
“Lord, Thou Thyself art present in the way, as that particular activity”, view it in this light. See in every action an expression of THAT. Then all actions will help towards the revelation of Reality (*Svarupa Prakasa*). Do not think of them as separate one from the other — all are THAT. Who is the power of action (*kriva sakti*) ? Thou thyself. And who is Power as such (*Sakti*) ? THAT Itself — the One.

—Sri Sri Ma Anandamayi

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ANANDA VĀRTĀ

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

Vol. XXXVII

● OCTOBER, 1990 ●

No. 4

CONTENTS

1. Sri Sri Ma's Utterances ... 277-283
 2. The end of a rose—N. R. Chakraborty ... 284
 3. In Association with Sri Sri Ma
 Anandamayee—Amulya Datta Gupta ... 285-293
 4. Sri Ma's Contribution to Freedom
 Struggle—Er. Girish Chandra ... 294-296
 5. Sai Ram Sahay—M. Rama Rao ... 297-299
 6. The Grace Divine—Smt. Saroj Paliwal ... 300-304
 7. Meditation : A practical guide to self-
 discovery—Dr. K.M.P. Mohamed Cassim ... 305-315
 8. Ma touches us : 5. In our illness
 —Dr. P. C. Datta ... 316-326
 9. A Revered Remembrance (Sroddhanjali) ... 327-328
 10. The Mother's Call—
 Prof. Batuk Nath Shastri ... 329-336
 11. Modern Science and Indian Philosophy
 —Dr. B. L. Atreya ... 337-349
 12. Education in Ancient India—Ajit Ghosh ... 350-355
 13. Colourful Noonend
 —Nihar Ranjan Chakraborty ... 358
 14. In Memory of Sukumar Roy ... 359-361
 15. Ashram News ... 362-365
 16. Obituary ... 366-368
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Sri Sri Ma's Utterances

One day Sri Dilip Kumar Roy put this question :
“Well, Ma, some people say one has to perform *sadhan-bhajan*, that is, one has to exert himself, and only then he gets success ; but there are others who say, ‘Nothing is ever realized until the time is ripe’ — which of these is true ?”

To this, Ma replied, “Both are true, Baba. The fact is, since you are in a state of effort-making, it follows that you should make an effort. After all, no one knows when that time will come. It (the time) is like the water of a flood, so to say. It carries one along. Your duty demands that while you have the individual will to strive and the decision-making intellect, you go on trying. Verily, any time can be that time. To wait for the time to come and to stay immersed in His meditation, both are right.”

A person commented, “There is no such a thing like *Kripa*. There is no way out unless one does one's duty.” Another person observed, “That you are able to do your duty is also on account of *Kripa*.”

One day, encouraging the devotees present, Ma said, “Keep up your work, success is sure to come.” Thereupon someone said, “Is it true of all of us ?” Ma said, “Of course ! ‘Nothing will happen, nothing will happen’ — do not fix this

negative thought in your mind. By constantly meditating on God, one becomes God-like, you see ! Hence, you should not think, 'we shall not succeed ! One succeeds by continually thinking 'I *will* succeed, I *will* succeed'. It is a sin no doubt. Why do you all worry ? Verily, all will *have* to succeed.'" The devotees felt a great deal of peace on receiving this assurance from Ma.

* * *

A gentleman said, "Ma, may I go home ?" Ma said with a smile, "Yes, make arrangements for going home. This one is a house of breath, you know !" Then She added, "Look, how wonderful ! everybody is yearning for going home, everyone is restless to get back home, only they do not know what is their true home." She then said to the gentleman, "Baba, make that (his home) your *dharmashala* ; would you not be able to do so ?"

* * *

A gentleman asked, "Ma, why has He put the ego etc. in one ?"

Ma replied, "Who has put what in whom ? Verily, that (ego) is also one of His own forms. You too are He Himself, but it is so funny you are thinking you are different from Him ?" Saying so, Ma began to laugh.

