

Ananda Varta



The Eternal, the Atman—

Itself pilgrim and path of Immortality

Self contained—THAT is all in One.

Vol. XXXXVI ● JANUARY—1999 ● No. 1

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ĀNANDA VĀRTĀ

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

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ANANDA VARTA 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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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 Sri Ma Anandamayi

And of all yogis, he, who with the inner self merged in me, with sraddha devotes himself to me, is considered by me to be the most steadfast.

Shree Shree Sitaramdas Onkarnath

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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.

Sri Sri Sitaramdas Onkarnath

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“MATRI VANI”

The world* (sangsara) is the abode of conflict. He who mistakes the comedy of reality, is just decorating for the various disguises. This is why it is called *sangsara, the place play acting, is the main thing.

What does* Atma* Darsana, the direct perception of Self signify ? The seer, the seen and the act of seeing—where these three are one, there the Brahman is realized. When the question of action or inaction does not arise, this is called Self-realization *(Athama sthiti).

To know Mother means to find the Mother, to become the Mother. *Ma*means*Atma. *Ma means *mayi (all prevading). Self prevading, reposing in the Atma, Knowledge, the Self, Siva. “To become” actually means : it ever is so.

Be it meditation (*dhyana) or the reception of a mantra (*japa)—engage in some practice of this kind. Try to keep your mind on God. The impressions and dispositions developed in countless lives act as a cover of ignorance veiling the true nature of things ; endeavour to get rid of that screen.

In the *sastras it is said : “Do not utter unpleasant truths”. Why are you to lecture the whole world ? Why should they listen to your words ?

If you have power to make everyone listen to what you say, then **only will speaking be fitting and right**. otherwise your mind will become distracted and your *sadhans obstructed.

When you watch a show at the cinema you do not feel sleepy. Entertainment keeps the mind engrossed and sleep does not supervene. From the exertion during the waking-state, one rests during sleep. In deep man goes to his true Being under the cover of ignorance. Where there is the unveiled revelation of one's true Being, the question of sleep does not arise. In the measure as the practices and intensity aiming at the state of unveiled revelation gain in momentum, the necessity of sleep will diminish.

The purpose of ceremonial worship (*puja) is the revelation of Beloved (*Ista). For the sake of finding oneself, for Self-realization should be worshipped He, at the worship of Whom the question of non-duality and duality does not arise. To perform *puja for the sake of God is disinterested worship (*niskarma *puja).

DHARMAM SHARNAM GAGGHAMI

P. C. Dutta

Out of the four important objects, one has to attain in an ideal, perfect and glorious life, dharm has the first position (dharm, arth, kam, moksh). What is dharm ? Dharm is the hidden thread of unity principle which holds the diverse apparent phenomena or creations, just like the inner thread or string holding the pearls to form a neck-lace. Without the hidden string a neck-lace cannot exist. So, simply knowing the pearls is not a perfect knowledge of the garland. The objects and events of the universe, including our sense organs, mind and intellect are strung on hidden threads. Human mind possesses two natural instincts : (a) the thirst for knowledge is not quenched with the apparent ephemeral forms and events and (b) a deep belief of the existence of hidden unchangeable thread behind (dharm). These two components of mystic nature are possessed by every mind, some less and some in excess. But these are the basis of all sciences, all religions and all philosophies (Einstein). This dharm jijnasa should be cultured by every educated mind, and should be clarified at the beginning of student life. In ancient India "upanayan" ceremony (bringing the child to a teacher's institute, ceremoniously, included wearing a sacred thread. This probably symbolized the object of education, the thread of dharm that holds the apparent.

Dharm in Science and religion

Education of science may be defined as the cultivation of faculties discovering the unity principles (dharmas) in diversity of nature e. g. Newtonian laws, Darwin's laws of evolution, Mendel's laws of inheritance etc. Education of History means collection of all types of informations, selection of evidences that may lead to a linkage (dharm), a reasonable story of earlier days. What does the painter want to create ? It is harmony (dharm). What does a poet or a musician want to tell the humanity, it is the harmony, the dharm. Naturally with advancement in education, the dharm will be expanding for ever.

“Shraddhaban labhate Jnanam, tatparah samjatendriyah”. To learn or to earn education, one needs cultivation of respectfulness, zealous devotion, control of senses. For cultivation of these faculties, ancient Acharyas suggest practising five Jainas (sacrifices) (a) Remember the sages and authorities, pay respect and study their contribution ; (b) Remember the forefathers, pay respect and be proud of the cultural heredity of your family or society. (c) Love society of men with respect and try to serve them as much as possible. (d) Pay respect to all divine forms as the manifestation of One, give up all narrowness and do not limit your God to a form or a personality. (e) Love the creatures e. g. birds, deer, cows, horses growing plants etc. ; feed them and nurture them. These five Jainas will open your doors of higher intellect or superior consciousness. Ecology of human being includes not only the physical factors. Biological factors include men of

the societies with their cultures, different creatures, divine forms of God, cultural traditions, learned teachers and repositories of knowledge of the authorities past or present. Dharm is the linking thread between the life styles of men and the biotic environmental factors.

