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The path which the Guru has pointed out, that path you must try to follow. Do not stay idle ; make an effort to go forward. And if you like to work, do it in the spirit that everything is an expression of THAT. Service may be of the country, of one's wife as the presiding goddess of the home, of one's children as Gopala and Kumari, of one's husband as the Lord — for it is the One who appears in many quises. Do not pass your time merely with eating and sleeping. The invaluable boon of human birth must not be wasted in vain thought. Dwelling no longer in the traveller's inn (*dharamsala*), make an attempt to go to your own real Home.

—Sri Sri Ma Anandamayi

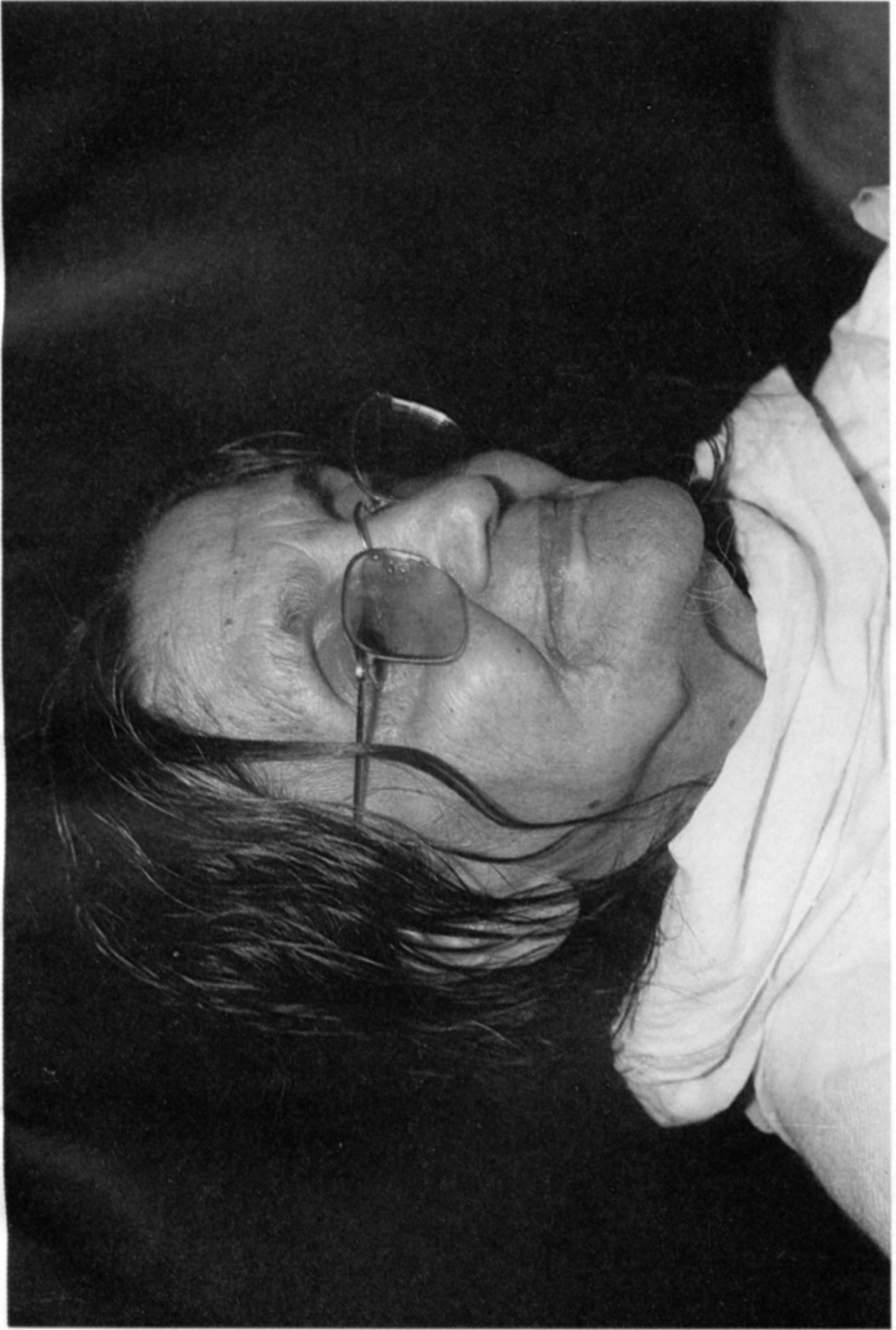
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# ĀNANDA VĀRTĀ

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

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No. 3

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## PROGRAMME

*July—November, 1990*

- 8th July, 23rd Ashar, Sunday—Guru Purnima.  
29th July, 12th Sraban, Sunday—  
Death Anniversary of Sri Sri 1008 Swami  
Muktananda Giriji.  
1st August, 15th Sraban, Wednesday—  
Jhulan Ekadasi.  
3rd August, 17th Sraban, Friday—  
Death Anniversary of Sri Sri 1008 Swami  
Maunananda Parbat Maharaj—Jhulan  
Dwadasi.  
6th August, 20th Sraban, Monday—Jhulan Purnima  
6th August, 20th Sraban, Monday—  
Lunar Eclipse, Churamoni Yog.  
7th August, 21st Sraban, Tuesday—Rakhi Purnima.  
13th August, 27th Sraban, Monday—Janmastami.  
27th August, 10th Bhadra, Monday—  
Death Anniversary of Sri Sri 1008 Swami  
Gurupriyananda Giriji.  
28th August, 11th Bhadra, Tuesday—Radhastami.  
18th September, 1st Aswin, Tuesday—Mahalaya.  
25th-29th September, 8-12th Aswin—  
Sri Sri Durga Puja.  
3rd October, 16th Aswin, Wednesday—  
Sri Sri Lakshmi Puja.  
17th October, 30th Aswin, Wednesday—  
Sri Sri Shyama Puja.  
19th October, 1st Kartick, Friday—Sri Sri Annakut.  
27th Oct.-2nd Nov.—9th-15th Kartick—  
Samyam Saptaha.

## Sri Sri Ma's Utterances

During a conversation Ma once said, "Look, so long as there is a wound inside the body, the burning sensation persists. The wound is the feeling of want. Again, it so happens that there is no pain but the wound is getting deeper. Those are even worse conditions. While there is the sensation of pain, it is a slightly better condition. If there is pain, only then effort can also be made for its alleviation."

\* \* \*

Sadhu Singh, a devotee from Punjab, said to Ma, "Ma, a saint in Hardwar said that there is no need for *puja*, *path*, etc. Just if the mind is turned away from its objects, knowledge comes automatically. I could not believe it fully, hence I decided to seek clarification from Mataji about it."

Ma replied, "Look, all those things said by different persons standing on different rungs of the staircase are correct, for a person will of course say only what he is seeing from his particular point of view. The same thing does not apply to all. Advice given without taking into consideration the individual differences of the listeners leads to harmful consequences. Verily it is in order to turn the mind away from sense objects that *sadhan*, *bhajan*, *puja*, *path*, etc. are performed. But if a person does not

need to perform these acts, it should be concluded that these acts were already done by him in the past. No one can reach the top of a tree by jumping."

Sadhu Singh said, "The *sadhu* of Hardwar also said that enlightenment can be attained only by reading scriptures ; there is no need of a Guru. Again, they raised also the question : even if a tiger or a snake approaches a *Brahmajnani*, why must he kill it ? He said that it would be foolish not to kill it. It is necessary to protect the body ; hence it is also necessary to kill snakes, tigers, etc."

Ma said, "As regards the statement that knowledge is acquired also by reading scriptures, I shall say that there also one takes shelter of the Guru. The scripture is also a Guru ; that is to say, the person who has written the book, he himself becomes the Guru. And, if one becomes a *Brahmajnani*, he will not be a *Brahmajnani*, merely with the knowledge of his own body, he will have the knowledge that he himself is everywhere, including everything. Therefore, where is the question of killing or not killing ? Who kills whom ? And even if he kills — do you know how the killing is ? It is like hurting one's own body with one's own nails — there is only One for him ; where is the second ? It is not with the desire to kill that he kills. There is no question of a *Brahmajnani* having any desire for committing violence. Who will harm whom ? Hence there is no such thing."

In Vrindavan, Ma uttered the following words one day, "Just as it is true that as soon as you have completed all your duties, *Kripa* (grace) gets manifested automatically, similarly, *ahaituki kripa* (unmerited grace) is also true; it cannot be said why it happens. No question regarding any cause ever makes any sense there; — it is His nature, His *lila*; He is doing *Kripa* in that manner also — whatever mode of manifestation comes at whatever moment. He Himself exists also as the Observer; hence there cannot be any blemish of partiality in Him. Creation is beginning-less, *Karma* also is without a beginning. Why did such a difference come into existence in the creation? Who will reply? It is His *lila* — this is the only reply."

As regards *Kripa*, Ma said, "If you see anything like *Kripa* manifested in this body, you should know that *that* also is being manifested by itself. Just as if you go near fire, you will automatically feel the heat, similarly, if you find anything like *Kripa* etc. manifested in this body, — it is also like that! Otherwise there is absolutely nothing in this person like the deliberation such as 'I shall do *Kripa*'. There is absolutely no conflict of desire and aversion."

In the midst of a chat, Ma had once said, "Bestowal of *ahaituki Kripa* (unaccounted - for grace) is also there. Why does it happen? —

there is no reply to this 'why'. All those things found expression through this body."

On hearing these words of Ma, someone queried, "Well, Ma, is it that even in small, ordinary matters, there is no exertion of positive or negative will on your part?"

Ma said, "Absolutely none. All these comings and goings — you know how they are like? Even if you see a wish expressed — that also you should know as occurring automatically. It is not like the wishes of yours; it is like a piece of paper being wafted along by a draught of wind. All that is needed is taking place at the right moment." After saying this, Ma added, "Look Baba, what shall I do? Just as people vomit when they feel like vomiting, it is also like that! A comparison cannot cover all aspects. Desire, aversion, reflection, intellection or concern for what others would say, none of these things can persist in the presence of these *bhava*. Just what is to happen is happening."

\* \* \*

Once a person inquired of Ma, "Ma, if the mind does not conceive of any form, shall I contemplate the void?"

Ma said, "The void also is after all a form. All right, if you like you may sit still and contemplate only the form of variety. Afterwards, you will see that the thought of nothingness has also disappeared."

\* \* \*



Once upon a time, while people were making merry in a greatly joyous festive mood with Ma at the centre in the Birla temple, a question was raised as to why no particular change is noticed in persons even after they have stayed in association with Ma. Ma commented, "But is there any association really availed? Does one get associated only by coming close? Or is it being in association if one just hears one or two words? That kind of association is being availed even by mosquitoes and flies."

One day, during a conversation, Ma said, "Regarding the advice that 'name' should be repeated rhythmically with each and every breath, that one should fix attention in the process of breathing, — you know what the matter is? The breath is in fact the air and the air is all pervasive; hence by keeping one's attention riveted to it, it is possible that this kind of attitude (the oneness of mind, breath and air) also acquires all-pervasiveness. Such ancillary courses of discipline should be undertaken. The heart gets purified by that alone. In the movement of air, various modes of the mind move about like waves. You know what they are? They are deep-seated attachments and desires. That movement has to be quieted. By whatever means, so long as you do not become one-pointed in mind, rising from the multi-pointed state, you will not be able to get in touch with the One who is the undivided whole."

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# In Association with Sri Sri Ma Anandamayee

Sri Amulya Kumar Datta Gupta

(Translated from Bengali)

(Continued from previous issue)

**Wednesday 17-4-46**

Today Sri Ma returned to Dhaka after nearly a year. It was originally fixed that Sri Ma would visit Behrampore during Dol Purnima, but she was at that time visiting Haribaba at his Budain Ashram. The place of Haribaba's Ashram was termed "Bandh (a barrier)". It was learnt from the local people that the whole of Budain district was once practically inundated by the floods of the Ganga water. There was no end to the distress of the local people. Because due to there recurring floods they could not protect their crops etc. Haribaba, without taking recourse to any Govt. help, had utilised the local manpower to build this huge Dam (Bandh). It was a few miles long ! Haribaba's Ashram was situated on top of the Dam.

Anyhow, due to Haribaba's intense desire, Sri Ma was visiting Bandh during Dol Jatra. At the conclusion of the festival, Haribaba, accompanied by a few of his disciples and devotees had visited Behrampore. In Sri Ma's presence this year her devotees had arranged for Basanti Puja at

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Behrampore, from where Sri Ma had arrived at Dhaka via Nabadweep and Calcutta.

To welcome Sri Ma we were present at Dhaka station. Srijukta Surendra Banerjee was waiting at the station with two motor cars. When Sri Ma and Haribaba reached the station, they were brought by car to the Ashram. The rest of us arrived at the Ashram by rickshaw or *hackney-carriage*. On arriving at the Ashram, we saw Sri Ma was sitting in the "Nam ghar". The girls were singing kirtan. It started raining after a while accompanied by a breeze. Gradually the rain and wind increased in dimension. At the end both were so strong that we could hardly remain in the "Nam ghar". On seeing all this, Ma burst into a whole-hearted laughter. The wind abated after a while but it continued to rain heavily. Sri Ma said laughingly, "When it was raining and blowing in limited proportions, I thought this would not last long, but simultaneously with the thought, it started blowing hard. Then I was compelled to exclaim, "Stop stop now, sufficient unto the day it is already!" We all started laughing at Ma's words.

When the rain abated somewhat, Sri Ma left the "Nam ghar", and went to check what arrangements were being made for the assembly of visiting Sadhus. I accompanied her with an umbrella.

In order to prepare for Ma's visit, a new room had been built with straw roof, by a military contractor. First of all Ma visited this room. Srijukta Sitaram Baba and his disciples had occupied the room. Sri Ma requested him to change into a better

accommodation, but Sitaram Baba expressed his desire to continue to occupy the room. Sleeping cots were brought for them. Sri Ma sat on one of these, and conversed with them for a while. Ma praised the Ashram site and said, "Once upon a time, sadhus carried out very stringent Tapasya in this place, and I have heard some of them came from your area (i.e. village of Sitaram Baba). Sitaram Baba praised the singing of kirtan by the girls and said, "I never realised before that Bengali girls could sing Ram Nam so beautifully". Ma replied, "Yes, the ladies here can sing kirtan very well. Then menfolk can also sing, but not to that extent."