* * *

In a particular context, Ma said, "You do not have anything to worry about. You have the

inclination and the power to make effort, that is why you are told to make effort ; otherwise without His will nothing is done. Yet the fact is that just as you do not put aside any of these works but try to accomplish them according to your capacity, in a like manner, you should not neglect *this* work either. Go on doing it. Over and above that, He will make you do what He likes. For example, you apply for a job and wait, without even knowing who will get the job. But at the same time it is also true that one gets a job only after applying for it. Is it good to pass the human life you have got without doing anything ? In that case you would be just eating and drinking like birds and beasts and pass away at the end. Today you may be quite happy, but who can tell if tomorrow you will not be thrown into a multitude of miseries and scarcities ? Hence I say, try to procure a pension. *This* pension will last while your breath lasts, but *that* pension will never be cancelled.”

Following the line of the talk, a gentleman said, “But the body has to be kept fit. Without maintaining physical health, how can we do *sadhan-bhajan* ?”

Ma : It is important to keep an eye on the purpose as to why you should maintain physical health. If you can remember that you are to take God's name and for this you should take care of your body, then you will do only so much as is needed, not for the sake of enjoyment. Even birds and beasts have sense-enjoyment. Go on fulfilling your duties and keep your gaze turned towards Him.”

Hereupon a gentleman asked, “As to looking after one’s family — what type of duty is this ? Of whom is the wife ? Of whom are the children ? Who takes care of whom ?”

Ma said, “If one really has this realization, then of course the question does not arise. Chaitanya Deva for example, left his wife, mother and all ; but verily all are not Chaitanya Deva. That is why, those who have got a family should fulfil all the duties of the household in a spirit of service, that is : ‘by doing these duties I am in fact serving Him’ — with this attitude they should attend to all duties of the household. And it is said that one should observe *samyama* (self-control) for as many days as one can — for 3-4 days a month or one whole month if possible — and it is advisable to take a resolve to maintain purity during these days. One should take only so much food as is needed for physical well being — not for relish. And as to sleep, one should resolve not to go to bed until one feels sleepy. One should try to pass time reading sacred texts, contemplating good thoughts and so on. Once or twice one may fail to keep it up properly. But with constant practice it will no longer seem to be difficult. Once used to it, you will derive a pleasure out of it. That is why it is said that *tapasya* is ‘*tap saha*’ — patiently suffering the heat of disciplinary rigour. Do *tapasya* for God that is to say, undergo willingly the suffering of spiritual practice.”

Ma further said, “Who is a Guru ? Well, one’s father and mother are, and besides them anyone

from whom we receive even a little bit of spiritual knowledge is a Guru. Whoever gives us even a slight idea of the path is a Guru. All have got dressed up like clowns. How can peace come to a person disguised in a clown's dress ?”

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Conversing on sundry topics, Ma said, “The fact is, one who is in fetters is a *jiva*. You see, for example, stagnant pool of water becomes fetid ; there is no foul smell in a flowing stream of water.”

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In reply to the query as to how the mind can be purified, Ma would often suggest the *Samyama Vrata* (the observance of self-control). She would say, “Make up your mind regarding how many days it will be possible for you to observe it, and on such a day you should look upon the husband as the Supreme Lord, the wife as the Goddess, the little sons as the Child Gopala and the little daughters as the Kumari. On such a day, even if some one commits an offence, you should not be angry. You should think ‘God is putting our patience to test in this way. In eating, sleeping and all such matters you should observe self-control. If you live such a life of discipline it will give rise to pure thoughts in your children. You should eat so much as is indispensable, and speak only when it is absolutely necessary. Everything should be like this. As regards the method of quietening the mind, you see how carefully you have to keep milk still for cream

to settle on its surface, even a puff of air may disturb the formation of cream, and its layer may crack. In the same way, by sitting still and repeating the Name constantly, the mind gradually becomes still. Then again, you see, people get fed up eating just one kind of food again and again ; hence they prepare a variety of dishes to be served at meal. In a similar way, it is necessary to keep the mind engaged in that direction in a number of ways. It nourishes the mind. The food one takes from outside nourishes the body, and this food nourishes the mind.”

