
What is perceived in this world is in the nature of a dream, similar to what one sees in dreams. The only difference is that the former takes place in the waking state and the latter during sleep. Albeit, I am always with you, mother.

—Sri Sri Ma Anandamayi

What was really required was to show him away to achieve the Truth. For this he preached 'Nama'—the Taraka Brahma Nama—Hare Krishna, Hare Krishna, Krishna, Krishna, Hare, Hare ; Hare Ram, Hare Ram, Ram Ram, Hare Hare ! Repeat Nama constantly, sitting or standing, walking or lying down, but go on repeating it constantly. Then Nama will itself make impact on the Kundalini.

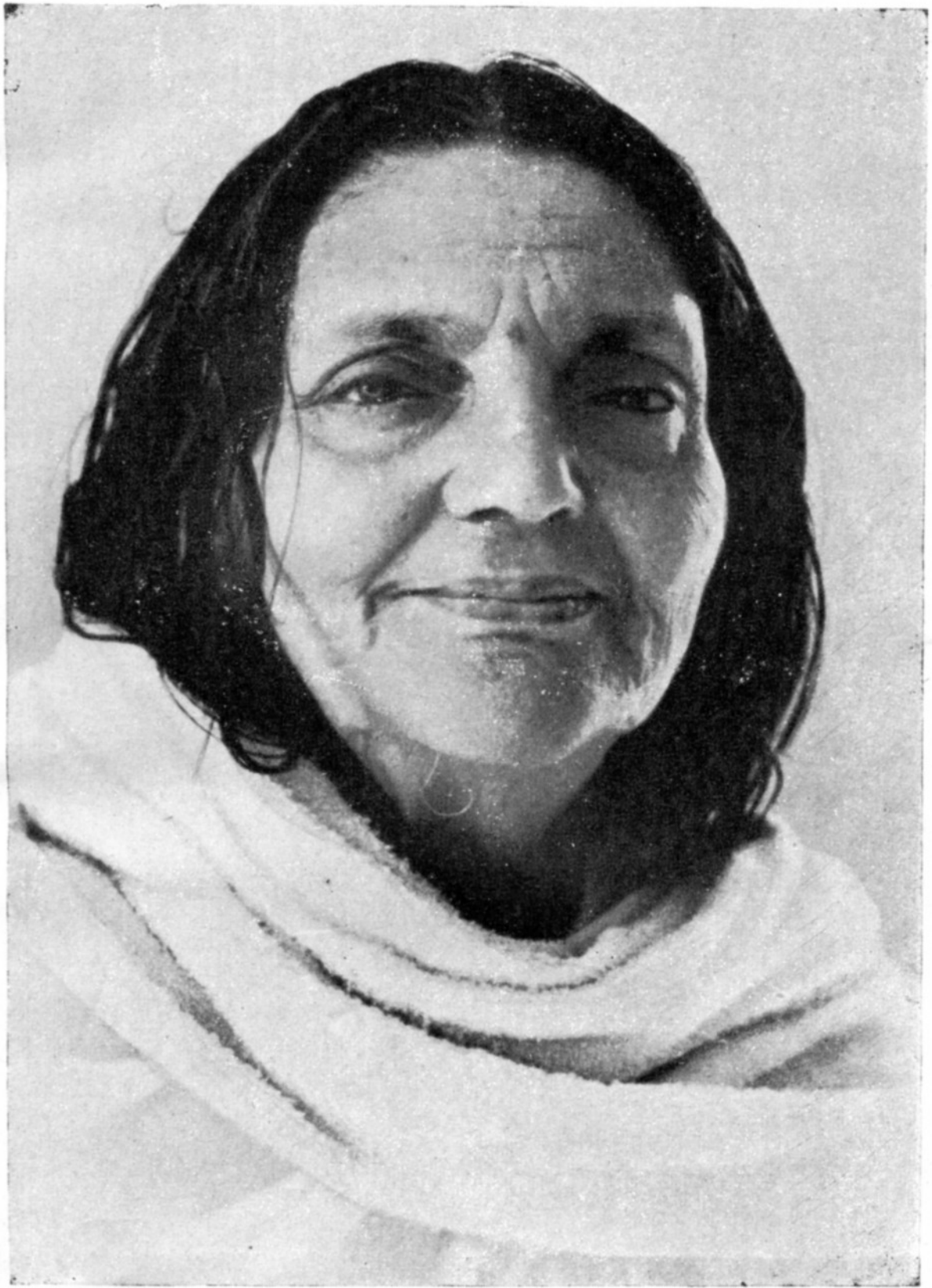
—Shree Shree Sitaramdas Onkarnath

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ANANDA VARTĀ

*A quarterly presenting the divine life and teaching of
SRI ANANDAMAYI MA and various aspects of
Universal Dharma*

* * * *

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ANANDA VĀRTĀ welcomes contributions on the life and teachings of Ma and reflections and personal experiences of Ma's devotees and admirers. Articles on religious and philosophical subjects as well as on lives of saints and sages of all countries and all times are also invited. Articles should as far as practicable be typed with double spacing and on one side of the page.

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ANANDA VĀRTĀ

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

Vol. XXXXI

● JANUARY, 1994 ●

No. 1

CONTENTS

1. Matri Vani	...	1-4
2. Sri Sri Ma Anandamayi		
—Gurupriya Devi	...	5-30
3. Ma touches us : 12. Biology to Religiology—Dr. P. C. Datta	...	31-41
4. Shirdi Baba's Protecting Hand (Abhay-Hastha)—M. Rama Rao	...	42-55
5. Story of the Kite & Pigeon —Nihar Ranjan Chakraborty	...	56-58
6. Departure of Dodhichí from the moral body—Nihar Ranjan Chakraborty	...	59-62
7. Jagadhatri Puja at Mari-Mandir	...	63
8. Ashram News	...	64-66
9. Obituary	...	67-68
10. Price list of Publications	...	69-75

Matri Vani

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.

* * *

HE at all times lavishes His Grace on everyone. Only in order to acquire the capacity to understand this, one must tenaciously fix one's gaze at Him as Goal.

* * *

Who is 'Anandamayi Ma'? Who indeed is 'Anandamayi' (permeated with Divine Joy)? HE is eternally enthroned in the hearts of all beings, verily HE dwells everywhere. Having seen Him, reached him everything is seen, everything attained; in other words one becomes fearless, certain, free from conflict, immutable, imperishable.

* * *

To live in a foreign country is in itself painful; but to be in one's own home together with one's

near and dear ones is happiness. This is why there is the search for one's real Home, for one's true Beloved. How much longer will you remain in this alien land and suffer misery ?

* * *

Do you imagine that you are liberated ? In order to become actually liberated, that is to realize Him, one has to set apart a little time. If you live in the spirit of "He is engaging me in His service," there is no cause for bondage. But if this attitude of mind is absent, the desire for praise and fame awakens. The serving is He, the server is also He and the one who is served is likewise He alone : there is none apart from the ONE.

* * *

Who is going whither and from whence does he come ? For this body there is no going and no coming. That which existed before exists even now. What does it matter whether one dies or remains alive ? Even after having died he still exists, so why worry ?

* * *

Do you know why worry arises ? Solely because God is thought to be far away. Unrighteousness also has the same cause. To remove God into the far distance is called unrighteousness ; that is to say, the idea that God is far away is itself unrighteousness ;

* * *

While working with your hands, His Name should be repeated mentally. The work you do with your hands is the mudra. With this very mudra sustain the flow of His name. Nursing the sick—anything at all is His service, His work. Let this be your attitude of mind.

If one wants to go beyond belief and disbelief one has to believe in Him. Instead of doing so, you believe in all kinds of other things.

Just as there is a veil of ignorance, there is also a door to Knowledge.

* * *

Samsara (the world) means the abode of uncertainty and doubt. The clown who mistakes his role for reality—yet is only dressed up as a clown. This is why it is called Sang-sara.

* * *

The whole of Manifestation is but a display of God's divine power—He Himself as vibhuti. The non dualists speak of the one Self (Atma). Again who manifests as duality? None but He—the One. It is impossible that some realization or other should not occur while treading the spiritual path.

* * *

Forgetting that God is the one Beloved (Ishta) men give their love to sense objects. To love anything that is not God means to divide one's devotion between two (do-ishta) and this makes one wicked (dushta)

* * *

Who is called a friend? He who makes you turn your mind towards the Beloved, he is your supreme friend. But a person who diverts your thoughts away from Him and tempts you to progress in the direction of death, he is your enemy, not your friend. Try to correct yourself. The man who makes no effort to improve himself is in fact committing suicide. The enjoyment of sense objects acts as a slow poison that opens out the path leading towards death. This is why, as a human being, it is man's duty to tread the path of Immortality.

*

*

**

What does Atma darsana, the direct perception of the Self mean? The seer, the seen and vision—where these three are realized as modifications created by the mind, superimposed on the one all-pervading Consciousness, this realization is called Brahmisthiti. Where there is no question of action, there is Atmasthiti (one is established in the Self). And for those who worship God with Form, Atmadarsana means to perceive Him everywhere. Just as it is said: “Wherever no glance falls there Krishna appears.” If anything is perceived that is not Krishna, one cannot speak of true vision. In perfect all-embracing darsana the Beloved stands revealed.

Sri Sri Ma Anandamayi

Volume VI

(Translated by Tara Kini)

(Continued from previous issue)

Ma in Tarapeeth

December 21, Tuesday

Ma rose early today. A big crowd had already gathered for her *darshan*. Conversation was in progress. Ramtaran Babu's name was mentioned. He is a serious but very interesting person who makes profound statements. He has given Ma three names—(1) *Jnanapapi* (2) *Keotesap* (3) *Vishri Mithi Hansi*. He explained their meanings—*Keote Sap* or black serpent is a poisonous snake—once it bites, its poison cannot be removed from the body of the victim. Once a person understands Ma, he is unable to let go of her. *Jnanapapi*—because though she has all the power she does not give us anything. *Vishri mithi hansi*—explained as *Vishesha* (specially) *shri* (auspicious) *mithi* (sweet) *hansi* (smile). Ramtaran Babu always spoke in this strain. At the sight of Ma his eyes would fill with tears.

This morning I found some excerpts of the hundred names of Krishna written by Ma in her own handwriting and I read it out to all present. There were many mistakes in the script but the

handwriting was beautiful. People who saw it exclaimed with great delight. The marvellous thing about Ma is that at times she can write so beautifully, and at other times she finds it difficult to even sign her name. Everything happens according to the need of the hour. In the writing that we observed now, a word which was correctly written in one place was misspelt in another. These points were being discussed when Ma remarked, "I do not do anything as prompted by my own will, as you do ; it is just as it happens at any time."

In the afternoon Ma was speaking to her devotees. A great number of people had gathered ; Kumud Bhattacharya arrived. The topic of peace was raised—how can one get peace ? Ma said, "When remoteness ends, peace is acquired. As long as you feel that He is remote, you experience the lack of peace." One person said, "Ma, I understand everything, but I am unable to do anything." Ma laughed and replied, "Baba, it is not understood properly. Had it been understood, *karma* itself would have revealed it." How can it be understood ? In reply to this question Ma said, "Blind faith. Work as per your Guru's instructions. You will gain everything by the power of the Guru. Faith is blind—faith has no eyes."

