

# Ananda Varta



*The Eternal, the Atman—*

*Itself pilgrim and path of Immortality*

*Self contained—THAT is all in One.*

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The ceaseless, never-ending current of divine Mercy and Compassion ever flows forth, in that current one should bathe.

**Shree Shree Ma Anandamayi**

Whatever result you achieve in Satya Yuga by dhyana, in Treta-Yuga by performing yagna and sacrifices, in Dwapara Yuga by doing service to God, in Kaliyuga you can get the same result by only Singing My Nama.

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Man must go out in Search of That which is  
concealed behind the world. He should choose  
an abode that will make it easy for him to  
proceed to his True Home.

**Sri Sai Ma Anandamayi**

There is no sinborn out of any deed, word or  
thought which is not destroyed by the Power of  
Nama.

**Sri Sri Sitaramdas Onkarnath**

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# ***Matri Vani***

“Bear in mind that God's Name is He Himself in one form : let it be your inseparable companion Try your utmost never to remain without Him. The more intense and continuous your efforts to dwell in His Presence, the greater the likelihood of your growing joyful and serene. When your mind becomes vacant, at least try to fill it with, the awareness of God and His contemplation”.



“On the journey through life in this world, nobody ever remains happy, The pilgrimage to the Goal of human life is the only path to supreme happiness. Try to tread that path which is your very own, where there is no question of pleasure and pain-the path that leads to freedom from egotism and to the highest Bliss”.



“All is His, all is He, to leave everything to Him must be your sole endeavour, Invoke His name, meditate on Him; ever abide in the remembrance of Him, Not praying for anything that is of this world, strive to abandon yourself without reserve to Him. In Him no want of any kind exists, no pain, no agony-in Him is all attainment, the summit of fulfilment, rest, repose, tranquility”.



“God alone is Truth, Happiness, Bliss. Do not set your hopes on anything except Supreme Beatitude, the Bliss of

the Self Naught else exists. What seems to exist outside of it is merely illusion. Try to find your Self."

●

Thou art mother, Thou art father, Thou art friend and beloved, everything art Thou alone : where this is so, there is only one single universal ashram. Here, there can no question of boundaries-it is limitless, Duality creates conflict, It is the veil of ignorance that causes blindness.

●

Happiness that depends on anything or anyone turns into sorrow when that particular thing or person is out of reach. Everything in this world is transitory. So also worldly happiness ; it comes and the next moment it is gone. If permanent, abiding happiness is to be found, That which is Eternal will have to be realized.

# THE DIVINE MOTHER : SHRI SHRI MA ANANDAMAYEE

Dr. Premlata Srivastava

[ Contd. Previous issue ]

In 1975, Ma's devotees in Calcutta, requested for Her birth celebrations be held in that city. Ma acceded to this request and reached Calcutta on 20th May. A beautiful, pandal, erected in front of the guest house of Calcutta, ashram, was big enough to accomodate thousands of people. Every evening, renowned Bengal artists including Baul singers presented wonderful programmes during these celebrations. One evening, the famous Children's Little Theatre presented an excellent play based on Ramayana. On another evening another group enacted the Leelas of Ramkrishna Paramhansa. Everyday's climax was 'Matri Satsang'.

The devotees of Calcutta have a different way of expressing their gratitude. They lay so many garlands at Ma's feet that one day, Ma stood up amidst the heap of those garland's and then lay down on them. A wonderful sight to witness.

The crowd in Calcutta in massive, there is no end of this ocean of humanity. Amidst this stream of followers, Ma was busy day in and day out-not for a day or two but for months together. Is this not a miracle? It all began before the consecration of Purana Purush Statue. During the celebrations at Calcutta, 22 May, storm accompanied by thunder showers was a bad omen. The huge pandal shook as the storm blew, suddenly Ma appeared on the stage at

11.30 p.m. Most of the audience had gone. A crowd of about 150 people who were still around, hurried towards the platform as Ma appeared on the scene.