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A gentleman said, “Ma, we shall not be able to do anything ; why do you tell us to work ? You yourself will do for us whatever you may. Do not give us any responsibility. Why do you put the responsibility of work on us ?”

Ma said smilingly, “Baba, do you know why you are told to work ? It is because you think, ‘we do, we can’, etc. That is why !”

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As the question was raised about the difference between the Name and the *bija*, Ma said, “The Guru is present in a *bija mantra*. Its power produces resonance in the body and the *mantra* being awakened to power takes one to the goal. Even an ordinary Name can awaken *bhava* (a grade of spiritual consciousness), and again, by repeating the Name with *bhava*, if fortunately the Guru reveals

Himself in the power of the Name, then everything may be possible. If the power of the Guru is present in the *Name* or in the *bija*, whichever is the case, it may produce the result.

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In the midst of a talk, Ma said, "It is necessary to feed dispassion, instead of feeding desire — what do you say? You people are providing nourishment to desire, at last a day will come when your desire will be so strong that you will not be able to combat it — it will itself over-power you. Therefore I say, instead of giving food to desire, give food to dispassion."

Your whole life you have spent in acquiring knowledge from mercenary motives, and in similar pursuits. With all your strength you are serving worldly aims. Learn also to do a little service for the love of God so that your thought may dwell on His lotus feet.

—Sri Sri Ma Anandamayi

The end of a rose

N. R. Chakraborty

Beyond the sight of all
Under the care-decent
of day and night,
Grown up a rose
From bud to adolescent.
The revolving care of
Day and Night
allowed her to grow ;
And she grew —
From child-hood to youth
till she cherished fragrance
to announce the truth.
Being tempted, one day,
She knows not, who,
Loved and picked her
From the bosom of thorns.
Within a short spell
her petals became pale ;
The flower lost beauty
And the fragrance she had :
She was spoiled by love
And was thrown away
into a dust-bin,
along with refuses —
Beyond the sight of all.

In Association with Sri Sri Ma Anandamayee

Sri Amulya Kumar Datta Gupta

(Translated from Bengali)

(Continued from previous issue)

Sunday, the 8th Vaisakh

As Sri Sri Ma was leaving Dhaka the day after, she did not go out today. When I arrived at the Ashram I found Ma seated on the veranda of the Smriti-Mandir. The ladies were crowding round her. She was speaking with some of those who had come to visit her. The Sanskrit Professor of Jagannath College had also arrived. He started reciting Sanskrit Slokas praising Sri Ma. Somesh Babu of Dhanmandi had also come to see Ma, who instructed Khukuni Didi to distribute some fruits to these two gentlemen. Didi complied. On receiving the fruit, Somesh Babu exclaimed "Ma, this is what I call receiving a gain even before working for it". I stayed in the Ashram upto 12 Noon and then went home. On arriving at the Ashram in the afternoon, I found a tremendous crowd there. The field was full of tongas, motors and rickshaws. Ramayan was being sung inside the Ashram. In the evening Jatu Bhai performed Arati to Sri Ma.

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Immediately after this, Sachin Babu started singing kirtan.

When I returned to the Ashram late at night, the kirtan had finished. After this at about 12 midnight, Srijukta Prafulla Chandra Ghosh persuaded Sri Sri Ma to accompany him to his abode. Sri Hari Baba also accompanied them. After one hour or so, Ma came and sat on the veranda of the Smriti Mandir. We also went and sat near Ma, who asked me, "Is your abode not next to Bakshi Bazar?"

I : Yes, Ma.

Ma : I went past your house.

The house of Sri Prafulla Ch. Ghosh was in Armanitola. It is not necessary to go via Bakshi Bazar to return to the Ashram from there. So I thought Ma had made a mistake ! Furthermore, Ma had never seen this new abode of mine ! I told Ma, "No Ma, you have not gone by my house !"