### **Shri Haribaba**

After saying all this, Ma went and stood on the veranda of the Smriti Mandir. By that time the rain had stopped. Because of the impending arrival of Haribaba, the Ashram had been thoroughly cleaned under Sri Ma's instructions. Ma expressed her pleasure at the way the premises had been cleaned. Ma said, "When this body comes to this Ashram, it does not matter whether or not you clean the premises, because this body does not have any approval or disapproval, but Haribaba cannot approve anything dirty. His own Ashram is always thoroughly clean. If he sees any dirt anywhere, he himself starts cleaning it. And all his work is time-bound. On the top of the Bandh there are two big hall rooms. In one of them there is constant Satsang, i.e., during

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most of the day there is some kind of religious discussion in it. This may be reading of religious texts, or discussions on religious subjects or the singing of kirtan. Haribaba himself at certain fixed times takes part in these discussions, but as soon as this is finished he goes inside his room and shut the door. Nobody sees him engaged in any useless talk or work. He is always engaged in work dedicated to God, or thoughts about God.”

I had seen Haribaba only once at the station, but on arriving at the Ashram, I had not seen him any more. I was told he was behind shut doors in his room. During the 3 or 4 days he was in the Ashram, nobody had any opportunity of discussing anything with him. He used to come to the “Nam ghar” only during religious discussion, otherwise he used to keep to his room behind shut doors.

In appearance Haribaba was tall and of a pleasant disposition. His sights were always fixed towards his feet. His age appeared to be 60 years old or just above. In spite of his age, he did not show it during his kirtan. During these, one used to be amazed by the way he used to jump about, and sound the kartal or kansa with all his might. There was another thing special about his kirtan, in that he used to sing with all the limbs of his body.

I learnt from Khukunididi that he hailed from the Punjab, had studied to be a doctor, and was a Brahmachari from birth. Usually people from the

Punjab, know very little of the Bengali Vaishnab Samaj, but Haribaba was a devotee and worshipper of Sri Sri Gouranga Deva. I also learnt that his knowledge and learning about Sri Chaitanya Deva were extraordinary. He used to live at Bandh at most times. He had met Sri Ma previously. Didi added that when Haribaba met a secret Mahatma in the Punjab and requested his advice about meeting Sri Ma, the Mahatma had advised him to bow at the feet of Sri Ma. From then onwards he was keen to meet Sri Ma, but his devotees and disciples were adverse to releasing him. This time he had ignored all their advice and requests, and had come to Sri Ma, and had made it clear he would remain with her for some days. But even after arriving here he had not found his peace of mind. Moreover, he had declared to Didi that "I have come here to serve Sri Ma, but Ma had not allowed me such an opportunity, on the other hand, Ma had shown the utmost consideration, so I cannot stay here much longer."

As we wished to return to Ma at night, we returned home soon after dusk. I returned to the Ashram at about 11 p.m. My relative Sriman Jatin (Majumdar), remained sleeping at his house. Even after arriving at the Ashram, I did not get much opportunity of speaking with Ma. Before departing, when my friend Manomohan (Ghosh) and I went to do our pranams to Ma, She enquired about Jatin and told us, "You can return and sleep in your respective quarters tonight. It has become cold due to rain, so it will not be prudent to remain

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in the Ashram." We did our pranams to Ma and returned to our respective quarters.

### **Thursday, 5th Vaisakh**

At 9 a.m. Ma went along to Shahbagh with Haribaba and others. They were shown the 'Jhau trees' which had assumed the smell of Sandalwood. They were quiet amused at seeing this. Haribaba said that he had noticed Jhau trees like this in the Punjab, but they had assumed no smell like this. Khukunididi informed him "Ma had declared that here (i.e. at Shahbagh) due to the various kirtan and other holy discussions that had previously taken place, the Jhau trees had assumed the smell of Sandalwood. Amulyadada had asked Ma why other similar trees at Shahbagh had not acquired the smell. In reply Ma had informed me that just as all human beings were incapable of acquiring the same feelings, the same idea was extended to trees. Therefore, some trees had been affected, but othoss had not."

From here we went along to the tomb of the Arabian Fakir. Sri Ma went along with all there present to sit inside the room attached to the tomb. There was a Maulavi present. Today being Thursday, he had come along to burn some incense at the tomb. A discussion therefore took place on how Ma had actually seen the Fakir, and, had recited the Namaz. The Maulavi Sahib there also recited the stories relevant to the time the Arabian Fakir existed. He said "Previously there used to be a forest at this side of the garden. One day the

Nawab Sahib, on visiting this locality, beheld the Fakir riding on the back of a tiger. As soon as the Fakir caught sight of the Nawab Bahadur, without giving him any opportunity of saying anything, Fakir Sahib said "Go and see who is present near the gate of the garden." The Nawab at once went to the gate, but saw nobody there. On returning he saw there was no tiger nor Fakir present; presumed only a man lying under a white sheet. When he lifted the sheet, there was no human being there except the sheet itself. He was very surprised at seeing this, and thereupon realising that some Mahatma must be buried at that place, he ordered a tomb to be built there. In actual fact there was no proof that a Fakir had lived there, and had a tomb on the spot."

The Depot Commissioner of Pioneer Corps Srijukta Jamini Mohan Chatterjee still lived at Shahbagh. He had secured a posting to Cooch Behar, but because Sri Ma had arrived at Dhaka, and he wanted to meet her, he was still abiding at Shahbagh. He invited Ma to his home, and celebrated the occasion by giving her Bhog and the singing of kirtan.

Sri Ma went from Shahbagh to Siddheswari Ashram. The history of the Ashram was recounted to Haribaba. The oil painting of Sambarban Maharaj and other important articles were shown to him. From Siddheswari Sri Ma returned to the Ashram. There was Ramayana song in the afternoon. Two brothers who were the main singers had accompanied Sri Ma, it was they who sang.



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I have heard of their splendid reputation in Calcutta. Here also they sang very well.

### **Friday, 6th Vaisakh**

This morning Ma took Haribaba along to the Dhakeswari temple. It had been Haribaba's desire to see everything in Dhaka that was worth seeing. That is why Ma was going round everywhere with him. In the afternoon there was again Ramayana song. All day Nam-kirtan etc. were being scrupulously maintained.

The devotees that had accompanied Haribaba were accomplished in staging small plays as well. These are called "Lila". Sri Ma had declared that for the staging of the plays, there were no elaborate dress necessary, nor was there a fixed time or place for this. Suppose Haribaba was proceeding somewhere with his devotees, and happened to sit under a tree for some rest, a Lila was then and there staged. It was the sole object of the devotees to afford some engagement and relief to Haribaba, who was a very serious-minded person. If they could once make him smile a little by their plays, they would consider their labours spent not in vain.

### **The play acting of Haribaba's devotees**

Today at 9 p.m. the "Lila" started. The synopsis of the story was the following :

A Guru had arrived at his disciple named Dhanya's house. On arrival he had commenced the puja of his Shalgram Shila. Dhanya was a 'Goala' by caste and knew nothing of the pujas.

But having noticed his Guru's performance of pujas, he also became very keen to worship God in this way. The Guru first of all tried to dissuade him from performing these rites preserved for Brahmin's only. But seeing him adamant, he gave his disciple a piece of stone and said, "Take this, here is your God. You must bathe him, offer him cooked food, and after your God had partaken of it, you can eat some prasād", saying this the Guru departed.

Then Dhanya in great joy started his puja from next morning. He bathed the piece of stone and offering him a piece of chapati explored him again and again to partake of it. But his God ignored it eating. Seeing this Dhanya became very sad. He exclaimed, "Oh God, when my Guru offers you Bhog, you gobble it up quite quickly, why can't you do so now? If you do not eat, neither shall I partake of anything". But there seemed to be no response from his God. Therefore he bound his God inside his pugree, and went along his normal work. As his normal work. As his God had remained hungry, neither did he eat anything. The next day was the same. In this way he fasted for 7 (seven) successive days. Thereupon, on realising his devotion and earnest desire to serve, God became visible to him. At this, Dhanya's joy knew no bounds. He served meals to his Lord, exchanged lots of stories with him, and when he learnt that God would himself share in his work, he put him to driving his bullocks and till his fields. His God did likewise.

After some days had elapsed there, Dhanya's Guru visited his house again. On seeing him Dhanya said, "Guruji, you had bestowed on me such a God, that he never partake of anything at first. I had to fast for him for seven days". The Guru replied, "You fool does God even eat? If you expose some food in front of him, this is then transformed into a Bhog". Dhanya exclaimed, "No, why should it be so? Just as we eat, God also does likewise". However much the Guru remonstrated with him, Dhanya continued to repeat the same story with great firmness. Then the Guru said, "If you can actually show your God to me, then only I will believe you."

Dhanya said, "My God has left now for driving the bull; all right I will call him back". Saying this he began to explore his God to arrive. His God did come, but he was invisible to the Guru. As his Guru could not see his God, Dhanya began to implore his God to become visible. The God replied "Your Guru will not be able to see me in this birth because neither has he any proper devotion nor belief in God". But Dhanya was again adamant. He kept on saying, "If you do not appear before my Guru, he will never believe I have found you, so you will just have to become visible to my Guru."

Then his God told him, "If you place your Guru on your lap he will be able to see me". Dhanya obeyed Him. The Guru now beheld God, and prayed to him with all kinds of stories and mantras. He then praised Dhanya again and again

and informed him, "It was only due to a disciple like you, that this unworthy sinner has seen the light of salvation in this mortal earth."

The Leela ended here. The persons that acted the parts of Dhanya and the Guru did so excellently. The audience also appreciated all this. The whole play was acted in Hindi. From time to time Abhaya translated the words into Bengali for the benefit of all.

### **7th Vaisakh, Saturday, i.e. 20-4-46**

Today also Ma took Haribaba for an outing. I heard that they went to visit Guru Nanak's Akra (Ashram) of Tejgaon and Shankartola. I waited till 12.30 p.m. at the Ashram and still had no sight of Ma.

In the evening there was another recitation of Ramayana, and Haribaba's disciples staged yet another play. The story of today's Leela is as follows :—

The Dev Rishi Narada learnt from God that even if human being suffered a lot in their daily household duties, they were not willing to forsake these for ascending to Vaikuntha (Heaven). In order to test that these words of the Lord, Narada descended to the Earth. The first beings he saw were pigs. When he saw them rolling about in the dirty slush, he thought, "Oh, how terrible is their fate. How about taking them along to Vaikuntha? The pigs enquired of what sort of a place is Vaikuntha? Narada replied, "It is a beautiful place, not to be compared with this earth. Those

who live there do not know the meaning of sorrow or hardship. They are always imbued in bliss !” The pigs thereupon felt the need of hunger, so they asked, “Can you obtain there any excreta of beings ?” Narada said, “Ram, Ram ; Vaikuntha is where the Lord resides ; How can there be any place for excreta ?” Therefore the pigs said, “We have no need of place like this Vaikuntha”. Thakur, you can now see your way to depart.”

Thereupon Narada started looking afresh for possible visitors to Vaikuntha. He spotted an aged Seth (businessman) and thought, “This Sethji has enjoyed all the fruits of this world — wealth, son, grandson, he has obtained all this ! So perhaps he could be persuaded to go to Vaikuntha. So he approached the Sethji, — saying “Sethji you must have enjoyed everything possible in your household so now you can forsake the Maya of your Sansar and leave for Vaikuntha !” The Sethji replied, “Thakur, What you say is quite true. But although I have become old, my wife is still young. And I have several grandsons. They have not yet finished their education. As soon as they have finished their studies and married suitable wives, I will be ready to leave for Vaikuntha. I will have no impediments then in my way.”

Narada felt despondent and left the place. A few days later, he again arrived at the Sethji's house. Arriving there, he learnt that the Sethji had died. Narada went into “concentrated meditation”, and realised that the Sethji was living in his house as a bullock. So he enquired of the Sethji

(the bullock), "Well Sethji, you had wanted to wait until the marriage of your gandsan, but you failed to do so. Due to your fascination for worldly goods you had to become a bullock, and how much indeed are you suffering ! Do you still wish to live on here ? Come, let us go to Vaikuntha together." The Seth (looking like a bullock) replied, "Thakur, whatever you say is quite true. But how can I now leave for Vaikuntha ? I have tilling their fields, if I leave now they will be plunged into hardships. If you return some days later, I will go if I can accompany you."

Narada was thoroughly astonished at the fascination human beings had for their worldly goods. A few days later, he returned to the Sethji's house. On reaching it, he learnt that the bullock had died. Narada again went into "concentrated meditation" to see where the Sethji was now existing. He learnt that the Sethji was living in his house as a dog. He administered to the Sethji saying, "Have you yet realised what deep fascination for household effects can lead you astray ? Once you were a Seth, then a bullock, and now a mere dog ! You are eating left over food thrown by others ; are keeping awake all night to guard your guardian's place, and suffering so many more hardships ! Come, let us go to Vaikuntha now !"

The Sethji (looking like a dog) replied, "Thakur, Thakur, whatever you have said is all quite true. But see here, my sons are all complacent and not careful enough of their interests. I am always awake to guard their wealth from thieves and

dacoits. If I leave now, they will have nothing left. So as soon as they become a bit mature and learn to guard their wealth, I can go with you." Narada turned back.

A few days later, he returned to the Sethji's home. This time he learnt that the dog had also died. In his "deep meditation" he again realised that the Sethji was guarding his wealth in the form of a virulent snake. Narada asked the Sethji: "How long more will you remain here. Have you not yet got rid of your fascination for your household? Now come along with me to Vaikuntha." The Sethji said, "Thakur, you have said the right thing. But if I do not guard the underneath wealth of my forebears as a snake, there will be nothing left for my grandsons. That is why I can not leave all this behind."

Narada now realised this terrible fascination so he approached the Sethji's wife, and said, "See here, in a hidden enclave under this room there is poisonous snake of the most virulent variety. You must go and kill it with a piece of stick, you would have no fear," Sethji's wife did exactly as she was told.