Jajnas help in discovering and realizing this thread for which the sacred threads were called Jajna-sutra, a Jajno-pabit. Paying respect to all by offering services is Jajna, the sacred thread signifying the harmonizing principal, the dharm. Science has a dynamic urge for discovering dharm in all contradictory facts. Sola (spongewood) floats on water but an iron piece sinks. Science does not discard one fact as unscientific and accept the others ; science accepts all contradictions and ventures to discover the linking thread or dharm, the law of specific gravity. Ma also says "This body, however does not exclude anything (Words p. 18)".

"If one remains satisfied with whatever can be achieved by following one line, the Goal of human life has not been attained. What is required is a Realization that will uproot conflicts and divergence of opinion that is complete and free from inherent antagonism. If it be anything less than that it means that one's experience is partial, incomplete (Ma, Words p. 182)". It is not science ? Is it not the goal of science also ? But simply intellect-based science cannot realize That. Religion is necessary for attaining supra-intellectual consciousness which can realize the ultimate harmony. Why should there be so many religious sects ad, sub-sects ? Through every one of them. He gives

Himself to Himself, so that each person may advance according to his individual uniqueness (Ma, Words p. 176.)

Thus both science and religion aim at the realization of the thread of dharm or Truth, holding the ephemeral appar-ents. But science has to depend upon human senses (including intellect), which are very often blurred by selfish emotions and superstitions. Religions offer prescriptions to purify and to nurture all levels of consciousness leading to development of healthier, finer superior consciousness. Diversity of religious is a necessity, because of uniqueness of superstitious constitutions of every individual.

Dharma creates a healthy environment : Dharm cannot be limited to sect or creed. Dharm harmonizes a member to the diversity of the other members of the family. Dharm harmonises a person with diversity of tastes and opinions of the members of the society. But it has no fixed formula. You are to discover it in every step of your life. What is Hindu dharm ? Actually dharm cannot be labelled as Hindu, or English or Christian. Dharm is the dynamic attitude for harmonization of emotional, mental, intellectual or spiritual conflicts which we may meet in our life. The idea of this ever expanding dharm developed In India. In that sense dharm is Hindu by birth, sometimes we ignorantly use the word to substitute religions. Hindu or Indian religions are innumerable but the followers usually respect this diversities, help mutually and live symbiotically, because everyone is a searcher of Truth. Dharm stand as the calm below waves of ocean. If one's religion leads to realization,

the world appears as movement "Behold it is movement as that of samudra (ocean). He is expressing Himself (Swamudra). It is the same water that forms Taranga (waves), Taranga i.e (limbs of His own body) (Ma, Words p. 80).

The continuous search for dharm in everyday conflict leads to the discovery of rest in movement and movement in rest. "Each stage in growth of a tree represents a point of rest, yet is also a passing one. It does and is does not, for after all it belongs to one tree (Ma, Word p. 130). All points of rest or activity are points of a total system".

Refuse to Dharm leads to where difference and non-difference exist together. "There is yet another state where difference as well as non-difference exist—both being inconceivable—where. He is quit beyond thought (Ma, Words p. 178).

Eternal In Diversity : Ma says : "In the form of a path. He attracts each person to a particular line in harmony with his inner dispositions and tendencies. The one is present in each sect, even though in some cases there appears to be conflict among them due to limitations of ego" (Ma, Words, p. 181).

Our senses are capable to see the outer light only. Our religions want to lead us to the ultimate light,—Dharm the Eternal light. 'By this light you can behold the outer light and everything in the universe ; it is only because it shines ever within you, that you can perceive the outer light" (Ma, Words, p 12).

In our everyday life we encounter diverse conflicts and we search for harmony or dharm with the help of an emotionfree pure intellect. We may find different dharm of different angles of view. Ma says : You will find a complete and final solution of each particular question from its own particular angles of emergence ; and you will also find there is a place where all problems have but one universal solution in which there is no longer any room left for contradiction (Actually) the question of solution or non-solution will then cease to arise. Whatever one says : 'Yes' or no' everything is THAT"

Innumerable solutions are the products of the inherent inquisition for dharm or the hidden harmony, but the ultimate drama is the ultimate solution or samadhan or which comes through Samadhi (according to Ma). "Samadhan signifies the perfect resolution of form, formlessness, manifested being and non-being—of everything. The solution of a problem is one thing ; yet there is another kind of resolution where the possibility of problems and their solutions cannot exist. This is called Samadhi.....So long as thoughts and ideas (Sankalpa and bikalpa) persist not even sabikalpa samadhi occur. Sabikalpa samadhi signifies awareness of Existence. But when there is no question of Existence—when there is no possibility of differentiating "what is 'from' what is not".....This is nirvikalpa samadhi (Ma, Words, p. 50-51). The highest dharm is the highest samadhan, the, true realization. "But Realization must be all comprehensive all embracing and one must recognize one's self in everything" (Ma, Words, p. 157). Thus we find : a search for harmony in diversity is the dharm which is inherent in men, which has developed the society. But religions should be the science to correct the vision and to develop superior intelligence and to realize the ultimate harmony, the Self.