Ma : But I have come via Bakshi Bazar. Your house is situated right on that road, near Satya Babu's house. Is it not so ?

I : Yes, Ma.

In my own mind I blamed myself. How could I believe that Ma had committed a mistake ! See, this was the extent of my true belief in her ! I did not have the strength even to believe that Sri Ma would have the kheyal to come near my abode !

Whatever it was Ma continued, "I had a thought to start and awake you in your abode, but it was late in the night and specially as Hari Baba was accompanying us, I refrained from doing so."

We all started laughing. After conversing with us for some time, Ma went along to rest, and we also returned home.

Monday, the 9th Vaisakh

On arriving at the Ashram in the morning, I learnt that Ma had gone to Jagannath Hall. She did not remain there long. On returning, she at once went to have her lunch. Those Sadhus that had accompanied Ma had finished their meal and were packing their bedding etc. They were all busy for their onward journey. At the end of her meal, Ma went and sat in the Panchabati garden. She asked the ladies to remain on one side, and asked us menfolk to sit on the other side.

The grant of an unfulfilled desire

A woman requested Sri Ma to provide a name for her child. Ma passed on the request to Nitish Babu, who smiled and left the place. Ma requested a few others to provide a name. Some of them did so. Ma remarked, "These names are not suitable these days, it must be a *fashionable* name". Somebody said, "Gauranga". Ma asked the woman if this suited her, but she was not satisfied. Ma laughingly said, "You do not approve of this name, because you do not wish to talk the name of "Gauranga" all the time! (Everybody laughed) Somebody else suggested "Narayan", but even this did not satisfy the woman! Ma now laughingly remarked, "If all this is not suitable,

then the name remains unfulfilled. If no name is fully suitable, it will not do.”

Later I heard Ma saying, “Why don’t you approve of the name Joydev?” Perhaps this appealed to the woman, and she gave her assent, as I did not have any more conversations regarding this subject.

Self denial and Ascendancy to the Supreme State

At this juncture Mahitosh Babu said, “Ma, please bless us so that we all become good. We cannot even take the Name properly.” Ma started laughing and later said “Even if you cannot take the Name properly you can at least do one thing. When you get up in the morning from the sleep, you can pray to God saying, “Oh God, may we base all our actions according to your desires, and also realise that we are indeed acting as your tool.” But we never realise this, that we are acting to His desires. That is why we have to pray to God saying, “Please make us your tool, and let us realise we are indeed your tool. Whether you are in bed or out of it, you may pray to Him in this guise daily. If you cannot do this sitting up, do this lying down. Even if this means you are lurking after your comforts more, yet this is better than doing nothing. I am speaking about praying while lying down in this particular context. Again, when you go to bed at night to sleep, then you can again pray thus, “Oh God, may I realise that my sleep is in order to realise you only. In this way you must think of

Him in all your actions, and always realise there is nothing else in the world except Him.”

Mahitosh Babu : My wife beheld you once in the guise of Jagatdhatri Devi. Can she continue to worship you with this belief? My wife is 12 years younger than me, but that means nothing. It is she who rules me, and continuing exhorts me to pray to you and go to you.” (Everybody laughs).

Ma (smiling) : “This distinction of age only appears in your eyes. But your understanding is not the same in all cases. If today you act according to some definite purpose, after a few days, you may change and act otherwise after a couple of days. For instance, the time you used to regard as 9 a.m. previously, you may somehow consider this to be 10 a.m.* So you realise what was less before has now increased. Similarly what was much more before may appear to be less today. This is what takes place in worldly usage. (Smiling) I suggest your wife is not younger than you, but older !” (Everybody laughs).

“And the reference you made to worshipping as Jagatdhatri this body has always reminded you that whatever you behold in this Jagat (world) is only a part of His (God’s) appearance. It is He only that exists. So how can I maintain that this body is not a semblance of Him? Today even if you worship a piece of stone, God manifests Himself within it !”

