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The love of God is alone desirable for a human being. The One, whose offspring you are, who is your Mother, Father, Friend, Beloved, Lord, who has brought you forth, has nourished you with the nectar of mother's milk—by whatever Name you invoke Him—that Word you should keep in mind at all times.

—Sri Sri Ma Anandamayi

Arise and delay not, follow after the pure life,  
Who follows virtue rests in bliss alike in this World  
and the next.

Sri Walayat is the head of the entire Sufi sect.

—Shree Shree Sitaramdas Onkarnath

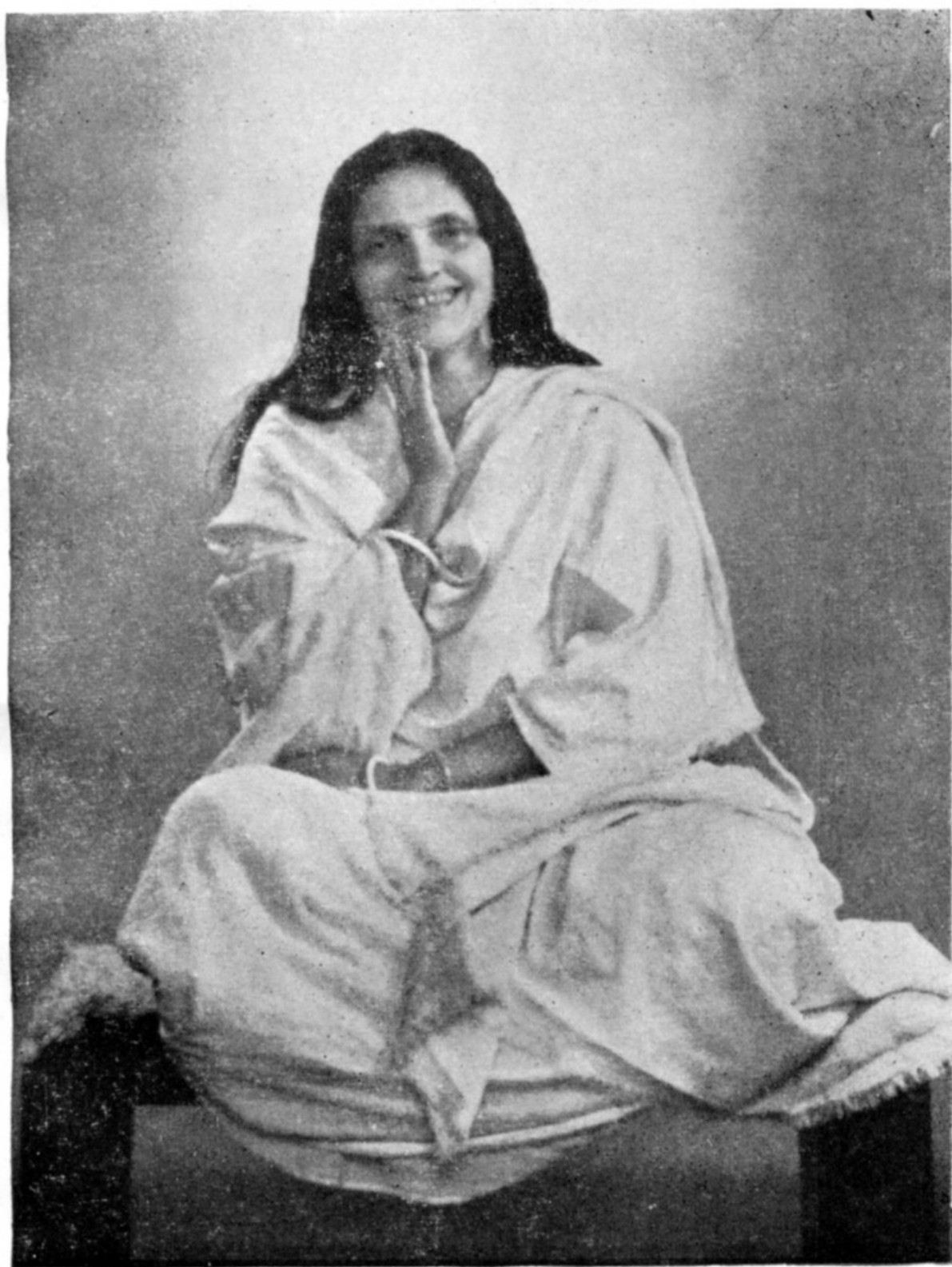
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# ANANDA VĀRTĀ

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

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# Matri Vani

(Dictated by Sri MA as letter in response  
to devotees' requests for personal  
advice and guidance)

A human being must be vowed to the pilgrimage on which he becomes possessed of the Supreme Wealth ; One who is constantly yearning for attainment of the Goal—when his love becomes undivided, perfect—at that very instant the Divine Touch occurs ; this cannot be explained in any language.

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For a mind not turned towards God restlessness is but natural. Don't allow the mind to be idle all day long. Whether inclined or not, endeavour to let your thought dwell at Bhagavan's holy feet by staying immersed in japa, meditation or the study of sacred books.

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All this does happen in the beginning ; when no result is noticed ; not only is there pain but one's faith also weakens. Keep in mind ; The Lord is doing and will ever do what is for my real good, as the result of sustained practice one progresses towards attainment of the Goal. For all these reasons invoke Him under all circumstances by any

Name, in any way that appeals to you so as to realize the Divine. Finding Him all is found.

\* \* \*

For the revelation of one's true Being (Svarupa) one has to keep the eleven senses\* (or faculties) under control, with gaze focussed on That. The purpose of observing a fast on Ekadasi (the eleventh day of each phase of the moon) is to keep up the remembrance of Him.

\* \* \*

The Path leading to the acquisition of one's own true Wealth (sva dhana) is called sadhana. By recovering the Supreme Treasure is revealed Bhagavan Who is Truth Itself, Who IS eternal, unmasked Reality.

\* \* \*

When the heart's awakens truly and fully its object manifests. Search out a Sadguru with all the insight and power at your Command—then accept Him.

\* \* \*

Tendencies and inclinations brought over from the past sometimes lead into error. The mind must cling to God uninterruptedly. Otherwise how can the road to liberation possibly open out? Whether you feel like it or not, concentrate on divine things. Mind and body must be occupied with aspirations and actions aiming at THAT.

\* \* \*

The pilgrimage in this world of coming and going is beset with many difficulties—they differ from person to person. However much pain and anguish you may experience, consider; “This trouble will not come to me anymore—tapasya is being performed, it takes me nearer to God”.

\* \* \*

To be able to get into a state of ecstasy by engaging in religious songs and kirtana with heart and soul is a matter of rejoicing. Those who are dedicated to the supreme path must at every moment be engrossed exclusively in activities that keep the mind at the feet of their Beloved so that their pilgrimage may be crowned with success.

\* \* \*

To someone who wanted to commit suicide, Mataji said in reply; “Only to exhaust your karma accumulated in former lives has your birth occurred. Anchored in patience endeavour to discover where and how God’s compassion is working within all this trouble. Surrender your mind at His lotus feet. Genuine, sincere search after Truth is never fruitless. Nobody has the right to do away with his God-given body—even to think of doing so is a sin. While suffering the consequences of your own past actions invoke Him with your whole being. Never give up God”.

\* \* \*

You are aware of the Guru's grace—what more do you want? By the Guru's grace every aspiration is fulfilled. Carry out His instructions to the minutest detail.

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If she really wants to listen to this body, then this body again repeats ; she should try to devote the maximum time to japa and dhyana, remaining where she now is. The mind should be engrossed also in the study of Scriptures. No scope is to be given to the mind to indulge in mundane thoughts of any kind. If one intermingles one's own desires with the instructions by which one wants to guide oneself, then obstacles are sure to arise. Whatever she happens to experience on this path may gladly be written to this body.

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# Sri Sri Ma Anandamayi

Volume VI

Gurupriya Devi

( Translated by Tara Kini )

## Ma in Tarapeeth

December 9, 1937

In the company of Sri Sri Ma, we reached Rampurhat around three p.m. It was past dusk when we travelled by bullock cart and reached the temple of Tara Mata, the Goddess of burning *ghats*. We were not going to stay here very long. Bholanath had to perform some task here and we had come to this place for that purpose. Earlier when he had performed *sadhana* in this place, he had attained a very beautiful state and therefore he was particularly attached to it. Bholanath decided to occupy the verandah of the temple of Tara Mata where he usually settles down and Ma's bedding was spread in the hut that had been erected during our sacred thread ceremony.

Food was cooked in the home of Sri Jatindranath Panda and at eleven p.m. Ma was offered *bhoga*. Many ladies from the homes of *pandas* arrived for Ma's darshan.

A Bhairavi Ma had arrived ; we heard that she did not like the fact that the people here were so devoted to Ma. She had never seen Ma, yet she spoke ill for Ma. Yet, hearing about this Ma said,



“Come Khukuni, let us go and see Bhairavi Ma.” Bholanath stalled the visit and asked Ma to go the next day.

Later, Bhairavi Ma herself came to visit the temple. Ma went near her and stood beside her smilingly. Bhairavi Ma tugged at Ma's *dhoti* and made Ma sit next to her. Ma adopted the attitude of a daughter and began conversing thus. In a little while Bhairavi Ma got up and left. Ma followed her saying, “The daughter is trailing her mother, but the mother just does not look behind.” Bhairavi Ma replied, “I wanted to become the Mother of the world but Anandamayi has not allowed that to happen. Therefore I can no longer try to be like a mother. Yet, if a daughter calls me, I am willing to be like a mother.” Saying so much she departed with her companions. God alone knows what her speech implied.

Bhairavi Ma was well built and clad in red with a trident in one hand. She lived in Magra with her husband, daughter and others ; she sometimes went to Sri Rampur. She was to leave tomorrow. When she met Ma in the temple she declared, “I can sing very well.” Immediately Ma responded, “Then do sing a song for me, Ma.”

### December 10, Friday

Ma lay on her bedding till late in the morning. Last night I slept in the Nat-Mandir near the door of Ma's room. Ruma Devi and Akhandananda slept in the Siddhashram. On the way here last night Ma conversed with me and said, “I cannot

describe the various conditions that this body has experienced. At times as I sat my eye balls turned upwards till all those who saw me felt afraid. The face looked beautiful but very strange. A feeling seemed to arise within dictating that the hands should turn this way, the elbows that way and the head in some other direction. It could be asked why such a state occurred. People who witnessed the tortuous condition of the limbs were frightened. Do you know the reason for all this? You people speak of six *chakras* (wheels) but I say that there are many knots within the entire body. With these *kriyas* the knots in each region become untied one by one. You people say, '*Trataka* (a yogic *kriya*) is performed with the eyes', but I say that the whole body can be involved in the *trataka kriya*. It can be clearly felt that each knot in the head, hand, the foot, the bone, the flesh, the fingers, is being untied. With every twist and turn of the limbs the breathing changes accordingly. That is indeed a wonderful state. Everything occurs spontaneously—*hathayoga*, *rajayoga* as you all call them have all occurred within this body. By touching one a level is attained. As long as you remain within the *kriya*, so long will the levels and steps remain available."

"Do you know what the next state is? It is like travelling in what you people call a life. While moving upward you watch the second and third floor go past and you stay quietly for no *kriya* occurs within you. Up and down are all alike to you at that moment. You go wherever you need

to spontaneously. There is no further necessity to make an effort, or you may say that in that state there is no rise or fall. Then many kinds of *bija mantras* also emanate from within.”

