
What is perceived in this world is in the nature of a dream, similar to what one see in dreams. The only difference is that the former takes place in the waking state and the latter during sleep. Albeit, I am always with you, mother.

—Sri Sri Ma Anandamayi

What was really required was to show him away to achieve the Truth. For this he preached 'Nama'—the Taraka Brahma Nama—Hare Krishna, Hare Krishna, Krishna, Krishna, Hare, Hare ; Hare Ram, Hare Ram, Ram Ram, Hare Hare ! Repeat Nama constantly, sitting or standing, walking or lying down, but go on repeating it constantly. Then Nama will itself make impact on the Kundalini.

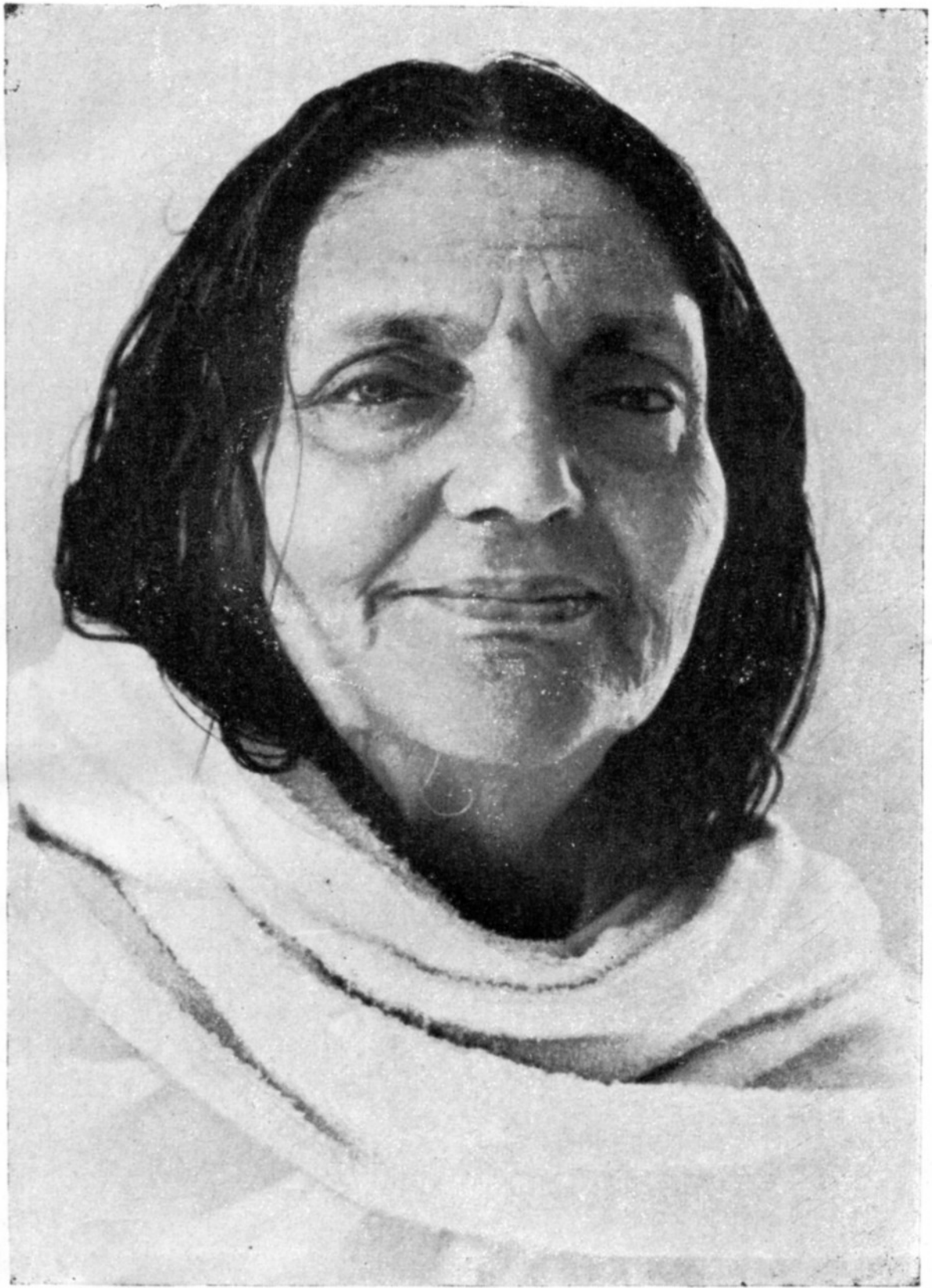
—Shree Shree Sitaramdas Onkarnath

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ANANDA VARTĀ

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

* * * *

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ANANDA 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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ANANDA VĀRTĀ