As soon as the Sethji left his form of a snake — Narada caught hold of him and said, "See here Sethji, those for whom you have suffered so much, they have now killed you. So what else remains? Come now, let us go to Vaikuntha together." But the Sethji had still not been able to conquer his fascination. He was not ready to proceed. So Narada declared, "As you have not been willing

to come with me to Vaikuntha of your own accord, I will take you with me by force." Saying this Narada arrived at Vaikuntha with Sethji, and declared, "Oh Lord, you are quite correct in your assumptions. A human being never leaves the attractions of his household, and come to Vaikuntha."

On the other hand as soon as Sethji had caught sight of the Lord, all his hankerings for wealth etc. disappeared. He lost his senses due to his supreme joy, and began to do puja and recite stotras in the name of the Lord and Narada.

Haribaba' devotees could act these plays very well. They do not require elaborate dresses etc. for their play. There is no difficulty in dressing up as a pig, bullock, dog etc. They would bow down in their cloth and use a blanket. The spectators can imagine the various animals etc. according to their own ability. They use of these plays as part of their Sadhana. Because in this Leelas, the glory of the Guru and simple folk and devotion can lead one to God ; this is the crux of the example set in those discussions. The Sadhus event their plays with great feeling.

And the spectators also for the time being are transported into the times and conditions of the period."

(To be continued)



# Meditation : The Art of Holistic Living

Dr. K. M. P. Mohamed Cassim, Ph. D.

Today the world is in a state of chaos on every side. We see fragmentation of humanity according to race, creed and colour. Therefore it is very necessary to find some way in which we can lift humanity towards spiritual holistic living. In this modern world of science and technology man is ever running after pleasures of the senses. He has no time to look within and observe for himself what is wrong with his mind. In spite of all the pleasurable things at his command, he has no satisfaction. He struggles for mental peace and cannot get it. It is only when the mind is motionless that the bliss of perfect peace can enter. Then there is spiritual communion — divine love in action. Our mind has been subjected to countless influences and pressures which have the effect of distorting our outlook and character. That being our plight, what is urgently required is freedom from all psychological conditioning. It is only when the mind is quiet, when we are no longer engaged in struggle, strain and stress, when we are not allowing the inner energy to externalise itself there is the possibility of re-establishing inner harmony.

Meditation is a fundamental spiritual discipline of all the religions and it is a technique of mind

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control for turning inwards away from the sensory images that bombard us every moment of our waking hours. Meditation is an important part of spiritual practice because meditation will help a person to gain more awareness of himself as well as to have more self control. In meditation we first try to understand our own mind so that we can observe its activities. If we proceed further in our meditative awareness we will discover that the mind itself does not exist and at that time we directly experience the inner freedom. Truth cannot be preconceived ; when we conceive it, we generally do so with a mind that has been conditioned by various psychological forces. We carry the memory of yesterday and it darkens our being. As long as the mind is a mechanical machine of memory, it knows no rest, no quietitude, no silence because the unknown divinity cannot be experienced by the mind which is the outcome of the known, of past psychological memory. When the mind is empty, we begin to appreciate not only the art of holistic living, but also we experience everlasting happiness of the boundless ocean of Super-Consciousness. We enjoy the silence of meditation only when we are unhurried and mentally undistracted. Meditation implies a constant awareness of every moment. We need the power to detach ourselves from everything so that we can contact inner reality. Meditation is not escapism or running away from life and society. It should be applied to the daily affairs of life as it is not separated from the work a day life. It is part and parcel of our life ; its result

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obtained immediately because of the fact that meditation emphasizes the importance of mental discipline and mind culture. As a matter of fact, meditation can relax the nervous system and reduce the mental pressure and improve our health and keep us fit physically, mentally and spiritually. Needless to say, meditation is a most meaningful mental therapy for the problems of modern life. It gives us the capacity to perceive the things that are beyond the range of normal senses and thereby contact divinity. There are regions of human consciousness beyond the sphere of mind and that can never be realized by mere mental process. Some faculty higher and more comprehensive than the mind is essentially needed for experiencing the bliss of integration.

The aim of meditation is to pare away the chatter of the mind so that we can establish inner peace and creative awareness. Meditation is a device to help the mind to release its grip on various desires which distract it. Certainly, understanding the mechanistic nature of mental activity will release human beings from many unwarranted complications, miseries and sorrows of life. In this connection, the mystical instruction is to "die before death" which implies the ending of everything that one holds. Dying to attachment every minute, one will find the holistic state of timeless dimension. When each thought and feeling is fully experienced and not just partially, the image building process ends of its own accord. That is the art of dying psychologically from moment to moment. Images

that have not been understood fully in the light of awareness tend to reappear in dreams. The mind that is not preoccupied with images is truly alert and supremely awake. Living and dying are inseparable. It is by dying from moment to moment that one discovers the significance of holistic living. In meditation our mind is completely silent and harmonious without fragmentation. Real meditation is possible only when the mind is calm and quiet; then there is the opening of the immense vastness of inner space in which we contact the infinite imageless state of spiritual liberation. Normally, we cling to our physical body and the psychological entity known as age. Our experience in life is limited within body and mind. Meditation is essentially a technique which gives us the capacity to dissociate ourselves emotionally from the ever varying conflicts of our age and establish in our spiritual centre. Meditation leads to wisdom and self-knowledge. All that is needed is a capacity to penetrate and explore the unconscious mind in which we uncover hidden motivations, urges and fears through impersonal awareness.

Psychologically, meditation is described as being a fourth state of consciousness which means it is neither waking, dreaming nor sleeping. The common core of all meditative experience is a blissful state of awareness which leads to the extinction of the ego. The goal of meditation is not only enlightenment, but also its beneficial effects which are many and varied both upon the physical body and the mind. Meditation brings a freedom

from pressure in day to day living, an avoidance of the tired feeling and a reduction of physical symptoms of stress. A large part of illness results from the disturbance of bodily functions through some type of psychological stress and all tension causes obstruction to the natural flow of vital energies which sustain health. The practice of meditation provides an opportunity to reduce the mental pressure within a disturbed person and thereby to establish a harmonious relationship between various discordant factors. Meditation is an answer to many emotional problems that are rampant today. Meditation will improve our health, our vitality even our physical appearance. Meditation gives correct value and spiritual significance even to most ordinary incidents in life. It is fairly easy to meditate in a calm moment. But we must be careful when our meditative awareness is suddenly put to the test, when our mind is swept by a huge wave of lust, anger or greed. As we progress and gain increasing self-mastery in the divine art of meditation we shall certainly observe that we are freeing ourselves from the clutches of imaginary cravings and psychological needs. In meditation we go inward, seeking always the secret behind the appearance of the manifested world until the inner-most reality is reached.

We should not split life into spiritual and secular as two opposing forces, because man is endowed with the ability to discriminate between the true nature of the divinity and the false value

of egoistic appearance, when the ego is eliminated then we move into the inner freedom in which we realize that the thinking brain or mental perception is an excellent instrument to apprehend spiritual unfoldment. Freedom is the birthright of every human being and no man likes his freedom to be curbed, curtailed or suppressed. It is observable that all human activity is an expression of this struggle to attain freedom. The urge to freedom in the human heart will not die until man realizes the highest of all freedom, the spiritual liberation. Real freedom consists not only in the discovery of the origin of our thinking, but also transcending our minds so that we can have the capacity to use our minds whenever possible and keep them unoccupied and restful without any mental conflicts. In meditation alone we can find new freedom which is not conditioned by the impacts of psychological memories. When the human mind is filled with meditative awareness it generates spiritual magnetism and activates a beautiful atmosphere of perfect peace, divine attunement and universal love. Actually, the divine illumination is not born of metaphysical speculation or mere intellectual ratiocination, but of personal direct intuitive experience which takes place silently when all mental deception has ended. Meditation is silently watching the movement of the mind in relationship and there is a great beauty when we discover the perfume of perfect peace in all our activities. Hence, it is apparent that meditation is a new approach to total life and the practice of

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meditation does not demand any withdrawals from activities, isolation or retirement. It is the using of every relationship or situation as a mirror to understand and appreciate the working of our mind. Inspiration comes or takes place spontaneously in the realm of silence when the mind is unruffled and undisturbed. The feeling of calm and inner poise will come to us unknowingly when we have the capacity to perceive things as they are. Without experiencing the serenity of silence inward stillness — all our speculation about reality have very little meaning because meditation is a spiritual journey of inward penetration beyond all our conceptual thinking.

Spiritual freedom is a state of being which is not based on any mental images. It brings with it an inner unity and a sense of absoluteness which bestows strength and happiness. This spiritual awakening is a perfectly blissful state and it is something to be discovered by each person for himself. Meditation is a way of stilling the mind and the capacity to understand completely the inner working of our mind. It brings choiceless awareness and thereby there is no craving for repeated enjoyment. It is to be realized that in meditation the marks of all impressions are wiped away and as a result the mind which is a store house of the psychological past becomes quiet and without reaction as the death of the ego brings the true state of meditative awareness which can be experienced here and now. To live in the eternal moment is possible when our mind ceases to chatter. In medi-

tation every moment is refreshing and it takes us beyond mind and releases us from our repetitious past and is always the source of unfolding a new dimension which transcends time. When one views the entire universe from the depth of silence it is seen with new meaning, deep penetration and completeness and in that state of silence one observes each thing as it really is and thereby the auto-projections which disfigures reality are withdrawn. It is very essential that we must re-discover our real self through meditation. As long as a person is restless, agitated and rootless his vision of life and the world is distorted, disoriented and superficial. Meditation is a method of curbing the mind and channelling its energy towards Divinity. Benefits of meditation are directly received for it is operational and experimental, since in meditation the emphasis of life is shifted from the external to the internal state of mind, as it gives certainty of Truth through personal experiences. This spiritual discipline of emptying one's mind gives a man the opportunity to arrive at a new dimension of divine consciousness and at the same time solving mental stress and tension because this meditative awareness brings inevitably the unique magnetism of spiritual power together with the liberating and tranquillising effect. This inner purity is very important not only for our own happiness and peace, but for society as a whole.

The world at present stands at cross roads as the advent of nuclear power has completely changed the entire context of human life. Until we establish



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perfect peace, a sense of unity and oneness within ourselves we cannot solve human problems. Now-a-days humanity is being cut to pieces as the sufferings and sorrows form part of life's game. There is none who has not undergone pressing agonies in life either physically, mentally and emotionally. Modern man instead of searching for any radical solution and specific cure for this peculiar psychological disease collects around him various kinds of escape mechanism. Frankly speaking, human problems and their solutions are basically psychological and hence, the solutions are to be found not by running away from them but by facing the problems directly without pretence. All our psychological problems are rooted in ignorance. Hence, through meditation we can enter into the divine state of Supreme Consciousness which will definitely help us to transcend the limitation of ignorance. Meditation gives us the capacity to refrain from all psychological reaction and thus maintain calmness of emotional non-involvement in the midst of a variety of experiences whether pleasurable or painful. An academic understanding of abstract concepts is useless as it does not help us to live and experience life in all its relationships. It is to be realized that there is a difference between more intellectual understanding and meditative awareness. While conceptual understanding can be partial, the meditative awareness is not only total and all embracing, but also fully awake with all the faculties so integrated in the discovery of Truth. For a person who is well established in meditative awareness life is not

a complex network of various psychological forces, but a field of action in which one expresses the creative intelligence and thereby eliminates and wipes off the chain reactions of cause and effect as well as of psychological complications. Since all reactions produce and provoke various disturbances freedom from the psychological conditions and the compulsion of opposite forces, like and dislike is possible by observing the whole current of thought upto its very source. This meditative awareness is not passivity but it is an extraordinary alert state of meditation where the depth of the mind is probed and thereby binding forces of psychological contradictions are completely broken up as the aim of spiritual life is not only to liberate ourselves from the bondage and limitation of the mind, but also to dwell in the divine state of Absolute Reality. It is very necessary for a seeker to reconstitute the whole pattern of his thinking so that he can comprehend the beauty of cosmic consciousness because the real transformation consists in awakening the faculty of meditative awareness. The hidden meaning of renunciation is not withdrawal or the abandoning of action, but essentially to have a new mode of enlightened understanding and thereby come into a harmonious working relationship with life so that we become a channel for the endless ocean of divine energy to flow through us. In todays busy world it is important to achieve our goals by establishing contact with that divine power which is higher than our mind and which is always a source of support. All we have to do is to open

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the windows of the soul and surrender to the infinite so that we experience the unlimited blessings and benediction.

The aim of meditation is not merely to live a quiet life, but also to gain super conscious experience in which state we attain real freedom. The fact remains that as long as one is entangled and imprisoned by unconscious urges of lust, anger, greed, selfishness and violence one cannot enter into the realm of spiritual life. Therefore, one must have the capacity not only to understand the various activities of the superficial mind, but also penetrate into the dark corners of the unconscious mind and thereby transcend it to the higher level of intuition in which alone all the contradictions — pull of various desires in different directions are completely annihilated. In meditation all our mental powers are beautifully balanced and integrated and the many layers of our consciousness move in harmony. It is to be experienced that in meditation the wall between our desires and the opposing ideas is no more and in that state we feel completely free and yet we are quite capable of participating any activity without being affected. Meditation gives us a new insight into the unknown ; brings in a great silence which is also extreme alertness. In meditation we have a view of the whole existence in a manner we could never have expected because things, events and life itself are seen in their naked truth without the covers our illusions throw over them. Meditation is an act of calming down or tranquillisation of the

mind. Meditation removes the mental strains and stains, cleanses and composes the mind, brings about unification of all the faculties and develops the divine potentials with which our soul is endowed. As one meditates regularly one experiences an inner stillness and silence whereby one's spiritual perception and discernment grow clearer. Meditation does not mean inhibition of any kind nor does it imply any suppression or repression of mental urge, but it is essentially a process of self-discovery which brings about a synthesis a total unification and integration. At the time of meditation we discover that the mind, which is a bundle of thoughts, does not exist: then we experience inner solitude. Meditation is the breaking of all bondage; it is a state of inner freedom. Meditation gives us the capacity to live with full awareness in the present here and now.

