
God is complete. Thus for full revelation One has to go to Him. Only because of the nation of God's absence is there sorrow in the World. Where God is manifest there are no 'two'—sorrow has no place.

—Sri Sri 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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Phone: 1993

ANANDA VARTĀ

*

The Eternal, the Ātman—

Itself pilgrim and path of Immortality

Self contained—THAT is all in One.

Vol. XXXXI

● OCTOBER, 1994 ●

No. 4

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Matri Vani

God, the Self, is all-pervading. Where is He not ? In all forms and in the formless, in all names and the nameless, in all places and conditions, at all times is He. When the desire for Realization awakens, this is an actual manifestation of Him, of the indivisible One. Since all names are His indeed, He will let Himself be grasped by any one of them. The keen desire to attain to the goal must be conceived. The very fact that Self-realisation is one's goal means to seek and to find.

It is the will of the Almighty that prevails at all times such verily is the law of creation. 'World' (jagat) means a ceaseless round of sorrow, temporary happiness and affection : to experience this, man is born. Do you not see that the world is nothing but this in infinite variety ?

For him who has set out on his life's last journey with the name 'Durga' on his lips, there should be no grief, no tears ; at any rate try your utmost to hold this attitude. If weep, you must weep for God. Blessed is he who breathes his last pronouncing God's Name. One must strive to keep one's mind ever concentrated on His Feet. Pray, for the Guru's Grace and constantly remember His Lotus feet.

If you are able to love God really—this is the consummation of all love.

Jagaddhatri Puja at "MATRI MANDIR"
Shree Shree Anandamayee
Charitable Society

CALCUTTA ZONAL OFFICE
"MATRI-MANDIR"

57/1, Ballygunge Circular Road,
Calcutta-700 019

Phone : 74-8504

Dear Brother/Sister,

We have great pleasure in informing you that we have organised Jagaddhatri Puja on the auspicious day of 10th November, 1994 Thursday (Bengali 23rd Kartik, 1401) and on the following day i.e. on the 11th November, 1994 Friday (Bengali 24th Kartik, 1401) with special Pujas of Shree Shree Ma Anandamayee, Shree Shree Narayanji & Shree Shree Onkarnathji in MATRI-MANDIR. After the Purnahuti the assembled devotees will be entertained with prasads.

We look forward to your active participation in this auspicious programme.

Yours

In the Service of Ma,
Members

Dated :
The 31st August, 1994
(14th Bhadra, 1401)

(Executive Council)
Shree Shree Anandamayee
Charitable Society

Sad Vani

Medical students have first of all to make a detailed study of the bones, the skull and the different organs of the human body. This is done with the help of models which they dissect and investigate in various ways. Likewise, in order to learn the first steps of the science of spiritual life all kinds of practices and rites are necessary. The physical and mental discipline that these outer observances provide, usually serves as an aid to the inner quest. In order to get to know what lies within, it will not do to ignore what is without ; for behind the semblances of the world the Supreme has concealed Himself. This universe may also be called a reflection of the One who is ever wakeful. Do not let the fleeting pleasures of the world entice you ; endeavour to abide in Him, the Supreme Dweller of the heart.

*

*

*

Many people say : "I do not like the clangour and agitation that are characteristic of kirtana. I prefer to sit quietly in a solitary place and meditate." As a matter of fact, if in solitude you can obtain communion with God, it is excellent. But watch and note carefully whether your mind is seeking God or wandering away among the perplexities of the world ? If you take no notice of

the boisterousness of the kirtana but concentrate on God's Name ; if you do not listen to the various tunes and to the rhythms of the drums and cymbals, but let yourself be wafted away at the final note of the music, you will become aware that a contemplative mood has spontaneously awakened in you. For the average person it is most important to raise the vibration of his physical body in order to be able to penetrate into subtler levels of consciousness. Bring together your friends and relations whenever you can and unite with them in singing God's Name or His praises ; or, if this is not possible, visit places where religious music is being performed. By chanting God's Name regularly and repeatedly, you will get into the right mood for kirtana and by engaging in kirtana you will become more and more disposed to practise japas, meditation and contemplation. To be effective, all worship must be carried out with faith and regularity ; kirtana also should be practised in a similar attitude. It will be very good if those who take part can keep in tune and rhythm. Invoke the Presence of Him whose name you are chanting, otherwise it will be merely a musical pastime instead of Nama Kirtana.

