
To remember that God is in all action, with form as well as without form and to pray for His grace is man's bounden duty as a human being. In order that Truth may be revealed concentrate on the practice that brings about inner awakening.

—Sri Sri Ma Anandamayi

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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.*

Vol. XXXIII ● JANUARY, 1986 ● No. 1

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Man is born in order to experience the happiness and sorrow of this world. Those who have the good sense of wanting to go beyond happiness and pain must take their sole refuge in Him.

The remembrance of God must be with a human being day and night so that he may be cleansed from his shortcomings and errors.

—Sri Sri Ma Anandamayi

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New Delhi-110 001

Phones : 23-5801
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Sri Sri Ma's Utterances

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

(Translated from Bengali)

Ma : "Now, listen. During the Kumbha fair at Hardwar, he (Bholanathji) was called at midnight and was told to do something. He promised that he would try, but in reality he did not do anything. When he was being requested, at that very moment I knew that he was not going to keep his word; even then the request was made. For I have seen that even if one does not keep one's word, the word once given works within oneself. It *does* leave its impression. Again, you know what happens? If there arises a *kheyāla* to say something, it *must* be said. When someone's mouth is filled with saliva he *has* to spit it out. It is just like that. After all, everything *does* produce some action, however little."

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Question : "Ma, my mind is never at rest. What shall I do?"

Ma replied smilingly, "On the contrary, I find that your mind is never agitated. Does your mind ever get restless for *His* sake? It

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Question : "Ma, my mind is never at rest. What shall I do ?"

Ma replied smilingly, "On the contrary, I find that your mind is never agitated. Does your mind ever get restless for *His* sake ? It

will attain tranquillity only after it has experienced unrest.”

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Ma : “Look, as to the functioning of this body (pointing to Herself), do you know how it is ? Just as when an adult teaches the alphabet to small children, he takes the primer in his hand and spells out A, B, etc. in such a manner as if he himself were a child. Does he not know how to read or write ? But he behaves according to the need of the moment. In a similar manner, in this body also, actions manifest according to the requirements of the situation. And what is more, whoever is the person concerned, whatever his sect (of course, here there is nothing such as ‘sect’), all that is needed in a way to help that particular person in his path, is automatically done by this body. This act of help is nothing but service to them. They themselves very kindly get it done”.

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Addressing a *māunī Brahmachārī**, Ma once said these words : “What have you gained by holding silence ? While observing *mauna*, if one does not repeat the *Namā* continuously in one’s mind, the tree neither blossoms nor bears fruit. We want flowers, fruit—everything. Without proper care

*. A celibate aspirant observing the vow of silence.

how can a nice tree grow out of the seed just sown in the soil? It needs a lot of care."

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A lady who was a profound devotee of Ma had come to have Ma's *darśana* for the first time after having lost both her husband and son. Her eyes brimful with tears, she was sitting quietly in spite of her grief. Ma was talking about her to the others present. "They have left her as a *yogini*", She said, "to seek union with Him. This heart is verily His consecrated seat, and He is already seated here. One has to perform *sādhana* in order to have a special realization of this Truth. He is Eternal; how can the honour of His throne be protected if perishable things which have a beginning and an end are placed in it? Those transitory things *must* have their advent and departure, hence they inevitably lead to sorrow. If you don't enthrone Him on His own seat and allow other things to occupy His place, it must result in suffering."

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An extraordinary thing about people living in the vicinity of Ma is that although it is not that they are never subject to suffering—sometimes the contrary is seen—yet they all receive from Ma the strength to bear it. When someone referred to this phenomenon, Ma replied with a smile, "Don't presume that once you are here, you'll never

experience what *you* call misfortune. Ill health is a law of nature. Whatever mishaps befall you, be it bereavement or whatever else, what is most important is your forbearance in the face of it”.

