
Look, in order to pluck a rose one has to put one's hand into the midst of thorns. But if the rose is a person's aim and he has a keen desire to pluck it, he will not refrain from doing so for fear of being pricked. Moreover, the Great Mother arranges whatever is necessary for each one : She certainly knows the real need of every individual. If one has at least this much faith, there is no reason at all to feel distressed.

—Sri Sri Ma Anandamayi

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ĀNANDA VĀRTĀ

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

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CONTENTS

1. Sri Sri Ma's Utterances	...	89—93
2. In Association with Sri Sri Ma Anandamayi —Amulya Datta Gupta	...	94—98
3. The Temples of South India —R. K. Banerjee	...	99—105
4. In Her Net —Barry Maybury	...	106—115
5. Yoga in a Nutshell —Dr. K. M. P. Mohamed Cassim	...	116—119
6. Ma, We Remember Thee So Much —A. P. Dikshit	...	120—123
7. Siva Lingam —Marthanda Varma	...	124—137
8. Thinking of Him who Alone is —Ma Das	...	138—140
9. My First and Second Darshan of Shri Shri Ma —Girish Chandra	...	141—143
10. Return of the Atheist —Sisir Mukherjee	...	145—151
11. No Come-and-go —Dr. P. C. Datta	...	152—168
12. Ashram News	...	169—174
13. Obituary	...	175

So far as this body is concerned, nobody ever commits an offence against it and therefore there can be no question of asking this body's forgiveness. Nevertheless you will most certainly have to reap the fruit of what you have done. But this body does not feel even the faintest shadow of anger about it.

—Sri Sri Ma Anandamayi

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Sri Sri Ma's Utterances

(*Translated from Sri Gurupriya Devi's
Vol. VII in Bengali*)

A lawyer's wife asked Ma the following question :

“Ma, I can't keep my mind still ; on the other hand, as soon as I start taking God's name, all sorts of useless thoughts appear in my mind.”

Ma smiled and said, “Look, if you place a mirror in front of you and keep turning your head this way and that, then can you distinguish anything ? But if you keep your face still in front of the mirror, it is only then that you can discern what are the details of the mouth, the eyes, the nostrils, in fact all that is visible. They will all come out clearly in the glass.

But if you say you cannot find peace — where will you get peace ? If you eat raw food, you will suffer from indigestion. But if you cook it well, it is then that you will obtain satisfaction. Even in this case, you will possibly first prepare the vegetables, but that in itself is not sufficient. Although they have admittedly been cut into small pieces ; you will have to place them over a fire to boil them. Furthermore, you will have to add water, masala, etc. and cover the vessel over the fire before it can be properly cooked. Now if you remove the boiled vegetables from the fire you will be satisfied in eating them. It is not sufficient just

to place the dish over the fire, all the time you will have to watch to see if the fire is burning properly. If it does not, then you will have to add more fuel.”

Having said this, she started smiling sweetly.

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At another time, she gave the following advice to the assembly gathered before her.

“Just as there are seeds inside the fruit, so also the seeds of desire and longing exist inside you. Just as the seeds inside the fruit can be destroyed by boiling it, so also can the seeds of intense longing be destroyed by dint of Sadhana and Bhajan.”

She keeps quiet for a while, and then resumes, “Open the kinks in your mind — you have to go far. All these are temporary dharamsalas, try to find out your permanent abode. When life departs from this body, only the body remains. Then who belongs to whom? It is all temporary — what is temporary must be destroyed.”

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One day Didi was remonstrating with Ma that so many Ashrams were being built but no arrangements were being made to run them. Ma replied :—

“These are your Ashrams, you should know. What can be done to train up people? There is one such person who is over-looking everybody all the time. If you continue to behave properly, you will be all right. If you take the wrong path, you are bound to stumble. If you place your hands in a fire, will your hands not be burnt? He is

always watching over you to see that everything is all right, where can you run away? No one can escape from his close notice. Everything is working out all right, and will continue to do so."

* * *

Another day, a discussion arose between one's own initiative and what happens due to fate. Ma said :—

"See here, if you can once enter into a fast-flowing stream, then you will have no need for further effort to do anything. The current will take you along. But in order to get into that stream, you will have to utilise all the energy that you possess. Suppose you walk over a piece of ground to the banks of a river, then you swim in the river as far as you can, to enter the main stream. Once you enter the flow of the current then you have nothing further to do, nor should you have the strength to do anymore. The strong flow of the current will carry you along. That is why I always say — the strength you have acquired belongs to Him. Utilise it carefully to good purpose and try to enter the flow of the current once for all.

* * *

Following the trend of a discussion which arose at Vindhyachal Ma said :—

"Just as the body, while thinking deeply in a certain direction, seems to depart to another place, similarly when the proper knowledge of the soul within you gets purified and introspective, then this

unsullied feeling within the body can go elsewhere during action.

Just as when some liquid is boiled and poured out, steam arises from all of it, and is blown in whichever direction the wind is blowing, that is, it goes wherever it is driven along.

It may be that according to material sight, it may even remain unseen. But in the case of them who are able to allow their subtle spirit to pass from one place to another, this ethereal spirit can emerge from, as well as enter into, their being, and yet remain unseen. There are three different stages here. In one, the spirit emerges on its own. In the second case, although it moves on its own, its journey is sluggish, since pure and not so pure instincts are both dormant within it. In the third case, it can move freely towards whatever direction it needs, there is no question of desire or non-desire here.

Although only three cases are mentioned here, there may be infinite variations of all three.”

Ma continues in this vein.

“Again see here, just as it is said that when the Sadhaka attains his objective in his Sadhana, the body of the perfect being does not exist, that is, because there is no further duty to perform, the body is non-existent. It is also said that the body may continue to exist. In this case there may be a trace of duty remaining, but this does not lead to any further bondage.

Again, there is no question of anything remaining or otherwise because in such a state everything is possible.

The completely enlightened soul may suffer the consequences of his previous actions. Again, in such cases, there is no question of there being any consequences of previous actions — or Prarabdha.

Since the all-consuming fire of true knowledge can destroy everything, can it not destroy the consequences of Prarabdha ?

But in such cases everything that happens is true. Whatever one maintains from his point of view is true for him. But in his case it is immaterial whether he has a body or not, it is all the same.”

“God knows how to take care of those who have taken refuge in Him. Whenever help comes to you spontaneously from any direction, accept it as sent by God. In fact, everything that comes to us is God-given.

—Swami Ramdas

In Association with Sri Sri Ma Anandamayi

Sri Amulya Datta Gupta

(Translated from Bengali)

News had been received that Ma was arriving at Dhaka Ashram after 3½ years, and all of us thronged to the Ashram to behold her.

There is nobody wholly alien.

In a short time, the Ashram resounded with the advent of devotees. Sri Sri Ma laughed and exclaimed, "An Ashram is supposed to be maintained quietly, and people are supposed to come here to meditate."

Prafulla Babu's wife : It is you who gather a lot of people together and start a clamour.

Ma : I do not bring people here, nor do I create any row. I do not go anywhere. I remain quiet and exactly the same. Had I kept on rushing about, and creating a row, then this body would not remain any longer."

Ma kept silent for a while and Ma again said, laughing, "I do not go to alien people, I do not partake of other people's food. I do not converse with strangers. In reality there is no body who is a stranger. Even if you do anything separately, you do so as if it were your own consideration. When you go somewhere or converse with somebody, you

think of them as if they were your own kith and kin. Your behaviour towards others is familiar to the extent that you consider them as your own. Even if somebody were your enemy, you refer to him as your own enemy when you talk of him.

Is it possible to do good to the world in a united way?

In due course people started gathering. A retired Deputy Magistrate, Sri Manindra Chandra Dutta, came and did his pranams to Ma, who asked him :—

“Baba, are you all right?”

Manindra Babu : How can I keep well ? I can only do so if people around me are well. What a terrible time are we passing through — there is no end to the misery and dangers faced by mankind.

Ma (smiling) : “Yes, Baba, times are indeed such. In the steamer on the way here, I heard people were dying through starvation. Some were even committing suicide after not being able to withstand any further hardship. You are only aware of a minute fraction of all the sorrows and tribulations faced by the world. All this is due to His Leela. He is clapping with both hands. It is He who is building, and it is He who is destroying. Again see here, God is looked upon as the Benefactor. What then is behind all this suffering and death ? There must be something beneficial behind all this but we are unable to understand it. It is difficult to comprehend God’s Leela. It is beyond our intelligence, that is why we must always depend

on Him. As long as we entertain hopes and desires, there is sorrow. When you renounce all this, you will find that there is no such thing as grief.”

“You have referred to the fact that you cannot keep well unless others round you are also well. Who is saying these words? Is it you? These are His own words. It is He who is speaking through your mouth. He is speaking this because He wishes to do something. Whatever people say singly or unitedly, always leads to a result. This pity that you are feeling for others will definitely produce good results.

Furthermore, when you think of everybody being good, this is not possible. The world is comprised of both good and evil. Is this not so, Baba? If somebody wants to do good somewhere to everybody, he cannot do so entirely. He can do something of course, but not completely. Similarly if somebody wants to destroy everybody, he cannot do so. But looked at from another view point, you might say that whether good or evil is taking place, this is being done in its entirety. If in doing good or evil even a single person is benefited, then this result is obtained in its entirety. Look, when you are working out a sum, the misplacement of a zero leads to confusion. In order to complete the sum correctly even the zero is required.

Of course, there are certain people who can, if they wish, completely cure the dangers confronting some place. But this takes place according to

God's will. It is He who removes the danger by influencing the Mahatmas in the right way.

I : I did not understand you correctly. You said, that when somebody wants to do good or evil to others, he cannot do so fully. Why cannot he do so ?

Ma : Due to lack of sufficient power.

I. You have also said, that in trying to do good or evil, even if a single person is benefitted, this is not done fully. How is this possible ?

Ma : You see, I have referred to the fact that if in working out a sum you misplace a single zero, the sum is incomplete. Because the whole is composed of particles. How can it be complete without certain parts ? Similarly, if in trying to do good to everybody even if a single person is benefitted, then this is necessary for the good of all. The others are not complete without the individual.

Charu Babu : Ma, is there such a state when one does not consider anybody as alien, when everybody becomes one's own friend, and this takes place in a universal manner ? In other words will there ever come a time when everybody in the world will become good, and there will be nothing evil left ?

Ma : Yes, there is such a state, and it will come. It exists because it will ultimately arrive. People do enter a certain stage in which it does not look upon others as strangers. Whatever he beholds, he sees as a reflection of his own self. Is there not such a Yuga as Satya Yuga ? Some people reach a certain stage in which he feels that Satya Yuga exists within himself. But whatever we understand

of this world, will always consist of good and evil. Good and evil will always appear to be confronted with the eternal battle between what belong to us and what belongs to others, because the world is continually in motion. Whatever you say is true in the circumstances as they can exist.”

The question of Re-birth and original birth.

A certain gentleman asked the question “Is there such a thing as a re-birth ?”

Ma : Yes — there is.

Gentleman : A man is usually reborn due to his previous Karma. But when he is being born for the first time, where is the question of his previous Karma ?

Ma : When God first created the world out of Himself, then He naturally considered what was happening, what will happen and what had already happened. Whatever you look upon as Karma, or the effects of Karma, is a part of that wish of His.

Gentleman : Whatever we accomplish is due to our own desire. Has God any desire ? Did he desire to start this creation ?

Ma : Yes, God also entertains His desires. This power resides naturally in Him. Do you not refer sometimes to this all-pervading power ? It is due to this supreme power that all creation, existence and destruction is taking place. When we speak of anything, we do so from a particular aspect ; that is why reference is made to the *first* creation. In actual fact, creation is without origin.

The Temples of South India

R. K. Banerjee

(Contd. from previous issue)

We left Tirupati accompanied by one of the senior Administrative Officers of Tirupati Temple and his friend, who were also keen to pay a visit to the Kalahasti Temple, which was our next destination, about 34 miles from the foot of the hills.

It was hot and dusty in the plains after the beautifully cool overnight stay at Tirupati, and we were rather late than we expected in arriving at the temple of Kalahasti at a time the sun was already high on the horizon. Nevertheless all arrangements had been made for our reception, and although the stones in the outer courtyard were practically too hot for naked feet, we proceeded quickly to see as much as we could, in the limited time available before the temple was shut down, of the extensive archaeology which exists inside the colossal walls of this mammoth temple.

This temple is dedicated to Shiva, who, if given his full title here, goes by the name of Sri Kalahastinath.

Sri—standing for Spider.

Kala—standing for Kalasaap, or the King Cobra, and

Hasti—standing for Elephant.

As mentioned before, these three are immortally entwined in the history of the devotion with which Shiva has been worshipped in these regions from times immemorial.

The Lingam is situated inside the original cave, hewn out of rock, round which the subsequent temple has been built in more historical times.