Ma lay down on the stage and started doing Kirtan "Shri Guru Sharanam Namō Namō 'and' Puran Purush Sharanam Namō Namō". She sang for an hour or so until the devotees prayed and she asked others to continue from where she left. Due to Ma's divine participation, Kirtan recital peaked. Devotees moved round the Basil Shrubs and pictures of Gods, (Kept earlier on the stage for 'Pala Kirtan' or the Kirtan series) and started singing Mahamantra. Ma went away for a while, came back and lay down on the stage. What a wonderful experience, heart touching Kirtan in Ma's divine presence, what else could the devotees have asked for? Ma was there till 2 o'clock.

On the next day, after the main Tithi puja, the place reverberated with the combined sound of 108 drums (Khol) and Cymbals.

In 1976-77, the birth centenary celebrations of Shri Muktananda Giriji were held at different ashrams round the year. At the Samadhi of Didima at Kankhal, special pujas, alms-giving etc were held every Sunday, the birth day of Didima.

At the dawn of 6 April 1976, Narendranath Brahmachari of Deoghar (Bihar) visited Kankhal ashram with 150 devotees, both ladies and gentlemen. Ma welcomed them at the hall, specially decorated for the festivities.



They began reading the prayers from Durga Saptashati at 8 o'clock. Next day, everybody took part in the inaugural puja of Devi Annapurna. And on 8th April, an elaborate puja was performed which continued from early morning to the afternoon. Several Bhogas were dedicated to Devi Annapurna. Ma sat on a chair outside Ashram hall and distributed custards, a Bhog prasad with a spoon to everyone reaching Her. Impeccably gracious, compassionate, she just looked like Ma Annapurna doling out 'Anna' to Her children.

On 20 April 1976, Father Yellomio Leslie came to meet Ma at the ashram on his way from Japan to Europe. Father Leslie has devoted all his life to study religious meditations ever since he miraculously escaped from the Hiroshima bombing in 1944. Inspired by the power and faith in religion, Father Leslie had founded the World Peace Cathedral in Japan.

From 27 June to 6 July 1976, reading and puja of Devi Bhagavat was organised at Panchavati near Kalyanvan, on the request of Raja behan and her husband ( Mr. and Mrs. Khaitan old time devotee of Ma ). Dehradun's Pandit Satyanarayan Shastri explained the teachings of Bhagavat in Hindi. Reading in Sanskrit were done separately.

On the request of former Royal couple of Nabha, a Ramayana discourse was arranged at Delhi ashram from 27 July 1976. The famous Ramayan expert Sant Chhote Lal of Kashi who graced the occasion, rendered his lectures in Hindi for six hours daily. His way of speaking kept the audience spellbound.

The same year, Durga puja was celebrated with great fanfare at Delhi Ashram in Ma's divine presence. A massive turn-out, from far corners of India and even abroad including the Mahatmas made it a grand event.

On Ma's request, Gopal Swarup Pathak delivered lectures on the Upanishads. On another day, Pandit Kamalapati Tripathi spoke on Ramayan. Professor Tripurari Chakraborty of Calcutta University gave daily lectures on Shakti puja. Several cultural functions were held, including a dance recital of Uma Sharma on Durga Leela.

On 27 April 1977, well-known pandits of Kashi laid the foundation stone of the school of Vedic and Puran Studies, at Naimisharanya amidst chanting of Vedic Mantras.

The banks of Narmada is considered ideal place for Sadhana. Several sages in ancient times have meditated here. Vyas, the author of Mahabharat, did his Sadhana at this place, now known as Vyas Tirth ( holy place ). Balananda Brahmachari of Deoghar and his Guru too lived here during their gruelling Sadhana. The rounded stones of Narmada are considered Shivalinga. Most of the Shivalingas installed at various ashrams of Sri Ma are from Narmada.

