



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 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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ĀNANDA VĀRTĀ



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

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SRI SRI ANANDAMAYI MA KI JAI !

INFINITE BLISS IS NOT HARD TO FIND
UNLESS WE SEARCH IN THE SENSEBOUND MIND
WE *CAN* HAVE ETERNAL PERFECTION
IF WE LOOK IN THE *RIGHT* DIRECTION
THE *SENSEBOUND* MIND *ALWAYS* TURNS *OUTSIDE*
IGNORING *HOLY* TREASURE *INSIDE*
PRINCIPLES, MORAL AND AESTHETIC,
CAN MAKE AN AESTHETE OR ASCETIC—
WHILE WE LET OUR TRUE LOVE SIMPLY WAIT
BEYOND OUR MIND'S TRANCENDENTAL GATE
OPEN THE GATE ! *UNLIMIT* THE THOUGHT !
BE ABSORBED IN MA, WHERE ELSE IS NAUGHT !

—Elwood Decker



OUTER SIGHT—INSIGHT

Walking in a cold pool at night
I saw only stars left and right
In front, behind, above, below—

Years have gone by and now I know
Outer sight saw *its* division
OF THAT WHICH IS FOREVER ONE
Forever Free from stars or rain
Or the senses' pleasure and pain

Only Insight can Show or Say
Beyond doubt, What We Are Today

—Elwood Decker

Sri Sri Ma's Utterances

(Reported by Sri Gurupriya Devi in "Sri Sri Ma Anandamayi," Vol. IV.)

The mind is no doubt restless, yet it is also a *sādhaka*. Look, what it craves for is bliss. Unable to find it, it roams here and there. Moreover, it obviously knows the taste of unalloyed bliss and this is why it desires it. In so many ways it experiences fragmental joy but this cannot hold it because it is not contented. What it hankers after is undivided Bliss, this is why it may be called a great *sādhaka*.

* * *

A gentleman belonging to the Brahma religion asked : "Ma, what is the solution for us ?"

Mataji : Everything is within yourself. You are unable to feel satisfied with fragmentary joy, so you are searching here and there for complete, uninterrupted joy.

Question : Why ? Do we not at times experience joy also in worldly affairs ?

Mataji : That is temporary. Of course, even in that partial experience there is some happiness. Perceiving the shade of a tree one knows that the tree is there. See, how marvellously happiness is always present, never is one totally deprived of it. Sometimes it is present in the memory of it, at

other times in actual fact. Even when one feels joyless, then also joy exists in our memory, that is why one longs for it. Thus, you see, joy never entirely forsakes you ; it remains with you whether as a shadow or in its true being. Again, look, deep down the infinite ocean is calm and quiet, while there are the waves on the upper layer of inner tranquillity—if the bottom were not steady, ripples could not play on the surface.

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A lawyer said : Well, how can we lawyers attain to salvation ? We at all times cover up truth with falsehood.

Mataji (smilingly) : No, this is no falsehood at all. Suppose someone takes possession of another person's house by a deceitful lawsuit. It is to be understood that in the past the loser of the case must have done the winner some injustice. What has happened is the result of this. Whatever one has done will bear its fruit. Consequently truth is hidden even within this falsity. The difficulty is that we perceive falsehood and sin. The distinction between truth and falsehood has produced the notion of virtue and vice. But when this notion really disappears then the distinction between truth and falsity will have no more sway. Then this side of the river and the other side will look the same.

Having said this much, Mataji laughed heartily and added : “Baba, for so long you have tackled any number of litigations, now attend to your own

huge litigation. Your hair has turned grey, your teeth have also fallen out. Such a lot of money you have earned — where wealth (*dhana*) is, there is also *nidhana* (destruction). But that which is never lost — that, verily, is *svadhana*, one's own true wealth. *Sādhanā* itself is *svadhana*.

The Lawyer : I fell I have lost that wealth.

Mataji : The very fact that you feel you have lost it shows that it has not been lost. The inner awareness of the undivided whole can never totally disappear, hence we do not find lasting joy in the parts, we yearn for the whole. "Better death in the discharge of one's own dharma ; the dharma of another is full of danger."¹ The meaning of this statement is that conduct that awakens the sense of want is indeed the dharma of another : this you should relinquish. It is better even to perish in *svadharma*, that is to say, you must come over to *this* side at all cost. Hand over your burden to anyone you may find, there is not much time to lose.

