
Let His Name be ever with you ; imper-
ceptibly, relentlessly time is creeping away.

In one form or another the grace of the
Guru must be obtained. Until the Guru is
found it is man's duty to invoke and try to
realize God by looking upon all forms as
His Form, all names as His Name, and all
modes of being as His.

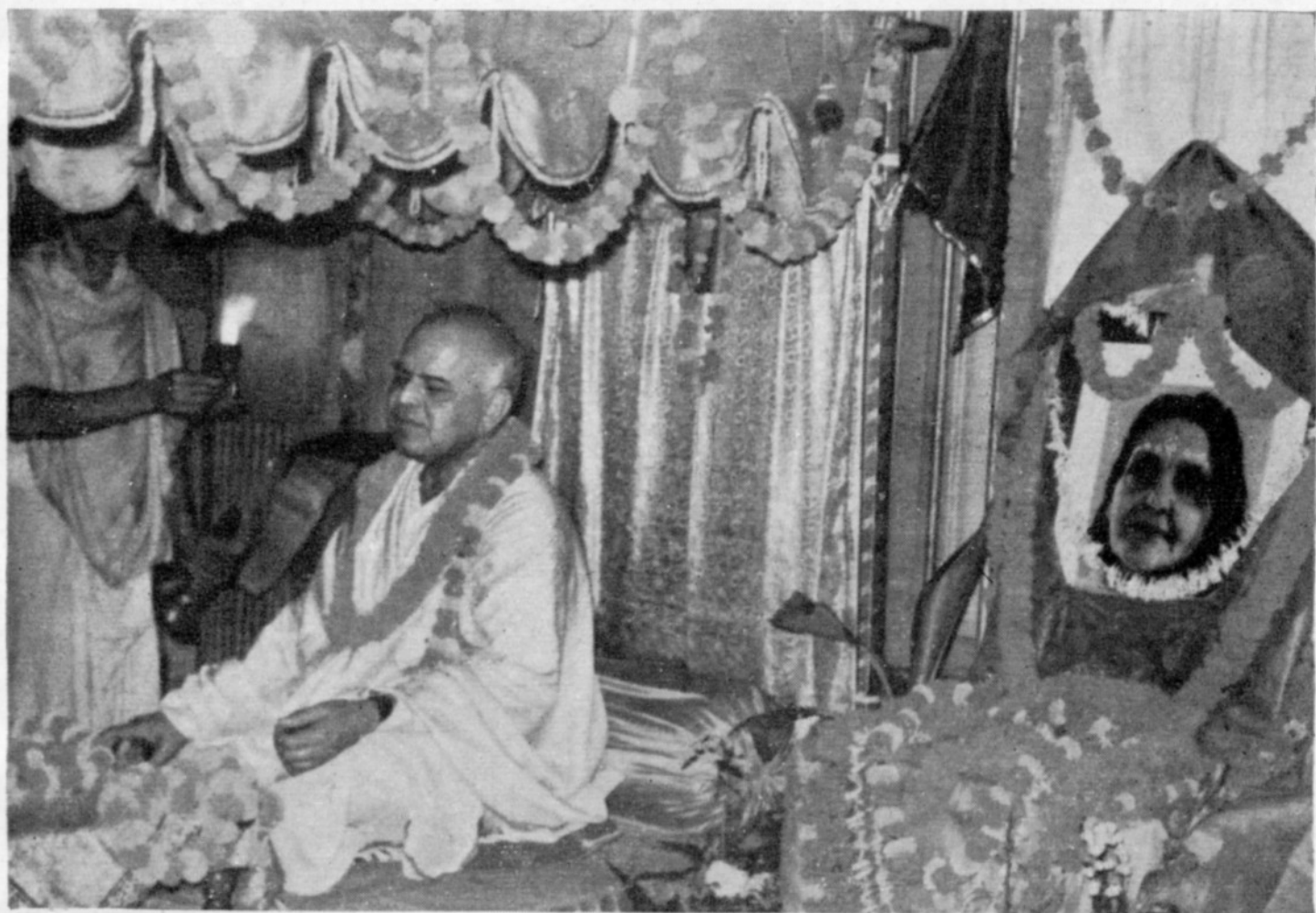
—Sri Sri MA Anandamayi

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Prof. Narayan Goswami interpreting Bhagvat in Agarpara Ashram



Photo at Agarpara Ashram, April 1982

ĀNANDA VĀRTĀ

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

Vol. XXXII ●

APRIL, 1985 ●

No. 2

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Sri Sri Ma's Utterances

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

On one occasion a *sannyāsi* asked the following :
Ma, it is said that all of us have emanated from the One and will go back to the One, that all are one and the same, then why is there in us this feeling of difference ?

Ma : The feeling of difference is born out of karma, and again, karma itself will put an end to it.

"Where is the centre for thought in the human body ?" the *Sannyāsi* queried again.

With a gentle smile, Ma pointed to the top of the head, saying, "It comes from here." He said, "I believe it comes from the heart." Ma smilingly replied, "Baba, the heart is the centre for experiencing joy and sorrow. God should be enthroned in that very place. Everything is contained in the root and the root is located in the head. Again, the root pervades everywhere."

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A certain gentleman asked, "Should we observe caste distinctions ?"

Ma : What do you feel ?

He replied, "I think we should."

Ma : In that case you should. For one's *bhāva* must not be spoiled. Your particular *bhāva* emerges from your *saṃskāra*. You must progress on that very path. The same path is not prescribed for all. For instance, you see that the Muslims or the Christians do not give importance to a number of purificatory rites current among the Hindus. But are there no great and pure Beings born among them on account of this? One should indeed behave according to whatever *saṃskāra* one has. Again, one should also try to find out how at all a particular *saṃskāra* has been formed. Sometimes it so happens that you do not observe certain rules of good conduct due to laziness. On the other hand, it is sometimes seen that a person has been observing particular codes of conduct since childhood, and has got accustomed to them, but inwardly he has a different *saṃskāra*. His various doubts arise out of that *saṃskāra*. But his habit does not permit him to act according to his true *saṃskāra*. Like this, there are various other cases.

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Question : *Ma*, we can very well feign some of your *bhāvas* as if they were our own. Suppose someone pretends to be like you, how can we detect it?

Ma : If someone does so, he will hurt himself. For whosoever has had even the slightest experience in this field will detect him as an imposter. And the one who behaves hypocritically will also fall

with a crash, getting all the more injured (while he will injure others). You see, you should hold on to the advice of the great Beings (*Mahāpurusha*) with one-pointed attention. Do not try to imitate them in what they do.

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Question : Ma, I have heard that you do not initiate anyone, but if without initiation the transference of spiritual power is not possible, then those who are holding on to you in complete reliance are not really gaining anything.

Ma : Look, whatever one really needs, automatically comes to him. For it is not true that nothing is gained unless one has been initiated by a mantra. Do you know how it is? Just as a tree is born out of a seed, and again from a cutting of the tree another tree grows. No seed was required this time and yet from the very tree grown out of the cutting people get flowers and fruit. In a like manner, the same result can be obtained in various ways. There are lots of things to be said about it.

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Question : Well, Ma, does God really exist? Is it possible to see Him?

Ma : Yes, He does exist and can also be seen. That I clearly see you and you see me is an undoubted fact—but God is 'seen' with much greater clarity, as a much greater truth than all else.

Question : Then does He not understand our problems ? Why is He so insensitive ?

Ma : He is not insensitive, He wants to make you perfect through the experiences of joy and sorrow, that is why He is processing you through happiness and unhappiness. Apart from that it is also true that He is playing with Himself—all this is His *Līlā*.

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Question : Why am I unable to quieten my mind ? I have gone on pilgrimage, I have invoked God in silence, and yet why is my mind never at rest ?

Ma : Do you know the secret ? In fact, penance means the endurance of suffering. That you are suffering in this way because of your yearning to realize Him—*that is tapasyā*.

Upon this someone asked, “What does one gain by going on pilgrimage ?”

Ma : It does have a certain impact. Moreover, if you see all places, you will not have the curiosity again, and will be able to sit quietly. Everything is important. It is also possible to have the *darshan* of saints and ascetics in holy places. There is hope of particular spiritual gains accruing from pilgrimage to different places according to one's destiny. The holy places also bestow their grace. I cannot call anything wrong or bad, you know ! Do you know what I see ?—everything has its importance ; and whosoever is saying whatever, is saying the truth from his own viewpoint.

It is not that all people are stationed at the same spot.

In another context, Ma observed, "You see, children at a very early age, just babble and gurgle a few indistinct sounds before they learn to talk properly. At first he is only an ignorant babe. Then he slowly develops the ability to utter just one or two words ; even at this stage, his parents and elders have to take care of him. When he grows up a little more, he learns to say a few things in indistinct sentences. He starts to ask, 'What is this ?' 'What is that ?' and so on. Then all the people answer his questions. He also goes on learning. The world now becomes his Guru, and he is an inquisitive disciple. A *sādhaka* also finds himself in a similar position.

Question : Now, as to all those *Avatāras* — those who descend on earth, such as *Rāma* and *Kṛṣṇa* — had they been born previously as ordinary *jīvas* ? Who are they that descend on earth ? Is there any previous birth for *Avatāras* ? For example, *Rāma*, and *Kṛṣṇa* — had they taken any birth previous to their incarnation ?

Ma (smiling) : Yes, all of you present here are verily so many *Avatāras* !

The person who had asked the question said again, "Please explain it in such a way that we may grasp the meaning."

Ma : Look, if you ask whether the *Avatāras* like *Rāma* and *Kṛṣṇa* had any previous births, then it may be said in reply that so many *Rāma* and *Kṛṣṇas* keep coming and going ; but their birth is not like yours.

The Questioner : Do they come down to this earth as *jīvas* like us ?

Ma : Look, a *jīva*, by evolving to higher and higher levels, gradually becomes like God ; and God by taking incarnation makes only an external show of *jīva*-like behaviour.

“Of these two, who is it that comes as *Aāv̄tara* ?”

Ma : God Himself becomes manifest as an *Avatāra*. Because He is self-manifested, because He is everything—in all modes and forms of existence. He who is the One is also manifested in parts. Previous birth and rebirth are true to *you* only. But so far as He is concerned, all births are His births, and again, He has no birth whatsoever. Where is the question of previous birth and rebirth ?

Question : Then those who attain to the God-like state by gradual self-purification, do they not come again ?

Ma : How can there be any coming and going for them ? The practice of self-purification is the very means by which one can cross the level of coming and going. Again, in another sense, you may say that they do come. Do you know how ? Suppose into the stream of Ganges falls water from a fountain and also from a gutter ; when you fill your jar with water from the river, you will get water from the fountain and the gutter mixed with *Gangā*-water, nevertheless you will say, ‘I have fetched a jarful of *Gangā* water.’ Water from the fountain and the gutter, after having merged into the river Ganga, has now become water of *Gangā*. Now there is no difference at all. But this also is just looking at one side of the question. Again,

you see, all those *sādhakas* who have attained to perfection may come when God comes as an *Avatāra* for they have now become indistinguishably one with God. Whoever looks in whichever direction will see different aspects of the truth—in differentiation and also in unity.

Question : It is said that God is perfect ; then what are compassion, grace and so forth ? It is stated in the *Gītā* that whenever dharma suffers a setback and *adharmā* is rampant, He takes incarnation. Why are such things written there ? Does He feel compassion at the sorrow of the people ? Does he descend because of this. Is it true then that He is full of kindness and compassion ?

• *Ma* : Look, since you have kindness, compassion and so on, they are manifested as God's. But in reality they are not. Again, from another point of view, if compassion and kindness were not there in Him, from where have you got them ? He is everything, in all things is He Himself ; the question of kindness and compassion does not arise. Also, kindness and compassion are in Him only—both are in Him. All things are made possible in Him because He is perfect. You know how it is ? It is just a natural manifestation in Him. Just as when the sky is overcast with clouds, thunder and lightning will automatically be there ; it will not need any exercise of will to invoke them. Again, the will, too, gradually becomes a natural manifestation in Him. In a like manner, whenever the people fill the firmament with the storm cloud of their agonised outcry, His manifestation (like lightning etc). naturally takes place. Whatever is

being said now—that, too, is like this (a natural expression of grace); to tell you the truth—why will He come at all? He is already everywhere. Whomsoever you worship as your chosen deity, His manifestation to you makes sense as an expression of your own natural proclivity. That is why it is said that by knowing oneself one knows all.

“There is only one real life, namely the one that is dedicated to God; there is only one real death which is the death of death. After that there is no more birth and no more death.”

—Sri Ma Anandamayi

From Sri Sri Ma's Correspondence with Pandit Jawaharlal Nehru and Srimati Indira Gandhi

(Translated from Hindi)

Letter of Sri Ma to Pandit Nehru about five years before his demise.

*Kalkaji, New Delhi,
24th August 1959*

Pitāji,

For how much longer will it be possible to serve God in the guise of man (*Janjanārdhana sevā*) in this life which is so fleeting? There is no certainty of one's next breath. Sages and saints say: "Service is the highest religion (*Sevā hi parama dharma*)." You Pitāji are devoted to the service of the world. Real service means to serve God alone in everything and everyone. Such selfless service becomes the service of God the Almighty Himself. Dharma is also this—that which is consciously or unconsciously ever retained and upheld—eternal truth. One has to be steeped in the adoration of one's Divine Beloved (*Iṣṭa*), so that there may be no room left for anything undesired (*aniṣṭa*)—in other words—He alone becomes revealed in everyone and everything. Embrace the highest and relinquish mere pleasure. A human

being must tread the path which leads to the destruction of darkness and thereby to the realization of the *Ātmā* (Self), to unveiled Enlightenment. And the method or way by which He Himself is seen manifested as the universe, by which service of the One comes about spontaneously, this must become revealed.

In order that the service to which you are now vowed and by which you are offering yourself as an oblation, may become completely successful, the power which lies dormant within you must be fully awakened. Undivided, integral power, though at present you are not conscious of it, is actually hidden within you. True, pure, enlightened, free eternal you are indeed—the One Himself. What is called “you and I” is none other than He alone. That which is manifested partially within oneself must be fully awakened and offered as the final oblation, must it not ?

