

16. Do you know why anxiety arises?
17. Solely because God is thought to be far
18. away. Evil-mindedness (*durbuddhi*) also has
19. the same cause. To remove God into the
20. far distance is called unrighteousness; that
is to say, the idea that He is far away is
itself unrighteous.

—Sri Sri Ma Anandamayee

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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

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

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● JANUARY, 1990 ●

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**Shree Shree Sata Chandi and Annual
Nam-Sankirtan**

In the Head Office of

**Shree Shree Anandamayee Charitable Society at
"MATRI-MANDIR"**

57/1, Ballygunge Circular Road, Calcutta-700 019

There will be a **SHREE SHREE SATA CHANDI** celebration in "Matri-Mandir" from Monday 12.3.1990 to next Monday 19.3.1990 with performance of a **SHASTRIC YAGNA** in the morning of 19.3.1990 — on which day the **Annual Nam-Sankirtan** of the Organisation will also be held from 6 A.M. to 6 P.M. with **MATRI-PUJA** in the morning. Devotee-members will be entertained with **Prasad** and **Lunch** during the day as usual.

Dr. Gunendra Narayan Roy (Misra)

General Secretary,

Shree Shree Anandamayee Charitable Society

H. O. "MATRI-MANDIR"

57/1, Ballygunge Circular Road,

Calcutta-700 019

The 21st of December, 1989

Sri Sri Ma's Utterances

In a certain context, Ma addressed the following question to a gentleman : “Well, Baba, what do you think is better — living the worldly life, or following the path of renunciation ?”

The gentleman replied : “We are worldly people ; for us the worldly life is no doubt better. But it is true that there is a great deal more suffering in the worldly life.”

Ma : “Then why don't you turn to the path of renunciation ?”

The gentleman : “*That* is due to our attachment ; it is attachment that doesn't allow us to leave.”

At this, someone asked, “Ma, what is our duty ?”

Ma said, “Go on digging the canal ; water will come when it is time. You have seen, don't you ? How people dig canals, letting the water of Ganga to flow to so many places where people appease themselves with it ; they drink water, grow crops with the help of water — so on and so forth. They survive by drinking that water ; therefore, search the nectar.”

A person said, “We don't know which is the right path. Which path should we follow ?”

Ma said, “If you keep your door shut, how will you see the path ? By any means, *do* get out,

opening the door, you will see that the path is visible. Take the road and go ahead, you will meet other wayfarers on the same road who will inquire of you "Where are you going? This is not the path; take *that* path. It happens like this. You just proceed on and on, fixing your gaze at the aim, you will find that somebody or another will come forward and show you the right path. You people just continue trying to go ahead with whatever power you have, just go on trying with that — you are sure to receive help."

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Ma, "Look here, do you know what the world is like? Being in this world is like getting into a thorny bush, as it were; you are getting pricked by thorns from all sides; you are disentangling yourself on one side, on another side, you are getting entangled in the bush. Like this, you go on trying to get free; seeing you in such a condition, a person comes, frees you from the thorns and takes you out of the bush. In the same way, go on striving, help is sure to come; you will see that."

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Ma (to a gentleman): "Well, Baba, as you know some people say that they feel worried about the possibility that if they renounce the worldly life, their family members might be deprived of worldly comforts and suffer a lot of troubles, and so even if they leave home, they come back to the mundane state, being worried about their family, and very

often they are just unable to leave home at all ; — what do you think about all this ?”

The gentleman replied, “I think one should take one’s wife along with him, make her stay in an ashram, and try to guide her also on the spiritual path, only then they will gradually attain mental peace.”

The question being passed on to Sri Shankaranda Swami, he said, “It is better to renounce everything once and for all. Though while there is the sense of duty, it is not proper to give up everything, yet once the gaze is turned towards *that* side even a little, then the sense of duty is no longer felt thus.”

After such exchange of remarks, Ma said, “Look, while there is this sense of duty, there is *Maya*. Who are you to protect anyone ? The One who is looking after you will look after your family also ; — this understanding is lacking. The attachment which is there in you is appearing before you in the guise of the sense of duty.” Saying so, Ma began to laugh.

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A lady once said complainingly, “Ma, my mind doesn’t get quiet, rather it is more haunted by evil and useless thoughts when I sit down to take God’s name.”

Ma (smiling) : “If you place a mirror before you and keep your face turning from this side to that side, will you be able see anything ? On the other hand, if you keep the mirror in front of you and

stay quiet facing the mirror, only then will you see everything that is there in your face, in the eyes, in the nostrils — all those things will be visibly reflected in the mirror. And you say you don't get peace ! How will you get peace ? Verily you eat raw food, that is why you become ill. Cook the food properly and eat it, only then there will be satisfaction. For cooking a dish, for example, you first chop the vegetable you have got into pieces ; so it has now become small pieces, but it is not boiled ; but if you add water and spices to it, put it on fire, and cover the container with a lid, only then it will become boiled. Then taking it away from the fire, if you consume it, you will be satisfied with the taste. But you must not go away after just putting the container on fire ; you must check continually if the fire is properly burning. If not, add fuel to it." Ma began to smile sweetly after saying this.

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Ma : "Just as there are seeds hidden in a fruit, in the same way there are seeds of attachments and desires in a creature. Just as the potency of the seeds gets destroyed only when the fruit containing those seeds is boiled with great care, in a similar manner, the seeds of worldly attachment should be destroyed by *sadhan* (spiritual discipline) and *bhajan* (worship of God). Staying quiet for some time, she said, "Open your bundle ; you'll have to go a long way. Just now you are in a dharmasala ; search your own home. As soon as life goes out

of this body, the body will lie inert. Then who will belong to whom ? All this is false ; the false will get shattered.”

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Ma : “Don't create stink in a closed room ; try to accept that bond which spreads fragrance, which puts an end to all bonds. Bind yourself (to God), weep for Him — you will realise Him ! The net cast in order to catch Him will become a bond to bind you to His feet !”

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Gurupriya Didi once said to Ma, “I have ever been watching your *bhava* — the way you work ! So many ashrams have been built up ; there should be people to take care of them. Why don't you get such a person ready who would be able to manage everything ? Otherwise, who will look after the management ?”

Ma immediately replied, “These are *your* ashrams, *you people* must know what to do. And why should I bring any person ? There is already a Person who is watching everything : if you behave yourselves well, you will be all right ; if you stray to a wrong path, you will get a blow. If you put your hand in fire, won't your hand get burnt ? He is verily observing everything, how can any one of you go anywhere ? It is impossible to go anywhere escaping His gaze. Everything is going on just in the right way, and will continue to go on.”

In Association with Sri Sri Ma Anandamayee

Sri Amulya Kumar Datta Gupta

(Translated from Bengali)

(Continued from previous issue)

Wednesday (30-5-45) Just before sunrise, the kirtan ended. Ma was still in bed. When we went to do our pranam to Ma, we found a man using a hand fan to cool Ma. On seeing this Birendada said to Ma, "Why are you lying in this hot room? Why don't you come out and walk in the fields?" On hearing this Ma came out in the fields. We walked alongside of Ma for some time. Subodh Babu took some photos of us with Ma. So we were late in returning home. Tomorrow Baba Bholanath's marble statue was due to be installed. Birendada went along to the bazar with Manomohan.

In the afternoon, I returned to the ashram. At that time Gopaldada's Gita Path was being continued. At the conclusion of the Path, Ma came out to walk in the fields. After walking about for a bit, she went and sat down at a spot. A gentleman sang some songs for Ma. The gentleman was the brother of Sriyukta Amiya Bala Devi, mentioned earlier. He sang these songs with great feeling. At this juncture some girls came along and started

singing before Ma. We heard that they had come from a village called Kuthigram near Kheora (the birthplace of Ma). First they sang a Bhajan starting thus,

“Narayana Narayana Namoh Namoh Namoh
Narayana” etc. etc.

The song was so beautifully sung that everybody listened to it entranced. Whether it was due to the effect of the song, or the proximity of Sri Ma, everybody lost their senses for a while and remained immersed in the Bhajan. There were so many people all around, but it appeared that the field was quite uninhabited. In between the songs of the united ladies seemed like the smoke of the yagnas dancing along the wide spaces of the heavens. It looked as if the heavens had become quite still and with folded hands, was joining in the refrain,

“Narayana, Narayana, Namoh, Namoh, Namoh
Narayana”

Even after the conclusion of the Bhajan, this condensed stillness remained. The girls sang two other songs, but they were not as beautiful to the ear as the first one.

Sri Sri Ma's Puja

Tonight was a night of enjoyment for the whole night at the ashram. We heard that from 10 p.m. two lads will sing Krishna-kirtan. Towards the end of the night was Sri Sri Ma's puja.

This time due to Birendada's efforts, the puja would be performed on Sri Sri Ma's own body. Previously Baba Bholanath had carried out such

pujas for a time or two. But I was not a witness to them. This time the puja would be performed in the Panchabati. As I wished to be present at the puja I went home at 11 p.m.

At 3 a.m., I returned to the ashram with Jatin and my wife. On reaching the ashram I perceived that my friends Manomohan, Narayan Babu and many others were already present. They had spent the whole night in the ashram. Brahmachari Nepal Bhattacharya (now Narayan Swami) had just returned after a dip in the pond. It was he who would perform the puja.

The puja started at about 4 a.m. Sri Sri Ma was lying on a raised platform in the Panchabati and was surrounded on three sides by ladies. We were observing the puja from a distance. As soon as the outward puja started, Sri Sri Ma sat up.

Dawn had by then arisen, and a reddish glow had appeared in the East. The birds sitting on the trees of the Panchabati were chirping merrily. Sri Sri Ma had been adorned with a golden crown. Round her neck was a huge garland composed of several kinds of leaves and flowers. On Ma's asana and around it were strewn several kinds of leaves and flowers. On that bed of flowers Sri Sri Ma was sitting with a smiling face. Her face looked radiant in the golden light. This was perhaps Ma's Raj Rajeswari appearance (the Empress of the world). Once you behold it, you cannot take your eyes away any more. Whatever was pure, beautiful and gracious in the world was contained in the Murti of the Mother. Nepaldada was wor-

shipping Sri Sri Ma's feet with flowers and leaves after sprinkling them with the blood from his breast and was speaking out Mantras simultaneously. The ladies were from time to time uttering the holy sound of "Ulu, Ulu" from their lips. After finishing the puja, Nepaldada started uttering Stotras such as :—

"Ya Devi Sarbabhuteshu Kshantirupena

Sansthita

Namastashya Namastashya Namastashya Namoh" etc.

Namoh" etc.

On glancing towards Sri Sri Ma, it appeared she was in a state of "Samadhi". Her eyes were half-open, the body was absolutely still. In the mild light of dawn Ma was looking wonderful surrounded by flowers. It did not seem that this was a mortal body. It appeared as if the Goddess of the Universe Herself had come down to accept the puja in her mortal body.

Nepaldada, in his divine ecstasy again started reciting the wellknown Staba :

"Sarbamangalya Mangalye etc. etc.

Everybody present felt a celestial feeling passing through his mind. Some kept on glancing towards Ma with tears filling their eyes.

Naren (Choudhury) Dada started singing kirtan while dancing ; Joshiji, Pandeyji and other devotees forgot everything and started reciting Stotras in hindi. The place, time and presence of such a scene mingled together to create a wonderful atmosphere. Everything seemed quite out of this world.

Even after this first ecstasy of the devotees had lessened somewhat, Sri Sri Ma kept sitting exactly as she was doing before. Birendada asked special permission today to do pranam to Ma by touching her lotus feet, but who was going to answer? Ma had wondered to some immortal sphere which she only was aware of. Some of us came out of the Panchabati to obtain some prasad. After some time, when we returned to the Panchabati, we saw Ma was lying down. Birendada and a few others were allowing the people present to file past Ma's body one by one and after touching Ma's feet in pranam, and go out through another exit. Due to Birendada's careful administration, this work was accomplished with great discipline. We now all returned to our respective abodes.

The Installation of Baba Bholanath's Statue

On 31-5-45 the installation of Baba Bholanath's statue was carried out. Khukunididi asked us to partake of prasad in the ashram, and added, "Remember this is Ma's order."

For the installation of the statue a temporary hut had been built near Baba Bholanath's temple. Birendada had brought along from Ichhapur four pandits and priests. Sri Jyotish Guha had also brought under Sri Sri Ma's instructions a priest from Calcutta. From the early morning today everybody was engaged in the work of the installation. All brass utensils etc. had been already bought. As there was an acute scarcity of cloth, very little

could be procured. Whatever could be found the pandit's utilised with great acclamation to complete the job of installation. In the afternoon, under Sri Sri Ma's instructions a silk cloth and chudder were dyed in saffron and were used to clothe Baba Bholanath. With this, Baba's statue looked so much more beautiful.

It was Birendada who performed the puja. Because although he was not the eldest, he was the first of Baba Bholanath's disciples. Kuladadada also assisted in the work of installation. After the work was completed, Sri Ma informed us, "Brahmins and all other castes will be allowed to enter the temple and perform their puja. But if anybody wishes to worship with flowers and ganges water, then they will do so over the Banlinga Shiva already installed. Otherwise the statue would be spoilt. The purification of Abhisekh of the Banlinga can be carried out only once a year.