The Lawyer : My ego stands in the way, I am unable to make up my mind to whom to surrender — I just can't do it !

Mataji : If all are the ONE, then to whomever you hand over, it will be to HIM alone.

The Lawyer : The time is over, now accounts can no more be cleared.

Mataji : Why not ? Why do you despair ? Who knows what may happen to whom at any

1. Bhagavad Gita, Chapter 3/35.

moment ? Why don't you say right now : I am catching hold of it." Don't say : "I give up", grasp at something and hold fast to it ; then only you will see how your ties will be snapped.

* * *

The day that is gone never returns ; bit by bit time is dwindling away.

* * *

Study and mastery of *Scriptures* is necessary only so long as one has not actually set to work. As soon as a particular course of spiritual practice has been chalked out and started on, study is no longer necessary. It is just like this : when by consulting the timetable or hearing from people I have made sure which train leaves for Dehradun, I then purchase the ticket, get into the compartment and occupy my seat. After that no further information is needed for the train is sure to take you to Dehradun. Therefore set to work !

* * *

Question : Ma, after creating us, what did God decide that we should do ?

Mataji : He decided that you should do exactly what you are doing.

* * *

Question : What are the six *cakras* ? How many are there ?

Mataji : Suppose you are travelling by train to a certain station. Although your destination is just one particular place, you come across so many things on the way ; similarly in your books six *chakras* are mentioned, but those who traverse through them find that there are so many more intermediate *cakras*, and what not, in between them.

Question : How can we penetrate those *cakras* ?

Mataji : By invoking the name of God with one-pointed concentration. And in order to keep up this single-mindedness one has to engage in various activities so that there may always be something to do in the endeavour to fix one's attention on Him — such as *japa*, meditation, *satsang*, reading of spiritual books, kirtan and so on.

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Question : Why is the Guru mantra not effective ?

Mataji : Do you know why ? Because although we take the medicine we indulge in foodstuff injurious to health. This is why the medicine does not work and the disease is not cured either. Hence, just as the medicine received from the Guru has to be used, so proper dietary rules must also be observed. In other words, your total deportment, your meals, your recreation — everything must proceed in the right direction. Everything is indeed

contained within yourself — oneness, multiplicity, infinity, the unmanifest, the manifest.

* * *

Question : Ma, the mind is terribly restless !

Mataji : Just as restlessness is its very nature, so is tranquillity too. Moreover the mind is pining for its Mother, which is pure Bliss. This is why, no matter how many worldly pleasures and enjoyments you may provide for it, it can never be satisfied. Again and again it strays in ever so many directions. Restlessness is bound to persist, since it is restless for Him alone. So long as He is not realized, it cannot be pacified — only when the ONE is found the mind will become still.

* * *

You think that you are the owner (*mālik*) of the garden and this is why you suffer. Give up the idea of ownership and become the gardener (*mālī*), then there will be an end to all your troubles.

* * *

Not until one has acquired the capacity and the inner qualification (*adhikāra*) to experience Grace can one understand what Grace is.

* * *

Question : Ma, everyone talks of dharma, but what actually is dharma ?

Mataji : All actions that help to realize That which everyone is yearning for, those actions are indeed dharma, for they spring from one's true Nature ; and that which brings in unrest and sorrow is negative action, in other words adharma.

The questioner : Some want money, others hanker after fame.

Mataji : It is true that they want money, but money only further increases the sense of want, thus adding to disquiet and problems without producing any peace. Hence to accumulate money is not an act of one's true nature. What we desire is peace and bliss. It is possible to find partial happiness in worldly things but this does not satisfy us. What we really long for is limitless, total joy, uninterrupted, complete peace. It is imperative to engage in activities conducive to the attainment of undisturbed peace and bliss.

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So long as there is action (*kriyā*) there is also grace (*kripā*). But when there is no more action, when there are not 'two', who then prays to whom for grace ? When there is no duality, there can be no grace either.

In Association with Sri Sri Ma Anandamayi

Amulya Datta Gupta

(Translated from Bengali)

(Continued from the last issue)

Hidden tendencies come to light in Ma's proximity

23.12.1939

This evening after kirtan, a young man recited from his own poems in Ma's presence and later performed a number of caricatures. On hearing them Ma laughed and remarked : "This place must be like a zoo, all this was missing previously, but now it has come up."