While man as an individual, remaining imperfect and unfulfilled, cries out in distress, ever oscillating between pleasure and pain, constantly subjected to some trouble or other, and although all kinds of sacrifices are being performed in the world to alleviate this continuous sorrow and distress, and in the state in which you are at present—how can out of this state be established the uninterrupted supreme sacrifice (*yajña*) that will bring salvation (*kalyan*) to the world ? Salvation of the world signifies indeed one’s own salvation.

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The following letter was sent to Pandit Nehru and Indira after the untimely demise of Indira's husband, Sri Feroz Gandhi.

*Sri Sri Ma Anandamayi Ashram
Vindhyachal,
9th Sept. 1960*

Revered brother,

On receiving the distressing news, Mataji said : "Write to Pitāji Jawahar : This is the inscrutable law of Him who creates, upholds and destroys. To be anchored in forbearance and fortitude is the only expedient. It is natural for man to become overwhelmed by such an unbearable affliction. Everything happens according to the will of the Almighty. Birth, death, whatever comes to pass, is within his dispensation. The One, by whose contemplation grief, sorrow, trouble and pain are overcome, has to be constantly remembered. The indestructible *ātmā* is eternally present in all forms and guises. In the world of men the departed is invisible. But for the vision of the yogi there is no such things as invisibility. Write to Pitāji also—who is able to offer solace in this grief? Consoling oneself, one has to remain sound in mind and body.

Indira is now left alone with the small children. Who else is there to look after them? For her and the boys' consolation Pitāji will have to remain sound and healthy. Steadfast, calm, collected and courageous the journey through life has to be accomplished.

Pitāji is serving God in the guise of men— millions are looking to him for help and assistance. He is engaged in actions for their welfare, isn't he? Pitāji must try to keep mind and body fit and healthy, write this to him !”

Yours sincerely,
Didi Gurupriya

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On learning of the demise of Pandit Jawaharlal Nehru, Mataji sent a wire to Indiraji of which the following is the confirmation by letter.

*Sri Sri Anandamayee Ashram
Patal Devi, Almora
27.5.1964*

Srimati Indira Gandhi
Trimurti Bhavan
New Delhi

Ma said : “In this difficult situation sustain the remembrance of God, abiding in patience and fortitude. An irreparable loss for everyone, all are deeply grieved, stunned.”

Gurupriya Devi

The next day the following letter was dictated by Sri Ma to Gurupriya Devi.

*Mata Anandamayee Ashram
Patal Devi, Almora
28.5.1964*

My dear sister Indiraji,

Today I find no words to express what I feel. Mataji said : “Write to Indu : A personality of

towering stature, revered and respected by millions all over the world ; a householder leading a life of exemplary renunciation, dedicated to the service of humanity, has breathed his last. Innumerable people who received help and looked to him for relief and assistance are now immersed in profound grief."

Ma also said : "Concealing his spirituality in the sanctuary of his heart, Pitāji identified himself with the sea of humanity as their lover. The heart of his daughter Indira is now torn by the grievous separation from her father and she is immersed in the ocean of bereavement. What can be said to console, to relieve ? In this condition the mind does not accept anything. Nevertheless, a human being has to make an effort. One who has nobody in the world belongs to God—this has to be remembered. The one indestructible Self is within everyone. Reposing in Itself, it is ever present. Unless one treads the path that leads to the revelation of this truth, can there be any hope of supreme Peace ?"

This time Ma suddenly went to Delhi for a few hours and gave Her last darshan and touch to Panditji before leaving. Once, before this, Panditji, after having had Ma's darshan, had exclaimed full of delight : "To meet you is a very special great joy !" All these things come to memory now time and again.

Ma said : "Indira must cultivate fortitude and forbearance. Don't neglect your health. Take special care to keep your body fit. To my friends,

her children she is now mother and father all in one. Ask how my little friends are.”

With my love.

Gurupriya Devi

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After the demise of Pandit Jawaharlal Nehru, Subimal Dutt, the Ex-minister for Foreign Affairs, wrote a private letter to Mataji, expressing his grief over the loss of Panditji. The following was Sri Ma's reply :

*Sri Sri Ma Anandamayee Ashram,
Patal Devi, Almora
4.6.1964*

Revered Sir,

After listening to your letter full of regret, Ma said :

“Write to Pitāji : Those who are special are sometimes able to recognize the worth of a person. Therefore it is natural that Pitāji should feel as he does about this grievous news. Both in presence (*bhāva*) as well as in absence (*abhāva*) He is experienced, He Himself appears as spiritual experience, this must always be kept in mind. If He at times appears as want or absence, so He appears as positive experience as well. He is the one to be remembered at all times, under all circumstances.

“A certain person said to Ma : ‘He (Jawahar Pitāji) has left without having trained a successor.’ Without a moment's hesitation, Ma replied : ‘Who had trained him who is no more ? The ONE who

appears as life in the world, He Himself also appears as the world's destiny. In the universe and beyond the universe, everything is indeed the play of the ONE'."

A wire has been received from the Prime Minister's residence in New Delhi, urgently requesting that Pushpa should be taken to Delhi on the 6th. Thus, by Ma's order it has been arranged to send Pushpa to Delhi today. Kumari Chhabi Banerjee is here for Sri Ma's birthday celebrations. She as well as Shanta, the daughter of Sri Gopal Swarup Pathak, and the Secretary of the Kanya-peeth are accompanying Pushpa.

In the hope that all is well with you,

Sincerely,
Panu Brahmachari

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When Srimati Indira Gandhi became the Prime Minister, she wrote to Ma, who dictated the following letter in reply :

Anandamayee Ashram
Kishenpur
6.8.66

Revered Indiraji,

Your letter was read out to Ma immediately on receipt. Ma said : "Happy to receive Indira's letter. Write to her : Yes, what Indu has written about happenings in this country at present, its condition, its worry is painful. The difficulties of the topmost servers in charge are enormous. Always

keep in mind : It is He Himself who manifests in all kinds of different ways. To awaken one's inner strength, power and light one must under all circumstances abide in the remembrance of one's Divine Beloved (*Iṣṭa*). Whatever He causes one to do should be performed as a service, acting as His instrument. If one's actions are carried out in a spirit of dedication to THAT, there will be no regret afterwards. For the server who works for the highest good, there is hope that the power of inner vision may come to him. Endeavour to make yourself patient, calm, firm, serene and deeply serious. The body must be kept healthy and fit for the great service of God in the shape of man (*Jan janārdhan ki mahān sevā*). Ma asked : My little friends and Indira are keeping well, aren't they ?”

(The name of the person to whom this letter was dictated is not known.)

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*Sri Sri Ma Anandamayi Ashram
Kishenpur, Dehradun
2.4.1977*

Dear Sister,

Ma said : “Write to Indu Ma : When it is a question of protecting one's life, one's reputation, one's wealth, one's people—the most important things is to save one's life.

“What you have been able to accomplish after one year, what you have done according to your

own wish is the service of God in the guise of men. You have not bothered about your personal sorrow, bereavement or happiness. Your desire to serve God in human beings has now been fulfilled. How this can be achieved in this world, think it over! Without consideration for yourself it has been accomplished. You have given an example of such an outstanding service. Everyone must understand this self-sacrificing action.

Establish your mind in firmness and steadiness. Try to remain grounded in heroism, fearlessness, deep seriousness, sagacity, justice, civility of thought, calmness. Your duty is to accept everything that happens as God's dispensation. With this attitude there is hope of the mind remaining at peace.

Write to her, everything is God's doing. God said: By imagination I have brought forth this play. By this play the world and the beyond are kept going. This is why nobody can accomplish any work in the world without imagination. The imagination that is out for the realization of God who is beyond sense objects, this is possible only while treading the path to God-realization. Man's calling is to realize God, to relinquish mere pleasure and to embrace the highest. And for one who is devoted to service — within the seed of this activity is He in the guise of the world. In this there are three grades, the highest, medium and lowest.

When the child is in its mother's womb, in the fifth month God Himself infuses the life breath into it and also bestows a mantra. Only a yogi

knows this. This is the action of the life breath that is evident in the world and in man.

In the Bhagavad Gitā God has said : “All are my instruments, as I wield them so they move.” If one puts one’s hands to one’s ears one can detect that the machine is at work within. These machines are functioning at all times in each one. Here lies the secret of creation.

Everything is in God’s hands — this must be remembered by man at all times.”

Ma also said : “Always try to keep good health and all of you must be careful as regards your movements, your food, your sleep and everything.”

Tomorrow I am leaving for Kankhal. Ma is also tomorrow proceeding to Naimisharanya for 3 or 4 days of rest and expected to arrive at Kankhal on the 8th. There we are to remain until the 17th.

With Ma’s blessings and my love.

Yours
Didi Gurupriya

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A few letters of Indira addressed to Sri Ma.

New Delhi

25.7.78

Sri Sri Anandamayi Ma,

Whenever I meet Ma I feel very happy, but yesterday I received special peace and bliss. It is the outstanding good luck of India that a great Being like yourself dwells in our midst.

Indira Gandhi

*New Delhi**18.8.78*

Sri Ma,

Kumari Bose (Netaji Subhash Bose's only daughter Anita) has come and says she is going to you. So I have written a short letter and am sending it through her.

My thoughts are constantly with you.

Indira Gandhi

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*New Delhi**9.10.78*

Ma,

Remember me, please ! I am going into a great fight. Give me your blessings !

Yours

Indira

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*Prime Minister's House**New Delhi**10th May 1980*

Revered Ma,

To meet you always gives me great happiness, but seeing you in bad health I feel worried and am constantly remembering you.

I am again travelling about, I cannot stay much in Delhi.

Today Menaka brought your prasāda.

Indira Gandhi

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Prime Minister's House

New Delhi

20th June, 1980

Dear Didiji,

I received your letter dated June 17th. I was happy to hear that Ma's health is better than it was.

I should be very happy if I could come for the inauguration of the Institute for Puranic and Vedic Studies and Research. Nowadays the Parliament is in session and this will probably continue until the 3rd week of August. The programmes for Sundays have already been fixed long ago. All the same, if at all possible, I shall certainly come.

Ma's darshan is always full of bliss. You have not written anything about your health. In my family, all are well. Rajiv, Sonia and the children have gone to Italy and will return in the first week of July. Sanjay and his family are here.

Please convey my praṇāmas to Ma !

Yours

Indira Gandhi

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After Sanjay's death.

Prime Minister's House

New Delhi

27th June, 1980

Dear Didiji,

I am sending a letter which I had written earlier but for some reason did not sign and so it was not sent.

In the meanwhile the sky has exploded. What can I say? Sanjay's special virtue was not understood by the world. Like a father or an elder brother he helped me in times of crisis and protected me. His courage and sharp intelligence were extremely outstanding.

Please give my *praṇāma* to Ma.

Yours
Indira Gandhi

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Sri Anandamayi Ashram

Kankhal

28.6.80

Dear Sister Indiraji,

Both your letters were received through Menaka. Ma listened to everything with deep seriousness. The pen refuses to write and what is one to say? At this time who can listen to words of consolation or council when the broken heart is crying out in distress?

All the same, Ma said: "Write to Indu Ma, he has fully lived up to his name. Promoting the welfare of human beings is God in the guise of men — by what he did he has given full evidence of this fact. God Himself manifests in all kinds of ways at different times. Keep in mind that he is with you as the *Ātmā*. Indu Ma is indeed the personification of forbearance and of the power of endurance."

My health is not too good. By Ma's grace I am carrying on somehow.

With my love and Ma's blessings.

Yours
Didi Gurupriya

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*Prime Minister's House
New Delhi
16th September, 1980*

To
Sri Panu Brahmachari
Sri Sri Ma Anandamayi Ashram
P.O. Vrindaban, Mathura

Dear Brahmachariji,

Your letter dated Sept. 13th was received. On Nov. 9th I shall come to Kankhal. In case Ma changes Her programme, kindly inform me.

My thoughts always dwell on revered Ma. What you write about Her health has increased my anxiety and I also feel troubled to hear about Didi's illness.

Please convey my *praṇāmas* to Ma.

Sincerely
Indira Gandhi

* * *

*Prime Minister's House
New Delhi
20th September, 1980*

To
Sri Panu Brahmachari
Sri Sri Anandamayi Ashram
P.O. Vrindaban, Mathura

Dear Brahmachariji,

Just now I received your two letters of Sept. 19th. I am extremely grieved to hear of Didi's demise. I can understand Ma's feelings and Her predicament.

My condolences to you all.

Sincerely
Indira Gandhi

"Think of God for twentyfour hours every day. Then you will have Him. Who is going to do it? You have so many other things in the world to claim your attention."

—Swami Ramdas

In Association with Sri Sri Ma Anandamayi

Amulya Datta Gupta
(Translated from Bengali)

(Continued from the last issue)

*Kishenpur, Dehradun
Sunday, 18.5.1941*

I am appointing you alone as my physician

During our conversation a few ladies and gentlemen arrived. So our talks came to a halt. It looked as if one of the new arrivals was very unhealthy. His relatives as well as he himself started talking to Ma about his illness. He was afflicted with a pain in his chest, which troubled him a lot. He had consulted any number of doctors and swallowed diverse medicines but there was no improvement. After recounting all this to Ma, he ended by saying: "Ma, now I am appointing you alone as my physician."

Smiling, Ma gently repeated the words: "I am appointing you alone as my physician." Then after remaining silent for a while, She said: "Look Baba, this body cannot prescribe any other medicine save one: **The panacea for all ailments is the name of God.** You must repeat His name, take refuge in Him alone, and all your diseases will be cured. The illnesses and afflictions that people suffer are the result of their own previous actions. Your past actions were such that due

to them your illness cannot be cured and you do not desire any benefit from medicines. Often it can be observed that some people continue to commit evil deeds, yet do not suffer any setback as regards their wealth. Even if one does not immediately undergo any suffering as a result of such misdeeds, yet the consequences remain suspended. The balance sheet of our evil deeds is stored away in minute detail and the results have to be experienced in due course.

All this suffering from disease or grief you must look upon as God's grace. He has created us and sent us to live in the world; and having arrived here we have completely forgotten Him. So, from time to time he inflicts pain on us to draw us back to him. In His presence there is supreme peace and supreme joy. He is constantly attracting people towards Him, so as to bestow on them this peace and joy. Those who are guilty of evil deeds He attracts towards Himself by striking them down again and again. And those whose previous actions were just, He attracts towards Himself with love and compassion without causing them any hurt. Thus all the sorrow and suffering you behold in the world are an expression of his Divine Mercy, because it causes people to develop aversion to worldly enjoyment and to turn their minds towards God.