For this installation ceremony 108 Kumaris were given prasad. I was not present at that time. Later when I went to the Ashram, I heard that when the Kumaris were seated in the yard of the ashram for their feast, the skies became overcast with dark clouds. Everybody became afraid that the feast would be spoilt. Birendada said, "I concentrated on praying to Baba Bholanath thus. I said, "Baba on this very day of the installation of your statue, you would be present here in spirit. Please make sure that there is no hindrance to the feast of your Kumaris." I also learnt that at this time Gopaldada in a religious ecstasy circumam-

bulated around the Kumaris reciting a Staba of Ma Durga. On seeing this Sri Sri Ma also joined in. There was thus no end to the ecstasy of the devotees. Suddenly a gusty wind blew away all the dark clouds. And so the feast of Kumaris was completed in safety. It was later realised that the clouds had indeed helped the Kumaris during their feast, because otherwise, the warm rays of the Sun during the month of Jaistha (the hottest of summer) would have bothered the Kumaris under the open sky. Due to the clouds, this no longer affected them. At the end of the feast, Sri Sri Ma was heard to say to Birendada, "Did you see the power of the Baba (i. e. Bholanath)?" In reply Birendada said "We saw the power of both Baba and Ma."

In the afternoon, we were offered prasad from the ashram, and after 11 p. m. returned to our homes.*

Sri Sri Ma's visit to Mymensingh

On Friday, 1.6.45, when I arrived at the ashram in the morning, I learnt that Sri Sri Ma would depart for Mymensingh by train at 10-30 a.m. The S. D. O. of the Rly. there had arrived to fetch Ma, who would return again to Dhaka at 11 p.m. I was wishful to accompany her, but when I went to the station, I learnt that Jatin's saloon

* Baba Bholanath's statue was brought to Calcutta from Dhaka after partition of Bengal after independence. This is now installed at our Agarpara ashram. It is the only statue of Baba Bholanath in existence.

could not be attached to the train. So my wishes were thwarted. I decided to go by the 5-30 p.m. train to Kawaid (half way to Mymensingh) and then return to Dhaka in Ma's train. Before the train left, Sri Sri Ma called me and said, "Gopal Baba, Hariram, Pandeyji are remaining in the ashram, so you should also remain in the ashram to look after their feeding etc. If the Bhog of Sri Sri Annapurna Devi happens to be delayed, then whatever is being cooked for Gopal Baba, should suffice for Hariram and Pandeyji."

When I arrived at the Ashram I saw that the Kathopanishad was being read. Gopaldada and others were all present. After the reading had been completed, I requested Gopal Baba to finish his bath. He was somewhat surprised at my request, as I had never before enquired into these things. When I mentioned the reason, he laughed loudly and remarked, "See here, Ma thinks I am quite unable to look after myself. How can I enumerate the number of persons to whom she has spoken earlier about my bathing and feeding."

Whatever it may be, at about 1-30 p.m. they had their meal. I took their approval and returned home.

In the afternoon it was true that I went with Manoranjan Babu in Jatin's saloon to Kawaid, but I could not return to Dhaka in Ma's compartment. Because, when the train came from Mymensingh to Kawaid, I saw Ma's saloon was filled with Khukunididi, Mauni Ma, etc. who were sleeping. Even Brahmachari Nepaldada was somehow sitting cramped due to lack of space. So realising it was

fruitless to travel in Ma's compartment we returned to Jatin's saloon. After a couple of stations or two, more travellers came aboard from Sripur, so Sri Sri Ma sent along Nepaldada and Vyasji also to our saloon. Conversing with them, we arrived at Dhaka.

On arriving at the ashram, we saw everybody alert. Manomohan, Birendada, Nibaran Babu etc. were all awaiting Sri Sri Ma's arrival. Ma came and got down on a Chouki near the Shiva Mandir. We sat on the ground. Several points came under discussion. Birendada spoke in an amusing vein, and kept everybody laughing.

There would be Mahotsab tomorrow, Sunday. For this Utsab various utensils, etc. were cluttering up the verandah of the Mandir. In the meantime, Ma said, "See here, I may go away from here on the day of the Mahotsab." On hearing this, every body present objected violently. In the end Ma said, "All right, we shall see what happens tomorrow." It was 2 a.m. — 3 a.m. when Ma went to sleep in Baba Bholanath's temple. As I was unwilling to return home so late, I went outside the ashram and sat under a tent. A little later we saw Ma had come outside. She had been dressed as a Krishna. For the Utsab, Pandeyji had brought along for Ma a blue sari. Ma had been dressed with that sari, on her head was a golden crown. In the dim light of the fields it was not possible to see Ma properly. Due to everybody's request, Ma came and stood under the electric light over the doorway. We kept on feasting our eyes with her

wonderful dress. Whenever Ma dresses herself thus, there is an unspeakable change in her appearance. Ma looked so marvellously dressed as Krishna, that we all thought that the moon of Vrindaban itself (i.e. Sri Krishna) had taken on a mortal body and appeared before us. As soon as we beheld her, a wonderful wave of enjoyment flooded our hearts.

After letting us have her darshan like this for some time, Sri Sri Ma re-entered the temple. We also left for our respective destinations. It appeared as if Ma had hidden herself inside the temple after giving us food for thought to spend the rest of the night in happiness. There was not much of the night left then, so we easily spent the rest of the night under the tent before returning to our respective homes.

Saturday, 2nd June, 1945

After a bath and breakfast in the morning, I returned to the ashram. On arriving there I noticed Sri Sri Ma sitting on the veranda of the Smriti-Mandir and discussing some subject with Khukunididi. I heard Didi declare, "This is the very reason why people blame you !"

Sri Sri Ma (laughing) : "What effect has any blame on this body ? I look upon everything as being the same. So this sort of blame would appear to be blaming one's own self."

Khukunididi (smiling) : "Yes, I have understood you."

Sri Sri Ma, "No, this is also a kind of existence when chandan and excreta are the same to one's knowledge. As long as one sees these two in different lights, then one realises that infinite are the ways in which each little single thing can exist. Remember, he who is pleased with admiration, must be hurt by being blamed. But this body does not look upon admiration, and blameworthiness as being distinct. So it is neither pleased by being flattered, nor is it displeased by being blamed.

The conversation with an American soldier

While Ma had been conversing thus, Hariram Joshiji arrived there with a member of the American Army. Joshiji came and said, "This Sahib is saying that there seems to be a lot of ladies around Ma. So if it is unsuitable for them to visit Ma now, he would go away."

Ma looked amusing at everybody and said, "What difficulty would there be?" So then a place was made for the Sahib to sit near Ma. Ma asked the ladies to move apart a bit.

The Sahib at once asked Joshiji, "If I ask Ma questions in English, will I get replies in English also?"

Joshiji interpreted these words to Ma.

Sri Sri Ma: There is such a state of existence in which in whichever language people may speak, one can understand it. Take for example the Bengali language itself. Although this is one and the same, yet it is pronounced differently in different places. Take for instance the language of West

Bengal and East Bengal. Even in East Bengal itself, the pronunciation is not the same everywhere, such as that of Barisal and elsewhere. But even if there is a sort of difference between them, one understand it is all only as the Bengali language itself. Similarly even if English or French etc. are different they all belong to the Universal language. Consequently I was saying that if someone has understood the very kernal of languages, he can possibly speak or understand all languages somehow, but ordinarily these languages do not emanate from this body, because you have not taught this body anything. But you know mantras and stotras etc. have emanated from this body automatically ; so also if English does emanate it will do so automatically. There is no control over all this from this body (everybody laughs). But don't you ever believe that when these words are uttered from the mouth of this body, this is unknown to this body. Whatever is uttered, and the time when it is uttered are all known to this body. So I say, please ask this gentleman to ask his questions in English ; if it is the will that the answers will also be in English, this will be so, but normally this does not happen.

Joshiji tried to explain all this in English to the Sahib, but in doing so, he went beyond his terms of reference and mentioned things Ma had not said. On hearing this Ma laughed and said, "You are repeating words to the Sahib beyond what I have said." On hearing Ma's words we all started laughing. Joshiji also was somewhat

abashed, but here it was proved that whatever Joshiji was saying in English had been understood by Ma.

Sahib : Is there any difference between Christians and Hindus ?

Ma : There is no real difference between a true Christian and a true Hindu.

Sahib : What will be the position of the British empire after the world war ?

Joshiji : Ma never talks on such subjects, and moreover it is not wise to speak of such things.

Sahib : I am an American, not British ; so there is no danger here.

Joshiji : There is no question of any danger, but undoubtedly Ma does not talk on such subjects.

Joshiji at once interpreted the question to Ma, who repeated that she never speaks on such subjects.

Sahib : Is this war caused by God or the Shaitan ?

Sri Sri Ma : How and from where does the Shaitan emanate ? Is he not part of God's creation. Good and evil are two aspects of God's divinity. Else there can be no difference between good and evil.

As long as we have knowledge of two different aspects (hence the world is called *Dunia*), so long does knowledge of good and evil exist. As soon as this knowledge of two aspects disappears, then peace arises. In that condition, who will fight whom, or hate whom ? The human being lives in bondage. See how in flowing water there is no dirt. But as soon as its course is obstructed, it becomes

spoiled ; insects breed in it. In bondage the sight is also blind. Just as when we are here in a crowd. What exists outside this crowd is not perceived by us, as our sight is clouded by the crowds all around us. But if we rise above this crowd, and stay apart from it, then we can perceive not only the crowd but outside objects as well. Then we can see all objects around us. That is why until full knowledge is achieved, good and evil, God and Shaitan etc. will continue to exist.”

“Moreover remember that each human being wants to be big and great. He keeps on lying himself, but when others lie to him, he is annoyed. From this can be deduced that even if he may be evil himself he is aware of the power of Truth. Moreover peace and happiness are the goals of all. That is why I mention that all of God’s *Guna’s* (attributes) exist in a human being. But they are covered under a shroud, and so cannot be manifest. As soon as this shroud is removed it will be evident that God exists. Everywhere, He is both the Lord and the Servant. This is called his Lila. One cannot play with one’s ownself, so he embraces human bondage to play with himself. But even in the bondage the Atma is one only. So there is no dispute over this. But this play or lila cannot be understood in a state of ignorance. As long as one does not understand Advaita (the theory of one and only), one does not understand this lila either.

In this way Ma tried to make people understand for a long time. Joshiji briefly explained all this to the Sahib.

Sahib . Is there anything left after death ?

Joshiji : Whatever Ma has told you before, contains the germ of the answer to your question, i.e. there is no such thing as Death. Whatever it may be, I am repeating your question to Ma.

When Joshiji posed the question to Ma, she replied, “Yes, Death arrives, also does not take place. As long as there is a feeling or knowledge of coming and returning, death does exist. If we are born, we must die. But when one supersedes this state, then there is no such thing as Death.

Sahib : Please convey my thanks to Mother. I have wasted a lot of her time.

Saying this, the Sahib departed, accompanied by Joshiji.

Sri Sri Ma : It is different for such people to understand these aspects. There are infinite sides to God, so one cannot understand Him from any one aspect. Remember we were looking only the other day that there was no God ? In actual fact there is such a state of Sadhana, when one can dare to say “There is no God !” Take for instance the religion of Shunyabad (nothing exists). But I am not referring here to the Lord Buddha ! Just as that “God exists” is one of his manifestations, so also is there another manifestation when “God does not exist”. If there is such a state that “He exists”, why should there not be another state, “He does not exist !” Take for instance when one speaks of “Shunya, or Mahashunya”. See again how it all

tallies beautifully. This belief of there being no God, may be due to ignorance. Suppose somebody went into deep Sadhana for some days to realise God, but feeling no response, he imagined that there is no God ; so he again resumed his household duties. But this is no state of Sadhana. This is sheer ignorance. On the other hand, in the course of being in a state of Sadhana, there comes such a state when one feels that there is no truth in anything, that there is no such being as God. Everything appears as a mirage. But this does constitute a state of Sadhana. In such a state God can appear before the Sadhaka as 'NIL'. But in such a condition even if the Sadhaka denies God, he cannot live as other ordinary beings in bondage. Here God is revealing Himself to him as non-fulfilment, and this very state will lead him towards full realisation."

"See here, people forsake one Guru, and take on another. He obtains initiation from someone, after a while he is not charmed with it any more, but takes on another Guru. There are no true conditions of Sadhana. There are merely temporary householder's insanity. But it can also happen that he is so keen to obtain peace and joy within himself, that he runs from one Guru to another. This was what took place in the case of Mauni Ma.* This is one stage of Sadhana. In this state

* The known name of this lady was Srijukta Monorama Dutta. She was the wife of Shri Abani Mohan Dutta. She had a son and a daughter. At first she obtained her diksha from her Kulguru. But after beholding Sri Sri Anandamayi

he (she) does not ignore or is against any Guru. Although he (she) runs from one Guru to another, the state of his mind is as follows : “Oh Guru ! I am not ignoring you or not acting as your devotee. I only want peace. He who can give me mental peace is my Guru. Manifest yourself before me in the image in which I can find peace and joy.” Even in this running round he shows a certain persistence. On the other hand others are single-mindedly devoted to one Guru. This is another aspect of being true to a Guru. This is also beautiful. Ma would have kept on talking in this vein for some more time but Khukunididi came and requested Ma to wash her face etc. It was 10 a.m. yet Ma had not found any time to wash her face. So we also did our pranams, and removed ourselves.

An hour later, a patha (reading of the sacred books) started. The Kathopanishad and Yoga-basistha were read. After the patha there was kirtan ; at about midday I returned home. Jatin arrived after a while and informed us “Ma has declared she will remain until the Mahotsab, so Manomohan Babu, Bhupati Babu, Nibaran Babu, and Manoranjan Babu etc. have requested me to

Ma, she became very attracted to Ma. Later she left her household and travelled to several places with Sri Ma. During this time she obtained her sannyas mantra from Srimat Swami Mangalgiri Maharaj. Even after continuing with her Sadhan and Bhajan for some time, when she realised that she had not progressed at all in her spiritual pursuits, she became very distressed. In the end she took her initiation from Sudha Ma of Varanasi. Soon after this initiation, many divine mysteries began to be revealed to her.

inform you that all of you should join in making the Utsab a success. It should not be presumed that merely because Ma may not be present, that you should not join wholeheartedly in the Utsab.”

