

Ānanda Vārtā

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

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Ānanda Vārtā welcomes contributions, especially reflections and experiences connected with Sri MA. Also articles on the life and teaching of saints and sages of all religions, ancient and modern, anthologies of words of wisdom, etc. Articles should, as far as possible, be typed with double spacing and on one side of the page.

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

ĀNANDA VĀRTĀ

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YOKED but FREED

You are all without exception embodiments (mūrtis) of Ānand (Bliss). So coming to your Self entails being in that Ānand which is the Self.

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The invoker of Guru's grace along with the Guru's śakti cohabit every disciple. Prayer and response—each disparate element is actually an expression of that one Self-Light ever resplendent within. So, pray always for Guru's grace.

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The various practices pointed out by Śri Guru as leading toward the one Ideal-Goal are for becoming one-pointed. When a disciple begins to focus on the single Ideal with single-eyed intensity, could it then be imagined that an Ideal Goal exists not ? Only unswerving strides directed toward Fulfillment according to Guru's teaching can be called steadfast devotion (niṣṭhā). One thing is acting for outer pleasure, quite another acting for inner Treasure. Toward the surpassing is Yoga ; toward the ever-passing, merely pleasing is bhoga. Unitive action or separative ! Whoever pursues action as Yoga (Kriyāyoga) is on the path of Liberation.

Entirely immersed in whatever current of practice is made your own, endeavour by that form of action to gain liberation from all action. "In eternal Freedom, in the transcendant, and trans-transcendant...— There, no questions arise. First, be united to action—diving single-mindedly into whatever current it may be—then only freed from action. To be eternally yoked, and to be eternally yoked, is to be eternally free.

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Be ever intent on uncovering the Mahāyoga (absolute Unity) that reveals the fact of being eternally yoked to the Divine.

—Sri Anandamayi Ma



Mātri Upadeshāmrita

I am only a child and do not know how to lecture or give discourses. Just as a child, when it finds something sweet and good takes it to its mother and father, so do I place before you what is sweet and good. You take whatever pleases you. Mine is only a child's prattle. In fact, it is you alone who question and you alone who answer. You beat the drum and you hear the sound.

—Mataji

Mātri Upadeshāmrita, "The Nectar of Mother's Teaching", comprises excerpts from various sources of Sri Ma's spiritual instruction on selected subjects.)

On Grace

(Continued)

To be able to engage in sādhanā is itself the grace of God.

* * * *

If anyone has been so blessed as to feel that the spiritual path is all-beneficial if God bestows His grace on anyone in this way—it is necessary that he should exert his will-power to the utmost and devote day and night to the service of God.

* * * *

Although it is true that without His touch the child sādhanā cannot reveal itself, nevertheless one must

keep one's winkless gaze fixed on the light obtained so far. Every moment is pervaded by Him, by His contact, His touch, His advent, His acceptance, His victory.

* * * *

He grants and will grant His touch in His own time. But we have to do our duty, which is to call out to Him.

* * * *

You must do your own work; He will look after His.

* * * *

"God is everywhere. Why then should we have to call out to Him? Surely He does not want anything from us!" Words of this kind can often be heard from young and old. Precious gems and metals lie hidden in the interior of the earth. How much strenuous labour is not required to bring them to light! Similarly, although He dwells in every human heart, man must by prayer and meditation, by delving deep into the mysteries of Truth, purify his mind and remove his ignorance, so as to become fit to receive divine grace which alone can induce the Supreme Experience.

* * * *

"Unless one is blessed with His grace is it at all possible to pray to Him?" Such considerations sometimes serve as an excuse. If His grace were not upon you at all times you could not even be alive. Take the trouble to examine your life patiently and you will get some idea of His mercy.

Scattered all over the earth there are innumerable things. In order to collect and convert them into useful commodities,

machines and factories are at work, and science is constantly inventing new expedients and gadgets. If with similar zest you put your heart and soul into calling down His divine grace, you will very soon become aware of it distinctly and undeniably.

* * *

Question : When can we get the grace of God ?

Mataji : It will come whenever necessary.

Question : How can we know it ?

Mataji : When you have eaten, you know that your hunger has been appeased. Similarly, God's grace is known.

* * *

Question : By practising *sādhana* one cannot attain. Does it not depend on God's Will, on His grace ? Please explain how we can attract God's grace ?