Again consider, you are now worried about your bodily ailments and are most eager to discover ways and means to cure them. But supposing this particular illness is cured—what then? If one

ailment disappears, some other disease might attack you after some time or perhaps some other sorrow might be inflicted on you. Such is the very nature of the world. This is why I constantly insist that you should continuously call out to God and endeavour to realise Him. Once you have found Him, no sorrow or suffering can possibly approach you. You will then abide in permanent peace and joy.

Ma now asked : Have you taken *dīksā* (initiation) ?

Gentleman : No.

Ma : Have you ever recited God's name, have you ever read religious books, such as the Rāmāyaṇa or Mahābhārata ?

Gentleman : No, I have heard of them, but not read them.

Ma : Well, what sort of work appeals to you ?

Gentleman : I like most of all to look after my worldly possessions, but often even this does not seem attractive to me. Due to my illness I cannot do justice even to this work.

Ma : Baba, I am going to give you a few directions and asking you to endeavour to follow them. I am not asking you to follow these instructions in order to raise any false hopes. You should try to follow them only because it is a whim of this daughter of yours. Twice daily, before meals you must repeat the Lord's name. Not for very long, just one hour or half an hour a day will suffice. You may take whichever of God's names you like best, but it must be the same name each day before

meals. At other times you may choose any other of God's names. And every single day you must read some portion of a sacred book, whether it be the Rāmāyaṇa, Bhāgavata or Mahābhārata. If any day you find that you cannot spare the time due to pressure of work, then just to observe the rule, you may read at least one line or even a few words. Do not allow the rule to be broken! If due to illness you feel quite unable to read, then (glancing at his wife) you, Ma, must read aloud and let your husband listen. Do not stop reading even if he falls asleep. You should read for as long as it is the usual rule. You are his wife, his companion, joined to him before the Lord (*dharma patni*), so you must help him to fulfil his religious duties. If you do not help him in this, what is the use of being his lawfully wedded wife?

You must keep your mind on God. How can this be done? You must hang pictures of God in various forms on the walls of the room in which you stay, and glancing at them from time to time, you should ponder: "These are all the likenesses of God." Further, keep photos of great beings in your room and when you gaze at them and read the life stories of these great men you may feel: "Oh, how many hardships have these mahātmās not undergone in order to realise God!" Then the desire will awaken in you to do likewise. Besides, it is also a good idea to keep pictures of saints and sages in your house because this will exercise its influence on you. Consider-

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 rable inspiration can be derived from their sight and touch.

Furthermore, when you go out, whatever you behold, you should regard as an image of God. Suppose you see a beautiful flower, try to imagine : "Oh, here is my Lord, blossoming forth in the guise of this lovely flower." If you do not perceive all this with such eyes, but look at it with greed or desire, there is danger because your mind will be soiled and hence a process of cleansing and purification will be necessary.

At first all this repetition of the Lord's name and reading of spiritual books may not be to your liking, but inspite of this you must try to attend to it with great regularity:

Ma said all this in such a sweet compassionate manner that all present were simply charmed listening to Her. The gentleman who had come to get some medicine for his various ailments, appeared to be highly satisfied when he took his departure.

**Looking for an auspicious hour before starting on a journey.**

*Kishenpur Ashram*  
 19.5.41

When I came to Ma this morning, I found Sri Prajñānanda Brahmachari and a few others with Her. The question of looking up an auspicious moment for a journey arose.

*Ma* asked the Brahmachari: Baba when starting on a journey, when and under what circumstances should one choose an auspicious moment ?



*Brahmachariji* : When a journey is undertaken for a particular objective, such as for the realization of something keenly desired, then one should choose proper time. But when a journey is undertaken without any desired objective, then this is unnecessary.

*Ma* : Suppose someone wants to realize God and leaves for a remote place to practise *sādhanā*, should he make sure that the time of his departure is auspicious ?

*Brahmachariji* : For a journey undertaken for the realization of Supreme Truth, there is no particular moment set apart as being auspicious. For such an objective all times are propitious.

*Ma* : When someone wishes to become a *saṁnyāsī*, he carefully looks for a proper time and distinguishes between auspicious and inauspicious dates and hours. Yet the only reason for embracing *saṁnyāsa* is the realization of God.

*Brahmachariji* : Yes, there is a definite ruling that before being initiated into *saṁnyāsa* a propitious time has to be ascertained. But this is for *vividīṣa saṁnyāsa* which is a sort of preparatory *saṁnyāsa* to make one self ready for real, genuine *saṁnyāsa*. In short, so long as one is governed by the *guṇas* (attributes of nature), one will have to consult the almanac to ascertain a propitious time.

Sri Sri Ma supported this argument of the Brahmachari and said : To investigate the auspiciousness of a particular time or moment arises in a man's mind so long as he is bound by *saṁskāras* and *guṇas*. When he becomes free from these such consultations are unnecessary.

### Seed mantra and God's name.

In the evening the sky was overcast and it seemed as if the Mussoorie hills were covered by a dusty cloth. Lightning flashed from time to time but it had not yet started to rain. As there would be no outings in the evening and we would thus be able to spend the whole time in Ma's presence, I went upstairs and sat down before Her.

After keeping silent for a while, I asked : "Ma, would you care to discuss the question of *dīkṣā* (initiation) also today ?"

*Ma* : If anything emanates from within, I will.

*I* : At the time of initiation we find that the Guru bestows a seed mantra on some and only God's name on others. What is the reason for this differentiation ? Is there any difference between the potency of the *bīja* mantra and that of the name ?

*Ma* : From one point of view I would say that there is no difference between the potency of a seed mantra and that of a Name. A *bīja* mantra charged with power as well as a Name charged with power will be instrumental in leading the disciple to the supreme state. Just as a seed contains a tree, so does a tree contain the seed. He who has received a Name will in due course also receive a *bīja* mantra. But the Guru differentiates between bestowing a *bīja* or a Name according to the inner qualification of the disciple and according to his tendencies and inclinations (*samskāras*) brought over from former births. However, many believe that a seed mantra is more potent than a Name. The Name is suitable for all and everyone, whereas the seed mantra is to be used when a certain stage has already been reached.

The Name is often a well-known one whereas the seed mantra is kept concealed. This is why some people who have previously received a Name and later been initiated by a *bīja* mantra, consider this a special favour and feel satisfied. But looked upon from the standpoint of the ultimate result, it must be said that the Name and the seed mantra are one.

*I*: What actually are the various mantras ?

*Ma*: Well, well ! Do you not yourselves declare that what delivers (*trān kora*) a person from his mind (*mana*) is called a mantra (*man-trān*)?

*I*: How were all the mantras created ?

*Ma*: All this is written down in your religious text books.

After saying this much *Ma* spoke a little more and then fell silent. Thereafter other topics came up for discussion. As *Prajnānānanda Brahmacharji* was present, *Ma* asked him to elucidate the subject of creation of mantras. He did speak on this issue but nobody was satisfied with what he said.

As the weather became bad, many of those who had come from the city started leaving, others went downstairs. *Ma* then reverted to the question raised by me and said :

“Look, words do not always emanate from my mouth. Be it due to the presence of certain people or to the atmosphere, words sometimes dry up. But do not imagine that I do this purposely. All this happens spontaneously.

“As to the question of the creation of mantras you have raised, from a certain point of view there is no such things as creation. Everything is already present, so why talk about creation ?

Yet, from another viewpoint you may say, creation does take place, both ancient creation and new creation has taken place and does take place now. This means looking at the same issue from various angles—just as the sea is full of waves as well as quite motionless. The same thing may be simultaneously steady and yet restless. Creation is also like that.

A mantra consists of sounds. The *nāda* or *Omkāra* (*praṇava*) is the root of creation. You call it the *Śabda Brahman* (sound of Brahman), don't you? The waves and the sound that arise from the vibrations or tremors of the Supreme Being (*Parama Satta*) are the beginning of Creation. The mantra and its presiding deity are also created out of the *nāda*. Within your own Self are contained all mantras and Deities and everything else. What you hear about different abodes, different worlds and different levels is all contained within this body. It is said, is it not? "What is not contained in the microcosm is not present in the macrocosm." Viewed from this angle, all mantras are eternal. On the other hand, by different juxtapositions of various letters, new mantras can be created."

In this manner Ma started to enlarge on many subtle issues, most of which were beyond my comprehension and I realized that I had broached a subject without being sufficiently entitled to do so.

Dehradun,

Tuesday, 20.5.1941

Motoring across the hills with Ma in the afternoon, Ma pointed to the scenery around us and said :

“Behold how beautiful all this appears ! Everything is present, yet is also absent. You are sitting in front of me, I can turn my face towards you, yet not see you at all. It is the idea which creates. (Turning towards me) You raised the subject of creation of mantras the other day, didn't you ? Together with the creation of the human mind, there has been the creation of ways and means to be delivered from the mind (*manatṛāṇa*). How wonderful is God's dispensation ! Furthermore there are different strata of creation. At a certain layer there is no creation, at another it certainly exists. There is yet another level where creation exists and is also non-existent, both simultaneously. All these are different experiences on different levels of *sādhana*.

You maintain, don't you, that one cannot escape from the effects of *prārabdha* karma (karma that is bound to fructify in the present birth). Yet there is a certain state in which even *prārabdha* is destroyed. Once the flame of Knowledge has been lit, how can the effects of karma remain undestroyed ? But this state is most difficult to obtain.”

At the conclusion of this topic we returned to the Ashram. Ma sat down on the front veranda and we went off to perform our evening prayers.

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# Ma Chalisa

*Forty Verses in Praise of Mā*

(Translated from Hindi)

## Quartets

I adore our dearest Ma,  
Sri Ma Anandamayi,  
My forehead's smeared with holy dust  
Of those hallowing Feet,  
O Beloved Ma, our sole Refuge,  
Give wisdom's light ; I fall,  
A weakling at Thy Feet. Dispel  
All darkness ; bring fresh morn !

## Couplets

Om Jai Jai Sri Sri Ma Anandamayi !  
Hail! Supreme Grandeur, Bounteous Benefactress ! 1  
Thou art the Primal Śakti Incarnate,  
Grand Fusion of devotion, knowledge, love. 2  
None can describe Thy ineffable Form,  
Nor fathom the mystery of Thy Being. 3  
Thou art Devi on earth — thus some opine  
And some adore Thee as a matchless Being. 4  
Goddess Bhavani, Śiva's dear Consort —  
Thus some hold Thee, Destroyer of all woes. 5  
Some devotees call Thee Durga, Kali,  
And some worship Thee as a lofty saint. 6  
The Truth, the Good, the Guru, Father, Mother,  
Art Thou to some who meditate on Thee. 7

To Thee as Bliss, the Mother of the World,  
 They sing Thy praise in soulful melodies. 8  
 Absorbed in meditation upon Thee,  
 They obtain boons of knowledge, peace and joy. 9  
 On whomsoever focussed is Thy glance,  
 All his sorrows are wiped out instantly. 10  
 Thy tender heart, compassion's own abode,  
 Is lone shelter for hopeless destitutes. 11  
 Jai Jai O Blissful Ma, we bow to Thee !  
 Destroy the trap of māyā, set us free ! 12  
 Jai Devi, Self-revealed in human form,  
 Destroy maladies, blemishes and fears ! 13  
 O Thou Perfect — Thou Truth, Immortal, Pure,  
 Dispel all gloom, unveil the sun of Truth. 14  
 Though I am crooked, haunted by desires,  
 And ever running after sense-objects. 15  
 It is my human frailties born with me  
 That stop me from surrend'ring to Thy Feet. 16  
 To Thee I prostrate, only Shelter mine !  
 Condone the guilts of Thy remorseful child. 17  
 Thy crystal heart doeth melt at misery's sight,  
 Compassion streameth forth, unforced, divine. 18  
 The emerald melteth when 'tis softly touched  
 By lovely golden rays of morning sun. 19  
 So let Thy heart, O Mother, melt to see  
 How much—Thy wretched child—I need Thy  
Grace. 20  
 However spoilt and vicious be her son,  
 A mother can ne'er be unkind to him. 21  
 She doth give him her love and protection  
 And batheth him in sweet, maternal love. 22

So I Thy child, the worst of all the worst,  
 Implore Thee for Thy pardon, knowledge, light. 23  
 Evoke in me deep yearnings for the Lord,  
 And fulfilled be my life, illumined, free. 24  
 What a marvel is Thy Name, the power of which  
 Maketh one gaily cross life's perilous deep. 25  
 O Joy Infinite, Bliss in visible Form,  
 Destroy my sins, Destroyer of all sins ! 26  
 Thy luminous Form beameth in sattva pure,  
 Soft as a flower, clad in spotless white. 27  
 Two orbs of golden sun, Thy earrings bright  
 Irradiate light to charge the atmosphere. 28  
 In this dark age of Kali Thou hast come  
 To rid this earth, O Devi, of all ills. 29  
 Thou showerest knowledge on all thirsting souls  
 And nullifiest all their ignorance. 30  
 Save, Save, O Ma, Save Thy grief-stricken child !  
 Thy Lotus Feet I grasp, my only hope. 31  
 Save me from doom by Thy enlightenment,  
 Deliver me from ego, vice and gloom. 32  
 Jai, Jai, Jai O Ma Anandamayi !  
 Grant me devotion, Blissful Protectress ! 33  
 Forgive my guilty actions, words and thoughts,  
 Considering me Thy foolish, joyless child. 34  
 Give me, O Ma, Thy loving protection,  
 Thy Mother-like affection let me feel. 35  
 Bathe me in wisdom's sacred, limpid stream,  
 Thou Bestower of Knowledge ! I pray to Thee. 36  
 Compassionate as Thou art to all beings  
 Who crave Thy help—save me from distress deep. 37  
 To Thy portals I've dragged my helpless self,  
 Cure my illness, destroy all fears and woes. 38



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Whosoever reciteth this every day,  
Gaineth health, wealth, fame, knowledge, peace and  
bliss. 39

'Mahendra' singeth Ma's Immortal Name,  
Give me, O Ma, devotion, selfless, pure. 40

O Light Empyrean, Grace Divine,  
Blissful, Glorious Form !  
Give me devotion to Thy Feet,  
O Ma, I bow to Thee !