At this stage a lady asked the following question, “Ma, my husband has procured the image of

*During second world war the Britishers changed the timing.

Narayan, and worships Him. So suppose now we wish to worship Him, can we do so ourselves, or do we have to employ a Brahmin ?

Ma : You must ask this question of some scholarly Pandit.

The lady : No, Ma we wish to have an order from you !

Ma : But I have just requested you to ask a Pandit (laughing). It is not good enough to give an order, but this order has to be to your liking ! (Everybody laughs).

Is it correct to pray to God for Earthly gain ?

Kshitish Babu : Ma, can one request of God such mundane things as wealth, reputation or rise in one's job etc ?

Ma : I maintain, that if you do have to ask for something, why not do so from God ? Go and present yourself to Him with what little you have got. He is the one and only merciful donor of all boons. People obtain whatever one asks from Him ! There is an interesting story which you may know. Somebody got tired after walking for a distance, and took shelter under a tree known for granting reasonable boons. He was tired after walking such a distance, and wondered, "Oh, if I could feel some cool fresh air now, my body would be refreshed !" With the very thought a cool breeze started to blow, and his body was refreshed. Next he thought of a bath and food. With the very thought came along bathing water and food ! He could not understand how or whence this took place ?

Whatever it may be, after bathing and eating he wished to lie down on a bed, and lo and behold ! he saw an exquisite bed had arrived near him. Thereafter the thought occurred to him that now that he had acquired a suitable bed for about a woman slave coming to massage him and drive out his aches and pains ! At once a woman slave complied with his wishes ! Now he began to wonder all this was very fine indeed, but what if now robbers arrived here to beat him and take away all my gains ?” With the very thought a dacoit arrived, beat him up mercilessly, and took away all his belongings ! That is why I maintain, that if you ever want anything from God, then ask for His own Self only, because if you win Him over, you gain everything in the world. For instance, if you wish to have a son, and make this request of God, you will find that everybody’s son is your own son ! Hence, there can be no difference between your son and other people’s sons. Now take wealth, ambition and a wish to improve your status. All this is contained within God Himself. So by gaining God, you gain everything worth gaining. But inspite of all this you desire wealth, then you will obtain it. But wealth is like poison (a parody on *Vishay* and *Vish*). Pain and trouble invariably follow. This is also God’s mercy because by giving people sorrow and trouble, He turns them back towards Himself. Otherwise people would not have believed in Him. So if you remain steadfast towards God in sorrow and misery, then the latter no longer appear to be so. If you habitually look

upon God in this way, if you believe, "Oh God, whatever happiness I am getting is due to you, just as whatever misery I am suffering is also due to you, because you are appearing before me both in want and plentitude, then you will realise that nothing can afford you sorrow in this world. You will find God manifested in all forms and beings, and attain supreme joy."

"The hankering after wealth is what binds human beings in chains. This binding of the body means setting to rot. It is in still water that insects are born. That is why still water are unfit for drinking. But if you filter this same water, then it become suitable for drinking. There are no more worms in it. Still waters are still water itself so it acquires the goodness of pure water. The relationship between a human being (Jivatma) and the Supreme being (Paramatma) is the same. God has allowed Himself to be bound down into the status of a human Being. When the curtain is lifted the Supreme Being manifests Himself.

A gentleman : Can we offer non-vegetarian food to God ?

Ma : (laughing) One can offer everything to God. There was somebody (I am not naming him) who was used to eating chicken. He could not refuse to eat it nor could he refrain from offering it to this body. One day I went along to his house, and found him seated on his table with his eyes closed before a half-boiled egg ! Later he was so ill that his medical advisors forbade him to eat any meat or eggs.

“Even if I have declared that one can offer everything to God, still you should only offer Him pure food. Does one not talk of pure (Satwik) for the body? One should only eat whatever does not make the mind restive. To encourage a religious image one should intake only of pure food.

Saying this Ma got up from the Panchabati. It was time for her to depart. A few minutes later Ma went and sat on her bus. Two buses had been secured to go to Narayangunge. After the bus left, we slowly returned home.

