



Ānanda Vārtā

*A quarterly journal dealing mainly with the divine life and
teaching of Mata Anandamayee and with other
religio-philosophical topics*

BOARD OF EDITORS

Mahamahopadhyaya Sri Gopinath Kaviraj, M. A., D. Litt.
Padma Vibhushan
Brahmachari Nirmalananda, M.A., Shastri.
Kumari Lalita Pathak, M. A.
Brahmcharini Atmananda.
Sri K. Bose. —*Managing Editor.*

ANNUAL SUBSCRIPTION

India—(Postage free) Rs. 6/- only
Foreign—(By Sea Mail) Rs. 10/50 or 15 shillings or \$ 2.00
Foreign—(By Airmail)—Rs. 25/- or £ 1-10-0 (Europe etc.)
Foreign—Rs. 35/- or \$ 5.50 (North & South America.)



*Just as there is a veil of ignorance for the individual,
So there is also a door to Knowledge.*

Mātri Vāni

At the stage of the *sādhaka* there is progression towards a goal. But here, one cannot speak either of a stage or stagelessness, neither of a goal nor aimlessness. Just as when taking a torch into one's hand, every object in a dark room can be clearly seen one after another, it is exactly like this. But while still treading the path of the aspirant, it is not possible to perceive all those details. Many kinds of obstacles have to be overcome while advancing. There is an outer current and there is another one that leads within. But here, there is no question of this either. Here, the veins are myself, the nerves are myself, the movement is myself, and the witness of it all is also myself. Of course, the word "myself" is used only because some language has to be employed.

× × ×

Things appear natural or unnatural, normal or super-normal according to your angle of vision. Here, of course, Karma and desire (*vāsānā*) do not even exist. Here, all that can be said is : "Whatever happens is equally welcome."

× × ×

Ordinarily the movement of man's life proceeds on some basis—be it in the field of *sādhana* or in the realm of the world. To be embodied† means to want—to experience pleasure and pain. However, enjoyment and suffering are due to oneself. Moreover, if there is no sense of "I and

† A play upon words : *Deho* body and *deo* give !

mine" suffering and enjoyment cannot be experienced. "My house, my wife, my son, my enemy, my friend : " thus, the rhythm of life is based entirely on the sense of "I." The objective of the *sādhaka's* life is attainment. While treading the path one is not yet aware of it. Only he whom it has led to achievement can speak of the path. Then everything becomes illumined by one Light. In essence there is only ONE; the path, the goal—whatever one may speak of—nothing is anymore apart from oneself.

×

×

×

×

Where Buddhahood (Enlightenment) is, there compassion will do its work even from Nirvāna. Just as you may take any amount of heat from fire, yet its power to burn will thereby not be diminished. In God, whom you conceive as complete and perfect, nothing can ever decrease. Depending on Himself alone, He is thus independent, free.

Sad Vāni

(Mataji's teachings as reported by "Bhaiji")

(Continued from the last issue)

31.

Each of the five fingers of the hand has its own peculiarity; each part of the body has its own function, high or low; the teeth may at times well bite the tongue; but since the whole of it is your own body you accept all its ways and take great pains to look after every part of it. In the same manner, try to regard as your own every person you contact. By making this a habit you will in due course come to feel that everyone in the universe is part of you. To abolish the distinction between 'I' and 'you' is the sole purpose of all spiritual endeavour.

32.

By degrees reduce all external diversions, such as going to see people and superficial conversation. Otherwise these will become obstacles on your way to God-realization. The One resides in the sanctuary of your heart; if your sight and hearing are turned outward, how can you become aware of His presence? Real worship is of the heart. Outer rites and ceremonies are only a small part of it. As a mother fondles her ailing baby in her lap, so have we in the initial stages of our *sādhana* to hug the Divine close to our breast as we would do with a sick infant. If at the time of prayer and meditation you are unable to calm yourself and to forget your worldly activities and cares, you will not get any real experience. Just as when listening at the telephone you focus your attention wholly on hearing, so also when you meditate must you

rally all your senses to one point in order to intensify your power of concentration.

33.