*[The following text is extremely faint and largely illegible due to low contrast and scan quality. It appears to be a continuation of the philosophical or spiritual discourse.]*

## To fill the Jejune mind of ages fecundate bare

(Translated by Smt. Swati Bhattacharjee)

Severed from Mother by a distance of 12 thousand miles, I couldn't even dream of the summons that came from her within 2 years. With her gracious permission I had gone over to America for higher studies armed myself with a pair of her sandals. I had seen her only 6 times before and that also within the mammoth gathering at Calcutta. On one of these occasions Mother had quite unexpectedly took me with her to Nabadwipdham for a night. I, therefore, had no opportunity of coming close to her before. And yet the sweet reminiscences of those few and brief meetings had enlivened my lonely days of work abroad. I was firmly convinced that Mother is the one and only and the best possible friend.

Our meeting in the mundane plane had to wait until 1952, but our spiritual meeting, as Mother told me, had happened long ago.

When I met Mother at Solon, she stared at me, for some time and asked, "My dear, do you have a photo of yourself in a frock?" At first, I couldn't get at her. I even supposed she was jesting because of my stay in America. But Mother who knew all hearts said, "No, I mean do you have

a photo of your childhood? Were you not very thin? That image flashed suddenly before me.'

When I showed her that photo later, she said, 'yes, this is what I had seen.' I was startled and asked, 'But I had not met you then.'

Mother smiled broadly and replied, 'But I had known you from that time.'

Before going abroad Mother made me promise thrice that as I go so will I return. I had prayed to Mother countless time so that I could keep my promise. The merciful Mother armed me with that fortitude and stewed me to the right path.

I cannot *resist* resist my tears even today when I think of the day in which the sweets by Mother's own hand reached me in tact eved after by all the meticulous procedures of American coustoms. Sending food-products in parcels is totally prohibited in America. The sweets of Mother reached me within an envelope by the air mail. The Custom officers of America are not used to Indian sweets. Yet surprisingly and fortunately for me they didn't tear the envelope or break the contents (sandesh) but examined them by X-ray and sent me the envelope unharmed. It took 6 days to reach me. Not a bit of 'sandesh' was founded or powdered. Getting them I was, to be frank, non-pluussed and wavering. Should I take them as 'prasad' or keep them for good as Mother's rare momento or benediction?

I am a student of science, always shy, as shy as the squirrel, so I'm unable to unfold or reveal my

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inner thoughts in words. So I've kept this golden treasure in the heart of my hearts.

Back to country on June 20, and I set out for Mother on June 26. I've already covered a huge distance of 12 thousand miles and journeying another one thousand miles I came at last at Solon to Mother. I had a solitary wish : 'I've come with a fervent hope, hug me Mother.'

Mother was then in a synagogue. Kirtan was going in full swing. So how could I go there, if I go, I would surely disturb other — this reservation prevented me from going there and I pranamed Mother on the ground from a long distance. When I rose, Mother's captivating smile greeted me most gently. At that very moment my all pangs of separation evanesced or disappeared. How I felt content — Mother alone knew. When Kirtan was over — Mother called me to her.

After this occasion I travelled uninterruptedly with Mother for long 2 months and she filled me imparting unspeakable felicity to my being. And this made me muse If I had an iota of worth for it.

Mother's grace is always with us — but we, worldly creatures are lamentably callous towards it. We've little understanding to comprehend it. We petty mortals are pitiably unable to hold it.

Sometimes I grumbled in myself even late hours of night Mother was locked in spiritual talks. I felt sleepy then. So I pray to Mother : Oh dear Mother, give us strength, wake us from this slumber of indolence.

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# How Ma guides her devotees

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

## (Introduction)

(A few days back, Dr. Triguna Sen, our teacher, philosopher, guide and a great devotee of Shree Shree Ma Anandamayee, asked me on the phone to write my recent experience with Ma. Dr. Sen read 'Doctor's Visit Given By Ma', published in English Ananda Varta. The following unbelievable fact will reveal how Ma guides her devotees even after her death).

### (1)

During my posting in Dehradun (1980-82) we used to get frequent darsan of Shree Shree Ma Anandamayee. Once my mother (late Santi Sudha Guha Roy) was having a private with Ma Anandamayee. As usual, like other old ladies, my mother asked for the blessings of Ma for a good marriage of her grand children (i. e. my son and daughter).

Ma Anandamayee laughed and said, "All are GOD'S wishes. However try to arrange the marriage of your grand children as early as possible. It will be easy for them to adjust themselves in the new place. See the family background more than the beauty and wealth."

My mother requested for and asked "Ma will you please give your blessings and keep an eye to it?"



## (2)

Ma Anandamayee left this world on 27th August 1982. My only daughter Nabanita passed her Final B.Sc. (Hons.) in 1986. As per Ma's direction we gave her away early marriage in 1986, at the age of 21 years, in spite of Nabanita's brilliant result — first class first in the Calcutta University. No further study from our house. Let her continue studying from her in-laws place if they so wish.

Santanu, our only son, passed his M.B.B.S. in 1986 and joined the Army Medical Service. We started to negotiate for his early marriage. We gave advertisements in the paper and received many responses but none to our choice. I think our expectation was too high. We wanted a bride from original East Bengal Kulin Kayastha (from Ghose, Bose or Mitra family only), Convent educated, at least graduate, religious minded, good looking, tall, well mannered and within 20 to 21 years of age. The horoscopes should also match. The parents of the bride should be alive, well to do and the relatives should be respectable and so on.

## (3)

Ultimately we came across a bride of our choice. She was the daughter of a renowned doctor and Rotary president of Bhagalpur Town (Bihar) — Dr. Satindra Prasad Basu Roy. His late father was also a doctor and an ex-Army Officer, served in the Second World War. In 1947, after the partition of India, the Late Dr. Satyendra Prasad Basu Roy, settled in Bhagalpur, with his family including

parents. This family was originally from Vikrampur, Dhaka. (We are also from village Vikrampur, Dhaka—now Bangladesh).

The bride was the eldest of the three sisters. She was to appear B.A. final in Nov. 1988. She was Convent educated and having more or less all the qualities we were looking for. Over and above, a good fluent Hindi speaking girl being educated in Bihar. Her grandfather the late Dr. Satyendra Prasad Basu Roy, was a very religious man; he started Durga puja, Kali puja, and all other pujas, in his place at Bhagalpur since 1947. He was blessed by Ma Anandamayee when she visited Bhagalpur in 1954.

## (4)

In May 1988, my wife and I, along with our son went to look at the bride in her maternal uncle's place in Calcutta. Considering from all aspects, we unanimously gave our opinion of acceptance on the spot. This was the first interview of the girl named Papri and she qualified gracefully.

Papri's father was not present on that day. He came to Calcutta within two days for the final talk. The marriage date was settled sometime in 1989. We blessed the bride with a photo and few books of Ma Anandamayee.

## (5)

The days passed on. Both the parties were getting ready for the ensuing marriage. In October 1988, we met and finally decided the marriage

date on 17th April, 1989. Accordingly both our parties booked the places for the celebration. Dr. S. P. Basu Roy booked a house in Golpark and myself in the Services Officers' Institute, at Fort William, Calcutta.

Once Ma Anandamayee told me, "It is always better not to know your future. You will live more peacefully."

What a horrible situation was waiting for us? We could have never dreamt it.

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From 18th December, 1988 onwards, for a few days continuously, a sensational horrible news came out in all leading newspapers and magazines of India. In short the news was as follows —

"On Saturday 17th December, 1988 at about 12 O'clock, in broad daylight, in Bhagalpur (Bihar) a few antisocial miscreants with revolver, gun and lethal arms suddenly entered the house of Dr. S. P. Basu Roy, located in the heart of the town. The people around his house, Shop Keepers, passers by, etc no body could dare to stop the miscreants who at first fired a few blanks, stabbed Smt. Archana Basu Roy (wife of Dr. Basu Roy) and dragged away her eldest daughter Papri, a 20 year old girl, who was upstairs. The miscreants came in two private cars and left the place within no time.

Dr. Basu Roy's residence was in the main road, in a busy locality, opposite to Head Post Office of Bhagalpur. At that time, Dr. Basu Roy was in

his laboratory. Hearing the horrible, terrifying news, he immediately rushed to his house and first took his wife to the Medical College for treatment. Then he rushed to meet the Commissioner, District Magistrate and Superintendent of Police. Due to hurried efforts of all, the unfortunate girl Papri was recovered in sound health next day early in the morning from a village 40 miles away from Bhagalpur town. All the miscreants were caught. The gang-leader, Pravin Singh (an University Student) was a friend of the son of a political leader of Bihar. This ruffian Pravin arranged a fake marriage and forcibly got married Papri in the temple of that village in front of the villagers and gram-panchayet. Then they were apprehended by the police and were brought to Bhagalpur town. By the Grace of God, Papri was not criminally assaulted and was allowed by the Judicial Magistrate to go back to her parents. Pravin Singh and party were sent behind the bar.

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From 19th December, for continuous 3 days, spontaneously all Schools, Colleges, University, Court, Hospitals, Banks and all shops observed Hartal and protested against the antisocial miscreants of Bhagalpur and the failure of the administration.

Such a combined protest by the Bengalis and the Beharis, by the Hindus and the Muslims together in Bhagalpur town had never happened earlier. There were few days unrest in Bhagalpur

town and many a political leaders, including Mr. George Fernandez, rushed there to study the situation.

Having all this news from the newspaper we were horribly stunned. What a hair-raising incident? How this unfortunate terrible shock would affect the Basu Roy family? My son, Capt. Santanu came to know all from the newspaper, Times of India and anxiously gave a trunk call from Hissar Town (Haryana) where he was posted as the Medical Officer of a Tank Regiment.

(8)

After 7 days of this incident Dr. Basu Roy came to Calcutta under Bihar Police escort and met us. We knew the facts earlier and now got further information in detail. Pravin Singh, a moneyed boy, was after the daughter of Dr. Basu Roy for the last few months. He used to write and throw letters in the motor car when Papri used to go to College. Pravin gave proposal for marriage to her through others. As usual all were turned down. So, Pravin planned for such a revenge.

Now, as parents of Santanu, what to do and not to do? What will be our duty? My wife and I were passing the times in great agony. Our peace of mind and sleep at night vanished. If we were dipped in such a situation like the Basu Roy family — what would we have done? We could not think of the plight of such a respectable doctor and Rotary President of Bhagalpur. Now what can we do?

(9)

Under the escort of two Police Sub-Inspectors, Papri was sent to Calcutta to her one well-to-do relation in Tollygunj. The protection party remained in that house for months together. Dr. Basu Roy left Calcutta and told us that he would come again at the end of January, 1989.

Our top relations and family friends (except a few) including High court judge, lawyers, police officials advised us not to proceed further in this marriage. After a long search, with much difficulties we had found a bride near to our expectation for our only son, and we never dreamt that this would be the plight!

At first, we thought why we should land in further trouble. We are not in deep water. No body knows how long this Court case will continue? When the miscreants will be punished? Now if we give lawful marriage of our son Santanu to Papri, who knows, what will be the further revenge by those miscreants. We were further upset due to various probabilities.

Ultimately, we decided, that we would not proceed further in this negotiation. Next time when Dr. Basu Roy comes to our place or gives a Telephone call from Bhagalpur, we will tell him our decision.

We were passing restless days. No peaceful sleep at night. We had not said anything to my old mother of 82 years. She used to ask often about the further progress of the negotiation. My wife and I, inspite of our sincere best wishes, would

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not be able to help Dr. Basu Roy's family. How could we dare to go against most of our relations and family friends ?

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During that time, one late night — early dawn, I dreamt Ma Anandamayee for a while.

Ma told me, "Look, that girl is innocent. You will not punish her. Take her to your home and arrange to give "Nam-Diksha" to your son and that girl, immediately after the marriage."

Ma vanished before I could touch her feet. Immediately I got up. It was 4 O'clock. As my usual routine, I got ready to go to play Golf. That day I was very unmindful and did silly mistakes in game — the effect of dream ?

I did not say anything to anybody, even to my wife. Sometime dreams, I think, are nothing but your own wishful thinking. Moreover I could not dare to go against our social well wishers.

(11)

Next day, we got a letter from our son Santanu. He had written that he was coming to Calcutta on casual leave within a few days. We should not take any final decision of his marriage before his reaching Calcutta.

On the 3rd February, 1989, my son arrived at Calcutta. He listened quietly all in detail. Then he strongly expressed his opinion that he would marry Papri only as she was innocent and helpless in the happenings. This is our social evil. If he does

not marry, what will be the plight of that family — including the two younger sisters of Papri. However, until the Court case was over, the marriage may have to be postponed.

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To me “Justice delayed is no Justice.”

So, after a few days when Dr. Basu Roy came to Calcutta, we told him, we were agreed to the marriage. “Please go ahead.” What a relief appeared in his face ?

The marriage was held on 17th April, 1989 (4th Baishak, 1396) as settled earlier. On 20th April, 1989, there was a reception in the Fort William Officers Institute where five to six hundred relatives, friends, military officers were present to bless the newly wed couple — Santanu and Papri. Many devotees of Ma Anandamayee also graced the occasion but only a few knew the premarriage horrible drama.

Lt. General Vohra, Army Commander, Eastern Command (Once he was the Commanding Officer of 4 Horse where Santanu is the Medical Officer) and his staff officers, all came to the reception. General Vohra had kindly provided the Military Band from Fort William.

(13)

Swami Chinmoyananda, the then Chief Monk of Shree Shree Ma Anandamayee Ashram, Agarpara, knew the incident earlier and had kindly agreed to give Diksha to Santanu and Papri on



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21st April, 1989 (8th Baishak) being the first auspicious available day after the marriage. We went to Agarpara Ashram early in the morning. The function was peacefully over.

Swami Tanmoyananda, who was also present in the Agarpara Ashram, gave his blessings to Santanu and Papri after the Diksha.

Some of our relatives and friends were too surprised to know this Diksha affair within 4 days of the marriage. All functions were gracefully over under the guidance of Ma Anandamayee.

