gather up all aspects of Hindu spirituality and present them in a way which can be understood and grasped by the common people. The wisdom of

the Vedas and the Agamas has filtered through the Puranas to the level of those who were not eligible for the study of the former.

The teachings contained in the Puranas pertain to the duties of the householder as well as the ascetic, this is why the Puranas are *bhukti-mukti-pradām* that is teacher of the ways of enjoyment in the world, as well as those of renunciation leading to ultimate release. Every kind of felicity is vouchsafed to the householder, if he leads a life of good conduct, is devout and righteous in his behaviour. The life of *dharma* is taught which itself can lead to *mokṣa*, which remains the highest ideal of human life.

The Puranas are devoted to the extolling of the supremacy of various gods. This is a paradoxical situation. Śiva is supreme God in Śiva Purana, so is Viṣṇu in Viṣṇu Purana and Devi in the Devi Bhagavata. Lord Krishna is stated to be the supreme deity in the Bhagavata Purana. This paradox is not without its deeper meaning regarding the real significance of the way of worship. God, indeed is one without a second, but He becomes many for his many worshippers. Whichever form of God is dear to the heart of a devotee, is assumed by Him in His infinite mercy and compassion for His creatures. He in His innumerable forms becomes the *Iṣṭa-devata* (Beloved) for the individual seekers of Truth. The a-cosmic conception of Brahman of the Vedas is concretised here in the various forms of the same *saccidānanda*. It is recognised that in the sphere of spiritual endeavour

or *sādhanā*, there can be no regimentation regarding the way of it. People are born with varying predilections ; each person must find the most congenial path suited to his own capacities and inclinations. The supreme Reality may be worshipped as Śiva, Viṣṇu, Brahmā, or any other form of God. The Padma Purana says :

“There is no difference between Śiva and Viṣṇu. The Supreme spirit has only one form — We praise Śiva in the form of Viṣṇu and praise Viṣṇu who has the form of Śiva. Viṣṇu is in Śiva’s heart and Śiva in Viṣṇu’s heart”. (II. 71. 18-19).

It is stated in the Brahma Purana (56.65) that Viṣṇu asked Markandeyah to build a temple to Śiva. This was to demonstrate that the two are in reality the same.

This important concept of the *Iṣṭadevata* which is so integral to *sādhanā* also makes for the evolution of distinct brotherhoods, which in the Indian context, are known as *sampradayas*. The lineage of every *sampradaya* is long and rich in the possession of specialized modes of relating to the world and also to the sphere of transcendence. Here, we see the emergence of ritualistic worship with its emphasis on mantra-*dīkṣā*, or the ceremony of formal initiation into a particular way of worship. *Sādhanā* or spiritual endeavour assumes a more personalized form and it inclines towards a greater interiorization. The worshipper is brought very close to his deity in the way he is required to concentrate his mind, fix his attention so that he is

wholly absorbed in the object of his adoration. The heart of this system of worship lies in learning to become god-like in order to realize God in one's innermost being.

Festivals and pilgrimages :

All Puranas describe in great detail the sanctity of places of pilgrimages. The glorification or *mahatmya* of sacred rivers, mountains and sites, is an important subject in the Puranas. God is everywhere and in everything, yet He is especially present in some places and His presence is easily evoked at particular times. The worshipful adoration with which pilgrims for centuries have congregated at a special site, makes it a vibrant and living source of peace and joy. Alternately, the Puranas themselves are the *tirthas* (places of pilgrimage). The recital of Puranas confer on the auditor all felicities pertaining to this life but also life after death and ultimately liberation from bondage to the world.

A life of dharma is a life of happiness and contentment. Thus we see that a dharmic life is marked by the observance of many celebrations and festivities. All festivals are commemorative celebrations of great moments of spiritual significance. They also lend unity and cohesion to religious practices and keep alive the traditions sacred to a *sampradaya*.