Badrikashram, on the banks of Narmada, was the venue for 'Sanyam Mahavrata' from 19 to 25 Nov. 1977. A pandal was erected on the river banks. The wind grew stronger by the third day of this function. The pandal appeared to be wilting. Ma noticed this and immediately after meditation hour, instructed one Bramacharini to observe reticence for two hours. She also selected others who would do the

same turn by turn. She advised another Brahmacharini to observe a more difficult retience for 24 hours.

The reason behind this came to light later.

Ma knew that if it rains heavily alongwith with the already blowing strong winds, the environ would become utterly chaotic and disastrous. She made such arrangements to stop the impending disaster in that area. News brokc the next day that a severe cyclonic storm has devastated Andhra coast. Bound for Gujarat, the storm, however, subsided early.

In 1980, Ma's devotee Khaitan family organised Rudra Yagna at Dehradun. From here started the thinking of organising a grand Rudra Mahayagna at Kankhal ashram the next year by some of the Brahmacharini's of the ashram.

This special Ati Rudra Mahayagna, was in a way, the last major function in Ma's Leela. Thousands came to attend this yagna from far away places. Ever since preparations began for the Mahayagna, Ma has been inviting people. They were privileged who witnessed this massive exercise of great spiritual intensity, realised the power and reach of this Mahayagna.

It started on 6 May 1981. Among several saints, heads of several monastaries and dignitaries, who attened this Mahayagna, was the Shankaracharya of Shrangeripeeth. After the Mahayagna ended on 16 May, Ma's birth celebrations were held at the same venue till 22 May.

After a gap of several years, Ma participated in Holi celebrations at Vrindavan in 1982. She then decided to visit Tripura's Capital Agartala. The former Maharaja of

Tripura has been waiting to consecrate the temple he had built in Ma's divine presence.

Ma arrived in Agartala on 30th March 1982 with marble stone image of Goddess Saraswati and one 'Narmadeswar' Shivalinga. She said: "This body would not stay here. That's why I have brought the Goddess of learning to occupy this temple...and Tripura Shiva Mahadeo will give darshan from the verandah."

The idols were installed in Ma's divine presence on 31 May. The turnout was so massive on this occasion that it became unmanageable. Ma was somehow escorted out of the huge crowd, waiting for Ma's darshan.

From Agartala, Ma came to Calcutta. Didima's image was installed at Calcutta ashram on April 4. Considering Her convenience, Ma was lodged in Bhasa village, 20 km away. Nevertheless, she came daily to Agarpara ashram, to fulfil the desires of Her devotees.

In 1682, Ma's birth celebrations were held at Kankhal. Ma was not keeping well. Therefore, the devotees celebrated this function half-heartedly. However, nobody thought it to be more than mere illness. Her body used to manifest Her Kheyal. In Didi's book, there are details of Ma's such phases of illnesses.

Devotees were in the hope that Ma's kheyal will bring Her back to normal self. But Ma said "This body has no illness, what all you see and is happening is due to the pull of the Avyakta ( Unmanifest ).

None could invoke Her Kheyal and Ma left Her mortal

coil in the evening of 27th August 1982 at Kishanpur Ashram, Dehradun.

Many a times Ma has mentioned—

‘God, himself appears as the Guru. He has to be invoked with full faith. Just as Vighraha is not a stone so also the Guru is not a human being. Can a human being ever be a Guru? Guru is Jagad Guru. He is one who diverts man from the path of mortality to Immortality. Once the Guru has accepted a disciple he will never leave him until the God has been achieved. The question of leaving does not arise. Guru resides within, so long as the inner Guru has not been revealed nothing can be achieved. If one calls him Guru it has nothing to do with the body that is transitory.’

Ma’s gracious immortal saying—

“Be prepared with a spotless clean heart and mind to instal the Eternally beautiful on the lotus seat of your heart then only you will find the whole univers divinely beauti‘ul.”

May Ma, shower Her blessings on each one of us.

#### Notes and References

1. From the Life of Sri Anandmayi Ma, part-ii p. 17, Bithska Mukherjee.
2. I am always with you—Br. Atmananda.
3. Ananda Varta, May 1961, p. 47.