A variety of attitudes from a variety of people are revealed when they gather in Ma's presence. Ma also responds with a reply in accordance with the attitude of the person and placates him. All people are delighted with Ma's words ; many forget to eat and drink as they sit near her. At ten p.m.

people rose to leave. Tomorrow Ma will leave for Haridwar at ten p.m. According to her orders I shall set out for Calcutta. Bholanath is also going to Calcutta for the *shraddha* ceremony of Dadamoshai. When we were on our way to Tarapeeth in a bullock cart, Ma had explained the essence of Krishna's nature. Seeing a cow she explained, "See, a cow is an animal—that is to say, it has the attributes of an animal. What does the protector of those attributes do? He looks after the cows in such a way that they yield the maximum amount of milk. Milk is white and white signifies *sattva guna* (good qualities)."

"Tendencies have also to be nurtured in such a way that they yield *sattva guna*. Then, when churned, the *sattva guna* yields its essence—butter. Where was the consequence of the butter? The consequence lies in Paramatma and hence the thief of this butter is Krishna. Now if you call Paramatma 'you' or 'me', it is essentially the same thing."

"Consider again the cowherdesses. What were they? Ten indriyas (senses) and six enemies (*shadripus*) make sixteen. The truth that superimposes the sixteen, which is of the essence of One—that essence (*Rasa*) is called *Rishi*. What did the *rishis* do? I have heard from you that during the incarnation of Rama, they had wished to worship Him as their husband. Rama said, "Not now—in my incarnation as Krishna I shall satisfy your desire." The 'One—essence' thus stood near Rama desiring the 'Union—essence'. At that time, without attraction, that essence (*rasa*) could not be

established. That is why you people say that when the Rishis desired Rama as their husband he replied, 'When Krishna comes your desire will be fulfilled'. I have also heard you all say that Krishna Himself is attraction (*Akarshan*). Only when Rama is approached does attraction arrive; therefore the desire to acquire Rama as a husband rose in the minds of the Rishis."

"You all narrate the advent of *Leela* with the advent of Krishna. That *rasa* is the one which gives rise to *leela*. Therefore on performing the *Katyayani puja* the worshipper crosses the boundary separating the worshipper from the worshipped and becomes worthy of *leela*. *Leela* is said to be everlasting and indeed it is so." Having said so much Ma laughed and remarked, "I talk gibberish! Who played a part in that *leela*? The cowherdesses. Who are the cowherdesses? The same One—essence (*Ek—rasa*). I have heard you all say that the Rishis themselves came as the cowherdesses. That is a topic that is beyond sensory knowledge and therefore it is not understandable through worldly emotions. That supernatural sport, the *leela rasa*, is hidden (*gupta*) to those trapped in sensory desires—they are, therefore, called *gopinis* (cowherdesses) and they are entitled to this *leela rasa*."

Laughing again, Ma continued, "Alright, look at it this way—outwardly it appears that the cowherds looked after the cows. Why were the cowherds called *gopas*? Because butter is present in its subtle form in milk and is not normally visible

and these *gopas* reveal this hidden (*gupta*) substance, therefore they are called *gopas*." So saying Ma laughed like a child—"Another such crazy thought came into my mind so I said it out aloud."

December 22, Wednesday

Ma will set out at ten a.m. today. People started arriving in the early hours of the morning. One lady said to Ma, "Ma, you are always surrounded by crowds and you are hardly able to rest, yet you are not fatigued. You are always immersed in an ocean of bliss. How can such a *bhava* be achieved?" Ma replied, "Alright child—imagine you are in a house occupied by many people. If you were to talk to them or sit with them, you wouldn't find it troublesome, would you? Again, see—this body has hands, feet and other limbs. Whenever necessary one exerts a limb for a particular purpose and does not experience any trouble in doing so." Saying this Ma laughed. I do not know whether anyone understood the import of this great *bhava* expressed by Ma but the lady who had questioned Ma was very happy to hear the reply.

Having taken leave of all present, Ma left Kashi at eleven a.m. and set out for Haridwar. By four p.m. I set out for Calcutta along with Bholanath.

December 23, Thursday

We reached Calcutta at nine a.m. and went to Yatish Dada's house. After a meal I went to the

Birla temple to visit Didima. Swami Akhandananda has been staying at the Birla temple as per Ma's instructions. Dadamoshai's *shraddha* is to be performed on Sunday. I heard from Didima that Dadamoshai was fully conscious and was repeating the name as he gave up his body in Calcutta. Others informed me that Didima had sung the Name loudly during those moments.

January 1, 1938 Saturday

I have not received any significant news about Ma. Dadamoshai's *shraddha* ceremony was performed elaborately on 26th December 1937, Sunday. Bholanath and other devotees completed the rituals without encountering any obstacles. Didima remains calm and composed the way she has been all this time. She also helped in all the work as much as she could.

News about Ma has just arrived. She went to Dehradun for some time and then returned to Haridwar. Bhramar, Navataru Dada and others have gone to meet Ma during their winter holidays. On Ma's instructions, Yogesh Dada left Uttar Kashi a few days ago to come to Calcutta to meet his mother and brothers; then he returned to Dehradun. Now he is with Ma at Haridwar. There is no further news.

We are in Calcutta. Sangya Devi had come one day; she narrated the following incident. "One day Ma heard me say that some Mataji had cursed a person due to some provocation. On hearing this she laughed and said, 'See, whom shall I

curse ? If my finger nails scratch my body, can I curse the finger nails ? Whatever I see all around is That. There is nothing other than the One. Whom shall I curse ? ”

This *bhava* is often expressed by Ma. I have also heard this kind of expression from Ma many times. Today when I heard about this *advaita bhava* revealed by Ma from another person, I was thrilled. Such instances never become old. We believe Ma to be human and just play with her. We do not have the power to absorb even a drop of her knowledge. Sometimes when assailed by such thoughts my mind feels defeated—it certainly did so today. A limitless ocean stretches ahead of us but we have not the strength to absorb even a drop of water. This is why Ma often says, “His grace showers down incessantly, but who cares to take it ?”

On December 18, 1937, Ma had narrated an incident. The discussion concerned Dadamoshai. Swami Akhandananda and I were usually with Ma most of the time but on our way to Kashi from Tarapeeth Ma had told Swamiji to stay in Calcutta—in fact this had been decided upon before we had left Tarapeeth. Ma was conversing with all present at the Vardhaman station, waiting for the arrival of the train.

In the midst of the conversation Ma suddenly rose and in a somewhat strange manner addressed Akhandananda. The gist of what she said was what she often explained about there being many paths to reach the same destination, but she deli-

neated the matter with different expressions—
 “Look, just as you attain Kashi even if you die on the way to Kashi—this is what you people say—similarly, if you begin any good deed you reap the merits of that deed even if you are unable to accomplish it.” Ma often says, “If you try to keep any good desire alive in your mind, then He gets it fulfilled some time or the other, but it may not always be revealed outwardly.”

Ma told Akhandananda, when you reach Calcutta, visit your Dadamoshai.” May be many others would not have returned from Vardhaman and gone to Dadamoshai’s residence the same night, but Akhandananda, in obedience to Ma’s instructions, went to Calcutta and visited Dadamoshai only to find that he had left his body a little while ago.

Many people had gone from Calcutta to Vardhaman to meet Ma and they had decided to return to Calcutta only after the departure of Ma’s train. Only Surendranath Bandopadhyaya did not want to travel so late in the night with his daughter Nani ; as he wanted to leave early he went to pay obeisance to Ma. Ma told Akhandananda, “You also go with him.” Surendra Babu said, “Come, I shall drop you by car.” But Ma’s train was not due for some time and Akhandananda did not wish to leave Ma even for those few moments. Ma said nothing further, for she never categorically orders anyone to do anything. Swamiji was unable to understand this indication from Ma. After speaking to Him, Ma returned to the bench amidst the

devotees. Ma had spoken to Akhandananda alone—she expresses only what is necessary for each person. I write this because I heard about it later from Ma. The train arrived on time and we left for Kashi.

In Kashi Ma narrated, “While I was speaking to all the people at the Vardhaman station, your Dadamoshai’s picture in *sannyasa bhava* (attitude of renunciation) materialized before me. Do you know how? Just as clearly as I can see you now! The mother of this body had said that the father of this body had left home twice before seeing this body. The elder sister of this body has revealed that he (Dadamoshai) had once even donned the saffron robes—once before he got married and once after. People had forced him to return home after which this body arrived.” Ma continued, “That *samskara* of his appeared before me.”

Later on when I began feeding Ma in the train at ten p.m., Ma accepted a morsel and then suddenly lay down. Ma said, “Do you know what I was seeing then? Just as in your cinema, I could visualize everything clearly. See, there was your Dadamoshai’s body and above that was another body joined to it. Do you know what the form of the other body was? It looked as if it was made out of smoke and white light.” Indicating her own body Ma continued, “This body was also present there. Just as *mantras* and other incantations emanate spontaneously from this body, similarly such *sannyas*-connected *mantras* were uttered in front of the shadow like form. Then that shadow

like form gradually thinned out and seemed to merge into the surrounding air. Do you know how? Just as a drop of milk, put into water, spreads gradually and finally merges in the water. Again, like this smoke from a cigarette or a *bidi* which is visible clearly at first but then gradually disappears into the air. This was very similar, but no example is identical in all aspects, is it?"

Hearing about this incident I commented, "Ma, I observe now that this was a special occurrence with respect to your father." Ma replied, "See, I do nothing. This body responds to your requirements, doing whatever you people make it do. Then how is it a special occurrence? Just as I speak to you all and just as this body spoke to its father—so was that. I regard them all as being of the same nature. Why do you consider it to be special in any way?"

So saying Ma laughed in her own sweet way like a little child and looked at me. What could I say in response to that? To her it is all the same, but to us it is something very special indeed—how can I explain that to her? That for which *yogis* and *rishis* aspire through years of intense penances, is as simple and straightforward as laughter and play for Ma. Again Ma keeps saying, "I know nothing." Even in her knowing nothing she is illumined.

January 4, Tuesday

The winter holidays having come to an end, Bhramar has returned to Calcutta from Ma's place.

Hearing this I went in the morning to meet her. Bhramar told me that on the very next day of reaching Haridwar, Ma went to Dehradun for a day and left Godavari there before returning to Haridwar. At that time Bhramar went to Haridwar for Ma's darshan. The next day Ma went to Lakshman Jhula with Bhramar, Ruma Devi and Yogesh Brahmachari; there they stayed in a *dharmashala* on the banks of the Ganga for five or six days before returning to Rishikesh. They stayed one night at the Kali Kamlivale *dharmashala* and came to Haridwar the following morning. As there was some inconvenience in staying at the Nanki Bai *dharmashala* Ma arranged for Nishi Babu and Mashima to stay elsewhere. Ma stayed in Haridwar for a day and then went to Dehradun. Nishi Babu and Mashima stayed on in Haridwar but the others accompanied Ma to Dehradun. On the same night Bhramar left for Calcutta. So, since Saturday January 1st, Ma is at Dehradun in the ashram—there is no special news other than this.

