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Yes, if you can observe silence and be in harmony with everyone all round, it will be excellent. Try to remain without the help of signs and gestures for as long as possible.

—Sri Sri Ma Anandamayi

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# ĀNANDA VĀRTĀ

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

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No. 4

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Only by taking refuge in Him can sorrow be removed. The troubles and difficulties one encounters as the fruit of one's own actions are but the grace of God. If one can accept them as such, one will progress towards one's real welfare.

—Sri Sri Ma Anandamayi

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# Editorial

We regret to point out to our readers all over the world that we are not getting sufficient articles from you in between issues to fill the next issue to the required amount. This will have disastrous consequences until devotees make an effort to send in suitable articles as soon as they can write them, so that we shall again be in the happy position to have in our possession a sufficient number of articles in hand to fill in the next issue after completing the quota of the current issue. It is preferable that your articles do not contain any long quotations in the Sanskrit script. The printers would prefer quotations from the Shastras in the Roman script together with their equivalent translation in English.

If references are required in the context to refer to the original Sanskrit divine books, then these should be simple and also in the English script. This would facilitate printing and proof-reading of mass turn over. We shall now look forward to your articles on the life and teachings of Ma, as experienced by you as well as personal experiences where they can be divulged now. Articles on religious and philosophical subjects as well as on lives of sages of all countries and religions are always welcome.

We thank you in advance for your ready response in the near future, as we are to keep up the standard and volume of Ananda-Varta in English in future to compete with other comparable religious publications of a similar nature.

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## Sri Sri Ma's Utterances

Ma : "When some people are talking about particular ideas, the disembodied spirits who are interested in those ideas get assembled there, even uninvited. You must have noticed — haven't you ? — how sometimes people get extraordinarily concentrated in the ideas they are discussing. In such a case, one should understand that they (the spirits) have come to participate in the conversation, that is why the atmosphere of that place has become so much charged with those ideas."

\* \* \*

Ma : "The Deity comes out of the self, and worship is automatically performed : at that moment, the Deity becomes so clearly manifested that one can even hear the utterance of blessings, commands, etc. How much more to say, Baba, there is really no end to it !"

\* \* \*

One day, Sri Kanhaiyalal of Allahabad came with his nephew to have Sri Ma's *darsan*. He said to Ma, "Ma, we have a fixed particular place for *kirtan*, so that we can daily hold *kirtan* there. If you kindly sanctify that place with the touch of your holy feet, we shall be grateful. Once in every month, we hold round-the-clock *kirtan* there", so on and so forth.

Ma said, "Look, Baba, it is a great joy to hear your words. That day by day you have given more and more time to *kirtan* is a matter of great joy ; If you wish, you may also do another thing : at the time you begin *kirtan*, sit together quietly for some time, meditate on the particular Deity whose name you are going to sing, and then start singing the name. Likewise, also when the *kirtan* is over, if you sit together for some time in that quiet manner, you will experience a state of tranquillity and you will feel joy. You may start, for example, with at least one day per month, and then if you go on increasing the number of days, there is no harm. All the ladies may get together at least once every month and do meditation and *japa*. The men may choose another time to perform *dhyana* and *japa* jointly. To tell you the truth, *dhyana* cannot be performed, it happens automatically. *Dhyana* is self-manifested, but just as in order to become a *sannyasi* one has to court the life of *sannyasa*, similarly, for the manifestation of *dhyana*, one has to undergo training in *dhyana* ; yet there is a great deal of difference between 'being' and 'doing'."

\* \* \*

Someone asked, "Ma, is *Guru-kripa* to be invoked by actions ?"

Ma replied, "The spontaneous, causeless *kripa* of the *Guru* is already there. Verily, the *Guru* is inside ; even the desire to act is caused by *Guru-kripa*. Hence it follows that everything is realized

## Sri Sri Ma's Utterances

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by *Guru-kripa*, but there is a special state of realization when one feels the *kripa* of the *Guru*."

On the way to Baidyanath Dham, several houses, old and new, were visible through the windows of the train. Pointing to those houses, Ma said to Gurupriya Didi, "Look, Khukuni, how many pretty houses are built, how many beautiful statues are there, of what grand beauty, and graceful forms. You feel so much pleased to have a look at them. But while enjoying each and every object of enjoyment, you should think of its future. For lo! there, just in front of that newly built house, there is an old, dilapidated house, which also was a new one once upon a time. That is how everything ends. The new becomes old in no time. That is what is called the mutability of the world. If you contemplate this truth through all your activities, even while eating, while lying in bed, then you will be able to stay more or less detached."