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### How to Become Whole ?

*Though Christ a thousand times  
In Bethlehem be born,  
If He's not born in thee,  
Thy soul is still forlorn.  
The cross on Golgotha  
Will never save thy soul,  
The cross in thine own heart  
Alone can make thee whole.*

—Angelus Silesius

# Ma, We Remember Thee So Much !

A. P. Dikshit, I. A. S. ( Retd. )

( Translated from the Hindi original by G. D. Shukla )

( *Continued from the last issue.* )

We had to take a quick dip at the Sangam for it was getting time for the other processions to arrive. The cold was extremely severe, and all around a tremendous bustle and commotion arising from the presence of a vast crowd. Everyone was aware that Ma's procession had come for the holy dip. The Nāgā mahātmās were bathing in a state of complete abandon ; Some jumping into the confluence and others approaching from the shallow end of the Triveni into the deep waters of the Yamuna. It seemed as if they were vying with one another in this exercise of bathing. When they came out they smeared their bodies with sand. During this time the girls, ladies and other devotees of Ma, such as the sādhus and the brahmacharis, also took their bath and did obeisance to Her. Ma, as usual, was blessing all of them and sometimes giving them flowers and garlands. We too making our way through the crowd reached the place where Ma was sitting and offered our *praṇāmas*. Ma cast Her long familiar but ever fresh and ever new glance at us

and gave us a white flower. We were overwhelmed with heavenly ecstasy and transported beyond ourselves. Even ordinarily a glance from Ma does that. It is something to be felt to realise its full effect. But on that occasion its effect was intensified immeasurably, and indescribably. The sanctity of the place, for it was the confluence of the Yamuna and the Ganga, the sanctity of the moment, for it was the auspicious early dawn, and the sanctity of the period, for it was during the holy Kumbh, all combined to heighten that effect. Countless millions watched this scene in mute adoration.

Ma's silver palanquin was lifted up after some time and the procession started on its way back to the accompaniment of kirtan. The members forming it took their respective places and moved in order, all carrying their banners, Ma looked so charming that very often we turned round while marching to look at Her. When the palanquin bearers put down their sacred burden to have a little rest, all of us fixed our gaze on Sri Ma. After a little while the procession restarted. At this time the innumerable people lining up on both sides of the road had their fill of the divine sight.

Presently, the procession reached near the Ashram. Just across the road there was the camp of the Nāgā mahātmās. At their request Ma was taken there. We also went with the procession. The Nāgā mahātmās paid homage to Ma with deep feeling and reverence. Such events are unique inasmuch as Ma revealed Her real Self to great persons according to the degree of their

understanding and realisation, and with the passage of time they were all seen behaving and acting accordingly.

Ma's procession then made its way back to the Ashram, where everyone dispersed and deposited the banners they were carrying. The palanquin on which Ma sat was lowered to the ground before Her tent. The few occasional drops of rain which had begun to fall while we were still on the way, now gathered force and rapidity and bore out Nirmalanandajis prophecy of heavy rain after Ma's departure. "Departure"! Oh, the word hurts like a sharp edged sword.

A limited number of persons were allowed to remain around Ma's palanquin, and a few mahāt-mās among them were seen offering salutation to Ma. I was so overwhelmed with emotion that I prostrated before Her on the bare ground. Ma took a garland from a cluster that Udasji was carrying and put it around my neck. That was how She blessed me. By chance that garland got entangled with the thread of another. Ma noticed it and snapped that thread with Her own hands. She cast another loving glance at me, and I beside myself with joy and overpowered by emotion, remained in that state for long, looking at Her with tearful eyes and overflowing gratitude.

This was the last time that I had Ma's darshan in this wonderful manner. It could never occur to me even in a dream that never again would it be our good luck to have Her darshan in this remarkable way.

Ma was to depart from the Kumbh Mela at noon that same day. Everyone felt sad, and here and there one could see bunches of people hanging around in the hope of getting one more glimpse of Ma. Their eyes were moist and their hearts heavy. The sky was covered with black clouds. The morning drizzle threatened to become a down-pour. Around 2 O' clock Ma's car pulled up before Her tent. It was time for Ma to come out.

Ma's legs had grown feeble and did not allow Her to walk unaided. As She came out of the tent, She was helped to get into Her chair and then into Her car. Swami Paramanandaji, Udasji and a few others engaged in Ma's service occupied their places in two cars. Those who were waiting outside saluted Ma with tearful eyes and offered flowers and garlands. Ma gave them Her blessings. People shouted, "Jai Ma, Jai Ma!" The cars started. The Ashram became deserted. The light of the Kumbh Mela had departed, and what was left behind was the commotion of the crowd, massed black clouds and a heavy down-pour which showed no signs of abating. It seemed as if Nature herself was sad and crying at the departure of Ma. There were pools of water all around; The canopy and the tents began to tumble down and the mela started thinning out. This went on for several days. O where is that joy and bliss which prevailed all around when Ma was there?

Ma, where have you gone leaving us alone?  
Ma, we remember Thee so much!

This was my last darshan of Ma. We were told that She had gone to Kankhal after visiting Vindhyachal, Ranchi and Varanasi. We also heard that Ma was not keeping good health. I had a strong desire to go and have Ma's darshan, but for various reasons it was impossible and I felt very uneasy. After some time I got the opportunity to go to Dehradun, and I made up my mind to go also to Kankhal. But at the eleventh hour I got the news that my younger brother's wife had suffered from brain hæmorrhage and had been admitted to the Kanpur Medical College. So we had to leave immediately. It was so unfortunate that even being so near Ma we could not have Ma's darshan. The fact is nobody can approach unless and until She wills it.

Some time after, as chance would have it, we went on a pilgrimage from Allahabad to Jagannathji Puri. On our return journey when the Nilachal Express pulled up at Varanasi we bought a Hindi paper. During this pilgrimage we could neither read any newspaper nor listened to the radio news. When we read in that daily of Ma's Mahāsamādhi we were stunned and speechless. Even before Ma had had spells of long and short illnesses, but we did not entertain the slightest fear of this unexpected and cruel happening. The truth is that Ma's divine physical frame was totally under the control and direction of Her will, Her *kheyālā*. Although Ma never interfered with the laws of nature yet it was the belief and conviction of all devotees of Ma that She took upon Herself the ailments

and other troubles of Her devotees. Everything happened according to Her *kheyālā*. Many times Ma had appeared to be very ill and people felt worried. She never accepted any medicine. Uninterrupted recitations from Rāmāyaṇa and singing of hymns etc. were arranged on such occasions but over and above all these a request used to be made to Ma to direct Her *kheyālā* to Her recovery. On occasions such *kheyālā* occurred spontaneously to Ma and in no time She became hale and hearty. From all this one may gather that Ma shuffled off Her mortal coil of Her own will. Perhaps She felt that the mission for which She had incarnated was fulfilled, and in the true style of other incarnations preceding Her, departed from this world.

This sudden and unexpected separation from Ma made the heart restless and completely upset. It seemed as if there were desolation all around. Nothing was pleasing, nothing attractive. I thought I must go to Kankhal but a powerful, inner impulse prevented me from going. It intensified my restlessness, everything seemed insipid and lifeless. Like a ship caught in a tempest and torn from its anchor I found myself exposed to the blows and buffets of the angry waves, and badly bruised and battered I lost all sense of direction in life. This state continued for several months. My heart became a play-ground for all kinds of thoughts that came up and receded in quick succession. Such must have been the mental state of many other ordinary devotees as well. Sometimes I thought of

the girls who had spent their days in serving Ma, sometimes of the brahmacharis who had renounced the world to seek shelter at the feet of Ma, and sometimes of the other inmates of the Ashrams who avidly watched the refulgent countenance of Ma. How would they be feeling at this hour? How would Swami Paramanandaji Maharaj and other mahātmās who had fathomed the profundity of life and acquired a state of perfect equilibrium, how would they be offering consolation to the inmates of the Ashram and explaining the true significance of Ma's passing away? Surely among them there must have been some who were steeped in the same feelings which the gopis had when Krishna left them.

“Submerged in a flood of tears was Brij,

When Radhika gave them the flute of Krishna”. Surely, tears must have welled up in the eyes of even those non-attached mahātmās. I remember to have seen Swami Paramanandaji in this very state once when Ma departed from Naimisharanya.

All of a sudden it flashed upon my mind that on the very day when Ma breathed Her last we were in the temple of Lord Jagannath. Why was this so? Why had Ma so ordained? Then it came to my mind that once on the day of the Rathayātrā when we were in the Ashram at Naimisharanya Ma explained for a whole hour about Jagannathaji.

If I remember rightly, it was the day of Akshaya Tritiya. We then stayed at Lucknow, and had gone to Naimisharanya from there. As we got



inside the Ashram we were told that Ma had fever but we were allowed to go for Her darshan. As usual, Ma was seated on a wooden couch, and as usual Her face was bright and radiant. As we did *pranāma* to Her and offered garlands, Ma put the garlands around our necks and cast Her divine, entrancing glance on all of us. Only a few were present. They sat on mats. Starting with the subject of fever, Ma then talked about Jagannathji. We listened with rapt attention. In between Ma would clap Her hands and break out into laughter—a laughter the kind of which the world but rarely experiences, a laughter which makes every atom dance with joy, a laughter which sends its tremors through the entire creation and strikes the innermost chords off all living beings. That sacred, captivating moment has now become a mere memory.

Ma began with a narration of some journey undertaken by Her to Jagannath Puri and gave the history of the construction of the temple—how with the passage of time the temple had disappeared, how the horse of a king who had gone hunting stumbled upon the crest of the temple then buried in a mound, how after excavation the temple emerged again, and how it was renovated. She went on to say how the image of the Deity is carved out, how a chosen band of Brahmins select special kinds of neem trees, how their branches are lopped, how with wood thus obtained the idols are fashioned, and what other sacred materials are used for their limbs, bones and flesh. Ma explained

all this at great length and in full detail. When the images are made ready they are bathed in water drawn from a well in the temple courtyard. But as the water is cold Jagannathji gets fever and this fever lasts for three days.

The topic had started with Ma's fever and concluded with Jagannathji's fever. All of a sudden a question flashed across my mind: "Was not this fever of Ma the fever that Jagannathji had on that Rathayātrā day?" Later it was learnt that Ma's fever had lasted for three days. This confirmed my feeling that Ma got fever because of Her complete identification with Jagannathji.

When we were to start on our pilgrimage to Jagannathji, my son Gopal was the first member of our family who got fever, on account of cold, and this lasted for three days. Then my wife got fever for three days. Later when we were to return I caught a chill and fever at Puri Railway Station. While at Puri we had stayed at the Officers' Rest House of the Railways. Even though the weather was stormy, I had a long bath in the sea and till late at night sat watching the fascinating play of the waves from the roof of the Rest house. This exposure resulted in fever and this too lasted for three days.

Could it be that by relating the story of Jagannathji's fever and Her own fever at Naimishranya, Ma had entrusted us to the care of Jagannathji and had thus hinted at Her own desire to quit Her mortal frame? Otherwise what else could be the reason behind our presence in Sri

Jagannath's temple at the time of Her Nirvana ? Who can explain this now ? This thought haunts me continually.

Ma, We remember Thee so much !

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In October 1983 we left Allahabad to settle down at our own house in Dehradun, at Tej Bahadur Road. This bungalow is a gift from Ma, and it has been named after Her.

We started by car on October 23rd, broke journey at Lucknow and Bareilly for a night's rest at each place, and on the 25th of October arrived at the Kankhal Ashram around 4 p.m. It was the season of Durga Pūjā. An image of Sri Durgaji had been installed in the hall. When we entered, *āratī* of Durga was being performed by Br. Nirvanananda. Other mahātmās, brahmacharis and brahmacharinis stood nearby. There were also several other devotees of Ma, but not as many as used to be present when Ma was alive. Ma's seat was vacant. All other arrangements for the Pūjā were on the same scale as before. But the usual exuberance and enthusiasm were missing. Everything seemed lifeless and lustreless. People were seen turning their gaze from time to time towards the seat of Ma and not finding Her there, seemed scared or ill at ease. "Where is our beloved Ma ?" —They seemed to be asking one another with their sad eyes. How different was this scene from the one that greeted our eyes when Ma was present !

The place where the very sky used to reverberate with the sound of conches, drums and bells, and the incantation of mantras and bhajans, the place which used to be jampacked with countless devotees who never got tired of gazing at Ma's divine face, and where even the casual passer-by halted in reverence to enjoy the entrancing scene, was now divested of all charm.

Around 5 O'clock when we got ready to leave for Dehradun, Chitradi came to us and said, "Please go only after the āratī and the distribution of prasād". That day was Durga Ashtami day and we were keeping a fast. So we stayed back. Chitradi's request was like Ma's order. Ma also used to do likewise. On big festival days, whenever Ma sighted us, somebody or the other would be sent by Her and say similar words to us and we considered ourselves blessed. What happened that day was in the style of earlier days. Only a few people had prasād. Their eyes were full of tears, and seemed to be searching for Ma in Her human frame. They were hungry for the sight of Ma but Her darshan in Her old corporeal frame is now impossible.

Outside the hall, where once stood a big banyan tree, where we had Ma's darshan several times and enjoyed the height of bliss, now is Her *samādhi*, the final resting place of Her divine body. While doing *pranām* before that *samādhi* the heart became surcharged with emotion and I broke down. At last, I got up and circumambulated round the *samādhi*. Somehow the feeling came to me that

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Ma had just woken up from Her sleep and was blessing me.

The same night at about eight O'clock we reached Dehradun and for the first time we made "Anand Bhawan" — the house we got as a blessing from Ma, — our permanent residence. As already stated, it was Durga Ashtami day. It is indeed an abode of joy and full of sweet memories of Ma. In the summer of 1964, when its foundation stone was laid, Ma sanctified the premises with Her lotus feet. A year later when the house-warming ceremony was held, Ma again came and presented the house to us as a gift, as Her prasāda. While the house was still under construction a great Yogi of India, Sri Devratna Baba came to Dehradun. In those days I was the Collector of this District. He also visited the house while under construction, climbed on to the roof and addressing his devotee, Saint Vaishnavadas, said, "Look, this house which is being built is mine" and as he uttered these words he cast a glance all round.