According to legend, the Swambhu Lingam in the cave was worshipped at night by a spider who used to weave an Umbrella on top of the Lingam, every night. This used to be removed by a huge King Cobra later during his worship of the Lingam, when the snake used to pile stone builders round the Lingam. These in turn would be removed in the course of the day by an elephant who used to clear all this encumbrance, and bathe the Lingam with water from its trunk. None of the three knew of the existence of the others, until the snake and the elephant met one day by chance, and were engaged in mortal combat which destroyed them both on the spot, to the salvation of their souls.

The temple, now standing well inside Andhra State, is a fine example of the massive architecture of the middle ages which prevailed in several dynasties in South India from Orissa to Tamilnad.

The site of the temple stands on the banks of a river flowing out to the sea near Madras, and heavy walls surround the temple like a fort to keep out intruders.

The halls are covered with magnificent specimens of stone sculpture which we did not have time to study or admire, but we did see a transpa-

rent Sphatic Lingam, which is said to have been installed there by the great Adi Sankaracharya himself. To prove his point the guide took a naked torch round the Lingam, and the light was clearly visible at the back of the Lingam from the front, through its body.

There are only a few Jyotirlingams like these in the main Shiva Temples of India, including Rameshwaram, Kedarnath, Somnath, etc.

The original Lingam in the sanctum sanctorum is kept well guarded, and not used for daily worship, as this is performed on a substitute Lingam in front of it. The unique sanctity of the original Shiva Lingam here is well illustrated by the following phenomenon which was pointed out by our guide.

We must have walked hundreds of yards of corridors after entering the main building to reach the sanctum sanctorum which, as mentioned before, is the original cave which may have been underground in the old days.

There are several Deepas permanently lighting up the interior of the cave whose light is steady as a rock, showing complete absence of air inside the cave, yet the flames of the two special deepas which are permanently placed in front of the main Lingam continually flicker around in a circle to show a constantly changing wind current only at that particular spot.

There is a beautiful image of the Goddess Parbati installed adjacent to the main sanctum sanctorum, and here the worshipping ritual is more impressive.

We were privileged to witness the midday arati of this temple before the inner gates were closed down for the afternoon until the evening worship.

By this time we were fairly tired, and when we came out into the open air, and were thinking of proceeding to the Dak Bungalow for lunch, we were by great good fortune requested to enter a small modern building which has been erected in the Courtyard between the temple and the main gates.

Herein we went through an experience which I would not have missed for the world.

I imagined that the temple authorities had been kind enough to let us enter this room for rest purposes, but no sooner had we sat down on the carpeted floor than the Administrative Officer put on a Tape Recorder, and quietly left the place to ourselves.

For the next 25 minutes we were regaled with the most complete and impressive account in chaste Hindi of the history of the temple, its origin, and actual recordings of morning and evening worships, which immediately took us back to the Holy Presence of Shiva and his consort, and enabled us to actually partake of ceremonies that must have remained unchanged through the centuries.

The record concluded with a beautiful rendering of the original Andhra and Sanskrit hymns compiled by famous devotees and bards, which served as a fitting climax and a grand finale to our pilgrimage of South Indian Temples, riding our hearts with a deep sense of peace and tranquility.

Before I conclude, I cannot help paying a tribute to the magnificent job being carried out by the Temple Administrative Officers in each of the well known temples that exist on every City of Southern India.

They are all Government controlled, but there is no sign of the red tape or official dome which could quite easily mar the feelings with which a devout pilgrim approaches these temples.

Comfortable accommodation is assured by the provision of State Guest Houses, and Pujas and Aratis are performed by the temple priests according to individual taste with as much devotion as if they were carrying out their own worship, and not only on behalf of pilgrims.

Great care is continually taken to keep the inside and outside of these temples clean and hygienic.

Pamphlets and allied literature are readily available to help the pilgrim to understand the history of each location, and the food and amenities provided for all classes of pilgrim generally call for very little criticism.

Finally, the unique system of tape recording as heard by us in the Kalahasti Temple is a fine example of using modern science to assist the pilgrim to attain his objective in as little time as possible, and I can only recommend that all these good measures are not only brought to the close attention of the temple authorities in Northern India, but that they are also adopted as speedily as possible in all renowned Temples such as the :

Jagannath Temple at Puri

or
 Vishwanath Temple at Banaras,
 or
 Kalighat Temple at Calcutta,
 or

The Temples of Mathura and Vrindaban.

The innate philosophy or theology behind these Temples and what they stood for in the past are by no means dead in modern times.

For instance, an ideal example can be seen today on the banks of the Ganges at Khardah, only 17 miles from Calcutta, on the Barrackpore Trunk Road. Here a Temple has been built and dedicated to Lakshmi and Narayana, modelled on the lines on the founder's Preceptor, who in turn derived his training from the followers of the great Ramanujam himself.

The founder is not only engaged in running a Charitable Hospital which he has built near the temple, but is also busy in translating into English and Bengali the unforgettable songs and slokas of famous South Indian Alwars, such as Sri Ondal, Sathkope Alwar (1000 songs), etc., and theological dissertation of famous Swamis such as Lokachari Swami, Jamunacharya Swami, and the great Ramanuja himself, whose Sri Bhashya has been included.

And so the Temples of South India live on and will live on for ever, as long as the spirit and devotion with which such Temples were built, and with which their inmates are still worshipped, remain true to their ancient culture and time honoured tradition.

My wife and I are humbly grateful that we were granted such a wonderful opportunity of taking part in this holy pilgrimage to so many places dedicated to worship God in His manifold manifestations, and that everything went off so smoothly in our travels across thousands of miles. We realise there are many other famous Temples, such as Chidambaram, Darasuram, Gangaikondacholapuram etc., which we are yet to see.

If these descriptions of our journeys inspire only a few of the readers to start out on similar expeditions to share our experiences in the temples of South India, then we shall feel ourselves amply compensated for putting our thoughts down on paper as a permanent record.

(Concluded)

“Peace will come to you on a day which is already known to the Lord, and then there will be no day or night such as you know on this earth, but perpetual light, splendour without end, peace that cannot be broken, calm that holds no fear.”

—The Imitation of Christ
Book 3 Chapter XLVII

In Her Net

by Barry Maybury

There had been the usual build-up of traffic on the autoroute the closer we got to Paris. The winter night was black and cold, but we were cosy in the car. Particularly Bernard, jammed on the back seat of the VW beetle with luggage and assorted packages !

The first Paris illuminated exit-sign loomed up. Blandine flipped down the right hand indicator and began her turnoff. 'It's the direction for eastern Paris' I said, 'ours is the next one'. She straightened the car, simultaneously indicating with the direction light what she was doing. Almost immediately the car shuddered as we were hit from behind left.

At first it didn't seem too important, and calmly I looked around to see what was happening. Then things happened quickly and terrifyingly. We were out of control and heading at 80 kms an hour towards the metal protective barrier which line the French autoroutes. In the dark I could make out the tops of tall trees beyond, indicating that there was a deep drop on the other side. My God, this is going to be a terrible accident I thought, we're going to go right over the top.

We crashed into the rail and it held. We were deflected off to the left and I saw the car that hit

us skid past facing back the other way and turning on its axis. The driver had his arms held aloft, telling us in the Gallic manner that he was blameless. He spun right around, and crashed into the barrier ahead of us.

We continued our forward momentum along the barrier and ploughed into his port side. It was for all the world like dodgem-cars, but life-size. Emotionally stunned, but with a surge of relief, I knew it was over and that we were safely through. Gingerly we emerged from our battered vehicles, we three and the driver of the other car. There were no recriminations, we were too relieved that we were all unscathed. Bernard had lost a small patch of hair on his crown, like a monk's tonsure, when his head had banged off the roof at some stage. Apart from that, nothing.

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I first became aware of Ma Anandamayi in November 1979. Her photograph was on the cover of 'Au-dela du moi' by Arnaud Desjardins. The author's dedication in the book read: To Srīma Anandamayi, in whose presence I finished this book, who led me to 'Swamiji', and to whom I owe faith and hope.

I had never heard of Her, and She was far from being the important element for me in the book.

That this book had come into my hands was one of the 'coincidences' that the spiritual seeker recognises as his destiny (often after the event).

I was coming back to Paris where I live from a convention in Cannes. At Nice airport I saw that the cover story of the shortly lived Figaro Sunday newspaper was devoted to Pope John-Paul II's visit to Ireland. As at that stage I was deeply involved in Irish life I bought the paper to see what they were saying about Ireland and the visit. On a back page of the paper there was a book review on 'Au-dela du Moi', highly favourable and quoting passages which immediately spoke to me.

Arnaud Desjardins was unknown to me. Soon after arriving to work in Paris in 1967 I had attended a film presentation and lecture of his at the Salle Pleyel, a large Paris concert hall. I was impressed by the film he showed on Zen buddhism in Japan, but much more so by the man himself. He seemed to have no fear in him, speaking simply, straightforwardly and with great authority. If I hadn't at that time been deeply involved in Transcendental Meditation I would quite possibly have tried to contact him.

I bought the book and knew immediately that it was important for me. In a practical, compelling, and often humorous way, it set out a path towards the ultimate Goal.

My companion, Blandine, was equally impressed by the book. One evening she came back to our apartment having purchased three other works by the same author. I plunged into them, and soon knew that I must try to meet Arnaud Desjardins and if possible go deeper into the teaching with him. This was not going to be easy, as he stated

in the prefaces to his various books that he was extremely limited in the number of people that he could handle personally in his ashram in Auvergne, a mountainous region in the centre of France.

One evening we dined with friends in a Paris restaurant, and when we mentioned the name of Arnaud Desjardins they told us that they had known him for many years. They said they would write to him on my behalf. Word came back some time later that I could visit the ashram on a suitable week-end.

That first direct contact with Arnaud was enormously enriching, and during a second week-end Blandine was able to accompany me. Subsequently we had the privilege of spending numerous week-ends at the ashram, absorbing at first hand the teachings which Arnaud had learnt at the feet of his guru, Swami Prajnanpad, and which he interprets so superbly for the western mind. But more than that, in his being he is living proof of the efficacy of the path he proposes.

In the lecture-hall of the ashram Arnaud has hung large black and white photographs of great spiritual beings with whom he has been in close contact during his own sadhana. One of these photographs is of Ma. For some reason I was not attracted by it.

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In April 1981 Blandine went to India where she stayed until the following July. Blandine is a medical doctor and had taken a 12 month sabbati-

cal to visit China and India at length. In China she had studied acupuncture, and now in India she wished to work as a helper in the community of Mother Teresa in Calcutta. She also had a strong desire to find Ma and have Her darshan.

Life for a young doctor in the various establishments of Mother Teresa in Calcutta is not easy, and Blandine went through an extremely difficult period there. She learned much about her own possibilities and shortcomings in this challenging environment.

While in Calcutta Blandine had discovered the address of Ma's Calcutta ashram, but for various reasons had never managed to visit it. She knew however that Ma was not in Calcutta.

After 3 months with the community of Mother Teresa Blandine decided to do a trip to Varanasi and Delhi with another young French 'co-worker', a nurse called Marie-Luce. (Marie-Luce subsequently became a sister in Mother Teresa's order). In Varanasi they wished to visit Mother Teresa's community, and in Delhi Blandine hoped to be able to trace the whereabouts of Ma.

Travelling by train they arrived in Varanasi and took a room in a simple hotel. The next day they set out early in the morning for Mother Teresa's Varanasi home where Marie-Luce wished to attend the 6 AM mass. The celebrating priest, they had heard, was a man of great spirituality, and the setting superb.

Armed with the address they took a motor rickshaw. It soon became apparent that the young

driver, although he knew the neighborhood, did not know the street. Time was passing, and they decided to part company with the rickshaw and strike out on their own.

Going in what they thought was the right general direction, they enquired of shop and stall keepers along narrow streets and passages. Suddenly they were at a ghat on the Ganges, in front of a temple. Blandine turned, and to her astonishment saw a plate announcing 'Shree Shree Anandamayī Ma Ashram'. Overcome with emotion she burst into tears. She hadn't found Ma. Ma had found her !

She went into the ashram and enquired about the whereabouts of Ma. Hearing that Delhi was her next stop, a brahmachari informed her that at the ashram there they would surely know where Ma was. He also knew the directions to Mother Teresa's home, where they arrived late but in time to participate in the Mass.

From Varanasi the journey continued by train to Delhi. There, Blandine learned that a bus leaving from near Connaught Circle would take her to the part of Delhi where the ashram is situated.

Alighting from the bus at the place indicated by the driver she tried to find the ashram but drew a complete blank. She struck out without having the slightest idea which direction she was going in. Nobody she spoke to knew where it was. Finally, after an hour of fruitless search, she arrived at a Post Office and uttered a sigh of relief. The address would surely be known here.