Man is the image of God. To be born in a human body is the highest type of birth. Nowhere in the world can be found such a wealth of hidden treasures as in the domain of the human mind. Like a pearl-diver one has to plunge into the inmost depths of one's being and be at work day and night in quest of those precious jewels. Kindle the inner flame and let it illumine your life and the world. This is the supreme purpose of human striving.

34.

To speak means to float on the surface†; unless the mind remains on the surface, words will not come. So long as one is immersed in the depths, there is not even the possibility to talk; but as soon as one comes up to the surface, speech will issue forth. This is why language cannot always fully express one's feelings and ideas. One can often hear people say : "I am unable to put into words what I feel." Does this not go to show how limited and imperfect human language is ? It cannot even convey the little you understand, how much less the enormous amount that lies beyond your ken ! Try to learn the science of using and understanding the hidden language of the heart and you will be able to accomplish everything without words.

35.

In whichever direction you may turn your gaze you will find One Eternal Indivisible Being manifested. Yet it is not at all easy to detect this Presence, because He interpenetrates everything. As a King is known by his

† In Bengali *bhaṣa* means language and *bhasa* to float.

majesty, as fire is known by its heat, so the Unmanifest reveals Himself through the world of manifestation. The analysis of the substance of all created things, if carried sufficiently far, will lead to the discovery that what remains is identical and equally present in all creatures : it is He, it is That, which is styled as Pure Consciousness (*chetana*). In the laboratories of universities and hospitals and in many other places all over the world, research of various kinds is being carried on and new theories are constantly evolved. If you carefully think over these, you will see that they only go to prove the existence of the One All-pervading Being. If in the midst of the diversity of the world of appearances you make a sustained effort to do all your work as a faithful servant of the Almighty Father of the Universe, love and devotion for Him will awaken in your heart. As the confining prison walls of the ego are broken down, you will become more and more persistent and wholehearted in your pursuit of Reality. Then all the manifold pictures you perceive will merge into one single picture and all your divergent moods and sentiments will be engulfed in the one great ocean of Bliss.

36.

In order to become pure white, one must make one's mind a blank or else lose oneself in the immensity of the All. Whiteness is the result of a complete reflecting of the combination of all colours; the form of the formless is white. In order to be snow-white one must be straight and simple. Endeavour to be as white as milk, both inwardly and outwardly, by abiding in the stronghold of truth and sincerity. Then, not only will you yourself be happy, but also become a source of happiness to all who contact you. Renunciation implies immaculate purity and sincerity. If you live in the world, yet are free from pride and selfishness, you will find that people will vie with one another in providing for all your needs. At the same time

your ideal way of working and your spirit of dedication will serve as an example wherever you may be. In these days of material pleasures and luxury, uprightness sanctified by renunciation is sorely needed. Perfect renunciation is in very truth perfect enjoyment.

37.

If you can make your life like a running stream that swiftly and steadily flows towards its goal without ever halting, not only will no impurity of any kind be able to accumulate within you, but even other people will be cleansed by your presence. Fire flares up high into the sky, yet there is a point beyond which the flame cannot retain its own nature and is converted into smoke. But the current of ceaselessly flowing water is so powerful that, undeterred by the trees and rocks without number which get in the way, rivers and streams traverse thousands of miles until they arrive at their final destination. If you want to attain to Truth, you must, as a river, keep on advancing indefatigably with great singleness of purpose.

38.

From every creature in the world something or other can be learned. In this sense everybody is everybody else's Guru. But the Supreme Guru is He who guides man on the path to Self-realization. When, as a result of meditation and *satsang* a person begins to yearn for God, He Himself appears to him embodied in the form of the Guru. A true disciple is one who by complete surrender at the Guru's feet comes to realise Who the Guru actually is. The disciple must devote himself to the service of the Guru and always obey His orders implicitly. The Guru's grace and benediction rains down on the head that bows low before Him. The more one-pointed and the humbler the disciple grows, the quicker will develop his capacity for progress.

Another word for son is "*ātmaja*," self-begotten. On the spiritual path, as soon as the relationship between Guru and disciple has become indissolvable, it is appropriate to call the disciple the real son, *ātmaja*, of the Guru.

39.