EXPEL OF SITA

(সীতা নিব্বাসন—বিজ্ঞেন্দ্র লাল রায় ১৮৬৩-১৯১৩)

Translated from Bengali

By

Nihar Ranjan Chakraborty

Raipur, Dehradun

Place—King's council hall.

Time—Morning

(Ram is sitting alone on the throne)

Bharat—Maharaja, is it true that I have heard to-day ?

Ram—Is the news circulated throughout the city so quickly ?

Bharat—No, Maharaja—only within the Palace—premises. Is it real ?

Ram—Yes dear.

Bharat—Have you settled?

Ram—Yes, it is settled.

Bharat—It is impossible. Raghbir, you are religious, righteous, intellectual. Is this cruelty befit your nature ?

Ram—Not impossible, you know,—all the public of Ayodhya want me to expel Sita.

Bharat—Maharaja, is it therefore essential to do what they want ? If the subjects want you to shut the flow of river Sarajo, if they want you to pull-out kailas-peak and throw away Mohesh-

war in dust ; if the inhabitants of Ayodhya want you to destroy the palace, temples in all the cities, if they want you to burn out all the villages, if they want you to open a lawlessness all over ; if they want you to take life of friends, ministers, brother, mother, wife is that also to be done ? Is it the law in your kingship ? Is it the politics of Ayodhya now ? Where is Sita and where the dog-minded subjects of Ayodhya are ? Far far above, where the bright shine of star in the blue sky and where the insects of dirt !

Ram— My dear, what am I to do. There is no other alternative. Listen, Bharat—it is the verdict of our Kulaguru Bashista.

Bharat— I have understand. It is the crude order of that grey-haired, long beard, thin an rude ascetic Bashista ! What that unkind, uneffectionate, thought merged (or emerged), un-attached Brahmin knows about the secrad relation of lives of the social world ? What he kows about the peace giving love of soft hearted sati ? Will you throw away such precious jewel in dust ? Oh, Moharaja, if such is your behaviour towards a pious lady, who else will respect the women ? Life of the weak and pationate women will be subject of gamble to the people of the world. Their worries will be treated as

fun be their husbands. Humen will bear no responsibility towards their wives in the country and throughout rest of the countries.

Ram—Bharat, all these arguments are useless—my firm decision cannot be altered.

Bharat—(kept silent for a while)

If it is settled, then Ayodhya is confronting a very great danger. Who am I to speak, if it is finally decided by the Maharaja of Ayodhya ! Then take it also sure that I will quit Ayodha—go far away in village where no such cruelty exist, no such punishment to sati, no such insult to woman, no such lawlessness and injustice exist. I will leave this county. I will leave this kingdom.

Ram—Bharat—Bharat, you are so unkind to me ?

(Entered Kaushalya)

Kaushalya—Loving son—Ram

Ram—Mother, mother how are you here ?

Kaushalya—Listening such a heart breaking news how can I keep quiet in female—ward, my dear ? Will you expect the Queen, the goody of the kingdom ? It is true ?

Ram—Mother, it is true.

Kaushalya—Am I to believe it ? You are righteous and she love you more than herself. She is the daughter of a king and Queen of a king. Due to her ill fate she got no peace and happiness in this

house ; and you are also neglecting her ? Listen, my dear son Ram.

Ram—Mother, mother you also !

Kaushalya—Ram, hear me. My dear, keep my word. You are not inconsiderate ; give up this idea and accept my advice.

Ram—Mother, mother—please don't request me—I will not be able to keep your request.

Kaushalya—God is witness—I will not let it happen so long alive.

Ram—Alas, what a unmanagable circumstances !

Kaushalya—You are righteous, you are religious—

Ram—Mother, mother you know—it is the order of Moharshi Bashista.

Kaushalya—Let it be an order of Bashista. It will be nothing of religiosity by obeying his order. It is no good—I will not allow you to do such injustice.

Ram—Mother, I have promised—

Kaushalya—I have also determined not to allow you to do such self-killing act of mad.

Ram—Mother, mother be pationate, please consider.

Kaushalya—I have settled—I will not allow it to happen. Is the order of your Guru is greater than the order of your mother ? Who sheltered you in the bally—your Guru or I ? Who taught you the Ist word in this world—who nursing you day and night made you adult—your Guru or mother ? So, it is only once, you are to regard

my order and not the order of your Guru. I beg it for the 1st and last time to you. Do you still feel that the order of Guru is high-minded? See, I am your mother—begging for Sita—will you refuse me?