I heard that Ma's health is just the way it was. In Haridwar one day a *sadhu* suddenly appeared at the door and declared, "Ma, my fever has not come down for the past many days." The same night Ma had slight fever which lasted for two days. From Ma's words Bhramar inferred that the *sadhu's* fever had been taken over by Ma. Ma had forbidden Bhramar to write about her fever saying, "Do not write about this fever to anyone. If the news reached far off places it will needlessly

become a big issue." I was amused to hear this.

January 8, Saturday

Today we reached Dhaka.

January 14, Friday

Today Bholanath will install the foundation of the new *yajna mandir*. The king has donated the funds for the construction of this temple. People keep coming to the ashram to hear about Ma from us.

January 21, Friday

Today Bholanath left for Haridwar. We moved to the Siddheshwari Ashram. This time Bholanath was a source of great joy to us all. He danced like a child while singing *bhajan* and often took us all to the *kirtan* hall to sing *kirtan*. Though he does not have much knowledge of melody, rhythm and beat, he sang such excellent *kirtan* that everybody enjoyed the sessions thoroughly. Little children were his companions and he spent a lot of time with them. With his white matted locks, the white beard extending to his navel, wearing silken saffron clothes, his tall person appeared striking. He sang a couple of songs ecstatically and was greatly appreciated by all.

1. ami je bhai mayer chhele

ami abar bhoy kori kay ?

je amare bhoy dekhabe

ami bole debo may.

2. nobo sojol jolodhor kay
 kopale sindur, kotite ghungur
 rotori nupur pay (mayer)
 hashite hashite danob nashiche
 rudhir legeche gay (mayer).
3. putul bajir putul amra
 jemon nachano temon nachi
 jekhon boshan tokhon bosi
 jekhon uthan tokhon uthi.

The meaning :—

(1) I am, O Brother, the son of Ma. Then whom should I fear? Whosoever frightens me, I shall tell Ma about him.

(2) With a body dark as a new moisture filled cloud, vermilion on her forehead, bells around her waist, bejewelled anklets on her feet, Ma smilingly destroys demons and her body is stained with their blood.

(3) In this puppet show we are the puppets. We dance as she makes us dance, we sit when she makes us sit and stand when we are made to stand.

I received news that Ma is still at the Dehradun ashram.

January 29, Saturday

Bholanath has gone to Delhi from Dehradun. Hariram Joshi wrote from Dehradun to say that the Raja and Rani of Solan went to Dehradun for ten days to stay with Ma. On January 23rd Ma went to Raipur accompanied by Maharatan, her daughter Vimala, Ruma Devi and many ladies from Almora

who had gone to Dehradun to see Ma and many others.

February 1, Tuesday

Today we are leaving for Calcutta. As per Ma's orders we stayed in Dhaka for the past so many days and now we are setting out for Calcutta again.

February 2, Wednesday

This morning when we reached Calcutta we got the news that Ma had fever. In the evening we received a letter from Bholanath giving a detailed description of Ma's condition. Having received a letter from Yogesh *Brahmachari* Bholanath had left from Delhi to join Ma at Raipur. He wrote that Ma continued to have fever which had started when Bhramar met Ma in Rishikesh. The fever develops after every two days. As Ma had forbidden everyone from mentioning it, we had received no information about her indisposition till now. Ma's body has become very weak. Though we learnt about Ma's illness we are unable to join her as she has not permitted us to go. We have to stay on in Calcutta to finish some work.

February 7, Monday

Today we received another letter from Bholanath. After much pleading Ma has been brought to the Dehradun ashram and her fever has abated slightly.

February 10, Thursday

Bholanath's letter that arrived today informed us that Ma's fever rose to 105 degrees and that she was extremely weak. So, Dr. Shome was called and he took her blood for examination. He will prescribe some medicine after seeing the report. About the treatment Ma said, "You people can do whatever you like." Bholanath was very upset to see Ma so ill and therefore he decided to call the doctor.

February 14, Monday

We went to Puri for two days and returned today. Bholanath's letter revealed that Dr. Shome could not diagnose anything from Ma's blood report and therefore he did not prescribe any medicine. Bholanath is also undecided about whether or not to give any medicine. The fever continues in the same pattern. Every two days the fever comes on rapidly and lasts for six or seven hours. On being requested to pacify the illness Ma replied, "Why do you dislike this fever? Just as you all come to me so also does the fever. It sports within this body. I feel no discomfort, in fact there is only joy." Bholanath is very worried about Ma's condition.

February 16, Wednesday

Today we left for Kashi. Devotees are very worried about Ma but no one here has had the chance to go to Ma because of other occupations. "Kumbha" festival is nearing. Some people have

decided to go to Dehradun to touch Ma's feet on the occasion.

February 17, Thursday

Today we reached Kashi and halted at Hari's *dharmashala*. Belu and Nidhu are with us and will be going to see Ma.

February 20, Sunday

Yesterday we received a letter from Yatish Dada. He wrote, "Your Ma's fever continues just as before. The fever refuses to abate. No medication has been given and Ma's body has become very weak. Your Ma reached Haridwar at seven p.m. yesterday. We have all arrived at the *dharmashala* in which Nishi Babu and others are staying."

Today we received Bholanath's letter in the afternoon. He has asked us to proceed to Haridwar and has written that Ma's condition continues the way it was. She is very anaemic and weak. Civil Surgeon Pitambar Pant of Itawa has gone to Haridwar on leave and has started treating Ma. We decided to leave on February 25th to join Ma.

February 23, Wednesday

We reached Haridwar in the morning. This *dharmashala* is situated a mile above Bhimgoda, on the way to Rishikesh. We found that Ma has become very weak. Her heart is not in good condition. With the slightest sound, her heart beats wildly and her hands and feet grow cold. Bholanath told us that Ma's condition had become

very worrying from the past two days. It is now eight or nine days since Ma came to Haridwar and her fever is now two months old. Ma has been taking medicines for some days now. From the day that the medication was started she has been bed ridden. Before that, though she had fever, Ma had been going about and conversing with people as usual. The doctor said, "Ma, I have never seen a patient like this in my life. Ma, my medicine can do nothing. How can I treat your body? Please decide to get well. This is my prayer." Ma has also said, "When I have had medicine I must display all signs of a patient. That is why I have taken to the bed after starting to take medicines. That is bound to happen. Whatever happens has to happen in its entirety.

With the start of medication, unusual *yogic kriya* began manifesting in Ma's body. At times the illness seemed to get worse, but when the *yogic kriya* started the illness began to recede gradually. This time again, who can tell whether it is the *yogic kriya* or the medicine that cured the fever? Ma alone knows. When we see this unusual *kriya* we feel over awed. It is true that the fever abated when Ma started to take the medicine, but at the same time Ma had the *kheyal* that now that the fever was gone, should not the heart begin to palpitate? As she remembered that, her heart started palpitating. And now that is continuing.

The doctor lost his wife long ago ; he has not remarried since, nor does he have any children. On the banks of the Ganga in Haridwar, he has a

big house. He has been requesting Ma to go there for the past one year, but Ma has not been there as yet. We heard that he has now called the house, "Anandamayi Sevashram" and is involved in its running. He still wants Ma to go there. He has just got his pension and come to Haridwar.

When Ma had set out alone with Virajmohini Didi, she had halted for sometime in Itawa. When she had a stomach upset, this same doctor had been to see her. He had arrived with medicines as soon as he had been told about Ma's condition. At that time Ma had said, "Let it be for now. If at any time I desire to have medicines, I shall take them from you alone for the first time." By a turn of events, Ma developed fever in Dehradun. After Dr. Shome examined Ma's blood, the question of medication was raised. At that stage Pitambar Pant was remembered and surprisingly we received information that he had retired and settled down in Haridwar some time back. Ma then told Bholanath, "Let us go to Haridwar now." At Haridwar Ma partook of medicine for the first time from Pitambar Pant.

The doctor said, "Ma, your body is not like that of an ordinary mortal. I cannot decide on what kind of medicine to give such a body. If you do not assume a *bhava* for better health of your own accord, there is nothing we can do." Ma replied, "Do you know what this body is like? All the knots inside have been untied—therefore whichever disease attacks manifests itself in its entirety. The knots have been untied right down to the roots of

every hair. So the diseases roam about unhindered. Again, when the medicine has been taken, it has also spread to all parts of the body. This body does not usually consume medicine, therefore it takes time for any medicine to gain control over this body." Actually, even Bholanath was not keen on administering medicines to Ma for he knew about her condition. But the people around began accusing him of not getting Ma's illness properly treated, saying that she had been suffering for so long only because of his neglect. Compelled by such talk, Bholanath agreed to having Ma treated. Another special occurrence was that Bholanath saw Ma drinking medicine in his dream. Therefore he finally agreed to giving her medicine.

Today again Ma said that when a *sadhu* had spoken to her in Dehradun about medicine she had replied, "Look, you people are *vedantic sanyasis*. Your attitude towards everything must be the same. Why do you dislike fever? Why do you want to chase it away? I do not chase you people away when you come to me. Why then should I turn away fever? It does not trouble me in the least." The *vedantic sanyasi* replied, "Ma, it is difficult to maintain that attitude when one is sick!"

Nishi Babu, Mashi, Ruma Devi, Maharatan, Bholu (Abhay), Godavari and many others are here. Mankeshwar Raina's wife and daughter have accompanied us from Faizabad.

February 24, Thursday

Sharada and Lakshmi arrived from Dehradun

today. We have reserved many rooms in the *dharmashala*. Everybody is worried about Ma.

February 25, Friday

Ma's state of health continues as before. Last night I sat for a long time near Ma. At five thirty a.m. this morning she told me, "Just call Bholanath here." I did so. Ma said something to him and he went out immediately. Later I learnt that Ma had sent Bholanath to Dr. Pitambar's house.

Dr. Pitamber had been inviting Ma to his house on the Ganges shore but Ma had not gone so far. Yesterday again he repeatedly requested Ma, "Ma, please come to that house. It is on the banks of the Ganga ; the breeze from the river will definitely cure your bodily ailment." Ma had not said much in response to this.

This morning she sent a message to Dr. Pitambar saying that she agreed with his suggestion and that she would go to his house whenever he desired. She said she was ready to go immediately if arrangements could be made this morning. But it was a little difficult to transport Ma, for in her present condition it was not possible for her to travel by car. She would have to be carried in a stretcher. As a stretcher was not available in the morning the Doctor could not take Ma.

The Doctor came in the afternoon and found Ma's heart in a bad state. Seeing her thus we felt utterly miserable. We heard that on earlier occasions when she had been given medicines her condition had deteriorated greatly to the alarm of

Bholanath and others. All signs of approaching death had appeared. Ma once commented, "Really at that time it appeared as though the *bhava* that was manifested was that of lamp being extinguished—as you people would call it. May be you all still had need for that lamp, therefore just as the flame had started to flicker it got revived and continued to burn again. That day I could perceive all the signs which appear before a body ceases to live."

