

THE  
HOLY  
CHRONICLE

1958 – 1964

GLIMPSES OF  
THE LILA OF  
SHREE SHREE  
ANANDAMAYEE MA

Shree Shree Ma Anandamayee Sangha • Kankhal



**THE HOLY CHRONICLE**

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# PREFACE

The Holy Chronicle is an attempt, to the best of our ability, to provide a detailed record of MA's daily activities, travels, discussions, satsangs, questions and answers, pujas, utsavs, and celebrations, throughout which, is illustrated, at every moment, in every saying, in every glance, in every action, HER Kripa and Kheyal, HER meticulous and flawless attention to detail, and HER tireless, boundless, perfect, inspirational teachings, to encourage us to do sadhana, and to dedicate our lives to the Supreme Quest.

With devotion to HER, this research and documentation project, was undertaken, not only for the purpose of, as accurately as possible, preserving MA's legacy, but to learn more about MA, for our own knowledge. Therefore, this project has been entered into without any commercial intent, but with the wish to gather the available written records together, to preserve the unique and unparalleled Lila of ANANDAMAYEE MA, as far as recorded.

For the purpose of authenticity, we have worked solely with verifiable, original source material. Much of this has already fallen out of print, some even lost, before having had the chance to be read, disseminated, or translated. Because so much of the material available on MA has been inaccessible, the possibilities greatly increase, that what SHE may have actually said, may be misquoted, distorted, or forgotten. It is hoped that, with this compilation, as well as some of the excellent material that is still available, more of MA's Lila in this world, as recorded by reliable sources, will become a matter of public access.

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The most extensive and primary source of written material on MA is Gurupriya Didi's diaries and thus, Didi's diaries form the foundation of this book. Volumes 15, 16, and 17, have been quoted from extensively, and none of this material has been previously translated into English, except in bits and pieces in Ananda Varta. Didi's books offer a wealth of material, but there were also times when her health was not good, and/or she was not a witness to MA's Lila at certain time periods. The lack of detail will certainly be noticed at those points, such as in 1964.

It should be noted that there are still original manuscripts of Didi's diaries that have never been published, even in Bengali. It was a tremendously exciting find, about 5/7 years previously, in which hand-written diaries were found, up to 1970, on top of an old almira in the Kashi ashram. While portions of 1967 are becoming available, it is unfortunate that nothing else has yet been printed in book form. We look forward to reading all of Didi's thorough and enlightening descriptions of MA's Lila, when the above diaries are published, hopefully, soon.

Additionally, there appear to be notes and recordings regarding MA's daily activities, recorded by Brahmacharini Chitra Ghosh up to 1982, that were available, but are not so, at the present time. We hope that this invaluable material will reappear, so that it is not lost forever, as detailed recordings of MA's Lila after 1970, are few and far between.

Using Didi's diaries as the base, any and all other available and verifiable source materials have been interwoven. Each author has their own particular focus of what they experienced in MA's presence, and we have found that the interweaving offers a broader, and more fascinating, picture of MA. All the author devotees were writing in different periods, under different circumstances, and with vastly different observations. In some of the longer entries in the Chronicle, there may have been

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contributions from up to five different authors. In cases where dates differed, we have followed Didi.

Of particular note, are the ten volumes, in Bengali, of Amulya Datta Gupta. He has recorded, in great depth and with profound understanding, many of the conversations that took place in Varanasi, with such eminent devotees as Shri Gopinath Kaviraj and Shri Kalipada Guha Roy. For this part of the Chronicle, we have worked from his last volume. Only the first three of his books have been translated into English, and they are all currently out of print.

We are also grateful for the Ananda Varta Quarterly, the magazine of the Ananadamayee Sangha, published from 1952-1999. There were articles written in four languages, including Hindi and Gujarati, though we have only used the Bengali and English entries. Ananda Varta offers a wealth of information, with many details, not included in any books, as well as the perspective of various devotees, many of whom were not writing professionally or extensively, but put their heart into communicating about their experiences with MA.

Some of the material included, was originally written in English. We've quoted Atmananda extensively, and Melita Maschmann. Anil Ganguli, wrote both in Bengali and English and selections from both will be found within these pages. But, the majority of entries in the Chronicle are newly translated from Bengali.

The translations have been made with the conviction that MA's words should not be altered in any way. Of course, translation by its very nature is an alteration, therefore, it's necessary to go directly word by word, without adding or subtracting, without resorting to summarisation or interpretation. In this regard, we found it helpful to use many of the essential Bengali terms, offering an English definition in parentheses, but providing an

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opportunity for those who have a wider knowledge of those words, to understand, in their own way. For those knowing only English, one will find the same Bengali word translated in different ways, case by case. English, in general, tends to have more precise definitions, whereas the languages in this book, Bengali, with some Sanskrit and Hindi, have broader interpretations, as well as different levels of mundane and spiritual meaning, for the same word. In some cases, MA would use the same word multiple times, each time refining and adding to its meaning.

We also tried to follow MA's own rhythm and meter, to the best of our ability, even when English grammar had to be sacrificed, in order to give more of the actual flavour of MA's way of speaking, including HER magnificent and incomparable word play. MA was known for speaking, in what seemed to be, fragmented and abstract sentences, and this too has been followed, as well as we could, as was source recorded, because it retains MA's bhav. Furthermore, a decision was made to fully capitalise anything regarding MA, as we felt that, it was important to place the feelings of the heart, before any rules and conventions.

British spellings have mostly been used, but not in every case, due to language conventions that change over time. Likewise, Bengali transliteration has been chosen over Hindi, for that is the sound of the language in which MA primarily spoke. Nonetheless, some Hindi spellings have come to dominate, and if the Bengali spelling would add confusion, the more standardised Hindi one, has been chosen. For those readers unfamiliar with Bengali spellings, it's worth noting that the same word, spelled with a 'v' in Hindi, would use a 'b' in Bengali, such as in the word for idol, bigraha or vighraha. Again, the sound, or pronunciation, of the word has been selected, rather than using the English transliterations, as in yog and jiv, Ram and Shiv.

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We have found that the more we research, the more, is revealed. Even the issue of source material itself, is dynamic, within the mysterious, incomprehensible ways of MA. Something believed lost, suddenly reappears, something known but forgotten, becomes newly discovered, someone mentions a direction or new possibility, which still remains to be explored and experienced. The more voices we find, the more clear it becomes that this is only an infinitesimal glimpse into that infinity – which is, MA. In any given hour of satsang with MA, every single person there, would be having their own direct, intensely personal, connection with HER, even among thousands of people. Let alone, the inner experiences that every devotee, throughout time and place, has with MA, often with verifiably, concrete results.

Therefore, this project is one of inclusion. All valid and authentic material has been used. MA's words have not been edited, nor the tales of HER activities. Beyond this, choices have been made. Editing has been based on the question – what does this reveal about MA? MA certainly repeated topics, for indeed, HER message is ONE, said in an infinite multitude of ways. This is not intended to be a book per se, but a chronological compilation, without added explanation or interpretation.

It's an ongoing exploration, the aim of which is, to document as much as possible, of MA's Lila on the planet, from 1896-1982, if MA so wills it. We offer this First Edition of the Holy Chronicle, also, in the hope that it will become more of a collaborative project. We actively seek suggestions, comments, alternative translations, verifiable stories and additional materials – anything that can expand our comprehension of MA's Holy Chronicle. We humbly request any communication be sent to [chronicleofma@gmail.com](mailto:chronicleofma@gmail.com)

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JAI MA! JAI MA! JAI MA!



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# 1958

## **3rd January, 1958, Kanpur**

MA left Etawah, early in the morning, reaching Kanpur in the afternoon, and then, in the evening, proceeding to Hardwar. SHE was traveling to Anandakashi, to stay for 8/9 days, at the humble request of the Rajmata of Tehri, who had built a small cottage for MA, there, at her country residence.

## **4th January, 1958, Hardwar**

MA reached Hardwar at 4 a.m. and went straight to Yogibhai's dharamshala. SHE left for Anandakashi, at about 5:30 p.m., after some rest, and after the bhog (offering of food to GOD). Romadi, and her younger sister Kamaladi, accompanied HER. Also with them was Satishbabu, from Kheora, whose nickname was Phela. On a number of occasions, MA would talk with him about HER childhood days.

## **4th to 13th January, 1958, Anandakashi**

On reaching Anandakashi, MA saw a woman and man, in a subtle realm, and SHE gave a vivid description of them to the Rajmata. The young girls of Kanyapeeth, accompanied by Jogheshda, had come from Dehradun for MA's darshan. MA sent them back the next day. On receiving news of Didima's ill health, MA went to Varanasi via Hardwar on the 13th evening.

MA's health was good while in Anandakashi.

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### 14th to 23rd January, 1958, Varanasi

MA reached Varanasi on the 14th evening. The Uttarayan Sankranti was celebrated in the ashram, in MA's presence. The kumari girls conducted Akhanda (continuous) Naam throughout the day.

On the 16th morning, Sri Shankar Bharatji, who was a remarkable pandit, a sagacious and erudite scholar, and an ascetic and sanyasi, came for MA's darshan. He talked with MA, along with the highly respected Gopinath Kavirajji, Brahmachari Shivprasad and his brother, for over two hours, regarding his sadhana, and the different obstacles and difficulties that one faces during such spiritual practices.

In the afternoon, Swami Pratagyatmanandji, who was a learned and distinguished pandit in Tantra Shastra and the author of 'Japasutra', came for MA's darshan. He had met MA once before, quite some time back in Kolkata, but had been unable to talk with HER due to the tremendous crowds. He was elated to get the opportunity to spend time with HER.

On the 17th, Brahmachari Shivprasad, who was a disciple of Sri Shankar Bharatji and was also an ascetic and sadhak, came again for MA's darshan. MA was unwell due to a stomach pain, and not meeting with everyone regularly. MA left for Allahabad on the 23rd afternoon by car.

### 15th January, 1958, Varanasi

During a discussion in MA's room at night in which Dr. Gopal Das Gupta, Shri Kavirajji, Amulyada, and Narayan Swami were present, Amulyababu asked MA, "During the Sanyam Saptah apparently some subtle beings were there?"

MA laughed and replied, "Oh, that thing! Yes, some were seen for two or three days and one day Mahaveer was seen. He was standing where Haribaba was and had a white cloth covering His body. The face was that of Mahaveer but the colour of His face was white and not red. I have not told anyone regarding this darshan. However, that day, Kamala (Mohanlal) had bought a

picture of Shri Ramchandra with Mahaveer and it was seen that Mahaveer's face was white. Mahaveer was seen where Haribaba was, where THIS BODY was, a small boy was seen. Again, another day a Mahapurush was seen who was standing with his hand upon a woman's head."

As MA had answered in such a summarized way nobody had the audacity to ask detailed questions. When Amulyada did ask about the boy, MA said, "I have told you regarding the appearance of the sevak (attendant). The boy was the One, whom the sevak was (there) for."

MA continued, "The darshan (vision) that people experience in different forms, (and also) hear banis (words) – these can take place in different ways. Darshan can take place due to the thread of the thought of a person. Don't roop (form), ras (essence), gondho (smell), sparsha (touch), sobdo (sound), etc., exist? By following them (the senses), darshan, even shroban (sound) can also take place. But in these individual darshan-shroban (vision-sound) – the genuine facts are difficult to know, that is to say from such darshan-shroban, no knowledge is revealed.

"There is another type of darshan-shroban, that happens in TAT-roop (THAT-form). That is to say the ONE is manifested in the same form of darshan-shroban. These are genuine darshans. When one has had such darshan, the desire to express the same to someone else, is minimal."

Amulyababu asked whether it can be assumed that whoever talks about their own darshan, it is actually a product of their state of mind and those are not genuine darshans?

MA replied, "It can be understood to some extent, by the way it is being expressed. If the expression of the darshan is for achieving status and admiration, then it can be said that those are not genuine.

"Again, there are some sthitis (state of spiritual advancement), where on getting darshan, one cannot remain without revealing them. But here, revealing the darshan is not for the purpose of achieving status and admiration. One, who is expressing, feels

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uncomfortable that he is expressing it. In other words, that this type of darshan can take place, cannot be kept a secret. But it is extremely difficult to understand it.”

Narayan Swami then asked whether it was possible that the one who had received the darshan was revealing it in order to understand the actual meaning of it, to which MA replied, “Yes, that can happen.”

Amulyababu then said that MA had mentioned one day that if something comes from the Actual Place, then there is no dichotomy in the mind and nobody forgets those. Therefore, there is no requirement for discussion or revealing the same and MA replied, “Yes, if something comes from the Paramsthit (Ultimate State), then there is no cause for doubt and nobody forgets the same. Therefore, there is no need for discussion, on what has been seen or heard.”

Amulyababu then said, “I have heard that certain such bhavs can occur in the mind which if not written down, are liable to be forgotten. That is the reason it is advised by some to keep a paper and pencil at all times, so that those bhavs can be written down when they occur. Is it worth having such bhavs if they are liable to be forgotten? Since, I have heard from YOU that if fire touches someone, it always leaves a mark.”

MA said to Gopibabu, “Baba, what do you say?”

Kavirajji replied, “If the sthiti where such subtle bhavs occur were permanent, then there is no question of forgetting them; but it may not be possible to remain in that sthiti permanently, and (one) has to return to a lower sthiti. In such cases the requirement to write them down, for future remembrance, occurs. These bhavs come in such lightning speed and disappear, that if one does not try to catch it, it vanishes.

“Not only spiritual intuition or realisation, the same can be said regarding the inspiration of the poets. You may have heard that Robibabu had said that if there was any poem that he had written down on paper and it got lost, then he would not be able to rewrite the same poem, even by thinking about it, as the

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bhav and language of the poem cannot be rewritten, even by contemplation.”

### **23rd January, 1958, Allahabad**

MA, with the Kanyapeeth girls, reached Allahabad at dusk, in order to be present for the Saraswati Puja the next day. MA stayed at Sri Pathak’s residence.

### **24th January, 1958, Allahabad**

Saraswati Puja was celebrated beautifully, in a grand manner, in MA’s presence. Regarding this puja, Sri Pathak told MA an extraordinary incident. Recently, while he was leading a delegation from India at the United Nations in America, he had a dream of MA in a resplendent radiant form along with another Devi, in a bright and dazzling place. At that time, the desire to perform Saraswati Puja in MA’s presence in his house, arose in his mind.

MA was also cordially taken to visit the Saraswati Puja in Sri Gopal Thakur’s ashram. SHE stayed in Allahabad until the 27th.

### **27th to 29th January, 1958, Varanasi**

MA returned to Kashi on the 27th evening, accompanied by the three daughters of Sri Pathak. On the 29th, MA left for Rajgir in the afternoon after bhog, by Delhi express from Mughalsarai with Didima, Paramanand Swami and Bimaladi. MA’s car was also sent to Rajgir.

### **30th January to 13th February, 1958, Rajgir**

MA alighted at Bakhtiyarpur and travelled to Rajgir, a distance of 33 miles, by car. The Rajgir ashram was comparatively small and was overflowing with devotees. It had been built fairly recently. Prior to that, MA had stayed in one of the dharamshalas, on a number of occasions, when SHE would visit Rajgir.

The SDO of Biharsharif, Sri Adhirbabu, had become an ardent devotee of MA and was very energetic regarding the

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Rajgir ashram matters. Within a short period, he had arranged for building a boundary wall as well as having a well-paved road built from the bus station to the ashram.

During this period, two sadhus from the Udashi Sampradaya, Srimat Hansa Maharaj and Sri Kutstanandaji had come for MA's darshan. MA was also taken to their ashram where SHE was given a warm reception. MA was also taken to the prize distribution ceremony of the local Inter College where the college authorities expressed their desire to rename the college in MA's name.

### **10th February, 1958, Rajgir**

A remarkable incident took place in the ashram. An area was being paved in the courtyard to be used for serving prasad. There were a few eggplant bushes near that spot, that had been looked after with much care by Upen Maharaj. Earlier, MA had said that the excess dirt from the construction should not be put on the eggplant bushes. But due to the carelessness of the workers, the extra earth was dumped on the plants, and the plants had become buried under it.

About two days later, MA was resting, when SHE suddenly rushed to the courtyard and asked the workers to dig the place where the plants were, saying, "Dig quickly. The eggplant bushes are crying." It was later learned from MA, that the plants had come to HER and said, "Save us."

When the mud was being removed, Paramanand Swamiji had asked, "What is the use of removing the dirt? The plants may have already died." But surprisingly, it was seen that the plants were still alive. MA then arranged for some big earthen tubs, in which they were re-planted.

MA said, "It does not matter whether they bear fruits or not. Life has been saved. The sadhus and brahmacharis had watered them so that they could live. But it is due to THIS BODY's instruction, that the mud filling on the courtyard was carried out. That is how THIS BODY hindered their natural growth."

There was a similar incident, in the Kashi ashram, sometime previously. In the eastern part of the courtyard, someone had planted the head of a pineapple in a tub, from which a young pineapple plant had started growing. Due to the carelessness of the construction workmen, they had covered the young plant with debris and bricks, and no one had noticed. One day, while MA was resting, SHE saw that the pineapple plant had come, and was saying that it was unable to breathe. MA rushed outside and said, "Quickly dig this place. There is a plant here. It is complaining to (ME)."

Everyone was surprised on hearing this, and then remembered the pineapple. After the removal of the debris and bricks, it was seen that the plant was still alive, and had been saved due to MA's kripa (grace).

We are not even minutely aware of the constant such happenings, when plants and foliage, birds and animals, sadhus and mahatmas, Dev and Devis, and so forth, come to MA, from subtle realms, daily, to express their anguish and prayers.

### **13th February, 1958, Rajgir**

MA left for Patna in Adhirbabu's car in the morning and had bhog in Mayadi's residence in Patna. On the way, the Curator of Nalanda took MA to his residence for a short while. SHE then boarded the Upper India Express at 1 p.m. and reached Kashi in the evening.

### **14th February, 1958, Varanasi**

In the afternoon after bhog, MA stood on the first floor veranda. Many devotees, among whom were Mrs. Shivdasani, Romadi, Kamaladi, Babydi and all others were standing downstairs waiting for MA's darshan. Mrs. Shivdasani had a habit of smoking hookah due to which she was making arrangements to stay outside the ashram premises as smoking was not allowed on the ashram premises including in the adjoining guest house.

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MA said to her, “This hookah is making you to leave the ashram. You leave it. That which makes you leave the ashram – makes you leave satsang – that should not be kept. You bring that here. Let THIS BODY see. Then it can be packed and kept in some house.” Mrs. Shivdasani brought the hookah and the tobacco tin and placed them in front of MA. MA saw them and then asked her to pack them and keep them in Dr. Gopal Dada’s house. The woman performed pranam and prayed for MA’s kripa to help her to give up the habit.

### **16th to 17th February, 1958, Varanasi**

It was Shivratri and numerous number of devotees had arrived from all over the country, to celebrate the occasion in MA’s presence. The arrangements for the puja had begun from early in the morning. Some of the ashram girls were separating bel leaves and eliminating those that were less than perfect, some were arranging durba grass, some were arranging the puja utensils, etc. MA was overseeing the seating arrangements as well as being everywhere, to ensure that every single detail was correct. The whole ashram was buzzing with activity.

The first puja commenced from 7 p.m. All four pujas were conducted in all four prahars (time periods). The number of people performing the puja was so large that there was a serious space constraint. MA was going around giving inspiration and joy to everyone. Nobody felt any discomfort, even after undergoing such a long fast (more than 30 hours). On the next day, the 17th, more than two hundred devotees took prasad in the ashram.

### **18th February, 1958, Varanasi**

At about 11 in the morning, Sri Vinobha Bhave’s main assistant, Sri Dadaji Karmadhikary, and Sri Surenji and Srimati Bimalaben came for MA’s darshan. During the conversation, MA said, “When THIS BODY had visited Sabarmati ashram, Bapuji (Mahatma Gandhi) had placed his head on THIS BODY’s

shoulder with affection and had said, ‘What have you given Bajaj that he does not get peace even by staying with me, that he gets from you?’”

MA continued, “Bajaj had come and met THIS BODY in Raipur and did not want to leave after that meeting. One day passed, two days passed, seven days passed, fifteen days passed – he stayed for one month and still did not want to leave after one month. THIS BODY convinced him to return to Bapu. That was the last (meeting). He had bought some land on the adjoining western (border) of the Raipur ashram. He had wished that he would build a small kutir (hut) and would stay there doing sadhana. After Bajaj left his body, his son Kamalnayan and his wife Jankibai donated the land to the ashram. Later, one person had built a sadhan kutir in his son’s memory.” MA discussed many such past events with them and everyone was very happy.

### **21st February, 1958, Varanasi**

MA left for Vrindaban by the Upper India express in the evening and was scheduled to disembark at Hathras from where SHE would travel by car. As the train was late, MA was waiting on the platform in the station. When a vendor selling bangles came near MA, SHE took all the bangles from his hand and distributed them among the women. Some devotee paid the vendor for the bangles. Similarly, when a vendor selling oranges and bananas came near MA, SHE took the fruits from his basket and distributed them among everyone. Again, some devotee paid the vendor.

MA boarded the train when it arrived. Many devotees were standing near the door for MA’s darshan and many policemen were also standing hoping for HER darshan. Seeing the police officers, the general people wondered if there was some trouble or commotion in the train. As the train was leaving, everyone was shouting for MA to come back to Kashi for Basanti Puja.

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### **22nd February to 7th March, 1958, Vrindaban**

MA reached Vrindaban in the morning. During the journey, many devotees were waiting for MA's darshan at both the Kanpur and Allahabad stations. Sri Pal Saheb accompanied MA from Kanpur to Hathras and then returned to Lucknow. Then SHE travelled in Bhargavji's (of Mathura) car from Hathras station.

On the 23rd, the Upanayan (sacred thread ceremony) of some Vidyapeeth boys was performed in MA's presence. MA used to visit Haribabaji's satsang thrice daily.

### **5th March, 1958, Vrindaban**

Holi was celebrated in MA's presence. MA was in an exceptional mood and played Holi with everyone, sprinkling coloured water on all and at the same time singing kirtan. Special Puja, Bhog and Aarti was performed in the Chaitanya Mahaprabhu temple. The statues of Sri Gauranga and Nitai had been freshly painted which enhanced their splendour. The Bhagavat hall in front of the temple had been beautifully decorated with multi-colour floral festoons. Kirtan was sung from sunrise to sunset. MA was in good health.

### **8th March, 1958, Delhi**

MA came to Delhi ashram from Vrindaban by car and stayed for one night. The construction of the ashram was nearly complete and it had been painted in a yellow colour with a red border.

### **9th March, 1958, Delhi**

An Akhanda Naam Kirtan was performed in the morning. Because it was a holiday, a large number of devotees were able to attend. The Rajmata of Tehri talked with MA for a long time as she was soon leaving for America for some work.

MA left for the station at 7 p.m. and on the way, visited the Rajmata of Kuchaman who was in the hospital, and then SHE went to the Lakshmi Narayan Mandir for a short while.

Haribabaji had repeatedly implored MA to come to his ashram in Hoshiarpur and thus, MA was going to stay there for about a week. SHE left for Hoshiarpur by night train along with Swamiji, Bunidi, Udhasji, Keshavanandji, Shivanandji, Kantibhai, Bibhuda, Chitradi, Shovadi, Sadhanda and many others. Many devotees were eagerly waiting at the station for MA's darshan.

### **10th to 17th March, 1958, Hoshiarpur**

MA reached Hoshiarpur station early in the morning. Lakshmanji and his brother were waiting at the station to bring HER to Haribabaji's ashram.

As they neared the ashram, they could see Haribabaji approaching with a band party to welcome MA. He personally welcomed HER, and made HER sit in front of his Gurudev's Mandir, and offered pushpanjali thrice to HER from a plate full of roses, while Manoharji recited stabh-shruti (chanting of scriptures).

He then took MA to the place arranged for HER stay, which was a newly built two-storied house that had rooms for MA on both floors. The room in the upper storey had a veranda encompassing three sides. The house was decorated with flowerpots on all sides. From the terrace, the silhouette of the Kullu valley snow-capped mountains could be seen. At times, MA would rest, after returning from the satsangs, in the room on the ground floor, and spend the nights in the room on the first floor.

As there were hardly any crowds, MA was in a restful bhav and would attend satsang, twice or thrice daily, as per HER kheyal. Raslila would be enacted in the mornings, Ramayan recitation and discourses by mahatmas was conducted for three hours in the afternoon, and in the evening, sandhya kirtan and small-enacted plays by the villagers would be performed daily.

On the 16th, a number of devotees came from Delhi to Hoshiarpur for MA's darshan, including Supuri Saheb, Raja of

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Ambe, Aga Saheb and others. MA talked with everyone for a long time after the satsang.

MA's health was not good.

### **17th March, 1958, Jalandhar**

MA left for Jalandhar by car, where SHE visited the houses of some devotees, at their earnest request, and spent the rest of the day at the Savitri Devi ashram, where a girl's college was being run in MA's name. SHE boarded the train for Delhi at night.

### **18th March, 1958, Delhi**

MA reached the ashram in the morning and stayed for about six hours. SHE then proceeded to Vrindaban by car, after bhog, with Swamiji, Udhasji, and Adhirbabu.

### **19th March, 1958, Vrindaban**

MA was taken to the Tirodhan Utsav (death anniversary) of Uriababa in his ashram.

### **20th March, 1958, Delhi**

MA returned to Delhi by car and stayed at the new residence of a devotee in Kailash Colony at his sincere request.

### **21st March, 1958, Dehradun**

MA travelled to Dehradun by car for two days and visited Modinagar for a short while along the way.

### **23rd March, 1958, Dehradun**

MA boarded the train to Kashi in the evening.

### **24th to 30th March, 1958, Varanasi**

MA reached Kashi in the morning for the Basanti Puja celebration from the 26th to 30th. Kusum Brahmachari, assisted by Bishuda and Kamalakantada, performed the puja in MA's presence. On the 30th, after the Bisarjan (immersion of the

Durga murti in a river after completion of the puja), MA sang Durga Naam for a long time. Chandi Lila (an enactment about the Devi) was conducted every day during the puja which was performed by Sri Tatapadababu who was a well-known kirtan singer of Kashi. A large number of people attended the puja. Ram Navami was also celebrated in MA's presence on the 29th.

During this period, a person called Gaya from Ramakrishna Mission, came for MA's darshan. This was his first meeting with MA and he had never seen HER before even in a picture. He narrated an unusual incident. One day he had prayed to Sarada Ma for Her darshan, and on that day, he had dreamt of an extremely beautiful lady in a bright white dress, with flowing hair and a gentle and kind smile with a saffron clothed sanyasi standing near her.

Now having MA's darshan in the Chandi mandap, he was amazed that the Chandi mandap was the place he had seen in his dream. He was astonished to see that the extremely beautiful lady was none other than MA HERSELF. And Narayan Swami precisely matched the sanyasi standing next to MA. He had no doubt about the darshan of the dream.

### **24th March, 1958, Varanasi**

MA came and sat on the veranda of the Annapurna Mandir. When SHE learned that Ashish, a Gujarati brahmachari who had arrived the day before and was living as a sadhu, had not eaten anything the night before, MA said, "Make a regulation regarding food. Just as for sadhan-bhajan (spiritual activities), rules and regulations are required, likewise for food there should be a regulation because to carry on spiritual activities, good health is required. It has been seen that in many instances, those who have no rules or have stringent rules regarding food, have fallen ill. If one falls ill, one has to be treated and has to take medications as prescribed in a systematic way. Some keep well by living in that systematic way. Some may not recover fully and not regain their earlier health.

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“The body is from Nature. That is why Nature’s rules are to be followed, to protect the body. If that is not done, then Nature retaliates. However, if one achieves the inner Self through sadhan-bhajan and gets absorbed in it, then if one does not follow Nature’s rules, (one) does not face any harm. Imagine that a sadhak’s time for food has approached but he is so engrossed in his sadhan-bhajan that he is unable to leave it. In this state, if he takes the food of both the time periods (lunch and dinner) in the night, he will not suffer any harm in his body. Since through eating, the energy one would gain, is gained through sadhan-bhajan. In this state, even by not eating or by excessive eating – one is not harmed, since one is changing due to the result of sadhan-bhajan. So even by violating Nature’s rules, one does not face harm. But as long as the connection with Antaryog (inner Self) is not achieved, one has to follow Nature’s rules. That is why there is a provision for moderate food and sleep.

“Again, see, if one achieves a sthiti (spiritual state) of the Antaryog, such as someone who can live without any food, even if that happens, what of it? This was seen during the play of sadhana in THIS BODY. For days and days, no food was eaten, for which the BODY showed no sign of weakness or fatigue. A question arose, that (THIS BODY) is still living, without eating, what of it? This is not the Ultimate Sthiti. Thus, you see, if the aim is focused and steadfast on the Absolute Ultimate, only then, one is protected.

“As otherwise, in the path of sadhana, some remain satisfied and intoxicated by achieving some vibhuti (powers). Some may achieve bak-siddhi power (in that) whatever is being said, to whomever, is happening, and one is happily engrossed in that. However, bak-siddhi is only one type of attainment and one has no awareness that many siddhis (powers) have not yet been attained. All these siddhis are a hindrance in the path of sadhana.”

Ashish mentioned that in Vihangam yog, there is nothing of gaining or sacrificing vibhuti and like a bird that flies with a

single purpose, the sadhak similarly travels in the path of the Ultimate Purpose, without trying to achieve any vibhuti.

MA replied, “So far, what has been said, is regarding Vihangam yog. While travelling in the path of sadhana, the vibhutis manifest on their own. If they manifest one should not pursue them. One should only travel towards that goal of the Absolute Ultimate. It is not possible that in the path of sadhana, vibhutis will not manifest. The manifestations of the vibhutis are normal. Because HE is Vibhuti-Moy (Full of Power). The thing is not to notice the vibhutis when they manifest. If one tries to play with them, then they bind one.

“That is why, travel towards the ONE goal. The purpose of sadhan-bhajan is to establish a connection with HIM. For establishing connection, one is advised to perform meditation, japa, satsang, etc. If one establishes connection of the inner Self with Bhagwan (GOD), if one is engrossed in Naam-japa or meditation of Bhagwan, one is never advised to stop japa and meditation and perform satsang or kirtan. The purpose of kirtan, satsang, and such things, is to establish connection with Bhagwan. In order that the mind is engrossed in Bhagwan, leaving worldly things aside, it is advised to perform satsang, etc.

“Many write down what they have heard during satsang for future remembrance and then lecture others about that. It is not correct to do that. Doing that, the actual purpose of satsang is not achieved. But, of course, hearing or taking Bhagwan’s name, in any way, some results are achieved. However, the result one gets sharing Bhagwan’s name from a sadhu is much more than by sharing the same from an asadhu (someone who is not a sadhak).

“There is a story. A sweeper of the royal household desired to see the queen but since it was not possible for him to see her, he donned a guise of a sadhu and sat outside the entrance gate of the royal household. Throughout the day, he would sit there quietly. Even if somebody offered him alms he would

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refuse it and did not even speak to anybody. After a few days, his name spread all over the place and people started saying that a Mahatma has come who does not speak to anybody or accept alms from anybody. This reached the king's ear and one day, he went for the sadhu's darshan with the queen along with a lot of gifts. The janitor then was able to see the queen properly.

“After the king left, he started thinking, ‘I am not an actual sadhu and have donned the guise of a sadhu, but seeing this dress, the king and queen came with so many expensive gifts for my seva. If I were an actual sadhu who knows what else would have happened.’ Thinking this, without leaving the dress of the sadhu, he went to the jungle for sadhan-bhajan. Thus, see, even by taking God's name for deceit, the actual sadhu-twa (desire to be a sadhu) arose in him. Again, many receive beatings with a stick, for such deceits.”

### **7th April, 1958, Varanasi**

MA was taken to the newly constructed Shri Viswanath Mandir in Benaras Hindu University, at the fervent request of Sri Jugal Kishore Birla, who had constructed the mandir at a cost of a few lakh rupees. Birlaji was waiting for MA at the entrance of the mandir, welcomed MA, and took HER around the mandir. MA sat in front of Shri Viswanathji's idol and sang ‘Jai Shiv Shankar’ for some time.

### **11th April, 1958, Varanasi**

In the evening, MA boarded the Doon express to Calcutta, with many devotees and ashramites for the Sanyas Tithi Utsav of Didima. It was to be celebrated at the newly purchased ashram measuring 9.5 bighas in Agarpara (a suburb of Calcutta), on the banks of the Ganga, which had an abundance of fruit trees and a two storied building. The building was renovated and necessary additions and alterations were made for use during the utsav. The ashram was purchased at a cost of Rs. 90,000/-.

### **12th April, 1958, Calcutta**

MA reached Calcutta at about seven in the morning. Many devotees were waiting at the station with flowers and garlands to welcome HER. MA was taken to the new ashram in Agarpara, where more people were awaiting HER arrival. This was the first time MA had set foot in the Agarpara ashram. In the evening, SHE strolled on the lawn overlooking the Ganga and then sat near the river where the sandhya kirtan was held.

The most auspicious day, as per the Bengali almanac, for MA to stay overnight for the first time, was on 17th Baishakh (30th April). A separate arrangement had been made for HER until the 30th. SHE stayed at the newly built residence of Saibalinidi's daughter, Manudi, who had not yet started living there, waiting for MA's arrival.

### **13th April, 1958, Agarpara**

Chaitra Sankranti and Didima's Sanyas Utsav were celebrated in MA's presence. Large numbers of Didima's disciples had been arriving since early morning. The Usha kirtan was performed at 5 a.m. Guru Puja commenced after 10 a.m. after which aarti was performed on Didima and bhog was offered. Different rituals and functions, such as kirtan, religious discourses by sadhus, sadhu bhandara, and so on, were observed throughout the day. More than a few thousand people attended the celebrations and took prasad in the ashram.

### **14th April, 1958, Agarpara**

Poila Baishakh (Bengali New Year) was celebrated in MA's presence. Since morning, large groups of people were coming for MA's darshan and doing pranam. The crowds were tremendous. MA left for Bhavanidi's house in Ballygunge around 10 a.m. On the lawn, a small room had been built for HER. It was called Shivalaya, as Bhavanidi wished that the Shiv that MA had given her, would be installed in that room. MA stayed there for three days with Swamiji, Didima, Didi and the ashram girls.

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### **17th April, 1958, Calcutta**

MA's bhog had been arranged in Sri Gangacharan Dasgupta's residence after which SHE returned to Bhavanidi's house to rest. MA returned to Gangacharanbabu's residence for Maun Milani (a function held every Thursday for discussion of matters of spirituality and MA). After the maun, MA left for Kanakbabu's residence and stayed until the 18th.

### **19th April, 1958, Calcutta**

MA travelled to Agarpara Ashram early in the morning, at the earnest request of the devotees, to be present during the solar eclipse that took place on that day. A seating arrangement for MA was made in the big veranda facing the Ganga. Many devotees had assembled in the ashram. Kirtan was performed during the eclipse. Before the eclipse began and after it finished, MA sprinkled Ganga jal (water) on everyone. Many people bathed in the Ganga after the eclipse.

MA left for Kanakbabu's residence at about 11 a.m. and then went to Sri Nirmal Chakrabarty's house after bhog, for the Bhagavat Saptah which was held from the 21st.

### **21st to 28th April, 1958, Calcutta**

The Bhagavat Saptah commenced in Nirmalda's house, in MA's presence. He and his wife had made excellent arrangements for MA and the ashramites. The main recitation was performed by Srinath Shastriji of Vrindaban and, in the morning, was held in the pandal constructed on the terrace of the house. In the evening, the explanation was held on the open ground in front of the house where another pandal had been built. The Bhagavat ended on the 28th in MA's presence.

During this period, various other functions also took place which MA attended. Siddheswaribabu and his girl students had performed Krishna Lila Kirtan in front of MA one evening after twilight. Another day Professor Tripurari Chakrabarty gave a discourse on the Mahabharata. Every day, after maun (a period

of silence), MA would answer different questions asked by Sri Jogesh Brahmachariji and Dr. Nalini Brahma.

A large number of people attended the Bhagavat, satsangs, and the different events throughout the day, and would then wait eagerly to hear MA's words during the satsang after the maun. After bhog on the 28th, MA went to the residence of Sri Kiran Basu and stayed for one night.

### **29th April, 1958, Agarpara**

MA returned to Agarpara Ashram from Kiranbabu's residence in the afternoon as Haribabaji was scheduled to arrive in the evening. When Haribabaji arrived, he was brought from the station in a car beautifully decorated with flowers which was then brought to the ashram from the main road in a procession accompanied by a band party. The ashram was beautifully decorated for his arrival with alpana (decorative drawings on the floor made with a mixture of rice powder and water) from the second floor to the ground floor. MA welcomed him as the car entered the ashram. Haribabaji put a garland made of zari (thread of gold or silver) around MA's neck and performed pranam by prostrating on the ground. It was remarkable to see the respect and veneration they had for each other. MA then took him to his room on the upper floor. MA did not stay in the ashram and stayed on the veranda of the adjoining Shiv Mandir.

### **30th April, 1958, Agarpara**

In the morning, MA was taken for the first time to enter HER room in the ashram at the most favourable time (as per the almanac) amid kirtan and fanfare. Puja and Aarti were performed on MA in HER room.

### **2nd May, 1958, Agarpara**

MA's 63rd Janmotsav celebrations commenced from this date in HER presence. A large number of devotees from all over

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the country had arrived to take part in the celebrations. Shri Krishnanand Avadhutji had arrived from Vrindaban the day before; arrangements for his stay were made at the neighbouring farmhouse of the Dalmias. A famous Ras-Mandali had also been brought from Vrindaban to perform Raslila in the mornings. In the evening, Mahamandaleshwar Sri Maheshwaranandaji Maharaj arrived in a decorated car with a procession.

At 6 p.m. a general conference was arranged in which the West Bengal Education Minister, Sri Khagendra Nath Chakrabarty, acted as the Chairman, and the Food Minister, Sri Prafulla Chandra Sen, was the chief guest. To begin, Dr. Nalini Brahma spoke about MA and said that due to modern education systems, and as people are forgetting about dharma and traditions, MA's presence is especially required to inspire and motivate them back to the path of dharma. Then the Barrister Sri N.R. Dasgupta talked about his conviction that MA was Mahamaya Bhagawati. The chief guest, Sri Prafulla Sen, said that though he had heard about MA earlier, he was grateful and honoured to receive HER darshan and aashirwad. The Chairman, Sri Khagendra Chakrabarty, said that he felt blessed on receiving MA's darshan.

MA's puja was held at 3:30 a.m. in the Matri Mandir, even though SHE was resting in HER room.

### **3rd to 7th May, 1958, Agarpara**

The celebrations were continuing throughout the days and evenings, in a well-planned manner, and attended by a huge number of devotees. Raslila was performed in the mornings. In the satsang, Ramayan recitation was conducted daily, after which discourses were given by Mahamandaleshwar Maheshwaranandaji Maharaj, Chakrapaniji, Srinath Shastriji, and other prominent sadhus.

On the 6th late night (7th early morning) the Tithi (time as per planetary constellation) Puja of MA was performed and held on the veranda of the mandir. MA's bed was beautifully decorated.

The seating arrangements for the sadhus and mahatmas were made on the headboard side of the bed. There were large amounts of different types of sweets and fruits that were artistically arranged in an organised manner on the remaining three sides of the bed. MA was brought to the Puja place at 3:30 a.m. amid peals of ulu (a long wavering sound with rapid movement of the tongue denoting piety to mark an auspicious beginning) from the assembled devotees.

MA sat on the bed after which a golden mukut (one-sided crown) was placed on HER head. SHE then quietly laid down on the bed. HER Puja commenced amid recitation of the Vedas. The puja which had been magnificently performed ended after Bhog and Aarti at about 5:30 a.m. after which everyone offered pushpanjali (offering of flowers amid recitation of mantra) and pranam to MA. MA was taken to HER room at about 7 a.m.

In the evening, after Maheshwaranandaji's discourse, the Principal of Sanskrit College, Sri Gourinath Shastri gave a discourse, which was followed by a short talk by Professor Tripurari Chakrabarty regarding the ashram.

### **8th May, 1958, Agarpara**

Shri Haribabaji took MA to Panihati near Agarpara where they visited the place under the bot (banyan) tree where Shri Chaitanya had rested.

In the hall, after the evening satsang, MA answered many questions put forward by devotees.

Question: Can everything happen to everyone or is it as per sanskar (traits as per past karma)?

MA: Both are possible. First it takes place as per sanskar. Again, due to Gurushakti (Guru's power) and Gurukripa (Guru's grace) everything can happen. HE can make the undeserving and unworthy, deserving and worthy. There – achieving the goal, manifestation, attainment – everything can happen.

Q: The machine is running in its natural form, but from where is the ONE running it?

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MA: Please say, Baba, where is HE not?

Q: Does bhav samadhi, etc. take place due to sadhana or does it happen on its own?

MA: Baba, the leaves and fruits of the same tree are not exactly similar. Likewise people are different. Just as when a ban (small tidal wave) comes, it overcomes any barriers and obstructions, similarly, when speaking regarding the INFINITE, everything can happen to everyone. If while living within limitations (worldly life), contact takes place with the INFINITE, then everything can happen. As otherwise, the result and actions are as per the limitations.

Q: What's your opinion about past and future lives?

MA: Where there are multiple births, there is everything. Past birth and future birth are there. In addition, where there is no birth, there is nothing.

Q: The Christians and Muslims do not believe in it (rebirth and past life).

MA: There is nothing there. They have a line, such is written there (in the Bible/Koran).

Q: How can one follow the teachings of all the saints?

MA: Whichever saint's teaching you want to follow, follow it wholeheartedly, then you can understand and comprehend the teachings of all the saints. Whichever room you are in, your journey starts from there. If you can travel properly then you can realise the different teachings. As in a machine, there are different switches, but you do not switch them all on when starting the machine. You start with one and slowly all are required. Without all (the switches) your work will not be complete. When you will achieve Purnata (Fulfilment), you will realise their (teachings) are within you and you will get to see your realisation in them. That is why it is said, where is HE not!

### **9th May, 1958, Agarpara**

MA visited the Pat Bari in Baranagar, in the morning, which was an ashram made by the late Ramdas Babaji, who was known

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as a great Bhakt (devoted disciple of GOD). An image of Nitai-Gour was installed there along with the samadhi of Ramdas Babaji.

The Ras party from Vrindaban performed the Raslila there after which Haribabaji conducted kirtan. MA returned with everyone after the kirtan.

In the evening MA was taken for a visit to the Science College of the Calcutta University and was shown around by Professor N.N. Das. He explained extensively to MA about the latest machines designed to increase our understanding of the workings of the heart and brain. MA was then taken to 'Jogeshda Ashram' and 'Sarada Ashram'. SHE was accorded a warm welcome in both ashrams.

#### **10th May, 1958, Agarpara**

In the evening, MA visited Bhubanda who had been admitted to the Port Commissioners Hospital. MA was then taken to the residence of the Burdwan Maharaja who had earlier earnestly requested HER to visit. While returning to the ashram, MA went to Sri Nirmal Mitra's house and stayed for a long time; he had taken diksha from Didima on this day.

#### **11th May, 1958, Agarpara**

The play 'Nimai Sanyasa' was enacted in MA's presence, on the ashram premises, at the behest of Sri Tarun Kanti Ghosh, Deputy Minister, Govt. of West Bengal. Despite the tremendous storm and rain, MA stayed for the entire performance. Many people had come to see the play.

#### **12th May, 1958, Agarpara**

MA was taken to the Thakurbari of Sri D.N. Singh of Howrah who was a well-known manufacturer of iron and steel items. MA was accompanied by Shri Haribabaji and many devotees. Haribabaji conducted kirtan and the programmes of the night were conducted there.

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### **13th May, 1958, Agarpara**

MA was taken in the morning to the newly constructed branch of Saraswati Press which was owned by Sri Sailendra Guha Ray. In the evening MA visited Mukti Maharaj and Romeshbabu who had been admitted to Bangur Hospital in Tollygunge.

MA then went to the residence of the daughter-in-law of Sir Rajendra Nath Mukerjee, Srimati Prabhadi, at her earnest request, where sandhya kirtan, etc., was held. Many well-known personalities also attended. MA sang kirtan for a long time. Prabhadi was a gracious host and served everyone with care and attention. MA returned to the ashram at midnight.

### **14th May, 1958, Agarpara**

MA left for Ranchi by train at 8:30 p.m., accompanied by many ashramites along with Haribabaji and his party. Nearly 40/45 people accompanied MA. A large number of devotees were waiting at the station for MA's darshan. Panuda travelled with the group up to Kharagpur before returning to Calcutta.

### **15th May, 1958, Ranchi**

MA disembarked at Muiri station where Priyaranjanda, Sri Bireswar Ganguly, Devi Babu and a few others were awaiting HER arrival with two cars. MA, Didima, Haribabaji and Didi travelled by car to the Ranchi ashram while the others travelled by train. A room and kitchen, etc. had been newly constructed for MA on the first floor of the ashram which was then inaugurated in MA's presence. Arrangements for Haribabaji's stay were made at a house named 'Priyodham', which belonged to Sri Debabrata who had made it available for the sadhus and mahatmas. A pandal was made in the adjoining field beside the ashram for kirtan and satsang.

### **16th May, 1958, Ranchi**

In the morning at about 8:30, MA was taken to the farmhouse of Bakshida, where the morning satsang was held, after which

he took MA around the large fruit garden. Dr. Nagendra Das, who had also accompanied MA from Calcutta, was involved in research of the human brain using different machines and apparatuses, and had investigated the working and state of the brain of general people, patients, sadhus and sanyasis, yogis and also in different states, during samadhi, during kumbhak, etc. He discussed with MA about his research for a long time.

A woman had also come for MA's darshan and told about her dream. On someone's advice, she had been conducting Narayan Puja daily, for the well-being of the world. One day, she slept after taking prasad and dreamt that MA had come and given her a mantra written in white letters and had showed her the method of doing japa. After waking in the morning, she told her husband about it and since then both of them were doing the mantra japa daily. Everyone was amazed by the incident.

### **17th May, 1958, Ranchi**

As per MA's instruction, every day, from 8:45 to 9 p.m. was designated as maun, a period of individual silence or collective meditation. Matri Satsang, a specific time when MA would answer devotee's questions, was held after maun, from 9 to 9:30 p.m. There were always many questions:

Q: How can the sense of distance be overcome? How can the internal sound be heard?

MA: The sense of distance is overcome by realising THAT which IS. All time and space lie within you – for instance, you also hold Europe within you. Sounds are perceived according to word measurements. With the aid of a special apparatus, sound can be heard from a great distance. But by means of the (inner) apparatus, that is no apparatus, the external sound becomes audible.

The origin of the world is from a sound. Of course (this is true) when the talk is about the origin of the world. Again, where there is ajatobad (no birth), where is the question of the world? From akshar comes sound. Akshar means that which

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does not have khoy (decay) – that which does not have origin or decomposition. Sound does not have any destruction.

People in general have the ability to understand worldly words, but do not have the ability to understand subtle sounds. There are such subtle sounds that cannot be discernible, even by your most sophisticated and delicate machines.

When the external sound, Sabda Brahma, discloses Itself, the distinction between me and you, mine and yours, ceases to exist, as there is no longer any division. In the universe, inner and outer sounds, exist. The external sound is contained in the world of forms as well as in the formless – THAT abides in the gunas (qualities) of matter, and beyond them, in form and the formless.

Q: Regarding the atom...

MA: Where is the Almighty Parameshwar not? HE is everywhere in equal measure. Whoever uses that Shakti in whatever way, that is wonderful.

Q: What is meant by prarabdha karma?

MA: Prarabdha means pore (later) labda (acquired) – the action that has been done before, will later bear fruit. Having overeaten, one has to afterwards bear the consequences. There is no way out of it – that is how it is.

Q: Is there karma in a Jivanmukta (realised) person?

MA: When you talk about Jivanmukta, where is the question of karma? With the presence of karma and being jivanmukta – this cannot happen. If karma is present, one cannot be free. Through (true) knowledge all karma is destroyed and burnt.

Q: How can one attain peace?

MA: By yearning for it – when one becomes fervid for peace, it will be gained. One must call out desperately to the ONE, and be devoted to sadhana, with ardent desire for peace, it will come.

### 18th May, 1958, Ranchi

In the morning MA was taken to the local Jagoda Math (ashram) where SHE inaugurated a new guest house. A swami of the

Jagoda Math gave a short speech about MA. During the satsang held there, MA answered questions from the people present:

Q: How should we live in this world, so as to view happiness and misery with equanimity?

MA: Here one thing has to be noted – talk must be of HIM alone, all else is but futility and pain.

Q: Please express this in a way that seekers after Truth, who still live in the midst of the world, will be able to understand.

MA: Cultivate a spirit of service. Let the wife serve her husband, regarding him as the Lord; let the mother serve her son, looking upon him as Gopal. If the home is pervaded by a spirit of service, there will be bliss rather than toil and weariness.

Q: How can the agony of the tritapjala (threefold suffering) be overcome?

MA: While engaged in the service of the family, it is good to set apart some regular time, morning and evening, for meditation or japa. Prostrating oneself before GOD with intense feeling and putting one's heart and soul into the recitation of HIS holy name are means by which man may be delivered from the tritapjala. HE takes away every kind of suffering, be it adhibautik, adhideivik or adhiatmic. This is why HE is called HARI.

It is right to perform one's puja regularly twice daily, at dawn and dusk, just as it is imperative to wind a clock at set intervals. If the work of the householder is not thus interrupted, a spirit of service cannot be developed. In place of serving GOD, one will minister to one's personal pleasure or satisfaction, and consequently (be) forced to endure tritapjala – that is a man's lot. Whenever time permits one should, over and above the fixed periods of daily prayer, lift up one's heart and mind to GOD, so as to become even closer to HIM.

Q: What is one to do if, while sitting for meditation, the mind wanders off to worldly matters?

MA: By persevering in the constant and regular practice of daily meditation, the mind will finally, itself, become calm and steady. Even if in the course of one's best efforts, one slips and

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tumbles to the ground, one will have to rise again, by supporting oneself, on that very ground.

Q: If we regularly meditate twice daily, will our mind become conditioned in a way similar to Dr. Pavlov's dog experiments, which proved they could be trained to clockwork punctuality?

MA: Yes, this is also an example of the efficacy of abhyas yoga (sustained practice).

In the evening, MA and Haribaba visited the local mental hospital to see the son of Verma Sahib of Delhi, who had been admitted there as he had suffered a mental illness while studying engineering in England. He performed pranam on MA and Haribaba with folded hands. While he looked comparatively normal there were signs of sadness. He said that he had previously seen MA in Solan.

### 19th May, 1958, Ranchi

In the morning, satsang was held in a new house, named 'Govind Bhavan', belonging a local Marwadi person, who had earnestly requested Haribaba to conduct the satsang there. After the maun, MA answered many questions of the devotees.

Q: Are changes produced in our subtle bodies by the regular practice of mantra japa?

MA: So long as there is form, there must be change. GOD alone is changeless.

Q: Does mantra japa result in some realisation?

MA: Do not concern yourself with 'some realisation'. To begin with, let GOD's divine form be revealed and then the realisation of the One Brahman will follow. Which particular form of GOD is revealed, depends on what particular Name is constantly invoked.

Q: Can one, by the repetition of mantras, get access to other worlds and states of consciousness?

MA: Certainly. However, one's aim should be the Self-revelation of THAT – which is beyond all worlds and states of consciousness.

Q: Is it possible to attain the actual realisation of Brahman?

MA: Why do you doubt this?

Q: Is the Shabda Brahman (the eternal sound) also realised?

MA: It ought to be so. While the mind governs, there is always duality, and thus, one experiences happiness and sorrow. It is man's reason that decides whether anything is joyful or painful. In this world of perpetual motion, the individual is that which is bound.

As stagnant water becomes foul, (but) can be purified again by a filter that kills the microbes – likewise it is with the individual and liberation. The Paramatma (Supreme Brahman) may be compared to pure water and the individual to a stagnant pool. But in essence, water is everywhere, in individuality as well as in the Atma. Where there is jiv (a living being), there is Shiv. Man's divinity is eternal, but his ever-changing nature cannot endure forever.

Q: How can the mind be made content? By what method can the processes of the mind be controlled and the Self be seen face to face?

MA: By aspiring to Realisation, to the knowledge of one's own Self – the Atma. It is necessary to proceed along some definite line of sadhana – be it by regarding oneself as the eternal servant of the Lord or as HIS child or by adoring HIM as one's Beloved, be it by adopting the method of enquiry into the nature of the Self or any other path. Whatever your approach, it is right for you.

The sages of ancient times pointed out the way. A stage will come where all paths join together. The method indicated by one's Guru is the one to be chosen – at the end, every path becomes straight and simple. On reaching the goal, one will realise that there are innumerable ways leading to it. To accord with the different characteristics of the aspirants, there is a variety of paths or methods of spiritual practice. To find GOD means to find one's Self, to know the Atma. Then one awakens to the Knowledge that the ONE is the sole reality underlying

## THE HOLY CHRONICLE

the world. The mind can be made content only when one's real treasure, the Atma, is found.

Later, when MA was in Priyadham, SHE answered some more questions:

Q: Are happiness and sorrow experienced even after one has attained the Knowledge of Reality?

MA: Two things cannot simultaneously be in the same place. When the Knowledge of Reality has dawned, happiness and sorrow are no longer experienced.

Q: Can the bliss of Brahmanand be experienced?

MA: It is direct Knowledge.

Q: If an enlightened one dies in pain or distress, will he be liberated even so?

MA: Where enlightenment is there, there can be no question of pain, distress, or death.

Q: To what level does faith belong?

MA: To mon-rajya (realm of the mind) – everything that concerns the life of man, is of the mind. However, when one penetrates to the root of things, there is only the ONE, and HE alone.

One woman had much to ask, beginning with, “What is the meaning of maun (the practice of complete silence)?”

MA: Maun is for becoming ‘A-Mon’ (without mind).

Q: If there is always the Pranav (Aum), why can't we hear it?

MA: The mind is engaged with worldly sound, touch, form, smell, sense and feeling. That is why the subtle sounds are not entering the ears. For example, to catch a subtle sound, a delicate machine is required, similarly to hear the Pranav sound, the mind has to be made still and focused.

Q: What is the difference between bhakti, bhav and exhilaration?

MA: To be especially devoted to God is bhakti. In the bhakta's heart, due to some recourse of reason, bhav is manifested and when the bhav of the heart is expressed outwardly, it is called exhilaration.

The same woman continued: There are some sadhus who seldom mix with people. What is the reason for this?

MA: Look, in the path of sadhana, associating with people may harm many (sadhus). That is why, purity of food should also be kept. In this path, such devotion and regulation is required to be kept. Later, when that Completeness is achieved, then one can see the same GOD in everything and everyone.

The discussion continued until 10 at night.

### **20th May, 1958, Ranchi**

In the morning when MA was sitting in the hall, Hazaribagh's Manoj Madhav Rai's elderly father, who had lost two of his worthy sons within a span of eight months, came with the younger son's widowed wife for MA's darshan and after performing pranam, said, "MA, don't my tears reach MA?"

MA immediately replied, "Of course it reaches, Baba. HE is also manifested in the form of tears. Baba, this is the form of sansar (worldly life). Jagat (world) means – what is in movement, changing. It is present at one time and not there the next – this is the rule of the world."

In the evening, Ramarchana was organised and performed, in MA and Haribaba's presence, at the local Ram Sita Mandir. On this day too, after maun, MA answered many questions of the devotees.

Q: Is it possible to have darshan of Vishwaroop (vision of the Lord in the Universal form), as Arjun did?

MA: Most certainly – first become Arjun and then you will see. Anything is possible in God's Kingdom, even the impossible becomes possible – on the other hand, the possible also becomes impossible.

Q: The Lord's Universal form, as described in the Gita, is extremely terrifying. Is it possible that a human being could be capable of beholding it?

MA: In GOD's creation, everything may become possible by GOD's grace.

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Q: If one realises that craving and attachment are at the root of all troubles, does this indicate that one's Kundalini has awakened?

MA: Just as it is quite unmistakable when one's hunger has been appeased, so also, when the power of the Kundalini has been awakened, there is no room left for questions.

Q: Does sleep happen when the Kundalini Shakti is awakened?

MA: The question does not arise. That Kundalini Shakti will be awakened and sleep will also happen – these two things are not possible to happen together. A person changes by a mere touch of the Kundalini Shakti. His demeanour, movement, style of conversation, everything changes. (But) only full awakening is the real awakening, that is to say, right up to the thousand petalled lotus at the crown of the head. The vibration that is felt on occasion, from the base of the spine upwards, does not signify a complete awakening. If trembling and such is experienced as a consequence of a partial rousing of the Kundalini, this is not its full revelation, but only a glimpse as it were.

One must try to preserve perfect calm. The eight sattvic signs or other bodily phenomena exhibited, have by no means in all cases, the same significance. A sattvic disposition is of the utmost importance. To the degree that desire, passion, anger has diminished, one may take it that one has progressed in one's sadhana. Tranquillity is not inertia – from real calm will arise one-pointedness, knowledge, bliss and peace.

Q: If HE is residing in our hearts, then what is the requirement of praying to HIM?

MA: (Laughingly) To remove the 'if', prayers are required – japa and naam is required. These are all hearsay or words read from books. Can you properly and exactly feel and perceive that GOD is in your heart? Genuine feeling is required, Baba.

Q: Why is one not always full of bliss while engaged in japa, meditation and other spiritual exercises?

MA: When the object of one's supreme desire has been realised, only then there is bliss. By the sustained practice of

japa, a state is reached where one feels that the mind has become one's obedient servant, then there is the bliss of attainment, the bliss of visions and similar experiences. But one cannot keep up this condition at all times, and therefore bliss is not felt.

Q: What should one do to be always supremely happy?

MA: One has to be constantly engaged in japa, meditation, contemplation, etc. You want to enjoy worldly happiness and at the same time experience the bliss of Reality – how can you have both? The mind is roaming in all directions, and so what can be the result of a little japa done by fits and starts? By the yoga of sustained and regular practice, the mind must be made one-pointed.

Q: How can the macrocosm be contained in the microcosm? The Shastras declare that it is so.

MA: Have you no faith in the Shastras? Can anything exist that is not contained in the macrocosm? Everything is contained in everything – materially speaking, as well as in a subtle sense.

Q: What actually does microcosm mean?

MA: Just as one distinguishes between three kinds of bodies, namely material, subtle and causal, so one may speak of three different microcosms. It is you who exist in the limitation of the body and also as the All-pervading Self. To know oneself means to know the microcosm and through it, to have knowledge of everything in the whole world.

Q: Is one who does japa, ever forced to do it, by japa itself?

MA: Yes, it can also happen that way.

Q: At times does GOD do the japa on behalf of the jiv (an individual)?

MA: Yes, you are Bhagawat Swaroop (GOD's Own Form). You do your own japa. On the other hand – what is the requirement of japa? Who performs japa? Everything is required for the Lila. For the Lila, Sita, Lakshman, Mahaveer, origin, everything is required. But in Reality, HE does not require anything.

Q: Does GOD become happy if someone takes HIS name? If so, can HE then be called self-centred?

## THE HOLY CHRONICLE

MA: By taking Bhagwan's name, you become happy. Bhagwan is not a trader. You say, I have taken (HIS) name. Through HIS Kripa, Bhagwan has provided a path of Naam – to realise HIM.

Q: Why then this Lila of misery?

MA: HIS morji (whim).

Q: But why so much sorrow in sansar?

MA: The real form of sansar is sorrowful.

Q: How long will sorrow stay?

MA: Until you realise your Self.

Q: What is the system of Nigraha (punishment) Kripa and Anugraha (merciful) Kripa?

MA: Bhagwan does not provide accounting to anyone. Whatever is required for the welfare of the child, HE does that.

Q: Does MA get angry with her children?

MA: MA certainly does not get angry. Nevertheless, for the well-being of the children (MA) has to act as if angry. Through HER, good happens and harm does not take place.

MA then disclosed that SHE was seeing that, in one place the Akhand (continuous) Mahamantra Naam Kirtan that was being performed, was becoming khandita (broken). At that time, MA HERSELF protected the Naam and did not allow it to be broken, and then asked Pushpadi to protect the Naam by remaining maun (in order to perform Naam in mind). Then Bunidi took the Naam from Pushpadi. In the middle of the night when Didi's younger sister was protecting the Naam she had heard the loud sounds of Mahamantra Naam kirtan being performed accompanied with cymbals and tabla. The Naam protection continued for 24 hours. Many such supernatural events were constantly taking place near MA.

### 21st May, 1958, Ranchi

MA answered more of the devotee's questions.

Q: What does mantra chaitanya mean?

MA: Just as a seed, after being planted in the earth, slowly develops roots and leaves after being watered, similarly by japa

being performed regularly, using the mantra with faith and devotion, the Devta of the mantra manifests. This is known as mantra chaitanya – when the ONE blazes forth as the Reality that underlies the mantra, then the mantra has become alive.

