

ANANDA VĀRTĀ

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

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ANANDA VARTĀ 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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OTHER COUNTRIES	Sea Mail	Air Mail
	\$ 12.00 or	\$ 24.00 or
	£ 7.00	£ 12.00
Single Copy	: \$ 3.00 or £ 2.00 or Rs.10.00	
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ANANDA VARTA

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

Vol. XXXXIII

JANUARY, 1996

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Reminder

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ANANDA-VARTA for 1996**

Dear Brother/Sister,

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This also carries our best of wishes and Vijaya/Diwali greetings to you. You are sincerely requested to contribute your experience when and how you came in touch with MA. We gladly publish that in our English Ananda Varta.

Sri Debabrata Pal

Secretary

Publications Division

Shree Shree Anandamayee

Charitable Society

“MATRI-MANDIR”

57/1, Ballygunge Circular Road,

Calcutta-700019

Phone : 74-8504

January, 1996

Matri-Vani

The remembrance of God must be with a human being day and night so that he may be cleansed from his shortcomings and errors.



In order to solve his queries and doubts, it is incumbent on man to be engrossed in spiritual practice.



Human beings have to be dwellers of the inner cave so that God who resides within may be revealed.



A man can be recognized as a human being by his worthy character. A human being is in fact a traveller towards the realization of the superman. Each one should advance with his gaze fixed in this direction. A spiritual atmosphere and satsang will be helpful in this pursuit.



Those who have adopted the ashram of the householder should be model householders and live according to the precepts of *dharmā*. Endeavour to know yourself.



Through the ever new transformations of a life dedicated to the Supreme Quest, one must strive to become firmly established in one's true Self (*Swarupa.*).



In the proximity of Him from whom Creation and Preservation emerge is all coming and going. Everything is within His dispensation, is indeed with Him. Thus, solely by the remembrance, the realization of Him, everything is found—supreme peace and supreme bliss.



God is the one and only friend of the pilgrim to the Ultimate. He should act in this spirit so that he may come to accept Him as his all in all. Unless one is single minded there will be obstacles at every step.



To keep company with Mahatmas, to associate with great souls means to put into practice precisely what one has heard them say.



Just as a flower contains seeds that can be seen only when it opens, and in the seed again the tree is potentially present, so also He resides within you. By practising *sadhana* this may come to light—in other words, if the veil of ignorance can be destroyed, the One who is Self-effulgent will be realized. Just as the whole tree is potentially contained in the seed, in a similar manner, He in His fulness is enthroned within you.

Sai Ram Sahay

Happiness and Peace

Happiness

Generally we consider that a man is very happy if he possesses wife children, property and position. But our Thought goes wrong. The man's life is full of pain and pleasure one after other. Let us know the actual happening in the life.

Lord (Krishna) left

His body means that He left again His plenary in the respective dhamas (transcendental abodes), as He left His virat-rupa in the material world.

TEXT 9

Srimad-Bhagavatam (Canto 1, Ch.14)
Yasman nah sampado rajyam
darah pranah kulam prajah
asan sapatna-vijayo
lokas ca yad-anugrahat

TRANSLATION

From Him only, all our kindly opulence, good wives, lives, progeny, control over our subjects, victory over our enemies, and future accommodations in higher planets have become possible. All this is due to His causeless mercy upon us.

PURPORT

Material prosperity consists of a good wife, good home, sufficient land, good children, aristocratic family relations, victory over competitors and, by pious work, attainment of accommodations in the higher celestial planets for better facilities of material amenities. These facilities are earned not only by one's hard manual labor or by unfair means, but by the mercy of the Supreme Lord.