Today again Bholanath and we were extremely worried on seeing Ma's condition. The Doctor's remedy had been suspended for two days. Though there was nothing to fear, Ma's heart was in a bad way. The machine that seemed to act favourably on the first day did not appear to be effective on the second day and actually had a debilitating reaction. At that stage Maharatan said, "Ma, there is no need for further medication. When the medicine is not helping in any way what is the use of taking it?"

After that the medication was discontinued. The doctor folded his hands and told Ma, "Ma, I will not give you any more medicine. Please recover your health of your own accord!"

Today Ma was unable to speak and indicated that the medicine had affected her heart. She laughed and said, "It is all for the best. I always tell people to relinquish the outer world and go within. Therefore this medicine has also gone within and clasped my heart. It was happened as it should. I say—make the outside and the inside

one. Now the outside and the inside have been made one.” So saying, Ma laughed.

In fact seeing Ma’s condition this afternoon we were all frightened. Ma refused to even let the doctor examine her pulse, saying, “When the medicine is not being accepted by my body then what use is it for you to feel my pulse? Whatever has to happen will happen of its own accord.”

When Ma agreed, all of us accompanied her when she was carried in a stretcher to Dr. Pant’s house on Harnath ghat, named after Dr. Pitambar’s father. The palatial bungalow stood on the banks of the Ganga. We had initially been afraid to transport Ma even on a stretcher for her condition was so bad, but now we observed a slight improvement.

At night Ma referred to some incidents and laughed, but when I heard about the incident I was thrilled. The incidents were as follows. Ma said, “Look, what a wonderful happening! Almost like a cinema. Do you know what I saw one day? a little girl’s form (incident at Haridwar), with a beautiful face, entered the house and wanted to touch me. But my condition was very bad. As the girl moved forward to touch me, Nishi Babu and another man ran forward to stop her but found that they could not catch her, for she was a shadow-form. Like a flash of lightning, the girl was visible for a moment and had vanished the next instant. She could be seen here at one instant and there at the next. Finally Nishi Babu shut the door. But how would that help? The girl entered the room

and stood there once again. In spite of attempts being made to stop her the girl tripped up to me, touched my feet and left. I could clearly experience that touch for a very long time.”

Ma continued, “And yet another day, do you know what I saw ? I was sitting still in one place, no one else was nearby. I was seated on an elevated spot covered with grass and pebbles called ‘Kalyanavan’. Do you know what I saw ? The gods had assembled, each with their own vehicles ; they stood with joined palms and bowed to this body. Many sages and *rishis*, *sadhus* and *sannyasins*, each in his own beautiful apparel stood in a different spot. Also clearly visible were the forms of spiritual seekers whose names are familiar, known and unknown. Some seekers came and left, while others stood where they were. Each one of them expressed his own kind of *bhava* and with this *bhava* they appeared as layers upon layers of an infinitely large ocean.”

“This body was seated at a height and therefore they all looked up and bowed. This body was made up of an intensely pure and dense irradiance. This simile is not quite right. It cannot be described in words. The kind of illumination there, was very different. At that spot taking whatever

Ma now fell silent.

Again she said, “Enveloping all, within all—‘this’—that does not sound right either. It cannot be expressed through language. Actually it is indescribable. At that very spot the words that were uttered were, ‘*Akhandā bhava ghana*’ (unbroken,

dense *bhava*). Unbroken implies encompassing all pieces, not leaving out any piece. Gods, *sadhus* and *rishis* were standing in such a formation that there was no end to their numbers. Like an ocean, as far as your gaze stretched, no end was in sight. All were near this body, steady, but this body lay on a bedding. Some *sadhus* moved about, they came to this body, touched its feet, prayed to this body and also prayed for the health of this body." Ma laughed and queried like a little child, "What kind of fun was all this that I witnessed?" Laughingly Ma looked at me.

My body had thrilled to this narration and placing my hands on Ma's feet I said, "Ma, we have just not been able to know you. Having got this opportunity we are losing it." Assuming some gravity once more Ma responded, "Such matters came up, so they were described. Keep all this to yourself. Ordinary people will not be able to fathom how true, realistic and deep these matters are. Possibly they will be laughed at, for those people neither know nor understand these matters. Each one will express ideas according to the power that he possesses within him. After all, faith and scepticism are both natural. In all forms and expressions there is but Him." Ma added, "They are not to blame. They will speak as they understand, will they not?"

"Listen and I will tell you what I saw yesterday. I was lying down in the *dharmasala*—do not think that I was asleep and dreaming. This body feels just the same whether it is sitting, walking or lying

down. You were seated nearby. It must have been around two a. m. I saw a form push you aside and seat itself between you and me. At that moment probably your *japa* had ceased and you were dozing off."

(Actually I had been repeating the Name mentally at that moment ; in between my *japa* had stopped and sleepiness had overcome my mind, but I had not mentioned this to Ma.)

"That form then turned to me and asked very clearly, 'Where has room been made?' I looked towards her and said, 'Why should room be made?' On encountering my gaze the form appeared perturbed and ran away."

"At that moment I had the *kheyal* that Pitambar Doctor had requested us to go to his *sevashram* and had mentioned that the breeze from the Ganga would cure the illness. When this body had functioned according to his prescription for some time why should I not agree to this suggestion as well? The feeling arose that this body was his responsibility. May be it is necessary and therefore all this has happened. Then when morning dawned I asked you what the time was. You replied that it was five a.m. and immediately Bholanath was called to ask the doctor whether this body could possibly be transferred to the *sevashram*. But he replied that as there was no stretcher available he could not take me right then. At that moment do you know what I felt? 'Where has room been made?' —that form had questioned me thus. As soon as that thought occurred I said, 'I shall leave the place

which I had occupied in this *dharmashala* for you. 'Soon after that I felt the urge to leave that spot which is why I called Bholanath early in the morning to go to the doctor.'

Hearing this anecdote I was thrilled once more. This incident had taken place when Ma's health was very bad.

I said with joined palms, "Ma, if you don't desire it, who can preserve your body? It is your unbounded compassion towards us that makes you protect your body for our sake. Ma, we do not have the power to do anything. We can only pray at your feet that keeping us in mind you should continue to preserve your body in this way." Ma replied, "May be it is of use to you and therefore all this happened." At times I have heard Ma say to others, "This body has stayed on for your sake. therefore your acquaintance has been possible."

(To be continued)

Ma touches us :

12. Biology to Religiology

Dr. P. C. Datta

Superiority of Biological sciences among all

Every man or woman, if "living" and alert must have a mystic inquisition to discover the Reality behind the ephermeral unreal Universe. Such a mystic urge is the foundation of all philosophies or sciences and religions. "The face of the Truth is covered with a golden dish, O Feeder of me, please remove it" (Upanishads).

This earth, on which we live, is still a unique land for the occurrence of a unique phenomenon, that is "life." Physical sciences try to understand the physico-chemical energies. But life-energy is a more difficult problem, but a science of all sciences. I am proud of Biological sciences for they are the possible fields where the final energy of creatures related to the ultimate all pervading one energy may be revealed. Physicists, Chemists, Mathematicians are now-a-days pushing towards the biological fields. Sinnott (1960) remarks : Although morphology, the science that deals with forms, has lost its commanding position it once held, following the advent of physiology and the disciplines that connect biology with the physical sciences, it still remains a foundation for any thorough knowledge of

living things. We must all be morphologists before we can be biologists of any other sort." Only by developing the science of forms, Charles Darwin discovers the unity principle in diversity e.g. the hand of a man, and of a mole, the leg of a horse, the paddle of a porpoise, the wing of a bat, despite the fundamental difference, should all be recognized as of the same basic pattern. Science discovers the innermost string on which the beads or flowers of diverse forms are strung together. Formation of forms seems to be the real science which can reveal the plan of the Great Architect of differentiation of forms. For the study of this form—differentiation science, some animal groups supply material by discharging eggs into water where the embryo develops non-attached to other cells, facilitating following the development. *Fucus* (in alga) embryo can be studied in the same way. The higher plants present us permanently embryonic tissues of shoot and root apices, axillary regions, cambium, etc. Tissue culture technology has easily progressed far in plant science. Cell culture, protoplast culture, embryo culture, organ culture, etc. have offered immense possibilities for which every student of plant-science should feel lucky. Genic researches, physics, chemistry, mathematics some times claim that the origin and development of life has been understood. But Sinnott quotes Prof. Wald (1958), "If biology ever is reduced to physics and chemistry, it will be only because the latter has grown upto biology." That is, true Biology starts where Physical sciences reach.

Sadhana to Samadhan (in Dharma)—Samadhi

One basic problem in the urge for knowing the activity of life energy, is : How do the masses of living units organize into a system called "organism". Every living organism is a self-regulatory equilibrium. Scientists are sanguin about the "Unifying factor which gives the continuity to an organism. It is a pattern for development in which every part is related to all others" (Sinnott). Scientists (physical) analyse the living organism—forms to have certain geometrical components *Polarity, symmetry, spirality* and *correlation*. Mechanistic outlook also claims that, nature, plane and the pattern of cell division are related to these components. But many organisms having no cell partition (Coenocytes) have Characteristic *symmetry, spirality, polarity* and correlation, suggesting the presence of some other active force.

Diversity of forms can be traced back to cell division mechanism—to final factors : catalysts, hormonal accumulation, light, temperature, moisture etc. *Sadhana* from diversity to unity principle was to walk to diving deeper into the genic chemistry. Scientists in this phase are absorbed in a satisfaction of the intellect in gene chemistry (*samadhi*) with a more or less unifying principle, gene catalyst chemistry.

Major Characters of life

It seems evident that the essential criterion of life are two-fold : (1) The ability to *direct* chemical change by catalysis ; (2) The ability to *reproduce*

by autocatalysis (Dr. Jerome Alexander, 1948). The “organism” is an autocatalytic equilibrium which grows and differentiates. Simple growths (multiplication of uniform cells or nuclei) results in a roundish mass. The mass become dissected and differentiated to increase effectively the surface area in contact with the environment, not only external, but also within the tissue environment. So, differentiation is a necessity for survival and development, which integrates the diversity into a harmonious autocatalized integrated whole not for disintegration. That harmonizing principle is a *dharma* of life. Struggle for *Siddhi* (attainment of *dharma*) is the *Sadhana* phase.

Diversity to unity principle (Dharma)

Sadhana for Siddhi—Samadhan—Samadhi

Expansion is life, contraction is death. This is supported by biological investigation, still dependent on mechanistic principles. The genetic molecular units are waiting potentialities, gradually expressed differentiation. Growth or multiplication of uniformity is only to sustain differentiation. Growth without differentiation means tumours or galls or structures called “plant” cancer in case of plants (Alexander, 1948). So mechanistic biology suggests clearly that multiplication of uniformity means destruction, differentiation means survival, if supported by a *harmonizing force*. This principle is applicable not only in development of individual organism (ontogeny) but also in evolution (phylogeny). The long *Sadhana* period involving several

millions of years leads to one harmony (*dharma*) period or autocatalytic equilibrium at a phase of *Samadhan* or *Samadhi* or phase of rest after struggle.