Alas, the person at the desk couldn't help and she was beginning to despair. Then someone else behind the counter said that there was a boy in the post office who knew the ashram and that he was present at that moment. Blandine was invited to go behind the scenes by a side door and was introduced to a young man who said that yes, he knew the ashram, and would personally pilot her there at once, on his bicycle. Off they set with Blandine riding the crossbar, to be delivered to the very gate of the ashram by this kind and helpful young man.

As at Varanasi Blandine was received with great courtesy, and was informed that Ma was at Dehradun. A visit of the ashram followed and after doing pranam to Ma's photograph, she returned to Delhi and made the necessary arrangements to go by coach to Dehradun.

Once in Dehradun she immediately went out to the ashram by motor rickshaw. Here she was quickly taken in hand by Swami Atmananda, that gentle, erudite and patient soul who was the guardian angel to so many European visitors to Ma. Atmananda told Blandine that she could come for Ma's darshan the next day at 6 PM. She then took a coach back to the town.

It was the month of June and hot. However, to be sure of being in time for the darshan Blandine for some reason decided that the safest way, where she would be in nobody's hands but her own, was to go by foot. She set out at 2 PM to be at the ashram in time for the darshan at 6 PM. Under the full heat of the sun she trudged that consi-

derable distance, arriving hot, tired but happy, well in advance of time. That day, and the three subsequent days, she had Ma's darshan. She also had the great privilege of a brief personal word with Ma, through the kindness of Atmananda. This meeting with Ma was a momentous and shattering experience for her.

Back in Paris, via her letters, I had the vicarious pleasure of sharing these enriching experiences.

* * *

After Blandine's return from India we again started our visits to 'Le Bost', Arnaud's ashram in the Auvergne. It is situated some 400 kms south of Paris and often people who had not gone by car would seek lifts back to Paris from those who had.

After the week-end 5-7 March 1982 we were not surprised when one of the ashramites, a well-built, olive skinned man in his middle to late 30's, unknown to us, asked whether we could give him a lift as far as Montlucon where he would take the train to Paris. He introduced himself as Bernard Pernel. Bernard was finishing a 2 week's stay at the ashram, and as tradition demanded, we first of all drove him around to the rear of the building where the ashramites and Arnaud and Denise Desjardins were waiting to wish him farewell. We then left the ashram, drove east through St Gervais-en-Auvergne to the main highway heading north, and headed for Montlucon for Bernard, and Paris for us.

Bernard was jammed into the back seat of our Volkswagen beetle, his luggage piled beside him. As fellow travellers on the same spiritual path, yet strangers, we began quite naturally to discuss our sadhanas and what had brought us to Le Bost. Bernard spoke about his long association with Arnaud, going back many years to the very start of the ashram and before. The tale included India and Ma Anandamayi and we were soon enthralled.

A warmth of communion and shared path drew us together, and when we arrived at Montlucon we proposed that Bernard continue with us to Paris instead of taking the train. He readily agreed. Dr. Bernard Pernel had made a number of lengthy visits to India and had spent much time with Ma. She had treated him with extreme courtesy and attention, and he had had the rare privilege for a European of ceremonially presenting Her with a sari.

He recounted how he had first met Ma, his subsequent meetings and travels with Her, and his first-hand experience of Her lila.

After stopping for petrol, Blandine took the wheel from me, and we continued homewards still talking of Ma. Blandine recounted how she had stumbled upon Ma's Varanasi ashram while trying to find a completely different place. Suddenly the accident happened, and just as suddenly and miraculously, we were through.

The beetle was a wreck, its nose concertinered and wings battered. To open the boot and extricate our luggage a crowbar was necessary. We had

taken advantage of our week-end in the country to buy wine and eggs. Not one bottle of wine, and not one egg was broken !

In all our minds was the certitude that Ma had protected us.

In my office at the time I had a small desk calendar which an Irish colleague had given to me, featuring a brief thought for each day of the year. The thought for March 7, the day of the accident was, 'He who is born to be hanged will never drown !'

(To be continued)

“He has gained the fruit of Knowledge as well as of the practice of yoga, who, contented (wanting nothing) and with purified senses (not attached to any object), ever enjoys being alone.”

—Astavakra Samhita
Ch. XVII Verse 1.

Yoga in a Nutshell

Dr. K. M. P. Mohamed Cassim, Ph. D.

In a world which is so much entangled and involved with sensate values, the right approach according to Yoga is to discover divinity within us by self-observation rather than pondering over external activities. Mere outward reformation without the inner spiritual transformation is useless and, therefore, what one requires is the tremendous power of concentration to keep one's mind in the profound state of silent meditation and quiet contemplation.

The purpose of Yoga is to manifest the divine magnetism and attain spiritual liberation. If we want to progress in Yoga we must discipline our minds. The nature of work should be harmonised in accordance with our temperaments. It is not the work that is important, but our attitude towards it, which to a certain extent reflects our inner relations in the shape of likes and dislikes. It is to be experienced that Bhakti Yoga is a pure and spontaneous expression of love to something to which one is dedicated. Without devotion one could not master efficiency which is the faculty of focussing one's attention wholeheartedly.

Karma Yoga is a technique by which one develops the art of performing the allotted job without attachment or distraction. Karma Yoga is in no

way a hindrance to the practice of meditation, but it is a process of self-purification so as to cultivate the good qualities of humility and compassion. The most important lesson one has to learn in the field of Karma Yoga is detachment and dispassion. It is always beneficial spiritually to dissociate ourselves from the clutches of worldly entanglements, although one cannot label the normal function of professional or business responsibility as mundane, because according to the Karma Yoga the deciding factor is not the avoidance of activities, but the mental detachment and the ability to perform one's duty efficiently without worrying about the result of success and failure. Karma Yoga does not clash with the Path of Wisdom or Raja Yoga because of the fact that in the actual practice of Karma Yoga one has to maintain mental equilibrium, so that one could discharge duty without caring for rewards.

The method of Raja Yoga is to control the activities of the mind. One should penetrate into the deeper layers of one's mind through self observation ; then only there is the possibility of stopping the agitation of the mind. We are advised to watch the mind ceaselessly and thereby annihilate the desires in the mind completely. Mind is the major factor in bringing out worldly temptations through various image-making habits. Raja Yoga puts an end to this vicious circle of the mind by close and continuous observation.

Jnana Yoga predominantly stresses the importance of self-knowledge which is not mere intellec-

tual thinking or logical analysis, but entirely a different dimension of awareness in which one realises everything as it is, without deception. Jnana Yoga is the intuitive approach for the understanding of the supreme as the twisted intellect and the deluded senses are not reliable instruments for the direct perception of Reality. The darkness of Avidya or ignorance comes into play when there is the projection of attraction and repulsion. In silence alone we feel full of blessedness and vision of Reality. Wisdom flourishes silently and in deep meditation alone Self-knowledge is revealed to us.

Needless to say, that the family life is a training ground for one to develop the beneficent qualities such as fortitude, fearlessness, forgiveness, charity, modesty, steadfastness and self-sacrifice. Family life should aim at transforming the animal propensities in man and enable him to unfold his divinity. In family life one should be in the world, but not of it so that one can turn away from all the vanities of the world and devote one's energy to the realisation of God which is the fulfilment of life. Whatever the condition may be, wherever we may go, we must have mental purity to such a degree to regard everyone as Brahman or the absolute Reality. It is to be realised that the Atman or the infinite immortal Self of man is in essence Brahman. The knowledge of the microcosm leads to the understanding of the macrocosm and in this way the knowledge of the Self leads to the discovery of the Brahman. Basically the Atman and the Brahman

are identical and in actual realisation they are one though they appear different in expression. People wrongly postulate that Brahman is an extra cosmic being and think that the Atman and Brahman are two existences, but, in Samadhi or super-conscious state, we experience oneness with the Brahman.

ASTAVAKRA SAMHITA

Bondage and Liberation

“He who considers himself free is free indeed, and he who considers himself bound remains bound. ‘As one thinks, so one becomes’ is a popular saying in this world, and it is quite true.”—Ch. 1, Verse 11.

“Bondage consists only of desire and the destruction of desire is said to be liberation. Only by non-attachment to the world does one attain the constant joy of the realization of the Self.—Ch. 10, Verse 4.

Ma, We Remember Thee So Much !

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

(Translated from Hindi by Prof. G. D. Shukla)

(*Continued from Previous issue*)

My tenure at Dehra Dun soon came to an end after the *griha pravesh* ceremony, and I was transferred to Moradabad as the District Magistrate. There I was deprived of the *darshan* of Ma. Although I felt all along the kindness of Ma and I had some special experiences too, yet my time at Moradabad was mostly taken up by efforts to establish communal peace and law and order. Besides, while I received the cooperation of the good citizens in setting right the corrupt administration and the wrong direction which it had taken I also had to face the fury of the powerful political leaders. But by the grace of Ma, I got great success in my selfless efforts. During this time the leaders concerned tried continuously to get me transferred, but the administration kept me there for a full year. True, I could not see Ma in person, but despite a strenuous and trying time there my mind was always at rest and undisturbed. One day while doing Pooja I had *darshan* of a Sufi Saint. Later I came to know that near the Collector's bungalow, there was

a tomb of the saint where a fair (Mela) is now held every year.

* * *

Ma at Naimisharanya

In 1966 I was transferred from Moradabad to Lucknow as a Joint Secretary. I was in Lucknow for full two years in this capacity and as Director, Panchayat Raj. I had the pleasure of having Ma's darshan frequently during these two years.

It was winter season. News came that Ma, after a short rest at the house of Mr. Sahaya, Retired Chief Conservator of Forests, would proceed to Naimisharanya. I longed to go with Ma. But I was short of money. To go by car and come back would entail an expense of about Rs. 300/-. I and my wife both were in a state of uncertainty.

Wife was cleaning the wardrobe. Suddenly, she started laughing and said, 'Ma had made the necessary arrangement.' She later explained that she found Rs. 300/- inside a sari. The fact is that when one feels a keen longing to see Ma no obstacles can come in the way. This is the experience of thousands of other devotees. Ma helps them in a thousand and one ways.

So with great joy we started for Sitapur. Leaving the house of Mr. Sahay Ma first went to the newly constructed Sri Hanuman temple at Hanuman bridge. This temple was constructed by Sri Jagan Prasad, the then PWD Minister at the instance of Baba Neem Karoli. We also went into the temple alongwith Ma and then left for Sitapur.

Gopal, who was then seven years old, was with us. Travelling with Ma is so 'delightful and heart warming'. After touching Sitapur and Misrikh we reached Naimisharanya. Puran Mandir and Ma's Ashram were not in existence then. There is a *dharamshala* (lodging house) built by Prayagnarayan of Sitapur. Built on the bank of the Gomti, it is unique in its way. It is in the form of a terrace. Ma was housed in a room on the first terrace. At the other end, there is a kitchen. Downstairs there are cells for the residence of the Mahatmas. Various kinds of trees grow on both sides of the terrace. Down below there is an orchard and garden. The boundary below is skirted by a low wall of earth which is washed by the waters of the Gomti during the rainy season.

Near Ma's room was pitched a small tent. *Payal* straw was spread on the floor. We took up our residence there. It was winter. The cold was severe, and caused some discomfort, but there was the temptation of living near Ma. Mr. Sahaya stayed at the PWD Inspection House across the railway line. He asked us, and so did Sri Prayagnarayan, to move to the Inspection house, but we did not go. Shortly after Ma herself came and said, "Go to the Inspection House. It is very cold. Besides, you have a small child with you." But we requested Ma to let us live near her. She eventually agreed. This incident makes it quite clear that Ma cannot bear to see any devotee of hers in trouble or discomfort. Prayagnarayan Ji had made adequate arrangements considering the nature of

the place we were in. After dinner and doing Pranam to Ma we retired for the night. Outside, Prayagnarayan Ji's voice was heard giving the necessary directions, and in between we also heard the soft voice of Ma. Steeped in this joy we fell asleep.

Next morning after ablutions we went to Ma and bowed at her feet. The thought that it was the very place where the Puranas were created and, therefore, so very holy, filled us with great joy. Mr. Sahaya and his wife also joined us. There were only a few persons. It is indeed very difficult to have Ma's darshan and communion with her at such a peaceful and holy place. Ma herself was in a very happy mood. We sat for long at the feet of Ma and enjoyed heavenly bliss.

“Jai Ma, Jai Ma, Jai Jai Ma.”

(To be continued)

You are not completely dressed, unless you wear a SMILE. It takes thirteen muscles to frown and only two to SMILE.

—Gandhiji

Siva Lingam

Marthanda Varma (Trivandrum)

Karpura Gauram Karunavataram
Samsara Haram Bhujagendra Haram
Sada Vasantam Hridayaravinde
Bhavam Bhavani Sahitam Namami

[Clear Complexioned (Amarnath ?). Incarnation of compassion Redeemer of the woes of existence Always residing in the lotus of the heart Shiva and Bhavani (I) worship/prostrate together.]

