

# MA ANANDAMAYEE AMRIT VARTA

A quarterly journal dealing mainly  
with the divine life and sayings of  
Shree Anandamayee Ma

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**VOL.-19**

**JULY, 2015**

**No. 3**

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## MATRI - VANI

There is no requirement of worrying about the world, worry about yourself; you had a desire to come into this world and so you have been born; it is due to your desire and prayer that you are born.

\* \* \*

One has to remember and pray to his God. One should live with the aim of realizing his God. As long as you live you should endeavour to realize your God.

\* \* \*

Q : After accumulating the virtues of so many births one gets the human form, then why does one sin ?

Ma : Virtue is a result of virtuous deeds done before — Why do they forget ? They form a habit. They have got into the habit of doing (good and bad) *karma* (that leads to rebirth). That you are born in the human form is a great blessing of God. There is a lot of sin that has accumulated. The way of virtuous deeds is different and it washes away the sins of all previous births. If you sin in between again you go back to the stages of animals, birds and trees. The human birth is a rare birth. The duty of one born as a human being is to act according to God's teaching for attaining Him. Do aspire to find God. As all the grief, pains and set backs happen due to our thought that God is not is us.

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All work should be associated with God and by this the sins of all previous births are washed away. He asks to work thus. Meditate on God, Do *tapasyā*, tolerate the heat (of suffering and challenges in the way of *sādhana*). For the sake of God one must carry out the spiritual practices as prescribed. Right thought is for this (to guide one on the right path). Doing such work will be beneficial, not the deeds which get one back to the stages of animals, birds and plants. Such pious deeds should be performed whether one feels like it or not.

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If you do not do so, you will suffer. Sins accumulated in a number of births are yielding fruit. They are active. Evil thoughts rise in the mind. A habit has been formed. This state is removed by good habits. You should cultivate pure beautiful habits. Such (negative) *bhāva* (thought, feeling) should not crop up. All work should be pure (pious) work. *Satsang* (company of the holy) and *samyam* (self-control) — this is the way recommended (for self purification).

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Everything is in you — all is in all. You yourself are Ma. (You are) *Brahmamaya* (one with *Brahma*) or *Brahmamayī* (one with *Brahma*-feminine) — is it not true ? You are *Purusha* (God the Primordeal Person present in every creature's heart) — verily you are, you are. All exists in all. He has no vacant room around for taking turns. (He fills all space and is beyond space and time). That one Truth pervades you in and out. He is in the form of motion; He is in the form of stasis. *Sādhana* is needed for revelation. Believing in the fantasies of the mind is one thing and another thing is revelation (of the truth), where there is no question of (being in) the territory of the mind. Where does mind exist there ? The realm of mind ceases to be there. (It is the state) beyond mind-mindless (*aman*). One has to reach God. He is in Nature; He is beyond Nature — He alone is. *Brahma* is one without a second. *Ātmā* is one. (There is) no question of (His) ignorance. He is self-revealed.

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## SHREE SHREE MA ANANDAMAYEE PRASANG

Vol - 5

—Amulya Kumar Datta Gupta

(tr. by a Devotee)

Me — If one thinks that his mind would be fixed in spiritual pursuits at Kashi and after staying there for 2-4 days he feels that perhaps going to Vrindavan would be helpful for spiritual pursuits and thinking so he rushes to Vrindavan, then would it be beneficial for him to run after the desires of the mind ?

Ma — Staying at one place with a stable mind is good. But your scriptures also talk about the state of *parivrājaka* (wandering monk). A *sādhu* should keep moving from place to place and whenever his mind is quietned, he should settle down. A spiritual aspirant (*sādhak*) often himself knows which particular place would be suitable for his spiritual pursuits and knowing this he goes to that place. Moreover it is prohibited for a *sannyāsī* to stay at a place for more than three nights, lest he should develop an attachment for that place. There are many monks who have established a household even without a wife, at a particular place. There could be a feeling of reputation for a monk about staying at a place for a long duration. Don't people say that such and such a person has been carrying on his spiritual pursuit at a particular place for a long time, hence he is a great saint ? For such various reasons a spiritual aspirant has to keep changing his place of stay. Do you Understood ?

Me — Yes Ma, I have understood.

After all this conversation Shree Ma suddenly asked me, "Baba, will you go to Vrindavan ?

Me — I don't know.

Ma — Won't you have a look at Vrindavanchandra (the Moon of Vrindavan, i.e., Shree Krishna) ?

Me — That is a different matter.

Thence Ma changed the topic and said, "The stay at Vrindavan won't be for too long. Raipur could be the place of stay for some days.

I understood that Vrindavanchandra was not for me. In case I tried, I could just reach Vrindavan if I could bear the rigours of the journey.