Mataji : God's grace is streaming down at all times. If you keep your vessel turned upside down the grace will flow down the sides. Keep your vessel straight up and open and it will be filled. This is one aspect of the matter. And for those who proceed along the line of grace, how is it possible to be vouchsafed the vision of God without His grace ? You say attainment does not come by effort. But the Lord is present right in front of you; you have only to look in His direction from here. You have to advance towards Him. Truly, God (*Svayam Bhagavān*) is ever present. You come and go, but actually neither come nor go. The veil of ignorance is cast over you but God is ever present. He has left only this little bit of distance for you to traverse. This is called *kriyā*.

He is ever present right here and everywhere. His revelation cannot come by any *kriyā* (practice). Why then have you taken to spiritual exercises ? Lives and lives you have spent trying to gratify your desires and longings. If after wasting countless births in this manner a person has the intelligence (*sad buddhi*), the good idea (*subuddhi*) to decide, "Let me get out of this endless round of birth and rebirth, let me not be born again", what does he do ? He takes to serious *sādhana*. While the person who does otherwise suffers misery life after life due to his cravings and longings, his desires and passions.

There is only God and nothing else. Not to aspire to Him, this is the veil of ignorance. You should engage in the practice (*kriyā*) that is appropriate at your stage, that is within your line of approach. Who is disguised as *kriyā* ? Who am I who is practising the *kriyā* in order to realize God ? So long as this is not revealed, so long as the knots (*granthi*) that constitute the ego are not cut asunder, it is but natural that questions should arise.

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Question : God lavishes His grace on some and not on others. How can one speak of equality and justice ?

Mataji : He does according to His pleasure.

Question : Why should His pleasure be at our cost ?

Mataji : Where there is "mine" and "thine" it appears as you complain. Actually He claps His own hands and hears Himself the sound—just the one Self.

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Without God's grace it is difficult to become a pilgrim on the Path, this is perfectly true. All the same, after having set out on the journey it is not right to keep the mind vacillating—that is detrimental. Strengthen your mind and lead a life of *tapasyā*. The Supreme Lord of this path is God Himself.

* * *

The awakening of a painful awareness of His absence must also be regarded as an expression of His grace. So long as the result of one's spiritual practice (*kriyā*) cannot be perceived, it must be understood that it has not been carried out in exactly the right manner or spirit; still, the wayfarer has progressed on his pilgrimage. However, in such a situation one will have to make one's faith very firm.

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If at all times you cultivate a spirit of dedication, who can tell but that perhaps some day, by His grace, by His mercy you may really become wholly His. This is why it is so important always to foster a spirit of self-dedication.

* * *

Question : Why is the individual born into this world ?

Mataji : To fulfil his own desires, to experience happiness and sorrow.

Question : Is it not possible to go beyond desire and experience ?

Mataji : If everything is possible, why should not this be possible as well ?

Question : Is there any short cut towards this goal ?

Mataji : By the grace of God such a short cut may sometimes be found.

* * *

Question : Man's life is conditioned by his *prārabdha karma*. Where does free will (*puruṣkāra*) come in ?

Mataji : You must use your free will to find the Supreme. The practice (*kriyā*) by which you advance towards Him (*Puruṣottama*) that exactly is called *puruṣkāra* (free will or the power to decide for oneself). By God's grace even your destiny may be modified. If a devotee has firm faith that his *prārabdha karma* can be changed by God's grace, then this may become possible. There certainly are laws in God's creation, yet nothing is impossible for Him. If you think that God's grace is also within destiny, this is so for you. If on the other hand you are convinced that God is more powerful than destiny, then He may do anything at all for you. He provides for the worldly as well as the spiritual needs of His devotees.

* * *

One of God's names is *Chintāmani* (fulfiller of desires). At first men turn to God because He fulfils all desires, but by and by they become so absorbed in the contemplation of Him that there is no room left for any other thought; that is to say, they become infused with the divine Presence. One must pine for God as keenly as the miser craves for wealth, as the childless long for a son. Throughout life's journey keep Him first and foremost in your thoughts and He will become your sole aim. If anyone can thus enshrine Him in his heart, He will take all burdens off His devotee and give him freedom to con-

template exclusively the Divine. There have been numerous instances of this, not only among saints and *sannyāsis* but also among men of the world. Even beasts, birds and plants are within the pale of His mercy. Laying all cares at rest, take shelter in Him with a tranquil mind. Keep your kite flying with the string held firmly in your hand; the wind will of itself seize it and carry it soaring into the sky.