4. Sri Sri Ma Anandmoyee, part-xiv, 113, Gurupriya Devi.

5. Sri Sri Ma Anandmoyee, part-xvi, p. 155, Gurupriya Devi.

6. Ananda Varta, Oct. 1970, p. 188.

Most of the incidents mentioned are Matri-Leela section of different volumes of Ananda Varta, from different volumes of Gurupriya Didi's book and my personal diary.

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**"The Ceaseless, Never ending Current of divine Mercy and Compassion ever flows forth: in that Current one should bathe.**

**Ma Anandamayee**

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# Sad Vani

**Vhaiji**

*Translated by Atmanandaji*

## Foreword

There is nothing in the world that can be called new. Revolving ceaselessly on the wheel of time, the old appears again and again clothed in ever new forms. This is even more obvious concerning the dissemination of Supreme Wisdom (Parama Tatwa). Time after time, expressed in many different ways, there have been numerous attempts throughout the ages to proclaim the Eternal Truth of the ONE in the many. This ancient Truth (Satya) has ever purified and enlightened the human mind. To this category belongs the teaching set forth in the 'Sad Vani'. May it bring Supreme Joy to all its readers!

Sri Sri Anandamayi Ma, at whose Holy Feet I sat, listening to her words collected in this small book, has said: "The search after Truth becomes easy for one who can be completely one-pointed and firmly concentrated under all circumstances, no matter what path may have been chosen." It is well to remember this. That to which the mind is attached, ever appears delightful to man.

—Bhaiji.

In the field of action, people's minds become crippled by the lack of freedom to proceed in their own way. The same

is true in the sphere of religion. If the aspirant does not find scope for a wide extension of his search in keeping with his individual temperament, his efforts will stagnate in narrow grooves. The path that has been chosen must be pursued with great vigour, in order that purity of mind and heart may be developed. When the goal is ever before one, and has become a living reality all that is needful will come of its own accord.

## 2

To be attracted means to become transformed. Whenever you feel drawn to anything, be it a person, an object, or an idea, you have to sacrifice something of yourself: In the exact degree that you give up, so will you receive. This is an axiom of life. To gain everything, without letting go of anything, is never possible for the simple reason that two things cannot at one time occupy one and the same place. That is to say without sacrifice nothing can be achieved. The more the heart becomes filled with the love of God, the fainter will grow the appetite for material enjoyments. The moment you become charmed and therefore transformed and inspired by Him, your mind will be stilled. True, it is not possible to be fascinated by Him unless His pull is felt from within; yet determined effort and constant alertness are essential. As a business man always keeps himself informed about the market rates, so should one remain ever occupied with thoughts and discourses concerning Him.



## 3

In the midst of limitation, if one line of approach is selected and steady progress made in that, the bonds of limitation will fall away as soon as one becomes fully concentrated on the goal. Then the One will stand revealed as the many, and the many as the One. In order to be blessed with the power to reach Infinity, one must begin by labouring within the finite.

So long as the body has away, it is necessary to submit to the rules and prohibitions set forth in the Sacred Texts. This requires patience and endurance. Nature although itself in constant flux, never accords help to a restless wavering pilgrim.

## 4

( This is in verse in Bengali and loses all its charm in a translation. It has therefore been omitted ).

## 5

Without experiencing the anguish inherent in the mechanism of life in the world, the desire to become acquainted with the Great Mechanic ( Yantri )\* Who causes the the cosmic machine to revolve does not arise in the human heart. Discase, grief, privations, remorse and the like, are very necessary for man. Just as fire burns away all dross

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\* Play upon words : Yantra machine and yantrana anguish.

and rubbish, so the three-fold suffering ( tritapa )\* purges man's heart from all impurity and results in a growing single-mindedness in his search after Truth. When he becomes deeply conscious of his weakness and tormented by the thought of his undesirable impulses and distressing characteristics, when afflictions like poverty, bereavement or humiliation make him feel his life is futile, then and then only does he develop real faith and religious fervour, and becomes anxious to surrender himself at the feet of the Supreme Being. Suffering should therefore be welcomed. Never does the soft moonlight appear more soothing than after the scorching heat of a summer day.

