

# ANANDA VARTA

\*

*The Eternal, the Atman—*

*Itself pilgrim and path of Immortality*

*Self contained — THAT is all in One.*

Vol. XXXXIII

JULY, 1996

No. 3

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Truth itself will assist in every way him who has gone  
forth in Search of Truth.

Sri Sri Ma Anandamayi

There is no sin born out of any deed, word or thought  
which is not destroyed by the power of Nama.

Shree Shree Sitaramdas Onkarnath

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*Yes, if you can observe silence and be in harmony with everyone all round, it will be excellent. Try to remain without the help of signs and gestures far as long as possible.*

**Sri Sri Ma Anandamayee**

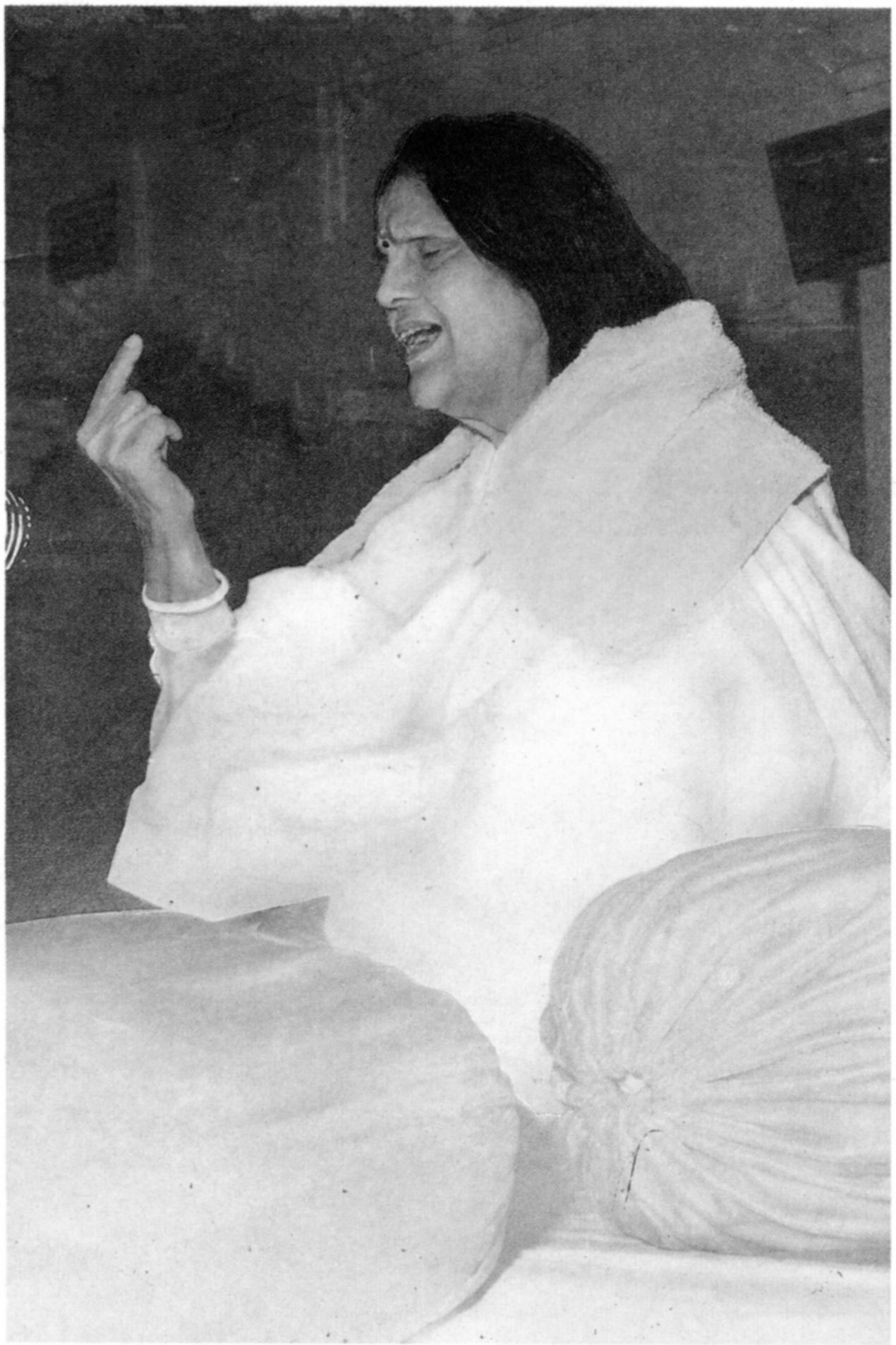
*Nama is the best Bhakti (devotion) Nama is the best ending Nama is the best Japa, Nama is the best Prayer.*