(14)

In conclusion it is too early to say anything about the consequences of our action. One year has passed away after the above incident. So far we are all having a peaceful happy time. My mother saw the marriage and reception function of her grandson. Then she died peacefully on 27th November 1989.

My wife and I am too happy for helping the Basu Roy family which was blessed by Ma about 40 years ago. I remember, once Sri Aurobinda said, "Mother's help is always there for those who are willing to receive it."

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# The immense

Nihar Ranjan Chakraborty

We will meet there  
By the side of that river  
Which nobody solely knows  
How terribly that flows.

The drama of this earth  
Games on sand and mud  
All the things of mirth  
Will be suddenly vanished.

Wings of a tired bird  
As leads her to unknown  
Our merging to that nothing  
Is an immense, to be known.

Smiles and weepings of life,  
The memory fongs to re-call;  
All will be fully washed  
By the tear last to fall.

Only the mightiers' venture  
Which accelerate the culture  
Will be sung over here  
To guide only the survivors.

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# Sri Sri Ma Anandamayi and My Life

Dr. Taraprosad Chattopadhyay, M.A., M.Sc.  
( *Continued from previous issue* )

( Synopsis )

[ In 1972, we all (my wife Panna, my eldest son Nabu, his wife Gopa and myself) went to Kankhal during the "Guru Purnima" celebrations. In the evening Satsang, during the talk Ma asked everybody to do 21 thousands Japas on Guru Purnima Day in one sitting. I did the Japa in 3 sittings. At that time one "Bija-Mantra" appeared in my mind automatically. I told that to Ma and explained the situation, Ma said "Next Durga Puja will be in Dehradun. You all shall come there. I will do the needful for you" ]

( 12 )

During the Durga Puja of 1972, we all reached Dehradun. Swami Paramanandaji arranged our accommodation a little away from the site of the "Puja Pandal" we had no difficulties. We used to go to the Puja Pandal several times daily to see the Puja and to attend the Satsang. We were told that Sri Sri Ma Anandamayi would give us "DIKSHA" on Maha Asthami day.

That very day, after having our morning bath and without taking any food we all went to the

Puja Pandal. We kept on waiting there. Sri Sri Onkarnath Thakur was also there, when I met him, he caught hold of my beard and said "This face is familiar to me since long ago."

What was the significance of this utterance I am yet to understand.

In the late afternoon, when dusk was approaching, Ma Anandamayi arrived in the Puja Pandal. She called us to an open space near the Puja Pandal. First She handed over a small chit of paper to me in which "Bija-Mantra" was written. She asked me to pronounce it 3 times. Then as per Ma's direction first I helped my wife to pronounce the same "Bija-Mantra" 3 times ; then did the same to my son Nabu. Later on Nabu did the same to his wife Gopa.

In this way, in the evening, under the unlimited blue sky studded with stars, we had our DIKSHA by the grace of God and the kindness of MA. Later on we broke our fast and had food in the presence of Ma. She stood and talked with us until we finished our food. We experienced very great pleasure and tremendous joy which cannot be expressed in words. After having pranam to Goddess Durga ; Sri Sri Onkarnath Thakur and Ma Anandamayi we returned to our residence with cheerful heart.

( 13 )

After this for a few years we at any suitable opportunity used to go to different Ashrams of Ma

wherever she used to be, we got great pleasure from her association.

In 1975, one day we all went to Ma Anandamayi's Ashram in Kalkaji. The Satsang was going on in presence of Ma. She was giving the answers of various queries of the Bhaktas. At that time, my second son Debu (an Electrical Engineer from Durgapur Regional College) suddenly stood up and said something ; the gist of which was like this — "He himself does not believe in God. Even he being a son of a Brahmin, he is not having any Sacred thread (Paita) ; and he does not utter Gyatri-Japa."

Ma talked to him sometime and asked him "You are an engineer and officer of a Merchant Navy ; earning a handsome pay of Rs. 6000/- per month. Suppose you lose this job, what will you do ?" My son Debu answered, "I will take another job."

Then Ma told him, "Look my son, a day will come to you, when you will remember this Ma."

( 14 )

The words of Ma had never gone futile. Later on Debu got married and had to leave the Merchant Navy job due to some unavoidable circumstances and joined the business of his father-in-law. After having 6 to 7 years of experience there, he started his own firm and progressed very well. By that time, his mind turned towards Ma Anandamayi. He had kept a photo of Ma over his table. Though he openly did not say, it seems that he started praying to Ma as his GURU.

This forthcoming change, MA had hinted to my son Debu long before. All became true within a few years of the eternal departure of MA.

( 15 )

Now I am an old man of 81 years. Uptill to day, in all circumstances, I have got the blessings of Ma Anandamayi. It is not known to me, how long more, I have to be in this world—only Ma knows.

At present I always pray to Ma, the words I first cried out at birth, “OH MA ; OH MA ; OH MA ;” I wish by the Grace of Ma, I can pass away from this world with the same words and get a place on the lotus feet of MA.

( 16 )

I am going to conclude this writing after narrating two of my recent dreams.

(a) One night I dreamt that I was going somewhere over a field like a small boy holding the hands of Sri Sri Ma Anandamayi. After going a little Ma asked me to lick the ground over which we were walking. I did the same. After proceeding further, I saw a parapet wall. That place was dazzling in golden colour and 4 persons dressed like Sannyasis were seated there. I could not recognise anybody. At that moment I got up.

Is it not the place of the devotees' of Sri Sri Ma Anandamayi ?

(b) Second dream, I dreamt just a few days before the eternal journey of MA. I saw Sri Sri

Ma with the glow of a big comet round her head.  
I got up with an unhappy mind.

A few days later, Ma left this world leaving behind her all devotees in a state of deep sorrow.

( 17 )

Now I will conclude with an "All beneficial Stotra" ( সর্ব মঙ্গলিক স্তোত্র ) which appeared in my mind suddenly once.

OHM ANANDAM, OHM ANANDAM, OHM  
ANANDAM,  
OHM MAHA ANANDAM, OHM MAHA  
ANANDAM, OHM MAHA ANANDAM,  
OHM SANTI, OHM SANTI, OHM SANTI,  
OHM APADA SANTI, OHM BIPADA SANTI,  
OHM ROGA SANTI, OHM SHOKA SANTI,  
OHM KLESHA SANTI, OHM RIPU SANTI,  
OHM GRAHA SANTI, OHM SANTI, OHM  
SANTI, OHM SANTI,  
HARI OM TATSAT, HARI OM TATSAT, HARI  
OM TATSAT.

JAI MA

(Concluded)

### **An Information for all**

Dr. Taraprosad Chattopadhyay, an old devotee of Ma, long before he retired from service of Govt. of India, he had started practising in Homoeopathy. He took his RMP (Homeo) degree from Rajasthan University. At present he is a renowned consultant practitioner in Delhi and specialist in Chronic and

old age diseases. Any body can get his kind service in the following address.

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 MA, MSc, RMP (Homeo) Regd. No. 2371  
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 Specialist in Chronic & Old Age Diseases  
 A-9/8, Basant Vihar, New Delhi-110057  
 Phone : 673119

Morning 8 a.m. to 11-30 a.m.

Evening 6 p.m. to 8-90 p.m.

(Sd/- Dr. Baren Guha Roy,  
 Secretary, Publication Division)

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### **'TULSI MEMORIAL FUND'**

In the cherished memory of late Br. Tulsi Chakravarty a fund named 'Tulsi Memorial Fund' has been opened for medical treatment of the Brahmacharinis of Shree Shree Ma Anandamayee Kanyapeeth, Bhadaini, Varanasi.

Persons willing to collaborate in raising this Fund are hereby informed that it has been decided to receive donations to this Fund *only in the form of Bank Draft issued in the name of 'Tulsi Memorial Fund', Shree Shree Ma Annandamayee Kanyapeeth.*

Address for correspondence :

'Tulsi Memorial Fund'  
 Shree Shree Ma Anandamayee  
 Kanyapeeth  
 Bhadaini, Varanasi-221001

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# Mother Anandamayi

Mahamahopadhyaya Gopinath Kaviraj

M.A., D. Litt., Padma Vibhusana

Late Principal, Government Sanskrit College, Banaras

## 1

It was on a fine autumn morning in 1928 that I first came to know the name of Mother Anandamayi. I was getting ready to go to college, — I had not then retired, — when the late Mahamahopadhyaya Pt. Padmanath Vidyavinoda, M.A. came and met me in my house and informed me that Mother Anandamayi of Dacca had come to Banaras. He presented me with a pamphlet written by the late Sri Kunja Mohan Mukherji alias Swami Turiyananda on Mother and on the miraculous deliverance of his son from an impending snake-bite through Her grace. He said to me that the sight of Mother absorbed in Samadhi was really an ennobling one and he asked me to go and see Her, if possible. This commendation from the lips of a person who was known to be a fastidious critic of men and things and who spared none from his attacks, seemed to me to carry special weight.

Mother was staying then in the house of Kunja Babu at Ramapura. I made up my mind to see Her there. Accordingly I went to Kunja Babu's place in the evening, where both Kunja Babu and his elder brother Sasanka Babu (the late Swami

Akhandananda) very kindly undertook to help me in having Mother's 'darsana'. They introduced me to Bholanathji immediately and the latter took me to a small room on the ground floor where I found Mother absorbed in Samadhi surrounded by a number of bhaktas. Bholanathji was anxious to see Her come back to Her senses soon and made various unsuccessful attempts to that end. Knowing that a trance must be allowed to run its full natural course and that every artificial method of breaking it up was fraught with grave risks, I asked him to desist from doing anything calculated to interrupt it. I was waiting for Her return to normal consciousness, but noting that even in two or three hours Her condition did not come down to normal and apprehending that it might take an indefinitely long time, I returned home with the intention of coming and seeing Her next day.

It was on the 6th September that I paid my first visit to Mother. I came to learn that She had come a day or two earlier and also that this was the second time She had come to Banaras, Her first visit having been in 1927 on Her way to Hardwar on the occasion of the Great Kumbha Fair.

I came back to Mother's place on the 7th as already arranged. In fact I came twice every day during Her short stay at Banaras till the 12th September. I remember I did not miss a single day on this occasion. It is difficult to analyse after a lapse of over 17 years my first impressions of Mother and to explain in words what exactly I then felt. I can only say that what I actually saw with

my own eyes far exceeded anything of a like nature I had ever seen before ; — it was a dream, as it were, realised in life. During the few days Mother was at Banaras, Kunja Babu's house presented a spectacle of festive jubilation where an unending stream of visitors continued to flow in every day from before sunrise till after midnight. The doors of the house were kept open all the time and everybody was always welcome. High officials, pandits, university students, shopkeepers, sadhus, sannyasis, priests, laymen and men in the street — all flocked in numbers, each at his own convenient hour, to have a glimpse of Her *darsana*, to pay their respects of Her and if possible, to exchange with Her a few words. People of both sexes, of all ages and of all ranks were to be found in the crowd. Some came to have Her *darsana* only, a few to have their doubts solved, while others still were there out of mere curiosity. The beauty of it was that all felt a sort of magnetic charm in Mother's personality, so that those who had come once out of curiosity could not resist the temptation of coming back again, no longer out of curiosity which had been satisfied but owing to some mysterious attraction. The fact is that all felt that they were like little children in the presence of their own mother. The bleakness of cold formalities was replaced by the warmth of familiarity and intimacy. Mother behaved with them as with Her own children — dear, affectionate and very familiar. There was not the least reserve in Her look nor any note of constraint in Her expression. The whole atmosphere

was one of a friendly gathering imbued with vivacity and joyousness.

Every evening a sort of informal meeting would be arranged in the courtyard where the visitors would be seated round Mother and ply Her with questions. She used to reply to each question resolving the doubts of the inquirers with a few short sentences in Her sweet and inimitable manner. As the enquirers hailed from different cultural levels and represented different intellectual and spiritual points of view, it is only natural that the questions should range over many different topics, and be of varying interest and value. It was wonderful how Mother tackled all these questions with the same ease and spontaneity and without requiring a moment's reflection to deal with even the most abstruse and knotty problems brought before Her. Her replies were as a rule very pertinent, going straight to the heart of the questioner, couched in a language remarkable for its terseness and expressiveness. Every word that fell from Her lips carried weight ; and humour too was not wanting when occasion demanded it. Mother as a conversationalist was seen at Her best in those days — it was a quality to which everybody who has had the privilege of talking with Her in later years is in a position to testify. It was interesting to observe that She maintained an attitude of strict reticence in regard to questions which were not bonafide in nature but were either academical or intended to elicit opinions likely to hurt the feelings of others.

Different Kirtan parties vied with each other in singing daily before Her the glories of the Divine and His Name. Individual devotees with a melodious voice considered it a distinct honour to themselves to be permitted to regale Her with their songs.

On such occasions generally, when the music flowed spontaneously out of the deeper feelings of the singer's heart and also on other occasions when in the course of conversations a crucial point was reached, it was observed that Mother's appearance became aglow with *bhava* and the normal gave way to the supernormal. It seemed as if Her usual personality with which Her bhaktas were familiar was replaced for a while by an altogether different one. At such moments various unusual phenomena were observed. Stotras and mantras of an extraordinary kind used to gush out of Her lips with a rapidity which made it practically impossible for anyone to record them. The language of these utterances was unique ; it was not, strictly speaking, Sanskrit nor even any of its derivative vernaculars, though there were a few Sanskrit words here and there. Several words were unfamiliar and even the so-called Sanskrit words did not perhaps convey their usual sense. Besides, very often monosyllabic *bijas*, known or unknown, were interspersed. The pronunciation was so perfect that even a conjunct sound, made up of several consonants without any intervocalic linking, was distinctly audible. Sometimes on these occasions Mother melted into tears or ejaculations, or even would become rigid and pass into a trance-like condition.

The trance-like state was also induced in those days when bhaktas offered flowers at Her feet or in other ways tried to propitiate Her. The response was immediate.