* * *

Ma : “You see, the peculiar *sam̐skāra* lodged in a person automatically expresses itself in action—there is no doubt about it. Whatever tendencies one has, lead to incidents taking place accordingly”.

* * *

Ma : “Look, how wonderful ! This gross body (pointing to Her body) you see here is inclusive of all gross objects of the world ! You know how ? All that cannot be embodied in material objects from one universal subtle body. Similarly, the casual body is what underlies all existence. Not that there are different forms to see ; rather it is felt if all forms were inseparably fused into that One. Again, that Supreme Cause of all causes is just what it is—that always remains as it is. In fact, there is nothing as gross, subtle or causal. One simply can’t say what is or what is not.”

* * *

Ma : “What is *kṛipā* (grace) ? ‘*kṛi*’ means ‘done’—whatever you have done ; ‘*pā*’ means you are receiving it. That is to say, as you do, so you

get. How does it manifest? Suppose, at present you have not done anything to deserve a particular result you have attained. In such a case, there must have been a *karma* performed by you in the past, which is not expressed in your present behaviour, and yet you get the fruit thereof. If you look at it from another angle, the One who is doing *Kṛi—pā*, (that is, it is possible to do so in a given situation), who is performing action for its result, can accomplish the task and bestow its fruit on you. All you receive is not the outcome of your doing. Suppose a labourer comes to work, but due to physical weakness is unable to work very hard. And yet he is really so needy that you take pity on him and regale him with extra payment—this is *kṛipā*. Again, you see, suppose you are travelling by taxi, and your taxi goes slightly out of order. The driver pushes the taxi from behind and you also join in pushing it with him. In this way, you help him take the taxi to its destination, and you also give him his fares”. Saying this, Ma started laughing. The She went on: “When one is blessed with sufficient grace to understand the fulness of grace, then he realizes that it is impossible for one to amass such a heap of goods, just as a mere spark is unable to start a fire. In the very same way, grace, too, manifests before him in its infinity and totality—in all its vastness. Then he realizes that whatever degree of spiritual discipline possible in this world that he may have practised, on the strength of that alone he could not have any capacity for realizing so much. His com-

passion, His grace, is all in all. On realizing this, the devotee then begins to float in the ocean of His compassion and grace. Just imagine how far one has to advance and how much virtuous *karma* one has to perform before one has this realization of grace revealed to him !” After this, Ma added in a serious tone, “Such talk takes place only where there are the concepts of receiving and giving, cause and effect. But in reality, you see, if all are but instruments in the hand of God, then, ‘*Karma* leads to *Kṛipa*’—what is the meaning of it ? There is only grace, and grace is everything. There is no element of ‘cause’ in that.”

“Abstraction, prayer, charity, penance, the different forms of fasting, sacrifice and vows—all move Ram’s compassion less than pure love.”

—Goswami Tulsidas

Divine Manifesto

Sri Dibyadarshi

It is an age when people hear much against religion. Spiritual heritage is at cross-roads "Spiritual quest has no place in Twentieth Century" says a remarkable man of the time. All these bear testimony to the revolutionary impulse of the age ; every one must say something against Divine quest, if he is to be deemed progressive ; otherwise he has every chance to be condemned as reactionary. Jean Paul Sartre the living great French Philosopher and literary man who once dreamt to complete communism and who refused the Nobel Prize, gave out in his writing in Twentieth Century that he knew every thing from earth to heaven, but he said 'I don't know who I am and what I am'. The question of soul appeared in his mind in exposition of his famous theory of Existentialism ; but alas, for that what attributes he earned for himself from the materialist thinkers of Europe and what they said about him, "He is a false prophet, misleading the generation". Such is the age we live in. Younger generations are completely misled by such an atmosphere of disbelief and distrust in Divinity and complete wrong philosophy of life based on wrong conception of the truth of existence as has been preached to them. On the other hand the sober thinkers point out to the fact that humanism has nothing to fear from spiritualism, True spiri-

tualism helps mankind to tide over all economic travails of humanity. *The quest of the soul brings in the brotherhood of mankind under the fatherhood of god.* It is the lack of spiritualism that has fostered cruelty and exploitation of mankind ; in dynamic spiritualism every individual must have his economic security. Religion is not responsible for all the economic ills of society ; the reasons for economic degeneration of mankind are to be sought elsewhere. We must not lose sight of these facts when we consider the spiritual heritage of man in modern times. The possessive instinct of man has nothing to do with the creative instinct of religion.