Q: It is mentioned in the Chandi that Mahamaya drowns the mind of even the wise, in moha (attachment). Is this also applicable for the Brahmagyani (those who have realised the Knowledge of Brahman)?

MA: In the sthiti of ordinary knowledge, this is applicable. It is not applicable for Brahmagyani. In the sthiti which is beyond gyan (knowledge) and agyan (ignorance), there is no question of moha.

Q: What does ‘Gurukripa hi kevalam’ mean?

MA: Everything is possible through Gurukripa.

Q: Is the Guru’s shakti identical with the Guru’s grace?

MA: The words are different – but essentially they signify one and the same thing. Shakti is bestowed by Gurukripa.

Q: In sadhana, which is more powerful, Guru or one’s effort?

MA: Everything takes place through Gurukripa. But through pride, not everything can happen. Therefore, Gurukripa is more powerful. Guru, mantra and sadhana – all three are required. Sadhana means one’s own kripa. Up to a stage, one’s own kripa is required. After that, Gurukripa.

Q: Is there any difference between Guru and Ishta?

MA: In the worldly view, they are different. From the spiritual viewpoint, they are the same. GOD is in the form of the Guru.

Q: If one does not like the Naam given by the Guru but does virtuous work, then what happens?

MA: He will receive the result of the virtuous work. The result of obeying the Guru’s words, will not be received.

Q: If the meaning of the mantra is not understood, will the japa be fruitful?

MA: One will reap the fruit of the japa but not the fruit of understanding its meaning. If the meaning is understood, the result will be better still.

## THE HOLY CHRONICLE

Q: It seems very different to me – Naam and the One whose name it is. How are they the same?

MA: In the indestructible Brahman, there is no division. GOD HIMSELF is present as Naam. Just as the seed and the tree are one, so are the mantra and the Ishta. The tree is contained in the seed. If the seed mantra is implanted in the heart, the Ishta will be revealed. When a seed has been sown, it must not be taken out of the earth and looked at, or shown to anyone. Similarly, the seed mantra should not be disclosed to others, since it thereby loses its power. If kept secret and tended in the heart, the Reality underlying the Name or mantra will become revealed. Then, HE who is indestructible, will be realised as Naam.

Through appropriate practices, the Name or seed mantra has to be nurtured and protected. Keeping It concealed within one's heart, the mantra has to be repeated regularly everyday according to the prescribed rules. Thereby, the ONE will finally be realised, in all forms.

Q: Then how are Naam, Guru and Ishta the same?

MA: The Naam and the Nami (one performing Naam) are the same. In that sense, Gurubrahma, Guruvishnu are the same. During sadhana they are different – in siddhi (attainment) they are One. In the bigraha (idol), Ishwar buddhi (understanding of GOD) has to be maintained. Similarly, in regard to Guru, if manushya buddhi (human understanding) is maintained, then it is a transgression. One should think – my Ishta, in order to realise Him, has come in the form of a Guru and given me a mantra.

Q: What does Guru seva (service of the Guru) mean?

MA: To obey the Guru's instruction without thought.

Q: Can one's mantra be disclosed, to a realised being?

MA: Why should it? Since by saying the mantra, one would become his Guru. However, when it is necessary to correct the mantra or clear up doubts, then an opportunity for this arises on occasion.

Q: What is the significance of a mantra?

MA: This is explained in detail in the shastras. By the regular and sustained repetition of the mantra, its significance may of itself become revealed.

Q: If all of us are Brahman, in any case, why should we have to accept a Guru?

MA: Why do you ask? Because you are in doubt. I am Brahman – if this has become knowledge beyond the possibility of doubt, who can be called whose Guru?

Q: Is the Atma divided or not? In what sense does the Atma become united to the Paramatma?

MA: When the jivatma is united with the Paramatma, they become one. When a pitcher of water is emptied into the ocean, the water remains water – only then it is not called pitcher water, but sea water. It is similar when the jivatma is united to the Paramatma.

Q: Why does one reap the fruit of one's actions of this birth, in another birth, and in another body?

MA: All bodies in the world are indeed your bodies. Only you are unable to realise this. You perform actions with your present body and reap some of the fruit in this body and some portion of it remains. Birth after birth, the results of your actions are experienced in different bodies.

### **22nd May, 1958, Ranchi**

During satsang at Ranchi Ashram, MA answered many questions.

Q: Is this universe an expression of rhythm?

MA: It is and it is not, depending on one's angle of vision.

Q: Is it the aim of a sadhak to bring the rhythm of one's individual life into harmony with the universal rhythm?

MA: The aim is to realise that it (one's life) is in fact part of the universal rhythm.

Q: How does the teaching of the Bhagavat Gita agree with that of the Chandi? The Gita teaches renunciation, while the Chandi advocates prayer.

## THE HOLY CHRONICLE

MA: The prarthana (prayer) of deo, deo (give, give) in the Chandi has a connection with the Ultimate Substance. For the attainment of Ultimate Wealth, Ultimate Form – that Ultimate Essence, the prayer to Ma is deo, deo. The prayer is for getting that which, when received, leaves no question of desiring anything else.

Moreover, at the initial stages it is necessary for the sadhak to have his worldly wants fulfilled. Slowly, slowly, the prayer for the Ultimate Treasure will awaken.

Q: So then the Great Mother gives, while the Heavenly Father urges us to renounce?

MA: Mother means Matri Satta (Being conceived as a mother). Satta means Atma (Self) which is neither male or female.

Q: Is MA the mediator between the jiv and GOD?

MA: Whatever you are saying, it is also right. Whatever method the Guru indicates, is right for that particular person.

Q: Have the miraculous stories in the Puranas any real significance?

MA: Everything is possible. Similar happenings, as in the Puranic age, take place even now.

Q: What evidence is there to prove that the impossible can become possible?

MA: If it was not possible, how could this talk about, or this question, arise? There, everything could happen. From the worldly point of view, there is certainly possible and impossible. Sometimes you definitely decide to accomplish some particular work, yet due to such play of maya, it becomes impossible. But where Ishwar is – this is not so.

Q: Isn't there anything called mithya (lies)?

MA: Mithya also exists, Truth also exists. The Ultimate Truth is that only HE is there – whether you say prakrito (natural) form or aprakrito (artificial) form – in all forms.

Q: How can everything be possible?

MA: Put on the spectacles of gyan and you will see.

Q: Why does the jiv come into sansar?

MA: Jiv comes into sansar to fulfil their own bhog (karma).

Q: Is it not possible to overcome bhog?

MA: Everything can happen – why can't bhog be overcome?

Q: Is there any shortcut path?

MA: With Bhagwan's kripa, that also can be found at times.

Q: What is the necessity of the jiv-roop, for the Paramatma, when the jiv has to return ultimately to the Paramatma?

MA: It is HIS mouj (wish for lila). Mouji Shankar, Lilamoy (full of lila) Bhagwan – HIS pleasure.

Q: HIS mouj becomes our suffering?

MA: Wherever there is I, mine, you, yours, his, and such distinctions, there is suffering.

Q: How can this 'I and mine' ahamkara (egoism) be removed?

MA: The path is there for everyone. Choose one path.

Q: Those who do not believe in rebirth, are they reborn?

MA: Sadhana is inclusive for the believing and the non-believing. But the law will be followed, whether you believe it or not.

Q: What is viswas (faith)?

MA: The swas (breath or I-ness) that departs – or from where apprehension, originates. There are two types of viswas – andha viswas and paka viswas. The paka (mature) viswas is indicating the Antarjami Purush (the inner man) – impartial viswas. The Purified Purush is giving awareness.

Andha viswas (blind faith) is viswas from the mind, kachcha (raw), apeksika (relative) – which can be broken. But many times, from andha viswas, slowly, slowly, paka viswas is developed.

For example, one sadhu had a disciple who was a thief. The thief used to lie and because it was more profitable for him, he would not obey the Guru's instruction to tell the truth. One day the Guru told him to use andha viswas to obey the Guru's words for a few days and to speak only the truth.

He did so, and when he was caught later in the Raja's palace stealing, he spoke the truth, and was freed. He then left stealing and also mithya (lying). The truth became his paka viswas.

## THE HOLY CHRONICLE

### 23rd May, 1958, Ranchi

Someone asked: In the Chandi, the Great Mother is sometimes described as benevolent and gracious, at other times, wrathful. She is then sometimes merciful and sometimes full of fury?

MA: As the destroyer of evil forces, She appears wrathful and as the preserver of the Gods, full of Grace – Her appearance is in keeping with the individual karma. Do not expect THIS BODY to comment on the shastras. There is a way to realise Her as benevolent – again where greed, anger, delusion and so forth prevail, She is perceived as wrathful.

In the world also, if a mother is unable to mould her child by loving kindness, she resorts to slaps. There are mothers who fake anger to put fear into their children – others discipline with love and affection. Whatever she may do, a mother behaves according to the needs of her child. Just as a mischievous child has at times to be taught through punishment, similarly people of demonic nature have to be improved by making them fearful. A mother does exactly what is best for her children. The Great Mother manifests in all guises and appearances. She is both saguna (with attributes) and nirguna (beyond attributes).

Q: When GOD is invoked as the mother, why is there no response?

MA: There surely is! Great souls have shown this by their experiences. Invoke Her in any way that will make Her respond. When a child cries, absorbed in his play, the mother does not rush to console. But if a child weeps intensely, she will hasten to the child. At times, even when a child does not cry, but leaves his play and sits quietly, the mother goes to him. By play is meant the play of life in sansar (the world).

Q: Is the Mother more compassionate to an ill-natured child?

MA: The Mother's compassion is equal for all. Your own nature will dictate what is to be done by you. A mother is one who forgives, and apportions to her child exactly what is most beneficial for the child. The Mother is all-pervading and full of goodness.

Q: Suppose an atheist lives an ethical and righteous life – is he nevertheless on a lower level than the faithful devotee?

MA: An ethical life purifies the mind. Even though one may have no faith in GOD, if one believes in some Superior Power or has a high ideal, this also will serve one's purpose. By living an ethical life, one progresses towards the realization of the Divine. If one believes in extraordinary men, can it be said that one does not believe in GOD? To believe in GOD under a particular name is also a way.

Q: In the age of science it is difficult to believe in GOD.

MA: By studying science, the thirst for knowledge is aroused, and thus one will awaken to the search after Truth. But the belief that denies GOD and all deities, is a partial, one-sided point of view – it is not a comprehensive vision. An integral complete vision unites the point of view of science with that of faith. In a full vision, the standpoints of the believer and of the non-believer meet. To lay stress on righteousness and ethics will educate your character and eventually lead to perfection. A complete unobstructed vision will open out. By accepting your own line wholly, with all its implications, you will finally realise all lines of approach.

Q: Having accepted something as an axiom, why should questions still arise?

MA: As long as one has not attained direct knowledge, questions are bound to arise. As long as you dwell in mon-rajya (realm of the mind), there will be questions. Here, there is time and death. Time and death are of the mind, of that which can be taught and learned. Beyond the mind, there is neither space, time nor death. On attaining Brahma, this will become irrefutable truth.

Q: If I live depending on God's grace what will happen?

MA: At every instant you are changing. As you go on being transformed, more and more – you will reach a state where there are no more questions, no more change, only Grace and Grace alone.

## THE HOLY CHRONICLE

### 24th May, 1958, Ranchi

There were more questions. Someone asked: What can the Great Mother give to the jiv?

MA: The spirit of motherhood – the Mother gives Herself. She loves, protects – does everything. What is there, that She cannot give?

Q: Can She give, to the same person, liberation as well as worldly success?

MA: Yes, She can.

Q: Is there such thing as rebirth? Does GOD really exist?

MA: Can a matriculate (class 10 examination) have the knowledge of a M.A.? Baba, go on studying and you will know.

Q: Since the world can be explained by environment, heredity, in other words by science, what need is there to believe in GOD?

MA: All those explanations are only relative, neither complete nor exhaustive.

Q: In the atomic age the world with all its creatures will be destroyed by war. Is it possible to save it by spiritual means?

MA: Whatever is to happen, will happen. Why worry about it? HE who does everything, will do the needful. You are also one of HIS manifestations, and are able to concern yourself with this kind of thing. But how much can you effect, through your concern?

Q: Will there be war again? Atomic war?

MA: To try to get information about the future from THIS BODY is futile. GOD does not allow the ordinary person to know all about the future, because it would harm him. HE gives knowledge and understanding, according to HIS own measure. Thus, you will get to know exactly as much as is necessary for you.

Q: Why was Arjuna frightened when he had a vision of the Lord's Universal form?

MA: The Lord HIMSELF granted Arjun divine sight to make the vision possible for him. He gave him the power to see as much as was necessary for Arjun. But Arjun did not have Atma

Darshan (the vision of the Self) and therefore he was afraid. GOD is of infinite forms and there are infinite visions of HIM.

Q: If GOD is the fountain of goodness, why should there be so much fighting, cruelty and sin?

MA: HE is goodness as well as evil. HE is everything. HE HIMSELF stages a play with HIMSELF. Whatever is necessary in order that HIS play may be accomplished to the fullest, that HE does.

### **25th May, 1958, Ranchi**

For a few days, MA used to rest in the afternoon on the small western veranda of the Kali Mandir. At times, SHE would also bathe there. Despite the newly constructed room for HER in the upper storey, SHE preferred to stay on the small veranda in the small lane. In the afternoon, MA was resting after bhog on that veranda and Sri Adhir Banerjee and his wife were talking with HER. At one point, MA asked, "Is there anything else you want to say?"

Adhir Babu replied, "Yes, MA there is something else. My friend has asked me to tell you this – my friend is from Barisal but currently stays here. In front of their house in Barisal, there was a Kali Mandir. Every morning after waking, they would go to the Kali Mandir for darshan. His mother too would finish her work and go and sit in front of the Kali Mandir. But after leaving Barisal he has not been able to get darshan of Ma Kali.

"One day, my friend dreamt that Ma Kali had come and mentioned about a new mandir which had been built in Ranchi, and She said, 'I am at Anandamayi Ashram here. Whatever you wish, you can say (pray) there.'"

MA responded, saying that for a few days SHE had been having a kheyal, that Kashi's Gopal had shown some things to many people, but Ma Kali, who was consecrated in the city, had not made anything known. MA then said to Adhir Babu, "Ma Kali has given your friend darshan. Bring him to the ashram tomorrow. We all will take darshan of him."

## THE HOLY CHRONICLE

It is worth mentioning that the idol of Ma Kali installed in the ashram was very beautiful and that many people would come daily for darshan.

During the conversation, MA added that the Ranchi ashram was, like most of our other ashrams, built on a site which had been a religious centre in ancient times. The place where the ashram was currently situated, had, a long time before, been a dense forest, and in the midst of it, there had been an ancient Kali temple.

Later, during the satsang, when asked whether Bhagwan could be realised through sadhana, MA replied, “No, if Bhagwan is realised through sadhana then HE would be subservient to (the limitations of) sadhana. HE is self-revealing. HE is present everywhere at all times. Through sadhana, when the veil of ignorance is lifted, you can see HIM. The work of sadhana is to remove the veil.”

Someone continued, asking whether Bhagwan could be seen by someone engaged in sadhana.

MA: Just as when you start your journey for Calcutta, can you see Calcutta until you reach it? Similarly, until fulfilment of sadhana is achieved, Bhagwan darshan does not take place.

Q: Is it possible to perceive GOD right here, as one sees a human being?

MA: Yes, really and truly. HE can be seen.

The questioner continued: MA, what is YOUR experience in this field?

MA: It's already been said. HE is ever Self-revealed.

The person persisted: Again, please say – have YOU really seen HIM?

MA: Baba, however you express it, in whatever way you please – it has already been said. All of this is HIS image. HE who is within you, who is manifested in your shape – HE is Ananta (Eternal), HIS form is Infinite.

Wherever a man is, there is Shiv, and wherever a woman is, there is Gauri. HE, and HE alone, is.

The questions continued with someone asking: Which is the easiest way to the realisation of GOD – kirtan, mantra, yoga or the repetition of a Name?

MA: The way which the Guru points out for anyone, is the easiest way for that particular person.

Q: Is it possible to practice sadhana without having recourse to a Guru?

MA: Your question and the reply given shows that you are a seeker hoping for a Guru.

Q: In the Bhagavad Gita, Shri Krishna says, “Whenever there is a decay of righteousness, O Bharata, and an exaltation of unrighteousness, then I Myself come forth.” Why then – although, in our age there is decay of righteousness – should there be no advent of the Lord?

MA: GOD speaks the truth. HE has certainly come. Those who can see, are seeing.

Q: Why is there so much violence in Pakistan?

MA: All happens according to HIS Will. HE is violent with HIMSELF. There is no doubt that there is some beneficent purpose behind it.

Q: When a deity is already in one’s own home, why should one have to go to a place of pilgrimage for HIS darshan? Does it really help?

MA: One goes, because one does not feel satisfied at home. Besides, it occurs at times, that one derives distinct benefit from visiting places of pilgrimages.

Q: Where exactly is the mind?

MA: Roots above, branches below. It’s root lies in the brain, yet it permeates the whole body. In deep sleep, one communes with one’s own Self. After sound sleep, body and mind experience a sense of well-being, although on waking, one cannot tell where one has been while asleep. Only when the veil has been lifted, and one’s vision is therefore unobstructed, then, one knows where one has gone – for a short span, one had reposed within one’s Self, during sleep.

## THE HOLY CHRONICLE

The centre of the mind lies in the brain, although it is scattered everywhere in the body. Man alone has the possibility to become fully conscious. The animal has merely the capacity to enjoy and suffer, while man can do this as well as practice sadhana. The purpose of sadhana is liberation. Man has the opportunity for both, worldly experience and liberation. In order that man may awaken to full consciousness, he has, from childhood on, infinite possibilities for inquiry, for the acceptance of countless preceptors. Yet the Guru may be revealed within. If there are queries, the necessity for an outer Guru arises. It is man's nature to ask questions and to feel happy when they have been replied to. What can be grasped by the intelligence is all within the realm of the mind. The mind is indeed scattered all over. It has to be collected and placed into the head. Therefore, one has to concentrate and sit in meditation.

The noted singer Shrimati Renuka Sen sang three bhajans in MA's presence. MA returned from the satsang at about 11 p.m.

### **26th May, 1958, Ranchi**

MA was taken to the residence of the Accountant General, along with Narayan Swami and Bubadi, at the earnest request of his wife, Mrs. Vardhan. MA sat on the lawn of their residence and stayed for some time. Bubadi sang two songs and then the two daughters of Mr. Bandhan sang in MA's presence.

During discussion later, MA said a lot of things about Kali Ma and also spoke about the dream Adhir Babu's friend had. MA further said that on this day she had seen (in a subtle realm) a small village boy singing in a delirious manner:

Naam kore ja, Naam kore ja, Naam kore ja, (O Mon),  
Naam e Ruchi, Bhav e Pushti, Naam kore ja.

Immediately, MA became immersed in bhav and started singing:

Hari Naam kore ja, Durga Naam kore ja, Kali Naam kore ja,  
Shiv Naam kore ja, Ma Naam kore ja... and so on.

Bibhuda was told to sing these verses when performing Naam in the ashram.

At night, Adhir Babu came with his friend, Manik Bandopadhyay, who narrated everything that he dreamt about to MA. He had a longstanding wish to make a permanent structure in the Kali Mandir of his village but since it was part of Pakistan, it was not possible. He used to stay in Ranchi and was able to construct a few houses. In his dreams he had seen that he was constructing a Kali Mandir and that he had heard clearly Ma Kali saying to him, "I am already here." He generally did not come to the ashram but had come for darshan of Ma Kali after the Mandir was built. When he asked MA whether it would be proper for him to construct a Kali Mandir, MA replied, "Baba, why don't you try and see."

During evening satsang, Narayan Swami asked, "The rule for doing Ishta Dhyana is either in the heart or between the eyebrows. Then, why is Guru Dhyana to be performed in the head?"

MA replied, "In your shastras it is written that the position of the Guru is above all. Guru gives mantras and introduces the Ishta. However, many things could be said about this. Speaking everything in front of everyone, (the kheyal) does not come."

There were many more questions.

Q: Where is the hriday (inner heart) situated?

MA: As regards the contemplation of the various parts of the body, it is said that one should concentrate from foot to head, and again, in the opposite direction from head to foot. Further, the body as a whole should be contemplated. In this – the heart, the mind, everything is contained. When viewed separately, the heart will be found in the cave of the heart, in the centre of the body. Yet, the heart has to be contemplated on any spot that the Guru may indicate, since different aspirants experience the heart in different places – many in the brain, for instance.

In the cave of the heart, GOD resides. According to the sanskara (disposition) and the particular path of the seeker, he may become aware of the cave of the heart in any one of the chakras, for the simple reason that everything is contained in everything. Just as in the outer whole world, the sight of a dark

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cloud, may arouse bhakti in a worshipper of Krishna – so much so, that a state of bhav samadhi (spiritual ecstasy) is induced – similarly in the inner world, the yogi may become conscious of the cave of the heart, in either of two chakras or in any of the three granthis (Brahma granthi, base of the spine, Vishnu granthi, heart, Rudra granthi, between the eyebrows) – and GOD, the One who is All-pervading, may be realised.

Just as for the sake of convenience in man's work, indivisible time is divided into morning, midday, evening and night, so also, among the infinite variety of objects, the human body being the nearest, or any of its centres, may be used as a focus in meditation in order to make the mind one-pointed. Any centre of the body in which the aspirant's mind can find rest, as in a cave, becomes for the time being the aspirant's cave of the heart.

There is only one Brahman – everything is contained in everything. According to the disciple's particularity, the Guru will instruct him on which point to concentrate in meditation.

Q: Why has the Guru to be contemplated on the crown of the head? What harm is there in thinking of Him in the heart or in the centre between the eyebrows?

MA: It is right to meditate as indicated in the shastras. HE, at whose feet one is enjoined to surrender one's head – where should his place be if not on top of the head? Nevertheless, the Guru who is knowledge itself, is everywhere, and therefore may be visualised in any place in the world or in any part of the human body. When transmission of the Guru's shakti has taken effect, everything becomes permeated by the Guru. All the same, at the level of spiritual practice, the place for the contemplation of the Guru who has, as an aid in meditation, been fixed at the centre, on the top of the head, or on Mount Kailash – for the Guru is Shiv and for Shiv who is the Guru.

### **27th May, 1958, Ranchi**

In the evening, MA was taken to the Ranchi Ramakrishna Mission (Moravadi), accompanied by Haribabaji and many devotees, at

the sincere request of Swami Sundaranandji Maharaj, Secretary of the Mission. Sundaranandji welcomed MA and Haribabaji warmly, took them to Thakur's Mandir, and then made them sit in the hall and put garlands around their necks. Haribaba performed his sandhya kirtan and satsang over there.

After the kirtan, Sundaranandji asked MA, "How can GOD be realised?"

"If one calls HIM ardently and desperately, to realise HIM, GOD can be realised," MA responded.

He further asked HER about the method of calling HIM with byakulata (desperation) and MA replied, "Baba, perform whatever the Guru has given diligently and sincerely, along with satsang and sadhu-sang. HE is manifested everywhere. To realise HIM, extraordinary effort is not required – again on the other hand, to realise HIM, extreme hardship is required, both are correct. Baba, by knowing HIM, (you) will know your Self and again by knowing your Self, you will know HIM. Only HE is there – in Swagun, in Swaroop, in Nirgun, in Niroop. By knowing one's Self, one can realise GOD."

Other devotees continued to ask MA questions.

Q: How can an ordinary person acquire faith in the existence of GOD?

MA: By seeking the company of saints and seekers after Truth, by listening to religious teachings, by reading scriptures, and by carrying out the injunctions of the Lord. Are you not the offspring of the Immortal? The Immortal is self-effulgent and lets HIMSELF be contacted through the company of saints.

Any kind of work that anyone does is based on faith. By associating with pilgrims on the path to GOD, the fire of faith will be kindled into a bright flame. Children study with the faith that, like everyone else, they will pass their examinations. Likewise, by watching others seekers, devotees or yogis, one gains the faith that enables one to tread the path.

In reality, you are Supreme Knowledge, Supreme Bliss. In order to discover your true nature, it is necessary to remove the

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veil of ignorance – and for that purpose, of removing the veil, one has to resort to the path, to spiritual exercises, and so forth. By following, with perseverance, the method pointed out by the Guru, one finally discovers GOD – one comes to understand that all are HIS images, that actually there is no ‘you’ or ‘I’.

You manifest as peace, and also as error. You are eternal, pure, enlightened, free. In order that this Truth may be revealed, the veil has to be rent asunder. One has to obey the Guru, practice sadhana and so on, so that one may know that only HE exists. Indeed, GOD is not far away, Baba. HE seems far because of your idea of distance, which is wrong knowledge. HE is within, without, everywhere, of infinite shapes. Again, in very truth, HE is your Self. To find HIM means to find your own Self, to know your own Self.

Inquiry arises in you, because HE who is Knowledge Itself, is within you and has to be revealed. Just as by studying, the knowledge that is latent in you comes to light, so by spiritual practice, GOD or your Self – which is one and the same – is found. For the sake of GOD-realisation or Self-realisation, the instructions of the Sadguru have to be carried out with single-minded devotion.

The path is extremely easy and yet may be extremely difficult. In the same measure as the growth of desirelessness – it becomes easy. If you want to tread the path, HE will hold your hand and guide you. In fact, HE is holding your hand. With this conviction forge ahead – that’s all!

At present you know yourself in agyan-roopa (ignorant form). On reaching the end of the journey, you will know yourself to be in Gyan-roopa (the form of Supreme Knowledge). For you are indeed in agyan-roopa and Gyan-roopa – in both forms. Remove the veil, and knowledge will stand revealed. THIS BODY speaks in such an incoherent way. Now it is for you, Baba, to grasp what has been said.

Q: What are the signs by which a competent Guru can be recognised? How shall I know Him?

MA: When the time is ripe, HE HIMSELF will make HIMSELF known. However, in the shastras, the signs that characterise a competent Guru, are laid down. According to those signs, you also try to find HIM.

At the end of the meeting, the Head of the Ramakrishna Mission said, “MA, I profoundly enjoyed this.”

“You yourself are Anandamoy (permeated with joy), this is why, Baba.” MA left the mission at 8 p.m. and then went to Priya Dham for the period of maun. At 9 p.m. after maun, MA suddenly spoke, “By invoking GOD, HE may certainly be found – and by clinging to the Ma-ti (Great Mother), the Atma (Self) shall be realised.”

The devotees then began to ask questions.

Q: How can I be one with Ishwar? I am a perishable human being. After liberation, I shall be indestructible, immortal. Both are contained within Paramatma, are they not?

MA: When the One is realised, duality will also be known, in its totality. Having become immortal, the perishable human being will be fully understood as well. As long as there is a-lochana (absence of real vision), alochona (discussion) is unavoidable.

Seen from one point of view, the Paramatma has become divided and, as the world, is transformed in the form of the world, has been, is now, and will continue to be in constant flux. Again, viewed from a different angle, HE is ever Indestructible and there never has been nor will be any world. In Reality, the question of being and non-being cannot arise.

Q: (asked by Sri Janaki Prasad) For so many days learned professors have discussed philosophy with YOU. This time, we villagers would like to receive some counsel from MA.

MA: A very clever child you are indeed! You are calling (THIS BODY) as mother, and yet as a child, giving advice to the mother. If you can be a perfect, proper child of the mother, you will place your complete reliance on her.

Of course, one thing has to be said – the child has now become competent and it is necessary for him to be put to work.

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Therefore, do something – namely, repeat with fervour, GOD’s name. Since you have got into the habit of desiring things, direct your desire towards the Mother and call out to HER alone. GOD is HIMSELF the Mother and hence will provide you with everything you need. Relying entirely upon HIM, keep still and watch what happens. Until the faith awakens in you that, whatever the Mother does for Her child, is for the best – you cannot find Her. In order to arrive at that state of self-surrender, you may also have to follow the yoga of practice. When a boy grows up, he earns his own living and spends his own money. Likewise he will have to do sadhana by his own efforts. Baba, by your own words, you have laid a trap for yourself.

Q: Yes, of course, the Mother will no doubt be more clever than the child.

MA: The relationship to one’s mother is not one of give and take. The mother gives to the child according to his needs. One must depend on one’s mother like a kitten (which passively lets itself be carried by its mother), not like the baby of a monkey (which actively holds on to its mother and therefore at times falls off). The mother knows the right measure to give. Ma means moy (all-pervading). The Mother alone bestows both worldly experience and liberation – nobody else.

Q: Is it correct to say that the place of hriday (cave of the heart) is in the various granthis (centres) of the human body?

MA: Yes, the Brahma granthi, the Vishnu granthi, and the Rudra granthi, in other words, the muladhara (at the base of the spine), the anahata (in the region of the physical heart) and the ajna chakra (between the eyebrows), these three are the centres of the sadhak’s yogic experience and thus, may be called the places in which the hriday (inner heart) is situated. Apart from those, some yogi’s experience their heart also at the sahasrara (thousand petalled lotus at the crown of the head).

Q: How many kinds of viswas (faith) are there?

MA: Very many. However, one may distinguish between four kinds, namely: 1) Gyani viswas, the faith of the knowledgeable –

firm, stable, based on direct experience. 2) Andha viswas, blind faith that may be shaken, if hit hard. 3) Andha viswas, a blind faith mixed with consciousness that cannot be destroyed, even when hit hard. Faith in a person may waver, but faith in the Reality, for which that person stands, cannot decline. 4) Andha viswas, blind faith, that though the faith is towards an unworthy object, it is so blind, that the faith itself becomes one's saviour. 'Even if my Guru takes to drink, yet He is the giver of eternal Bliss' – a disciple with a spirit of this kind, advances by the force of his faith, beyond the achievement of his own Guru, and even rescues the Guru.

### **28th May, 1958, Ranchi**

MA was sitting in the afternoon and a lady mentioned that the Agarpara ashram was a special place since it had been a place of tapasya (spiritual pursuit) for many sadhus and mahatmas. Then someone asked MA whether there was anything particularly special about Ranchi ashram.

MA said, "One day it was seen (ethereally) that this place was a dense forest. There was no habitable place anywhere – it was an extremely dense forest. In the jungle there was a Devi's altar. It seemed that Haribaba had cleared a portion of land in the jungle and had made a place for kirtan. Meanwhile four or five well-built people arrived. They resembled the Maharaja Kumar's clan."

Srimati Parul interjected, saying, "MA, we have also seen that this place was all jungle and we were afraid to come. This place belonged to the zamindari of the Maharaja Kumars at one time."

MA continued, "It seemed that those four or five people came and were telling Haribaba, 'Move away from our land, we will perform Devi Puja and sacrifice.' THIS BODY was telling Baba, 'Baba, move away from this place. They will not stay here for long.' Baba replied, 'MA, we have cleaned and cleared this land and have started kirtan, if we move away, how shall we perform kirtan?'" Hearing about this, it was understood that in

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this place previously, Devi Puja and Kirtan used to be held. In all of MA's ashrams, there exists something special.

### **29th May, 1958, Ranchi**

During this period MA had seen (celestially) that the Maharaja Kumar of Chota Nagpur had come to the ashram for prasad. For this reason everyone in the Maharaja Kumar's house was invited to take prasad in the ashram. MA related the above incident when they were taking prasad.

As per MA's instruction, in the evening Didima, Narayan Swamiji, Satidi, Udhasji, Pushpadi, Bimaladi, Didi and others left for Calcutta, leaving Parmanandji, and eight or nine other ashramites, with MA.

### **31st May, 1958, Ranchi**

MA left for Puri. As the train to Kharagpur station was late by three hours, MA missed the connecting Puri express train from Kharagpur. MA rested by lying down on a bench in the station. SHE reached Puri in the evening.

### **5th June, 1958, Calcutta**

MA returned to Calcutta by train from Puri which was late by three hours. SHE visited the residences of a few devotees and took bhog in Sri Binoy Banerjee's house in the afternoon. SHE then visited Sri Chandrabhalji's daughter-in-law Kusumlata, who was admitted to the Bangur Hospital. SHE reached Agarpara ashram at dusk where many devotees had been waiting throughout the day for HER darshan.

As MA was going to the banks of the Ganga she suddenly noticed two young men who were lighting bidis for smoking. MA went to them and put out HER hand as if asking for bhiksha. Seeing MA, they extinguished the bidis and were taking out money to give to MA but saying, "We are poor people, how much can we give you?" MA said, "(I) do not want your money. Whatever you were lighting with the matches, (I) want that."

They became perplexed, gave the packet of bidis to MA, and hurriedly went away. After they left, MA sent a box of sandesh for them.

### **7th June, 1958, Agarpara**

In the evening, MA was taken to 'Naba Vrindaban' in Ramakanta Bose Lane. As the news of MA's visit had been printed in the newspaper, a large number of people had assembled for HER darshan. Kirtan was performed there until 10 p.m. after which, MA returned to the ashram.

### **8th June, 1958, Agarpara**

The local devotees of that area were asked to take prasad in the ashram. Many devotees had also come from Calcutta. MA personally served 'ghee-bhat' (clarified butter rice) to everyone. MA was taken in the evening to the residence of Balaibabu, who was a local devotee of that area, at his earnest request.

### **9th June, 1958, Agarpara**

In the evening MA was taken to the residence of Shantibabu who lived near the ashram area. He had made beautiful arrangements for MA which unfortunately got spoiled due to the heavy rains. After the rains abated, MA was taken there. Sandhya kirtan and distribution of prasad was done in MA's presence.

### **10th June, 1958, Agarpara**

A small room made of hay was made on the banks of the Ganga on the ashram premises at the behest of Shashadharda, with bamboo fencing and flowering plants on all sides. MA entered the room at 10 in the morning along with Didima, Parmanandji, Narayan Swami and others. Shashadharda put garlands and chandan (sandalwood paste) on MA and Didima and then performed Puja and Aarti. As per MA's instruction, Avani Dada had brought the Narayan Shila, on which Tulsi Dan was performed.

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MA left for Solan by Kalka mail in the evening. On the way to the station, SHE visited the residences of certain devotees at their earnest request and reached Howrah station at nearly 7:30 p.m. An air-conditioned compartment was reserved for MA and others who were travelling with HER. Sri Adhir Banerjee, Anilda and his wife Sati, and Babydi travelled with MA up to Bardhaman and Asansol.

### **11th June, 1958, Delhi**

When the train reached Gaya at 3 a.m. in the morning, Haribaba and his party boarded the train to accompany MA to Solan. When the train reached Mughalsarai station at 7 a.m., a lot of devotees including Kaviraj Mahashay, Patalda, Vyasji, Kamalda, Panuda, Makhanda and others were waiting in the station for MA's darshan. Panuda accompanied MA up to Mirzapur where Beludi was waiting on the platform for MA's darshan. Similarly many devotees were waiting in Allahabad and Kanpur stations for MA's darshan. SHE gave garlands and fruits to them, by chucking them from the compartment, which pleased everyone present. A large number of Haribabaji devotees were also present in the Aligarh station. The train reached Delhi station at 9 p.m. where MA's compartment was detached for joining with another train bound for Kalka. Many devotees were there in the Delhi station for MA's darshan and a sitting arrangement was made for HER on the platform. The train for Kalka left at 10:30 p.m.

### **12th June, 1958, Chandigarh**

It had been so planned that MA, Haribaba and a few others (Paramanand Swami, Bibhuda, Kantibhai, Sadanandda, Bunidi, Udasji and Hemidi) would disembark at Chandigarh and the remaining people would continue the train journey to Kalka, where Yogibhai's car was waiting for the onward journey to Solan. A large numbers of devotees including Verma Saheb, Sant Laxmanji and others, were present in the station at 5 a.m.

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to receive MA. SHE was taken to Laxmanji's kutir where a beautiful arrangement had been made for satsang. MA stayed at the Circuit House at night, arrangements for which were made by Verma Saheb. The governor of Punjab had also come for MA's darshan.

### **13th June, 1958, Solan**

MA reached Solan with Haribaba and others at 5:30 in the evening from Chandigarh. As the car sent by Yogibhai for MA's travel had broken down on the way, MA had to travel by taxi.

### **15th June, 1958, Solan**

The Janma (birth) Tithi (period as per planetary position) celebrations of Haribaba's Guru, Shrimad Swami Sachidanandji were held in MA's presence during which Guru Stotra paath and Guru Vishayak songs were performed and after which Haribaba spoke a few words about his Guru. As per MA's instructions, Tapanda gave clothes and garments to Haribaba after which prasad was distributed to everyone.

After the bhog, when MA was resting in the afternoon, a telegram was received from Panuda from Kashi, informing that Shrimat Swami Shankar Bharatiji, had left his body and the Jal Samadhi (water burial) was to take place on this day.

A bit later, a letter was received from Brahmachari Dattatreya of Kashi ashram, informing that Shankar Bhartiji was suffering from a stomach ailment and that his health was in critical condition. A letter from Bhartiji was also enclosed for MA, in which he had written about the obstacles that he was still facing in his sadhana and had prayed to MA. He was an erudite scholar and a truly detached sadhak. MA had also praised his monasticism. He left his body at the age of 49, at the Lalita Devi Math, where he had been residing for nearly 20 years and was guided by the divine injunctions of the Goddess Tripura Sundari. He had the highest regard for MA. A message was conveyed by letter, on MA's instruction, to conduct a sadhu

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bhandara in his memory, in the Kashi ashram, on the 13th day after his death.

### **16th June, 1958, Solan**

A longtime devotee of MA, Sri P.N. Deogan, came for MA's darshan in the evening. He was a highly placed government official of Himachal Pradesh. He narrated two miraculous incidents to MA. His son had been suffering from severe eczema for quite some time. All types of treatment had been done without any result, due to which he used to constantly pray to MA.

One day the priest of a temple in the hills, which was far away from his residence, came to his house. The family had never met the priest before nor had any knowledge of his existence. The priest told them that he had dreamt of a beautiful divine woman dressed in all white who was accompanied by two girl attendants. SHE had come up to him in a car. SHE then stood in front of him and said, "Why are you sleeping? Get up, treat Deogan's son with this medicine," and had then mentioned the name of the medicine.

The priest had not been aware of Deogan's existence. In order to fulfil the command received in his dream, the priest tried his utmost to procure the medicine and when he finally succeeded, he started out in search of Sri Deogan's house, which he found with great difficulty. When Sri Deogan heard the description of the priest's dream he had not the slightest doubt that the lady in white was none else but MA. The priest had begun his treatment and in no time, the boy was completely cured. MA and Haribaba went and saw the boy during the stay.

In another incident, one day, the wife of Sri Deogan and a woman friend were going to visit a certain sadhu on the top of a hill. On the way, a large poisonous snake suddenly coiled around the foot of his wife. Frightened to death and having lost all hope of escaping the poisonous fangs, she began to pray to MA. The friend became so frightened that she lost consciousness.

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Strangely, the snake left her foot after some time and vanished into the bushes. When the friend came to, they went to the sadhu on the hilltop, who asked them, “How are you?” He then told them that he had been watching them from a distance and he had seen MA standing near them, ordering the snake to leave her.

Also, during this time, one day, MA went to HER room after bhog, and transported HERSELF bodily, along with HER bed and things in HER immediate vicinity, into the invisible unknown. Later, MA told everyone, “If any of you had entered THIS BODY’s room in the afternoon, you would not have found IT there. THIS BODY, with the bed, was away.” While there were other reported incidents of such things, MA rarely talked about it in public. MA said that it was not (such) a wonder, adding that “if a small thing can disappear, a big one too, can travel in the same way. Everything that was touching, moved along with THIS BODY.”

### **18th June, 1958, Solan**

A Devi Bhagawat Saptah commenced in MA’s presence, at the behest of Yogibhai, the Raja of Solan. The principal of the Simla Sanskrit College, Sri Acharya Divakar Dutta Sharma, conducted the recitation as well as the explanation, in a clear and lucid manner, that was greatly appreciated by the audience.

### **19th June, 1958, Solan**

The editor of the magazine, Kalyan, Sri Hanuman Prasad Poddarji, was publishing a book called ‘Manav Anka’; he wanted to include a message from MA and had sent HER a letter requesting such. MA generally did not give messages or quotes to be used in magazines or newspapers.

When SHE heard about Hanuman Prasadji’s request SHE suddenly started laughing and said, “The Great Man, the Super Man, through fruitful activity, removes (his) own veil to reveal the Self. The Eternal Self is always Self-revealed at all times.”

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### **25th June, 1958, Solan**

The Raja Sahib of Bhadri, who was the Governor of Himachal Pradesh, came with his family, in the evening from Shimla, for MA's darshan and talked with HER in private for a long time.

### **26th June, 1958, Solan**

The Devi Bhagawat paath concluded in MA's presence. When the yagna was being performed after the ending of the paath, heavy rains started. Due to the lack of rains in the Solan and Shimla regions, there had been a tremendous scarcity of water. It was coincidental that the previous day, some people came from Solan and prayed to MA for rain.

### **1st to 16th July, 1958, Solan**

Guru Purnima was celebrated on the 1st, in a beautiful and dignified manner. MA sat with the Narayan Shila on HER lap and the puja was performed on HER in this way. Many devotees had arrived from different places to celebrate Guru Purnima in MA's presence and a big stack of letters and telegrams were received from devotees unable to be there in person.

During satsang, when one person requested that MA speak about the easiest way to Self-realisation, MA responded, "Try to become a pilgrim on the path to the Ultimate; then there will be no anxieties, no misfortunes, no drifting onto side roads."

The Vrindaban party enacted the Raslila during this period for two days. Haribabaji had left for Vrindaban two days before Guru Purnima. During his stay, he used to relate from the lives of saints, during the evening satsang. After he left, MA introduced something new. SHE suggested that in continuation of Shri Haribabaji's satsang, every evening a different devotee, both men and women, should narrate a story of a saint of their choice, which was done every evening.

On the 16th, MA left for Kashi for the Vishnu Yagna, Rudrabhishek and Shrimad Bhagavat Saptah, which was being organised at the behest of Kanhaiyabhai.

### **20th to 30th July, 1958, Varanasi**

The Vishnu Yagna, Rudrabhishek and Shrimad Bhagavat Saptah were held in MA's presence. Gradually the reason for the sudden performance of these three events was revealed.

Sometime ago, Kanhaiyabhai had told MA that his family astrologer, a very elderly brahmin, who was likely to pass away any day, had expressed a great wish to have a Bhagavat Saptah, a Vishnu Yagna and Rudrabhishek performed in Varanasi in our ashram. MA had not given a definite reply at that time. While in Solan, SHE suddenly enquired whether those functions could be started at the earliest possible date. A brahmachari was sent from Solan to Vrindaban and Varanasi, to make the necessary preparations. Everything was quickly and thoroughly arranged, and the functions were held from the 20th to 30th of July.

Kanhaiyabhai came from Bombay to Varanasi to be present at the commencement and telegraphed the old astrologer that the function had begun in the ashram in MA's presence. A few hours after the old man received the message, he passed away peacefully, his last desire fulfilled.

Everyone realised that MA had left the pleasant climate of Solan to be present in the sweltering heat of Kashi, just to ensure the fulfilment of an old brahmin's desire.

During this period, MA had, celestially, seen Bholanath's elder brother, the late Rebati Mohan Chakrabarty, standing on the road on which MA was walking. He was looking quite young. Ashu's father had great affection for MA. While SHE was passing him, spontaneously the Maha Mantra emerged from HER lips. On hearing this Naam, Rebati Babu said, "I have been standing here to hear this from YOUR lips."

The Bhagavat concluded on the 29th and the Rudra Yagna and the Vishnu Yagna concluded on the 30th.

### **20th July, 1958, Varanasi**

When MA was sitting on the veranda of the Annapurna Mandir in the evening, along with Gopibabu, Amulyda, and others,

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SHE started talking about different incidents regarding Ma Kali in the Ranchi ashram. SHE said, “During the summer while in Ranchi, one day during Aarti, standing near Ma Kali, through kheyal, it was said to Ma Kali, ‘You have been here for a long time, but nothing is coming from you.’

“On that day, two people, a husband and wife, came to tell a secret and (I) talked with them, sitting near the Kali Mandir. After they finished, (I) pointed to the idol (of Ma Kali) and said, ‘See the Bigraha (idol).’ They praised that Bigraha and said, ‘MA, my friend has said something about this Bigraha. He’s asked me not to divulge it but we are telling YOU. My friend is from Barisal and there was a Kali Mandir near his house. That mandir was not much and only made of hemp. But he had a special attraction towards that murti (idol) since childhood and he decided then, that he would construct a mandir and install a Kali Murti when he grew up.

“After partition, Barisal went to the Pakistani side. My friend came to Ranchi, started a business, and was doing well. One night, he dreamt about his earlier desire, discussing where to construct the mandir, where the murti was to be installed, when he suddenly heard Ma Kali saying, ‘I am at Anandamayi ashram.’ He heard it clearly but could not see the murti. He felt hurt upon hearing this and with tearful eyes said to Ma (Kali), “Ma, if I install a mandir, will you not be there?” While saying this he woke up. He told me about the dream but asked me not to say anything to anybody.’

“On hearing this (I) said, ‘If something is divulged to THIS BODY, no harm befalls him. Even if such types of dreams are divulged to anyone, there is no fear of ill effect. Moreover, tell this to your friend, that even if Ma Kali is installed in one place, She can manifest Herself in another place.’ Later, it was heard that after having that dream, that person was giving Rs. 25/- monthly to the Ranchi ashram for Ma Kali seva.

“There was another incident with Neelmani. One day, he was preparing to come for Paath (reading of scriptures), he thought

he should change his dress and wear a freshly washed cloth and then go, as he was doing the Paath in a Devaloy (place of GOD). But due to laziness, he came to the ashram, without having done so.

“Before sitting for Paath, while he was washing his feet and hands, he slipped and fell near the faucet, due to which he could not do the Paath on that day.

“During that night, he dreamt that Ma Kali told him, ‘If you did not have such prejudices regarding purity and impurity, then there would have been no fault if Paath were to be done, with whatever type of cloth you were wearing. But when you do have such prejudices regarding such, then it is improper for you to come to do Paath wearing impure clothing. For that, I told Chandra Bhairav that He should throw you out of the ashram. He pushed you on the neck and made you fall.’”

MA added, “These were all heard later. (THIS BODY) had asked through kheyal, why Ma Kali was not responding – these two incidents seem to be the answer to that.”

MA also talked about another darshan that had taken place this time in Ranchi. MA said, “When (THIS BODY) was in Ranchi with Haribaba, it was seen one day (in a subtle realm), that the place on which the ashram had been built was a jungle, and under a tree in the jungle, Haribaba and his disciples were preparing to do kirtan – at which point, the Raja of the place arrived, and said to Haribaba, “This is Devi’s place. There is a Devi Mandir and Bigraha here. Therefore, you have to move from here. I will perform Devi’s Puja.’ The Raja had come there with his people to do Puja. THIS BODY was there. Hearing the Raja’s words, Haribaba looked at (MY) face. I told him to move away. The Raja went away after doing the Devi Puja.

“When this darshan was mentioned to Haribaba, at that time, some said that, in this darshan the past and the present were mixed. Since the Raja who came and performed Devi’s Puja was from the past and Haribaba is of the present, how could both of them be seen at the same time?”

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Looking at Gopibabu, MA asked, “Baba, what do you say regarding this?” Gopibabu replied, “This is possible as there is a sthiti where there is nothing called past or present. There everything is forever present. Such things are seen after crossing the Kal-atit (beyond time) state.”

MA laughed and said, “It had also been told them, at that place, that everything is possible.”

Gopibabu said, “Now we understand that it is perfect that the Kali has been installed in Ranchi ashram. It was earlier a Devasthan.”

### **31st July to 3rd August, 1958, Vindhyachal**

MA left for Vindhyachal, in the afternoon, after bhog, on the 31st. On the 3rd, MA was taken to the new house built by Sri Tushar Kanti Ghosh, near the lake in the foothills, where kirtan and satsang was held in MA’s presence.

### **4th August, 1958, Varanasi**

MA returned to Kashi in the morning. Dr. Pannalal and Sri Jiten Dutta from Bombay and others had arrived for HER darshan.

Before leaving for Dehradun, MA gave instructions regarding the work and activities to be carried out during Jhulan and said, “During the period of the last Jhulan, your Gopal came to Dehradun and said something to (ME) by moving His hands. Not just one day, but He also came another day. (THIS BODY) surmised that during the time of Jhulan, when Gopal was removed and returned to His asan, Gopal may have hurt His hand. Due to that, perhaps, he said something while moving His hands.

“Later there was a kheyal about the rule that Gopal would be removed from the asan twice a year – once during Janmashtami time and once during Dol (Holi) time. There was no provision to remove Gopal from the asan during the Jhulan period. Last time, during the Jhulan period, they had removed Gopal from the asan and had placed Him on the dola (swing). Therefore,

Gopal told THIS BODY, by moving His hands, that it was not right to do so. This time during the Jhulan Purnima night, four of you lift the asan on which Gopal is placed, and swing it gently three times.”

MA further said to Atul Brahmachari, “You hold Gopal while He is being swung so that Gopal does not fall from the asan.”

### **5th August, 1958, Varanasi**

MA left for Dehradun along with Narayan Swami, Bharatbhai, Anasuyadi and a few others.

### **6th to 15th August, 1958, Dehradun**

MA arrived at the Kishenpur ashram. During this period, MA was having a solitary period of rest. SHE used to stay at Kishenpur but also visited Kalyanvan at times.

Sri Purnendu Bandopadhyay had come for MA’s darshan. He was the son-in-law of Sir Ashutosh; previously he had been a high official in the Indian Consulate in America and he was presently scheduled to join as the Deputy Consul General of India in Dacca.

MA told him many things about the Ramna ashram. SHE said that the present place where the Ramna ashram was situated was previously a dense jungle. At one time, the Raja of Lohagarh had gone there for shikar (hunting) and had seen a sadhu with matted hair sitting with incense burning near him and in front of him, a tiger and a deer were sitting side by side. The Raja was very happy to have had that sadhu’s darshan. Sometime back when the foundation of the ashram was being built, they found samadhis of sadhus, even then. A samadhi was found where the sadhu was sitting in padmasana. These samadhis conclusively proved that many years ago, this was a place of sadhus. None of the samadhis were disturbed and the ashram was built over them. At one place, burnt mud was also found making it evident that yagna had been performed there. At MA’s instructions, a yagnakund for the daily performance of yagna was built on

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that place with the installation of Agni (Fire). That very Agni was still burning in the Kashi ashram and had been burning continuously for the last 30/32 years.

MA left Dehradun by Mussoorie Express at night on the 15th.

### **16th August, 1958, Delhi**

MA reached Delhi in the morning. Many devotees were present at the station to receive HER. MA went to the ashram from the station in Verma Sahib's car.

### **17th August, 1958, Delhi**

In the evening, Maharatanji, the eldest sister of Dr. Rajendra Prasad, President of India, who was over 90 years old, came for MA's darshan. She had met MA for the first time in November of 1957, when MA had come to Delhi for the Sanyam Saptah, and she felt a great attraction towards HER. She would come as much as possible whenever MA was in Delhi.

At dusk, MA was sitting in the hall, when suddenly everyone was surprised to see HER quickly get up and nearly run outside the ashram. MA approached the car that was just arriving to the ashram, with Maharatanji inside. She had been extremely ill and had no strength to walk inside the ashram for MA's darshan. Nobody had informed MA that she was coming and neither was the driveway visible from where MA was sitting. It seemed that the fervency of Maharatanji's prayers had made MA run outside to give darshan.

Before Maharatanji fell ill and was unable to come to the ashram, she would often be found sitting at the door of MA's room, whether it was open or shut. One devotee, who had stumbled over her while going into MA's room, had asked in irritation whether she had purchased the seat in front of MA's room. MA, who overheard the irate remark, said, "Yes, with one lakhya." The word 'lakhya' (which refers to an amount of money) is pronounced the same in vernacular Bengali as 'lakshya' which means absolute and single-minded concentration.

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### **24th August, 1958, Delhi**

The Jhulan Utsav (Birth celebration of Lord Krishna) was celebrated in MA's presence. A Jhulan manch (rostrum) with a swing was tastefully and artistically constructed on the eastern site of the Naam Brahma Mandir and MA greatly appreciated the beautiful alpna (painting on the floor with liquefied pigment of rice powder), done by Brahmachari Sushil, on two sides of the jhula (swing).

In the evening, bigrahas (idols) of Sri Krishna were decorated with garments and ornaments and placed on the swing and puja was performed on them by Kusum Brahmachari in MA's presence. Sri Yogendra Singh of the Indian Foreign Service who had recently become a devotee of MA along with his family, had brought valuable cushions and covers of red velvet with gold embroidery and had decorated MA's seat, after which it looked like a royal throne. MA did not want to sit on it initially, but was persuaded, due to the earnest entreaties of the devotee and his wife.

### **25th August, 1958, Delhi**

The Tirodhan Tithi (death anniversary as per planetary positions) of Bhajji fell on this day, during which the sanyasis and brahmacharis of the ashram meditated, in MA's presence, from 2:45 to 3:15 p.m.

During the evening satsang in the hall, Brahmachari Kamalakantada, Narayan Swamiji and others spoke about Bhajji's life and advice, in MA's presence. Jyotish Chandra Roy, lovingly called Bhajji by all MA's devotees, first met MA in 1924 in Dacca, where he was posted as a high Government official of the Agricultural department. He was considered as the foremost devotee of MA. In 1925/26, he contracted tuberculosis and survived due to MA's kripa even though the best of doctors had given up hope. At MA's instruction, he was able to return to all his duties. When MA left Bengal in 1932 he relinquished both home and office and accompanied HER and Bholanath to

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Raipur near Dehradun, where they remained in seclusion near an old Shiv Temple, which later became the Raipur ashram. He was also responsible for installing the first ashram at Ramna, Dacca, in 1929, along with other devotees.

He had accompanied MA and others to Mount Kailash. On reaching Lake Manasarovar, Bhajji was seized by a spirit of profound renunciation with such intensity that he gave up his clothes and begged Bholanath with folded hands to grant him leave forever. Bholanath prevailed upon him put on clothes and wait for MA who was on the way. No sooner did MA arrive than the sanyas mantras spontaneously flowed from HER lips and Bhajji was initiated into sanyas and became known as Swami Maunanand Parvat.

MA had often explained that there are two ways that sanyas can happen. One is to formally take sanyas, with a Guru and certain rituals and with the required efforts on the part of the candidate. MA would say, however, this was only a preparation for the real sanyas, which would come about spontaneously and effortlessly and with the complete realisation of the futility of worldly pursuits. It is the latter type of sanyas that had evidently burst forth in that moment for Bhajji.

Soon after they reached Almora, after returning from Kailash, in the presence of MA, Bhajji left his body. He was the author of 'Matri Darshan' ('Mother As Revealed To Me') and he compiled a collection of MA's words in 'Sad Vani'. These are published in different languages both in India and abroad.

Later that evening, Sri Subimal Dutta, came for MA's darshan and talked with HER for a long time. While leaving, he stood quietly in front MA with folded hands for quite some time.

### **28th August, 1958, Delhi**

From early morning, Jhulan Purnima Utsav was celebrated in a grand fashion. Sardar Jogendra Singh had bought expensive cushions and bolsters with inlaid gold and silver work which were placed on the swings.

As every year, meditation in MA's presence was held from 11:30 p.m. to 12:30 a.m. to commemorate HER spontaneous Diksha on HERSELF on the night of Jhulan Purnima on August 3rd, 1922.

### 3rd September, 1958, Delhi

In the evening, MA left for Kashi, on the Upper India Express, in response to the eager request of the Kanyapeeth girls for HER presence during Janmashtami. MA travelled in the salon car of Aga Saheb, who had also accompanied HER to Kashi.

### 5th September, 1958, Varanasi

The black bigraha of Gopalji was worshipped with due solemnity. A number of photographs were taken on the occasion, including the famous picture of MA with Gopalji on HER lap. The ashram was tastefully decorated with tiny plastic models depicting some scenes from Shri Krishna's life.

MA sat on the veranda of the Annapurna Mandir in the afternoon; there was a discussion about the Gopal of the Ranchi and Kashi ashrams. MA said, "(THIS BODY) has already told you about the Lila of Ma Kali at Ranchi ashram. Another darshan had also taken place there, which is being told to you.

"One day while lying down near the Kali Mandir, it was seen that a young lad was sitting cross-legged and was singing while swinging his body. The colour of his skin was not very dark, his face was round and he was wearing a loincloth. His face and body were dusty. His appearance was like that of the boys who roam about in the jungle. He was singing:

Naam Kore ja, Naam Kore ja, Naam Kore ja, Naam Kore ja,  
Naam e Ruchi, Bhaver Pushti Hobe re Mon, Naam Kore ja.

"Ma Kali was installed in the Ranchi ashram. Priya Ranjan, then again, had brought an idol of Gopal from Vrindaban and had kept it there. Ma Kali was giving evidence of Her presence by giving darshan to some, in their dreams. Seeing this, Gopal probably thought that why would he be left out? Probably

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for that, He appeared and said to do Naam. But He had not mentioned whose Naam was to be done.

“In the meantime, the Gopal of your Kashi Ashram, had committed a deed. You all are aware that He has a habit of asking for things from people. When your Kalandidi (a devotee from Dacca) was doing (her daily) pranam to Gopal, a few days ago, suddenly, she heard someone saying, ‘Can anyone like wearing a silver crown every day?’ Kalandidi thought that probably someone who had seen Gopal wearing the silver crown at all times, probably had mentioned it, but after getting up from pranam, she did not see anybody. Even on the next day, when she was again doing pranam in that way, she heard someone saying, ‘Can a silver crown be worn at all times?’ Hearing this, she looked all around, but could not find another person. She then thought that probably Gopal was saying it. She looked at Gopal and said, ‘I am a poor person. From where shall I give you a gold crown? If my son gets employment, then from his first month salary, I will give you a gold crown.’

“Within 15 days of this incident, news was received that her son had secured employment at a salary of Rs. 250/-. So, Kalandidi made a gold crown for Gopal for Rs. 250/-.”

Kalandidi, at that time, immediately wrote to MA, sincerely requesting HER presence in Kashi for Janmashtami, to place the new crown on Gopalji’s head.

MA continued, “In this way, Gopal’s wealth was being made. That is why it was said to Gopal, ‘Thakur, you protect your own wealth.’”

Then MA said, “Another incident had also taken place. One day Kalandidi saw clearly, that there were small dusty toe prints on her pillow and bedcover of her bed. She thought that probably one of the small Kanyapeeth girls had stood on the pillow with dusty feet. So all the small girls of Kanyapeeth were called and asked who had done so. They all said that they had not climbed on the bed. Then the measurements of their feet were taken and it was seen that the footprint on the pillow was

small, smaller than the girls' footprints. There was a picture of Gopal on the wall (behind) where the pillow was. Then Kalandidi thought that it also was Gopal's doing."

One day, a discussion was being held in the presence of MA with Dr. Gopal Dasgupta, Brahmachari Dattatreya, and Amulyada, regarding hatha yoga. Hearing about the different asanas, MA said, "The asanas of the hatha yogi, which are performed by many – if there is no connection with spiritual activities, then they only satisfy the aham bhav (sense of ego). Those who are able to perform and do the asanas, think they are different from common (people). The sense of pride is only nourished.

"The same is applicable regarding japa, meditation, and eating pure food. 'I can perform japa for so many hours, I can meditate for so many hours, and I have only pure food' – such type of things being said or thought is not favourable for spiritual upliftment – as the goal of these are not Bhagwan. If by performing asana and such, the fervency for GOD does not increase, then how are they different from physical exercise?

"It was seen during the play of sadhana on THIS BODY that there is a connection between the breathing rate and the asanas. The asanas changed with the different breathing rates – there was no trying for this. They happened on their own. Such as, while sitting, it was noticed that the breathing rate had changed and the legs would become straight on their own. Again on their own, (the legs) would become crossed in padmasana or fixed in some other asana. Again, when that asana was unfixed, the rate of breathing became different. The rate of breathing and asana of one is as per one's bhav.

"That is why it is said, by seeing how a person is, and by noticing the body of a person, each and every asana and mudra can be known. In this sense, asanas and mudras are unlimited. Such as by comprehending water, immediately the endless waves of water are gained, similarly if ONE is known, unlimited asana and mudra knowledge is known. Because, all these, are HIM."

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### **6th September, 1958, Varanasi**

Nandotsav (the joy of the cowherds at Shri Krishna's birth) was celebrated in the morning in MA's presence, during which the Kanyapeeth girls enacted a little play while dancing and singing. MA was full of fun and frolic and fed everyone present there curd from HER own hands.

### **7th to 10th September, 1958, Vindhyachal**

MA travelled to Vindhyachal by car on the 7th evening and returned on the 10th.

### **10th to 12th September, 1958, Varanasi**

MA returned to Kashi for two nights and again left for Vindhyachal on the 12th.