On hearing of Sri Sri Ma's instruction, we all became a bit worried. What could a useless person like myself do to help make the Mahotsab a success? Whatever it may be, we all gathered together in the ashram in the afternoon. Discussions took place with Manomohan and Nibaran Babu about the Utsab. In this case Sri Sri Ma was present in the Utsab, it was quite evident that thousands would arrive to partake of prasad from the Mahotsab. For this Utsab, how much rice, dal and money etc. would be required, to ascertain all this it was decided to send Yogesh Brahmachari to Nibaran Babu.

But he returned saying that matters were in a precarious condition. Whatever had been procured for the Utsab had all been spent in the daily bazar of the ashram. Because after Sri Sri Ma's arrival at the ashram, nearly 200 people were being fed daily. So nothing was left for the Mahotsab. There was no recourse except to procure more money etc. But time was short! Manomohan and Nibaran Babu at once went out to secure subscriptions. Next morning it was found that Manomohan had procured about Rs. 400/-. More money started flowing in, even if not asked for. Later it was found that what we had procured for the Mahotsab, would be sufficient to feed about 3000 people to the limit of their appetite, yet the five of us did

not have to contribute anything extra. Moreover, from what was left over, we were able to provide another Rs. 300/- towards Sri Sri Ma's travelling expenses. The matter seemed to be a miracle to us, and we fully realised in our heart of hearts that the five of us were mere onlookers only. Everything was accomplished in a very smooth manner due to Sri Sri Ma's sole goodwill.

(To be continued)

The Search after Truth is the one thing by which the shape of human life should be determined. Genuine desire itself opens the road to fulfilment.

—Sri Sri Anandamayi Ma

Ma's (Initial) Precepts to Bhaiji, Her Spiritual Son

Anil Ganguli

(Continued from July '89 issue)

Second Precept :—

“I am whatever everyone of you says or thinks” — Ma.

Bhaiji's question was :

“Who are you *in reality* ?” Ma's answer in her first Precept was :

“I am what I was, and what I shall be.”

(*Ananda Varta*, July, 1989)

As discussed in the last essay, that Precept seems to indicate that Ma is beyond time, space and causality that is to say, *Brahman*, the One-without-a-second.

In answer to Bhaiji's same question, Ma's second Precept was : “I am whatever everyone of you says or thinks” — a different picture of Ma's identity. The second Precept raises questions such as :

- (a) is Ma one or many ?
- (b) does not this Precept indiscriminately give unchartered freedom of choice to Ma's identity out of limitless alternatives ?

As a matter of fact, people hold different views as to what Ma is — Kali, Durga, Krishna, Shiva, an *Avatara*, an advanced *Sadhaka* etc. etc. No agreement on this point seems to exist.

To scholars interested primarily in academic discussions, the basic question would be :— From what point of view did Bhaiji ask his question — objective or subjective ? It may be useful to explain these two philosophical terms before proceeding further. ‘Objective’ means “belonging not to the consciousness or the perceiving or thinking part of the mind, but to what is presented to this, external to the mind.”

‘Subjective’ means belonging to, of, due to, the consciousness or thinking or perceiving subject or ego as opposed to real or external things ; due to one’s own feelings or caprice rather than being actually existent ; imaginery.

Briefly, objective is ‘real’ and subjective is ‘imaginery.’ In the subjective view, the second Precept would shake the very foundation of the first.

It should be remembered that a barren scholarship was conspicuous by its absence in Ma’s life and Teachings. The seeming inconsistency between the first Precept and the second does not exist in the plane from which Ma used to speak. In that plane all points of view — subjective and objective — are merged into one Being which cannot be expressed in words. Ma summed it up as “*ja-ta*” — “It is that what it is.” Anandamayee Ma had some specific message for everyone who sought. In her very Being she was, and still is, a Message for all, — a Message with inherent harmony notwithstanding the apparent incoherence in the words uttered.

The "*summum bonum*" of Ma's self-revelation is "*Purna Brahma Narayan.*" In 1922, Nishi Babu, an elderly relative, one day took Ma (then a girl in her early twenties) to task for practising *mudras* and *asanas* although she had no *diksha*. As a matter of fact Ma had previously (on the *Jhulan Purnima* of 1922) received *diksha* from Herself in a mysterious manner. Naturally Nishi Babu's incorrect allegation that Nirmala had no *diksha* could not be accepted by her. Her reaction to his admonition was prompt and peremptory. Her steady and meaningful gaze at Nishi Babu frightened him beyond measure. In amazement he asked Nirmala "Who are you?" Spontaneously came Nirmala's answer "*Purna Brahma Narayan.*" This self-revelation was uttered in an authoritative tone. A neighbour who happened to be present, also asked Nirmala who she was and her reply was "*Purna Brahma Narayani.*" To Bholanath's (Ma's husband) similar enquiry her reply was "Mahadevi." These three different names were uttered by Ma to identify Herself.

Subsequently, one day Ma explained that she had disclosed three different names because she spoke from different angles according to the mental attitude of each questioner. She added that there was really no question of difference — after all, it is the One always though that One appear in changing aspects, with form or without form.

This episode is the best commentary on Ma's first Precept to Bhaji. It also sheds a flood of

light on the second Precept, showing that Ma is not necessarily One, but Many.

In 1956 it was our good fortune to witness a miracle in the Varanasi Ashram. It was a solemn occasion — *Jhulan Purnima*, the anniversary of Ma's Self-*Diksha*. The hall of the *Kanyapeeth* was artistically decorated and sanctified by *Japa* and *Kirtan*. The atmosphere seemed to be filled with spiritual vibration. We were swept along a mighty wave of hilarious joy. The greatest charm was Ma, seated on the *Jhula*. She was beaming with radiance and looked an embodiment of divinity.

Our party consisted of three — my wife, Sati, a niece and myself. Each of us had a separate conception as to Ma's identity. The *Jhula* was adorned by Ma with her majestic bearing and divine splendour. Sati saw in Ma the image of Sri Krishna and my niece saw the object of her adoration. What did I see on the *Jhula*? Not any deity but Anandamayee Ma, my mother, human to perfection. I saw her smiling at me with her usual grace and compassion. Is not this a practical demonstration of Ma's second Precept — "I am whatever everyone of you say or think?"

Ma's Precepts justify the conclusion that she is One ; also she is many. It is not possible for us to comprehend the nature of Ma's wisdom, nor the plane from which she speaks from time to time. These important subjects have been discussed by Jean Herbert in his Preface to the French Edition of Bhaiji's collection of Ma's sayings entitled

Sadvani. A savant of international repute and author of an outstanding book in French on Anandamayee Ma, Jean Herbert was exceptionally fortunate in his opportunity for close association with Ma and in the *Kripa* showered on him. Let me conclude this chapter with a quotation from Jean Herbert :—

“The Wisdom of Ma Anandamayee is not the knowledge found in books, always incomplete and hesitant, which all the time discovers yet unexplored regions, stumbles over contradictions, destroys its hypothesis in order to set up new ones and is not concerned whether its achievements lead to benefit or to cataclysm. Nor is it ethereal vision, born out of ecstasy, which has no connection with the world in which other human beings live and struggle. It is Wisdom which at the same time embraces the most arduous metaphysical subjects, the most agonizing problems of morality as well as the smallest details of daily life ; which sees everything in its place and in its right relation, because it knows the Reality of which our world is an appearance and of which all beings, all facts, all becoming are but partial and changing manifestations, distorted by our senses and our thoughts, and to these also she has the key. This Wisdom has a clear and intimate knowledge of all that “is”, because it is firmly based on Joy which overcomes all conflict and on Love which realizes all unity.

Since Ma Anandamayee lives in fact integrally and not only intellectually in that “Consciousness of Oneness”, she is no longer tempted to identify

herself, as men do, with her own body and her own mind. And this depersonalisation makes it possible for her to fix her centre of consciousness at once in the minds of those who come to her for guidance. Identifying herself with them, she sees at the same time the true being of the one who questions (that is his divine perfect nature) and its appearance (that is the illusion in which he fights with all sorts of problems). And therefore to questions put to her, she replies almost simultaneously on three planes : monistically on the plane of the noumenal reality of monism, and dualistically on the plane of the religious attitude and on the plane of practical morality. It is for him who asks to follow the advice that corresponds with his own state of consciousness — to live unity, to listen to the voice of God, or to obey the rules of social life.” (Translation of the Preface of the French Edition of Bhajji’s *Sadvani*).

Doctor's Visit Given by Ma

Dr. Baren Guha Roy, Lt. Col. AMC (Retd.)

(Continued from previous issue)

(22)

After the end of Bhagavat discourse, on the last day, there was a departing talk from the dias. All on a sudden, I got up from the audience seat and straight went to Ma Anandamayee who was also present in the dias. I told Ma, that I wished to say something on behalf of the audience as to how we the audience liked the discourse of Sri Akhandananda Swami. Ma gave me permission and told me to talk within 5 minutes and in Hindi.

I gave a talk for 4 to 5 minutes in broken incorrect Military Hindi, the gist of which was — “In my own life and perhaps in the life time of many others such a wonderful discourse of Bhagavat was unheard off. For day after day, 3 hours in the morning and 3 hours in the afternoon, so many persons, calmly and quietly heard the discourse — which I have never seen earlier. I had a mind to stay here only for 1 or 2 days and after arranging for my mother's stay in the Ashram, I would go to Lucknow and Delhi for a trip of 10 to 12 days. I planned to return here on the last day to take my mother back to Pathankot. On arrival here, from the very first day I involved myself in the medical practice and the wonderful

events that happened in my life are unexplainable to anybody. I wish to let you all know that in future. Ma Anandamayee has kindly obliged me to give the chance of telling this to the audience.”

(23)

On the day of departure from Naimisharanya I asked Ma “When again I will get your Darshan ?”

“All is His wish”, Ma replied. At that time I never knew that I would have to go to Poona within 4 months to take a training in the Armed Forces Medical College, Poona for one month. Moreover at that time that Ma Anandamayee would be at Poona Ashram and I would get a chance for acquaintance with innumerable devotees of Ma and Swami Chinmoyanandaji, the then monk in charge of Poona Ashram. It was unknown to me that many senior Military officers and doctors were also devotees of Ma. By the grace of Ma I became one of them within no time. Those officer’s homes were also opened for me.

Later on, for continuous 14 to 15 years my postings and residence were at Allahabad, Varanasi, Himalaya Range, Dehradun and Barrackpore (near Agarpara). If I were not posted in the above places (I believe there were some unseen hands for my such postings) I could not have come so near to Ma to get her company and talk — if I once start writing, that will be unending.

However, when I was posted in Military Hospital, Varanasi (1973—1976) Ma Anandamayee gave Diksha to my wife in Varanasi Ashram.

The last time I met Ma was at Kankhal Ashram on 14th April 1982, before my last posting from Dehradun to Barrackpore before retirement. On 1st Baishakh 1389 Bengali (14.4.82) I took my parents, wife, son and daughter to Kankhal to have 'Darshan' of Ma. I knew that few days ago Ma had returned from Agartala, Agarpara and Calcutta and was very ill. She was unable to give physical darshan to anybody. Panuda, Nirmalda and other devotees of the Ashram told us not to disturb Ma's rest. In spite of that, as a devotee, I could not resist myself. I asked Udasji — Ma's personal attendant — to go and tell Ma "Your doctor, who operated on your hand has come. He is going on posting to Calcutta and wants your darshan before departure."

Many people were known to Ma as Doctor. Ma used to call me as 'Hand operating' (Hath Kata) Doctor. After some time Ma came slowly to the Veranda. With great difficulties she stood for 2 minutes holding the window iron-rod and said goodbye to us. Only we could talk with eye to eye. Many other outsider devotees and Ashramites were highly obliged along with us. During last 3 to 4 days, this was the first time Ma gave darshan in her ill health.

Our Bengali New-years day was memorable. But then, none of us could think that after few months our Ma would leave us forever on 27th August, 1982, and her "Maha Samadhi" would be next to this room.

(24)

Returning to Pathankot from Naimisharanya I started for Calcutta with my wife and children. On arrival at Calcutta I enquired about my beloved friend. I found him out in the Eden Hospital of the Calcutta Medical College as a rising eminent Gynaecologist, Dr. Bhabesh Lahiri. He was in possession of all top medical degrees of India as well as of England. He was well in advance of good fame and practice.

We met after about 10 years. On my sudden appearance Bhabesh asked me smilingly, "Where have you been so long Mr. Secretary? (I was General Secretary of the Medical College Students Union as well as Secretary of the hostel. Often my friend Bhabesh used to address me as Secretary). How are you? What is the news of your wife?"

After we exchanged news of our welfare, I told him, "Well Bhabesh, I would like to tell you some unthinkable facts about your future life. Now you are busy with hospital work — when shall I come in the evening?"

"You are welcome tomorrow, I will keep myself free. You have made me curious. How do you know about my future life?" Bhabesh asked.

"I will tell you that. I will come tomorrow evening at 7 p.m. to talk to you", I said and left the place.

Then I met two or three of our common doctor friends and came to know about Dr. Bhupesh Lahiri, father of my friend Dr. Bhabesh Lahiri. Where is he? How is he? Later on I went to

meet the parents of Bhabesh and his wife Sipra Lahiri in a flat in Christopher Road. I was known to them. After passing M.B.B.S., I used to stay for sometime in Sri Niketan Boarding house with my mother. At that time the parents of Bhabesh came from Rangpur and stayed next to our room.

I heard in detail the deserted parents and wife's pathetic past and present. There was no end of it. Well these were the ditto picture of my dream in Naimisharanya. I wondered if their future would also be true ?

Then I started to tell why suddenly I have come to them. After hearing all, the parents and wife of Bhabesh became little hopeful. Ma Anandamayee had given an indication that their Mantu (nick name of Bhabesh) would return to them. When, after how long ?