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

Vol. XXXXI

● JANUARY, 1994 ●

No. 1

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Matri Vani

Look, in order to pluck a rose one has to put one's hand into the midst of thorns. But if the rose is a person's aim and he has a keen desire to pluck it, he will not refrain from doing so for fear of being pricked. Moreover the Great Mother arranges whatever is necessary for each one: She certainly knows the real need of every individual. If one has at least this much faith, there is no reason at all to feel distressed.

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HE at all times lavishes His Grace on everyone. Only in order to acquire the capacity to understand this, one must tenaciously fix one's gaze at Him as Goal.

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Who is 'Anandamayi Ma'? Who indeed is 'Anandamayi' (permeated with Divine Joy)? HE is eternally enthroned in the hearts of all beings, verily HE dwells everywhere. Having seen Him, reached him everything is seen, everything attained; in other words one becomes fearless, certain, free from conflict, immutable, imperishable.

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To live in a foreign country is in itself painful; but to be in one's own home together with one's

near and dear ones is happiness. This is why there is the search for one's real Home, for one's true Beloved. How much longer will you remain in this alien land and suffer misery ?

* * *

Do you imagine that you are liberated ? In order to become actually liberated, that is to realize Him, one has to set apart a little time. If you live in the spirit of "He is engaging me in His service," there is no cause for bondage. But if this attitude of mind is absent, the desire for praise and fame awakens. The serving is He, the server is also He and the one who is served is likewise He alone : there is none apart from the ONE.

* * *

Who is going whither and from whence does he come ? For this body there is no going and no coming. That which existed before exists even now. What does it matter whether one dies or remains alive ? Even after having died he still exists, so why worry ?

* * *

Do you know why worry arises ? Solely because God is thought to be far away. Unrighteousness also has the same cause. To remove God into the far distance is called unrighteousness ; that is to say, the idea that God is far away is itself unrighteousness ;

* * *

While working with your hands, His Name should be repeated mentally. The work you do with your hands is the mudra. With this very mudra sustain the flow of His name. Nursing the sick—anything at all is His service, His work. Let this be your attitude of mind.

If one wants to go beyond belief and disbelief one has to believe in Him. Instead of doing so, you believe in all kinds of other things.

Just as there is a veil of ignorance, there is also a door to Knowledge.

* * *

Samsara (the world) means the abode of uncertainty and doubt. The clown who mistakes his role for reality—yet is only dressed up as a clown. This is why it is called Sang-sara.

* * *

The whole of Manifestation is but a display of God's divine power—He Himself as vibhuti. The non dualists speak of the one Self (Atma). Again who manifests as duality? None but He—the One. It is impossible that some realization or other should not occur while treading the spiritual path.

* * *

Forgetting that God is the one Beloved (Ishta) men give their love to sense objects. To love anything that is not God means to divide one's devotion between two (do-ishta) and this makes one wicked (dushta)

* * *

Who is called a friend? He who makes you turn your mind towards the Beloved, he is your supreme friend. But a person who diverts your thoughts away from Him and tempts you to progress in the direction of death, he is your enemy, not your friend. Try to correct yourself. The man who makes no effort to improve himself is in fact committing suicide. The enjoyment of sense objects acts as a slow poison that opens out the path leading towards death. This is why, as a human being, it is man's duty to tread the path of Immortality.

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What does Atma darsana, the direct perception of the Self mean? The seer, the seen and vision—where these three are realized as modifications created by the mind, superimposed on the one all-pervading Consciousness, this realization is called Brahmisthiti. Where there is no question of action, there is Atmasthiti (one is established in the Self). And for those who worship God with Form, Atmadarsana means to perceive Him everywhere. Just as it is said: “Wherever no glance falls there Krishna appears.” If anything is perceived that is not Krishna, one cannot speak of true vision. In perfect all-embracing darsana the Beloved stands revealed.