Prosperity earned by one's personal endeavor also depends on the mercy of the Lord. Personal labor must be there in addition to the Lord's benediction, but without the Lord's benediction no one is successful simply by personal labor. The modernized man of Kali-yuga believes in personal endeavor and denies the benediction of the Supreme Lord. Even a great sannyasi of India delivered speeches in Chicago protesting the benedictions of the Supreme Lord. But as far as Vedic sastras are concerned, as we find in the pages of Srimad-Bhagavatam, the ultimate sanction for all success rests in the hands of the Supreme Lord. Maharaja Yudhisthira admits this truth in his personal success, and it behooves one to follow in the footsteps of a great king and devotee of the Lord to make life a full success. If one could achieve success without the sanction of the Lord then no medical practitioner would fail to cure a patient. Despite the most advanced treatment of a suffering patient by the most up-to-date medical practitioner, there is death, and even in the most hopeless case, without medical treatment, a patient is cured astonishingly. Therefore the conclusion is that God's sanction is the immediate cause for all happenings, good or bad. Any successful man should feel grateful to the Lord for all he has achieved.

(By A.C. Bhakti Vedanta Swami)

We have come across that the material prosperity is not permanent happiness.

TEXT 20

Yena caivabhipanno 'yam
 pranaih priyatamair api
 Janah sadyo viyujoyeta
 kim utanyair dhanadibhih

TRANSLATION

Whoever is under the influence of supreme kala (eternal time) must surrender his most dear life, and

what to speak of other things, such as wealth, honor, children, land and home.

PURPORT

A great Indian scientist, busy in the plan-making business, was suddenly called by invincible eternal time while going to attend a very important meeting of the planning commission, and he had to surrender his life, wife, children, house, land, wealth, etc. During the political upsurge in India and its division into Pakistan, and Hindustan, so many rich and influential Indians had to surrender life, property and honor due to the influence of time, and there are hundreds and thousands of examples like that all over the world, all over the universe, which are all effects of the influence of time. Therefore, the conclusion is that there is no powerful living being within the universe who can overcome the influence of time. Many poets have written verses lamenting the influence of time. Many devastations have taken place over the universes due to the influence of time, and no one could check them by any means. Even in our daily life, so many things come and go in which we have no hand, but we have to suffer or tolerate them without remedial measure. That is the result of time.

Srimad-Bhagavatam (Canto 1, Ch.13)

(P 734 By H.D. Grace A.C. Bhakti Vedanta Swami)

Happiness Continued

The end of every human activity is happiness. Our feelings and sensations are attuned to derive happiness from every action we perform. We feel dejected and lost heart when this happiness is denied to us. As children we crave for toys because they give us momentary pleasure. In adult-hood. We set our goals high so as to reap maximum happiness. However, happiness is a relative term. A poet's heart leaps up when he beholds a rainbow

in the sky while a miser finds happiness in hoarding his wealth.

The real happiness, however, lies in a life devoted to the service of God. We can enjoy this world through renunciation and through action with a detached reason. Through renunciation and detachment we become identified with the immortal and divine Brahman. Which is the self of all. One who performs one's duties with detachment and renunciation feels real joy and his mind is ever calm and serene. Sanatkumara exhorts Narada thus:

“That verily which is infinite is happiness. There is no happiness in the finite. The Eternal alone is happiness and it is alone to be sought (realised)”.

(Saptagiri)

Peace

‘I want peace of mind’, we frequently hear people say. What do they mean by peace of mind? Life is full of uncertainties, conflicts and day-to-day problems, and by ‘peace’ most people mean a life without these difficulties. But polarity (that is, the occurrence of all experiences in pairs: joy and sorrow, good and evil, love and hate, etc.), impermanence, and ignorance are inseparable attributes of life and, as long as these persist, troubles and afflictions are unavoidable. True peace is not a form of enjoyment, nor is it like sleep. Rather, it is a state of transcendence, remaining unaffected by the polarity, impermanence and ignorance of the world and the pleasures and sorrows that spring from them. Real transcendence is not seclusion or escape, but is the attainment of a higher state of consciousness which harmonizes all polarities and integrates individual life with universal life. Real peace is thus a state of transcendental harmony.

Peace is not something we get by shouting ‘I want peace’ or by worrying about peace. It is one of the

paradoxes of life that peace eludes the person who hunts for it. Peace is a result, an effect, that follows sincere effort and fulfilment. When we hear the call of the ideal or duty, we cannot get peace until we have responded to it in the best way possible for us. This is all the more true of spiritual life. Supreme everlasting peace is the result of higher spiritual experience which can be attained only through intense effort and struggle, and until it is attained, one of the first things that a spiritual aspirant should do is to sacrifice the illusory peace of mind that mundane life offers.