**Sri Sri Sitaramdas Onkarnath**

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# Matri-Vani

While one is in the midst of maya it is difficult to understand from where maya arises, Aspire to the Knowledge of Him. Truly, to know oneself means to know Him, Having found one's Self all problems are solved, So long as there is maya it is difficult to know what maya is.



So long as one has not found God, sorrow will not depart. If He is to be realized, one has to practise there petition of His name, His Contemplation, His worship, singing His praises--no other path to man's Supreme Welfare exists. The company of sages, saints and seekers after Truth, religious gatherings and the study of Scriptures are also helpful on this path. This body ever stresses on thing; sense enjoyment is poison and gradually delivers one to death. Therefore this body always emphasize: endeavour to be engrossed in Him as much as you possibly can.



Your body, which is part of and depending on this illusory world, is on the other hand the expression of hidden inner process. You are yourself the many, appearing in various aspects, forms and modes. Each one of them exists in fact to fulfil a particular need. Yours is the give and take of the universe, yours the need and yet you yourself are the fulfilment, that hidden inner process is generated by you.



Someone asked Mataji : "Have you seen God?" Mataji replied without the slightest hesitation : "Why, indeed,

He is always visible. Yet again, who sees whom since all are He? In very truth, nothing exists apart from God."



Having turned to this side, the sense of want awakens. And proceeding further there is the first stage of passing from this condition of want and emptiness to one's true nature : the realization that without Him the world is darness : nothing of this world seems attractive. It cannot be said that you have reached that state. To yearn for Him also indicates progress.



All the time you have the desire to find, the acute feeling of lacking something. Just persist in your sadhana and for the rest, He will make it complete. By perfect grace comes perfect illumination. In the measure as you exert yourself you will receive.



Action is necessary in order to remove the veil of ignorance. Using to the full the intelligence He has given you, proceed with your work. His grace is without motive or cause. Why He has not shown His mercy to you. He knows best. Verily, all is His and He does according to His Will. Where there is a motive, there is the desire for fulfilment and the enjoyment of the fruit. I have acted and therefore I have reaped the fruit. The fruit of what? The action is one's own and thus the consequences are equally one's own. God is everyone's, there is but one Self (*Atma*). To begin with, one does not realise this and therefore questions arise. At the stage at which you are at the moment from there it looks as you have described.



No matter what be anyone's line of approach, at first there is torment and perplexity, one is unable to find. After that comes a state of suspense, of emptiness as it were; one cannot penetrate within neither does one derive satisfaction from worldly enjoyment.



Take care not be contented at any stage. Some aspirants have visions, others realizations. Or someone experience bliss, great happiness and thinks he has himself become God. On the spiritual path, before true-Realization supervenes, one may get caught in supernormal powers (*vibhutis*). To become entangled in his kind of thing constitutes as obstacle.




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## PROGRAMME

1. Ratha Yatra - 17th July, Wednesday
2. Guru Purnima - 30th July, Tuesday
3. Shree Shree 1008  
Swami Muktananda  
Giri Maharaj  
Tirodhan Tithi - 2nd August, Friday
4. Jhulan Purnima - 28th August, Wednesday
5. Rakhi Purnima - 28th August, Wednesday
6. Janmastami - 4th September, Wednesday
7. Radha Astami - 20th September, Friday
8. Jagaddhatri Puja - 19th November, Tuesday

# Sad Vani\*

Bhaiji

(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.

## 1

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 extention of his search in keeping with his individual temperament, his efforts will stagnate

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\**Sad Vani* was first published in English translation by Sri Hari Ram Joshi and N. N. Das Gupta in 1935, long before the foundation of the Shree Shree Anandamayee Sangha, and has been out of print for many years.