Ram—Mother, mother, mother—what you have done to-day? You are on the ground and I am on the throne! I have lost all senses! You are begging with tearful eye and I will not give? Let your wish be fulfilled.—Oh respected mother you are sitting on the floor and sitting on the throne, I will say 'No'? My mother let my promise break, let Ram be burn to ashes. Mother, your desire let be fulfilled.

Kaushalya—Live long—my dear. What shall I tell you more. I bless you—keep this precious thing in your heart life long.

Shanta—So, I am going to announce this good news in (maid) the palace. Tright of all is over

Ram—Desire of you is fulfilled. Leave me alone.

(all left)

Let me think what I have done. I have broken my promise.—

Ah, what I have done! The world will criticize throughout endless future that king Ram broke his promise! The children of this dynasty up to the long far will know it. They will abuse Ram. Where Dasarath, gave his life for the

sake of truth ; taking birth in the same Suryadynasty Ram tailed to keep his promise. When the Gods will see this, will they not turn their face for the shameful act of mine ? Oh, Gods of the heaven please save ill-fated Ram who bereft truth.

(Bending knee prayed)

(Entrance of Sita)

Sita—Oh, Lord of my heart !

Ram—Dear Sita.

Siata—What has happened ? You are on the ground—frembling Rise up.

Ram—Sita ! Please don't touch me. You are pious—I am Sinful. There is no end of this sin. I have brought black-spot in the Ikshaku—dynesty.

Sita—I have listened everything my dear. You are my all in all. Is it possible that you will gain pain for me ? Rise up, your fame and your pride will stay in fact. You will not be de-barrd from truth, Lord, you have fulfilled the promise of your ffather, now. I will fulfil your promise. The flame of your glory will not be diminished for Sita - never it can be. Rise up Oh my pious husband, longhingly I lay down my breast—you go through and reach the temple of your pride and gain happyness. How Sita can like to see you thoughtful ? Sita can never be an

obstade in the path of your happyness. Get
relieve from anxiety. I will leave Ayodhya.

Ram—Yet I am alive ? What a nuisance—how crud
I am ?

Sita—Rise up, my dear. Let me see your face Smilled
at the time of apart—this is my only desire.

Ram—What a destructive storm—what a deepdarkness
infront of my eyes along with a roar of occan
in my heart, Sita, where you are i

Sita—(Emfrassing Ram) my Lord.

— — —

INDIA (D. L. ROY)

দ্বিজেন্দ্রলাল রায়ের গান "ভারতবর্ষ" (১৮৬৩-১৯১৩ খ্রী.)

যেদিন সুনীল জলধি হইতে

Translated by Nihar Ranjan Chakraborty

From the blue vast water
Mother India, when you awake,
What a joy spread all over
And devotional surprise arouse !
Your dazzling shine on that day
Thrust out dark, down came,
All sang, "Mother, the loving nurse
You are victor—we pray to thee".
The earth is blessed
By the touch of your lotus feet ;
Amazing Mother ! it sang your victory—
You are mother of earth in deed.
Snow-made crown on your head,
Sea-wave surrounds your thigh,
Pearl-made neckless like 5 rivers —
Ganga-Yomuna fascinate your breast.
Your smile is in the green corn-field—
Smile spreads all over ;
Often your blaze is fearful
On the sand of barren-desert.
Ceareless wind blows upon—
Roaring in the sky ;
Songs of birds floating in air
Come down to kiss thy feet.
Cloud gives birth to thunder—
Water showers, flooded too
The dense-forst pay regard
Produce seented flower for you.

THE DIVINE MOTHER :

SHRI SHRI MA ANANDAMAYEE

Dr. Premlata Srivastava

[Contd. Previous issue]

On the 2nd of September, the Goswami of Radhaballabh temple, Vrindavan built a beautiful boat-shaped house of flowers (Phool Bangla) in front of Chahliya temple. The Goswami, who had seen Chhaliya in a boatcruise in his dream, built this house with flowers and plaintain leaves so wonderfully that it became a piece-de-art. Even the idols of Chhaliya and Krishna were decorated as boatmen with flowers.

It has been observed that whenever errors occurred in any puja, Ma's body was hurt. Similarly, at the time of consecration of Mahaprabhu at Vrindavan ashram, a mistake was committed at the time of laying down the idol in his resting place. Ma once again hurt Her toe.