Sri Sri Ma Anandamayi

Volume VI

(Translated by Tara Kini)

(Continued from previous issue)

Ma in Tarapeeth

December 21, Tuesday

Ma rose early today. A big crowd had already gathered for her *darshan*. Conversation was in progress. Ramtaran Babu's name was mentioned. He is a serious but very interesting person who makes profound statements. He has given Ma three names—(1) *Jnanapapi* (2) *Keotesap* (3) *Vishri Mithi Hansi*. He explained their meanings—*Keote Sap* or black serpent is a poisonous snake—once it bites, its poison cannot be removed from the body of the victim. Once a person understands Ma, he is unable to let go of her. *Jnanapapi*—because though she has all the power she does not give us anything. *Vishri mithi hansi*—explained as *Vishesha* (specially) *shri* (auspicious) *mithi* (sweet) *hansi* (smile). Ramtaran Babu always spoke in this strain. At the sight of Ma his eyes would fill with tears.

This morning I found some excerpts of the hundred names of Krishna written by Ma in her own handwriting and I read it out to all present. There were many mistakes in the script but the

handwriting was beautiful. People who saw it exclaimed with great delight. The marvellous thing about Ma is that at times she can write so beautifully, and at other times she finds it difficult to even sign her name. Everything happens according to the need of the hour. In the writing that we observed now, a word which was correctly written in one place was misspelt in another. These points were being discussed when Ma remarked, "I do not do anything as prompted by my own will, as you do ; it is just as it happens at any time."

In the afternoon Ma was speaking to her devotees. A great number of people had gathered ; Kumud Bhattacharya arrived. The topic of peace was raised—how can one get peace ? Ma said, "When remoteness ends, peace is acquired. As long as you feel that He is remote, you experience the lack of peace." One person said, "Ma, I understand everything, but I am unable to do anything." Ma laughed and replied, "Baba, it is not understood properly. Had it been understood, *karma* itself would have revealed it." How can it be understood ? In reply to this question Ma said, "Blind faith. Work as per your Guru's instructions. You will gain everything by the power of the Guru. Faith is blind—faith has no eyes."

A variety of attitudes from a variety of people are revealed when they gather in Ma's presence. Ma also responds with a reply in accordance with the attitude of the person and placates him. All people are delighted with Ma's words ; many forget to eat and drink as they sit near her. At ten p.m.

people rose to leave. Tomorrow Ma will leave for Haridwar at ten p.m. According to her orders I shall set out for Calcutta. Bholanath is also going to Calcutta for the *shraddha* ceremony of Dadamoshai. When we were on our way to Tarapeeth in a bullock cart, Ma had explained the essence of Krishna's nature. Seeing a cow she explained, "See, a cow is an animal—that is to say, it has the attributes of an animal. What does the protector of those attributes do? He looks after the cows in such a way that they yield the maximum amount of milk. Milk is white and white signifies *sattva guna* (good qualities)."

"Tendencies have also to be nurtured in such a way that they yield *sattva guna*. Then, when churned, the *sattva guna* yields its essence—butter. Where was the consequence of the butter? The consequence lies in Paramatma and hence the thief of this butter is Krishna. Now if you call Paramatma 'you' or 'me', it is essentially the same thing."

"Consider again the cowherdesses. What were they? Ten indriyas (senses) and six enemies (*shadripus*) make sixteen. The truth that superimposes the sixteen, which is of the essence of One—that essence (*Rasa*) is called *Rishi*. What did the *rishis* do? I have heard from you that during the incarnation of Rama, they had wished to worship Him as their husband. Rama said, "Not now—in my incarnation as Krishna I shall satisfy your desire." The 'One—essence' thus stood near Rama desiring the 'Union—essence'. At that time, without attraction, that essence (*rasa*) could not be

established. That is why you people say that when the Rishis desired Rama as their husband he replied, 'When Krishna comes your desire will be fulfilled'. I have also heard you all say that Krishna Himself is attraction (*Akarshan*). Only when Rama is approached does attraction arrive; therefore the desire to acquire Rama as a husband rose in the minds of the Rishis."