**The Image of Disease**

Wednesday 17.11.48

Today the *ushā kīrtan* started at 3 a.m. because Haribaba would leave with Ma for Vindhyachal early in the morning. Today I did not go for the *ushā kīrtan*. It is very cold outside. I thought that when Ma starts Her journey, I would go outside and do *pranām*. After some time I heard Ma saying, "Where is Girin ? Where is Amulya" ? Instantly, on hearing this, I left my bed and went outside and did *pranām*. Ma said, "I saw a terrific image coming".

Me - Which direction is this image coming to ?

Ma - If you talk of a direction it is all directions and then there is a particular direction also. Sometimes I keep seeing such images once in a while.

From the manner in which Ma was speaking. I understood that there would be no discussion on the subject now.

Yesterday it was said that one gentleman would come from Allahabad in a motor vehicle to Jhusi and take Ma to Vindhyachal. Ma had said to me and my wife — "One out of two of you could come with me to Vindhyachal. You between yourselves decide as to who would go."

Accordingly I had decided that if my wife wishes, she would go. I do not like running around. At 3 a.m. Ma sent Subodh to check the floating bridge on the Ganges, if it was all right. Subodh returned and informed that the bridge has been damaged and the motor vehicle would not come to Jhusi. An *ekka* (horse driven cart) arrived. Haribaba and others started. In another *ekka* Shree Shree Ma took my wife along. We walked towards the Ganges.

When we reached Allahabad after crossing the Ganges, we saw a motor vehicle stationed there. Since it was not possible for so many people to travel in one motor car, my wife stayed at Allahabad. Ma left for Vindhyachal with Haribaba and his disciples.

In the evening I was gossiping in Girindada's (Dr. Girin Mitra) room, when my wife came and informed us that Ma had arrived. On hearing this we instantly rushed to Ma's room. Ma was speaking with a smile.

(to be continued)

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## MOTHER AS REVEALED TO ME

—Bhaiji

On another occasion, I observed Mother striking the ground with a bamboo chip when a fly was accidentally killed by a stroke. With great care and concern Mother picked it up and kept it in Her closed fist. Many persons were present. Four to five hours passed in conversation. Mother then opened Her fist and said to me, "Can you do anything for the good of this fly which has passed on to the other world?" I said, "I have heard people say, there is heaven inside the body of man." So saying, I swallowed the fly.

Mother began to laugh and said, — "What have you done? Does not a man get ill when he eats a fly?" I replied, — "If through your goodwill the fly meets with a better life, no harm will come to me." I did not get ill.

Referring to this incident Mother said, — "Insects, flies, spiders and men all belong to one family, — nobody knows what they were, are or will be and how they have become interrelated to one another."

I had a very pious Muslim friend, the late Moulvi Jainuddin Hossain. He used to pass nearly all his time in divine contemplation. One Thursday evening I went to Shahbag with him and Niranjan. Kirtan was in full swing in the Nat-mandap\*. We three stood at a distance under a tree so that we might not be seen from the place of the kirtan. After about half an hour we found to our surprise that Mother suddenly came out of the hall with Her devotees following Her with a lantern. With quick steps Mother came towards us, touched my friend with Her right hand and then walked on. We three followed Her footsteps. There was a very well preserved grave of a Muslim saint in a corner of Shah-bag. Mother went there and took up the postures usual to Muslims during their prayer, uttering at the same time all the particular words they use. My Muslim friend also joined Her. On returning from there the kirtan was resumed and my friend too sang with the party, clapped his hands with them and moved round and round. It so happened that the man in charge of the grave was absent that evening and did not light candles or offer sweets as usual. Under Mother's instructions my Muslim friend offered some Batasha\*\* at the grave and lighted candles. He had a desire to see Mother eat some of the sweets. When he carried to Mother the plate containing them, She opened Her mouth and he dropped some

\*. An open hall meant for kirtan etc.

\*\* . Batasha — a kind of sweet made of boiled sugar with imprisoned air bubbles.

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sweets into it. He himself partook of the prasad offered at the end of the kirtan. He was an orthodox Muslim but had a high notion of Mother, and after this he came to have an unshakable regard for Her.

At the loving request of a Muslim Begum, Mother performed Namaz (prayer) at the same grave. The Begum was an educated lady. She said that there was wonderful correspondence between what Mother said and the sacred texts used during Namaz. Mother said, "Some four or five years back when I was at Bajitpur I saw the ethereal body of the Faquir\* whose grave was over there. After we came to Shah-bag I met him and some of his disciples. He was a stalwart figure, an Arab by descent." On enquiry this was found to be correct.