There was a difference of opinion at that time concerning the precise status of Mother. Some held that She was a Goddess in human form — Kali according to some, Durga according to others, Sarasvati or Radha according to others still. Some thought that She was a human aspirant, who had attained perfection in this life after a series of births during which Her spiritual progress had been continued. Others again entertained the view that She was a *Brahmavadini* as of yore or perhaps an Incarnation of the Divine come down to earth to relieve its sufferings. She was identified with Sukadeva by some and with Sri Krishna Himself by others. People of worldly nature used to think that some higher spiritual entity, human or celestial, was in possession of Her body and utilised it as an instrument to serve its own ends. A certain gentleman, then living in a house adjacent to my own and working in one of the local High Schools, went to the length of telling me that Her case was clearly one of obsession, though by a good spirit and that it was desirable to bring back the soul from the control of the spirit. This gentleman, who was old and had the reputation of being a practical tantrik of long standing, claimed to have the power of restoring Her to Her normal condition, provided that Her husband and father were agreeable. He was under the impression that the appointed course

or evolution of Her life was being impeded in this way and that in the interest of Her own spiritual welfare this setback should be removed. It goes without saying that nobody cared to attach any importance to these words. One day, the great speaker, the late Swami Dayananda of the Bharat Dharma Mahamandal, came to see Mother and had a personal talk with Her. Though the interview of Swamiji was intended to be more or less of a private character, it was arranged that the late Sasanka Babu and myself would be allowed to be present on the occasion. Swamiji put several questions to Mother which She readily answered. Thus :-

Swamiji,—Mother, what are you in fact ? People hold different views regarding you and no agreement seems to exist. What have you to say of yourself ?

Mother,—You want to know what I am. Well, I am what you consider me to be — not more not less.

Swamiji,—What is the nature of your *Samadhi* ? Is it *Savikalpa* or *Nirvikalpa* ? Does mind then persist ?

Mother,—Well, it is for you to decide this question. All that I can say is that in the midst of all apparent changes of state in body and mind, I feel, I am aware, that I am always the same. I feel that in me there is no change of states. Call it by any name you like. Is it *Samadhi* ? Several such questions were put and answered.

These few days of Mother's stay at Banaras sufficed to convince me of the greatness of Her personality and the unusual sanctity of Her life.

I learnt Her past history from those around Her, including Bholanathji, Sister Gurupriya, Sasanka Babu and others, and I still remember with delight happy occasions when Mother Herself condescended to narrate the story of Her early life and its development at Bajitpur and Dacca. It was a story of gripping interest to us all.

This story which relates to Her earlier life at Astagram, Bajitpur and Dacca, much of which has since been recorded by Her admirers and devoted followers and the story of Her later life throw a flood of light on Her unique personality.

The greatest thing that struck me most in those days in Her was Her personality. Her physical features were magnetic. Her smiling countenance, the sweetness of Her expression, the simplicity of Her life and behaviour, Her unassuming and genial manners, the cordiality and warmth of her relationship with all, coupled with Her extraordinary holy life and wisdom, made Her an object of universal attraction and adoration.

During succeeding years I was privileged to come in closer touch with Her and to know Her more intimately. But it is not possible for me to state what Her exact role is or what particular rank is occupied by Her in the spiritual hierarchy of this country. That different persons should hold different opinions regarding Her personality is of course natural. For in a matter like this, a correct analysis on intellectual basis is not possible and an ordinary human judgment cannot yield any useful result.



Still however an attempt is being made here at the request of friends to discuss briefly some of the most prominent features of Her life and character. It is expected, this discussion will not be taken as amounting to a final solution of the problem, for it offers no solution at all. It is intended rather to serve as a possible aid to a clearer appreciation of Her or as a suggestion in that direction. The basis of this discussion is furnished by the data in Her own utterances, whether embodied in books already published or awaiting publication, or otherwise.

Firstly, it is well known that Mother received no *diksa* or initiation of any kind from an external Guru and also that She Herself does not give *diksa* to anybody. In other words in the technical language of the *Sastras* She claims to be neither a Guru nor a Sisya.

But an informal *diksa*, not one taken from an outside agency, — She certainly had. We know that this informal *diksa* took place in the year 1922, when She was twenty-six years of age. Mother Herself admitted this fact shortly afterwards to one of Her cousins. This *diksa* was not of the usual type known to us but it did represent the initiation of a certain spiritual activity within Her body, an activity which did not owe its origin to any source other than Her own self. In the conventional language of the world it may not be termed *diksa* at all, but it is recognised as such in the traditional teachings of the mystical science. That a systematic course of *sadhana* including physical and psychical disciplinary exercises, followed this event in Her

life is well-known. In the tantrik literature it has been made abundantly clear that *diksa* is a spiritual necessity, though it is true that in every case external ceremonials of other forms of activity may not be needed. Inner *diksa* consists in an act of self-purification. This kind of *diksa* is determined by the intensity of the Divine Power of Grace descending upon the soul. So far as the fundamental variety of this purificatory process is concerned, we have to recognise four ultimate types, viz. *Anupaya*, *Sambhavopaya*, *Saktopaya* and *Anavopaya*. When the descending grace is extremely powerful the first type of *diksa* follows as a natural sequence. With diminishing power the others are employed. In *Anupaya diksa* perfection is realised at once. In *Sambhavi diksa* or even in *Sakti diksa* the necessity for external Kriyas as an aid to inner purification is not recognised.

In the history of mysticism it is recognised everywhere that in exceptional cases illumination is possible and this takes place even when an external source is lacking. We know of the Pratyekabuddha who neither received his wisdom from any previous Buddha nor communicated it to others. He was a Buddha no doubt, having attained to Enlightenment but he was neither a *Sisya* in relation to an earlier Buddha nor a Guru in relation to a future Bodhisattva or Buddha. Had he been a Guru he would have been a perfect Buddha (केवल ज्ञानी). The illumination in this case had its source within.

In the Vedic literature we come across cases of Risis who having been blessed with spontaneous

illumination, were the seers of mantras which are associated with their names. This self-generated wisdom is really an example of the so-called *Pratibha Jnana* of which we read so much in the Patanjali and other Yoga systems and in the tantrik literature. The origin of *Pratibha Jnana* is explicable as the result of Divine Grace descending on the soul of man.

The Grace or Sakti which comes down on the matured soul is of different degrees of intensity. These degrees belong in the main to three categories — intense, mild and dull. Each of these three varieties is again subdivided into three classes, so that there are altogether nine degrees in all. If grace of the second degree counted from the beginning, descends on the soul, it is not required to have recourse to a Guru for illumination and one gets the Light from within. This light is spontaneous and does not come from an external source. In such cases the necessity of an external Guru is dispensed with. But the *Prarabdha Karma* remains and the body which is an outcome of this Karma persists till the Karma is worked out through *Bhoga*. When grace of the first degree descends the *Prarabdha* itself is destroyed. And with the exhaustion of *Prarabdha* the impure body also falls off. The question of an external Guru does not arise in this case, as in the case of the second degree of Grace.

In Sant literature we hear of Swayam Siddha Sants or persons who are saints from their very birth and not due to the accident of knowledge from an external source. These men take no *diksa*

from others, but they are in a position to give *dikṣa* to deserving candidates. These great Souls descend from transcendent regions, specially from the Divine World, beyond the Cosmic Mind and the Great Void. And when embodied, their centres of consciousness never come down below the middle of the two eyebrows. In the literature of other countries also the record of similar cases is not altogether wanting.

I do not know if any of the above types of self-generated illumination is analogous to the nature of Mother's personality. It seems that Mother is not comparable to a Pratyekabuddha, for, while a Pratyekabuddha is exclusive and isolated in his blissful seclusion, indifferent to the fact of Universal misery, Mother is too keenly sensitive to the sorrows of the world to remain contented with an isolated existence, even if it were possible. All Her thoughts and activities have their bearing on the amelioration and transformation of the world. And as a matter of fact She has always that Cosmic and Transcosmic Consciousness precluding any possible exclusiveness of outlook.

We know of cases of souls which are always perfect and which dwell permanently on the Divine Plane as eternal associates of the Divine Person to whom they are related as inalienable aspects of the integral whole. These souls are very similar in nature to the Svayam Siddha type mentioned above. As a matter of fact they are not subject to the action of ignorance or Time Spirit and are never required to come down to earth except in company with the

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Supreme Lord during His descent or at other times as directed by Him in regard to the time, place and manner of descent. Such souls considered from the standpoint of spiritual status and attitude are varied in nature. It would be unfair to place Mother under this category, for the simple reason, that while these souls are characterised by a sense of intimacy with the Divine which seldom encroaches on identity, Mother represents an integral self-awareness which never tolerates even in the slightest degree an idea of separation or distinction from the integral Central Being. Her confession concerning Her consciousness of identity with the Cosmic and the Supercosmic existence and with all the powers and attributes associated with it, is a clear argument against the inclusion of Mother in this category.

The view which accepts Mother's personality as a case of *Avatara* may be dismissed with a few words of comment. The questions of Ansa or Kala may be left aside, but it seems to me that even the possibility of a Plenary *Avatara* is excluded in Her case. The fact is that every *Avatara*, unless he is of the plenary type, represents an aspect of the Divine Power and can never represent the Divine Essence or even the Divine person in toto. In several cases the *Avataras* are self-forgetful Divine emanations, whereas in others in which self-consciousness is retained, integral consciousness seems to be always lacking. In case of the Plenary *Avatara* also, if there be any, unbroken consciousness of his plenary nature does not appear to exist.

A careful study of Mother's utterances and a critical attitude towards Her life and activities would perhaps reveal the fact that Her case is altogether different. She Herself has confessed to some that She never loses Her supreme self-consciousness. Samadhi or no Samadhi, She is where She has always been ; She knows no change, no modification, no alteration ; She is always poised in the self-same awareness as a supreme and integral universality, transcending all limitations of time, space and personality and yet comprehending them all in a great harmony.

She has said time without number that Her body is not like that of an ordinary person generated through Prarabdha Karma under the dominating influence of ignorance and that She has had no previous life to account for Her present existence ; nor will She have a future life in continuation of and for the adjustment of Her activities in the present life. The fact that She was aware of Herself and conscious of what was happening around Her immediately after Her birth is an illustration to show that Her self-awareness was born with Her and was not the effect of either Her so-called *diksa* or Her so-called *sadhana* in Bajitpur.

Mother says that all Her activities are really spontaneous and not prompted by will or purpose, nor influenced and coloured by desires. Will-power is not the spring of Her actions. The untrained will of the lay men and the trained will of the Yogi are equally absent in Her and what appears like the will is only an expression of the Great Power

beyond the will working from within. She distinguishes between Mahasakti and Ichchasakti, saying that while the former is like the fire, the latter is like the smoke that issues out of it. Ichchasakti or will-power cannot exist in a person who, whether considered as an individual or as the universal, is essentially impersonal. The power of the Impersonal or the power which is Impersonal, expresses itself in the Cosmic Mind as the universal will and in the individual as the individual will, but in itself it can hardly be described as will of any kind. It is pure, Ineffable and Absolute. Of course, there is such a thing as the Divine Will, but we have to interpret it as identical with the Supreme Power rather than as will analogous to the human will though it must be admitted that the human will and the Divine Will are in a sense the same Power.

Will implies self-limitation to a certain extent even though that limitation is an imposition by itself. What is technically known as Karma is really an outcome of the individual will of man with an egoistic background and functioning under ignorance. Freedom of will implies a removal of this limitation. If the limitation is self-made its disappearance is equally self-initiated. In the Self which is really free from all limitations, the will is absolutely free. In other words it is not will in the ordinary sense of the term but is an expression of the Divine Power, free and unobstructed in its functioning. That Mother has no will of Her own as distinguished from so-called Divine Will shows that

all Her movements take place spontaneously and that She does not hold Herself responsible for any of them. Her movements are guided neither by the predispositions of the past nor by any considerations of the future. They are confined to the present and they rest there as in the heart of Eternity.

From this it might be inferred that She is always in a state of purity and that what comes to pass in her life is determined not by Herself as She appears to us but by the forces working from above. Her system is like a stringed instrument giving out notes, not of its own initiative but in response to shocks or vibrations received from outside.

It is very difficult for a man to conceive a Personality which is so impersonal or the Impersonal actually embodied in such a Person. In Mother we have a curious combination of these contradictory elements, for which reason one finds it so hard to form an estimate of the truth of Her Being. Will-Power being really absent, the absence of Karma as a moral force becomes intelligible. That Mother is untouched by Karma of any kind need not therefore be an enigma. There being no previous Karma the origin of Her body is to be explained by the play of the Supreme Power, either in itself or as reacting to the collective aspirations of humanity. As to why the Supreme Power should have expressed itself in a particular human body is a question to which an ordinary man is not in a position to reply.

The experience of *Sarvatmabhava* to which all mystic look forward after their realisation of Self,



is found to be a normal experience with Mother even in Her earliest days. The fact is so patent to all acquainted with Her life that no illustration is needed to substantiate it.

The true ideal of Samadhi which Mother has held out before Her admirers is intended to show that She does not attach undue importance to the Static Brahman realisation or to the Dynamic one. She places the Supreme Truth as consisting of and yet exceeding both these lower truths. The gradual evolution of the human soul in the direction of this Absolute Reality is represented by Her as an integral spiritual movement in which there are certain relative poises. *Chitta Samadhana*, *Bhava Samadhana* and *Vyakta Samadhana* are the three successive stages of inward development leading to its culmination in what is called by Her as *Purna Samadhana*. The first stage stands for the incipient condition of the evolutionary movement in which the mind is dried up and rendered light and combustible, owing to the elimination from it of the waters of worldly desires and passions under the influence of inner culture in the form of meditation or otherwise. Just as dry fuel, free from all moisture, takes fire easily and burns, in the same way the mind thus purified catches easily the fire of knowledge and becomes aglow. The spiritual condition, usually known as *Bhavasuddhi* or purity or *Bhava*, is called *Chitta Samadhana*. It arises under the influence of the Supreme Reality through different channels of expressions. Human nature being divergent, it is not strange that in some cases

this state should represent an overpowering of the mental structure of the aspirant under the pressure of divine sentiment.