"You all narrate the advent of *Leela* with the advent of Krishna. That *rasa* is the one which gives rise to *leela*. Therefore on performing the *Katyayani puja* the worshipper crosses the boundary separating the worshipper from the worshipped and becomes worthy of *leela*. *Leela* is said to be everlasting and indeed it is so." Having said so much Ma laughed and remarked, "I talk gibberish! Who played a part in that *leela*? The cowherdesses. Who are the cowherdesses? The same One—essence (*Ek—rasa*). I have heard you all say that the Rishis themselves came as the cowherdesses. That is a topic that is beyond sensory knowledge and therefore it is not understandable through worldly emotions. That supernatural sport, the *leela rasa*, is hidden (*gupta*) to those trapped in sensory desires—they are, therefore, called *gopinis* (cowherdesses) and they are entitled to this *leela rasa*."

Laughing again, Ma continued, "Alright, look at it this way—outwardly it appears that the cowherds looked after the cows. Why were the cowherds called *gopas*? Because butter is present in its subtle form in milk and is not normally visible

and these *gopas* reveal this hidden (*gupta*) substance, therefore they are called *gopas*." So saying Ma laughed like a child—"Another such crazy thought came into my mind so I said it out aloud."

December 22, Wednesday

Ma will set out at ten a.m. today. People started arriving in the early hours of the morning. One lady said to Ma, "Ma, you are always surrounded by crowds and you are hardly able to rest, yet you are not fatigued. You are always immersed in an ocean of bliss. How can such a *bhava* be achieved?" Ma replied, "Alright child—imagine you are in a house occupied by many people. If you were to talk to them or sit with them, you wouldn't find it troublesome, would you? Again, see—this body has hands, feet and other limbs. Whenever necessary one exerts a limb for a particular purpose and does not experience any trouble in doing so." Saying this Ma laughed. I do not know whether anyone understood the import of this great *bhava* expressed by Ma but the lady who had questioned Ma was very happy to hear the reply.

Having taken leave of all present, Ma left Kashi at eleven a.m. and set out for Haridwar. By four p.m. I set out for Calcutta along with Bholanath.

December 23, Thursday

We reached Calcutta at nine a.m. and went to Yatish Dada's house. After a meal I went to the

Birla temple to visit Didima. Swami Akhandananda has been staying at the Birla temple as per Ma's instructions. Dadamoshai's *shraddha* is to be performed on Sunday. I heard from Didima that Dadamoshai was fully conscious and was repeating the name as he gave up his body in Calcutta. Others informed me that Didima had sung the Name loudly during those moments.

January 1, 1938 Saturday

I have not received any significant news about Ma. Dadamoshai's *shraddha* ceremony was performed elaborately on 26th December 1937, Sunday. Bholanath and other devotees completed the rituals without encountering any obstacles. Didima remains calm and composed the way she has been all this time. She also helped in all the work as much as she could.

News about Ma has just arrived. She went to Dehradun for some time and then returned to Haridwar. Bhramar, Navataru Dada and others have gone to meet Ma during their winter holidays. On Ma's instructions, Yogesh Dada left Uttar Kashi a few days ago to come to Calcutta to meet his mother and brothers; then he returned to Dehradun. Now he is with Ma at Haridwar. There is no further news.

We are in Calcutta. Sangya Devi had come one day; she narrated the following incident. "One day Ma heard me say that some Mataji had cursed a person due to some provocation. On hearing this she laughed and said, 'See, whom shall I

curse ? If my finger nails scratch my body, can I curse the finger nails ? Whatever I see all around is That. There is nothing other than the One. Whom shall I curse ? ”

This *bhava* is often expressed by Ma. I have also heard this kind of expression from Ma many times. Today when I heard about this *advaita bhava* revealed by Ma from another person, I was thrilled. Such instances never become old. We believe Ma to be human and just play with her. We do not have the power to absorb even a drop of her knowledge. Sometimes when assailed by such thoughts my mind feels defeated—it certainly did so today. A limitless ocean stretches ahead of us but we have not the strength to absorb even a drop of water. This is why Ma often says, “His grace showers down incessantly, but who cares to take it ?”