Once Mother went to the house of Rai Bhahadur Jogesh Chandra Ghosh. There was kirtan that day. Suddenly a change was observed in Her. Some 150 to 200 cubits away a young Muslim dressed like a Hindu sat in the dark, quite unnoticed. Through the crowd Mother forced Her way to the youth and began to chant "Allah, Alla-ho-Akbar". The young man was moved to tears and joined Mother in saying the usual prayer. He told us afterwards, —"The ease and distinctness with which Mother invoked the name of Allah, was beyond our best achievements. And such joy as I felt that day when uttering the name of God together with Mother was never experienced by me before."

(an excerpt)

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So long as you have not found a *Guru*, adhere to the name or form of Him that appeals to you most, and ceaselessly pray that He may reveal Himself to you as the *Sadguru*.

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\*. A Muslim saint.

## PILGRIMAGE TO KAILAS

—Gurupriya Devi

### Monday, 15 July

Today again we finished eating before we set out. Now we are on the return journey— we completed the *pradakshina* yesterday. Last night we were at Didipo and today we reached Jijipo.

Parvati Devi received *diksha* from Bholanath at Manasarovar and Tunu was initiated at Gaurikunda. Jyotish Dada was now travelling in the *dandi*. We went to Boond, collected our luggage and then descended to Barkha by sunset where we camped for the night.

As the wind was strong the cold became acute. We realized that whenever the sun appeared the weather warmed up slightly; as soon as the sun went behind a cloud or when a strong breeze began blowing, the weather turned very cold. Today was very cold. The grooms who were with us scoured the vessels helped by Keshav Singh. By nine p.m. everyone lay down. The peak of the Kailas mountain looked beautiful from here. It was fully covered with snow. Ma had made me light a lamp with ghee in it, perform arati and prostrate. Ma had some holy water of Manasarovar and Gaurikunda taken along.

### Tuesday, 16 July

This morning the sun shone brightly. Everyone hastened to dry their clothes and linen in the sunshine. Leeches had got into Tunu's *kurta* and had bitten him blue and black. Today he took off the *kurta* for airing. By twelve noon we finished eating and set out. We had managed to buy yak's milk and butter here as also some goat's milk and butter. People here store butter in little sheep skin containers. We travelled for five miles and reached a plain where the Rakshasa Talab was situated; we encamped on its banks at four thirty p.m. Ma travelled in *dandi* today. No other incident of importance occurred today.

### Wednesday, 17 July

We ate in the morning and set out by eleven a.m. We encountered plain ground as well as ascents and descents. Last night it snowed and the temperature fell considerably. Even now we could see the Kailas mountain. We climbed a hill to view the Manasarovar again. While returning we had not come past the Manasarovar

but had travelled by another route. The horses had become quite numb. After travelling a distance of nine or ten miles in about six hours we camped on the other bank of the Rakshasa Talab. It will take us two or three more days to reach Taklakot. The weather is rapidly changing from warm to cold.

We had carried five tents with us. Ma, Bholanath, Swamiji, Jyoish Dada, Parvati and I would use one. Dasu Dada, Tunu and Brahmachari camped in another. The third tent in which Keshav Singh lived was used for cooking. The guide and the other men used the remaining two tents. Every morning the household items were packed and every evening they were unpacked again. This routine will go on for some more days. Other than rain with snow which was some times heavy we had no other troubles at present. Yet, this rain had put us to great inconvenience many times as we had to live out in these wide open spaces. Again as we descend from Taklakot we will have to face the difficulties of trekking in a downpour.

#### Thursday, July 18

We finished our meal and set out by eleven a.m. When we had gone some distance I suddenly experienced a pain in the left side of my body which seemed to have gone numb. I got down from my horse and lay down. A little later Ma made me get into the *dandi* and she travelled on my horse. We trekked another ten miles and pitched camp before sunset. It was still very cold and a strong breeze was blowing.

We could see the Kailas mountain for quite some distance. We were looking at the Rakshasa Talab as we proceeded. This was also vast. Ma said, "From here it seems as if someone has dug out the pond which is Manasarovar and the mud unearthed and piled has formed the mountains surrounding the pond. See, there is no sign of a waterfall on any side." In the course of conversation people were saying that if the gods made the Manasarovar then Ravana made the Rakshasa Talab close by. So Ravana was not demeaned. Ma said, "What is impossible ? The possible is impossible and the impossible is also possible." We had reached the vicinity of the Mandhata mountain. It is said that King Mandhata performed penance here. From here we could no longer see either the Kailas mountain or the Ravana Tal.

#### Friday, July 19

We ate and set out. We will have to halt after travelling six miles, for now many of us do not have the stamina to proceed much further in one day. After a six-mile trek we found plain ground surrounded by mountains and pitched camp. Today again I travelled in the *dandi* as instructed by Ma. My left hand had become paralysed because of a sudden chill.