* * *

Question (from a letter) : To know you always near although physically you may be far away, this experience can only come by your grace. It seems impossible through my own efforts.

Mataji : You must know Him in such a way that no place remains where He is not. According to Vaiṣṇava terminology, there is *viraha* and *milana* (separation and union). But this *viraha rasa*, this experience of profound yearning for God after having known union, is not like the wordly sense of separateness, which means not knowing the other—being unfulfilled.

Everything comes by His grace alone. This, of course, is a fact. You experience as your own the power He has vested in you. Apply it in His service to the utmost of your capability—whatever the nature of your approach, whatever your line.

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That you have become aware of not knowing is also God's grace, and your aspiration is equally God's grace.

* * *

The sense of want arises spontaneously—it is the Divine that awakens it.

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Question : Does God's grace depend on the receiver or the Giver ?

Mataji : Divine grace is pouring forth all the time. If you hold your vessel the correct way up, it will get filled. All of you without exception invariably desire to receive something : you are in want. So try to keep your receiving vessel the right way up, with simplicity and sincerity. Just carry on with your sādhanā and He Himself will, out of His grace, do the rest—He always does. Wherever there is man or woman there is God. When there is a question of receiving, there is also effort. Grace streams down in torrents like rain. When grace is received in its fullness there is full Enlightenment. You receive in proportion to your effort. This is one thing. Then, where there is no more question of action or non-action, this is grace without cause or reason : the realization that God's grace is being showered on me not because of any particular effort on my part. "Without reason" means it does not depend on your or my personal effort or deed. When this realization comes, then there is hope of obtaining God's grace without cause or reason.

Question : Does the manifestation of His grace depend on the performance of any particular action or rite ?

Mataji : It does not.

Question : Is it then due to merit from a previous birth ?

Mataji : No. His grace is without cause. You perform an action or a rite and you get a certain result, but when you talk of His grace you must not look at it from this angle.

Your effort is designed to tear down the veil of ignorance. God has given you intelligence; therefore, you must carry on with your duties. But His grace is without reason. The question may be raised, "Why does His grace not descend on all?" That is precisely His divine dispensation. All creation is His very own; He is free to do as He pleases. Where there is the feeling, "I am responsible for my action; I am the doer", there is and will always be cause and effect.

What is the cause for realizing one's own Self? I alone. You yourself are the cause. So long as there is a cause, there will be the desire to receive which produces the fruit of your action. I have toiled, so I have reaped. Whose fruit? The fruit of what? Who toiled? Your own deed and your own reward. But God is your own. He is the one Self of all. Because you do not realize this you ask this type of question. In the state in which such queries arise it appears like this.

Question : When His grace is unlimited in His boundless store, why is He so miserly in dealing it out ?

Mataji : He certainly keeps on bestowing His grace, but man is not aware of it.....The desire to obtain grace, its fulfilment, a glimpse or touch of divine bliss, these are certainly manifestations of divine power (*vibhuti*). All manifestation is an expression of God's divine power. He alone is revealed as divine power—He, the One-without-a-second, the Self. Again, who appears in duality? He Himself. Nobody can remain on this path without experiencing some realization of this sort. To be turned in this direction means there must have been some prior involvement, there still is—

this eagerness to attain something. How can one continue on this path if one does not gain anything ?

* * *

God Himself draws you towards Him.

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Question : Does God's grace operate according to laws? Does He consider how much *sādhana* anyone has performed and accordingly bestow His grace? Or is grace without cause and reason? Is it lavished without strict relation to one's worthiness and entirely dependent on God's Will ?

Mataji : In God's kingdom everything is possible. Listen to a story : Lord Narayan was having his meal. Suddenly he got up and hurried away, saying, "One of my devotees is being beaten. I have to go and rescue him." But after a little while he returned leisurely without having gone to his destination. On being asked why he had rushed away in the middle of his meal and then returned so quickly, the Lord replied, "My devotee was invoking me in dire distress. I hastened to his help. But when I saw that he had started defending himself there was no need for me to help him and so I returned."

A lesson can be learned from this. One has to invoke Him and to the very end depend on Him alone. Remembrance of His Name, forbearance, seeking His shelter and complete self-dedication are man's duty. Although grace has this motive, it still remains without cause and reason. When a devotee receives divine grace he realizes that it is infinitely greater than what he could have deserved by his devotion

and the conscientious performance of his duties. Thus grace is unmerited divine favour—without motive, cause or reason. God's whole creation is such. But unless one has attained to a certain state of achievement one will not be able to understand the complete causelessness of grace.