On December 18, 1937, Ma had narrated an incident. The discussion concerned Dadamoshai. Swami Akhandananda and I were usually with Ma most of the time but on our way to Kashi from Tarapeeth Ma had told Swamiji to stay in Calcutta—in fact this had been decided upon before we had left Tarapeeth. Ma was conversing with all present at the Vardhaman station, waiting for the arrival of the train.

In the midst of the conversation Ma suddenly rose and in a somewhat strange manner addressed Akhandananda. The gist of what she said was what she often explained about there being many paths to reach the same destination, but she deli-

neated the matter with different expressions—
 “Look, just as you attain Kashi even if you die on the way to Kashi—this is what you people say—similarly, if you begin any good deed you reap the merits of that deed even if you are unable to accomplish it.” Ma often says, “If you try to keep any good desire alive in your mind, then He gets it fulfilled some time or the other, but it may not always be revealed outwardly.”

Ma told Akhandananda, when you reach Calcutta, visit your Dadamoshai.” May be many others would not have returned from Vardhaman and gone to Dadamoshai’s residence the same night, but Akhandananda, in obedience to Ma’s instructions, went to Calcutta and visited Dadamoshai only to find that he had left his body a little while ago.

Many people had gone from Calcutta to Vardhaman to meet Ma and they had decided to return to Calcutta only after the departure of Ma’s train. Only Surendranath Bandopadhyaya did not want to travel so late in the night with his daughter Nani ; as he wanted to leave early he went to pay obeisance to Ma. Ma told Akhandananda, “You also go with him.” Surendra Babu said, “Come, I shall drop you by car.” But Ma’s train was not due for some time and Akhandananda did not wish to leave Ma even for those few moments. Ma said nothing further, for she never categorically orders anyone to do anything. Swamiji was unable to understand this indication from Ma. After speaking to Him, Ma returned to the bench amidst the

devotees. Ma had spoken to Akhandananda alone—she expresses only what is necessary for each person. I write this because I heard about it later from Ma. The train arrived on time and we left for Kashi.

In Kashi Ma narrated, “While I was speaking to all the people at the Vardhaman station, your Dadamoshai’s picture in *sannyasa bhava* (attitude of renunciation) materialized before me. Do you know how? Just as clearly as I can see you now! The mother of this body had said that the father of this body had left home twice before seeing this body. The elder sister of this body has revealed that he (Dadamoshai) had once even donned the saffron robes—once before he got married and once after. People had forced him to return home after which this body arrived.” Ma continued, “That *samskara* of his appeared before me.”

Later on when I began feeding Ma in the train at ten p.m., Ma accepted a morsel and then suddenly lay down. Ma said, “Do you know what I was seeing then? Just as in your cinema, I could visualize everything clearly. See, there was your Dadamoshai’s body and above that was another body joined to it. Do you know what the form of the other body was? It looked as if it was made out of smoke and white light.” Indicating her own body Ma continued, “This body was also present there. Just as *mantras* and other incantations emanate spontaneously from this body, similarly such *sannyas*-connected *mantras* were uttered in front of the shadow like form. Then that shadow

like form gradually thinned out and seemed to merge into the surrounding air. Do you know how? Just as a drop of milk, put into water, spreads gradually and finally merges in the water. Again, like this smoke from a cigarette or a *bidi* which is visible clearly at first but then gradually disappears into the air. This was very similar, but no example is identical in all aspects, is it?"

Hearing about this incident I commented, "Ma, I observe now that this was a special occurrence with respect to your father." Ma replied, "See, I do nothing. This body responds to your requirements, doing whatever you people make it do. Then how is it a special occurrence? Just as I speak to you all and just as this body spoke to its father—so was that. I regard them all as being of the same nature. Why do you consider it to be special in any way?"

So saying Ma laughed in her own sweet way like a little child and looked at me. What could I say in response to that? To her it is all the same, but to us it is something very special indeed—how can I explain that to her? That for which *yogis* and *rishis* aspire through years of intense penances, is as simple and straightforward as laughter and play for Ma. Again Ma keeps saying, "I know nothing." Even in her knowing nothing she is illumined.

January 4, Tuesday

The winter holidays having come to an end, Bhramar has returned to Calcutta from Ma's place.