During this time, there was a discussion with Gopibabu, Amulyada, and others, regarding the meaning of the word 'kheyal' which was frequently used by MA. Sri Anil Ganguly had asked MA in Vindhyachal, "MA, what do we gain by coming to you? YOU always say that only by kheyal do you do anything." MA laughed and replied, "By coming to this KHEYALI GIRL, you will gain kheyal."

Continuing with this conversation, MA said in Kashi, "At that time the question arose, what is the meaning of kheyal? A lot of discussions took place over there regarding this."

While looking at Amulyada, MA said, "Yesterday you had defined kheyal as Maha Iccha (Divine Will) or Param Sattar Ullas (Exultation of Absolute Being), but that is not right. As whatever you say, will be said considering only one side. But, what is said in actuality, the meaning of kheyal, does not have any bhav of direction or limit. The word kheyal, cannot be compared with anything and explained. While talking with you, the word kheyal is used. It is not a Shastriya word, nor a profound saying.

"But from this you can get an idea – there is nothing called kheyal to THIS BODY. One who does kheyal, what the kheyal

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is about, and kheyal – all these are the same to THIS BODY. Thus, you can call kheyal, as ‘ja ta’ (it is what it is).”

Amulyababu commented that as yet, nobody present, could comprehend the actual meaning.

### **12th to 17th September, 1958, Vindhyachal**

MA returned to Vindhyachal, at the behest of Beludi, for the Kali puja that was performed in HER presence in Taru Kutir on the ashram grounds. Didi’s younger sister, Shanti Devi, had stayed in this cottage for several years.

A number of devotees including Dr. Gopinath Kaviraj, the Rajmata of Tehri, the Raja Sahib of Mandi, the Maharaja of Tehri, Sri Anil Ganguly, Yogibhai and others had also accompanied MA. Some of them had been in Kashi for a meeting of the Anandamayi Karuna, a registered body to serve the sick and needy. MA was able to get some rest in Vindhyachal.

### **17th to 20th September, 1958, Varanasi**

MA returned to Kashi early in the morning on the 17th and stayed for three days.

### **21st to 29th September, 1958, Delhi**

MA, with Bhaiya, Parmanandji, Kamalda and Bunidi, took the Delhi Mail in the morning and reached Delhi at night. SHE had gone to Delhi as Dr. Sheth was coming from Bombay to Delhi on the 22nd for Didi’s health checkup and to decide whether Didi needed a lumbar puncture.

### **30th to 5th September, 1958, Dehradun**

MA travelled to Dehradun, by train in the morning, with Parmanand Swami, Bunidi, Bharat Bhai, and a few others, and stayed at Kalyanvan. SHE had a comparatively quiet time, although within two days everyone had received the news of HER arrival, and the crowd that gathered for HER darshan every evening became larger and larger.

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### **6th to 11th October, 1958, Hoshiarpur**

MA travelled to Hoshiarpur to meet Haribabaji, at his earnest request, and SHE stayed there for five days.

### **12th to 13th October, 1958, Delhi**

MA returned to Delhi, from Hoshiarpur, and then left for Kashi by Kalka Mail on the 13th morning, reaching the Kashi ashram about 11 at night.

### **14th October, 1958, Varanasi**

The annual Balgopal Utsav took place in the morning in the ashram at the behest of Dr. Gopal Das Gupta. For this Utsav, MA gave prasad to the infants of the poor; every baby received a woollen sweater, sweets and a small brass image of Gopal from MA's hand.

In the evening, MA went by car to Binduda's house in Allahabad, for the inauguration ceremony of the small cottage that he had built for HER. After that, SHE went to Satya Gopal Gita Ashram in Allenganj, where SHE stayed for three nights.

### **17th October, 1958, Allahabad**

MA returned to Binduda's cottage but as it was quite damp due to the new construction, a separate Swiss cottage type tent was pitched for HER in the garden. Even the tent was damp and MA developed some pain in the hips due to the cold.

### **18th to 22nd October, 1958, Allahabad**

Durga Puja was celebrated in a magnificent manner. It was held at the residence of Sri Baleswari Prasad where a big, beautiful pandal had been constructed. The devotees of Allahabad, especially Sri Subodh and Srimati Renu, ensured that the celebration was conducted in a smooth and organised manner. A large number of devotees from all over the country attended the celebrations including, the Kanyapeeth girls from Kashi, and the Vidyapeeth boys from Almora.

MA would stay in the tent at Binduda's house at night. It started raining heavily from the evening of Ashtami, on the 20th. Everyone had prayed to MA repeatedly and intently for rain. MA had said, "Pray to GOD. See what happens." Due to the heavy rains it was not possible to stay in the tent at Binduda's house, and MA shifted to the house of Sri Gopal Swarup Pathak, where a separate room had been built for HER. The rains abated the morning of Navami but the puja pandal was filled with water; it was cleared out and mats were placed as per MA's instructions.

On the day of Dashami, MA was dressed in a beautiful, wide, red-bordered silk sari and was sitting in the mandap (a stage or enclosed area) after Bisarjan. Suddenly, SHE started taking, with both hands, fistfuls of flowers and belpatra, which had been given as Pushpanjali, and MA began to shower everyone there with them, beginning with Kusum Brahmachari, who had performed the puja. At the end, SHE showered flowers on Didima, and then embraced her, and put HER head on Didima's lap, as if performing pranam. Later, MA said, "Pushpanjali does not happen to THIS BODY. That is why all this happened."

In the evening, many people came from Shri Gopal Thakur's ashram for MA's darshan, and the history of MA's annual, three-night stay in their ashram, was discussed. A long time back, MA had been in Bareilly and suddenly, on the night of Ashtami, SHE went to Satya Gopal ashram (in Allahabad), arriving about an hour after midnight. MA was then taken all around their ashram and even shown the upper storeys. But for some reason, Shri Gopal Thakur had forgotten to request to MA that SHE spend the night in his ashram.

MA had then gone to Jitenda's house and spent the night in the courtyard, as SHE would not enter any householder's house. Gopal Thakur was extremely upset that he had neglected to ask MA to stay in his ashram.

The next day when he met MA, he was despondent and humbly requested HER saying, "YOU came and I did not let

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YOU stay. What have I done? From now, every year between the period after Janmashtami and the beginning of Durga Puja, YOU will come to my ashram and stay in YOUR room for three nights.” From then on, nearly every year, MA would spend three nights before the pujas in Gopal Thakur’s ashram. But, of course, there was no binding on HER and SHE would often say, “Ja Hoye Jai (whatever happens).”

Gopal Thakur had studied law and was working in an insurance company at Patna when his Guru, Shri Satya Deva Thakur, founder of the Sadhan Samar ashram, asked him to resign and devote his life to the dissemination of the teachings of the Bhagavad Gita. Although he had his wife and several children to provide for, he promptly obeyed, and his great faith and devotion helped him to face all hardships. He moved to Allahabad at the request and with the assistance of one of his disciples, where his sincerity, extreme devotion and brilliant discourses on the Bhagavad Gita attracted large numbers of admirers and disciples. He was an extremely pious man and deeply devoted to MA. He used to perform Gita Jayanti every year in one of our ashrams in MA’s presence.

Kantibhai used to perform Bhagavat Paath (recitation) and one day, MA said to him, “During the Paath, if the sentiment is, ‘I am the speaker’, then it is not done in a Nishkam bhav (carried out for the love of GOD only). He who speaks, is also the listener, and he becomes satiated in the essence. Just as you become pure by bathing in the Ganga, likewise by bathing yourself in the ocean of the Bhagavat, you are creating for others an opportunity to bathe. ‘I am speaking as HIS instrument’ – if this bhav is kept, then the expression will be much more beautiful. Get immersed in the Bhagavat Sagar (Ocean of Bhagavat).”

One day MA said, regarding Aarti, “Performing Aarti means to be immersed in HIM. Your Isth (GOD) is Vishwa-byapak (encompassing the world), that is why Aarti should be performed by turning around on all sides.”

When the play of sadhana was taking place on MA in Bajitpur, SHE never used any external items to perform Aarti. MA had said, “Aarti would be performed with all the organs and limbs of THE BODY. THE BODY used to sway in a rhythmic wave. The kriyas of each and every pancha-tattva (five elements) would take place in THE BODY. The articles that you use for performing Aarti are symbols and forms of the pancha-tattva. As the lamp signifies sight, THIS BODY used to perform Aarti through vision. Again dhoop signifies fragrance, conch water, cloth signifies vestiture, chamar means air – with all these Aarti used to take place. And with the sound of the conch after the Aarti, one offers oneself to be one with HIM.”

### **23rd to 27th October, 1958, Varanasi**

MA returned to Binduda’s house on the morning of the 23rd and then motored to Kashi in the evening, reaching at 6:30 p.m. MA stayed in Kashi until Lakshmi Puja at the request of the girls of Kanyapeeth. Lakshmi Puja was celebrated in MA’s presence on the 27th. MA was made to sit on the floor in the Thakur Ghar (Puja room) of the Kanyapeeth, where the girls performed puja on MA one by one. One girl asked while performing puja, “MA, make us aware that you are (always) in this room.” MA laughed and replied, “I am here at all times.”

### **28th October to 5th November, 1958, Vindhyachal**

MA travelled by car to Vindhyachal after bhog. Many devotees including, Gopinath Kaviraj and Amulyada, went there to spend time with HER. One day MA had visited Prabhash along with Dr. Pannalaji, when a change in MA’s bhav was noticed. MA had said that when SHE was under the tree where Shri Krishna left His Body, a movement had started in HER BODY. MA said, “It can also be termed as a kriya. A sound was taking place in each and every vein and artery of THE BODY. Then there was a peaceful bhav. The feeling of not performing all these movements, conversations and worldly behaviour, could have

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also come.” The bhav had come due to MA’s own kheyal and had gone away due to HER kheyal.

While returning to the car, SHE suddenly took Haribabaji’s hand in HER hand, and on the open palm of Haribabaji, SHE made a mudra with HER five fingers, as if giving him something. Later Haribabaji mentioned to Avadhutji, that what he had received from MA, he was unable to keep it. Haribabaji had also mentioned that, on that day, he was overwhelmed by and absorbed in, a special bhav, for a few hours.

During the course of discussion, MA had said, “Ami (I) means Atma-Swaroop (True Self). Do as much as your shakti (strength) permits. By using any shakti constantly, kriya is created. The manner of speaking of an educated person is different. Similarly, while travelling on the path of the Paramarth (Ultimate Reality), shakti is created.

“On this journey, whatever is to move away, will move away, and slowly, slowly, what is Nitya (Eternal), Satya (Truth), Buddha (Enlightenment), Mukta (Free), will be manifested. Always, keep an eye on the goal. By doing, ‘You, you’, drown yourself, and by doing, ‘I, I’, immerse yourself.”

MA had also given an analogy in this regard – when rice boils in a pot, pressure is created, due to which the covering moves away on its own, and does not need to be removed by external means. Similarly, whatever shakti is available should be used in this work, the balance HE gets it done. Byakulata (fergency) comes through bhav and abhav (need), and through this, the path to Self-realisation opens up.

One person asked MA, “YOU do so much for everyone, but YOU do not let them know anything (of it). YOU make them ungrateful.” MA laughed and replied, “This is a natural thing. Is it to be informed if something is done for parents, friends? THIS BODY is there for all of you, in all times, whether you understand it or not. Whether you call it culture or kheyal, since childhood till today, THIS BODY has never mentioned what work has been done.”

One day, Dr Pannalaji asked MA suddenly, “MA, are you Mahaprabhu?” MA replied with folded hands, “(I am) THAT, what you can understand. Mahaprabhu is within everyone.”

#### **4th November, 1958, Vindhyachal**

During this period in Vindhyachal, Gopibabu would talk every night with MA for one to two hours about different subjects and not only spiritual matters. A few days back, Gopibabu had given a proposal to MA that if some people could be gathered to conduct Bhagavat Smriti Raksha (Remembrance and Keeping the Name of GOD), in an uninterrupted way, where each would perform Bhagavat Naam for 15 minutes and to do so for 24 hours would require at least 96 persons daily. Having more than one person for each 15 minutes was recommended as due to illness or any other reason, if one could not perform Naam Raksha, then some other person would perform the Naam Raksha during that period, for which Gopibabu had proposed that for every 15 minutes at least five vratis (participants) should be available, which meant a total of 480 vratis were required. MA supported this proposal with enthusiasm and asked that everyone be informed so that everyone could participate in the work of Naam Raksha.

About 25/30 years earlier, Bhaiji, at MA's instruction, had informed all the devotees, that they should daily perform Naam for ten minutes, at a particular set time as per their convenience. During that time many devotees had taken the Sankalp (vow) to perform Naam; but the amount of people still continuing to perform Naam, had become negligible.

Regarding the inception of the idea of the ten minute Naam, MA had one day said, “In Dehradun when Kamala Nehru was performing a yagna in THIS BODY's presence, she had mentioned to THIS BODY, ‘MA, I cannot decide what to do. Gandhiji tells me to perform Harijan Seva but I want to leave that and stay near YOU. Some also say that there is no such thing as GOD. Lokseva (seva for humanity) is the main dharma.

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Such things are said to me.' Hearing all this, there was a kheyal to tell everyone to perform Naam for at least fifteen minutes daily. People should give (ME) bhiksha (alms) of fifteen minutes. Of course it was also said, that if fifteen minutes of Naam cannot be performed, then, at least ten minutes of Naam should be performed. During that time, many had decided to perform the ten minute Naam. It had become such a habit with some, that without looking at the watch, they could understand that the time for performing Naam had arrived.

“Pashupati Baba had one day said, ‘MA, one day while sitting with everyone it was seen that their words were not entering my ear; the mind was delving into the inner Self. Then looking at the watch, I realised the time for performing Naam had arrived.’ MA also spoke about the different states during the play of sadhana in HER BODY.

One day, at about 10 in the morning, ‘Matri Darshan’ which was written by Bhaiji, was being read out, in the presence of MA. In one place it was written that when Bhaiji had enquired about MA’s Own identity, SHE had replied what she generally said regarding HERSELF, which was, ‘I am what you think I am.’ But Bhaiji was not satisfied with that answer and when he wanted to know more, at that time an unworldly bhav appeared on HER face and SHE had said, “What more do you want to know? Say, Say.” Seeing MA’s face and bhav, Bhaiji became afraid and remained quiet.

In this regard MA said, “From this description, you should not think that during that time the eyes had become red and an angry bhav was present on the face. There was no sign of anger on the face. At times THIS BODY’s facial expression is so manifested in such a way, for which, the person for whom the manifestation happens, forgets himself for the time being. Like when lightning takes place, the attention of a person, is on the lightning. At that moment, he has no attention in other directions, and only later hears the sound. In a similar way, on some occasions, something is manifested in the expression of

THIS BODY, before saying something, for which a person noticing it, becomes overwhelmed and is changed for that moment. At that time, if something is asked to that person, he is unable to keep anything secret. It is due to the change in the demeanour, for a short while, which makes him mention innocently, whatever is within him.

“A kheyal is occurring regarding an incident in Bajitpur. In Bajitpur, when the play of sadhana was taking place in THIS BODY, the work of domestic life was also being performed, of course, in a mechanical way. There was no pride that those were being performed by THIS BODY or for the purpose of sadhana. Once, a pumpkin seedling was planted. It was not done for an expectation of result. There was no notice, whether it would bear fruit or not. Again, twice during the day, water was being given in a mechanical fashion, for which the plant became robust and spread in all directions and later, it bore innumerable pumpkins. There was no need for so many pumpkins for us, and so the pumpkins, leaves and shoots were distributed, in enough quantity, among the neighbours.

“There was a woman neighbour, who, even though she had been given pumpkins, shoots, and so on, was not satisfied. Rather, she was jealous regarding the tree and its unending yield of fruits. One day, when (THIS BODY) was performing puja behind closed doors, that neighbour, took the opportunity to steal a pumpkin. After finishing the puja, (THIS BODY) had come out, and due to kheyal, went to that neighbour’s house. The funny thing was that THIS BODY’s glance fell on the place where that pumpkin was kept. She realised by looking at THIS BODY’s face, that her theft has been caught. She was trying to give an explanation regarding the pumpkin, but (THIS BODY) did not give her the opportunity, and left the room, while smiling.

“Once, Kusum Brahmachari had cleaned and tidied up his room, as he thought that THIS BODY, prefers cleanliness. However, instead of throwing the dust and garbage outside, he had kept it under the stairs in such a way, that it was not

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easily visible. THIS BODY went to his room and while praising his tidiness, went and stood near the stairs, where the garbage was hidden and pointing to it, said to him, ‘What have you accumulated here?’ Kusum was embarrassed.

‘Bholanath was afraid of THIS BODY, due to which he never created any obstacles regarding whatever would happen, during the play of sadhana on THIS BODY. But, of course, he used to express his objections at times, seeing the actions and activities of THIS BODY. At that time, (I) used to tell him, ‘Very well, if you voice disapproval to what (I) am doing, then it shall not be done, but what the result shall be on THIS BODY, cannot be said.’ Hearing this, he would say immediately, ‘No, no, YOU do whatever YOU wish, I’ve made a mistake by objecting.’

‘He had personally witnessed the different stages of sadhana on THIS BODY. Seeing everything, there was a fear in his mind lest (I) disappear. He had seen (ME), swinging the weight of the BODY, resting on just two fingers of the two hands. He used to think that, one who could float in space with only the barest minimum of touch with the ground, then, would it not be possible for that one to float away upwards (into space)? Apart from that, he had also seen the way Aarti used to be performed by THIS BODY. You generally perform Aarti by using symbols of the Panchabhut (five elements of the human body). But when this body would perform Aarti, it would be a unique event.

‘The Pancha-tattva (five elements) of which THIS BODY is made, would be revealed on THIS BODY, in the form of a wave. As a result of which, THIS BODY, like two balls, would rise up and again come down, at times on the right or at times on the left. In so many ways, THIS BODY has rotated on the ground, like a wheel, which if not seen, cannot be understood. After such flip-flops, THIS BODY, used to calmly lay on the ground for some time. The Aarti used to be concluded with Sankh-dhani (sound of conch shell being blown). In other words, the Nad (sound) through which creation is manifested – everything would merge in that Nad.

“Bholanath had witnessed THIS BODY float in space during Aarti. Thus, he used to believe that it would not be difficult for THIS BODY to become invisible. Thus, there was no limit to his anxiety. He had to go for work, but he would always go with a worried mind, that whether on returning, he would get to see (ME).”

### **5th to 12th November, 1958, Varanasi**

MA returned to Kashi in the morning. SHE had developed a very bad pain in the hips that made it difficult for HER to move about. SHE was finding it painful, while lying down, to turn from one side to the other. SHE even washed HER mouth, lying down.

The day before Kali Puja, in the evening, MA called Narayan Swamiji to HER room and said, “Look Narayan, you will accompany THIS BODY and THIS BODY’s mother.” When he inquired where to, MA said, “Why, Kanpur for Sanyam.” Narayan Swamiji was not very willing to leave Kashi, wanting to spend the rest of his life there, and so, he expressed his reluctance.

MA replied, “Wherever you accompany THIS BODY, that place shall be Kashi for you.”

The next day discussion was going on, in the afternoon, in MA’s presence, on the veranda of the Annapurna Mandir, regarding the topic that mukti (liberation) cannot take place unless Purna-Gyan (Complete Knowledge) is realised. Narayan Swami said, “MA, for a person like me, with limited intellect and little strength, total tapasya is not possible. Therefore, chitta shuddhi (purification of the heart) cannot take place in totality – without which, Purna-Gyan shall also not take place. Therefore, there is no scope of mukti.”

MA replied, “You go on doing as per your capability – then...” Before SHE could finish, Narayan Swamiji said, “Whatever is the balance – MA, will YOU complete it?”

“Yes,” MA replied. “The balance I... Ma shall complete it.”

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On the 9th, the day of Kali Puja, MA's pain was so bad that SHE remained totally bedridden. During the Kali Puja at night, SHE tied a cotton pad on HER hips and sat in the mandap with great difficulty. Previously, MA used to supervise all the arrangements for Annakut, the special bhog that is offered to Devi Anapurna that consists of at least 108 items. But this time MA was unable to do so.

Annakut generally falls a day or two after Kali Puja but in, 1958, according to astronomical calculations, Annakut was observed on the 12th. Sanyam Saptah had been planned long before, for the week of 13th to 19th November in Kanpur, at the behest of Sri Sitaram Jaipuria, MA was supposed to leave for Kanpur on the 11th at midnight, thus missing Annakut, much to everyone's disappointment. At the last moment however, MA's backache increased to such a degree that it was considered hazardous for HER to travel throughout the night. The railway reservations were cancelled and MA left on the 12th afternoon after the Annakut ceremony. SHE sat in the Annapurna mandir for some time during bhog and Aarti and then left for Mughalsarai to board the Delhi express to Kanpur at 12:30 p.m. accompanied by about 38 devotees. MA reached Kanpur station at 8:30 p.m., where Sri Sitaram Jaipuria was waiting to receive and take HER to his residence, Swadeshi House, where the Sanyam Saptah was to be conducted.

### **13th to 19th November, 1958, Kanpur**

The Swadeshi House compound was situated in a quiet area of the city near the Ganga and included several houses with extensive, well-kept gardens and lawns. A spacious pandal, decorated with great simplicity and dignity, had been constructed. It was fitted with lights and excellent loudspeakers, and had a seating capacity for more than 2,000 people. A thatched straw hut with a veranda had been built for MA at a fair distance from the pandal to ensure privacy. A small pandal was built next to it, so that people could enjoy MA's company in smaller and more intimate groups,

between the functions. A new trailer for MA's use was placed just outside the main pandal, in case SHE wanted to rest between the functions. The vratis and devotees were accommodated in guesthouses and electrified tents, erected within the compound. A dharamshala in close vicinity of the Ganga had been reserved for the ashramites.

Though MA hardly got any rest day or night, there was no trace of MA's backache during the Sanyam Saptah. It had been observed on a number of occasions that MA's health was at its best, during such gatherings, where people were concentrated continually on spiritual things, and there was minimal chance for worldly thoughts and activities. MA's health was excellent, despite of the long hours of satsang, and the tremendous crowds that clamoured for HER darshan, at all times. The arrangements made by Sri Sitaram Jaipuria and Sri Kashi Prasad, were meticulously planned and admirable, and their supervision, unstinting, throughout the day and night.

Large numbers of devotees attended the functions from all over India and abroad. As usual, a number of mahatmas and other distinguished and learned men, including Shri Krishnanandji Avadhut, Shri Krishnanandji of Bombay, Shri Chakrapaniji of Vrindaban, Shri Jogesh Brahmachari of Calcutta, Dr. Nalini Kanta Brahma, a well-known philosopher, Acharya Dibakar Datta Sharma, Principal of the Sanskrit College, Shimla and other such eminent personalities, took part in the function and delivered enlightening discourses. Sri Dibakar Datta Sharma expounded on the Brahmapuran during the Sanyam, as during every Sanyam, it was a tradition that one volume of the Puran would be read and explained.

The crowds were tremendous and inundated the compound, particularly during the evening satsang, when MA replied to questions or sang kirtan after the 9 p.m. maun. The side coverings of the pandal had to be removed, so that the huge crowd was able to get MA's darshan. The Sanyam Saptah concluded on the 20th morning with a yagna, followed by a bhandara.

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**20th to 22nd November, 1958, Lucknow**

MA left by car for Lucknow in the afternoon.

One time when MA was travelling by car from Kanpur to Lucknow with Didi and others, somewhere near Unnao, MA suddenly pointed out from the window and said, “See Didi, what an enchanting little village. Are the trees not beautiful?” Didi had not noticed any trees and had found nothing unusual about the village.

MA made the driver turn back and as soon as they reached the village, SHE got out and went towards a particular place. “Where are the trees?” asked Didi. Instead of replying, MA shouted over HER shoulder, “Bring all the garlands and baskets with the fruits from the car.” When Didi returned with those items, she saw a small pond and two young trees growing side by side. One was a banyan tree and the other was a margosa.

MA went towards the trees and began to embrace and stroke them with extreme affection that left everyone dumbfounded and astonished at the unusual scene. While pressing HER forehead and cheeks repeatedly against the trunk of the trees, SHE said, “It is good that you have called THIS BODY, so IT can see you.”

Gradually the villagers began to gather near the lake. The man who had planted the trees was not there; his wife was there but was unable to understand what was taking place. MA said to her, “Take good care of the trees and make this place, a place for praying.” SHE then decorated the trees affectionately with the garlands and distributed the fruits to the villagers.

SHE again said to the woman, pointing to HERSELF, “(I) have made you my mother and this is your LITTLE DAUGHTER.” While taking leave of the trees, SHE gave the name Hari to the margosa and Hara to the banyan. Returning to the car, SHE said, “How peculiar that these two trees drew THIS BODY to them like human beings. The car was driving fast but it was as if they had grabbed (ME) with their strong arms and had drawn (ME) to themselves.”

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MA stayed at the Forest Rest House in Lucknow, at the earnest request of the eldest son-in-law of Dr. Pannalal, Sri Rameshwar Sahai, Chief Conservator of Forest, U.P., where excellent arrangements had been made. A beautiful small pandal had also been erected, but unfortunately it failed to accommodate the large number of people who rushed for MA's darshan.

MA visited the residences of several devotees in Lucknow during this period. SHE was also shown around the plot on the banks of the Gomti river that had been selected for the new ashram to be built in Lucknow (the project was later abandoned). MA left for Delhi on the 22nd.

### **23rd to 24th November, 1958, Delhi**

MA reached Delhi Ashram at about 8:30 in the morning and left for Hardwar by train on the 24th night.

### **25th to 26th November, 1958, Hardwar**

MA reached the Hardwar station early in the morning. The Raja of Solan was waiting to receive HER and then took HER to the Bhagat House in Kharkhari. On the 26th, MA motored to Dehradun, visiting the Raipur, Kalyanvan and Kishenpur ashrams along with Swamiji, Ajitda and Pushpadi, before returning in the evening. SHE went first to the Raipur Ashram where SHE arranged for Ajitda's and Nareshda's stay in Tapalaya, where Birenbabu used to stay earlier. SHE then went to Kalyanvan Ashram for some time and then had bhog in Kishenpur Ashram. It was quite cold in Hardwar and the sound in MA's head had started again.

### **27th November to 18th December, 1958, Anandakashi**

MA left for Anandakashi on the 27th, accompanied by Didima, Pushpadi, Chhabidi, Yogibhai and a few others, at the earnest request of the Rajmata of Tehri and spent 22 undisturbed days of quiet solitude and beauty. During this period, the Ramayana was sung for two hours daily concluding on the morning of

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19th December. MA took some rest and would sit in the sun daily at 10 in the morning and again after bhog. The sound in MA's head was persisting but SHE had no bhav to lie down.

### **19th to 21st December, 1958, Dehradun**

MA left for Dehradun by car and stayed at Kalyanvan ashram for two nights.

### **21st to 23rd December, 1958, Hardwar**

MA left for Hardwar by car on the 21st morning and stayed for two nights.

### **23rd to 31st December, 1958, Delhi**

MA arrived in Delhi in the evening from in Yogibhai's car. MA's health was not normal and HER bhav was different. HER propensity for movement and conversation was minimal and due to which MA had wanted to stay back at Dehradun but because of the extreme cold weather, Parmanand Swamiji had requested HER to come to Delhi for rest.

Since MA's health had worsened in Delhi, the planned programme to travel to Jhalawar on the 26th was temporarily suspended. MA used to remain lying down in HER own bhav. Restrictions were put on the devotees for MA's darshan and no one was allowed to meet HER before 5:30 p.m. At times MA would go to Didi's room, who was still mostly bedridden, and MA would sit with Didi with HER eyes closed. There was no bhav for conversation.

When asked by Didi how SHE was, MA would smile a bit and say, "There is no discomfort in THIS BODY. Whenever, whatever happens – that is fine."

On the 30th, when MA was sitting in Didi's room, two Kashmiri gentleman came and sat near HER, one of whom was a high official in the Foreign Service who had recently returned from abroad. He mentioned that he generally doesn't like to visit ashrams as he had witnessed such corrupt people going

to ashrams when they deserved to be publicly whipped with shoes for their corrupt actions. MA understood to whom he was referring and slowly asked him regarding his educational background to which he replied that he had passed his M.A.

MA then said, “Ok look, even if any person commits a mistake, you being such an educated person, should you use such language? Everybody is the child of that same PARENT. It should be remembered that HE is manifested in all forms. When the bhav of the mind could change, (or) when and what grave mistake one could commit, cannot be said.

“Also think about this – if that person did not have a desire to become better, then why would he come here? Instead of ignoring him and driving him away, is it not better for his welfare, to endeavour to keep him on the right path, by showering him with affection and care? Many times, with such behaviour, a good person may become bad and a bad person become good – is it not so? Everybody is from the same place. For THIS BODY nobody is an outsider or different.”

The person understood MA’s words and acknowledged that SHE was right.



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## 5th January, 1959, Delhi

Early in the morning, MA left for Jhalawar at the earnest request of Anandji, the Maharaja of Jhalawar, accompanied by Chitradi, Pushpadi, Swamiji, Chaitanyada, Shivanandji, Prafullada, Gopaludi, Shobhadi, and others. On the way to the station, MA visited the residence of the Maharaja of Suket.

MA travelled by the air-conditioned coach to Jhalawar. During the journey, Pushpadi read to MA from the book 'Matri Bani'. The train arrived at 4:15 p.m. at Kota station before the scheduled arrival time. Therefore, nobody was at the station to receive MA, so SHE sat in the waiting room. At 4:30 p.m. Anandji, Mohanlalji and his daughter arrived and took MA in a big car to Jhalawar. On the way, MA was shown the dam which was being built on the Chamba river.

At 6:30 p.m., as MA entered the gate of the Jhalawar estate, SHE was given a six-gun salute and was accompanied by the official band party.

The Maharaja had made excellent arrangements for MA and her party. A large pandal had been erected in the garden and on the other side of the garden, a beautiful kutir, made of papyrus, had been built for MA. The place was very peaceful and was not as cold as Delhi.

MA was not keeping well but it was not evident from HER movement or conversation.

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### 6th to 15th January, 1959, Jhalawar

MA's health was comparatively better and SHE was enjoying a period of rest in that solitary place. The weather was not cold. Only sometimes, the Rajmata, Superintendent of Police, Civil Surgeon and important officials would visit MA.

One day, MA said to the elder girls, "In the grihasthashram things said can be exaggerated or diminished. But in this path, you should not take shelter behind falsehood. Prestige and insult should be seen as the same, criticism and praise should be seen as the same. Have you all come here to get prestige or to establish yourselves? Praise and insult must be made the same. You all have come here (to live) unto death, not to fight.

"When it is understood that there is falsehood, THIS BODY cannot remain silent – because you might discuss among yourselves, in that regard, saying that MA has given shelter to falsehood. Hiding the truth is also falsehood. The kheyal does not come to explain what THIS BODY does at all times. Chitra was not taken to Anandakashi. The reason was not told to her. It was seen that she would receive a foot injury on the way to Anandakashi and would be injured due to a fall in the mountains. That is why it was told to Parmanand, "This time she should not go.' So you do not understand what is being done at all times."

Regarding the haircut of the girls, MA said, "That the condition of the mind is disturbed and incoherent, can be understood by seeing the haphazard hair. The condition of the mind can be clearly seen from the type of clothes and the way they are worn. There is a peculiar correlation between the mind and the way one dresses."

During this period, Lilaben, Sushilaben, Sunaina and a few others had arrived from Bombay by car for MA's darshan. They expressed regret that MA could not travel to Bombay as planned. MA said, "It would have been possible if travelling (was) directly to Bombay. But from these two places, Ahmedabad and Bhimpura, they (other devotees) have specially requested (THIS BODY). However, the kheyal to travel around is not coming at

all. Moving around, speaking at times, is not coming to THIS BODY at all. At all times, the unending sound in the head is also there.”

Akhand Japa was being performed from January 10th. One day when Ananda’s sister, Chitra, was performing japa from noon to 1 p.m., MA went and sat there quietly in sukahasana in a solemn and meditative posture. The distracted minds of those present calmed down completely and nobody, including Chitradi, Shivanandji, and Brahmachari Bharatbhai, could recall what happened during that period of half an hour. It seemed that during that period there was a strange vibration in the ambience of the place.

When asked about this, MA said, “It was the period of juncture (between morning to afternoon). The bhav (feeling) of the place was also good.” MA later said that SHE had sat with the bhav that everyone would perform japa and that is the reason that everyone had experienced something.

MA had a kheyal of travelling to Rajgir next, even though Anandbhai and Kamaladi were wholeheartedly requesting HER to stay. One night, when the Rajmata of Jhalawar asked MA whether women had the right (to pronounce) the Pranav, MA replied, “According to THIS BODY, anyone, whether it be a man or a woman, who can pronounce the Pranav properly, has the right. If the pronunciation of the Pranav is perfect then the mind will not wonder towards worldly affairs. And there is no question (about it) if the Guru gives Pranav or Gayatri (mantra). THIS BODY says that the difference between men and women is made by the world. In a woman, there is masculinity and in a man, there is femininity. There is no question of man-woman – to someone whose granthis have been pierced. Where there is Atmaram-Atmasthiti (Realisation), who is a woman or who is a man?”

On the 13th evening, MA was taken for a visit to a place a few miles away, near a lake where the Maharaja had constructed a wooden house that could be moved from one place to another.

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MA was shown around the house. While returning, MA was taken to a temple of Mahaveer where the idol was nearly 7 feet high with extremely bright eyes.

On the 14th, MA was taken for a visit to Patun, an old town of Jhalawar, on the banks of the Chandrabhaga river where there were many ruins of ancient temples. Even though the mandirs had been destroyed during the reign of Muhammad Ghori, hundreds of years back, the facial expression of the idols were clearly visible and bore an amazing similarity, in terms of style and expression, to the idols and images of the old Vindhyabashini temple which had been excavated during the construction of the Vindhyachal Ashram. The legend was that an ancestor of the Jhalawar dynasty, who had developed leprosy and was cured by drinking the water of the Chandrabhaga river, had built the mandirs along the banks of the river. MA went down the stairs from the mandir to the river and sprinkled water on everyone. SHE returned after visiting two more mandirs.

On the 15th evening, MA was taken to a palace where a shamiana (a pandal) had been constructed for HER in the garden, and there the Rajmata performed aarti on MA.

During a satsang, someone said that in spite of performing japa, he was not experiencing anything, to which MA replied, “Continue performing japa regularly, jagaran (awakening) will happen. The mind gets besieged in the beginning with the play of thoughts and emotions. And the body has restlessness as there is no connection with the Antarshakti (inner energy). But where there is kriya (action) of Antarshakti, there is a peaceful bhav. He who is fixed in self is pulled within the Self.”

When a person asked whether the Guru’s love for the disciple should be more than disciple’s love of the Guru, MA replied, “He who takes you towards the journey for the realisation of Parmarth (Ultimate Reality), that is the greatest love.”

When asked about the future and impending changes of the world, MA replied, “THIS BODY does not say anything regarding the future. But THIS BODY says that if someone

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who exists in time, does say anything, then many times it does not match. Unless one can transcend time, some obstacles may take place which may impair the ability (to predict).”

**16th January, 1959, Delhi**

MA left for Kota at 8 a.m. and travelled to Delhi by train, arriving at 8 p.m., after having spent nearly eleven days in Jhalawar.

**19th January, 1959, Delhi**

MA left for Allahabad after spending three nights in Delhi. SHE planned to spend some time in Kashi and then after three or four days, go to Rajgir.

**20th January, 1959, Varanasi**

In the evening, MA arrived at the Kashi ashram by car. MA was unwell and looking tired.

**21st January, 1959, Varanasi**

In the morning when MA was sitting on the veranda of the Annapurna Mandir, SHE said, “This time THIS BODY stayed in Anandakashi for twenty-two days during which the bhav to speak and to move around was greatly reduced. That condition of the BODY was communicated to Parmanand and he was also asked to postpone the travel plans to Bombay and other places.

“As it was extremely cold in Anandakashi, Paramananda thought that MA should at least be shifted to Hardwar, then it would be decided what would be done. Thinking such, he took (THIS BODY) to Hardwar by car during the daytime. When Yogibhai went to Delhi from Hardwar, he also took (THIS BODY) to Delhi during the daytime, as the nights were very cold. On coming to Delhi the travel plans for Bombay and Ahmedabad were postponed. However, Ananda had been trying for quite some time to take THIS BODY to Jhalawar. That is why after staying in Delhi for 10/11 days, the trip to

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Jhalawar was made and stayed there for 10/12 days. It can be said that there was no winter there – the weather was like spring.

“The Chandrabhaga river flows through Jhalawar on the banks of which there were quite a few Dev mandirs. It is folklore that the Raja of Jhalawar had fallen ill at one time and had recovered by bathing in the Chandrabhaga river. In those mandirs the idols of Ganesh, Shiv, Bhagawati and other murtis were installed. The murtis were big and very beautiful. Apparently, Mohammad Gauri had broken those murtis. Even now whatever murtis were there were very beautiful and very ancient. It seems that the Jhalawar mandirs are of the same period as that of the Vindhyachal mandirs.”

In the evening someone came to meet MA. The day before, Gopibabu had told MA about him. His name was Rohit Chandra Majumdar but he currently went by Bhaktamadhav, which he had apparently received from a Gopal bigraha during a meditative state. He said that one day during meditation he saw that a Kali murti had manifested along with a Balgopal murti. Ma Kali had pointed to that Gopal and had said, “From this Gopal you will gain all shakti.”

A year after this incident he had received a bani (divine word) during meditation, in which he was told to go to Uttarpara and meet Srimati Nalinibala Devi and an assurance was given that on going there, he would get to hear Gopal’s bani. He went to Uttarpara one day in the evening and located Srimati Nalinibala’s house. As she was not at home he waited for some time and as night was approaching, he decided to return home with the intention of meeting her later when he suddenly heard the sweet voice of a child, “Do not go, Nalinibala will come now.” He looked around but could not see anybody. When Nalinibala returned home, he explained everything to her. She took him to a room in her house and pointing towards an asan, said that it was Gopal’s asan. As he did not notice any bigraha on the asan, he asked her and was informed that no bigraha was installed and only Gopal’s asan was present.

As he kept the fruits and sweets that he had brought for Gopal near the asan he again heard in a similar sweet voice as before, “Keep it in the container.” Hearing this he asked Nanibala Devi whether she had also heard anything. She replied, “Yes, Gopal has said to keep those items for bhog in the container.” He was sure that what he heard was not his imagination, as it had been heard by somebody else. It also confirmed that the bani he had received during his meditation was correct – that he would hear Gopal’s bani on going to Uttarpara.

After that he had visited Nanibala Devi’s house many times and had received many instructions from Gopal. Even after her death he had received many instructions from Gopal and Gopal had even told him to keep a record of such advice. He could easily understand that these messages were not his imagination, as it was beyond his ability to say something in such an organised manner – some words, of which he was not even aware of, were used in the messages. Apart from messages he also received descriptions of medicines for critical illnesses along with the methodology of making them with different roots and leaves. He mentioned that Gopal wanted him to publicise it and that he was a tool of Gopal and that Gopal would work for the welfare of the world through him. He prayed for MA’s blessing and to advise him regarding this.

MA laughed and said, “Baba, remember one thing, whatever is the truth, whatever is to be manifested, does not wait for anything. What is manifestation? What is always everlasting, isn’t it the manifestation of that? HE only is the truth and everlasting, whatever is manifested, it is HIS manifestation. The aim of sadhana is to gain Isha or Bhagwan. Gaining Isha or Bhagwan and knowing one’s Self are the same. To know one’s Self or to know Bhagwan, the only duty is – that one must always remain with that one aim. One should only observe in whatever form Isha is revealing in your presence, but the aim and endeavour should be to reach HIM. To understand that HE is playing in all forms and in all ways.”

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“What is to be done when HE commands to do something?”

MA replied, “When a command comes for some work then whatever work is said to be done, only that should be done, like a machine – without giving any notice towards its result. That through you that work is being done – such pride should not be kept. If any command comes from HIM, then it will always be successful. But if it is seen that it fails, then it should be thought that it was not Bhagwan’s command. It is the product of imagination. Remaining in the kingdom of the mind, it is not possible to know what is there in the mind, what is not there. The bhavs of pride, status and so on, remain hidden in the mind. At many times, those (hidden bhavs), by creating new, new karmajal (web of karma), diverts the goal of the sadhak. Only if the aim of the sadhak is unshakeable and is only towards Isha, then his aham’s kriya or ego becomes weak. And if that aim is not strong then that aham becomes strong and takes one around the karma chakra (the wheel of karma). That is why one should think that HE will do whatever HE wants to do, my duty is only to keep HIM in mind and to be with HIM.”

Two young women from Switzerland came for MA’s darshan and took quite a few photos of HER.

### **23rd January, 1959, Varanasi**

MA left for Rajgir, in the afternoon by train, accompanied by Shobhadi, Chitradi, Udhasji, Bharatbhai and Swamiji.

### **30th January, 1959, Rajgir**

Many devotees came to Rajgir from all over for MA’s darshan. Arrangements were made for them to stay at the neighboring dharamshala and at the government rest house. MA’s health was comparatively better and SHE was enjoying the restful period.

### **5th February, 1959, Patna**

MA travelled to Patna in the car of Sri N. Bakshi, ICS, and spent the night in the family temple of Prof. S. Chowdhury

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(Sambhuda). SHE then proceeded to Calcutta on the 6th along with 20/22 devotees. MA's health was erratic. The sound in the head had increased in Rajgir on the day before.

### **7th February, 1959, Agarpara**

MA's health was not good and SHE had probably caught a cold during the train journey. The sound in the head had increased. As the crowds of devotees were comparatively less, MA was having a restful period. The Agarpara ashram was looking beautiful with flower gardens on all sides and was very clean.

Many people had come for MA's darshan. Bhaiya had arrived from Bombay and was staying in the ashram. Others who had come included Mrs. Anitra Lucan, a painter from Finland, and a number of foreigners, some from the Self-Realization Fellowship.

### **12th February, 1959, Agarpara**

Saraswati Puja was celebrated with pomp and grandeur in MA's presence. Rekhadi and Kanuda had made all the arrangements. Nearly 1,000 devotees took prasad, including the many foreigners who were in attendance. Sister Daya Ma, President of all the 82 centres of Yogananda ashrams, had arrived for her first darshan with MA.

MA's health was good. Restrictions were made in the timing of MA's darshan so that SHE had the time for rest.

### **13th February, 1959, Agarpara**

During the satsang in the morning, MA had given a few copies of pamphlets to Dr. Brahma that had been made regarding a proposal SHE had. Before he could read out the proposal in the satsang, MA looking gently towards the foreigners, said (in English), "Special mission." SHE then continued looking at everybody, "What does special mission mean? You know that THIS LITTLE GIRL is not mentally normal. Baba, you have not educated (HER). It has been said to everyone – to those

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who think of THIS BODY as their own, THIS LITTLE GIRL is asking for a favour, and to those who do not think so, is begging.” MA laughed for a while and continued, “Only fifteen minutes – in whatever state you are in. Keep a fixed time and during that time, think about HIM only. Whether one is in the room or outside, sitting or lying down, in illness or in sadness, in service or imparting care – in all situations one can think about HIM. Even, whether one is pure or impure – as to rise above the stages of purity and impurity, is the objective of sadhana. HE is forever pure. And HE who makes everyone pure, can HE be impure? In the relentless racket of life, one has to fix a time to invoke Nityananda (Permanent Joy). There is no question of caste or religion.”

Dr. Brahma said, “The people today cannot perform dhyana and japa for 24 hours – that is why MA, through YOUR mercy – YOU have made arrangements for only fifteen minutes. The balance of the 24 hours shall be completed, through this arrangement, by others.”

MA added (again using an English word, foundation), “Don’t you all talk about foundation? If the foundation is not strong enough and – suppose it is near a well, then the total building will collapse. That fifteen minutes of yours is the foundation of an Akhand Smriti (Continuous Remembrance). The meaning of Akhand Sadhana is exactly that. There should not be any deviation from your fixed time.”

To clarify, Dr. Brahma asked, “Does that mean that by starting with fifteen minutes, one has to reach 24 hours?”

Continuing with the analogy of building, MA said, “For everyone the aim is the manifestation of the Self. Only YOU are in everyone. In this corridor, each and every brick is separate – what has kept them together? In them all, there is the one mati (earth/mud). In everyone, there is that Ma-ti (the Mother). What do you say, Baba?”

MA continued, “Look, Baba not everybody can perform Trisandhya (morning, noon and twilight) japa. The Muslims do it

five times. Their timings are different. Even during the Brahma muhurta (the time period of Brahma, 1 hour and 36 minutes before sunrise), not everyone can perform worship properly. Again, some need bed tea in the morning, and then only (can) give time for japa-dhyan. Different types of sadhaks cannot be the same. Wherever a sadhak is performing sadhana, you also join in their sadhana, with your sadhana. Karma (action) amounts to sadhana and jiv (human) means sadhak. Through the realisation of the Mahapran (Great cosmic energy force), can one reach Parabrahma (the Absolute). As the sthiti of everyone is different, therefore the outlook will also be different, that is why so much was said.”

MA left the satsang as it was time for bhog. Many devotees were still standing on the veranda, when Dr. Prafulla Chandra Dutta, Principal of Chandannagar College, told about a beautiful experience of an old-time devotee of Dacca. He said, “That was a beautiful scene. MA was then at Shahbag in Dacca. There was a masjid near the place where kirtan would be performed. When the kirtan was being performed, MA was in a special bhav and went towards the masjid. Someone had opened the door of the masjid. In HER bhav, SHE performed the Namaz according to Islamic scriptures perfectly. SHE prayed, ‘Allah, Allah’ so ardently that it was something to be seen. Unstoppable tears were rolling down HER eyes. All the Muslims present caught hold of HER feet and said, ‘Grant us a bit of YOUR love.’ MA was in an ecstatic bhav and overwhelmed in kirtan, at times singing ‘Hari’ and at times, ‘Allah’. Many Hindus and Muslims together participated deliriously in the kirtan. That was an unforgettable sight.”

In the afternoon, MA was out walking on the lawn facing the Ganga. Daya Ma recounted, “Some of our party went forward to take HER picture. I remained in the background, deeply absorbed in that bliss within. As our group prepared to leave, I knelt silently on the grass, praying to MA for HER blessing. I opened my eyes and saw HER blessed feet beside me. I could

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not take my gaze away from them as for months I had been inwardly crying to MA to let me see HER blue lotus feet. How tightly I held those feet within my mind and heart. SHE had answered my prayers.”

In the evening when MA was in the hall and when a person was taking leave of HER, SHE asked affectionately, “Baba do you have to cross the river to come?” He replied, “Yes” and left. A woman said, “MA, we also have to cross (the river).” MA laughed and said, “Everyone has to cross it, Ma, don’t you call it bhaba-sagar (the ocean of the cycle of rebirth)?”

### **17th February, 1959, Calcutta**

MA went to the house of Sri Kanak Nath Banerjee, Rtd. Asst. Income Tax Commissioner of Bengal where a room had been specially constructed for HER. SHE stayed one night.

### **18th to 23rd February, 1959, Calcutta**

MA went to the newly constructed house of Sri Dwigen Nag, son-in-law of the brother of Sri Jatish Chandra Guha (one of the oldest devotees), where the opening ceremony of the house was performed in MA’s presence. SHE stayed for five days. Wonderful arrangements were made by Dwigenda for MA and a big pandal had been constructed on the terrace for satsang. Tremendous crowds came daily for MA’s darshan.

On the 20th, Daya Ma and her group, showed a film of MA with their Guru, Paramahansa Yogananda, taken during his visit to India in 1936. The next day, during a discussion with MA, Daya Ma had said that she wanted nothing except love for the Universal Mother and to serve HER and her Gurudev till the last breath of her body.

MA smiled sweetly and replied, “Think of the Divine Mother in the morning, all day long, and the last thing at night.” Daya Ma also said that she felt selfish that MA had given her so much love and attention. MA had said, “No, that is not selfishness at all. It is selfishness when one’s attention is on THIS BODY,

but your attention is fixed on THIS SELF. It is not selfishness at all.”

A Naam Yagna was held on the 21st.

News of the death of Nitish Dada (Bunidi’s uncle), one of the oldest devotees, was received on the night of the 21st. MA visited his residence the morning of the next day and his body was taken for cremation in MA’s presence.

MA was unwell and suffering from cough and cold.

### **24th February, 1959, Burdwan**

MA travelled to Burdwan by car in the morning and stayed for six or seven hours during which SHE visited the residences of three devotees at their earnest request. MA then left for Kashi by night train.

### **25th February, 1959, Varanasi**

MA arrived in the morning and stayed for three days. In the evening, SHE was sitting on the Annapurna Mandir veranda and talking about the death of Nitish an elderly, longtime devotee. MA said, “This time, when Nitish was in Rajgir, by looking at his countenance it showed that he was well. For three or four days, he would come by rickshaw to the ashram to meet THIS BODY. As it was raining in Rajgir during that period, they had decided to go to Calcutta – at that time it was said to them that they should go directly to Calcutta. But they said that they had made all arrangements to go there through Gaya. THIS BODY at many times does not say things forcefully. That is why it was said that they should do whatever they thought best. Whatever is to happen, will happen. They went to Gaya and over there, Nitish caught a cold and became very ill, so much so that he had to be put on a stretcher to get into the car.

“When THIS BODY was in Calcutta in Rash Bihari, there was talk of going to see Nitish. They had said that Sunday would suit them the most as Sunday was a holiday and they all could carry Nitish from the upper floor to the ground floor. But (THIS

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BODY) did not want to wait until Sunday. Then it was decided to go on Friday. Accordingly, they brought Nitish down from the upper floor to the ground floor. When THIS BODY arrived there, Nitish saw THIS BODY and started calling 'MA, MA' and then suddenly stood up with two hands pressed together above the head, saying 'Shri Krishna, Shri Krishna' and such things and also, 'Sharanagatham, Sharanagatham'.

"THIS BODY did what it generally does and stroked and caressed his head and body and then returned. Whatever bhav was expressed by Nitish was pure. He had expressed a desire to have the prasad of the Naam Yagna which had been carried out that day. He said that by taking the prasad he would get well – the prasad was sent to him and he had partaken it.

"That day, at 10 in the night, when his last minute arrived, his daughters were crying while holding him and he said to them, 'Don't touch me, the time for me to go has arrived.' After this, saying 'Krishna, Krishna,' he left his body. The way he left his body is rare even among sadhus."

### **27th February, 1959, Varanasi**

MA came and sat in the Annapurna Mandir at 10 in the morning. As the Kanyapeeth girls had planned to give MA bhog, MA had invited Gopibabu, Jyotirmaybabu, Amulyada, and others to have prasad in the ashram.

While talking with them, MA mentioned about a previous conversation, "Baba (Swami Shankaranandji) had brought up the subject of the sadhana lila, and had asked THIS BODY – how did the mantras (spontaneously) emerge from THIS BODY. Can it be expressed how the mantras would issue forth?"

Hearing this, Gopibabu said, "Yes, unless there is personal experience, even by expressing it, one would not understand."

MA agreed with him and continued, "If it is asked – how does vomiting take place in a person? In answer to that, it can be said that vomiting takes place through the contraction of the stomach; but in this all the signs and stages of vomiting are not

expressed. If one is ill, it is seen that people say ‘Ah, oof.’ These ‘ah, oof’ are only sounds and from them, the particulars of the pain are not understood.

“Isn’t it said that in the body from the muladhara (root chakra) to the sahasrara (crown chakra) there are different, different lotuses? Even if the lotuses are different from each other, they are fastened in one dhara (system). Again in this (chakra system), there is akshar (a symbolic letter which each chakra has). What is akshar? That which is indestructible, which does not change. All this, what is said about, lotus and akshar, which are arranged one after another, these are also khor (oozing out), because even these (chakras) change. Again there is everlasting akshar.

“Say, like bigraha – you all make bigraha with mud or stone – that bigraha can be called khor, as it will change as time goes by. Again there is also everlasting bigraha. By doing Pran Pratishtha on the bigraha made of mud or stone, the connection with the everlasting bigraha is made.

“Similarly, in the sadhan state, mantra, and so on, whatever is gained, or samadhi, and so on, whatever is gained, does not stay permanently. Sadhana is for becoming fixed on that which is permanent and everlasting and swabhav (true nature). During the sadhana, one gains different levels one after another and, according to the sthiti (level), there is a change in bhav and appearance.

“That is why it has been said that according to the sadhak’s progress, sthiti and bhav, whatever is to be expressed, is manifested. In this way, the mantras are also manifested. Continuing in this way, when eternal or Paramsthiti (Ultimate Stage) is achieved, then there is nothing called profit or gain. At that time, one becomes fixed in swabhav.

“During the play of sadhana, those who had seen the different stages, some among them had also said, ‘Is MA now deteriorating?’ Because the Divine Bhav and the other-worldly appearance that was seen earlier, is not seen now.” Everybody laughed.

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### **28th February, 1959, Varanasi**

MA left for Dehradun on the night train.

### **1st March, 1959, Dehradun**

MA reached the Kishenpur ashram in the morning. Arrangements were being made for the consecration of the Shiv temples. The marble altar of the Shiv Temple was being broken down on MA's instruction, as it was too high. Work was going on day and night to ensure completion by the 6th. The consecration was planned for Shivratri, which was on the 7th.

Didi, who was ill and nearly bed-ridden, had come from Varanasi on MA's instruction. She was shown around the temple compound by MA, aided by two people who helped her to walk.

A mandir for MA had also been built near the Shiv Temple. During the installation of the Kishenpur ashram, a big yagna-kund had been built in the centre of the land and one lakh oblations were offered in the sacrificial fire on that occasion. It had been Bhajji's wish to construct a mandir for MA at that very spot – due to which, at the behest of Didi, the mandir for MA was constructed at the same time as the Shiv Mandir. The two beautiful marble mandirs were built along with a marbled veranda and a big courtyard.

### **4th March, 1959, Dehradun**

In the morning MA visited the Kalyanvan ashram with the Rajmata of Tehri, Ranjitda, Bhavanidi, Sri Pannalal's daughter and son-in-law, Prabhadi, Ranjitda's sister and her husband and many others and they sat on the veranda of the kutir. While looking at Didi, who was staying at Kalyanvan on MA's instruction, MA said, "Didi, listen to what Ranjit says regarding the installation of the mandir. Look at the amazing yogayog (connections). Seeing THIS BODY installing so many Shivs, some may think that MA is a Shivbhakta. But everything is the same to THIS BODY. Nothing is done by THIS BODY's own wish. Everything is happening on its own at all times.

“Look when Manmohanbaba (engineer Monada) was building a kutir, etc., in the Vrindaban ashram, he had travelled to Ahmedabad to see his daughter. THIS BODY was also there. It was said, ‘Baba, when you have come so far, accompany THIS BODY to Dwarka for darshan – you will not come again for darshan.’ And he agreed. From Dwarka we visited Prabhash. From there, everyone took THIS BODY to see the tree under which Shri Krishna was reclining where the arrow of the vyad (hunter) had struck HIM. That tree was shown in that place. It was seen that a Shivling was installed there. Thereafter, (THIS BODY) was taken to that place of Balaram and it was seen that a Shiv was installed there also. Afterwards, everyone returned to Dwarka.

“Manmohanbaba was supposed to leave early in the morning. Manmohanbaba was sleeping during the night and at about midnight or 1 a.m. (THIS BODY) told Didi, bring Manmohanbaba here. When Baba arrived it was said to him – you are building a kutir in the Vrindaban ashram. There was a small room in the ashram on the roadside of that land which was the type of construction that is made on the roadside in this state for serving water to travellers during the summer. Referring to that, it was said – repair that room and build an altar there. Do it in such a way so that three Shivs can be placed there. Keep a bell-metal pitcher beneath it in such a way so that it is not visible from the top. Now Shiv shall be placed there. If Shiv so wishes, HE will make his own arrangements for a mandir. That happened.

“Later during Shivratri, THIS BODY had gone to Kashi. During the installation of Shiv in Hardwar, Yogibhai had brought extra Shivs (Narmadeshwar). They were kept in Kashi until that time. From there the three Shivs were sent to Vrindaban through Kusum and Didi during Shivratri, for installation there.

“Later, on discussion with Didi, Parshuram expressed his keenness to build a Shiv Mandir in that place (Vrindaban). He had mentioned that for a long time he had a wish to construct a

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Shiv Mandir. On that wish, that Shiv Mandir was built and five Shivs were installed there.

“Another person had mentioned about Mahaprabhu’s mandir and puja. Later, when some money came, the construction of that mandir was started, but due to paucity of money the top portion of the mandir was left unbuilt. There was no hurry, it would be built whenever HE wished. And if it was not to be, it would not be done, there is no ambiguity or confusion.

“One day, Parshuram told Didi that he wanted to fix a fan in MA’s room. Didi told him, MA does not allow the fan to be put on, rather, if you can build the top portion of the Mahaprabhu mandir that is pending, then the Bigraha (idol) can be installed. He did that with enthusiasm. Later, Pannalal Pitaji installed the idols of Gaur-Nitai.

“Everything is happening in this way. Here also (in Dehradun), there was no talk of a Shiv Mandir. The wife of a professor in Calcutta, Srimati Nihar Kana Ghosh, had not seen Bholanath while he was alive. She narrated an incident. The incident was – one day she dreamt that Bholanath had come and was telling her to take diksha from him. She had seen Bholanath’s picture, so she could recognise him. She did not give importance to the dream. She had the same dream the next night. On the third night, she saw in a wakeful state that Bholanath had come and was telling her, ‘Come quickly after taking a bath. (I) shall give you diksha now.’ She immediately said to her husband, ‘Bholanath has come, can’t you see?’ The husband could not see anything. Then the wife sat near Bholanath after taking a bath and received diksha. Then (Bholanath) disappeared from there. She then had a wish to do something in remembrance of Bholanath, here (Dehradun), as he had left his body here. Some money was collected for this purpose but it was not enough, so over time, discussion stopped on this matter.

“Meanwhile, Bhavani had received a Shiv from here, after asking for the same. On her return to Calcutta, she asked Ranjit (her husband) to construct a temple.”

Ranjitda added that he was not agreeable to the idea as he was not sure whether his descendents would be able to carry out the responsibilities of daily puja in the mandir and he suggested that they explore the possibility of installing the Shiv in the ashram where daily puja is carried out. Bhavanidi had then asked MA whether they could construct a Shiv Mandir in the ashram.

The construction of the two temples had begun in September of 1957 but was left unfinished for about a year due to lack of funds. Only recently the temples had finally been completed.

MA explained, "During this time, discussion about the Shiv Mandir (in Dehradun) took place. It was decided that Bhavani's Gangeshwar would also be installed together with the others. Work was started but the mandir was not being completed. It was then said to Didi to utilise the money collected by her for MA's mandir to complete the Shiv Mandir.

"Later, Maharatan gave Rs. 5,000/- saying it was to be utilised as per MA's kheyal. THIS BODY then said, 'Shiv has brought it. Use it for the Shiv Mandir.' After the death of Sher Singh's wife, Shanti, Sher Singh's relatives gave Rs. 5,000/-. This was how the Shiv Mandir was built.

"Moreover, an amazing thing was that when Bhavani arrived with the Shiv for installation, she saw the mandir and said, 'I had a dream in which there was exactly this type (of arrangement) of two mandirs in one place (one for MA and one for Shiv) and another mandir a bit further away.' She then saw the mandir in Kalyanvan and had said, 'Exactly this type was seen.'

"Kalyanvan is a bit further away from Kishenpur and was purchased by Sachibabu for the boys of Vidyapeeth. To construct a mandir for MA he had buried an Upanishad, Gita, Ramayan, etc., and had laid the foundation over it. He had brought THIS BODY (to Kalyanvan) and also performed an utsav (celebration).

"But, soon after that, he died in the Dehradun ashram. His sister, Manorama, had also come to the ashram along with her brother. When that Shiv Mandir (in Kishenpur) was being built,

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it was said, to construct a small Shiv Mandir here (in Kalyanvan), by digging the foundation. The cremation of the two, brother and sister, Sachibabu and Manorama, was performed in this garden. In both their names a Shiv will be installed here also.

“It had been said earlier (by Sachibabu) that the wish was, to make a mandir for MA – making a Shiv Mandir is enough. It is not right to walk on the things buried underneath – everything is happening like this. There is no question of will, or unwillingness, for THIS BODY.”

In addition to the money given by Srimati Shanti Devi, Srimati Maharatan Jaspal, Sri Ranjit Banerjee donated Rs. 5,000/-, Prof. Nalini Kanta Brahma donated Rs. 1,000/-, Srimati Lakshmi Tanka donated Rs. 1,000/-, Kumari Sharda Sharma (Seva) donated Rs. 500/-. Sri Rameshwar Sahai bore the expenses for the construction of the altar of the temple. Many devotees also gave their time for seva for the installation, notable among them were two brothers, Sri Jyoti and Mana Bandopadhyay.

Earlier, when some people had voiced their doubts as to how the constant expense involved in puja and bhog in all the temples could be regularly met, MA had said, “You need not worry. Shivji will Himself see to all the arrangements.” Indeed, this had actually happened in the most unexpected manner.