Dharma Jignasha of development of embryo diversity formed by developmental powers

Tissue Transference experiment shows that developmental fetes of most embryonic (amphibian) regions are not irrevocably determined, until after a certain stage of gastrulation. Gastrulation, however, ends this plasticity, and irrevocably determines the fate of each part, and the invisible process of determination has ushered in a new period of self differentiation. In many plant organs, such less plastic polypotent early phases are discernible from adult phases. The polypotency suggests an uniform beginning and a harmonious differentiation. Never in life system, diversity is an indispensable component of developmental integration. Actually the first division of the Zygote is differentiative, the equator forming the new cell plate causes difference in the old poles and the new poles in distribution of organneles and organic molecules.

Adaptation

“In the Darwinian picture of Evolution of living things no aspect is more impressive than the variety and ingenuity of the methods by which these have adapted themselves to this environment. The living things have concurred the air, the dry land, fresh water and the sea from shallowed fringe to its six mile depth, and in every case they have modified

their structure to suit the conditions of the habitat. The pressure for each mile descended is over one ton to square inch—equivalent to about 160 atmospheres a pressure which would certainly crush and destroy any of our tissues. The deep sea creatures adopted themselves in this situation by developing very permeable, spongy structures in order to equalize the pressure within and without. No sunlight can penetrate to depths of sea greater than half a mile. In this cold, dark, almost silent world, the sense of touch has naturally been exploited. The success of the amphibians in emerging from the water some 300 million years ago, in establishing themselves on dry land presents a group of new adaptations. The air was eight hundred times less dense ; the problem of self-support, a balance, was acute and had to be met by special muscular development and great elaboration of the balancing mechanism of the brain. From time to time some great challenge seems to surge out of the vast Unconscious of Nature, "Capture a new area of life." (A Johnson, P. 16). For capturing a new area, a difficult period of *Sadhana* for several millions of years of experiments to get a harmonious adaptation (*dharma*) which is a stage of *Samadhan*.

Human body has achieved by *sadhana* a superb ability to adapt automatically with the changing environment by exploitation and development. In society, Unity gives us *siddhi* in *sadhana* for harmonious development (*Dharma*) which leads to temporary *Samadhi* (*Samadhan*).

Philosophy of accident

A struggle for existence, a *sadhana* for *siddhi* or *samadhan* appears as reasonable. But are the evolutionary phenomena of Darwin mere accidents? Johnson (a famous physicist) quotes from John Buchan : "The movement of mankind is not by a single-gauge track : There is a net-work of tracks, and the one actually taken may owe its choice to the blindest chance. Rationalize the facts as much as you please—and you can carry the process long way—there will remain things which you can not rationalize, things which you can only call accidents, and which can not be explained by any logical terms. Instead of causal, we find the *casual*. I do not for one moment argue that these incomprehensible factors are incapable of rationalization by some higher intelligence than our own ; I only say that we can not fit them into any mortal scheme of *effects* and *causes*". "All are seated on different parts of a gallery. All are speaking correctly as is seen from his position" —Ma Anandamayi).

Two types of views are found in Man. One is vitalistic and the other is mechanistic. J. C. Bose wanted to introduce *vitalistic* outlook in science. But he failed due to ignoring some details of plant tissues.

Broadly, scientists are found to cling to mechanistic reasoning, superstitiously. Chemistry and physics are being applied in Biological strings. Free biology has not yet evolved. We must cross over the period of dependence to physical sciences,

as early as possible. I think Darwin's theory should also change; and if we can change, certainly new enquiry and new principle will be revealed. Statistics has the capacity to prune off the protrusions (out growths) notoriously disobeying the outline of the interpretations imagined by investigator. When we look at the growing plant we must apply the most critical processes to understand details with affection and respect, and we must be faithful to facts, without ignoring a single variation. Probably the real vitalistic approach would require clearer vision of the principle.

From my personal experience I conclude that mind can see past, present and future without eyes, but as vividly as I see with naked eyes. I felt touches and strong muscular pressures causing pain but in absence of any visible body. Actually, messengers from the usual sense parts e.g. eyes, ears, nose, tongues, skin etc. along with emotion and *Mind Maharaj* are members of the SENSE BOARD. Mind can fill up the deficiencies of any phenomena of other organs. Science can understand the things prepared by sense board. Mind transfers final reports to *Buddhi*. Mind has two movements, one upwards non-contaminated by mental attraction and repulsion, the other *downwards* (towards material attachment). *Buddhi* is superior and is almost pure. A consciousness termed as supra-intellectual probably necessary for understanding Vitalistic forces. Purity required can be obtained by following a RELIGION, suitable for the investigator. As many as are religions so many are the ways.

as are human beings so many are religious ways (Ma Anandamayi).

Thus we can conclude (1) Mechanistic and Vitalistic are the two approaches. Sciences are mostly mechanistic, which cannot reveal all Truths. (2) Vitalistic principles are revealed by higher biological systems. Chemists and Physicists have uncovered many systems. (3) 'Development' means growth and differentiation together. The former is to sustain the latter. (4) Homogeneous growth is found in the early stages of development where the tissues have polypotency to develop into different organs; after certain period it loses that potency. Tissue pattern become programmed. (5) Sciences uses improved senses for understanding observed facts of Nature, which are gross lower principles. For higher truth, pure and superior *Buddhi* is necessary. (6) Every cell after the completion (*samadhan*) of division remain in temporary rest (*metabolic*) phase.

A scientist should not accept or consider oneself as a follower of one philosophy. As soon as I am believer of one theory, Darwinism, Marxism, Gandhism etc. I find myself bound in a prison house. Similarly religious philosophies also imprison me. My reasoning power becomes permanently inclined to a specific programme. I may take up one theory, but only to cross that.

When we look at the society of men, we face the same phenomena. Those having inclination to mechanistic thoughts consider the society as plaster of paris. They think they can mould the society accor-

ding to their imaginary idol. Indian societies are strongly built having definite destinies. Why do the societies respond in a strong differentiated pattern. The reason is a highly advanced condition in India.

Due to maturity, differentiation in our society is highly advanced, vitalistic outlook sees a society as a living organism. They never reform. They prefer Education which can bring about automatic fall off of leaves old or diseased. (Ma, "*Do not try to tear off leaves, which are to fall off will do so*"). All the principles discussed here are applicable to human society. No person is available in the history, who can claim the authority, of the introduction of caste system.

The table of Part II "shows that, out of 16 possible marital combinations within race I, caste I, 4 are valid ; intra-family links, intra-creed links, have been discarded, but intra caste marriage maintaining hereditary professional skills but inter-racial marriage has been encouraged. We should look upon the social system as an organized living organism, which is automatically leading to national integration, very effectively."

Correct Indology suggests, India never fought for growth by multiplication of uniformity. Man favoured in some cases, establishment of uniformity in groups. But such a group, remained isolated and gradually lost itself. Western Indologists have created a fear complex about caste system, but none analysed it scientifically.

The same principle is found in religions also. Hindu dharma includes hundreds of religions. They

have developed harmoniously and are still differentiating by branching further without disturbing peace.

A scientist must not discard religion without studying it with respect. That behavior is unscientific. 'Religionology' a new science should develop in India, having hundreds of varieties of religion.

Religious processes in advanced stages reach *samadhan* or *Samadhi*. Ma Anandamayi points on a dynamicity in *Samadhi*. At first comes a phase of *Chitta samadhan* when mind is free from worldly desires, *Bhava Samadhan*—when the whole existence of *sadhaka* becomes filled up with an Integral Idea. *Vyakta Samadhan*—when *sadhaka* becomes absorbed in one undivided Universal Being, *Purna Samadhana*, when "all sorts of dualities melt away, having been for ever—transcended in the Supreme Unity of Absolute Truth.

Symptonologically, *Samadhan* signifies the perfect resolution of form, formlessmen, manifested being and non-being—of every thing. Solution of a problem is one thing ; yet there is another kind of resolution where the possibility of problems and their solutions can not occur. This is called *Samadhi*.

So long as thoughts and ideas (*sankalpa* and *vikalpa*) persisting, not even *Savikalpa Samadhi* can occur. *Savikalpa* signifies awareness of Existence. But when there is no question of Existence or non-existence where there is no possibility of differentiating "What is form" or "What is not" can anything be expressed in words, however little ? This is *Nirvikalpa Samadhi*.

Sai Ram Sahay

Shirdi Baba's Protecting Hand (Abhay-Hastha)

M. Rama Rao

In the Bhagavadgita Chapter 9 verse 22 Sri Lord Krishna says "Those devotees, however, who knowing no one else, constantly think of Me and worship me in a disinterested way to those even united in thought with Me, I bring full security and personally attend to their needs".

Here we have to note that we will certainly get benefit and security if we possess Annanyabhakti Paramatma (God) comes to rescue us from spiritual or worldly fall.

Sri Ramakrishna says "When the devotee takes one stride towards the Lord, He takes ten strides towards that devotee. Such is His grace".

* Know the Truth and live the Truth and be the Truth.

* Possess the weapon of 'Nama Asthra'—chanting of God's Name incessantly—to get rid of all the ills and evils of life and thereby to realise truth."

* Sri Saipadananda Radhakrishna Swamiji.

Sai Baba said as follows :

* "If a man utters my name with love, I shall fulfil all his wishes, increase his devotion. And if he sings earnestly my life and my deeds, him I shall beset in front and back and on all sides. Those

devotees, who are attached to me heart and soul, will naturally feel happiness when they hear these stories. Believe me that if anybody sings my Leelas, I will give him infinite joy and ever-lasting contentment. It is my special characteristic to free any person, who surrenders completely to me and who does worship me faithfully and who remembers me and meditates on me constantly. How can they be conscious of worldly objects and sensations, who utter my name, who worship me, who think of my stories and my life and who thus always remember me *I shall draw out my devotees from the jaws of Death*. If my stories are listened to, all the diseases will be got rid of. So, hear my stories with respect and think and mediate on them, assimilate them. This is the way of happiness and contentment. The pride and egoism of my devotees will vanish, the mind of the hearers will be set at rest and if it has wholehearted and complete faith, it will be one and Supreme Consciousness. The simple remembrance of my name as "Sai, Sai will do away with sins of speech and hearing."

(Sai Satcharita, Chapter 3)

Now I would like to narrate my own life story and experiences in short.

Daily I pray Sai Baba as noted below :

I am nothing,

I know nothing,

Sai, you are everything,

Baba lead me guarding and guiding.

This must be our earnest longing.

Bow to Baba—peace be to all.

Except this I have no formal Sadhana (Practice). I have only unflinching faith in Him.