It is very fortunate that the eternal voices of the Twentieth Century are very much conscious of the complexity of modern life ; still they inspire us with the lofty ideal of life. Rabindranath in his inimitable way says "about the spiritual longing of man that it is a yearning for the Infinite, it is not like simple desire for earthly pleasures or material cravings. It is very difficult to explain what it is, what this ideal is". The great poet exclaims :

"It is only known to me,
 He who has heard the Eternal Voice,
 Rushes into trials and tribulations,
 For sakes everything for the great Cause.
 Torments he takes on his breast,
 Hears the rumblings of Death as music.
 Fire burns Him,
 Pierces Him the Spear ;
 Severs Him the Axe.
 Kindles he the Sacrificial Fire,

With all that is dear & beloved,
As fuel to ignite the Spark”.

Tolstoy who had burning love for mankind and who declared in the context of oppressions of the people by the Czars of Russia with approval of the Churches that he believed in the religion of CHRIST and not of the Churches and as a result he had to undergo severe trials in the hands of the Churches Fathers. And this Tolstoy who was regarded as the spiritual preceptor of Europe uttered in unqualified terms in his great book “My Confessions” : “Spiritual Causes lie at the root of man’s life and development and they are the ideals which govern him. These ideals find expressions in religion, in science and in art and in the forms of Government and rise higher from one stage to another till man at last reaches his highest good. I am myself a man and therefore called upon to assist in making the ideals of humanity known and accepted”.

How much we, the spiritual seeders of India, get enthused when the voice of Mahatma Gandhi, the father of the nation from the field of din and bustle of modern politics, enters our ears. Gandhiji says “I feel that India’s mission is different from that of others. India is fitted for the religious supremacy of the world. There is no parallel in the world for the process of purification that this country has voluntarily undergone. Other nations have been votaries of brute force. India can win all by soul force”. (Nonviolent way to world peace —M. K. Gandhi).

Is it most inspiring for men in quest of god in the Twentieth century when the voice of T. S. Eliot, the great English poet and the father of modern poetry, rings in our ears :

“We build in vain unless the lord build with us,
Oh, weariness of man who turns from god”.

Again he says and what an impression it creates when we hear his tragic remarks on modern civilisation :

“There is no water, but rock,
Where there is no Temple, there is no house,
Man without god is seed upon the wind,
Driven this way and that way,
Finding no place of lodgement and germination”.

Above all, the clarion voice of Swami Vivekananda will guide men of this age in the path Divine with force and strength. It was Swamiji who said that there could be no religion until and unless everyone of this country could get a proper meal and enjoy health and shelter. It was he who dreamt of ushering in new Vedantic Socialism and Humanism and it was this Swamiji also who uttered these immortal words :

“Hear ye, children of immortal bliss. We are the children of god, the sharers of immortal bliss, holy perfect and perfect beings. Come up, oh lions, shake off the delusion that you are sheep. You are souls immortal ; spirits free, blessed and eternal. You are not matter ; you are not bodies. Matter is your servant and not you the servant of matter”.

The great Yogi and the seer Sri Aurovinda of modern times speaks in life Divine and throws a

challenge to all materialist thinkers when he tells us: "The ascent to the Divine life is the only real human journey, the work of works—acceptable sacrifice. This alone is man's real business in the world and the justification of his existence without which he would be only an insect on a speck of surface mud and water which has managed to form itself amid the appalling immensity of the physical world".