\* \* \*

One day, Ma said in a certain context, "The other day, there was a discussion with Panu Baba (Pran Gopal Babu) about love — do you remember? I say all topsy-turvy things! I utter just what comes out, and *that* is what I shall utter. The fact is, one loves one's own self. Nobody loves another person more than his own life. For instance, a person says, 'I have done this according to that person's advice'; but if he has no inclinations towards the advice of that other person, he will not follow it: a desire must be present even if in a

subtle form. And if really against one's wishes one is forced to do a particular thing, then a complication is sure to be there, and it *does* occur. For there was perhaps a hesitation. The same proportion of willingness or unwillingness which lies behind the action gets manifested in the form of the result of that action. An action bears its fruit ; that is why in the same way as an action is confused, its result is also naturally confused. And even from the point of view of common experience, two persons between whom there is a similarity of deportment and thought become friends. A true friend is one who helps on the spiritual path. He is called '*dharma bandhu*' or spiritual friend. Hence, you see, even in worldly affairs, you do give an emphasis on the aspect of spiritual experience."

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### CORRIGENDA

"In our July, 1988 issue on page 227 (Appearance of Sri Sri Ma) in line 5, please read Bhawani for Bahurani".

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# In Association with Sri Sri Ma Anandamayee

Sri Amulya Kumar Datta Gupta

(Translated from Bengali)

(Continued from previous issue)

**Monday, 28th May, 1945**

In the morning Ma came out of Ramna Ashram with the devotees that had arrived and then left for Siddheswari Ashram. When I arrived at the Ramna Ashram in the evening the Gita was being read. Ma was sitting out in the open field and there were many other people who were sitting there surrounding Ma.

A boy asked Ma, "Whatever we learn or understand, we do so through our intellect. Whatever you preach, have you read it out of books or learnt it from other pandits? Or do you know this automatically through your Bhava?"

Ma (laughing): "Whatever is said by this body is not studied in books, nor felt internally by this body. This body has no learning. So do you know how all this happens? In your childhood you have seen gongs being played. Whatever metal is used, the sound emanating from the gong is reflected by the way they strike the gong. The same applies to this body. Whatever question you ask, are reflected automatically by this body during answers. This is the sole truth."

I do not know what the boy understood from Ma's words. He made a request for all this to be explained to him in private by Ma. He was asked to come in the morning before 1 p.m.

### **The Length of a Yuga**

There were present some non-Bengali soldiers. They could not understand what was being discussed with Ma in Bengali and expressed their dissatisfaction. On noticing this, some people informed them, "Ma knows Hindi". On learning this one of them said to Ma, "Mataji, please tell us something". Ma laughed and said in Hindi, "Pitaji, my world is full of Pitajis and Matajis, and little children are my friends. All houses in the world are mine. I belong to no caste. So I do not have to worry about food or clothes. Whatever I eat or wear belongs to me. I do not take what is somebody else's". Ma laughingly uttered these words. One of the soldiers asked, "Mataji, is all this true?" Another advanced and asked, "Mataji, is it not Kali yuga now? When will it end?"

Ma: "You know people refer to this as Kali yuga. This yuga is confined with a fixed period, and it is forecast how long it will last. So you can enquire from wherever this is written down; or from those who are knowledgable. But there is another point of view concerning this. I maintain every yuga contains every other yuga. You say this is Kali yuga, but for some it may be Satya yuga. So you will understand that in each yuga, there may be Satya, Treta, Dwapar and Kali yuga.

Nagen Dutta : Whatever duration of time is indicated by the Shastras for Kali yuga, please tell us in your opinion how long it will last.

Ma : Will people believe whatever I say as the unvarnished truth ? If all agree to abide by my decision, only then will this body pronounce something on this subject, otherwise the views expressed by this body will just create one more opinion among ten more opinions already circulating.

Nagen Dutta : "Please make them understand all this."

But it was obvious that in the meantime the questioners had all disappeared !

### **God's Authority and Independence**

Ma got up from her asana and started walking up and down among the fields. I seized this opportunity and presumed to ask the following question of Ma. I said, "Ma, Jatin and I have a difference of opinion on a subject. Only you can solve this, so would you please clarify this issue between us."

Ma : Do I have to listen to you at this very moment ?

I : This is as you wish.

Ma : Will I listen to you sitting down, or while walking about ?

I : Whatever you decide is better.

Ma said, "Let us stroll about for a bit", and went forward a few feet. But it was not to be destined that she would be allowed to speak to me in peace. At each footstep more and more people came to ask her questions.

On noticing this, Ma sat down, and said to me, "Now ask me whatever you wish."