On 20-5-1993, my family members [My wife, third son & his wife with two children and his sister-in-law, my 1st daughter and her grown up 3 children] left on pilgrimage to Madhurai, Rameswar, Kanyakumari etc. in South India. I gave them farewell with these words "Sai Ram Raksha". They completed their pilgrimage and returning to Bangalore on 25-5-1993. On their pilgrimage and return journey early in the morning at 5 a. m. they escaped from a serious accident. The matador in which my people were travelling was passing on the road at a village and an old man was crossing the road. The driver drove the vehicle on the backside of the old man. But the man suddenly turned back and the vehicle dashed him who fell down injuring. The driver absentmindedly drove the vehicle into a ditch and then turned the vehicle towards the road where 3 people were sitting on a heap of filled bags. The vehicle dashing the bags came upto the road. The persons jumped aside to save themselves from the hit of the vehicle. Had they not jumped they would have been injured seriously. The driver lost control and the vehicle was running with a slow speed. The driver jumped from the vehicle and ran away to escape from the attack of the villagers. By the grace of God (Baba) the vehicle stopped automatically at distance, one foot from a big tree. My people were scared but saved themselves from the death trap. My fourth son had only some scratches on his leg. My sons

walked five Kms. and engaged two taxies returned to Bangalore at about 12 a.m. without bath and breakfast, with shock and scared.

When they did not return at the expected time (5 a.m.) I felt some danger about them and anxiously engaged my mind in chanting Sai Baba's name 'Om Sai Ram'.

Sai Baba not only helps and saves his devotees but also his relatives. My co-brothers grand daughter scoring 87% in S.S.L.C. Examination applied for a seat for her further studies i.e., P.U.C. On the appointed day of announcing the seats she went to college and found no name of her in the selected list. She contacted the authorities of the college. They told that she was not allotted the seat. She came to me and cried "I have not been given the seat ; father without caring for my seat has gone on his business. If my mother was alive will my father have done like this ?"

My co-brother's son has married the Second wife after the death of the first.

I consoled the girl and told my sons to try for the seat and prayed Sai Baba to help the motherless poor girl. They contacted the higher authorities of the college and drew their attention towards the girl scoring 87%. After 3 days she was given a seat with her desired optional subject.

In the first week of July '93 my second son-in-law, an engineer, in BEML, KGF, while phoning to another officer of the factory suddenly became unconscious and immediately he was admitted to the hospital. My daughter informed the same to us.

We went and brought him here and got him tested by the specialists. He had been under treatment for about 3 weeks and cured.

Not only on these occasions but also many times Sai Baba saved us.

In 1987 my second sons life was saved though his both hands were fractured. At an another time he was saved from the jaws of mad tigeress when he was passing through the forest along with the forest officers. In 1991 my grand daughter was saved from food poison. In December 1991 my third son while passing urine at the Central bus stand, his legs slipped and his head was strucked at the door. He fell unconscious. He was removed to the police station by the constable on the duty. On searching they found his visiting card and phoned me. I was scared and prayed Sai Baba. He had to face life and death in 3 hospitals. Ultimately his life was saved by Sai Baba.

The results of above mentioned events was pleasure but now I would like to describe a painful and pathetic event of my life. In 1986 my eldest daughter's daughter of 19 years old went to the college on 27.3.1986 to get the hall ticket to appear for the final examination of P.U.C. She returned at 2 p.m. but she used to go to the bath room often and often. At 4 p.m. she became too weak and could not stand or walk. I felt some seriousness and phoned my Dr. daughter-in-law of her condition. She immediately returned from the hospital and on her advice we removed Jothi to the nearby nursing home. There, the doctors pronounced that

Jothi was suffering from Kidney failure. She was treated by them. At 1 p.m. on 28.3.1986 she was quite alright. The doctors pronounced that she was out of danger. I, along with Jothi's younger sister was sleeping soundly. At about 5 O'clock early in the morning I got a phone call from the nursing home to go over there with Jothi's two sisters. When I went there I saw that the doctors were trying their last efforts with the oxygen, as the disease relapsed. After few minutes they called my son-in-law and said, "We are sorry". They left from the bed of Jothi. I immediately approached Jothi and calling her held Sri Sai Baba's photo. She opened her eyes and saw the photo and opened her mouth. I put a pinch of Baba's Vibhuthi (Udi). She passed away peacefully.

Under the strained circumstances my hands which craddled Jothi, had to lit the pyre of Jothi.

When we returned to home after finishing the first day funeral ceremony, Jothi's younger sister Meera encountered me with harsh words "O Appa you talk highly of your Sai Baba, why your compassionate Baba did not save Jothi from the death". I was perplexed but coolly answered her ; "Neither you nor I prayed Baba to save Jothi. We were sleeping soundly, depending on the material help of the doctors. Perhaps Baba's will might have been to give Jothi better benefit". Meanwhile somebody took away Meera from my presence.

On the third day after immersing the ashes of Jothi in the river Kavery, I along with my son-in-law returned home in the evening. The first person

to welcome me was Meera. She with calm and cool temperament said, "Appa I had a dream, in which Jothi was setting smilingly by the side of Sai Baba." After this she became normal and attended to her studies.

I have strong belief that Baba has given Jothi Sadgathi.

Bow to Baba—Peace be to All.

I have already described the pathetic event of my grand daughter Jothi's death. My home was surrounded with gloom and sorrow. I lost peace of my mind to some extent. One day I went to Sri Sri Anandmayi Bhagavat Bhavan which was near to my house and calm and peaceful place. When I was prostrating, before Ma's portrait Ma inspired me "Baba, the life is not the bed of roses but it is the rose plant. It contains fragment flowers as well as pricking thorns. We have to be very careful to prick and enjoy the fragrance of the flowers. Otherwise the sharp thorns will prick and make us to suffer from pain". Immediately I was composed and became calm.

They are Transient nature of worldly belongings for reasons best known only to Him, God chooses a few and brings about a total transformation in them, making them discard their worldly activities to take up the task of spreading His message. The illumination caused will be invariably instantaneous. With His limitless powers, God can elevate a person to an enviable position overnight or push down another from a precipice into an abyss.

God has chosen Sri Ramakrishna, Sai Baba of Shirdi, Sri Sri Anandamayee, Sharada Devi, Vivekananda, Sivananda Maharaj, Tapovan Maharaj and Chinmayananda to lead the people worldly and spiritually.

Let us see what Anandamayee says :—

Saturday 2nd June, 1945—After a bath and breakfast in the morning, I returned to the ashram. On arriving there I noticed Sri Sri Ma sitting on the veranda of the Smriti-Mandir and discussing some subject with Khukunididi. I heard Didi declare, “This is the very reason why people blame you !”

Sri Sri Ma (laughing) : “What effect has any blame on this body ? I look upon everything as being the same. So this sort of blame would appear to be blaming one’s own self.”

Khukunididi (smiling) : “Yes, I have understood you.”

Sri Sri Ma : “No, this is also a kind of existence when chandan and excreta are the same to one’s knowledge. As long as one sees these two in different lights, then one realises that infinite are the ways in which each little single thing can exist. Remember, he who is pleased with admiration, must be burnt by being blamed. But this body does not look upon admiration, and blameworthiness as being distinct. So it is neither pleased by being flattered, nor is it displeased by being blamed.

The path which the Guru has pointed out, that you must try to follow. Do not stay idle ; make an effort to go forward. And if you like to work, do it in the spirit that everything is an expression

of THAT. Service may be of the country, of one's wife as the presiding goddess of the home, of one's children as Gopala and Kumari, of one's husband as the Lord—for it is the One who appears in many guises. Do not pass your time merely with eating and sleeping. The invaluable boon of human birth must not be wasted in vain thought. Dwelling no longer in the traveller's inn (dharamsala), make an attempt to go to your own real Home. (God)

Sharada Devi says :

“Remember one thing. If you want peace of mind then give up fault-finding. If you would search for fault at all, find your own faults and shortcomings. Learn to accept everyone as your own. No one is alien to you, the whole world is yours.”

Swami Ramdas of Anandashram (S.I) says :

Devotee : It is very difficult to give up physical attachment to the Guru.

(Ramdas) Papa : Mataji was doing like that. Ramdas's body became all in all for her. Ramdas told her, “This body is only the embodiment of the universal Truth. Now give up this worship, if you want to have the vision of the universal Papa”. It gave her terrible pain at that time. She used to weep. She gave it up and sat for meditation. She sat absorbed within herself for 3 or 4 hours. Her face was shining with lustre.

Extracts from the Autobiography of Swami Shri Shivanandaji Maharaj (Founder of Divine Life Society).

“What Life has taught me”

I have understood that it is the foremost duty of man to learn to give, to give in charity, to give in plenty, to give with love and without expectation of any reward, because one does not lose anything by giving—on the other hand the giver is given back a thousand fold

There is no physical world for me. What I see as the glorious manifestation of the Almighty. I rejoice when I behold the Purusha with thousands of heads and thousands of eyes and feet, that Sahasra-sirsha Purusha. When I serve persons, I see not the persons but Him of whom they are the limbs

The philosophy I hold is neither a dreamy, subjective, world-negating doctrine of illusion, nor a crude world-affirming theory of sense-ridden humanism. It is the fact of the soul of man, the unity of creation with the Absolute, that I feel is the only doctrine worth considering.

To behold the Lord in every being or form, to feel Him everywhere, at all times, and in all conditions of life, to see, hear, taste and feel everything as God is my creed. To live in God, to melt in God, and to dissolve in God is my creed. By dwelling in such union, to utilize the hands, mind, senses and the body in the service of humanity, to sing the Names of the Lord, to elevate devotees, to give instructions to sincere aspirants and disseminate knowledge throughout the world is my creed, if you can call it one.

To be a cosmic friend and cosmic benefactor, a friend of the poor, the forlorn, the helpless and the

fallen is my creed. It is my sacred creed to serve the sick, to nurse them with care, sympathy and love; to cheer up the depressed, to infuse power and joy in all, to feel oneness with each and every one, and to treat all with equal vision.

In my highest creed, there are neither peasants nor kings, neither beggars nor emperors, neither males nor females, neither teachers nor students, I love to live, move and have my being in this realm indescribable.

“The call of the immortal”

By purifying the heart through selfless service, I had a new vision. I was deeply convinced that there must be a place—a sweet home of pristine glory, purity and divine splendour—where absolute security, perfect peace and lasting happiness can be had through Self-realization.

I frequently remembered the words of the Srutis: ‘The day on which one gets dispassion, that very day one should renounce the world’. I constantly thought of: ‘For hearing the Srutis, one should take Sannyas’. The words of the scriptures have great value. I gave up the life of ease, comfort and luxury, and reached India in search of an ideal centre for the purposes of prayer and contemplation, study and a higher form of service to the world.

In 1923, I renounced the life of ease and money-making and took to the life of a mendicant, a true seeker after Truth.

“Necessity of a Guru”

A personal Guru is necessary in the beginning. He alone can show the path to attain God, who is the Guru of Gurus, and obviate the snares and pitfalls on your path. Self-realization is a transcendental experience. You can march on the spiritual path only by placing implicit faith in the words of sages who have realized the Truth and attained knowledge of the self.

The Guru's Grace is needed by the disciple. This does not mean that the disciple should sit idle and expect a miracle from the Guru to push him directly into Samadhi. The Guru cannot do sadhana for the student. It is foolish to accept spiritual attainments from a drop of water from the water-pot of a Guru. The Guru can guide the student, clear his doubts, pave the way, remove the snares, pitfalls and obstacles and throw light on the path. But it is the disciple himself who has to walk every step on the spiritual path.