Near the main house is a double storeyed cottage. I had a desire to invite Ma some day to the room upstairs. Just above the stairs it was designed : a room seven feet long, seven feet wide and seven feet high, and three feet above the level of the adjoining room. It has long windows on two sides, and also across the room adjoining it there are big glazed windows. These command a grand view of the Himalayas and the Sivalik mountains. It was my wish to invite Ma, to that place. But on the two occasions when Ma did come, this room

was not ready, and when it was completed, for certain reasons our wish could not be fulfilled. Now, we are in residence at this very cottage and we have put a photograph of Ma at the desired place. This is our prayer room. Now we sit here everyday for some time and recite the mantra bestowed on us by Ma. That helps us to feel that Ma is sitting there.

Shall we have Ma's darshan again in Her physical frame? This thought teases us and I feel a wrench in my heart.

Ma ! We remember Thee so much !

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In this state of mental anguish we went to Ma's Ashram at Kishenpur. It is situated on the road to Rajpur and Mussoorie and is chockful of sweet memories of Ma. In the hall on the ground floor, alongside the picture of Lord Ram, are placed the pictures of Didima and Ma on their old seats, and one feels as if Didima and Ma are present in person. The walls are adorned with photographs of Ma taken on different occasions and in different poses and different moods. I sat down in the hall after doing praṇām to Ma. Thereafter I went to the Shiva temple, and the Mātri Mandir. I did praṇām there and went upstairs to the room where Ma had breathed Her last. I noticed how at the entrance a sign board enjoins on the visitor to observe silence. Inside the room the bedstead of Ma is preserved in its old place and a few of Her

personal effects have been arranged nearby. Just in front one sees a photograph of Ma showing Her face raised upward. Perfect peace reigns inside. The window opposite is open and affords a wonderful view of the Doon valley with its forests and the Himalayas in the distance. I bowed before Ma's photograph and sat down with eyes shut and at perfect peace. Sentiments and emotions overwhelmed the heart, but within two or three minutes it became quiet and steady and got soaked in divine bliss. I lost all awareness of my self and my surroundings. During the life time of Ma when I used to go to Her after the daylong tussle with worldly affairs it took time to reach such a state. How was it that now I could get to it in no time? Is not this a proof of the fact that Ma is present here invisibly and bestows on Her devotees the bliss that is obtained with difficulty by prolonged meditation? That being so we should not feel upset about the physical absence of Ma, we should exercise patience. Ma has not left us. She is present in the Ashram, and not only here, She is present invisibly in all the Ashrams, nay in the houses of all Her devotees and in their very hearts. The fact is that in all the world there is no spot devoid of the presence of Ma. The earth, the sky, the sun, the moon and the stars — all, all are filled with the presence of Ma.

Still, we miss Thee so much Ma !

*(To be continued)*

# Ode to Ma

Elizabeth Dayton (U.S.A.)

Flute and vina sounds are here  
Uplifted through the vault of God ;  
Upward wending, love ascending,  
For Almighty Peace Japa !  
Blue of Heaven, rose of Krishna,  
Anandamayi Ma now blesses here ;  
Sitar tones sound out, resound,  
Ground-golden hues for nada's ear.

Dawn to twilight, light to dark,  
Encircled petals feed our eyes ;  
Scriptured peace and blessings sounding  
Like the peace of paradise.  
Misted joys prepare to conquer  
And renounce disharmony ;  
Unending bliss shines out like sunlight,  
Sri Ma shelters light's kind rise.

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*When thou art quiet and silent, then thou art  
as God was before nature and creation.*

—Jacob Boehme



# Nama Amrita

## The Nectar of God's Name

Swami Nirmalananda Giri (U.S.A.)

1. Be a fish swimming in the ocean of the Name, Which is *Satchitānanda* Itself. Just as a fish joyously sports in the deep waters, ignoring pearls and gems scattered about on the ocean floor, so the *bhakta* ignores all *siddhis* or flatteries of men and delights in the *japa* of the Name alone.

2. Storms rage and destroy the surface of the earth, but the happy fish in the sea enjoys calm freedom from disturbance. So also the *bhakta* "fish" who is immersed in the Ocean of Name has peace amidst all the upheavals of life.

3. Cleansing can be done in various ways, by cutting, burning, washing, or dissolving the impurities. The Name is a powerful abrasive which, when rubbed on the mind scours and polishes it thoroughly, dislodging all darkness and causing it to shine. And just as the face of the man rubbing a pot becomes reflected on its surface, so the light of the *ātman* becomes reflected from all parts of our nature by the purifying power of the Name. More intense than any flame is the radiant energy (*tejas*) of the Name. Every impurity, even the most subtle, is unfailingly purged from our hearts, until the pure substance of God alone remains. The hardened *samskāras*, the evil habit

patterns of innumerable lives are dissolved and washed away by the continual pouring of the Name into the depths of our being. Filling and flooding our hearts with divine purity and joy, nothing but Reality remains.

4. What would be your opinion of a man who holds *rasagollas*\* in one hand while eating stale *rotis*† with the other hand and declaring emphatically: “*Rasagollas* are not sweet—they are dry, tasteless, and hard”? Surely you would think the man was mad. But just see how mad we all are! We half-heartedly repeat God’s Name while “chewing” worldly desires and objects. Even when we sit to meditate we worship our memories and distracting thoughts by concentrating on them rather than fixing the mind steadily on God’s Name. It is the world that is tasteless and stale, while God’s Name is all sweetness. But we must not just “lick” the Name—that is, do a little *japa* once in a while—but we must “sink our teeth into It” by constantly turning It in our hearts. Then we will know what God really is.

5. The Name is not a symbol of God. The Name is not a holy thought or “prayer” which helps us fix our minds on God. The Name is not a key to unlock the treasure-house of Grace. The Name is nothing we can speak of or conceive—for the Name is He Himself, of Whom it is said: “From Which the mind and senses turn back.”

\* *Rasagolla* famous Bengali sweet.

† *Roti* unleavened bread.

6. "Fools disregard Me clad in human form, not knowing My higher being as the Great Lord of beings." (Gita 9:11) Just as Duryodhana had no idea of the divinity of Sri Krishna, so the millions of modern "progressive" Duryodhanas of today do not even dream that God's Holy Name is Divinity Itself. But, just as Duryodhana looked upon Sri Krishna as a mere mortal, so these new Duryodhanas consider the Name to be a mere word—a series of verbal sounds—and not the Lord Himself revealed to man. Therefore they struggle in vain on the seemingly powerful side of evil and ego, and ultimately die. Who of us will put Sri Krishna's Name in the chariot of our hearts that like Arjuna we may conquer and live ?

7. Two joyous miracles take place when God incarnates as *Avatāra*. Firstly, He assumes a (seemingly only) physical form in which we can delight by seeing, touching, serving and remembering it. But He withdraws this form from the earth as soon as His mission is accomplished. Are we then left desolate — devoid of His presence ? No ! For when He assumes a form He also takes on a Name, which is His sound (*śabda*) *avatāra*. Though He withdraws or dissolves the form-body, the sound-body remains forever to redeem men of all ages from the mire of *samsāra*. This is why the saints have declared the *Nāma-avatāra* to be greater than the *Form-avatāra*.

8. Whenever we repeat the Name, God is incarnate in our minds. If we go on repeating this Divine Name, the *līlās* of the particular deity begin

to unfold in our hearts, minds, and lives. Those who invoke Mother Durga will find Her slaying all their evil tendencies, just as She saved the world by defeating and killing the demons. Sri Rama's *bhaktas* will find themselves being rescued from the Rāvana of egoism and the Lanka of *māyā*. While Sri Krishna's *bhaktas* will experience the internal Kurukshetra war which they will win by making Sri Krishna's Name alone their mind's charioteer. Ultimately all will dwell eternally in *Parabrahman*, the true, eternal Mount Himalaya, Ayodhya, and Vrindavan.

9. Let Sri Krishna's Name dance in your heart and you will experience the eternal *Rāsahlā* always.

10. With the rope of devotion, tie Sri Krishna's Name to the post of your mind. Where Mother Yashoda failed, you will succeed, and the Eternal Child will be yours forever.

11. The Name is not the means to obtain the treasure—It is Itself the Supreme Treasure: GOD.

12. Some say that *japa* of the Name should only be continued until the mind is "calm" and the *japa* "automatically" stopped. This is false and misleading. The goal of the truly wise is not merely a still mind. Are there any *vrittis* in the *chitta* of a tree or a stone? No. Are they then enlightened? Shall we prostrate before them and beg *upadeshā* (instruction) from them? Even the thief has a calm mind in deep sleep—is he therefore to be envied and imitated? When by the power of the Name the mind begins the descent into the

heart—the subtle *koshas*—it encounters strata of *tamasic śakti*. The *tamasic* magnetism then tends to pull the mind into a slow-moving state and ultimately produces an inert (*jada*) condition. If the aspirant has no discrimination he may mistake this inertia for *ātmic* peace and *advaitic* experience. But actually, it is at this time that *japa* must be maintained with vigour—with all the force of the mind and will. Then the *tamasic* veils will be dissolved through perseverance and prolonged effort, and the consciousness of the yogi will move on towards the true Goal, which is inherent in the Name. When, then, is it correct to stop repeating the Name? When you have become the Name, are vibrating through all creation as the Name, and are resting in the silence beyond all creation as the silent enjoyer of the Name, then, and only then, may *japa* cease.

13. Many people in the world today consider themselves yogis. “Yoga” means union; “yogi” means one who unites. The distance between God and man is infinite. God in His supreme nature is the unmoving enjoyer of His own Being without any dependence or need of support. Man is the harassed and tormented being shattered by the onslaughts of his inner and outer environment—totally at the mercy of the modes of *prakṛiti*. What is it that joins these two antithetical existences—the infinite God and the finite man? It is God’s Name which unties these two and makes them absolutely one. Therefore there is only one yogi in the universe: God Himself in the form of His Name.

14. Just as from one seed there is produced a complete tree, consisting of bark, wood, sap, leaves, blossoms, and fruit, so from the seed of the Name there will come all virtues, spiritual insight, peace, joy, *jnāna*, *bhakti*, and *moksha*.

15. Fire cannot say to the fuel : “O fuel, I am burning well now. You may depart, and I will continue to burn.” So the yogi cannot discontinue *japa* with the idea that meditation will continue and lead to Self-realization.

16. Once a man was suffering from the cruel, unjust treatment of evil men who had taken his possessions from him and driven him out to wander, homeless. While he was sitting in despondency a cheerful man with a compassionate face came to him and inquired about his sorrow. When the man had explained, the stranger smiled and said : “Dear brother ! Why be so sad ? Don’t you know that the King is a most just man who rectifies all injuries and punishes all evildoers, and aids all who are in difficulty ? Go to him and he will set everything right.” “But,” replied the man, “I don’t even know where the King lives.” “Never mind,” the stranger assured him, “I am going down the very road toward his palace. Come along and I will show you.” And so the man set out with the stranger. After some time they came to a wide swiftly-flowing river, where a boat was tied up. “Now where is the boatman ?” wondered the man. “Oh, I am the boatman,” answered the stranger. And helping the man into the boat he rowed him across. On the other side was a road

on which stood a chariot. "How I wish I could ride in a chariot and rest myself," said the man. "Well, why not?" asked the stranger. "I am the charioteer, you see." He helped the man into the chariot, and they made off down the road. After some time they came to a toll gate. "Oh, dear," lamented the man, "I haven't a single pice." Laughing, the stranger waved to the guard who, much to the man's surprise, let them pass free. Farther on they came to the capital. How relieved the man was at first. But then he saw that the city was surrounded by a high wall and the gate was secured with several huge locks. Imagine his amazement when the stranger merely touched the gate and it swung open before them. Going on foot through the city, the man was awed by the splendor he saw. He was continually seeing some beautiful house and, saying to himself, "That surely is the palace of the King," he would start to enter it. But the stranger would pull him back, saying, "No, no, this is not the King's dwelling!" This happened many times. When at last they reached the magnificent palace, the man was content to let the stranger have his way completely in guiding him. All the palace guards moved quickly aside for them to enter the throne room. "The King is not here," said the man in disappointment. "Oh, but he is!" said the stranger, seating himself on the throne. In astonishment the man fell down before him. "Help me in my plight," he cried. "Very well," the King answered, "Let the men who harmed you be brought in." A side door opened

and some men entered. How amazed the man was to see that each of the men was identical in appearance with the King ! “Your brothers ?” he asked in wonder. “No—not my brothers but myself,” replied the smiling King, as the men drew near and were absorbed into his body. “Don’t you understand ? Since it is my Kingdom, I am everything and everyone within it. All are one,” said the King. “Then what about *me* ?” asked the man. “Look !” cried the King, and holding up a mirror showed the man his face. It was the face of the King. “This is your true appearance, and I am your true origin,” the King declared, as the man merged with his own self whom he at first had thought to be a stranger.

When we are drowned in the sorrows of this earthly existence and bewildered by the inexplicable vagaries of life, it is the Name which gives hope of relieving sorrows and fears. Though at first It is a stranger to us and we do not understand Its true power and glory, yet from Its urging of hope we take to *japa* of the Name and make It our travelling companion in life. Then when we come to the wide rivers of our karmas and *samskāras* it is the Name which ferries us across safely, the boat being our steady practice. At times the Name carries us along joyously, and we rest in the spontaneous, natural bliss of the Name just as the man rode happily in the chariot. There are times when God Himself tests man and sends trials and obstructions in his way. It is the Name which is the divine toll, the heavenly password which enables



us to pass freely through these trials. When through *japa* of the Name we begin to draw near in meditation to our inner being, we discover the gross and subtle bodies obstructing our passage into the city of the *Ātmā*.

At the mere touch of the Name the obstructions melt away and our consciousness passes within in ease. As we draw near to Reality, all the *siddhis*\* appear. How easy it is to mistake *siddhis* as being the abode of Divine Consciousness ! There is absolutely no way to escape the captivating glamour of the *siddhis*. The arrested progress and often-times fall of yogis from time immemorial bear witness to this. But *japa* of the Name, continued even in the deepest depths of meditation, will draw us onward, further into ourselves until we pass into the cave of the heart, the throne of the Self. There at last we discover that the Name is not a powerful "minister" of the Kingdom, or a representative of the King, but It is the Lord, the *Ātmā*, the Divine Itself. Then we see that all the *māyā*, all the pains, all the sorrows, all the joys and good fortune, all obstacles and all aids were but the *līlā* of the Name. And there, in beholding the Name we behold our Self, which we have always been.