Karpura is the most significant of rituals for it symbolises two main thoughts — 1. the final beatitude or Anandam (Sat-Chit-Ananda) is the merging of the I with the Lord/Infinite — that is what is what the Arati portrays ; at the end of the succession of deepams offered comes the last one which is karpura which disappears in surrender in a blaze and glory of the self merging in the way of brilliance with the omnipresent.

2. It is pristine and crystal like in composition ; what man should be, when lit, emanates smoke which signifies the end of vasanas which at the same time is fragrant as the one who will offer karpura would be one of satwic temperament. Here in this context, Siva is Karpura Gauram not only in complexion but in magnificence and venerability.

Samsara is the existence which we live in from birth to death. And Hara is haram. One meaning is that Hara, Siva will be the one to redeem mankind from the turbulence of worldly life. Another meaning would be that samsara or worldly travails are like a necklace to Him/Hara who can do what He will to this greatest of problems ; enhance it or discard it.

Bhujendra hāram connotes that Siva is adorned with necklets of noble snakes or looking at the concept of the snake and snake worship to be that attuned to Kundalini shakti ; it will mean that Siva ennobles this power and that it is but an ornament to Him.

Sada vasantam hridayavinde is simple ; to tell us that Siva is to be kept in the lotus hearted temple of ourselves and that too all the time. This underlines that the remembrance of the Lord is to be constant.

Bhavam Bhavani Sahitam namami. And this Lord Siva is always with Bhavani that is the indivisible Ardhanariswara or Siva Sakti or Siva Linga.

In the first few months of 1953, the well known American Magazine 'LIFE' published an article on India written by Mr. William C. Bullit (Mr. Bullit was one of the senior and well placed officials of the United States diplomatic service and has played the part of a roving ambassador of his country on more than one occasion). This article, unfortunately, was on the usual lines of write ups on our Motherland, our heritage and

customs by foreigners. Two particular points in this article which were spiteful and thoroughly obnoxious were spotlighted journalistically by the Madras Daily 'THE HINDU'.

These two points were: One that even now, India was dominated by one community, that of the Brahmins. Two that the Indian is necessarily of a very low and vulgar outlook in thought and faith which was so well seen by their choosing out of all things in this wide world the Lingam as an object of veneration, adoration and worship, which is demeaning to the extreme as it is phallic, in symbol.

Soon after this appeared, only two out of the 350 millions or so of the people who inhabit this country of India awoke to the reality that we were being slandered, blasphemed, misunderstood and ridiculed. One was Sri K. M. Munshi and the other was Sri C. P. Ramaswami Aiyar.

Sri K. M. Munshi who was a good scholar of Sanskrit and who was also associated with many many activities for the promotion of knowledge about the heritage and culture of India like the renovation of the Somnath Temple, the publication of articles and books and of course the concept and creation of the Bharatiya Vidya Bhavan, replied on the following lines — if the people of America wanted to have friendly relations and goodwill with the people of India, this way of casting aspersions on the holy and sacred objects of veneration and worship would hardly pave the way for such a purpose. The LINGA conveys the pure aspect of

creation of Lord Siva, which others do not know. Without a full understanding one should not tread in unknown waters for it will then be dangerous waters indeed. Regarding the other point raised by Mr. Bullit, about the Brahmin domination in India, he pointed out that a close look at the present Indian scene would dispel this criticism. One of the foremost Indian of the day ; Mahatma Gandhi was not a Brahmin. The President of the Republic, Dr. Rajendra Prasad was not a Brahmin. In many walks of life in India instances to prove that there is no domination could be further cited. It was fairly clear that both the points underscored in Mr. Bullits article were undoubtedly based on imperfect knowledge of India and was quite truly aimed at destroying instead of fostering the pleasant relations between India and America. Sir C. P. Ramaswami Aiyar hardly needs any words of introduction especially to the persons who are here today and to most people of India. At the time that this article came into print, he was in America on a lecture tour. He too must have seen the Life Magazine and he responded as at once. He wrote and had published his reply to Mr. Bullit. A precis of what he said would be ; The Brahmins (those who had Brahma jnana and one who was detached) were always in the councils of administration in ancient India and they saw to the good governance of the land through sage counsel. Most changes were piloted through the Brahmins and they were not diehard blocks of conservatives who withheld and withstood progress. In modern India

too the same could be cited and proved and particularly about him. It is part of history that Sir C.P. personally played big part in the epoch making Temple Entry Proclamation of Travancore which did away with the caste restrictions in the State at the very fundamental and highest level. Caste and caste systems have been the bane of Indian life and it is to the flaw that it perpetrates that outsiders have continually pointed a most critical and accusing finger. In answer to the second point of ridicule by Mr. Bullit about our worship of the LINGA of Lord Siva, Sir C. P. conveyed—The Lingam was a symbol used to signify the creative aspect of Godhead and that from golden times no phallic concept or meaning was attached to it. When the Buddhists pointed a finger of derision at the Hindus trying to imply a phallic meaning to this symbol of God, Sri Adi Sankara boldly accepted this interpretation adding and correcting to its proper perspective that the idea of this symbol was to convey visually at many planes of thinking that it represented the power of the creation of God. It must be clear to all that Mr. Bullit must certainly have an exceedingly low and contemptible and degenerate a mind. When we see a beautiful lotus flower do we appreciate its beauty or do we at once think of the slime and mud in which it has sprouted? When we go to congratulate a man on the birth of a child do we do so to join him in his joy and happiness or do we go to remind him of ten months ago? Having bared his mentality, we should in the spirit of our

ancient lore have as little to do with him as possible. Emanating from the wisdom derived very much from Sir C. P. and with the help of a Scholar Sri Ravi Varma Tampan, the need to give a fuller understanding about the concept and worship of the LINGA was felt keenly. It was to do away with the misunderstanding that the LINGA is phallic is the object in mind.

The Bhagwad Gita says in Chapter 16, sloka 24, Tasmāt Sastram Pranam Te Karya Karya Vyavasthitau—therefore let the scriptures be your norm in determining what should be done and what not. Similarly, when in doubt or in need of clarification ‘let the lexicon help’. One of the earliest of Sanskrit English dictionaries is the ‘A Sanskrit English Dictionary’ by Sir Monier Williams. M. A., K. C. I. E., Boden Professor of Sanskrit, Hon. D. C. L. O., London. Lld, Calcutta, Hon. Phd., Gottingen, Hon. Fellow of University College and sometime Fellow of Balliol College, Oxford. The First Edition was in 1899 and then in 1951. Let me turn to page 901, column 3 : LINGA—“A Mark, Spot, Sign, Token, Badge, Emblem, Characteristics, having anything for a mark or sign, the sign of generation. 12 Jyotirlingas in India, number of Temples estimated at 30 millions, the image of God, or Idol, the invariable mark which proves the existence of anything in an object, the invariable mark which like the or in the proposition 2 there is fire because there is smoke, smoke is LINGA, the eternal procreative germ. LINGA SAREERA—the subtle body which accompanies the

individual spirit or soul in all transmigrations and is not destroyed by death till the soul is finally merged in the universal. One is tempted to say 'So much to know, so much of knowledge and yet so little to ken and so much to villify'. In the 14th Chapter of the Bhagwad Gita which is defined as 'The Definition of the One who has transcended the **THREE GUNAS** 'SATWA, RAJAS, TAMAS'. Arjuna asks 'Kair Lingaih Treen Gunan Etan Ateeto Bhavati Prabho this means—What are the **MARKS**, Oh. Lord, of him who has crossed over the **THREE GUNAS**?' Swami Chibhavanand observes "The man immersed in SATWA has his intellectual pursuits and refined pleasure in which he is deeply absorbed. Scriptural learning has a remarkable hold on the devotee. Pious discourses, rapturous Bhajana, deep meditation ; all these are meticulously practiced by the man of Satwic disposition. If these doings are interrupted or dropped out for a day, the aspirant feels as if a great spiritual loss has been inflicted on him. This feeling is the **SIGN** of his being attached to the Satwa Guna. Without these occupations which are good the Brahma Jnani rests in Brahman.

There is an adage which says 'Drink deep of the Perian springs or not at all.' This could be followed by the metaphor of Fools rush in where angels fear to tread.

In India God is absolute, infinite and all pervading. Definition of such a subtle concept being difficult our ancients had the necessary recourse to symbolism. Gold is known primarily by the vari-

ous things in which it is found in daily use. But if for the first time a person is taken to a huge mountain under which there is a gold mine and told that this is gold he cannot fathom the idea till he sees gold in its use and then sees the gold in the nuggets that come from the pits. Comprehending of symbols and symbolism is a difficult subject. A symbol is generally accepted and very rarely is it capable of deep analysis. For instance, very few churchmen have been able to give an explanation of the symbolism of the sign of the Cross except to say that it was symbolic of the piece of wood on which Lord Jesus gave up his life for the good of mankind. This shape of the Cross stands no further cross examination. If the Romans wanted pain and cruelty and easier means the Cross could well have been just one single piece of wood instead of the one that is familiar to all. One could be '+' while the other is 'x'. Or it could have been 'I'. The Cross as it is today which is like '+' is really not much different from the Hindu concept of the SIVA-SAKTI. In this Siva stands for Matter and Sakti for energy. And this is what makes creation. For a moment let us dwell on the Hindu Trinity. All our supposedly numberless Gods are in fact emanations of these Three. In the most visually and conceptually seeable forms of Vishnu, Siva and Devi are delineated by the SALIGRAMA which is Vishnu, the LINGA which is Siva and the CHAKRA which is Devi.

As all of us are aware only too well, we are in an age of Science and we may even say that this

an ATOMIC age. Scientists of the day have found out that all things of this universe are capable of being broken up into smaller and smaller portions and components. At the rock bottom of the process of splitting was the UNIT the Atom at the turn of this century. Now we have progressed even further and now we have achieved the splitting of the Atom itself. Cosmologists studying the origin of the Universe have come to the conclusion that all the countless galaxies, suns, and planets were originally an emanation from a single glowing ball of super-dense matter—ENERGY — which was the principle primordial ATOM or Amoeba. In his book 'The Rise of Scientific Philosophy', Hans Reichenback says "Some 2000 million years ago there seems to have been the beginning of our universe, of our sun and our earth. The Heavens reveal an evolution pointing to a common beginning at a remote date inscribed in the figures of spectroscopy and geology. Even pieces of meteorites captured by our earth on their path through the universe, show the same date stamped into their material in terms of radio active decay products. Once, there was a huge glowing Ball, the amoeba from which the universe sprang. That is how the story of creation begins." Science does not know or say from where this original ball of fire came into being, but to the religious minded persons it was first the manifestation of the Supreme Unmanifest Spirit. Chemists have found that all the known objects are composed of substances of a few hundred thousand different kinds of substances

which cannot be subdivided further into anything simpler ; which are made up of 90 odd elementary substances. The smallest particles of different but which on further analysis they found to be and were called Atoms, all different yet. But on still further analysis they found to consist of THREE Fundamental Particles, namely ELECTRONS, PROTONS and NEUTRONS. These are the 3 building blocks out of which all Matter of the universe has been composed (TRINITY). As research advanced, it was discovered that these 3 elementary bricks which for practical purposes are different from one another, are essentially One and the same, because they can all be converted into One another and into Radiant Energy.

When a man of science explains he will tell you that the Atom when split is composed of Two Parts — One called PROTON/Matter and a number of ELECTRONS/ENERGY (our ancients called this ANU). The Proton is in the centre and the Electrons going round in a circle about it. There are 350 electrons going around one single proton. What does. On a blackboard he would symbolise it thus. A close look will show us how near the diagram or symbol of the scientist is to the Indian symbol of Siva-Sakti. Any book of science would show that a Line is the distance between two points and that a point is an undefinable line. So draw a vertical line, a Siva Lingam and a circle round it and we have the SIVA-SAKTI form. Whittle away the line and we get the point. Put a circle around it and we have a picture of the

split Atom as well. Enlarge this sufficiently under a microscope and we will get a line.

In the beginning of creation, Paramatman, projected, the TWO POLES of Life PURUSHA AND PRAKRITI for the purpose of LEELA. The two Poles ; Masculine and Feminine spontaneously came together in spiritual attraction and in the Free Self—Expression indulged in COSMIC ROMANCE, COSMIC DANCE, COSMIC SPORT and COSMIC LEELA — the Surging Souls in Sublime Ecsatcy.