We do not know one another, He alone knows us all. Stand near a mountain and you will observe how earth, rocks, trees, roots, creepers are interlaced in such a way as to give the impression that if one of them gets loose and fall off, the whole conglomeration will follow. But does this happen ? The mountain to which they belong has hugged

them all to its bosom and holds everything in its place. When an earthquake or a similar catastrophe shakes the mountain, no particle of it will remain unaffected. In the same way, though you may think you have built up and are holding together family, society, civilization and so forth, in actual fact He alone is the Great Preserver who controls the fabric of life. Hence to know Him is essential. To know Him means to know all and thus to be freed from the conflict of want.

AN APPEAL

To overcome the present financial crisis and for the development of the Society's projects, your heartfelt co-operation is solicited and we appeal to your goodself to come forward and to donate generously.

D. Pal

General Secretary

To invoke THAT, to be constantly intent on realising it,
is man's duty. At All times in Her arms, in Her
embrace within the Mother. On finding the Mother,
everything is found.

—Sri Sri Ma Anandamayi

I love because I must love
I know not why I love
Love is all Japa and Tapa
Love is real Sadhana

—Shree Shree Sitaramdas Onkarnath

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U. S. A.

Sri Sri Ma Anandamayi

Volume VI

(Translated by Tara Kini)

(Continued from previous issue)

March 12, Saturday

Ma rose early. Yesterday her body appeared ill and therefore she was moved upstairs. In the morning a batch of thirty to thirty five men and women arrived from Delhi to sing *kirtan*.

At ten a.m. one hall in the Doctor's house was decorated and *kirtan* was started. Ma came down as the *kirtan* commenced. Devotees anointed Ma with flowers, garlands and sandal paste. Then they all donned garlands and sandal paste and started moving around singing.

'Shri Krishna Chaitanya Prabhu Nityananda

Hare Krishna Hare Rama Shri Radhe Govinda.'

Mridanga and cymbals were played in accompaniment and the whole house reverberated to the sound of God's Name chanted by the devotees. This house is always pervaded by the gurgling sound of the Ganga and now the vibrations of the Name added to it to heightened the joy in the hearts of the devotees. Above all Ma was present and her power seemed to fill the devotees with renewed enthusiasm as they sang—

'Shri Krishna Chaitanya Prabhu Nityananda

Hare Krishna Hare Rama Shri Radhe Govinda.'

At four p.m. Ma again came down and sat in the verandah adjoining the *kirtan* room. She was surrounded by the women. The *kirtan* had gained momentum. Many *sadhus* and *sannyasins* arrived and participated in the singing. After dusk Ma went into the *kirtan* room and began moving around amidst the singers. Her face took on a wonderful glow and at that moment there was not a trace of illness on her countenance. As soon as the Name was chanted, some *kriya* began to manifest in her body and she kept controlling it. Seeing Ma moving around some of the women joined her amidst the group of men, without any inhibition, for Ma was amidst them. As soon as Ma's condition began changing she moved aside and then went and sat down in her place. Even as she was seated she was controlling the *bhava* rising within her. As she stood up *kirtan* was sung even more vigourously and the devotees took up the refrain of 'Jai Ma, Jai Ma, Jai Ma' in between. *Kirtan* was sung for a very long time before it was finally concluded.

Ma was taken to her bedroom. Devotees stood around and talked to her. Charu Babu said, "Ma seemed to attain a strange *bhava* during the *kirtan*. We wondered if the condition which occurred in Simla was coming on again. I can never forget what I witnessed in Simla. Alright Ma, is not this *bhava* full of bliss?"

Ma replied, "The *bhava* is identical at all times. There is no question of bliss or the absence of bliss. Even without *kirtan* the body assumes various states. And may be it is necessary, so

the body responds to the Name with such manifestations.”

In the course of conversation Ma again said, “Look, there are any number of *bhavas*. In some cases, perhaps, the body experiences *kriya* in accordance with the form of the worshipped deity when *kirtan* is going on. For example, those who worship Krishna or Kali may, while in ecstasy during *kirtan*, pose like Krishna or Kali. That may be followed by a *bhava* of inertia when the body just lies inert—people think it is *samadhi*. But it is just not *samadhi*. It could just be that the joy of hearing the Name renders the limbs numb. People mistake it for *samadhi* but actually it is a gross manifestation or worldly *bhava*. This gross *bhava* is just not *samadhi*. While living in the world of joy and sorrow, the seeker cannot attain the *samadhi* state. These *kriyas* occur in the body one at a time because of fragmented bits of *bhava*. Though these bits of *bhava* do elevate the mind beyond the ordinary level, they are by no means capable of raising the individual anywhere near the great *bhava*.”