“That I can not predict”. Saying so, I took leave to return home. It was then late night.

(25)

The next day in the evening I went to Eden Hospital and found Bhabesh after finishing his evening round in the hospital was talking to Dr. (Miss) Arati Roy — the Resident House Surgeon. As he saw me, he said “Let us go”.

Dr. (Miss) Arati Roy was our class mate. Seeing me in dhuti, chadar and punjabi in the month of December, she was surprised and asked “What is the matter ? Where are you going in such a dress ?” “I will tell you later on”, I answered and we got into the car. After starting the car Bhabesh

asked me "Now where to go to hear your story."
 "Let us go to Agarpara, Ma Anandamayee Ashram"
 I told.

"No, I will not go to the temple."

"Why ? Have you become a Mohammedan ?"

Bhabesh became pale and said "It is not so ; I don't want to go that far."

"Then let us go to Ballygunje Circular Road in the house of Sri Ranjit Banerjee, the maternal uncle of our senior Dr. Subir Chatterjee — a calm and quiet place. We will sit in the veranda of their Prayer-room and I will tell you all."

Bhabesh asked "This cannot be told in any other place ?"

"Every subject cannot be expressed in any place. The serenity of a place is also counted" I answered.

We came to Ranjitda's place. In the morning I came and told Bhawanidi (wife of Ranjitda) that I may come in the evening with one of my friend if necessary. Bhawanidi wanted to know the purpose and I also gave her hints. We sat in front of their prayer room and I started the narration.

How I landed in Naimisharanya, all happenings there including the mysterious dream. Bhabesh heard everything like a stone patiently for 1 to 1½ hour. At last I told "What do you think ?"

"These are all your unpractical dreams. Is our life like a Hindi picture ?" Bhabesh quietly answered.

Night was deepening. Twice Bhawanidi peeped to see whether our talk was over or not. At last I

said "Bhabesh let us go. Both of us will be alive to see the end."

(26)

My leave came to an end. Before starting for Pathankot from Calcutta one day I went in the beautiful, well decorated royal flat of my friend Bhabesh in Lefroy Road — a posh area of Calcutta. I met there Dr. (Ms) Supriya Chatterjee who was also wellknown to me in Medical College. She was junior to us by two years. She entertained me with great care and showed me their only daughter "Jayee" — two years old girl. All these were seen by me in that mysterious dream. What an unpeaceful life in the midst of wealth and pomp. The future of these people was not uncommon to me — of course if the dream becomes true. I have not given any hints to Supriya in that matter.

On the day of starting for Pathankot, I went to meet the parents and wife of Bhabesh. They earnestly requested me, saying, "When I meet next time with Ma Anandamayee, please ask her how quickly Bhabesh will return to them."

After this, whenever I met Ma Anandamayee I used to ask her the same. Ma used to reply smilingly "You will see it". Later on whenever I came to Calcutta on leave, I used to meet the wife and parents of Bhabesh as well as Supriya and Jayee. Sometime my wife also accompanied me. My wife knew all and used to say that same ghosts have entered my head. During leave in Calcutta, without meeting our own relations, what is this

curious hobby to meet others expending lumpsum in taxi fares ?

Once when I came to Calcutta on leave, I heard that a few days ago Supriya had died unnaturally. When I met Bhabesh, I told him, “Well see how the dream is gradually becoming true. Now you with Jayee go back to your wife and parents.”

Bhabesh was adamant. Is it the story of a Hindi Cinema ? That is not possible.

In 1982, when I was posted in Military Hospital, Dehradun, I got the last opportunity in the Kishenpur Ashram, to ask Ma Anandamayee “Well Ma, twenty years have passed — when my friend Bhabesh will go back to his wife and parents.”

Ma’s remark was as before “All is His wish. You will see.”

Later on the 27th August 1982, Ma left this world. Still then the “Mysterious dream of Naimisharanya” was a dream only. Gradually I also left all hope. Very seldom did I go to meet the parents and wife of Bhabesh. They had also lost the belief. Occasionally I used to meet my friend Bhabesh here and there. There was no benefit in telling him anything. He had forgotten everything in the midst of his immense practice, fame and wealth. Often Bhabesh used to go abroad with his daughter Jayee. Once on the birth-day of Jayee I went to his new palatial building of the Elgin Road, Calcutta. Bhabesh showed me his attractive house but to me it seemed to be a haunted house. But I also thought that this is that “Dream-house” where all will get together.

Later on, suddenly one day that unexpected thing happened. In May 1985, all of a sudden my friend became seriously ill — a case of Liver Abscess. All the renowned doctors of Calcutta treated him at his residence. At that time, in one auspicious moment, Bhabesh got back his wife Smt. Sipra Lahiri.

Ma Anandamayee used to say that “Sometime God gives us one trouble to cover another trouble.”

To me, it was evident that in this “Kali Yug,” Sabitri and Behula were also bypassed, by this graceful lady to get back her husband even after 22 years. I would have got immense pain to complete this writing, if God had not completed his “Lila”.

The Inference or The Conclusion

In April 1984, after sending the “writings to Bengali Ananda Varta” I never thought that the “Dream would come to an end”. Very wonderful. Even I could not believe myself. There is a proverb “Truth is stranger than fiction”. This is a bright example of that proverb. During the continuation of the writing many devotees of Ma in Calcutta encouraged me, whereas some devotees from Kankhal and Varanasi had sent adverse remarks. Some devotees of Ma, who used to be very near to Ma and were completely unaware of such event of Naimisharanya, felt sorry.

I should have completed this writing during the life-time of Ma Anandamayee. But why I could not do it, I have explained in the introduction. Now at

the end, after knowing such a happening, if anybody has any doubt in their mind, they are welcome to ask those people (most of them are alive) to relieve their doubt.

I give my highest regards to respected Sri Anil Ganguly, Sri Ranjit Banerjee and Dr. Gunen Roy, who encouraged me to write the fact upto the end.

They were physically present in Nov. 1968 in Naimisharanya. During writing, Anil Da told me many a times, “Doc., who are you to write? Ma, it is her wish, is writing through you.”

I also believe that during writing of this Ma’s event, many a times my own words peeped in — I beg your pardon please.

(The Last Episode after the Conclusion ; Published in Bengali Ananda Varta in January, 1989)

The above event was published in Bengali Ananda Varta from October 1984 to October 1985 in 5 issues. Intentionally a little portion was not disclosed which was not possible.

It was only told to my friend Dr. Bhabesh Lahiri. It will be clear after reading the following few lines :

Ma Anandamayee’s saying that “All is His KHEYAL. You will see to it.”

That I witnessed, with immensely heart breaking pain. The last portion of that “mysterious dream” was as follows :—

This is about my friend Dr. Bhabesh Lahiri’s newly started life. He was happily spending the days. But within short time his family life again

became miserable. One day after playing Tennis in the morning before returning home, I went to his residence in Elgin Road. I found huge crowd in front of his house, many a vehicles were waiting, what is the matter ?

Entering his chamber in the ground floor, I found my friend Bhabesh was lying in a flower bed. His old parents and wife and daughter all were weeping. What is the wrong ?

All on a sudden, Bhabesh got up and told me, "Baren, your dream is true, I have died really."

In Naimisharanya, that very night — early morning, with terrible fear I got up. I could not sleep any more.

In January 1988, Bhabesh came to know the reason of pain in his abdomen — the pathological report showed cancer. Then you can imagine the condition of his mind. The operation was done in the Tata Cancer Hospital, Bombay. Later on lot of treatment was carried out in different parts of the world — but all went in vain.

After this, Bhabesh used to avoid me as well as I also. We had arranged a get together party of our all famous class-friend doctors in Calcutta, in the Officers Institute of Fort William — my friend Bhabesh, did not turn up. The reason was obvious to me.

One can live even 2 to 3 years after the diagnosis of Cancer. But Bhabesh left this world on Monday, the 19th Dec. 1988.

In fact, I saw the end. Hearing the T.V. news on 19th Dec. 1988 night, next day I went to his residence in the morning. That scene of the

“mysterious dream” was seen. In the afternoon, I went to the Crematorium to bid the final good-bye to my friend Bhabesh.

Once Ma Anandamayee told me “It is better, not to know the future.”

(Concluded)

Words of Wisdom

Eliz Cheney

Said the Robin to the Sparrow,
 “I should really like to know
 Why these anxious human beings
 Rush about and worry so.”

* * *

Said the Sparrow to the Robin,
 “Friend, I think that it must be
 That they have no Heavenly Father
 Such as cares for you and me.”

Ma Touches us : 2. In Unity

Prof. P. C. Dutta

Sacrifice for Unity as a basic urge of life

Creation of life in the world is accompanied by a long history of chemical evolution. An integration of atoms and energies is in the background of biological struggles for existence. The history of transition from Protozoic to Metazoic conditions of life is a land mark of progress. This step of the history of life is a great revolutionary period of Nature when colonization of living protoplasmic unit systems was a necessity for fighting together against environmental destructive forces. An unknown unity force attracted uniform free cells together for colonization. But a true unity force gradually culminated into somatic differentiation (development of difference in pertaining cells by accordance to necessity for efficient disbursement of different physiological functions for the total organism). Development of reproductive systems lead to production of further difference by making new combinations of characters in progenies having more efficiency to struggle in changing and straining surroundings. This struggle involved and involves destruction of a large number of individual cells or of the individual somatic systems and of progeny masses for the cause of the whole group. Thus, there is a continuous sacrificing system of the individuals for the totality or a larger self.

If we look at a tree, we find an integral unity formed of innumerable cells, which are not only living but also capable of developing and multiplying independently like the mother tree. They surrender their individual interests to the total plant body, or the total life-system of the world by facing death, giving up their dead bodies for constructing tissues and organs imparting mechanical support to the whole body and helping conduction of food material from soil to tree top and many other functions. Similar stories are available in the animal bodies including human ones. The whole story of origin and evolution of life, from atom to molecule, to protoplast, to cell colonies, to differentiated tissues, organs and organisms is a story of sacrifice for the total voyage of life in the microcosm and macrocosm.— It is not a very strong unifying force which not only brings organism together but also creates differences and induce them to sacrifices for the integral development.

But why do they sacrifice instinctively for the totality? The answer is heard in India; Because this ephemeral living world is a play of the One, the Whole, the Perfect, the Knowledge, the Truth, the Eternal.

Ma Anandamayi says: “It is your nature to crave for the revelation of that which Is, for the Eternal, for Truth, for Limitless Knowledge. This is why you do not feel satisfied with the evanescent, the untrue, with ignorance and limitation. Your true nature is to yearn for the revelation of what you ARE.” (Words P. 123).

This "ARE" indicates a unity principle spreading through atoms to the most complex systems of life, like a thread holding the pearls of creation. This Unity thread has two functions : (1) It creates and nurtures differences : (2) It integrates differences in a totality.

Equality, Fraternity and Freedom are instinctive aspirations of humanity :

History of human culture is related to a dislike to conflicts and a liking to *unity, freedom and fraternity*. If you are in a conflict or quarrel with your neighbour, you can not concentrate or meditate. Lord Jesus, therefore suggests to settle the quarrel first and then to worship God. When we are in a society having equality, freedom and fraternity, we feel happy. If a known man suffers from some distress we do not feel well and we would try to save him from the distress. This is instinctive. A selfish man is ego-centric and is sympathetic to so-called own persons fulfilling many of his personal interests. If he can gradually remove the selfish veil, his area of sympathy will gradually expand to community, to country, Nation and humanity ; and ultimately ? — Not yet it is known to our senses. What is the real nature of this instinct ? It is an eternal anguish or inherent want for the Free. Infinite, Own One which is our Real Self, the Real I, lost in the physical senses. This is the explanation given by Indian Vedanta. The Western Sciences or Philosophies fail to explain this. Ma Anandamayi explains : "Some-

times you say, your brain is tired. When does this happen? When you are overbusy with outer things, but as soon as you return home and talk to loved ones, your head feels light and you are full of joy." Thus Ma explains absence of interest is the cause of tiredness, and a feeling that it is not an own work is the cause of disinterest. "To know it to be your own gives happiness. Indeed the whole world is yours, of your Self, your very Own."—"The notion that it is apart from you, causes misery. To perceive quality means pain, conflict, struggle and death." (Words. P. 13). Ma emphasises that a feeling of separation from the One is the cause of all discomfort. The sorrow in the World is really *biraha* of the *Bliss*, — the *One* "This separation is without end and manifests in ever new ways." (Words P. 58). Quarrels are blind ways of manifestation of the separation or *biraha*.

That people of the world disliked this separation from the beginning of human cultures, is evident in the various unifying attempts in the history of mankind. Many idolistic or formulistic communities evolve, many religious or socio-political uniforms, banners, symbols, idols, formulae and many other primitive attempts of unification and equalisation are still evident. All these communities, ancient or newly constructed, dream of a day when the whole world will accept their banners, slogans, uniforms or formulae. Thus there will exist only one form and will be an end of all conflict. But at present the whole world is appearing like a war-field, due to conflicts between slogans, banners,

formulae, uniforms etc. Still they are dreaming of equality, unity, etc. *by annihilating others*. The ego-centric selfishness deface that One or the Self. The world is suffering now from a tyranny of wrong attempts for unanimity. History of evolution is that of creating differences and integrating them into a whole.

Almost with the same beginning of culture, our sages advised : "Know thyself." Your want is that Love, that Fraternity, that Freedom, which you yourself ARE, not the outward homomorphism, and unanimity.

Ma Anandamayi says : "Either melt by devotion the sense of separateness (biraha), or burn it by Knowledge ; for what is it that melts or burns ? Only that which by its nature can be melted or burnt ; namely the ideal that something other than your Self exists." (Words P. 13).