Hearing this I went in the morning to meet her. Bhramar told me that on the very next day of reaching Haridwar, Ma went to Dehradun for a day and left Godavari there before returning to Haridwar. At that time Bhramar went to Haridwar for Ma's darshan. The next day Ma went to Lakshman Jhula with Bhramar, Ruma Devi and Yogesh Brahmachari; there they stayed in a *dharmashala* on the banks of the Ganga for five or six days before returning to Rishikesh. They stayed one night at the Kali Kamlivale *dharmashala* and came to Haridwar the following morning. As there was some inconvenience in staying at the Nanki Bai *dharmashala* Ma arranged for Nishi Babu and Mashima to stay elsewhere. Ma stayed in Haridwar for a day and then went to Dehradun. Nishi Babu and Mashima stayed on in Haridwar but the others accompanied Ma to Dehradun. On the same night Bhramar left for Calcutta. So, since Saturday January 1st, Ma is at Dehradun in the ashram—there is no special news other than this.

I heard that Ma's health is just the way it was. In Haridwar one day a *sadhu* suddenly appeared at the door and declared, "Ma, my fever has not come down for the past many days." The same night Ma had slight fever which lasted for two days. From Ma's words Bhramar inferred that the *sadhu's* fever had been taken over by Ma. Ma had forbidden Bhramar to write about her fever saying, "Do not write about this fever to anyone. If the news reached far off places it will needlessly

become a big issue." I was amused to hear this.

January 8, Saturday

Today we reached Dhaka.

January 14, Friday

Today Bholanath will install the foundation of the new *yajna mandir*. The king has donated the funds for the construction of this temple. People keep coming to the ashram to hear about Ma from us.

January 21, Friday

Today Bholanath left for Haridwar. We moved to the Siddheshwari Ashram. This time Bholanath was a source of great joy to us all. He danced like a child while singing *bhajan* and often took us all to the *kirtan* hall to sing *kirtan*. Though he does not have much knowledge of melody, rhythm and beat, he sang such excellent *kirtan* that everybody enjoyed the sessions thoroughly. Little children were his companions and he spent a lot of time with them. With his white matted locks, the white beard extending to his navel, wearing silken saffron clothes, his tall person appeared striking. He sang a couple of songs ecstatically and was greatly appreciated by all.

1. ami je bhai mayer chhele

ami abar bhoy kori kay ?

je amare bhoy dekhabe

ami bole debo may.

2. nobo sojol jolodhor kay
 kopale sindur, kotite ghungur
 rotori nupur pay (mayer)
 hashite hashite danob nashiche
 rudhir legeche gay (mayer).
3. putul bajir putul amra
 jemon nachano temon nachi
 jekhon boshan tokhon bosi
 jekhon uthan tokhon uthi.

The meaning :—

(1) I am, O Brother, the son of Ma. Then whom should I fear? Whosoever frightens me, I shall tell Ma about him.

(2) With a body dark as a new moisture filled cloud, vermilion on her forehead, bells around her waist, bejewelled anklets on her feet, Ma smilingly destroys demons and her body is stained with their blood.

(3) In this puppet show we are the puppets. We dance as she makes us dance, we sit when she makes us sit and stand when we are made to stand.

I received news that Ma is still at the Dehradun ashram.

January 29, Saturday

Bholanath has gone to Delhi from Dehradun. Hariram Joshi wrote from Dehradun to say that the Raja and Rani of Solan went to Dehradun for ten days to stay with Ma. On January 23rd Ma went to Raipur accompanied by Maharatan, her daughter Vimala, Ruma Devi and many ladies from Almora

who had gone to Dehradun to see Ma and many others.

February 1, Tuesday

Today we are leaving for Calcutta. As per Ma's orders we stayed in Dhaka for the past so many days and now we are setting out for Calcutta again.

February 2, Wednesday

This morning when we reached Calcutta we got the news that Ma had fever. In the evening we received a letter from Bholanath giving a detailed description of Ma's condition. Having received a letter from Yogesh *Brahmachari* Bholanath had left from Delhi to join Ma at Raipur. He wrote that Ma continued to have fever which had started when Bhramar met Ma in Rishikesh. The fever develops after every two days. As Ma had forbidden everyone from mentioning it, we had received no information about her indisposition till now. Ma's body has become very weak. Though we learnt about Ma's illness we are unable to join her as she has not permitted us to go. We have to stay on in Calcutta to finish some work.