I : This is due to the special atmosphere of this place.

Ma : What you say about the local atmosphere is also true. God is everywhere, so one can perceive different kinds of manifestations in different places. (Addressing Ganga Charan Babu) : Where Mahatmas live a special influence can be felt. But in such places this kind of thing (namely frivolity or light entertainment) does not occur.

I : When people are in your proximity all their hidden tendencies are brought out.

Ma (smiling) : Yes, when they come here, whatever is concealed within them emerges. This

manifestation is all to the good. But keep in mind :
If you can bear it, it will gradually subside.

Sunday, 24th Dec. 1939

When I arrived early in the morning near Ma, only a few people were present. Ma looked towards an old gentleman, saying : "You are a Professor of Chemistry, aren't you ? Tell me what it is all about."

The gentleman : Have I the capacity to explain this ?

Ma : Explain as much as you can !

The gentleman : Western scientists have come to the conclusion that whatever matter we perceive is composed of a conglomeration of very small particles. Of course, these tiny particles are not the same as what we understand. They are not ready to admit the existence of any matter that cannot be seen with the eyes at least with the help of their scientific instruments. Scientists have analysed and divided matter into such minute particles that they cannot be split any further. Then again they have divided matter into various other constituents, and have tried to reconstruct the matter by assembling them together once more. If they are successful in getting back the original under different conditions and in different locations, they come to the conclusion that the tiny elements are part and parcel of the material. In this way they are trying to divide matter into its composing elements and then again assemble them to come back to the original. In order to do this they have discovered and keep on inventing many marvellous instruments and machines.

Ma (smiling) : Well, all this analysis they are carrying out seems to indicate that they are working under certain limitations. For instance they can assert how long it will take for this piece of

wood to be converted into dust. But do they realize that every single object is changing every moment ?

The old gentleman kept silent. Nitish Guha exclaimed : “No Ma, they cannot realize this.” Ma said nothing more.

Fate and Mercy

Sri Durgamohan Choudhry asked Ma : “Is it possible for man to change by his own action what is looked upon as Fate ?

Ma : Everything is possible by God’s grace. If He showers His mercy, there is nothing that cannot be accomplished in a moment.

The old gentleman : Is that bit of grace not part of Fate ?

Ma : If you believe this and go beyond Fate, then there is nothing left. So long as one talks of God’s existence, one’s own existence and the existence of karma, there is also the question of Grace and karma. But when this dual viewpoint disappears, then there is neither Fate nor Grace. Then it can be said that whatever takes place happens just by its own nature.

Durgamohan : Talk of Grace implies partiality for God.

Ma : From the point of view from which you are speaking, in that state, all this is certainly true. But when you come to see that God is not apart from the world, when you come to know that whatever happens in the world is an expression of God’s movement, then there will be neither grace nor karma. Nor will there be discrimination between truth and falsehood.

Enjoyment, Relinquishment, Taking on a Guru

Thereafter other topics came up for discussion.

Durgamohan said to Ma : We do not really love Ma. We are not for enjoyment and we come to Ma to enjoy ourselves.

Ma : You don't desire real enjoyment. What you seek is that which has to be renounced.

Durgamohan : I do not understand what you mean.

Ma : What you keep on wanting, are all things to be renounced. In due course they will in any case forsake you. Do you ever seek genuine enjoyment ? If you gain that which is real enjoyment, can there be an end to it ? This is why I maintain that you only desire what has to be given up and not what is truly enjoyable.

Durgamohan : If you look upon it in this light, then of course this is true. (Everybody laughs). But while we are busy enjoying ourselves, how is it possible to turn from this to the path of renunciation ? We are considering our family and our worldly life our own and are afraid to renounce them. Under these circumstances, what is the means of salvation ?

Ma : The means is simply to obtain the Guru's grace. If you perform your duties to your family entirely in a spirit of service, this never leads to bondage. Family life need not necessarily be a tie. It is by living for the enjoyment of it that you have created this fetter for yourself.

Durgamohan : I do not have the courage to take on a Guru, because I feel that my Guru must be such that I can obey his instructions without hesitation. If I fail to do so I shall be guilty of a serious offence. Consequently, as long as I do not enter into the correct state of mind, I cannot pluck up sufficient courage to take on a Guru.