Biological Systems abhor Uniformity :

Study of all living systems in the microcosm or macrocosm reveals certain biological balancing principles : polarity, symmetry, positional adjustments, interdependence, surface-mass harmony, rythmic biochemical sequences, immunity balances etc. etc. Any fault in action of a minutest unit system may result in a tremendous disruption and destruction. In the human body and in other animal bodies, such a fault results in a quick multiplication of uniform cancer cells, destroying the differentiation process, ultimately annihilating the whole organism. This is an example of unres-

trained growth of uniformity without creating difference.

American Scientists manipulated to produce a new strain of corn having many good qualities and yielding a record quantity. Enthusiastic Government ordered all cultivators to sow this new strain only, without wasting land, money and man-power for the less yielders :—Unfortunately an hidden virus was let loose, which was probably restrained by different corn-strain-microbe interactions, absence of which resulted in the greatest disaster in the American history of corn cultivation. Thus, differences are necessary for maintaining developmental balance and advancement.

Many examples are heard of indiscriminate killing of some disturbing insects, resulting in epidemic attack of diseases on human inhabitants of the locality. All these examples suggest that Nature abhors Uniformity, and diversity is necessary for the existence of the total living system. Thus the basis of Unity can not be the Uniformity. It is the discovery of an integrating Unity force in diversity. Like the physical uniqueness of organisms mental uniqueness of every mental being is also natural principle in development. Total unanimity if feasible, is anti-developmental in man. “Every form, every expression is He and He alone” says Ma Anandamayi (Words, P. 33). Further : “Indeed, all existing forms are infinite, and I (Self) am likewise infinite. All forms and distinctive marks I see to be Myself : eternally, therefore, I exist” (Words, P. 153). “A time will come, must come, when one

actually perceives this all-pervading Universal Form of the One.” (Words, P. 172). This Unique “I” am the integrating Unity principle of creation.

Tyranny of Unanimity & Uniformity, fails in humanity :

All movements for bringing universal peace through Uniformity or Unanimity in religion, society and international affairs of the humanity result in formulism, idolism, personality, cult fanaticism, and conflicts only. Noakhali massacre is an example of ego-centric political way of annihilation in the name of religion (but disobeying the voice of religion). The Holy Quoran says : “There is no scope of physical force in religion (2:237). Your religion is for you, my religion is for me (109:6). I have formulated different religious systems for each community who obey them (22:69). Tell Mohammad, every one to follow his own natural inclination in religion (17:84).” The political or social reformers run after imposing a Uniformity or Unanimity based on their superstitious imagination of the Models or beauty, by crushing all other ideas, these are anti-nature, anti-religion and anti-God.

Dr. Radhakrishnan Warns : “Through sheer political folly and fanatical zeal for our own view, we may bring about the end of the world. Exclusive loyalty to an individual nation, or group or creed is not enough in the present world.”—We must give up the emphasis on Unanimity. Dr. Radhakrishnan points out — “Today, the world is

eager for the development of a world community, based on *Unity* and *harmony* as distinct from *Unanimity* and *Uniformity* *Differences* are not to be obliterated, but are to be fostered and sustained by mutual understanding.” (Our heritage : P. 21-22).

Our inner Self calls us from within to bathe in the Self, the soothing stream of integration Unity and harmony. But we being selfish people do not understand who calls us, who is the self-less Self. Upanishads say : You love your son, not because he is your son, but because you feel a touch of yourself in him. Ma suggests the way of reaching the stream within. “Just consider : The Infinite is contained in the finite, and the finite in the Infinite : The Whole in the part and the part in the Whole. This is so when one has entered the Great Stream. It is not merely a matter of imagination. Through ever fresh channels He is perceived in ever new forms. Having entered that Unbroken Stream, it is only natural, that *Yoga, the hidden union of the individual with the all*, should become *Mahayoga*” (Words, P. 108).

So the Unity or Ma touches us clearly in harmony, not in Uniformity. “The One is present in each sect, even though in some cases there appears to be conflicts, due to limitations of the ego” (Words P. 181). *Obey Nature, not the ego : Obey the God-made Nature.* Do not follow the ego-made ideals or models. Discover the One within, the Ultimate One ; Mother touches us there if our efforts are sincere.” In the beginning one was

enmeshed in the sense, struggling helplessly in its net. At one becomes disentangled from it and gradually passes through stages of opening more and more to the Light, one comes to see that everything is contained in everything, that there is only One Self." (Words, P. 40). On the whole, scientifically, we can attain unity not through destructive tyranny of Unanimity or Uniformity (by annihilating differences), but through fostering diversity of opinions and forms, and integrating them in a deeper way into a dynamic Totality—the self-less Self, the eternal Love. Primitive search for Unity in outer forms is still going on, and Ma is still saying : Don't waste water by sprinkling on the tree top, depriving the drying root, below the soil surface." (Uttered in response to questions asked by Dhaka Medical College Students). What is the root?—It is love? —Why should we love? —It is instinct. Why is it instinct? —Because self within us is the Eternal Love of Ma.

Mother says — What is — is

(Translated by Swati Bhattacharjee)

Real love means freedom. Perhaps it may sound queer, because verily love means bondage, a yoke. The greater the love, the sweeter the home, tighter the bond. When we say, 'me and mine', can we rule out expectation ?

But, 'love', in the truest sense of the term is quite different. Whoever has seen Mother shall never doubt it. Love transcends all selfish demands, hardly confines but expands and in fact, melts all distance. As blue as the firmament, freedom goes with love. It is love that neither strives to gain, nor fears to forfeit. It is boundless, for it knows no boundary. Such was the love of Ma, immeasurable, indiscriminate, impersonal.

She can best be understood by the account of a devotee — 'Mother was going far away from us. Countless devotees were in tears. But Mother was unmoved, listless. Her silence was well-nigh ruthless. Why this enigmatic apathy ?'

Mother would suddenly break into peals of laughter and say, 'It is you who do not divine ; To me, nowhere is far, nowhere is near.'

Such is the Mother, as hard as stone. And to get her affection was matchless. Her love knows no discrimination. It poured unconditionally, unstrained upon one who longed. He who yearned was sure to be endowed with it.

She had no pledge, no superstition, no terrestrial rapport. So her love did not shackle, but liberated. It brought everyone close. So vast was Mother that words fail to portray her. How can one know the sky from its mere reflection on the pond ?

Mother herself offers the solution — ‘As you see it’ -- she says. “As you conceive, so you perceive.” Some saw the pond, some the fish, but Arjuna noticed only the eyes. So also Mother was there in her whole self. Everyone will assuredly attain the knowledge pertaining to the stage he reached. / She could give only what the containers could hold.

Mother had never uttered : ‘This is true, that is not’. She said, ‘Both are true’. It appears as it is perceived. It must be so, for He is all-encompassing, then how can there be distinction or dichotomy, how can we say — this is true — that is false ?

So Mother says, ‘What is — is.’ She says, ‘It is quite natural for you to doubt. But in perfection, nothing is incompatible. When the Ultimate Reality has been attained, there can be no question of division.’

Mother embodies the perfect One-ness and at once she is the abode of all diversity. She was truly the living reconciliation of the same and the various. She would say — ‘Rest and Motion are the same.’ One who has stayed with Mother often has the impulse to speak of her. But SHE who is manifested everywhere, does not await verbal expression.

Mother said — “What is — is.”

The Bhagavadgita—Sri Sai Sacharita

M. Rama Rao

Part I

In the Bhagavadgita chapter 15, 16, 17 and 18 and Sri Sai Sacharita chapter 16, 17, 18 and 19 the spirituality is vastly mentioned for God realisation.

Bhagavadgita Kinchidadhaetaa.

Gangajalavakani kaa peeta sakridapayena Murari Samarcha Kiyate Tasya yamena Na chareta (Bhaja Govindan — Bhajagovinda). To one who has studied the Bhagavadgita even a little, who has sipped atleast a drop of Ganges water ; who has worshipped at least once Lord Murari, to him there is no discussion with Yama the Lord of death.

Seek Govinda seek Govinda (Adisankara in one of his stotras, says as above).

Our beloved Guru Sai Padananda Radhakrishna Swamiji expressed the glory of Gita in his message on Gita Jayanthi dated 29-11-60 Srimad Bhagavadgita is the crest jewel of all the Vedas, the essence of all scriptures and synthesis of all yogas that lead one to the Supreme. It contains Jnana marga, Bhakti marga, Karma marga and the path of meditation with its auxiliaries. The path of Practice (Abhyasa marga) and all other course of discipline.

The whole purport of the Gita is self surrender to the Supreme i.e. our lower self to the higher self, the Paramataman, to attain Bliss absolute. Gitacharya Lord Krishna has himself mentioned the glory of Gita in verse 68 Cha - 18.

The stage set for the Gita was Arjuna's egoism. He uses words "Who are the people who want to engage me in fight." He is thinking only about his own prowess, valour and achievements as also his reputation as a brilliant warrior. He shows a lack of understanding that it is God who runs the whole show. Secondly seeing all the relatives and friends Arjuna lost control over his sense and high realization but succumbed to total confusion and weakness which he tried to justify. He was not prepared to fight for his rights any more. At this stage Lord Krishna appears as Gita Acharya to set right Arjuna to fight by teaching Gitas.

God's grace comes when egoistic resistance stops.

Now I mention the stage set for Sri Sai Sacharita. The first day of Hemad Pant the author in Charita arrival in Shirde there was a hot discussion between him and Balasaheb Bhate regarding the necessity of a Guru. Hemad Pant contended why should we lose our freedom and submit to others? When we have to do our duty why is a Guru necessary? One must try his best and save himself. What can the Guru do to a man who does nothing but sleeps indolently? Thus Hemad Pant pleaded free will while Mr. Bhate took up the other side and said whatever is bound to happen

must happen ; even great men have failed. Man proposes one way but God disposes the other way. Brush aside your cleverness.” Pride or egoism won’t help you. Hemad Pant lost peace of mind and he concluded that egoism breeds discussion.

All the devotees went to the Masjid where Baba was staying. Baba asked one of the devotees Kaka-saheb Dixit “What was the discussion in the wada ? And staring at Hemad Pant Baba further added “What did this Hemad Pant say.”

Hearing this Hemad Pant surprised how could Baba know the discussion staying at a distance unless He was omniscient and inner ruler of all ?

By this incident Hemad Pant the author of Sri Sai Sacharita came down from his egoism and pride and became humble and meek. He surrendered all his ego at the feet of Baba. At this stage Sai Baba inspired him to write his life story but Hemad Pant was so humble and sincere as he could not ask directly Baba the permission for writing Sacharita. He sought Baba’s permission and blessing through Madhav Rao Deshpande and got blessings of Baba with the prasad of Udhi and the right impression about the necessity of a Guru.

Once a gentleman put a query to Sri Anandamayī Ma, “Is it necessary to accept a Guru ?”

Ma replied “Yes, since everything requires an incentive.”

“The sadguru Himself appears in order to take the disciple under his care and he also makes the disciple to look for the Guru in the right place. This Grace is natural of the World Teacher. In fact

Ista, Guru and Mantra all these three are just one."

In the case of Arjuna, the World Teacher was Srikrishna and in the case of the Author of Sai Satcharita Sai Baba appeared as Sadguru to uplift the disciples from their egoism and pride and put them on right path.

The principal Teachings of the Gita are (1) Sankhya yoga and (2) Karma yoga.

To get Arjuna out of confusion of mind and despondency Lord Krishna guided Arjuna through the path of desireless - action (Nishkam yoga) and through the path of Sankhya yoga (yoga of knowledge) up to the point where Arjuna could grasp the highest teaching of non-dualism and to qualify for liberation (Gita Chapter second).

Lord Krishna gives the clarion call to man to live and act in this world practising Budhi yoga, the yoga of action guided by the knowledge of an awakened Budhi.

Arjuna being not satisfied with the teachings of Srikrishna he asks Krishna further :

"Krishna, if you consider knowledge as superior to action, why then do you urge me to this dreadful action, Keshava ?

The Lord said, "Doing work without attachment man attains the supreme. It is through action without attachment alone that Janaka and other wise men reached perfection so Arjuna kill this enemy in the form of desire." To clear the doubt of Arjuna the Lord taught the yoga of knowledge as well as the disciplined action. Arjuna asked the

Lord to tell him which is better, the yoga of knowledge or the yoga of Action. The Lord says “the yoga of knowledge and the yoga of action both lead to supreme bliss. Of the two however, the yoga of action (being easier for practice) is superior to the yoga of knowledge.)

To clear all Arjuna’s doubts and make him to do his duty Lord Krishna discussed the yoga of self control (the way of meditation), the yoga of the indestructable Brahma (the way of realization), the yoga of the realization, the way of sovereign wisdom and mystery and lastly the yoga of the divine manifestations (description of God’s glories and the power of yoga with the fruit of their knowledge).

After hearing the glories of the Lord, Arjuna said “Out of compassion for me, you have spoken words of ultimate profundity concerning the self, and they have dispelled my delusion.” At this stage Arjuna was ready for fighting but as a human being he again said “As you have declared yourself to be Supreme Lord even so it is yet do I desire to see your isvara (universal) form O Supreme purusha ?”

The Lord describes His universal form. Arjuna sees the Lord’s universal form and offers praises to the Lord who exhorts Arjuna to fight. Overtaken by fright Arjuna prays for a sight of the Lord’s four armed form which is not dreadful.

We should desire and ask a gift or boon which we can assimilate, otherwise we would suffer for the same.

After sakshatkar (seeing God's form) generally man is satisfied and he sees God in all. He lives practicing the presence of God in all, but Arjuna has not been satisfied at this stage also and indicates his indecision. He asks the Lord which of the devotees who worship you with form or who adore you only, the formless Brahmas? Sri Bhagavan said "I consider them those who have fixed their mind on me and whoever steadfast and endowed with supreme faith worship me them do I hold to be perfect in yoga."