17. All creation is formed of and by the Name, and it is therefore by the Name that we may loosen the bonds of creation.

18. When we do not know the Name, as *prakṛiti* It binds us. When we come to know the

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\* Supernormal powers

Name, as *Purusha* It frees us. For the Name is both *Purusha* and *prakriti*.

19. He who differentiates between the *Saguṇa* an *Nirguṇa Brahman* is no *Advaitin*, but sees with a dual vision. For Form and the Formless are inherent in THAT which is beyond any designation.

20. Three errors prevent a man from attaining true knowledge :

- (a) Regarding Sri Krishna as merely a man.
- (b) Regarding His Name as merely a name.
- (c) Regarding His Form as merely a form.

21. Sri Krishna is not a god, but the Lord of gods. His Name is not a name, but the Lord of names. His Form is not a form, but the Lord of forms.

22. The Name is not a name. The Form is not a form. They are That which leads man to union with the Origin of all names and forms. Name and Form are THAT.

23. Not only are the Name and the Named one, but the Name, the Named and he who repeats the Name are ultimately one.

24. When you worship the Lord in the temple, do not forget to install Him in your heart by repeating His Name. This is the place where He yearns to dwell.

25. The world is the vast temple of God ; each man is an image of God ; and *japa* of the Name awakens man to this fact.

26. Strike the gong of your heart with the stick of the Name—then God will give heed to your worship.

27. Just as the stars fade away at the rising of the sun, so all religious practices and *sādhana*s pale into insignificance when the Name arises and lights the heart.

28. Just as a king deserves only a royal gift, so the Infinite Divinity must be given an Infinite, Divine offering. Everything we know in the world is limited and perishable—with the exception of God's Name. Therefore it is the Name we must offer to God if we would give Him a worthy gift.

*“The Self is associationless and everything other than the Self is a display of the magic of Māyā. When a mind has such a firm conviction, wherefrom will any desire or impression come in it ?”*

—PANCHDASI  
Chapter 8, Verse 104

## An Earnest Appeal to Devotees

It was in a sleepy village called 'Kheora', nestling in the midst of sylvan surroundings, now in Bangladesh, that Ma was born on April 30, 1896.

To the countless devotees of Ma, this tiny village is today a holy place of pilgrimage. Every creeper of the place seems thrilled by the loving caress of the little girl who once lived there, every speck of dust is sanctified by the touch of Her feet. The atmosphere appears to be vibrating with the rhythmic foot-fall of one who played about there long ago. The whole place is redolent of Her fragrant memory and whoever goes there has his mind filled with ineffable peace and joy because She seems to be ever-awake there, Her mercy of love following in an unending stream for all.

We verily believe that the seed of spiritual resurgence sown here will sprout and burgeon in course of time into a magnificent tree offering shelter to the needy and showing the way to eternal peace and harmony to the harassed humanity lost in a maze of conflicts. We also firmly believe that it will serve as a beacon-light to the world groping in the darkness of doubt, ignorance and hatred.

This place where one feels the abiding presence of Ma is undoubtedly one of great sanctity. To the inhabitants of 'Kheora', this is Ma's immortal message :—“If you maintain the purity of this place it will do you good. If you pray here earnestly

your prayer will be answered. Let this place be never defiled."

It is a matter of deep gratification to us that this holy place has so long been looked after and protected by the devout Muslims of the locality, for which all the devotees of Ma will ever remain grateful to them.

Several years back a *Panchavati* (five sacred trees in a cluster) was planted and a *Shivalinga* was installed there. The whole place is at present simply surrounded by a high wall for its protection. Ma's immortal spirit is there ever present to inspire and ennoble everyone, and the place breathes an air of divine love and purity and service.

One of Ma's blessed devotees from far-off Italy has been first to come forward to assist us in preserving the sacred atmosphere of the place and make it worthy of Ma's holy name so that people from far and near can come here to enjoy the peace and joy of quiet meditation. To this end, a modest but decent plan has been drawn up, the approximate cost of which is likely to be about Rs. 1,00,000/-. We know that this is a rather insignificant amount to many of Ma's devotees and we feel confident that if each one of them contributes for this noble cause our dream of making it a place worthy of Ma's holy name will not be long in becoming a living reality.

### **Shree Shree Ma Anandamayee Vidya Niketan**

This educational institution stands on a ground close to the place hallowed by the advent of Ma.

This was established on January 1, 1975 through the tireless and sincere efforts of the villagers with a view to keeping Her sacred memory alive. This school has played a prominent part in the spread of knowledge in this poor benighted locality. At present education is imparted upto Class X on a temporary basis in anticipation of the official sanction.

The enthusiasm and dedication with which the poor villagers have been working under adverse circumstances to keep the institution alive for ten long years have greatly impressed all those of Ma's devotees who have had an opportunity of visiting the place. Despite the dilapidated condition of the existing school rooms, rendered almost unusable during the rains, the pitifully inadequate accommodation and also lack of trained teachers and educational equipments, the zeal for studies displayed by the students of the village — there are near about three hundred of them at present — has to be seen to be believed.

The construction of a few permanent rooms for the school with necessary furnitures and purchase of essential equipments call for immediate attention and would cost about Rs. 1,50,000/-. If this money is forthcoming, the Bangladesh Government has also promised to extend necessary help in this regard.

We make an earnest appeal to all devotees both in this country and abroad and also to various Charity Trusts to come forward to help us in this worthy cause. Knowing as we do about their keen

desire to help in any noble cause associated with Ma's name, we fervently believe that our appeal will not go in vain.

Donations, which will be exempted from Income Tax U/S 80 G, to be specially marked "for Kheora Development Fund" and sent at the following address :—

Shree Shree Anandamayee Sangha,  
P. O. Kankhal,  
Saharanpur—249408.

Donations from abroad may please be sent through Bank directly to :—Secretary, Shree Shree Ma Anandamayee Ashram, Post Office Kheora, Brahmanbaria, Bangladesh, under intimation to Sri Panu Brahmachari, Ma Anandamayee Ashram, Varanasi-221001.

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*"Right action is attained automatically by one who performs all actions in the service of others ; who never seeks or expects happiness born of the unhappiness of others ; who indeed welcomes and feels happy in any suffering caused by the happiness of others."*

—A Saint's Call to Mankind  
Published by Manav Seva Sangh, Vrindaban

# Ashram News

**Vrindaban**

by Dr. Saroj Paliwal  
Principal, R. C. A. Girls  
Degree College, Mathura

Our beloved Ma once remarked : For India's future the upliftment of women is most important. If girls are imparted education according to India's ancient Gurukul system, they will grow very strong spiritually and be able to elevate the families to come.

Sri Ma has always advocated an overall development of a girl's personality in the light of ancient Indian culture and tradition. Inspired by Ma's teaching, I had a desire to bring my students in close contact with Ma and Her ashram at Vrindaban by arranging a camp of National Social Service there itself.

It has to be pointed out here that the National Social Service scheme has been sponsored in the R. C. A. Girls' Degree College, Mathura by the University Grants Commission through the patronage of the Agra University. According to this programme the young students of the town are expected to come every year into close contact with the villagers and their socio-psychological problems. For the last so many years we had been arranging camps in the holy places of Brajabhūmī, such as Vrindaban, Barsāna, Govardhan, Rādhākund, etc.



This time we had the opportunity to organise a National Service Camp from August 26 to September 3rd, 1984 in our Vrindaban Ashram with the kind permission and co-operation of Swami Dhiranandaji, under the skilled guidance of Dr. Usha Garg, my college scheme in charge, who has been connected with Ma and the ashramites since her appointment in the College.

Thus the eighty campers of the R. C. A. Girls' Degree College, Mathura, reached the Ashram on August 26th morning. Swami Dhirananda had made very comfortable and secure arrangements for them. During all our activities the girl-campers tasted the relish of Ma's subtle presence in Her ashram.

As a matter of routine our girls used to leave for the plantation project at 6 a.m. after a prayer before the Chheliya Mandir, so as to reach the Sunrakh block on Chhatikara Road, where about 5000 thorny plants of rustic nature called *babul* and *karil* were planted with the help of the Govt. Forest Department.

In the afternoons between 2 and 4 p.m. the girls used to be free to give lessons in reading and writing to the illiterate girls and boys of nearby localities. It was very interesting to watch young brahmacharini girls teaching small children under the trees before the temple. A good number of village girls and boys used to come to our Ashram to receive A. B. C. lessons with the help of free books and pencils, and also to learn knitting and embroidery. A sense of sincerity on the part of

both teachers and taught would invoke Ma's *kripa* on all of us at the lessons every day.

The evening programme was highly elevating, as various scholars, *sādhus* and saints of this holy land addressed the students in our ashram hall between 6.30 and 8.30 p.m.

The first day our campers listened to Swami Dhirananda Saraswati, the secretary of our Ashram who spoke about his association with Ma and related some incidents of how Ma's causeless grace was showered on him. His talk and those of Ma Das and Tapan Brahmachari infused into the girls a sense of great love and respect for Ma. It was interesting to observe the *bhāva* (attitude) of each girl when bowing before Ma's seat placed before Sri Mahaprabhu's temple in the satsang hall.

The next evening Swami Satyananda, a great saint of Vrindaban, came to bless the students. The reputed expounder of the *Rāmāyaṇa*, Pandit Indu Bhushan Goswami delivered a discourse on the tasks of womanhood and the high ideal of *seva* (service) in the light of Tulsidas' *Rāma Charita Mānasa*.

The third day proved to be very special for us as Sri Prabhudatta Brahmachariji, the 95 years old mahātmā, who had been deeply devoted to Ma for many years, came to the Ashram at my personal request to shower his blessings on us. As his car reached the Ashram, Swami Dhirananda, Swarupji, Swami Vishuddhananda, Swami Pragyānananda, Mā Dās and Tapan Brahmachari were ready to garland him with great veneration. Revered

Brahmachariji was all smiles, but felt rather overwhelmed by the memory of beloved Ma. He got quite emotional while narrating his sweet recollections of Ma and gave a very touching description of Ma's great charm. The next day he delighted our 80 campers by chanting from his own composition of Srimad Bhagavatam in verse. We felt greatly blessed, when on the day of *Radha astami* he feasted us in his Bansi-bat Ashram.

Further, Swami Sevak Sharanji of Radha Vallabh Temple, Dr. Sharan Behari Goswami, Principal of the Oriental Institute of Philosophy, Sri K. L. Gupta, ex M.L.A., Sri Radhey Shyam Pandey of Sri Gayatri Tapobhumi, Mathura—all came to our Ashram, one by one, to speak on the significance of social service in relation to the over-all development of Braj-bhumi. Swami Sevak Sharan enlarged on his scheme of Braj-bhumi renovation known as '*Braj Swarupothan Paribhāvana*' (Transcendental Elevation of the Land of Braja), started with the collaboration of the Govt. of India.

In this way our campers had the rare privilege and pleasure of hearing about Ma, the significance of Vrindaban in particular, and about the socio-psychological impact of this National Social Service Camp on the innocent minds of the villagers.

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### **Durga Puja and Lakshmi Puja at Vrindaban**

As already reported in the last issue, the official Durga Puja and Lakshmi Puja celebrations were

held in 1984 in Vrindaban from 30th September to 4th October. Devotees flocked from all corners. The physical absence of Ma was of course painful and memories of olden times came up when Ma moved about among us with so much liveliness, but Ma's subtle presence was clearly felt all along. The presence of Virajanandaji Maharaj, Brahma-charis Bhaskaranandaji, Nirvananandaji and Nirmalanandaji was greatly inspiring to us. The girls of the Kanyapeeth very skilfully made all arrangements for the pūjā. Gitasri Chhabi Banerjee captivated our hearts with her celestial songs as she used to do in Ma's lifetime.

On October 2nd at 7.22 p.m. the *sandhi-pūjā āratī* was held and on Oct. 4th, the day of *Vijāyadaśami* the Mahādurgā image was taken in a grand procession for immersion in the Jamuna waters.

On Oct. 5th, *ekādaśi*, *akhanda* kirtan was started by Kumari Chhabi at 9 p.m. With the co-operation of the Delhi Kirtan party the ladies did kirtan all night and the men all day on the 6th, when in the evening the *Nāma Yajna* was brought to an end with *āratī*, *bhoga*, *prasāda*, overwhelming us all with the subtle blessings of our beloved Ma.

On Oct. 9th, Br. Nirvanananda performed Lakshmi Pūjā with full ceremony before the beautiful *vighraha* of Lakshmi placed before Cheliya Mandir. Culminating in a feast for sādhus, *bhoga* and *prasāda*, the celebrations were thus happily completed.

Jai Ma — Jai Guru !

Om Ma Sri Ma Jai Jai Ma

### Agartala Ashram

It has already been mentioned in our previous issues that the Ashram at Agartala in Tripura State was established through the kind efforts of various local dignitaries only in the year 1977. The Ashram is now situated on an extensive plot just in front of the Maharaja's Palace and also includes the renowned temple of Sri Uma Maheshwara, which is daily visited by scores of devoted people, who always come to the deity with all sorts of prayers and supplications.

In the adjoining plot stands Ma's small but nice bungalow where the exquisite *mūrti* of Goddess Saraswati and *Narmadeshwara Sivalinga* were installed by Ma Herself during Her last sojourn at Tripura State in March/April, 1982.

This year the annual *pūjā* of Goddess Saraswati was performed in great style. Nearly hundred devotees took active part and afterwards *prasāda* was distributed to all. Everything was done strictly according to *Shāstric* rules and the atmosphere which was created was really divine. It was indeed felt by many that Ma Herself was present there in the *pūjā* room on that occasion. Evening *ārati* was also performed in the presence of many. All were really very appreciative of the whole day's programme.

*Shivarātri* *pūjā* was celebrated in the Ashram throughout the night as in previous years and *prasāda* distributed to many the next day in accordance with the usual practice there.