Genuine spiritual experience is the result of a transformation and expansion of consciousness (Prabuddha Bharat May 1983.)

Positive Aids to Peace of Mind

It is common knowledge that good health and economic security are a 'must' for peace of mind. But having both, many are still in a state of perpetual mental restlessness. Do you belong to this category? If you say 'Yes' then read on. The chances are that your trouble is mostly of your own making and therefore avoidable. Let us see how.

Do you interfere too often in the affairs of others? May be they are wrong. But why should you be disturbed on that account? Do not criticise anybody or anything. God has not delegated to you the authority to sit in judgement over others. All men act the way they do because they are prompted that way by the God within them. It is a good rule to mind your own business to keep your peace.

(Swami Sivananda)

Pujya Narasimha Swami, states as regards to Sai Baba's opinion of happiness and peace in his book Babas Life.

"Another important thing for peace and happiness is love of all creation. Baba's moral teachings were conveyed

by his own life and activity. Baba loved all creatures, and the underlying motive of every act of his was love towards all human beings and all creatures. Baba said, 'Love all creatures. Do not fight with any. Do not retallate nor scandalise any. When any one talks of you, that is, against you, pass on unperturbed. His words cannot pierce into your body. Others' acts will affect them alone and not you, (One is very strongly reminded of the teachings of the great Greek stole teacher Epictotus, when reading these words.) As for activity, Baba was ever active and never idle. And his advice was, 'Do not be idle. Work. Utter God's name. Read scriptures. Baba's advice was always simple and capable of being accepted and acted upon by even persons of the meanest capacity and women and children. He told Chandrabai Borkar, 'We should not harbour envy, rivalry, or combative disposition towards others. If others hate us, let us simply take to Namajapa and avoid their company'. He told the child Bapu Rao N. Chandorkar, 'Hearken to the words of your parents. Help your mother in her tasks. Speak the truth and truth alone'. Baba's regard for truth was so well known. He had no interest, nothing in him, to make him swerve from the path of truth and rectitude. He occasionally had to impress on people like Mrs. M.W. Pradhan the virtue of meekness, The lady had a bit of temper. Baba told her, 'If anyone talks ten words at us, If we reply at all, let us reply with one word. Do not quarrel, retaliate, or bandy words with anyone. Do not give tit for tat'. Baba's Guru had implanted in him from the earliest stage 'Nishta and Saburi'. 'Saburi' is patience and perseverance with cheerfulness. Baba had to press this home on some, especially those who were of an impatient nature. Uddhavesa Bua of Omkar on the Narmada came to him and asked him at once, 'Where is my Moksha Guru, and how is he to be got?' Baba counselled patience, and said, 'Wait for five years, and you will know. How can you

swallow at one gulp an entire loaf? Wait for five years and then see'. As for the need for perseverance, that had to be driven home to persons with weak faith. There was a Prarthana Samajist who went to Baba, having caught up some little faith. However, on his way, before he saw Baba, he had a discussion with someone else about the Gita definition of "Sthitha Prajna" mentioned in Chapter II, verses 48-52, and wanted to know whether Baba had the characteristics of a Sthitha Prajna. This discussion unsettled his mind, and when he went to Baba, his mind was in a thoroughly disturbed state. Baba noticed at once his unsettled mind and told Shama, 'Take him and tell him something (of experiences of devotees)'. Then Shama took him to his wada and learning what happened, he gave him this valuable advice, namely, '(1) Despise irresponsible and uninformed people's talk, and (2) place your mind at Baba's feet, and then all will be safe. Have Saburi, and you will be safe. When they returned to Baba. Baba told the samajist that he should follow Shamasadvice".

Sai Baba also said whoever sings.

My praises I will bestow upon him complete happiness, permanent pleasure and contentment. Believe this as the truth".

The qualities of Sthitha-Prajna are as follows according to Gita Chap. II V. 48 to 52 which Sai Baba had all these.