Further the Lord finding the Arjuna still seemed to be half baked described the yoga of devotion, the yoga of discrimination between the field (Kshetra) and the knower of the field (Kshetrajna) and the yoga of classification of the three gunas and lastly the yoga of the supreme person i.e. God and his glory described. Again the Gita repeats that thoughtless men whose souls are undisciplined do not realise God. To realise God certain qualification are necessary. They are adoption of Divine (good) qualities and avoidance of Demonical (bad) properties. (Gita chapter 16). In chapter 17th, the threefold Division of faith satva, rajas and tamas are discussed with regard to good and bad food, sacrifice, penance and gift. Even in giving gift there must be satvik idea without egoism (ahankar) as I am the giver of gift. The virtuous (satvaguni) man only can realise the God (Brahma).

Let us study chapter 16 and 17 of Sai Sacharita. First they state "Deserve it and then have it" (Brahmajna).

Once a rich man went to Sri Baba and asked him for Brahmajnan "Show me God i.e. Brahma Baba. I have come a long distance to see you as people report that you reveal very quickly "Brahman".

Baba then spoke "Oh do not fear. I shall show you the Brahman at once and that very clearly. Numerous men are the seekers after wealth, power, honour, health but seekers after Brahman are rare."

Then he sent a boy to Nandlal Marwade and other rich villagers for a hand loan of Rs. 5/-. The boy returned with an empty hand. This lasted for 20 minutes. The questioner became impatient but he was so stingy as he could not pay Rs. 5/- to Baba to help him from whom he wanted the invaluable Brahman as a free gift.

He asked Baba, "Baba, will you help me to grasp Brahman?" Baba said, "What I have been doing all this is to make you see God. I want to get at 5 rupees. I want five things surrendered (1) The five pranas — (life forces) (2) The five senses (3) Mind (4) Intellect (Budhi) (5) Ego. The road to Brahman is hard to tread it. There must be no clogs of attachment to wealth, honour or position."

Further Baba described qualifications for Brahma jnan (Self Realization).

(1) Mumuksha (intense desire to get free) (2) Vivakti (a feeling of disgust with the things of this world and the next (3) Antarmukha (introversion) (4) Catharses from (Purging away of) sins i.e. turning a way from wickedness (5) Right conduct (6) Preferring Shreyas (the good) to Preyas (the

pleasant i.e. mundane matters) (7) Control of the mind and the senses (8) Purification of mind by discharging his own duties satisfactorily with Viveka (discrimination between the unreal and real) and dropping egoism. (9) The necessity of a Guru (10) Lastly the Lord's grace is the most essential thing. After getting Baba's blessings the gentleman left the place, quite happy and contented. Bow to Sri Sai — peace be to all.

Part — II

Lord Krishna himself has described the greatness of the Gita. He says :

“He who having shown the highest love to me shall impart this most secret teaching of Mine to my devotees, shall attain me. There is no doubt about it” (Chap 18 V 68).

“The man who listens to it full of faith and in an uncarping spirit freed from evil even he shall gain the happy worlds of the virtuous.”

Our Guru Sri Saipadananda Radhakrishna Swamiji on 13-7-70 referred to a vision he experienced.

“At 3-30 a.m. to day, I had a vision in which I saw Baba, Ramana Adi Shankara and Narasimha Swamiji seated together in my room. I then asked, “Baba, what is your opinion about the Geeta”. He said “Ask Shankara for the answer”. Shankara then replied “Geeta, Ganga, Gayatri. First is Geeta, to be recited, next is Ganga for purification and the last is Gayatri for realisation.”

By the above sayings we can find out that how much importance is given to Gita.

The 18th chapter of Gita is the concluding (Epilogue) chapter.

Arjuna at the beginning of chapter eleven of Gita said to Krishna, "Out of compassion for me you have spoken words of ultimate profundity concerning the self and they have dispelled my delusion."

But being unsatisfied he craves for seeing Lord's Isvara (universal) form.

Then the Lord said, "Behold my forms O Partha, by the hundred and the thousands manifold and divine, various in shape and hue."

Once again at the beginning of 18th chapter Arjuna indicates his dissatisfaction and puts forth further query and he said "O Mighty armed O knower of heart, I slayer of Kesi. I wish to know severally the true nature of Sannyas (Sankhya yoga) and of Tyaga (Karma yoga).

Bhagavan gives His own opinion about Tyaga (Relinquishment). He says "Acts of sacrifice, gift and penance should not be relinquished, they must be performed at all events for sacrifice, gift and penance performed by wisemen purify the heart and these acts and other duties must be performed relinquishing attachment and fruit."

Notwithstanding that he who owing to impure reason views the absolute self as the doer is of perverse understanding and does not see at all.

Knowledge, the object of knowledge and knower are the threefold incentive to action, and doer the

action and the organ of action — these are the three-fold constituents of action.

Further Bhagavan Krishna describes the concept of the three gunas Satva, Rajas and Tamas and he declares that there is not an entity either on earth or in heaven that is free from the qualities of Prakriti. The triadic classification is applied to all our activities such as faith, food, sacrifice, penance, gift, knowledge, action, agent (doer), intelligence, courage and joy for the development of spiritual life we have to cultivate the sattvic in us and adopt sattvic actions and eschew tamasic actions.

Sri Krishna describes the duties of chaturvarna and emphasises that better is one's own duty (Svadharmā) though devoid of merit than the duty of another well executed. He who performs the duty enjoyed by his own nature, does not incur sin.

Svadharmā does imply Jati Dharma (caste duties) each must undertake the duty that does not go against his grain and must act according to one's temper and training.

Lord further says to Arjuna to surrender to him by fixing heart and mind on him. Thereby he would overcome every difficulty by his grace otherwise he would perish utterly.

Again Lord said "Fix your heart on me. Give your love to me. Worship me, bow down before me ; so shall you come to me. This is my pledge for you are dear to me."

In this world the ego is the cause of all our trouble. Even Radha was jealous of the flute (Venu) as it was in touch with Sri Krishna's lips.

In the same manner he made Pant, the author of Sri Sai Sacharita felt jealous of Sri Sathe, a devotee of Baba who got a vision of Baba explaining Guru-charita (by reading it for a week) and Baba said if he (Sathe) makes one more saptaha the Lord will be pleased and will rescue him from the bondage of the mundane existence.”

When Hemad Pant heard Baba's words he thought in his mind as follows “What Mr. Sathe read for a week only and got a reward and I am reading it since forty years, with no result! His seven days stay here becomes fruitful while my seven years stay (1910 to 1917) goes for nothing....”

Reading Hemad Pant's mind Baba asked him to go to Shama another devotee who was like Arjuna to Krishna for chit chat and bring Rs. 15/- as dakshina.

Accordingly Hemad Pant went to Shama and reported Baba's errand. Shama said “Look at this Baba. He is sending big pandits like you to fools like me. As far dakshina of Rs. 15/-, I have no money and I can only offer my 15 Namaskaras. As for talking, I can tell a story of Radha Bai Deshmukhin.” Then Shama began to tell the story.

There was an old woman by name Radhabai. Hearing Baba's fame she came to Shirdi and had Baba's darshan, she loved Baba intimately. She resolved that she should accept Baba as her Guru and take upadesh from Him. She determined to fast herself unto death so long as Baba did not give her any upadesh or Mantra. She left off taking

any food or water for three days. I went to Baba and informed her worst condition to him and requested to take some mercy on her and instruct her.

Seeing her determination, Baba sent for her and turned her mind by addressing her as follows :

“Oh mother, why are you subjecting yourself to unnecessary tortures and hastening your death ? Take pity on me and hear me I tell you my own story. I had a Guru. He was a great saint. I served him very long still he would not blow any mantra unto my ears. I had a keen desire to serve him and at all costs receive some instructions from him. But he had his own way. He asked me two pice as Dakshina. I gave the same at once. He never cared for coins. His two pice were (1) Shradha (firm) faith and (2) Sabari (Patience or perseverance). I gave these two pice to him and he was pleased.

“I lived with my Guru for 12 years. He was full of love, nay he was love incarnate. Night and day I gazed at him with no thought of hunger and thirst without him. I felt restless. He was my sole refuge. My mind was always fixed on my Guru. I waited patiently and very long on my Guru. Sabari is the mine of virtues Nishta (faith) and Saburi (patience) are like twin sisters loving each other very intimately. My Guru never expected any other thing from me. He never neglected me but protected me all times.”

“Oh mother ; my Guru never taught me any mantra, then how shall I blow any mantra in your

ears? Just remember that Guru's tortoise-like loving glance. Make me (Guru) the sole object of your thoughts and actions and you will no doubt attain paramartha (the spiritual goal of life). Look at me whole-heartedly and I in turn look at you similarly. Sitting in this Masjid I speak the truth nothing but the truth. No sadhana, no proficiency in the six Shastras are necessary. Have faith and confidence in your Guru. Believe fully that Guru is the sole Actor doer. Blessed is he who knows the greatness of his Guru and thinks him to be Hari, Hara and Brahma (Tirumurthi incarnate)."

Instructed in this way the old lady was convinced, she bowed to Baba and gave up her fast.

At Masjid the Arati began. Shama and Hemad Pant went to attend Aitha and take darshan of Baba. Baba said "Let me know whether you both had a chit chat and if so tell me all that you talked about."

Hemad Pant said all they talked about and that specially the story of the old lady.

Hearing this Baba was much pleased and he asked him "Did the story strike you and did you catch its significance?"

He replied, "Yes, Baba the restlessness of my mind has vanished and I have got true peace and rest and come to know the true path". Arjuna also said to Krishna like this (in V. 73 of Chapter 18th).

"Krishna, my delusion is destroyed and I have gained knowledge through your grace, I stand freed from doubts, I shall therefore, carry out your bidding."

Then Baba spoke further as follows :

My theory is quite unique. Remember well this one story and it will be very useful. To get the knowledge (realization) of the self Dhyana (meditation) is necessary. If you practice it continuously the virtis (thoughts) will be pacified. Being quite desireless you should meditate always on the Lord who is in all creatures and when the mind is concentrated the goal will be achieved. Meditate always on my formless nature which is knowledge, consciousness and bliss. If you cannot do this meditate on my form from top to toe as you see here night and day. As you go on doing this, your rities will concentrate at one point and the distinction between the Dhayata (meditator), Dhyana (act of meditation), Dheya (thing meditated upon) will be lost and the meditator will be one with the consciousness and be merged in the Brahman.”

The tortoise glance is to the young ones a down-pour of reactor. The only source of sustenance and happiness similar is the relation between the Guru and the disciples.”

Baba passed all the quantity of sugarcandy as prasad into the hands of Hemad Pant and said to him :

“If you take this story to heart and remember it well, your state will be sweet as the sugarcandy, all your desires will be fulfilled and you will be happy”. Hemad Pant bowed before Baba and implored “Do favour me like this, bless me and always protect me.”

Baba replied “Hear the story, meditate on it and assimilate its spirit. Then you always remember

and meditate on the Lord who manifests Himself to you.”

Thus Baba recommended the study of Sravana of the Katha followed by Manana, Nideludhyasa smarna and Dhyana all of which will lead to realisation of Ananda Ghana.

A poet says :—

To empty practice knowledge better
But Meditation still superior
To renounce fruits of action
Grander still ? paving the way to liberation.

Sri Ramakrishna, Sai Baba, Mother Sarada Debi and Sri Anandamayee were always immersed in deep divinity lost they engaged themselves in work with equal zeal for the well being of people. They did not do anything, for their own gain, there was nothing selfish in them. Their ego had been completely eliminated and what they did and said was all for the good of humanity.

Lord Krishna in Gita (chap 18th - V 66 says.)

Surrendering all duties to me take refuge in me alone I shall liberate you of sins, grieve not.

Sri Sai Baba in Sai Sacharita chapter 18th says.

“If you make me (Guru) the sole object of your thoughts and aims you will attain, paramartha, the supreme goal. Look at me with undivided attention so will I look at you. This is the only truth my Guru taught. The four sadhanas and the six Shastras are not necessary. With entire confidence, trust your Guru. That is enough.”

Sanjaya said (Gita chap 18 V-78).

Wherever is Sri Krishna, the Lord of yoga and wherever is Arjuna, the wielder of the Gandiva bow assured are there prosperity, victory, glory and righteousness ; this is my conviction.

My conviction is wherever is Saikrishna, the Yogapurusha and wherever our Guru Sri Sai Padananda Radhakrishna Swamiji makes to chant Vishnu Sahasra Namam, assured are there prosperity, spirituality and liberty from birth and death (Moksha).

Let us hope that through our devotion to these ideals, we will have a real understanding of the message of the Gita and of Sawijis and Sai Baba's teachings. Through their blessings may we attain that enlightenment which will be for the good of mankind.

Om Shyanti Shyanti Shyanti.

In Memory of Brahmacharini Tulasi

Kumari Tulasi Chakraborty, who was engaged in nursing late Gurupriya Didi, (the chief worshipper of Sri Sri Ma) and was previously a Nun (Brahmacharini) of Kanyapeeth was popular among the devotee children of the Mother. On 20th October, 1989, Friday, she has been lodged on the lap of Ma at Holy Kashi after ailing for a few days in Sri Sri Ma Anandamayi Hospital, Varanasi. About 36 or 37 years ago, Hemlata, bereft of parents, came with her aunt (Jethaima) Prafulladi from Calcutta to Kanyapeeth. After a few days, Sri Sri Ma gave her responsibility of nursing Gurupriya Didi. Since then upto the last day of Didi, she was engaged in her service. Didi named her as Tulasi. Beginning from her age of 16/17 she served uncomparably year and year continuously. Even during the ailing period Gurupriya Didi used to accompany Ma most of the time. Naturally she got the opportunity of serving Ma also. Ma said, "She feeds this body like a mother; she is my mother". Truly, she had an unusual affection expressed in her service.

