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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

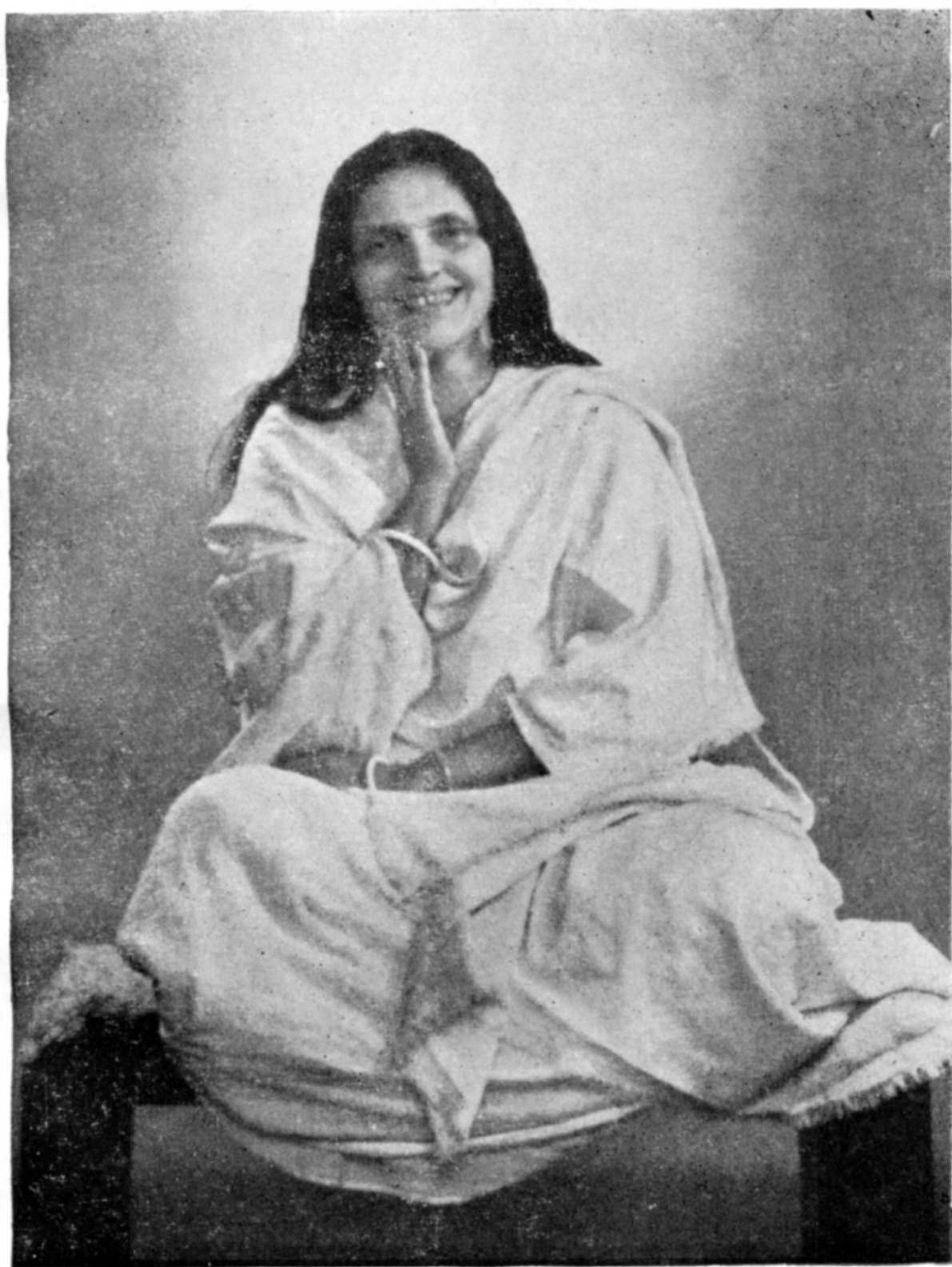
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# ANANDA VARTĀ

*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 Jatindra-nath 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,