### **5th March, 1959, Dehradun**

MA had gone on to Kalyanvan in the morning but could not stay there for long as Batuda, the Acharya, had arrived to take MA to Kishenpur for the commencement of the puja of installation. There were seven Shivs in the process of installation in Kishenpur and one in Kalyanvan. They were 1) Bholanath – in Bholanathji’s name, 2) Gangeshwar – in Bhavanidi’s name, 3) Kashishwar – in Lt. Kashinath Tanka’s name, 4) Mamuleshwar – in Seva’s father’s name, 5) Kalyaneshwar – in Nalini Brahma’s son’s name, 6) Shantishwar – in Lt. Sher Singh and his wife Shanti’s name, 7) Kirtishwar – in Rameshwar Sahai’s son’s name, and in Kalyanvan: 1) Maheshwar – in Sachida and Mejd’s name.

The Mamuleshwar and Maheshwar Shivlings were of the colour of mud. The altar on which the Shivs were placed was ashtokon (eight-sided). On six sides, different Shivs were to be placed and in the centre was the largest Shivling, Bholanath, which was huge. The mandir walls, both inside and outside were covered with marble and along with Bholanath's mandir, there was a kitchen for cooking bhog. The top of the mandirs were gold-plated.

The puja for the installation had begun and the Shivs were to be installed on the day of Shivratri, 7th March. Many people had come to witness such an unusual and significant puja.

During the puja, Batuda handed a folded leaf to someone and asked him to throw it outside the ashram premises. When asked, Batuda and Narayan Swami explained that this action was done to ensure that no obstacles arose during the puja.

MA said, "Look, in every work, there is everything. For example, with some mantras, obstacles can be created, likewise with some mantras, obstacles can be removed. HE is in all forms. Therefore, whatever is required, at whatever time. Like when the nail is cut and thrown away, care is taken so that the flesh of the finger does not get cut."

### **6th March, 1959, Dehradun**

The yagna commenced in MA's presence. The fire was to be lit by 'kashto manthan' (the rubbing of two pieces of wood). But the spark for the fire was not coming, despite the repeated rubbing of the wood pieces. MA then told them to sprinkle ganga jal (water) and to perform 'breath by breath' japa while rubbing the two pieces of wood. Through MA's instruction, they were successful in lighting the fire. After the yagna and puja, the bathing ritual on the Shivs was carried out as per the shastras. The Shivs were then placed on a palanquin, which was carried on people's shoulders, and taken out in a procession along with a police band party. Kirtan was sung throughout the procession and they returned before twilight. The Shivs were

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again bathed after the procession and then laid on a cot for the night under a mosquito net.

A long time back, when MA had first visited Sapta Rishi Ashram at Hardwar, SHE had a kheyal about seven Shivs in the memory of the seven rishis (sages). SHE went into the temple at the ashram and touched each Shivling with HER hands.

When it was seen that seven Shivs would be installed together in one mandir, Ranjitda remembered that day, long ago, in the Sapta Rishi Ashram, when MA had said, in the presence of Bhavanidi and others, “Aaj Saptarshi agaya – Today the seven rishis have arrived.”

On another occasion later, after the seven Shivlings were installed in the temple in Kishenpur, MA said, “Look, Dehradun is so near Rishikesh and Hardwar, all in the Uttarakhand. Bholanath and Gangeshwar have become the main cause of the installation of the seven Shivs, Mahayogeshwars on one and the same altar.”

Didi commented that MA's faultless and impeccable preparations enhanced the beauty and happiness of the occasion. She described how MA, after conducting all the arrangements would, in the next moment, sit as an observer as if SHE had not been involved in anything and was merely a spectator. This play of MA was a beautiful and extraordinary mystery.

### **7th March, 1959, Dehradun**

Shivratri, and the day the Shivs were to be installed. The ashram was packed with devotees. After circumambulation of the mandir, the installation ceremony began, in a glorious and grand manner, at precisely the most auspicious time given in the panjika (Bengali almanac), of Mahendrajog. MA could be seen constantly asking the time in order to ensure that both the Shiv installations at Kishenpur and Kalyavan were completed within the Mahendrajog. As soon as the seven Shivs were placed on the altar, immediately MA went to Kalyanvan with Jogeshda for the installation there.

MA then returned to Kishenpur. SHE was taken to the Matri mandir by Narayan Swami and was made to sit for some time, while Saileshda carried HER picture to the mandir. Ranjitda and Bhavanidi performed puja on MA in MA's mandir. The divine atmosphere was conducive to sadhana. It was a marvelous sight, to see Sri Aga sitting motionless for over two hours, performing japa on his mala. After the puja and installation of the Shivs, purnahuti (final special offering) of the yagna was carried out.

Meanwhile, kirtan was being performed. MA was sitting on the veranda, and SHE led the singing of 'Jai Shiva Shankara Bom Bom Hara Hara' for quite some time. Many devotees came to receive prasad after the bhog, but many other devotees were fasting, due to Shivratri. Beginning at midnight the night before and lasting until the completion of the final Shivratri puja, the fast was often more than 30 hours. Nonetheless, the whole day passed in such varied and significant activities that everyone was oblivious to the fact that they were fasting.

Simultaneously, preparations for the Shivratri pujas were going on. About eighty or ninety people had signed up to participate in the four pujas that would continue throughout the night. The arrangements were being made in the hall, veranda, near the Shiv mandir and MA's mandir, etc., and the different items required for performing the puja were being distributed separately to those who had registered.

The scale of the enormous function had to be seen in order to comprehend – it could have been so flawlessly executed only by MA. Flowers, chandan (sandalwood paste), fruits, durba (three stem grass), water, and for each of the four prahars (periods), milk, yogurt, ghee, honey, etc., were being gathered and arranged. MA was instructing and getting it done by everyone and seeing that all the work was done perfectly.

The names of those who had registered were being written on paper and placed on individual asans, so that they could know where to sit on their individual asans when they arrived for puja. Similar arrangements were also being made for the new and late

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entrants. After the arrangements were completed and everyone was sitting for their puja, MA then instructed Kusumda to perform the puja of the first prahar and SHE asked Batuda, Shovan and others to assist the devotees. Each group sat in a circular fashion with a Shiv in the centre. Everyone, including the Rajmata of Tehri, Yogibhai, the Raja and Rani of Ambe, important officials, royalty, commoners and others were all together, in separate groups, in this way. Even a group of the younger Vidyapeeth boys participated, but they were allowed to finish by midnight. The puja was conducted in a joyous and reverential manner. MA sat serenely in one corner of the hall throughout the night.

Sri Pannalaji, who had been performing Shivratri puja in MA's presence for the past couple of years, could not be there this time, as he was recuperating from an operation in a nursing home in Delhi. His two daughters and their husbands were performing the puja – one could never imagine that they would be taking part. But it is to be noted, that countless people have undergone tremendous change, due to the Lila of LILAMAYI MA.

MA remained throughout the night. SHE encouraged people to sing kirtan during the intervals and SHE even led the kirtans at times. After the fourth and final prahar puja, SHE distributed rudraksh malas and fruit prasad to everyone, after which SHE went to HER room to rest.

Also, during the night, MA had visited Kalyanvan for a short period, where Kamalda and Shovanda were performing the puja. MA's kheyal was everywhere at all times to ensure that there was no flaw or dereliction. Thus ended the night of Shivratri after the installation of the Shivs.

### **8th March, 1959, Dehradun**

The day before, when Ranjitda and Bhavanidi returned to their house after the installation ceremonies, they found that their son, Ajay, had suddenly become extremely ill and was suffering

from bronchial pneumonia due to which they could not attend all the prahars of Shivratri. Early in the morning on the 8th, MA had a kheyal to go to Ranjitda's house to see the boy. As SHE would not enter a grihasta house, SHE stood on a stool and talked to the boy through the window, smiling sweetly, and blessed him.

A bhandara was conducted in MA's presence and many people received prasad. It seemed that for MA to build something big and to break it down, does not take time.

In the evening, after MA's darshan in Kishenpur, the Rajmata and Raja of Shirmore had gone to visit Didi, who was staying in MA's room in Kalyanvan. After sitting in the room, the Rajmata mentioned that there seemed to be some kind of force in the room. She underwent a change in bhav (mental state) and left after a short while, upon meeting MA in the garden, she mentioned that her legs were shaking. MA held her and brought her to Didi's room. Many others including the Raja of Mandi went and sat in the room with MA.

MA said that earlier too, the Rajmata had undergone such a change in bhav. But, as she sat in front of MA in that room, her relatives (who had accompanied her) started crying due to fright, seeing her condition and they had immediately telephoned her son who had also arrived.

MA touched certain parts of her body and said, "There is nothing to be afraid of." The Rajmata had opened her eyes shortly thereafter but was still unresponsive and silent. Shortly afterwards, as she started to become a bit more normal, she left for her residence.

Hearing this, the Raja of Mandi enquired whether there could be something buried underneath the room. Didi replied that some places tend to attract some people due to some reason, with which MA agreed. Then the Rajas of both Mandi and Shirmore asked whether such change in bhav was true or was it imagination, to which MA responded, "Everything is possible. Sometimes it is true and at times, it is imaginary."

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MA distributed fruits and sweets and left after sometime. MA gave a papaya to Didi and said, “Didi, you eat this.” MA was supposed to leave for Vrindaban the next day.

### **9th March, 1959, Delhi**

MA left for Vrindaban at 4 p.m. in Omprakashji’s (brother-in-law of Hansadevi) car along with Paramanand Swami, Bunidi, Panuda and Udhasji. The others went by train. In the morning, Prabhadi and Binadi (Bhavanidi’s sister-in-law) performed Shiv puja under guidance of brahmachari Kusumda. It was decided that MA would spend the night in the Delhi ashram and would leave for Vrindaban the next day early morning. SHE reached the Delhi ashram at 9 p.m.

MA’s health was not good. A change was being noticed in MA’s manner of speaking, moving around, and bhav. This change in bhav had been taking place slowly over the last couple of years. But nobody could do anything about it. Even in that state MA was continuing, as much as possible, to mix with everyone.

### **10th March, 1959, Vrindaban.**

MA left for Vrindaban after bhog at 2:30 p.m. in Bhupenda’s car along with his family, reaching Vrindaban ashram around 5:30 p.m. Along the way, MA visited Sri Pannalaji at the nursing home and Haribabaji in his ashram in Vrindaban.

### **12th to 24th March, 1959, Vrindaban**

A Bhagavat Saptah was held from the 12th to 19th, in MA’s presence, at the behest of Sri B.K. Gupta. MA would attend from 10 to 10:30 a.m. and from 5 to 5:30 p.m. The ashram was beautifully decorated for the Bhagavat Saptah, which was held in courtyard of the Thakur-bari. Both Mr. and Mrs. Gupta performed Guru Puja on MA with utmost devotion.

MA also used to visit Harbabaji’s ashram three times daily where Swami Akhananandaji would give a discourse nearly every evening. Chhabidi was also with MA in Vrindaban and

would sing on some days in the large hall in the ashram in the evening, in MA's presence, after which, SHE would go to Haribaba's ashram.

Ramayan Paath was also being conducted daily by the paathak (reciter) who had been brought by the Rajmata of Tehri and who had also conducted the same at Anandakashi and at Dehradun during the installation of the Shivs.

The birthday celebration of Haribabaji was celebrated in MA's presence and the ashram was decorated for the occasion after which Naam Yagna was held in the Bhagavat Bhavan. The women performed the kirtan throughout the night and the men performed the kirtan during the day. A kirtan party from Delhi had come specially for the Naam Yagna. The highlight of this occasion was that MA had started the Adhibas song of the Naam Yagna.

During this period, there was also a lunar eclipse and kirtan was performed from midnight till 2 a.m. and MA also led the kirtan for a long time.

Holi was celebrated in MA's presence on the 24th. An American who was a well-known painter was also in Vrindaban for MA's darshan and was performing meditation and bhajan in Gita bhavan.

MA's health was better. SHE was supposed to leave for Patiala for five days, on the 25th, at the earnest request of Sri Modi of Modinagar. SHE was then supposed to visit Hoshiarpur for three days from the 1st of April, at the invitation of Haribabji, and then to proceed to Rishikesh for the celebration of Didima's Sanyas Utsav on Chaitra Sankranti, followed by Sanyam Saptah which was to commence from the 15th of April. MA was telling everyone, "This time the Sanyam will be held in Rishikesh. Don't worry about money. Whoever can, should go."

### **25th March, 1959, Delhi**

MA left Vrindaban with Haribabaji and Avadhutji, reaching the Delhi ashram at about 6 in the evening. Two rooms, made of

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glass, had been newly constructed for MA in the upper storey of the ashram building under the supervision of the engineer, Sri Khanna.

Arrangements had been made for the 70/80 devotees travelling with MA to stay at the mill of Sri Modi in Okhla.

### **26th March, 1959, Patiala**

MA reached Patiala from Delhi by car, with Haribabaji, Avadhutji and others, for five days, at the request of Sri Modi, for the utsav he'd arranged. MA's health was better but SHE had some pain in the BODY.

### **1st to 6th April, 1959, Hoshiarpur**

MA reached Hoshiarpur from Patiala, at the invitation of Shri Haribabaji, and stayed for five days. In the morning, MA would attend the Ram Archana (Puja) at 8:45 a.m. and return at 9 a.m., and then attend Ramlila at 10:30 a.m. and return at 11:30 a.m. In the evening, MA would attend the satsang from 4 to 5 p.m. and kirtan from 8 to 9 p.m. at night.

MA was supposed to reach Hardwar on the 8th and had planned to visit Dehradun for a few days. Haribabaji was scheduled to reach Rishikesh on the 10th.

The news of the death of Dr. Jiban Nath's wife, and Bhubanda's son, Tutu, who had died in an airplane accident, was received during this period.

### **8th April, 1959, Dehradun**

MA arrived at Dehradun from Hardwar at dusk and, after stopping the car at the Kishenpur ashram so that Didima could get out there, SHE went directly to Kalyanvan to see Didi. Many devotees had accompanied HER.

As Haribabaji was reaching the Saptarshi ashram in Rishikesh the next day, MA decided to leave for Rishikesh on the 12th. SHE said, "It has been told to Haribaba that (THIS BODY) shall go to see Didi for two or three days."

MA then said to Didi, who was extremely ill, "It will not be wise for you to move around. You will not go to that ashram. I shall come, whenever possible." MA returned to Kishenpur after some time.

### 9th April, 1959, Dehradun

Didi had earlier mentioned to MA that she wanted to speak with HER alone but was unable to do so due to the presence of other devotees. MA went to Kalyanvan at 11 in the morning and said to Didi, "You said that you wanted to say something, that is why everyone was told not to come. Say what you want to say." Only Chhabi Banerjee had accompanied MA. Didi talked with MA alone. MA stayed for two or three hours and then returned to Kishenpur.

Moments before leaving, Bhupenda's father-in-law, Dr. Mukerjee came for MA's darshan. Chhabidi also entered the room. MA had said something to Didi in a comforting tone and Didi started crying and said to Chhabidi, "MA has come here (Dehradun) for such a short period, even so, could not stay here. I shall not get MA's darshan at all times."

Hearing that type of sulky talk from Didi, MA said, "Bah! So what – Jokhan Jamon, Tokhon Tamon (one has to bear the prevailing situation). In whatever state HE keeps you, (it) should be accepted with contentment. HE does what HE wishes." Didi with tears in her eyes said indistinctly, "I've come to the same reasoning."

"Does it happen just by reasoning?" MA asked. "If it is accepted in mind and soul, then sorrow does not arise. Why will tears come?" MA laughed and said, "Didi, this time it is being seen that you have become soft? What is this?"

Didi had been suffering from serious health problems for the past six years and had not been able to enjoy MA's presence and company for a long time. As tears were forming in Didi's eyes on hearing MA's words, she was feeling embarrassed and said, "Why are you saying these things?"

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MA laughed, “Isn’t everyone seeing the tears in your eyes?”

Didi replied indistinctly, “Only because YOU are saying so.”

MA ended the lila with Didi and returned to Kishenpur. In the evening MA walked to Kalyanvan with everyone. Chhabidi had also come with a harmonium as MA had said that the kirtan would be held in Kalyanvan. A small cot was made for MA to sit, by joining two stools, and Didi was made to sit in a chair beside MA, as she was unable to sit on the floor due to the abdomen belt that she had to wear plus her doctor had also advised her not to sit on the floor. Didi had not even been allowed to sit on the bed for the previous 6–7 months, and had only recently even been allowed to sit.

Didima was made to sit on one side. MA asked Chhabidi to sit with the harmonium in the space between HER and Didi and said to Bunidi, “Tell your request for a song.” On Bunidi’s request, Chhabidi sang two songs. While Naam (kirtan) was being performed, MA started nodding and swaying HER head and started singing a new tune of Naam for Chhabidi to follow; Chhabidi was following with immense gusto and joy. After singing for some time, Chhabidi wondered aloud how could MA create such mature and beautiful tunes.

MA laughed and looking at Chhabidi, said, “Yes, totally ripe, not raw. Isn’t one ashamed to say nonsense in front of the ustad (maestro). However, to take GOD’s name is the main thing. Whatever happens!”

Thereafter, a Hindi bhajan was sung and then the Sandhya kirtan was performed with the Kanyapeeth girls. MA stayed with Didi until 9:30 p.m., after everyone left, and returned to Kishenpur in Hansadevi’s car. MA had taken all this trouble of walking to Kalyanvan and spending so much time, mainly to soothe Didi’s sadness.

### **10th April, 1959, Dehradun**

MA went to Kalyanvan at 10 a.m. with everyone. SHE sat on the small cot and like the day before, kirtan was performed for a

long time. MA was making new tunes of Naam and presenting it to Chhabidi for singing. MA also led the kirtan, singing ‘Hey Nath Biswanath, Swambhu Biswanath...’ and ‘Shyam Sundar Radhanth, Brajeshwar Brajnath...’

After everyone left, MA sat with Didi for two more hours, and then returned to Kishenpur with Mrs. Mukerjee who had also arrived for MA’s darshan.

Regarding Didi’s stay at Kalyanvan, MA had said, “It gets crowded in that (Kishenpur) ashram. Your health is not good. You stay here. I will come here in time. And you want to talk; there is no scope to talk in private there.”

At midnight, Brahmachari Sadanand informed Didi that MA had instructed him to take Didi to Kishenpur in the morning and that MA would leave for Rishikesh in the evening. MA had said, “Didi will be very happy on hearing that she will come here. But again she will be sad on hearing that MA will be leaving tomorrow.”

### 11th April, 1959, Dehradun

Swamiji brought Didi to Kishenpur in the morning. He had suggested to MA that, since nearly everyone was going to Rishikesh, there would hardly be anyone in the Kishenpur ashram. In the Kalyanvan ashram, there would only be Didi with two girls (Tulsidi and Binadi). Therefore it would be best if Didi stayed in Kishenpur.

MA was ensuring cleaning of the mandirs in the morning, after which SHE sat on the veranda of the Shiv Mandir and said to Didi, “Didi, Swamiji said that is why you have been brought here (to Kishenpur). Someone or the other will be here.” And pointing to the courtyard of the mandir, added, “You will walk here for some time.” When Didi asked if MA was leaving on this day, MA said, “Yes, Didi, leaving today at 4–4:30 in the evening and staying at Hardwar tonight. Tomorrow Goswami Ganesh Dutta is supposed to go to Haribaba. Again, on the 13th the sadhus have specially requested THIS BODY and Haribaba to

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be there for some work. Due to such different events, it is best to leave today.”

MA was issuing instructions for different work and then said, “Let us go to the hall. Chhabi, you also come.” MA sat in the hall along with Chhabidi, Bibhuda and many others, and said to Bibhuda, “Didn’t you learn something in Solan?” Since he was unwell, Bibhuda could not sing and was telling Chhabidi the tune, when MA said, “You need not tell her any more. She will be able to do it.” Chhabidi sang the song beautifully, after which MA added, “When it falls in the hands of the gunir (talented), everything becomes right like this.”

Bibhuda then mentioned there were two more songs and MA said, “In Solan when Devi Bhagavat was conducted at the behest of Yogibhai, THIS BODY had said, ‘When Srimad Bhagvat is conducted, perform Krishna’s songs, and now do Devi’s songs.’ Saying this, some abol-tabol (random ramblings) were said. Bibhu had written them down and had sung those songs.” Chhabidi sang them beautifully after being taught them by Bibhuda. MA was also helping Chhabidi to catch the tune. Everyone was enjoying the songs and conversation. The songs were, ‘Jai Ma Bhavani, Jai Ma Shivani, Jai Jagatdhatri Chandike’, ‘Jai Ma Bhavani, Jai Ma Shivani, Brahma Sanatani Jai Durga’ and ‘Kali Tara Mahavidya Shorashi Bhubaneshwari.’

At noon MA was called and went for bhog. Didi also wanted to accompany HER but was forbidden by MA, who said, “You cannot move around so much.” Didi’s health was also not good and her head was spinning, so she was lying down. MA went and saw her before going for bhog.

After bhog, MA sat in Didi’s room for some time and then went to HER room on the upper floor. Many devotees including Satyababu, Hembabu, Lachmiji, and Bengalis from Karanpur had come for MA’s darshan, as SHE was leaving in the evening. Even Dr. Som who was extremely ill and could hardly move, also came for HER darshan. MA went downstairs and seeing Dr. Som, “You have come, even though you are so ill. The

kheyal was to come to see you on the way while leaving.” Dr. Som was happy hearing MA and added that he had also had a similar thought that MA would come to see him. MA added, “It is being observed that your health is very bad.”

MA left in the evening for Ramnagar near Rishikesh along with Didima, as otherwise Didima would not have been able to travel with her state of health. Before leaving, MA issued different detailed instructions to different people regarding different works in the ashram, such as an exact design for the construction of the Shiv Mandir courtyard where changes in the new mandir were required, how to cook and serve bhog in a pure and sanctified manner, how to keep the mandir well decorated in a clean and tidy manner, etc.

Chhabidi, who had not been with MA for a long time, expressed astonishment that MA was explaining about cooking, bhog, kitchen, mandir, what is to be done, talking about engineering, issuing instructions on singing and creating new tunes, making arrangements for seva for the sick and so on – everything seemed perfect and complete.

Every day, Didi’s book used to be read out to MA by Narayan Swami. In one part of the book, Didi had asked MA the meaning the words ‘bhed’ (difference) and ‘darshan’ that were uttered by Akhandanandji (Didi’s father) and something about the pranam that he performed on the day he left his body. MA said, “The bhav (state) of difference and separation had ceased and darshan had taken place. It is the manifestation of the Self.”

### **12th April, 1959, Ramnagar**

In the evening at about 4 p.m., MA went to Saptarishi ashram to attend the kirtan of Haribabaji and returned at dusk after visiting Hardwar.

### **13th April, 1959, Ramnagar**

MA was taken to Saptarishi ashram in Hardwar for the inauguration of the Sanskrit Vidyalaya at the earnest request of

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Goswami Ganesh Duttji. The Prime Minister of India, Pandit Jawaharlal Nehru, had also been invited. A high rostrum was constructed where Pandit Nehru sat with MA on one side and Haribabaji on the other side and Ganesh Duttji behind. During the speeches which were given by different people, Panditji was talking with MA. He performed pranam to HER and enquired regarding HER health.

MA asked, "How is Pitaji?" Panditji could not understand who was 'Pitaji' and asked MA, "Who is Pitaji?"

MA pointed towards him and said, "You, you, you are Pitaji," after which Panditji loudly laughed. MA then asked, "How is Indira?" Indira had been coming to MA with her mother, Kamala, from a very young age. Nehruji replied that she was involved in work and was keeping busy and that he seldom got to meet her. After sometime, MA asked, "Nowadays Pitaji does not have time to come?"

Panditji replied decisively, "Yes, yes, MA, I shall make arrangements in Delhi to meet. It's not a problem." He had thought that he would take MA to his residence and MA replied that there was an ashram in Delhi. When asked about the location, MA said, "Kalkaji." When asked how far it was, MA had replied that it was 10 miles from the city, maybe 15 miles from some parts of the city but had not heard how far it was from Pitaji's house.

While Nehruji was giving his speech, at one point he said, "Isn't it mentioned in the Gita, 'virat'..." and he paused, looking at MA. He kept looking at HER after saying 'virat'. MA prompted, "Viswaroop." Immediately Nehruji said, "Yes, yes, Viswaroop, Viswaroop" and he carried on speaking.

After the inauguration, MA visited Vedanta Sammelan and returned to Ramnagar, after visiting Sri Modi's house.

### **13th to 21st April, 1959, Ramnagar**

Didima's Sanyas Utsav was celebrated in Ramnagar on the 14th with many programmes throughout the day and night.

On the 15th, the 9th Sanyam Saptah commenced in MA's presence. It was held in the Atmabigyan Bhavan, owned by the Kalikamli Trust, on the banks of the Ganga in Ramnagar, about three miles from Rishikesh.

Many mahants and numerous people attended the Sanyam including the girls of Kanyapeeth accompanied by Kalandi and the boys of Vidyapeeth from Hardwar, and mahants including Shri Haribabaji, Avadhutji, Chakrapaniji, Krishnanandji, Saranandji and many others. One hundred sadhus were fed and gifted with clothes. Guru puja, etc. was performed. There were nearly 250 vratis (those following the Sanyam rules).

As there was no electricity, Sri Gujramal Modi of Modinagar, had arranged for electric lights to be placed everywhere, by installing dynamos. Everyone would bathe in the still waters of the Ganga.

Sister Daya Ma had also come and said how happy she was to receive MA's darshan. She was at a loss for words to express her gratitude. One day, she gave a talk in English, for nearly half an hour, that went straight to the heart of the listeners. She talked about her Guru and what he had said about MA, and that MA's picture had been an inspiration to her for many years. She had met MA in Calcutta in February, only the year before. She urged everyone to make the most of MA's presence and to pray only for Self-realisation.

One day, MA said to her, "I have stolen your mind. And shall not return it." Daya Ma was overjoyed.

One evening, during the end of Sanyam, MA asked an old devotee, Prof. Arun Kumar Banerjee, to talk about the strange experience he had. He said, "Yesterday afternoon, I went to take a bath in the Ganga and as I walked back, I found that I had lost the keys to my room. All searching proved fruitless. I was aching to join the satsang but was unable to do so as I was wearing wet clothes. Almost in tears, I sat down on a stone, wondering how to open my room. Suddenly I felt someone approaching and looking up, I saw a beautiful lady, dressed in

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a gorgeous sari, standing before me. She looked as if she was from a distinguished family from the hills.

“What’s the matter?” she enquired. When I told her of my plight, she replied, “Your key may be in the water somewhere.” She took off her sandals and stepped into the Ganga and in no time, found my key under a stone. I felt so intensely grateful that I could not help thanking her.

“You call me Mother and yet thank me?” she said. “Go wash your keys, they are covered in sand.” I obeyed and when I turned around, the lady had vanished. How could she disappear out of my sight so quickly I could not understand as where this incident had taken place was an open place where there were no trees, houses or anything. It was a mystery how the woman could vanish in a moment; it was incomprehensible.

“When I told MA about my strange experience, MA asked a few questions about the lady and said, ‘It was MA Ganga who appeared to you.’ I said to MA, ‘There had been no one there.’”

“Where no one is, there is HE,” MA replied.

After the gentleman completed his story, MA said, “This is why you should take part in the Sanyam, in order to find the key. This is why the function is held on the banks of a holy river – that you may find the real key that has remained lost for so many births. This is the place where the key can be found, MA Ganga Herself may come and give it to you.”

### **17th April, 1959, Ramnagar**

Bhaiya had also arrived, after first meeting Didi in Kishenpur. Bhaiya had recently told Didi in Dehradun that the doctors had given up any hope for Didi’s recovery and life, and had said that no medicines were giving the desired effect and they were perplexed – but this had not been made known to Didi earlier.

Hearing the doctor’s words, MA said to Didi, “Didi, let the doctors do whatever (treatment) they want to do. From now on, you will have to do these...” MA paused to count on HER fingers and said, “1. Hawa (air), 2. Khawa (eating), 3. Fal

(fruits), 4. Jal (water), 5. Maun (silence), 6. Bishram (rest) – these six things you will have to do. 1) Keep the door open for air circulation, 2) You cannot say that you are unable to eat. You will have to eat whatever you can even by force, 3) You have to eat fruits, 4) Keep maun, 5) Drink as much water as you can regularly, 6) After lunch, clear the room and rest, and at 10 at night, clear the room and rest.”

Didi's health improved following MA's advice. MA had saved Bhajji twice from the jaws of death and it seemed that MA had given a fresh lease on life to Didi.

### **18th April, 1959, Ramnagar**

Sri Jainath Kaul had lost his mother who was the dearest person in his life, in 1927, when he was barely 20. Even after all these years, her memory was his most cherished treasure. During the Sanyam one day, he followed MA back to HER room, but on reaching the building in which HER room was located, SHE had entered into one of the rooms on the ground floor. SHE stood inside that room while Sri Kaul stood outside among others, lost in HER darshan. All of a sudden, he found himself in that broad daylight, seeing his own lost mother, in flesh and blood, in the person of MA, right in front of him some five or six yards away. Tears of joy filled his eyes and he was seized with a desire to rush and hold MA in his arms. Just then MA re-appeared in her usual form, but not so suddenly as SHE had disappeared earlier.

During the short intervals between the long hours of satsang, devotees would often meet MA on the roof near HER room which overlooked the Ganga and the hills.

### **22nd April, 1959, Dehradun**

MA sat in the hall at Kishenpur after returning at 9 p.m. On the way SHE, along with Haribabaji, Sarananandji and other sadhus, visited the satsang hall of Kalikamli Trust at the sincere request of the manager of the Trust. A song had been composed for

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MA and was sung by two or three people. Kirtan was also performed in the hall.

MA then sat in Didi's room for some time and retired to HER room at midnight after roaming about in the ashram.

### **23rd April, 1959, Dehradun**

MA had made arrangements for conducting japa for twenty-four hours. Previously twelve hour japa was being performed. MA said, "Why sit idle? Everyone should give time for HIM, as much as possible."

It was decided that different people would sit for japa for one hour, so that Akhanda (continuous) japa would be performed throughout the day and night.

MA went to sit in Didi's room in the evening. Many others were also present. MA said that regarding Didi's illness, when the telegram had arrived confirming Didi's meningitis, someone had told Buni that a sadhu had said that Didi would not live for more than six months. But Buni could not say the same to MA and had told Swamiji, "You tell this to MA. I cannot say this to MA. SHE can reverse it, once it is told to HER." Swamiji informed MA and during the rest period in the afternoon, MA said to Buni, "What was said? He said six months?" Buni replied, "Yes."

MA said to Buni, "The japa which has been started for Didi will end on 15th night (16th early morning). (THIS BODY) shall leave this place on the 16th. You become maun (silent in voice and mind) from the 15th. Keep the sankalpa (resolve to do maun) for nine months. There should an intense prayer in your mind that Didi should recover."

MA continued the story, "Buni was sent to Calcutta. Her father was ill. One day it was seen, that Buni was doing 'hu, hu' in such a way, that it seemed that she was talking. Immediately, Chhabi was made to keep maun and was sent to Dehradun. After Chhabi returned to Calcutta, without informing THIS BODY, Chhabi thought that since Buni was keeping maun,

there was no requirement for her to keep it. Chhabi was sent a telegram informing her that she should not break maun.

“Meanwhile Buni’s father had become critically ill. On receiving many telegrams and trunk calls from their doctor to break the maun, Buni had written to the doctor, ‘What can be done? It is MA’s order.’ The doctor earnestly requested MA, ‘MA, please give permission to break the maun.’ The doctor was not aware of the reason for the maun.”

MA said to Pushpa, “See, the time is bad, (see) the types of obstacles that are coming from all directions. After this, if I do whatever I wish, you all cannot tell ME anything.” MA was saying this repeatedly. Pushpa thought that maybe MA would become maun and therefore she said, “MA, I shall become maun.” After sometime, MA came and said to her, “You become maun.” So, Pushpa became maun.

After the telegram was sent to Chhabidi, a detailed letter was sent to her father and he was asked to come to MA along with Chhabidi. The maun would be broken in Delhi in MA’s presence. At the proper time, Chhabidi went to Delhi and broke the maun in MA’s presence. Immediately, Brahmachari Bhaskar was put on maun.

Hearing all of this, Didi was astonished and said, “So many things happened. For this, so much maun. I did not know anything.” MA mimicked Didi’s tone and replied, “Yes, for this... Who will tell you?”

MA then called Kripalji and said, “Each one of the elder girls keep maun for a day one by one. Make a habit of kashto (like a wood) maun. When that will be perfected, Pushpa and Bharat shall break the maun.” After completion of nine months, Bunidi’s maun was broken on Poila Baishakh (Bengali New Year).

Nobody was aware of MA’s grace which was done silently. Among the elder girls, Kripalji, Satidi, Billoji, Vishuddhadi, Chiradi and Shantadi kept maun. Parasuram’s daughter, Mohini had also kept maun. Regular Chandi Paath for Didi’s health

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was being conducted for the previous past few years. It had been started at Haribabaji's behest and was presently being done by Jogeshda.

### **24th April, 1959, Dehradun**

An incident had taken place wherein a sevika of the ashram had misbehaved with a woman devotee who had come to the ashram and the woman was quite hurt by the ill treatment. On hearing this, MA said something to the sevika.

MA, after some walking around the ashram, came and sat in Didi's room and said, "Didi, today (THIS BODY) scolded a bit. Look, you all think that you all stay in the ashram and they have come for a few days from outside – there is no such thing to THIS BODY – THIS BODY cannot do without anybody. If you cannot behave with everyone in a gentle manner, there are many other different ashrams, you can stay wherever you wish, in those ashrams. This ashram belongs to you, how can THIS BODY tell (you) to leave. Then do not stay where THIS BODY stays. If one cannot behave with another in an affectionate manner, then how can one stay with THIS BODY?" MA said this while laughing, "Different people will come from different places to THIS BODY." The woman devotee from outside was greatly soothed by MA's words.

During this time in Kishenpur, many foreigners had come for MA's darshan including a gentleman from Colombia and a couple from Wisconsin.

### **25th April, 1959, Dehradun**

In the evening, MA was walking in the courtyard of the Shiv and Matri Mandir. Many devotees were there. On MA's instruction, Sri Mahigna Stotra paath (recitation) was conducted in front of the Shiv Mandir. Hiru Brahmachari was given the responsibility of conducting the Shiv Puja. After the Aarti and Stotra paath, MA sat in the hall and kirtan was performed. After the maun, MA went and sat in Didi's room.

During the course of conversation, MA said what she often says to the brahmachari sadhus, “(You) have taken this road, don’t waste time roaming around. Give time for HIM, as much as you can. Puja, Paath, Japa, Kirtan, Satsang – with whatever possible, try to keep your aim in that way.”

A message was received in the evening, that Pandit Nehru had said that he was in Mussoorie and, if he could manage the time, would arrive in the ashram for MA’s darshan between 6:30 and 7 p.m. When Swamiji told MA about this message, MA immediately asked, “Will he come?” SHE then said to everyone, “When (he) has given a message, then it seems that he will certainly come.”

MA then issued instructions to everyone as to what preparations were required to be done. Everyone collectively made all the arrangements. Meanwhile, 7 p.m. passed. After sometime, a message was received that due to discussions with the Dalai Lama, who was in Mussoorie, Panditji was running late. A few days earlier, the news was received that the Dalai Lama had taken shelter from the Indian Government – the Dalai Lama and Panditji were discussing that.

Since maun took place at 8:45 p.m., MA told Lachmiji that if Panditji arrived during maun, they should escort him and make him sit in the maun. Lachmiji had asked his son to stand in the road for this purpose.

MA was walking around the upper storey. Bunidi and a few others had a suspicion that Nehruji would not come, seeing MA’s bhav. Some others were thinking that Panditji would certainly arrive, seeing the beautiful arrangements that MA had made.

Panditji’s car was seen passing by at about 9 p.m. The car stopped in front of the ashram and Panditji performed pranam in MA’s direction but didn’t enter. The principal of Rajput College (in whose house Panditji’s private secretary, Upadhyayji was staying) came and informed that Panditji could not come as it was late. He also said that Upadhyayji would come for MA’s darshan at 11 p.m.

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At about 11 p.m., Upadhyayji arrived, with the principal and his wife, and they said, "Nehruji wanted to come, but was not able to due to meetings and other work. He stopped the car on the road, and performed pranam." Upadhyayji said that he had told Nehruji, that maun was carried out from 9 to 9:15 p.m. and Nehruji had passed by at 9 p.m. Panditji had said to him that there was no use going during maun and anyway, there was no time and what was the use of going for only two minutes.

MA said, "Maun is from 8:45 to 9 p.m." Upadhyay said that he had given wrong information to Nehruji. MA then said, "Even if Pitaji had come during maun, Lachmi's son Tankha, was kept for this purpose. He would have brought Pitaji and would have made him sit in the maun. Let it go, there was no time."

Upadhyayji had also come for MA's darshan the day before and regarding that he said, "I had told Nehruji that MA has not asked you to go. But he said that he would come if there was time. Due to the delay in Mussoorie, he could not come."

MA then said, "Look, tell Pitaji that MA did not ask him to come as lakhs and lakhs of people are looking towards him. If he can find time in between, then he will come himself." After some discussion, MA gave them orange juice with sweetened thick milk which they received with devotion.

### **26th April, 1959, Dehradun**

In the morning, Upadhyayji again came with the principal and his wife for MA's darshan, as he was leaving with Nehruji that day, and he wished to come and offer pranam to MA. They then left for Nehruji's residence. The principal and his wife again came to MA from Nehruji's residence bringing two bouquets of flowers that had been sent by Nehruji for MA. The principal's wife, Shakuntala, delightedly reported that Nehruji had asked her to sit beside him and continuously asked her about MA – what MA did and what MA said, etc.

A question had arisen in the mind of a girl in the ashram that MA had made all arrangements the previous night for

Nehruji and yet he didn't come, so then, why did MA make all the arrangements. Didi replied, "Don't you know? You have not been with MA for a long time, that is why you don't know. I have regularly seen that this is MA's method. Despite being aware of everything, it is essential (for HER) to do everything necessary in totality and perfection." Didi then told of two similar incidents.

Regarding this, MA said, "Look, upon hearing, THIS BODY first said, will (he) come. Everybody had said, 'Yes, (he) will certainly come.' Ask Paramanand, Chinmay and others regarding this. See, if all arrangements had not been done – then how could it be said to them that all arrangements were made on receiving the message. In the worldly way, on receiving a message of someone coming, this practice is the custom. In worldly conduct, do not try to see miracles. Then, work would be done by seeing the future. This does not happen with THIS BODY. At times, it is disclosed, but that is different."

Didi added that she had also witnessed such things with MA. SHE may have expressed to someone that something would not occur, but in terms of conduct, there would be no flaw. By observing MA's behavior, everyone would be assured that it would happen. Many examples were also mentioned from the Puranas regarding similar behavior of the Mahapurushas (Holy Men).

### **3rd May, 1959, Dehradun**

The birthday celebrations of MA were held from the 3rd to 25th of May. On this first day of the celebrations, Kusumda performed MA's puja in the dead of night at 3 a.m., on MA's picture. MA was resting upstairs and did not come downstairs during the puja. Dhyan was performed from 3:30 to 4 a.m., after which everyone went upstairs and offered anjali to MA and aarti was performed.

Many people were present including Mr. B.K. Shah, Dr. Balaram, wife of Mr. Hoon, and others. Didi was taken to

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MA's room after receiving the doctor's permission. Kusumda, Bharatbhai and Kamalakantada were doing the Satabrithhi Chandi paath.

### **4th to 14th May, 1959, Dehradun**

Haribabaji arrived in the morning and was received and brought in the ashram, amid the singing of kirtan. After taking darshan of Shiv mandir and Matri mandir, he went to Kalyanvan where arrangements for his stay had been made.

The programmes of the Janmotsav were being carried out systematically. Every day before the daily Chandi paath, Usha kirtan was performed, after which the four brahmacharis conducted the Chandi paath. MA's Aarti was performed daily after the Chandi paath, in HER room and thereafter, everyone offered pushpanjali to HER. On each day, stabh and aarti songs of different Deities were sung – one day of Ram, one of Shiv, one day of Krishna, etc. – as MA was SARVADEVOMAYI (the GOD of all GODS).

Meanwhile, a Bhagavat Saptah was conducted, at the behest of Sri Sher Singh's daughter for her mother. Srinath Shastriji of Vrindaban conducted the recitation in Sanskrit from 7 to 11 a.m. daily. After the daily Gita, Chandi and Upanishad recitations, Haribabaji used to expound about the Bhakta Prahlad Charitra and Narad Bhakti Sutra until 11 a.m. after which Akhanda Naam (continuous kirtan), bhajan, and so on, were performed, until the evening satsang. After the kirtan and Bhagavat aarti, the Hindi explanation of the Bhagavat was conducted by Srinath Shastriji from 3:30 to 7 p.m., after which the Sandhya Aarti was performed in the Shiv and Matri Mandir and thereafter, Haribabaji would perform kirtan and expound on the Bhakta Charitra Katha. Maun took place between 8:45 and 9 p.m., followed by Matri Satsang from 9 to 9:30 p.m.

The programme of the Janmotsav was taking place in the above-mentioned manner and the care of the sadhus and mahatmas, etc. was being carried out by Brahmachari Kantibhai.

On the day of Akshay Tiritiya, the ashram brahmacharinis and other devotees donated mud kalash (pitcher), fruits, etc. to the brahmins. Some also offered the same to MA. Kamalakantada and Kusumda assisted everyone in the chanting of mantras. MA then went and sat in Didi's room, where the Raja and Rani of Shirmore performed shoroshoprachar (sixteen offerings) puja on MA.

One day, Mrs. Sabarwala came and said that her two-month-old grandson had developed a serious kidney problem and they had taken him to be checked by the best of doctors in Delhi, who had diagnosed it as a congenital problem and had said that it could only be corrected by a major operation. She then took the child to Dr. Sen's nursing home, where two eminent doctors also confirmed the diagnosis and the need for an operation as there was no other method of treatment. Thus dejected, she returned to her residence, very worried about the fate of the child undergoing such a major operation at such a young age. Without seeing any way out, she made the child drink MA's charanamrit (water with which feet have been washed).

The doctors asked her to bring the child again to the nursing home the next day which she did in the evening. The doctors conducted repeated and detailed examinations of the child again, but there were no signs of any defect or affliction in the child. Excitedly Dr. Sen asked her what she had done and she calmly replied that she had given MA's charanamrit to the child.

Dr. Sen said, "This is an astonishing incident." He asked, "Why do you all use medicines and medical treatment? You should only give MA's charanamrit."

### **15th May, 1959, Dehradun**

The Tirodhan Tithi (death anniversary) Utsav of Baba Bholanath was celebrated in MA's presence. In the Shiv Mandir, Brahmachari Kamalakantada conducted Bholanath's puja. The sadhus of all the ashrams in Dehradun were invited for the bhandara (feast) for this occasion and clothes, flowers,

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sandalwood and different sweets, etc. were offered to them. At night, Brahmachari Kamalkantada gave a short discourse on Bholanathji.

### 16th to 21st May, 1959, Dehradun

The Ras party arrived as the Raslila was scheduled to begin from the next day. MA was sitting in Didi's room, where aarti on HER was performed, as aarti would be performed wherever MA was at the time of aarti. When the aarti was being performed, three Kanyapeeth girls were crossing to the other side of the room, in front of MA who suddenly caught them by their hands and made them sit in front of HER. SHE then started playing with the garland that Kusumda had put on HER neck, like a child – SHE was taking it off and then wearing it or was tying it on HER hair knot. MA was also singing the aarti song, 'Ati adbhuta Madhuramayee Anandamayee Mai Mai...' along with everyone during the aarti.

Looking at HER face, SHE seemed to be in a bhav that was beyond explanation. Later, SHE put the garland on Kusumda's neck. When Kusumda tried to put another garland on HER, like a child, SHE tilted HER head forward and said, "Put (it) on the hair knot." Kusum tied the garland on MA's hair knot. SHE was in a playful and joyous bhav.

The stotra paath was performed after the aarti, after which MA said, "The kumari girls were going in an orderly fashion. I had a kheyal that HE is also the form of kumari. Once when Jogesh Brahmachari was visited, the Devi idol that he had, was named 'Anandamayi Ma'. Devi is Anandamayi-ii (full of joy) – that bhav had come."

One day, when aarti was being performed in the Shiv mandir, MA was bringing near HER the kumari girls, one by one. MA at that time had a kheyal – 'HE is in all forms.' The aarti was conducted by turning in all four directions – it had begun in Dacca, where MA once said to conduct aarti by turning towards all directions.

One day, MA arranged for bhog of 56 different types of food for Shiv, Chandi and Bhagavat. Shanti Choudhury was performing the Bhagavat paath. As per the usual practice of the celebration, a sack filled with oranges, musumbi and lozenges was sent for distribution to the poor patients, with the words 'Sent by MA.' Dr. Gopal Dasgupta distributed vests and toys to the children in the Raipur Ashram. On the 21st, 108 Kumari puja and bhojan were performed.

### **22nd May, 1959, Dehradun**

A Rudra Abhishek was conducted in the Shiv Mandir in the presence of MA. Many mahatmas and sadhus including Krishnanandji, Avadhutji, Jogesh Brahmachariji, Vishnu Ashramji, Haribabaji were present during the utsav.

### **26th May, 1959, Dehradun**

The Tithi Puja of MA was held late at night in the courtyard of the Shiv mandir; it was decorated beautifully with alpana, flowers and lights. The puja commenced at 3 a.m., early morning of the 26th. The kalash (mud pitchers) containing sweet Indian confectionary were placed all around. At the proper time, Batuda started the recitation of the Vedas, along with the boys of Vidyapeeth. After the Vedas recitation, collective maun and meditation was done from 3:30 to 4 a.m. and thereafter, Gurustotra, Krishnastotra (Na Kholu Gopike...), Chandi Stabh (Dehi Devi Darashan...) were recited and then bhajan and songs (Shri Chandi Chandi Elo Re..., Anande Sabe Milae Gao Mayer Gan..., etc.) were performed.

During the puja, two kumari puja and one batuk puja was done, by which time, it was nearly dawn and usha kirtan (Jagore, Jagore..., Nisha Abosane..., etc.) was performed. After the puja, Aarti was performed on MA along with the songs (Aarti Kore Chandra Tapan..., Ambe Gauri Maiya..., Anandamayi Mai...) of the Aarti being sung by the devotees present. Many mahatmas, sadhus and devotees were present during the puja

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including Avadhutji and Kavirajji. The Janmotsav celebrations ended after the puja.

### 5th June, 1959, Deharadun

MA's health was not good, despite which the satsangs were being carried out regularly. Two days before, Pushpadi had gone to fan MA, but MA didn't allow her, without giving any reason. Later, she called her, and said, "Somebody is fanning THIS BODY." In this regard, MA had said to Didi, "At times such things are performed. The door may be closed and no one is in the room. THE BODY is feeling as if being fanned."

During a discussion MA said about doing seva, "Only continue doing work. If work is done without the thought of seva (selfless service), then there is a problem..." and said many such things. After 9 p.m., during conversation in HER room, Hirudi asked about the reason no crows or other birds were present during the aarti period. MA joined along with everyone in the laughter and then said, "Everybody is fond of THIS SMALL GIRL. Everybody loves and is affectionate to the one who has nothing, has nobody. That is why (everybody) gives THIS BODY food to eat, clothes to wear and is affectionate towards HER."

Hirudi said, "MA attracts everybody," and MA replied, "Who attracts, towards whom, and for what?"

Kunja suggested, "Maybe MA knows some hypnotizing mantra," to which MA replied, "To learn hypnotizing mantra, two things are required – 1) Guru and 2) Education. However, THIS BODY has neither."

Then Pannalalji said, "Once YOU had said that nothing bad will happen to anybody coming to YOU," and MA said, "Yes, that is right. Nothing bad will happen. Good will happen, will happen, and will happen."

Hearing this Batuda said, "Thus, we have also received MA's aashirwad (blessings)" and MA said, "The right thing has been said. How can anything bad happen when (one comes) to a

SMALL GIRL? THIS BODY is Pannalalji's GURIYA (doll), then where is there the right to do bad on Pitaji?"

Didi said, "Whatever YOU say in whatever fashion now, since Pannalalji is sitting here, therefore YOU are his GURIYA. Again when some other Lal is present, (YOU become) his GURIYA." Didi then remembered that a long time back in response to a question posed by Ketli Saheb, MA had said, "As the water does not have any colour, it becomes whatever colour is introduced, it is that. THIS BODY has no Sankalp-Bikalp (Will-Choice). That is why IT is whatever you want."

### **8th June, 1959, Dehradun**

MA was not well and SHE was suffering from a terrible toothache. Haribabaji asked everyone to perform japa for MA's health. There was nothing to be done except praying to MA. Panditji asked everyone to do Naam for MA's health. The toothache had increased tremendously in the evening and kriya had started in HER BODY.

MA said to the doctor, "The pain got stuck in the head. You all say that it is extremely bad. That side (of the head) was overwhelming. At that time something was happening in the BODY. If there was a kheyal, it could have been stopped, but the kheyal was whatever is to happen, should happen. Different things were happening in the BODY." It was noticed that if kriya starts during difficult illness, MA has no kheyal of the illness. Again, SHE also recovers. MA said even today, "It can get better, again, it can get worse. It can happen while laughing or while crying."

### **9th June, 1959, Dehradun**

MA still had the feeling of the headache, despite which, SHE attended Haribabaji's satsang. MA was in HER own bhav. It had been noticed many times if there was a bhav of rivalry among the girls, MA would become calm in such a way that any hostilities would simply subside.

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### 12th June, 1959, Dehradun

MA said regarding HER health, “If there is kheyal everything is possible. Today there was kheyal that the pain had lasted for a long time. After that, recovery started.” Without being surprised Panditji commented that MA could fix anything, only if SHE so wished to do so.

About three or four people from South India had come for MA’s darshan from Swami Shivanandaji’s ashram; they were extremely pleased after discussing different spiritual topics with HER. Meanwhile, a distinguished gentleman from Columbia had also arrived by car from Delhi. He was overjoyed to have gotten the opportunity of HER darshan and a long private discussion with MA regarding different spiritual matters. He returned to Delhi soon after.

The day before, while returning from Mussoorie after meeting the Dalai Lama, the Ambassador of Chile and his son, along with the son of the Italian Ambassador, came for MA’s darshan. They talked with MA for some time and said that the answers they had gotten from the Dalai Lama were not so clear and they were extremely satisfied with the lucid answers they had received from MA.

### 19th to 25th June, 1959, Dehradun

Kirtan, Ram Archana (Puja), etc. were arranged, on MA’s instructions, upon receiving the news of the demise of Goswami Ganeshduttji in Hardwar.

From Aligarh, an elderly couple, who were devotees of MA and were banavprasthis (living a life of hermits), had come for MA’s darshan along with their daughter-in-law. The father-in-law’s Guru, Nirmalanandji of Kashi, had instructed him to take his daughter-in-law to MA. The father-in-law explained about his son’s wife and mentioned that as per their Guru’s opinion, she was in the 5th level (of realisation); they were requesting MA’s opinion in this regard.

MA said, “There has been no talk with her.”

The next day, when the couple brought their daughter-in-law, MA asked, “When you are engrossed in meditation, what do you see?” The son’s wife replied that initially she experiences joyfulness but that feeling disappears later.

MA then said to the father-in-law, “She is inexperienced. You understand now. As long as there is mind, no samadhi can occur. But one can say – a confused bhav of the mind and body. It is being explained to you as per her conversation. That she is saying that initially she has a joyful bhav and later nothing is present. Who understands this? Thus, it not genuine samadhi.

“Someone else had come to THIS BODY and had said, ‘There is no inclination of the mind towards any work and I have a feeling of joy and my mind is inclined towards samadhi and my kundalini shakti awakens.’ Hearing his words, it was said, ‘As long there is ‘I’ or ‘mine’, samadhi does not occur and the kundalini does not awake. If genuine samadhi occurs, such things do not exist. Thus, these are not (signs of) samadhi or kundalini shakti awakening.’ Then they also understood.”

MA added, “When a mango ripens on the tree, the mango does not say ‘I have ripened, take me.’ It is understood by its appearance. Another thing occurs; if no one takes it, then it falls on the ground on its own. See how beautiful. It returns from where it has manifested at the same place. Where is a different place?” The couple was very satisfied hearing MA’s advice.

MA continued, pointing to the ashram girls, saying, “They are all MY friends – from established families and well-educated, but (they) have sacrificed everything and have taken this road and have come to THIS BODY. Seva does not come to THIS BODY, but my friends, through kindness, are affectionate and love THIS BODY.

“But they have dignity. One or two of them, who are able to bear all kinds of inconvenience are kept with (THIS BODY). Look, established family or education is not the main thing, they who are rich in the Param Dhan (Ultimate Treasure) are actually wealthy. This education is not knowledge. Paramartha Vidya

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(Ultimate Education) is the genuine knowledge. One who does not have that wealth, is poor.”

The father-in-law decided to keep the son’s wife with MA. When they had arrived, they were apprehensive since she was from an established family, but after hearing this from MA, they felt reassured. The son’s wife’s name was Uma.

MA then said to the girl, “Dostji (Respected Friend), this road is very difficult. Those who take this road have to bear ten different types of utterances (about them). Kabirji had sorrowfully said one day, ‘Mera dhobi mar giya – My dhobi has died.’ In that way, one who criticizes, actually does good (to the one being criticized).” It was often seen that MA would shower care and affection to girls from both established and poor families, there was no question of rich and poor in the ashram.

MA then made them meet Haribabaji. As they had decided to keep the son’s wife with MA, MA asked the girl in the presence of the family, “After your in-laws leave, will you not cry?” The family members all replied, “No.” In the evening, the in-laws left for the station.

Pannalaji and his daughter had planned to take MA (to their residence). As Kavirajji was leaving for Kashi, MA went along with Kavirajji, so that SHE could proceed with Pannalaji after dropping Kavirajji at the station. The girl was also taken with MA. In the station, the in-laws saw MA and asked, pointing to the girl, “What MA, has she passed? You were apprehensive (whether the girl would cry).”

MA smiled and said, “The final pass is the pass.”

The couple mentioned that their son, like other young men, used to disturb the girl – and that she was a devi – at last the father-in-law had explained and made his son understand – and he had happily agreed to let his wife leave (with his parents) and had also given a letter to this effect. The father-in-law had also shown the letter.

The day after the father-in-law left, two telegrams arrived from the son – one addressed to his wife and the other to his

father, saying, "Return immediately, I've changed my mind." The father-in-law returned the very next day to take his son's wife back. The girl's bhav was simple and innocent. As she had not spoken anything regarding what her in-laws had said, everyone presumed everything was truthful. MA also used to listen to whatever the father-in-law had said with attention and thus nobody had any doubt regarding the matter.

MA says, "See what happens in the end. What is the use of being impatient? Whatever is the truth, will be manifested at the right time. One should not obstruct anybody's bhav. By obstructing bhav, one should not hurt anybody's feelings." When asked about the girl's spiritual condition, it seemed that MA was fully aware of it. In spite of knowing everything, MA did not impede anybody's bhav. Referring to the son's telegram, MA said to the father-in-law, "Pitaji, if your son did not enjoy domestic life for (the last) three to three and a half years, he would not have been so eager for his wife's return." The in-laws understood what MA said and realised that the father-in-law had exaggerated (about her spiritual condition) regarding his son's wife to everyone, which the son's wife also confirmed.

MA was continuing HER stay in Dehradun along with Haribabaji. Regular satsangs were held and the Rasila had been ongoing for the last month and a half.

One day, Chunilalji's daughter, Shanti Mehra, came to MA, distressed over the death of her son who had died in an airplane accident. MA said to Shanti, "The only way to get peace is by Bhagawat Chinta (thought of GOD). Without HIM, if you live with anything else, there is sadness." A kirtan was performed in memory of her son and a bhandara scheduled for the next day for the peace of his soul.

### **26th July, 1959, Dehradun**

Around midnight, when Bunidi was massaging MA's feet in HER room, in presence of Didi and Chhabidi, MA suddenly said, "This place has a quite a strong bhav. You, all together, create

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a bhav-rajya (realm of bhav). Drown, in japa and meditation. Go ahead with full mind and heart, in HIS meditation, in contemplation about HIM.”

### 27th June, 1959, Dehradun

MA said to the elder girls and boys, especially to Hirudi and Tapanda, “Try not to sleep during the day. Laziness comes if one sleeps during the day. Go ahead with contemplation about HIM, with full mind and heart. Do not be evasive (intentionally). Let’s hear, Baba, talk regarding HIS touch, talk about HIS signs. Determine in your mind, that without getting a sign from him, one will not leave the asan. One should not sleep during this time or eat something forbidden, just because nobody is there. Such things should not be done. Time is passing by. Saying that it will be done when one is old, will not do. Do it now. Time is passing away. When will you do it?”

### 28th June, 1959, Dehradun

MA was singing alone in the evening in HER room on HER own. When Bunidi entered the room, MA said, “Someone is singing this song continuously” and started singing:

Prem diwana. Premse Pahechana.

*Mad with love. Recognise through love.*

Mae to Prem diwana. Premse Pahechana.

*I’m mad with love. Recognise through love.*

Mae to Prem diwana. Guru Premse Pahechana.

*I’m mad with love. Recognise Guru through love.*

Mae to Prem diwana. Krishna Premse Pahechana.

*I’m mad with love. Recognise Krishna through love.*

Mae to Prem diwana. Hari Premse Pahechana.

*I’m mad with love. Recognise Hari through love.*

Mae to Prem diwana. Ram Premse Pahechana.

*I’m mad with love. Recognise Ram through love.*

Mae to Prem diwana. Durga Premse Pahechana.

*I’m mad with love. Recognise Durga through love.*

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Mae to Prem diwana. Kali Premse Pahechana.

*I'm mad with love. Recognise Kali through love.*

Mae to Prem diwana. Shiv Premse Pahechana.

*I'm mad with love. Recognise Shiv through love.*

Prem diwana...

*Mad with love....*

After the satsang, Bhimbuda sang this song.

### **29th June, 1959, Dehradun**

Haribabaji conducted Ram-Archa in the morning. MA was resting and when Didi and Bunidi went to MA's room, MA said indistinctly, "Mohanandji was standing in the Ganga with Surya-argho (water offering to the Sun). On the left side, drops of water were falling on his head. But the drops of water stopped after some time. Bholanath came and stood there. Mohanandji said to Bholanath, 'You say.'" Bholanath came forward and started to say, Mohanandji did not listen. He turned towards MA and said, 'You say.' MA said, 'You are standing correctly facing towards the east.'" It was not known what MA meant.

### **7th to 8th July, 1959, Dehradun**

While talking in the morning, MA said to Didi, "Didi, it was seen that Shankaranand (of Kashi) had come and said, 'MA, I am changing house.'"

Sri Sher Singh's daughter, Darshan Kumari had gone to Lucknow quite a while back, after telling MA of her son Ravi's critical illness. From time to time news was received that his condition was still critical. On this day, the whole family, including Ravi, came for MA's darshan. A few days prior to this, his condition had been extremely critical. He was running a temperature of 107°F and his whole body had become septic. The doctors had to keep him in an ice bath. In such a critical state he was feeling unable to breathe when he started to think of his family and household.

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Suddenly he felt in his mind, that MA came and stood near him. He started shouting, 'MA, MA.' He felt a tremendous vigour flood his mind, and that there was no reason to be afraid. He felt, MA has come, nothing (bad) can happen.

A few days before this, his mother had brought him to MA and had prayed to MA specifically so that her son's alcoholic habit would abate. MA had repeatedly said to him, "Leave all these. All these take (one) towards death." Surprisingly, after his illness, the doctors had said that if he did not give up alcohol, it would be difficult to save his life. The family profusely thanked MA for HER kripa.

One day, MA saw, in a subtle realm, that someone was feeding HER chira (flattened rice) mixed with yogurt and Haribabaji was standing afar waiting for MA to give him some. The next day, MA arranged for curdled milk to make a good pot of yogurt, some soaked flattened rice, some lightly fried flattened rice mixed with coconut (shavings) and sugar, and after the satsang, went with the girls to bring these items to Haribabaji in Kalyanvan, before he returned from Kishenpur. MA had personally arranged these ordinary items in such a way that the presentation was looking extremely beautiful. It was often noticed that MA would execute even mundane tasks in such a manner that it would become extraordinary. MA offered the items to him and he expressed his great happiness upon receiving them.