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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 sway, 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 cosmic machine to revolve does not arise in the human heart. Disease, grief, privations, remorse and the like, are very necessary for man. Just as fire burns away all dross 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

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

† *Tritapa* - Suffering in all aspects of our being : *adibhautika*, *adidaivika*, *adhyatmika*.

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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. 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 in 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.

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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

\* *Tapasya* – To undergo hardships with the definite object of attaining to the spiritual.

† *Sadhana* – Any spiritual practice for the purpose of arriving at Self realization.

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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 whole-hearted, 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 self-defence 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 God-centred, 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

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means for purging the mind is to associate with saints and seekers after Truth and the ceaseless invocation of God's Name (*Nama Kirtana*).

### 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)*

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# Sri Sri Ma Anandamayi

Vol. VI

*Translated by Tarakini*

*(Continued from Previous issue)*

## **April 11, Monday**

Ma's hand shows no improvements. The doctor and Swami Akhandananda are worried about it. The house is full of people and Haridwar is also full of crowds. A *Yajna* goes on here, a *bhandara* (feast) elsewhere, instruments play through the day and night. In solitude I asked Ma, "Ma, what is *Ananda Bhava Ghan?*" Ma answered, "That which is permanent and impermanent, constant and ever changing. That which can never be broken — now understand for yourself" and she burst into charming laughter.

Today Vinay Sen asked Ma, "Ma, how do you understand humour, fun and frolic? You have never entered such *bhava* at all!" He thought he had Ma at a loss for words but Ma immediately shot back, "You people think of so many different persons and offer your advice. How do you understand? Have you people done such work?" As she said this and laughed all the people present burst out laughing. Vinay Babu also laughed and said, "That was a quick repartee Ma!" Ma said, "I never think and speak. You people extract from me the response that you want. Listen to one more point about this. There is no question of understanding and thinking here. 'That' is always manifested in various forms and in various attitudes. Whatever you say, that is so."

## **April 12, Tuesday**

The atmosphere of Haridwar seems to have undergone a radical change. It is difficult to even breathe. The pathways and the river banks are crowded with people. A constant din pervades day in and day out, the noise is

deafening. Tomorrow is the day of the bath. Today Shachi Babu, Rai Bahadur Suren Babu, his daughter Nani and many others arrived from Calcutta. It was decided that Ma's *puja* would be performed in the *panda's* house followed by *kirtan* throughout the night. The worship was started in the evening. The *kirtan* will be sung on the bank of the Ganga.

### April 13, Wednesday

Today is the day of the *Kumbha* bath. This festival is celebrated only once in twelve years in this spot. Lakhs of people have gathered. The police and many groups of volunteers are working hard. Although they are all making a great effort to maintain peace and order, several people have been injured. Many make-shift straw huts and tents have been erected; some have caught fire and people's property is burning. People are dying and the condition is terrifying.

Early morning the *kirtan* was started,

"*Hare Krishna, Hare Krishna,*

*Krishna Krishna Hare Hare,*

*Hare Rama, Hare Rama, Rama Rama Hare Hare.*"

In the morning Bholanath set out with a batch of *kirtan* singers as he had been doing everyday. On the banks of the Ganga where the *kirtan* had been initiated, some people sat and continued singing the Name. The place had been decorated beautifully with a dais at the centre. At about nine a.m. Ma's worship was commenced. Shri Manmath Chattopadhyaya performed the *puja*.

After the *puja* Ma was offered *bhoga*. Then the doors were shut so that Ma could rest but she could not lie down for long. Devotees have come from far away places for Ma's *darshan* and some cannot stay for more than a couple of days. In the afternoon Ma went down and attended the *kirtan*. On the requests of those around her she entered the waters of the Ganga and sprinkled some water on her head. Devotees immediately put some of the

water on their heads as well. Some people did not go to the Brahma Kunda. They put the Ganga water touched by Ma's feet on their heads and felt blessed.

Today Ma had a bath with hot water. Meanwhile the pain in both her arms has become so great that she is not able to move them. She also has a cold and fever. She showed the doctor all her symptoms like a little child. The doctor said, "Ma, if you only arouse the will to recover from within yourself, everything will be alright. Please accept this prayer from us."