Swami Narayananda says — Scientists after analysis and after making experiments with Matter, had stopped with the Atom. They found out the last point of matter was the Atom, and that the Atom has a nuclear centre and keeping that centre TWO kinds of Forces revolve and those two forces they called ELECTRONS and PROTONS. Of late they say that they have split the atom ; there is only ONE force — Consciousness is the CAUSE of Force. Indian thought had milleniums ago discovered that by analysis that GOD was Omnipresent from the highest and largest to the smallest and most atomic a particle. What the Occident knew in the 19th century the Orient of India knew literally thousands of years ago. Not only that ; when we symbolised we did it in such a way that it could withstand all tests and scrutiny and examinations unlike symbols which have been arbitrarily chosen. As an example of this let us take a look at the shorthand system of Sir Walter Pitman. If for arguments sake it were possible to call him back

today to our midst, he would be unable to answer as to why certain symbols were used by him to represent certain letters and words and not any other. From times in the most distant past and times immemorial the Rishis of India of possibly the oldest antiquity in the world have tried to limit and give form to the Formless, the Everpresent, the Omnipotent, the Attributeless, the Infinite, the Absolute — for the sake of those who cannot grasp the truth about HIM. This is emphasised as we can proudly proclaim claiming that we have through our great intuitive philosophers and their philosophies been able to understand the Ultimate Reality.

To every Hindu the word “BHAGAVAN” conveys the idea of GOD. The word means He who has the Six Attributes in HIM. These Six Attributes are described in the 44th and 45th slokas of the Sanskrit lexicon — the Amarakosa in the Swarga varga. These stanzas deal with the well known ASHTASIDDHIS :—

1. ANIMA—capacity to become as small as one likes—becoming an Anu or Atom.
2. MAHIMA—capacity to become as large as one likes.
3. LAGHIMA—capacity to become as light as one likes.
4. GARIMA—capacity to become as heavy as one likes.
5. EESITWAM—capacity to be the master of all.
6. VASITWAM—capacity to be irresistible to all.
7. PRAPTI—capacity to reach, to gain.

8. PRAKASYA—capacity to be illumined.

In the Kathopanishad, Valli VI Verse 8 ALINGA is seen to mean 'the markless and the commentator says it is to connote 'Without distinctive MARKS'. Our Puranas say 'Siva appeared in the form of a Mountain-Gireesa/Kailas. Lore has it that 'Siva appeared as PILLAR of fire/flame in Tiruvannamalai. Siva is synonymous with Adams Peak in Ceylon and is called Sivanolipadam. In the Thevaram of Appar The LINGA is synonymous with the MIND.

What does Sir Monier Williams say of the Siva which is Siva Linga ?—

'In whom all things lie—Auspicious, Propitious, Gracious, Favourable, Benign, Kind, Benevolent, Friendly, Dear, Happy, Fortunate (Liberator, Final emancipator). One who disintegrates or destroys and regenerates.

The only antedote to sorrow is GOD realisation. Though GOD is all-pervading, it is very difficult to perceive HIM as it entails rigorous penance and a capacity to look inwards. The only resort open to mortals is HIS MANIFESTATION as Deities in Temples and this IDOL/VIGRAHA form is known as ARCHANA AVATARAS and is most suitable for and most easily accessible to the attainment of the knowledge of God in all HIS forms.

In India there are the famous 12 Jyotirlingas and the Five Elemental LINGAS.

In the seeable and gross form they are :

1. VAYU LINGA in Kalahasti,
2. JYOTI LINGA in Tiruvannamalai,

3. AKASA LINGA in Chidambaram,
4. PRITHVI LINGA in Rameswaram,
5. APP LINGA in Amarnath-Tiruanakoi!

The 12 Jyotirlingas are :

1. Somnath in Saurashtra, 2. Mallikarjuna in Srisailam, 3. Mahakala in Avanti/Ujjain,
4. Omkara on the banks of the Narmada,
5. Vaidyanatha in the north east, 6. Naganatha in Baroda Garden (Almora), 7. Kedaranatha in the Himalayas, 8. Tryamkeswara in Godavari delta, 9. Siva at Rameswaram, 10. Bhimasankara in Dakshina (Maharashtra), 11. Viswanatha in Varanasi, 12. Dhruvswara in Ilapura.

Quote from Fritjof Capra's book The Tao of Physics ;—

Modern physics has shown that the rhythm of creation and destruction is not only manifest in the turn of the seasons and in the birth and death of all living creatures, but is also the very essence of inorganic matter. Modern physics has revealed that every subatomic particle not only performs an energy dance but also is an energy dance—a pulsating process of creation and destruction..... The metaphor of the cosmic dance thus unifies ancient mythology, religious art and modern physics.

SIVA IS STANU which means PILLAR and not what others try to make it to be. This Stanu is made up of FIVE Elements :—

Akasa Linga, Prithvi Linga, App Linga, Vayu Linga, Tejo Linga.

When the Five become One then its form is Sivaya Gamyatam.

Thinking of Him who Alone is

Ma Das

Ma has repeatedly emphasized on numberless occasions that our sole duty is to remember God all the time and that besides Him nothing else exists. In the context of the most auspicious occasion of Ma's forthcoming birthday anniversary, with which will commence the second year of the blessed decade preceding the centenary of Ma's divine advent on our planet, let us recall, for our inspiration, some of Her most stirring words on this subject.

Says Ma, "All work must be done as a service to God. The longer you can remain stirred inwardly by the feeling of His presence, the more will your body, your mind and your actions progress towards the Divine state of being (*divya bhava*). Attune yourself solely to God. Where the thought of God is, there He Himself is present in the form of that thought. To seek Truth is man's one and only duty ... Never allow your mind to be idle. Keep it engaged in the repetition of a *mantra*, of God's name, of sacred hymns and the like, or else in pure Remembrance."¹

Again, "In the whole universe, in all states of being, in all forms is He. All names are His names, all shapes His shapes, all qualities His qualities, and all modes of existence are truly His."²

A very interesting and very important *Vani* (utterance) of Ma is "At all times, it is the Self

that plays within Itself as ego (*ahamkara*) and as intelligence (*buddhi*). Use the present with great skill. The One who manifests in the (impure) actions of the I-ness, He Himself also appears in Pure Action. In order that this may be revealed, intelligence becomes aware of stability in motion, where in the movement of Self-action, wise discrimination would realize its own true nature. When this happens, then in stupidity as well as wisdom, He is recognized, the One who becomes revealed, who IS."³

As an humble exercise in Remembrance, I have attempted to pen a verse. It has given me the happiness associated with remembering Ma, who alone IS. The inspiration for producing the verse has come principally from the following *Vani* of Ma.

"Man appears to be all want ; it is by contemplating want that want is earned. Therefore, to contemplate his real nature is man's duty. Otherwise there will be want, wrong action, frustration, misfortune, death. The Self is reposing within Itself. In coming and going as well as in true being is He alone. 'I am indeed the blissful Self. I have to become established in knowledge.' **There is none but you and you, and you alone. You are actually present in everything whatsoever.** Then again, you are **THAT** Itself. In the infinite many there is He alone — am I alone."⁴

You and You Alone

To know yourself is certainly the sole goal of life,
And not to wander aimlessly, engaged in noisy strife.

My First and Second Darshan of Shri Shri Ma

Girish Chandra, M.I.E.

The object of recording my impressions of the 1st & 2nd Darshan of Shri MA is to highlight HER tremendous spiritual powers as also HER grace towards everybody. I had the good fortune of having HER first Darshan during 1942 in HER Almora Ashram. One fine morning I along with my mother and sister in the summer of 1942 decided to go to Shri MA's Ashram to have HER Darshan. We were allowed to go in Shri MA's room and to sit on a mat. While introducing ourselves, when my turn came, Shri MA said that she had met me a number of times. I felt confused since it was my first Darshan. So I told MA that it was not possible since that was my first Darshan. Shri MA replied "Tumhen kya maloom": "What do you know". When we came out of the room, one of MA's attendants told us that MA had an idea of visitors coming, so she asked them to spread a mat on the floor. This sounded strange to us.

After the above Darshan, I joined the Army as an Emergency Commissioned Officer in the Corps of Indian Engineers during the World War II and served from 1942 to 1945. I also served in Iraq. When the War was over, I was released from the Army and was staying at my home town Bareilly. During the first half of January, 1946, while I was having a stroll in the Bareilly Civil Lines area, I

noticed a crowd of people and a shamiana in the house of Superintendent Engineer, P.W.D. On inquiry, I found that Shri MA was present there. Shri Ma was seated on the dias ; I sat on the ground in the first or second row. Without my saying anything Shri MA turned towards me and said "Tum Abhi Military men hi ho" : "Are you still in the Military". I was taken aback by the question ; how did Ma know that I had been in the Army. I replied "I have been released from the Army and am waiting for civilian employment." Shri MA then said "You want to go back to your old Department." I replied in the affirmative. As soon as I returned to my home and knocked the door and the door was opened, I found a letter from Railway Board was lying on the floor containing posting orders for me as Asstt. Works Manager on N. E. Rly. at Gorakhpur.

On going through the above factual account, a number of questions will naturally strike a reader. First is, as how Shri MA said that she had met me a number of times before and I did not know about it. I presume that I had Darshan of Shri MA in my previous life and came in contact with Her while she was living in East Bengal. It is amazing how could she link me with my previous life. Some light on this spiritual power of a Mahapurush has been thrown by Shri Raman Maharshi. Maharshi had said that when a man sits in front of a sage, he (sage) can see the past "sanskar" of the man and his previous life without his caring to know about it. It can, therefore, be explained that Shri MA

displayed that power. The second thing which would strike a reader is that how MA knew that between 1942 — my first Darshan and 1945 — my second Darshan, I was in the Army. This proves that MA was Antaryami. (It is not a very correct statement since MA still exists and remains “Antaryami”).

The third question which naturally arises is as to how Ma knew that after release from the Army, I was going to be posted on the Railways. This shows that MA was concerned with the material welfare of HER devotees and when she directed HER mind in that direction, discovered that I was being posted on the Railways.

A question is often asked, how so many people were attracted to Shri MA although she sat silently on the dias giving Darshan. The answer is that everybody had been greatly influenced at one time or other by HER spiritual powers, and Her compassion. People were attracted to HER as a powerful magnet attracts iron particles. Shri MA is an embodiment of “Satyam Shivam Sundaram”, which is the same as Sat-Chit-Anand. How did MA attain such spiritual powers? Maharshi Raman has explained that when a saint is in a state of Sahaj Samadhi, he automatically attains such powers. Shri MA remained in a continuous state of Sahaj Samadhi right from Her birth. One cannot imagine how much spiritual powers she possessed. We offer our respectful homage at Shri MA’s holy feet.

In dreams all kinds of things may be seen :
what the mind has been busy with : also what
has not been thought about, but has occurred
in the past or will come about in the future.
In any case everything that happens belongs
to the realms of dream.

—Sri Sri Ma Anandamayi

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Return of the Atheist

Sisir Mukherjee

Towards the end of April, 1963, I came to Ranchi on transfer from Muzaffarpur. There were great preparations going on for Janmotsava celebration of MA Anandamayee in the adjacent Ashram to our house. Mrs. Ruby Bose, wife of one of my senior colleagues came to our house one evening and informed my wife about the celebrations. She was staying in the Circuit House with her husband and had specially come to Ranchi to attend the Janmotsava. Hundreds of people were thronging in the Ashram — a big shamiana was laid in the maidan behind the building — at least MA Anandamayee along with a number of her devotees came to Ranchi and all day long we could see the celebrations from the roof of our building. Mrs. Bose daily used to come to our house and told my wife about the greatness of MA and her Godly inhibitions. We were only spectators from a distance and did not attach much importance to the actual celebration.

I heard that Dr. P. R. Ghosh, a renowned Dentist and a colleague of my elder brother, had donated his house for establishment of the Ashram at Ranchi. Dr. Ghosh used to visit our house often in those days.

Friday, 17th January, 1964. The Upanayan ceremony of our eldest son was to be held on that day and almost all preparations were complete. My cousin, Shyama Shankar Mukherjee, son of Pandit Dasarathi Nayaratna (Guru of Sri Sri Thakur Sitaramdas Onkarnath) was to come from our ancestral village Digsui (Near Magra Rly. Stn. Dist. Hooghly, West Bengal) to solemnise the celebration — He was due on 17th morning but he could not come due to some sudden natural calamity. We were at a fix. Hardly any priest was available at hand. My wife was almost in tears. She ran to Sri Sri MA Anandamayee Ashram which was almost next to our house to find out a priest. Sripatida (Swami Adyutananda Maharaj) was just starting to perform Upanayan ceremony of two other boys at that moment. He immediately accompanied my wife to our house and himself took away most of the things for the Upanayan to the Ashram. Thus with MA's grace and inscrutable kheyal Upanayan ceremony of our eldest son was performed on that day at the sacred hour by Sripatida in front of MA Kali and Gopal along with two other boys. Babydi, who was then a resident of the Ashram, presented my son with a photograph of MA which we still hold invaluable to us.

In 1965 I was transferred to Buxar and remained out of Ranchi for ten years. In 1973, I was at Patna and was staying in the same complex with A. K. Bose. Mrs. Bose used to have matri-sangit sessions at her house once or twice every month.

We were often asked to attend. The Satsang attracted us and we were feeling closer till I was reposted at Ranchi in 1975.