Our staple diet consists of *khichdi*, but here we could not get lentils and therefore

we could not make *khichdi*. We would cook rice or roti and eat it. For quite some time the only vegetable that could be procured was potatoes and when even that became scarce, we roasted the Bengal gram that we had carried with us, or we just managed with sugar. By the grace of Kailasapati, we somehow managed to light a fire by blowing on green plants so that some sort of cooking was possible, else that too would have ceased. The days were passing by in this manner—sometimes we camped near a waterfall. There the incessant roar of the water, like the sound of ocean waves, fell on our ears—that was good to hear.

On our return journey of the perambulation, Swamiji had yet another dream. A man came to invite him for Durga puja and began stuffing something into his pocket. Swamiji asked him, "What is this you are giving me?" He replied, "I have given you the blessings of the Durga puja." Swamiji joined his palms and remarked, "We also celebrate Durga puja every year at home."

(to be continued)

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### AN ANNOUNCEMENT

We are glad to announce that the Golden Jubilee of Shree Krishna Chhalia Mandir at Vrindavan will be celebrated on the auspicious day of Janmashtami in the year 2016. This Temple was constructed and inaugurated in 1966 specially to house the idol of Shree Krishna Chhalia, presented to Shree Shree Ma by the then Rajmata of Gwalior.

On this occasion, we cordially invite all devotees of Shree Shree Ma to enhance the merriment and glamour of the Jubilee celebrations and make this event memorable and successful by their participation and cooperation.

Jai Ma.  
Shree Shree Anandamayee Sangha

# SWAKRIYA SWARASAMRITA

## Chapter Two

Yogini Thakurma :

Longing Itself for Revelation of 'That One'

(continued)

### Thakurma's *Japa* : From Counting to Beyond Counting :

The other activity of Thakurma was to devote a long time in performing her daily *sandhyā*. She took her meals only after all this was over. Sitting for *sandhyā*, as she continued doing the *japa*, she became so much absorbed in it that the fixed number of *japa* (repetition of the name of the *Ishta*) for the day could not be completed, which resulted in delay. It was a job for her to complete the *japa* after repeated *āchamanas*\*. After meals, there was hardly any time left before the day ended. Thakurma would spend almost 24 hours of the day in this way, and was not bothered at all about the domestic affairs of the family.

### Thakurma and Ma : Dealings on Extra Mundane Level :

As we know, Ma's Thakurma was very good natured and much advanced in age too. Ma indulged in light humour with her as if they were friends. One day, after finishing her *sandhyā*, she was going towards the dining room while muttering something, no one knows what, in an indistinct language and hardly audible. She was probably repeating the name of her *Ishta* at that time. Ma was, then, about seven or eight years old. She told Her grandmother, "I notice that you have been saying this one particular word only all the time." The grandmother was surprised and said, "How could you know what I have been saying ? It is not proper for all this to come out of the mouth of children." Ma sat down immediately, keeping quiet like a good little girl.

On another day, when Ma told Thakurma something, there was a transportation of *bhāva* all over her body. A little later she said, "I lost my senses, as it were, as soon as I heard you !" Ma stared at her face vacantly, like one non-plussed. Ma's Thakurma never had any education; she was illiterate. When Thakurma had some conversation with Ma, sometimes the atmosphere there would assume such a gravity that the fact

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\*. *Āchamana* is the act of sipping a little water from one's right palm three times while uttering a particular mantra before commencement of worship or any other religious ceremony.

that Ma was only a small girl would be as if lost sight of during the talk.

**In A Holy Environment : Thakurma, Above Desire, Ever Cheerful in Austerity**

There was yet another significant facet. In some homes, food was cooked with vegetables bought, but the curry prepared with Thakurma's pot-herbs and their fresh soft stalks constituted, as it were, nourishing delicious dishes for all. The thought about the quality of cooking, whether it was good or bad in comparison to that of others, never arose in any one's mind; contentment was always there. However, it did occur in the corner of our minds that such was the (poor) provision of Ma's food at that time ! With a peculiar (depressing) *bhāva*, we were, then seated close to Ma. Noticing our *bhāva*, Ma remarked, "Oh, certainly you have never eaten that, neither will you ever do so. On a few drops of oil, a little spice is added, and after cutting thick slices of radish, they are left there. A little turmeric, salt and chilli powder (or red pepper) are then added, the contents stirred together and water poured in. The container is, afterwards, taken out of fire as soon as the radish pieces are boiled. This soup, when taken with rice and raw radish, is very delicious. What is wrong with it? Your cooked food, according to foreign style too (is like this); health is maintained by having boiled vegetables. Ulcers and other maladies and operations were not there. Why are you looking so glum with such a facial expression and mental state ?