“Polytheism”

The emergence of numerous deities in the spiritual horizon of the Vedic religion, has led some

scholars to distinguish between Vedism and Hinduism. The one supreme Brahman seems to have proliferated into many gods. This interpretation is not accepted by the tradition. Hindus believe that the same Brahman appears as many. In the Vedic times also, gods were invoked on various auspicious occasions. They were invoked by uttering mantras and their propitiation or worship was also done with the help of the uttered mantra. The chanting of the mantra was the mode of *pūjā* in earlier times.

In Pauranic times we see the worship of images in temples with the help of flowers and fruits, etc. The mode of worship is more concrete and closer to the way of life of the people. The rarefied atmosphere of the *yajña*, where the utterances of the mantra was the highest form of spiritual communication with the Divine, is replaced by the mode of *pūjā* (worship) and a waiting upon the Grace of God for spiritual felicity. There is a difference in degree in awareness and in approach here, rather than a difference in the quality of worship.

The Pancayatana :

The concept of "polytheism" is utterly foreign to pauranic culture where we see a close linking of the various aspects of the same Divine presence in the various modes of worship. At least five great gods (sometimes six) are to be invoked and worshipped before any major ceremonial festivity is commenced. This is also the rule for daily worship at home or at the temples. All worships are begun

with a prayer to Ganeśa, Surya, Śiva, Devi and Nārāyaṇa are the other four Deities who are called upon to bless the undertaking and grant it success. These five form the most popular composite called the *Pancayatana*. Sometimes it is augmented by Agni, (Agnipurana 327. 13, Naradapurana II, 41. 29, 59, Brahmavaivarta II 4. 35-36, iv. 101. 9-10 etc.).

In this context, we may bear in mind that Vedic rituals are also begun by reciting the mantra to Ganeśa. The emergence of a variety of ways of worship would be only natural because of the increasing complexities in the nature of societies. The Puranas fulfilled the requirements of the people in the changing times and environments of social organizations by channelizing the spiritual message of the Hindus without allowing a vacuum to be created or without a break in the continuity of the prestigious Vedic tradition. The Puranas, therefore, form an important link in the spiritual tradition of India.

(To be continued)

“The Name purified me completely and cured me of all my evil urges of the senses and desires.”

—Eknath Maharaj
—The celebrated Maharashtrian Saint

An Old Letter

Sanjiva Rao

Extracts from the letters of B. Sanjiva Rao, who had been requested to write the Foreword to Bithika Mukerji's book *From the Life of Sri Anandamayi Ma*.

Letter dated 9th June, 1965 (from Madras)

Dear Bithika,

I have gone through your typescripts. Samant who is staying with me for a little while read it out to me. My intention was to write my own personal impressions of the impact made on me as the result of the contacts I had made with Mataji—you know I have many friends who are devotees of Mataji—Atmananda, Prof. Madan Gopal, Mr. P. L. Varma, Dr. Pannalal and several others who have told me a great deal about Anandamayi Ma.

I have always sought to understand the many great souls whom I had the privilege of meeting and as that understanding has been slowly growing. I have had to continually re-view my own thinking. In my foreword I thought I would simply describe what I have thought and felt about Ma.

When I was fifteen, I had realized that Truth or Reality was not to be found in the pleasures of the world, in sensate values. I thought that it was to be found in the psychic and mental. I was fascinated by the occult, had the experiments conducted by Sir William Crookes and the Psychic Research

Society. Even in Cambridge, some of the Dons of King's College became interested in the messages sent by Professor Sidgwick after his death through a medium called Mr. Piper. I was invited to attend. For many long years, I used to think, that Truth was to be found in the psychic and the mental and so I spent a great deal of time and effort in study and intellectual work. When I found no satisfaction in that, I realized that no problem is ever solved on its own plane. As Sri Aurobindo put it, the meaning of the physical and the material is to be found in the vital, the meaning of the vital is to be found in the mental which includes the psychic. The significance of the mental is to be discovered by transcending the mind, that is, the 'Supra-mental'.