I said, “Alright Ma, could we find a description of these conditions that occurred within you, in spiritual texts?” Ma replied, “Look, you must note one thing. You will surely find whatever is written in the *shastras*; if you don’t find it in one text you shall find it in another. You will find it somewhere or the other. I have already asked you:—how much can be written in the *shastras*? Just as much as is written in a railway time-table that gives the names of certain places. If you were to walk from one place to another you would see sights that were not and could not be described in books on travel—similarly it is possible to experience many conditions other than those explicitly described in the *shastras*. However, whatever is mentioned in the *shastras* is bound to be encountered. Again the reference to all matters is present in the *shastras*. How will you understand all this until the lotus in the heart blooms? If what happens appears to be opposite to what has been mentioned in the scriptures then you must understand that the *kriya* is not occurring properly; something must have gone wrong somewhere. The fault could also be located in what has been described in the *shastras* as being against the *shastras*. Therefore all that is described in the *shastras* will be found amongst the experiences of different individuals.”

I asked, "Tell me Ma, is the *bija mantra* greater than the Name?" Ma replied, "See, you cannot really say which is greater. Surely it has been said that you should keep repeating the Name so that your *samskaras* are wiped out and the *bija* will then arrive of its own accord. But just as it is impossible to say whether the seed came first or the tree, so is it in this case. Therefore one cannot be adjudged to be greater than the other. Just as the existence of the tree lies within the seed, the seed is full of the potential tree and the tree arises out of the seed. Then again the tree gives fruit and hundreds of seeds. Thus it is said that the Name and the One who bears the Name are One and the Same."

In the course of conversation Ma spoke about the nature of the *kriyas* that occurred within her body. "I could see that the *kriyas* commenced, occurring one after the other, and then I could hear the utterance, 'Now I shall leave' and the *kriyas* would cease. It seemed as if the *kriyas* were personified and had declared, 'We shall leave' before ceasing to function. Then the body would be engaged in domestic chores, because such *kriyas* had then stopped. Such was the nature of the beautiful enlightenment."

Ma then described the brilliance that emanated from within her body, "What fun it was! One day as I was walking in Shahbagh I suddenly sat down at a spot and picked up a piece of coal that was lying beside me. I did not know why I picked it up—it just so happened. Then I started drawing certain lines with the piece of coal on the ground.

There are six *chakras* in the body but they are spaced quite far apart ; I began measuring their spacing with my fingers and drawing them—the number of petals or spokes of each lotus or wheel, their colouring, all was revealed from within. I sketched them all from the *muladhara* (the wheel at the base of the spine) to the *sahasrara* (the wheel at the top of the head). Now having heard the names of these *chakras* from you all I call them accordingly, but at that time I knew nothing. I drew them, then got up and told Bholanath, ‘Cover this with a wooden plank.’ Later when Jyotish and Niranjan arrived Bholanath showed it to them.”

Ma continued, “The heart is the seat of all experiences, happy and sad. It is, in fact the *asana* (seat) of God Himself. If the person to whom the *asana* belongs is not seated there then permanent peace is not obtained. If any other entity is made to sit there it only leads to restlessness, for the other one is unable to preserve the sanctity of the pure *asana*. That leads to coming and going. Therefore it is specially beneficial to us to try and seat the One to whom the *asana* rightfully belongs. He is always seated on that *asana* and the aim of our *sadhana* is to try for His manifestation. When that happens our *samskaras* bound by name and form are removed and having reached the *chakra* situated between the eyebrows, the bright form with so many colours, blooms.”

Ma laughed and then said, “Do you know what I saw ? It was like a system of irrigation—when you pour water in one place it flows to a lower

channel and then perhaps it flows to a large reservoir and fills it, all by itself. Just as the river flows only towards the ocean—so is also the rule that the *kundalini shakti* goes only upward from the *muladhara*. From one place to the second, then to the third and so on, in order, till it reaches the *sahasrara*.”

I said, “Sometimes it has been observed that an individual experiences all kinds of wonderful states with no outward evidence of any spiritual practices, as if he were just a child.” Ma explained, “See, it happened only because of a blow having been dealt. Sometimes it has so happened that many doors within have been thrown open because of fear or because of being hit by someone else. At that moment he may be able to explain many unearthly matters. At times such a condition may remain permanent and at other times it may only be temporary. If it is preserved in the right fashion the person may be able to succeed remarkably well in many fields. Whatever else has to happen or whatever is necessary then occurs of its own accord as per the flow of *karmas*.”

Then the topic of language was mentioned and Ma remarked, “See, it is not necessary to remember every letter and word to learn a language. Whichever people I am amidst, their thoughts catch my attention and spontaneously their language emerges from me. I do not have to learn it word by word, nor do I have to remember it. Do you know what I observed? Sometimes my handwriting was very clear and well formed, and at times it was very

indistinct. Once Bholanath wanted me to write my name for some reason and surprisingly, though I had written letters and notes earlier, I was unable to sign that day, even after spoiling many sheets of paper in the attempt. Therefore Bholanath could not obtain my signature and his purpose remained unaccomplished—such was my state.”

“Do you know what it is like? At so many instances invocation and *mantras* have been uttered so distinctly, yet sometimes when you people plead with me nothing is uttered. Yet you could say — the tattered primary reader part one had been studied, but how could that knowledge give any idea of Sanskrit words? Then where did invocations and *mantras* emanate from? Similarly, beautifully formed, clear handwriting also emerged spontaneously at times.”

Narrating about the time she spent in Karnali, Ma said, “After you went away, I began living alone in a room. One day I observed that this body was feeling strange. Suddenly I had the *kheyal* that Bodo Ma (Bhramar Ghosh) had asked about Krishna Leela and she had not been given an answer. She had been told, ‘Whatever occurs to me later, I will let you know.’ Now when this *kheyal* occurred I told Bholanath, ‘Look, write down whatever I say and send it to Bodo Ma.’ At that time the rate of breathing also changed. Baba (Swamiji) and Bholanath probably thought that the mention of Krishna was bringing on that *bhava* in me. But that was not the cause. The *bhava* had begun earlier and then with the thought of Bodo

Ma I begun speaking the way I did. You all may say that speaking of Krishna later was the cause, but all this does not occur in me because of any such arrangement. Whenever the inspiration emerges, everything occurs spontaneously.”

“I lay thus for some time. Baba and Bholanath stayed on for awhile and then went to their respective rooms, as I contained to lie there. A variety of *kriyas* were performed by this body. The room was dark and Ruma Devi lay in one corner of the room. These *kriyas* started of their own accord. It sometimes happens that when any other person enters the room these *kriyas* cease.”

I asked, “Why does that happen Ma ? Earlier a particular kind of *kriya* occurred within you—now why is the *kriya* of a different kind ?” Jyotish Dada had once questioned Ma similarly. After a long gap, when Ma went into trance during *kirtan*, he had asked her, “People say that certain *kriyas* occurred in the earlier part of your life, then there occurred so much change in your condition. Why then did these *kriyas* occur again ?” In reply to that Ma had said, “You people can ask such things, but do you know what happens within a *sadhaka* ? Each condition is replaced by yet another, new one and regular progress ensues. But in the case of this body it is totally different and therefore everything appears to be upside down and the flow is haphazard. May be, in your view, some *kriya* associated with an exalted state is manifested in this body and later, perhaps, a more ordinary *kriya* is observed. In this body there is nothing like high



and low. Whatever be the need of you people at a particular time, this body responds accordingly.”

Now in answer to my query Ma made a similar statement. On being asked about the radiance in her body she said, “Do you know what I observed at times? As if this body was light personified. And the place that I was in was irradiated by the same light.”

Ma awoke at about ten a.m., then her face and hands were washed. She sat under a tree and I sat near her. Hearing of her arrival many people had come to take the dust of her feet and offer *pranama*. I was conversing with Ma. The topic of *shastras* came up. Ma said, “Do you know what *shastras* are? ‘*Sva astra*’, that weapon *astra* (*karma*) which can cut the worldly bondage of *samsara*.” Then the question that arose was, “What is the meaning of a *shishya* (disciple)?” Ma said, ‘*Sva Sva*’—that means to establish one’s real personality; to explain the real nature which is indivisible, that is to reveal it. ‘*Shasya*’—means to sow a seed in the ground and grow a *shasya* (plant). This is also like planting a seed in the ground, to grow a plant and reveal the nature of the fruit. Hearing all this from Ma, I was reminded of a song —

*Mon re krishi kaj ja no na.*

*Emon manob jomin roilo potit*

*Abad korle pholto shona.’*

which means—‘O mind! You know not the art of farming. This excellent land of human birth is lying fallow. If it were tilled it would yield gold.’

Ma and I slept around two a.m.

### December 11, Saturday

Today Ma declared, "Other than God no one else can perform *leela*. The *sadhaka* can become God-like by performing *sadhana* but cannot become God. *Leela* belongs to God alone."

Early this morning the ladies from Yatish Guha's and Shachi Dada's homes came from Calcutta along with Narayan Babu. Dadamoshai's health is very bad ; he and Didima want to see Ma once during his last moments. Everyone began urging Ma to go there. Finally after Bholanath and others had persuaded Ma, it was agreed that we would leave at twelve today and board the four p.m. train which would reach Calcutta by nine thirty p.m. The next morning Ma would return by the eight a.m. train.

We got ready quickly and set out with Ma. We had to travel by bullock cart. ; as our departure had got delayed we wondered if we would be able to catch the train at Rampurhat. Meanwhile, a gentleman arrived in a car to meet Ma. Seeing us on the verge of sojourn he took Ma and some of us in his car while two or three of our companions started in a bullock cart. We were almost certain that they would miss the train. Surprisingly, however, the train was late by an hour and a half that day and all of us managed to board it.

We reached Calcutta at ten p.m. Many had not received news of Ma's arrival and so a couple of us set out to inform devotees who lived nearby. We

visited three or four houses and returned to the Birla temple to find that some devotees had already gathered there. Ma was to halt here for some hours and therefore no one was willing to budge. Even those who were normally unable to bear the slightest chill, sat out. Rai Bahadur Surendranath Bandopadhyaya, Prankumar Babu, Shachikant Ghosh and others were amongst those sitting around Ma. At about three a.m. in the morning some took leave, then Ma and the rest of us slept at four a.m.

### December 12, Sunday

We set out by the eight a.m. train inspite of the attempts by Ma's devotees to make her stay longer. Ma explained to them sweetly that she could tarry no longer. Yesterday, on the way to the station she visited Didima and while bidding farewell to her parents she took the dust of their feet. Devotees followed her and were left behind in tears as Ma departed.

Only Bholānath and I had accompanied Ma while the others had stayed behind in Tarapeeth. As we were conversing during the journey Ma suddenly said, "The conversation that ensues between worldly people concerning their pleasures and comforts can be called '*pralapa*'. What is '*pralapa*'? That which is seen to be destroyed (*laya*) during *pralaya* (the great deluge)."

We reached Rampurhat at two thirty p.m. and set out for Tarapeeth by bullock cart. The drivers of the carts informed us that four or five devotees

had gone to Tarapeeth yesterday and we guessed that they must have come from Jamshedpur or Berhampur. Ma, Bholanath and I were in one cart. On the way Ma said, "When I lay down that night in Tarapur do you know what I saw? Many people seemed to go past singing—their number could not be estimated, but it was large. What kind of a path were they taking? It was dense jungle with a river flowing by the side. Those people were walking in the shade of the trees by the river and then this body "(indicating her body)" ran ahead of that Group. Sometimes this body hid behind the trees, as if it were playing hide and seek, reappeared for a moment only to disappear again. The people followed, engrossed in *bhava*, walking in a haphazard way, the sound of their singing of the Name echoing from all directions. They sang, 'Krishna Kanhaiya, Banshi Bajaiya.