Can materialism stifle the voices of these sublime great thinkers dedicated to the cause of spiritual enlightenment for mankind in Twentieth Century ?

All these great men are revered men of the age ; they preached their message, published books of supreme importance to humanity ; people clustered round them to hear the eternal voice of the seers.

But here ye, the miracle of the Twentieth Century in the spiritual firmament is the Universal Mother Divine, Sri Anandamayee, She has no books ; She does not quote scriptures ; but She is the embodiment of scriptures. She stands as an illustration of what scriptures say. She knows only how to dedicate all to God. She is Goddess incarnate ; She is drowned in Divine illumination. She says I know nothing ; But thousands of men knowing everything from earth to heaven, having vaster erudition and scholarship fall at Her feet to seek Divine Mercy. She sings like a child, people hear Her in rapture ; they get inspired ; She moves, She talks, people jostle and cluster to see Her. The

Divine Spark spreads everywhere. She is ambrosial bliss. She is the spiritual culmination of human evolution for centuries. No magic, no tricks, no spiritual circusmanship is there. No machinery for propaganda of false supernatural happenings are there. No vain glorious self glorification for preservation of dead creeds and customs in the name of saving religion is there. She is Illumination and light, She is open like wind and air. She is the sublime manifestation of the supreme Divinity. She has nothing but God in Her.

Come, oh, men of Twentieth Century, have a vision of Her ; get divine intoxication. You have not seen Mahaprabhu Sri Chaitanya ; you had not the opportunity to get sight of Bhagaban Sri Ramakrishna. Come hither ; Come hither ; See all in Her. See the molten bliss of heaven ; the absolute of the Vedanta moving on earth waiting to give us bliss.

In conclusion we pray "Oh, Universal Mother Divine accept our thousands of salutations and bless us on this auspicious moment. When we offer our oblations at your lotus feet, we cannot help singing in ecstasy :

"Oh Mother Divine the Ambrosial Bliss

The absolute Brahman of the Vedanta

You are :

Oh mother at Thine lotus feet

My heart rests from the moment

It has got vision of thine.

Oh, Illumination of light, Mother

You are for all the rich and the poor

The learned and the ignorant,
The saints and sinners.
No temple or churches confine you,
Everywhere you are when Devotees shed tears.
Bow down my head at Thy feet in Devotion
and wonder

Oh, you, miracle of the world,
Let thy blessings shower on us
In Abundant sweet flowers”.

“That one supreme Ruler, the soul of all beings, who makes His one form manifold—those wise men who perceive Him as existing in their own self, to them belongs eternal happiness and to none else.

—Katha Upanishad

O Mind

M. P. Jain

Life is a sublime theme and a venerable way,
O mind, don't make a mockery of it by cunning
intrigues,
Cease conspiring and planning according to your
whims
And arranging events in your own way.

Life indeed, is a spontaneous flow, let it flow,
Watch and enjoy its rhythm if you can
Widen and enlarge the horizon of your ken,
And be immersed within to enjoy and become aglow.

Life is indeed a gem, don't throw it that way
By hankering after this, that, or any thing else.
Dive deep to realise the truth of the Self
And be calm and still to enjoy the sublime way.

O, don't pretend to be the lord of what you seem to do
Introspect, retrospect and analyse in a proper way
To realise your ephemeral worth, and to be a ray
Of the Sweet Effulgence, to rise above weal and woe.

O mind, be immersed within, be immersed
To the subliminal depth to reach the Self,
Leaving vain wants and pursuits for power and pelf
To give this life a meaning and its real worth.

O mind, be immersed within, be immersed
To enjoy the bliss of living and Soul's beatitude,
To rise once for all above life's vicissitude
And with your source for ever to be merged.

O mind, be immersed within, be immersed.