Spiritual progress requires intense and unswerving faith in the teachings of the Guru and the Shastras, if you have no Guru, take Lord Krishna, Shiva, Rama or Christ as your Guru. Pray to Him. Meditate on Him. Sing His Name. He will send you a suitable Guru.

What is true religion

Not by mere argument or discussion can religion be taught. Not by precepts or moral cannons alone can you convert a person to become religious. Not by pointing to your loads of sacred literature or

the miracles of your chief can an aspirant be won over. Practise religion and live upto its teachings if you want to evolve and attain the goal of life. Whatever be your religion, whosoever be your prophet, whichever be your language and country, whatever be your age or sex you can easily grow if you know the way to crush the ego, to destroy the lower nature of the mind and to have mastery over your body, senses and mind. This is what I have found out to be the way for real peace and bliss eternal. Therefore, I do not try to convince people by heated debates and arguments.

Real religion is the religion of the heart. The heart must be purified first. Truth, love and purity form the basis of religion. Conquest of the lower nature of man, control of the mind, cultivation of virtues, service of humanity, goodwill, fellowship and mutual amity constitute the fundamentals of true religion. These ideals are included in the mottos of the Divine Life Society, and I am very particular in propagating them widely.

“Purify the Inner Nature”

Purify your mind. Develop Sattwick qualities such as nobility, courage, magnanimity, generosity, love, straight forwardness and truthfulness. Eradicate all evil qualities such as lust, greed, anger, avarice, likes and dislikes, and other negative traits which stand in the way of ethical perfection is a prerequisite to Self-realization. No amount of practice can be of any value to the aspirant if he ignores this side of sadhana. Love all. Prostrate

yourself before everybody. Become humble. Talk loving, sweet, endearing words. Give up selfishness, pride, egoism and hypocrisy. Regenerate your lower nature.

“Combine Service with Meditation”

Beginners cannot spend all the twenty-four hours in meditation alone. They have to work in the beginning for purification of the heart as well. They should combine work and meditation.

(Ananda Varta October 1987)

In Vishnu Sahasranamam the following God's names are mentioned.

1. Sivah : One who purifies every one by the utterance of His name.
2. Sridh : One who bestows properly on devotee.
3. Bhaktavatsalah : One who has got love for devotee.
4. Bhayanashanah : One who destroys the fear of the virtuous.

If we chant God or Guru's name with faith and forbearance He protects us from calamities and leads us to Mukti (God realization). We should treat pleasure and pain, and blame and fame alike.

*Sant'akaram bhujaga-sayanam padmanabham suresam
visv'adharam gagana-sadrsam megha-varnam subh'angam
Laksmi-kantam kamala-nayanam yogibhir dhyana-gamyam
vande Visnum bhava-bhaya-haram sarva-lok'aika-natham.*

2. I salute Visnu, the sole master of the universe, whose presence is very peaceful, who stretches Himself on a serpent-bed, who sports a lotus in His navel.

Story of the Kite & Pigeon

(From Bengali Mahabharat, the epic written
by Kashiram Das)

Translated by : Nihar Ranjan Chakraborty

Sage Lomash called Dharma-putra, Yodhisthir to listen the story of Kite and Pigeon. This Bitastha river where joyful cranes are playing now, once King Ushinor ruled this Shibi-kingdom. He defeated Indra by observing a Yagnya. As an effect of this Yagnyanosthan Gods, men, Demons, Devils all were trembling in fear. Sitting on his golden throne, Indra began to think—if he snatch away my Kingship ! In the mean-time Hootashan, the king of fire, came and described the Ushinor-yagnyanosthan. Frightened Gods, Indra and Hootashan jointly, in a secret meeting, made a plan to cheat King Ushinor. And, so as, Hutashan took form of a Pigeon and Indra disguised himself into a Kite. While King Ushinor was engaged in Yagnyanosthan the Pigeon being driven by the Kite took shelter to Ushinor. The king gave it word that he will protect his guest even at the cost of his own life. He assured the Pigeon, "Because you have asked me shelter, so I will save you".

The Kite, bird of prey, asked, "Maharaja, how do you behave so ? Are you not depriving me by giving protection to this Pigeon ? People say—Ushinor is a religious minded king. Is it not an

unreligious act to give shelter to the Pigeon at the time of hunger? So, oh King, please set free the Pigeon and let me take my meal”.

Ushinor said, “Oh King-bird, What am I to do? You have misunderstood me and find fault in me. Being afraid of you, the Pigeon has sought shelter to me. Being a King if I cannot give shelter to an afraid Pigeon, how shall I give protection to my subjects? So, how can I hand it over to a killer? Is it not the same sin, as it fetch by killing a cow or a Brahmin?”

The Kite said, “Listen Maharaja, no creature can live without food. Leaving money and men one can live; but how one can live without food?” I am so hungry now that if it be further late I will die of hunger. And if I die, my wife and dependent children also will die without food. So, at the cost of one life only if you can save many—it will be a real religious act in my opinion. The shastra also says, you must accept the interest of many at the sacrifice of one.”

King Ushinor said, “If you are so hungry then take food of other type and keep yourself alive. Bull, deer, goat, sheep, buffalo, pig—tell me what you prefer—I will arrange any one just now.”

Listening such the Kite replied, “Listen oh King we do not take meat of any other type than that we prey. So, let it free and allow me to eat.”

The King in reply said, “In exchange of my pigeon who has sought shelter to me, you are at liberty to demand whatever you like, even my

kingdom—I will satisfy you—still I will not leave the Pigeon.”

Hearing so much, the Kite greedily said, “Then give me flesh, of the bird’s weight, from your own body—I will be satisfied.”

Listening the Kite, Ushinor, with extreme delight said, “Yet the pigeon is saved !”

King Ushinor holding the balance with his own hand set the Pigeon on one side. Then cutting his own flesh began to keep on the other side. But it was a matter of wonder that it was all along lesser in weight than the Pigeon. Thinking for a while, Ushinor regardfully remembered HARI and he set himself on the weighing machine. Observing the benign King, Kite—the King of God exposed himself and disclosed the Pigeon-shaped-Hootashan.

Lastly Indra told, “Only to examine the strength of your religiosity, we came here in your house, in disguise. We are astonished, satisfied to see your honest religiosity and we are bound to you. Henceforth, the glorious task that you performed to-day will be sung all over so long the earth exists.”

Departure of Dodhichi from the mortal body

(Translation of the Bengali epical composition
“দধীচির তনুত্যাগ” of Hemchandra Bandopadhyaya)
(1838—1903)

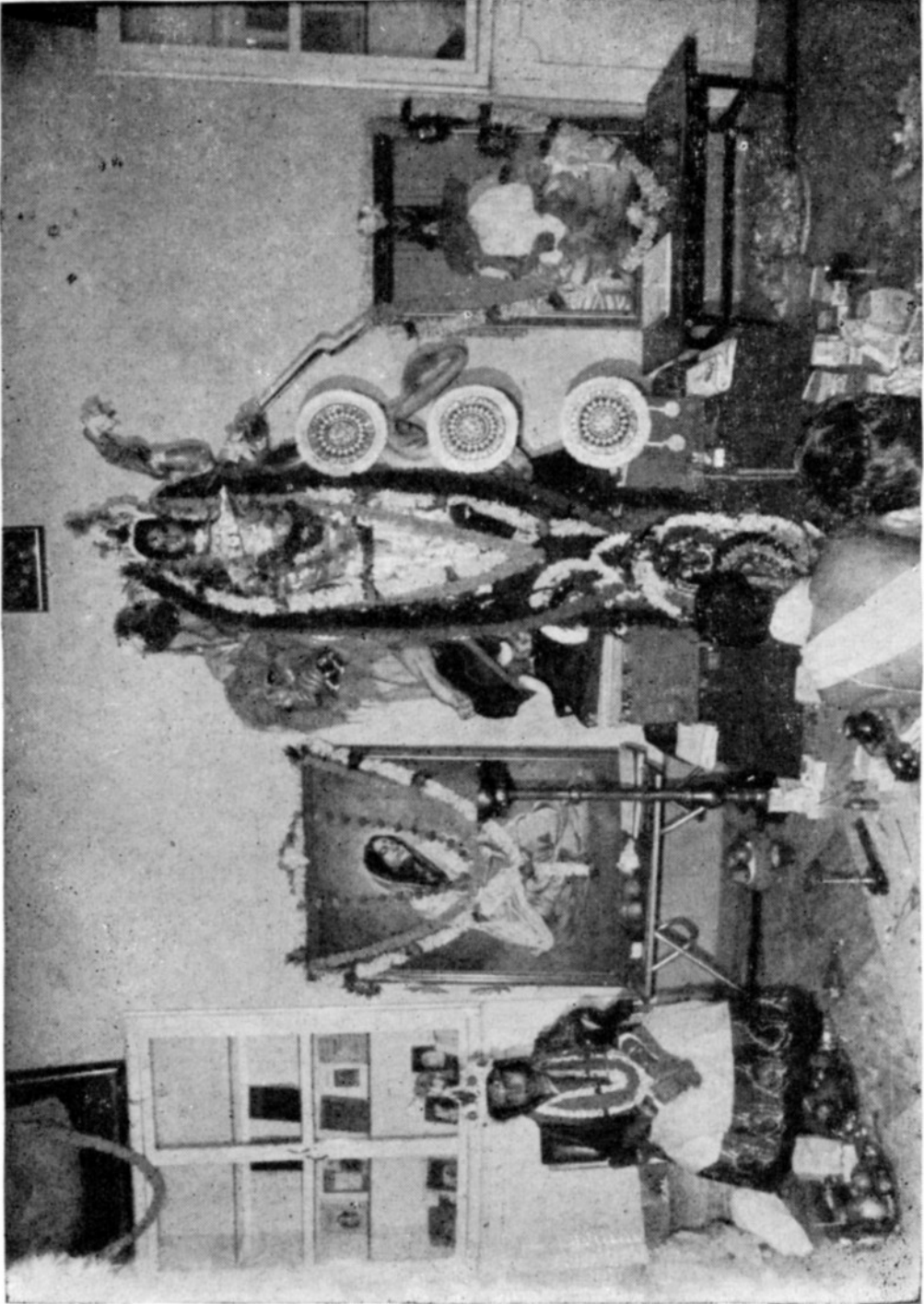
Translator :—Nihar Ranjan Chakraborty

1. Paulami-dependant-Indra was moved to hear the sage. He was out of sight and unseen so long. He brought himself to view and appeared physically with his divine grace. Like a cloud-shaded-sun, his glamouring grace was faded by his armour like hair over his chest. Ever fine morning-sun as it were in mist ! Thunder in the lap of cloud—such as Indra was with a bow and arrow in that mist. Thousand eyes were shining as if stars were in the moonless (New moon) deep-dark-night. The hermit got up, smiled and respectfully offered a holy deer-skin seat and asked in a calm and grave voice, “What has made you to visit the Ashram ? With what desire ?”