It was nearly ten p.m. and so the doors were shut.

March 13, Sunday

The devotees from Delhi will stay on today. A Seth who lives next to the Doctor's house heard about the *kirtans* going on here and requested that *kirtan* be performed at his residence. So today *kirtan* was to be sung there. Biren started ‘*Nimai-*

sanyas' kirtan in the Doctor's house. Early this morning Bholanath arrived. As soon as '*Nimai sanyas*' was concluded Bholanath started singing the Name and once he starts he does not let anyone else stand by quietly but persuades each one to participate. He can lead *kirtan* for hours on end and when the *kirtan* gains momentum he also becomes incensed with it. At eleven a.m. Ma said, "There is no need to stop this *nama kirtan*; let it be carried across to the Seth's house." And so it was. The *kirtan* was continued next door.

That house was also situated in the lap of the Ganga. An uninterrupted fire is being protected in that house, and everyday five brahmin boys perform sacrificial rites. We went to see the sacrificial fire. The sacrificial rites are performed in a part of the house situated in the lap of the Ganga. The brahmin boys wrap a cloth with the Name of Rama on it and perform the worship—it looked very nice. At two p.m. Ma came to listen to the *kirtan*. At dusk many *sadhus* and *sannyasins* also arrived and some of them joined in the singing—there was a veritable flow of bliss. Some time in the night the *kirtan* was concluded. A group of devotees sang 'Ma, Ma,' and accompanied her back to the Doctor's house. Some of them returned to Delhi. Many stayed on for the ritual Purnimā bath in the Ganga and to enjoy Ma's company.

March 14, Monday

As soon as Ma awoke, devotees sat surrounding her. When the sun rose higher Ma went for a stroll

on the terrace. At eleven a.m. during Ma's *bhoga* some men and women arrived from Jasidih. They were disciples of Balananda Swami of Deoghar. They had heard of Ma's exalted state from Prangopal Babu and had come for her *darshan*. After *bhoga* they came and sat near Ma. They asked, "Ma, what action leads to peace?" Ma replied, "Follow your *guru's* instructions unquestioningly. Just as a tree whose roots are watered, grows gradually, shedding old leaves and spouting new ones automatically, so must you go on. You will see that slowly whatever has to be shed will be relinquished and whatever has to be gained will be attained. Do not resolve to give up this or that. Just cling to one Name. You will find that everything happens of its own accord."

They sat for some time and then left. They were very happy to have Ma's *darshan* and kept saying so. Before dusk everyone sang *kirtan* for some time. At twelve midnight the doors were shut.

March 15, Tuesday

While speaking to me casually Ma said, "When a variety of *kirtans* began manifesting within the body the kind of *asanas* that gods and goddesses are observed to assume, began to take place within this body. Each god was seated on his vehicle (*vahana*) in a particular posture and that would be replicated by the body. Seeing one such posture your Didima was greatly frightened and called out to your Dadamoshai to have a look. But though

he came he did not observe it ; perhaps it would serve him no purpose.”

March 16, Wednesday

Today is Holi Purnima. Some people have come from Delhi ; Jotish Babu and his wife have arrived from Jamshedpur. They all began playing with colours with Ma. Ma was weak but she just did not seem to notice it. Happily she made everyone sing the Name, “Jaya Radhe, Jaya Radhe, Jaya Radhe”. Bholanath, steeped in joy, enthused everyone to sing. There was a flood of bliss. After some time Ma sent everyone to have a dip in the Brahmakunda. Before playing with colour, Ma and Bholanath were photographed on the bank of the Ganga. Bholanath looked at Ma for some time and sang the *kirtan* “Ma, Ma”. When the devotees raised the subject of photographing Ma and Bholanath together Ma suddenly went to a slightly elevated spot, sat down and told Bholanath, “Just saying ‘Ma, Ma’ is not sufficient—sit near me like a son” and she laughed. Bholanath also laughed and the devotees broke into laughter. Bholanath then went and actually sat at a slightly lower level near Ma. I said, “Very good now take a photograph of mother and son.”

When Bholanath went to the Brahmakunda he had departed singing *kirtan* and now he returned with the rest, still singing. They had all had a dip and Ma proceeded to anoint their foreheads with sandal paste and vermillion. The devotees felt blessed by Ma’s grace ; they put their heads at Ma’s

feet and did *pranama*. *Kirtan* was concluded after a very long time.