On being asked by Pandit Sunderlalji and Didi, MA talked a lot regarding HER childhood. After the morning and evening satsang, MA used to talk in HER own bhav, if SHE had a kheyal. Chitradi (who had recently started coming to MA and was an M.A. graduate and had studied in America. MA had said about her, 'The bhav is perfectly pure.'). Lalita Pathakji (Professor of Allahabad university and MA said her bhav was also beautiful), Nirmalda, and Handuji and others were sitting in front of MA. Shanti Mehra, whose son was a pilot and had died in an air accident, had also arrived from Bombay for MA's darshan. She was extremely upset over her son's demise and had come to MA

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for peace. MA had said to her son earlier, “Is there no other work (other than flying)?” MA was talking a lot about HER childhood in the presence of all.

### **9th July, 1959, Dehradun**

After the satsang, Haribabaji came and sat in Didi’s room and talked about the condition of MA’s health and the change in MA’s bhav. Due to the presence of Haribabaji, MA was doing whatever was required to be done, in the worldly sense. Haribabaji mentioned that he had noticed that MA did not have the purna (complete) kheyal towards satsang and other programmes as SHE used to have before. At times SHE would attend (the satsang) but had a detached bhav. Haribabaji had personally prayed to MA urging HER to improve HER health. Haribabaji was not fond of the room MA was staying in, during this period, and had repeatedly requested MA to change the room, as he felt that MA’s health would improve, if SHE did so. At Haribabaji’s repeated request, MA agreed to do so.

It was decided that after Guru Purnima, MA would visit the Delhi ashram and Haribabaji would stay in Delhi for a few days, after returning from Vrindaban. Srinath Shastri had decided, after talking with Haribabaji, that Bhagavat Parayan (recitation) would start from the next day, for the well-being of MA’s BODY. Haribabaji had purna kheyal for MA’s health and was conducting one or another spiritual ceremony regularly for HER health.

In the morning, a well-known woman artist from Holland arrived for MA’s darshan. She had gone to the Kashi ashram first and came to Dehradun on being informed of MA’s presence here. She showed her collection of pictures to MA and prayed for some time with HER so that she could draw two or three pictures of MA.

### **10th July, 1959, Dehradun**

The main recitation of the Bhagavat Parayan by Srinath Shastri, began in front of the Matri mandir and continued for seven

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days. The day before, during discussion, MA had told him that the fact that such spiritual activities could be performed in the worldly sense (for example, for health), had been unknown to HER. Yet a few days earlier, when a devotee's son had died in an accident, MA through HER own kheyal had asked the family to perform some Bhagavat Parayan for the welfare of his soul. Now, when MA heard, the day before, about the manner in which Srinath Shastriji had made arrangements, MA asked that exactly similar arrangements should be made for the son.

During the night, when MA was in Didi's room, Sundarlal Panditji came, and asked MA about an incident he had read about in a book, in which MA had saved Bhajji from drowning in the Ganga. In the room, where MA was lying down at that time, it was seen, that MA's clothes were drenching wet, as if SHE had just come out of the water. He asked how that could be possible.

"Pitaji, everything is possible," MA replied. "All bodies are MY BODY. Here is Kashi, Ganga, everything. By being here, everything is possible in THIS BODY, everything is possible. The drenching of the clothes was only an illustration." MA never used to say anything about HERSELF clearly due to which Panditji could not initially understand the essence of MA's answer. Didi then tried to explain MA's answer to him.

The artist from Holland tried to draw a sketch of MA for nearly an hour in HER room and said that she had sketched numerous sadhus and saints, but something like this had never happened to her.

Many painters, both Indian and foreign, had tried to portray MA on canvas but had not succeeded. It was by no means easy to reproduce MA's ageless face. HER mysterious eyes with their distant look that seemed to gaze at what we cannot even fathom. HER radiance, HER perfect repose, HER superhuman serenity under all circumstances, HER sweet and bewitching smile. The painter from Holland stayed for three days and upon leaving said "MA has so many faces. I have already seen ten or twelve

different looks and facial expressions. I wonder which of them I am to draw. Drawing MA's picture is truly extremely difficult."

A famous photographer from London, Richard Lannoy, had also tried to photograph MA in different bhavs and had said, "MA's facial expression is changing constantly. At times, like a child's face, at times elderly, and again at times, a completely different form."

At another time, he said, "As a photographer, certain things struck me as remarkable, and my work changed considerably, when I was taking photographs in the ashram. Always seeking to catch MA's natural expression without any posing, I found HER mobility too fast to render adequately; HER beautiful movements, so quick that it was nearly impossible to photograph them. Too many were taken in moments of impetuous excitement; but, by being completely quiet, there was always a moment SHE gave my camera, and all I needed to do was to close the shutter, with it safely on the film."

### 11th July, 1959, Dehradun

In the morning the artist from Holland was again in MA's room trying to draw a sketch of MA, but was again unable to do so to her satisfaction. Atmanandji correctly pointed out that it is not easy to sketch MA for an unknown person and that it might be possible after performing meditation on MA's face for eight or ten years.

When MA was in satsang with Haribabaji, the woman artist noticed some special expression in MA's features and ran to try another sketch. Haribabaji noticed this (her haste during satsang) and berated her quite firmly. The woman started crying as she felt hurt, and was then consoled by everyone present.

In response to a letter that arrived from Kavirajji, who was in Kashi, MA replied, "In the mon-rajya (realm of the mind), the body is dominated by reverse shakti. That is why one has to try to sit in a calm and motionless manner, with a peaceful consciousness, for a long time. Like the trees that are exposed

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to the rains under the open sky, become full of leaves, and grow upwards to a state that reveals their form – similarly, even in a sadhak's life, the endeavour should be towards Isthā, in an atmosphere of perfect contemplation, with the absence of any thought – to try to keep the mind clear at all times with an honest, unequivocal fresh spirit. Like a traveller who does not look back on how much distance has been covered, as he wants to reach his destination quickly, similarly, in a sadhak's life past thoughts should be forsaken, to try to realise the goal. One should try to be immersed in Isthā-rajya (kingdom of Isthā) as long as Isthā Ras (the essence of GOD) is prevalent in n mon-rajya (kingdom of the mind).”

In reply to a letter received from the Rani of Mandi regarding fate, MA said, “To suffer one's fate, is the reason for human birth. Unless we can rise above (the state) of limitations, until then, there is no other way than to follow the dispensation of GOD. The outcome of the dispensation is determined by our karma. Whether HE can contravene HIS rule or not, where do we have the capacity to judge that? In HIS kingdom, everything is possible. HE can do everything. We do not have the right to question HIS judgment. Why should HE do everything to satisfy us? HE is PRABHU. One should remember, what HE does is for our own good.”

### **20th to 21st July, 1959, Dehradun**

Guru Purnima was celebrated in MA and Didima's presence in Kishenpur. MA left for the Delhi ashram by car in the afternoon on the 21st and arrived during dusk. On the way, SHE visited the residences of three devotees in Dehradun at their sincere request.

### **22nd July, 1959, Delhi**

The Grihapravesha of the new room built for MA in the upper storey of the ashram was conducted in MA's presence. Batuda performed the puja and hom (yagna). MA entered the new

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room with Didima and Swamiji accompanied by the blowing of conches and kirtan. MA then gave prasad to everyone.

### **23rd to 24th July, 1959, Delhi**

MA used to give darshan during the afternoon, evening and night, and kirtan, etc. was held regularly. After the maun, Naam used to be performed for five or ten minutes. The Bhagavat recitation for MA's wellbeing, organised by Pandit Sunderlalji and Pujya Haribabaji, was also being conducted. Kirtan was performed as part of the Bhagavat recitation.

### **25th July to 2nd August, 1959, Delhi**

Pujaya Haribabaji arrived from Vrindaban, in the morning, in Bhargava Saheb's car and said, "I have come as MA and Didi are unwell." He prayed to MA to keep HERSELF healthy. He also requested MA and Didi to join the kirtan. Bibhuda and others welcomed him from the road amid singing of kirtan. His only desire was that MA should be well.

MA had been suffering from a sound in HER head for the last few years that would increase or lessen. At times, SHE also suffered from toothache, sore throat, cough, etc., due to which everyone was worried. However, there was nothing to be done. Many devotees were performing japa, etc. for MA's health but the results were not encouraging. Haribabaji expressed his disappointment regarding this. Haribabaji returned to Vrindaban on the 2nd.

### **7th August, 1959, Delhi**

MA left for Vrindaban. MA was unwell but in spite of HER health, SHE talked to everyone so that no one would feel hurt. MA took no heed towards HER health.

### **10th August, 1959, Vrindaban**

The Bhagavat Saptah commenced in the Vrindaban ashram in MA's presence. The Purnahoti was to be held on the day of

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Jhulan Purnima, 18th August, along with a performance of Maha-Raas.

The Bhagavat was being conducted at the behest of Pannalaji's daughter, Leila Sahai, for the welfare of the soul of her only son who had died in Paris.

### **11th to 14th August, 1959, Vrindaban**

The Chairman of Bata Company, Mr. Khaitan and his wife, Srimati Rajaben arrived for MA's darshan on the 11th. The 108 Gita Paath also began in the Gita Bhavan in MA's presence.

The sound in MA's head was persisting. When the sound lessened, MA would roam around the ashram and otherwise SHE would lie down. Many devotees had arrived from all over for the Jhulan Purnima celebrations. All programmes and utsavs were being conducted as per MA's kheyal and instructions.

### **15th to 18th August, 1959, Vrindaban**

Mr. Mehta and his wife arrived for MA's darshan on the 15th. On the 16th, Modiji arranged for a sadhu bhandara in the ashram for 2,500/3,000 sadhus among whom were Prabuduttji, Sarananandji, Shankaranandji and many other mahatmas.

The sound in MA's head was continuing, but SHE was so busy, that SHE did not have any kheyal towards it. MA had written to Didi, "Do not worry. Get well soon."

The wife and daughter of the late Chittaranjan Das, Smt. Basanti Devi and Aparna Devi had also arrived for MA's darshan and stayed for a few days in the ashram. The purnahoti of the Bhagavat was performed on the 18th in MA's presence. Jhulan Purnima was also celebrated on the 18th in grand style in MA's presence. Several distinguished people and mahatmas came for MA's darshan during the functions.

### **19th August, 1959, Delhi**

MA returned to Delhi at about 7 p.m. in Sri Raghubangsha's car who had driven from Delhi to bring HER to the ashram. Sri

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Modi of Modinagar, his wife and daughter had also accompanied MA. Didima travelled in Sri Modi's car. MA stayed for four days in Delhi and was supposed to travel to Kashi via Vindhyachal on the 25th.

### **21st August, 1959, Delhi**

MA was taken to Modinagar in the morning by Mrs. Modi and was shown around the new mandir being constructed by Modiji. MA returned at noon. The Raja of Mandi arranged a puja and bhog for MA as it was his birthday; many people received prasad.

### **23rd August, 1959, Delhi**

In the evening MA was taken to the residence of a devotee in Friends Colony at their earnest request. While returning, MA visited the elderly Dr. Jibanlal.

### **24th August, 1959, Delhi**

Upadhyayji arrived with some others for MA's darshan in the morning and informed that Pandit Nehru was scheduled to arrive at 6:30 in the evening for MA's darshan. The police had surrounded the ashram from the evening for security reasons. Several devotees were present, among who were Vermaji, Narayan Dasji, the Raja and Rani of Tehri, the Raja and Rani of Mandi and others.

At 6:30 p.m Pandit Nehru arrived for MA's darshan and was cordially received by Didi with garlands and chandan (sandalwood paste), as per Narayan Dasji's instruction and was taken to MA's room in the upper storey, as many devotees were in the hall downstairs and kirtan was being performed. He had a private talk with MA for over half an hour. He got ready to go when he understood that MA was due to leave for Vindhyachal at 8 p.m. MA put a rudraksh mala and a tulsi mala around his neck that he received with gratitude and happiness. Upadhyayji took a photograph of MA flanked by Didi and Panditji. He had light refreshments and got ready to leave. While

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having refreshments, Upadhyayji asked Panditji to give him the tulusi mala which Panditji had wrapped around his wrist (for safekeeping), but he refused. He left after patting a few children in the ashram. Panditji seemed to be in a peaceful bhav after leaving MA's room.

MA then sat in the hall for five minutes and then left for Vindhyachal by train at 8 p.m. in order to be present, at the earnest request of Sri Sitaram Jaipuria, for the Sahastra (1,000) Chandi Paath being conducted in Vindhyachal ashram, at his behest. Many devotees went to the station to bid HER farewell.

### **25th August, 1959, Vindhyachal**

MA reached Mirzapur station and was received by Patalda, Dashuda, the parents of Sitaramji and others who were waiting with three or four cars to take HER to Vindhyachal, where SHE stayed for one night. The function in Vindhyachal was being conducted in an organised manner.

### **26th to 27th August, 1959, Varanasi**

MA went to Kashi at 11:30 a.m. on the 26th for Nandotsav. SHE was full of praise for the function at Vindhyachal and said, "Look, in one night, (THIS BODY) has taken a lot of rest."

Janmasthanami was celebrated in MA's presence in the Kashi ashram. The Kanyapeeth girls participated and adorned MA in different ways. The ashram was beautifully decorated. MA was in a joyous mood.

On the day of Janmasthanami, MA was extremely busy. The puja of Gopal was performed on the upper storey and Krishna's puja was performed in the Chandi mandap on the ground floor. Everyone was ecstatic due to MA's presence. MA roamed around the ashram throughout the night. Nandotsav was celebrated on the 27th morning in MA's presence; MA wore the red ghagra and veil given by the Rani of Kuchaman. The Kanyapeeth girls performed different dances and MA spent a joyous time with the small girls of Kanyapeeth.

MA left for Vindhyachal at 4 p.m. after bhog on the 27th and stayed for four days.

### **30th August, 1959, Vindhyachal**

Anilda and Satidi arrived at 9 in the morning, to spend some time with MA. SHE was resting and they were informed that they would not receive her darshan before 10 a.m. Anilda stood outside and was calling to HER in his heart. Within ten minutes, MA came out of HER room and said to Anilda, “The wind in Vindhyachal is very sweet and the view of the Ganga is beautiful.”

Anilda, alluding to MA’s six different rooms in the Kashi ashram, replied, “Yes, MA, the wind and the Ganga is beautiful in Vindhyachal, but there is also something else spectacular here.” When MA asked, “What?” Anilda said, “In Vindhyachal, there is only one room of MA.”

MA laughed uproariously at Anilda’s comment and SHE also understood the anguish behind it. In the Kashi ashram, there were six rooms for MA that had earned the name ‘Sayan (Sleeping) Mandir’. It would depend on MA’s kheyal in which of these mandirs SHE would be, for whatever period of time. Anilda had previously joked that it was the most beautiful sleeping arrangements for ONE who does not sleep.

Before the ashram was constructed, MA’s Sayan Mandir was on the bajra (houseboat) in the middle of the Ganga. After the ashram was built, the first Sayan Mandir was a mid-sized room which was situated on the southeastern corner of the ashram, Kanyapeeth was located on the western side of that room. The second Sayan Mandir was on the first floor of the western side of the ashram. The third one was on the second floor of Kanyapeeth where entry even for many of the ashramites was restricted. The fourth Sayan Mandir was situated on the second floor of the northwestern part of the ashram. It was named after Haribaba and was earmarked for the sadhana of Shri Gopinath Kaviraj. In this room, entry for females was restricted.

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The fifth Sayan Mandir was on the second floor of the southeastern part of the ashram on the northern side of the spire of the Annapurna Mandir. It had a veranda on the eastern side from which the Ganga was fully visible. This was the room where the incomparable Kalida used to spend hours on end with MA. Kalida was such a well-known, revered yogi that many famous mahants and thousands of people would come to pay respect to him. It was this very Kalida who would behave like an exuberant, spirited child in front of MA as MA's glorious, affectionate form would shine forth. The sixth room was on the first floor of the newly constructed Matri (Gopal) Mandir, with a large terrace in front, overlooking the Ganga.

It was indeed difficult for devotees to know which room SHE would be in, and even if found out, they still might not be allowed to enter. Thus, Anilda found Vindhyaachal spectacular.

During the satsang on the northern veranda outside MA's room, Anilda asked MA about Bhajji, "MA, we have read in the books that before leaving his body, for some time, whatever he saw, he saw MA in everything and saw nothing but MA. Did this realisation come for the first time at the end or did he have such perception throughout his life which was then manifested at the end of his life?"

MA said that it would not be right to think that Bhajji had this perception throughout his life; but from the very beginning, he had a pure sanskar and through sadhana, he could cross the sthitis one after another and lastly, he reached a sthiti where everything is ONE; without ONE there is nothing. It was understood from what MA said that Bhajji had realised the ONE in the form of MA.

### **2nd to 11th September, 1959, Varanasi**

MA returned to Kashi for the scheduled celebrations. Didi arrived on MA's instructions on the 4th. The Sata Chandi Paath and Surya japa commenced on the 5th in MA's presence at the behest of Nandabhai.

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The Bhagavat Jayanti commenced on the 9th in MA's presence, at the behest of Smt. Roma Saxena, in memory of her husband. Srinath Shastri of Vrindaban was conducting the recitation.

#### **4th September, 1959, Varanasi**

During a discussion, in MA's room, with Gopibabu, Amulyada, Anil Ganguly and others, the discussion veered to Shri Kalipada Guha Ray. He was known to Gopibabu and Anilbabu and it had been heard that he had some connections with some Mahapurushas who were in their subtle bodies. Gopibabu said that Kalibabu himself had said that he had no sadhan bhajan (sadhana practices), yogabhyas (daily yog practices), etc. But since childhood, he had an affinity towards spiritual matters and he loved every aspect of humanity in every form. Whatever he had gained was due to the kripa of a few Mahapurushas including Shri Ram Thakur and Shri Shyamacharan Lahiri's Guru and others. Not much was known about his supernatural abilities but apparently he had correctly predicted the date and time of Sri Aurobindo's death, due to which a number of Sri Aurobindo's disciples had become his followers.

While the discussion was going on, a distinguished gentleman suddenly appeared. He said that he had been sent to MA, by Kalibabu, who was requesting the dust from the feet of MA, and that until SHE agreed to give it, Kalibabu would be patiently waiting. MA gave the gentleman one mala and two fruits for Kalibabu. It was decided that Kalibabu would come to MA alone to meet HER.

The Samputhito Chandi Paath had commenced at the behest of a gentleman from Bombay due to which MA did not come and sit in the Annapurna Mandir veranda. Later, in MA's room, with Didi, Amulyada, Anil Ganguly and others, MA said that when Gopibabu was taken to Vindhyachal this time, he was taken for darshan at the Vindhyavasini, Kaliko, and Ashtabhuj Mandirs. MA also talked about the celebrations during Jhulan Purnima in Vrindaban and spoke regarding the sadhu bhandara

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for 2,500 sadhus that had been held at the behest of Sri Gujarmal Modi and also about the Maha-Raas that had taken place there.

MA said, “As it was a huge affair to feed 2,500 sadhus at one time, similarly, it was a beautiful sight to see. For this, Paramanand had cut vegetables throughout the night. The sitting arrangements in the hall, etc. of the ashram for the sadhu bhojan were not enough and some of them had to sit under the open sky (in the ashram). The way it had rained the day before made everyone apprehensive. Throughout the night it drizzled but from the morning, there was no rain. The funny thing was that when the sadhus sat under the open sky, at that time, an enormous cloud came and covered the sun, so that those who had sat in the open space were not inconvenienced. When the sadhus finished their bhojan at 1 p.m. and were leaving, the sun was seen to be shining.” Anilbabu quipped, “MA was the cloud Govardhan Parvat?” Everyone laughed.

### **7th September, 1959, Varanasi**

During this period, in the evening in MA's room, in the presence of Gopibabu, Amulyada and others, a lot of discussion would take place. For most of the time MA would remain as a listener and at times, SHE would ask a question and start a spiritual discussion. One day MA asked Gopibabu, “Baba, if one Guru has three disciples, their experiences on the path of sadhana are not similar. They receive the same Shakti from the Guru but their experiences are different. Why does that happen? What do your shastras say about it?”

Gopibabu replied, “This happens at all times. It has been seen that even among Shankaracharya's disciples, Sureshwaracharya's conclusions were different from Padmanav's judgment. Even the fact that Gorakhanath and Gambhirnath are of the same sect, they themselves have some different characteristics. This happens due to personal sanskar.”

MA replied, “Yes, it is right that even on receiving diksha from the same Guru, different dhara (flows) are created among

the disciples as per their sanskar. But even in their own stream, the Guru's dhara would also be present, isn't it so?"

Gopibabu said, "The Guru himself has his own special dhara. But if by saying Guru, the Paramguru is meant, in actuality, Guru is One. But of course, in the disciple's individual flow, that One can be expressed."

MA replied, "THIS BODY is also saying that the authentic experiences take place as per sanskar and those are everlasting. But like the One is present in Akhand Gyan (Eternal Knowledge), again, it is similarly present in the Ananta (Infinite). Khanda and Akhanda make Purna, (Fragments and the Undivided make the Whole).

"In one's experience, 'na roop' (emptiness) is manifested, and in the other's experience, 'ha roop' (fullness) is manifested. Even though, as per the individual, 'ha' and 'na' are truly khanda (positive and negative are separate), however, there is also a sthiti (level) where, to that one, both of these two are true.

"That is to say, he who has gone beyond 'ha' and 'na', to him, the way 'ha' is true, similarly 'na' is also true. Again, there is no question of ha, na – ja ta (it is what it is)."

Another day, Sri Kamal Bhattacharya asked Gopibabu, "The Mahapurushas manifest themselves, in the presence of some, and give different advice and commands. It is heard that the spirits also do the same. What is the difference between these?"

Gopibabu replied, "That in one sense, Bhagwan is also called 'spirit' but if by 'spirit' ghosts are meant, it is to be understood that from them, only worldly things can be received. No spiritual treasures can be given by them."

Kamalda then asked, "How would one understand that the one who has manifested in someone's presence is a ghost or truly a Mahapurush?"

Gopibabu replied, "It is difficult to understand that, but why don't you ask MA regarding this?"

During this time, as there were other people present, the discussion veered towards different topics, within which MA

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laughed and said, “If something is received from the spiritual world and is manifested to one, he feels that he gains something, that is to say, it changes him somewhat. And if that does not happen, then such darshan, as is seen or heard, has no special meaning.” Due to the different discussions going on, nothing further was said on this topic.

### **12th September, 1959, Varanasi**

MA was sitting with Kamalda, Didi, Amulyda, and a few others, when a conversation began regarding ethereal darshan. MA said, “Look, whatever is seen and heard, takes place in mon-rajya (realm of the mind). That mind can be impure, and then again, can also be pure. In dreams also many things are seen. Again, even while sitting, people can see a dream. Even if it is seen in a wakeful state, it is like a dream. All this hearing and seeing, takes place from the mind.

“Again, hearing and seeing can take place from ‘A-mon’ (beyond mind) – that is the actual dekha-shona (seeing-hearing). If this takes place, it is seen in TAT-roop (THAT-form). From this sthiti, whatever is gained, is never lost. That changes a person. But what comes from the mon-rajya, that is not lasting. That is like throwing stones on a pond covered with hyacinths. If a stone is thrown, the hyacinths move and some water can be seen.

“Many keep a record of these experiences to remember them – but even these create putuli (bundle of impediments). The main thing, is to remain only with HIM. Remaining with HIM, in the sadhan-rajya (realm of sadhana), many things are seen. Just continue seeing this. If one continues seeing this, in a detached manner, then the stages open one after another for the sadhak. Is there any end, if one writes the experiences of the sadhan-rajya?”

Amulyababu then asked, “Many also advise that if any bani (sayings) are received or if anything is seen during dhyān, japa, etc., it should be written down, as otherwise one may not

remember it. But YOU said that if it is so done, it would create putuli. And that is against the swaroop (nature) of sadhana.”

MA replied, “No, at many times, this sort of putuli helps to break the putuli. It is not possible to remain in that sthiti always, where pure bhav erupts, as one has to return towards worldly affairs. At that time, the previous thoughts, memories, do not remain. To keep the memories, someone may write the experiences down. Without thinking of worldly affairs, by remembering those experiences, one’s chitto (heart-mind) becomes pure. That is why it was said that such type of putuli also helps to break the putulis. However, like the mantra is done in a secret way, similarly these experiences also have to be kept confidential.”

An American sadhu from Self-Realization Fellowship, USA, Swami Kriyananda, a disciple of Paramhansa Yoaganandaji, arrived for MA’s darshan; he was eager to spend the anniversary of his diksha in HER presence. He had learned a bit of Bengali and sang two songs in MA’s presence, ‘Kole Tule Ne Ma Kali’ and ‘Mojlo Amar Mon Bhramara’.

### **15th September, 1959, Varanasi**

The president of the Self-Realization Fellowship, USA, Sister Daya Ma arrived with her niece, Sister Mataji, by plane from Kolkata for MA’s darshan. She was ecstatic in MA’s presence and said that she always felt HER presence, even when she had to undergo various problems and difficulties in India regarding her organization – she felt bathed in MA’s love daily. She was wearing a Pancharatna on her hand, which was given to her by Paramhansaji, who had received the same from Shri Lahiri Mahasahay’s disciple, Shri Yuktेशwarji.

After dusk MA sat with everyone in HER room behind the Annapurna mandir on the 1st floor, where Kriyanandji sang a few songs. During discussion he asked MA to visit America and MA replied, “(I) shall go, if taken (in one’s heart).” Then SHE clarified, “If going takes place, then it is understood one is taken

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– if going does not take place, then one is not taken. The same thing was said to Yogananda Pitaji.”

Didi then informed that when Mahatma Gandhi had sent a telegram to MA to visit him, MA had said, “There is no kheyal. Was not taken by Pitaji.” Daya Bahen then said that she would take MA into her heart, to which Kriyanandaji replied that it was not enough as during his earlier request to MA to visit America, MA had replied that SHE was in America (in spirit) and he wanted her physical presence there as there is immense joy in seeing HER in the BODY.

### 16th September, 1959, Varanasi

Sister Daya would often say how it was blissful to spend time with MA and the others. Didi reciprocated the same sentiment and said that MA always says, “Everything is One. He who is your Guru, is also the Jagat’s (World’s) Guru. HE who is the Jagat’s Guru, is your Guru.” As they were leaving, MA gave two woolen scarves to Daya Ma and her niece and a chadar to Kriyananda. They felt extremely happy on receiving these and said that they had been hoping to receive something from MA, and as SHE is Antarjamine (All-Knowing), their wishes had been fulfilled.

In the evening, MA suddenly went and sat in their room. Since the Bhagavat was concluding, MA asked Tapanda to tell them something about the Bhagavat. They showed MA memorabilia (pieces of cloth from his dress, some hair, etc.) of their Guru. Afterwards, when they went to MA’s room they could not find enough words to express their gratitude and happiness.

During the conversation, MA laughingly asked Kriyananda, “Are you a Bengali?”

When he replied in the affirmative, MA laughed and pointing to HERSELF said, “American.”

Daya MA said, “MA, YOU are so sweet.”

“That is because you are sweet,” MA replied. It was also noticed that whenever they sat near MA, they had a bhav of

meditation and would sit motionless with eyes closed in silence. Didi regretted that in spite of being near MA all the time, she was unable to do so and thought about Parmhansaji's words, "It is dark beneath the candle (light)."

An extremely evolved sadhak, Shri Kalipada Guha Ray, came for MA's darshan at night along with Kaviraj Mahasay. They conversed with MA till 11 at night and then took prasad in the ashram and again conversed with MA for a long time. They talked with MA very frankly and openly. As Kavirajji wanted to leave for his Mahanisha (midnight 23:45 hrs to 00:15 hrs) meditation, Kalipadababu said jokingly, "MA is driving me away." MA replied, "OK, Baba, sit. Nothing matters to THIS BODY. Can talk with you throughout the night," and added laughingly, "Take your word back."

After they had left, Kamalda and Kantibhai came and talked about Kalipadababu, saying that he was constantly talking about MA and was completely mesmerised by HER.

### **17th September, 1959, Varanasi**

In the morning, Srimati Rani Chanda, wife of Sri Anil Chanda, came for MA's darshan. They were Kalipadababu's devotees and had extreme reverence for him. He had sent them to MA for darshan.

The purnahoti of the Bhagavat was performed in MA's presence. MA left for Allahabad at 3 p.m. in Binduda's car along with Bunidi, Paramananda Swami and Udhasji. Every year, at their sincere request, MA would go to the late Gopal Thakur's ashram, before the pujas, and stay for three days. This year, his daughter, Kalyanidi, had specially written a letter to MA praying for HER presence at their ashram and the family had also visited Vindhyachal and appealed to MA directly.

### **18th to 20th September, 1959, Allahabad**

MA stayed in the late Gopal Thakur's ashram for three days as per their heartfelt request. On the 18th morning, Sardarji and the

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Nandas visited MA for darshan. MA travelled to Vindhyachal on the 20th evening.

### **22nd September, 1959, Varanasi**

MA returned to Kashi in the evening, along with Babydi, Shovanda and others, to be present for the Tirodhan Tithi bhandara of the late Swami Akhandanandji that was to be held on 24th. Suddenly after 10 at night, it was noticed that a small boy of Vidyapeeth, had run away. Shaileshda and others started searching for him and he was finally found around 1:30 a.m. MA spoke with the boy and did not go for rest until after 2:30 a.m.

### **23rd September, 1959, Varanasi**

MA's bhog was organised by Sandhya Devi. Many devotees had prasad in the ashram. Kalibabu came for MA's darshan after 9 p.m. and left after 1:30 a.m. MA went to bed after 3 a.m.

### **24th September, 1959, Varanasi**

During a discussion in MA's room, MA recounted the incident of the lost key of Sri Arun Prakash Banerjee in Ramnagar during Sanyam. SHE then recounted another incident regarding Arunbabu and said, "Once we had gone to Dunga; Arunbabu was also with us. The place where we stayed in Dunga was very remote and there was fear of tigers. The place where we stayed was also very small. Baba went there and expressed his desire to return. THIS BODY asked him to stay. In the night we slept on the veranda. Arunbabu slept between Parmanand and MYSELF but was still afraid. Baba thought that if a tiger comes, then he would come from the side where MA was sleeping – thinking such, he fell asleep.

"After one and a half hours when he suddenly awoke, he saw that he was sleeping by touching THIS BODY's cot. He was unaware as to when he had moved to this position due to fright during his sleep. Anyhow, he sat up and saw that the light from the moon had illuminated the area all around and he found the

scene incredibly beautiful. At that time, he did not feel afraid. Suddenly he saw that two human figures could be seen a bit further away. On looking properly, it came to his mind that the two figures were Shiv-Parvati sitting there and seeing that, he became very happy. The next day, he started saying to everyone, 'Luckily I did not return yesterday as otherwise I would not have received the darshan of Shiv-Parvati.'

Meanwhile Narayan Swami had returned from Dehradun. MA asked him to recount an incident. He said, "Recently in Kishenpur ashram, it was decided to pave a certain area near the new kitchen and for that two people were working. There was a lychee tree which was not very big there. A branch of that tree, about three feet long, had grown in such a way that it fell near the place where the tap was, creating an inconvenience for the workers. Seeing the problem, I told one of them to bend the branch back and tie it to the tree thinking it would grow in another direction if it were kept bound for some time. I helped him to tie it strongly to the tree.

"From that evening, I started developing a pain in my right hand and it became so severe in the middle of the night that I was unable to sleep. The next day, while I was walking in the ashram, it suddenly dawned on me to consider whether the pain had any connection to the tying of the branch. Thinking such, I started to untie that branch. The strange thing was, as soon as the branch was loosened, it seemed that the pain in my hand lessened and by the time the branch was fully untied, my pain had completely disappeared.

"At that time, I could feel that the same Atma was present in both the tree and in me. The next day when the workers returned and saw it untied, they started tying it again but they stopped when I told them my experience of the day before. A bit later Sadhananda bramachari arrived and the workers told him what I had told them.

"Contemptuously, he said, 'I do not believe such things, I will cut the branch with an axe today and see what happens to me.'

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That day, before he could cut the branch, he received a grievous injury on his finger as he was cutting hay for the cows; it was so deep that the bones were exposed.”

MA then said to everyone, “This time when Narayan was kept in Kishenpur – THIS BODY, while leaving, had a kheyal that Narayan should experience something.” Later MA told Narayan Swami, “Narayan, now you cannot say that you did not get anything from performing japa-tapa for so long.”

### **24th September, 1959, Varanasi**

A bhandara for fifty sadhus was organised to commemorate the death anniversary of Swami Akhandanandaji. MA left for Vindhyachal, after the bhandara, at 3 p.m.

### **25th to 28th September, 1959, Vindhyachal**

MA was in Vindhyachal, and having some rest. Many devotees were also present for MA’s darshan including Anilda and Satidi, Rahulda, Dr. Sarbhadikari, Sardarji, Patalda and others.

### **29th September to 17th October, 1959, Varanasi**

MA returned to the Kashi ashram with many devotees. SHE stayed for almost three weeks and was enjoying a restful period.

### **3rd October, 1959, Varanasi**

The first day of Navratri, and Durga Puja celebrations commenced in MA’s presence. This year Durga Puja was held at the behest of Raja Joginder Singh and Rani Kusum Kumari of Mandi. Hundreds of devotees from all over the country and abroad attended the celebrations.

On the morning of Mahalaya (the day before Navratri), the Maharani performed Puja on MA, adorning HER in the roop of Ma Durga, with a Banarasi saree, and many gold ornaments, among which were two gold jacketed sankha (traditional conch shell bangles). After the puja in the morning, the ornaments and sarees were put safely in an almirah.

The Maharani wished to wear those particular bangles herself, the next day, during the placement of the Durga ghot, which marked the start of the Navratri puja. The night before, she asked Bunidi for them. When MA was informed, SHE said, “Bring the bangles and call the Rani.” But surprisingly, the bangles could not be located, even after a thorough search. It was quite late at night and nearly everyone had left, except Patalda (Sri Satyendra Kumar Bose), who was standing near MA’s room’s door, to do pranam, before returning home. MA called him and said, “Patal, you go immediately, and get a pair of gold jacketed sankhas made, and bring them, before the start of tomorrow’s morning puja. Didi, give him money.”

The practice of wearing such bangles was traditional for the married women of Bengal, and it was doubtful, that they would be readily available in Varanasi. The only Bengali jeweller in Varanasi was in a shop named Dhar Brothers. He could probably make them, if ordered – but as it was past midnight, Patalda had no hope of being successful and could only pray that MA would be able to perform a miracle, in order for him to succeed. With that hope and ‘Jai MA’ on his lips, he took a rickshaw, and proceeded towards the shop in the narrow alleys of Godhuli in old Varanasi.

He was extremely surprised to find that, even though the shop was closed, there seemed to be people working inside. On calling out to them, and telling them that he had come from MA Anandamayee Ashram with a special order, he was allowed in, through the side door. When he expressed his surprise at finding workers in the shop so late at night, he was told that they would be working throughout the night, to complete a particular order. He told the jeweller about his urgent need for gold jacketed sankhas, but the jeweller told him, it was impossible to make them that quickly.

Then suddenly, on searching his existing stock, the jeweller saw that he had similar gold jacketed sankhas, that he had made for some other person, who did not take them, as they did not

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like the design. The jeweller himself had forgotten all about it. Patalda bought them immediately.

On the morning of the 3rd, he went and gave them to MA, and told HER the story of the night before. MA laughed and said, “Baba – has saved (the situation).” Patalda replied, “I have not saved anything. YOU have protected my honour. I am gratified by being able to fulfil YOUR command. I pranam to YOU, the EXPERT in making the impossible, possible.”

The Rani was then called and given the sankhas, to fulfil her wish of wearing them during the puja.

### **7th October, 1959, Varanasi**

Sri V.V. Giri, Governor of Uttar Pradesh, came for MA's darshan and spent a long time with HER, talking about spiritual matters. After sometime MA said to him, “Pitaji, may THIS BODY ask for a favour, or rather for an indulgence? When THIS BODY approaches people who have accepted (ME) as their own, THIS BODY uses the expression ‘indulgence’; for others, the expression ‘begging’ is preferred.”

After this short preamble, MA told Sri Giri that the Divine, in its eternal flow, has ever been pervading time. Now some devotees, with a view to keeping themselves in unbroken touch with the Divine, had formed a team of Akhanda Bhagawat Smriti, in which they made a promise to dedicate a period of fifteen minutes for meditation. It could be at any time, but once selected, it should be the same time daily and keep to it sincerely and steadfastly.

Sri Giri replied, “I am grateful and honoured to be invited. As a rule, I devote some portion of the day to introspection and henceforth, in addition, I will set apart the fifteen minutes. I will not forget this as long as I live.”

### **9th October, 1959, Varanasi**

Maha Ashtami. After the Maha Ashtami Puja and snan, bhog, Kumari Puja and Chandi paath, when everyone was waiting for

pushpanjali on the verandah of the Chandi Mandap, MA came and sat on a cot, in the courtyard, in front of the mandap. After offering pushpanjali to the Devi, everyone came and offered flowers to MA's feet. A brahmacharini girl of Kanyapeeth was sitting at MA's feet, at that time, helping to distribute prasad, etc.

The ashram was filled with devotees and everyone was crowding around MA. The girl was removing the flowers and petals that had fallen on MA's clothes. MA was sitting in a cross-legged manner and at times, changing HER position. The girl suddenly saw something that looked like a reddish lotus, compressed under MA's knees. Thinking that it could be a discomfort to MA if it remained there, or that SHE could be hurt if there were any thorns, she tried to remove it. She put her hand under MA's knees, and caught hold of the lotus. She was startled to discover that it was not a lotus, but MA's charan (feet), and she was further astonished to discover that MA's charan were extremely soft, and reddish in colour.

She became extremely worried that she would be scolded and punished, as she was aware of the restrictions regarding touching MA's feet, and that she might be removed from performing this covetable duty of being near MA and assisting HER. She quickly removed her hands and looked at MA, with a sorrowful and apologetic gaze.

MA, even though SHE was busy distributing malas to the devotees, looked at the girl and smiled sweetly, removing all of the girl's apprehensions. As the girl had been unwell for quite some time, she was unable to give pushpanjali, and thus had been feeling extremely sad. MA allowed her the touch of HER charan, to overcome the sadness.

### **11th October, 1959, Varanasi**

Vijaya Dashami. After the Darpan Bisarjan of Ma Durga, MA led the kirtan, while clapping HER hands, singing, 'Ai Ma Uma, Oi Ma Uma, Swarva-rup'e, Arup'e, Byakto-rup'e, Abyakto-rup'e, Sarbatro Achhe Uma' (Here is Ma Uma, there is Ma Uma,

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in all forms, without forms, in revealed form, in unrevealed form, everywhere is Uma) and 'Jaoni Ma Jaona' (Do not go, Ma, Do not go) and 'Durga Durga Durgaeo Durga'.

In the afternoon, the brahmacharinis of the Kanyapeeth performed baran (anointing the Devi with sindur, a traditional red vermilion powder, before giving leave) on Ma Durga. At the special request of the Maharani, MA was present in the mandap. Generally, SHE would not be there during the baran and sindur khela (where the married women apply sindur on the Devi and then on each other).

Seeing MA there, the married women started applying sindur on MA's forehead. MA also started playing, and began to apply sindur on everyone, and everywhere, some on the face, on the neck, all the while laughing gleefully. Everyone had sindur on them, in such a full way, that it was difficult to distinguish one from the other and everyone seemed to look the same. MA's face and forehead was coated with red sindur. And then it was suddenly noticed that MA was not there in the mandap anymore. Nobody knew when SHE had left the sindur khela.

MA went to HER room on the first floor and called the Kanyapeeth girls, one by one. As they entered, one by one, SHE caught each and everyone's head and rubbed it against HER face and forehead, making their foreheads and face red with sindur, and then turned their face towards the big mirror, on the almirah, while smiling mischievously and saying, "See, see, how you are looking." Among the Kanyapeeth girls, who received this special kheyal of MA were Bunidi, Udhasji, Pushpadi, Billoji, Chhabidi, Satidi, Buaji, Bibhadi, Kshamadi, Padmaji, Bithudi, Chandandi and Vishudhadi. The strange thing was, that during this long period of MA's lila with the Kanyapeeth girls, nobody including Didi and the other ashramites and devotees, was aware of this lila, nor did anyone come near MA's room. It seemed as if MA had used HER shakti to become briefly forgotten, for a small eternity, so that this sindur lila with the Kanyapeeth girls could be fulfilled.

1959

### **17th to 23rd October, 1959, Vindhyachal**

MA left Varanasi, after the completion of Durga Puja, for Vindhyachal, with a large group of ashramites and devotees, and spent six days there.

### **24th October to 3rd November, 1959, Varanasi**

MA returned to Varanasi for ten days for the first Matri Saptah, a new programme suggested by Mahamahopadhyaya Gopinath Kaviraj. It was a special week of individual sadhana in which fixed types of concentration and meditation were practised at fixed times while each participant remained in their own room.

As MA's health was not good at that time, devotees were only allowed darshan three times daily for short periods.

### **26th October, 1959, Varanasi**

At about 11:30 p.m., when many devotees were sitting in MA's room, everyone smelled a strong aroma of incense. MA asked everyone to sit silently for some time with eyes closed.

### **28th October, 1959, Varanasi**

Shri Gopinath Kaviraj was sitting in MA's room along with a few others. During the conversation MA laughingly referred to an incident from the past and said, "See Baba, how wonderful! In Bajitpur Janaki Babu had said 'Return Ramani Babu to his normal condition.' At that time the state of THIS BODY was different – clothes were haphazard, without any veil covering the head. But there was no nature of shame or constraint!

"Just before that time, THIS BODY had touched the crown of Bholanath's head. His state changed immediately. His body became motionless, in the posture he was in, with an ecstatic expression and eyes rolled up, as if looking into another dimension.

"He sat in that posture throughout the day till late in the evening. THIS BODY was also sitting. His nephew, Ashu returned from school and seeing Bholanath in that condition,

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started crying. Janaki Babu requested THIS BODY with folded hands, 'I don't know what's going to happen. Please restore him to his natural state.' THIS BODY then brought him back, with mantra and touch, to his normal condition. Bholanath had said, "I was not unconscious. I was experiencing ecstatic Ananda." MA continued to reminisce about such incidents.

### **30th October, 1959, Varanasi**

MA was sitting on the terrace of Kanyapeeth. Many people had come for HER darshan. SHE said, "Can you hear the hands clapping?" A number of devotees confirmed that they could. MA said, "These things happen! The girls are doing kirtan. The aarti of Ma Annapurna has just finished. During this time a lot of celestial bodies have come."

### **31st October, 1959, Varanasi**

Kali Puja was performed in the Chandi Mandap in MA's presence and SHE remained throughout the night until the distribution of prasad in early morning.

### **1st November, 1959, Varanasi**

Annakut was celebrated in MA's presence.

### **2nd November, 1959, Varanasi**

At night, a sadhu who was keeping maun, came for MA's darshan and sat quietly for a long time. Then he stood up and gazed at MA intently. MA got up and stood at the corner of the bed looking at him in a similar fashion. HER appearance took on an unearthly, supernatural expression. They stood there transfixed and completely still for a long time. Then the sadhu took the garland from his neck and put it around HER neck. All present were spellbound.

### **3rd November, 1959, Varanasi**

MA left for Hazaribagh at the invitation of Sri Jagannath Ray.

1959

**4th November, 1959, Hazaribagh**

MA reached Hazaribagh to visit a temple at Sri Ray's request.

**5th November, 1959, Calcutta**

From Hazaribagh, MA went to Calcutta where a tremendous reception was arranged for HER. SHE was led to the ashram in HER car by a large procession singing kirtan all along the way. MA was accompanied by Vishnu Ashramji, a dandi swami, who had been travelling with HER.

**6th to 7th November, 1959, Calcutta**

MA visited the residences of different devotees including Sri Dwigen Ray, Sri Benoy Sen, Sri Gangacharan, at their fervent request, and returned at 8 p.m.

**6th November, 1959, Calcutta**

MA told that when she visited Binoy Banerjee's house, a poor woman came to HER and said that she had found a picture of MA and had kept it in her puja asana. One day she dreamt that MA had given her a mantra that was an eight-lettered Vaishnav mantra. MA advised her to continue doing what she had received.

Another gentleman named Nripendra Chandra Chakrabarty came to see MA and said that his wife was suffering from a high fever and they had not been able to come for darshan. In his mind he had prayed to MA that if SHE actually was the Divine Mother then his wife should get better. His wife suddenly got better that very day.

**8th to 16th November, 1959, Calcutta**

The 10th Sanyam Saptah was held in the ashram, in MA's presence, with several hundred devotees participating in a week of sadhana, satsang and collective meditation. Shri Vishnu Ashramji encouraged the vratis by saying that they had already obtained what the Shastras declared to be the three greatest

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boons, namely, birth in a human body, the desire for liberation and the grace of a Sadguru.

Prominent mahatmas, saints and others attended the Sanyam Saptah including Swami Sharananandji, Swami Krishnanandji, Dr. J.B. and Dr. Roma Choudhary, Prof. Tripurari Chakrabarty, Dr. Gauri Nath Shastri, and Dr. Nalini Kanta Brahma. During a Matri Satsang, MA said, “One who aspires to the Mahan (Highest) is called a mahatma. To engage in sadhana means to observe sanyam (self-restraint). Sanyam has to be practiced so that the real sanyam may come about spontaneously. As a patient goes to the hospital, so the Sanyam vrata is meant to cure one from bhavaroga (the disease of being born again and again with the sorrows and afflictions that such existence entails). The mahatmas are the doctors, the vratis the patients, religious discourse the medicine. Instructions that help towards Self-Realisation are the remedies that must be used to the fullest extent. A whole day’s programme (of the Sanyam Vrata) is one dose of medicine. So as to gain strength for your search, you should listen to what the mahatmas say. For your sake only have they taken the trouble to come great distances. Try to digest their teachings and put them into practice.” The Matri Satsangs were attended by most of the devotees as well as many of the mahatmas and saints, including Swami Shankaranandaji and a blind sanyasi from Vrindavan wearing only a kaupin (loincloth).

Sri Jogesh Brahmachari asked, “MA, why do you make the devotees undergo such hardship during Sanyam? Everything can happen by YOUR kripa (grace). In this pandal there are so many lights – by switching on one switch, all lights are on. Similarly, YOU can also press a switch, MA, why are YOU giving hardship?”

MA replied, “You can say that the switch has been pressed – as among all the people, (it is) in only a few of them (that) the eagerness has been awakened. The only thing left is for the light to come on – when the light will be lit, then HE will be achieved – the stages previous to that are now happening.”

A question was asked, “Can HE be achieved by only sanyam-tapasya – even if HIS kripa is not there?”

“The main thing is that HE is always there,” MA said. “Tapasya is for removing the rain, to move away the clouds.”

A sadhu said despondently, “I have done so much japa-tap, but YOU have not given me anything, MA!”

MA started laughing and replied, “MA does only MA’s work, why are you concerned with HER work? You continue doing your work.”

Another sadhu asked, “Is attainment through japa or is there anything else?”

Again laughing, MA said, “Is it a trading relationship with the Beloved? By doing this, HE will give you that? You should love HIM only and take HIS name with love. It is joyful to take the name of the One you love. Instead of thinking about attainment, only love and do Naam.”

A young man asked, “Isn’t the tradition from the shastras of animal sacrifice wrong? Shouldn’t it be removed?”

MA said, “What the shastras say, THIS BODY does not comment on that. However, the real sacrifice is the sacrifice of the animalistic behaviour within, the external animal sacrifice is only a symbol of that. If the inner animalistic behaviour can be sacrificed, then the external animal sacrifice is not required. One does not have to remove it, it will disappear.”

“Is renunciation necessary for Bhagwat sadhana?”

MA answered, “Sacrifice cannot be ‘done’, sacrifice happens on its own. Like old leaves that fall from the trees, in that way, it should fall away naturally. Before they fall, if they are torn forcefully, then it hurts the tree. If renunciation is ‘done’, without renunciation happening, even by going to the jungle the thought will be of sansar. And if renunciation happens then sansar and jungle will be the same.”

Another person asked, “The shastras have given emphasis on both kripa and tapasya. Is there any compatibility between them? Everybody believes in the result of karma – does it mean

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that the moksh (liberation) given by Bhagwan is as per the sadhak's karma?"

MA replied, "HE has no bindings of karma. The main thing is that HE is Self-revealing. In the middle is only a veil – like rain. Rain is coming and going. Tapasya is for the removal of rain. Whatever is acquired through efforts is all impermanent. Whatever is eternal is Self-revealing and is present before the efforts and after them."

"We are aware what is good or bad," someone asked, "so why do we always follow the bad, MA?"

MA replied, "Adat (tendency) or sanskara – it is said that after several births, (then) human life. They (people) live as per their acquired swabhav (characteristics). The karmaphal (result) has to be suffered. But tapasya – which means to bear the heat, can slowly, slowly destroy the bhog (sufferance)."

When asked how the sanskar of habit can be removed, MA said, "You are everything – everything is in you. Ek Brahma Dwitiyo Nasthi (Only One Brahma, there is no second). It is said that there is no space for Bhagwan to turn around. You are Everything – nitya, anitya (eternal, temporal) – gati, sthiti (motion, fixed) – sakar, nirakar (with form, formless) – whether you say Brahma or mind – everything is You. Why is jagat, gati (creation, movement) called false? Because they are transitory and are constantly changing. But even then, THAT is the same, it is You. There is no gap in that. Know, you are everything – everything is in You. Ja ta (it is what it is)."

When asked how can Dev Darshan be done, MA said, "By seeing You in yourself, only then everything can be seen."

At one point, while making an announcement in the microphone, Brahmachari Kantibhai received a strong electric shock. He lost consciousness and fell to the ground. Many rushed towards him to save him but were at a loss as to what to do in that situation.

Sitting at the podium, MA started laughing uproariously and said, "Nothing has happened, nothing has happened. Lift him

and make him sit straight.” Kantibhai was picked up and, with some bamboo supports, gotten into an upright position. As he came to, he said that he was in pain and the right side of his body had become numb. But MA was laughing and quite jovial which affected everybody and soon all were joining in the laughter, including Kantibhai. Nonetheless, he was still feeling pain.

MA said to Kantibhai, “Nothing has happened. Distract your mind.” SHE paused and asked, “Shall (THIS BODY) say something funny? What Baba, shall (THIS BODY) say? It is nothing but nonsense.” And then SHE started laughing again with everyone and said, “But to whom shall it be said? He is not looking at (THIS BODY).”

Kantibhai opened his eyes. MA was fixing HER eyes on his eyes, and SHE said, while still chuckling in between, “During a wedding some musicians were playing music. While playing, an inexperienced musician fell down flat on the ground with the drum. All the other musicians were embarrassed. To overcome the shame, the leader of the musicians, had an idea. He said, ‘Why did you play the Chitranga music, on such an occasion, where the money is so much less?’ The household where the marriage ceremony was being held was not wealthy. They thought, ‘Ah, if we could have spent a bit more money then we could have heard some beautiful Chitranga music.’ So Baba, you have also shown exactly that type of Chitranga music.” MA continued laughing loudly along with everyone.

But it seemed that Kantibhai’s pride was hurt. MA then said, “Arre, that is what is required – that there should be some abhiman on the mother, some anger on the mother, some discontent on the mother – that is what will work as a medicine.”

After a short while, Kantibhai recovered totally. It seemed that the laughter worked.

### **10th November, 1959, Calcutta**

After dhyān, one person asked MA whether SHE also meditates during this period of dhyān. MA laughingly replied, “The state



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in which THIS BODY is when talking to you is the same state when sitting with eyes closed in your presence.”

### **14th to 16th November, 1959, Calcutta**

After the conclusion of the half-hour midnight meditation, the Akhanda kirtan began and continued, in MA's presence, until the next evening. On the 16th, MA visited the residences of several devotees at their request, and returned at midnight.

### **17th to 20th November, 1959, Jamshedpur**

MA left for Calcutta for Jamshedpur, arriving in the evening. SHE stayed for three days and then went to Bombay. There were massive crowds thronging the station for HER darshan.

### **22nd November to 4th December, 1959, Bombay**

MA stayed at the residence of Sri B.K. Shah. SHE went to the Jnana Yagna, a celebration in memory of Swami Prem Pujari. When requested to address the large audience SHE offered two of HER well known sayings, “HARI katha hi katha aur sab vritha vyatha – Talk of HARI (GOD) is the only talk, all the rest is vain and pain” and “Where there is Ram, there is aram (ease and comfort), where Ram is not, there is vyaram (uneasiness and discomfort).” SHE also sang ‘Satyam Jnanam Anantam Brahman’. MA then visited Sanyasa Ashram in Ville Parle where SHE delighted everyone by singing ‘Hey Bhagwan’. After kirtan, Swami Vishnu Ashramji spoke on different religious topics.

On the 4th, MA left for Ahmedabad.

### **5th December, 1959, Ahmedabad**

MA reached Ahmedabad and stayed as SHE usually did at the residence of the Munshaw family.

### **7th to 14th December, 1959, Ahmedabad**

A Bhagavat Saptah was celebrated, in MA's presence, in memory of Sri Kantibhai Munshaw who had passed away two years



previously. During the Matri Satsangs, MA answered many questions from the devotees.

Q: How can the restlessness of the mind be conquered?

MA: By intense love for GOD.

Q: What is the nature of the mind?

MA: To make man aware of his imperfection.

Q: Why does prarabdha not vanish?

MA: Because of the want of the fire of vivek (discrimination) and vairagya (dispassion).

Q: Why does GOD not bestow his Grace on all?

MA: For GOD there are no others.

Q: But he is called Dindayal, the One who bestows His Grace on the humble.

MA: Yes. HE is Dindayal for those who become humble before HIM, those who surrender to HIM.

Q: We do not want unhappiness and yet it comes. We want real and lasting happiness and it does not come. Why?

MA: Your desire for true happiness is not intense enough. Take the help of your Guru.

Q: Where to find the Guru?

MA: Search within yourself.

Q: How to search?

MA: If your child is lost, how do you search for him?

Q: If I am the Atma, why should I make efforts to find HIM?

MA: The questioner has not realised his Atma.

Q: Why is the mind restless?

MA: Your mind is so much absorbed in the world, that it does not like to leave it. It has found rest there. If it becomes completely restless, it will realise the Atma. Arjun had become desperately restless and he realised the power of GOD.

Q: What is the way to Self-knowledge?

MA: Satsang.

Q: What is the nature of samadhi?

MA: It is a state where no question arises. There is complete equanimity, complete solution of everything.

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Q: We repent of our sins and yet people criticise us. What is the remedy?

MA: Their criticism will free you from your remaining sins.

Q: If Atma is immortal, why does it take birth?

MA: That which is immortal does not take birth. He who takes birth, dies.

Q: Can a man advance towards GOD by doing social service?

MA: Yes, if he does not do it with the view to publicity.

Q: Why should one not enjoy worldly happiness?

MA: What is perishable is not desirable.

Q: What is paap (sin) and punya (virtue)?

MA: Forgetfulness of GOD is the greatest sin. HIS remembrance is the greatest virtue.

Q: Is it possible to see GOD?

MA: Try persistently, you will see HIM.

Q: What is the aim of man's life?

MA: To love GOD and realise his Oneness with him.

Q: Does GOD see us?

MA: He sees us as HIS form.

Q: If we keep the mind steady and quiet while witnessing the various thoughts, is this a correct position?

MA: The mind won't be quiet if witnessing various thoughts.

Q: Why do japa? I want to surrender my mala to GOD.

MA: If you give up japa, mind will dwell on worldly thoughts. Division will not disappear unless you surrender your ego.

Q: How can we avoid the fruits of previous karma?

MA: Burn the karma.

Q: How to burn it?

MA: Follow the advice of the Guru who has burnt his own karma.

Q: How to avoid the disturbances caused by wife and children?

MA: Find a way of pleasing them and of praying to GOD.

Q: What's the benefit of maun for fifteen minutes a night?

MA: It controls speech and preserves your energy. If the mind also becomes silent at that time, truth shines forth.

Q: What to do about ups and downs in our sadhana?

MA: Do not give up your sadhana.

Q: What is more necessary, education or satsang?

MA: Education is necessary for earning one's livelihood. If the income is well used, it will create a sattvic atmosphere.

Q: Why doesn't an Avatar come in these disturbed times?

MA: He'll come at the right time – people will recognise Him.

Q: Which existed first, the seed or the tree?

MA: Both are simultaneous. The tree is only another condition of the seed.

Q: What is purushartha?

MA: Effort directed towards the attainment of the divine is purushartha.

Q: What is the difference between the worship of Gods and Goddesses and the meditation of the soul?

MA: The worship of deities yields fruit according to the karma. Meditation of the soul removes the veil of ignorance.

Q: What is the nature of the witness?

MA: When some object exists apart from the subject, there is no experience of the witness.

Q: What is the greatness of the Sanskrit language?

MA: It is Dev Bhasha. All languages are GOD's language because he is infinite.

The next day MA visited Yogashram about 70 miles from Ahmedabad. As part of the road was bad, Swami Madhavatirtha asked MA whether there were any inconveniences. MA replied, "Not in the least. If a father's finger is injured, he does not cease to be a father. In the perfection of GOD, no part is bad."

Q: How to get the grace of GOD? And how to know it?

MA: It will come whenever necessary. When you have eaten, you know that your hunger has been appeased. Similarly, GOD's grace is known.

Q: What is the nature of vairagya (detachment)?

MA: Love of GOD or Anuraga (attachment to God).

Q: What should be done to develop memory?

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MA: Repeat the name of GOD.

Q: Why are there many versions of GOD?

MA: There are different points of views.

Satsang was also held on the bank of the Narmada river, when they were at the Bhimpura Ashram. One day, a woman placed a few flowers on MA's head. This greatly annoyed some of the devotees, but MA said, "Mother has given blessings by putting flowers on the head."

At another location, three sadhus were sitting by MA's side. A person arrived with some malas to put on MA. SHE said, "Place the malas around the neck of the sadhus. (I) am there." After the sadhus were garlanded, MA said, "Now, there is an appearance of three MAs."

A young, married women said that she was very unhappy in her domestic life. MA said, "It is foolishness to believe that there is happiness in worldly life."

A devotee asked for MA's autograph on one of HER photos purchased by him. MA placed a dot on the photo and said, "The ocean is contained in the drop and the drop in the ocean. In this dot everything is contained."

Q: If obstacles come while repeating GOD's name, what should be done?

MA: They will be removed by repeating HIS name.

Q: If everything is done by HIM, why should we do anything?

MA: To have such faith, is in itself a great work.

### **15th December, 1959, Ahmedabad**

Ma was taken to bless the land of Thakurbhai where Nava Chandi Puja Yagna was taking place. SHE also visited the residences of Kantibhai and other devotees.

### **16th to 19th December, 1959, Utkentheswar**

MA went by car to Utkanteshwar (a sacred place 40 km away with a famous Shiv Temple) for four days and stayed at Yogashram, at the request of Kundanben and other trustee members.

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Due to hectic travelling and the constant pressure of swelling crowds, MA's health was suffering. There was a sound in HER head that had been continuing for the past three years and HER pulse rate was extremely low. But as usual MA was unconcerned about the state of HER health and said, "THIS BODY does not experience any discomfort." From outside observation, nobody could be aware of the state of HER health.

### **19th December, 1959, Ahmedabad**

MA returned to Ahmedabad to be present for the 2nd anniversary of Sri K.C. Munshaw's death which was commemorated by continuous kirtan throughout the day and the chanting of the entire Bhagavad Gita.

### **20th December, 1959, Ahmedabad**

MA visited the gaushala set up by Sri Munshaw and Bharatbhai which had supplied the ghee for the Savithri Yagna. SHE then went to Mukundabhai's house, where SHE was offered bhog. In the evening, MA went to the residences of Chinubhai, Ajithbhai and others. At night, SHE returned to Mukundbhai's residence, where SHE stayed overnight. Wherever MA was taken, puja was offered to HER. SHE also visited Thakurbhai's Maheshwari Mills where a yagna and puja were taking place.

### **21st to 23rd December, 1959, Baroda**

MA was taken to Usha Kali Mandir for a short visit. As SHE was leaving Ahmedabad, throngs of devotees, more than could be managed, came for HER darshan. MA left around 2:45 p.m. and traveled to Baroda where SHE stayed at a school near Tarkeshwar Temple. Thousands of people came there, too, for HER darshan.

### **23rd to 27th December, 1959, Bhimpura**

MA went by car to Bhimpura Ashram and despite not having been there in several years, SHE stayed only three days.

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### **27th December, 1959, Baroda**

MA returned to Baroda and in the evening, boarded a train bound for Vrindaban.

### **28th to 30th December, 1959, Vrindaban**

MA stayed at Vrindaban ashram for two days only, boarding a train for Varanasi on 30th.

### **31st December, 1959, Varanasi**

MA arrived at the Varanasi ashram in the early morning. SHE had caught a terrible cold. Still all the devotees felt extremely fortunate to be able to end the old year and start the New Year in MA's presence.

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## **1st January, 1960, Vindhyachal**

By afternoon, MA was already leaving Varanasi, by car, for Vindhyachal, with only a few devotees. Didima, Didi and the others remained behind. MA spent four days in Vindhyachal.