The second stage, called *Bhava Samadhana*, represents a more advanced condition than the first one. In this state the seeker remains immersed in the integral *Bhava*, insensible to the stimuli of outer nature. The body becomes, as it were, paralysed under the domination of this *Bhava*. Outwardly speaking, the body loses its mobility and power of responsiveness and becomes more or less like an inert clot, though inwardly the *Bhava* which has influenced it, begins to flow on in an uninterrupted stream. When this state matures into perfection, what is left behind is only the play of the Integral Idea having unified the outer and inner elements of human nature. At this stage the individual being is charged and permeated with the integral *Bhava* and there is an overflowing of it into outer nature. In other words, the integral *Bhava* fills up the entire mind of the *Sadhaka* and flows over into the world outside him.

The third stage is called *Vyakta Samadhana*. In this condition the fire of knowledge burns as fully within the individual as it does outside. The soul is then absorbed in one undivided Universal Being. Even in this state the duality of Form and Formless persists. But in the next stage, which represents perfection and is called *Purna Samadhana*, all sorts of dualities melt away, having been for ever transcended in the Supreme Unity of Absolute Truth. This state is Transcendent and yet Imma-

ment, is *Nirguna* as well as *Saguna*, *Sakara* as well as *Nirakara* at one and the same time, and yet it transcends both. This is really the so-called *Bhavatita* condition free from the ripples of thought vibrations. This is Samadhi in the proper sense of the word, for it signifies *Samadhana* or completion of every sort of activity and thought, a state beyond ignorance as well as beyond knowledge. The stability of the body and the mind is based upon concentration on a particular principle or vision which, in the end, universalises itself, dissolves the egoistic sense remnant within it and stands out in its unique splendour. In course of time, this sense of basic unity also disappears. What is left behind is beyond the power of mind to grasp or of words to describe. This appears to be the highest perfection of *Nirvikalpa Samadhana*. Mother says that in this state all the activities of the body, even the vibrations of the cells, are stopped and that if the condition continues for a long time the body is likely to be destroyed. But one whose descent has for its object the welfare of the world continues in the body as long as such continuance is necessary in the interest of humanity. This is a state of Mahayoga and is to be sharply distinguished from the yoga of the ordinary class. While an ordinary Yogi retains his sense of physical identity to the last moment of his life and is subject to action, a Mahayogi is above such limitations and is immune from the necessity of any action initiated by himself.

It is evident from the above that the state of Mahayoga bears a faint resemblance to Mother's

own condition, with this difference that while Mahayoga is the logical culmination of a series of prior *Sadhanas*, Mother's state, as such, was not evolved in that way. It has appeared with Her and will disappear with Her.

There is a tendency in some quarters to consider Mother as belonging to the category of a Devata. These people are inclined to think, each according to his own point of view, that She is not a normal human being but is celestial in origin. In reply to the contention of these persons it may be said that there is no specific ground to regard Her in this light. That different devotees saw in Her person different heavenly manifestations is easily explicable on the hypothesis of their unconscious predispositions crystallised into visions of the gods and goddesses associated with their subliminal mind and may also be interpreted as due to the action of the Supreme Power functioning as Will through Her body. That She Herself as an individual did not exercise any will-power is to be assumed on Her explicit disowning of the use of such a power. It is the intensity of Bhakti in a worshipper which visualises its object in a concrete form. The function of the Supreme Power is of course assumed. We know of three layers of beings — one connected with the earth plane, the other with the intermediate plane and the third with the heavenly plane, known respectively as Men, Siddhas and Devas. Knowing Mother as one does at present, one cannot pretend to say that from the standpoint of Brahmavidya, the distinction of the three classes counts for much.

The phenomena attributed to Mother are easily intelligible on the assumption of Her being endowed with Brahmajnana irrespective of the fact that She is Human or Siddha or Divya. As regards the question of Her descent as a Siddha or as a Devata it may be studied on the analogy of the problem of Her descent as *Nitya Siddha* or *Swayam Siddha* mentioned above.

There is another point which needs elucidation in connection with the question of Mother's identity. We always find that in spite of apparently diverse attitudes or poises in Her mind and body, She always feels Herself as one and the same. This awareness of unity in the self is not affected in the least by Samadhi or Vyutthana nor even by the three normal states of waking, dream and dreamless sleep. Samadhi and its effects on the system are not minimised nor are we going to attach undue weight to Her playful outer movements. Underlying both, the same self-vision persists, neither clouded by the many-sided activities relating to the outer world, nor clarified by the withdrawal of the senses and the mind inwards. In the midst of tumultuous uproar She maintains an unbroken silence and in the depth of Her silence She speaks out eloquently. This shows that in judging of Her we should not allow ourselves to be led by our considerations of Samadhi or Vyutthana. This being so, we cannot explain the whole story of Her *Diksa*, *Sadhana* and *Upasana* and even of Her illumination and attainment of Supreme knowledge except as mere play, intended probably to serve as an example

to ordinary humanity. One would thus find in Her a dual personality representing on the one hand the luminous peace of the Silent Self and on the other a self-imposed playful attitude displaying like a kaleidoscope the shifting visions of a series of dramatic pictures bound together by a certain bond of affinity or sequence, the secret of which is hidden from the view of ordinary men.

We know very well that at every stage of Her life Mother played Her part admirably well, consistently with the laws of propriety befitting Her role, and yet behind all these appearances She retains the self-same and eternally self-revealed consciousness. It is therefore a very difficult task to try to describe Mother as She really is. She has appeared differently to different persons and even if these differences are contradictory we can quietly accept them, knowing full well that in a higher synthesis even contradictories may meet together. These differences need not be obliterated in the interest of a particular view-point. Naturally we do not and cannot know all the phases of Mother's life ; and the little we know of a particular phase we know imperfectly. She is too near us to be seen in Her proper perspective and as for ourselves we too shall have to rise up to the height and attain to a broad outlook in which an attempt may be made to study Her properly. What is really needed is to feel that She is Mother and we are Her children and that as mere children we cannot be expected to know Her as She is but only as She shows.

*Contd. on Page 268*

## Ma touches us : 4. In Moral Education

Smt. Chhaya Datta and Dr. P. C. Datta

In the present age, disruptive and indecent attitude of life among the young ones pains us much. The natural question is : Can we teach Morality in schools like other subjects in the syllabus e.g. English, Bengali, Hindi, History, Geography etc.

What is meant by Morality ?

The word "moral" has originated from Latin word "Moris" which means the way of life or customs or norms of life. Similarly the word "Neeti" means that which takes or leads to a higher object or proper development. Thus "Neeti" or morality means the way of life, that leads to the real development.

"Suneeti" (Good Morality) means that way of life which will lead to permanent happiness.

"Durneeti" (im-morality) leads ultimately to distress though apparently to something pleasant.

The "Moral Sense" means that part of our intellect which alertly seeks a good way of living.

Indian mythology tells a story of "Suneeti" and "Suruchi" who were co-wives of a king. The word *Suneeti* signifies a good way of life and *Suruchi*, the apparently tasteful life.

The great sage "DHRUBA" (ever true/constant) was born of Suneeti. Thus Suneeti gives birth to

or leads to a life realizing the Truth. But "Suruchi" predominates, as much and Dhruba is deprived of the lap of his father. This pains Dhruba who starts prayer to God for justice. Power of discrimination between 'Beneficial' and 'Sense-pleasant' is the primary step of education in Indian culture. Ma Anandamayi also uses often these words of "Upanisads."

"*Shreya*" means apparently toilsome but ultimately pleasant, and "*Preya*" means apparently pleasant but ultimately painful. Learn always to give up '*Preya*' and take up '*Shreya*' and try to convert the '*Shreya*' into '*Preya*'. What do we need for awakening the sense of morality in our children ?

We may try to imprint the moral instruction in the young mind by writing and telling them and gradually awaken the senses. What type of instruction will we tell them ? We should better remember and watch that 'moral instructions' may vary according to time and space and every child should have a natural urge to discover moral principles or norms in every changing situation. The wise mother should try to utilise this natural urge, and to encourage, nurture, develop and strengthen it. Like a scientific cultivator, we the teachers and guardians should carefully grow this seed by supplying all necessities for germination and development. The primary necessity is to teach them to discard the apparent pleasures and accept that which is ultimately good, instead of specific instructions suitable in a particular situation. According to Ma, some



spiritual practices are necessary at this initial stage. Ma says "By Spiritual Practices according to individual '*Sanskar*' knots become loosened, discrimination is developed and one comes to discriminate the world of sense perception" ( Words P-40 )

Moral values may differ in different societies, situations, space and times ; but the principle of following the '*Shreya*' is equally valid in all times, in all Countries, all societies and all children. In all diversities this is one basic unity principle of education. The development of this unity principle in the children is the foundation of what we call '*science*', because science aims at discovering the unity principle or rhythm in the mass of collection of sense-data (aided or unaided). This principle is called "*Dharma*". Instead of making them memorise certain rules, they should be encouraged to develop that science to search the "*Dharma*", the unity principle, the *Shreya*. The ultimate aim is awakening, an awaking after which nothing remains to be attained." — Ma (Words p-125)

But a vital point is : We can understand intellectually what is *Shreya* or *Preya*. We are not strong enough to throw away the *Preya*. Ma says "To understand (*Bojha*) means to throw away one load (*Bojha*) and stand under a new load (Words P-25). Thus this intellectual discrimination is nothing but a burden. Unless that will-power to follow the *Shreya*-path develops, one cannot be called '*educated*', according to Swami Vivekananda. Personal will-power is limited. But really powerful is he who has joined his power with

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the real Power-House, by surrendering the ego, the separating barrier.

We have already stated that 'Dharma' is a principle which holds diversities. All urges or forces in the Universe, which bewildered the human mind, are held by the principle of Tranquility. This faith or feeling is the basis of science or the technique of finding that tranquility principle or dharma.

The object of teaching morality should be explained clearly to the children.

They should not think it to be an imposed burden. To know the life properly, to have the life properly, to discover the real way of true life, are the objects of moral education. Thus the subject matter of teaching is not moral instruction or a list of moral rules. The aim should be to analyse scientifically all evils and goods, keeping alert eyes on the daily life of individuals, societies and states and their problems, their diverse hummings and uproars on conflicts and quarrels and to discover the sacred unity principle in diversity. Teachers should encourage and awaken such inclinations.

On the whole, moral education should not be limited to theory classes. They should be converted to practical thought-class. The teacher will have to raise the material problems of the society and the students should be asked to solve themselves. Difference between rich and poor, diversities of professions and integration of all diversities should be the key points of discussion. These intellectual discussions will lead to a search for Truth and

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“Ultimately to ALOCHANA (discussion) to change these LOCHANS (eyes) by new ones” (Ma).

Let us now consider how to proceed with the subject matter. First of all we may utilize the deep inquisition of the child. For example, they are attracted by the animals of the zoo. He will be excited to see the diverse forms of animals, at the first visit of the zoo. The question may be raised in their mind by citing examples, how came these diversity or why are they diverse. The answer may be explained as Nature's law of evolution, as Darwin has shown. This is the beauty of the creation, that the vast phenomenon (creation) in the vast universe covering millions of millions year has produced not a single organism exactly similar to another. One duck differs from a crow in many aspects. Similarly a crow also differs from another crow in some or other feature. Following the same law, one student of the class differs from a fellow student by appearance, dress, behaviour, taste, liking mental ability, aptitude etc. So it is meaningless to hate others, because diversity is the Nature's gayful part ; no creature itself is responsible for the diversity and try to discover the 'dharma' or the beauty or rhythm or 'Anand' unifying the diversity.

Another feature of evolution, according to Darwin, is the struggle for existence. Look at the young growing stem of a gourd plant of your garden. Its tendrils coil around anything it comes in contact to climb up for more light and air, because light and air are required for its healthy life, proper

existence. The earth worm, which has no ear or eye, moves cautiously to avoid death or injury. So the moral principle stands as : “Help every one in their struggle for existence in their unique way of living and do not have pity or hatred on the divine way of struggle for life ; develop a respect to all.”

Now look at the insects being attractive to light. They fly to fire. They do not know the way of living. They are instinctively prone to death, following apparent pleasure, the *preya*. The moral principle derived is : Give up the ‘*Preya*’ path and live in the ‘*Shreya*’ path and help others to search out and follow the Shreya of life.

The third principle of evolution is : He is the most competent being to live in the world who can adjust most to the environment. Look at the turmeric or ginger plants of the garden. They cut supply of sap to the aerial part to survive during the cold and dry climate of winter. They store the sap and food in the under ground part of stem. During the next rains they produce the new leafy aerial shoot. Several such example may be given from the living world. Similar to rains, winter, summer etc. the child has to face various strained conditions which will have to be accommodated in the daily life e.g. scolding by parents, anger of the elder brother, teacher’s disciplinary actions, betrayal by friends. Moral principle of life should be to learn to recede underground, that is, to work like an indifferent observer. Children should learn to aspire for an inner current.

“What is important for you is the Moment at which you will enter the current, the movement of your true being”. — Ma (Words P. 29).

Where does lie the harmony in the diversity of life? What are the common Dharma of diversity of animals i.e. Animal Dharma.

Three are main — eating, sleeping and multiplying. For living in this way, some primary training is given to them by animals as well as the man. Then, where does lie the difference between men and animals? The educational problem of men have two broad aspect — individualistic and socialistic. In addition man has thoughtfulness and consciousness of an Universal Bliss. These are additional aspects above biological or Upanishadik *Uchchistram* or that which overflows. This is the Bliss and Beauty. For example, eating is a biological necessity. But an educated man presents the food with artistic decoration, and a man eats in a beautiful way. Eating is an art to man, not a mere biological need. Similarly marriage of a cultured society is a beautiful art. Every art requires self control. The attainment of Anand is the aim of human life. Because “The beauty of it is that man’s very nature is to long for Reality, Supreme Wisdom, Divine Joy”. — Ma (Words P. 122).

Sense of moral values of men differ in races and ages. Still, is there any values of common to all races and all ages? Yes, they are many e.g. Kindness, Honesty, Unity, Tranquility, Freedom, Brotherhood, Justice, Sense of duty etc. So the

children should be encouraged to acquire these qualities.

Is there any difference in *dharma* of India and that of other countries ?