Ma's psychic life and experiences can only be understood by the state of mind or rather of no-mind, as the Zen masters put it, that is now her normal condition.

.....To me the entire psychic phenomena is essentially the product of the mind. They are first and last mental constructions. So they belong to the phenomenal world. Just as the physical and material universe is the creation of our senses—so the psychic and mental universe is the creation of the mind. The Hindu mind creates the Gods and Goddesses of the Hindu pantheon and the Hindu mystic sees visions of Durga, Kali, Lakshmi and so on—the Christian mystic sees Angels, the Madonna, St. Francis, St. Dominic etc. The experiences are another tie; the miracles of healing

are vouched for by an army of investigating doctors. But one can *easily* see that all these phenomena depend upon the mental condition of the individual.

The mind is a fact—what it *constructs* is the result of its conditioning—such mental constructions are the interpretations of the Universe by conditioned minds. It is like wearing coloured and distorting lenses and looking at the Universe and swearing that the world is all blue or red and that the straight lines are all crooked. We wear the glasses of the ego and we see a world darkened by the shadow that the self or ego casts upon every thought and feeling—we see corruption, we see hatred, jealousy all around us. To see the world as it *is*, undistorted by the ego is to see God—*Samsāra* is *Nirvana*.

Ma sees *this* world as God and this is the secret of her marvellous love and compassion.....

Maharshi Raman on 'Surrender'

To a devotee who complained that complete surrender was impossible, the Maharshi said, "Yes, complete surrender is impossible in the beginning. Partial surrender is certainly possible for all. In course of time it will lead to complete surrender.

Welcome Girls !

“Mama”

(Translated by the author from the Bengali poem written on the occasion of the return of the Kanyapeeth Girls from Dehradun after the summer holidays).

Hail girls !
Come back to the bank of the Ganga,
Come with your beaming smile,
Come with a flood of charming chatter
And pretty prettles.
Come damsels, demure and pure,
Come old girls, come new ones,
Come to strike a chord of joyous harmony
Singing the paean of Ma.
Come girls, blessed by Her bountiful grace.
Come maidens wearing short hair
And cream-coloured clothes,
Come, you symbols of simplicity,
Chained to the daily rounds of rituals
Yet bubbling with tireless activities,
Come with dainty delicacies,
Fruits of your culinary skill,
Come to delight the guests
With your charming hospitality.
Come girls with your soulful songs
Pouring out in an unending stream.
Come with your artistic gift
To adorn the Temple of Ma.
Come with garlands
Woven by your deft fingers
To be placed at Her lotus feet.
Gripped by the haunting fear
Of the foreign language,
But versed in the language
Of the gods,

Come girls with your naive simplicity.

Come unadorned,

Save for a dot of sandal paste

On your shining brow

And a stray petal from the flower

Offered to Ma's feet

Shyly peeping out of your hair.

Come girls, ever ready

To tread the path charted by Her.

Come girls, throbbing with ecstasy

At the call of festivals,

Come to the temple,

Fragrant with flowers and incense,

Come draped in the purity of colourful Nāmvālis

To perform the auspicious Āratī

At the feet of Ma.

Come girls, blissfully ignorant

Of the outside world,

Strident and strife torn.

Reared in austerity

And nurtured in the serenity

Of cloistered seclusion,

Ever remain virtuous and devout,

Matchless in service and sacrifice,

Brimming over with life and love,

Bathed in the shower

Of divine light.

Come girls with your silent dedication

Rippling into sweet melody,

Murmuring into soft prayers

And losing itself into the silence

Of deep meditation.

Come girls with your simple faith

Melting into obeisance to Ma.

Welcome Ma's darlings !

Welcome home !

Obituary

Sri Jadunath Bhattacharya (“Mamu”)

With deepest regret we have to report that Sri Sri Ma’s youngest brother, Didima’s sole surviving issue, passed away peacefully in our Varanasi Ashram Hospital on November 24th, 1983 at the age of 69. He was lovingly addressed as “Mamu” (maternal uncle) by all devotees of Sri Ma.