Village Kheora was, indeed, forests and jungles all over, but in the midst of it, what a marvellous inspiration and glory one could experience ! Thakur-Puja was performed daily, and in the evening too, incense and resin were burnt and oil lamps lighted (before the Deity). The environment itself of the place, sustaining a holy inspiration, was enchanting. No touch of any *bhāva* of poverty could be felt there. This (poverty) two was well-nourished, one does not know how, by the power of the charming and lovely supernatural majesty of the place. Ma's Thakurma too, leading the life like that of a Yogini, kept herself engaged day and night, maintaining progress in joy to attain her own objective. That, in the world, there was happiness and comfort which yielded earthly pleasure to be enjoyed was an aspect of life that had no place at all to be reckoned with. The question did not arise in any way—such was her mode in this respect too. Again, she had a small wooden box with nothing in it except a silver coin, and that box too she had given away to Mokshada Sundari Devi. Let alone (the question of) her having any bag and baggage of her own, she did not have even a small bundle of clothing. Such was the aspect of all her desires.

With an inner joy, uniform and uninterrupted, she remained calm, composed and serious. After she had brought her daughter-in-law into the family, she became as if free for ever, and all at once, from the point of view of domestic chores. This clearly showed the special trait of her character.

(an excerpt)

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**Shree Shree Ma Anandamayee's Philosophy**  
**“EVERYONE IS ONE'S OWN”**

**Collection —Late Kirpalji**

Q 1 : What should be the conduct of living ?

Q 2 : Why is one born ? Cannot one realize God from the state where one is ?  
What is the necessity of being born if one had to leave everything and sacrifice everything ? What would happen if everyone in the world were to sacrifice and renounce everything? Are we here for something else or only for always trying to realize God ?

Will M. Serano ever be able to get what he is searching for ? And he is searching for God. He is always torn between the conflicts of life and family and attachment on one side, and desire for God on the other.

Ma : There is no need to contemplate on the world - contemplate on your Self. There exists the desire to come into this world. Hence, one is born, You are born because of your desires.

Q : Is that the reason for one to be born : to satisfy one's desires ?

Ma : Forget thinking about the world - (it remains) all the time desires remain. You must constantly remember your God.

One must live for one's goal - for however long one lives one must endeavour to reach God. Wherever you may be, in whatever condition, try to reach God.

Whatever is necessary will happen on its own. Leave off the renouncing or the holding on. One should endeavour to reach God - try to reach God - try to reach God - whatever has to be renounced or held on to, that will be so on its own.

Q : Please thank Mother very much from me. How does one thank Her ?

Ma : (One should give) thanks to oneself only.

Q : Why to oneself ?

Ma : Everyone is one's own - thanks should be given to oneself.

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# SHREE SHREE MA'S DIVINE CONVERSATION

Collection — Kirpal

Translation— Mrs. Rohini Purang  
(continued)

Q : What is forbearance ?

Ma : Where there is happiness or sorrow. It is like this...in a situation of sorrow - (when one) responds from there - responding from there, it seems like that.<sup>1</sup>

Q : What is consciousness in its innate form ?

Ma : What/who is called 'Thākur'? That which is awakened knowledge — which is awake-ness in the form of knowledge. Awakeness, which is said to be eternal, in the form of knowledge-awakeness (that is) awake-(the state of) awakeness means (being) eternally awake-that which is eternally awake.

Udasji had caused the glass top of a table to crack by placing a hot utensil on it.

Bhaiyya : So it is in the world...

Ma : By the fierceness of *sādhana*, the veil is torn.

Ma : This mind, which is a child - give pure food to the mind-child-pure food means the *sāttvik* state that which is one's own-that. Help your life to become pure.

It (a child) sees (that) the parents have gone to watch the cinema - (and if it is) time for *darshan* - at that time (the child) cries a lot-it looks to see if its mother is there or not.<sup>2</sup> The mind has the nature of a child - its aim is joy. (but) it is this which it forsakes.<sup>3</sup>

The nature of the mind is (to want) to know - that which is wanting to know its own *svarūpa* - that becomes manifest. Give food to the mind-child-give pure food to the mind-child.

- 
1. Thinking in this manner helps one to have forbearance because one realises that it is only because of being in such a situation that the sorrow is experienced. On the other hand, for a *Sthitaprajña* who is beyond the duality of joy and sorrow, there is no question of forbearance.
  2. Ma emphasised the need to maintain regular timings in one's spiritual *sādhana*. Here She is saying that the mind, used to dwelling on the Lord during *sādhana* at an appointed time every day, becomes like a child crying for its mother when the *sādhana* is not done at the proper time.
  3. The mind forsakes its aim when it indulges in worldly activities that lead it away from its goal of true happiness.



