



Moti Rani, Yashoda Ma's daughter, was born around 1917 and named Arpita. Though she suffered from a number of ailments – she was born club-footed and died young from kidney failure in 1951 – she was dauntless; in spite of only being able to hobble rather than walk, she even managed the pilgrimage trek to Badrinath.

A few years after studying Sanskrit and Philosophy for her B.A. at Banaras Hindu University, she joined Yashoda Ma at Mirtola ashram around 1935. All those who have spoken or written about her remember her as someone who was as charismatic as she was dedicated. She was exceptionally psychic, but was warned never to show such powers to the outside world. Like Yashoda Ma, she could for instance help on their onward journey departed souls who were still suffering earth-bound attachments. She was Sri Krishna Prem's first disciple, and later was given sannyas.

Sri Madhava Ashish wrote: 'Her spirit was mercurial, leaping from laughter to anger, from gentle wheedling to imperious command. She would read Plato with as much zest as she read Winnie the Pooh... Just as Krishna Prem hid behind intellectual armour, Moti hid the beauty of her nature behind a screen of laughter. Like Jalal-ud-din Rumi's, her jokes were not jokes, they were teachings... Moti's inner beauty might at times have been shrouded by storm clouds, but the longer I knew her, the more I became aware that her passionate nature was utterly dedicated to the spirit, regardless of what it cost her. If she undertook to help someone on his path, she would spare neither herself nor him in the effort to change his nature, "shatter it to bits and then remould it nearer to the heart's desire". Though the modes were different, it was the same aspiration that flamed in both Krishna Prem and Moti: a rapier in the hands of Krishna Prem, a scimitar in Moti's. And in both of them laughter bubbled like a spring of clear, refreshing water.'

Her capacity to be at home in the intermediate, non-physical worlds, coupled with her intuition and fiery integrity, allowed her in her last years to play a crucial role in the evolution both of Sri

Krishna Prem and of Sri Madhava Ashish on the Bodhisattva path – a volcanic ego-smashing that was, said Madhava Ashish, literally having the verse below put into practice on oneself:

‘Ah Love! could thou and I with Fate conspire

To grasp this sorry Scheme of Things entire,

Would not we shatter it to bits – and then

Re-mould it nearer to the Heart’s Desire!’