Gaiya Charaiya Hare, Re Re Re Re Ay Ay'.

The place seemed to be flooded with bliss."

"Listen, do you want to hear the tune of that song?" So saying, Ma began to sing,

'Krishna Kanhaiya, Banshi Bajaiya, Gaiya Charaiya Hare, Re Re Re Re Ay Ay ...'. She added, laughing, "I have come to Tarapeeth and whom do I see here—Kanhaiya—how beautiful this is!" Saying this, she laughed sweetly.

Ma continued, "Look, another kind of condition has also prevailed—when the bark of a tree was pierced, this body would develop the wound and would feel the pain. Leave aside revealing these experiences, if any one so much as mentioned

such topics in its presence, this body would stiffen—probably with the fear that the experiences would be manifested. In this manner, without anybody's knowledge, innumerable kinds of *bhava* have occurred. Now I see that at times these *bhavas* are suddenly mentioned and explained. But the *bhava* of nothingness within the body is never revealed. The truth is revealed within the body as different *bhavas*. Why, did I not understand anything? 'Did not understand' however, in your opinion is also not right. All kinds of *bhava* occurred there, didn't they? Whatever had to happen did happen. Whatsoever is desired by you all for your use, is performed."

Continuing the conversation she said, "Look, sometimes this also has happened—say I am talking to someone. My attention is focused there when someone else comes and says, 'Ma, how shall I do this job?' The answer that emerges is, 'Go on, do it.' He obeys. In this Ma's instructions have not been followed, for his own desires have been stronger. If you pay attention you can make out which of the utterances have been made from Ma's own *bhava* and which have been made to emerge from Ma as a result of your own desires."

We reached Tarapeeth after dusk and saw that Atul Babu, Amulya Babu and Kharesh (a Parsi boy) had come from Jamshedpur, Triguna Babu from Srirampur and Krishna Babu from Calcutta. It was late in the night by the time all finished conversing after which they all went to rest; then Ma lay down to sleep.

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**December 13, Monday**

Today many more people arrived from Calcutta. It has been decided that we shall leave this place on Wednesday. Devotees are making arrangements for tomorrow's worship of Tara Ma by Bholanath. The items required for the *puja* are being brought from Calcutta.

A couple of days ago while conversing with us at night Ma had said, "See, no one ever knew how I learnt to read books in my childhood. The first reader was commenced. Your Didima made me sit down to read one day. Then she lost track for a month or two and the book also disappeared during this time. Then again she made me read—with two or three such sessions the first reader was completed. Then we found a tattered copy of the second part of the reader—that was also completed in three or four days. The village school started a primary class and I was admitted there. I hardly attended school and the book was rarely touched. Surprisingly, when I did glance at a couple of pages, the teacher would ask me questions from exactly those lines and I was able to answer correctly. No one tried to understand how this had happened."

"Similarly, in Bajitpur when assuming the role of the Lakshmi of the house, Kali *puja* was performed and Bholanath invited many people to partake of Kali Ma's *prasada*. Though nothing was in order, people who came ate whatever little had been cooked as *prasada* and felt extremely satisfied. Bholanath declared, 'Wonderful is Kali

Ma's grace—so many people received *prasada* and nothing was wanting'."

Again in the course of conversation Ma once said, "Look, worldly people talk all the time of worldly joys and sorrows, but it is all *pralapa*. As I had explained earlier, *pralapa* is that which is destroyed during *pralaya*." I then remarked, "Ma, I have heard that during the time of *pralaya* everything is not destroyed. Everything remains in subtle form." Ma said, "Do you know how that is? It is just the way a tree bears fruit and dies. Its seeds contain innumerable trees in subtle form which later grow into so many trees. Actually nothing in the world ever gets destroyed. Creation, preservation and destruction keep occurring all the time."

Once while speaking to people present, Ma referred to the casually occurring playful *kriyas* in her early life—"See, in the context of the emanation of *mantras* and *bija* spontaneously from these lips, I now hear from you all that *mantras* also evolved spontaneously from the *rishis* of yore who were seers of *mantras*. Probably all those *bhavas* were manifested in these bodies according to the needs of all of you."

### December 14, Tuesday

There is nothing special to write about today. Devotees enjoyed themselves greatly in Ma's company. Bholanath is running a temperature.

**December 15, Wednesday**

Today Radhika Babu arrived from Dhaka. While speaking to Ma he said, "Ma, when the foundation is of the nature of Truth, whence did falsehood arise? I feel that the veil of ignorance within has got torn somewhere." Ma laughed and replied, "If the veil tears even slightly it cannot be repaired. This is just the way no one needs to be told when a pomegranate has ripened—its colour and fragrance are revealing. The outer veil tears of its own accord; having once been removed, it cannot be put back again." Radhika Babu laughed and said, "Ours gets repaired somehow." Ma remarked, "It is not torn—it just shakes and you feel it is tearing. And how does falsehood emerge from truth? Do you want to know what that is like? It is just the way in which the waves of the ocean merge into the ocean—the waves are but a form of the ocean itself; falsehood is nothing other than a form of Truth."

After conversing thus for sometime Ma went to the *Natmandir* and sat down, surrounded by devotees. Radhika Babu asked Ma, "Ma, what should I tell the people of Dhaka?" Ma replied, "Do you want to know what to say? Tell them—keep going towards That—do not stop. Do not stop even to see where you have reached. If you do that do you know what happens? The progress made is diminished. Therefore never stop, just keep going continuously." So saying Ma laughed.

In the course of conversation Shachi Dada said, "Ma, a dead body is arriving today." Ma said,



“I have heard that unless a dead body arrives here, Tara Ma cannot have *bhoga*. In truth, unless that which is impermanent and unreal is not finished, the true substance cannot be offered in Ma’s *bhoga*.” She continued, smiling, “How can that which is permanent and true be offered as *bhoga*? It is only to explain a point that such a statement is made.”

As soon as Ma awoke this morning she had declared that she would leave today. It had been decided earlier that we should leave today and therefore though Bholanath was not keeping well the departure was not delayed. Bholanath performed Tara Ma’s *puja*. Many devotees from Calcutta, Barhampur and Jamshedpur were present. The *puja* was performed on a grand scale and at four p.m., after *bhoga* was offered, everyone received *prasada*. We shall leave at eleven p. m. and catch the three thirty a.m. train at Rampurhat. Before *bhoga* was offered Ma sang in the *Natmandir*, accompanied by devotees—

“Krishna Kanhaiya, Banshi Bajaiya,  
Gou charaiya hare, re, re, ay, ay”.

After *bhoga*, Ma was made to lie down in a small room and the door was closed. A man asked the devotees outside, “What is Ma’s name? Where is her home?” Ma was listening from behind the closed door. She got up and laughed, saying, “Who was asking all those questions outside? The reply that stemmed from within me was, ‘*Avyakta dhama, Svarupa grama, Sacchidananda Ghanashyama Nama*’, which means ‘Unmanifested

home, the village of one's real nature, the name is Sacchidananda Ghanashyama'." So saying Ma laughed like a simple, innocent child. The devotees were delighted to hear this.

The wife of a *panda* sent some milk and jaggery balls for Ma. Knowing that Ma was leaving, these poor householders would bring whatever they could to give Ma—as though to entertain their daughter who had come home after a long time ; such was their attitude towards Ma. The *pandas* and their wives would declare—"Our Tara Ma and you are one and the same."

We set out at eleven p.m. in the moonlit night. A procession of twelve or fourteen bullock carts carried us and our luggage. We reached Rampurhat at two a.m. We got into the train at three thirty a.m. and reached Burdwan where we halted for about twelve hours.

### December 16, Thursday

We reached Burdwan early this morning and halted for some time. We went to a *dharmashala* belonging to Sikhs. Lunch was arranged in the house of a person known to Shachi Dada. Last night Kamal had asked Ma in the train, "Ma, are dreams real?" Ma had replied, "Dreams are just as true as this *samsara* (world) is, but perhaps you can see a past incident or a future event in a dream. All of it is but a play of *samskaras*."

Ma would not enter the house and so she stood outside. Dadamashai's cot was brought near the door and Ma sat on it. Everyone was talking when

Dadamashai suddenly looked at Ma and called out, 'Ma, Ma, Ma' thrice. Then heaving a sigh he said, 'Ma' again and fell silent. Ma also took particular notice of this *bhava* of his. It seemed that for a short while, his paternal instinct towards Ma had been replaced by a feeling that Ma was his mother.

On the day that we reached Tarapeeth, Ma was lying down and she had a vision of Dadamashai saying, 'Take !' Ma replied, 'Clouds are still present'. He asked, 'What will these clouds do ?' The meaning of this is that Dadamashai appeared to be requesting Ma to take him and Ma answered that clouds were still present, implying that the bondage of *karma* was still present. Dadamashai then said, 'So what ? Take me any way'. This was the import of Ma's vision.

Ma said to me, "I see that slim clouds can even be torn." Then laughing in her own sweet manner she continued, "Your Didima is in the throes of trouble and is probably remembering this body keenly ; the effect of that is being manifest off and on here."

Ma returned to the *dharmashala* and lay down for a long time ; she ate nothing. In the afternoon she sat up. Hearing of Ma's arrival at Burdwan many devotees had already come from Calcutta and returned. Today again Prankumar Babu's wife and daughter, Yatish Guha, Rai Bahadur Surendra Nath Banerjee, his daughter Nani and others came to see Ma.

Ma reached the station with everybody to leave by the six thirty p.m. train. Naresh Dada, Amulya

Dada, Lakshmi Didi, Jatin Dada and other devotees sat surrounding her. Since many women sat nearest to Ma, a discussion arose amongst the men—that only ladies have the privilege of sitting near Ma. As such delightful chatter was in progress, the train arrived and many were now reduced to tears. Leaving her weeping devotees, Ma boarded the train. The devotees from Jamshedpur were going to accompany Ma till Asansol and were thrilled about it. The Parsi boy (Khasesh) whom Ma had named Keshavananda, had also come from Jamshedpur. People were distressed by the uncertainty of seeing Ma again.

The train departed on time. At ten p.m. the Jamshedpur devotees alighted at Asansol. Ma lay down. This time we are accompanied by Bhola, who is the brother-in-law of Kamal, nephew of Atal Dada. He is sixteen or seventeen years old and is studying for I. A. He is already showing a keen sense of detachment. He wanted to go to Haridwar and having met Ma he set out with her. It was decided that Ma would get down at Kashi and travel to Haridwar from there. We do not know yet whether we shall stay in Haridwar, Rishikesh or Dehradun.

### December 17, Friday

Early this morning we reached Kashi and went to Vireshwar Pande's *dharmashala*. Later, on the request of the late Nirmal Babu's wife, we went to Hari's *dharmashala*. Ma told Swami Akhandananda to go to Dhaka and I was also given the same

command. Having received permission from Ma to accompany her up to Kashi, I have come here. Ruma Devi is also here. In the afternoon many people arrived to see Ma and sat with her till ten p.m.