## 6

You all say : "I want to find God, I want to find God". But are you really seeking Him with your whole heart and mind, with your whole being ? Just watch and you will see ! If you are in dead earnest you are bound to find Him. Do you know by what signs a true seeker can be recognized ? If you pine for Him as a shipwrecked traveller longs for the shore, as a mother yearns for her dead child ; if you desire Him with such eagerness you will find that He is with you every second, day and night.

You pray to Him for the good things of this world, and this is why He bestows on you riches, family, friends, position and so on, which make you forget the real treasure.

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\* Tritapa—Suffering in all aspects of our being : adibhautika, adidaivika, adhyatmika.

Seek Him solely for His own sake and you will certainly find Him.

7

There is nothing in this universe that may be treated with disregard or contempt. He acts His Divine Play infinite ways, through infinite forms, and in an infinite variety of settings. Without appearing as the many how can this Play be staged? Do you not see how light and darkness, joy and sorrow, fire and water, are inextricably linked together in one unbroken chain? Remember that spiritual endeavour must be coupled with purity of heart. To the extent that we harbour unkind or narrow thoughts, we increase the cause of evil in the world. What necessity is there to pay attention to what others have or have not? Far better be intent on your own improvement. If you can develop inner beauty, and enshrine Him, the ever Beautiful in the glorious temple of your heart, you will then be able to perceive beauty in everything.

8

People who come to see me, sometimes say : "I hope my visit is not putting you to any inconvenience?" It is because they wish to keep apart from me that such questions come readily to their lips. Just ask yourself whether this sort of consideration enters your mind when you wish to see your father, mother, brother or sister? You feel at ease in their loving company, and even should your visit cause them some inconvenience, they will not notice it. If you understand

that this body is here for you all, such hesitation will not arise in your mind when you come to me. Wherever you go at any time, go with your whole heart and soul, and nobody will seem as a stranger to you. It is a great joy to see all of you who are manifestations of the One Joy Supreme.

## 9

Since everything in this universe is the creation of the one Great Father, all are kith and kin. Just as the sons and daughters of one large family choose a dozen different professions whereby to earn their livelihood, just as they settle and build homes of their own in a dozen different places, so all human beings, although one in essence, are grouped in various ways and under various denominations, according to the demands of their multifarious lines of activity.

For the cure of the ailing body many systems of medicine exist, such as Allopathy, Homoeopathy, Ayurveda and others. Each person makes use of the method that is best suited to him. Equally, to cure man of the diseased condition that causes the perpetual recurrence of birth and death, there are elaborate prescriptions to be found in the Sastras and many rules and regulations to be learnt directly from sages and saints, yet all have the same purpose. The diverse paths, followed by Hindus, Mohammedans, Vaisnavites, Saktas etc., all ultimately lead to the threshold of the Eternal.

At the entrance to a railway station, there is much agitation and noise, much pushing and jostling; but once the

correct platform has been reached all confusion ceases for everyone's destination has been settled.

## 10

The Master and the servant, though separate embodiments, are essentially one. When the Master in His infinite mercy, descends into a physical body, He becomes the Servant. Just as there can be no servant without a master, so also the Master is dependent on His servant. Thus there is an eternal mutual relationship between the two, so much so that the one cannot exist without the other. The Master is the sole object of the servant's self-dedication. On the other hand the Master must rely entirely upon the servant for service. The One Who in His fulness, in His totality is the Master, He Himself when appearing in division becomes the servant; in other words, the servant is but a partial manifestation of the Master.

You boast so much of doing service. This is just idle talk. The real servants were Hanuman, Garud and others like them, who identified themselves so wholly with their masters that they had no longer independent existences. Complete subjection of oneself in service, is what is required. He who is incapable of unreservedly offering to his Lord, his all, his wealth, family, friends, mind, heart and body, cannot become a servant of the Lord, that is to say he cannot claim to be recognized as His true servant.