Ma : This attitude of mind is also justified. You feel that you are not yet ready to be a disciple. If you continuously entertain such a notion, in time the desire to make yourself ready will awaken in you and prayers for it will also arise from within your heart. In this way you will make some progress. But it is not good to believe that you will never take on a Guru, just because you consider yourself unworthy. Do you know what this is like? If you look upon a stone as a mere stone, it remains a stone. But if you look upon it as Śiva, it becomes Śiva. Your Scriptures also declare that one must become Godlike in order to worship a Deity. Whatever anyone constantly thinks about that he becomes. Therefore never abide in weakness. Always be sure, "I am bound to receive Grace", and act in this belief. Have you not heard that offences can be committed even when the Lord's name is being taken? Under certain circumstances it could be a serious transgression to pronounce His name. But should one then stop repeating God's name for fear of this? Much better to be aware of the circumstances under which such an offence might occur, so that people could take the Lord's name with due precaution.

Similarly it would not be right never to take on a Guru just because you may not consider yourself fit to do so. Much better to take refuge in a Guru and try your best to become a worthy disciple, in which case the Guru will himself graciously come forward to make you a true disciple.

The Art of developing the right Inclinations through Practice

Durgamohan : There are many occasions when we actually do not wish to do certain things, yet somehow, against our will, we commit those deeds as if paralyzed. How can we prevent this ?

Ma : Paralysis in fact lies in the nature of the individual (*jīva*). Whatever people do they act as if under compulsion. Look, if a particle of dust gets into the eye, one is unable to see. Even after getting rid of it, the eyes are full of water. Similarly, the slightest pursuit of worldly affairs renders the mind restless. The impressions of any number of past births have laid their stamp on our minds. Can these be effaced so easily ? It is because of tendencies developed in the past that we are forced to perform actions as if powerless. This is why sustained effort is necessary. Such constant practice could even lead to another kind of paralysis ! Just as we carry out worldly jobs against our will as if paralyzed due to tendencies and inclinations developed in the past, so also why should it not be possible to perform spiritual work spontaneously as a result of sustained practice ?

There is no necessity to rush hither and thither to participate in Satsang

Durgamohan : Swami Vivekananda has said : Suppose there is a powerful light, then those who come within the orbit of this light will themselves be enlightened to some degree. Hence it is beneficial to seek the presence of a Mahātmā or of someone in whom God is specially manifested. This is why we come to you.

Ma (smiling) : Well—all right ! All the same you have merely come to your own Self. Nothing exist in the world but your own Self. The reason why someone loves another is also this. Though it may appear that the one is fond of the other, in actual fact he just is fond of himself. But it is truly beneficial to seek satsang. However there is no need to rush about from place to place to do so. It is possible to have satsang while sitting in one's own house.

Suppose you have gone to a sādhu, but keep on thinking of your household affairs, then you have not truly participated in satsang. While, being bound down by your household duties, you remain at home, yet are truly sorry that you are being deprived of satsang, then your gain can be said to be much greater than by actually meeting the mahātmā. It is the state of mind which is of paramount importance.

(To be continued)

Satsang means keeping company with the Lord who is Truth Itself. So long as you dwell in the company of the Wise and Holy, reflecting on Truth, listening to spiritual discourses—so long as you remain in this atmosphere—you are progressing on your pilgrimage towards Self-revelation.

—MA

Helplessness in Omnipotent Ma

Ma Das

A well-known *vānī* (utterance) of Ma is : ‘*Āmi to sarvada todair sangey sangey achhī. Tōra dekhtey chās nā. Āmi ki korbo ?*’ (I am ever with you. You do not wish to see me. What can I do ?). How deeply touching is the significance of this statement, specially the last three words, ‘*Āmi ki korbo ?*’ (‘What can I do ?’)—the puzzling paradox of helplessness in omnipotence ! And what an overflowing compassion is revealed by the divine utterance, which shows us the way out of the illusion of bondage, sorrow and pain through unity with Ma’s infinite ocean of oneness of love, light and wisdom, along with the unequivocal assurance that She is already with us all the time. No back-breaking and unnerving sleepless nights of rigorous *sādhana*, no fasts and other planned ways of self-mortification are demanded, but only our love for Ma, which would make us remember Her always with a burning desire to see Her.