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You want to know whether grace (*ahetuka kṛpā*) is without cause or reason? Certainly; for grace is by its very nature beyond cause or reason. When working one reaps the fruit of one's actions. If, for instance, you serve your father and he, being pleased with your service, gives you a present, this would be called the fruit of action : one does something and receives something in return. But the eternal relationship that by nature exists between father and son does surely not depend on any action. The Supreme Father, Mother, and Friend—verily, God is all of these. Consequently, how can there be a cause or reason for His grace? You are His, and in whatever way He may draw you to Him, it is for the sake of revealing Himself to you. The desire to find Him that awakens in man—who has instilled it into you? Who is it that makes you work for its fulfilment?

Thus you should try to arrive at the understanding that everything originates from Him. Whatever power, whatever skill you possess—why, even you yourself—from where does everything arise? And does it not all have for purpose the finding of Him, the destroying of the veil of ignorance? Whatever exists has its origin in Him alone. So then, you must try to realize your Self. Are you master even of a single breath? To whatever small degree He makes you feel

that you have freedom of action, if you understand that this freedom has to be used to aspire after the realization of Him, it will be for your good. But if you regard yourself as the doer and God as being far away, and if, owing to His apparent remoteness, you work for the gratification of your desires, it is wrong action. You should look upon all things as manifestations of Him. When you recognize the existence of God He will reveal Himself to you as compassionate, or gracious, or merciful, in accordance with your attitude towards Him at the time. Just as, for example, to the humble He becomes the "Lord of the Humble".

* * *

God fulfils a Truth-seeker's desire. Appearing in the form that is longed for, He does what is needed. It is He who kindles the mind's desire and He Himself fulfils it.

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"Meditation will help you to find your bonds, loosen them, until them and cast your moorings. When you are no longer attached to anything, you have done your share. The rest will be done for you.—By whom? By the same power that brought you so far, that prompted your heart to desire Truth and your mind to seek it. It is the same Power that keeps you alive. You may call it Life or the Supreme".

NISARGADATTA

From the Life of Mataji

Bithika Mukerji

(Continued from the July 1978 issue)

In Jhansi (near Allahabad) in the beginning of the year 1944, Mataji came in contact with a few of the eminent sādhus (ascetics) of North India. Prabhudutta Brahmachariji had invited them to participate in a function at his ashram and they were also to plan for a jointly sponsored festival of nāma-sankīrtana later on. Every evening the ascetics, robed in their saffron clothes, sat in the beautifully decorated Satsang Mandap and gave discourses on religious subjects. Mataji also sat with them and since She was not one of the speakers, She was with the audience as well. At night Mataji returned to the Mandap and sometimes answered questions put to Her by the crowd which always gathers round Her wherever She is. Prabhuduttaji and the other sādhus also came sometimes and held formal discussions regarding their further plans.

It will be recalled that those were difficult times. The Government of India during that period was highly suspicious of any concerted activity and discouraged assemblies of any kind. The sādhus felt it to be their duty to participate in the life of the people and this could be done by them through the medium of religious festivals alone. So the festival of nāma-sankīrtana was decided upon as a function which would touch the largest number of people at the simplest level of religious

activity. There was much discussion regarding the details of this event. During one of the nightly sessions, after an agreement had been reached regarding the manner and extent of the sankīrtana, Mataji was requested to choose the site for it. Mataji, who had been listening to the deliberations silently so far, broke out into a spontaneous peal of laughter.

It is difficult to describe Mataji's loud ringing laughter because as a phenomenon it has to be experienced by each person for himself. Her whole body seems to radiate the joyous sound which is totally arresting as obviously being a significant answer to a query or a response to a situation. In this assembly of spiritual men, seriously engaged in organisational work of some moment under trying conditions, it immediately commanded attention so that many accredited speakers attempted interpretations of Mataji's laughter. It was said that how should Mataji, who belonged everywhere and nowhere, 'choose' a particular site for a particular event since She accepts all that happens as the only way of its occurrence? It was also felt that this inimitable laughter was perhaps the manifestation of *Ullāsa* mentioned in the books.