February 7, Monday

Today we received another letter from Bholanath. After much pleading Ma has been brought to the Dehradun ashram and her fever has abated slightly.

February 10, Thursday

Bholanath's letter that arrived today informed us that Ma's fever rose to 105 degrees and that she was extremely weak. So, Dr. Shome was called and he took her blood for examination. He will prescribe some medicine after seeing the report. About the treatment Ma said, "You people can do whatever you like." Bholanath was very upset to see Ma so ill and therefore he decided to call the doctor.

February 14, Monday

We went to Puri for two days and returned today. Bholanath's letter revealed that Dr. Shome could not diagnose anything from Ma's blood report and therefore he did not prescribe any medicine. Bholanath is also undecided about whether or not to give any medicine. The fever continues in the same pattern. Every two days the fever comes on rapidly and lasts for six or seven hours. On being requested to pacify the illness Ma replied, "Why do you dislike this fever? Just as you all come to me so also does the fever. It sports within this body. I feel no discomfort, in fact there is only joy." Bholanath is very worried about Ma's condition.

February 16, Wednesday

Today we left for Kashi. Devotees are very worried about Ma but no one here has had the chance to go to Ma because of other occupations. "Kumbha" festival is nearing. Some people have

decided to go to Dehradun to touch Ma's feet on the occasion.

February 17, Thursday

Today we reached Kashi and halted at Hari's *dharmashala*. Belu and Nidhu are with us and will be going to see Ma.

February 20, Sunday

Yesterday we received a letter from Yatish Dada. He wrote, "Your Ma's fever continues just as before. The fever refuses to abate. No medication has been given and Ma's body has become very weak. Your Ma reached Haridwar at seven p.m. yesterday. We have all arrived at the *dharmashala* in which Nishi Babu and others are staying."

Today we received Bholanath's letter in the afternoon. He has asked us to proceed to Haridwar and has written that Ma's condition continues the way it was. She is very anaemic and weak. Civil Surgeon Pitambar Pant of Itawa has gone to Haridwar on leave and has started treating Ma. We decided to leave on February 25th to join Ma.

February 23, Wednesday

We reached Haridwar in the morning. This *dharmashala* is situated a mile above Bhimgoda, on the way to Rishikesh. We found that Ma has become very weak. Her heart is not in good condition. With the slightest sound, her heart beats wildly and her hands and feet grow cold. Bholanath told us that Ma's condition had become

very worrying from the past two days. It is now eight or nine days since Ma came to Haridwar and her fever is now two months old. Ma has been taking medicines for some days now. From the day that the medication was started she has been bed ridden. Before that, though she had fever, Ma had been going about and conversing with people as usual. The doctor said, "Ma, I have never seen a patient like this in my life. Ma, my medicine can do nothing. How can I treat your body? Please decide to get well. This is my prayer." Ma has also said, "When I have had medicine I must display all signs of a patient. That is why I have taken to the bed after starting to take medicines. That is bound to happen. Whatever happens has to happen in its entirety.

With the start of medication, unusual *yogic kriya* began manifesting in Ma's body. At times the illness seemed to get worse, but when the *yogic kriya* started the illness began to recede gradually. This time again, who can tell whether it is the *yogic kriya* or the medicine that cured the fever? Ma alone knows. When we see this unusual *kriya* we feel over awed. It is true that the fever abated when Ma started to take the medicine, but at the same time Ma had the *kheyal* that now that the fever was gone, should not the heart begin to palpitate? As she remembered that, her heart started palpitating. And now that is continuing.

The doctor lost his wife long ago ; he has not remarried since, nor does he have any children. On the banks of the Ganga in Haridwar, he has a

big house. He has been requesting Ma to go there for the past one year, but Ma has not been there as yet. We heard that he has now called the house, "Anandamayi Sevashram" and is involved in its running. He still wants Ma to go there. He has just got his pension and come to Haridwar.

When Ma had set out alone with Virajmohini Didi, she had halted for sometime in Itawa. When she had a stomach upset, this same doctor had been to see her. He had arrived with medicines as soon as he had been told about Ma's condition. At that time Ma had said, "Let it be for now. If at any time I desire to have medicines, I shall take them from you alone for the first time." By a turn of events, Ma developed fever in Dehradun. After Dr. Shome examined Ma's blood, the question of medication was raised. At that stage Pitambar Pant was remembered and surprisingly we received information that he had retired and settled down in Haridwar some time back. Ma then told Bholanath, "Let us go to Haridwar now." At Haridwar Ma partook of medicine for the first time from Pitambar Pant.