Not only in serving, but also in special cooking, by Ma's order, for the great Mahatmas, for the Prime Minister of India, or some special guests, she proved efficient. She cooked excellently. She also cooked for offering (Bhog) to Ma. Once when she was feeding Ma after preparing herself, Ma was passing her hand lightly over Tulasi's hand, saying "What is the mystery in your hand? What is that with which you cook? How does it become so tasteful?" Ma often praised by saying, "Tulasi is a diamond in work, a Doctorate in cooking." Service to Ma purifies the mind; this was the message manifested in Tulasi's life. Purity and simplicity of character made her naturally beautiful countenance more and more graceful. Her untimely passing away has caused such a depression in the Ashram which cannot be filled up. We pray for the ascent of her soul freed from the body. Jai Ma.

Sri Sri Ma Anandamayi and My Life

Dr. Tarapada Chattopadhyay, M.A., M.Sc.

(Dr. Chattopadhyay, 81 years old, resident of Delhi has written 60 pages, about his association with Ma since 1941. He wished to publish it as a book at his own expense with the help of Shree Shree Anandamayee Charitable Society. But his family history, relative's life and other personal matters are included in the narration, so portions related only with Ma are being published here with the permission of the writer).

(1)

November 20, 1941, about 48 years ago I went to Delhi from Calcutta to join the Govt. of India as Asst. Economic Advisor. I managed to get accommodation in a boarding-house at Connaught Place, New Delhi. At that time Sri Sri Ma Anandamayi came to a house of her devotee staying near our boarding-house. In the evening I went to that house to have a "Darsan" of Ma Anandamayi. She was seated on dias where Kirtan was going on. She was dressed simply with a red bordered sari and was looking extremely beautiful and attractive as if some glow was coming out of her face. I lost myself at the first glance of Ma.

(2)

Sometime in 1942, our office was shifted to Simla. I was also transferred there. The Simla Kalibari was already established. Sri Sri Ma Anandamayi came and stayed there several times. During Ma's stay in Kalibari, the whole place would turn and assume a festive look with Nam-kirtan and a flow of devotees. Ma's joyful mood would give divine pleasure to all. The residents of the Simla City — poor and rich — all used to come for a Darsan of Ma.

(3)

In 1943, I was transferred back to Delhi in the Industrial Advisor's office and was promoted as Asst. Director in October 1945. By the grace of Ma, since I got her blessings I was having quick promotions in the service. During my stay in Delhi, I had very good relations with all Bengalees ; specially with Sri Hrishikesh Mukerjee and his wife Nanidi and with Sri Surajit Lahiri and his wife Buludi. Sri Lahiri was fond of kirtan and he himself did kirtan many itmes in the presence of Ma.

(4)

At that time, my wife Panna was very eager to have a Guru. One night she dreamt of Sri Sri Ma Anandamayi and told this to Buludi and Nanidi. Luckily during that period Ma came and stayed in the house of the famous Dr. J. K. Sen to attend a religious ceremony. My wife went to Ma with

Buludi and Nanidi. Ma gave a patient hearing and told my wife to meet her at Kashi. I also met Ma.

In the evening Abhoyda used to sing kirtan while dancing. That was wonderful. So long as Dr. J. K. Sen was alive, Ma used to come to his residence often and I took the opportunity to get blessings from her every time.

On one remarkable day, when I went to Ma to get her blessing, she came out just after having a bath. There was no body inside the room. Ma came forward, stood in front of me and was transformed into Ma-Kali, protruded her tongue and accepted my pranam. I was astonished, what an unexpected wonderful "Kripa" of Ma. She showed me the image of our "Ista-Devata" — Ma Kali.

(5)

Ma advised us to visit Varanasi. We were keeping that in our mind. In 1952, on our way to Calcutta from Delhi we broke our journey to see Varanasi. For 3 days we stayed in the Shree Shree Ma Anandamayee Ashram. To our good luck at that time Ma was at Varanasi Ashram. Seeing us Ma was very happy and looked after us as her own children. Every morning and evening we were enjoying the Satsang in the presence of Ma. That was a remarkable enjoyment. The wonderful kirtan and bhajan of Bibhuda was an additional source of pleasure. Still I remember one line of his song :—

“Achyatang, Keshabang, Ram Narayanam.”

(6)

One day Ma called us into her room. We all went after taking our bath. No body else was present there at that time. In her pure white dress Ma was looking as the morning sun smiling at us. Ma talked and advised us. She told my wife to utter that “Nam”, which was told to her at Delhi. In our worship-room at home there was a photo of Sri Sri Ma Kali with Sri Ramakrishna.

I used to worship that photo uttering “Ma, Ma, Ma”. But at the same time I used to visualise Sri Sri Ma Kali inside an ‘Omkar’.

Sri Sri Ma Anandamayi advised me “You only add ‘Pranab’ ahead of Ma, Ma, Ma. That will do for you.”

What a wonderful satisfying answer to me !

(7)

We were enjoying our time under the direct guidance of Ma. But soon our mood was down as the day of our return approached. This was the first time I could approach and exchange my views sincerely with Ma. On the day of our return Ma herself was looking after our packing. What a fine and faultless arrangement !

After ‘Pranam’ and having the blessings from Ma we proceeded towards the Railway station. On arrival at the station, we found the train for Calcutta had already arrived and ready to move. Hurriedly I managed to push my wife and two sons in one compartment and ran to bring our extra packages from the Railway Left Luggage counter.

I told my wife, in case the train moves away, I will follow by the next train.

By the time I could come with the luggage near the compartment, the train steamed off. But what a wonderful "Kripa" of Ma, the train stopped after a little motion. I entered into a compartment with all the luggage. Thus Sri Sri Ma had saved us from a serious dilemma.

(To be continued)

Attain cosmic eye*

Swami Ramdas

In yourself see the Beloved.
His sweet fragrance ever fills you.
His joy thrills your being.
His power and glory dwell in you.
When your pure heart opens its eyes,
You behold His beauty everywhere.
The cosmos stands revealed to you
As the image of the Beloved.
How soothing is His love !
How grand is His vision !

* Reproduced from 'The Vision', Vol. 56, No. 12, Sept. 1989.

A Shower of Affection

Sumati Talukdar

(Translated from Bengali by Sri Kalyan Kumar Maity)

I still remember the day. For a long time I had been nurturing the fond wish of visiting Lucknow, the cynosure of the Mughal empire. My eldest son who was employed in the Margherita Tea Estate in Assam was entitled to a month's annual leave, and my daughter-in-law's father, a Government employee, was then posted at Lucknow. It was January, 1976. We left Margherita via Gauhati by the A. T. Mail.

After we had feasted our eyes on the sights of Lucknow, a female relation one day took me to the place of Lila Sahai, a friend of hers. I very much liked the way the lady talked. She just happened to say by the way that her whole family had great devotion for Sri Sri Anandamayi Ma. Mrs. Sahai's father, Dr. Pannalal, was a great devotee of Ma and spent his life with Ma until his last day. I instantly felt a deep respect for the lady. How fortunate she was to be the daughter of such a father! I started asking her questions about Ma. She took me to one of her own rooms — the room where Ma stayed during the ceremonial entrance to the new house, *griha pravesh*, that is.

The neat and clean room had a cot in the centre and there was a deer skin spread on it. There was

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profound peace prevailing in the room and I felt it. It was as if Ma was still present in the room in some unbodied form. I saw some pictures of Ma on the walls of the room also. The atmosphere was like that of a temple. We left after a while.

A couple of days later, Mrs. Sahai came to visit us with her youngest daughter Maina. I came to know that after her marriage was a shipwreck in her youth, Maina had all along been a devotee of the Eternal Lord at the advice of Ma. She was living with her mother and had a job for her bread. Mrs. Sahai said that Sri Sri Ma had come to Naimisharanya at Sitapur and she wished she could go and see her. She was dying for a look at Ma, but in fact she would be hard put to it. With a great eagerness, I told her that I could accompany her if she set out on the journey. Without delay I told everything to my relation. "Let's all go and have Ma's *darshan*. I have heard so much about her but have never had the good fortune to see her."

My relation who had a car at once fixed up a date. It was a day during the first week of February.

We started at five in the morning on the appointed day. After a long journey on the way to Kanpur, we reached Sitapur at 11-00 in the morning. We had a wash at the Forest Department rest-house there and then made for Naimisharanya on the bank of the Gomati. The sun's rays sparkled on the silvery waters on the bosom of the Gomati. Next to it was Ma's ashram. Beautiful. In our childhood days our mother told us so many

stories of the Ramayana and the mythologies. Memories of those stories began to reverberate once again in my mind in contact with their reality. Legend has it that eighty-eight thousand hermits once upon a time meditated together in this Naimisha forest. And we had then reached the ashram of Sri Sri Ma Anandamayi, the embodiment of that Eternal Power — *adi shakti*. There was no crowd as such. The ashram was surrounded with temples. Ma had a first-storey room. The worship and the recital of scriptures, etc., were over for the day. It was time for rest. A girl from the ashram came forward and asked our whereabouts. Did we have any previous correspondence? As to seeing Ma? We told we had come as we had heard of Ma's arrival. Upon enquiry we learnt that her name was Chitra. She stayed with Ma. She would go to Pashupati that very day, she told. By train to Lucknow and then from there to Nepal with Swami Swarupananda's entourage that would start from Patna. Sri Ma was also to leave, for Haridwar, at 5-00 in the evening.

The polite words of the extremely courteous girl gave no peace to my mind. Could not we see Ma that day? I was not at all willing to go back frustrated.

Ma had gone upstairs for rest, Chitra said. She would come down after 3-00 and we could see her then. We said we would wait. We were talking when we heard that Ma was coming downstairs. Our eagerness knew no bounds. We kept looking at the door through which Ma would emerge. I

thought I would place a couple of flowers at Ma's feet. I collected, in a jiffy, four or five red roses from the Ashram garden. Dowstairs came Ma accompanied by four or five women ashramites. It seemed as if the goddess Saraswati, the fountain-head of wisdom, descended from Heaven clad in spotless white. Just as I touched Ma's lotus feet, she said, "Not that, not that. Don't touch my feet. Don't lay flowers." I sort of recoiled in awe. Ma walked ahead. One of her slippers lay behind and she walked with only one on. I collected it and put it exactly where it belonged.

Ma went and squatted on a new cot laid on the verandah of the old temple. We also went and seated ourselves on the ground around her. Mrs. Sahai talked inaudibly with Ma and washed her feet presently. Ma blessed her. I took some fruits and joss sticks for Ma. I got up, lit the sticks and waved them before Ma. The strong wind that was blowing and the sticks would not go out. I gave her the fruits. She returned me half the fruits herself. My companions also gave her some sweets, etc., and Ma gave them back everything just as she did to me. The *prasada* from Ma's own hands suffused us with a sense of fulfilment.

Seated beside her feet I began to feast my eyes on Ma's divine effulgence. The glow that emerged from her face, her vision in her eyes, all appeared divine. As if she had come to herself all of a sudden, she said looking at me, "Tell me all what you want to tell. Tell me, tell me, speak."

I felt as if I were aroused from a dream. I asked her many things. She kept her gaze fixed on me and chewed cardamom seeds. I said, "Ma ! At home I thought I would tell you so many things. Now, with you beside, I forget all."

Ma said, "Funny, this is. There were connections between us, hence this meeting. Have you been initiated or not ?" I said I had been for four or five years then, by one Sri Padmanabha Bharadwaj. I did not know whether he was living or dead at that time. I knew nothing about his whereabouts. I was not at all satisfied with all that, I said. Sri Ma rested her eyes on mine. How piercing those eyes were. Her gaze saw through all my being down all my previous births as it were. I will never be able to forget those eyes of hers and its unearthly vision. I still feel myself under its spells.

After the exchange of a few words, Sri Ma enquired about whether we had our day's meal or not. "You have had it or not ? Where will you have it, then ?"

I said, "Ma, we have our food with us, in the car. We'll have it presently." But she said, "See ! When children come to their mother, does she return them unfed ? You will eat here. How many are you ?"

I said, "Seven in all."

Ma called some one and said, "Prepare meals for all of them."

No sooner was the order given than it was carried out. *Prasada* was ready within twenty minutes.

One came and wanted to know where we were to be served *prasada*. "Take them to the hall of of the temple," Ma said.

My mind leaped in joy. We were going to be fed inside the temple and with what care had Ma arranged for it !

Ma asked us to wash our hands and come. We washed our hands under the Ashram tap. We were asked to enter the temple. We did so and occupied a seat each. I was overjoyed. It was a *purana* temple and eighteen *puranas* occupied *manikuta*. We were going to have our *prasada* in one such temple. The images of innumerable hermits and sages loomed large before my mind's eye. Thanks to the divine grace that accumulated through my previous births, and mother's bidding — I could enjoy this heavenly atmosphere. When *prasada* had been served and we were going to have the first helping, Ma appeared at the temple door and inspected with her own eyes whether it was all right with us.

I saw in Ma the image of goddess Durga, as she stood at the door with her hair let down loosely, tall and a halo surrounding her face. Our eyes travelled from her foot to head and from head to foot. How divinely beautiful she was. Ma said, "You eat. I am going upstairs for a while. I'll see you all after 3-00 in the afternoon. It is Naradanda who is performing the Maha-Vishnu *yajna* today. You will also come with me there."

We bowed and Ma left. After the meal we visited Chakra Tirtha, Dadhichi Kunda, Vyasa Ashram and the twenty-one cubit image of

Hanuman. While seeing the last I also bought a Hanuman Chalisa. The Forest Officer who accompanied us all the while took us all to their Sitapur rest-house for a wash. We again came to Ma's ashram at 3-00. Ma was ready to go to the *yajna*. She invited us cordially to accompany her the moment she saw us. Our car followed Ma's.