GEETA PRABUNDH

"Lord Krishna says do not be motivated merely by the fruits of action: but at the same time do not shun work".

(2/48): "Do your jobs in association with truth and detached from other things. Keep your balance in success as well as failure, because balance is said to be the agent that establishes the link with truth".

(2/49): "Those who work, motivated by again or loss

are miserly and such work is lowly, compared to intellectual work. Therefore, resort to intellect (centred on truth)".

(2/50): "The intellectual one, abandons argument on merit and demerit and works. Therefore, resort to work in communion with Reality (i.e. Yoga), because Yoga is the way to be an adept in action."

(2/51): "The intellectual and prudent ones, abandon the fruits of action and freeing themselves from the bonds of birth, proceed towards the final destination which is free from pollution".

(2/52): "When your mind surpasses the quagmire of infatuation then you will clony from desire for things about which it is pleasant to hear and things about which you have already heard so far". (Ananda Varta)

Lord Further Says

Gita II-V, 66. "No knowledge (of the Self) has the unsteady. Nor has he meditation. To the unmeditative there is no peace. And how can one without peace have happiness ?"

Where there is no happiness. There is no peace. Where there is no peace. There is no happiness. The real happiness and peace are within. So we have to surrender to our Guru and follow his instructions for happiness and peace.

Mahavisnu is the one all-comprehending being who appears as the many. He is the essence of all beings, the consumer of the worlds, the indestructible one and the master of all. Pervading all the three worlds, He enjoys all entities constituting them.

इमं स्तवं भगवतो विष्णोर्व्यासेन कीर्तितम्।

पठेद्य इच्छेत् पुरुषः श्रेय प्राप्तुं सुखानि च॥

*Imam stavam bhagavato visnor vyasena kirtitam
pathed ya icchet purusah sreyah praptum sukhani ca.*

Whoever desires advancement and happiness should repeat this devotional hymn on Visnu composed by

Vyasa.

विश्वेश्वरमजं देवं जगतः प्रभवाप्ययम् ।
भजन्ति ये पुष्कराक्षं न ते यान्ति पराभवम् ॥
ओं नमः

*Visvesvaram ajam devam jagatah prablav' apyayam
bhajanti ye puskaraksam na te yanti parabhavam.
Om namah*

Never will defeat attend on a man who adores the Lotus-eyed One, who is the Master of all the worlds, who is birthless, and out of whom the worlds have originated and into whom they dissolve.

True Happiness

114. (Q) N.G.C. :- Joys and sorrows of samsara disturb one so much. Should we not renounce samsara therefore?

Sai Baba says

(SAI BABA'S CHARTERS AND SAYINGS)

Baba (Ans.): Joy and sorrow are mere delusion. Mere appearance of worldly joy is not true happiness. The worldly man is forcibly drawn to it, as he believes it to be true happiness. According to the Prarabdha of each, one gets delicacies (Panchamrita), one, stale crumbs, and one, mere bran-gruel. The latter fancy themselves unhappy at that, and the former fancies he lacks nothing. But the result of eating any of these is merely the satisfaction of hunger. Sover cover themselves with laced shawls, other with barks. Both serve only one purpose, covering the body. This joy and this sorrow is due to opinion, which is mere illusion and is ruinous. Whenever any idea of joy or sorrow arises in your mind, resist it. Do not give room to it. It is pure delusion.

Peace:**BABA SAYS ...**

“Just as a wick soaked in oil when joined to a flame of light, becomes itself a bright light, in the same way a person reaches the status of a sage at the feet of the sage. He who thinks of nothing but Allah Malik, the Supreme Being and the pure Consciousness, he has peace, has no desires and looks upon all with an equal eye. How can he have a separate identity from the Supreme Being ?”

(Saileela July 94)

Let us know what other Saints and sages say regarding the happiness and Peace.

“Life is like a drama if you understand the plot there is great happiness”.

“When we realise the original nature of our soul is that of Peace, we can combine with God who is the occure of Peace and so become the embodiment of Peace a living, thinking Power”.

(Thought for today by

P. Brahma Kumaris Mount Aba)

Swami Ramadas says to the devotee

Devotee How am I to achieve mental peace at all times.