I: It is often heard that everything is well ordered in the world. Birth, death, meetings between different persons, whatever happens, is believed to be preordained from beforehand. Even the leaves that drop down from a tree do not do so accidentally. You also speak sometimes in this view. And it is also believed that if all these were not predestined from beforehand, then Vriḡu or the astrologers could not predict the future correctly. From all this it can be deduced that everything is destined to take place. If we acknowledge this, then where is the question of God's independence?

Ma: See here, as long as we talk of Karma and its results, so long can it be held that everything is preordained and thus such and such will be the result of doing such and such a deed. Whether it is an astrologer or a Vriḡu, they can only forecast the future upto this point. But everything is infinite. You will understand that there are infinite trees in a single seed. Suppose you see a seed, and a tree emanates from it. How many fruits are provided by the tree and how many seeds are contained in each fruit? Again, how many trees, fruit or seeds will emanate from that single seed? So you see a single tree can be infinite. In the same way everything is infinite.

"In the course of explaining the mysteries of creation, it is said that from a single one of God's creations, many worlds can be created. In the

middle of this multitude, each is infinite in itself. From this it would appear that creation is going on all the time. I have already pointed out that a tree can be born out of a single seed and from the seeds of that tree, several new trees can arise. Even if all these trees appear to be of the same type, yet there is some difference between each of them. In this way a new creation is taking place at every moment.

Jatin : If it is believed that whatever new creation is taking place is all contained in God's previous resolutions, it can also be maintained that everything is preordained.

I : If you say that creation has started due to a previous resolution, then whatever may be the time of this resolution, there must be a beginning to it. But this is against what is laid down in our Shastras, because the Shastras maintain that creation is without a beginning.

Ma : Yes, creation is without a beginning, and is infinite. When we speak of creation, we refer to a limited period of time. It is true that creation comes about within a certain time, yet there is another state which is timeless. Else how can the Guru, by giving initiation take his disciples beyond the realms of time ? It is not as if everything ends if a certain period of time ends. When we refer to something that is beyond the realms of time, then we admit that there is a lot that exists beyond the realms of our understanding.

Jatin : There may be a state beyond the realm of time, but we understand that creation lasts



within a definite epoch of time. There is no creation beyond the realm of time.

Ma : There is indeed a definite creation beyond the realm of time. The measuring of this creation which is timeless, is that creation, existence and destruction are all taking place simultaneously from times immemorial. There is no limit to this. If you state that God cannot create anything new, then you impose a limitation on God. But there is no limit to God's powers. He is single yet infinite. He is infinite yet solely one. Suppose you build a house out of sugar. Due to this construction, the sugar takes a certain form, in this case. But when you break down the house, and convert it once more into plain sugar, then you may believe that the special form it had been assumed had been destroyed. But in reality this does not happen, because within that sugar the special form of the house is preserved. And again consider that when water is frozen into ice, the formless water assumes a certain form. That form before becoming ice was simply water. Later, when ice melts to assume the form of water, then its individual appearance is lost in the water. That appears in its Ethereal form. Do you not refer from time to time to Ethereal form, or Ethereal abode? So it is proved that which was formless can yet have a form, again that form can be transformed into a formless state. In the same way, creation has been in existence from the beginning of time immemorial. This does not affect God's completeness in the least. Just as when you light a lamp by using the flame of another

lamp, the previous lamp does not lose any lustre. In the same way, even after bringing about infinite creations, God's infinite state is not affected in the least. The creation that existed beyond the realms of time is only evolved from completeness. Because God is complete in every way, a portion of Him is also fully complete. If you take away something from a Complete substance, the completeness of the remaining portion is not affected at all."

"When you refer to the fact that Vrigus can predict something from previous births, this is usually confined to a definite period. It cannot refer to an infinite period of time. If you believe that a Vrigu can forecast anything that has happened or will happen from the very beginning of time immemorial, then the Vrigu himself becomes God. So you see, just as it is true that everything that happen is predestined, similarly it is equally true that nothing is predetermined. It is only peoples' different viewpoints that dictate when and what anything is true."

"The other day, Biren Babu told me 'when people become concentrated within their one self, then he reaches the unitary state, or absolute identity with Divinity. That is, the world then loses its piecemeal identity, and becomes unitary. When this condition is reached, one realises that the world is full of illusion and is unreal, and that only the soul is divine. In this state one loses contact with riches and therefore escapes sorrow. This is another form of happiness. But even this is not a state of complete salvation. This is yet another

form of bondage. Beyond that state there is yet another state which you know simultaneously as complete in itself. At that time both the finite are realised simultaneously. In other words, Knowledge of the past exists at the same time as that of the whole. But even the past can be infinite, the simultaneous knowledge can also be infinite. Thus what we understand by something that is complete is the knowledge that God's infinite creation, infinite existence and infinite destruction have been in existence from times immemorial. This creation, existence and destruction do not conflict with one another. Because each is complete in itself. In this exists whatever is illusion, delusion, beautiful or ugly. In other words it cannot be understood what there is, and what there is not. This is what is called a complete state. But there can be a further question. From where does this complete state emanate ?