From 14th to 16th April, 1967 Narayan puja was arranged at Kankhal ashram in Ma's presence. On 17th April, Ma had a subtle vision that somewhere kirtan is going on "Bhav Bandhan Mukti Karna". Ma discovered, part of the prayer was not clear. Ma said the unclear gaps should be filled by "Sarva Jai Shiv" since Hardwar was Shiva's place. However, Ma later asked to pray in the name of 'Laxmi-Narayan' whose puja was being performed at that time. Ma Herself became engrossed, singing this Kirtan for a long time. Then she asked the girls of the ashram to sing the next stanza of this prayer like Akhand Kirtan. Next

day the 'Sarva Jai Shiv' Kirtan was held in the afternoon. Ma said : "Laxmi Narayan has given this kirtan to this Ashram. They will stay here forever."

During the Guru Purnima, 20th July 1967, Ma was in Vrindavan. In the evening, when Satyanarayan puja was being performed at Nitai Gour Mandir, suddenly Ma in Her kheyal and Bhav, started singing the sacred twelve Akshar Mantra. Compassionate mother in Her own 'Kheyala' showered unsolicited grace on Her children.

On 5th October 1967 the Mahaprabhu Lila at the same place was enacted by a new Raslila party in very artistic and innovative manner. This was the maiden show of this troupe which wanted Ma to see the Lila first and Ma obliged them by sitting through, for four five hours. The Lila, based on the divine descent of Mahaprabhu and taken from the book 'Swapna Vilas' written by Swami Purushottamanand Ji, was so well staged that the audience watched it spell bound shedding tears.

The Anandajyoti temple at Kashi was inaugurated on 30th April 1968. The special puja was held a day before, at Chandi Mandap. Then Gopalji was brought to the temple in a procession with great fervour. During such festivities, Ma exuded a magnetic charm and aura.

In Kashi, Nandotsav was celebrated on 15th August 1968 in traditional way following the Janmashtami festival. But the next day, Ma celebrated Nandotsav again with the boatmen and their families outside the ashram. Her humour, Her laughter and Her agility were to be watched to be

believed. With lightning speed, she dropped the curd prasad in the mouths of the devotees around.

Haribaba's festival was on at the barrage, when Ma reached there. She was given a grand welcome by Haribaba. Also present on the occasion were Swami Sharananandji, Akhandanandaji, Swami Naradanandji, Kapindraji and many more. One day, Ayodha's Pandit Sitaram Sharan Das Sang a beautiful prayer about the birth of Ram. After singing the hymn with great devotion, he said with great humility :

"When Ram was born, mother Kaushalya's joy knew no bounds. She distributed all the jewelleries she had worn to people present on the occasion. What are you giving Ma ? he asked.

Ma got up instantly, went over to Sitaramji and with folded hands and a smile on Her face, bent over and said :

"this small girl is dedicating herself."

The audience was stunned by this unique gesture. They presented a lot of things to Sitaramji but he distributed them all. Ma gave him 108 religious books for such distribution.

Ma had organised a Bhagavat Paath at Naimisharanya from November 21 to December 5, 1968. The famous exponent on Bhagavat, Swami Akhandanandaji gave a lucid talk on Bhagavat twice a day with great wisdom. When he delivered the lectures, he appeared to be another Sukhdev before whom the masses of audience were like the eighty eight thousand saints.

The devotees were gratified by the divine presence of Ma, Haribaba and Swami Akhandananda Ji at the same place. The combined presence of the trio at this place was like the holy Triveni Sangam. It was like Bhagirathi flowing out of satsang in Sri Ma's divine presence, and Vaishnav saint Haribaba's satsang flowed like sacred Yamuna, while Swami Akhandanand Ji's discourses were like the under-current of Sarawsati.

Thus the congregation of big saints at Naimisharanya the place looked like a unique Kumbhamela.

On this occasion, Ma consecrated two small idols of Sukhdevji and Vyasji at the hands of Swami Akhandanandaji. She also instituted Bhagavat in the Sandal-wood almirah, placed in the hall of the temple, at the hands of Swamiji.

On 17th March 1969, Ma was travelling from Naimisharanya to Varanasi. The train was late and thus Ma waited at Hardoi station for a long time. Walking for a while on the platform, she sat down under a tree. She bought all laddoo's, from a sweet-meat seller and distributed them among the passers-by. She distributed lots of fruits in the same way. Then she started singing hymns in praise of Ram, Shiv, Durga, Krishna etc. She also requested the crowd gathered around Her, to pray. Unseemingly Ma showered grace by giving them God's name to repeat in life.

During the Chaitra Navaratri—Basantipuja, Ma was in Kashi. The puja began on 24th March, 1969 and although, Ma was in an unusual countenance. She remained present

even during Mangalarati, which was unusually interesting. On Ramnavami, Ma marked all Her devotee's forehead with the auspicious turmeric paste and then sang with moving Her body sideways for an hour lifting both hands above Her head.

Meanwhile, Ma brought from Delhi to Kashi Ashram despite his ill—health. Ma arranged for Baba's lodging on the third floor of Gopal mandir and said : "Baba has done as this body had wished. Now Baba may please do as he wishes to."