He had been seriously ill for over two years, but his illness took a critical turn after Sri Ma’s mahā-samādhi in August 1982. He suffered his painful ailment with extreme fortitude.

He had fulfilled all his duties as a householder, having given away his two daughters in marriage to the sons of well-known devotees of Ma. His eldest son had married some years ago and Mamu’s last duty as a householder was to present to Ma, lying in Kishenpur Ashram during Her last days, his two daughters-in-law recently married to his younger twin sons Kanai and Balai.

From 1956 to 1973 Mamaji worked as an accountant in the Sangha Headquarters in our Varanasi Ashram with Panuda, the then General Secretary. Mamaji was then living in rented premises near the Ashram. When Gopal Mandir was built, a separate small two storeyed house was constructed by Mamu for himself and his family, adjoining the Mandir. From then on he was

engaged in worshipping the family Śiva Linga and Narayan Sila in his own premises, whenever he was present in Varanasi. Sri Ma used to spend all Her nights there during the last several years, whenever in residence at the Varanasi Ashram.

Mamaji was for some time also in charge of worshipping the Śiva Linga and Didima's statue installed near Gopal Mandir.

Mamu never missed big festivals at Kankhal, Vrindaban, Naimisharanya etc. and usually performed Didima's Gurupuja during her *samnyāsa utsava* at Kankhal. He accompanied Ma on Her last South India travels in 1979 when Ma's birthday was celebrated in Bangalore. He fell seriously ill during this pilgrimage and spent some time convalescing at Puri where Ma rested after the hectic South Indian tour.

Mamu spent his last months in Calcutta with his eldest son and thereafter with his younger daughter at Lucknow where he seemed temporarily better. But feeling his end near, he moved to his beloved *Kashi dhāma* (Varanasi) and here, having suffered patiently and heroically from a long-drawn illness, he breathed his last to enter his permanent abode of peace at Ma's blessed feet. We offer our heartfelt condolences to Māmimā, his wife, and the whole bereaved family.

Brahmachari Sādhandā

Only two days after Mamaji, on November 26th 1983, our beloved Sādhandā, who was also lying ill

in our Varanasi Hospital, followed Mamaji, to find ultimate solace with Mataji, at the age of 80.

His original name had been Sushil Chandra Ghosh. He was a student at the Medical School at Dacca under Dr. Shashanka Mohan Mukerjee, (Gurupriya Didi's father who later became Swami Akhandananda). After finishing his studies, he felt the inner urge to join Mataji and Bhaiji for the rest of his life.

In 1946, he undertook on foot the extremely arduous pilgrimage to Kailash. When the Bhimpura (Chandod) was built Sadhanda supervised the construction.

Sadhanda performed his multifarious duties in several ashrams quietly and efficiently, whenever requested to do so by Ma. He was liked universally. His last few years he spent quietly in the Varanasi Ashram, as he wanted to end his life in *Mukti Kshetra*, where our Ashram and Hospital are situated. He used to remain in silence mostly and was at peace with all. True to his name he was a silent *sādhaka* of the highest type all his life.

Devavrata Mukherji (“Khokada”)

Calcutta lost one of its leading *Matri bhaktas* through the demise on November 25th, 1983, of Devavrata Mukherji, or “Khokada” as he was popularly called, at the age of 69.

He remained a bachelor and like Bhishma of Mahābharata fame, whose proper name he bore, he was the ideal head of his family, dedicating his life to the service of his aged widowed mother, and to

the family of his younger maimed brother, and his sisters.

Khokada was Vice-President of our Agarpara Ashram for the last few years. He quietly attended the various Satsangs in the Ashram and in South Calcutta area, wherever held. He usually bore the significant part of the expenses of all big festivals at the Ashram secretly.