At ten p.m., a little while after the doors were shut, Ma sat up. Since this afternoon there has been talk of going to Dehradun. Ma also agreed saying, "It is a good idea, try it." But the present situation in the town makes it practically impossible to leave. At eleven p.m. Ma went down to sit for the *kirtan*. Men and women sang *kirtan* in Ma's presence. Everyone was garlanded and anointed with sandal paste *tilak*. The *kirtan* gathered momentum. Ma was also decked with garlands and sandal paste. In between Ma stoop up and waved her arms to the best, inspiring the others. Seeing her wave her arms the devotees raised their singing of the Name to a crescendo. The four quarters shone in the moonlight which mingled with the gurgle of the Ganga and the sound of the Name to make it enchanting. All those present drank it in. The voices of those who had come specially for the festival from different places, could be heard above the rest. *Sannyasins* shouted, '*Hare Hare Ganga*' and jumped into the Ganga. On the other bank of the Ganga, the *shobha yatra* (procession) of the *sadhus* was on from morning. Even at night some groups had walked past on decorated elephants, camels and horses. We were all engrossed in *kirtan* with Ma. Then a small group of men sat up to continue singing the Name while the rest went to sleep. With great effort I got together some women and together we went down to attend the *kirtan*.

**April 14, Thursday**

*Purna kumbha* has been celebrated in Haridwar. Ma is staying on. In the afternoon some people took their luggage and reached the railway station with great difficulty. They, however, returned in exasperation after some hours. Some of us had stayed on at our lodging with Ma. No one was able to leave because of the crowds. The entry to the station has been barred. Ma said, "Try to leave. The town is getting hot. Disease has spread. With so many people here it is necessary to leave as soon as possible. But there seems to be no way of leaving." It was finally decided that at midnight we would travel by car to Dehradun.

After sunset Ma went and sat on the terrace. Today Ma's body seems ill. She could not sleep for a long time. May be she is in the mood to leave and since that has not been possible, her body is restless. She lay down for some time on the terrace and then sat up. Her countenance was happy — she sang as she strolled on the terrace. Everybody was waiting for the car. Ma laughed and said, "The doctor took so much trouble to keep this 'bird' in the house and shut the doors every night at ten, but now the bird has cut away the fetters and is leaving," So saying she laughed.

Around midnight the car arrived. By the time everything was arranged and we departed it was two thirty a.m. The rest of the devotees left by bus to go to Dehradun via Saharanpur. In Ma's car were Hariram Joshi, Rai Bahadur Surendranath Bandopadhyaya, his daughter Nani and I. We travelled through jungle and spotted herds of deer and rabbits. We heard that the forest is also inhabited by tigers and elephants. Englishmen visit these forests twice a year to go hunting.

Ma's health was bad but if we had not made this arrangement and got away from Haridwar we would have suffered great inconvenience.

**April 15, Friday**

We reached the *ashram* by five thirty a.m. this morning. Ma has fever but her countenance is radiant. We are afraid about Ma's condition because her body is so weak and now she has fever in addition. By nine a.m. Bholanath arrived with all the others. Dr. Jotish of Jamshedpur has rented a small house opposite the *ashram* and is staying in it with his family. They are extremely happy that they have a so close by. Another big house was rented near the *ashram* where the householder devotees are camping.

In the afternoon, in the course of conversation, Ma said, "Action exists as long as language exists; action continues as long as language exists."

Because of Ma's ill health the doors of her room are being kept shut for longer periods of time in order to regulate the crowds. She has continuous fever night and day.

**April 16, Saturday**

This morning when all were seated around Ma, Shachi Babu suddenly came up with, "Rai Bahadur had decided before he set out from Calcutta that he would take Ma to Mussorie." Ma immediately responded with, "Very well, make preparations to leave right now." But now seeing Ma's poor health Rai Bahadur had no desire to take her to Mussorie. Finally Ma said, "I shall be quite alright, you people watch and see. Come let us go there." Receiving such encouragement from Ma, about sixteen people set out with Ma at eleven a.m. and returned by four p.m. In fact Ma did appear to be slightly better after the trip. At six p.m. Rai Bahadur, Shachi Babu and others left for Calcutta.