On the third morning after his arrival in Kashi, Haribaba's condition turned serious. Baba's followers took Ma to Baba. Baba's departure seemed imminent. Ma, therefore, placed a picture of Gour Nitai (Baba was a devotee of Mahaprabhu) over the chest of bed-ridden Haribaba, All this time, 'Shri Ram Jai Ram Jai Jai Ram' Kirtan was going on the 2nd floor of Gopal mandir.

Around 2 o'clock in the night, Baba opened his eyes for the last time, saw Ma beside him and breathed his last. In this way, he died the way he wanted, in Ma's presence. That was 3rd January 1970. Haribaba left his mortal coil at the age of 84 yrs.

The last 25 years of Haribaba's association with Ma he played a very significant role in Matri Leela. For thousands of his devotees, Haribaba was the personification of Hari.

It was Haribaba Ji's heart felt desire for a similar type of Pakshik (half of lunar month) Bhagvat elucidation as in Naimisharanya in the year 1968 by revered Swami Akhanda-

nandaji as an exponent at Kashi the most suitable site with a religious and cultural heritage.

From Ma's side elaborate arrangements were in full swing for this very important function. In between, on 3rd January 1970 Haribaba left his mortal body but the programme remained unchanged.

Organised at the instance of Ma, a massive lecture series was held at Kashi Ashram from February 21, to March 7. The main reading, in sanskrit, was done by Batuda at the basement (Garbha graha) of Gopal temple. Batuda after preliminary puja started this in the divine presence of Ma and Swami Akhandananda ji. From this temple, a manuscript of Shrimad Bhagvat, covered with 'zari' cloth and placed on a sandalwood stool, was taken to the pandal in a procession with great fanfare, accompanied by kirtan of the ladies. It is said that when Sri Krishna left this world, he placed his image into the Bhagavat which is why Bhagavat is revered and worshipped like Krishna.

A beautiful pandal, erected on the grounds of Sri Sri Ma Anandamoyi hospital, had two platforms. Swamiji, along with Ma, Didima and other Mahatmas sat on one platform, while the other was devoted to an image of Radha-Krishna on one side with a sitting space for other Sadhus, Mahatamas and Sannyasis. The huge pandal, had a sitting space for thousands of ladies on one side and gents on the other. The people of Varanasi were simply impressed by this beautiful structure. The interior of the pandal was of folded white and orange coloured clothes. The entrance was flanked by

statues of two Brahmacharies in their yellow dhotis, as if welcoming the guests all the time. Above the entrance, was placed an image of Saint Vyas, in a posture as if showering his blessings to all.

Swamiji delivered his lectures daily for two and a half hour each in morning and afternoon. The audience were mesmerised by his touching examples during the lectures.

During this festivities Ma continued to be in very special mood. She told Swamiji that on the first day she saw Hari-baba sitting closeby. Swamiji too had similar feelings.

On the occasion of Sri Krishna's birth celebrations, in Bhagavat a huge quantity of Prasad was distributed in the pandal, in the direct supervision of Ma. The 'Pakshik Parayan' of Shrimad Bhagavat was over on 7th March 1970. Swamiji again came to meet Ma three days later when she was in the hall of Gopal temple, busy making some arrangements. Later it dawned that Ma knew about Swamiji's coming though Swamiji did not send any information in advance, that is why she was busy making arrangements for the guest. Swamiji, was presented with sweets, fruits and custard in no time by Ma. It all happened so fast that Swamiji was highly impressed and said, 'Ma you are really the Mother.'

4th April 1970, Ma was going to Kankhal from Kashi. Running late, the train was yet to reach Varanasi station. Strolling, Ma suddenly picked up a tiny tonga from a wooden toy seller, at the station and exclaimed : "Look, how beautiful it is." She gave it to Gouri Nath Shastriji

telling him to pace up riding that tonga. Then she picked up a beautiful earthen image which she presented to the kanyapeeth representative. She was in a special mood. She picked up an earthen pomgrenate which was again a wonder piece of art. Ma asked the shopkeeper.

“Will you give that to me ? I don't have money. I am asking it for free. Will you give ?”

The shopkeeper said, “You take all.”

Ma said, “No I want only this. Present it to me with your own hands.”

He did as suggested and touched Her feet. Ma then asked Patolda (an old devotee) to pay him and went to a fruit vendor. She picked up oranges from this vendor one after another and threw them to the crowd. As she counted 80 of them in this process, a huge crowd of curious onlookers had gathered around her. Then she stopped and went back to Her usual stroll. The train came she left for Kankhal

Ma reached Haridwar on 29th July. ‘Bbagavat Saptah’ was arranged from August 3 to 10 at the Jaipuaria Bhawan, Ramghat. Ma's devotees as well as Didima shifted to Hardwar. Ma used to be in Hardwar the whole day bur returned to Kanklal for night's rest. The Kanklal Ashram, named Shanti Niketan, belonged to Nitai Basumallick until 31st July, the day he donated it to Matri Sangba in memory of his parents. On 7th August Ma and Didima ceremoniously entered the Ashram.