Three Stories

Vijayananda

We frequently heard a saying that MA is all pervading. Her action was not limited to Her physical body, and She could hear our prayers at any distance. But these things are difficult to believe until one has actually experienced them. To strengthen our faith MA sometimes provided us with this experience. Every devotee of MA could tell at least one happening to this effect. The three following stories are an humble contribution in that direction.

I

The Poem of Tagore

This happened in Ma's Ashram at Varanasi, perhaps between 1953 and 1959. I do not remember the exact date. I was staying in a room on the second floor of the Ashram, and doing hard Tapasiya. As it happens to many sadhakas on such occasions one day my mind got into a mood of despondency. Why? Perhaps lack of progress in Sadhana. Or may be some shrinking away from the difficulties and the dangers involved.

Ma was not at Banaras at that time. But anyhow to whom could I look for help if not to Ma. Her photo was on a shelf in my room (it was my Puja Photo) and I addressed my prayers through that image. While I was engaged in this prayfull

mood somebody knocked at my door. I opened. The person handed me over a magazine from France. It was a Buddhist Journal I was receiving every three months. I opened it absent-minded still engrossed in my prayfull mood. It was written in French, but a few lines in English from the editorial attracted my attention ; It was a few verses from Tagore :

“LET me not pray to be sheltered from dangers”. But to be fearless in facing them.

LET me not beg for the stilling of my pain, but for the heart to conquer it.

LET me not crave in anxious fear to be saved, but hope for the patience to win my freedom”.

I was stunned ! This was just the right answer to my prayer. How mysterious are Ma’s ways ! I cut out these few lines from the Buddhist Journal and put it under the frame of my Puja Photo. It is still there.

II

“Ma Eshechen” (Ma has come)

My first DARSHAN of Sri Ma was on 2nd February 1951. The next day, through Her infinite grace, She accepted me in Her Ashram at Varanasi. After that I was constantly with Her during 19 months (except one day when She had sent me with an advance party) travelling in Her compartment, frequently in Her Car, and of course in Her room whenever it was possible ; that means many many hours. At that time the rule was that whenever the

door was open we could enter in Ma's room and sit at Her feet.

What a joy it was to sit silently near the Embodiment of the Divine Mother, and of partaking in some measure of the Bliss of which She was the embodiment. But it was not just an idle enjoyment. Her very presence was a teaching. Without telling a word She was bringing about a radical transformation of one's being ; opening the NADIS, loosening the fetters that were binding us since many lives, purifying the mind etc. etc.. Actually most of my Sadhana in the early years was done while sitting at the Holy Feet of Sri Ma.

My attachment for Ma's physical presence was so great that a simple delay or shortening of the Darshan used to fill my mind with anguish.

Of course this was too much and Ma in Her wisdom tried to wean me away. I was then asked to stay at Varanasi Ashram even during Her absence. But in that period She used to come (come back, for it was the head-quarters) to Varanasi very frequently, at least once a month.

On one occasion Sri Ma went to VINDYACHAL from Banaras, and I did not accompany Her. She was supposed to stay sometime at VINDYACHAL so as to enable Her to get some rest. No date had been fixed for Her return to Varanasi.

My room was on the 2nd floor of the main building of the Ashram. Every evening toward sunset, I used to sit outside, mostly on the upper terrace of the Ashram from where one had a

breathhtaking view of the Ghats upto Manikarnika and trying to do some meditation.....and thinking. But of what could I think if not of Ma.

On one occasion I started a mental conversation with Her. She had just left one or two days before and my yearning for Her was not so great—Nevertheless—as a kind of play with myself—I was telling Her how I would be glad to see Her again ; How much I was longing for Her Darshan. I had no intention to call Her and it didn't just occur in my mind that She might hear me. Any why should She pay attention to my idle talk ?