If you wish to become a chieftain you need along with your sword and shield the strength and capacity to use them. You clamour so insistently for self-government (*swarāj*). When you are inwardly ready for *swarāj*, you will have it. On a foundation of ethics and morality build up a life of religion and righteousness (*dharma jīvan*); keep God first and foremost in all your undertakings. In this way you will be filled with Divine Power (*Mahāśakti*), and then, who will be able to interfere with your independence? When you have no mastery over yourself, how can such a vast multitude of subjects be ruled? If you become monarch in the kingdom of the mind, earthly government will automatically fall into your hands. Truth in the world rests upon *dharma*. *Dharma* is the very life of the world.

40.

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

wakeful. Do not let the fleeting pleasures of the world entice you; endeavour to abide in Him, the Supreme Dweller of the heart.

41.

Many people say : "I do not like the clangour and agitation that are characteristic of *kirtana*. I prefer to sit quietly in a solitary place and meditate." As a matter of fact, if in solitude you can obtain communion with God, it is excellent. But watch and note carefully whether your mind is seeking God or wandering away among the perplexities of the world ? If you take no notice of the boisterousness of the *kirtana* but concentrate on God's Name; if you do not listen to the various tunes and to the rhythms of the drums and cymbals, but let yourself be wafted away at the final note of the music, you will become aware that a contemplative mood has spontaneously awakened in you. For the average person it is most important to raise the vibrations of his physical body in order to be able to penetrate into subtler levels of consciousness. Bring together your friends and relations whenever you can and unite with them in singing God's Name or His praises; or, if this is not possible, visit places where religious music is being performed. By chanting God's Name regularly and repeatedly, you will get into the right mood for *kirtana* and by engaging in *kirtana* you will become more and more disposed to practise *japa*, meditation and contemplation. To be effective, all worship must be carried out with faith and regularity; *kirtana* also should be practised in a similar attitude. It will be very good if those who take part can keep in tune and rhythm. Invoke the Presence of Him whose name you are chanting, otherwise it will be merely a musical pastime instead of *Nāmā Kirtana*.

42.

We do not know one another, He alone knows us all. Stand near a mountain and you will observe how earth,

rocks, trees, roots, creepers are interlaced in such a way as to give the impression that if one of them gets loose and falls off, the whole conglomeration will follow. But does this happen? The mountain to which they belong has hugged them all to its bosom and holds everything in its place. When an earthquake or a similar catastrophe shakes the mountain, no particle of it will remain unaffected. In the same way, though you may think you have built up and are holding together family, society, civilization and so forth, in actual fact He alone is the Great Preserver who controls the fabric of life. Hence to know Him is essential. To know Him means to know all and thus to be freed from the conflict of want.

43.

Merely to cry out : "Give me power, give me strength !" is not sufficient to make one grow strong. How numerous and varied are the devices and contrivances in a hospital for giving relief and encouragement to patients ! Yet, can the pangs of an inner disease ever be cured by outer expedients ? Relief must come from within and for this everyone has to depend largely on his own efforts. Live according to the precepts of the *Śāstras* and the sages; then, when the time is ripe, power and strength will develop from within. It is those who lack a sense of duty and firmness of character who look to others for help and energy. When you are able to manage all your worldly affairs on your own, why should you be in need of vigour just at the time of prayer or meditation ? With great faith and patience concentrate while engaging in spiritual exercises, and power will automatically awaken. However, should you feel quite unable to proceed, examine the causes for your incapacity and eradicate them with grim resolve. Otherwise you will only go on multiplying unnecessary obstructions within yourself and then expect some external power to come to

your rescue and take you in tow. Is such a thing possible? A great deal of energy is required by a horse or an engine to force the carriage wheels to revolve over an uneven track. Similarly, to wrench the mind away from its attachment to sense pleasures it has to be directed towards spiritual interests and preoccupations by a determined effort of will.

44.