### December 18, Saturday

From the day before we left Tarapeeth, that is from December 14, Tuesday, Bholanath resumed speaking. His fever was high. Though he was in that state, he sang Ma's *kirtan* and then started to speak. Yesterday we received a telegram with the message that Ma's father, Dadamashai, passed away at eleven p.m. on December 16, Thursday. Ma had declared, "Some clouds remain." On receiving news of her father's death, Ma said, "He died three days after that. Clouds were remaining, but they were cleared." On receiving the telegram Ma said, "Every arrival is connected with the departure as well."

Ma's words had already indicated to us that Dadamashai would pass away. He left his body at the age of seventy two. He was a very serious natured person.

Not seeing any difference in Ma's behaviour on being given this news, Bacchu's mother asked Ma, "Ma, when you knew about it, why did you not go to see Dadamashai earlier? Even after hearing this news you are unperturbed. Ma, you are indeed hard-hearted." Ma laughed and replied, "That day (on the day that we went to Calcutta) I had told Baba, 'Baba, I shall go'. He had replied,

‘Alright child, you may go.’ He had already bid me farewell.”

Later Ma told me, “When we were on the train on our way to Kashi on Thursday, I could see everything vividly to the exact detail of where and what was happening. It can even be shown when we go there next. It will prove to be correct.”

From last night Bholanath had been telling Ma, “After all, he was your father. You must do something. You have done many a thing earlier ; being a daughter it is essential that you do something for your father.” Ma replied, “All are but fathers. I never say, ‘I shall not do’ or ‘I shall do’. Whatever you people are able to make me perform, you have that done. This body is generally in tune with your attitudes and needs. When that synchronization is missing, what can I do ? Tell me. Whatever happens is all right. I cannot say anything.” Saying this Ma fell silent. Bholanath said, “I shall do my duty.” Hearing the news of Dadamashai’s death, Bholanath’s eyes had filled with tears. He is a very softhearted person.

On the fourth day, however, Bholanath asked for arrangements to be made to feed brahmins and give alms. Ma said, “If you wish to feed brahmins, arrange for it in Bacchu’s house. Do not do all this in a *dharmashala*.” That was fixed. When Ma had been to Calcutta last she had told *Pisima* (her father’s sister), “serve him well.”

Today Ma rose early. A few people arrived. One person asked, “If someone wishes to keep travelling is it right to travel ?” Ma asked, “Why

would you travel ?” He replied, “There is no particular aim. It is just a whim that has arisen in the mind.” Ma commented, “It can never be without reason. A particular aim does lie within the mind. What you describe as ‘no aim’ is itself an aim. Very well, if you have the desire to travel then do so and satisfy the *vasana*. It can also happen that when you go to some particular place, or after you travel for some time, the desire will be satiated of its own accord.”

One lady said, “Ma, the moment I sit down to repeat the Name, I feel sleepy or thirsty ; the desire to go on repeating the Name simply disappears.” Ma replied, “Very well, if you feel sleepy, sleep for awhile, then get up and settle down to repeat the Name. When you feel thirsty, drink water and then resume the repetition. Do not feel that if you drink water you cannot continue the worship. You have to repeat the Name. Maintain the attitude that whatever the fashion of doing it may be, the *japa* has to be done.”

Many people left in the afternoon. I raised the topic of Dadamashai in Ma’s presence. As she spoke Ma began describing events from Dadamashai’s childhood, “I have heard that even as a young man Baba had very little attachment to his home and family. Before his marriage he had even walked out of his house once after which he was tracked down and persuaded to return. Later, after he got married, he again went away and donned saffron robes as well. Then a daughter was born and subsequently she passed away. This body was

born after that and was followed by the birth of three boys. But Baba hardly mixed much with us. When he returned once after a long absence his own children were unable to recognise him and feared him as they would a stranger. He used to be absorbed in his *bhajan*. Even after his marriage he would not return to his house for many nights at a stretch, spending his time singing *bhajan*. He used to be totally immersed in singing about the glories of God. In fact, the lives of your Dadamashai and Didima were very different from the ordinary though there was no way of understanding this from their outward appearance. Their children who were born and died shortly after birth were just completing their quota of births that had to occur here. These facts involve many subtleties which are beyond the ken of ordinary people."

Dadamashai was hot tempered. When this fact was mentioned Ma said, "It has been said that even amongst the *jivanmuktas* (realised souls) some emotion like anger remains strong. On closer inspection, however, it is found that they are under the spell of some enemy and such emotions arise from within them of their own accord. You may have observed that when Baba grew angry his anger was terrible—not the kind you see in ordinary people. The next minute he would become perfectly cool. It is difficult to understand these moods." She then described the other beautiful *bhavas* that Dadamashai experienced as he left his body. I was amazed that we had gauged nothing about Dadamashai from his outward appearance."



This afternoon lunch was to arrive from the homes of a Kashmiri devotee, Bacchu and a doctor. Ma lay down before lunch. Once Ma had explained, "Look, sometimes it so happens that you are asked to do something but the job does not get done. Perhaps you feel, 'Though Ma asked me to do it, the good work was not accomplished'. Why does such a thing happen? I say that if you desire to perform some good deed but are unable to do it, just the good desire is sufficient to give the effect of having performed the auspicious *kriya*. Understand that nothing goes waste. It is similar to the belief that even if you die on the journey to Kashi the merit of dying in Kashi is achieved. It is, therefore, necessary to always entertain good intentions in one's mind."

In the afternoon some ladies arrived. One of them asked Ma, "Ma, you are always in bliss. How can you maintain that bliss in your heart?" Ma laughed and replied, "How do you keep your *dhoti* on? Whether you are in grief or in sorrow, in a storm or in rain, you maintain your *dhoti* in its position, for it has to be kept on. The necessity of doing this has become so much a part of your consciousness that even if the *dhoti* slips slightly, you wrap it on at once. With the same kind of practice this bliss can also be captured and kept intact." The lady was very happy with this answer and remarked, "That is perfectly right. In the Gita also the Lord has said that everything can be achieved by the *yoga* of practice (*abhyasa yoga*)." Ma slept around one a.m.

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**December 19, Sunday**

Some men and women arrived early this morning. One person asked Ma, "Ma how can *yoga* be attained?" Ma laughed and replied, "From whom has there been *viyoga*?" She then went on to explain, "The feeling that you are not able to see Him, 'Where is He?' 'Why am I unable to be united with Him?'—these feelings of non-unity (*viyoga*) are to be removed by *hatha yoga*, *raja yoga* and other methods. Everything can be attained by *Guru Shakti* and *Guru Sthan*." The person then said, "Ma, I have heard that it is necessary to test the *Guru* and that the disciple has to also be subjected to a test by the *Guru*." Even before the question was stated fully, Ma replied, "Do you know how that is? It is just the way the son-in-law is examined before the daughter is given away in marriage to him. Once the marriage is performed no questions are supposed to be asked. Unless the *Guru* manifests himself how will the disciple understand him?" Some one else asked, "Ma, what is this called? What is the name for it?" Ma replied, "See, there is no end to what you would like to know, everything is endless. Rather than ask such questions it may be better to enquire, 'How do eyes open?' or ask similar questions. Every question does not elicit an answer all the time. Neither are people able to make me utter solutions at all times. Perhaps it would not serve any purpose either."

Today Bholanath was to make Ma perform the obsequies for Dadamashai and all arrangements had been made. The sixteen fold charities had been

organized. After laying out all the items and decorating the room for worship, Bholanath took Ma and made her sit on the *asana*. Pandit Guru Prasanna Bhattacharya read out the *mantras*. As soon as Ma sat on the *asana* she said, "Why accept charity? He who gives in charity is none other than the one who accepts it." Then Ma's body became absolutely still. Bholanath touched Ma. Then after sprinkling water and flowers he began performing acts of charity. Ma's body remained unmoving. Her eyes were downcast and unblinking. Bholanath attempted to make Ma touch the water and flowers with her hands as far as possible and somehow accomplished the *shraddha* rituals. The person whose *karmas* are all finished, who has no identification even with her own body, had been made to sit and perform rituals by the compulsion of tradition. Ma had said, "I never say that I will or will not do something—whatever has to happen just happens." In fact we have ourselves observed that Ma does not stand in any high or low position and is, therefore, able to accomplish any task without compromising propriety.

Then again, probably to demonstrate the various levels of penance (*tapasya*) Ma manifests in her body the condition of each level at each state, right to the end. At that time Ma was unable to perform rituals properly but now all work is being done fittingly by her; therefore we make her perform necessary rituals as far as possible.

By the time we finished lunch it was late afternoon. At three p.m. Ma sat down to eat and said,

“How will it be if we go to Vindhyachal today? What is the time now?” Many people had come for Ma’s darshan but Ma’s *kheyal* was such; the meal was finished in haste and she set out for Vindhyachal. Jitendra Chandra Mukherjee had come from Allahabad; he set out with Ma for Vindhyachal; I also went along. Bholanath was unwilling to go along as he had to attend to some important work but as Ma set out the two of us followed her. We reached Vindhyachal after sunset. The people there were delighted to have Ma’s *darshan* unexpectedly. Ma went to see Shri Mahesh Babu. She also visited the Panchavati. She spent the night there. At five a.m. the next morning we came to the Vindhyachal station by Mahesh Babu’s car and boarded the six thirty a.m. train for Kashi.

### December 20, Monday

At nine thirty a.m. we reached Kashi. As soon as we reached, Ma had a wash and then she lay down with a sheet. Gradually devotees began gathering and Ma began conversing with them. All were delighted with Ma’s sweet smiles and utterances. At one stage Ma said, “If you hold on to Him, there is no fear of falling.” She also made other similar statements.

A few days ago Ma had said, “At first all the *kriyas* of *sadhana* like *puja* and *yajna* which occurred within the body, were manifested as so many *bhavas*. For example, if a *yajna* (ritual involving a sacrificial fire) was being performed a *mandala* (circle) was traced spontaneously upon the ground

by these fingers. The items for worship were never actually present ; but the *kriyas* were performed through *bhava* alone. Now that I remember, it was thus even before ; at present, again, that is what I do. As soon as such a desire arises the figures contort accordingly and the hand remains frozen in that pose for some time. I would then let go of the body and remain seated ; gradually the hands would move to the correct spots and the fingers would be activated as required. The *mandala* was sketched—I would only watch such amazing sights. No *samskaras* of any kind prompt these actions.”

Ma continued, “Again, whenever anyone narrated the life of a saint or recited the Gita or the Bhagavata, I would hardly begin to hear the narration when a noticeable alteration in my condition would render me incapable of hearing any more. This was not because of any trace of deficiency—the changes that the body underwent happened totally of their own accord.” I remarked, “No effect of *samskara* or act of imitation could occur within you. Therefore such changes took place within your body and you could no longer listen.”

Ma narrated an incident that occurred very long ago. Purnananda Swami has an *ashrama* in Rishikesh. When Ma was in Rishikesh along with Jyotish Dada, Purnananda Swami did not go to meet her even though he had heard about Ma’s arrival there ; *sadhus* generally do not like conversing with women. Later, when they became acquainted with Ma, many *sadhus* arrived for her darshan. Purnananda Swami did not go himself but

sent a disciple with a question and asked him to return with Ma's answer. The disciple came to Ma and asked, "What kind of dreams do you get?" Ma replied, "Sleep is possible only in a state of ignorance. And dreams can be experienced only in such sleep. For one who has no ignorance and, therefore no sleep, how will there exist any dreams? And if you were to say that all that you see is all a dream, then that again would be different. "Hearing this reply given by Ma to his question, the Swami was very happy. He then invited Ma to his *ashrama* and treated her with great respect and affection. Ma called him Baba. He cooked meals himself and fed Ma many times.