## 11

This world may be likened unto a drum, with only one player. The rhythms it gives forth depend on His Will.

When kirtan is performed, have you not noticed how many people dance and sing to the rhythm of the music? But do any give a thought to the instruments or their players? Those who in happiness pass their days on this earth, although their happiness is only a tiny fragment of the real Joy, are not interested in knowing Him, the Source of all delight. Seek Him Who is the Fountainhead of everything. This is real tapasya, this is real sadhana.

## 12

One often hears people say that while living the life of a householder it is impossible to make spiritual progress. Is this really true? How many opportunities are offered to a householder for practising religion in daily life! Parental affection, the fondness between brothers and sisters, the love between husband and wife, the reverence and devotion of children for their parents, the companionship between relatives and friends, the blessings of dependants and of the poor and suffering, are all potent aids towards a life that ultimately aims at Self-realization. Think it over and you will understand! Tossed about incessantly between the ordeals and pleasures of family life, the spirit of renunciation sometimes awakens in man together with a desperate yearning for God: Where this is so, the householder has a better chance even than many an anchorite who has left home and family.

## 13

What is the good of saying: "I want to turn my mind to the Eternal, but I am unable to do so." When anyone in

your home has just an ordinary illness or indisposition, no matter how preoccupied you may be, you at once consult a doctor and run here and there for remedies ; or if anything goes wrong with your worldly affairs, think of the amount of trouble you take to put it right. But when you find a difficulty in concentrating on God you at once give up, fold your hands in your lap, saying : "I cannot" and wait for His Grace. Does this befit a Karma Yogin ? If once you rouse yourself to enthusiasm you will be able to concentrate well enough. You spare no pains to make your body healthy, strong and beautiful ; if you try equally hard to educate your mind you will see how wholehearted, how fervent your aspiration will grow. Merely to sit down and philosophize will not take you anywhere ; it is necessary to apply theoretical knowledge in practice and to engage in sadhana. To be one-pointed in all you do, will of itself teach you the secret of how the goal can be attained through action.

## 14

Restlessness, agitation and the like are certainly objectionable ; yet it is the search for happiness that lies at their root. Like a child, thoughtlessly flitting here and there, not discriminating between good and evil, the mind ever seeks joy. But the evanescent pleasures of this world that come and go, cannot hold the mind for long. Loving attention and reprimand are both necessary for the education of a child. In a like manner the mind has to be trained. By frequenting the company of sages, saints and seekers after Truth, by harbouring only pure and noble thoughts and emotions by

listening to religious discourses, and by reading books of wisdom, will be provided the right sustenance for the mind, inwardly as well as outwardly. Gradually you will be freed from all worries until at last you find your rest in the Supreme. On the battle field one has to lay stress on the means of selfdefence rather than on provocative attack. Similarly one should take special care to keep oneself protected within the entrenchment of discrimination and intelligent reasoning re-inforced by consecrated activities that make the mind Godcentred, so that the outer enemy in the form of craving for sense pleasures may not be able to intrude. The mind is its own friend or foe, the mind itself has to destroy its own ignorance. The easiest and most effective means for purging the mind is to associate with saints and seekers after Truth and the ceaseless invocation of God's Name ( Nama Kirtan ).

## 15

People seek only outer opportunities and conveniences. They fail to realize that so long as they are merely concerned with success and failure they simply remain on the surface of things. Unless one looks within and without simultaneously, God cannot be found. The body, worldly possessions, one's home and people belong to the external; meditation on the Self and the endeavour to let one's thinking be permeated by Him are inner processes. To run after physical and mental comforts will only strengthen attachment to external pleasures, and rust will collect inwardly. This is why life after life has to be spent in cleansing the



mind from all accumulated dross and impurity. So long as one cannot make a clean sweep of outer attractions, one should at least aim at directing one's attention within as well, by seeking the Essence of things, and meditating on him, who is Bliss Eternal.