Ramadas (Papa) “To achieve mental peace, you should strive to keep your mind ever in tune with God. The easy way to do this is repeat the Rama mantra constantly with all devotion and faith. By divine grace may you attain immortal Peace and bliss”.

(Vision June 94)

Sadhu Vaswami says “In Loving dedication of all you have and all you are to the service of Love is the secret of the happiness which the world can not give and cannot take away”.

(East and West Series)

Jan. 1995

Shree, Shree Anandamayi says

In wealth and property there is certainly no peace. What then does give peace ? My own true nature is peace, knowledge, divine consciousness — unless and until this is realized, how can there be peace ? In order to find your Self you must become revealed to yourself. How beautiful!

— Sri Sri Ma Anandamayi

SYNOPSIS OF DISCOURSE

Mother attracted all people alike. Ordinary household people, scholars, saints also came to her to listen, to quench their thirst for knowledge. Such was the personality of the Mother, she was the embodiment of Wisdom and Happiness. When she spoke of knowledge, she seemed wisdom personified, and when she spoke of devotion, she looked as Devotion incarnate. I am yet to meet some one who has seen her but has not been gladdened by the mere sight of her. There were many who name merely to have a look, or to see the 'fun', but they were changed, and purified, on seeing her. Countless are the people who had received her mercy. I have seen how thousands have waited merely to get near her, to touch her feet. What eagerness ! What endless patience ! It is impossible to attract such numbers and such a variety unless one is the abode of divine power."

(50 Ananda Varta Vol. XXXVI)

Brahma Vidya - Para Vidya and Aparā Vidya

Nirmal Chandra Ghosh

(Continued from previous issue)

(4)

Those big fools being desirous of worldly gains and enjoyments and pleasures — in heaven, perform sacrifice etc., dig ponds, well and tanks believing these to be the right and the best action for achieving their objectives. They do not know the best beneficial things (i.e. the

realisation of Brahman) which ensures perpetual happiness. These people therefore having enjoyed their fruits of good action on the summit of heaven, enter this world or an inferior one to suffer the fruits of the remaining action. Such people being ignorant of Para Vidya think themselves to be very wise and learned. They ramble about in this universe like a blind man lead by another blind man and go astray from one blind alley to another and suffer innumerable sorrows and miseries.

(Ananda Varta)

- (a) Give up everything to Him, resign yourself to Him, and your troubles and sorrows will be at an end. Then you will come to know that everything is done by His will alone.

Sri Ramakrishna

(b) Happiness

The three grand essentials of happiness are

Something to do (Gods work)

Something to have (Gurus advice)

Something to hope for (His grace)

(Sai Padananda Magazine)

- (c) If we follow the above sayings of the saints and put them into day to day practice, then we will get the real happiness and Peace.

Om. Shanthi, Shanthi Shanthi

On the Way to New Life

Bhaiji

Since my first meeting with Mother, Her everjoyful, simple and soothing looks cast such an ineffable charm over my life, that even in the midst of various distractions and excitements, through which I passed, I came to forget all my worries and temptations. There was only one consuming desire—to obtain a particle of Her Grace. Like the upward, surging waves of the ocean, there was a deep outburst of my heart, roaring day and night, towards Her feet, and drowning all the tumults of the world. At times, like a mad man if I could shout “Ma Ma” and shed tears for Her and sing Her glory, I would find great relief. But such opportunities I could hardly find in my home.

As I have seen in Mother’s physical body various unprecedented *Bhavas**, I was struck with joy and wonder in Her presence. Before Her I came to feel that I was but an infant or an almost helpless and poor beggar, absolutely unfit to sit at Her feet. In fact, in my whole life, I never sat down on the floor in Her presence. I always used to stand at a distance. Every morning I was fortunate enough to have the first Darshan of Her feet, because very few people could go to the Ashram so early. On some mornings, I found Mother sitting idly on one side of Her bed with all the languor of sleep still over Her eyelids; sometimes She was found with Her bright eyes and sweet face radiating all the motherly affection and grace profusely on all men ; or on other occasions Her looks at dawn wore all the serenity and grace of a lovely autumn sky in the morning, infinitely bright and blue, yet quite isolated from the things of the world. The expression of Her face changed constantly with changes in Her inner thoughts and emotion. At times, She would look like an old lady. Sometimes in the midst of playful frolics and loud laughter of a gleeful girl, She would assume sud-