During the course of conversation today, regarding the circumstances in which Ma expressed her desire, she explained, "Look, this desire that you observe is manifested only in response to your *bhava*. Actually, no such thing as desire or the lack of it, is present within this body. Can a seed harbour the desire to sprout into a tree? Does a tree have the desire that people should walk under it to experience the coolness of its shade? Just as that cannot be, though such effects do take place naturally, in the same way, emotions such as desires are also effected naturally within this body. Such emotions arise in this body depending on your needs."

I raised the matter of giving Dadamashai the *sanyasa mantra* at the time of his death. Ma replied, "You people talk of *mantra* and *diksha* but I say that just as I have spoken about various topics

to Baba, this was just another subject that was discussed.” Regarding desire Ma elaborated further, “See, that which you all require is being performed by this body. You arrange for the *kirtan* and sing *kirtan*. The *bhava* arising from *kirtan* is manifested in this body. Then you people arrange for Kali *puja* and take this body there ; the *puja bhava* is then manifested by this body. Again, you approach me with *sanyasa* (referring to our trip to Manasarovar) and the *sanyasa mantra* emanates from these lips. I said nothing of my own accord. With whatever *bhava* you approached this body, you made it respond accordingly with that *bhava* and the accompanying *kriya* was manifested. This does not correspond to an emotion of either desire or non-desire in me.”

Tonight again people sat around till it was late. Godavari has come with us and will accompany Ma to Haridwar.

( To be continued )

# No Divinity without Purity

M. Rama Rao

## Part II

Almost all saints say that man should adopt purity of mind and senses in order to achieve spiritual goal and worldly peace.

1. Swami Ramdas of Anandashram (S. I.) says :

“Man in his ignorance, strives only for the transitory and perishable baubles of the world and lays his precious life at the altar of his lower nature made-up of lust, greed and wrath. There is the beautiful saying, “What is the good of gaining the world by losing your soul?” So, a true devotee will gladly lose everything he has, rather than turn his face away from the Eternal Beloved. He would go into rags and hold the beggar’s bowl rather than have recourse to low and contemptible ways for gaining mundane things. Verily, blessed are those whose hearts are pure, whose lives flow in acts of kindness and sympathy towards all living beings, whose trust in God is infallible, and who are ever ready to serve Him alone at all costs. Such are the saviours.”

2. Shivanandaji Maharaj of Sivanandanagar says :

“Purity the Inner Nature”

Purify your mind. Develop Sattwick qualities such as nobility, courage, magnanimity, generosity



love, straight forwardness and truthfulness. Eradicate all evil qualities such as lust, greed, anger, avarice, likes and dislikes, and other negative traits which stand in the way of ethical perfection and Self-realization. Ethical perfection is a prerequisite to self-realization. No amount of practice can be of any value to the aspirant if he ignores this side of sadhana. Love all. Prostrate yourself before everybody. Become humble. Talk loving, sweet, endearing words. Give up selfishness, pride, egoism and hypocrisy. Regenerate your lower nature.

Find out through self-introspection whether you really want freedom and liberation or whether you are just inquisitive about higher things or have a lurking desire for obtaining money, name and fame by exhibiting spiritual powers. Become sincere. Qualifications will come when you are in the company of saints and live in a place, charged with spiritual powers. Become sincere.

In the book 'Call of Gita' Swami Vijnanananda of Sri Ramakrishna Order says :

“To become pure is the first step to become spiritual. Spiritual life begins with the practice of Karma Yoga which brings about self-purification. Our minds and hearts are full of passions and impurities like lust, greed, pride, prejudice, selfishness, jealousy, etc. All these impurities stem from our ego. If our minds and hearts are to become pure, we have to sublimate our ego. Sublimation of the ego is not a small job. It requires incessant effort and constant practice. Practice of Karma Yoga weakens and ultimately effaces one's ego altogether.”

Once a rich and greedy man went to Sai Baba and asked him to show God (Brahman), very quickly without spending five rupees for Baba's sake and he was too hurry to return. He said 'Oh Baba please show Brahman soon'. Baba replied 'for seeing Brahman one has to give five things i.e. surrender five things viz., (1) five Pranas (vital forces) (2) five senses (five of action and five of perception) (3) Mind (4) intellect and (5) ego. This path of Brahma Jnana of self realization is as hard as to tread on the edge of a razor.'

Baba also stressed on the qualifications for Brahman Jnana, such as Virakti, right conduct and preferring shreyas (the Good) to preyas (the Pleasant) i.e. Prefer spiritual affairs over mundane matters.

Sri Sri Ma Anandmayi taught her devotees, as regards 'Shreya' and 'Preya'.

### **Ma touches us : In Moral Education**

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

"Durneeti" (immorality) 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 “Upanishads.”

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

Ma also says our mind and senses should be kept clean and shining as ‘Puja’ utensils.

One day, sitting in the “Yajna-Mandir” of the Vindhya-chal Ashram and observing the smoke stained walls on all sides, Ma said, “Due to the fire, all the four walls, the ceiling, even the utensils have got a smoky colour. It so happens, you know, colour so changes in the presence of fire. Can’t you clean these utensils ? The utensils for puja should be shining, the place of puja should be clean ; with this cleanliness around, one’s mind also becomes clean while doing puja. You keep this vessel (pointing to the person’s body), too, unclean like those vessels outside.”

At this, the person who had the duty of cleaning utensils said, “I can definitely clean those vessels outside, but how can I clean the inside of this self ?”

Ma said, "Verily, this body is also an utensil for puja ; do remember that this is an utensil for puja, and do try to utilize it only for the purpose of puja, and only then will you see that even the inside is becoming clean".

Lastly I would like to quote what Swami Chinmayananda says in this respect.

### (1) **Absolute Purity**

Purity of mind is only when it is absolutely pure. Keep your mind entirely void of all conditions, then you will have attained purity : sattwa. But when this is attained do not harbour the vanity 'I am now sattwic'. Or else you may gather thereby some non-purity. When this state of non-purity 'I am sattwic' idea is attained, do not entertain that thought. Drop it and you get free of the non-purity. This is the condition of absolute purity the thoughtless state of dynamic fullness of consciousness. The sattwatit state.

### (2) **"Read Mahabharata again and again"**

A BOUT of jaundice and the enforced rest gave me an opportunity to re-read the Mahabharata. It was only the simple, straight-forward and abridged version by Rajaji brought out by the Bharatiya Vidya Bhavan. Nobody reading the Mahabharata can remain unmoved by the breadth of the author's vision. To use a cliché, it is simply 'one huge canvas of life'.

There are two ways of looking at the epic. As a work of pure fiction, it is unsurpassed by any

modern work of fiction in the sweep of its plot. It needs an attentive reader to keep track of its numerous sub-plots without getting lost in them. Again Bhagavan Vyasa reveals himself as a master story-teller as he weaves his tale involving the greed, lusts and deceptions that characterised internal as well as international politics then as they do now.

On the other hand, viewing the Mahabharata as a 'canvas of life', the reader sees the peculiar force which guides each individual to his destiny. One is puzzled by this force that guides Duryodhana to his destruction and Yudhistira to glory until the convincing answer is found in the Bhagavad Gita. Each man's nature is constituted of the three gunas : Sattva, Rajas and Tamas. The tamasic man finds himself trapped by the gunas and goes to his end while the sattvic man rises above the gunas and achieves liberation.

At an allegorical level, the epic as a whole can be visualised as the struggle between the forces of good and evil within ourselves. Because of their origin, we may even consider the two forces are in 'exile'. It is only after a decisive fight with the Lord's grace that an individual attains nobility. And in this struggle, the different subtle shades of good and evil emerge. This is seen in the story in various incidents which generate controversy—the butchering of Abhimanyu ; Satyaki slaying the unarmed Bhurisravas ; deception of Acharya Drona by the noblest of the noble—Yudhistira himself. And in all these evil tries to justify itself, as do Duryodhana, Dhritarashtra and many others.

We find in the epic, innumerable instances of people of learning and those in positions of power falling from their pedestals. Drona's pique at Drupada's insult and his consequent death at the hands of Drishtadyumna ; likewise Dhritarashtra's attachment to his sons resulting in his witnessing the destruction of the entire clan. This just goes to show what grievous consequences can come of a little lack of discrimination irrespective of a person's leaning or position.

Krishna in the second chapter of the Bhagavad Gita illustrates the path which takes a man to his end. "Attachment" gives rise to desire, from desires (unfulfilled) comes forth anger, from anger proceeds delusion leading to loss of memory followed by the loss of reason ending in destruction." This in a nutshell can be viewed as the fall of Duryodhana. From his attachment to power and his inability to wrest it from the Pandavas rose the desire to put an end to their lives. The sequence is too well known to bear repetition.

### **Good and bad Company :**

The constant advisers of the Pandavas are Vidhura, Sri Krishna and the various rishis they meet in the course of their travel. On the other hand, Duryodhana's advisers are only Sakuni, Dussasana and Karna, each with his own axe to grind. How truly Adi Sankara sings in the 'Bhaja Govindam' "From satsang comes non-attachment leading to loss of delusions ; loss of delusions gives rise to knowledge of the reality leading to liberation."

One is amazed at the political relevance of the lessons found in the Mahabharata. At the game of dice, Yudhishtira loses everything and in the end stakes his brothers. Losing them, he stakes himself. Finally, even Draupadi is not spared. Draupadi is humiliated while stalwarts such as Bhishma, Drona and others look on dumbly. Only Vidura and Vikarna speak, but both are rebuked by Duryodhana on account of their being younger people. Bhima vows to drink Dussasana's blood and break Duryodhana's thigh. That was the beginning of the end of the Kauravas.

This event incidentally reveals an important truth. Destruction was inevitable when the elders refused to speak out when righteousness was being insulted. Likewise when intellectuals and those whose voices will be heard dare not speak out at the deception and lies of the ruling class either out of fear or for favour, then disastrous consequences follow. Our own recent history when we "crawled when asked only to bend" is a mild example (fortunately for us) of this truth.

### **Yaksha prasna**

That brain works where brawn is not illustrated by the story of the Yaksha. In a series of questions and answers revealing an astounding clarity regarding the precepts of the Shastras, Yudhistira succeeds where the mighty Bhima and Arjuna failed. Two examples should suffice :

"...What is the loss which yields joy and not sorrow ?"

“Anger—giving it up, we will no longer be subject to sorrow.”

“...What is the greatest wonder in the world ?”

“Everyday men see creatures leaving for the abode of Yama, and yet those who remain seek to live for ever.”

On being granted the boon of reviving the life of one brother, Yudhishtira chooses Nakula in preference to Bhima or Arjuna. The reason he gives is : “I am surviving, a son of Kunti, and so she is not completely bereaved. In order that the scales of justice be even, I ask that Madri’s son, Nakula may be revived.” What nobility !

Woven throughout the epic, are innumerable stories of kings and rishis highlighting the faults of ordinary human beings. Yayati exchanging his old age for the youth of his son and finally realising its futility ; Agastya and the royal bride who tried to beg from kings only to find that the kings had no money to spare ; the story of the weasel, half of whose body was of gold ; Yavakrida’s attempt to become learned without studying (Indra mocks at him by throwing mud into a river with the hope of building a bridge.)