Gradually the glorious moment will come when one's whole being will be united in single-minded contemplation and the inner and outer welded into one.

( To be continued. )

"God is the breath of life, the Heart of hearts, the self. To find Him means to find oneself."

—Ma Anandamayi

"MA must go out in Search of the which in concealed behind the world. He should choose an abode that will make it easy for him to proceed to true Home."

—MA Anandamayi

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Guru Govind is arrested  
in his own house.

Enemies have surrounded  
all around.

All the shiks have taken oath to rescue  
From different parts, in several batches  
They are comming to sacrifice lives  
Only for protection of "Anandapur"  
Which has been attacked by Mugal.

Roar of cannons has stoten their peace

Those who were peace lover, once.

Uniformed themselves as warrior

Shooted arrows and dance of swords  
Have taken several lives.

Thousand heads of braves

Are rolling in battle-field

Defeating day-light, fire sparks !

The nation is sinking in dark !

An old shikh among all

Who had never fought at all

Has come and jound war.

His eyes are like flowers—

Just have bloomed to appease suffers.

Keeping in view a fact of cruel case  
 Tear burst out and flooded his face.  
 While all are on the rock of war  
 In the fearful cradle of life and death,  
 Kanhai began to serve all wounded—  
 Brother Kanhai nursed all  
     None he hate,  
     Shikh or Muslim  
 Whoever was in undied state,  
 He forgot, who is alien, who is own  
 The agony touched so much  
     His inner soul.

The news reached Guruji  
 —Service to enemies ?

Resolving to take revenge  
 All the shikhs forwarded,  
 And asked Guruji, to judge—  
 Otherwise they will take out  
 Such a traitor's head  
 To mitigate the grudge.

Guruji called old Kanhai  
 And asked, "why do you behave so ?"  
 The old replied, "Service to human  
 Is the dress of heart"  
 —You have taught us so.  
 Is there objection, if he be a foe ?"

His tearful eyes  
 Curiously turned turned towards Guruji,  
 "Punish me if my act  
 Anything such has bagged".

Guruji listened him, thought—  
 "Despite of any vice, even if there is at all"  
 Spoke blissfully—

"Humantarian service has raised  
 your position above all".

No one spoke !  
 Far away cannon roar—  
 Shikh—Mugala's blood  
 Has made a flood at Anandapur,  
 By the pride of service  
 On the dirty earth  
 The brave shikhs gave birth  
 To a heaven at last.

**Translated by—Nihar Ranjan Chakraborty**

# SATYAM SHIVAM SUNDARAM

Ruby Ghatak

"Beauty is truth, truth beauty and that is all we know on earth and all we need to know...". So said John Keats in one of his poems. How true this saying can be. Once I was asked to explain who is God & what is the proof that there is some such being by an athiest. This was the answer in a nutshell but I was quite perplexed as usual I had no definite proof to show this person or any proper answer that I could give him just then. I was quite perplexed for a moment. Anyway God made me reply to his queries and so I decided to put it down on paper. I'm just making a simple effort to do so. My humble readers will please forgive me if I deviate from my point of view. This is just an attempt to explain a young mind the existence of the Omnipotent, Omniscient, All pervading Lord of the Universe.

According to the scriptures there is one above us but we do not know His definate form, nor do we have the knowledge to define the Almighty but from experience one can say that there is some supernatural power whom we call by different names in various religions.

From childhood Maa Anandamayee had given us her good company and taught us to believe in that supernatural power whom we know as 'भगवान्'. In her numerous bhajans that we heard and learnt she named him Ram, Hari, Shiv, Narayan and so on. Some how chanting these names one finds great solace & a calm serenity overcomes the mind. By usual practice we can also attain a voice deep

within us who is chanting it inside without consciously knowing that he or she is doing so.