Q : The mind is inert..

Ma : That is its (the mind's) nature — (but) there is consciousness in everything. To find Him - doing that which will make Him manifest as one's own form, in the form of the *atma*- to make that manifest- (that is) the activity that has to be taken<sup>4</sup> from the guru. Even if the mind be inert - but (for the person) who contemplates the feet of the Lord with this mind - then (for such a person) where is the mind ? - it is non-mind. That which is destructible (the mind) is the one which holds on to the *ishṭa*-that which can be destroyed will by itself be destroyed. The nature of the mind, and the kingdom of the mind-while these exist - one will have to use the *buddhi* to work the mind. That which is Oneself within oneself-to make that manifest is the duty of a human being.

The teaching of the guru has to be followed - as the guru says - (follow that) to the letter as is your strength - the rest the guru will fill in - by your action<sup>5</sup> He will not become manifest - (for) He is by Himself always manifest — the teachings of the guru - (will also) show that which is destructible - (to/for) you who is yourself pure, conscient, and eternal.

Q : For the seeker there are different paths.

Ma : According to (different) *samskāras* (there are different paths) - he is one who is just what he (actually) is - (in) eternal union - when the manifestation of eternal union takes place, then you will be a youth<sup>6</sup> - (and also) a *jogi* - if you understand it as (being) a youth, it is the same : a youth (or) a *maha-jogi*.

One's own state is manifested by oneself - that which is there with everyone - there is a child within everyone - a tree has an infinite number of seeds - a seed can manifest an infinite number of trees.

Ma : (When) by dwelling mentally upon the Highest, there is advancement, (then) there is no thought of the body.

Q : Where shall we look for the guru ?

Ma : Within - search within - you are thirsty yet do not find water - that cannot happen.

Q : If there is an *ātmā*, why is it not manifest ?

Ma : This that you are saying is just knowledge that has been heard - where there is a (true) question, there is also found the answer.

4. Meaning ...has to be learnt.

5. meaning those actions done with the sense of doership.

6. There is a play here upon the word *jogi* (yogi) and the Hindi word for a youth, *javan* (ja-van).

Q : How should one recognise the state of *Brahman* ?

Ma : If It itself does not allow you to recognise (It) then you cannot recognise It - (in which case) the signs that are given in the scriptures (about such a state) - use those signs to recognise It.

Q : We strive for happiness, and do not want unhappiness, yet it (unhappiness) comes. Why is it so ?

Ma : The efforts that are made for happiness - to light the fire - if the fire catches, then everything burns up - you will become (like) an (empty) field. There is only one *Brahman* without a second - everything will get burnt up; burn it by devotion - by knowledge, discrimination and dispassion everything will be burnt.

Q : The sorrow experienced by the body of a *mahātmā*...

Ma : *Mahātmā* - in the state of the (*mahān*) great (*ātmā*) soul, the question of sorrow cannot arise - if sorrow is reported, then (the person) is still on the path - in that (ultimate) state the topic of sorrow or happiness cannot come.

Q : Does *prārabdha* exist or not ?

Ma : where the results of *prārabdha* are experienced - from that point of view it is true (but) in the real view everything is only a dream. From the point of view of worldly existence sorrow and happiness - all are there - (but) if you strive for eternal bliss, (for) *Paramābrahina*, why should you experience sorrow ?

(to be continued)

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If you feel no desire to turn to God, bind yourself by a daily routine of *sādhana*, as school children do, whose duty it is to follow a fixed time-table.

## MOTHER

—M.M. Pt. Gopinath Kaviraj

(i)

What is the mystery of Mother's Being and Personality ?

But, it hardly becomes us, children as we are, to analyse and dissect our Mother, nor is it possible for us, crying ourselves for light in the darkness of night, to shed any light on Her.

I sympathise with those to whom Mother is verily a riddle. She is so very unlike ordinary or even extra-ordinary persons known to us that it is extremely hard to make any positive statement about Her with any degree of confidence or accuracy. We know that similar difficulties leading to misunderstanding were experienced in the case of some of the supremely great persons of the past and that as a result many of these persons actually felt that they were not truly appreciated and were even misunderstood by those among whom they lived and for whom they worked. Śrī Kṛṣṇa for instance, complained that most people—some of the gods as well—not knowing his true nature looked down upon him as an ordinary mortal. Gautama, the Buddha, too, in a subsequent age spoke in the same strain saying that very few people understood him properly.