First of all it is necessary to become familiar with Him whom you wish to invoke. Constantly think and talk of Him, look at His pictures, sing His praises or listen to sacred music, visit places of pilgrimage, seek solitude or associate with the Holy and Wise, so as to become acquainted with Him. When this has been achieved, you may call Him 'Father' or 'Mother.' Some relationship of this kind has to be established with Him, because people of the world do not feel affinity unless their bond is defined in such a manner. You are accustomed to ties of kinship in worldly life, this is why you have to bind yourself by some sort of relationship in the religious field as well. Even though at the start you may not feel deep devotion, learn to invoke Him unceasingly and with perseverance by repeating His name or by any other method, until gradually He will fill your heart. However, prayer, meditation, alms offered in His name, and so forth, are necessary even after the bond of love has been forged, so as to keep it unimpaired. In this way the awareness of Him will become second nature and never leave you to your last breath. This is what is termed communion with God.

45.

If someone says: "How will my people get along without me?" it only proves that his attachment to his

family is as strong as ever. Really speaking nobody is indispensable to another. It is simply not true that one can be at ease only when a certain person is by one's side and becomes reduced to helplessness without him or her. Where such a condition prevails, rather than uselessly appealing to others for support, one must through self-introspection discover the source of one's weakness and try to bring into play one's own inner strength. No one likes misery and suffering, but to work out for oneself a way of release from its grip does not seem to occur to people. From the cradle to the grave man lives his life in a most haphazard manner. For fear of the burden that a family represents many avoid marriage, but whether this brings them contentment is difficult to determine. In this imperfect world there is nothing that can give perfect peace. Therefore, throughout life's journey, it is absolutely imperative to seek shelter in Him alone. This should be man's sole ambition, his one supreme and ultimate goal.

(To be continued)

Mātri Kripā

Mother's Grace

SWAMI BHAGAVATANANDA GIRI

In this article I shall relate from my personal experience four incidents that seem to me striking illustrations of the working of Mataji's divine grace. Since I am writing from memory, I wish to beg forgiveness at Mataji's holy feet for any inaccuracy that may have crept in.

1.

In January, 1947, on the occasion of the Kumbh Mela, Dr. Pannalal had arranged a camp for Mataji & her devotees at Jamuna Patti near Triveni Sangam.* A lovely little straw hut had been provided for Mataji and a number of large tents for her party. The *Amāvasya* (new moon) of the month of Magh fell on January 22nd. Bathing at the Triveni is considered most auspicious and sanctifying on that day, and lakhs of people flocked from all over India to avail themselves of this unique opportunity. Two very large boats had been hired to take Mataji and her party to the Sangam. In the early morning Mataji and a few devotees occupied one boat and the rest, including myself, the other. Mataji said she would change over to our boat on the return journey. At Mataji's instruction the two boats were moving side by side towards the Triveni. A gentle breeze was blowing. The blue waters of the Jamuna were dancing in small ripples as if to welcome Mataji. An enormous crowd had assembled at the Triveni. It really was a most impressive and awe-inspiring sight. We all felt elated at the

* Triveni Sangam is the confluence of the three rivers Ganga, Jamuna and Saraswati near Allahabad.

thought that we were going to have our bath in Mataji's company on that sacred day. Mataji's hair was gathered into a bun on top of her head. We felt as if Lord Siva Himself was in our midst. With deep seriousness Mataji let her benign gaze wander over the vast multitude. Our hearts were calm and filled with profound happiness.

All of a sudden Mataji's boat disappeared from our sight. We searched and searched but in vain. Amidst the cluster of countless boats it was not an easy task. In spite of this we continued tenaciously to look here and there and everywhere, but without any result. We felt sorely disappointed at our bad luck. Finally the only thing left to us was to console ourselves by saying : "Man proposes, God disposes." I had come with the keen desire of bathing at the Triveni in Mataji's presence on that special day. That hope seemed dashed to pieces. What could I do and where was I to go ? When all our efforts to find Mataji's boat proved futile we had no alternative left but to return to our camp. On arriving it occurred to us to walk about on the bank of the Jamuna. Lo and behold, within a few minutes we saw Ma's boat approaching. At the sight of Mataji our dismay changed into great joy, yet our minds were not free from sadness at the lost opportunity. As soon as the boat landed, Mataji asked everyone to get down so that the large boat became practically empty. Mataji herself remained sitting in her place. She said she had no *kheyāla* to go on shore. We were told that Mataji had not bathed. With her permission I stepped on the boat and sat down. Two or three others followed suit. Mataji did not say a word. For some time we all sat in silence gazing at Mataji. Finally she said : "Take the boat to the Sangam !" As we approached our destination, the police boat, which was controlling the traffic of the huge number of vessels, tried to stop us. Mataji said, "Let it pass !" To our astonishment the police at once cooperated. Our