denly such serious, thoughtful and determined look as would strike awe and fear in us. In this state Her body would reach such unusual dimensions. Her face wore such a solemn expression that it would make us all feel that Mother *Rudrani** had possessed Her whole being. At that time Her wild laughter, rolling eyes, and the movements of Her limbs all conspired together to strike terror in our heart. But after a short time, Her natural expression of joy and sweetness was restored.

At all times, however I would feel such an attraction for Mother that if I failed to come to Her one day, I would always feel ill at ease and my mind would seek the earliest opportunity to obtain shelter and repose at Her feet. It would appear to me that She was ever calling out to my soul, "Come, come to me", at all times of the day and was always watching me with Her eyes ever intent on my welfare.

On many days, with a strong will I tried to black out all thoughts about Her but She mocked all such perverse attempts of mine and captured my mind and reason all the more. I felt exhausted by such efforts and was left dumb and inert like a lump of clay. I could not find any means to slake my thirst for Mother's affection. Thus I began to grow weak and my body hastened towards a crisis.

At last on the 4th of January, 1927, I fell ill. At the very start I began to feel a very acute pain in the region of my heart. No medicine could give me relief. Mother came to see me one day, placed Her soft soothing hand upon my breast. All my pains subsided with the touch. But the disease continued to take a more and more serious turn. Doctors said, I had developed Phthisis. A few days after Mother came to me one night, sat by my bedside and said something by Herself. Long afterwards

*Wife of Shiva—the God of destruction and dissolution, wearing grim looks.

I learnt from Mother that She had said to the figure of the disease*, — "Thou hast done what thou couldst do. Stop from now." From that time Mother ceased to come to me. During the last few months of acute condition of my illness, I had not the good fortune to see Her.

It was necessary for me. The acute desire to see Mother made me forget the pain due to disease, my mind in those days hovered round Her feet day and night. She pervaded my whole being both in and out. One day, I was told later, Mother said at Shah-bag She saw blood on all people's lips. *Pitaji* on hearing this remark at once came to see me at night. I was then vomiting blood and all my strength was nearly spent up. On many occasions Mother used to guide me with Her suggestions for a remedy much before She was informed verbally about the changes in my illness.

One night, a very acute crisis came. The doctors in attendance declared my case to be hopeless. It was 2 A.M. Heavy rain fell in torrents with deafening noise. Dogs were barking to make the gloom more frightful. I began to see dreadful visions, all my hairs on the body stood on end. At that time, I saw as clearly as in broad daylight that Mother was sitting on the right side of my pillow. An agreeable surprise stole in upon me. Before the first spell of surprise was over. I found Mother passing Her hands over my head. It was so soothing! In an instant I fell into deep sleep.

From that day on, for about 8 to 10 months as long as I was confined to bed, I would always feel that Mother sat on my bed near the pillow with a very calm, serene face and would not hand me over to death.

Sometimes when for hours together I could not stand the pain of coughing followed by the spitting of blood, I used to repeat the name of Mother and soon the acuteness

*Mother says each disease has its specific appearance as distinctly visible to Her as a material form.

of the pain passed off.

During my illness Mother asked Brahmachari Jogesh to go out for one year to Western India and to pass the year, living on alms only and without any fixed habitation. It might have been intended possibly to divert some of my sufferings.

After some months of illness when I occupied a Government house near Shah-bag, Mother left for Hardwar to attend the Kumbha Mela. My illness had a second serious set-back and a telegram was sent to Mother at Hrishikesh. But She did not come. I learnt afterwards that when *Pitaji* was anxious about me, She said to him, "I find Jyotish has been lying on my lap, quite unconcerned about his illness."