That Mother's life, even Her earliest life, should abound in extra-ordinary incidents is not surprising, —we are accustomed to such incidents in the lives of genuine saints, mystics and yogins. They exist and have their place of honour in those lives. But all these pale into insignificance before the wonderful poise and bliss of Her sweet but magnificent personality—a personality which strong as it is, blends into the Impersonal, nay, is utterly undifferentiated from it.

It is well-known that the illumination and liberation of saints and mystics presuppose an earlier stage of ignorance and bondage, followed usually by a period of aspiration, personal exertion and austerities. This stage is usually found in the present life itself, or, in exceptional cases, in a pre-natal state of existence. But in the case of Mother, we are told, that such a prior state of ignorance never existed at all. The possibility of an ante-natal embodied existence is ruled out on Mother's definite assurance that Her life is not subject to the laws of natural causation and that She has no prior life to account for Her present existence. And even what looked like a path of

discipleship in Her pre-marital and early post-marital life was not, as we shall see presently, more than a playful representation of self-imposed discipline in which She condescended to take part merely as a matter of sport. It had no meaning for Her subsequent life in any way.

Among the well-known mystics of the world we seldom find any in whom we do not observe a period of gloom and subjective torture antecedent to the descent of Light. Mother had no experience of darkness in Her life, either of the soul or of the spirit, nor had She any experience of the descent of Light except as a matter of play. It is said that from her very birth She was aware of what She had ever been and what She would always continue to be and that there was no possibility of a deviation from Her self-conscious stature for a single moment.

Her self-knowledge, we are assured, did not arise under the impact of an extrinsic element outside of Herself—it was always with her, being a state of Her nature. It was there already in its fulness, requiring no effort on Her part, nor any grace from above, to bring it into greater perfection.

(ii)

Ordinarily three sources of illumination are recognised, viz. (a) *Daiva*, (b) *Ārṣa* and (c) *Pauruṣa*.

In the first case knowledge dawns on the soul absorbed in contemplation of some heavenly form, as illustrated by the knowledge of Arjuna coming from Śrī Kṛṣṇa. This contemplation may or may not be accompanied by the descent of self-conscious grace from the form of the deity concerned; and in the case of descent of grace it may be gross, subtle, more subtle, or even the subtlest depending on whether it is effected through touch, speech, vision or mere thought. Apart from the difference in degree of grace there may be difference in the quality of the grace infused, according as it results in the unification or otherwise of the soul with the source of its knowledge. There are cases known to history where such knowledge is not found accompanied by conscious grace at all, e.g. the knowledge of the analysis of the five-fold sheath of the soul which was received by Bhṛgu from Varuṇa or the particular *Vidyā* which Yama imparted to Nachiketā.

(to be continued)

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## FROM MA ANANDAMAYEE LILA

—Hari Ram Joshi

### Bhaijis Mission and Legacy

(continued)

As already stated, Mataji had in the night after Bhaiji's death given me some detailed directions for fixing up a regular daily routine of morning and evening *kīrtana*, *bhajana*, *pujā* and recitation of Holy Scriptures like *Bhagavad Gītā* and *Śrīmad Bhāgavata* so that the sanctity of the Ashram might be well preserved, as desired by Bhaiji. Mataji had told me very clearly not to disclose to anyone that the programme had been suggested by Her. Efforts were made by me to carry out Mataji's instructions, but unfortunately I did not receive the co-operation of some important devotees.

Two days after Her arrival in Kishenpur, Mataji asked me in the presence of Pitāji, Gurupriya Devi and others, to show Her all the articles that Bhaiji had left with me before his departure for Kailash. a small attache case, a fountain pen and a few other articles of his use were brought there by me and shown to Mataji and Pitāji. Bhaiji had given me a sealed packet, which contained a manuscript in Bengali—'Early Life Story of Mataji'—right from Her first appearance in this world on April 30th, 1896, till June 2nd, 1932, when She left Dacca for Dehradun with Pitāji and Bhaiji. This life story had been narrated to Bhaiji by Mataji Herself. During the years 1933 to 1936, when Mataji was mostly living in Dehradun, Bhaiji had requested Her to give him some detailed information about Her Līlā for the period from 1896 to 1932, which facts were unknown to the earnest devotees. This book was compiled by Bhaiji on the basis of what he had heard from Mataji. Bhaiji had given me positive instructions that the sealed packet should be delivered by me to Mataji in private. Thus I did not give this manuscript to Mataji in the Kishenpur Ashram, but only at Karnali, Baroda, in December 1938. I am informed that this manuscript is being revised after being read out to Mataji. My personal feeling is that this book is not being published as yet as Mataji does not want to disclose Her divine supernatural powers to the general public for the present.