boat was now placed by the side of a large boat as the water was deep enough there. Mataji immediately got up in order to bathe at the Sangam. She had no change of clothes with her, neither had we. We three men who had come with Mataji took off most of our clothes and jumped into the water. Catching hold of Mataji, we carefully guided her to the exact spot of the confluence of the Ganga with the Jamuna. Mataji took three dips. Thus I was able to bathe in the presence of Mataji, touching her holy feet. What a profound joy I felt after the dejection of a short while ago ! Our merciful Mother knows the secret aspirations of her children and will not let them go unfulfilled. Mataji wrapped her body into a silken shawl, the only dry cloth she had. Her hair was tied up on top of her head, drops of Triveni water trickling down from it. It was a wonderful sight—as if Lord Siva was standing in front of us. I offered flowers at Mataji's feet and also at the Sangam. Mataji then asked us to procure some milk and pour it into the current as an oblation.

So far we had been unaware of the mystery that lay behind this bathing episode. Gradually Mataji disclosed the secret. "As soon as I entered the Sangam," she said, "Ganga, Jamuna and Saraswati appeared to me in the shape of three beautiful women and requested me to bathe in the Triveni. But at that time this body had no *kheyāla* to do so. This is why I remained on the boat when it cast anchor. Now the wish of the Devis has been fulfilled. When they came in human form, Jamunaji was dressed in a blue sari, Gangaji in a yellow one and Saraswatiji in a white one.'

death. How the current that had torn him away had been reversed and brought him back to us hale and hearty was more than I could understand. Just as when Gajrāj had prayed to Narayana when he realized that no earthly power could save him and God had heard his prayer, in a similar way Mataji in her divine mercy gave a new lease of life to my friend at the mere utterance of her name. There is a famous couplet by Surdas : "I have heard that Rama is the strength of the helpless. All power is vested in God's holy name."

On returning to the Ashram, I related the whole episode to Mataji. She said, "He had been destined to die to-day. God has saved his life."

3.

Since 1951, the celebration of the *Bhagavata Jayanti* every September, from the 9th day of *Bhadrapad Sukla* to the full moon, has become a regular feature of the Varanasi Ashram. It is said that during this period Sukdeva expounded the *Bhagavata* to King Parikshit in ancient times.

In 1954, the well-known Pandit Srinath Shastri of Vrindaban officiated at the *Bhagavata Jayanti*. For three days everything proceeded without a hitch. On the fourth day, the pandit unfortunately developed high fever. In spite of his precarious health, he continued both the Sanskrit reading in the morning and the Hindi explanation in the afternoon. After that he was unable to proceed, his energy was spent. Who was to continue the reading? The problem was discussed in Mataji's presence. Only one who has gone through a special rite at the beginning of the *Bhagavata Saptaha* is entitled to officiate as the reader. I was acting as the chief listener on this occasion and had therefore gone through the rite. At night Mataji called me. "Kanti, can you not take the pandit's place?" "Ma"

I replied, "so far I have never conducted a *Bhāgavata Saptaha*. But if you give the order, it will certainly be carried out. You are the doer, none else." Mataji said: "Very well. From to-morrow morning occupy the seat of the pandit and perform his work."

Until I had left home to join the Ashram, I did not even know what the *Srīmad Bhāgavata* was. I attended a *Bhāgavata Saptaha* for the first time in 1948 in Delhi in Mataji's presence. Besides my Sanskrit was not at all brilliant since I had taken science after my first year in college. To make matters worse I was suffering from a bad cold. In spite of all these handicaps I had complete faith that I would be successful, since the assignment had been given by Mataji. I felt I was only an instrument and Mataji the real actor behind the scene. Mataji is all-powerful and can make the dumb talk. She had entrusted this difficult task to an ignorant person like myself. I knew in my heart of hearts that Mataji would be with me all along and guide me. By her grace I was able to perform my duty to everybody's satisfaction.