Mataji Herself volunteered no explanation, but after a while said gently : "He, who has manifested Himself in your hearts in the form of a wish for this joint function will further reveal Himself in the choosing of a place acceptable to all of you. A good resolve is actualised by the Good itself. As far as I am concerned, I, as your child belong to all of you equally. Whatever decision is taken by you all, know it to be my suggestion." The assembly seemed pleased with this pronouncement and Jhunsi itself was quickly chosen as the venue for the proposed function.

In the meantime, Didi had been trying to acquire a little land in Varanasi near the river bank, so that a small ashram could be built for Mataji's convenience. Mataji at this time was visiting Varanasi quite frequently and would put up in dharamśālās or houseboats or in the little mud hut in the garden of Nirmal Chatterji's house in Ramapura. The devotees not unnaturally felt that they should make permanent arrangements for Her stay in the city, so that She could be more comfortable.

Didi's efforts were crowned with success and a piece of land on the banks of the Ganges in Bhadaini was acquired where Vasanti Pūjā was performed in the month of April. Although some sheds were erected for this purpose, the land was free of any buildings. Mataji's presence, however, imparted to the function the perfection which is independent of the quality of accessories and means for the *Pūjā*.

Before the end of the year 1944, a great loss was sustained by the devotees of Mataji : Swami Akhandanandaji passed away in Varanasi in the month of August. In these few months, the ashram at Bhadaini had begun to take shape. The girls of the Kanyapeeth were staying in the city at this time under the guardianship of Swami Akhandananda. As soon as news of his indisposition reached Mataji, She sent Didi to Varanasi. Savitri Mitra who was in charge of the Kanyapeeth at that time and the other girls were only too ready to render him service, but he did not require much tending or nursing. During the last days, Didi asked him more than once, if she should send a telegram to Mataji, but

he invariably replied, "It is not necessary." It was clear to his attendants that he felt himself to be living constantly in the presence of Mataji and felt secure in the refuge which he had sought and found in his life. His last moments were calm and peaceful. The manner of his death was as he had lived, exemplifying the experiencing of *kṛpā* (grace) in his life.

Mataji continued to travel around as She had been doing always. The Durgā Pūjā festival of this year was celebrated at Allahabad at a place called "Krishnakunja", which was a Hall dedicated to the singing of Krishna-Kirtana. Kanhayalal, the proprietor of this beautiful building, had become drawn to Mataji during Her previous visits to Allahabad. In response to his ardent wish, Mataji came to Krishna Kunja for this function. In another part of the city, another Durgā Pūjā was being celebrated by Sri Gopal Thakur at his ashram. Shri Gopal Thakur was the disciple of Sri Satya Deva Thakur of the renowned *Sādhan Samar Ashram*. Mataji was invited to visit this mandap also. In the course of his Pūjā, Sri Gopal Thakur, in an exalted state, made Her welcome with flowers and music as the living presence of the Devi he had invoked to accept the worship of the devout congregation.

This meeting was the beginning of a long association between Mataji and Sri Gopal Thakur, his family and devotees. In commemoration of Her first visit, She went to *Satya Gopal Ashram* for three days every year at the ardent request for Her presence by Sri Gopal Thakur. After his passing away, his daughter Kalyanididi kept up this tradition for many years. Even now Mataji once in a while visits the Ashram to the great joy of all its inmates.

Mataji had been receiving many messages from Sri Hari-babaji Maharaj, the much revered samnyāsi of Vrindaban, whom She had met at Jhunsi, requesting Her presence at Bhirauti a village near Aligarh. He promptly sent a personal messenger to escort Her to this rather remote place. The messenger, Sri Premraj, told Her that the whole countryside had heard about Her and was eagerly awaiting Her visit. They had decided to continue with the kirtan (which was nearing its date of completion), until Mataji came to Bhirauti.

In answer to this appeal, Mataji and Her usual large entourage left for Bareilly en route to Bhirauti after the Durgā Pūjā at Allahabad. At Bareilly they changed to a local train and came to a station called Dhanari. Bhirauti, was seven miles from Dhanari. This distance was usually covered by bullock-carts or on foot.