(To be continued)

Action directed towards God is alone action — all else is worthless, non-action, activity of the path of death. To become absorbed in *sva kriyā*, the action that ends in Self-revelation, is man's duty as a human being.

—Sri Sri Ma Anandamayi

Sri Ma's Contribution to Freedom Struggle

Er. Girish Chandra

Many readers will perhaps be surprised to know that SRI ANANDAMAYI MA has contributed in a large measure towards struggle for freedom. The object of this write-up is to throw light on this aspect of HER mission.

During 1957, the author heard a speech by Dr. Hafeez Sayeed, Professor of Philosophy of the Allahabad University in which he mentioned that India gained independence through the divine grace of great Mahatmas living at that time e.g. Sri Ram Maharishi, Sri Aurobindo, MA Anandamayi and Shankaracharya of Kamkothi Peetham under the leadership of Mahatma Gandhi. This had a deep impression on my mind and I have thought over it deeply.

Sri Aurobindo was in the fore-front of freedom struggle but during 1909 or so, an Inner Voice advised him to take to meditation and yoga and that through God's grace, the country would be independent. When India became independent on the 15th August, which happened to be his birth anniversary, he said that it was not a coincidence. Sri Aurobindo believed in the theory of descent of Divine force.

Sri MA advised Netaji Subhas Chandra Bose that by working for National Independence in a dedicated manner and by surrendering the result of his actions to God, he would realise his Self. This inspired Netaji to work with greater fervour for National Independence.

Sri MA not only inspired Netaji but also Gandhiji. SHE stayed at his SEWA Ashram, Wardha during February 1942 and they had a long talk with each other. It is needless to say that Mahatma Gandhi requested HER for HER grace and divine intervention in the struggle for freedom.

Pt. Nehru met Sri MA for the first time in Dehradun during 1941 and asked HER what question was put to Her by Netaji and HER reply. In this way, Pt. Nehru was also inspired by Sri MA.

Mahatma Gandhi was aware of the spiritual powers of Sri Raman Maharishi. He, therefore, deputed Dr. Rajendra Prasad and Seth Jamunalal Bajaj to meet Him on his behalf during 1936 with the prayer that He may give his blessings for the freedom movement. Maharishi Raman gave the following famous reply : "The power which is working here is also there" ; this implies that spiritual force was working through Mahatma Gandhi also.

The author was posted for a couple of years as Divisional Mechanical Engineer on Assam Railway, Alipurduar (North Bengal) during 1953 and 1954. He came across a number of Railway officers and employees who hailed from Dhaka. They informed him that they were working as revolu-

tionaries between 1924 and 1930 at Dhaka and they used to hide in Ramna Ashram of Sri MA when police came to search for them. Sri MA used to tell the police "Look for yourself". It is clear that these people had Sri MA's blessing and inspiration in the struggle for freedom.

People are aware that through Sri RAM's blessings, Bibhishan and Sugriva were cowed and in Mahabharat, Pandavas were victorious through the blessings of Lord Krishna. In the same way, through the blessings of a team of Mahatmas consisting of Sri MA, Sri Raman Maharishi, Sri Aurobindo and Sri Shankaracharya of Kamkothi Peetham, India became free under the inspiring leadership of Mahatma Gandhi. May Sri MA's blessings continue to pour on this sacred land where SHE enacted HER leela.

What you have to do, do it well and with all your might. By persisting you will gradually develop interest in it and come to love it.

—Sri Sri Ma Anandamayi

Sai Ram Sahay

M. Rama Rao

Errors

O' Sai I err by speaking
I err by seeing
I err by begging
I err by asking
I err by meeting
I err by fault finding
I err by teasing
My errors are uncounting
forgive me Shirdi Baba by loving
And guiding and guarding.

Sai Kinkar

The bitter leaves of margosa will taste sweet when one is strongly affected by the poison of a snake. So too, those affected by the craving for objective pleasure will relish as very desirable, wrongs, evils and sins.