### **Aswathama’s sin**

The ending of Kurukshetra war graphically illustrates how evil has a way of perpetuating itself. This time it was Aswathama’s turn to be deluded into believing, the vileness of the Pandavas. As a person involved in the unfolding of the epic (his own father, Drona, counsels Duryodhana against



the war), he should have judged the events in their proper context but that was not to be. To destroy what he thought was evil, he again chose evil means and attacked the enemy camp at night, putting an end to all of Draupadi's sons. As Rajaji says : "One transgression begets the next and thus evil grows from evil, submerging righteousness."

In Gita chapter 14, V, 3, 4, 5 Lord Krishna says :

My Prakṛti or Nature in her Primordial undeveloped state is the womb of all creatures ; in that I place the seed (of consciousness). The birth of all beings follow from this combination of Matter and spirit O descendant of Bharata.

Of all the bodies that take birth from different wombs this Primordial Matter is the Mother and I am the procreating father, O son of Kunti.

The Nature born qualities of Sattva, Rajas and Tamas firmly lie imperishable soul to the body, O Valiant Arjuna.

We can infer that by the Combination of God (Iswara) and Nature (Maya) all the creatures are born and they are bound by three gunas (qualities) which are born by Nature. These three gunas are the origin of 6 enemies (Ari-shed-varga).

Lord Krishna in Gita Chapter VII V—14 says :

For this wonderful illusion of Mine (Maya) consisting of three Gunas (modes of Nature) is extremely difficult to get over those, however, who take refuge in Ma alone cross it.

Lord Krishna says to Arjuna the mind (senses) can be controlled by constant endeavour and prac-

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tice when Arjuna submits about the difficulty in controlling the restless mind.

The greatmen say that the self-control and the morality of the yogin is not the mere result of his impregnable will power and steady practice. It is also result of his faith and devotion. The perfectly integrated man is not the stoic, who prides on his unconquerable powers of will ; but is a devotee of God. Integration is the result of grace and not the mere product of self effort.

I infer that we should try to control the mind and senses by constant practice without pride and pray Baba (God) for his blessings and grace. When worries and troubles are engulfed an individual or a society, generally people say that Maya is playing her game ; it means she brings forth worries and she is cruel and unkind. In my opinion this is wrong notion. She is the Primordial mother, ever, kind and compassionate. If we take refuge under her by chanting her holy name and worshipping as she is equal to Brahmin (God).

Let us know how Sri Ramakrishna considered Maya. Ramakrishna, though fully aware that the world is an illusory appearance instead of slighting maya, like an Orthodox monist acknowledged its power in the relative life. He was all love and reverence for maya.

Maya, the mighty weaver of the garb, is none other than Kali, the Divine Mother. She is the primordial Divine Energy, Sakti, and she can no more be distinguished from the Supreme Brahman than can the power of burning be distinguished

from fire. She projects the world and again withdraws it, spinning it as a spider spins its web. She is the Brahman of Vedanta and the Atman of Yoga. As eternal Lawgiver, she makes and unmakes laws : it is by Her impervious will that Karma yields its fruit. She ensnares men with illusion and again releases them from bondage with a look of Her benign eyes. She is the supreme Mistress of the cosmic play ; all objects, animate and inanimate, dance by Her will. Even those who realize the Absolute in nirvikalpa samadhi are under Her jurisdiction as long as they still live on the relative plane.

Along with our own efforts we have to pray the Lord and Primordial Mother Maya to bestow upon us the strength to get freedom from the net of Ari-shed-Varga or Mayajal. Lord himself assures :

Fix your mind on me ; be devoted to Me ; worship Me, bow down to Me ; so shall you without doubt reach Me. Truly do I promise to you ; for you are dear to Me.

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

May the wicked turn good

May the good attain peace

May the peaceful be freed from all bondage, and

May the liberated redeem others.

Sri Saipadananda Radhakrishna Swamiji

Om Shanti ! Om Shanti !! Om Shanti !!!

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# With Mataji on the Bank of the Gomati River\*

( II )

Krishnanath

It now seems appropriate to mention some of the anecdotes from Mataji's life, which She Herself related from time to time when reminded ; some of these have a miraculous quality, but Mataji told them as if they were ordinary happenings.

Once a young woman of about 20 or 22 asked for Ma's help in her devotional practices. As there was a large crowd at the time, Mataji told her to see Her in private afterwards, but did not get a chance to talk to her. After a few days the girl came and said Mataji had appeared to her in a dream and whispered a Mantra into her ear. She repeated it and it was in pure Sanskrit though the girl was illiterate. When she dreamt, Mataji had been thinking of her. Mataji then asked her not to eat meat in the months of बैशाख, श्रावण, कार्तिक and माघ. The girl said she had already given up eating meat, though everyone else in her home ate it.

In another place Mataji said to a very dark girl of 12 or 13 who came to see Her, 'You want the necklace, don't you ?' and asked Udas to bring that. When it was brought and given to the girl, everyone was surprised to see that it was a string of

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valuable pearls, which had been presented to Mataji a few days previously by the Rani of Sirmur ! When Mataji was wearing the pearls on Her wrist, She had seen this little girl in the crowd, whispering to her mother that she wanted them. Mataji wanted to give them to the girl at that time, but she had disappeared. Mataji knew that she would come after a few days and had told Udas to keep the string with her and to bring it whenever Mataji would ask for it ; that is how the pearl necklace was brought and given to the girl. Later on the girl had come again to show how nice the white pearls looked against her dark skin. Mataji said that when She was living in Ashtagram, there used to be *chamaras* (low caste people who clean dead animals' skins) dwelling nearby and a little girl of theirs used to come and stand at a distance looking of Her. This was about 40 years ago. The little girl who got the necklace was the same low caste girl in a previous birth.

This habit of Mataji, to give away whatever valuable presents She receives, is well-known. I have already related in a previous article how the costly Banaras sari and ornaments received at the end of the Bhagavata Saptah were bestowed on the sweeper woman. As for smaller gifts like sweets, fruits, flowers or garlands, they are given away immediately. Referring to this, Mataji once humourously remarked that She noticed how the face of the donor becomes smaller and smaller as She started distributing his offering. "To placate him I ultimately leave one and say, I have kept this ;

but it is only for the time being.” Dr. Pannalal told us two stories in this connection. Once some students had brought an expensive garland for Her and as usual She immediately gave it away. The students said, ‘We wish you had worn it at least for ten minutes to please us.’ Mataji replied, ‘If I am to wear it for ten minutes to please you, will you do whatever I tell you to please me?’ There was dead silence—nobody dared to say, yes, for fear that she might ask them something they would not be able to fulfil. On another occasion, when Mataji was going away by train, Dr. P. had brought for Her some very costly choice oranges and told Gurupriya Didi to hide them under the berth till the train started, so that Mataji might not give them away. Mataji was not told anything about this, but just as the train began to move She put Her hand under the berth, took out the oranges and started throwing them to the people on the platform. Those who often go for Mataji’s *darsan* are familiar with Her way of throwing fruit and other things into the crowd for people to catch, and they know how good She is at it.

We learnt one day from Gurupriya Didi that Mataji’s munificence had earned for Her in Naimisharanya the reputation of being the Goddess of Wealth incarnate. A lady who arrived at the camp that day had heard the coolies at the station saying that a Mataji had come who was an *Avatar* of Laxmi—She gives away gold thrones and *ashrafies* (gold coins) ! Mataji laughed when She heard this and told us that for the Bhagavata Saptah She had

enquired what was prescribed in the Scripture to be given as *Dan*. On hearing that it was 12 tolas of gold, She had asked one fourth of it, i. e. 3 tolas to be used to give a gold polish to a silver throne on which the sacred book was to be placed for reading. This was given away to the *purohit* at the end, and, people thought it was a gold throne. I forget what Ma said about another three tolas, but the remainder was given away in the form of a gold *ashrafi* to each of the 108 readers. No wonder Mataji seemed Laxmi incarnate to poor people who had never seen so much gold being distributed.

In this course of his discourse on the Narada Bhaktisutra, Dr. P. was once talking about how महापुरुष (great saints) come to the help of their devotees and in this connection he told two stories about Mataji. She had once gone in a boat to the other bank of the Ganga and a devotee on this side wanted to join Her. He jumped into the river and started to swim across, but when he had reached half way, began to drown. There was no one to rescue him but he cried out to Ma and suddenly, apparently from nowhere, a boat appeared and saved him. On another occasion, Ma's great devotee, Bhaiji, while drowning in Banaras, was pulled out by an old woman who waded into the river. At that time Ma was actually in Dehradun and those near Her saw, to their surprise, that Her clothes were dripping wet.

Another story was told by Mataji Herself about how one of her devotees had once made up his mind to die at Her feet and for this purpose taken

a very large dose of opium and eaten sweets thereafter to make the poison more deadly ; when he was quite sure he could not be saved, he came and lay clinging to Mataji's feet. Even though nobody was aware at the time that he had taken poison, Mataji somehow kept him awake through the rest of the night. In the morning there were all sorts of difficulties in transporting him to the hospital and getting medical aid, but these were all somehow surmounted and he was saved against all odds.

One morning while Dr. P. was talking about the relinquishing of the fruit of action, Mataji laughed loudly at some idea that had struck Her. She would not say what it was that made Her laugh ; but quoted the saying, "प्रशंसा प्रतिष्ठा, सुकरी विष्ठा" which condemns hankering after praise and position. Dr. P. said there was nothing he did, which was not for earning praise ; Ma remarked it required courage to admit this, but somebody pointed out that what Dr. P. had said might itself be for the sake of evoking praise !

One evening Didi Gurupriya gave us a leaflet in Hindi issued in the name of Ma's devotees entitled, "The Perpetual Remembrance of God." It is a scheme for continuous round-the-clock meditation by a relay of persons, each choosing a fixed period of 15 minutes any time, night or day, for engaging in meditation wherever he or she may be. Ma explained that about 20/25 years ago when the Harijan uplift movement was started a great *yajna* was performed. At that time Ma



thought that while performance of a *yajna*, as laid down in the scriptures, was all right, something more should be done for the general public. She realized that it was impossible for any-one to give all 24 hours to the contemplation of God, not even 3 hours, and for a गृहस्थ (house-holder) even one hour might be difficult. So She decided upon 15 minutes, and began asking everyone, whatever his caste, creed or religion, to give 15 minutes every day to God, observe *Maun* (silence), and take God's name, wherever and whatever condition he was in. She would demand this from Her followers and from strangers ask it as charity. Some people selected a particular time and observed *Maun* (silence). Later the practice started of everyone observing silence between 8-45 p.m. and 9 p.m. and this is now the rule in all Ma's Ashrams and wherever Ma is. Recently Dr. Gopinath Kaviraj had suggested the present idea of having people join in a regular scheme of a chain of continuous unbroken meditation. In such an arrangement the weak would also get help from what the others were doing. We were asked to join the scheme and when I expressed the fear that one might sometimes forget the time, Mataji narrated the following true story : There was a man who himself was the disciple of a great Saint but whose daughters were followers of Mataji. He did not like their talking about Ma and said, "Why do you say Miau like a cat ?" He had a favourite cat which used to sleep in his bed. One night this cat scratched him badly in the face. After that he came to see Mataji and agreed to

observe the 15 minutes' silent meditation at a particular time. Once when Mataji was sitting with several people round Her asking questions, this man who was present, suddenly felt disinclined to ask or say anything or even to listen to what was going on. He looked at his watch and found that it was his time for *Mauna*. And so, Ma said, if you make up your mind, you will be reminded somehow. (In spite of this assurance I must admit that I have not yet had the courage to join the scheme by taking up a fixed time, as I find that my time keeps on changing. Mataji's devotees may be interested and get a copy of the leaflet from Shri Panu Brahmachari, Sri Ma Anandamayi Ashram, Bhadaini, Varanasi).