It is really gratifying to note that the daily *pūjā* of Goddess Saraswati and Shiva is performed there in a very devoted manner with great purity by an aged Brahmin devotee.

Various other functions and celebrations, like Durga Pūjā, Lakshmi Pūjā, Kali Pūjā, Ma's birthday etc., are also observed there every time with great enthusiasm particularly by young devotees under the able guidance of our Committee members.

It is no exaggeration to say that Tripura being the sacred birth place of Ma, there are literally thousands of devotees and admirers of Ma at Agartala, the capital town and in the places all around. When Ma personally visited this town, although in an extremely weak state of health, nearly a lakh of people thronged for Her darshan and thousands had to return to their homes completely disappointed even after waiting in the queue till almost midnight.

It is heartening to note that the local Managing Committee has recently decided to get in active touch with all the devotees of Ma in that part of the country and also to build up a stable fund for the smooth running of the Ashram there and all its activities.

### **Ashrams in Bangladesh**

1. Kheora :—The tiny Ashram at Kheora, situated in almost idyllic surroundings in the midst of a very peaceful village, the population of which now-a-days consist of nearly 95% of Muslims, has

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been functioning for more than forty-five years, since it was formally inaugurated in Ma's divine presence in August, 1939. This practically unknown village has lately gained thousand times more prominence and has become a veritable place of pilgrimage for innumerable devotees of Ma ever since Her physical disappearance from this world of ours.

Everyone has now become fully conscious that this is the village, where Ma appeared on this earth and this is the place where She lived and moved about for almost full thirteen years of Her divine life.

We hope to publish in our future issues detailed accounts of this place with interesting anecdotes of Ma's early life.

The small Ashram at Kheora, which was constructed through the studious efforts of late Brahmachari Jogeshda consists of two small rooms for Ma and one hall of medium size in front, with pucca walls and corrugated roofs. The site was donated by a very old devotee of this village as early as in October, 1938. The Ashram, including Ma's daily pūjā etc., is being ardently looked after by an aged Brahmachari of our Ashram, Sri Manik Maharaj, assisted by a couple of young resident boys.

At a distance of about a furlong is situated Ma's holy birth place, which was recovered from the erstwhile owners with great efforts only in December, 1939 after long twenty-eight years. All may not know that Ma's father had sold the said

property in 1911 and had left Kheora for good with his family.

At present the entire area consisting of a large pond and adjoining plots of land have been lying completely vacant, except for a small area measuring about 17" x 17" surrounded on four sides by high walls, which happens to be the actual site where Ma was born in 1896. Inside the area stand the *Panchavati* ( five sacred trees ) which were planted long after and a small temple where a *Shiva linga* was installed at the initiative of Brahmachari Manik Maharaj several years ago. Daily worship is being performed there too by the Ashram boys.

It is significant that the sanctity of the place has all along been scrupulously maintained solely by the neighbours who are almost all Muslims. The very aged among them still recollect about Ma and Her last visit to this place, while almost all of the village people now feel really proud that an international celebrity like Ma Anandamayee was actually born in this very village.

With a view to commemorate Ma's name in the village on a permanent level a small Upper Primary School named 'Ma Anandamayee Vidya Niketan' was founded almost ten years ago mainly through the initiative of the local people on plots of land adjoining Ma's Ashram. It is now officially recognised upto the Junior High School standard. It is indeed a very distinctive and prominent feature of this village where surprisingly enough nearly three hundred boys and girls, the overwhelming



majority of whom are Muslims, receive regular education under the able management of a local committee, most of whose members happen to be greatly devoted to Ma. Though the village people are really very poor, and have not enough money to pay for their children's education, still the percentage of literacy among them is unusually high in spite of the fact that even now education is free in that country only upto the primary level.

Efforts are being made to raise adequate funds through appeal to Ma's numerous devotees so as to enable the humble villagers to keep the torch of learning fully ablaze, which was lit up with the pious objective of commemorating Ma's holy name on a permanent basis through that educational institution.

(ii) *Siddheshwari, Dhaka* :—A brief account of the origin of the very first Ashram at Siddheshwari along with its complete renovation through the kind efforts of the present Government of Bangladesh, was published in our July, 1984 issue. Since the re-opening of this Ashram and installation of a new *Shiva linga* in February, 1984 on the very spot where a big *Narmadeshwara Shiva linga* had been installed through the hands of Sri Bholanathji in Ma's presence in the year 1926, the new Ashram has gained renewed popularity even during the short span of only twelve months. Although the area is now predominantly inhabited by Muslims, the Ashram in Ma's name which is in fact the first of all such Ashrams set up in India and Bangladesh along with the neighbouring temple of Kali Mata, are very popular even now among the local people

and there are a good number of daily visitors to both places.

In spite of the fact that the Ashram and the Kali Mandir are two separate institutions, still both are almost inseparable from each other. This ancient temple at Siddheshwari had been intimately connected with Ma's early life at Shahbag, Dhaka, Her *sādhanā* and many, many super-natural incidents which occurred during that period one after the other. The small room adjoining the main shrine, where Ma passed night after night in *bhāva samādhi*, is still being maintained in exactly the same condition even though practically sixty years have elapsed.

The site of the Ashram, which had once been an inseparable part of the Kali Mandir was in fact gifted in Ma's name by the then Mahant of the temple and during practically the last six decades the Ashram has very surprisingly remained almost exactly the same as before, with only very minor modifications during the recent reconstruction in 1983-84.

The Ashram is at present managed by a small committee consisting of local devotees, who seem to be quite energetic and are making the Ashram gradually more and more popular. Readers will be interested to learn that on 26th January this year Saraswati Puja was celebrated in our small Ashram with great fervour. Sufficient money was collected for the said purpose through the initiative and drive of the young devotees. The clay image of Saraswati of which *pūjā* was performed is really an

exquisite piece of Bengal art and has been retained because of its beauty for next year's *pūjā*.

Since the Ashram was formally re-opened last year on February 15th in the presence of some senior members of the Sangha from India, this year also on the same day (according to the Bengali Calendar) the inauguration celebration was observed with great enthusiasm through the sincere efforts of the organisers of the Ashram.

Subsequently the *Shiva Rātri Pūjā* was also performed enthusiastically in the Ashram on February 17th and all the rituals were observed throughout the night.

It is highly satisfying to note that the Ashram management has been regularly holding various functions and celebrations, which are attended always by all classes of devoted people, some even from the other community. Few people know at the present that Khan Bahadur Ali Taib, one of the most prominent and dignified residents of Siddheswari, Dhaka, had been one of the most ardent devotees of Ma in the twenties, and in fact remained a tower of strength to our Siddheshwari Ashram almost till he breathed his last. Persons of his eminence and stature, who were totally non-communal in their whole outlook, are indeed even now living examples before others.

### **Saraswati Puja at Pune**

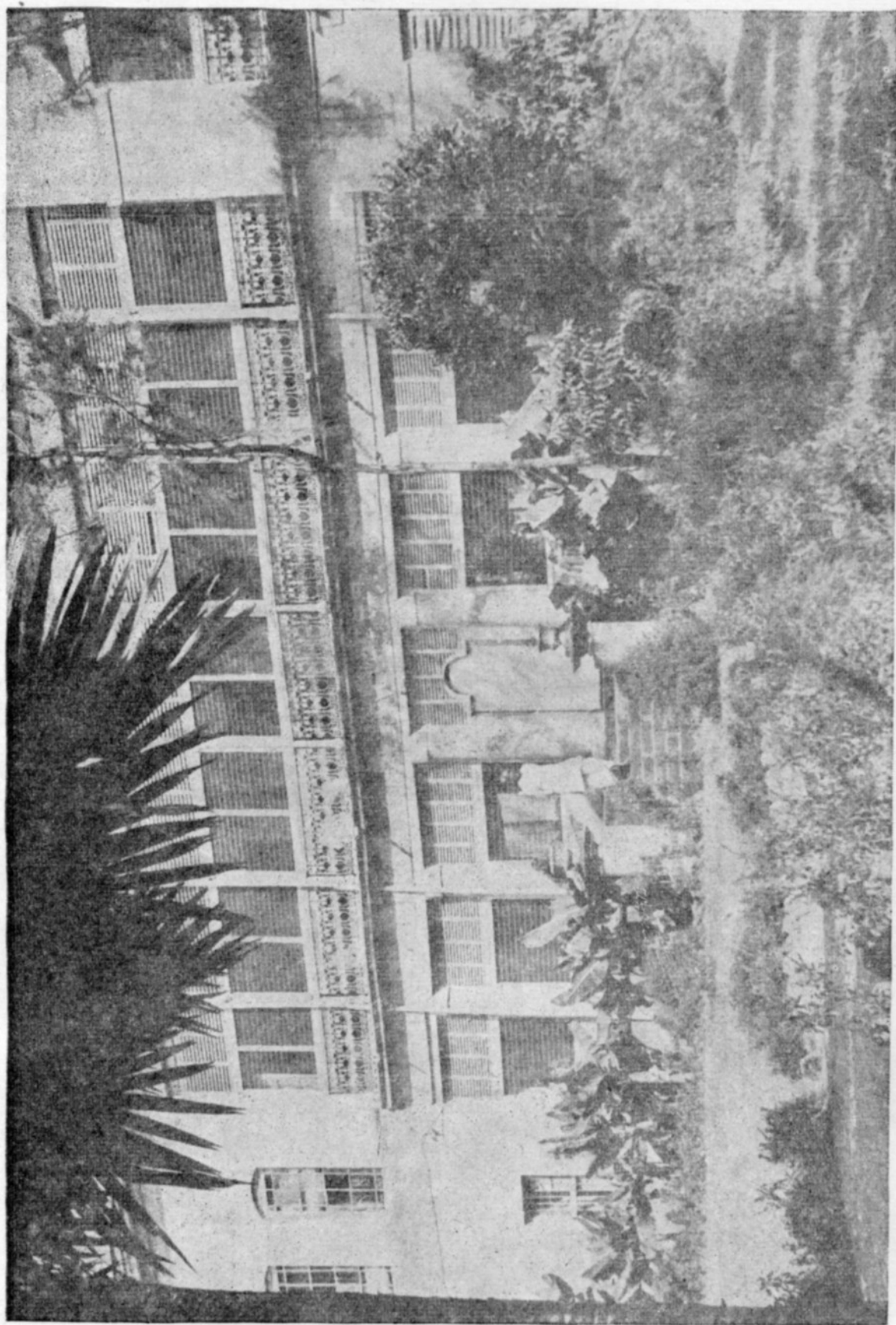
About a dozen inmates of the Kankhal, Dehradun and Varanasi Ashrams, headed by Brahma-

charis Nirvanananda and Sivananda arrived in Pune on January 23rd and remained there until February 3rd. Saraswati Pūjā was celebrated very solemnly on *Vasant Panchami* morning, January 26th. The attendance was very large. About 400 people were served *prasāda* at midday. On other days kirtan and satsang were arranged also at the houses of Sri Nanda and Sri Sharma. One day kirtan was performed in the Kali Mandir where a large congregation listened entranced to the beautiful singing of Br. Pushpa and others.

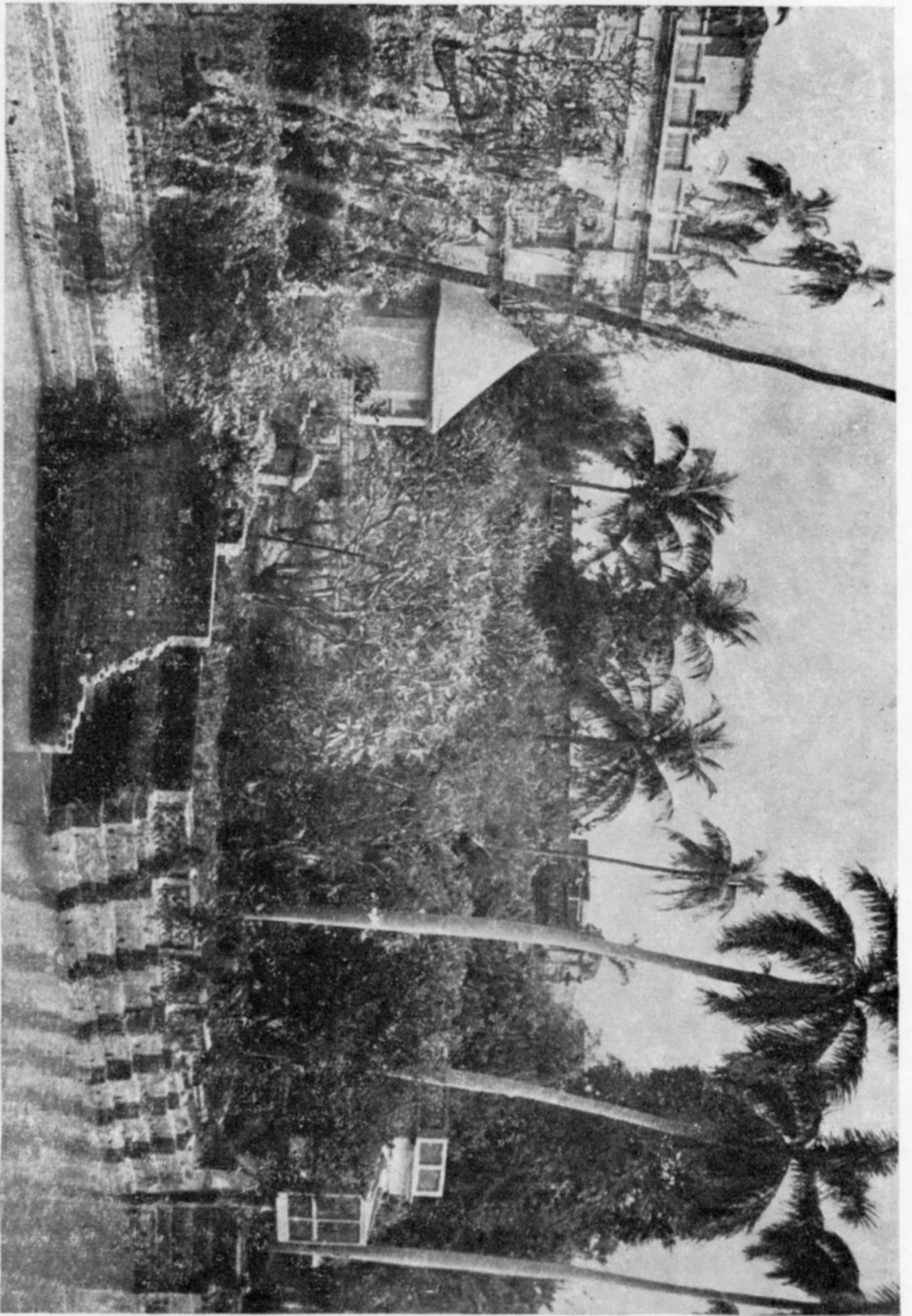
From 3rd to 10th February the party stayed in the house of Sri B. K. Shah at Vile Parle, Bombay, where a most elaborate pūjā was performed on the 10th in front of Sri Ma's pagoda before a very large audience. Everyone present was then entertained to a feast.