I : Ma, mere words cannot express what you mean to say.

Ma : Yes, it cannot be pinpointed. Different people call it by different names.

**Why is joy not experienced during the singing of Nama.**

After this, somebody asked a question about the glory of reciting the Name. He said, "Ma, if the One who is named is full of bliss, then why does this Name appear so joyless ?

Ma : This can never be so. The Name and He who is named are identical.

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Person : I have recited the name and received no joy from doing so. I have even felt that during the recitation of the Name, I have been thinking of my office work and papers, even to the extent of thinking about how to be revenged on somebody !

Ma : How many results of previous misdeeds and inherited instincts are still preserved within you ! That is why this happens. As and when these are worked off, so will you begin to enjoy the taking of the Name.

Person : I am not responsible for my previous deeds. Only God is responsible for them.

Ma : You cannot say this with any real conviction. Had you been able to do so, you would have been liberated — but you cannot do so. That is why it is repeated that even if you do not like reciting the Name, then the only good medicine for you is to persevere with taking the name. Hence arises the question of constant practice. Later, due to God's grace everything is successful. God's grace is bestowed in two ways — one is favourable to you the other is unfavourable. Those who proceed according to their own instincts, on them God's grace is showered unfavourably. God forces them to turn towards Himself by inflicting pain and sorrow on them. Otherwise people would not turn towards Him. And God's ways are so beneficial that those who advance towards Him, are gradually imbued with special gunas such as invisibility, covity etc. But if one abuses these gunas, he is again apt to fall from grace. But this happens as

God wishes. He lets His devotees understand through his Kripa that we should not play about with these gunas. They should be kept secret. But if in our attempts to keep them secret, they are automatically divulged of their own accord, then there is no harm involved. And again just feel the wonder of it, as God is complete in all respects, so when one adopts the path of enjoyment, this is experienced in its complete force. Whatever results are obtained from one action, are fully experienced.

Person : Is there any need of a Guru in pursuing a spiritual path ?

Ma : Of course.

Person : Why can we not imbibe all this from reading books or holy literature ?

Ma : Had this been so, then one would not need any teacher to study any subject. Who is the Guru ? The Guru is God Himself. One must never look upon his Guru as a human being.

Ma was taken away for her food. But on the way she went to the Name hall. Here the ladies were singing kirtan. Ma went and herself started singing in a sweet melodious voice.

Hare Krishna Hare Krishna,  
 Krishna Krishna Hare Hare,  
 Hare Rama, Hare Rama,  
 Rama Rama Hare Hare.

The ladies accompanied her. All at once the kirtan hall became surcharged with the force of the Name. Ma sang this for sometime and then went along for her lunch. We returned home.

**Tuesday, 29th May, 1945**

Tomorrow Ma's birthday festival will be celebrated with a full puja for Ma at night. Gopal Dada had proposed that instead of reading the Gita that afternoon, we should discuss various aspects of Ma's life. The devotees would divulge their personal experiences with Ma. With this object the discussions started at 6 p.m. Many people were assembled together. Ma was seated on the verandah of the Smriti Mandir. Sri Bhabani Niyogi, Brahmachari Kamalakanta, Biren Dada, Sri Bhudeb Bose etc. spoke about Ma. Sriman Abhoy read out a paper he had written on Ma. Sri Ganesh Sen also read out a portion from his book on Ma. The president of the sitting was Gopal Dada. On his orders even I had to speak something. Thus our discussions ranged up to 9 p.m. Tonight men-folk would sing kirtan all night, so I returned home for some refreshment and then came back to the Ashram with Sriman Jatin. On arriving there, we learnt that Ma had left for Ananda Ashram. Ma returned about 10-30 p.m. and again she sat down on the verandah of the Smriti Mandir. We sat on the floor near her. Several topics were discussed.

**The shackles of Maya cannot be removed simply by human efforts**

During our discussions Ma said, "Nobody can escape from the net of Mahamaya solely by his own efforts. As an illustration, I am telling you the following story. There was a woman. Her husband

and she used to worship a Gopalji regularly. They would be busy day and night in performing Arati, bathing him, feeding him and putting him to bed.”