The atmosphere of the miraculous has always surrounded Mataji. One amongst other such miraculous incidents took place at this time. A gentleman, Sri Kamal Malaviya, belonging to the family of Sri Madan Mohan Malaviya at Allahabad, wished to accompany Her on Her journey to Bareilly. At one of the Stations, he along with others gathered in front of Mataji's compartment and returned to his own only at the last minute, when the train was already picking up speed. There was a scuffle at the door. The people who had got into this compartment were a set of ruffians who shoved him off not caring to see what might happen. As a result Malaviyaji lost his hold and fell on the stony embankment from the speeding train. As he lay on the ground stunned and bruised, he saw dimly the figure of a lady dressed in white who urged

him to get up and walk ! He somehow managed to do this at her behest and followed her shadowy figure along the track for a while; after some time he perceived the twinkling lights of a small station and saw the lady no more. At this place, which in fact was a halt only, the officials were frankly incredulous of his statement that he had fallen off the running Punjab Mail and had not only survived the fall but had walked to the station ! On perceiving his ticket, however, they signalled down the next train, which was the Doon Express, to an unscheduled stop at this halt and found a seat for him. On arrival at Bareilly, the officials took him to the Railway Hospital. Mataji on being informed of the accident, sent some of Her people to the Hospital to stay with him and render him whatever aid might be needed. On his rejoining the party he was accommodated in Mataji's compartment. Apart from a slight bruise on his head, he had sustained no damaging injury. He later related his experience to Didi and others.

At Dhanari station and all along the route to Bhirauti where Haribabaji was awaiting Her, Mataji and Her party were met with a quality of welcome which set a standard for such visits in the future as well. The people of the countryside seemed united in the effort to accord a fitting reception, in their way of thinking, to the most exalted of personalities. Mataji was prevailed upon to ride on an elephant so that the assembled people all along the route could have Her *darśana*. This princely procession was met halfway by Haribabaji himself with his kirtan-party accompanied by a formal band.

In this part of the country, the name of Haribabaji

commanded the greatest respect. He and Uriababaji Maharaj had made a place for themselves in the hearts of the villagers by living with them and inspiring them to abide in the constant remembrance of God. The Satsang was arranged with a view to the schedule of the villagers, giving them time for work in the fields and other jobs required to be done by them. At all other times, they would assemble in the large space provided for the purpose of singing kirtan, listening to religious discourses or the reading of scriptures. The two saintly men would sometimes themselves go to remote villages, from where the people could not easily come to the Satsang. A few miles away from Bhiruati, a solid mud embankment had been erected by Haribabaji with voluntary labour from villagers to stem the annual floods of the Ganges. Nearly eight hundred villages had been engaged in this stupendous task and consequently enjoyed safety now. Haribabaji himself had worked and sung with the villagers, carrying basket loads of earth to the embankment site. He was in every way the life and soul of this part of the country.

All this and more was related to Mataji. She was invited to visit Bandh and there was shown the embankment from which the place had acquired its name. A part of the embankment had fallen into disrepair. The prominent men of the villages requested Mataji to stay in Bandh because Haribabaji had stipulated that he would undertake the work of repair if She and Uriababaji consented to remain there. Mataji said, that She had no objection to staying in one place rather than another and would visit Bandh as frequently as circumstances permitted, if they could prevail upon Haribabaji to remain.

For the time being, however, nothing came of these suggestions as Mataji was scheduled to leave very soon. The farewell was also an unique experience. It seemed that the entire population had turned out to escort Mataji to the station. The villagers had obviously heard about Mataji from their revered teacher and beloved guide, Sri Haribabaji. They accepted Her as the person to whom Sri Haribabaji payed obeissance, and would, in later years, come to Her whenever they wished to prevail upon him to accede to their various requests at different times, which mostly amounted to pleas for staying at Bhirauti or Bandh.

The people who accompanied Mataji, were given the opportunity to witness another side of Sri Haribabaji's activity. Plays enacting stories from the scriptures are quite common at different levels of dramatic presentations. These were a regular feature of the Satsang at Bhirauti. The novel feature was a well acted drama depicting the life of Sri Gouranga Mahaprabhu who was hardly known outside Bengal and least of all in such remote villages. It was seen that the drama closely followed the texts and there was an authentic re-creation of the mood and spirit of this great ascetic, who is regarded as a Divine incarnation by the *sampradaya* (sect). It was entirely due to Haribabaji that Sri Gauranga was becoming known and revered in the villages of North India along with Rama and Krishna.

Plunging the countryside in dejection, Mataji departed on Her usual unstructured round of journeys to other places. It can be seen, however, that with Mataji's visit to Bhirauti and Bandh and later, to Vrindaban, a pattern of Her itinerary