In a strange coincidence, on 8th August, after the birth

celebrations of Krishna, Ma and many others saw a different Didima in the evening. Her face exuded a different glow. That night Ma had no Kheyal to return to Kankhal. In a swift change of events at 1.30 a.m., in Ma's divine presence, Didima left her body forever. The samadhi was kept at Kankhal ashram, inaugurated only a day before her passing away.

After a long and gruelling itinerary of several functions, while returning to Kashi Via Kanpur Ma stayed a Naimisharanya for a few days solitary rest. Here Ma was in splendid mood. She freely roamed about, rested in the open terrace in private, sunlight bathing Her. She looked so carefree here like a school child in his vacations. It was pleasant to see Ma keeping Her calm despite the stress of many functions, Didima's passing away, and stress of journeys.

On October 20, 1971 Ma was on Her way to Vrindavan from Delhi in a car, and other accompanying followed in a jeep. Midway jeep developed some mechanical defect and so Ma also stopped there. While a message was sent to Vrindavan to arrange for transport, Ma strolled around. Noticing Ma the women folk of a hamlet nearby offered Her a seat. Ma started singing 'Ram' and 'Narayan' kirtan. It was time for lunch and so Ma asked for food to be prepared there for all. The poor villagers managed to arrange things and Ma joined them in cooking. Thus it turned out to be a good picnic in Ma's company without a planned programme. Ma Herself served the food to everyone and

also the fruits they were carrying to each and all present there. The poor villagers had the benefit of Her divine presence and, though reluctantly, accepted the money from Ma.

It is seen, whatever the circumstances Ma showered Her grace to see to it that people around Her feel happy. Men, animals, birds, plants, and even invisible creature were all Her own.

A Sadhu in Shimla is said to have heard Ma's voice saying, "this body will come to liberate you at the right moment when your end comes."

The Sadhu awaiting Moksha (Nirvana) cried as he approached the end of his life "Ma, you told me to come, but now, it is time for me to go" and just then the same moment Ma appeared. With all Her grace she touched Sadhu's Brahmatalu and liberated him from the bonds of life and death. How fortunate was he!

Such incidents are innumerable.

On September 30, 1971 at Sri Vishnu Ashramji's persistent invitation Ma reached Suktal near Muzzafarnagar. He had sought Her presence and blessings at Bhagavat Parayan organised at Suktal by Swami Akhandanandaji. At Shuktal she was given a warm welcome from assembled crowd of devotees and gathered sadhus and seers. She always did Her best to fulfil the wishes of sadhus and Mahatamas.

After the days programme she would go around the the ashram. On October 1, she had to return to Dehradun to be present there for Lakshmi Puja to be held there two-days later.

In 1972, Ma's Anniversary celebrations were held at New-Delhi Ashram. The highlight were vocal recitals of the famous Calcutta singer Sri Dhananjay Bhattacharya among other musicians, and the dramatic presentation on the life of Chaitanya Mahaprabhu by the 'Nadernibhai' troupe of Howrah. The programme which included Leela from his Sannyasa and redemption of the outcastes was very touching and it continued till three hours on two consecutive nights. Ma not only remained seated all through but at the conclusion went to the dias to pay Her obeisance.

Truely Ma appeared before everyone who remembered Her. Her actions were part of Her divine whole.

On 30 March '72, Ma went to Kurukshetra. She was given a hearty welcome there by Sri Gulzarilal Nanda, and a sea of humanity—eager to have a glimpse of Ma. After the satsang, Ma was taken to Sthaneshwar Shivmandir (It is said, Sri Krishna worshipped here before the Great war of Mahabharat). There was a stool a seat for Ma, and the arrangements for Puja. Ma beckoned Brahmachari Bhaskarananda to perform the puja. But then she Herself sprinkled holy water, layered the sandal paste, put Bilva leaves and finally rested Her head on the ancient Shivalinga. She was in a splendid mood that day.

From this temple, she was taken to Jyotishwar, where Krishna is said to have expounded the Gita. This was reiterated by Adiguru Shankaracharya. The whole Gita is read daily at this place even today.

'Samyam Saptah' was organised at Vrindavan from Nov. 3 to 10 '73. As on previous occasions, Mahatamas and saints delivered lectures, during the programme. Swami Akhandanandaji spoke on Upanishad in early part of this week. Later, he fell ill. Among the speakers, were Swami Brahmanandaji, Vidyanandaji, Sharanandaji Childanandaji and many others.

During Matri Satsang, Ma one day begged with folded hands full of compassion and love. She said., "Give me alms. Devote a certain time in 24 hours exclusively to God. Let it be dedicated to God. "I am at your mercy, God. Shower on me your compassion, show me the way to reach you"...Remember this at a definite time everyday." None knows, how many of us were able to understand Ma's instructions, but certainly everybody was moved by Ma's gesture.