“Somedays later the husband died suddenly. The woman thought ‘I have served Gopalji with so much care, yet he rewarded me with widowhood.’ Saying this, she gave up entirely her daily worship of Gopalji, and started fasting herself and crying her heart out day and night. From time to time she of course remembered about Gopal and used to get information that no worship was done to Gopalji. But she could not forsake her deep inner pride, and again return to worship. After some days had elapsed in this way she heard that her Gopal had been stolen. Some other people informed her that they had actually observed Gopal jump out of his cot and run away.

As soon as she heard this, she forgot all about her previous grief for her husband, for whom she had so long refused to work and eat, and had spent her time crying. Instead of grieving for her husband she started grieving for her Gopal. There were no other words in her mouth save praise for her Gopalji. She stated repeatedly while crying incessantly, “Alas, I have neglected Gopalji, so he has seen it fit to leave me”. Nobody could comfort her in any way. Some days passed in this way. One day she suddenly heard the news that her Gopalji was again lying down on his cot as before. On obtaining her lost beloved all her grief disappeared. She started devoting herself to Gopalji’s seva as before. Not that she had com-

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pletely forgotten the sorrow caused by her husband's death, but the old intensity was no longer there.

### **This is that Insect**

After the telling of the above story, there was silence for a while. Sri Naren Choudhury then said to Biren Dada, "Today Biren Dada has spoken very briefly during his talk."

**Biren Dada :** What more can I say ? Ma herself deserted us.

This evening, when Biren Dada was giving a lecture concerning Ma, she had gone somewhere else for a short while. Biren Dada was pointing towards this incident.

**Ma :** I had gone to visit a certain widow. Formerly when I used to visit Dhaka, she used to spend 24 hours a day in the Ashram near me. When I arrived this time, I heard that half her limbs had become paralysed due to gout so she could no longer visit the Ashram. Today with great difficulty she was brought along to the Ashram in a carriage, and they were waiting outside the Ashram. How long could we let her stay like that, so I went outside to see her for a short while. There was a young wife of the widow's son with her. For many years she had had no issue. One day, several years ago, they came here and took this body to their house. They worshipped this body with flowers and prayed that their daughter-in-law would give birth to an issue. What could this body say ? While sitting there I beheld that from among the flowers with which they had



worshipped me in the Puja, a small insect had emerged, and was crawling towards this body. In a sudden kheyal this body held the insect between two fingers, and gave it to them. Soon after the daughter-in-law conceived, and gave birth to a son. Today when I went along to meet the widow, I saw a boy standing besides the carriage, and asked for his particulars. The widow said, "Ma, this is that insect." That is to say, when this body had presented them with the insect, from that day they had come to understand that this body had presented them with a child. That is why they mentioned their firm belief ( Everybody laughs ).

### **Gopal Dada's Durga Puja**

Ma recited the following story of the Durga Puja that was held at Allahabad last year. Ma's devotees had decided to celebrate Durga Puja that year at Allahabad. Gopal Dada's disciples also used to perform their annual Durga Puja at Allahabad. Of course the two Pujas were held in different places. Upto that time Ma had not met Gopal Dada. Since that year was an unlucky year, Gopal Dada's disciples were somewhat dubious about performing their Puja. But Gopal Dada had firmly declared and comforted them by saying, "This year Ma herself will come and be present at our Puja."

Whatever this may be, when the puja started they began with great pomp and ceremony at both places. At the request of the devotees, Ma went along to see Gopal Dada's Puja.

Ma said, "On the Saptami day they took me along to see their image. There was something novel about the image. Lakshmi, Saraswati, Kartick and Ganesh were missing. There was only the goddess Bhagavati on the lion and the demon. The murti of the goddess was also novel. There was a profusion of matted hair on the Devi's head, which was bound at the top. I was there for a short time. Gopal Dada was very busy with his Pujas, and had not noticed me. After we came away, his disciples informed Gopal Baba, "Ma (i.e. this body) had come here", but Gopal Dada declared forcefully, "No, Ma did not come."

On the Navami day also, this body visited Gopal Dada's Puja. On arriving I saw that Babaji had sat down to worship the goddess. The speciality about Babaji's Puja was that his was a puja of full of emotion. In his deep feeling Babaji used to call out to Ma, show her his affection and even anger and at the same time he would recite the Puja mantras. His disciples used to copy whatever their Guru did and said. Once the puja started it used to continue the whole day. At that particular time Babaji never cared as to whether or not anybody else was around.

When we arrived, Babaji was bathing the Devi. He was pouring vessel after vessel of water over his own head. Sometimes he would sprinkle some water on the Devi. A barrier had been erected so that no body could enter the place of worship. This body looked at all this from a distance. Suddenly Babaji espied me. At that time, there