This time I was staying in the Govt. Qrs. in Booty Road close to Sri Ramakrishna Ashram, Morabadi. Sometimes we used to visit the Ashram and my wife, more than me, was getting anxious to take *diksha* but she could not fix up her mind. After my retirement in May, 1979 when we came to our newly constructed house in Kilburn Colony. I came in contact with Sri H. L. Mukherjee, the then Secretary of Sri Sri MA Anandamayee Ashram. He used to come often to my house and requested me to be an office-bearer of the Managing Committee of the Ashram. Unfortunately Sri Mukherjee died soon afterwards and my old friend R. H. Ghosh (Retd. Chief Engineer, Bihar State Electricity Board) became the Secretary. Since then, as if, an invisible hand guided our destiny. We were getting closer to the Ashram.

In April, 1980, Didima's Statue was installed in the Ashram in the holy presence of MA. MA stayed at Ranchi (Ratu) for about a week and all the days there was a heavy rush of devotees, not only of Ranchi but also from Calcutta and other places. Kamakhyada and R. H. Ghosh were all in attention and whenever I could get an opportunity I used to hover about the Ashram.

MA left Ranchi on 20th April for Varanasi. During MA's stay at Ranchi, I had seen her all the time from a distance — Hardly I could go closer to her. But somehow mentally I felt restless and

I was feeling all the time an extreme attraction of an unseen hand.

We made a programme to visit Kedarnath and Badrinath in September, 1980 — attraction of MA at that time, was irresistible and on our way back, I along with my wife and cousin sister (who was already a matri-ashrit) reached Vrindaban on 22nd September in the afternoon. The same evening we rushed to the Ashram to have a glimpse of MA. MA was not keeping good health — we were all waiting in the garden — Bhaskarda told us that MA would come in the veranda and give *darshan*. Ma did come out in time and we had the great fortune to see her and get her blessings.

Next morning again we went to the Ashram. We were told that we would have *darshan* of MA at 11 A.M. Bhagwat Saptah was being celebrated at that time in the hall at the ground floor. We were in the midst of Bhagwat Path and it was indeed a unique opportunity in our life. At 11-15 A.M. we went upstairs and had MA's *darshan*. Bhaskarda informed MA that we had been to Kedarnath, Badrinath and other holy places on the way — now we had come to MA for her blessings and *diksha*. MA gave her divine smile — looked towards us — talked for a while as if she knew us for all time — so warm, so intimate was her talk — last, she asked us to do according to the dictates of Bhaskarda. We came back full of joy to make preparations for *diksha* next morning.

24th September, 1980. — Bhadra Purnima. We went to the Ashram all prepared at 6 A.M. MA was

in her room in the first floor. We along with six other devotees sat on the floor — MA was sitting on the cot, attired in spotless white in front of us. Before giving us *diksha*, she gave some brief advice to us in her inimitable manner with that divine smile all the while in her face. We were overwhelmed.

All over, we came out of the Ashram with fruits and sweets given by MA — MA's blessings to her children.

The same evening we left Vrindaban for Delhi on our way back to Ranchi.

7th December, 1981. A few of us along with Kamakhyada reached Rajgir in the afternoon. MA was to come from Hathwa via Patna for rest for a few days. She had a busy programme at Patna. Bhagwat Saptah was celebrated there since 27th November and on 6th December she had been to Hathwa. We expected her on 8th December and we were all in high hope that we would have *darshan* of MA after a long time. On 9th morning we could know from District Magistrate, Nalanda that MA would be reaching in the afternoon. At last, at about 5 P.M. the Hathwa Raj Car and two other vehicles entered the Rajgir Ashram premises with MA, Swami Paramananda, Brah. Bhaskarananda, Dr. P. R. Ghosh, Brahmacharini didis and others. MA was seemingly very tired after a long road journey but definitely she withstood the strain and I and my wife had the opportunity to speak to MA for a short time and have her blessings. She was in

all smiles and we felt literally being under the shadow of an all-pervading Divine calmness.

Next morning at 8 A.M. we were again in the Ashram. MA was sitting in the Cot — looking all round — distributing fruits and sweets and blessings flowing down her eyes. As soon as I and my wife entered the room and did pranam to MA, immediately she told my wife to ask questions, the latter wanted to have replies from MA. We were spell-bound. My wife really had a few queries to be clarified from MA. She clarified all her queries in no time. There was satsanga for sometime. I informed MA that we would be leaving Rajgir that afternoon — MA smilingly asked us to inform her after our safe arrival at Ranchi. MA sought for Kamakhyada but he had left Rajgir by that time. When I informed her that Kamakhyada was not keeping good health those days and an operation in his stomach had already been fixed sometime next month at Calcutta, immediately MA nodded her head and asked me to tell Kamakhyada not to undergo the operation and ask him to come to Vrindaban and remain with her for sometime.

It was indeed MA's divine grace that Kamakhyada did not take the operation — remained with MA at Vrindaban for two months and he is still doing well.

We came back to Ranchi that afternoon full of divine bliss.

On 24th March, 1982, I wrote a letter to MA invoking her blessings for our journey to Baba Amarnath and Vaishno Debi in August, 1982.

Immediately came the reply with all blessings and good wishes.

We returned from our trip to Baba Amarnath and Vaishno Debi on 14th August and on 28th early morning came the ring from Kamakhyada that MA had left her earthly body last evening.

There was a stunned silence and it appeared we were living in a vaccum — there was nobody else to hear us in our worries — nobody to give us hopes — to give us consolation. The hand that touched our heads to give us confidence was no more !

We are ordinary mortals — how far we can think of ?

On 28th November, 1985, I was discussing about MA with Pushpadi in her room in Bhaktanivas at Kankhal. She was very close to MA and was almost a constant companion. She told me that when MA left us on that terrible 27th August 1982, we felt completely helpless. I asked how did she feel now. She replied with a smile, "Had she really left us ? It was not the human being that attracted us in Her, but something that we felt to be infinitely greater. If it was true that one sole Reality existed, a consciousness underlying all appearances and happenings in the phenomenal world, and if it was true that MA was a direct manifestation of that Reality, One with It, should I not say that all was in Her, that I was within Her and She within me."

No Come-and-go

Dr. P. C. Datta

Long ago, when Ma Anandamayi was in Dhaka (now Bangladesh), an inquisition regarding the behaviour of Her body, induced Bhaji (Yatish Chandra Roy) to ask Her : “Certainly you do not discriminate between cold or hot ! What will happen then, if by chance, a burning coal falls upon your feet ? Will you not feel pain ?” Ma replied, “Why do you not put that and watch”. But none can be so much cruel, who can put a burning coal on Her feet. Ma in Her own *Kheyal* (a divinely inspired sportive mood) sat watching the action of a burning coal put by Herself on Her feet. But, what was the result ? If the burning coal failed to burn anything we could call this a miracle. Had there been a change of the fire-reddened coal—to a red China rose or to a non-effective body, we could understand Her super-natural Yoga power. But everything happened normally following the rules of Nature. “How did you feel, Ma ?” “I can say nothing about feeling. This was nothing but a play, isn’t it ! I was watching with great joy, how the burning coal was working : At first I saw the coal burning the hair, then the skin, which then smelt, gradually the red-hot coal finished its natural duties and extinguished. An ulcer developed, which continued to remain as such. But as soon as a

strong urge to cure it grew in you (Bhaiji), it began to heal up" (Matridarshan ; pp. 17-18). Though the event is nothing supernatural, it unfolds a very uncommon portrait, a portrait of "*Brahmi Sthiti*" (a continuous communion with the Infinite). A person, who attains that stage remains in all conditions of life absorbed in Yoga and incessant Samadhi (Union with the Bliss). Such a person in all conditions of physical activities is in the same One, the infinite and indivisible Bliss. In spite of the perfect senses, of all dualities like joy and sorrow, chill and heat, such a person observes these feelings from within indifferently, as nothing but the eternal play of the Divine Bliss, and witnesses the sports of the divine *Kheyal*. All happenings in all spaces and times, are plays of that universal bliss-permeated sportive Power. "These are nothing but a play", says Ma. Is it an example of mental power of tolerance? No, where the mind is absent, mental power is unquestionably absent. Then, why such a desire to burn the lotus feet with a burning coal was in Her? No, no, the question of desire or reluctance has no scope in this body. This body does nothing and says nothing from an option. Everything happens automatically every time.

This body is a surrendered medium, through which the divine *Kheyal* of God works automatically, spontaneously and freely. Why does the divine *Kheyal* of that Power play in this way? Probably a divine power works with an objective of drawing a divine image of ultimate goal of life of all living beings. This aim is to plunge into the

Nirvikalpa Samadhi, — *Sahaja Samadhi*. *Samadhi* is completion or solution (*Samadhan*). In *nirvikalpa* this solution-stage never alternates with some other stage ; it is *sahaja*, automatic, spontaneous and it extends from inner spiritual to outer material world — continuous in the unity and the diversity. It is a state of uninterrupted joy, full to the brim of the container (this body) in both open or closed conditions of the sense organs. It is an invisible great deluge beyond all questions of movement or stability, activity or inactivity. Any one meditating on the whole life of Ma Anandamayi, will taste the perpetual sport of the Bliss. “I am not the body, mind, emotions, intellect, nor the ear, tongue, nose, eyes ; I am that Bliss consciousness of the Self.”

“*Mano-Buddhi-ahankaro-chittani naham,
Na cha shrotra Jibbe na-cha ghrana-netra, etc.*”

I am not only beyond diversities but simultaneously, I am within the diversities, where I play with myself. All these worldly affairs are my bliss-permeated *Lila*. “Whatever you call, I, you, he (or she) all are One alone.” This is the Truth which has been portrayed through Her life.

In this world of enjoyment, (felt through sense organs), and of the hesitation and fear, this portrait is a protest against this dependance on physical pleasures. A practical demonstration of the protest is Her life.

Enchanted by this *Lila* of the divine Power, the devotees and spiritual endeavourers question, “Who are you, Ma ? Why have you come ? What are your solemn vows ?” Swami Dayananda Saraswati

of Bharat Dharma Maha Mandal had the same question. Ma says : "Any one may think anything he likes. I am that for him, nothing less, nothing more." Our attempts to realize the Infinite through our limited mind or intellect, resembles the blinds trying to understand the form of an elephant of a common story. Our very feeble senses say, this is our Ma. Only a person, who sees the totality, can know that all are true. Why has She taken this birth ? "This body has no previous or future birth and actually has no question of birth or death." "No question of life and death comes here." Every corporeal body faces ruins — can a body be reborn ? Yes, the finer body certainly exists after death. A mind-permeated, idea-permeated body is carried by *Atma*. Just like air carrying essences of the flower, the soul also at the time of leaving the body, carries the fine body formed of impressions accumulated through the previous life. According to these carried impressions, the new gross body takes a shape. But this body of Ma has not followed the same process of creation. She is beyond the question of existence or non-existence of mind, vital powers, or mental and vital inclinations from the birth of this corporeal body. The question of the previous or future birth is not relatable to this body. "I am always the same, in past, present or future. I am that only at a particular time, what you think of me. But you know this fact, that birth of this body, is not to wear away the consequences of works done in a previous birth. Why

do you not take this body as a spiritual toy or doll ; you wanted this and you have got this. You play with this doll for the present. What is the need of knowing more” (Matridarshan : 16).

“Everything in the world is a play. You have a desire to play. That is why you drag this body in your sports and amusements. Learn to play pleasantly with bliss. Through all these plays you will find the ultimate reality behind the ephemeral plays : do you understand ?” (Matridarshan, P 82).

“I have nothing necessary to do for myself, neither I had in the past, nor I have at present, nor I will have in future. Whatever was manifested, will be manifested and is being manifested, in this body, all are for your welfare (Matridarshan P 165). This body is nothing but a mere doll. It plays according to your liking to make it play” (Matridarshan P 167).

The creation of the body is for our welfare. Anything which is created, has a phase of construction will have to pass through a phase of destruction also. Naturally the phase of immersion has come now. But why Ma ? — Could you not manifest your divine radiation longer in the worldly *Lila* ? This divine *Lila* in the form of Sri Krishna continued longer, upto 125 years.