**April 17, Sunday**

We received news that right after Ma left Haridwar a disastrous incident occurred there. A big fire destroyed many people. The police and the social workers clashed violently. The chief minister of Uttar Pradesh, Shri Govind

Vallabh Pant, has reached Haridwar and is staying at Dr. Pitambar Pant's residence. The house is now full of police men. If Ma had not departed when she did, we would have been put to great inconvenience. We all realized why Ma, who must have had a premonition of such trouble, had come away from the crowded place. Hearing about all the occurrences in Haridwar Ma smiled gently.

Today Prankumar Babu and family arrived here from Haridwar after much difficulty. They were not in the yellow house with us but were put up elsewhere which is why they could not go along with us. The crowds in Haridwar were so great that it was not possible to communicate with anyone else. The situation was asphyxiating. People were dying right, left and centre. The level of maintenance of law and order which was very good to start with had considerably deteriorated. The condition that had developed was terrifying.

#### April 19, Tuesday

Today Ma's fever has come down slightly and she is also looking better. Massage and fomentation has been stopped. Ma had said, "You have tried it all for many days. Now stop it."

At about four p.m. Ma went out into the verandah. Somebody sat in the room kept aside for *japa* and sang the Name. Every morning and evening *kirtan* is being sung. In the course of conversation Bhupati Dada said, "Ma, that day you had said that nothing ever goes waste." Ma replied, "Nothing ever goes waste. It only gets transformed. Do you know how? Like the tree that grows out of a seed. The seed is destroyed. Yet from the tree that grows out of the seed, thousands of seeds of the same kind are produced. Again everything is destroyed and yet nothing is destroyed—both statements are quite correct."

In response to another statement Ma said, "Just as I see you people so also do I see the personifications of diseases clearly, whether it is day or night, whether I

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sleep or sit or exist in some other condition." Even though it may appear to us that Ma is resting, she does not actually rest — she made the above statement in reference to this.

### April 22, Friday

Today Ma woke up a little late. Some people spoke to her in private. At eleven a.m. Ma was offered *bhoga*. Some English ladies came to meet Ma. Till noon they all sat around Ma and talked about various matters. At twelve the room was emptied and Ma lay down to rest.

At four p.m. Ma went out for a stroll. Some people came for *darshan* and one of them was the Rani of Gidhond in Bihar. She is related to the Raja of Solan.

### April 23, Saturday

At four p.m. I went with Ma for a drive in Sanjna Devi's car. Hariram is sick; the car stopped in front of his house. Finding Ma in his home he came down slowly for her *darshan*. We also halted at Kashi Babu's house and visited the Manohar temple before returning to the *ashram*. Today Jotish Chandra Guha and Prankumar Bosu were to leave for Calcutta with their families. But their departure was postponed to tomorrow because Prankumar Basu's mother-in-law is very unwell and also because the train did not arrive on time.

### April 24, Sunday

When Ma Woke up in the morning some people took her out for a walk. Since Ma's body is weak they walked only a short distance and returned. Ma sat in her room. Nowadays she is eating *chapati* with a little milk, she eats nothing else. Ma said, "If you people feed this body in its natural manner, it will not remain well as you see it." Ma, of her own volition eats very little. She has practically stopped eating rice, vegetables, fruits and other food-stuffs. Her arm is still painful. At the request of all those around her, she keeps her arms warm for awhile. Then

she unwraps the covering and casts it off saying, "Till now you people made all the arrangements, now let my arms get some fresh air."

I now remember something that happened in Haridwar. When Bholanath, wearing flower garlands and sandal paste, went out with a group of people to sing *kirtan*, he would appear very handsome while in the throes of singing. Actually he derives great joy from *kirtan* singing. Groups of people thronged the waysides to touch his feet. On the day of the *Kumbha* bath when he had gone to the Brahma kunda for a dip accompanied by his group, the *naga sannyasins* arrived there and bathed him. They themselves did not know what divinity they saw within him. Social workers came forward to rescue Bholanath from the *sannyasins*, but the latter were reluctant to let go of him and they bathed Bholanath with great delight. Later Bholanath told us, "They caught me in such a state of mind that I cannot even explain what happened; I hardly knew where I was." Bholanath had been going out everyday with his group to sing *kirtan*, as I have mentioned earlier. At six a.m. Ma would go out into the courtyard. Then Bholanath and others would sing the Name before her for some time before they set forth. Gradually more people would join the group as they proceeded, singing *kirtan*. Bholanath would sing for about three hours and used to return singing. He never felt tired or fatigued while singing *kirtan*. He would sing with great enjoyment and dance as he sang.