At the end of the function, to my utter surprise, an old devotee of Mataji approached me and did obeisance to me again and again. I said: "What is the matter? Why are you doing *pranāma*?" "Kantibhai," he replied, "while you were sitting on the reader's *āsana* and expounding the *Bhāgavata*, I had a most extraordinary vision. I saw Mataji's head instead of yours. The body was no doubt yours, but the head was Mataji's and it was she who read."

When at the conclusion of the *Saptaha*, I fell at Mataji's feet, she said, "You have done very well. Now you have gained self-confidence that you can officiate at a *Bhāgavata Saptaha*." I said: "Ma, by your grace everything can be achieved." For Mataji, nothing is impossible. She is our very own, she is the real doer. This body of mine was merely a tool in her hand.

4.

Once a year a gathering called *Samyam Saptaha Mahavrata* is held by the Shree Shree Anandamayee Sangha. A large number of devotees assemble from different parts of the country to participate in this concentrated week of *sādhana*, which includes collective meditation in Mataji's presence and discourses by well-known Mahatmas, besides *kirtana* and so forth.

In November, 1959, the *Samyam Mahavrata* took place in our Calcutta Ashram at Agarpara. Under Mataji's instruction, I was, as in previous years, in charge of the programme in the pandal. When the function started in the early morning on November 8th, I noticed that electric current was leaking from the microphone. I informed the technician and asked him to change the mike. He promised to do so. I took it for granted that the mike had been replaced when the evening gathering started. Sri Tripurari Chakravarti was to deliver a lecture on the Mahabharata but was unable to come due to indisposition. In his place Brahmachari Tapan (now Nirmalananda) talked for half an hour. After him the famous musician, Sri Dhananjaya Bhattacharya was to give a recital. I was about to introduce him. Touching the microphone in order to raise it, I received a powerful electric shock. I was unable to withdraw my hand. A sharp pain shot through my whole body. The current was strong enough to cause instantaneous death. But our compassionate Mataji was sitting on the dais. Death was powerless in her presence. A brilliant white light flashed in front of my eyes and I knew that my life had been saved by Mataji's divine mercy. I fell flat to the ground almost unconscious. To divert my attention from the shock and the severe pain and to cheer up the whole congregation, Mataji broke out into ringing laughter and all present joined in. Mataji said to me: "It is nothing. Forget all about it." But I felt quite dazed

and not at all in a mood to laugh. Mataji laughed again and said : "This reminds me of a very funny story. Shall I relate it? Pitaji, what do you say? It is awfully funny, really!" But I was lying motionless with my eyes shut. Mataji said : "Alas ! whom am I telling the story? Kanti is lying with closed eyes." I immediately opened my eyes and Mataji, fixing her gaze on me, started narrating the story, interrupting herself again and again by peals of laughter. She said : "At a wedding celebration a band was playing on their instruments. In the midst of their performance, an inexperienced drummer suddenly fell flat on his back with his drum. His colleagues felt greatly embarrassed and were at a loss how to save their faces. But the intelligent leader of the band had a brilliant idea : 'Oh my dear boy,' he exclaimed, 'this marriage is being performed at a minimum expense. Why are you starting to play '*chitrang*' here?' The owner of the house, who was a simpleton, thought to himself : "What a pity ! Had I spent a few rupees more, how wonderful the function would have been with *chitrang* added to it !" Laughing heartily Mataji said to me : 'O Baba, you also have shown us *chitrang* today.' The entire assembly was simply rocking with laughter. Mataji's fascinating joyousness acted as a healing balm on my piteous condition. Mataji made me lie down near her at the back of the stage and I was given some homoeopathic medicine. By Mataji's divine grace and compassion I had escaped from the clutches of death and very soon became quite fit again. The next morning, when I offered the usual garland and sandal paste to Mataji on her entering the pandal, she put the garland round my neck with great affection. "Your life has been saved !" With these words she placed both her hands on my head in blessing.

Jai Ma ! Jai Ma ! Jai, Jai Ma !