The time was approaching when I would have to leave for Bombay and it was also getting colder and more uncomfortable in the tent every night. So I decided one morning to ask for Mataji's permission to go, but before I could say anything, Mataji Herself said to Sri Pragnarain's wife that She would leave for Sitapur on the 23rd November, and after spending the night there, go to Lucknow on the 24th. The Pragnarains wanted to arrange for a 24 hour continuous reading of the Ramayana at their home in Sitapur and had requested Mataji to come. So Mataji asked them to start in on the 22nd, so that Ma could be present at its conclusion on the 23rd. Now all this suited me exactly, as I could accompany Mataji up to Lucknow and leave the next day, so as to be in Bombay in time for my business. I almost felt that

Mataji had fixed not only the time of leaving, but the whole programme in Naimisharanya and on the bank of the Gomati for my special benefit and to suit my personal convenience. Such is Ma's *Lila*.

After this announcement preparations for departure began in the Camp and some of the Ashramites started leaving in advance for other destinations. Mataji was going to spend some days in Lucknow with Sri and Srimati Rameshwar Sahai and seemed to be eager to ensure that only a few persons were left in Her entourage so as not to be a burden to Her host. It was a pity I could not stay on in Lucknow and accompany Mataji to Banaras and Rajgir, where also, everybody later told me, Ma continued to be in the same jolly mood and was easy of access. At Rajgir there was the additional treat of listening to Dr. Gopinath Kaviraj on the enlightenment of the Buddha and His teachings. If I had continued with Ma, I might have derived more lasting benefit; the beneficial effects of Naimisharanya soon wore away, and it seems now as if I had then something within reach which I allowed to sleep away.

The day before we were to leave the Gomati bank, Mataji, who generally speaks about spiritual matters only in answer to questions, said of Her own accord that She wanted to tell us some thing. "You have lived in this holy place and you must take back with you something good from it. Decide not to tell an untruth under any circumstances. If the situation is such that you cannot speak the truth,

keep quiet, but do not depart from your vow. God is truth and to reach God you must be truthful.' She then related a story of a man whose Guru gave him a *Mala* and told him to wear it and never to tell a lie. He observed this for one year. Then there was a quarrel between him and his wife and she went away to her father's place in a huff. When she did not return for a long time, he sent word to her that if she wished to see her husband alive, she should return by such and such a date. The wife asked the messenger what was the matter with her husband's health and was told that there was nothing wrong with him. So the wife thought she would go in her own time. When she did not come back on the day specified by him, the man died. By observing truthfulness for one year he had acquired the power that whatever he said had to come true.

Before I take up the last day's account, I might mention an episode that has led to my signing this article as 'Krishnanath'. One day as I was entering Mataji's cottage, I heard Her asking Dr. Pannalal and Mrs. Sahai, 'Why do you call him 'Ambe'? Hasn't he got a name?' I intervened and said, 'Yes, Ma. My name is Krishnanath.' Mataji then declared that I should be called Krishnanath, and so I have decided to use this name here also.

In a previous article I have described what a grand function the Bhagavata Saptah at Naimisharanya was, when the Bhagavata was read by 108 Pandits. When narrating the history of the events

leading up to the holding of this Saptah, Ma also told us that She had desired that, since the Puranas were originally composed at Naimisharanya, some arrangements should be made for the reading of the Puranas during the Bhagavata Saptah. Brahmavarta Purana was selected for the purpose as it was thought that it contained a reference to Naimisharanya. Nobody had however remembered to bring the Purana and curiously enough not a single copy was found even at Naimisharanya where the Puranas had been compiled. Ma then asked Swami Avadhutji to make arrangements for the reading of the Purana and it was sent for from one of the Ashramas. Mr. Modi arrived providentially at that time and his car was available for this purpose. The man who went to get it looked only at the first part of the title and brought Brahmamanda Puran instead but, it turned out to be the right Purana in which Naimisharaya was referred to. Actually only a little while after Mataji had asked Avadhutji, a pandit had turned up with a copy of the Purana, and if he had come earlier it would have been unnecessary to get it from the Ashram. Avadhutji gave the Brahmamanda Purana to Bharat Bhai and starting from the full-moon day when the Bhagavata Saptah was concluded, he read a little portion of it every day while Mataji was staying on the bank of the Gomati.

This arrangement would have come to an end with Mataji's departure, but the Raja Saheb of Solan and others had suggested that there should be some permanent memento of the great functions

held at Naimisharanya and from this had originated the idea of setting up one Purana temple there. A beautiful site on the Hanuman Tila was selected, and after looking through the village records maintained by the Patwari and consulting the Tahsildar it was decided that it would be best to acquire the plot through land acquisition proceedings, so as to leave no room for future litigation by other claimants. It was suggested that a building should be constructed there for daily public reading of the Puranas, and that it should be called the 'Purana Mandir'. And thus Ma's visit and the functions at Naimisharanya were to be commemorated by a resuscitation of the ancient tradition and thus reviving the knowledge of the Puranas which are gradually being forgotten. As however it would take a considerable time before the project could materialise, Mataji suggested that in order to avoid a break in the reading, which had been started, it should be continued in the meanwhile in the cottage on the river bank which Mataji had been occupying. Accordingly, a Shastri was engaged for the purpose and a formal inauguration of the reading by him was performed on the morning of the 23rd November, the day of Mataji's departure.

As usual in the Ashram, everything was aesthetically arranged for the occasion. A beautiful picture of Vishnu Bhagavan was hung up on the wall to provide an audience when we would have all left. (This was one of those delightful devotional touches which Ma gives to impart a feeling of reverence and sanctity to a ceremony). Dr. P. and I had been

asked to be the first audience, but all the other inmates of the Ashram also attended. (We were in all 9 inside the cottage and 9 on the verandah and thus we conformed to the lucky number 9 and also the number 18 of the Puranas. Omitting the Shastri inside and Ma outside, we were 8, 8, and tradition refers to 88000 Rishis practising penance in Naimisharanya). The Shastri was dressed in the colourful yellow garments, incense was burnt and the Ashram girls sang two Bhajans. At 9 a. m. exactly Bharat Bhai did the Arati and then handed over the sacred book to the Shastri as a symbolical gesture of the continuity of the mission, which Ma had first entrusted to Avadhutji from whom it had come to Bharat Bhai. The Shastri had a charming way of reading the Sanskrit text and of explaining it in Hindi. The portion he read was a description of भूगोल और स्वगोल (universe). After finishing at 9-30 a. m., the Shastri told us that the Brahmanda Purana was the first Purana and so the reading had commenced in the proper order, though this was fortuitous. It was also lucky that the month was मार्गशीर्ष about which the Lord has said in the Bhagavad Gita, “मासानां मार्गशीर्षोऽहं” The day, Wednesday, and the Hindu date पंचमी (fifth) were also auspicious. So in every way it was a good start and it may be hoped that the Purana reading will go on continuously and the scheme of the Purana Mandir will soon be a reality.

At about noon a party arrived from Lucknow. It was headed by Brahmachari Mohanananda, a fair, handsome saint with an oval face and a long,

dark beard. The other people in the party were also Mataji's devotees. Mataji seemed very happy and joked and laughed with all of them. Some of the Bengali ladies sang *bhajans* (devotional songs).

Everything had been packed by 2-30 p. m. I travelled in Mr. Singhal's car with the Irrigation Executive Engineer, Sri Bishambhar Dayal and had a sumptuous tea at his house on reaching Sitapur. We then went to Sri Prag Narain's house where Ma had come directly to attend the conclusion of the Akhanda Ramayana. There was a terrific crowd and we could not go inside. Dr. P. who had travelled with Mataji came out and we took him to Sri Dayal's house for tea. When we returned with him to the house of Sri Sripal Singh where Mataji was staying, we heard that She had been making anxious enquiries about Dr. P. as he had gone away without informing Her and She was afraid he might have been hurt in the crowd. This is an example of Ma's loving care for everyone.

Sri Sripal Singh had had a special room built for Ma in his compound. In it was a statue of Mataji made by an amateur sculptor; the angry look he had given to Her was inexplicable, as no one has never seen Ma getting angry; there was only a slight resemblance to what Ma might have looked like some years ago but Mataji was quite amused to see the statue. There was also a very beautiful though awe-inspiring picture of Kali as *Mahishasur-Mardini*. Everybody admired it and I think it was sent with Mataji to the Varanasi Ashram.



In the evening the usual singing of Kirtans took place in the Pandal erected in the compound ; there was a large crowd and the Bhajans were not very successful as they could not be heard by all. The customary *Mauna* between 8-45 and 9 p. m. was however very effective and the talk which Ma gave afterwards was particularly illuminating and will serve as a fitting end to this chronicle. It was Dr. Pannalal, acting for the last time as our Shaunak Muni, who asked the questions, 'Where is the time in the modern struggle for existence to take God's name ?' In reply Mataji spoke for nearly half an hour which is quite unusual. The following is the gist of what She said :—

'Man's struggle for existence does not give him the three things he is seeking after, namely : सुख, (happiness), शान्ति (peace) and आनन्द (bliss). These can be found only in Him. You must try to realize your Self, which is the same as realizing Him. You must give up दुर-बुद्धि (the feeling that He is far away from you) and thus getting into दुर्गति (a state of separateness from Him). You can easily devote a little time morning and evening to the taking of His name, in spite of all your occupations. But apart from this you can take God's name at other time also, in whatever condition you may be : God's name is holy and purifies everything. God will manifest Himself to you in the form you worship. If you see God in everything, distinctions like मेरा और तेरा (This is mine, that is yours) will disappear'.

JAI MA

# The Soul and the Lord.

Yamiai

SOUL :

Thou art myself, my highest self  
My divine most powerful truth art thou  
From thee I came, to thee I come  
Through thee, to thee, with thee  
With my mind I think of thee  
With my heart I worship thee  
With my soul I long for thee  
and with my whole being I search for thee  
Like a flower to the sun, I turn to thee

bruise me not O master  
Like a weary traveller, I grope for thee  
light my path, dear Lord  
Like a child for its mother, I seek thee  
hear my cry, my mother  
For thou art that for which long have I thirsted  
and deeply have I drunk

Leave me not to flounder and flutter lost,  
in bewilderment for thou art my only light  
in all this darkness visible

tear me not away, wrench me not from thyself  
for I am part of thee, and without thee nought  
To thee I bow, in complete surrender desiring  
nothing but this—thy constant thought and  
rememberance

This is my purpose, for this was I born and to  
 this may my intelligence and will be forever  
 dedicated

**LORD :**

Turn not thy face from me in doubt and mistrust,  
 for I am ever with thee in thought  
 Thou art part of myself, never separate  
 I thy envelope, thou my theme  
 I thy author, thou my expression  
 I thy poet, thou my thought  
 and to thy sweet song, I add my strains  
 with my mind, I nourish thine  
 Thy worship I return with mine  
 Thy soul with mine I lovingly bless  
 and thy whole being with mine possess  
 Arise dear soul ! as the Phoenix  
 from thine own former ashes  
 Struggle no longer in fear and darkness  
 The way is open, the path is clear  
 and the fresh light of dawn  
 fills the air with its divine fragrance  
 Awake to this call of mine  
 and know thyself in me  
 Realize me for what I am  
 and let me lead thee back unto me—  
 Thy Originator

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# The Importance of Meditation

Dr. K. M. P. Mohamed Cassim

Man is ever in search of happiness. But real happiness and perennial peace and bliss can be found only in meditation and not in the sensate objects of pleasure. Meditation is not only an integral part of spiritual life, but also a direct means to divine enlightenment. Meditation is not only to observe every moment of thought attentively, but it consists in seeing the fact in totality. When the whole mind is unconditioned, unburdened, unfettered by all past psychological memories then it is in a state to receive the Eternal. It is only through dispassionate observation alone that the mystery of the mind can be understood. The mind must act without any form of friction, because mental resistance creates distortions of vision. We need a clear, sharp, sensitive mind which comes from intelligent awareness and not by suppression. The right understanding of the deepest inner layers of the subconscious mind will bring tranquillity and stillness.