This morning at nine thirty a.m. two *brahmacharis* (disciples of Sant Das Babaji) arrived for Ma's *darshan*. They were going to Mussorie. One said he had left the householder's fold nine years ago to become a *sadhu*. Even while he was at home he used to visit Kamakhya and Vashishitha *ashram* in between and sit for *japa* and meditation with one pointed attention. At that time many deer would come and stand near him. That made him think that if, as a householder, just a little *japa* made deer



come and stand near him, then perhaps if he renounced everything and started taking God's name, even tigers, bears and other wild beasts might forget their aggressiveness and come near him. But then, he said, that kind of grave *bhava* is no longer present. The other *brahmachari* has a wooden born cloth. He has been away from home for the last eight years. Both of them stayed on in our *ashrama* for the day.

At four p.m. Kashi Babu's wife Lakshmi Rani arrived. Day before yesterday she was very ill with a stomach ailment. Today she came to Ma and narrated a wonderful incident. She said, "Ma, on the first night of my illness I saw a black figure approaching me in my dream. The figure was not terrifying; in fact it was radiant as if it was shining. That figure came before you and stood with folded hands. I thought, 'Such a beautiful figure must be that of Mahadeva himself, but where is the serpent?' Meanwhile the figure seemed to have received some orders from you by way of a signal from your eyes and the order seemed to concern me. You were seated steadily and the order was conveyed only through your gaze. As soon as it received the order the figure opened its joined palms and a terrible snake emerged; it had an enormous hood. Before the snake emerged fully the black figure disappeared. The snake then proceeded to eat my clothes. It pulled off so much of my apparel it appeared as if it would consume all of it. You watched unmoved. Then I shouted out of fear, 'Ma, you sit and watch while this snake eats me! Please save me, save me!' When I screamed piteously the snake also disappeared. I awoke and felt as if Lord Yama himself had been there. By Ma's grace I was saved. May be I was to get some dreadful diseases, but I would not die, I would recover. The next morning I had such a terrible illness that I felt my limbs were breaking. Yet the very next day I recovered."

Ma heard this narration and laughed lightly. I said, "The figure that you described is very similar to the figure

of Yama that you see in pictures."

The incident roused within me the feeling that Dharmaraja had asked Ma's permission to proceed with his work. On receiving Ma's orders he appeared in the form of the Great Time serpent and began swallowing everything as Ma assumed the form of the Changeless Observer and watched the sport of destruction. Absolutely no change was possible within her. Even the mere thought of this form is enough to stabilize a restless mind. Again, Ma also demonstrated the result of prayer. These *bhavas* are possible only within the Eternal Purusha. As the Lord says in the Gita, "I do everything, and yet I do nothing." These totally contradictory phenomena are perceptible within Ma. This kind of *Leela* goes on all the time within Ma, yet we people are unable to understand it every time.

At six p.m. Shri Jotish Chandra Guha and others left. Even before the ailing elderly lady was brought to the door of the *ashrama* and made to sit in the car with great difficulty, Ma said to me, "Disease is but another form of His. Come, let us go and see this Disease form of the Almighty." As she said this and took us to the wayside, the car drove up near us. On the old lady's insistent plea Ma got into the car and she touched Ma's feet. She caught hold of Ma's hands and touched her head and body with it. Ma told her, "Meditate on Vishwanathji as you go along." The old lady was being taken to Kashi. As soon as she left Sanjna Devi arrived with her daughter and son-in-law in their car. Ma and I went in the same car some distance in the direction of Mussorie. The Gujarati Vyasji has returned from Europe two days ago. After dusk he sat down to speak to Ma.

When the devotees departed this evening they all, particularly because of Buni's weeping had tears in their eyes. Ma said, "I am laughing. Then why do you all weep for me?" The other day wen Belu and others were leaving Ma laughed and said, "You people are weeping but I am