Ma’s *līlā* in Her matchless manifestation was over more than a year ago. Is it not high time now at least, I ask myself, for each one of us, who had the rare blessed privilege of having Her darshan in flesh and blood with our human eyes, of getting guidance from Her peerless *Vigraha* and listening to Her unique ecstatic *kirtan* for years and years, to ponder over and respond joyfully and immediately to

the soul-stirring implication of Her gracious call to turn our gaze inwards, where She, our own Divine Mother, resides on an everlasting basis, and from where She is beckoning Her children to come hurriedly into Her universal Being ?

This is the final and crowning phase of Her timeless *īlā*, now new for us, being conducted from Her own eternal realm of innate freedom and bliss of the one indivisible whole, which She is in reality, according to Her own immortal words : Eh ! one *Bhagavan*, one alone, *Akhaṇḍa-Ami* (indivisible whole-I)'

'I AM EVER WITH YOU' : ITS SIGNIFICANCE

To understand fully all this, let us first have a close look at the real import of Ma's words about Her being ever with us. She, the sole eternal Being, the indestructible Truth—the core of our being, our Real Self — is ever in us as *Akhaṇḍa-Ami*. So the existence of each one of us as a separate entity is only a *kalpana* (mental concept). It is just an act of imagination only — a reflection of our Real Self in the mind. The 'I' as a concrete something separate — the *khaṇḍa-ami* — just does not exist. To lose oneself (the *khaṇḍa-ami*) to find Ma, the *Akhaṇḍa-Ami*, is the goal of all seekers. Mother says, 'Strengthen always the conviction that you are dwelling in Truth, growing in the bosom of the Good and losing yourself to find Him more and more from day to day.'

The Truth, in which we dwell, is immutable. It exists always. Its several facets are omnipresence,

answered by considering the case of an average sick person in our workaday world. If such an individual wishes to get well, he should first of all have the desire to see a doctor, then take his diseased body to him and follow his instructions regarding medicine, diet and rest. There is no other way for a sick person to recover.

In the case of the spiritually sick, however, it is not their bodies that are ill, but their minds, which suffer from the disease of ignorance of the Supreme Reality. And if anyone of them wants to get rid of this disease, he has to take his mind to the doctor, who is divine. Now, the mind is only a flow of thoughts and nothing else (*manah vichar dhārā*), and so taking the mind to the divine physician, means thinking of Him all the time. It is, however, axiomatic that one spontaneously thinks constantly only of what one loves deeply. And so a necessary pre-condition for cure of the disease of ignorance is love for the Divine Master. Without such love, there is no channel of communication between the ailing child and its Divine Mother. She is no doubt powerful enough to treat the worst case successfully, but the absence of conscious connection of the sick individual's mind with Ma renders Her helpless. Once a link is established, however feeble it may be, the Divine Mother's omnipotence would do everything necessary in due course, namely, strengthening the link, communicating Her Divine *Shakti* (power) through it according to the growing capacity of the recipient and

transforming his mental personality to make him a fit instrument for spiritual experience.

The mortal human doctor may or may not succeed in curing his patient, but the immortal divine physician, who is God Himself, being omnipotent, never fails. As Ma Herself says, 'God's Name (which is God Himself) is not like worldly medicine that acts at times and at other times does not. God's Name invariably bears fruit.'

OMNIPRESENT AND YET ALOOF

An innate paradox observed in Ma, which is very relevant to the issue of helplessness in omnipotence, is Her permanent aloofness in the midst of Her eternal oneness with one and all. The illustrious saint Paramhansa Yogananda, the founder of the world-famous organization, 'Self-Realization Fellowship (SRF)', had once remarked after having Ma's darshan that though She made one feel the closest of one's dear friends, 'yet an aura of remoteness was ever around Her—the paradoxical isolation of omnipresence.'

Such being the case, it is impossible for anyone of us to establish contact with Ma with our finite strength. There is a barrier between our existence in *manorājya* (mental realm) and Ma's transcendent domain beyond the mind. A connection with Her is possible only through Ma's own omnipotent *kheyāla*. And to bring that into play, the only means available to us are our minds and hearts. That is why Ma says, '*Your one duty is to keep Him*

always in mind', and 'wherever you happen to be, pray to Him with as much devotion as you possibly can'.