In 1869, at 3’O clock in the night of 30th April your divine body has been exposed, O Ma to the earthly people, and in the socalled “Mahasamadhi”, your body has disappeared in the dusk of 27th August, 1982. Thus the total period of your

manifested *Lila* is only of 86 years 3 months 26 days and 17 hours. Why have you disappeared so early, Ma? Of course, we hear still-now, your illuminating words, "I have nothing like coming or going, I am beyond all questions of coming or going". "I was, I am and I will be". "I have no space to turn on the side, where can I go?" "This body always remains close to my mothers, fathers, and friends — freely and it neither comes, nor goes, have you understood". (A. B. 29 : 247). This body never does anything following its own wish. It is a toy for your joys and sports." The famous Sannyasi Swami Prakashananda of Hardwar, disclosed an event, during the Samyam Saptah held at Kurukshetra." "Once at Poona, Ma's body was highly indisposed. Limbs were cool. Devotees were in a grim suspense. I met Ma and asked Her, why do you not just mind to cure the body? It will be cured as soon as you will mind to. Ma's answer was : Pitaji, that mind is absent here, who will then cure?" Ma says further, "I can see from behind, whatever happens in this body, in every artery and vein. I see all these as the play of that *Kheyal*." In reply to the question, "Who is this Seer?" Ma says, "It is that One, whatever you call that, seer, sight or seeing ; actor, action or act, all are that I ; whatever you call, I or you or he, none is other than that One." Thus, the appearance and disappearance of that body was not due to any desire or will, nor through any process of planning or programming. All are spontaneous sportive plays of the *Kheyal*. As if a blowing

wind is carrying a very light dry leaf this way and that way, according to its sportive mood. In response to our desire or necessity, the *Kheyal* manifests itself as this body, our doll, to play with, in order to give us an opportunity to have a touch of the divine Bliss.

Now this body is responding to the call from the realm of the Absolute Being. It was 1st April (1982) when the *Pithadhis* (President) of Shringeri Math Jagatguru Sankaracharya Abhinab Bharati Tirth came to Ma, "Mataji, please get back to the normal health, and restrain your *rog-lila* (a play of a disease-stricken condition)." Ma laughed and replied, "Pitaji, this body has no disease at all. The unexpressable Absolute is attracting. Whatever you see now is happening according to that attraction and in favour of that." Shrimat Shankaracharyaji requested Ma to visit Shringeri. In reply, Her divine lips uttered, "this body will always stay with you in the form of the Self (*Atma*) (Ananda Varta : Bengali 29 : 314, 343).

The Press Reporters describes this, in their way as a struggle between the gods above and devotees below. The gods were calling Her back. She had to go. She stopped eating in April. Those above were feeding Her. She could take no more food (Madhu Jain in 'Sunday' 12-18 September, 1982, P 45-47).

For this, all symptoms of illness appeared in Her body, though in reality, she was well. The symptoms were the plays of the *Kheyal*, in response to that call.

Dr. Gunen Roy informed that Her body was free from all diseases. Dr. Sheth of Bombay, also declared the same thing, 'She would be normal only if Ma's *Kheyal* wants that'. Ma says "the *Kheyal* is not working according to your desire. Whatever is happening, is coming, about automatically in patronage of the attraction of the Absolute. One has nothing to do, excepting to witness only".

How novel is the way of patronage of this divine body ! It almost stops taking food from the April (1982). As it is a divine *Kheyal*, who can stand against that ? "I do nothing according to my will." Even in such an ill state of health, this body ran to Assam, to come into the view of the devotees for the last time. Streams of people attended every station. This body ran to Tripura State. An ocean of devotees crowded at Agartala. She came to Calcutta. At Agarpara, the *Kheyal* declared, "No interview, or coming to view ; no *diksha* (initiation) will be granted this time." Activities of this body would be restricted to the installation of the image of "Didima" (the grand-mother of Ma's children, the devotees). Was it an indication to us to be prepared for the future days of absence of Ma's divine body in the perception of our gross senses ? Did She ask us to fix ourselves to the "*Guru-bigraha*" (the image of the preceptor) to the "*Ista-bigraha* (the image of the ultimate God)", to the *Mantra* given by the *Guru* and to the way shown by our own *Guru* ? All these will lead us to the realization of the universal Self, the universal Mother, but still the *Kheyal* had to respond to the

ardent desire of the uncountable awaiting devotees. This body granted *darshan* occasionally and inspiration after *diksha*, to a very few devotees, who needed this most.

On the last day of Agarpara, She sat for quite a long time, granting *darshan* to the people waiting in the hall in front of the temples. She asked sweetly and affectionately : Have you finished your *darshan* with satisfaction ? A devotee exclaimed softly — I feel a desire to see your feet. Ma walked for sometime on the verandah of the temple to satisfy that desire also. This body came back to Kankhal on 10th April (1982).

Devotees attending Her, tried their best to feed Her — sometimes they succeeded in pouring some liquid food through Her sweet lips. But “this body” vomited that out immediately. Did the Doctors fail to correct this defect by medicines ? Medicines can act only when there is a disease. In addition, this body has some uncommon properties, though She walks and talks like common people for the benefit of the people, “*Kheyal*” often attracts many diseases of others to this body. But this body has never taken medicines in the life, excepting once only just in response to the ardent request of Dr. Panth. But it reacted so severely that Dr. Panth and all devotees became panicky. Ma has innumerable doctor devotees, none dared using medicines.

But is this is a protrait of Yogis, who leave their mortal body through “*prayopabesan*” (sitting on fasting till death.). But this similarity is only

external ; because Yogis fast after a decision of the mind and then using a will force. Ma's body acts never prompted by any will natural to common men, Yogis or Gods. The *Kheyal* (the play of divine power) draws portraits through "this body" as it likes ; none is there to wish anything, excepting to witness only.

It was also that powers play that the devotees shifted Ma from Kankhal to Kishenpur (Dehra Dun) "Anandamayi Vishwamandir Ashram" on 26th June (1982). "This body was hearing the discourses on Bhagavat, delivered by Mahatma Vishnu Ashramji. This body was again taken to "Kalyan Van". The "Guru Purnima" was celebrated solemnly, in a chamber adjacent to Ma's cottage.

On the 23rd July a waitress heard Ma to utter, "This body will go to Kishenpur Ashram tomorrow". Although this was told to none, it happened automatically.

On 24th July, at 9-30 a.m., a motor car brought Ma to Kishenpur Ashram. She was living upstairs. Recitations from sacred books and devotional songs were going on every day. Jhulan festival started from 30th July. First August was the day of Bhaji's passing away. Janmastami (Birth day of Srikrishna) was celebrated on 12th August. Similarly Hrishipanchami was held on 23rd August. All participants of different festivals, felt special inspiration and strength — coming through Ma's *Kheyal*. One order was expressed on 25th August from the gracious lips of Ma, asking every one,

wherever they were, to sit in meditation and *japa*. The order was carried out. By the midnight, Ma's body uttered a few words — "*Namah Shivaya*" — "Thursday, thursday, thursday". Next day (which was thursday) all external doors of the body were closed. She has no question of *Samadhi* — or *Byutthan*. *Kheyal* drew the picture of the retirement from the outer world. This was just a picture. Because all Her devotees know that Ma never retires from the outer or inner world. She is always in entirety. Her limbs were cold from about 2-30 p.m. The devotees tried hard to maintain the heat by continuous rubbing. In the morning of 27th August (Friday), 1982, Ma pronounced "*Narayan Hari*". These were the last words, through Ma's visible body. At about 3-30 p.m. Ma's eyes opened wide, staring for a minute. Again at 6-40 p.m. the eyes again stared wide upwards. After dusk at 8 p.m. the Vaidya Raj (the physician of the ancient Indian system) declared that the body had no life then. The life has left silently and very easily. About 2 months ago, as a story reveals, Ma asked a nursing girl, to inform the correct day of *Radhastami*. She informed after enquiry that date was 27th August 1982. "But, Why, Ma ?" — "Just because it is an auspicious day".

Many of the devotees have seen, even on the next day (28th August, 1982) the whole body was covered by a divine luminous envelope. The whole room flourescend divinely by the glow. The newspapers inform that this divine glow disappeared

only a few minutes before the arrangement of samadhi (burial) of the divine body was complete ("Sunday").

Devotees from every parts of India, of different religious sects, *Sadhus* and *Sannyasis* of different communities came, some by trains and some by air, and joined the procession, with Ma's body. Wherever one looked, one found the streams of people coming by different routes from different directions, from Dehra Dun to Hardwar. Hardwar to Kankhal. Floods of people assembled at Kankhal Ashram. In the morning of 29th August (1982) unlimited streams of people in large waves, as if, were approaching to Kankhal. The assemblage consisted of (as reported in Newspapers.) 25 thousands men and women. About 300 were *Sannyasis* of different orders. All, with tearful eyes and breathless silence, were waiting for the last *darshan* of Ma. "One could see them as eyes could see, ... Many were in a state of dazed shock (Sunday)". People were allowed to see Her body in the previous evening (28th Saturday). One Press Reporter writes : She was laid out in a bed, covered with tuberoses and marigold petals. It was in the huge hall, where Ministers, Rajas and Governors came and went quietly. The *brahmacharinis* were singing *Bhajans*. An excellent quietitude prevailed in the atmosphere. A harmonious spirit in the cries of devotees and the melodious songs, was heart rending. At the night of Saturday, the *sadhus* made Ma's body to change to a sitting posture. Surprisingly, even then Ma's body was soft and

quite flexible. Her body appeared as if sat in a shrine of the universal Mother. Reporters language is : She sat like a deity, Her face was still tranquil (Sunday).

Visitors were a bit restless and uncontrollable on Sunday. People, as if insane, were pressing hard without paying heed to all arrangements to control the rush for their last *darshan* of Ma. The pressure of devotees was irresistible. Huge crowds and hundreds of *Sannyasis* broke in, to see the *Samadhi* at about 2 p.m. All eyes were flooded with tears. As per reports, Srimati Indira Gandhi with tearful eyes was about to fall (Sunday), four companions hand-in-hand were trying to resist the pressure. Some in the crowd were crying, some were maddened and restless, some others were rushing in forcibly. A news paper reports : "There were people on the roof of the Ashram, on the roof of the adjoining Ashrams, on the trees and on the walls, trying for a last glimpse".

The cave for the *Samadhi* was 3 ft. ³, all sides layed with marble stones which were covered with sacred *tulasi* leaves, then were ganga water, *agaruchandan*, salt 500 lb. etc. where the body was sat. Srimati Gandhi, *sannyasis* and all people brimming with emotion, cried and payed the last *pranam*.

Many of the devotees were previously found discussing about the possible way of ending of the supernatural life of Ma. Ma's reply was that "it would be commoner than that of common people". The *Kheyal* in Ma never favoured supernatural events, excepting rare occasions of automatic mira-

cles coming out as superflowing water from the container filled up to the brim. *Srikrishna* left his body without showing any miracle, Buddha and Christ also left in the same way. To draw the portrait of a person commoner than the common ones, in Her paternal house, this body guided by *Kheyal*, shed tears profusely. By touching the soil of Her place of birth, She cried so much overwhelmingly, that the devotees were panic-stricken. Such are the histories. When Bhaiji left his body, some observed Ma's eyes to shed tears. Dr. Pannalal asked : Are you shocked ? Ma replied : "How can be a shock there, where you come to wipe out all shocks of life". The question of a shock is irrelevant ; let the divine *Kheyal* draw the picture, as it wants. One can only see.

These events, as appear to our mind, are also nothing but miracles. A man may roll like all other people, or he may shut all doors towards the common men, endeavouring to get that uncommon power or knowledge. Does the history tell of any such personality, where, the natural and unnatural, stay together simultaneously, both in totality, in perfection, an eternal bliss, pervading and imbibing in all conditions or stages. That is why, when all children weep immediately after birth, this body looked smilingly to the Nature's beauty, through a hole of the fence of the temporary hut, erected for Her birth. Similarly, in the recent days of fast when devotees or different saints of India prayed to Her, "Ma, please make your *Kheyal* to bring back your body to normalcy." Ma replied, either

with smiling face, or with a roaring laughter, "that *Kheyal* is not appearing". Dr. Rama Chaudhuri asked, "Ma, we speak of *Ananda* very often, *Ananda-rupam Amritam*, but we cannot realize the true *Ananda*, we mistake worldly relative pleasures as real *Ananda*". Ma replied, "you look at this body, you will know, what real *Ananda* is". — Ma is the incarnation of that unveiled *Anandam*.

The attraction of the inexpressible world was stronger than the expressible one. The divine *Kheyal* responded to the former. Whenever She moves from one place to another, the former is usually flooded with tears and the latter begins to bloom with smiles. The present shifting also, is like that usual phenomenon, our material world wept for Her, but we do not know where is that inexpressible land of gods, which will bloom with smiles. We have heard Her to tell, when She was in a mood of roaming throughout India, "I see the whole universe is a garden, and you are all blooming flowers, in the garden. I am only walking in that same garden". Today's journey of Ma is also a similar easy affair. To Ma, the question of coming or going does not exist. But where will people get that personality, to whom, all ran maddened with a hankering, to have a *darshan* only. Will that maddening flute create resonances in the soul of uncountable living organisms. Will that tune be heard again which attracted people so much, that they disobeyed all arrangements of organizers, threw away all decorum and moral principles of civilized people, ignored the sticks of polices and

jaws of death, the beasts of jungles and the hidden intensions of beastly men. Why are the crowds, surrounding Ma, are indisciplined ? — Brahmachari Nirmalananda replied : “When the voice of the flute of Srikrishna attracted Gopis of Vrindaban, could they proceed in a disciplined parade, marking left-right, left-right, and so on ?”