While this mental conversation was going on, I heard all of a sudden a soft voice telling me very clearly in Bengali “AKARSHAN BAD NA HOI” (if there is no impediment). The rest of the sentence was conveyed mentally. It meant “I will come tomorrow evening”. I took it as a play of my imagination. Even if Ma did actually hear my mental talk (and I doubted She did) why should She take the trouble to reply, let alone to come ? And the whole matter went out of my mind.

The next evening, I was sitting in my room preparing (or perhaps eating) my light evening meal. It must have been about 7-00 P.M. ; it was already dark—a short winter day. Suddenly I heard a voice coming from the Court of the Ashram, down. It was the voice of MUKTI BABA. He was shouting “MA ESHECHEN ! MA ESHECHEN” ! (Ma has COME). MUKTI BABA was a man full of humour and did not mind to play occasionally some pranks. My first reaction was to

take it as one of Mukti Baba's jokes. But then I had a second thought "Ma may actually have come! What is the harm in going down and checking if it is true or not?" And I left my meal and went down.

Ma had actually come!! Before I could make pranam She had already vanished in the Kanyapeeth building. She seemed to be in a stern mood and did not even look at me.

The next morning She returned to Vindychal without telling me a single word. I was very sorry and ashamed to have been the cause of such inconvenience for our beloved mother.

But the lesson was brought home. Wherever we are, whatever we may think, was known to our beloved Guru. What a wonderful thing to be under the protection of such a Great Being.

III

The Red Lotus

In the year 1980 (if I remember well) the celebration of the Durga puja festival was scheduled to be held at Bombay Vile Parle in the presence of Sri Sri Ma Anandamayi. A few months before the celebration Sri Ma was at Kankhal. She had the Kheyal, that similar celebration should be held also at Kankhal Ashram in grand style although She Herself would not be there physically. A Pujari had to come specially from Calcutta with his own party. Before leaving Kankhal Sri Ma worked out all the details with Shri Ram Panjwani and others.

I do not know the reason why Sri Ma had suddenly this Kheyal, but I was convinced that as She had taken so much interest for the arrangement of this Puja at Kankhal She would be present at that time in some subtle form.

When the time of the Durga Festival was nearing a very beautiful Durga-Murti was brought to our Ashram through the kindness of Shri Ram Panjwani. The Pujari came from Calcutta with a big party. There were only a few Ashramites as most of them had gone to Bōmbay with Sri Ma.

The puja started at Kankhal. There was an excellent atmosphere, that kind of joyous festival feeling which is so familiar to those who have been present at functions with Sri Ma's physical presence. (Although it was not so intense as when Sri Ma is there in Her Physical body). Myself (as I rarely leave my room in the morning) used to come in the evening for the Arati and for the Sandhi Puja.

One evening (perhaps Ashtami or Navami) during the Arati I was looking at the Durga Murti. It was one of the most beautiful I had ever seen, and seemed full of life. Was it Ma's presence or some divine presence or simply my imagination? This was the kind of thoughts in my mind at that time. "After all", I thought "it is only an image of clay. Perhaps it is my imagination that gives it life". Then I decided to make some test. Looking at the Murti I started a conversation with Her :—

"Mother ! if you are really alive, and not simply an image of clay, do grant me a boon". And I asked for a boon. Then : "If you really hear me,

and if you will grant me the boon, please give me a sign". Which sign to ask ? It flashed in my mind : "Let Her show me a red lotus". There was no reason why I asked for this special sign and I had no idea how the lotus could or should be shown to me. (Later I came to know that red lotuses are very rare at Kankhal, and that the Pujari had brought a few from Calcutta).

As soon I had asked for this sign—perhaps in the very moment—the Pujari picked up from somewhere a red lotus (which I could not have seen as people were standing for the Arati) and started waving it before Durgaji ; then he put it high above his head and waved it quite a time and I could see it easily although I was behind many people standing. I thought : "This is really extraordinary ; the Divine Mother has answered at once". But after all : "I continued" it may be a coincidence. Then I resumed my conversation with the Murti : "If I am not deluding myself, and you are really hearing me then you should actually *give* me a red lotus".