Sathya Sai Baba

Our desires are immeasurable. Out of them some are very poisonous such as drinking, gambling, debauchery, attending night clubs, and addicting to drugs. Even seeing excess of T.V. Cinema and drama also lead to the waste of energy and time. The health, wealth, ultimately life itself are affected by these vices,

In modern times earning one's livelihood means earning money. But when we observe our life we find that we do not really work for money. We work mainly to enjoy and experience happiness. This is especially true of urban life in modern times. The type of work we do seldom gives us happiness or fulfilment. Therefore we work so that we may gain the time and means for some form of enjoyment like reading, listening to music, seeing a movie, picnicking etc.

The question is "Are these enjoyment and happiness are permanent and everlasting". The answer is "No". Because these are finer things which create desire, fear, and hope. They increase innumerable times as desire to desire, fear to fear and hope to hope without end. Unless we try to detach our mind from the finite and attach it to the infinite truth, we don't get happiness. Though we cannot put an end to the finite objects very quickly we have to try and practise slowly but need not be disappointed. There are great men, God and Guru, saints and sages to uplift us ; our duty is only to take refuge under them.

They are compassionate and loving. We find that one of the marked characteristics of these great souls is that they love the virtuous and the sinner alike. In fact, just as a mother may show more affection to her disabled and handicapped children, than the healthy ones, so the great teachers of the world are in some ways more sympathetic towards the wayward children of God, than towards the virtuous ones. After all, what glory is there in

making a good man good ? Buddha, Christ, Sri Ramakrishna, Sai Baba, Sri Sri Ma Anandamayee, and other God-men and women paid special attention to the fallen, the downtrodden, and the destitute and by their redeeming power they lifted the lowly to the highest state. They transformed sinners into saints.

He who thinks himself free, free he becomes, He who thinks himself bound he remains bound — (Ashtavakra Samhita). Anyhow think free and try to be free. The Gods meditate on that Self.

Therefore all worlds belong to them, and all desires ; He who knows that Self and understands it obtains all worlds and all desires.

(Eternal voice of India)

Meditate on that Self.

Contemplation of the *Atma* takes one towards one's ultimate Goal ; while worldly actions only deform Reality.

—Sri Sri Ma Anandamayi

The Grace Divine

(A Direct Experience)

Smt. Saroj Paliwal

Our Mother's Ashram in Vrindaban Dham is one of those grace-oriented ashrams which ever vibrate with the ambrosial hummings of our Divine Mother's presence, since Ma has manifested Herself here in the form of Shri-Krishna Chhalia and remained ever available to Her devotees as per their wishes.

One direct experience is being described for the readers to come here and enjoy Ma's grace in person.

It had been the Sunday morning of July 15, 1990, when we had been reciting the holy path of Shri Ram Charita Manas, as we do generally every Sunday, because Ma had very kindly instructed me to recite Manas-path regularly on Sundays or the last Sunday of every month.

As such, the path has been taking place right from the year 1968 in the main hall of the Krishna Chhalia Mandir before the holy altar, where Ma is seated comfortably in a large picture. This path was completed in 1988 and now again, the 'path-chakra' i.e. cycle of path - recitation has started by Her 'Kripa.'

This day, we were singing the birth of Shri Ram in a highly devoted mood feeling intensively our beloved Ma's presence.

Just then, I heard the whisper as if my respected brother-in-law (husband's elder brother), Shri Yoggya Datta Paliwal had been crying within himself and his throat was practically choked. All this 'lila' was going on before Ma's big picture-image, in which Ma's left foot is visible only.