At twelve noon the doors of Ma's room were closed as per the routine. Ma had not been given her meal because the bath and the *kirtan* had delayed the chores. Ma said, "When a particular routine is being observed it should continue, so shut the door now. Wake me up when the cooking is done." That was done. At the time of *bhoga* when Ma sat up, she was surrounded by devotees. After her *bhoga* there was a scramble for *prasada*. Ma returned to her bedroom and fell silent saying, "Unless I observe *mauna* you people do not stop talking". Actually every activity Ma performs is beautiful in every aspect. She performs all kind of *leela* just to set examples for people.

Before they started playing with colours, the devotees made Ma and Bholanath sit on two chairs placed side by side, so that they could offer vermillion at their feet. When they put flower garlands around Ma's neck, she smiled and indicating Bholanath said, "Put garlands around this boy's neck as well." Then turning to Bholanath she asked "Shall I bless you?" And then stroking Bholanath's head with her hand she said, "Let there be good thoughts and good intelligence, leave the house in a good manner." Bholanath began to laugh. The devotees were staring at Ma and watching this *leela*. I do not know what emotions rose within the people, but they were all dazed. Ma laughed again and turning towards all present she said, "Why are you all staring at me like this?" So saying she laughed again.

Today again *kirtan* was sung before dusk in Ma's presence. All those who had come from Delhi departed except for Panchu Babu.

March 17, Thursday

This morning even before Ma opened her eyes, I started massaging her feet with mustard oil. With her eyes shut, Ma smiled sweetly and said laughing, "Listen Khukuni, people like you were singing the Name for me just now." Ma then hummed, "Jaya Guru Jai Ma, Shri Madhusudana, Gopala, Govinda, Nama, Bhakta, Narayana." I asked, "Ma who sang for you?" Ma laughed and replied, "I saw many little children—some were naked, some had no buttons on their garments, some were very dark—they were all like that. They got themselves together and sang the Name. Some were dressed in dirty clothes, some in clean clothes—but they all swayed and moved like children and sang the Name wholeheartedly. The room is still reverberating with their singing." Indicating her body Ma continued, "They made this body stand in the centre and went all round singing. Sometimes they folded their palms. None of you was present in the room."

Other people entered the room and other different topics were raised. Ma mentioned the unbroken intense *bhava* (*akhanda bhavaghan*) of the previous night. "See, like the sun and its rays, these forms began emanating at that time. The radiance may have been greater at certain spots and less at others. See, even when we cannot see the

sun, it is still present on the other side of the earth, so I have heard ; therefore the sun is without beginning and without end. Even during *pralaya* (ultimate dissolution) the seed remains intact. It then leads to light. This coming and going is without beginning and without end. Therefore I say, everything worldly is also without beginning and without end. For after all, everything is That. Therefore everything is without beginning and without end.”

Professor Satya Babu arrived from Dehradun accompanied by the young relative who had donned the saffron cloth since seven years and is a *brahmachari*. Satya Babu had brought him to meet Ma. In this course of conversation there was mention of the spot where the Brahmakunda is situated. Ma said, “You must imagine that you are actually bathing in the Brahmakunda.” The *brahmachari*, understanding the deeper import of Ma’s comment asked, “Ma, I will be able to bathe in the Brahmakunda, will I not ?” Ma said, “You are going on that path alright. Why do you let doubts assail your mind ? Keep doing your work.”

This morning Niraj Babu arrived. He will visit Ma again on his way back to Amritsar.

At four p.m. when the doors of Ma’s room were opened, everybody assembled around her. From the last two or three days people were commenting that Ma’s health had improved because of *kirtan*. Ma had herself said, “See, food is being eaten from the very next day after *kirtan* was started.” Actually Ma’s digestion has not been good at all, and there has been a feeling of heaviness because of which

she eats very little. The Doctor has been requesting her to eat a little more, but she was unable to do so. From the day after *kirtan* was started, she has been eating just a little more. Her heart beat also seems steadier. Ma remarked, "Your *kirtan* has improved the state of my body."

She then continued, "You people always complain, 'The mind cannot become steady—the mind cannot become steady'. Why does it not become steady? You do not understand that. It is because your mind is constantly dwelling on impermanent objects. How will the mind become steady when it is thinking of unsteady matters? It is a question of imbibing the qualities of the objects whose company it keeps. You constantly think of impermanent objects and then sit in the puja room for an hour or two and then complain, 'I did so much, yet the mind refused to become still'. Medicine and a correct diet are both necessary to cure the body of a disease. Thoughts of worldly objects only cause a feeling of loss (*abhava*), they do not allow you to enter your true nature (*svabhava*)."