The Arati was over and we all went to sit down for hearing the kirtan. As soon as I sat down a young man called Deepak who was an assistant to the Pujari came near me and asked me with much kindness if he could give me some Prasad. I explained him that I did not accept anything except from Sri Ma's own hands. That this was a rule I was following since many years. But he was—for me—a newcomer and I was afraid he would misunderstand me and get offended. So I added

(in Hindi) PHOOL DE SAKTE (flower you can give)—He replied ABHI DEEGA (I will give you immediately). He entered in the enclosure where the Puja was held and brought a red lotus. I was surprised but very happy that the Divine Mother had removed my doubts so rapidly.

She not only gave me the red lotus but also granted the boon I had asked for... But this is another story.

I kept preciously the red lotus on my Puja table as it had been given to me—I believed—by the Divine Mother Herself. Unfortunately it started loosing its petals one by one. And towards the summer I had to put it away.

In the month of May Sri Ma's Birthday Celebrations were held at Kankhal. The day after the Tithi Puja, Sri Ma called me and gave me with Her own pure hands large amount of fruits. She frequently used to give me fruits, but very rarely flowers or garlands. But this time after having given me the fruits She told a few words to a Brahmacharini who went inside and brought back a flower which Sri Ma gave me with Her own holy hands... It was red lotus !! I put it on my Puja table replacing the one who had lost its petals. It is still there, now after more than 4 years, almost the same. It had dried up but does not loose its petals.

I felt as if Sri Ma would have been telling to me "You see ! What the mother of clay has given you (the flower and the boon) is transient ; but what *I* give you will last for ever".

Ma, We Remember Thee So Much !

A. P. Dikshit, I. A. S. (Retd.)

(Translated from Hindi by Prof. G. D. Shukla)

(*Continued from the last issue*)

So the days rolled on and I remained involved in official duties. Then, one day the news came that Ma was in Hardwar. I became restless to have Ma's *darshan*, and we went to Hardwar.

In Hardwar there is a big and spacious building called Baghat House which is owned by the Raja of Solan. Ma was in one of the rooms in the upper storey of this house. There we had Ma's *darshan* and I felt as if I had got back a lost treasure. I was filled with joy and bliss. Where one is overwhelmed by sentiments and feelings one becomes speechless. Words do not come out of the mouth. You may go with the intention of asking several things of Ma, but all questionings are laid at rest, all your inner restlessness is calmed down. After doing *pranam* to Ma, we sat down on a mat on the floor. The garlands we offered to Ma were put round our own necks by Her and we sat there silent and motionless. Ma very affectionately asked, "How are you?". We were overjoyed and in ten minutes our minds and hearts which were inextricably caught in the cobweb of

worldly problems found complete peace and rest like a pool of water on a windy day when the wind dies down. The gusts of human passions like anger, greed, pride, conceit and desires were subdued and silenced for the nonce. The darkness of ignorance which is an eternal companion of man had vanished. Would these were to last for ever. But this does not happen. The moment we move away from the presence of Ma, all these passions and forces of darkness surrounded us again.

Seeing Gopal, Ma said, "How is 'Dostji'?" and smiled. That charming smile brightened the whole room. Gopal began to talk to Ma in his childish language and Ma got so absorbed in his talk that it seemed She only wanted to talk to him. Others in the room watched this scene charmed and fascinated.

We remained near Ma for some time while Gopal ate the *prasad* given by Ma and continued prattling. Later we took leave of Ma and returned to Dehradun.

That Ma was in Hardwar was a source of great support and strength to us.

After some time we went again to Hardwar. Ma was still in Baghat House. When we reached there we found Ma in Her seat and we sat down on a mat. There were but a few other persons, so we had the pleasure of having Her more or less exclusively to ourselves. To find Ma alone or with only a few other persons was getting increasingly difficult because Ma's effulgence was spread