He first met Sri Ma at Kishenpur in 1936 and in 1944 had the good fortune of entertaining Sri Ma and Sri Haribabaji for a whole day in the garden compound of his spacious residence near Kalighat Park in Calcutta. On the occasion of Sri Ma's birthday celebrations in Ranchi in 1965, Khokada's house there accommodated several ashramites.

His was an open house to all Ashram sādhus, including Swami Paramanandaji many times, particularly when Swamiji once convalesced there for a couple of months after having been seriously ill in Ranchi.

Khokada never pushed himself forward to be of service, but quietly, from behind the scene, he was ever generous and magnanimous in his charity for the cause.

He had been keeping indifferent health for the last three years and was on strict diet. On the way back to Calcutta from his visit to Kankhal where he took part in the *Samyam Vrata*, he fell critically ill in the train. He was hospitalised in Calcutta on arrival but passed away the next day to join Ma for eternity.

He had performed a very special *pranāma* at Sri Ma's Samādhi before leaving Kankhal, possibly realizing that he was himself going to leave this earth shortly.

We submit our deep and sincere condolences to his ailing aged mother and his bereaved family.

Sri Harish Chaudra Banerjee

Harishda retired as Engineer of the North Eastern Railway from Lucknow to reside in Kashi and passed away in our Varanasi Hospital on December 13th, 1983, at the advanced age of more than 80 years.

He moved to this town after retirement and built a house for himself and his family. He was for a time a member of the Governing Body of Shree Shree Anandamayee Sangha and also a sitting member of the Managing Committee of the Varanasi Ashram.

His youngest son is married to Mantu's younger daughter.

This quiet unassuming and faithful devotee had the good fortune to entertain Sri Ma and Didima with their attendants in his newly built house at Varanasi several years ago for four days during Durga Puja, when everybody present enjoyed his hospitality and Ma's gracious presence. We offer our sincere condolence to his wife Savitri didi and the whole family.

Sri Binay Kumar Basu (Habulda)

In B. K. Basu or Habulda, as he was affectionately called in Ashram circles, we have lost

another sincere devotee and worker of many years standing. He belonged to the illustrious Basu family of Choukhamba, Varanasi and was a bachelor. He was the elder brother of S. K. Basu (Patalda), also a bachelor, who is now the President of the Varanasi Ashram.

Habulda was the Secretary of the Ranchi Ashram when he passed away on February 16th, 1984 at the age of 75. Before being posted at Ranchi he had been Secretary of our Ashram at Vrindaban also. He was well-known to all devotees and visitors as he excelled in serving meals to large gatherings during festivals. He was equally helpful in many other matters of course.

He had been keeping indifferent health for some time. On February 12 he was feeling very unwell and had to be put into a Nursing Home where he breathed his last two days later.

We offer our sincere condolences to Patalda and the rest of the family. May he rest in peace at the holy feet of Ma.

Kumari Gauri Banerjee

The sad news of the passing away of Gauri Banerjee of our Kanvapeeth has shocked everybody. Gauri together with her elder sister Gita had been practically brought up at the Kanyapeeth from their early childhood, having lost their mother. Both were extremely intelligent students. Gauri became a double Acharya, namely of Purāna and Darśana, both in first class, and was also preparing for her doctorate, when she fell seriously ill recently and

had to be removed to our hospital, where she expired on February 27th, 1984, at the age of about 32 years, in the presence of her sister and other ashramites. She was fully conscious till the last minute and aware of Ma's presence. Just half an hour before she passed away, she told an ashramite who had come to see her, not to go away as she was about to leave her body.

Gauri's constitution was weak from her early childhood and she used to fall ill frequently. In spite of this she was a brilliant student and also one of the best girls of the Kanyapeeth by any standard. During the last *Samyam Vrata* she gave a speech in Sanskrit and recited a poem of her own composition which was quite remarkable and impressed everyone.

Her departure from this world at her young age is a grievous loss to the Kanyapeeth and to all who knew her.

Oh Lord I seek from Thee that state for myself in which I cease to exist and you alone remain in me.

—*Sufi Abul Hasan*