Meditation is a liberation from the resistance of the mind. Actually spiritual freedom implies the cessation of all mental conflicts and the capacity to use the mind when necessary and yet be free from it. When the mind is agitated we think that our soul or eternal self also seems to be agitated.

We do not realise the fact that our soul has no such agitation, that IT is silent and steady, firm and dispassionate and that these eruptions are only on the surface of the mind. The real meditation consists in experiencing the divinity without the intervention of the mind. The idea I am the enjoyer, I am the doer arise in the mind only. When we are in deep sleep we do not have any such idea. We come to know of the things only when the mind is available for perception. When once we have withdrawn ourselves from the mental plane we are elevated to a state of our consciousness which is meditation. Meditation is a process of inner communication in which we experience the unity of existence. It is the communion of self with Divinity.

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# Aspiration

Swami Bhuvananda Giri

Oh my mother, I invoke thee, you come and take  
hold of me,  
I will rise up, I will soar up, I will leave this earth  
filthy,  
I will rise up, I will fly beyond, I will not wallow in  
this slough ;  
Take my conscious being to the world of light,  
world of bliss above,  
I shall cast aside this physical frame, I shall pierce  
psycho-physical,  
I shall fight with the hostile forces, Mother, take me  
above the Vital,  
Mother, you give me courage and Strength, I may  
confront the evil ;  
I shall be covered with the armour of silence I have  
the sword still,  
I will have the entrance into the gate of the world of  
illumination and peace ;  
I shall live there for some time, then again I shall  
start my pilgrimage,  
Towards the Supra-Consciousness of the Param  
Brahma, the Absolute.  
Mother, you transform me from this vital-physical  
layer crude,  
Mother, you are the Super Nature of the Param  
Brahma, you are all,  
I am thy off spring, I am of thy nature of Super-  
consciousness blissful.

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# Sky Traveller

Nihar Ranjan Chakraborty

Oh, cloud so light  
Beautiful and fine,  
You float on and on  
And look so delight !

Tell me tell, oh cloud  
At whose loving call  
You fly so fast  
And do feel proud ?

Is it all, us to tell  
Be not lazy at (long) rest,  
Being, But is the aim  
And action so is best.

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Sankaracharya at Matri-Mandir, Calcutta



# The Holy Presence of Shree Shree Sankaracharya at Matri-Mandir

It was Saturday—the 28th August, 1993. From the very dawn “Matri-Mandir” (at Ballygunge Circular Road) began to dress itself with flowers, flags and garlands to welcome the Holy saint. All were alert to prevent any shortcomings in receiving His Holiness—for our divine Mother—Shree Shree Ma Anandamayee had taught her disciples the lesson to receive a Guest with full heart.

At 5 p.m. sharp Matri-Mandir began to explode with the holy sounds of conches, recitations from Vedas in Chorus by the pupils of Ved-Vidyalaya and holy slogans in honour of Shree Shree Sankaracharya and Shree Shree Ma Anandamayee. On behalf of the Society Swami Chinmoyananda Giri Maharaj, Shri Gopal Mitra, Shri Debabrata Pal, and Sadananda Brahmachari moved forward to receive His Holiness. From all corners fragranted petals of flowers were showered on the Holy guests.

The Sankaracharya of Joshi and Dwarka shrine slowly stepped into Matri-Mandir and sat on the seat placed for Him. The fragrance of flowers and frankincense and the presence of Shree Shree Sankaracharya turned the entire atmosphere into divinity.

Ever smiling Sadananda came forward with lamps (pradip) and other relevant items and started offering Arati to the Holi saint, and the devotees present began to sing religious songs in chorus.

After puja, Arati and offerings of fruits etc. to Him, Shree Shree Sankaracharya delivered religious discourses.

Then our Chhabidi (Kr. Chhabi Bandyopadhyay) with deep lyrical voice had sung some devotional songs and also sang the Nam-kirtan. The devotees present also sang with her. After the songs, she recited the pranam mantras of Shree Shree Ma Anandamayee and Shree Shree Onkarnathji. Then all hailed in the honour of Shree Shree Ma and Shree Shree Jagad Guru Sankaracharya. It was felt that the divine atmosphere had charmed Shree Shree Jagad Guru Sankaracharya. He also hailed slogans on Gods and all joined Him.

At last Shree Shree Swami Chinmoyananda Giri Maharaj in His brief delivery expressed pleasure for the presence of Shree Shree Sankaracharya at Matri-Mandir. He also quoted two quotations of Shree Shree Ma Anandamayee.

Again the sounds of conches and holy enchantment began. Everyone hailed coherently "Anandamayee Ma Ki Jay", "Sitaramdas Onkarnathki Jay", "Jagat Guru Sankaracharyajiki Jay". The presence of Shree Shree Sankaracharya left an indelible impression on the minds of the devotees present at Matri-Mandir.

Jai Ma

# Ashram News

## Kankhal

3rd July, 1993, Saturday, on the auspicious occasion of Gurupurnima, the Ashram Complex was dressed in a festive mood with a large gathering of devotees. On this occasion a special puja and prayer were held in Ananda Jyoti Pitham. After devotional songs and Arati the devotees from different states, offered floral tribute on the Holy Altar and thereafter Prasadam were distributed among them.

On 25th July, 1993, Sunday, the Tirodhan (Final Samadhi) Tithi of 1008 Swami Muktananda Giri Maharaj was celebrated. A Special Puja and Sadhu Bhandara were also performed.

From 28th July to 1st August, 1993, on the occasion of Jhulan festival the Complex was decorated with flowers. The statues and the pictures of Shree Shree Ma, Gopal and Narayan were decorated gracefully. Puja, Kirtan and Arati were performed by the enthusiastic devotees during the time and prasadam were distributed among them. On 2nd August, on the occasion of Rakhi festival the devotees offered Rakhi to Ma.

On 10th August, Tuesday, Janmastami festival was celebrated with special puja, kirtan, meditation etc.

### **Vrindaban**

Like past years Jhulan and Janmastami festivals were performed in the Ashram with great enthusiasm. On the occasions Kirtan and Puja of Ma and Giriji were performed. In the midnight of Janmastami, the Special Puja of Radha Krishna at Chhalia Temple and the following day Nanda Utsab were also held.

### **Agarpara (Calcutta)**

3rd July, 1993, Saturday, on the auspicious occasion of Guru Purnima, the Ashram complex was dressed in a festive mood with a large gathering of devotees. On this occasion a Special Puja and prayer were held and thereafter prasadam were distributed among them.

From 28th July to 1st August, on the occasion of JHULAN festival Puja, Kirtan and Arati were performed by the enthusiastic devotees and prasadam were distributed among them. On 1st August, 1993 on Purnima (Full moon) a Special Puja of Shree Shree Ma was organised.

### **Matri Mandir**

Like earlier years, the holy festival of Janmastami was performed with great enthusiasm on Tuesday, 10th August, 1993 at our Head Office Shree Shree Anandamayee Charitable Society, Matri-Mandir, 57/1, Ballygunge Circular Road, Calcutta-700 019.

On this occasion, Special Puja and Kirtan of Shree Shree Ma Anandamayi, Shree Shree

Sitaramdās Onkarnāthji and Shree Srimannarayan was performed with deep devotion and gaiety.

From dawn to dusk the chanting of Mahanām gave a divine shade to the entire atmosphere. After the performance of Puja, Arāṭi and Hom, prasadam was distributed among almost five hundred devotees.

## PROGRAMME OF CEREMONIES

From Sept. '93 to Nov. '93

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|-------------------------|---|---|
| 1. Mahalaya             | — | 15th October, Friday                              |
| 2. Shri Shri Durga Puja | — | 21st October, Thursday to<br>25th October, Monday |
| 3. Shri Shri Laxmi Puja | — | 29th October, Friday                              |
| 4. Shri Shri Kali Puja  | — | 13th November, Saturday                           |
| 5. Shri Shri Annakut    | — | 14th November, Sunday                             |
| 6. Samyam Saptaha       | — | 21st November, Sunday to<br>5th December, Sunday  |

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Jagaddhatri Puja at "Matri Mandir"  
**Shree Shree Anandamayee**  
**Charitable Society**

CALCUTTA ZONAL OFFICE

'Matri-Mandir', 57/1, Ballygunge Circular Road,  
Calcutta-700 019

Dear Brother/Sister,

We have great pleasure in informing you that we have organised Jagaddhatri Puja on the auspicious day of 21st November, 1993, Sunday (Bengali 5th Agrahayan, 1400 and on the following day i.e. on the 22nd Nov. 1993 (Beng. 6th Agrahayan, 1400) with special Pujas of Shree Shree Ma Anandamayee, Shree Shree Narayanji & Shree Shree Onkarnathji in MATRI-MANDIR. After the Purnahuti the assembled devotees will be entertained with prasads.

We look forward to your active participation in this auspicious programme.

Yours

In the Service of Ma,  
**Members**

Dated :

The 7th September, 1993  
(21st Bhadra, 1400)

(Executive Council)  
Shree Shree Anandamayee  
Charitable Society

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## Obituary

Smt. Uma Bhattacharya, an ardent devotee of Shree Shree Ma, breathed her last at Belle Vue Nursing Home on 9th August, 1993, at 10-35 a.m. She was one of the regular attendants at Matri Mandir. Her pleasing manners had endeared her to all. May her soul rest in peace at the lotus feet of Ma.

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One of the favourite disciples of Ma, Sri Dwigen Kumar Nag left his body on 3rd August, 1993. In the year 1959 Ma visited his house at Rash Behari Avenue. Last few years, he was deeply engaged in his business. In spite of this, he regularly attended "Bhagabat Saptaha" at Varanasi, Naimisharanya and other places. He used to contribute generously to different Ashrams. May his soul rest in peace at the lotus feet of Ma.

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God is the one and only friend of the pilgrim to the Ultimate. Act in this spirit so that you may come to accept Him as your all in all. Unless one is single-minded there will be obstacles at every step.

—Shree Shree Ma Anandamayi

Two visits by Siva to Sitaramdas indicated that Siva bestowed on him the complete Jnana as He was the master of all Jnana. Not only that, Siva was the master of all Yoga and so He bestowed that also on Sitaramdas. Siva was in complete control of all His senses and that quality also Sitaramdas got from Him. Siva was the master of all music and tunes and poetry and Sri Sitaramdas inherited these also from Him. He was completely non-attached to anything in life just as Siva was.

—Shree Shree Sitaramdas Onkarnath

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