On Febr. 11th the party arrived at Bhimpura, only to leave again the next morning for Ahmedabad where Kirtan and Satsang was arranged in Sri Madhukar Munshaw's house, where Mataji had stayed on so many occasions. On Febr. 13th the party proceeded to Gondal, where *grihapravesha* (inauguration) of a new house was performed at the invitation of a relation of the Raja of Gondal. The ashramites were put up very comfortably at Swami Narayan Mandir.

On Febr. 15th a visit was paid to Sant Ram Mandir at Nadiad, where a Samyam Mahavrata had been held a few years ago in Mataji's presence and which Mataji had visited for short spells several times.



Main building of MA Anandamayee Ashram, Agarpara



Mahaprabhu whose 500th birthday is being celebrated this year throughout the world lived in the same Kuria—then a thatched hut in our Agarpura Ashram on the bank of the Ganges.  
Report already published in the previous issue.

### **Bhimpura**

On February 16th the party reached Bhimpura where Sivaratri was celebrated very beautifully in the night from 17th to 18th February. The large hall was tastefully decorated and entirely filled with devotees who performed the all night pūjā, sitting in circles round Sivalinga. About 200 devotees had gathered from Ahmedabad, Baroda, Rajpipla, Dabhoi and other places. Those who did not perform pūjā sat in the open under large trees, listening through a loudspeaker to Br. Nirvanananda who directed the 4 pūjās and Pushpa's beautiful singing in the intervals. The next midday a feast was served not only to all present but also to the samnyāsīs and samnyasīnis of all Ashrams in the vicinity who had been specially invited. All the villagers of Bhimpura were also entertained to a meal in their own village, which is close by. Dasu, as usual, collected the village children and sang vigorous kirtan with them for hours in front of the beautiful new Hanuman Temple, that had been built and consecrated one year ago. The atmosphere throughout was overwhelming and everyone was sorry to leave.

The Bhimpura Ashram is situated on an elevation commanding an enchanting view of the holy river Narmada. The very memory of it transports one into a realm far beyond the trivialities and noises of humdrum every day life. The Ashram grounds are large, solitary and well kept, with spreading high trees and shrubs that yield flowers, fruits and shade. There are five buildings. Mataji

spent several winters there during the last years of Her life. Pūjā and āratī are performed daily in Sri Ma's room which is upstairs in the same building as the satsang hall. People from neighbouring towns and villages and also visitors from afar come for darshan and bask in the exquisite atmosphere. There is not a single shop within a radius of well over a mile.

Sivarātri was of course observed also in all our larger Ashrams that have a Siva Temple, such as Kankhal, Delhi, Dehradun, Varanasi, Vrindaban, Rajgir, Almora, Calcutta.

Bhāgavata Saptahs are held frequently in our larger Ashrams. From Febr. 28th to March 8th a Bhagavata Saptah was arranged at Agarpara.

Sri Ma's birthday will be celebrated at our Kankhal Ashram from May 2nd to 8th, as well as in all our other Ashrams on a smaller scale.

### **Basanti Durga Puja in Ma Anandamayee Ashram at Tarapith, Dist. Birbhum, West Bengal**

At the initiation of the members of the Tarapith Branch Ashram of Shree Shree Anandamayee Sangha Basanti Durga Puja was celebrated in a modest scale in the ashram this year from 13th to 17th of the month of Chaitra of the Bengali year 1391.

We made an announcement about the same in the last issues of Ananda-Varta and as a result there was a big response from the devotees from all parts of India and abroad. Letters started reaching the organisers from devotees who expressed



their desire to participate in the pūjā celebrations.

Altogether some 150 devotees from Durgapur, Bankura, Burdwan, Belgharia, Berhampur, Calcutta and then West Germany arrived in the ashram ignoring spell of the scorching heat of the summer season. A great enthusiasm and a feeling of mutual co-operation and oneness prevailed amongst all sections of the assembled devotees and it seemed as if all of them belonged to our family. Notwithstanding lapses on the part of the local management in respect of personal comforts and accommodation for the participant devotees none felt uncomfortable but on the contrary remained happy and continued enjoying the functions immensely throughout. On the day of Maha Asthami there was no provision made some how of Kumari Puja but miraculously enough after some small and refreshing showers in the morning of the day nine beautiful looking and well dressed brahmin girls — all below the age of 10 years along with another good looking boy of seven years suddenly arrived in the ashram. Considering the events to be very auspicious and also surprising the priest hurriedly made all arrangements for the entertainment of these young guests who were fed with proper care and all compassion. Initially these youngsters refused to accept Dakshinas which were offered to them by the priest. The girls looked quite bashful but smiling and hardly talked. On the Vijaya Dashami Day which was the last day of the celebrations — the deities were carried in a procession in the afternoon and

immersed in the “Dwaraka” river nearby. A full report about the functions including many miracles was, though received from Sri Prativa Kundu, we were unable to publish all of it for shortness of time as also space in the journal.

### **Bhagwat parayan celebration at Shree Shree Ma Anandamayee Ashram at Agarpara—Calcutta**

3 week-long Bhagwats were arranged in the Ashram for the welfare of the soul of 3 deceased persons all belonging to the devotee families of Ma between February 28 and March 7, 1985. On the 8th of March “Yagna” was performed in the morning and various offerings were made to the scholarly brahmins who took part in the ceremonies. On the same day kirtan from dawn to dusk was sung by the devotees continuously in the large hall in front of the temples of Didima, Bholanath and Ma. A few hundred devotees who assembled on the day were also entertained with food and prasad in the afternoon. The well-known sanskrit scholar and a professor of Calcutta University—Sri Narayan Chandra Goswami used to interpret Bhagwat daily from 3 p.m. to 6-30 p.m. His way of speaking was so attractive and lucid that all devotees who thronged daily in larger number to hear him were simply charmed. They all wished that the week-long function could be somewhat longer. The learned brahmin scholars who participated in the Bhagwats were :—

Mul Pathak—Prof. Sri Harihar Bed Tirtha

**Dharak — Sri Sanat Bandopadhyaya**  
**Prof. Santosh Bhattacharya**  
**Sastriji**  
**Sri Niranjan Chakraborty**  
**Sri Milan Kusum Bhattacharya**  
**Sri Arun Chakraborty**  
**Dharma Shastriji**  
**General Management**  
**Brahmachari Sadananda Chakraborty**

Among others who actively participated in the week-long function were :

Ashram workers Gitashri Kumari Chhabi Bandopadhyaya, Brahmacharini Bishuddha, Smt. Kalyani Sen, Jyotidi, Renudi, Radhadi, Abhadi, Ashadi.

Others who worked sincerely were—Sri Guru Prasad Brahma, Sri Kamalendu Ghosh, Sri Shanti Mitra, Sri Chanchal Ghosh, Sri Nirmal Majumdar, Sri Tapash Shome and Sri Avijit (Tutu) Bose. Senior Brahmacharis like Sivanand and Nirvanananda who arrived in the ashram also added to the joy and happiness of the devotees.

Swami Chinmoyanandaji—one of the senior most sannyasi—of Ma Anandamayee order and the present monk-in-charge of the Agarpara Ashram was all vigilant to the individual comforts of the devotees and bratis in particular. All felt that the constant care and watchful attention of this senior sannyasi in all matters and above all our Ma's kheyal in particular which was so obviously prevalent althroughout made the functions a grand success.

Our readers will be interested to know that the book "As the Flower Sheds Its Fragrance" has been translated into French by Josette Herbert and has appeared in Paris under the title "Presence de Ma Anandamayi". However, it has not yet reached India.

A German book, called *Mātri Satsang*, has just arrived. It is a collection of 350 pages of Sri Ma's teaching in German translation, arranged according to subjects, with over 70 exquisite photos of Sri Ma, young and old, alone and in groups, depicting Ma in all kinds of poses and in a great variety of surroundings.

There is obviously a growing interest in Sri Ma and Her message all over the world.

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### THE FIRST SERMON AT SARNATH

*"All mortification is vain so long as self remains, so long as self continues to lust after either worldly or heavenly pleasures. But he, in whom self has become extinct, is free from lust; he will desire neither worldly nor heavenly pleasures, and the satisfaction of his natural wants will not defile him. Let him eat and drink according to the needs of the body."*

—Lord Buddha

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Abide by your duty. To live in the home that he has created for himself is surely fitting for a householder. Do not, however, neglect the search for your real Home. Only when this is found has one truly come home.

To concentrate only on Him, the remembrance of Whom brings release from all anxiety, is meet and right.

At all times endeavour to sustain the contemplation of God and the flow of His Name. By virtue of His Name all disease becomes ease.

—Sri Sri Ma Anandamayi

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Conditions vary. During times of misfortune it is necessary to rely on Him with even greater tenacity. There is no knowing through what mishap He may wipe out peril. Sometimes He actually removes danger by adversity. This is why He is called Dispellor of Danger — Saviour.

Earthly love causes intense suffering and does not last. Whereas the love of God gives extremely great happiness.

—Sri Sri Ma Anandamayi

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## In Memoriam

### **Swami Krishnananda Giri**

( December, 1886-March, 1985 )

Swami Krishnananda Giri, ( formerly known as Umesh Chandra Sen ) the oldest resident of the Ashram was a little over 98 when he left his mortal body at Varanasi Ashram on the morning of March 25, 1985. He was born on December 6, 1886, in a very respectable Vaidya family of Madhyapara, a village in the Kishoreganj sub-division of the district Mymensing now in Bangladesh. He had his early schooling in Mymensing, passed his F. A. examination from Dacca in 1907 and graduated from the Metropolitan College in Calcutta in 1909. He took his M. A. degree in Chemistry in 1912 and later on B. L. degree from the Calcutta University. Much later, while he was in the teaching profession, he took his B. T. degree.

His was a chequered career full of hard struggles. He started his life as a lawyer in Sylhet and then shifted to Mymensing where he practised for some years. But temperamentally he was not fit for legal profession and eventually switched over to the educational line. He served as Head Master in a High school at Raina in the district of Burdwan and later on in the well known "Ukils' Institution" in Dacca. After the partition he returned as Head Master to Raina from where he retired in 1966. A

man of deeply religious nature, his intellectual calibre was equalled by his matchless moral integrity.

At Ma's kheyal, he came to Varanasi with his wife in 1970 and lived there as *Vanaprasthi* till 1978. He lost his wife in 1977. Under Ma's direction and at Her special kheyal, he was admitted to the order of Sannyasi on the auspicious "*Akshyaya Tertiya*" day in 1978 at Kankhal.

After staying for a few months at Kankhal he returned to Varanasi. He had not been keeping well for the last few months and his condition took a sudden turn for the worse on the evening of March 21 and after a brief spell of suffering he breathed his last peacefully on March 25. It was Monday, *Shukla Chaturthi tithi* during the period of Chaitra Navaratri—a very auspicious day for the final departure. Among others his daughter Pushpa, an old Brahmacharini and an ardent devotee of Ma, was by his bedside.

May his soul rest in peace at the feet of Ma.

### **Sri Abani Mohan Sharma**

With deepest sorrow we may inform all our brothers and sisters of Ma Anandamayee order that our most respected Sri Abani Mohan Sharma—our beloved "Abanida" is no longer with us. He breathed his last—after a short spell of illness in Mata Anandamayeee Hospital in Kashidham on April 7, 1985 and passed off peacefully in full consciousness while doing Matrijap at an advanced age of over 95 years. His wife and only son Sri



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Ardhendu Ganguli were at his bed-side amongst others.

We are offering our deepest condolences to his wife, son and all other members in the bereaved family. We propose to report more details on the life of this great virtuous devotee with a photograph in the coming issue of the journal which we were unable to provide in the current issue for want of time.

### **Sri Rameshwar Sahai**

With deep regret we have to report about the loss of another great and beloved devotee of Sri Ma. On March 26th, Sri Rameshwar Sahai, Retd. Conservator of Forests, Eastern Division, U. P. passed away at Lucknow at the age of 80. He was the eldest son-in-law of late Dr. Pannalal and he and his wife Leila were in close touch with Ma for over 40 years. Ma accepted invitations to his residences at Nainital and Lucknow on a number of occasions and, when after retirement from Govt. service in 1963 he built himself a house at Lucknow, a room with a separate entrance was reserved for Ma which She occupied for days on end on many occasions. In 1973, Saraswati Pūjā was celebrated in Sri Ma's presence at the residence of Sri R. Sahai, which Sri G. S. Pathak, Vice President of India also attended with his family.

Sri R. Sahai served as a member of the Governing Body of the Shree Shree Anandamayee Sangha for full 15 years. He also was of substantial help in getting a Govt. grant to build our

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Charitable Hospital at Varanasi. One of the seven Siva Linga in our Siva Mandir at the Kishenpur Ashram, Dehradun, was installed in memory of his only son Kameshwar, a brilliant atomic scientist, who died in France in 1957 at the age of 25.

We tend our heartfelt condolence to the bereaved family who are all devoted to Ma. May the soul of Sri Rameshwar rest in peace and bliss at Sri Ma's lotus feet.

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## Announcement

The Calcutta Zonal office of Shree Shree Anandamayee Charitable Society and its Publications Division have been already shifted to its new premises at **Matri-Mandir—57/1, Ballygunge Circular Road, Calcutta-700 019** on and from 15.9.84 and therefore all correspondences and transactions in regard to the above offices should now be made to the new address only viz. at 57/1, Ballygunge Circular Road, Calcutta-700 019 (Phone : 47-1993).

*By Order*

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