## **5th January, 1960, Allahabad**

Unexpectedly MA arrived at the Varanasi Ashram and then, after only two or three hours, left again to return to Vindhyachal now accompanied by Didima, Didi and a few others. While travelling, the car was diverted to Allahabad and MA had the kheyal to spend a day there at the site of the camp where Swami Parmanandaji was making arrangements for the Kumbha Mela.

## **6th to 13th January, 1960, Vindhyachal**

MA returned to Vindhyachal Ashram and stayed for a week. There seemed to be some changes in MA's bhav. When Didi urged HER to let at least one girl accompany HER to Allahabad, MA would not agree, saying, "If health improves, then THIS BODY shall travel as

per kheyal like before. Only if there is kheyal, and without any reliance and dependence on others."

Devotees from all over India came for HER darshan including four European ladies from four different countries who arrived on the last day.

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### **7th January, 1960, Vindhyachal**

MA was lying in HER bed. There were only a few people present. Suddenly, MA started talking about Neerajda who had passed away at his home during the period of Sanyam Saptah last year. Indicating a particular place across the room, SHE said, “Look, Didi, one or two days ago, THIS BODY saw Neeraj Baba over there, sitting with his knees up. He expressed that he had only one small work still pending and after that he would be mukto (free).” Later it was found out that one month of his pension money was still due but it was retrieved by his son, Binduda.

### **13th January, 1960, Allahabad**

MA went by car to Allahabad for the Kumbha Mela. On the way, SHE visited the temple of Radha-Govindo and Gaur-Nitai in the residence of Sri Tushar Kanti Ghosh at his earnest request.

As MA was arriving to the Kumbha Mela grounds, the Head Officer in charge of the entire Kumbha Mela and his colleagues, were standing at the entrance waiting for MA. As soon as MA's car entered the Mela compound, they did pranam to MA and said, “We are standing here waiting for YOUR darshan.” MA folded HER hands in acknowledgement.

### **13th January to 3rd February, 1960, Allahabad**

MA stayed alternately either at the residence of the late Sri N. N. Mukherjee, Retired District Judge, who had made a house especially for HER at George Town, or in HER camp at the Kumbha Mela. Except on snan days (the most holy days when the bathing rituals took place), MA would generally go to the camp after bhog.

At the camp, the programme was the following: from 5 to 6 p.m., a reading by Kantibhai from the Narad Bhakti Sutra Paath followed by kirtan, then a discourse from Shri Avadhutji from 6 to 7 p.m. Between 7 and 8:45 p.m. was Matri Satsang followed by maun from 8:45 to 9 p.m. MA would generally return to Binduda's residence after maun.

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During the Kumbha, MA specially bathed in the Triveni on all three auspicious days (14th Jan, 28th Jan and 1st Feb), instead of sprinkling water on HER head, as SHE usually did. MA also related that during the last Ardha Kumbha Mela, twelve years previously, SHE had gone to bathe in the Ganga together with Sri Mohanandji of Baidyanath Dham and Lt. Gopal Thakur of Allahabad. On that occasion, the sacred rivers that form the Triveni, the Ganga, Jamuna and Saraswati, appeared to HER in the shape of three young girls who came arm in arm and requested HER to bathe.

Many devotees from around the world came for MA's darshan and satsang.

#### **17th January, 1960, Allahabad**

There was a sadhu bhandara held in MA's presence for the sanyas of Jyotirmoy Devi, who was named Sarvadanandji. Among the invitees were two Mandaleshwars. One of them, Mandaleshwar Ashanganandaji, gave a discourse regarding MA and said, "I am unable to do MA's seva. Trying to follow HER adesh (dictums) is my seva to HER." While taking prasad, he emphasized this saying, "MA's words must be obeyed."

At night, when only a few people were present, MA was given the recently published book of ashram songs called 'Kirtan Ras Swaroop'. SHE sat with the book and sang a few songs, making up the melody in a melancholic bhav. SHE sang Prahlad's Charitra, Gourango Mahaprabhu's Sanyas, etc. in such a poignant tone that all who heard HER were deeply moved. MA retired at midnight.

#### **18th January, 1960, Allahabad**

MA returned from the camp at about 9 p.m. A few people were sitting in HER room. SHE said, "Always stay with HIS name. One should not get disheartened. Nobody knows when HIS kripa will be bestowed on anyone. One should always endeavour to take HIS name as much as possible. It is said that Bhakti

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is Yamuna, Karma is Saraswati, and Gyan is Ganga – this is the Triveni Sangam. A wise person knows that Atman is all pervading and omnipresent, there are not two. Only Atman.”

A letter was received from the person who would send money for the cleaning of the lane leading to the Varanasi Ashram. Because MA would use that money for Raslila, MA asked Didi to reply to the letter and inform him of this, saying, “I pray on the feet of Raseshwar and Raseshwari to keep the lane to our ashram clean.”

### **20th January, 1960, Allahabad**

MA returned at 9:30 p.m. from the camp and sat in HER room with a few devotees. To Jayananda, SHE said, “One should not expect anything from anybody – by seeing someone, one might be happy, one might be benefitted, one might be sad by not seeing them – where is the hope for actual peace from this? Being hurt is natural – because not getting (GOD) equals hurt. The aim should be that – to want only HIM. In other words, to want to know one’s Self. To try to stay with one’s Self and to keep the mind steadfast in one direction.

“To get water today (for example), digging a well begins at one place, when it is seen that there is a big rock, another place is dug and there also is another obstacle and it is abandoned – in this way, there is no hope of getting water by digging a well. If there is stone, arrangements should be made to break the stone. Try to do it in that one place. One should not lose hope and one should keep at it. Only then, one will get results.”

### **21st January, 1960, Allahabad**

At the earnest request of Baleshwari, MA was offered bhog at his residence. SHE went there with some of the devotees, among whom was Jayananada, but he did not take prasad.

After returning to Sri Mukerjee’s residence, Jayananda did pranam to MA but didn’t go to satsang in HER room as usual. MA said that in the afternoon there had been a kheyal

regarding Jayananda being troubled but later the kheyal had ceased. At that point, MA sent Binduda, Sri Mukerjee's son, to call Jayananda.

MA tried to cheer him up, and then said to Jayananda, "One should not be upset – whatever anyone says to you. If you follow this path, hurt will be experienced. That is why the Mahapurushas (wise men) say, 'If someone slaps you on one cheek, offer him the other'. A lot of pain will come, (one) should realise that HE is hurting me and nobody can do anything about it.

"Once a person had insulted a mahapurush tremendously. But the mahapurush did not react and only smiled. A person present said to the mahapurush, "Mahatmaji, if you would have slapped him, it would have washed away his paap (sins). For what he has just done, he will face serious consequences. Firstly, if he had received your touch, he would have been benefitted. Secondly, by receiving punishment, some of his paap would have been removed."

"Look," MA said, "when a tree is small, it has to be protected. Later when it grows, it becomes strong. Then it can protect a small tree beneath it. In a storm the big tree can take the force of the weather and the small tree will remain unharmed. Like that, bear as much as you can with patience, and the more you tolerate, the more your shakti (spiritual strength) increases. When shakti increases, it will be helpful not only to you but you can protect others too from danger.

"It is natural to be hurt by the words and actions of others, but you will have to cast suffering aside through reasoning and deliberation of thought. You must think that HE is hurting you to make you aware of whatever pride and ego remains hidden within you. To remove it, HE is reminding you through hurt; HE is removing the filth of the mind.

"When a tree grows big, if someone tries to push it or strike it – that one himself gets hurt, nothing happens to the tree." MA then pointed to the wall in front of HER and threw some

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flowers at it. “Look,” SHE said, “Nothing happened to the wall but the flowers fell to the ground after hitting the wall. The criticism of others should not make one sad. One should always remember that.

“There is a story of Kabirji – once there was a person who used to defame and slander that mahatma daily. One day Kabirji was seen crying and everyone asked, ‘Maharaj, why are you crying?’ Kabirji replied, ‘My dhobi died today. That person who used to insult and abuse me, and I would benefit, has died today. His constant reminder of my faults did not allow arrogance and pride to enter my mind. Then too, the person who condemns, takes away the paap of the person he is condemning. Therefore, this person used to clean me daily, by taking away my paap. That is why I am crying; he was my true friend.’

MA concluded, “One should be steadfast with single-mindedness towards the goal. One should not be deterred by obstacles and dangers, and must persevere with patience, without constantly doing an accounting like a businessman. Perform your responsibilities and duties – only then is there a hope for actual peace.”

### **23rd January, 1960, Allahabad**

MA had taken a dip in the Sangam and returned to the camp at 9:30 p.m. The subject of Kumbha snan (bathing ritual) was being discussed. MA told the following incident. “THIS BODY went to the Ganga with Jyothirmayi in a somewhat sprightly bhav. The kheyal was that THIS BODY could walk around a lot more.

“Probably four times, THIS BODY has bathed in the Kumbha, two times in Hardwar. During an earlier Ardha Kumbha here, when Pannalaji had made the arrangements, (THIS BODY) had gone for bathing with Gopal Babaji, Mohanananda Baba, and the others by boat. It was clearly seen that three were standing (Ganga, Jamuna, and Saraswati). They were asking me

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to get down and bathe. Sprinkling water on the head was not acceptable to them. Good sense dictated that throwing a piece of garment in the water would probably work. That was done and even then they did not agree. Finally, (THIS BODY) got down from the boat and took a dip in the water.” After saying this MA was quiet.

### **24th January, 1960, Allahabad**

A German young woman, who was a gymnastics teacher, had been travelling with MA for some time. She was studying yoga in India and MA asked her to show some asanas. She demonstrated a few and then lay down in shavasana (corpse pose). The girl said it is difficult to hold this posture correctly because despite oneself, the muscles remain tense. She demonstrated with the girls who were in the room. She would lift a hand or foot, or even a finger, and say, “See, there is a slight resistance. The body should become as if lifeless in this posture.”

MA said, “Alright, try with THIS BODY.” MA lay down on HER chowki. HER whole BODY became as limp as a rag doll. The girl tested HER by lifting HER head and one or two limbs. She was amazed. She had not seen such perfection even in her own guru. MA laughed and sat up. SHE then asked Br. Pushpadi to perform a few asanas and surya pranam; the German lady was suitably impressed.

In the discussion which followed, MA talked about the automatic manifestation of asanas on HER BODY, saying, “When padmasana or siddhasana would manifest, the head would fall onto the knees and in that position THIS body would rest. Again, when gomukhasana would manifest, the head and chest would be on the floor and in that position THIS body would rest. This went on for years and during that period, there was no relationship with the bed.”

Didi said that she was a witness and had observed that MA’s granthis and bones would loosen and HER body would increase in height. Later and slowly HER bones would audibly

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creak back into their original state. Sometimes MA's body would become round like a ball. Didi used to think that MA did not have any bones in HER body. Didi also said that she had seen MA's body resting above the ground with only HER index fingers touching the earth. MA's body used to manifest many such kriyas. Sometimes SHE stood resting only on the two big toes of HER feet.

MA added, "Without the use of the hands, these asanas automatically and naturally happened, along with kriyas of breathing. If asanas are not related to the inner self, then the asanas are useful only physically – as physical exercise. This does not contribute to spiritual development." The discussion continued on till midnight.

### **25th January, 1960, Allahabad**

Udhasji was feeling somewhat depressed and miserable for some reason. To remove the pain in her mind, MA was trying to cheer her up through an amusing and delightful bhav. It has often been noticed that whenever anyone felt hurt due to someone's words, actions or behaviour, MA would not be comfortable until that hurt could be alleviated.

### **26th January, 1960, Allahabad**

MA left for the camp in the evening and planned to stay there until the 28th. Shri Gopinath Kavirajji, Pannalji and others also arrived at the camp.

### **28th January, 1960, Allahabad**

The day of Amavasya snan, (a particularly auspicious bathing ritual day), was taking place from four in the morning till noon. For the last two or three days, MA had been giving out kush (grass), til (sesame seed) and hartaki (a particular herb) for the sankalpa of the snan along with a mantra written on a slip of paper. Due to Pannalaji's fervent request, MA accompanied the devotees on the boat going out to the Sangam.

Upon reaching it was noticed that Shri Gopinath Kaviraj had been left behind, so MA sent a boat to fetch him. But as that boat got delayed, MA HERSELF returned to the ghat only to find that Kavirajji had already left on an earlier boat.

MA quickly returned to the Sangam as it was approaching noon. Upon arriving, SHE saw that Kaviraj had already completed his bathing ritual.

MA, on HER kheyal, suddenly jumped in the water and took a dip. SHE then got back on the boat, sitting on the side with HER legs hanging over. Seeing MA like that, one devotee thought it would be the perfect time to do pranam and take charanamrita. He did so (lightly catching hold of MA's feet and resting his head in pranam, then taking water from the Sangam and reverentially pouring it over MA's feet, drinking it as it dripped back into the water). Kavirajji and the other devotees saw this and followed suit.

### **29th January, 1960, Allahabad**

Swami Santanandaji and the Minister Nandaji came for MA's darshan and during the discussion said, "MA, there is a proposal from the government to ban the Sadhu Samaj." Didi and others were saying that even among the bad sadhus, there might be a few good sadhus, so it's not right to ban the total Sadhu Samaj; the good sadhus should try to rectify the bad ones or otherwise in order to get rid of the bad elements, the good will also be lost.

MA laughed and said, "Look Baba, there's a kheyal to say something, let it be said. Once two friends had gone to the bazaar to buy some things and had seen that it was crowded and there was a golmaal (a disturbance). They decided that they would buy the things they needed after the golmaal subsided and so they sat down someplace. When they did finally go to the bazaar, they found there was neither gol (an uproar) nor maal (merchandise)." Everyone laughed and then MA said, "When you peel the vegetables, a lot of nutrients leave with the skin."

## THE HOLY CHRONICLE

### 1st February, 1960, Allahabad

MA accompanied everyone on a big boat to the Sangam for the bathing ritual of Vasant Panchami and again bathed in the Sangam. During this Ardha Kumbha, MA had taken a bath in the Sangam on all three bathing days but had not done so in the earlier Purna Kumbha.

During the Matri Satsang, MA was asked whether it is right to eat meat and is animal sacrifice advocated in the Shastras.

MA said, "You should eat whatever food is helpful in your sadhana and abstain from that which hinders it."

The questioner responded, "But meat is tamasic!"

"Exactly! This is why THIS BODY spoke in that way. You can reason it out for yourself." MA continued, "THIS BODY does not comment on what the Shastras ordain or forbid. However, it must be understood that the actual significance of the term 'animal sacrifice' is not the sacrifice of animals but of one's own animal nature."

When asked regarding the purpose or the fruit of puja, MA replied, "Don't think it is enough just to perform correct puja frequently. When performing puja, specific asanas, mudras and bija mantras are used, depending on the particular aspect of GOD that is being worshipped. Puja (the external ritualistic routine) is performed so that the real puja can take place within us. Just as puja is done, so that real puja may take place, one takes sanyas, so that real sanyas may come about.

"What now does it mean to perform real puja? To give oneself entirely to the object of one's worship. When this is the case, the appropriate asanas, mudras etc. form by themselves. The purpose of puja is the realisation of THAT which one worships. When one's dedication becomes complete, THAT is revealed. To find THAT means to find Oneself and to find Oneself means to find THAT.

"It is said, only after becoming one with the object of one's worship, is one able to perform genuine puja. Thus, the purpose and fruit of doing puja is that the one who worships may

become one with the ONE who is worshipped. The purpose of puja is the revelation of the essence of the name which one repeats, then alone the japa has become fruitful. The aim of engaging, say for instance, in the japa of Ram is the realisation of what Ram is in reality. The same holds true for any other japa, be it of Krishna, Shiv, Durga, etc.”

To the question of whether women can perform siddhasana, MA replied, “It may be performed by women as well as by men. When THIS BODY played the play of sadhana, siddhasana came about effortlessly. When an asana forms spontaneously, that is to say as an expression of a particular state of mind, it will be perfect, in other words, the position of the legs, feet, arms, hands, the head and the gaze – every single detail will be precisely as it ought to be.

“Whereas an asana performed by an effort of will can never have the same perfection. Asanas are closely connected with one’s breathing and the breath with one’s state of mind at any particular time. If asanas are engaged in as yogic practice, in order to attain to the revelation of the union with the ONE that eternally exists, then only will they yield the desired result. If, on the other hand, asanas are done merely as physical exercises, they may bring about better health and fitness, but no yoga (union).

“When one has achieved perfection in a particular pose, while practicing asanas as yoga, and its essence has been fully revealed, one feels, ‘I have accomplished this much, but what of it? This is not my final goal.’ Such an attitude of mind is called vairagya (detachment). One is prompted to go on striving for the next stage and the next – further and further. Not unless one keeps on relentlessly until nothing remains to be reached, can the ultimate attainment come.

“If one’s attitude be otherwise, one may linger for a long time in any particular stage. Side by side with hatha yoga (yogic postures) one has to practise raja yoga (eight step path of self-discipline), otherwise the performance of asanas amounts to mere gymnastics.”

## THE HOLY CHRONICLE

### 2nd February, 1960, Allahabad

MA visited the late Gopal Thakur's ashram, at the invitation of his wife and daughter, to witness the Saraswati Puja being held there.

A Chinese professor of the Allahabad University told MA that while meditating in a dark room, he had the impression that the room was full of moonlight but when he opened his eyes, he found the room dark.

MA said, "To see light is a good sign. How can one see anything unless the path becomes lit up? Just as in the physical world one cannot distinguish anything without light. At present, there is outer light and inner darkness. When inward light comes, then this outer light appears dim, dull and unsatisfactory.

"We see this tree, but we cannot perceive its roots, for they are hidden under the earth – similarly we perceive prakriti (nature), but we do not know from where it originates. The root of all that we perceive is hidden within. We see the tree, but we fail to see the seed from which it emerged. However, when the tree is fully developed, it yields again the same kind of seed. When looking at a seed, we see only the seed, yet infinite possibilities of unfoldings are contained within it.

"The ONE is contained in the infinite number and the infinite number in the ONE. When light is thrown on the inner world, outer appearances fade into insignificance. Albeit, at that stage, there is a differentiation between the inner and the outer. But a state exists where there is no more distinction between the inner and the outer, where all is seen as One Complete Whole."

### 3rd February, 1960, Allahabad

MA left for Varanasi by car at 2 in the afternoon. On the way, SHE visited Prabhuduttji's ashram at Jhusi, where the Vishnu Yagna was being held at the behest of the Rajmata of Shirmore. Vishnu Ashramji also met MA for darshan. (Prabhuduttji and Vishnu Ashramji were both very well-known and highly respected saints.)

### 3rd to 9th February, 1960, Varanasi

MA reached Varanasi in the evening and stayed at the ashram for a week.

### 5th February, 1960, Varanasi

The second storey of Mamu's house was inaugurated in MA's presence. On that day, news came of a fire at Kumbha Mela. While MA had been in Allahabad for the Kumbha, SHE had said one day, that SHE was seeing fire. Nobody understood the significance at the time. Today it was heard that there was a big fire, which had destroyed more than ninety huts and tents in the mela grounds.

At about 11 a.m. MA went and sat on the veranda of Annapurna Mandir. An old devotee who had been with MA for a long time asked HER why there was a Ma Kali murti along with the Ma Annapurna bigraha in the Annapurna Mandir. MA said, "THIS BODY had seen Ma Kali floating in the air about 18 hands (25-30 feet) above the ground. Mahadev was not with that Kali. When the Ma Annapurna bigraha was installed in Dacca, the murti of Ma Kali was also installed beside it on the east side. Thus the image of Ma Kali is floating in the air." MA then mentioned the history of the two Shivalings named 'Swayenbhu Biswanath'.

MA also talked about the different Shaligram Shilas installed in the mandir and said, "Among these Shaligrams, there is one that belonged to THIS BODY's father and was worshipped in the ancestral home. At about eight in the morning, THIS BODY used to go and sit in the puja room, in a place that even if the door was ajar, no one could see THIS BODY from outside the room. During these times, it happened that even if the Deity had not yet arisen from sleep, HE would awaken then and rising from HIS bed, would sit in front of THIS BODY. During that time, a blue lustre would emanate from HIS body and spread out in all directions. Seeing that, THIS BODY would be transformed into a different state.

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“While the Shaligram was in the ancestral home, the descendants who shared it would perform the puja in turns. When conditions changed, that Shaligram was moved to the Agartala Royal Mandir where puja was performed daily on the nearly thousand such Shaligrams. Later, when THIS BODY moved to Dacca, it was decided to bring that Shaligram there. Your Dadamoshai was able to recognise that one specific one from amongst the thousand ones there and bring it home. When Dacca became a part of Pakistan, that Shaligram was brought to Kashi.”

MA told another story: “THIS BODY was here twelve years ago at the last Ardha Kumbha in Allahabad. Pannalal and others took THIS BODY in a large boat to the Sangam site and after everyone finished bathing, everyone returned to the campsite. Then THIS BODY saw someone again preparing a small boat to go back out to the Sangam. THIS BODY called out to that person and got into the boat. By that time nearly everyone had finished their snan and it was not crowded.

“At the exact Sangam site, there was a spot that was shining brightly and three beautiful cuddly girls were playing in the water. As soon as the boat reached that place, THIS BODY jumped into the water. It seemed that THEY had taken THIS BODY over there to bathe with THEM. After a while, THEY vanished. THIS BODY also returned to the campsite. When this incident was told, Pannalalji had deep regret (for not accompanying THIS BODY back to the Sangam).”

### **9th February, 1960, Varanasi**

Four young Brahmin boys (the two sons of MA's brother Mamu, Kanai and Balai, and two Vidyapeeth boys) received the sacred thread in MA's presence.

### **10th to 22nd February, 1960, Vindhyachal**

MA went to Vindhyachal by car. On the way, SHE blessed the Vishnu Yagna with HER presence. The yagna was being held in

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the compound of the guest house built just below Ashtabhujja Hill by Sri Tushar Ghosh, Chief Editor of Amrita Bazar Patrika. SHE also attended the Purnahoti (final oblation) on the 12th.

#### **14th February, 1960, Vindhyachal**

A discussion was going on in MA's room between Kamalda and Didi that MA's bhav undergoes a change whenever SHE witnesses anything of great magnitude – an immense lake, a huge fire, an extremely loud sound, or a vast congregation of people – MA enters a Samadhi-like bhav. This was evident too during the Ardha Kumbha in which the devotees displayed extraordinary desire to participate in the bathing rituals, kirtan and religious discourse by mahatmas at all times of the day and night. Due to the heightened spiritual atmosphere, MA's bhav would change but SHE would restrain HERSELF so outsiders would not notice.

MA said that, "THIS BODY became cold from the crown of the head to the toes. Even by applying dry heat the cold feeling persisted. It was during this bhav that the three days of bathing in the Sangam took place." Didi thought MA's unwellness was due to this. MA's breathing rate would also change and MA would have to lie down with HER eyes closed for quite some time.

#### **17th February, 1960, Vindhyachal**

Kriyananda and Jayananda from Yogananda Ashram (Self-Realization Fellowship) arrived for MA's darshan and satsang. Shri Gopinath Kaviraj and Shri Kalipada Guha Ray (a great saint and yogi) were also at Vindhyachal for MA's darshan.

#### **18th February, 1960, Vindhyachal**

In the morning MA said SHE saw the subtle body of Nishikanto Bhattacharya (MA's maternal uncle's son, the one who asked MA, "Who are you?" in Bajitpur to which MA replied, "PURNA BRAHMA NARAYAN").

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Later in the day the news came that Nishibabu has passed away in the Varanasi Ashram. MA mentioned that SHE had also seen the subtle body of Bholanath's cousin, Jamini Babu, when he passed away.

### **19th February, 1960, Vindhyachal**

A young French woman arrived for MA's darshan and asked whether it was her duty to conform to her parents' wishes or should she live her own life. MA said, "If it is a life dedicated to the search for Paramartha Jivan (Absolute Knowledge of Existence) nothing else need be considered."

The young woman responded that it was not quite like that and she was asking about it as a principle. MA replied, "I have already told you – THIS BODY speaks only of the Supreme Quest. There are two kinds of seekers. The one who wants to dedicate his life to the search for Reality, for him there are no other duties. The other one would like to lead a religious life, but there are obstacles. If you choose to tread the path to Self-Realisation but have a bad conscience for having left your parents, your thoughts will wander away to them and you will not be able to meditate. One must make a definite decision one way or the other. Even so there will be difficulties at times, but if one has made up one's mind once and for all, these can be overcome. If on the other hand one feels pulled in two directions, one will not be able to proceed."

"Shall I ever find peace and happiness?" the young woman asked to which MA replied, "Peace and happiness are found on the path to GOD, never in the world, where if one gets a little happiness it is invariably followed by its shadow – sorrow."

On parting the young woman said, "I shall never forget this day and I shall never forget what you told me." MA said, "Forget? This is not enough. You must meditate. Meditate at least for five minutes daily along the lines prescribed by your own religion. Not less than five minutes, but the more time you can give the better. Try to dedicate at least fifteen minutes

out of every twenty-four hours to meditation, no matter what kind of life you may choose and do not forget your friend! This (pointing to HERSELF) is your friend. Think carefully before acting; do not act thoughtlessly, only to repent afterwards!”

### **23rd to 27th February, 1960, Varanasi**

MA returned to the Varanasi Ashram on the 23rd and stayed for four days.

On the 25th night, Shivratri was celebrated. Joining in the fast and pujas were devotees from all over India as well as many Americans and Europeans, including Swami Kriyananda, a devotee of Paramahansa Yogananda. MA was present throughout almost the whole of the night, moving from group to group, without showing the slightest sign of fatigue.

On the morning of the 27th, on the veranda of the Annapurna Mandir, during the Matri Satsang, there was a discussion regarding philosophy and poetry. MA laughed and asked, “When the ONE is achieved, then where is philosophy or where is poetry. The debates, discussions and disturbances shall remain as long as one is on the path.”

An elderly sanyasi was feeling quite upset and said, “MA, I felt very disturbed when I heard that in Vrindaban, it is being said that YOU are Shri Haribaba’s disciple – why did such false propaganda take place, MA?”

MA replied, “So what that it has happened? Why are you feeling miserable due to that?”

He replied, “Why should it happen? If such lies take place in the world, then the world itself becomes false.”

MA asked, “Do you consider the world to be true?”

He said with some agitation, “No not true, but it’s true to us. MA, there is this difference between YOU and us – what YOU can ignore, we cannot ignore.”

MA laughed and said, “Not ignoring – by ignoring, the puriya (bundles of impediments) remains bound – it has to be burnt away or melted away.”

## THE HOLY CHRONICLE

Shri Prafulla Chandra Datta and his wife had spent a few days with MA at Kashi and while returning by train his wife remarked that she had not felt as sad leaving her father's house, as she was feeling leaving MA.

Later that day, MA boarded a train to Etawah.

### **28th February, 1960, Etawah**

MA arrived in Etawah in the early morning for a special puja arranged for HER in Sri Jaichandra Lal Bajpayeeji's house. The puja was conducted by Sri Bajpayee's elder son and was practically on the scale of HER birthday celebrations.

A singhasan had been specially made for HER to sit upon. MA returned to HER room after the 9 p.m. maun in a bhav and lay down without eating or talking to anyone. At night SHE got up and mentioned faintly that HER breathing rate was not right.

### **29th February, 1960, Etawah**

MA had agreed to go to Bandh for Holi at the request of Shri Haribabaji but the state of HER health suddenly became such that it was decided to cancel the trip at the last moment. HER breathing problem continued.

SHE was taken to a remote place where there was a small ashram so that SHE could have some rest. But there also in the evening, a lot of people came for HER darshan. MA sat on the veranda of the Shiv and Hanuman Mandir for a short while, then went and lay down on HER bed.

Later that night SHE sat outside HER room and said to Didi and the others, "Haribaba is going to send a car up to Aligarh. Baba will be waiting. There is no difference to THIS BODY between a room and a road, so if you can, take (IT) there. Ja Hoyal Jai (Whatever happens). There is no question for THIS BODY. If not, take (IT) to Vrindaban. During the Dol, even if Baba is not present, Mahaprabhu is present. Do what you think is best."

Everyone decided that there was no question of moving MA anywhere, except to take MA to Delhi, only by car.

### **1st to 7th March, 1960, Delhi**

MA travelled to Delhi where SHE remained in the ashram for a week. Devotees were allowed darshan twice daily at fixed hours.

### **4th March, 1960, Delhi**

For the past three or four days, MA has had a cough and cold that made the breathing problem even worse. Everyone was worried. No medicine worked on HER – if SHE were to be given medicine, it would affect HER health adversely. The only possible solution was MA's own kripa and kheyal. Akhanda japa was started, and continuously performed. Anil Ganguly performed a 12-hour Gita Paath, and Romababen did the Ramayana Paath. Still MA's breathing rate was getting worse. When MA cancelled her trip, Haribaba sent someone to inquire about HER health. MA always says only one thing, "Ja Hoye Jai." If anyone were to enquire about HER, SHE would always reply, "At all times, good."

### **6th March, 1960, Delhi**

MA's health had deteriorated extremely since the previous night. SHE requested everyone to leave HER room and stay downstairs saying that SHE wanted to stay in the room alone. Only one or two girls were even allowed to be on the upper floor with HER.

For the past two or three days, it had been noticed that from maun time at 8:45 p.m, MA has stayed in maun until 9 a.m. the next morning. That night MA stayed in the room alone with the doors closed.

### **7th March, 1960, Delhi**

Early in the morning at 5 a.m., MA went downstairs with the assistance of Udhasji to Didi's room and said, "Take me to Hardwar."

## THE HOLY CHRONICLE

Swamiji was called. He asked only one question. “When?”  
“Right now!” was MA’s reply.

While waiting for the car, MA quietly talked about the garments that were made and ready for Haribaba’s Ras party. SHE asked that they be sent to him along with money for Mahaprabhu’s garments in Vrindaban and for their Ras performance, etc.

At 7 a.m. SHE left in the car given by Kantibhai Munshaw. Everyone was apprehensive that MA had decided to travel such a distance in such a poor condition of health. Many devotees, as they heard the news, rushed to the ashram including the Rajmata and Maharani of Tehri, Rajrani of Mandi, Khannaji’s family, etc. Anandapriya, Tehri’s Rajmata, sat near HER feet and cried, “MA, whatever years remain for me, take them all, but please get well.”

MA bid everyone farewell and left. On the way, SHE met Aga Saheb who was also coming to meet HER. SHE arrived in Hardwar in about five hours. On the way, SHE told Paramananda Swami, “Paramananda, do not go to Yogibhai’s place right now. Since Nitai has been requesting THIS BODY to visit his house in Kankhal, let us go there.”

Nitai Basu Mullick’s house, called Shantiniketan, which was situated on the bank of the Ganga in Kankhal. Nitai was overjoyed as it was beyond his imagination that MA would consent to his request.

As MA entered the compound, MA said, “This place looks like an ashram, beautiful place.” MA then playfully said to Nitai, “But shall I go to Yogibhai’s place?” Nitai was dumbfounded, but with folded hands, he simply said, “All right, MA, I shall also go there in the evening.”

Pausing for some time, Nitai gathered his courage and said to MA, “If MA, with HER kripa, stays here, then there will be no difficulty or discomfort, with HER kripa.” MA laughed and said, “Ok, let us stay.” Nitai was overcome with joy and made arrangements for MA to stay in his puja room, but MA, with the assistance of Udhasji, climbed the stairs to the upper floor and

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entered a small room from where the Ganga was visible; SHE opted to stay there. At night, MA's health deteriorated again.

### **8th March, 1960, Kankhal**

A number of devotees had come from Delhi to see MA including the Princess of Tehri Shila and her husband Dhruv, Nandi's Raja and Rani and others.

In the morning MA said, "Yesterday the kheyal was that the health would deteriorate, that is why the kheyal was to leave yesterday early in the morning and to stay here at night." HER breathing rate, both night and day, continued to be excessively low. MA said, "The breath does not circulate down at all, only staying upwards and shallowly and that too not in a normal way. If this were any normal body, one doesn't know what would have happened with this type of irregular breathing." Even with HER severely compromised breathing issues, particularly for the past few days, MA travelled to Hardwar in this condition. SHE told HER devotees that sometimes the breathing process would cease altogether. As it is not possible for MA to take medicine (due to a detrimental effect), MA is taking care of HER BODY by HER own kheyal.

Another time in Delhi, Chitradi and some others had seen MA lying down quietly and they thought SHE was somewhat better. MA later said that the rate of breathing was so bad on that day that HER BODY nearly collapsed with an abnormal reverse order of breathing, but there had been the kheyal to observe whatever was happening.

For the last four to five days MA has been unable to lie down and from a sitting posture said, "Today THIS BODY could not maintain an upright posture and would slump over. The fast breathing rate of before was not apparent outwardly but happening inwardly in a subtle way." MA had been staying silent after the completion of the 8:45 p.m. maun, so SHE gestured that all the doors and windows of HER room were to be kept open. Even the gesture was barely noticeable.

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### 9th March, 1960, Kankhal

MA said in the morning, “Yesterday night the breathing rate was so high that it was barely sustainable. So it was asked to keep the doors and windows open. You’ll give oxygen at times? It is like that. But THIS BODY had no uneasiness. Ja Hoiya Jai.” Sri J.K. Birla had sent his personal vaidya (ayurvedic doctor), Brajalal Trivedi, for MA’s treatment. Trivediji appealed to MA that if even SHE did not take any medicine, he would make a concoction with pipul, elaichi, etc., for HER. SHE replied, “Not now, Pitaji, I shall take it if it is required.” After a lot of pleading, MA allowed him to make his concoction which he started making at noon.

Nothing was found wrong with HER health after a thorough examination; only the breathing rate was very fast. By the time the vaidya completed the remedy, MA’s breathing had become normal. MA then said, “See Didi, as the vaidya went to make the medicine, suddenly the breathing became normal. The abnormal rate of breathing is not to be found now. The poor vaidya has gone to do hard work (to make the medicine), tell him not to do so. Yesterday night the head became absolutely cold and started improving after applying dry heat.”

### 10th to 22nd March, 1960, Sapta Rishi

MA then went to Sapta Rishi Ashram, midway between Hardwar and Rishikesh. Narayan Dasji had made all the arrangements for MA to stay in the ashram. Narayan Dasji had great faith in MA and MA also used to praise him frequently. Whenever MA would praise him, he would say “At one point, I was nearly finished. I could not even get up. My shakti today is all due to MA’s kripa.”

MA’s breathing rate was still erratic. At night, at times, it would become frightening. But MA remained undisturbed and would say, “It’s quite nice, it’s a kirtan.”

Trivediji, who had also accompanied MA, would get afraid seeing MA’s breathing rate. He would say, “MA, what shall I do?”

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YOU will not listen to me. YOU have no uneasiness but we feel uneasy. Please remove our uneasiness by YOUR kripa. I am also YOUR child. Give me happiness.”

A number of visitors came for darshan including Sri Gopalswami Ayengar, Speaker of the Parliament.

### **12th March, 1960, Sapta Rishi**

MA’S health remained the same, worsening at night but improving during the day.

### **13th March, 1960, Sapta Rishi**

The day of Dol-Purnima (Holi) everyone put abir (coloured powder) and flowers on MA’s feet. MA put a tika of abir on everyone.

The Raja and Rani of Mundi took MA to a plot of land nearby that they had bought for building a cottage. As MA does everything for HER bhaktas, even in HER condition, SHE went.

### **14th March, 1960, Sapta Rishi**

Meanwhile Haribabaji had made beautiful arrangements for MA’s visit during Holi which had been abruptly cancelled due to MA’s health. Haribaba wanted to rush and see HER the very moment he heard the news from Kantibhai and Keshabda who had been sent to tell him, but his devotees were very reluctant to see him go.

Therefore, Rameshwarji, one of Haribaba’s devotees, said that he would go to see MA in Delhi and get news about HER condition and if possible, he would bring MA back with him. As he was not able to come back with MA, Haribaba went to see MA as soon as he could.

By the time he arrived, HER breathing had still not yet returned to normal. MA said, “If the kheyal towards THIS BODY had not come, then you would not have seen THIS BODY. The kheyal for the breathing to be normal was not coming. Ja Hoye Jai! Then later when the kheyal came, the breathing rate started

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changing a bit.” The wife of Sri Modi of Modinagar was also present during this conversation.

### **16th March, 1960, Sapta Rishi**

Haribabaji took his leave of MA. Suddenly MA sent nearly all the ashram brahmarcharinis like Billoji, Kripalji, Pushpadi, Bunidi, Udhasji, Chitradi, Shobadi, etc. to Dehradun.

MA’s health was still so dire that Didi became worried as to who would do MA’s seva. But that was MA’s way. MA was not dependent on anyone nor affected by any circumstances. MA assured her, “Didi, don’t worry, everything will be fine.” Unexpectedly, from Dehradun, came Nareshda’s daughter, Parashuramji’s daughter and Beludi and they performed MA’s seva. MA laughed and said, “See, Didi, the ONE, whose work it is, does it. Belu has also come.” Yogibhai and the Rani of Mundi were also there.

### **22nd March, 1960, Sapta Rishi**

In reply to a question from Narayan Dasji, MA said, “The sense of duty remains as long as you still feel a sense of satisfaction and sorrow. If one has total reliance on HIM that whatever HE has done is PERFECT, then you have no happiness or sadness of your own and responsibility no longer remains.”

Sapta Rishi Ashram was very beautiful and MA’s health had improved considerably in that quiet and congenial place. Before leaving for Anandakashi, MA went to the Shiv Mandir and lovingly touched each murti. SHE gazed at Shivji, saying, “Ashi (till we meet again).”

### **22nd March to 14th April, 1960, Anandakashi**

MA moved to Anandakashi near Rishikesh to stay until mid-April. Didima’s Sanyas Utsav which had originally been planned to be held at the Delhi ashram on the 13th of April was held in Anandakashi as MA had decided to remain at Anandakashi and both Didima and Didi were not willing to leave MA.

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**24th March, 1960, Anandakashi**

As Vaidyaji was leaving, he asked MA what he should report to Birlaji. MA replied, "Tell Pitaji that the breathing rate had become such that had it not been changed by kheyal, it would have stopped altogether. Tell him that now that you have seen THIS BODY in a better condition, you are returning home. Tell him also that a guest in the form of an ailment had come to visit THIS BODY, just as you all come." Vaidyaji implored MA to tell the unwanted guest to leave. MA replied, "Why Pitaji, is it told to any of you to leave? And where shall I tell it to go? There is only ONE, not two. To where should it be removed? Where is that place? The illness is also ME and YOU. Even if there were a place for it to be removed, then what of it? Always it is said that the ONE is all inclusive, yet in actuality one desires affliction to be removed. So then why do you all come here? Why do you say MA? If it can be removed, it becomes TWO, what do you say? Where is TWO? It is said that everything is ONE. Therefore, whatever happens, everything is bliss. The breathing rate was going on like that, and that was also Ananda Kirtan."

Later MA said, "Even with the breathing rate such, there had been no kheyal to bring it back to its normal state. To THIS BODY, Ja Hoye Jai. Then when the kheyal came, a new rate of breathing was created, as otherwise, it would not have returned to its present condition."

**25th March, 1960, Anandakashi**

Still MA's breathing rate continued to be a bit erratic. Anilda and Ranjitda from Calcutta, Sadhu Singh's doctor son and Lalji along with his mother had come from Delhi, on hearing the news of MA's health.

**27th March, 1960, Anandakashi**

The Maharaja of Tehri and his family had come for MA's darshan returning home on the same day. Some other devotees had also come.

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### **30th March, 1960, Anandakashi**

By now, MA was somewhat better. During the morning and evening, SHE was walking outdoors. HER bhav had returned to nearly normal though SHE did not have the bhav to sleep at night. In the evening HER head had become cold, so dry heat was applied and it slowly came back to normal.

Some of the elder girls who had been sent to Kishenpur would come at times to be with MA, as they were heartbroken on being separated from HER. MA used to always say, “When you have come to this path, then you will have to stay with sadhan bhajan (spiritual practices). If you do not remain with sadhan bhajan, it will be difficult for you to stay with the work of actual seva in this life. By being with THIS BODY, whatever you all are learning, where is it going? Through THIS BODY seva does not take place. Whatever is being said is only for your benefit and well-being.”

MA had made all arrangements for their stay in Kishenpur and had also planned their daily activities and sadhana. They have been given an opportunity to spend much time with MA but their conduct and temperament regarding arrogance, anger, pride, etc. had not changed. That is why MA had the kheyal to keep them engrossed in sadhan bhajan.

### **31st March, 1960, Anandakashi**

Didi suddenly fell violently ill with stomach pains and vomiting. MA said that SHE saw a monstrous incarnation of illness looking at Didi and MA escorted it out.

### **1st April, 1960, Anandakashi**

Swami Kriyananda arrived for MA's darshan.

### **3rd April, 1960, Anandakashi**

Saptami of Basanti Puja. MA had said that the three days of Basanti Puja would be held in Shiv Mandir. All arrangements, including photos of Basanti Devi and Shivji, fruits, etc., had

been brought from Dehradun. MA supervised the cleaning of utensils and the decoration of the mandir. The consecration of the Shivling had been done a year earlier in MA's presence by Sailesh Brahmachari.

For the Basanti Puja, MA instructed Kamalda to conduct the puja, Kantibhai to chant the Chandi and Bibhuda to do the kirtan. The naivedya and bhog were to be arranged by Hemidi, Beludi and Bimladi. As per ashram norms, fried coconut shavings, moong dal, boiled potatoes, payesh and luchi was served as bhog. Anandapriya decorated MA with garlands and flowers and MA also sang. Pushpanjali was given after the Shiv puja and prasad was distributed in MA's presence.

MA happily said, "Bah! (Wow) The puja was conducted beautifully." MA then said to Bibhuda, "The puja and kirtan of Kashi will be performed by performing the kirtan for the Mother here."

#### **4th April, 1960, Anandakashi**

Ashtami of Basanti puja was held in MA's presence. Swami Purushotamananda of Vashistha Guha came for MA's darshan and took bhiksha (begging of alms).

#### **6th April, 1960, Anandakashi**

During Saptami a sixty-year old woman, who runs a yoga centre in Switzerland, arrived with a young man. The young man haughtily demanded of MA, "Show me a miraculous darshan, like Ramakrishna had shown to Vivekananda. Show it to me right now, if you can."

MA replied, "If one is a Vivekananda, there will always be a Ramakrishna in front. But who listens to such things? Seva does not come through THIS BODY. If you can get it done, Ja Hoyo Jai. Jamon bajaibe shei roop shunibe – Whatever happens. How you play, you will hear accordingly."

"Can you understand what I want?" The young man persisted, "Can you tell me something about the future?"

## THE HOLY CHRONICLE

MA then told a story. One day in Dacca MA was applying sindur (vermilion) on some married women. One woman said to HER, “Only apply sindur on me if that sindur will last throughout my life, otherwise I will not allow you to put it on.”

MA replied, “I have come to apply sindur on all the married ladies, even on you. But as to what you have just said, it can be done (applying sindur only on those who will not be widowed). But if I do so, the ladies who do not receive sindur will suffer. Will you take responsibility for that transgression? HE does not intimate about the future, as otherwise, the news of impending misery or sorrow will pain you from the outset. Would that be good?”

The young man laughed and said that MA was like a slippery fish, SHE could not be caught. On Anandapriya’s suggestion, the Swiss couple stayed in Anandakashi for five or six days and the transformation was astonishing.

The young man, becoming sincerely interested, asked, “Why are conch shells blown? Why is Aarti performed? Why is puja done with flowers and chandan?”

MA replied, “The sound of the conch is the sound of Brahman. Aarti, Pranam – whatever has been offered, take it within yourself. When you take the flames, a pure bhav awakens. GOD’s worship is performed through panchabhut (the five elements) – a symbol of sound, touch, vision, essence, fragrance. By performing puja in this way the real worship (begins) – one worships one’s self to know one’s Self, only then the ONE is known.”

MA named the young man, Ramananda, and the woman, Karunamoyee.

### **7th April, 1960, Anandakashi**

Before leaving, the Swiss couple came for MA’s darshan and MA gave them towels and garments. Ramananda took his and put it on his head and then performed pranam on MA’s lap and said, “I will come again soon to MA.” They were tearful and reluctant

to go. They would walk a few steps, turn back and gaze at MA, walk a few steps and again turn back to see HER.

A large number of foreigners were coming from Shivananda ashram in Rishikesh. Swami Shivanandaji encouraged all of his devotees to have MA's darshan. All said they had never seen anyone like MA.

### **8th April, 1960, Anandakashi**

An old devotee, Sri Upendra Dutta, arrived from Mussoorie. A long time back, in the period when MA had travelled to Hardwar with Dadamoshai and Sri Kunjmohan Mukherjee, Sri Upendra Dutta had been there too along with Sri Gopinath Kaviraj. He had seen MA in a state of samadhi and as he described it, "Hours and hours were passing by and MA remained in the same state, lying in the same way. When the Samadhi bhav was breaking, I shall never forget that vision in my life. How beautiful was the scene."

He then related another incident that happened on the Ashtami day of Basanti Puja. He and Jyoti Kanchan, his son's father-in-law, were in a room in Mussoorie, when Jyoti Kanchan said, "Look MA is standing there with a yellow crown on HER head. Can you see HER?"

Upenbabu replied in the negative saying, "I don't see HER but I have heard that during Janmotsav, MA is adorned with a golden crown. You have probably seen that."

On hearing this, Didi asked Anandapriya, "Didn't you decorate MA with a crown made of yellow flowers during Maha Ashtami day? That is probably what the father-in-law saw." Anandapriya confirmed that she had indeed decorated MA with a crown of yellow flowers.

MA said, "When the crown and garland was put on THIS BODY, at that time THIS BODY was thinking of Jyoti Kanchan. Once while walking in Mussoorie with Jyotish, THIS BODY had visited their place. At that time, Jyoti Kanchan's wife had made luchi, vegetables and other items and had fed us. All these

## THE HOLY CHRONICLE

incidents were coming in kheyal and it remained from the time THIS BODY was coming to the room until entering the room.

“Another kheyal was coming on that day – after spending some time in Mussoorie, as WE walked back to Dehradun in the scorching sun of Baishakh (April/May), THIS BODY felt very thirsty and there was no chance of getting water to drink along the way. At that time, THIS BODY could clearly see that in Rajshahi (Dacca), Atal was cutting fresh juicy watermelon and offering it for bhog. Seeing that, the thirst disappeared with a feeling of contentment. This was told to Jyotish on reaching Dehradun. Jyotish wrote Atal a letter asking him about his activities on that day at that particular time. Atal replied that on that day and at that time, he was cutting fresh watermelon and offering it as bhog to MA.” MA laughed and said, “All these incidents were coming in kheyal.”

### **9th April, 1960, Anandakashi**

MA's health was still not properly normal; SHE would take rest most of the time. SHE would come and sit in the square portion of the veranda at about 5:30 p.m. after some walking. A longtime devotee, Sri Amal Ray, had arrived from Lucknow for MA's darshan. He had taken diksha from Bholanathji and he was telling how his life had been saved by MA's kripa.

During that discussion, MA said, “Anandapriya, Modi's story has not yet been told to you all. Once Modi (a famous industrialist and devotee) was travelling in a plane during a thunderstorm when suddenly the pilot announced that he could not control the plane due to the terrible storm and that the plane would crash. Everyone in the plane started crying and panicking. Modi said, “What is to be gained now by crying? The pilot is saying that we will all die in fifteen minutes – this is the best time to pray to GOD. Remembering GOD before death will ensure Salvation. Come let us do so.”

Everyone started praying. To the astonishment and joy of all, within five minutes, the sky cleared and the plane landed

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smoothly. Modi deplaned and did not travel further on that plane. A bit later, that plane hit an electric wire, bursting into flames, and everyone in it died. See the turn of events.”

Didi’s doctor had given a letter to Didi saying that it was only by MA’s kripa that Didi was walking about. Otherwise the illness that Didi was suffering from was such that even if the patient survived, one would become disabled and an invalid for life.

### **12th April, 1960, Anandakashi**

MA personally made all arrangements for Didima’s Sanyas Utsav in such a beautiful and well-organized manner that simply would not be possible for an ordinary person to do the same. All details were perfect and precise including where the sadhus would sit, their asans and malas, puja arrangements, and everything else.

### **13th April, 1960, Anandakashi**

The day of Didima’s Sanyas Utsav, held in MA’s presence. Usha Aarti was done on Didima. Kirtan and paath was done throughout the day. In the afternoon puja was done on Didima and bhog offered to Her. Many sadhus had come for the Utsav including Mandaleshwar Shukdevanandji, Bhajananandji, Purushottamji of Vashistha Guha, sadhus from the Shivananda ashram, and others. They were offered bhojan, fruits and clothes.

### **14th April, 1960, Anandakashi**

MA had written to Bhaiya, “Didi has come to Anandakashi, when will Bhaiya come to taste Didi’s cooking?” Bhaiya was busy with work but he had come to see MA just for the day which was Poila Baishakh (Bengali New Year). MA told Didi to cook for Bhaiya as he had done a lot of seva for Didi (during her illness). MA had also given instructions to ensure that puja and bhog were offered to Lord Shiv. Didi offered the bhog to MA and fed HER and served the food to Bhaiya. Puja was held as directed.

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At about 3 in the afternoon, Didi suddenly remembered that she had forgotten to offer bhog to Shivji and she was filled with remorse. By that time, only Hemidi and Didi had not eaten. On informing MA about the mistake, Didi was instructed that Hemidi should cook immediately and bhog should be offered to Shivji and after offering the bhog, only then should they eat.

MA later said to Didi, “See how the glory and greatness of Shiv is manifested. It had been decided earlier that Didi would cook today and bhog would be offered to MA and for Bhaiya to taste Didi’s cooking. Therefore, why should Shivji accept that bhog cooked by Didi? Shivji has done the right thing. Tomorrow Didi, you should cook one or two items and offer it to Shivji as bhog.”

### **15th April, 1960, Dehradun**

MA left Anandakashi at 2 p.m. and arrived by car at the Kishenpur ashram, staying until the 29th. On the way SHE stopped at the residence of an old devotee, Dr. Som of Dehradun, who had passed away recently.

### **19th April, 1960, Dehradun**

MA’s health had become much better though still not totally fine. At about 12:30 a.m., MA was lying in HER bed, when SHE suddenly sat up after hearing a loud sound. Pushpadi, Vimaladi, Beludi, Didi and Paruldi rushed into HER room. Didi started stroking HER limbs.

First indistinctly and then clearly, MA spoke, “Come into the room, come into the room.”

Didi asked HER what was the matter and MA asked, “Did you feel anything when you came into the room?” Didi said that she was feeling uneasy as she entered. Pushpadi also said the same and that is why she sat down clutching MA’s cot.

“I shall not tell you anything right now, we shall see later,” was all that MA said.

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Beludi said that she'd asked Vimaladi to close the front screen door but Vimaladi had kept it open. Later she dreamt that she had been saying to Didi, with a fearful feeling, that something had entered MA's room through the front screen door.

MA smiled and said, "It did come from that side." MA did not say anything else.

### **20th April, 1960, Dehradun**

When asked about the previous night's incident, MA said, "It came into the room from over there with the intention to take you all. I was saying, come into the room, come into the room. In the beginning the voice was indistinct but later you could understand." When asked whether it was something fearful, MA said, "Let's not talk about it anymore, not everyone will be able to bear it."

### **21st April, 1960, Dehradun**

MA told a story about the large akanda tree in the Kashi Ashram, "The house that you bought earlier (the original ashram) and then sold, which was later bought by Gangadi, had a large akanda tree on its premises. There was a kheyal, about the sale of the house with the big akanda tree, that it would be nice to have an akanda tree in the ashram. Shiv is there. Surprisingly, an akanda tree started growing on its own and turned into a huge tree. Such things rarely happen."

Mukti Baba arrived from Delhi after being operated upon in Sri Santosh Sen's nursing home. From yesterday, MA had made all the arrangements for him to have a comfortable and restful stay. The care and attention that MA shows the sadhus is unparalleled.

### **22nd to 27th April, 1960, Dehradun**

MA was in poor health. Darshan time was reduced to only half an hour, in the morning and evening, for the remainder of MA's stay in Kishenpur.

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**23rd April, 1960, Dehradun**

During the satsang, two blind men came to talk to MA. One of them asked about the easiest way to get a vision of GOD and which path is better to follow – gyan or bhakti.

MA said, “Seek GOD for HIS own sake. Adhere to HIS Name. Repeat GOD’s Name day and night and get engrossed in its sweetness.” The blind man continued, “When I still had some eyesight, I used to read many books. But now this is impossible, how will I gain understanding?”

“Turn to GOD, HE will give you understanding,” MA replied. The second blind man prayed for MA’s blessing and SHE said, “Pray to GOD and you will feel HIS blessing!”

A woman asked, “You say, ‘Seek GOD for HIS own sake.’ Well then, if I seek HIM with selfish motives, will I not find HIM?”

MA replied, “Of course, if you seek GOD with whatever motive, you will get something of HIM and if you pray for anything of this world you will also obtain it. Yet the things of this world are not worth praying for. One should seek GOD, not with any motive but solely for HIS own sake. Neither should one feel concerned about one’s spiritual progress, for this is also not unselfish.

“Seek GOD because it is your nature to do so – because you cannot remain without HIM. Whether and when HE will reveal HIMSELF to you rests with HIM. Your duty is to call out to HIM constantly and persistently and not to waste your energy on anything else. It is not fitting to compare and reason, saying, ‘Such and such a person has been engaged in sadhana for so many years and yet has not reached anywhere.’ How can you possibly judge what is happening to anyone inwardly? At times it happens that a person while practicing sadhana appears to have changed for the worse. How can you tell whether certain undesirable tendencies had not been hidden within him and have been brought to light through his spiritual endeavours?

“To say, ‘I have performed so much sadhana but no transformation has come about,’ is also not the attitude to be

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taken. All that you have to do is to call out to HIM unceasingly and untiringly and not to look for the result of what you are doing. Who can tell whether you may not be the fortunate one among millions who will succeed!”

Another person asked, “Sometimes I feel quite desperate, because I do not seem able to succeed.”

MA replied, “You feel desperate when you have desires and they remain unfulfilled. But when one aspires to GOD for HIS own sake, how is it possible to feel desperate?”

### **28th April, 1960, Mussoorie**

MA travelled to Mussoorie by car for the inauguration of the new house of Rajmata Kamalendumati Saha of Tehri. SHE stayed for one night.

### **29th April, 1960, Delhi**

MA returned to Kishenpur ashram in the morning and in the afternoon, SHE left by car for the Delhi ashram along with Didima, Beludi, Vimaladi, Panuda and Chinmoyda.

### **30th April, 1960, Delhi**

After only one night in the Delhi Ashram, MA proceeded to Bombay by the Frontier Mail train accompanied by Haribabaji, Didima, Beludi, Vimaladi, Panuda and Chinmoyda. There were massive crowds at the Delhi station to see HER off.

### **1st May, 1960, Bombay**

MA arrived in Bombay at noon with another enormous crowd there to greet HER. SHE went to the Pagoda Cottage, built by Sri B.K. Shah in his compound at Ville Parle, where SHE would stay during the Janmotsav.

### **2nd May, 1960, Bombay**

MA’s birthday celebration commenced at Sri B.K. Shah’s house. The occasion was graced by Mahamandaleshwar Swami

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Maheshwaranandji who gave an inspiring discourse and performed puja at night.

### **3rd to 14th May, 1960, Bombay**

MA's Janmotsav was held at the large and beautifully decorated pandal that had been erected on the grounds of the Nanavati Girls School, Ville Parle. The entire school had been put at the disposal of Sri B.K. Shah and Sri D.L. Kania for the function.

Thousands and thousands of devotees, from all walks of life, attended the celebration daily. From all over India, mahatmas were coming to celebrate MA's birth, including many of the most respected and revered saints who had their own followings with huge numbers of devotees. Such exalted mahatmas came to humbly pranam at MA's lotus feet. Among them were Shri Haribabaji, Shri Krishnananda Avadhutji, Swami Swatantranandaji, Shri Vasudevanandaji of Sanyas Ashram, Ville Parle, Shri Vishnu Ashramji and Shri Akhandanandaji of Vrindaban, Avadhutji, Madhav Tirthaji, Sadanandji, Jogesh Brahmachariji, Mahamandaleshwar Swami Maheshwaranandji, Mohant Maharaj, Vasudevanandaji and others, some of whom were giving discourses. The noted singer, Sri Raghunathji Panigrahi sang from the Gita Govinda.

Among the celebrations there was kirtan, sadhu bhojan, the giving of clothes to sadhus, the feeding of lepers, puja of 108 kumaris and 10 batuks, one hundred recitations of Chandi paath and continuous Akhanda japa. Like every year, the daily puja, bhog, aarti was done twice a day to a picture of MA.

MA attended all the programmes of the Janmotsav including the singing of kirtan and was present for satsang three times daily as well as meeting devotees in HER own place.

### **3rd May, 1960, Bombay**

MA's Avirbhava puja started around 2:30 a.m. Kamalda performed the puja on MA. SHE was brought to the place of puja and MA sat there, completely still, in an engrossed bhav.

Before the aarti, MA was offered bhog of fifty-one items. Suddenly, SHE got up from HER seat and picked up two plates of the bhog in HER own hands and offered one plate each to Shri Haribabaji and Swami Saswatanandaji.

#### **4th to 12th May, 1960, Bombay**

Simultaneously with MA's Janmotsav, a Bhagavat Saptah was being held in Sri B.K. Shah's residence. The exposition was performed by Pandit Srinath Shastri of Vrindaban.

On one of these days, MA was taken to Prem Kutir Sanyas Ashram at their earnest request. The Mahanta of Sanyas Ashram, Vasudevanandaji, extolled MA during his discourse.

#### **8th May, 1960, Bombay**

Two Parsi ladies had come for MA's darshan. They said that previously MA had given them a flower. Even after eight months, the flower had not wilted or faded. But though they kept the flower very carefully, somehow it disappeared. They felt the whole experience was miraculous.

A group of Bengali ladies came from Bombay. Among them, Bina Chakrabarty and her daughter Arati told a story about a lila of MA's that had taken place on the 6th of April. On that day they, along with some other ladies, had gone to Mumba Devi's temple for darshan. As they were entering some of them clearly saw a woman (who later was revealed to be MA) wearing gerua (saffron) clothes standing with someone else.

As they were standing near that woman, SHE asked them, "Are you all Bengalis?"

Bina replied, "Yes we are Bengalis. Are you a Bengali?"

SHE replied, "A lot of people do not call me a Bengali. What do you think?"

Bina replied that SHE did not look like a Bengali. Then they entered the temple for Mumba Devi's darshan. Bina's mother had also seen a woman (later revealed to be MA) wearing a red bordered sari at that place and, without any sense of recognition,

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she had gone inside. As the others were going inside, they heard someone clapping and laughing loudly, saying, “Nobody could recognise ME. Only Mumba Devi recognised ME.” After darshan, when Bina’s mother returned to the place where MA had been standing, SHE was nowhere to be found.”

As Bina related this incident, MA laughed, called Didi and said, “Didi, listen to what they’re saying. They have apparently seen Anandamayee MA.” Laughing again MA said, “Have you all taken anything?”

They replied, “MA, why are you pulling the wool over our eyes? YOU did all this and now YOU are trying to confuse us by saying such things.” MA to pacify them, said, “When four people have seen, it might be possible.”

Meanwhile, the crowds were building up and like ants were pouring in from all directions to converge in one place.

### **14th May, 1960, Bombay**

MA’s Tithi puja was performed by Kusumda (Swami Nirvananandaji) in the early hours of the morning. Yogibhai, Mukundabhai, Lilaben, and others, escorted MA to the puja place while the Ved paath was being performed by Batuda and other pandits. After the puja, the Maharaja of Tehri, Sri Sapooriji and others made arrangements for the sadhus, including Jogesh Brahmachariji, Vasudevanandaji, Manubhai, etc., and everyone else to be able to do pranam and offer flowers to MA. MA was in samadhi. Late in the afternoon, MA was carried and assisted to HER room where SHE continued in a deep samadhi bhav for quite some time.

In the evening Sri G.K Ambegaonkar, Retd. Deputy Governor of the Reserve Bank of India, Sri S.R. Das Gupta, Chief Justice of Mysore and many others came for MA’s darshan.

### **15th May to 30th June, 1960, Pune**

On the 15th, MA travelled to Pune by car, accompanied by about sixty ashramites and devotees. They stayed at Sri S.T. Nanda’s

house at his ardent request, for six weeks. He had specially built a thatched hut for MA in his garden. Exquisite arrangements had been made with great attention to detail. Sri Nanda had met MA in early 1953 when MA was in Pune for one night only, on HER return from South India.