After about 5 months of treatment I wanted to test how much strength I had acquired through medical treatment. I tried to walk a few steps leaning against the wall of the room. This strain caused profuse vomiting of blood the same evening. When the doctor was informed he left instructions to the inmates of my house to see that I must lie flat on the bed.

Four or five days later, Mother returned to Dacca and came to see me. She enquired, "How do you feel now?" I said, "I don't feel much pain now, but I feel very uncomfortable owing to my not having had a cold both for a long time. It was the month of Baisakh. There was grilling heat. She sat for sometime and then left. Next day at about 1 P.M. She came again with *Pitaji*. At that time everybody in the house was asleep. My daughter, aged about 11 or 12, who was posted to keep a watch over me, was also fast asleep. Mother said, "You wanted to bathe; if you are keen about it, there is a tank yonder, go there and have a good bath."

That tank was about 60 to 80 yards away. As soon as I heard Mother's words, a new strength was infused into my frail body with love and devotion for Her. My body

then was but a skeleton. The warning of the physician not to leave the bed flashed before my eyes for a moment and vanished away. In this condition as I tottered by trying to stand up and to take another piece of loin cloth to put on after the bath, *Pitaji* at once caught hold of me and led me to the tank. The floor of my house was also about 4 ft. high from the ground level. I got down the stairs and walked the whole distance. It was a reserve tank with the University Moslem Boarding House standing on its bank. There was also a notice put up by the P.W. Department to the effect that it must not be used for bathing and washing purposes. But that day no inmate of the Boarding House could be seen. In my house, too, every body was asleep at that time; I got down into the tank and had a delightful bath. On returning to my quarters I spread out the wet cloth on the line hung up for drying clothes and I lay down on the bed taking rest.

No sooner had I spread myself on my bedstead than my daughter awoke. She found Mother sitting by her side. As I went to have a bath through the lawn, numerous seeds of love-thorn grass (चौरकौटा) stuck to the loin cloth I wore, while going to bath. When my servant Khagen saw the cloth studded with those thorns, his natural inference was that I had walked across the lawn at noon. This was brought to the notice of my wife who showed that piece of cloth to Mother and complained to Her that I walked on the lawn during midday against the doctors' express prohibition.

Mother began to laugh without saying a word. I was really struck with surprise to find how I could walk across the open lawn to have a dip in the tank in broad day light quite unnoticed by any body and how I could get so much strength to stand such an effort. Such a feat was quite beyond my comprehension. After 3 or 4 months when I left Dacca for a change to a healthier climate told Niranjana all about it. Subsequently when I resumed my duties in

the office after recovery I stated the fact to my physicians who discredited the story altogether. My wife, too, did not at first believe it herself. When I described to them the full story they came to believe it to be true.

When the disease was in full swing, I developed a very strong desire to eat boiled rice. The attending physicians would not allow me to have it. Nirranjan appealed to Mother, saying, — “Ma, Jyotish wants to take boiled rice; the doctors won't allow it. If he dies, we shall have one great grief that we could not satisfy his desire to eat rice before his death.” Mother laughed and said, “When Jyotish has a desire like that, he should be given rice. After a few days *Pitaji* brought some boiled rice from Shah-bag and made me eat it but nobody noticed it.

In those days Mother used to come to see me once every day. But one morning Mother came very early and after She had left, Brahmachari Kamalakanta brought to me some *Champak* flowers. It was with a painful reflection I looked at the flowers, because I would not have an opportunity to offer with my own hands, those flowers that day at Her feet. In the afternoon Kulada Dada brought me a lovely rose. The same painful thought recurred. The rose was placed on the table by the side of those flowers. That such lovely flowers could not be placed at the feet of Mother pained me much. Just at that time Mother entered my room suddenly, went to the table and stood reclining to the left. She gazed at me for 3 or 4 minutes quite absent-minded and then left. I thought that Mother had taken the flowers. The rose was missing. Next day when She came I enquired about the flowers. She said, “I don't quite know what I took, but I must have taken something from here. I went to the house of the Zamindar of Dhankora, I gave something to a woman there; from there I went to the house of a Deputy Magistrate where a woman was ill and I dropped something there too.” Afterwards, I came to learn that at the