Now, we may find improvement of law and order in Ashrams, but will any one, excepting rare lucky devotees, hear that maddening flute, for which they broke all obstacles ? That is why, after the disappearance of Ma, Her devoted children are feeling themselves as orphans. Not only the so-called followers, all streams of *Sadhana* of all *sadhakas* of the world, have, as if, come to a sudden stop, powerless and motionless. Swami Vidyananda of Divine Life Society says — “We are all orphaned”. All famous great men were shocked, such as Swami Akhandananda Saraswati of Vrindavan, Smt. Narayananandaji Maharaj of Nariad, Dandi-Swami Datta — Yogeshwar Deba-Tirtha of Ahmedabad, Swami Dayananda-Ved-Pathi of Chandod, Shri Yogesh Brahmachari of Calcutta, Shri Mohanananda Maharaj of Deoghar, Jagat Guru Shankaracharya of Shringeri Math, Mahamandaleshwar Swami Brahmanandaji Maharaj of Delhi, Shankaracharya Swami Shantananda Saraswati of Jyotirmath, Jagatguru Shankaracharya Swami Om Prakashananda Saraswati of Kashi-pith, Mahamandaleshwar Swami Mangalananda Maharaj of Gita Mandir, Shankaracharya Swami Swarupananda Saraswati of Dwarakapith, Swami Narada-

nanda Saraswati of Naimisharanya, Swami Radha-Krishnaji Maharaj of Prayag, Swami Vidyananda Giriji Maharaj of Kailash Ashram, Swami Atmananda Maharaj of Bharat Sevashram, Swami Bangovinda Parampanthi of Dibrugarh, Swami Asheshananda Saraswati of Gujarat, Swami Bairagyananda Puri of Hrishikesh, Swami Atmananda Ashram of Amritsar, many *sannyasis* and devotees of Shri Ramakrishna Math and Mission, many devotees of Gouriya Math, all devotees of Dev-Sangha, the Tapaswis of Shikh Sampraday, Prime Ministers of India and Canada, Shri Shri Sitaramdas Onkarnath and his devotees, Devotees of Nawabs family of Dhaka, the Devotees of Haribaba Ashram, etc. All are telling the same inner voice — We are orphaned in the spiritual path. Only the words of Ma would be our capital in the journey : “Neither I come, nor I go, I have no question of coming and going”.

WHEN MA ANANDAMAYI

left Puri after one-month stay in June, 1979 she whispered into the ear of a devotee — “I am not parting with you in any way. I will remain with you all, in all the days, months and years yet to come”.

Quoted by : Dr. Jaideva Mukherji
Shree Shree Ma Anandamayee Ashram
Swargadwar, Puri.

Ashram News

Kankhal :

On the 14th January, of the last day of Paush, full scale Pujas were arranged of Gayatri Devi, Shree Shree Ma, and Padmanabhaji. As usual, Saraswati Puja, Shivaratri and Holi were celebrated in Kankhal Ashram with great pomp and ceremony.

On the last day of Chaitra, on 14th April, the holy Sannyas Utsab of 1008 Swami Shri Muktananda Giri Maharaj (Didima) will be held with Puja, and Sadhu Bhandara.

It is hoped that on the 1st May, on holy Akshaya Tertiya day, Shree Shree Ma's Samadhi Mandir "Ananda Jyoti Peetham" will be officially inaugurated in the presence of the Jagadguru Shankaracharya of Joshi Math and the Prime Minister Shri Rajiv Gandhi. From the 3rd May to the 16th May (night) Shree Shree Ma's Janmotsab will be celebrated. Pandits and Mahatmas from all over India are expected to attend the 16 - day celebrations drawn up and religious discourses, Kirtans, Bhajans etc. have also been arranged. On the 17th & 18th of May Akhand Namyagna will be held.

Varanasi :

On the 13th January, Kashi Naresh, Dr. Bibhuti Narayan Singh visited the Ashram, and on behalf

of the Ashram distributed warm clothes, fruits and sweets to local people. Maharaj Kumar accompanied the Maharaja whom the Brahmacharis of the Ashram welcomed in a befitting manner.

On the 14th of January 1987 — on the last day of Paush, the Mahanam was sung as usual from sunrise to sunset. On this auspicious day special sweets (Peetha & Payesh) were offered as bhog to all the temples of the Ashram. On the 3rd of February, Saraswati Puja was celebrated with great success. This year the President of the Kanyapeeth Dr. Miss Padma Misra took a leading part in the said Puja. On the 12th of February, the founder and the life and soul of Kanyapeeth — late Sri Gurupriya Didi's birthday was celebrated with the reading of the Vedas, Kirtan, Dhyan, reading of three chapters of the Gita and Chandi. Didi's picture was also garlanded. Didi was born on the last day of Magh. Once Ma was asked "How should we celebrate Didi's birthday?" In reply Ma stated, "Didi's is a life of Sannyas. Observe this day by strictly practising Samyam. So that is how Didi's birthday is celebrated each year.

The annual prize distribution ceremony of the Kanyapeeth also took place. Sri Sri Satya Narayana puja was held on the evening of Maghi Purnima, the 13th of February.

The President of the Divine Life Society, an image of renunciation and prayer — 1008 Swami Shri Chidanandaji visited the Ashram this year — at the special invitation of the Kanyapeeth to distribute the prizes. The Ashram girls greeted his

arrival with the blowing of conch shells and recitation of the Vedas. The Varanasi Ashram became full of joy at the arrival of this seniormost devotee of Ma, as if Shree Shree Ma HERSELF had visited the Ashram.

Swamiji prostrated himself in pranam at the Chandi Mandap, Annapurna Temple, Gopal Temple, and Ma's two rooms upstairs and downstairs before proceeding to the room allotted to him.

He expressed extreme satisfaction after inspecting the arrangements made for the satsang and gave thoughtful advice to the younger girls of the Ashram. On the 15th of February, the annual prize distribution ceremony of the Kanyapeeth took place in the beautifully decorated hall of the Gopal Temple, Ma's pictures were placed on Ma's dais and Didi's pictures placed next to it. Swami Chidananda took the chair as the President. The meeting started with the reading of the Vedas at 3 p.m. by the Ashram girls who gave speeches and held discussions in Hindi, Bengali, English and Sanskrit. After the girls had sung religious songs, Swami Chidanandaji distributed prizes to them. At the conclusion of the speeches of the visiting dignitaries, the learned Swami Chidanandaji delivered a brief speech saying, "This institution was always enjoying the Ashirbad of the All Powerful Shree Shree Ma, and Didi Gurupriya's inspiration was always guiding it, so it was no mean institution. Shree Shree Ma had been present here on the occasion — to listen to each and every one of the

programme. The proof of this was the indescribable joy permeating today in the heavens and the atmosphere. There was no comparison to this bliss anywhere. The chief purpose behind the education was to teach the value of conscience and humility. He said that he was very glad to see that there was a prize specially for modest behaviour. He could, so confidently predict that the Kanyapeeth would serve as an illumination to brighten with light the dark and twisted paths of the unstable civilisation. The meeting concluded with devotional songs on Ma. On the same day Swami Chidanandaji left for Calcutta. On the 26th of February, Maha Shivaratri was also observed. On the 15th of March, on the occasion of Holi, special bathing, abhisek and Puja of Gopalji and Sri Narayan were held. The Ashram girls first put colour on Ma, Gopalji and Narayanji and then spread it on themselves.

Calcutta :

The annual Saraswati Puja, Shivaratri and Holi utsabs were duly observed as usual in the Ashram with full pomp and serenity. Local devotees thronged at the festivals and enjoyed the Prasad Bhog. On the full moon day of Holi many devotees were initiated in the Ashram. On the 9th of March, Saturday, at Matri-Mandir — the Zonal office of — Shree Shree Anandamayee Charitable Society, full-scale pujas of Shree Shree Ma and Narayanji, together with Bhog, Arati etc. were performed.



Pujas of Sriman Narayan, Shree Shree Ma Anandamayee and Sri Sri Sitaramdas Onkarnath being performed by Br. Sadanand at the office of Publications Division at Matri-Mandir. Calcutta on 7. 3. 87.



Dr. Gopal Dasgupta speaking in a "Satsang" at Matri-Mandir, Calcutta on 7. 3. 87
Dr. Triguna Sen & Sri Anil Chandra Ganguli who also spoke are seen in the picture.



Devotees of Ma singing Kirtan at the Calcutta Zonal Office of
Shree Shree Anandamayee Charitable Society on 7. 3. 87.

In the afternoon, arrangements were made for Satsang and Kirtan. Nearly 800/900 devotees were entertained with prasad throughout the day.

Agartala :

On the 3rd February, Saraswati Puja was celebrated in the Ashram on the Saraswati Vighraha installed in 1982 in the presence of Shree Shree Ma. There was special Puja and Bhog on the occasion. The Brahmacharis and Brahmacharinis from Kankhal and Dehra Dun participated in the celebration to make it a success.

Pune :

This year Shivaratri was celebrated with special ceremony. Sadhus, Brahmacharis and Brahmacharinis from Kankhal and Dehra Dun had arrived to participate in the Puja. Many devotees from Bombay had also arrived to spend the whole night of Shivaratri by performing Pujas and joining in the Arati and Kirtan in each quarter. Prasad was distributed to nearly 150 devotees who assembled.

Ranchi :

On the last day of Paush after special Puja, the assembled devotees were fed with Puli Bhog. This year the special celebration was on the Saraswati Puja day. Brahmachari Nirmalananda had delivered his speech and sang devotional songs with the local devotees. Over 300 guests were entertained with prasad. On the 26th of February, there was a grand Puja in the Shiv-Mandir of the Ashram

all night and at the end prasad was distributed to all.

On the 15th and 16th of March, Holī was celebrated at the Ashram premises by the devotees, who joined in the Gopal Puja and spread coloured water over one another. All were served with prasad in a disciplined manner.

On the first Sunday of each month, there is Akhand Ramayana Path, and on the 3rd Sunday evening Satsang and Kirtan are held.

Vrindaban :

In our Vrindaban Ashram, the eternal playground of Sri Krishna, there was Adhibas Kirtan of Mahanam Yagna on the 10th of March. From the 11th to the 15th there was Akhand Harinam Kirtan for 108 hours. From the 12th to the 14th of March there was beautiful play on Rash-Leela. On the 15th morning, special Puja was offered to Shree Shree Ma, Mahaprabhu and Nityananda, Sri Krishna Chhalia & Radharaniji as well as Shivaji. After an elaborate feeding of Sadhus and Mahatmas that afternoon, the 6-day long utsab was concluded. On this occasion many devotees, Vaishnavas and Sadhus from Delhi, Mathura, and other places had flocked to the Ashram.

Obituary

1. Sri Narottam D. Kania — son of Sri D. I. Kania and Smt. Jaya Kania of Bombay was born in November 1953 on Hindu New year's day. Since his birth he suffered from Eczema which turned into Asthma soon, and he constantly suffered from either Eczema or Asthma, until due to Ma's infinite kripa the Eczema was cured and the Asthma lost its intensity.

His first darshan of Ma was in 1957, June when SHE was staying in Pune. His faith, love and devotion to Ma increased as he grew older. He used to collect Shri Ma's photos and read all HER teachings from either Ananda-Varta or other books — to the exclusion of everything else. The only thought that consoled his parents in their terrible grief at the sudden passing away of their only son at a prime age of 32 years was that Ma had merely loaned him to them and SHE again took him away when his time came and that his soul was in peace at Ma's feet. For the last one year, he was found interested in all talks about Ma including Ashram-kirtans and pujas.

2. We report with grief that on the 17th of January, a scooter accident resulted in the death of Sri Nripendranath Sahadeo, a member of the Kali-Mata Trust of Ranchi Ashram. He was an untiring worker of the Ashram. We pray to Shree Shree Ma for the peace of his soul and send our sincere condolences to his relations.

PROGRAMME OF FUNCTIONS

April 1987 to July 1987

1. **Sannyas-Utsab of 1008 Swami Muktananda Giriji Maharaj — On Chaitra Sankranti. 1394 B.S. Tuesday—14th of April 1987.**
2. **Formal inauguration of “ANANDA-JYOTI PEETHAM” at Kankhal — on Akshay-Tritiya day, 17th of Baisakh 1394 B.S. Friday — 1st of May 1987.**
3. **Birthday of Shree Shree Ma — 19th of Baisakh 1394 B.S. Sunday — 3rd of May 1987.**
4. **Celebration of Tithi-Puja of Shree Shree Ma — 1st of Jaistha 1394 B.S. Saturday — 16th of May 1987**
5. **Ganga-Dashahara — 23rd of Jaistha 1394 B.S. Sunday — 7th of June 1987.**
6. **Guru Purnima — 26th of Ashar 1394 B.S. Saturday — 11th of July 1987.**