After the 'path' was over, Pujya Bhai Saheb had been still wiping his eyes and nostrils feeling overwhelmed within. Nearby was sitting Swami Joyanand (Ma Das) and one Brahmachari of the ashram. This moment I could hardly venture to enquire about his overwhelmed state. When everybody had left, he himself came forward and began to say :—

“Saroj ! To-day, I have immensely been blissed by Ma. While you were singing the Manas-verses, I remained engrossed looking at Ma's lotus-feet because that had been the style of my sadhana since beginning*. In the meanwhile my tears began to trickle down at Ma's left foot. It was all happening in my meditative mood, while I felt that tears were constantly dropping down at the tender foot making Her smile and constantly looking at me. Suddenly, to my surprise, Ma extended Her right foot out, thus enabling me to wet Her both the feet. It was a rare moment when the stream of tears were perennially pouring down on Her lotus feet and She smilingly began to say :—

“Oh ! Will you empty out your entire heart to-day only ? Well ! Do it, do it, take out everything whatever is inside.”

* Bhai Saheb is a worshipper of Mahashakti Tripureshwari and loves to adore Her lotus-feet alone as per tradition.

Thereafter, I found that my shabby tears got sparkled like pearls with the divine contact of Ma's body. They were not wiped by anyone but got merged in Ma's celestial physique alone. I then contemplated on the entire happening and got charged with divine bliss, feeling that my Cherished Deity, my adored Mother Tripureshwari has purged me out of my age-long dirt and bestowed on me a pure consciousness of Supreme Nature."

Hearing this unprecedented, grace-oriented experience of my revered Bhai Saheb, I felt overwhelmed at Ma's causeless grace, having been showered on one who has visited the ashram after a gap of some fifteen years, while we, living and coming to the ashram so often, are devoid of such wonderful experiences.

It is truly declared by Goswami Tulsidas that only those who are gifted with clean hearts are entitled for Shri Ram's darshan or God - realization.

Here it is apt to point out that Shri Yoggya Datta Paliwal is a disciple of Dr. J. C. Bhartiya who has been initiated with the 'Shaktipata Mantra' by Acharya Onkaranand. Bhai Saheb has been initiated in 1967 and has a rare experience of perceiving 'Self-Light' in 1969 after receiving the Shaktipata Diksha from his worthy Guru.

Dr. J. C. Bharatiya has been able to compose and publish one marvellous grantha pertaining to 'Shaktipata-Shastra' entitled 'Saraswat Kundalini Mahayoga', in which the contents are absolutely novel and inspiring, as they have come out of Dr.

Bharatiya's lips through Ma Saraswati's utterances in Sanskrit along with those of Baba Gorakhnath in Hindi. This knowledge of 'Shaktipata Vidya', already lost, has been revived by the grace of the Guru and its publication has highly been recommended by Pt. Gopinath Kaviraj. This is, therefore, a rare treasure of Super Knowledge (para-vidya), in which all kinds of techniques concerned with Yoga and self-realization have been narrated in detail.

It may be heartening to Ma Anandamayi's devotees that even our beloved Ma's Vani has been included in this book, while Baba Gorakhnath has been elucidating the knowledge pertaining to 'Pashyanti' Vani. Ma says :—

"All is well ; first you have to hear and then you know. Only then you can see and get it. That's why the Satsang has been recommended. When you don't hear, how can you know ? And when you don't know, what will you, then, see ? And without seeing, how will you gain ? For example, you say, "Ramu come here". When Ramu does not know at all that he has been called by you, how will he come without hearing you and knowing about your call ? While he does not come at all, he will not act as he is wished to do. You, therefore, hear and know. There you come to realize the identity of the 'Unseen' that is Eternal Indivisible, Non-dual, Impregnable, Beginningless, Unborn, Formless. That One you see or that One is seen alone. This sort of perceptible knowledge is called 'Inexplicable Knowledge'."

It is hard to say about One which is Indescribable.

It is Unseen and Unseen alone.

This 'Vani' was uttered by Sri Sri Anandamayi in the company of Baba Gorakhnath and Dr. J. C. Bharatiya was the medium for recording this celestial 'Vani' on 29.11.62.

Jai Ma

CORRECTION

In the July, 1990 issue of Ananda Varta Page 235, 1st line, instead of "the glow of a big comet round her head" please read "the glow of a big OMKAR (ॐकार) round her head."