Our car stopped a little short of the *yajna mandapa*. We got down and followed Sri Ma walking ahead. Ma went in and saw if the *kundas* were properly decorated. Then we were asked to go to the part of the *mandapa* meant for assembly. The great scholars escorted Ma to the *mandapa*. Ma seated herself on the *asana* meant for her. She looked perfectly like goddess Saraswati in white in the ochre-coloured pandal. The pundits sat at a little distance. It was now the time for address. Ma looked at one of the pundits and said, "Sridhar, you speak first."

With infinite respect, Sridharji began to speak on Lord Krishna. Words issued from his lips as fluently as the waters of the Ganga. We were simply enthralled. We accompanied Ma back to her ashram when it was time.

Like before, Ma seated herself on the verandah of the old temple. Because they were all nearby, we went and saw the temples of Vyasa and Suka, and also Amar Jyoti. They were all small ones. We were back at Ma's feet once again. She was due to leave for Haridwar a short while later. Her car had also arrived. It was parting time. It was time for us to return also. "You all go," Ma said,

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We offered our *pranamas* to her one by one. My mind was heavy at this prospect of separation. Our car was also waiting in front of the ashram gate. We got into our car with Ma watching us all the while. Chitra-didi accompanied us upto Lucknow. She sat next to me. It was rather a numbing experience to leave the holy Naimisharanya behind. I surrendered myself at Ma's feet and after a long journey reached Lucknow. Chitra-didi put up at Mrs. Sahai's for the reason that the railway station was close at hand.

Two or three days later we returned to Gauhati from Lucknow, and from Gauhati to Margherita. One cannot perhaps pour one's heart out perfectly before another. Reconciled once again to the daily household chores, I felt that I was lacking peace of mind. Something was missing. Where did I leave that divine image of Sri Ma with her words, her gait, her robe and the vision of those two eyes of hers? The thought began to shake my mind incessantly.

A month or so had elapsed. One night I had a dream. I dreamt I was left with Ma at Naimisharanya. It was evening and from the open courtyard in front of the old temple rose the reverberations of the evening bhajan. Different participants were playing different musical instruments. The younger female ashramites were doing the singing. The males sat in front and the females behind. The bhajan was being sung in three tunes — Hari bol ... Hari bol ... Hari bol. I sat among the females, saturated with joy. Suddenly I discovered Sri Ma on my right. Just as



my eyes met hers, she took out something from under her robe and handing it over to me, said, "Here is the *prasada* I have kept for you. Take it, take it right now."

I tied it at the end of my sari for the children at home. Ma who could see through everything said, "What? You are taking it home? Oh no, you take it here. I'll give you some for home later." I untied the *prasada* and began to eat before the affectionate eyes of Ma. This *prasada* consisted of three-fourths of a ripe pomegranate stuffed with red seeds. I ate the bright shining seeds in her sight. She also kept looking at me.

She said, "Chant Hari bol mentally twenty-nine times a day."

I became restless as soon as I woke up. There was none in my bed other than myself. Why did not the dream last for ever? Why did I wake up? Ma's kindness to me was boundless. Whenever I think of it, I become filled up with emotion. My only prayer is that Ma be seated in my heart in this mortal life.

A few days later once again I dreamt of her. Sri Ma was taking a walk in the central room of our house. Dark hair hanging loosely about her, tall, clad in impeccable white. This beautiful picture has remained painted in my mind — indelibly, permanently. Ma had such kindness for her child! Ma! You are the eternal, affectionate Mother of this universe. Let me get merged in you. Victory be yours. *Pranama!*

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## Ashram News

### **Kankhal :**

By the grace of highly adorable Sri Sri Ma Anandamayi, ceremonies like Sri Sri Durga puja, Sri Sri Lakshmi puja, Sri Sri Shyama puja, Annakut were celebrated as in previous years. These were celebrated similarly this year in Dehradun Ashram also, for which gatherings at Kankhal was *less this year*.

6th to 13th November — 40th “*Samyam Saptah Mahabrata*” was observed properly through *yam, niyam, jap*, meditation, silence (mauna), chanting, discourses on religious topics in Satsang etc. This congregation followed the participation of many Principals of different Institutes of India, and many Maha-Mandaleshwaras. Their talks which were felt as showers of honey benefitted the Vrata’s (observance of ascetical austerities) very much. This year, about 250 devotees participated and made the occasion a success. On the 8th day kirtan *pranama* on the *Mahasamadhi* of Ma by all devotees, the Samyam Saptah (self-restraint week) was completed. Like previous years, *Adhibasa* for *Nam-kirtan* (chanting of God’s name) was arranged on the 13th evening, the chanting by women for the whole night, and then dawn to dusk *Sankirtan* by male devotees, *malsa-bhog* at noon, *nagar-sankirtan* (chanting Gods’ name in a proces-

sion through the city), breaking pitcher containing curd (Dadhi Bhandar) ended with this grand festival.

The executive steering committee and the general meeting were held on 11, 12 and 13 November. The election was also held.

From 6 to 9th December, on the occasion of *Sri Sri Gita-Jayanti*, recitation of Gita, worship (puja), and *puṇahuti* (final offering) was performed on the *Ekadashi* (eleventh day of the lunar fortnight). Srimati Meenakshi Kumari arranged and organised this Gita Jayanti.

By the enterprise of Sri Sri Ma Anandamayee Sangha for the benefit of departed soul of Late Sudhir Kumar Bhattacharya by earnest co-operation of his wife Srimati Hemanalini Bhattacharya and his sons Sriman Sushanta and Sriman Ashok Bhattacharya of Calcutta, *Bhagabat Saptah* (a week on Bhagabat) in Bengali language was arranged from 6th to 12th December, 1989.

Sri Narayan Chandra Goswami, who came to explain Bhagabat on several occasion in presence of Sri Sri Ma Anandamayi, came this time also to take the *Byasasan* (the seat of highest learned speaker). His sweet explanations of Bhagabat was enjoyed by everyone. Swami Swarupananda, Secretary of the Sangha, arranged very efficiently the stay and food of attending *Sadhus*, *Sannyasis* and devotees.

### Varanasi :

22nd August 1989, was celebrated as a "Sanskrit day" by Shree Shree Ma Anandamayee

Kanyapeeth. The function was chaired by Prof. Bishwanath Venkatachalam, Vice Chancellor, Sampurnananda Sanskrit University. Pandit Shri Karunapati Tripathi, Principal, Uttar Pradesh Sanskrit Academy, graced the occasion by participating as Chief guest. The position of the Honoured guest was similarly graced by Sri Reba Prasad Dwivedi, Dean of the Sanskrit College of Banaras Hindu University. The daughters of Kanyapeeth presented a programme totally in Sanskrit language. Many learned speakers among the participants, talked on the possibility of the Sanskrit language. Last of all the President, Shri Venkatachalamji said, "Shree Shree Ma Anandamayee Kanyapeeth is an affiliate Institute under Sampurnananda Sanskrit University. We are proud for this. As the Vice Chancellor of the University I express my sincere congratulation to every student of this Institute. There is some unique Divine Grace in this Ashram. The Ganga is flowing by it with a sweet sound. The beautiful and divine grace of Ma is in front of us. We become gratified by coming here. Any one who comes here, even for a short time, is able to collect something from the atmosphere. How lucky are they who stay here for a long time. I have no language to express that." At last the meeting ended with vote of thanks.

The daughters of the Kanyapeeth celebrated specially Sri Sri Lakshmi puja, Sri Sri Kali puja in Annapurna temple, Annakut etc. Many local people received with pleasure the *prasada* of Annakut.

Everyday *Gita Jayanti* was celebrated by worshipping Sri Sri Gita and reciting 6 chapters of Gita. On *ekadasi* the whole Gita was read. After that 18 chapters of Gita were specially worshipped with 18 offerings of food and 18 *pradeeps*. Every evening the daughters used to talk on Gita.

#### **Agarpara (Calcutta) :**

Sri Sri Durga puja, Sri Sri Lakshmi puja, Sri Sri Kali puja were celebrated with special solemnity. Innumerable people joined the ceremonies, from the morning, and *kirtan*, devotional songs etc., kept the Ashram resounded. After *pushpanjali* (offering of flower), all devotees received the *prasada*.

The Ashram's annual *Nam-yagna* was performed nicely on 23rd and 24th December, 1989.

#### **Ranchi :**

By the infinite grace of Sri Sri Ma, the autumnal Durga puja, Lakshmi puja, Kali puja, were celebrated immaculately and were attended by a large number of devotees. On *Mahastami* day, all attending devotees were supplied with *Bhoga prasad*. All enjoyed a special bliss in every dusk in Bhajan and Kirtan.

#### **Dehradun :**

At Kishenpur Ashram, Sri Sri Durga puja, Sri Sri Lakshmi puja, Sri Sri Kali puja, *Annakut* and other festivals were conducted by Brahmachari Nirvanananda. On these occasions many devotees who came to attend, rejoiced much.

**Bangalore (Karnatak) :**

At the Sri Sri Ma Anandamayee Bhagavath Bhavan, like previous months, in the evening every day at 6 p.m., Satsang and Bhajan were performed during the months of October, November and December 1989. Beside this every Saturday and Sunday from 3-30 p.m. to 4-30 p.m. Srimati Rama Mani gave discourses on Gita. From 4-30 p.m. to 6 p.m. Sanskrit classes were held every Saturday and Sunday, conducted by Dr. B. S. Ramakrishna Rao, Sri Ram Chandra Bhatt and Sridhar Hedge.

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**Programme of ceremonies**  
(from January to April, 1990)

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|----------------------------------------------------------|---|----------------------------------------------------|
| 1. Poush-Sankranti                                       | — | 14th January, 29th Poush, Sunday.                  |
| 2. Saraswati Puja                                        | — | 31st January, 17th Magh, Wednesday.                |
| 3. Shivaratri                                            | — | 23rd February, 10th Falgun, Friday.                |
| 4. Dol                                                   | — | 11th March, 26th Falgun, Sunday.                   |
| 5. Sri Sri Basanti Puja                                  | — | 1-4th April, 18-21st Chaitra, Sunday to Wednesday. |
| 6. Sannyas-Utsab<br>(Renounce day<br>Festival of Giriji) | — | 14th April, 31st Chaitra, Saturday.                |
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# Obituary

1. Brahmacharini Tulasi Chakraborty, an ex-student of Shree Shree Ma Anandamayee Kanyapeeth and a sincere waiter of Ma and Didi breathed her last at Shree Shree Ma Anandamayee Hospital of Varanasi and obtained eternal peace at the feet of Sri Sri Ma.

Tulasidi joined the Ashram in 1953. Since then, she spent the remaining long period of life in serving Didi and Ma. Such an example of selfless service is very rare. Everyone loved Tulasidi for her simplicity and straightness, ever-smiling face, sweet behaviour and nature. Everyone felt an attraction to her, whoever came in touch to her compassionate heart.

Tulasidi's life was like a pure just bloomed flower. It bloomed for Ma only. In the infinite movements of time that flower dried up and shed off to the feet of Ma, but untimely, as it appears to us. Tulasidi will be remembered for ever in every heart.

2. Smta Shantisudha Guha Roy (wife of Late Dr. Dharendra Das Guha Roy), a very old devotee of Sri Sri Ma, was specially graced by her affection. She has attained eternal peace at the feet of Ma Anandamayi on 27th November, 1989 at the age of 83 years, while talking in perfect health in her bed in her own house. At the last time her only

son Dr. Baren Guha Roy was present by the side of her bed.

For the last 55 years Shanti-sudha-didi was in special touch with Ma. In 1926 she got the first *Darshan* of Ma at Shahbag of Dhaka. She was overwhelmed by the glow of her illuminous face and the splendour of her inner beauty. In spite of her worldly family life, she lived a life of sanctity, according to instructions of Sri Sri Ma. She missed no opportunity of rushing to Ma in her different Ashrams, accompanied by her husband, son, daughter-in-law and grand children. During her last 35 days, she lived only on a small quantity of fruit juice and water, praying constantly and eagerly for a quick refuse to feet of Ma.

3. Maharajkumar Sri Raj Kishore Nath Sah-Deo of Ratu, old in both age and knowledge has merged into the lap of Ma, on 29th Dec., 1989 at midnight (1.30) at the age of 94.

Maharajkumar was not only one of the founders of Ranchi Ashram, but also an inspiration to us upto the last moment of his life. He was like the life of the Ashram and a store keeper of excellent experiences of Matri-Lila.

We still remember respectfully his contributions to the Ashram. Kali Mata Trust has been nurtured mainly by his donation. Recently, only one and a half months ago Shree Shree Anandamayee Charitable Homœopathic Dispensary was established solely by his donation.

On the occasion of opening of the Dispensary, Maharajkumar came among us to attend the cere-



mony, inspite of his old dilapidated health. Such was his devotion to Ma. He was as if permeated with Ma. Now we pray to Ma, so that the soul of the grace devotee advance to the supreme path by the grace of Ma.

4. Sjt. Pinaki Ganguli (husband of Srimati Meera Ganguli), a blessed devotee of Ma, has attained perpetual peace in the feet of Ma, on 18th December, 1989, when he was only 63. He was a son of the famous Ganguli's family of Ranaghat Hijuli. He was ever active, self-restrained, magnanimous, plain speaking, initiated to beneficial work, affectionate. In his profession, he was the Chief Engineer of Howrah Corporation. He was respected by all for his love for Satsanga and polite behaviour. His sudden expiry has caused un-restorable damage.

Long ago, he with his whole family in a motor car was about to be drowned in the Ganga, on way to Navadwip. By the infinite grace of Sri Sri Ma they were saved miraculously. We pray to the feet of Ma, let his soul move in the highest path and his family members and relatives be appeased by Ma's Grace.

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