In the Geeta Krishna has told in various ways about the existence of this all pervading supernatural power inside us whom he has defined as 'Me'. After opening up all the various channels of reaching that ultimate goal while we are living on this planet he reveals to us in a nutshell :—

सर्वधर्मान् परित्यज्य मां मेकम शरणम ब्रज'

I am no authority or exponent to explain any further. It is just a coincidence that the Lord has revealed to us the various aspects of His presence. Through the years of 'Guru Kripa' we have seen some miracles of His creation. Even upto this day Maa comes into the dreams of her devotees and helps those who sincerely believe in her. There are millions of her admirers or devotees on this 'Samsar Sagar' swimming aimlessly in pursuit of God. Maa truly guides us to the ultimate & protects us in different ways. It is a very difficult task to prove to an atheist about the existence of God.

Ramakrishna, Vivekananda and so many other saints have done their best to explain His existence so how can a mere ant like me show to the अज्ञानी His presence. I can only pray God to make this unfortunate people realize His existence.

Somehow, let us assume and call Him Nature or Prakriti. As time goes on and one attains maturity we come to understand Nature as God. ( Here we refer to God as 'She' ). Even in the West where religion is manifest in different castes

and creeds believers in God do appreciate the bounties of Nature.

It becomes very simple to assume that God lives within us. If we proceed with this notion the answer becomes still more simple. We human beings love ourselves tremendously though we do'nt even admit it. So if we presume that God is within us called 'Atma' by sages our search for God becomes very easy. By reading religious books we can get the feel of God's presence. With the help of ones mind & intellect if we keep up the search in pursuit of the almighty we can try & attain our goal.

By regular prayers & practice living a simple regulated life we do get a touch of the presence of God. In the Geeta Krishna has directed us to keep up the pursuit to search for Him by living in the world, doing our daily destined chores ; at the same time we must remain unattached and not worry about the consequences of our labour. Besides that we have to remain unattached to material things and not ask Him for rewards we need to be wise & thoughtful, leaving everything to God & perform our duties. There is no reason why we cannot get 'His' blessings by leading such a life. To conclude I refer to the Geeta again.

“यत्र योगेश्वर कृष्णो यत्र पार्थो धनुर्धरः  
तत्र श्री विजयो भूति ध्रुवा तीतिर्मति मर्म ॥”

Jay Ma

# The Ashram News

On the 29th April 1998, the holy Akshyay Treetia day, the installation ceremony of Shree Shree Anandamayee Ma's Divine Image was performed by Shree Shree Anandamayee Sangha, Jamshedpur Branch in the Temple of the Ashram under the guidance of Sri Panu Brahmachari of Varanasi Ashram and in conformity of the Shastras, by the selected Pandits. The whole function was conducted by Panuda, being assisted by Swamy Achyutanandaji of Ranchi Ashram. Shree Shree Ma Anandamayee took her sanctified Seat after performance of all the "Adhibases" in the earlier two days 27th & 29th April, with Narmadeswar Shivji on the Her right and Shree Shree Kalimata on Her left in the other two Temples.

On the 29th April a "Dharmasabha" was arranged, making Sri A. N. Singh Vice President of Tata Steel, the Chief Guest, in which Swamy Nirmalanandaji of Calcutta, Acharya Soumendra Brahmachari of Dev Sangha of Deoghar, Prof. Dr.) Bireswar Ganguly, Director, Vedanta Research Centre Ranchi and Srikrishnanandaji Maharaj of Ramkrishna Mission spoke on MA's swarup from different angles. The Sabha was concluded with Kirtan, song by Geetasree Chhabi Bandyopadhyay in her melodious voice in her melodious voice which cassed an ecstatic air and made air and made the audiance spell bound.

"Naam Yagna" being the essential part of the 'Matri Pratistha' Utsav was performed by the Calcutta devotees in association with the local devotecs. The whole function was initiated by Sri Prativa Kumar Kundu of Calcutta and the concluding part was played by Geetasri Chhabi Bandyopadhyay in the evening of the 30th April, 1998.

"JAI MA"