The doctor said, "Ma, your body is not like that of an ordinary mortal. I cannot decide on what kind of medicine to give such a body. If you do not assume a *bhava* for better health of your own accord, there is nothing we can do." Ma replied, "Do you know what this body is like? All the knots inside have been untied—therefore whichever disease attacks manifests itself in its entirety. The knots have been untied right down to the roots of

every hair. So the diseases roam about unhindered. Again, when the medicine has been taken, it has also spread to all parts of the body. This body does not usually consume medicine, therefore it takes time for any medicine to gain control over this body." Actually, even Bholanath was not keen on administering medicines to Ma for he knew about her condition. But the people around began accusing him of not getting Ma's illness properly treated, saying that she had been suffering for so long only because of his neglect. Compelled by such talk, Bholanath agreed to having Ma treated. Another special occurrence was that Bholanath saw Ma drinking medicine in his dream. Therefore he finally agreed to giving her medicine.

Today again Ma said that when a *sadhu* had spoken to her in Dehradun about medicine she had replied, "Look, you people are *vedantic sanyasis*. Your attitude towards everything must be the same. Why do you dislike fever? Why do you want to chase it away? I do not chase you people away when you come to me. Why then should I turn away fever? It does not trouble me in the least." The *vedantic sanyasi* replied, "Ma, it is difficult to maintain that attitude when one is sick!"

Nishi Babu, Mashi, Ruma Devi, Maharatan, Bholu (Abhay), Godavari and many others are here. Mankeshwar Raina's wife and daughter have accompanied us from Faizabad.

February 24, Thursday

Sharada and Lakshmi arrived from Dehradun

today. We have reserved many rooms in the *dharmashala*. Everybody is worried about Ma.

February 25, Friday

Ma's state of health continues as before. Last night I sat for a long time near Ma. At five thirty a.m. this morning she told me, "Just call Bholanath here." I did so. Ma said something to him and he went out immediately. Later I learnt that Ma had sent Bholanath to Dr. Pitambar's house.

Dr. Pitamber had been inviting Ma to his house on the Ganges shore but Ma had not gone so far. Yesterday again he repeatedly requested Ma, "Ma, please come to that house. It is on the banks of the Ganga ; the breeze from the river will definitely cure your bodily ailment." Ma had not said much in response to this.

This morning she sent a message to Dr. Pitambar saying that she agreed with his suggestion and that she would go to his house whenever he desired. She said she was ready to go immediately if arrangements could be made this morning. But it was a little difficult to transport Ma, for in her present condition it was not possible for her to travel by car. She would have to be carried in a stretcher. As a stretcher was not available in the morning the Doctor could not take Ma.

The Doctor came in the afternoon and found Ma's heart in a bad state. Seeing her thus we felt utterly miserable. We heard that on earlier occasions when she had been given medicines her condition had deteriorated greatly to the alarm of

Bholanath and others. All signs of approaching death had appeared. Ma once commented, "Really at that time it appeared as though the *bhava* that was manifested was that of lamp being extinguished—as you people would call it. May be you all still had need for that lamp, therefore just as the flame had started to flicker it got revived and continued to burn again. That day I could perceive all the signs which appear before a body ceases to live."

Today again Bholanath and we were extremely worried on seeing Ma's condition. The Doctor's remedy had been suspended for two days. Though there was nothing to fear, Ma's heart was in a bad way. The machine that seemed to act favourably on the first day did not appear to be effective on the second day and actually had a debilitating reaction. At that stage Maharatan said, "Ma, there is no need for further medication. When the medicine is not helping in any way what is the use of taking it?"

After that the medication was discontinued. The doctor folded his hands and told Ma, "Ma, I will not give you any more medicine. Please recover your health of your own accord!"

Today Ma was unable to speak and indicated that the medicine had affected her heart. She laughed and said, "It is all for the best. I always tell people to relinquish the outer world and go within. Therefore this medicine has also gone within and clasped my heart. It was happened as it should. I say—make the outside and the inside