Every country of the world, represents a single nation, a single language, a single society, a single culture and usually a single religion. So every country has her own moral values. There is no conflict of values within the country. Situation in India is completely different. Many races, cultures, languages, religions, etc. are components of India. Therefore, India has always been seeing for unity principles in diversity, beginning from the age of Rik-Veda.

While other countries are proud of their language and racial culture, India strives for harmonizing or discovering the harmony. Our sages say, Dharma is one. Different names were given by foreigners. Other countries strive for internal unity by eliminating diversity. But India has developed a different dynamic force of nurturing diversities and integrating them into totality. Others say: One long urge one form unanimity will lead to concrete unity. India says: diverse languages, diverse forms, diverse opinions fostered by one motherly affection leads to unity. So Indian moral values should include:

1. To love India, as the Divine mother, as the sacred land. To respect the Father of all, the Himalayas, all should bow down to Gouri-Shankar; everyone's place of pilgrimage is Varanasi; purifyer of all is the Ganga, Jamuna, Godabari,

Saraswati, Narmada, Sindhu, Kaberi ; the common prides of India are the *Vedas*, *Upanishad*, *Puranas* — the prides that survived through ages of turmoils. These sense of respect should be the moral principle for every Indian Child. Disrespect to cultural heritage of India is immoral.

2. They should certainly know the anthropological characters of all races and tribes. They should learn to respect all of these cultures. Disrespect to Indian races is immoral.

3. There are diversities of professions. The question of low or high profession does not arise. One is dependant on another, all are own men and respectable ; This respect will lead to realisation of God. Ma says “You realise that water, earth, plants, animals, birds, human beings are “Brahman.” (Words P. 174). This respect to different works of life is a pre-requisite for spiritual advancement, as emphasized in India.

4. Diversity of religion is a unique feature of India. But *Manab Dharma* is one. The basic outlook is : “Why should there be so many different religion, sects and subsects (*Sampradayas*). Through every one of them, He gives (makes sampradan). Himself to Himself, so that every person can advance according to his individual uniqueness—Ma (Words. P. 176). Thus, a superiority or inferiority complex of anyone is not only indecent but also immoral in India.

In addition, India has developed certain eternal and universal moral values e. g. *Ahimsa* (not to injure others physically or mentally), *Satya* (to

to harmonize, thoughts, words and action), *Asteya* (not to steal anything), *Brahmacharya* (to live above all sense pleasures), *Aparigraha* (not to take anything in any way). These are some of the examples.

When asked about the present day immoral activities in the society, Ma says, *Brahmacharya Ashram* is the basic of all initial training. But the structure of that has been devastated. Training in the early age is most important. Moral atmosphere, Sat-Sanga, words of great men, wall magazine etc. as media can be utilized for moral improvement.

But the main magical touch is the love and affection to children, on which Ma emphasises much, and suggests to look upon the children as divine forms (*Bal Gopal*, Gouri, Kumarika etc.) and your teaching work should be treated as worship.

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*Contd. from Page 258*

### MOTHER ANANDAMAYI

Herself to us in response to our cravings. It really becomes us to behave as infants crying out in the night and invoking Mother with an inarticulate language for Her actual descent and benediction.

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# Ashram News

## Kankhal

51st year of *Sannyasa* (taking to asceticism) of 1008 Swami Muktananda Giriji (Didima) was celebrated solemnly on 14th April 1990, (31st *Chaitra*, Saturday, *Maha Bishuba Sankranti* day). On this occasion, *Puja* with 16 items was offered in the temple of Giriji, *Kirtan* was chanted, *Bhandara* with clothings was given to *Sadhus*.

On 27th April (13th Baisakh, Friday, the sacred day of *Akshay tritiya*) special *puja* was offered to Sri Sri Ma and original Jagat Guru Shankaracharya, and offering of *Ghats* (pitchers) full of water and other conventional celebrations were performed.

29th April, Sunday was the day of *Shankar Jayanti*, when original Jagat Guru Shankaracharya was worshipped with 16 items (*Upachars*) and *Stotras* befitting the occasion were recited.

2nd May (18th Baisakh, Wednesday) was the sacred *Shuklastami tithi*, when the passing away of Venerable Baba Bholanath, was celebrated solemnly by usual decoration of His picture and offering *Puja* with 16 *Upachars*, *Arati*, *Kirtan*, and lastly by offering special food and clothings to 12 Brahmans.

From 3rd May (19th Baisakh) to 15th May (31st Baisakh) — the period of nearly a fortnight, was observed as festival of 95th Birth Anniversary of the World Mother Venerable Sri Sri Ma

Anandamayi. The occasion was celebrated with great grandeur. 19th Baisakh (3rd May, Thursday) was the date of Advent. At the last part of the night, just at the time of Her Advent, in the *Maha Samadhi* temple of Ma, washing ceremony of Her Footwear, *Puja* with 16 *Upachars*, *Kirtan*, *Arati* etc. were celebrated nicely.

On the same day, Recitation ceremony of hundred *Chandis* was opened by installing a *Ghat* (pitcher). From this day started the Chandi path, Gayatri Yajna, continuous *Japa* etc. From the 4th May, Lectures by saints and *Satsang*, started. Every day Footwear washing ceremony (*Paduka Abhisekh*), *Puja* and *Kirtan* etc. were performed with grandeur. On 7th May Monday, *Shiba-Mahima* was recited. On 8th May Hanuman Chalisa was recited in the evening. *Ras-Lila* by the Party of Shri Haragobindaji of Vrindaban was presented. At night, the "Ma" - name was chanted continuously by Ladies only. Next morning, all temples of the Ashram were peregrinated along with chanting of Ma-name. On 9th May being *Purnima* (full moon) in the main hall, 108 *Kumaris*, and 12 *Batuks* were made well dressed and garlanded and were worshipped by offering *dakshina* (gift), cosmetics, *Arati*, and special food (*Bhojan*). On 10th May, *Akhand Ramayan Path* (Recitation of entire Ramayana) started ceremonially and it concluded on 11th May.

13th May 1990 (29th Baisakh) Sunday. From the 1st day of the Festival, devotees from different parts of India gathered in the Ashram. Before the

Birth *tithipuja* devotees joined to make the Ashram full of spirit. Decorated by Banners and flags of different colours and leaves from trees, and joyous shoutings like "Jai Ma" the Ashram became resounding.

At noon, after *Satsang*, Saints and *Mandaleshwars*, chanted *Matri-bandana*, feeding of saints and offering farewell to them were important features of this festival. Different functions in the whole day, *Rasleela*, *Kirtan*, special *puja* to different local deities, *Rudra-Yajna*, *Purnahuti* of Sata-Chandi, *Puja* and feeding, with clothing and ornaments, of nine *Kumaries* and one *Batuk*, Feeding of Brahmans, Service to "Narayana in poors", special feeding of Saints, distribution of sweets and fruits to the patients of Local hospitals etc. went on.

At the fourth quarter of night, special *puja* of Sri Sri Ma, hymns, *Kirtan* (chanting), *meditation*, *Kumari puja*, *Arati*, *Purnahuti* (concluding offering) to *Hom-fire*, were the features. Several well-known Saints and *Mandaleshwars* including Sri Giridhar Narayan Puri (Mahant of Nirvani-Akhra) joined this special *puja*. After the *Yajna* was over, all Saints and devotees present offered *pushpanjali* (handful of flowers) to the feet of Ma. They all felt gratified by taking *prasad* after this ceremony.

On 14th May, a general *Bhandara* was arranged when hundreds of devotees received *prasad* to their satisfaction.

At the dusk of 14th May, *Namyajna* was opened ceremoniously (*Adhibas*) and chanting of Gods'

name continued throughout the whole night, which continued from the Sunrise to Sunset of 15th May. *Malsa-Bhog* was offered. At the sunset, *Nagar Parikrama* (walking around the town, chanting God's name) and giving farewell to all saints were the concluding functions of the festival on the occasion of the 95th Advent day of Sri Sri Ma.

Like all previous years, this year also, the Executive and Governing Bodies of the Sangha met on 11th, 12th and 13th May to discuss various aspects concerning the Ashram.

On 3rd June (19th Jaistha) Sunday, at the auspicious time of *Ganga-Dashahara* all devotees bathe in the Ganga, and joined the *puja* in the *Ganga* temple of the Ashram with a new cloth and 16 items of offerings.

### Dehradun

On the occasion of Ram Navami, Sri Ram Chandra was worshipped with 16 *upachars* in Sri Ram Temple of "Kalyanvan" (Dehradun). Kirtan, recitation of entire Ramayana, and distributing *prasad* to about 150 devotees were the main features.

On the auspicious *Akshay Tertiya* day on 27th April, Friday, in Kishenpur Matri-Mandir, Annual ceremony of the Installation of the Marble image of Sri Sri Ma was observed. *Nam-yajna*, special *puja* of Sri Sri Ma, offering of *Bhog*, etc. were arranged. Devotees of Delhi came and conducted the *Kirtan* very nicely. Each of these participants were offered one cloth and *prasad*. Nearly 200 devotees received *prasad* on the occasion.

3rd May (19th Baisakh) was the day of Advent of Ma. On Thursday, special puja was offered to Ma. Next day, *Prasad* was distributed to all devotees present. On 13th May (the Advent *Tithi*), Recitation of entire Ramayana started. At the last part of night, exactly at the time of Ma's Advent, a *puja* with 16 items was followed by *Kumari puja*, *Bhog*, *Arati*, *Kirtan* and distribution of *Prasad*. Ramayana was completed on 14th May. On 15th May the *Kumaris* of Kanyapeeth were worshipped and Sadhus were fed. On 28th and 29th June, there were Puja, Bhog and distribution of Prasad on the occasion of the foundation day of Sri Ram Mandir in the Kalyanvan (Dehradun).

### Varanasi

Sri Sri Basanti Puja festival was solemnly celebrated from 1st to 4th April, 1990 (18-21 Chaitra). Devotees from Calcutta came to join the festival. A good number of devotees were satisfied by receiving *Bhog Prasad*.

14th April (31st Chaitra, Saturday) was *Chaitra Sankranti* day, the day of *Sannyas* of 1008 Sri Swami Muktananda Giriji (Didima). On this occasion of *Sannyas*-festival, Revered Giriji was worshipped as usual with 16 items, accompanied by *Kirtan*, feeding of *Sadhus* etc.

27th April (13th Baisakh) Friday was *Akshya-Tritiya*. This auspicious day was also the day of Installation of the Temples of Sri Sri Gopalji and Sri Sri Giriji. Special *puja* and *bhajan* were arranged on this occasion in every temple of the Ashram.

From 3rd to 13th May, the Ashram observed the festival of the Advent of Sri Sri Ma by continuous Japa by the daughters of Kanyapeeth, *Kirtan*, and special puja and Bhog every day, and *Kumari Puja* at the *Tithi-Puja* night.

Ganga-puja was solemnly offered on the Ganga-dashahara day on 3rd June. Ganga Puja began at 5.45 A.M. Bholada was the priest, who touched Ganga and sat to worship on the bank of Ganga, when the Brahmacharinis of Kanyapeeth were chanting the Ganga-stabas "Devi Sureshwari Bhagabati Ganga", and "*Pati-to-odharini Ganga Ma*". The Ganga was flowing gently in front of us. All together, created a quiet, calm, delightful environment, which was felt at heart by everyone. After conclusion of Puja at about 7 A.M. Brahmacharinis and others took bath in Ganga.

#### **Agarpara :**

On 14th April (Maha Bishub, Sankranti), *Sannyas* festival of 1008 Shri Swami Muktananda Giriji was celebrated in the Ashram by special *Puja* offered in the temple of Giriji with 16 *upachars*, *Bhajan* and *Bhog*. About 300 devotees gathered in the Ashram received *Prasad* to their satisfaction.

15th April was Bengali New Years day. In the fine morning, devotees gathered in the Ashram and offered *Arghya* (homage) to the feet of Ma.

2nd May: On the occasion of passing away of Baba Bholanath, special puja was offered on the marble image of Baba Bholanath, with 16 *Upachars*, and *Kirtan* etc.

3rd to 13th May: The advent festival of Sri Sri Ma was celebrated with great grandeur. Chanting of Ma-namc by the local devotees surcharged the atmosphere with devotional spirit. The devotees offered their own puja and received prasad with much satisfaction. After Tithi-Puja on 13th, innumerable devotees received *Prasada* on the next day.

Similarly usual festivals were celebrated solemnly in other Ashrams of Ma, e.g. Pune, Delhi, Ranchi, Vrindaban, Bhupal, etc.

### **Bangalore (Karnataka)**

At the Sri Sri Ma Anandamayee Bhagavath Bhavan, during the months of April, May and June '90, in the evening every day at 6-30 p.m. Satsang and Bhajan were performed by different eminent Scholars. Beside this every Thursday evening at 6 p.m. Vishnu-Sahasranama classes, every Friday at 6 p.m. Lalitha Sahasranama classes, every Saturday and Sundays 3-30 to 4-30 p.m. Geetha classes and 4-30 p.m. to 6 p.m. Sanskrit classes were conducted by Dr. B. S. Ramakrishna Rao, Sri Ramkrishna Bhatt, Sridhar Hedge and Pandit Ganesh Bhatta Hobbli.

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## Obituary

Meera and Nina Chatterji, two sisters-in-law (Wives of two brothers), both dedicated to Ma's lotus-feet, recently on Tuesday 29th May, 1990, had to face a sudden death by a road accident at Hardwar, when coming back after finishing a pilgrimage to Badrinath and Kedarnath. Both of them used to prepare "Bhog" for offering in various religious ceremonies in the Ashram of Agarpara, Matri Mandir, and different houses of devotees, very neatly with much piousness and sincerity. They liked to distribute prasad with much pleasure and always with a smiling face, which charmed all devotees. Every one is grieved at heart by their untimely and unnatural demise. *Brahmacharis* and *Brahmcharinis* (hermits) of Kankhal Ashram recited the whole Bhagabad - Geeta and *chanted Kirtan*, praying for the ascent of their soul and salvation. Their funeral was held at Kankhal Ashram. We all pray to the feet of Sri Sri Ma for the divine ascent of body-free soul and solace of the afflicted relatives and friends.

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