These words of Ma show the way to Her. Compliance with them is the index of the aspirant's earnestness, and Ma's grace, which is the deciding factor, is Her response to our sincere longing. Without such one-pointedness, however imperfect it may be, She is helpless, despite Her omnipotence.

CONCLUSION

To conclude, here is a verse under the caption, 'What can I do?' Its theme is the Unmanifest Ma, Her role as an Incarnation and finally Her Self-Emanation as our Ma in matchless manifestation. The verse ends in Her significant helplessness.

What can I do ?

The Unmanifest is Ma alone,
Unseen, unheard and unknown,
Unrevealed and at rest,
In north, south, east and west.

The Fountain-head, the ever-silent,
Beyond the mind, omniscient,
Always free, the omnipotent,
Everywhere, ever present.

In everyone of every nation,
Sole source of all creation,
Remains aloof and does not move,
Her omnipresence, this does prove.

But being Grace and all Compassion,
She does reveal to human vision,

For a time as incarnation,
To fulfil a special mission.

Unique, however, is the case,
When Ma Herself shows Her face,
As peerless Self-emanation
In matchless manifestation.

Ma did not come and did not go,
There was no mission high or low,
She is always everywhere
In our midst, the Mother dear,
Ever blissful, ever waiting,
In our hearts, for our longing
To be with Her in Her oneness
Of holy peace and happiness.

Words of Ma, *Ma Das* recall,
'I am ever with you all !
Who cares to see me ? None of you,
So what is it that I can do ?'

*Ye that are slaves of the 'I' that toil in the
service of self from morn to night, that live
in constant fear of birth, old age sickness and
death, receive the good tidings that your cruel
master exists not.*

—Lord Buddha

Our Mother: The Wonder of Ma

H. H. Marthande Varma

(Continued from the last issue)

Experience 4

The 1974 Samyam Vrata was conducted from November 20th to 27th at the Rama Tirtha Ashram, which is about half way between Dehradun and the hill station, Mussoorie. Mother used to come to the pandal every morning by 7-30 a.m., then in the afternoon at 2-30 p.m., and then again in the evening and retire after Matri Satsang. As all Her devotees know, Mother is always dressed in white, unless somebody offers a coloured sari during their Matri Puja, also on rare occasions during Durga Puja and the Tithi Puja of the *Janmotsava*.

Every day during this Samyam Vrata Mother wrapping around Herself an orange Kashmir shawl which had been presented to Her by the Mahamandaleswara of the Rama Tirtha Ashram. This was the first time I had seen Her wear a coloured shawl. I would gaze at Her more than ever because the rich and significant colour attracted me very much. When the Samyam Vrata was over, Mother moved on the 28th to Her own Ashram on Rajpur Road in Dehradun till the 29th. When my wife and I went to Ma's room, to have darshan and to take permission to leave the Rama Tirtha Ashram, She graciously gave me the orange Kashmir shawl

that had adorned Her person for a week. This is one of my most treasured *prasādas*.

As soon as the Samyam Saptah was over we too moved to Anandamayee Ashram, Kishenpur. I was staying in the cottage in Kalyanvan above the one which I had been given in 1971, where I had the vision and my first experience. I found that by this time a marble *peetam* had been made and it was here in this cottage that puja was performed of Padmanabha Bhagwan by Swami Bhas-karanandaji whenever Ma was in Dehradun. It was thrilling to see that the cottage where I had had three years ago the *Divya Darśana* of Ma, had become a Temple of Sri Padmanabha Swami. The aura and vibrations here were indescribable. It was also my good fortune to do my daily worship there for a couple of days.

Experience 5

In 1975 the *Janmotsava* was celebrated in Ma Anandamayee Ashram in Kamarhatti, Calcutta. My wife and I were present there from 24th to 30th of May. The crowd of people was unimaginable, the masses were well nigh uncontrollable. On the 28th of May, we were privileged to do our Matri Puja. I had as before, taken my puja box early so that I could arrange everything and keep the Bhagawans on Ma's cot. Due to the rush the time would be short and the Puja would have to be done as soon as Ma came. While waiting, both of us realised that we had forgotten to bring garlands for Mother. I rushed downstairs and went