A marble stone image of Didima was being sculpted at Jaipur. For this reason, Ma returned to Jaipur on 3 Feb, 1972. Ma withstood the cold winter to help the sculptor for hours everyday. Those present were simply overwhelmed by the sight of Ma Herself giving final touches to the image of Didima. By 8th February, the image took a final shape ; it began to look exactly like Didima.

On 11 April, several religious functions were held on the occasion of a consecrating the image of Shri Muktananda Giriji (Didi Ma) at Kankhal. On 25th April, on the day of Akshay Tritiya, another image of Didima was consecrated

at Varanasi This image, fondled for hours by Ma before the consecration, looks as if it has soul too.

One day, the priest of Kashi Vishwanath temple visited Ma. He gave Her the holy sandal paste and marmelos leaves. Ma was overwhelmed. With the utmost care, she layered Her face, forehead, with that sandal paste. She offered one holy marmelos leaf with sandal paste for distribution among those present while she carefully put the other marmelos leaf with sandal paste in a cloth and tucked it in the corner of Her saree, touching it to Her forehead with reverence. Here Ma was demonstrating as a teacher—stressing that this was the Prasad of Mahadev the God is Gods.

Naimisharanya said to be untouched by kalayug is an ancient sacred place, miles away from the human settlements. This place is left uncared for, though thousands of Saints and Sadhus meditated here and the Puranas were written at this very place.

Swami Gangeshwarananda, of Udasini Monastery visited Sri Ma. He has devoted his entire life in resurrecting the Vedas and spreading its message despite his blindness. He has compiled the four Vedas together in a huge volume, weighing 40 pounds each. This book was initiated at many religious places in India and abroad.

On Feb' 4, 73 the Vedas were consecrated at the Puran temple of Ashram at Naimisharanya. Ma Herself awaited this auspicious ceremony since 31st January. Under Ma's guidance, arrangements for the puja were done. Swami

Gangeshwarananda arrived at the Ashram on Feb' 3. The next morning 'the Veda God' was taken to ancient Vyas seat from where a procession took the round of the whole place. Inmates of Ma's ashram, the Brahmachari's of Shri Naradananda Swami's ashram and several pandits of Naimisharanya joined this procession. Ma sang kirtan on the way, "Jai Ved Mata."

Swami Gangeshwarananda sang in praise of the vedas. A platform, built at the Puran temple, was the spot where the Ved God was installed finally by Brahmachari Nirvanananda with an elaborate puja, supported by reading of the Vedas by Pandits.

On 23 March 1973, Maharashtra's well known saint Shri Tanpureji Maharaj arrived at Varanasi with his troupe of Kirtan performers. He told Ma about the famine like situations in his state due to scanty rainfall in the last two years. He also requested Her to donate 100 bags of wheat to the affected people.

Ma was then sitting in the hall of Gopal temple. She replied to Tanpureji. "Gopalji will see it done!" In no time, money was collected from those present. But it was found to be enough for only 50 bags of wheat. Suddenly Ma remembered that almost two years ago she had advised Her devotees to skip one meal a week or month the money thus saved, may be distributed to the needy people.

Sri Ram Panjwaniji used to keep the account of these savings, coincidentally was there. When he was asked about it, Rambhai agreed to make the payment for rest of

the 50 bags out of that savings. Thus Tanpure Baba's request was met.

On 14 May '75, celebrations for consecrating the image of 'Puran Purush dev' near Puran temple began in right earnest. After the ceremonial bath, the image was taken round Naimisharanya in a procession with non stop Kirtan. The procession stopped at Vyas seat. Many Mahatamas and devotees of Ma graced the occasion. In recent months Ma invited whoever she came across, to this celebrations.

On this occasion, Ma distributed a copy of 'Puran Swarup' (a Hindi book), a picture of Puran Purush and a handkerchief to everyone who attended the celebrations. The procession concluded with the image being installed at the temple. The 'aarti' was held with lighting of 1,25,000 Wicks in earthen pots. Imagine the illumination in the divine presence of Sri Ma on that solemn evening. It was an unforgettable scene.

The ashtadhatu image of Puran Purush installed at Naimisharanya is from the picture inscribed at Sanga Ved Vidyalaya in Varanasi, where all the Gods and Goddesses of learning have been painted on the school walls, thanks to the research and efforts of Pandit Rajrajeshwar Shastri.

During evening, Ma Herself started kirtan—

"Shri Gurusharanam Namō Namō, Puran Purush Sharanam Namō Namō."

(Contd.)

God is the one and only friend of the Pilgrim to ultimate. Act in this spirit so that you may come to accept Him as your all in all. Unless one is Single Minded there will be obstacles to every step.

Ma Anandamayi

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