2. Indra had been disheartened at the sight of graceful face of the kindhearted sage. On the day of nawami puja of Dasabhuja, the demon-killer, like as the sympathetic spectators at the time of scapegoat sacrifice, the thunder-god stood such as. Is there anyone living who can speak or can beg life of it—only but feeling pain at heart ? So silent and still became Lord Indra. The sage keeping quiet for a while, came to know through meditation the desire

of the guest. The ascetic with a rapture said—
 “Purandar, Sachikanta, what a great fortune I
 have—my life is successful to-day—the Ashram is
 holy now. This deteriorated skeleton, instead of
 getting mixed with the five elements, would be used
 for the rescue of Heaven! Oh God, never, never
 could I expect such a fortune even in my dream.”

3. Saying so, the great ascetic wore a silken
 cloth and a wrapper. Reciting the Gayatri mantra
 repeatedly in a melodious voice, the pure-hearted
 hastened to the courtyard and sat under the
 banian tree which had made a quiet dense with
 it's nice leaves. The disciples with anxiety and
 tearful eyes brought scented ganges water and a
 seat for meditation. Incense, Guggul, sandal and
 scented flower bunches were kept all around. The
 king-hermit was adorned with garland in that frag-
 rance. His body was glowed with lustre, cheeks,
 lips were fine and the eyes were graceful. With a
 garland of white-lotus on chest, the glorious sage
 sat—ah, as if his kind heart was over-flowing
 through the graceful sight. What a sweet pitiful
 kindness was flowing from his vision! Turning to
 the disciples, slowly and sweetly, he said, effacing
 their tear—“What for, my children, in such a fine
 moment tear falls from your eyes? How many
 persons of this world get the privilege to sacrifice
 their life for the benefit of others? And you are
 pained at heart at my effort of doing good to
 others! Oh, unwise beings, if sacrifice of this body
 is not for others' welfare then what for this mortal
 body is? Innumerable lives are going to be



Jagaddhatri Puja at Matri-Mandir

shattered in many ways all along ! When it is so, why then a human heart is afraid of availing this chance ? Oh, the sorrowful sages, my disciples, men are created for the benefit of the world. The practice of that religion brings welfare to the mankind and in this world this is the way of salvation”.

4. Embracing the sages, he blessed the disciples. Thereafter he requested Basava—“Oh, king of Gods please sanctify my body by your touch at this end”.

5. Thousand-eyed Shachipati, coming forward touched the head of the hermit with his lotus-hand and said in an earnest voice,—listening which all the sages emotionally moved with joy and sorrow.

6. Basava said, “Oh, sage, the best, you are genuine, you are a person who has realised the truth of life. You, and only you have performed the task which is giver of salvation and ever beneficial. In this world, the endless bodies of beings are floating and mingling all along like bubbles of water in the ocean. In this world the current of life is wavy and eternal. On the destruction of lives, there is no increase or decrease in this deep and ever flowing vast oceanic water. Creatures, big or small what ever may be, can do good, can do no harm to men in doing their daily work. Smallest possible particles of sand collect together in the depth of ocean throughout day and night—gradually build an island—the island grows bigger and larger and build a continent which contains woods and topmost mountains. Similarly, with the pious acts of

human race, human-race is at the top always. The duty of man is always to shun self-interest and do good to others. To do good to all is the religion of sage and you have realised this and are performing it to-day. Sages ! please efface your tear, the top-most sage, Dodhichi has attained the highest virtue in the world to-day. What boon shall I offer to you, oh, the desireless ascetic, you do not beg any boon ! Your sacred work will be ever remembered in every morning by the human-race. Maharshi Dwaipayana will born in your heritage and will glorify the name of Badarikashram in this holy land."

7. Saying this, Basava shivered with reverence and observed the calm and holy face of the sage, and started singing loudly and sweetly the songs of four Vedas and Harisankirtan. Eyes of all the disciples became tearful and the hermit in meditation joyfully closed his eyes. Air became motionless, the sun became faint, sky became pacific and perfumed-smell cherished from wood, trees and creepers of the forest bowed down with grief. Eyes became still, nose refrained breathing, veins ceased palpitation, the divine force of light skipped through the mid-head with uncommon beauty and rose up and up mixed with the unknowable infinite. Panchajanya conch resounded throughout the sky—flower showered all over, body of the great sage covered. Dadhichi left his physical state for the welfare of Gods.

Jagadhatri Puja at Matri Mandir

Like last year this year too, Shree Shree Jagadhatri Puja was celebrated here at Matri-Mandir, 57/1, Ballygunge Circular Road, Calcutta-700 019. The Adhibash was observed on the evening of Sunday, the 21st November, 1993, and the functions begun. Next day i.e. on Monday, the 22nd November, 1993 from very dawn—singing of holy songs, chanting of Vedic Hymns and restrictions from religious scriptures started. Simultaneously the performance of puja of Shree Shree MA, Shree Shree Onkarnathji and Shree Shree Jagadhatri also begun. The pujas continued till 8 p.m. in the evening.

At noon prasadam was distributed among almost 1200 devotees who participated in the Puja.

Next day i.e. Tuesday—the 23rd November, 1993 in the morning, Vijaya Dasami was celebrated. At 2-30 p.m. in the afternoon, the image of Shree Shree Jagadhatri was taken on a decorated truck for immersion.

Ashram News

Dehradun

Geeta Satsang at Kalyan Van Ashram

The local committee of the Ashram has decided to start Geeta Satsang at our Kalyan Van Ashram where the saints of the Ashram reside. To start with, Satsang will be held once a month on the first Sunday of the month from November, 1993. Gradually it will be a weekly Satsang and further it will be held more frequently as the Satsang picks up with Ma's grace.

The first Gita Satsang was held on Nov. 7, 1993 in front of Shri Sita Ram temple where the images of Shankarji and Shri Krishna are also worshipped in the presence of Swami Prakashanandji and Br. Nirvananand.

At Kishenpur Ashram, a beautiful room known as Matri Smriti Shanti Mandir has been added, which is in front of Mataji's room in the upper storey, which is 10' x 20' in dimension and has windows in north over looking the temples of Shankarji and Mataji's mandir and in the south over the Satsang hall roof and on the east fitted with beautiful glass panes to provide a clear view of Mataji's room where She attained Maha Nirvan with all the relics of Mataji as before. In this room perfect silence is observed for japa and dhyan by the devotees. This charming addition to the

Ashram was possible by the generous donation made by late President of the Ashram, Srimati Shanti Devi Sabharwal and her devoted son Sri M. M. Sabharwal.

2. On August, 29, 1993 in the evening, the great Ramayan scholar Pandit Ram Kinkerji delivered a moving discourse of Ramayan based on the basic theme of 'Ma' to the selective and picked audience in the newly renovated Satsang hall at our Kishenpur Ashram.

3. At our Raipur Ashram a memorable function was held on 11, 12 September, 1993 after more than a decade in the shape of Akhand Ramayan, Prasad and Bhandara in the newly renovated Satsang hall below the Mataji's room. In spite of the heavy downpour, a large number of devotees cheerfully participated in the function. Major repairs of the dilapidated building of this old Ashram and also the Shiv Mandir temple where 'Ma' came in 1932 have almost been completed. Painting work of the exterior is still in progress.

Kankhal

Like earlier years, this year too, Shri Shri Durga Puja, Shri Shri Laxmi Puja, Shri Shri Shyama Puja and Annakut were celebrated with proper devotion and gaiety. From 21st November to 27th November, 1993, 44th Samyam Saptaha was celebrated. On this occasion a large number of devotees from different places gathered in the Ashram Complex. Mahatmas delivered courses on Upanishad, Puran and other scriptures to the devotees

assembled. On the concluding day of the week Mahanam Yagna was performed.

Agarpara

Like earlier years Shri Shri Durga Puja, Shri Shri Laxmi Puja, Shri Shri Kali Puja and Annakut were performed in the Agarpara Ashram with deep devotion and gaiety; on these occasions many devotees assembled in the Ashram Complex. After the pujas prasadam were distributed among the devotees present.

Ranchi

From 21st to 25th October, 1993, Shri Shri Durga Puja was celebrated with due devotion and gaiety. During the entire period the whole Ashram Complex was filled with pleasing sounds of Sanskrit hymns and charming devotional songs. A large number of devotees assembled everyday during the period to offer floral tributes to Shri Shri Ma Durga. On the day of Maha Astami, after puja prasadam was distributed. Laxmi puja was also performed with due devotion.

On 13th November, 1993 Shri Shri Kali puja was celebrated in a grand manner. During this occasion a large number of devotees assembled in the Ashram Complex. After the puja, prasadam was distributed among the devotees.

On 14th November, 1993 Annakut and on 22nd November, 1993 Shri Jagadhatri puja were performed in the Ashram.

Obituary

On Friday, the 26th November, 1993 at dawn our Bijanda (Bijan Mitra) left his body at his own house to take final rest in the lap of Shree Shree Ma.

Both he and his wife were ardent devotees of MA. May his soul rest in peace at the lotus feet of MA. May MA grant peace and strength to the members of his family to stand the bereavement.

* * *

On Wednesday, the 1st December, 1993, Smt. Kalyani Sen, one of the ardent devotees of Mother and the wife of Dr. P. K. Sen left her body. She came in contact with Mother in the year 1975. She was seen in almost every function at Agarpara Ashram doing hard works. May her soul rest in peace. May MA grant peace and strength to the members of his family to stand the bereavement.

* * *

On Saturday, the 4th December, 1993, one of the ardent devotees of Mother—Shri Santi Mitra passed away.

Since 1958 he was closely related with Agarpara Ashram. Wherever there were Matri-Puja and Nam-Kirtan, we were assured to find Santida there. May his soul rest in peace at the lotus feet of Ma. May Ma grant peace and strength to the members of his family to stand the bereavement.

An ardent devotee of Shree Shree Ma Anandamayee Srimati Santa Chakraborty left her mortal coil on December 14, 1993 at Woodland Nursing Home at 8-20 p.m. and took eternal rest in the lap of our Divine Mother. She took diksha in front of Ma in the month of May, 1967 at Dehradun Ashram. She was the Life Member of both Sangha and Society. She was the wife of Sri Nigam Chakraborty, member of the Governing Body of the Society. May her soul rest in peace at the lotus feet of Ma.

Programme of Ceremony

From January '94 to April '94

- | | |
|--|--|
| 1. Paush Sankranti : | 14th January, 1994
29th Paush, Friday |
| 2. Saraswati Puja : | 15th February, 1994
2nd Falgun, Tuesday |
| 3. Shiva Ratri : | 10th March, 1994
25th Falgun, Thursday |
| 4. Dol Purnima : | 27th March, 1994
13th Chaitra, Sunday |
| 5. Samyam Utsab :
(Reunion Day Festival
of Giriji) | 13th April, 1994
31st Chaitra, Thursday |
-

God is Complete. Thus for full revelation one has to go to Him. Only because of the notion of God's absence is there sorrow in the World. Where God is manifest there are no 'two'. Sorrow has no place.

—Shree Shree Ma Anandamayi

He saw God in everything and in loving everyone he loved God or in loving God, he loved everyone.

—Shree Shree Sitaramdas Onkarnath

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