The conversation then turned to the subject of God's mercy. Satya Babu, wanting to hear Ma's opinion on this said, "Ma, do emotions like compassion and the feeling of possession exist in God? If so, then He must also experience sorrow. But how can that be?" At first Ma hedged the question, saying, "Son, then can you explain the aim of all these prayers and invocations?" These discussions did not seem to answer the question raised. Then Ma said, "Why do you think there

could be no feeling of compassion or feeling of possession in God? Everything is in Him and again nothing is in Him. Both these situations can play within Him simultaneously." The *brahmachari* then addressed Satya Babu, "So, now your question has been fully answered, has it not?" Satya Babu remarked, "Only by making such comments do we get anything out of Ma about herself." Ma explained, "That is absolutely true Baba—you are the ones who get anything out—I am your daughter after all." And Ma laughed sweetly in her own natural manner. Everyone was charmed by Ma's smile and her talk. After a while Satya Babu and the *brahmachari* did *pranama* and departed. The *brahmachari* prostrated fully on the ground (*sashtanga pranama*) and begged for Ma's blessings.

A *sannyasin* had come. He mentioned that he owned a house in Delhi. Niraj Babu asked, "Why should a *sannyasin* have such feelings—house, *math*, temple?" Ma replied, "Look, the saffron clad *sannyasin* you observe now is just someone who is trying to become a *sannyasin*. Therefore he has adopted the grab of a *sannyasin*. Sometimes some householders have more elevated *bhava* than saffron clad *sannyasins*. Again, lowly *bhava* may be apparent in some of these *sannyasins*, time and again. In the householder the elevated *bhava* rises in the mind and is then absorbed in the mind. But sometimes there is evidence of this being useful. Just as the glowing embers of a sacrificial fire may be used to ignite and start another sacrificial fire."

After conversation of this nature, *kirtan* was sung for an hour before dusk. Then people left gradually.

March 18, Friday

Today Ma rose a little late and was immediately surrounded by devotees. At eleven a.m. Ma was offered *bhoga*. Ma has been suffering from a cold and cough from the past few days. Today *dal* has been cooked with tender mango in it and Ma ate a little of it before partaking of other vegetables. Panchu Babu was present. Ma told him, "Just call Bholanath." When Bholanath arrived Ma said, "See, the bowl full of *dal* with tender mango—shall I eat it all?" Bholanath asked, "Is it very sour?" Ma replied, "Taste it and see." Bholanath began humming and hawing. Ma told me, "Just put a spoonful into his mouth." I laughed and did so; everybody laughed. All enjoyed this *leela*. Bholanath said, "Alright eat it—it is not too sour." Ma immediately piped up with, "You will feed me, won't you?" Bholanath said, "I will not be able to scoop it up properly." Saying that he scooped it up expertly and fed Ma. Ma laughed and said, "When the Doctor comes I shall tell him that Bholanath asked me to eat the sour *dal* and fed me, therefore I ate it." Bholanath also laughed and replied, "Alright, the fault is all mine."

Ma did not allow any food to be left over in the plate. She made Panchu Babu, Benu and Abhay sit closer and had the *dal*, rice and vegetable distributed in their hands. Having finished the meal thus,

Ma stood up. After a wash she went and sat on her small bedding. As per the Doctor's injunction to shut the door at twelve there remained only another half an hour ; yet everyone sat out, refusing to budge from Ma's presence even a minute before the scheduled hour. At twelve, however, the doors were shut.

At four p.m. when Ma rose, a large group of ladies came for Ma's *darshan*. Ma made them all sing *nama kirtan*. Abhay started singing first, followed by others. Ma was seated with all the people in the small room overlooking the Ganga. Since Ma ate the *dal* with tender mango, her cough had stopped. Everybody joked about the fact that Ma took an excellent medicine to cure her cough—how could the cough persist after this treatment? As on other days the doors were shut at ten p.m.

(To be continued)

Just as without the help of teachers and experts one cannot become proficient in the worldly knowledge that is taught in universities, so the sublime knowledge of the Absolute does not come without the guidance of a competent Guru. To find Him is the problem, whether it be for spiritual progress, liberation, or any other matter, however insignificant it may seem.