Before his departure to Kailash, Bhaiji had given me a small pocket diary in

which he had written instructions for my guidance so that I might become a good devotee of Mataji. According to Bhaiji, he alone can be a real devotee who is able to reduce himself to zero; in other words, a good *sādhaka* must completely shake off his ego. Then alone can he expect to reach the goal of Self-realization. Bhaiji had quoted the following two *ślokas* of the *Śrīmad Bhagavat Gītā*, which he thought were the “seed mantra” of that sacred book. In these two verses, Lord Krishna gave directions to his great devotee Arjun as to how he should proceed in order to merge his identity with Him. The two verses are :

*“Nirmānamahā jitasangadoṣā  
Adyātmanityā vinivrittakāmāḥ I  
Dvandvairvimuktāḥ sukhaduhkhasanjñair  
Gachhantyamūḍhāḥ padam avyayam tat II”*

Gita, XV, 5

*“Tasmāt sarveṣu kāleṣu  
Mām anusmara yudhya cha I  
Mayyarpita mano budhir  
Mām evaiśyasyasanśayah II”*

Gita, VIII, 7

“Without pride and delusion, victorious over the vice of attachment, dwelling constantly in the Self, desire pacified, liberated from the pairs of opposites known as pleasure and pain they go, undeluded, to that indestructible state.”

“Therefore at all times think upon Me only, and fight. With mind and reason set on Me, without doubt thou shalt come to Me.”

The seeker after Truth who can mould his life in the manner indicated in the above verses is sure to succeed in reaching his goal of Self-realization. Bhaiji's instructions, seventy-seven in all, are reproduced below. They have proved very useful to me and it is hoped that other seekers might also derive some benefit by reading and putting them into practice.

Bhaiji was an ideal *sādhaka* throughout his life and as a result of his sincere efforts in this and also in previous lives, he, before leaving his mortal coil, could merge his identity with his *Iṣṭadeva*, Mataji, (*Purṇa Brahma Nārāyaṇa*)—who in Her mercy has appeared in this world in Her present form. Genuine seekers of whatever caste, community or religion, if they carefully study the life of Mataji with *śraddhā* (faith and devotion) will get a considerable amount of encouragement in their search after Truth. Bhaiji compiled ‘*Sad Vāṇi*’ (Sayings of Mataji), which was

published in 1935 in Bengali and English. Bhai Ganga Charan Das Gupta, a great devotee of Mataji and a close friend and relative of Bhaiji, translated *Sad Vāni* into English and it was through him that Bhaiji made arrangements for its publication. In 1936, Bhaiji also compiled another book '*Mātri Darshan*' which was published after his death by Bhai Ganga Charan Das Gupta, who also translated this book into English under the title 'Mother as Revealed to Me'. It was published first in 1952 and has had four editions by now. The Hindi and Gujrati versions of '*Sad Vāni*' and '*Mātri Darshan*' were published some time in 1951. The Hindi translation of '*Sad Vāni*' was done by Sri Krishna Pant, the eldest brother of Sri Chintamani Pant.

(to be continued)

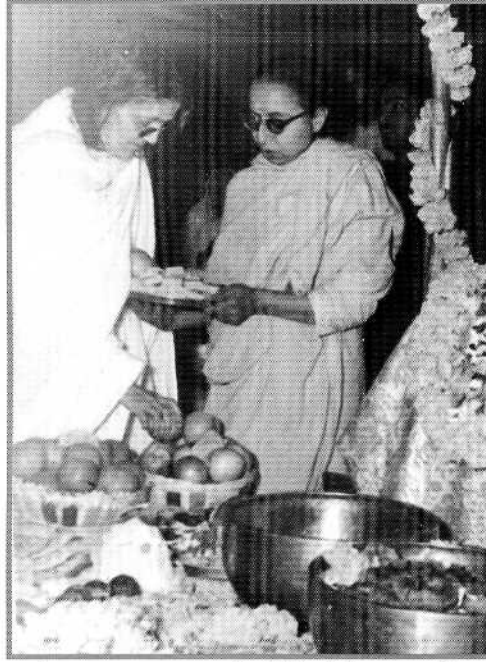
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By virtue of the *Guru's* power everything becomes possible; therefore seek a *Guru*. Meanwhile, since all names are His Name, all forms His Form, select one of them and keep it with you as your constant companion. At the same time He is also nameless and formless; for the Supreme it is possible to be everything and yet nothing.



Sri Sri Ma with DidiMa at Bairagarh Ashram May 1971





Ma is observing arrangement of the bhog on the occasion of  
Shri Krishna Janma at Srimad Bhagwat Katha  
with Maitryji at Bairagarh Ashram 1971



Sri Sri Ma with yog Guru Mr. Ganguli with  
his family at Bairagarh Ashram 1971