OM

Prayer to the Mother

Sidhoji Rao K. Shitole

1. **Come grace this temple shrine of mine divine Anandi Ma
Thou art the essence of my soul celestial flaming star !**
2. **O let me be absorbed in thee Anandamayi Ma
Never to stray in satan's way I pray Anandi Ma**
3. **Without a mother's grace no child on earth was ever blest
Inspirit me with thy love oh Ma for the eternal quest**
4. **The intake of my every breath I drink as Amrit of thy love
And let that nectar mix in every atom of my blood**
5. **In giving out my breath I sacrifice my all to thee
My health, my happiness, my *prāṇa*, all at thy lotus feet**
6. **Each heart beat I cry out for thee oh come to me my Ma
Forsake not this orphan soul it bleeds for thee oh Ma**
7. **Mother divine thy love is like the ocean infinite
Just give your child one drop I pray and fill me with thy light**
8. **Thou art the way the truth the light Anandi Ma divine
Take me to *Him* who is beyond causation space and time**
9. **That going there I may become one with Satchitananda
Whose light sublime of truth divine is loving Brahmananda.**

Hari Om Tat Sat Om

Hari Om Tat Sat Om

Ma Anandamayi : A New Power on this Earth

G. C. Das Gupta

[The following article was published first in 1946, in the book "Mother" by Devotees, which has not been available for years. The article is being reprinted here in memory of its author, Sri Ganga Charan Das Gupta who passed away in September 1970 at the age of 102. We mourn the loss of a very old and outstanding devotee of Mataji, a dear friend, loved and revered by all who knew him. He was a human being of great integrity as well as charm ; calm, serene, very broad-minded and ever ready to help and serve his fellow-beings without distinction of caste, class, religion or nationality. An educationist by profession—before retiring from active life he was Principal of the Teachers' Training College in Baroda—his great concern in life was how to improve the lot of the poverty-stricken millions of India and even more, how to affect a spiritual regeneration of all mankind. He felt convinced that Sri Anandamayi Ma's advent on this earth would give the powerful impetus that could counteract the materialistic outlook on life and bring about the spiritual revival he longed for.

He belonged to the same family as Bhajji, who entrusted to him the manuscripts of his books "Matri Darshan" and "Sad Vani" when leaving for Mount Kailash with Mataji and Bholanath in 1937. Sri Ganga Charan Das Gupta published those books in the original Bengali soon after Bhajji passed away on his return journey from his pilgrimage, and later translated and published them in English. An article by him "A Call from Above" appeared in the book "Mother As Seen By Her Devotees" and a few others in the first issues of "Ānanda Vārtā."

When Mataji paid a flying visit to Calcutta for a single day in April, 1969, she went to see the old man at his residence. This was his last physical *daršana* of Mataji.

May he remain steeped in bliss and peace !

—*M anaging Editor.*]

There is now chaos in the affairs of the world. Man faces a cataclysmic crisis. The foundations of human civilization are crumbling, threatening the entire culture and the very existence of man. Never was the need for a spiritual revival so urgent, the search for a life of truth and non-violence so desperate as now. The soul of man, struggling helplessly within the coils of his selfmade prison, craves most eagerly for light and deliverance. In this oppressive atmosphere of the world, laden with bitter feud and misery, Mother Anandamayi stands as a beacon-light to struggling humanity, holding out a message of hope and cheer, of eternal bliss and peace.

Before Mother Anandamayi our mind and intelligence retire baffled and overwhelmed. In her presence we feel like one standing at the foot of the mighty Himalayas with higher and higher peaks spreading out in endless panorama before our vision in their bewildering beauty and variety. Like the Himalayas too, Mother Anandamayi sends down from her great heights endless streams of love and purity that sustain and uplift a countless number of people on this earth.

Mother is herself the embodiment here below of the supreme *Mātri Śakti*. In her presence the young, the adult and the old, all feel the warmth of a Mother's love and affection, deep and boundless. There is the same loving kindness for all. Nobody feels slighted. On the contrary, everybody feels blessed, receiving her grace according to his capacity and need. The saintly people find in her words a glow of divine wisdom, while the worldly and the sinful feel an inner awakening for a higher life. In her company an urge to live a better life becomes insistent. A new enthusiasm seizes us and pulls us up from the dull routine of the transitory pleasures of our physical existence. One is struck with amazement when one finds Mother sitting for almost the whole day, calm, serene and ever smiling, amongst streams of men and women, boys and girls, amongst the old and the decrepit