Sri Sri Ma Anandamayi

Ma Anandamayee and my experience

Shree Pandurang Wasudeo Chachire (B.A. Nag. Uni.)
Subhash Chouk, Tumsar 441912

Somebody said "Create a great sensation in the world and do immense good in humanity. I am leading my life accordingly uptill now.

My college life was full of surrounding with saints and sages. A great saint 'Shri Gajanan Maharaj' Shegawn (Calcutta-Bombay Road) has given me great spiritual impression in my life in 1964.

After my graduation I left Nagpur and settled at my native place Tumsar. I have travelled with my good follower to meet (Darshan) MA Anandamayee at Kurkushetra but unfortunately my bag was stolen by somebody at Mathura-Vrindavan. Again one or two years later I travelled as a pilgrim to meet (Darshan) MA Anandamayee at Haridwar.

I have read many spiritual books at Ramakrishna Ashram, Nagpur but I found much good high thinking in MA Anandamayee as a spiritual master.

When I returned from Haridwar and halt at Mathura, I saw MA Anandamayee on Bhagavati Vision. MA Anandamayee was a great real Bhagavati in true sense.

Pandit Gopinath Kaviraj who was a well qualified, Educated, Sanskrit Scholar and Master of

master too had played a important role in Editing of the "Anand Varta".

The definition given by the Ex-Editor of "Amrit Bazar Patrika" was the most remarkable on the Life of MA Anandamayee.

I read the Life History of Shri "Lehe Maharaj" who was Sadguru of Shri Yogi Arvind and Life History of "Nuri Baba" of Bombay who was very important spiritual master.

The teaching of 'Bhagavat Gita' and 'Bible' is also same as of Lord Christ and Lord Krishna who proved moral teaching of the God and their human feeling in it.

Nagpur is situated in the centre of India where lakhs of people visited every year on 14th October for "Dharma Chakra Parivartan Day".

I visited my father in law time to time, there is temple of Rukhada Ashram ऋखडा आश्रम and Kamakshidevi कामाक्षीदेवी. Historical measurement had been made by Nagpur University and Archaeological Department, Government of India also for facts.

Political views and saints are related each other. Saints are not separate from politics. Our culture is not limited upto the political view only they are related to each other which is the most important role of the saints for universal brotherhood.

I pray to God to help the devotees of MA Anandamayee and noble thought may go to the every corner of human beings.

Holy Reminiscences*

1. My First Darshan of Ma

Swami Joyananda Giri

It was in the last week of November, 1955, that I had my first darshan of Ma. The place was Kali Bari, near Birla Temple in New Delhi, where a *shamiana* (large tent) had been put up specially for the *Samyam Saptah* which was held there from 22nd to 29th November.

I had been interested in spiritual things right from my college days, the lives of saints, the speeches and writings of Swami Vivekananda and Swami Rama Tirtha being my favourite subjects of study. This interest had grown with the passage of time and in 1951, when a new job brought me to Delhi, I found better opportunities for satsang.

Prayer for Darshan of a Realized Soul

By 1954, that is just a year before my darshan of Ma, the Unseen had begun to attract me so much that mere studies failed to satisfy me. I, therefore, started praying to God to give me a chance to meet someone in flesh and blood who had actually seen Him. In those days I would often sit alone and pray fervently somewhat as follows :—

* Ananda Varta (E) Vol. XXI No. 4 (Oct. 1974) Pp. 235-241.

“O Lord, I wish to see you, but I realize that I am totally unfit to have your darshan, as, being a householder, I do not possess the right quality of purity for it. In the circumstances, since I cannot have direct communion with you, please let me have an indirect experience by meeting someone who may have seen you.”

I did not know then what I was praying for, as God is not seen and known by anyone other than Himself. It is only when the ego dies that God is seen and when the ego is not there, he who sees Him is He Himself.

Meeting an Intermediary

Anyway, determined to pursue my objective, I began meeting mahatmas and saintly people more frequently than before, but nobody made me feel that he had seen God, until one day chance took me to an ashram, then called ‘Nirbhay Dham’ near the bank of the river Jamuna in Delhi. There I met a whitehaired man dressed in a loin cloth, whose name was Biharananda. His talks and looks impressed me much and I began visiting him almost daily in the evening after office hours.

In the course of my close association with him, I learnt that he had been a very wealthy man with a flourishing cloth business in Chandni Chowk, Delhi, and that his son Balkishan Das was still carrying on that business. Biharananda, who is no more now, was Seth Biharilal when he met and took diksa (initiation) from a great mahatma, the son and disciple of the famous late saint Nirbhayananda of