A pandal was made, where satsang was held thrice daily, in MA's presence. Swami Madhav Tirthaji and Jogesh Brahmachari gave discourses daily. The famous singer, Srimati Hirabai Barodkar came for MA's darshan, incognito at first, but when she expressed her desire to sing for MA, her identity quickly became known. At MA's request, she brought her accompanying musicians and gave several performances. Dr. K.N. Katju, Chief Minister of Madhya Pradesh and Sri Gulzarilal Nanda, Home Minister of India, were among the prominent officials who also desired MA's darshan. Shri Haribabaji arrived on 10th June, with his Raslila party from Vrindaban, and they performed Raslila daily. The crowds were enormous. The pandal had to be extended, and then the sides were opened, but even that proved insufficient.

During this time, someone asked, "MA, why don't we get full pleasure in spiritual practices?" MA said, "Because your pleasures are divided. You want to take pleasure in both worldly and spiritual matters. That will not do. You must go after GOD with your whole heart and a firm determination. Half-way efforts will help, but not much. It will take a long time. And where is the time? Do your japa constantly throughout the day with devotion."

### **16th May, 1960, Pune**

One day a lady from the Arya Samaj forcefully and vehemently asked, "The Supreme Soul can never come in a mortal body. So how can puja be done on a mortal body?"

MA responded, "Ma, you've said the right thing. If puja is done on a mortal body with a mortal mind it is a transgression. But there is the Kumari puja dispensation, the Balgopal dispensation

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– these are not done with a mortal mind. It is done with a mind focused on THAT. Isn't there a Guru puja dispensation? That is done with the mortal body. When performing Shiv puja which is made of stone or Narayan Shila puja which is on a rock – if stone intellect is present, Shiv puja will not happen, if rock intellect is present, puja cannot happen. In Arya Samaj, the dispensation for Guru puja is there.” Hearing this, the lady quietly sat down.

Another person questioned, “Which should be done – Seva (selfless service) or Naam (taking GOD's name)? Some people say Seva is greater; while others say Naam is better.”

MA replied, “As per the person's competence and interest, he chooses his own karma (activity). Some people are unable to sit quietly and do Naam with a concentrated mind. For them it is better to do Seva for purifying the mind. Again, see, the main thing is, if self-purification is not achieved by Naam, then Seva cannot be done properly. Again, for some only by achieving self-purification through Seva can Naam be done. It is a question of competence and interest. Some people will say that Seva is better than Naam – what type of expression is that? There is no question of big or small. For the Sikhs, Seva is greater.”

A bit later SHE said, “In all males there is Shiv and in all females there is Gouri.”

### **17th May, 1960, Pune**

Beludi told the following incident to MA. She had been sleeping in a small room near MA's room. In a dreamlike state, she saw an extremely tall sadhu with long hands wearing a loincloth come and stand in front of her room, gesturing with his hands as to MA's whereabouts. She pointed towards MA's room and the sadhu went in that direction. Beludi instantly got up and went to MA's room but could not see the sadhu at first. Then it became clear that the sadhu was circumambulating MA's room and then he stood in front of HER door. MA suddenly opened the door and stood in front of the sadhu. On seeing HER, the sadhu

wrote the word, ‘Sanatani (Eternal)’ in the air with fire or some kind of glowing substance. Then he started to write the word “Pa...” As soon as he wrote ‘Pa’, MA erased all the words with HER hands and SHE put HER closed fist on the crown of the sadhu’s head. A star-like bright glow came out of MA’s hands and the sadhu was bathed in it.

In the next instant Beludi could neither see MA nor the sadhu. Immediately she came to a wakeful state and when her consciousness became normal, she saw that she was lying in front of MA’s door in a posture of pranam. Beludi thought, “How is it that I’m here?” When she got up, she was swaying. She grabbed the railing, helped herself up and walked back to her room. Beludi thought he was writing ‘Parambrahman’.

### **18th May, 1960, Pune**

One day during satsang, Jogesh Brahmachariji, said, “I am not a vedantist.” Upon hearing this, MA said, “Baba, nothing should be excluded. If so, a veil falls. Everything is in everything. But you can say this much, that certain paths are principal.”

### **19th May, 1960, Pune**

MA was taken to an educational institution about fourteen miles away. She stopped by a neem tree there that SHE gently stroked.

### **20th May, 1960, Pune**

MA visited the palace of the royal family of Dhangandhara. They offered bhog, sang for HER and the Rani and Rajmata performed puja on HER. At their request, MA sang ‘Dharo lau, dharo lau, lau’re kishorir prem.’

The famous kirtan singer, Chhabi Bandyopadhyay was travelling with MA at that time. She’d given up her professional work in order to stay with MA. She would also cook the puja bhog as per MA’s instruction. MA said about her, “This record shall also remain. Generally, people sacrificing monetary gains and fame are rarely seen.”

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### **21st May, 1960, Pune**

MA was taken to a hall in the city where the Guru Granth was kept and sadhus would give pravachan.

After satsang, the adhibas (opening ceremony) of the Naam Yagna took place. The Naam Yagna was arranged at the request of Nandaji's wife, Promilaji, and Kanaiji's wife, Jayaji. It continued uninterrupted until the evening of the next day. The men did kirtan until midnight and then the women took over. MA put malas on all the women who participated. SHE was taken for a short rest at 2 a.m. and then SHE returned to join the kirtan again from 4 to 5 a.m.

### **22nd May, 1960, Pune**

The Naam Yagna continued well past the twenty-four hour period and ended in MA's presence at 10 p.m.

### **23rd May, 1960, Pune**

MA would generally return to HER kutir (hut) around 10 to 10:30 p.m. but due to the insistence of the devotees who wanted to talk to MA in private, SHE wasn't able to get any rest until around 1 a.m.

HER health was not good; the sound in HER head had increased again. Still nobody interacting with HER could tell by HER demeanor that there were any health issues.

### **24th May, 1960, Pune**

Shri Dilip Ray arrived at 10 in the morning, with his disciple Indira Devi and two others, for MA's darshan. He sang some songs for MA, and at his repeated request, MA asked Chhabidi and Bibhuda to begin the song, 'Dharo lau, Dharo lau' during which MA also joined in. MA then obliged his next request, and sang, 'Hey Bhagwan'. After singing this bhajan, MA said, "Baba, after listening to your song, nobody would (be foolish enough) to follow your voice like this except THIS BODY. What do you say, Baba?"

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Shri Dilip Roy said to MA with folded hands, “Don’t make me a sinner. Your songs are so sweet. Even when you speak it’s like a song.”

MA laughingly replied, “A small girl’s stammering language feels very sweet to the father. This is also like that.”

Sri Vir, his wife Kumudji, his mother Romaji, and his aunt Kamalaji, had also arrived. MA beautifully explained to the group, what the ideal relationship is, between the mother-in-law and the son’s wife.

Vir said, “MA, YOU are Divine. How could you explain so wonderfully such a worldly matter? And when you talk about spiritual matters, you are extraordinary. I’m astounded how you can know everything.” Didi spoke up, “ONE who is Perfect, is complete in all respects – nothing remains unknown.” Virji’s wife had taken diksha from Didima in the morning, and then they performed puja and aarti on MA and Didima.

MA took a rest for some time and then went to the pandal for satsang at 5 p.m. after which MA was taken for an outing.

### **25th May, 1960, Pune**

A young boy named Duttabhai who was about 20 years old, the son of a college principal and currently studying for his BA, arrived from Kohlapur for MA’s darshan. MA looked at him for a while and then spoke to him. MA later said to Didi, “Up to now this young man has something special. Such things can be heard rarely. He talks like he understands. He also works. It has been said that now his bhav is quite good but a terrible age is coming. If he does not tread carefully, there is danger.”

### **29th May, 1960, Pune**

Chinubhai, with another devotee, arrived from Ahmedabad. When they were offered prasad, they were reluctant to accept as they were in a hurry. MA told them, “Have something. One should not leave without having the food that has been offered.” MA then narrated a story in which there were four

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main points: 1) as a child grows older, respecting one's elders must be done, 2) the young should not be criticized, 3) do not divulge the secrets of your house and 4) do not leave food that has already been served. Hearing MA's story, they took prasad and then they left.

### **30th May, 1960, Pune**

MA was taken to the residence of Kapoorji as well as to another Punjabi gentleman's house. In both places there was a kirtan programme. MA was then taken to Tukaramji's Ashram. There SHE held the ancient idol of Radhakrishna with great affection and offered tulsi leaves. Then SHE lovingly held the silver image of Tukaramji.

During this time in Pune, MA was also taken to the residence of Sri Bhutaji as well as the Ganesh Temple of the Madrasis and Sitaram Baba's Ashram.

### **31st May, 1960, Pune**

MA was taken to a neighboring house belonging to Mrs. Lau, a widow, who had allowed the ashram girls to stay at her home. On this day, she gave a bhandara. She explained to MA that she had taken diksha from her Guruji who had recently passed away. She had heard about MA for a long time and wanted HER darshan but her Guruji refused to give her permission to do so. The day before her Guruji passed away, he had told her that the time had come for her to meet MA and she was filled with happiness now having had MA's darshan.

MA said, "Look, doing this, not doing that, what happens if this is done, what harm might happen if that is done – it is for this that a Guru is required."

### **1st June, 1960, Pune**

Pandit Radheshyamji, a gnostic logician, came for MA's darshan along with a companion. Nandabhai had told MA about him earlier. Seeing him, MA said, "Aren't you the person who

questioned in the pandal the other day as to which is better – Naam or Seva?” He acknowledged that it was he who had asked. MA said, “By doing Naam, everything happens. But, such discussions cannot take place in presence of everyone. The nature and demeanor of everybody is not the same. That is why words come out in an aggregate way. Some people cannot sit with a concentrated and attentive mind for naam. They are advised to give Seva. For some Naam is primary and for some Seva is primary. For some by doing genuine Naam, they acquire the power to do nishkam (selfless) Seva. For some by doing nishkam Seva, they acquire the right to do true Naam. That is why everything is required.”

He requested MA to teach him how to settle his mind, which MA discussed with him. SHE then said, “By continuing this work, one may achieve satisfaction. Such words are generally not spoken. What you have made THIS BODY say, has been said.”

His companion, Chimanlal, asked MA to advise him regarding his spiritual experiences. MA said, “Pitaji, mature experience has not yet taken place. A level must be achieved – a level from which there is no return. When a mango ripens, one need not to be told that it has ripened.”

When he acknowledged that he used to do sadhana but had stopped, MA said, “That is why, THIS BODY said that the signs should be visible. You should not stop it. It might take ten to fifteen years. Shakar (with form) and Nirakar (without form) are the same. Water is ice and ice is water.”

The gentleman asked MA about his future and MA replied, “That is not right! In time everything happens if one can depend on HIM and do his work.”

In the evening, the late Mahesh Bhattacharya’s son Herembo, Babu’s son in law, Shashanko, and his daughter came to MA. Kapoorji and his wife were also there and he asked MA, “What is paap (sin)? What is punya (good deeds)?”

MA replied, “Whatever action takes you toward GOD, that is punya – whatever action takes you away from GOD, is paap.”

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### 2nd June, 1960, Pune

MA went to the pandal at 11 a.m. for satsang. At the request of Jogesh Brahmachari, MA sang 'Dharo Lau, Dharo Lau, Dharo Lau' and 'Haribol'. The pandal was crowded to overflowing. People had left their daily work to come for MA's darshan and satsang. Many were there from Bombay. Everybody was in a festive mood and enjoying the sacred atmosphere, forgetting time and place, floating in a sea of blissful exhilaration. In the evening, MA visited the Pune Military College.

### 4th June, 1960, Pune

From Bombay, a woman named Saroj, the daughter of the Manipur Raja's family, came to see MA accompanied by Maharatanji. Saroj was the friend of Bimala, Maharatan's daughter, and she lived with her husband in the upper story of the Maharatan's house. Saroj had been longing to have MA's darshan but could not as her husband wouldn't give permission, so she had never seen MA before. She was childless.

One night around midnight, as she and her husband were returning home, she saw her friend Bimala also returning with some flowers and prasad that had been given to her by MA. Saroj took one yellow flower and one mango from Bimala saying, "MA is not yours only, SHE is also mine and therefore I will take some of your prasad that's been given by MA."

At night, Saroj put that flower on her chest and slept. She dreamt of MA tying HER hair into a knot on top of HER head, as MA would do frequently do during the summer months. MA was asking her to come to HER. In the dream, when Saroj went, MA said, "Beti, always remember GOD. Come to me at times."

After this, Saroj was impatient to meet MA. Upon finally meeting HER, Saroj prayed for HER kheyal, and asked to be blessed that she remain in GOD's bhav. MA said, "THIS BODY is your child. Have faith that THIS CHILD is always with you, and remember 'THIS BODY as you have dreamt in your dream.'" SHE also said, "Whenever you wish, come to THIS BODY."

Gopinath Kaviraj also arrived to spend a few days with MA.

### 5th June, 1960, Pune

In MA's presence, there was a stone laying ceremony at the Sanskrit College in Pune. After that, MA, along with Shri Gopinath Kaviraj, Jogesh Brahmachari and others, were taken to the Military Shiv Mandir.

The Home Minister of India, Sri Gulzarilal Nanda, had arrived the day before for MA's darshan. He asked MA if it were possible for society to change in a way that could bring about understanding and cohesion between the sadhus and the general population.

MA replied, "From childhood, a system of character building and educational instruction is especially required as it was done in the earlier days of brahmacharya ashram. If the foundation is correct in the brahmacharya ashram, then grihastha (family life), banaprastha (retired life), and sanyas (renunciation) – there will be a hope that all these three ashrams will run properly."

A Parsi doctor was regularly coming to see MA for darshan. One day, MA said to Didi, "Do you know what I'm seeing, Didi? I see that doctor sitting near THIS BODY and saying, "Give me something." The doctor had been visiting every day but had never said anything. Suddenly, after MA had spoken to Didi, the doctor requested a private with MA, during which he said, "MA, please give me something." Later MA said, "It happened just like THIS BODY saw, even the place and the way he was sitting were the same."

An important officer came with his wife along with the late Sudhin Majumdar's daughter. He told the following story. His wife was in terrible pain from a severe backache, unable to even move. One day she dreamt that MA was standing near her and she did pranam to HER. MA lovingly stroked her back and immediately the pain was totally gone. On waking up she found that the pain had indeed vanished. As she was doing pranam to MA, now in MA's presence, her husband requested MA to

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put HER hand on his wife's back. MA laughed a bit and said, "Narayan! Narayan! Only HE is Everything."

### 16th June, 1960, Pune

During Haribabaji's discourse in the evening, MA suddenly turned to Billoji and said something. The discourse continued, after which Shovon Brahmachari earnestly asked Haribabaji, "Baba, we beg you to explain. We want to know about GOD and nothing else, but we find our progress on this path very limited, and full of obstacles. In the Shastras it is written that if we go one step towards GOD, HE comes seven steps towards us. But in actuality, we don't feel closer to our goal. Does GOD not keep us in a favourable light?"

Haribabaji replied, "It is natural that obstacles shall come, due to which patience increases and the desperation and restlessness for GOD also increases. You should accept obstacles and challenges as GOD's kripa." The questioners were not satisfied with this answer and Birenda and Bhimbhuda joined Shovonda in saying, "Baba, you must have kripa on us. Our days are nearly ending but we have not achieved anything (spiritually)."

MA laughed gently and said, "It is nice that you all can tell your innermost desire openly to Baba."

Haribabaji then said, "There is an Urdu saying – Oh LORD, our boat is sinking, now please look at us."

"Then good," Shovonda replied happily. "During our last days at least, HIS eyes will be on us." After this Haribaba went away.

MA left the pandal, called Pushpadi and told her something. Pushpadi then went back to the pandal. MA also came back in, and sat down on HER cot. On HER instruction, Pushpadi started singing 'Hey Bhagwan'. MA also joined in the singing. The wonderful, melodious tune of MA's sweet voice filled everybody's heart. It seemed that the desperation of Shovan's question was manifested and answered through this song.

Hey Bhagwan, Hey Bhagwan, Aporadh Kshama Karo,  
Bhul Huako Sudharo, Jwala Nibaro Nibaro Nibaro

Hey GOD, Hey GOD, Forgive our transgressions,  
Correct our mistakes, Let suffering be gone, gone, gone

In fact, before Shovonda had even asked his question to Haribabaji, MA had already told Billoji to be ready with this song which had the very answer required at that moment. The poignant melody was deeply touching and the fervent prayer sung directly to GOD. After singing, MA said that no prayer of the devout goes unfulfilled. “There is nothing more powerful than prayer and sincere prayer is the only way to make HIM yield. If you can regularly pray to HIM wholeheartedly, HE is sure to come to you.”

### 20th June, 1960, Pune

The day before, an urgent call had come from Calcutta at night to inform MA that Rahulbhai had been hospitalised and was in critical condition. On hearing the news, MA had said to call Rahul’s mother and to tell her to be patient and to give news. Everyone decided that instead of calling Babydi, Rahul’s mother, at midnight, it would be better to call her early the next morning.

That night, at around 11 p.m., MA went to rest on HER cot in the pandal along with some of the ashram girls, Pushpadi, Billoji, Shovadi and Chandandi, who would sleep near HER. After some time, MA asked, “On the day of Parashuramji’s death, an incarnation was seen. Did Rahul become critical at night?” On hearing this and other things about Rahul, some of the ashram girls surmised that Rahul probably would not survive.

MA returned to HER room from the pandal at about 2 a.m. At 4 a.m. a trunk call was received that Rahulbhai had passed away. MA was not informed that this news had come as no one wished to disturb HER as it was evident SHE was already in a restless bhav.

The next morning when MA was washing HER face in the bathroom, SHE mentioned that SHE had come to HER kutir at 2 a.m. and while leaving the pandal she told Pushpadi, “A song was sung.”

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“Who was singing?” Pushpadi asked. MA replied, “(I) sang. ‘Harinam likhe deo ange, amar Pran jate jaye Harinamer songhe’ (Write the name of Hari on my body, when my breath leaves, let it leave with Hari’s name). These two lines were sung.” In fact, Pushpadi and others did not hear MA singing.

Then MA said to Didi, “THIS BODY saw a resplendent incarnation standing. All around was eerie; the atmosphere had become strange. It was surprising that the chowkidar who guards the place was not present. All was silent, there was no sound. As the incarnation came, (THIS BODY) pointed to (MY) cot in the pandal and said – stay here! Even the sheet which was laying on the cot, even that clearly floated in front of the eyes. There was a kheyal that the others should not be afraid due to this incarnation’s presence. That is the reason, (THIS BODY) asked Pushpa and the others to return to (MY) room. You have not informed me of anything. I mentioned all these things to Pushpa at night.”

Later, at about midnight, MA asked Didi to write a condolence letter to Babydi, in which it was mentioned that MA had said, “THIS BODY had a special affection for Rahul.” MA said further, “Everything that Baby is feeling is being felt.” Kavirajji and others conjectured that whatever Rahulbhai needed to do, MA had completed it through the song.

### **21st June, 1960, Pune**

MA asked the girls to take turns doing japa continuously from midnight till 4 a.m. beside the cot in the pandal where SHE was sleeping. The next day MA, with Haribabaji and Kavirajji, went to the ashram of Ramkutir Sharadaram Udashin Baba at the ardent invitation of the devotees.

### **22nd June, 1960, Pune**

Sharadaram Udashin Baba came for MA’s darshan at 7 p.m. He was welcomed with a mala, fruits, clothes, sweets, etc. and stayed till 9:30 p.m.

### 23rd June, 1960, Pune

After the evening satsang, MA sat outside the pandal and called Pushpadi. When Pushpadi came, MA said, “Sing that song.” Pushpadi replied that she could not remember it. There was a picture next to MA that SHE took and gently touched Pushpadi with it. Pushpadi began to sing, ‘Harinam Bina Sukh Nai-Nai-Nai, Hari Hari Bhaja Mon Pyare’ (Without the Name of Hari joy is none, none, none, sing Hari Hari my lovely heart).

MA said, “Today in the afternoon, Bibhu and Tanmoy were singing this song. Pushpa was nearby and was asked to listen to it and sing it when I said so.” Now MA asked Pushpadi to sing the song in the pandal and also asked Bibhuda to sing along. MA also started singing while playing the cymbals in a divinely beautiful tone and asked Bibhuda to continue this song until Haribabaji arrived.

During this period, one day the rajmatas and princesses of different royal families (Dhrungandhra, Pratapgarh, Jodhpur, Karauli, etc.) along with their daughters and their attendants performed Garba Dance, Raslila Dance and sang in front of MA at night. MA had asked all men to leave in order to allow the ladies of the royal families to dance and sing freely without any inhibitions. The Rajmata of Jhalawar was conducting the singing standing in the middle and everyone else was following her. A sister of the Dhrungandhra was playing the Indian dhol (drum). It was late at night but they said, “MA! We are still not satisfied. It would have been good to continue throughout the night.” They were reluctant to end their enjoyment and while leaving they were still singing,

MA! We feel extreme pain and anguish on leaving you.

MA! We are unable to move our feet.

MA! By your kripa, call us to YOUR sacred feet soon.

Before MA left Pune, the ladies of the royal families conducted their programme again. The ranis and princesses had adorned themselves beautifully for dancing. They were singing while

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going in a circle around MA and the rajmatas were standing in the middle conducting.

### 29th June, 1960, Pune

The Nagpals lived two doors down from the Nandas. Mrs. Nagpal was not well, and had to spend most of her time in the house under medical care. Every day, while sitting on the veranda, she would hear the sound of kirtan and satsang, and would think that some mahatma had come so near and yet, she could not get darshan.

She asked her maid about what was happening at the Nanda's. The maid said, "Don't you know? A Bengali sorceress has come." Hearing this, Mrs. Nagpal became more curious, and decided that she wanted to see the sorceress, but not get close enough that SHE could put her under HER spell. The maid further said that, one Mataji had been there for nearly two months, and was leaving the next day. Since it was already 4 p.m., Mrs. Nagpal decided to go immediately. The maid protested, saying that she needed to take her medications very soon, and furthermore, Mr. Nagpal would be returning and he would not be happy, as he disapproved of such people. Mrs. Nagpal insisted, and they went.

On reaching the Nandas, they found it very quiet and there was no sorceress around. Mrs. Nagpal went inside, and asked for information of an elderly lady, Mrs. Shobha Sen, who was washing clothes. Shobhadi said that MA had gone to visit Kharagvasla and would return in a couple of hours. The maid said that there was no point in waiting, but Mrs. Nagpal was not willing to return home. However, even after waiting for quite some time, Mrs. Nagpal realised that she didn't know when MA would return, and it was already past time for her medications. But she found herself rooted to the spot, as if there were screws in her feet – she was unable to leave. She asked Shobhadi, how MA was. Shobhadi replied, "You can only understand, once you see HER."

Soon after that, Mrs. Nagpal saw some cars entering the compound, and one car going directly towards a kutir. As soon as the car stopped, she saw a dazzling light emerge from the car and within a moment, enter the kutir. Watching from behind, Mrs. Nagpal could clearly see that the feet floated above the ground, never touching the earth. She then understood that this was the sorceress.

She became impatient to see HER from the front, and forgetting her infirmity, she walked, without thinking and automatically, towards the kutir, only to find the door was closed. The maid kept pulling the pallu of her sari, to stop her from going further, warning her not to go towards the sorceress.

But as the door was closed, Mrs. Nagpal was unsure what to do, though she was extremely eager to see the face of this magic being. She began to pray to GOD.

She then noticed that some gentlemen had also arrived, bearing baskets of fruits and sweets. The door of the kutir was opened by a girl and Mrs. Nagpal entered the kutir, along with the others.

She saw that the room was plain and undecorated. On a cot, with a white sheet, was sitting an inexplicably divine, radiant, beautiful murti. Mrs. Nagpal felt bewildered, not knowing that such beauty was possible in the world. She stood in one corner, lost to everything familiar, and felt that she was in some kind of heaven.

After the devotees performed pranam, MA started distributing the fruits and sweets, with HER own hands. SHE held out HER arms, with two fruits in hand, for Mrs. Nagpal. MA called her near, and with a smile, said, "Ma, you have come! Are you well?" Mrs. Nagpal felt that she was being asked this question by someone who had known her, intimately, for ages. But Mrs. Nagpal felt apprehensive, as she had only taken two apples from her fridge, quickly, as an offering for MA, and the others were bringing in bounteous baskets of fruits. She did pranam to MA and, furtively, hid her two small apples beneath MA's cot. She

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then spread the anchal of her sari open, to accept the fruits from MA's hands. MA gave the fruits to her, and then SHE bent down, taking the apples, which Mrs. Nagpal had hid, from underneath the bed. SHE raised the apples near HER mouth, and enacted eating them, and said with a serene smile, "Ma, I have tasted your apples. They are very sweet."

Mrs. Nagpal had no sense of how much time had elapsed, as she kept on gazing at MA, until one of the other people present, recognised her, and said, "Mrs. Nagpal, you're here?" She was glad to see the gentleman, as she realised that he would be able to tell her about MA.

When she returned home, fearing the worst from her husband, she was relieved to learn that her husband had sent a message saying that he would be late due to work. Without realizing what words were coming from her mouth, she said, "Everything is MA's kripa." She and her husband were to become great devotees of MA for the rest of their lives.

### **1st to 6th July, 1960, Bombay**

MA left Pune at 6 a.m. Many devotees had come to bid MA farewell even early in the morning and despite the incessant rains. MA went to Bombay by car along with Shri Haribabaji and his whole party. MA stayed at the Pagoda Cottage in Sri B.K. Shah's residence. SHE went to attend Shri Haribabaji's programme at Khar twice daily.

### **4th July, 1960, Bombay**

MA stayed at Bhaiya's residence. Haribaba would come daily at 5 p.m. and perform the Ramayana Paath until 6 p.m. At about 8 p.m. MA would go to Haribaba's place for Raslila and return around 9:30 p.m.

These days MA often tells that, "In worldly pleasure, your punya (merit) is diminished and in worldly grief and sorrow your paap (sin) is diminished. That is why it is said that HE destroys sorrow by giving sorrow."

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### **6th July, 1960, Bombay**

MA left for Delhi by train at 11 a.m.

### **7th to 11th July, 1960, Delhi**

MA arrived in Delhi on the 7th day of July for Guru Purnima at the ashram which was celebrated with gaiety and aplomb. A large number of devotees came to the station to welcome MA. A Naam Yagna was held from the 9th evening till 10th evening. There seemed to be no end to the crowd that kept surging in for MA's darshan. SHE blessed everyone and distributed flowers, fruits and sweets to all and also joined the kirtan. A number of dignitaries like Sri C.P.N. Singh, Ex-Governor of Punjab, Sri Subimal Dutta, Foreign Secretary of the Govt. of India, Sri Bhagwan Sahai, Chief Commissioner of Delhi, Sri J.K. Birla and others, came for HER darshan.

### **8th July, 1960, Delhi**

The ashram was crowded with devotees who had arrived to celebrate Guru Purnima in MA's presence. A new room has been built for Haribabaji and in that room, Narayan Puja, Yagna, Guru Puja, etc. was held. The puja was performed by Sri Binay Bandhopadhyay. Seven to eight hundred devotees took prasad. The bhandara was given by Kamala Jaiswal. Sri Jugal Kishor Birla also came for MA's darshan.

### **9th July, 1960, Delhi**

The Adhibas (commencement ceremony) of the Naam Yagna was held in the evening and performed by the ashram girls and other ladies. Kirtan was held throughout the night.

### **10th July, 1960, Delhi**

The Naam Yagna which began the day before continued. Someone put a namavali on MA and SHE joined in the kirtan for a long time. The bhandara and prasad for the Naam Yagna was arranged by Sri Jugal Kishor Birla and it was attended by

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more than five hundred people. In the evening both Sri Jaydayal Dalmia and Sri Subimal Dutta, the Home Secretary of India, came for MA's darshan.

### 11th July, 1960, Delhi

The Chief Commissioner of Delhi, Sri Bhagwan Sahai, arrived with his wife at 9 a.m. for MA's darshan. He received advice from MA regarding sadhana. Then MA left in two cars, for Kishenpur ashram in Dehradun along with Jogibhai, Didi and others.

On the way, MA stopped briefly at Sri Jaydayal Dalmia's house at his wife's request. Leaving there, the car in which MA was travelling was involved in an accident in Meerut. The car accidentally hit a young boy and his sister. He was uninjured but the girl was lying unconscious on the road. Immediately, on MA's instruction, Ganga jal (water) was sprinkled on her face and she was sent to the hospital in the car accompanying MA. The girl was a Muslim child. A bit later, the hospital reported that her injuries were not serious and her life was not endangered.

Meanwhile, MA's car had to be detained until the police completed their investigation and report. So MA was taken to the home of a Punjabi gentleman living close by. MA sat under a big bael tree in his garden. After some time, SHE began to roam around the garden. The children of the household were watching MA with wonder and MA started talking to them. When SHE asked them whether they take GOD's name, a young girl said that there was a mandir in the house and they sing bhajans daily. When she told MA that she also does Ramayana Paath daily, MA requested her to chant it for HER. The girl was happy to do so. MA came and sat under the bael tree and the girl started the Ramayana Paath near HER. After half an hour the car returned from the hospital. While bidding farewell, MA asked her name. The young girl's name was Krishnalata. When MA heard that she was a kumari, MA pointed at Satidi and other ashram girls and said, "They are also kumaris. Will you stay with ME as they are doing?"

Krishnalata replied that presently she was unable to do so, but she will try to go places where MA is staying for HER darshan and she kept MA's address. MA then told her, "Look, make a rostrum around the bottom part of this tree and do the Ramayana Paath here and when you have a kheyal for ME, come and sit here."

The police did not find any fault with the driver and released the car. Rs. 51/- was given for the child's medical expenses.

On the way to Kishenpur, MA went to the residence of Pandit Parsuram Dhama, who had passed away on June 7th. He was one of earliest devotees of MA outside Bengal, having met MA in 1932 when SHE stayed in Raipur with Bholanathji and Bhajji. MA had said about him, "Rarely do we find people of such character and responsibility."

MA arrived at the Kishenpur ashram at 7 p.m. It was raining incessantly. MA's health was not good. The sound in HER head had been continuing for the last three years and nobody could diagnose it. The timing for MA's darshan had been reduced in order to give HER time to rest – morning from 11 a.m. till noon and evening 6 to 7 p.m.

### **11th July to 1st August, 1960, Dehradun**

MA stayed at Kishenpur for several weeks. During that time, SHE spent one night at the Kali Temple at Ananda Chowk where SHE used to stay before the Kishenpur and Raipur ashrams were built.

During darshan time, someone asked, "How does the remembrance of GOD come? Does attending satsang and listening to Bhagavat Katha and religious discourses help?"

MA replied, "To some people the remembrance of GOD comes easily, they cannot remain without it. This is the way they keep satsang with HIM. When repeating a mantra or one of GOD's names, HE is present as that mantra or name – one should bear this in mind. Some say they go on repeating 'Ram' but to no effect. Jemon bhav temon labha – As the bhav is, such

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is the benefit. Kirtan, satsang, listening to religious discourses, etc. are only a method of sustaining the remembrance of GOD. When one speaks of GOD and sings HIS praises, GOD HIMSELF is present.”

A European lady who had recently lost her husband, wrote, “MA, you told me that the husband is the Guru. Now my husband is dead and I feel terribly lost. What am I to do?” MA replied, “The husband who is the Guru does not die. Think of your husband as the Guru.”

### **18th July, 1960, Dehradun**

In the evening, MA said, “Let’s go for an outing and return when there is kheyal.” Without taking anything with HER, SHE left in the car given by Kantibhai, accompanied by Sobhadi, Kamalda and Chinmoyda. The others were anxious and asked, “Where has MA gone in the rain? HER health is not good.” Didima was especially apprehensive and MA said to HER mother, “Ma, don’t be worried and spoil your health. Just a short outing and coming back. What can happen from this? Earlier THIS BODY used to roam around like this. Is there any rule that one has to remain in one place? The whole world is an ashram.”

### **19th July, 1960, Dehradun**

MA returned at 10:30 in the morning. The monthly Akhanda Ramayana Paath was being conducted in the ashram. SHE said to Nawal Kishor, who was the one arranging it, “For your Ramayana Paath, THIS BODY has returned, as otherwise THIS BODY would not have returned now.” It was learned that MA had gone to Manohar Mandir in Ananda Chowk and stayed on the veranda of Lakshmi Narayan Mandir (where MA used to stay along with Bhajji earlier).

### **20th July, 1960, Dehradun**

The Ramayana Paath took about thirty-two hours to complete, followed by the aarti, and finishing, in MA’s presence, at 3 p.m.

### 21st July, 1960, Dehradun

The monthly two-hour Bhagavat Paath, organised by Lakshmiiji, began at 9:30 a.m. For the past few days, MA had not been taking salt in her food, saying, “THIS BODY is not accepting salt.” Though the sound in HER head was persisting and HER health was erratic, SHE was indulging the requests of the devotees to meet at times other than darshan so that no one would be disappointed. Didi had been noticing that for quite some time MA’s bhav was becoming detached and aloof.

A letter had been received from Haribabaji requesting MA to be present for Jhulan Ekadashi in Vrindaban. Due to health reasons, MA had to cancel previous visits to Haribaba’s ashram in Bandh and Hoshiarpur, though all arrangements had been made. In Bombay, when he met MA, he expressed his sorrow. Therefore, MA planned that in spite of HER health, SHE would be in Vrindaban for Jhulan Utsav as per his request.

### 22nd July, 1960, Dehradun

During satsang, MA said, “It is well to keep in mind that whatever one enjoys of worldly happiness, be it good food or anything else, uses up some of the punya (merit) that one has accumulated. It is therefore commendable to remember GOD at all times, and to enjoy whatever comes as coming from GOD. Similarly, one should try to bear in mind that any suffering or adversity that one has to go through, expiates one’s accumulated paap (wrong action).”

SHE then told a story. “A very rich man died leaving his wealth to his only son. Before closing his eyes forever, he told his son that if ever he got into very bad straits, so as to be utterly helpless and destitute, he should open a certain cupboard in the house. That cupboard, however, was not to be opened under any other circumstances. The son was a spendthrift and soon had exhausted all his wealth. At last he was virtually penniless, there was not even enough to provide the barest necessities for his family; moreover, there was illness in the house besides all sorts

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of other troubles. He remembered the cupboard and managed to open it with great difficulty. To his utter disappointment, he found it empty. It was an ordinary black cupboard, so he threw it outside into the compound and started to dig and search everywhere for the hidden treasure – in vain. In his despair he finally went to solicit the help of mahatma. The mahatma agreed to come to his house and see what could be done. On arriving there, he looked around and said, “Give me a seat beside the black cupboard.” He sat down and scaped the varnish off the old piece of furniture, and lo and behold, it was found to be made of pure gold. “Similarly,” MA concluded, “the gold is to be found in everyone’s own heart where HE sits enthroned on HIS lotus seat. But unless one is completely empty the gold cannot be found.”

### **1st August, 1960, Dehradun**

MA left for Vrindaban.

### **2nd to 10th August, 1960, Vrindaban**

MA reached Vrindaban, early in the morning, for the Jhulan Ekadashi celebrations. The day before purnima (full moon), Mahajhula was celebrated. There were eleven jhulas (swings), and each of them was beautifully decorated, for the idols of Radha and Krishna, that were placed upon them. The Raslila was being performed for a fortnight, and on Purnima, Maharaslila was performed.

The crowds were building up daily, as more and more came to witness the celebrations. Many mahatmas graced the occasion. Avadhutji had organised the festival with gusto and piety, and there was much dancing and singing and jubilation.

The hour of MA’s Diksha on Jhulan Purnima was observed with kirtan and group meditation. Raksha Bandhan was observed immediately after, between 2 and 3 a.m. MA HERSELF, with HER own hands, tied rakhis (silken thread) on the wrist of everyone present.

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Meanwhile, MA's health was not getting better and the erratic bhav was continuing. Everyone was worried, despite which MA would go to Haribaba's ashram, at least once a day, for a short time, and SHE was constantly ensuring that the festivities and pujas were done in a perfect manner.

The girls of Kanyapeeth had earlier requested MA to be with them in Kashi for Jhulan but, as MA had the kheyal to be in Vrindaban, as per Haribabaji's request, it was decided that MA would be in Kashi for Janmashtami, which was taking place on the 14th.

### **10th to 23rd August, 1960, Varanasi**

MA left for Varanasi by Delhi express and reached Mughalsarai at 11 p.m. SHE spent nearly a fortnight in Varanasi.

On the 12th, in the evening, Sri Kavirajji and Kalida (a great yogi and saint), came for MA's darshan at about 8 p.m., and talked with MA for a long time on the terrace. Sri Anil Ganguly had also come with his wife. MA slept on the open terrace.

### **13th August, 1960, Varanasi**

After the evening satsang, Kavirajji sat with MA in HER room. Earlier Anilda and Tapanda had gone to meet Kalida who himself was very fond of Anilda and had known him for a long time. Kalida had requested MA, "MA, please tell Anil to come to my house for two hours. If you don't tell him, he will not come." So, MA had told Anilda.

During the visit, Kalida explained about nashikgrah (through the nose) dhyān in response to Tapan's queries. On hearing this, MA told about HER visions during nashikgrah dhyān during the time sadhana lila was manifesting on HER.

Anilda said that Kalida had told him, "MA is extremely dangerous – SHE has me completely tied up." At this, Kavirajji and others started laughing with glee. Anilda added that Kalida had said, "MA is like the embodiment of poetry."

"Why poetry?" MA asked.

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Kavirajji and Anilda both replied, “Among all the arts, poetry is the greatest.”

### **15th August, 1960, Varanasi**

Nandotsav was celebrated in MA’s presence. In the morning a phone call was received regarding the ill health of Dr. Gopal Dasgupta, an old and dedicated devotee. A little later the news came that he had passed away. MA said of him, “For such a long time, no one had seen him even a bit angry.”

### **16th August, 1960, Varanasi**

MA said to everyone, “Baba performed seva for all of you. Remember he was a part of this ashram. Every day perform kirtan for some time for the upliftment of his Atma. On the day of the shraddha, conduct the entire Gita Paath.”

### **20th August, 1960, Varanasi**

The sons of Dr. Gopal Dasgupta came with his asti (ashes) to Varanasi on MA’s instruction, as he had expressed a desire to be cremated at Manikarnika Ghat. MA said, “Today is the fifth day (after his death). During this time no form has been seen. This morning, while lying down in the terrace, it was seen that Baba, wearing a lungi like he used to, came and sat near THIS BODY – not in this place but in another place. The atmosphere of that place was very good. He came and said, ‘MA, I have come’ and made a place for himself to sit a bit away from where THIS BODY was. Also it was seen that the worldly bhav that he had, was not present.”

The sons went back but MA continued to talk about Gopalda and said a few times, “Baba had fallen down, how much pain he must have felt. Falling with such a weak body.” Later SHE said, “Someone who would serve everyone with such compassion and feeling, such people are very few.”

For the past few years, MA’s health was not good. During the last Kumbha in Allahabad, HER head and body had

become cold which was continuing at times since then. But since Etawah, in the end of February, a deteriorating phase had begun, worsening somewhat day by day. MA had an unusual bhav. SHE had no kheyal towards HER body and was doing whatever necessary to ensure the devotees' remained happy without feeling disappointed or hurt. Even though darshan time had been reduced, to one hour each in the morning and evening, to allow MA to rest, MA had no bhav to rest. SHE was hardly eating.

Previously, nobody could understand anything about the state of MA's health, by observing HER externally. MA would talk with everyone happily, and everyone would assume that SHE was fine. But now it was not so. That HER health was not good was evident from HER face and everyone was becoming worried. SHE was still always smiling but talking less. Everyone was silently offering prayers to MA to get well.

MA said, "The bhav to listen, talk and walk is somewhat different. But there is no uneasiness or discomfort." The breathing rate was again changing and this was noticed by everyone.

Every evening Kavirajji used to come and talk to MA from after the sandhya kirtan till about nine or ten p.m. Since his health was also not good, MA said, "Baba, don't come tomorrow if it rains." He replied, "Let me see, MA, if I don't come then I don't feel good."

Out of concern for MA's health a lot of devotees had arrived including Anilda and Satidi from Calcutta, Mayadi and Sambhuda from Patna, Kanakda, Chamelidi, Hashidi and others. Anilda, when he was leaving, said tearfully, "MAGO (a term of endearment), get well." MA laughed and replied, "At all times well."

### **22nd August, 1960, Varanasi**

Kalida had come, with the writer Rani Chanda, for MA's darshan and they had dinner at the ashram. He talked with MA for a

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long time, in the second floor room of the Annapurna Mandir. Kalida said, “In the few days since I last met HER, MA’s bhav has changed significantly. Such a rapid change in MA’s bhav and health, I’ve never seen before. I’ve often spent hours on end conversing with MA. Today it seemed that MA does not have that bhav.”

After they left, MA did not come down from HER room on the second floor of Kanyapeeth and said that SHE wanted to stay in the room above the library. Arrangements were made for HER to do so. MA rested on the veranda of that room. The terrible sound in HER head was continuing.

### **23rd August, 1960, Varanasi**

In the morning, MA came down to HER room on the first floor between 9 and 9:30 a.m. SHE went and sat in front of the Annapurna Mandir at about 11 to 11:30 a.m. for around half an hour and then returned to HER room on the first floor and lay down.

MA called Didi and said, “Whatever happens, THIS BODY shall go to Vindhyachal.” Everyone became very apprehensive, knowing it would be impossible to stop HER from going. MA left at about 4 p.m., without taking any attendant to stay with HER. Patalda would only accompany HER to Vindhyachal and return back. MA said, “Belu is there. She will make all arrangements – nobody else is required.”

Didi held HER and helped HER to the car at 3:45 p.m. HER walk was wobbly. Didima also accompanied MA to the car and was stroking HER head and body mournfully said with great concern, “Get well and return soon.” MA said, “MAGO” and put HER head on Didima’s bosom.

Upon his return, Patalda reported that MA had talked for a while after crossing Chunar.

### **23rd to 27th August, 1960, Vindhyachal**

MA arrived in Vindhyachal and stayed for four days.

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### **24th August, 1960, Vindhyachal**

Panuda, on his return from Calcutta, went to Vindhyachal to enquire about MA's health. When he returned, he reported that when he got there, MA's health was not good and SHE had been lying down throughout the day. HER health had worsened.

When SHE began to speak a bit, Beludi took the opportunity to feed HER something. Slowly, SHE started speaking normally. MA said, "Today there was no talking throughout the day. Only after you came, THIS BODY spoke."

In the afternoon, Dasuda drove MA's car back to Varanasi with a letter written by Beludi as instructed by MA. It seemed that Gopinath Kaviraj had earlier said he would prepare some dishes for MA and bring it on Wednesday or Thursday. As it was Wednesday and MA had suddenly gone to Vindhyachal – they should thus be informed so that they would not be troubled to prepare dishes only to find MA not there. If they wished, they could come to Vindhyachal to meet HER. For that reason SHE had sent HER car.

When Satidi heard this, she said, "There is no parallel to MA but MA." Even in this state of health, MA has so much kheyal for HER bhaktas.

### **25th August, 1960, Vindhyachal**

A phone call came that MA was feeling better.

### **26th August, 1960, Vindhyachal**

Tapanda called from Vindhyachal in the morning to report that MA was indeed feeling better. MA had said, "Call them to say THIS BODY is better, otherwise they will worry."

### **27th August to 6th September, 1960, Varanasi**

MA returned to Varanasi but in the night HER health again deteriorated. These days, MA was staying either in HER room above the library or above the Annapurna Mandir on the Ganga side of the ashram.

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Srimad Bhagavat Jayanti was observed from 28th August till 4th September and, at the behest of Sri Gupta, a Bhagavat Saptah was performed. Srinath Sashtri of Vrindaban did the paath and explanation. Vijaynagar's Rajmata sent a car.

Haribabaji had sent prasad of Ram puja for MA with a letter written by Harikrishna, one of his disciples. In the letter it was mentioned that since MA had left Bandh, Haribaba had lost interest in everything, knowing that MA's health was not good. He had said to all his disciples, "If you love me even a little, then start doing japa for MA's health and pray that SHE gets well soon."

### **28th to 30th August, 1960, Varanasi**

MA was still not well. Srinathji had told MA that SHE need not be present at all times. In fact, it was only when he started the Bhagavat recitation in the morning that he requested HER presence. After the daily aarti of the Bhagavat, before starting the recitation, he would seek HER permission.

At that point, MA would then return to one of HER rooms. Though everyone was extremely worried, MA in HER sweet inimitable way would say, "Ja Hoye Jai (Whatever happens). There is no problem."

Swami Shankarananda, upon seeing MA started weeping and said, "MA, earlier different kriyas used to be manifested on YOU automatically and YOU used to get well immediately. Now doesn't it happen?"

MA replied, "Kheyal does not take place, Baba. The kheyal to talk, listen and move around is somewhat diminishing. But there is no difficulty or inconvenience."

Shri Gopinath Kaviraj and Shri Kalida had come to the ashram for MA's darshan, and out of extreme concern for HER well-being. Kalida fervently prayed to MA to regain HER health saying, "MA, you have to tell us whether you will get well." MA would not give HER word and said, "Baba, THIS BODY does not give any promises." Kalida kept repeating insistently. MA

said, “You are saying such because you all care for THIS BODY. Let’s see – it has been heard.” Kavirajji told Kalida, “Don’t insist anymore. You have said enough.”

Kalida said, “MA, if YOUR health is not good, we feel miserable.” Kalida later said, “I’ve not seen such deterioration so quickly in MA’s health ever.”

One day, MA was talking about the big akanda tree that had grown on its own in the ashram. SHE said, “The house that Gangadidi had bought had a large akanda tree. When that house was sold, there was a kheyal that such a big akanda tree is rarely seen. Surprisingly, afterwards it was noticed that an akanda tree had started growing in the ashram on its own. Gradually the akanda tree became huge. Such a large akanda tree is rarely seen. It has nearly covered the Buro Shiv under it. If it had not grown so huge, and if it had not tilted a bit on one side, how would it go toward Shivji? And if it was not so large, how would one have plucked its fruits from the veranda of the Annapurna Mandir.” SHE laughed after saying this.

After Kalida’s prayers to MA, it seemed that MA was getting better. SHE was staying in HER room above the library and was sleeping on the veranda on the western side at night. Nobody was allowed to go to HER room.

### **1st to 6th September, 1960, Varanasi**

One day SHE told the ashram girls, “You have chosen this path, do not be disturbed by condemnation and reproach. A lot of problems and obstacles will come and are coming. Maintaining a calm demeanor, try to continue to keep HIM as your objective.” SHE then narrated several incidents when SHE was also subject to condemnation, but those detractors later came to ask for forgiveness and acknowledge their mistakes. MA said, “The truth will manifest one day – you should patiently try to let HIM know your appeals and prayers.”

MA is taking only liquids, no solid food these days. SHE continues to be mostly silent, speaking very little.

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### **7th to 17th September, 1960, Vindhyachal**

MA returned to Vindhyachal, with a large number of ashramites and devotees. There was hardly any change in MA's health, and SHE was still not taking any solid food, only liquids.

### **12th September, 1960, Vindhyachal**

Kavirajji arrived on the 12th to spend a few days with MA. SHE spoke about the South India trip that SHE had taken along with some others. At that time, MA did not go inside any temples. MA smiled and said, "Do you know the actual thing, Baba? When they used to go to the mandir, a change in THIS BODY used to come about. In the mandir, in this way, everyone's bhav accumulates in one place."

Kavirajji immediately understood and responded, "Due to all those bhavs, Your BODY behaved in that way."

MA replied, "Baba, this utterance came out today. THIS BODY would lay outside, or sit outside the mandir, in a silent manner – they used to go inside the temple for darshan, one by one, keeping someone with THIS BODY."

One day Kalida was saying in Kashi, "Anil and I were sitting near MA in HER room above Annapurna Mandir, when a large insect came inside and circumambulated MA, then sat in front of HER for a while and then did something which resembled a pranam and went away."

For a few days now MA has been saying, "On the banks of the pond below, THIS BODY is seeing a big disturbance."

### **14th September, 1960, Vindhyachal**

A lot of important dignitaries came for MA's darshan including the Commissioner of Varanasi, Mirzapur's Magistrate, etc. They were supposed to take prasad on the next day.

### **15th September, 1960, Vindhyachal**

The preparation of food for a number of guests in such a remote place was not an easy task. Arrangements were made for

twenty guests to take prasad but over fifty guests arrived. Taking MA's name, the prasad was served by Didi and surprisingly there was no shortage of food.

When MA heard about this, SHE pretended to be surprised and said, "What have you all done? You have merit in your hands. You all are so courageous – with what courage could you make everyone sit?"

Didi replied, "It's only natural that we have capability – by the grace of MA's feet, we have so much courage. That is why taking MA's name we made everyone sit. We had faith that there will be no shortage. We have seen this so many times."

### **16th September, 1960, Vindhyachal**

MA was sitting on the veranda in the evening and was having a private conversation with a foreign gentleman. During that time a group of people arrived who eagerly wanted to meet MA. They said, "MA! We were coming here for your darshan. Everybody thought that in the dark no one would be willing to take the car up the mountain (but we made it here). Then while the car was being parked beside the pond, it began to slide down the slope until the two back tires went into the pond. Since the front tires were still on the slope, we could save ourselves. We have been saved because we have come for YOUR darshan."

MA replied, "This is the place of MA Vindyabashini; it is SHE who has saved all of you. For the past few days, Didi was being told that something of a danger was being seen on the side of the pond. Certain such things were said but not everything was said. It was clearly seen that the car was falling into the pond."

Dr. Pannalalji's daughter, Leila, and her husband Rameshwar Sahai were also there at that time.

### **17th September, 1960, Patna**

MA left Vindhyachal for Calcutta, breaking the journey in Patna at the earnest request of Mayadi and Sambhuda and staying at their house overnight. Sri Bakshi drove the car from the

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Patna station. During the journey, the windows of the train compartment were kept open, as otherwise, it was affecting MA's breathing rate. SHE was in a strange bhav. There seemed to be a close association between the outside air and MA's breathing. The dust from the coal engine was coming into the compartment but due to MA's condition, the windows were kept open.

### **19th September to 1st October, 1960, Calcutta**

MA arrived in Calcutta in the morning. There were tremendous crowds waiting in the station for HER darshan. Due to HER health, SHE had to be assisted at all times. Then they went to Agarpara Ashram for Durga Puja which was to be celebrated from the 26th to 30th of September. The crowds were immense. It had been arranged so that MA could take rest most of the time. When SHE would come and sit in everyone's presence, SHE would not speak much. Everybody would sit quietly in silence. As SHE was leaving, MA would say, "Accha, AMI ashi (OK, I shall return)."

### **22nd September, 1960, Calcutta**

The new buildings in the ashram, the Shiv Mandir, Bholanathji's Mandir, Durga Mandir, Radhakrishna Mandir and a guesthouse, were inaugurated in MA's presence. The mandir dedicated to Sri Bholanathji had his statue and three Shivalings. The Durga Mandir had MA's picture and Durga Puja was to be celebrated in this temple. In the Radhakrishna Mandir, murtis of Ram-Lakshman, Radha-Govinda, etc. were kept. In the evening a cultural performance took place. MA was there for some time.

### **24th September, 1960, Calcutta**

The adhibas (commencement ceremony) of the Naam Yagna was performed in the evening in a beautiful pandal made in front of the mandir. MA joined with the women when they took over the Naam for some time and then went to HER room.

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### **25th September, 1960, Calcutta**

The Naam Yagna was completed at 9 p.m. after twenty-four hours. MA had been present at different times.

### **26th September, 1960, Calcutta**

Suddenly, MA's health and bhav improved. SHE was able, as before, to stand for long periods of time and SHE did not rest throughout the night. SHE ensured proper cleaning of the mandir and SHE made all the arrangements for Durga Puja. The Sasthi Bodhan (first day welcoming ceremony) of Durga Puja was celebrated in the evening.

MA returned to HER room late at night and said to Didi, "Didi, it is not known what happened, somehow there was a change in THIS BODY for which all the work of puja was done."

Seeing MA in this form after a long time, everyone was happy. Everyone knew that by MA's kheyal anything was possible, but all had been surprised that MA's health had been extremely bad for such a long period (without kheyal).

### **28th September, 1960, Calcutta**

Ashtami Puja was celebrated. The veranda of the mandir was filled with devotees conducting Kumari Puja. Everyday Makhanda brought sandesh (a particular sweet) worth Rs. 101/- as prasad for everyone after pushpanjali. MA started distributing the sandesh but the surge of the crowd was so immense that there was fear of a stampede. The distribution through HER hands had to be stopped and SHE asked Makhanda to distribute the sandesh and went upstairs to HER room.

### **29th September, 1960, Calcutta**

Navami Puja was celebrated. Kusum Brahmachari was conducting the puja. Ashuda (professor from Lucknow) was the Tantradharak (assisting pujari). Trigunada, Kamalakantada, Abanida, Batuda, Hariharda, Satyada were doing the Chandi

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Paath and assisting in puja work. While taking bhog, MA said, “You have all come from different places and committed yourselves to this work. All this is Durga Ma’s desire. You all have so much affection for THIS BODY. Some of you are brahmacharis and some are householders. You have come together in a beautiful way with zeal and gusto.” MA became emotional while saying this. Everyone said with folded hands, “MA, all this is due to YOUR Kripa. It is you MA, who have pulled us. What shakti do we have?” Rekhadi and Kanubhai had arranged for a performance of Yuga Avatar from 9 p.m. till midnight.

### **30th September, 1960, Calcutta**

Vijaya Dashami was celebrated. Everyone did pranam to MA and received sandesh from MA’s own hands, which Makhanda had organised. The Durga Puja was celebrated with pomp and grandeur. Everyday nearly three to four thousand people took prasad. One day more than five thousand people had prasad. All were welcome; no one was turned away. The cooking was done by eight or nine cooks. The bhog was prepared by Hemadi, Mamima, Giribaladi and other girls. The crowds were enormous. Everyone including the most eminent people sat on the floor and took prasad. Joy was overflowing in the delight of MA’s presence.

### **1st October, 1960, Calcutta**

MA left Calcutta by train for Varanasi at the request of Shri Kaviraj and Shri Kalida.

### **2nd October, 1960, Varanasi**

MA reached Varanasi and stayed for a day. On the way to the ashram, SHE visited Shri Gopinath Kaviraj and asked, “Baba, how does THIS BODY seem?” He replied, “Better.” MA then said, “The change is still continuing.” He said, “Everything is MA’s lila (play). If MA wills, what cannot be done?”

In the afternoon, Kalida came for MA's darshan and stayed till 6 p.m. Kavirajji arrived soon after.

MA narrated an incident which occurred during Durga Puja in Calcutta and said, "When THIS BODY was in Vidyakut and during Harinam the condition of THIS BODY used to change. During that time, a cobbler's daughter used to come to THIS BODY at times. She was dark but her face was beautiful.

"During the puja in Agarpara, a girl came to the ashram. She was also dark, like the cobbler's daughter. One day, during that time, flowers and malas were being given to everyone. She came and seeing the pearl necklace asked for the same. It could not be given at that time, without taking consent from the person who gave THIS BODY that mala. At times, some people give things to be touched by THIS BODY and then returned. After taking consent, there was a search for the girl but she had left.

"There was a kheyal at that time, that she might come again on Dashami. The mala was then kept with Udhas. On Dashami day, it was noticed that the girl had come.

"She could not come previously, as she had fever. On that day also, she was suffering from fever. The pearl mala was given to her. On inquiring, it was learned that her caste was Das. Who knows whether that cobbler's daughter has been reborn in the Das lineage. In her previous birth she was considered untouchable and now she is not untouchable."

### **3rd October, 1960, Varanasi**

MA left Varanasi for Dehradun by train.

### **4th October, 1960, Dehradun**

MA arrived at Kishenpur Ashram. Lakshmi puja was celebrated in HER presence in the new room in the upper story that had recently been constructed. After completion of the puja, before maun, MA called everyone for prasad and the devotees headed to the open courtyard where it was being served. Almost immediately, it started raining.

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Didi immediately went to MA and said, “MA! What should we do? Please come outside.” MA went to the courtyard and said, “The rains are coming.” Didi said to everyone, “MA is here. Take MA’s name and sit for prasad. Nothing will happen.”

Some people were apprehensive and looked at MA as it was raining quite heavily. MA suddenly said, “If you have the conviction to sit, then sit.” So everyone sat and the distribution of prasad began.

MA said, “Didi, THIS BODY has a kheyal to sit here. Bring the food.” MA’s bhog was arranged for in the Matri Mandir and MA was fed in the courtyard while everyone was taking prasad. By then it was drizzling slightly and slowly stopped raining altogether.

Everyone was joyous due to MA’s presence. While lying down at night, MA said, “It’s a wonder that the rains stopped. It was possible due to Didi’s strength of mind.”

### 9th October, 1960, Dehradun

During satsang, someone asked: At times one feels jealous or angry, but circumstances don’t permit one to give expression to one’s feeling. Then one dreams of what one has been unable to express in waking. Is the knot thereby undone?

MA: It depends. If the person concerned happens to be immersed in sadhana, and on waking, feels pained at harbouring such undesirable feelings, even in a dream, these feelings will thereby be thrown out. But if a person has a worldly outlook, and takes pleasure in that kind of dream, it only gives nourishment to those feelings and makes them grow stronger – like a creeper that spreads and spreads. So long as one enjoys the rasagollas (round bengali sweets filled with syrup) of the world, even in dreams, one cannot get a taste of the real rasagollas – on the contrary, one remains within the golla (round) of the world, of ever recurring births and deaths.

Q: How can sadhana become uninterrupted since it is necessary to sleep?

MA: When one becomes well established in ceaseless practice during waking hours, it will continue also during sleep.

Q: How can one verify whether this is a fact?

MA: If one wakes up with the same kind of thought with which one has fallen asleep, one may presume that it has been there all along.

Q: But while asleep one is not conscious.

MA: In this case, one does not know. But there is a much higher state where one remains conscious even during sleep.

Q: Should one undertake a spiritual practice or penance with the expectation that this will atone for a wrong deed or sin?

MA: The best thing is to do everything only for GOD, for the realisation of GOD alone. That will blot out all sins as well. Some people acquire money by unrighteous means and then give away a large sum for charity or some other good purpose in order to be cleansed, then they start sinning all over again. In this case they will reap the fruit of their evil deed as well as of their good deed. It is like bathing in the Ganga and then smearing mud all over one's body. Therefore, everything should be done with the one motive only to realise GOD or one's True Self.

### **10th October, 1960, Dehradun**

A French lady who had flown from Paris for the sole purpose of spending a few weeks with MA, asked the following question, "You say that everything is GOD's lila; thus, there seems very little scope left for human freedom. It looks as if we are like marionettes and HE is pulling the strings.

"On the other hand, you also say that jagat (world) means perpetual movement and that whatever moves cannot be tied down and is therefore free. There seems to be a contradiction in these two statements. Is there any freedom for the individual and how much? Have we not the freedom at least to choose at every moment between going further into worldliness or towards Reality?"

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MA gave a detailed and enlightening reply. The following is the gist of what SHE said: “Everything is GOD’s lila but because you do not know this, you ask questions – even your questions are within GOD’s lila. The world is gathishila (perpetual movement) and jiv (living beings) – is that which is bound. But, the bondage is only temporary because it is of the world which is in constant flux.

“You may lock your room and go away but the lock cannot last forever and neither can the door. It is a question of perspective. Jiv is also Shiv. In reality you are actually free and therefore it is natural that you long for freedom. When one is advancing towards GOD, it is difficult to also go towards the world and vice versa.”

Turning towards a young sanyasini who was learned in the scriptures, MA asked her, “What is the freedom of the individual? What do the shastras say?”

The sanyasini said, “The individual is like a cow tied to a post. The cow cannot leave the post, but as far the rope goes, it is free to move as it pleases.”

“Yes, this is a beautiful analogy,” MA continued, “but one thing has to be said – if an individual makes use of the whole of one’s will power in whatever is undertaken, one gets in touch with Mahashakti (Supreme Power) and then, where is the boundary? Think of a plant that is surrounded by a fence or by bricks while it is young and weak but as it grows into a strong tree, it breaks the boundary and grows beyond it. Sometimes the cow digs up the post and runs away with it. In some cases the Guru may destroy the boundary.”

### **11th October, 1960, Dehradun**

In reply to a question MA said, “It is difficult for the householder to find the time to sit down in the mandir for prayers or meditation. It is difficult to cultivate the company of saints and sages at all times or to attend religious gatherings frequently. But it is easy and always possible to keep company with GOD

in the form of His name or a mantra received from the Guru. One cannot constantly have an image or picture of a deity in front of one's eyes, but the bigraha (living presence) of GOD as akshara (an indestructible divine sound such as aum) can be one's constant companion under all circumstances."

This morning a French girl of about 20 years of age, arrived from Kabul where she had been working on a film with Arnaud Desjardins who had also made a documentary on MA. She was so impressed upon seeing this film that she decided to stop in India for ten days on her way home, only for the purpose of meeting MA.

She went to attend her first darshan, which was with a large crowd and was mostly taken up with devotees bringing gifts and doing puja to MA, with also some questions and answers in only either Hindi or Bengali, of which she could not understand a single word. Atmanandaji asked her about her impression of MA. "My expectations were very high," she replied, "but I have found so much more." To the question of whether she would like to see anything more of India, she simply said, "No, I want to remain with MA only."

### **12th October, 1960, Dehradun**

News came from Swami Paramanandaji that Naimisharanya, where the Sanyam Saptah was to be held from 21st October, had been inundated by massive floods. The exact place where the pandal was to be constructed was under waist high water. The roads and postal service were nearly closed and the trains were running late by 10 to 12 hours. Didi was calm and with a smile said that by MA's kripa everything would be okay – but that MA would make us do karma (work) in order to reduce karma (accumulated from past actions).

MA showed a serious bhav and said, "That is your courageousness. It is no laughing matter. There is so much water all around." Didi pointed to MA's feet and replied, "By the strength of the stake, the ram fights. By the power of THOSE

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charan (holy feet), everything will be okay – I have no doubt.”  
MA replied, “Who knows?”

During satsang, a French woman who was the wife of Arnaud Desjardins, wanted to know what exactly was the meaning of MA’s saying “Vipad diye Tini vipad haran koren” (By adversity does He destroy adversity) as it could be understood in a number of ways.

MA said, “First let us hear what your opinion is regarding these various possibilities.”

The woman responded, “To be an individual is in itself pain, since it means bondage and separation from the ONE. But immersed in worldly happiness the individual is not aware of his sorrow. So GOD sends suffering and adversity, so as to wake us up to the consciousness of our innate misery.”

MA said, “Yes, you see, the happiness of this world is always short-lived and so you begin to search for permanent happiness. What other meaning can you think of?”

Mrs. Desjardins replied, “It may also mean that HE sends misfortune to prevent disaster.”

MA said, “This does indeed happen at times; a great disaster is due, but averted by a small one. Furthermore, whatever suffering is in a person’s fate has to be borne, but when it is exhausted it is finished. In this way also suffering is beneficial. Moreover, if a very great difficulty arises, one is obliged to turn to GOD, since one feels utterly incapable of coping with it. Although one may doubt HIS existence, yet one will start praying to HIM in such a case.”

### 13th October, 1960, Dehradun

News came that the flood waters in Naimisharanya had increased. Some new devotees thought that MA seemed worried. Didi laughed and said, “You do not know. MA has absolutely no worries, SHE just enacts these bhavs at times. I have seen so many such things.” MA suddenly said, “Just as it takes no time to empty a glass of water, GOD, if HE so wills, can withdraw

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the floods in no time.” Miraculously, within three days the flood waters had receded.

#### **14th October, 1960, Dehradun**

Nobody had ever witnessed floods subsiding at such speed. Didi laughed and said, “So what? I knew this would happen. MA also laughed and said again, “GOD can drink the water like HE is drinking water from a glass.” SHE then said, “That place has been like a jungle for a long time. It has been made impure by people, birds and animals, etc. Sprinkle cow dung water on that place.”

A huge programme had been planned – the 11th Sanyam Saptah and 108 Bhagavat Paath were to be conducted concurrently. A large number of devotees and sadhus were expected to attend the programme in Naimisharanya.

#### **16th October, 1960, Dehradun**

MA left by train for Lucknow. News was received that the flood waters had receded completely.

#### **17th to 19th October, 1960, Lucknow**

MA reached Lucknow and spent Diwali and Kali Puja at the residence of Sri Rameshwar and Leila Sahai. Kali puja was held on the 19th, in MA’s presence, and was conducted by Batuda, ending at 2 a.m.

In spite of the flood situation, a heavy rush of people came to have MA’s darshan including the Governor, the Chief Minister of Uttar Pradesh, and a large number of dignitaries. As MA was taking leave from the public to go to the puja place, a sadhu with a white beard and long white hair, quickly came in front of MA. He said that SHE would not be able recognise him as he had met HER about 30/40 years before.

“Yes Baba,” MA said. “We met while we were on a short boat trip, during the visit of South India. Do you remember giving me a small Gita at that time?” Saying this, MA left for the puja

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mandap. The sadhu was deeply astonished, as he was only a teenage boy when he'd met MA that first time. He could not understand how MA could recognise him. He did not realise that no one was ever unknown to MA.

For a few days MA had been saying, "It was seen that Mahatma Gandhi had come to THIS BODY in a subtle state. He was behaving with familiarity. (He) wanted to drink milk, (but there was a) scarcity of milk – THIS BODY kept a glass of milk covered with the hands. He faded out there itself."

### **20th October, 1960, Lucknow**

MA left Lucknow by car at noon and reached Naimisharanya at about 3 p.m. At Sitapur and other places, a massive number of people were waiting on the roadside for HER darshan.

The arrangements for the Sanyam Saptah were made at Narada Ashram and MA was to stay there in a dharamshala with four rooms. More than one hundred tents had been put up for the devotees attending. A lot of sadhus had arrived for the programme and over the course of the celebrations, thousands of people attended.

### **21st October, 1960, Naimisharanya**

The 11th Sanyam Saptah commenced in Naimisharanya, an ancient, sacred place, said to be untouched by Kaliyug, and miles away from human settlements. This special spot had been left uncared for, though thousands of saints and sadhus had meditated here, and the Puranas were written at this very location. It seemed that MA had come to awaken this lost place.

Two large pandals had been constructed – one for Sanyam Saptah and one for Bhagavat Saptah. A multitude of sadhus like Mahamandaleshwar Maheshwaranandji from Sanyas Ashram of Bombay, Swami Akhandanandaji, Vishnu Ashramji, Mahamandaleshwar Chetan Giriji, Avadhut Krishnanandaji, Chakrapaniji from Vrindaban, Sri Yogesh Brahmachariji, Krishnananji from Bombay, and many others attended. A large

number of devotees from all over had arrived. The villagers were attending in droves.

During this period, MA was taken to the Ashram of Naradanandji, at his request, where SHE was given a grand reception.

### **26th October, 1960, Naimisharanya**

Someone asked, “We are asked to practice self-restraint and sadhana. We are trying our best, but we do not find GOD. What are we to do?”

MA advised, “Do not relax your efforts, go on steadily. Just as when you study, you pass your exams and then become an officer automatically, and in course of time get your pension – similarly, in the spiritual field also, if you persevere and continue with steadfastness, everything will come to you of itself.”

“What you say gives us great hope,” someone responded.

MA said, “It is indeed as has just been explained.”

Another person asked, “Is it possible for a liberated person to have a desire?”

MA replied, “To be liberated and to have desire is a contradiction in terms. Liberation implies desirelessness. How can one be liberated and still have a desire?”

The questioner, “But has not GOD divided Himself into the many because HE desired to do so?”

“Yes, that is so.”

“But you have just said that one who is liberated cannot have desires,” the person said.

MA replied, “There is a great difference between GOD’s desire and personal desire. Divine desire is Divine Will and quite another matter.”

Someone asked, “It has been said that in 1962 the planetary constellations are very inauspicious and that there will be a great disaster. How can we save ourselves from it?”

“You hear people say all kinds of things, and because you are full of fear, you feel afraid,” MA said. “But there is also a state

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in which there is no fear; to attain to that state must be your endeavour. Take the path that leads to fearlessness.

“There is no such thing as a ‘means’. You must have recourse to the means, which is no means, and beyond all means. In the world, there is always some trouble or difficulty. The only way out, is to reach a condition in which one is not afraid of anything.”

The questioner asked, “But what about the rest of the world?”

“First become fearless yourself.”

The questioner continued, “But what is YOUR opinion about the prophesy itself?”

MA responded, “THIS BODY does not reply to questions of this kind.”

### **27th October, 1960, Naimisharanya**

The 11th Sanyam Saptah ended and the 108 Bhagavat Saptah began in the adjoining pandal. Batuda was the Acharya, Srinathji and Jogenda were the observers (to ensure that none of the 108 pandits slumped or dozed off during the Paath). The golden Laxmi Narayan murti was put on a silver throne and the Paath started after the puja. Bharatbhai (the late Swami Bhaskaranandaji) was the jajman.

The pandits had come mostly from Kashi and some from Maharashtra. All pandits were given asana carpets from Vindhyachal, chadar from Calcutta and coloured garments from Bombay, gomukhi (rudraksha) and tulsī mala from Vrindaban, utensils for puja from Kashi, etc. Vishnu Ashramji was doing the exposition. Shri Naradananda Swami gave a detailed discourse about the importance of Naimisharanya.

The Jaipuria family from Kanpur including Sitarambhai, his parents and relatives were also in attendance. Modibhai, from Modinagar, also arrived with his family. Sri Gobind Narayanji arrived from Lucknow along with some important government officials. One of them asked MA whether there was actually a GOD and can HE be seen.

MA replied, “Of course HE can be seen. HE is always present. Like the way we are conversing and looking at each other – the same way HE can be seen.”

Mr. Ghosh, one of the government officials, asked HER, “Why does HE not do kripa (grace)?”

“HE is always doing kripa,” MA responded. “It is raining with kripa! GOD’s kripa is being showered on us at all times. If you keep the container upside down, how will you catch the kripa? Everything will flow away. But if you keep the container in the proper position, it will be filled and overflow with kripa.”

When Sri Govind Narayanji asked how that can be achieved, MA replied, “Only turn your whole existence towards GOD – pray to HIM, take HIS name, meditate on HIM – that is the way. The seed of the tree is in fruit. The tree is huge but the seed is small. It is only by going into the depth of it that you realise that the tree and its branches and offshoots are manifested in the seed. Unless you acquire the information, how would you know? That is why you have to go into the depths and try to acquire the information and knowledge, then everything will be revealed to you.” MA was in a beautiful bhav when SHE said this.

### **31st October, 1960, Naimisharanya**

In the evening Shri Akhandananda Swamiji of Vrindaban gave a discourse on anger. He said that kama (desire) is the cause of anger, and abhiman (ego) is the cause of desire. Unless one surrenders completely to the Guru and becomes absorbed in HIS service, anger cannot be conquered. Anger is a fire that destroys the bhav of one’s sadhana and stops the flow. A little later, during MA’s satsang time, people referred to his talk.

Someone asked, “MA, I have noticed that sadhus who live in places such as Gangotri and can do without clothes and blankets in the icy cold of the mountains, are those very ones who get most violently angry. How is this to be explained?”

MA replied, “So long as one is not established in the state where no more ‘I’ and ‘you’ exist, where one knows by first-

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hand experience that the Self is ONE and All-pervading, how can anger be wholly conquered?”

The next question was, “What difference is there between such a man and GOD? Moreover have you ever come across a human being that is incapable of anger?”

MA said, “When this body was very young, someone asked, ‘We hear that even the rishis could get so angry that on occasions their anger burnt people to ashes. How then can you expect us to conquer our anger?’ THIS BODY has had no education and at that time had not had any satsang with sadhus and mahatmas either. The reply was, ‘Yes, it is true that the rishis could burn someone to ashes but they also had the power to call back to life whom they had burnt. Their anger was on quite a different level. You are unable to create so you should not destroy either.’”

Another person questioned, “Suppose I have a picture of my MOTHER and someone comes and knocks it down. Should I not get angry?”

MA responded, “No, you should say to yourself, “MOTHER HERSELF has knocked down the picture. Whatever happens is HER doing.”

He continued, “But suppose I have a picture of my MOTHER in my heart and someone insults it. Should I not get angry?”

MA responded, “No, you should say, “MOTHER HERSELF has spoken. She is All-pervading. She has spoken in this manner so as to test my endurance, to give me a chance not to get angry even when there seems to be a very good reason for it.”

Here someone quoted a shloka from the Ramayana which says that if anyone abuses one’s Guru, one should not listen and avoid that person.

“The quotation is beautiful indeed!” MA said, “At a certain stage this is the right behavior.”

Then another question, “When Sita entered the earth after having been subjected by Ram to humiliating tests in public, was her motive not anger?”

“No, there was no anger,” MA replied. “Circumstances had arisen under which Sita simply could not remain in the world any longer. It was imperative for her to leave.”

The person continued, “What exactly did Sita feel?”

MA said, “You are not playing the instrument; the reply does not come. But you yourself are Sita and you yourself are Ram.”

The person disagreed, “No, I am neither Ram nor Sita.”

MA was clear, “No, indeed, ‘I’ am not Ram. Where the ‘I’ is, Ram cannot be! I did not say, ‘I am Ram.’ There is only Ram, nothing but Ram. All is Ram.”

## **2nd November, 1960, Naimisharanya**

Kirtan was held throughout the day conducted by Bibhuda, Hiruda, Rebadi, Sandhyadi, Jayabehen and others. The discourses by the sadhus were going on. After the discourses, maun was held from 8:45 to 9 p.m. after which Matri Satsang was held. This was the main attraction for everyone as MA answered different questions while the devotees basked in HER presence. Everyone was enjoying the celebration and people who had originally planned to spend seven days in Naimisharanya had extended their stay for a fortnight.

At night SHE said, “THIS BODY is going out alone, no one should accompany THIS BODY.” MA left HER room at 11 p.m. and went to a couple of the tents and some other places.

The day before an unknown, elderly, erudite gentleman had arrived around midnight with a letter from someone and asked to be allowed to meet MA. On being informed of this by Shovanda, MA asked him to bring the man to HER room. She talked with him alone for about forty-five minutes. As he was leaving, the curious ashramites asked him who the letter was from, but he refused to say.

They pestered him until he replied that he would have to face a bullet if he divulged the name. It was later learned that Netaji was in hiding in a place between Lucknow and Naimisharyanya during the period of Sanyam.

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It was conjectured that MA had gone alone to meet Netaji, Sri Subhas Chandra Bose, who was at that period, incognito. MA returned at 2 a.m. and lay down. SHE was not keeping well.

### **3rd November, 1960, Naimisharanya**

The Bhagavat Saptah ended at 11 a.m. Daan (offerings) was given to the Acharya and the other pandits. The Acharya was gifted with Rs. 501/- and a gold guinea. There was a wooden stool, covered with silver and decorated with golden leaves which Patalda, on MA's instruction, had brought from Kashi, with a Bhagavat on it, which was also gifted to the Acharya. The image of Lakshmi Narayan made by three tola of gold along with the silver throne on which the images were installed, was also gifted to the Acharya. MA gifted a tulsi mala in a gomukhi along with a gold leaf and Rs. 51/- to the pandits. A number of devotees gifted clothes, garments, money, silver utensils, etc. to the Acharya and pandits. The government officials, the police, forest and administration department, who had helped during the celebration, also received gifts.

### **4th November, 1960, Naimisharanya**

After the yagna, everyone went to Chakratirtha and bathed there. MA had said that there should be no procession. But, with the number of devotees, sadhus, pandits and local people who accompanied MA, it became a procession. MA touched the water at Chakratirtha and sprinkled jal (water) on everyone. A bhandara and brahmin bhojan were also held.

### **5th November, 1960, Naimisharanya**

MA was sitting on the veranda of HER cottage with some devotees, when a woman dressed in a gorgeous Benarasi sari and bedecked with ornaments came with a puja plate to perform aarti on MA. She was the sweeper woman of the camp, to whom MA had given a costly sari and valuable ornaments that had been presented to HER as an offering by one of the maharajas.

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### **6th November, 1960, Naimisharanya**

Nearly 300 pandas were fed and one rupee each was given as dakshina. Sri Chetan Giri Maharaj, who was the Mahamandaleshwar of Kailash Math and others partook of bhiksha in MA's presence.

### **7th November, 1960, Naimisharanya**

MA was taken to the banks of the Gomati River, where Sri Prayag Narayan had a few kutirs (huts) primarily for sadhus. MA stayed in one kutir for fifteen or sixteen days on the banks of the river. The place was beautiful and serene. SHE had gone there with about fifty devotees and ashramites. The others stayed in the remaining kutirs and in a few tents pitched there.

Upon arriving there, MA had quite happily remarked, "For a few days there had been this kheyal of staying in a kutir and exactly this place was seen. This is just like it was in the kheyal. It seems that Prayag Narayan has built this place to bring THIS BODY here."

There was an aswatha tree with a rostrum around it and a Shiv Mandir, near where the seating arrangements for satsang had been made. A number of devotees accompanied MA such as Mohanlalbhai, Kamaladi, Anandada, Jogibhai, Mrs. Barundev and her family, Pannalaji and his family, Ushadi, Beludi, Girinda and his wife, Madhukarda and his wife, Kundanda, etc.

### **8th November, 1960, Naimisharanya**

A kirtan was arranged by MA at Chakratirtha. It began early in the morning by the ashram brahmacharis including Shovenda, Hiruda and Kanuda and then the pandas took over and continued the kirtan from 6 a.m. till noon. Then the ashram brahmacharis took over again. A huge number of people participated including the villagers from all around.

MA was taken to the ashram of a Bengali sadhu and from there SHE went to Chakratirtha. SHE returned in the evening after the kirtan was finished and prasad was distributed.

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### 10th November, 1960, Naimisharanya

Many people were arriving for MA's darshan from different places from all around. The morning satsang would finish at 11 a.m. and then everyone would go to MA's kutir and spend time with HER in the small adjoining veranda till noon. MA said this place is a place for tapasya.

Prayag Narayan, to whom this land belonged, was a resident of Sitapur and he would travel to Sitapur every morning and return to Naimisharanya after finishing his work.

MA said, at night, "Prayag – meaning Triveni – has brought THIS BODY here. He himself goes there daily and returns from Sitapur. Lakshmi (his wife) is staying here leaving her home behind. They are taking so much trouble for THIS BODY." Hearing this they said, "MA! This is no trouble. We are so happy that we cannot express it. To bring YOU here was our desire for a long time, but we had no hope we would succeed. We are so fortunate." A longtime devotee of MA, Sri Pal Singh, also used to come frequently from Sitapur with his family.

One day, someone gifted MA with the Naimisharanya Mahatya (a book on the greatness of Naimisharanya). MA gave the book to Pannalalji and said, "When you come here everyday at 11 in the morning, you will read out loud from this book for everyone's benefit."

The sadhus from Narada ashram, along with the banavprasthis (the sadhus living in the forest) had come the evening before and had stood in front of MA and performed the Devi Stotra.

Pannalalji and his brother-in-law, Krishna Ambegowkar, along with many of the other devotees, used to do a lot of japa and dhyana while in Naimisharanya. Even though they were elderly, every evening they would climb to Hanuman Tila and do japa for one hour.

Hearing this, MA expressed extreme happiness and said, "Bah, bah! Besh (excellent)! This is what's required. What else is to be done now? Give time to this." Pannalalji used to find it difficult even to climb stairs to the first floor. MA laughed

and said, “Pitaji, how are you able to climb so much now? How many stories is the mountain?” Dr. Pannalal replied that on coming here to Naimisharanya, his body and mind had become revitalized.

Meanwhile, MA was sending a lot of the ashramites away. SHE was enjoying this period of rest with a handful of people.

### **12th November, 1960, Naimisharanya**

A number of people had come again from Sitapur and were having satsang with MA on the veranda and courtyard. MA said, “A place where there is no ‘shram’ (labour or exertion), that place is known as an ashram. As much as possible, everyone should endeavour to stay in a virtuous bhav. Seva should be performed on the husband, looking upon him as a form of the Absolute; the wife should be seen as the form of Lakshmi, the children as the form of Balgopal and Kumari and seva and care should be done accordingly. Whatever is done in a truthful manner reaches HIM. HE pulls one by HIS kripa towards HIM.”

SHE then told the following story. “Once a Raja had assembled all his pandits, seeking answers to a few questions – 1) Where does Bhagwan live? 2) What does HE eat? 3) When does HE laugh? and 4) What does HE do? The Raja said, ‘Whoever is able to satisfy me will be richly rewarded.’ Many people offered answers but the Raja was not satisfied. There was a huge hue and cry that so many learned pandits were unable to give an acceptable answer.

“In the kingdom, there lived a farmer who was watching all the commotion of people coming and going and he asked what the matter was. Upon hearing the problem, he said, ‘I can answer these questions easily.’ Hearing this, some thought it would be great fun to see him in front of the Raja. The Raja was willing to hear him and asked his questions.

“The first question the Raja asked, ‘Where does Bhagwan stay?’ The farmer immediately answered, ‘Where doesn’t HE stay?’ The Raja was satisfied with such an answer and asked his

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second question, ‘What does Bhagwan eat?’ The farmer replied, ‘Bhagwan eats ahamkar (ego).’ The Raja was very happy and asked, ‘When does Bhagwan laugh?’ The farmer replied, ‘When a child is in the womb, he prays, Oh GOD, please release me from this constriction in the womb. Once I take birth and am free, I shall stay with your Name. But as soon as he’s born, he forgets Bhagwan and does not take HIS name. Bhagwan laughs that despite praying that he would take HIS name, as soon as the birth takes place, he forgets everything, and crying, not HIM, not HIM, not HIM – this is all my maya.’

“The Raja was satisfied and asked his final question, ‘What does Bhagwan do?’ The farmer kept silent and the Raja prodded him to answer the question. Then the farmer said, ‘Maharaj, to answer this question, a special place is required to be sat in and by sitting there, I shall answer.’ The Raja said, ‘Fine, tell me which place you want and that will be given.’ The farmer looked all around and said, ‘Maharaj, the answer to this question is very difficult. Where I am standing, you will have to come and stand and I shall have to sit on your throne.’

“Since the Raja was eager to hear the answer, he acceded to the request and he went and stood before the farmer while the farmer sat on the throne. The farmer made himself comfortable and kept silent. The Raja demanded an answer. Then the farmer laughed and answered, ‘Maharaj, this is what Bhagwan does. Makes the rich poor and the poor rich. Like it has happened now. Come, Maharaj, now sit on your throne.’ The Raja and the courtiers were extremely happy with the farmer’s answers and he was suitably rewarded.”

Everyone started laughing and MA also joined in the laughter. The satsang which generally finishes around 11 a.m. continued till 1:30 p.m.

MA returned to the hut and ate a little – then rested for a while. A Dandi Swami came for MA’s darshan. He said during discussion that maya shows Truth as falsehood and falsehood as Truth.

A gentleman asked, “If everything is Brahma, then how can falsehood and deceit enter Brahma? How can maya creep in? Brahma is always enlightened and pure and free.”

MA smiled and said to the Dandi Swami, “Baba, find a solution to this question.” But the Swami’s answer did not satisfy the questioner who said that it seems that maya and Brahma are separate and therefore they are two different aspects.

MA said, “Brahma and maya are not two – they both are ONE. Don’t you all say, Ek Brahma ditiyo nasthi, (One Brahma, without a second)? You are asking how did falsehood enter Brahma? What is entering? GOD is playing with HIMSELF. The many that is seen is a creation of the mind. All is HIS play, HIS lila. HE is playing with HIMSELF.”

Then the gentleman said, “I am Brahma.”

MA replied, “You are saying it verbally and you are right that you are Brahma. But do you have that consciousness? If that consciousness was there, where would be the question and answer? There wouldn’t be any questions.”

Many people had taken diksha from Didima. MA did not give diksha and would not even speak about who one should take diksha from, saying, “From whomever your heart wants, take it from them. THIS BODY does not say anything.”

#### **14th November, 1960, Naimisharanya**

It was planned that after satsang the next day, MA would be taken to Misrik and other places at the request of Sri Pannalalji.

#### **15th November, 1960, Naimisharanya**

MA, accompanied by the others, started for Misrik, seven miles away, at 9 a.m. On reaching there, it was seen that a gate had been built and decorated to welcome MA. A large crowd had gathered for HER darshan.

The Tehsildar who was eager for MA’s visit to Misrik, took MA to the ashram of Dadhichi Muni. There was a big kunda (pond) with all sides encased with concrete. It was believed that

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this kunda was the place where all the places of tirtha (holy places) had been mixed – therefore the name of this place was Misrik (a mixing). MA visited the mandir and then sat at the rostrum made for HER on the banks of the kunda. MA took some water from the kunda and sprinkled it on everyone.

From Misrik, MA was taken to Sitakund, where it is believed that Sita Devi entered the underworld and Shri Ram had performed yagna there. MA took some water from the Sita kunda and put it on HER head and mouth and then, at the request of the devotees, sprinkled water on everyone.

MA then left for Vyas Gadi (the place where Vyasdev wrote the Mahabharata). On the way a huge crowd had decorated a place and had gathered for MA's darshan and was waiting for HER arrival. Since MA's health was not so good and there had been a lot of travelling, Swami Paramanandaji and Sri Pannalaji would not allow MA to get out of the car, so everyone had MA's darshan from outside HER car. The Vyas Gadi was covered with a cloth and had a statue of Parashar Muni and Shukdev on either side.

From there, MA was taken to Hanuman Tila, where there were plans to acquire land for the ashram and mandir, where the puranas were planned to be kept. Hanuman Tila was a very ancient place, with a lot of old trees and a dignified charm. From there SHE was taken to Lalita Devi Mandir and then returned back.

### **17th November, 1960, Naimisharanya**

The bathing ritual of Amavasya in the Gomati River was to be held the next day. From the evening a lot of people had arrived for MA's darshan.

When SHE was sitting on the veranda, one person asked that when GOD is making us do everything, what was the use of one doing any spiritual activity?

MA replied, "If that consciousness were present, then there would be no requirement for any spiritual activity. But, whenever

this question is asked, in this it is proven that the question arises only from listening to others and the actual consciousness is not there. That is why spiritual activities are required. To know and to find your True Self.”

When asked by what means that would be possible, MA replied, “You should spend most of your time in remembering HIM, doing HIS japa and meditating on HIM.”

The person said that on spending too much time on that side (spiritual) he would miss out on the happiness and fun of this side (world).

MA replied, “How much is the happiness on this side? If you get a little taste of the happiness of that side, then you will have no wish for any happiness of this side. The appetite for that side is increased through satsang, reading of religious books, keeping company of sadhus and saints, etc. You don’t have to sacrifice anything. Only try to catch HIM. Whatever is to be left behind, will be left automatically.”

Somebody said, “MA, if we go to that side, the work, job, everything will be finished. We also get happiness through our work and job.”

MA said, “Very well. Whatever work you do, always think that it is being done as HIS seva – HE is getting it done through me. If anything is done with a true mind, one can get HIM.”

Kirtan started at 7.30 p.m. and continued till maun. Everybody left at 10 in the night.

### **18th November, 1960, Naimisharanya**

The day of the Amavasya snan (new moon bathing ritual). People were arriving in groups for MA’s darshan. A lot of them were standing and doing the Devi Stotra Paath as they believed that MA was a form of Bhagawati. In such an unfamiliar place, it was astonishing how many people had come to see MA as Bhagawati. MA evoked such tremendous reverence and respect.

Brahmachari Shovan started the kirtan at 7:30 p.m. After the kirtan and maun, MA returned to HER room and said, “After

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the kirtan, from far away something nearly inaudible, like a rhythmic undercurrent of chanting was coming. At that time, the kheyal became, ‘What is it?’ Immediately it became clear. Parmeshwar Swarangatohon Swarangatohon.” MA hummed this particular chant in a melodious manner for some time.

MA told Pannalaji and others who were present, “Look Pitaji, another thing came to mind. Just outside, is the neem and mango tree that have grown jointly, under which THIS BODY uses as a toilet. Nearly seven days earlier it was seen (in a wakeful state) that a Devi incarnation came and passed urine and then taking the urine, sprinkled it on HER head, eyes and mouth – then She disappeared from that place.”

MA did not answer any questions regarding this incident and only said, “It was like sprinkling Ganga jal.”

When Swami Paramanandaji came, MA said, “THIS BODY was lying in the bed and saw that the walls of the room were not there. It was seen clearly. The state was like a Brahman state where both excrement and chandan are the same – this was the manifestation.”

Some said it seemed that the incarnation that MA saw was maybe a bad soul. MA said, “No, no, that was not said.” Then everyone understood.

MA’s room was under the shade of the neem and mango tree. There was a conversation about the similarities with the room in Kheora where MA’s abirbhav (appearance) took place; that was also under the shade of a mango and neem tree. But in this particular place, the mango tree had grown through the neem tree. And from the mango tree, a branch of another tree had come through.

MA laughed, and said, “Three trees in one – such things are rarely seen.” MA had named this tree ‘tintiri’. Then pointing to another tree, MA said, “Look Didi, see how beautiful that tree is. From a dead branch of another tree, a beautiful tree is growing. This is an amalaki tree.” MA was happily saying such things.

### 20th November, 1960, Naimisharanya

Palbhai and Harishbhai arrived from Lucknow. Harishbhai narrated the incident regarding the grievous train accident suffered by Pandit Vashisth Dutt Mishra, one of the pandits in the Bhagavat Saptah, in which he lost his right arm. He was neither disturbed nor disheartened by the accident and was keeping a cheerful demeanor. MA said, “He is a family man. Look at his beautiful (mental) state. This is the proof that this Bhagavat Saptah has been done properly. There was no loss of life. And what strength of mind! Due to this, his heart and pulse rates are normal – there was no fever.”

At one time MA said to Didi, “The subtle form of Prangopalbabu and his wife was seen. Whenever they are seen, they are in a kutir and there is a sadhan bhav. Even this time it was so. THIS BODY was on the veranda of that kutir.” Didi said that Prangopalbabu had prayed to MA, “MAGO, just as Krishna revealed his form to Bhishma on his arrow deathbed, in that way, during my last moments, I wish for YOUR darshan.” MA had gone to Deogarh to see Prangopalbabu a few days before he passed away.

### 21st November, 1960, Naimisharanya

MA was resting on the cot in the evening. When Didi went in, MA said, “Look Didi, this evening THIS BODY saw the body of a child floating by in the Gomati river – it floated for some distance, then the body turned into the extremely dark body of an old man. After some time that body turned into the body of a pig and then changed to the body of a buffalo – and started running towards THIS BODY – as soon as it touched THIS BODY, it vanished.

“Again, it was seen in the morning that Anandi, (the brother of Kedar master (teacher) in Dacca who had left his house and gone away) in the guise of a sadhu, had come to THIS BODY and introduced himself as Anandi. When asked his age he replied ‘82½ years’. He said he wanted to get married. Then you

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said, 'You want to get married at this age?' Then he said, 'Look MA! When I was staying at my home, I had some debts. If I get married to this girl, I will get some money and I can settle my debts – this is the reason I want to marry'. When asked about the age of the bride, he said '55' and that she was also agreeable to the proposal. Then THIS BODY said, 'Very well! Since you both are in love, then go ahead. But please inform her that the marriage is for the money. After your work is done both of you shall lead a life of renunciation. He agreed and went away.'"

When Didi asked about the significance of the child's body, MA replied, "Look Didi, this place (is special)! Sadhus can change their body into different shapes – this is an example. And secondly, that Anandi's debts and having a bhav for some woman is not surprising. These things were seen."

Since Prayag Narayan was travelling back and forth from Sitapur every day, the day before MA had said to him, "Don't come every day. In the cold, you will feel uneasy." He protested and finally said, "Fine MA. I will follow your orders even though I feel extremely happy coming here. But since YOU are saying this, I will not come tomorrow."

That afternoon, MA told everyone that SHE would leave for Sitapur on 23rd November. MA then said to Prayag Narayan's wife, "There was a talk of Akhanda Ramayana Paath. You go to Sitapur tomorrow and start it in your house. THIS BODY will reach day after tomorrow during the conclusion of the Paath. (THIS BODY) has stayed in your house here and shall stay at Sri Gopal Singh's house for a night and then proceed to Lucknow."

### **22nd November, 1960, Naimisharanya**

Many people came for MA's darshan both in the morning and evening and praised the Sanyam and Bhagavat Saptah that had just been held.

Prayag Narayan expressed his anguish at not being present the day before as per MA's instructions and said, "I obeyed MA's orders and did not come yesterday and had thought that if I

obeyed HER instructions, MA would stay here longer. But what happened?” He prayed to MA that SHE come at least once a year to Naimisharanya.

MA then said to Prayag Narayan in the presence of Didi that during the Bhagavat Paath it had been decided that the Brahmaboibatra Purana should also be recited but that purana could not be located anywhere in Naimisharanya. At that time, when Sri Modi’s wife asked MA what seva could she do, MA said, “Seva for THIS BODY? Very well, the Brahmaboibatra Purana cannot be found here. Make arrangements to bring it here.” At the same time, since no Purana could be located, MA had also told Avadhutji, “Arrange for the Puranas to be kept here in Naimisharanya.”

Soon after Modi and some others arrived and heard that MA had said such. Meanwhile, after some search, the Brahmaboibatra Purana was located and bought to MA. MA said, “If this Purana had been found earlier, then all this talk and decision making regarding arrangements for keeping the Puranas would not have had taken place. It is probably the lila of Puran-roopi Bhagwan (GOD in the form of purana).” Hearing this, Modi asked at which place they were to be kept.

MA said, “That you all know. Whether you keep it at Naradanandji’s ashram or Prayag Narayan’s kutir or at the house of the pandas or wherever has to be decided by all of you.” A decision was made that a new place would be required to avoid complications in the future. When asked about the land to be acquired, MA said, “Try to find a place which is the highest point in this area. The recent floods revealed which is the highest place where the water will not reach.” It was decided to procure land at Hanuman Tila as it fulfilled these requirements.

During the night of Purnima Tithi, after the Bhagavat Saptah concluded, on that night, MA called Avadhutji and Bharatbhai to a corner of the pandal and told Avadhutji, “Give this Purana to Bharat.” Which he did. MA told Bharatbhai confidentially, “Today the Bhagavat Saptah has ended. From

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tomorrow you will read at least one line from this Brahmanand Purana (which was handed over by Avadhutji) and then do pranam after that.” Bharatbhai started doing so, as per MA’s instruction. The Brahmananda Purana was brought by Jogeshda by mistake from Dehradun. He’d received a message to bring the Brahmaboibatra Purana but had inadvertently brought the Brahmananda Purana.

It was decided that a local pandit who had been appointed, would start the daily Purana Paath from the next day at 9 in the morning. The Puranas for the time being would be kept in a wall cupboard in MA’s kutir in Prayag Narayan’s place until a proper mandir was made.

Prayag Narayan’s mother had also spent time with MA in this place. When she was leaving, she started weeping. MA very sweetly asked her, “MA, THIS is your daughter. Where are you going leaving the DAUGHTER in the jungle?” Hearing this, she started wailing. Didi on seeing this said, “That is MA’s way; SHE will not leave without making people cry.”

### **23rd November, 1960, Naimisharanya**

Arrangements for leaving for Sitapur were being made, when suddenly Srimat Mohanananda Brahmachariji arrived without any notice with his disciples at 11 a.m. for MA’s darshan. Immediately preparations for bhog for Mohananandaji and his disciples were begun.

Everyone was sitting in MA’s room when one of his disciples said, “MA, you are Antarjami (the knower of our inner thoughts), why would we need to inform you before coming?” Mohananandaji also supported his disciple’s remarks and said, “Yes MA, you know everything.”

MA replied, “Baba, in sansar (worldly life), one should not demand miraculous actions.”

“HE is worldly,” Brahmachariji said.

“Baba! Antarjamitya (the act of knowing one’s inner thoughts) – is that worldly? How is it? What do you say, Baba?” MA asked.

He replied, “Everything is the same.”

MA laughed and said, “Baba could not answer properly – that is why he is saying this.”

After sometime MA and everyone sat on the veranda. During discussion, somebody mentioned that as some Gurus beat their disciples, which was a better way to discipline a disciple – through beating or by explaining sweetly?

Mohanandaji replied that a disciple who was devoted can be beaten up and cited the principle of sham, daan, bhed, dando (compromise, charity, separation, punishment).

In this regard MA questioned him, “Baba, is this beneficial for the disciple?”

Mohanandaji replied, “Yes.” MA again repeated the same question and got the same answer.

A bit later, Mohanandaji realised his error. He admitted that the use of sham, daan, bhed, dando, is primarily for worldly purposes (and not for spiritual).

MA laughed and said, “Baba, that is why it was asked twice. Since all the disciples were sitting there, nothing else was said.” Mohanandaji and MA were served bhog in MA’s room while the others sat beneath the aswatha tree. Mohanandaji did not eat rice; he ate only milk, fruits and sweets. But, when he sat for bhog with MA, he had some rice.

MA said to his devotees, “THIS BODY has been seeing Baba for a long time. During the first meeting, he was young. This is why our discussions are frank and free.”

After they left, MA started for Sitapur at 4 p.m. At Sitapur, MA first went to Prayag Narayan’s house for the completion of the Akhanda Ramayana Paath. The crowds were so tremendous that there was hardly any place for MA to sit. MA left after some time and went to Sri Pal Singh’s house, where he had constructed a separate room for MA. SHE had stayed there before. During the floods, the room had also flooded and therefore, it was damp and cold, but it made no difference to MA. A pandal was made in the courtyard. MA stayed for one night.

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### **24th November, 1960, Lucknow**

MA left for Lucknow at 1 p.m. Before leaving, SHE was taken to the eye hospital in Sitapur that had been inaugurated earlier in HER presence.

MA stayed at the newly built house of Probhat Babu. He'd made a room for MA on the second floor which would later be used as the puja room. As MA entered, conch shells were blown and on both sides of the entrance of the room were mangalhot and a small banana tree (used for auspicious occasions). The room and bed were beautifully decorated with flowers.

Atmanandaji had been sent to Kishenpur with some young girls. On this day Atmananda received a letter with instructions from MA as follows: "At every single moment try to be aware of HIM, for have you not chosen this path to dedicate your lives to HIM alone! Therefore when speaking, speak only of HIM, when thinking, think of HIM and when listening, listen to HIS words.

"Further, each one of you must try to keep a diary, so as to check your mind from turning outwards. This may also make you watchful and be helpful to you in your endeavour. In order to make ones' lives beautiful and to fill the new life with a new current, those who are pilgrims on this path must develop great inner strength, energy, mobility and swiftness. It will not do to sit and ride in a rickety, jolting cart. At all times the mind must be intensely vigorous, energetic and alert – then only can one forge ahead with great speed. Remember that everyone has to mould his or her own life. Accept cheerfully whatever HE may bestow on you or take away from you."

### **25th November, 1960, Lucknow**

After bhog in Probhatbabu's house, MA was taken to the residence of Sri P.K. Banerjee, Retd. Deputy Director of Education, U.P., where a special room had been constructed for HER. Then MA visited Harish Baba's house at his earnest request. He had made a pandal for MA where kirtan was

held. MA then stayed in Lucknow for seven days, at the forest resthouse of Sri Rameshwar and his wife, Leila Sahai at their fervent request.

When the sanyasi Sarbananda suddenly fell ill, he was brought from Naimisharanya and admitted to the hospital in Lucknow. Mrs. Sahai was looking after him. He had a heart problem and was extremely depressed – so much so that he could not move his hands, even for eating, and had to be fed by Leilaji. MA went to the hospital to see him and through HER kheyal, behaved with him in such a way that he started eating with his own hands and sat up in bed. He wanted to leave with MA, but MA said, “When the doctors say.” The two doctors, witnessing MA’s manner, were most appreciative.

The next day MA sent food for Sarbanandaji through Billoji and Chandandi with the instruction that he get up from the bed and eat with his own hand, which he did. He was released after two or three days and was sent to Dehradun to recover. Such is MA’s lila that a patient who was unable to move for so many days, could recover within a few days upon meeting MA. There is no dearth of attention and care from MA for everyone.

### **2nd December, 1960, Varanasi**

In the morning, MA left for Varanasi by Dehradun express, arriving at 3 p.m. On the way to the ashram SHE gave darshan to Shri Gopinath Kaviraj as he was in severe pain from arthritis. On Kalida’s request MA deferred HER plans to travel to Rajgir from the 6th to the 7th. As Kalida had fever, he sent a mala, fruits, etc. for MA.

### **6th December, 1960, Varanasi**

There was a discussion regarding Naimisharanya in the evening with Amulyada, Narayan Swami and others. After the Sanyam Saptah, some serious unfortunate incidents had happened. One of the brahmin pandits who had participated in the Sanyam, Basistha Dutta Mishra from Benaras, had an accident when

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he got off the train in Balamau to answer a call of nature. He was knocked down by another train and his right arm instantly severed from his body. Instead of crying and going into shock, he calmly picked up his severed right arm with his left hand and went to the Station Master who immediately arranged to have him sent to the hospital.

The second incident involved Sadhan Brahmachari in Delhi Ashram after he returned from Sanyam Saptah. Four goons had entered the ashram with bad intent; Sadhanda was suddenly attacked and was badly beaten up and had to be immediately hospitalised for major injuries to his head, arms and legs.

Regarding these incidents, MA said to Narayan Swami, “Some people are jokingly saying that the result of the Bhagavat Saptah is that one person has lost his arm and another person has received head injuries. But those who suffered these two incidents, they look upon it as Bhagwan’s kripa. The brahmin who lost his arm said that he probably would have died – Bhagwan just took one arm and gave back his life. Our Sadhan Brahmachari also said something similar. He does not have any hatred or ill feeling towards those who hurt him. From this it is understood that such mentality is due to the sadhu life he has undergone for so long. That their lives were spared in such a way, we can trust it to be Bhagwan’s kripa.”

Amulyada asked, “Are there other incidents that took place in Naimisharanya from which we can understand the greatness of the place or the greatness of Bhagavat?”

MA laughed and said, “The incidents that you’ve told us, what are these except GOD’s kripa? The way their lives have been spared seems to be an impossibility. And see that those who were affected also think of it as Bhagwan’s kripa. They could have thought that despite doing Bhagavat Paath and Sadhu Seva in Naimisharanya, still they suffered this gruesome fate. But their inclination did not go towards disbelief and went towards Bhagwan’s kripa. They are not attaching any importance to their suffering – is this not GOD’s kripa?”

“You can also see GOD’s kripa in the circumstances surrounding the Sanyam Saptah and Bhagavat Saptah. When Paramananda went to Naimisharanya, at that time THIS BODY was in Dehradun. Not only was it raining heavily in Naimisharanya but also in Dehradun. Everyone said that unless the date of Sanyam Saptah was postponed, it would be impossible to hold the celebrations there. Even the government officials were of that opinion and informed Swami Parmanand that no celebrations could be held there. The actual situation was like that. The place where it was planned that the celebrations would be held was under water – at some places it was knee deep or chest deep or head deep. Even in this situation Parmanand was not despondent. He stayed there and continued to make arrangements for the celebrations. The government officials probably thought that Parmananda was deranged.

“When the flood situation was explained to THIS BODY, THIS BODY had said, ‘Look, at times you will drink a glass of water in one breath – if GOD wills it, can HE not remove those waters in one or two days?’ And on seeing that the rains were continuing, THIS BODY had said to them (ashramites), ‘You all pray to GOD to stop the rains.’ They did just that. It seems that GOD listened to their prayers as the rains stopped the day after they began to pray. It has not rained since up until now. The floodwaters in Naimisharanya receded within one or two days. No one had expected that floodwaters could recede so swiftly.

“The water receded but it was still an enormous task to make arrangements for tents, etc. Naimisharanya is a small village with a sparse population. Most of that place is jungle or forest. Almost nothing was available there. The cups made of mud for drinking water and the leaves used as plates, etc. had to be brought from Lucknow. Thousands and thousands of such cups and leaves were brought from Lucknow day after day. The tents were gotten from different places. Even when available from different places, bringing them to Naimisharanya was a

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huge task – there was water on all sides and the roads had been washed out.

“Paramanand first started fixing the roads. Hundreds of coolies were available (from villages around) and Paramanand engaged them for making the roads. Everyone supported Paramanand whenever he required help. The railway and the government officials happily helped him in his endeavour. The place where the celebrations were to be held was a bit far from the Gomati River therefore all arrangements for drinking water, electric lights, etc. had to be made – which was also not an easy task. Government officials were again willing to help Paramanand arrange for electricity. He dug tube wells for drinking water and for the water required for cooking.

“That in such a difficult situation all this work could be done, you can take it to be GOD’s kripa. With the despondency all around, from where could Paramanand have such courage and perseverance? Some people have compared Paramanand with Mahaveerji, as he tirelessly worked day and night like a hero. You can also look at the floods in this way – the filth and rubbish that had accumulated in Naimisharanya for thousands of years, Gomati Ma had sent the floods to clean the place. This is why you all could sit in a pure and clean place and participate in Sanyam and Bhagavat.

“There was another matter. Before going to Naimisharanya, THIS BODY had told Batu (Sri Agnihotri Shastri) that there was talk of reading and recitation of Brahmaboibarta Puran during the Sanyam and that he should carry the Puran with him when he travelled from Kashi to Naimisharanya. But Batu had forgotten that conversation. Of course, it was in kheyal that since Naimisharanya was the place of Purana, surely the Puranas would be available there. But on reaching there, it was seen that there was no collection of Puranas. Last year in Dehradun, Vedas, Puranas, and other books had been bought. A telegram was sent to Brahmachari Jogesh in Dehradun that if he could locate the Brahmaboibarta puran from the

books in the Dehradun Ashram, then he should bring it to Naimisharanya. Jogesh searched for the books and accidentally took the Brahmanand Purana in place of the Brahmaboibarta purana and brought it with him. In this situation everybody thought that during Sanyam Saptah, the Brahmaboibarta purana would not be read and recited. But it was seen that a Brahmaboibarta purana was available in Naimisharanya and it was acquired and read. During the time the Brahmaboibarta purana was being looked for, THIS BODY had told Avadhut, 'Look, it is surprising that in spite of Naimisharanya being the place of Puranas, not a single Purana is being found. Shouldn't some Puranas be preserved and protected here?'

"Avadhut had said, 'MA, if you say so, then I will take the car and collect whatever Puranas I can find and bring them here.' THIS BODY told him, 'First, the place where the Puranas are to be kept must be arranged for, as otherwise, if they are brought here, they will be ruined.'

"After Bhagavat Saptah, the reading of the Purana that Jogesh had brought was started and Dinabandhu was appointed to do the Paath. Prayag Narayan arranged for a pandit so that the Puran Paath could be done permanently on a daily basis in Naimisharanya. The pandit was given a monthly salary of Rs. 10/- and agreed to read some portion of the Puranas daily. It was learned that the Brahmanand Purana was the first book among the Puranas. That Jogesh had brought the Brahmanand Purana in place of Brahmaboibarta Purana by mistake, was not useless.

"In the meantime, a place was found for the purpose of building a mandir for the Puranas. THIS BODY had told them where that mandir could be constructed. That place was shown by Gomati. All the places that were inundated by floods should be eliminated and if an elevated place could be located, only then the mandir could be built there. Such a place has been located, where the floodwater did not reach. There is a huge statue of Mahaveer with Ram and Lakshman on HIS shoulders.

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It is said that in that spot Mahaveer had entered the underworld and had slain Mahiravan and had rescued Ram and Lakshman.

“It is to be noted that whatever took place during and after the Sanyam Saptah and Bhagavat Saptah was out of the ordinary. Apart from that, everyone experienced something due to the influence of that place. Many of the people who participated there, had no habit of staying in tents pitched on sand. There were no toilets available because upon digging three feet (two hands) into the ground, water would gush out. That was the reason that everyone would visit the kashban (tall grassy area) to answer the call of nature. Even then, Tehri’s Rajmata and others were saying, ‘MA, we have no desire to leave this place. We like this place very much.’ And even though the place was damp due to the floods, nobody caught a cold or fell ill. And nobody faced any danger or peril when they went to the jungle to answer a call of nature at any time of the day or night. This has to be called the magnificence of that place because anything could have happened in that kind of jungle.

Long ago, THIS BODY had visited Naimisharanya accompanied by Birajmohini and had also visited Chakratirtha during that time. The way Chakratirtha is right now, at that time, there was nothing like that. At that time, Chakratirtha was just a big puddle that was dirty on all sides. THIS BODY had gone into that puddle. At that time THIS BODY had a kheyal, ‘Oh! YOU are here in this condition.’ This time it was seen that the prior condition had changed. Now a proper pond has been made and all four sides cemented. Nice roads have been built.”

### **7th December, 1960, Varanasi**

MA left for Rajgir at noon by train with a number of devotees. They got off at Bakthiarpur and then drove to Rajgir, arriving at night. MA travelled in the car driven by Keshuda, the son of Jagadish Panda. The ashram was small and everyone wondered whether all the people and their luggage would fit. MA personally stood there and made all the arrangements.

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MA stayed for 16 days having a quiet and peaceful rest. Swami Kriyananda, an American disciple of Paramahansa Yogananda and Brahmachari Stephen, another American, also from the Self-Realization Fellowship, stayed for the entire period, enjoying MA's darshan. Upen Maharaj was staying in the ashram.

### **12th December, 1960, Rajgir**

Pannalaji, Anilda and his wife, Satidi, arrived to be with MA.

### **14th December, 1960, Rajgir**

In the morning MA said, "Seeing a weeping bhav. Let's see from where what news arrives." A bit later, a telegram arrived telling that Upenda's elder brother had passed away.

MA's health was not good. The sound in HER head had increased again. SHE also had a stomach problem. The Maharaj of Tehri's family makes oil for the puja of Badrinathji. They also used to send some oil for MA. During conversation MA said, "From there the sound in the head started. If this oil was not there, then oil would not have been applied on the head." SHE laughed after saying this.

### **20th December, 1960, Rajgir**

At the entreaty of Sri Kaviraj, MA, with about 30/35 other people, went for an outing to Gridhakut, a place closely associated with Buddhadev's life. From there MA visited the doorway of Rathchakra and returned after bathing in the kunda.

### **23rd December, 1960, Rajgir**

MA decided to go to Calcutta the next day at the request of the devotees there.

### **24th December, 1960, Calcutta**

MA went to Patna to take the train to Calcutta. SHE waited in the waiting room in the station as the Delhi Howrah express was at night.

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### **25th December, 1960, Calcutta**

MA reached Calcutta at 7:30 a.m., with those who had been with HER in Rajgir. All expected that they were going straight to the ashram from the station but MA's kheyal decreed otherwise. Everyone was surprised to see MA's car suddenly turning south instead of north towards the ashram. The ashramites were worried as MA had been looking tired after the long journey and had not been keeping well anyhow.

After several hours, SHE did finally arrive at the ashram. It transpired that SHE had visited the houses of four very ill devotees, Gangacharan Dasgupta's daughter Jyoti, Binoy Sen, Kanu Basu and Suren Banerjee, scattered over a large area of south Calcutta.

Though belonging to different levels, from the social, economic and spiritual points of view, they had one thing in common – an earnest longing for MA's darshan on the eve of their exit from the world. And the exit was imminent in each case. Though bodily infirmities prevented them from going to Agarpara ashram for HER darshan, through MA's kripa they received the darshan for which they were yearning. The 'vibrations' of their desire seemed mysteriously to have reached MA and SHE thus responded to the inner call of their hearts. Though MA HERSELF was unwell SHE had no kheyal towards HER own health.

MA stayed in Calcutta for seventeen days. The High Commissioner of Canada in Ceylon, Mr. James George, came with his family from Dhanushkodi, for MA's darshan.

### **26th December, 1960, Calcutta**

In the evening MA sat with everyone in the hall on the upper storey. They talked about the recent Sanyam Saptah. The sadhu's discourses had been taped and they were played for some time.

MA said, "From the Naimisharanya satsang only this has been brought."

### 27th December, 1960, Calcutta

MA went in a taxi to Sri Benoy Bandopadhyay's house and sat in the Chandi Mandap. Puja was done on MA followed by Bhagavat Paath and bhog. In the meantime, Bunidi had said that a wicker basket containing silver utensils used by MA and other items was missing – probably it had mistakenly been left behind in the taxi. Everyone was concerned and some devotees went to look for the taxi.

When MA was informed of this incident, SHE started laughing loudly and said, “Thakur! You have taken your things. If they are not found, it will be extremely good, Thakur.”

Within half an hour, the taxiwallah came to return the forgotten basket. MA called him to HER and gave him the biggest silver utensil from the basket along with the towel which was on HER head. The Sikh driver refused to take these and said, “I don't want these things. If you have to give something; give something real and everlasting.” MA then told him to offer bhog to Guru Nanakji in the silver utensil and to cover the bhog with the towel. The driver then agreed to take the items offered.

In the evening MA, after visiting some other places, went to Makhanda's house and stayed there till maun. SHE then went to the residences of some devotees, staying at Kanakda's house in Tollygunge for the night. Two girls stayed with MA and others were sent back, by MA, to Agarpara.

### 30th December, 1960, Calcutta

MA was offered bhog at Kanakda's house. Satsang was also held which was attended by many devotees. Around 4 or 4:30 p.m. MA went to the residences of Amal Sen and Gangacharan Babu and then visited Jyoti, who was still ill. SHE then visited Bhavanidi and Ranjitda's house and sat in the Panchavati there and stayed till maun. From there SHE went to Jagannath Babu's new house in Shovabazar and returned to Agarpara at night. Makhanda and Kusumda requested MA to stay in Calcutta for some amount of time.

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One day Ginidi's sister, Ruby and her husband Biswanath came and said that Biswanath had dreamt that MA was telling him to perform puja on HER. Biswanath did not have any inclination for puja and had never done any puja in his life. MA in her usual way said, "In the mandir there is Shiv, you conduct puja on Shivji one day." Biswanath and his wife were insistent that they would conduct puja on MA.

MA said, "It is Bhagwan. HE is in everyone. In whatever form HE gives darshan, it is all the same." SHE gave them instructions, "The day before conducting the puja, you should practice sanyam, have vegetarian food in evening, bathe in the Ganga while chanting mantras and drink panchagabya (made of cow urine, dung, curd, honey, ghee and considered to be very pure)."

They followed MA's directions and Kusumda assisted them in performing the puja. They said that they had done Shivji's puja on MA's instruction but they would also do MA's puja. Thus the next day they did MA's puja, as Biswanath had dreamt of it. MA then made a rule that those without inclination for puja, should do Shivji's puja first, with the help of Kusumda, and then perform MA's puja.

Rekhadi one day dreamt that there was a golden snake around the neck of Bholanath's murti. Juthikadi, who had been initiated by Bholanthji, performed the Guru puja on this day and some others performed the Shiv puja. MA remained in the mandir and ensured that all the arrangements were proper.

The kirtan and satsang continued daily. It had been decided that MA would leave for Kashi by Toofan Mail on the 11th of January, 1961. MA was not keeping well but SHE did not have any kheyal towards HER health. MA hardly rested in order to fulfill the demands of HER bhaktas for time with HER.

# 1961

## **1st January, 1961, Agarpara**

MA would give darshan, in the hall on the first floor, at 11 a.m. and 5 p.m., and Matri Satsang was held after maun. Many people were coming to see MA; nearly three hundred people daily would take prasad when MA was in the ashram.

## **8th January, 1961, Agarpara**

For the last couple of days MA was having breathing problems; but SHE was always in a joyful mood.

## **9th January, 1961, Agarpara**

While MA was sitting in the satsang at night in the hall on the upper floor of the ashram, a person came and put two dhuthra flowers (loved by Lord Shiva) behind HER ears and said that it made HER look like Shiv Thakur.

A trishul-dhari (trident carrying) sadhu came and did pranam to MA and said that he had received HER darshan during meditation one day. MA looked at him doubtfully and said, “If true and genuine darshan is received, then it can be known from the bhav on the face....”

After some time, a small girl came and after performing pranam, asked for MA’s blessing for her upcoming exams; she HER requested MA to touch the pen she would be using for the examination. MA laughed and said, “Good studying, good

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results – that is what 'THIS BODY says.' MA took the pen and tucked it behind HER ear. MA laughed again and said, "In earlier days, the sarkars (educated people who offered writing services to those who needed it) used to roam about with paper and pen tucked behind their ears. Everyone used to respect them as they were educated. There was one uneducated person who also wanted to be respected like them and started roaming around with a pen tucked behind his ear. I too have also adorned (MYSELF) as the uneducated sarkar." MA playfully pointed to HERSELF and said "Here also there is no education." SHE then returned the pen to the child and said, "Go study and then pass with good results."

MA laughingly, continued, "You'll say that Shiv has a trishul in his hands – like the sarkars have a pen tucked behind the ear. But the trishul that you see in Baba's hand is like the pen of the pretending sarkar." Immediately in a conciliatory tone, MA said, "Are you angry Baba? Do not be angry, mepe nao (weigh it). There are two ways to mepe nao – one is to forgive THIS SMALL GIRL, who speaks gibberish. The other is to consider what was said – and compare it with yourself. Whatever you wish."

An elderly person asked, "Performing sadhana requires shakti – is shakti contingent upon Ishta-Kripa (Grace of GOD)?"

"You are Ishta," MA emphatically replied. "Call it Shakti, call it Brahma, you are everything – it is the same. Again, in this worldly life, you are among diverse forms. Here, in the world, the meaning of deho (body) is deo, deo (give, give), shorir (another word meaning body) is ja shorei shorei jai (that which becomes non-existent), jagat (world) is gati (constant movement) – which is khonostahahi (impermanence). When you are living in the world of deo, deo, shorei, shorei, khonostahahi – you are living in abhav (deficiency) – to go from abhav to Swabhav (true nature), one must try and do sadhana. That is the rule here."

Again the person asked, "If kripa is not present, how can one perform sadhana, isn't shakti required?"

MA said, “Whatever shakti is present, use it totally. Kripa is always present. HE is in the form of kripa at all times everywhere. The vessel is upside down – it has to be held upright, otherwise how will it be filled? By using your shakti totally, the manifestation of purna (fulfillment) takes place – whether be it in the worldly way or in the spiritual way.”

The person said that to use shakti requires will, asking, “Isn’t the will contingent on kripa?”

“Not awakening the will is the way of the world,” MA explained. “The body is saying deo, deo (give, give). Because of this, strength will be required (to control it). Kripa is always flowing. (You) will not do anything, (you) will run after material gains and fulfillment of the senses, (you) will not do sadhana and yet expect to be filled with kripa immediately, does it happen?”

MA laughed and added, “Why are you constantly asking such questions? Do you think that you will have fun and enjoyment, not try to proceed towards HIM and HE will do everything for you? When you are entrenched in the dharma of your body, the senses will try to pull you in different directions. You will have to force yourself to be in seclusion. Instead of doing it, you want to be immersed in worldly affairs, as the will to perform sadhana is not awakening. It is not awakening and you will be immersed in worldly matters... Oh, My Ishta, YOU are in so many forms.”

In a teasing tone and still laughing, MA continued, “You are thinking that you will be in comfort, have fun and enjoyment and HE will do everything – what form of YOURS is this, Oh My Ishta? Does anything happen without trying? That girl had the pen touched – without studying and by touching the pen, will passing take place?... For worldly gains, you endeavour so much and run around; in the matter of Paramarth (Ultimate Reality), you think that HE will do everything.”

After all the laughter and mirth had ceased, another person asked, whether it was necessary to think about the meaning of the mantra during japa.

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MA replied, “By performing japa (regularly), the meaning and aim will awaken one day on its own. The duty and responsibility is to know the mantra as Ishta and to stay with HIM. How will you get the company of your Ishta Devta? One can try by visiting temples with pure intention or one can visit ashrams, temples and tirthas for satsang. But it is not possible to conduct such satsangs at all times. But the mantra that your Guru has given you is for you, for all the times. In all conditions of purity or impurity, the mantra remains with you, for all the times. HE is in the mantra form, keep HIS Company. Everything is in Everything. As in a seed there are infinite trees, similarly the mantra is infinite and limitless. You should always keep HIS Company. While eating or resting, working or labouring, only keep HIS Company. Whatever is to be revealed will happen on its own.”

MA was still quite unwell and had no kheyal for resting or eating. When she was being fed, MA said, “The food is not being accepted inside. Look, the state of the BODY is like when you are kneading dough, if you put too much water the dough becomes loose. THIS BODY has also become loose and cannot sit straight. This has been happening slowly for the last two or three days. The breathing is also taking place in this way. But there is no discomfort. That THE BODY was becoming that way was being observed.”

### **10th January, 1961, Agarpara**

A number of people conducted Shiv Puja in the presence of MA. Rekhadi performed a special puja on Bholanathji's murti and offered a golden snake during the puja. One hundred and eight different items were prepared for bhog. Kirtan was conducted by Chhabi Bandyopadhyay, Utpala Sen and others.

During the morning darshan, as MA was sitting in the hall packed with devotees, a bhakta offered MA a basket full of fruits. MA touched the basket and as SHE started distributing the fruits, suddenly said, “Let me play ball, you all catch,” and

SHE started throwing the fruits out into the crowded hall. One particular person, wanting to ensure that he received a tossed fruit from MA, had spread a chadar (a shawl size piece of cloth) out as wide as possible and was holding it open. MA was throwing it towards the chadar but missing every time.

In exasperation, the person asked someone to hold one end while he held the other end. Despite this he was unable to receive a single fruit. Finally, utterly disappointed, he folded up the chadar and started to sit down saying, "Whatever is MA's wish, that will happen."

While speaking, he put his hand in his pocket and there was one fruit in his pocket. Surprised he exclaimed, "How did this get in my pocket?" In the melee, nobody could comprehend how such a thing could have happened. MA started laughing loudly and uproariously, almost falling over with hilarity. SHE said, "Since Baba had a lot of desire, GOD put it into his pocket," and continued laughing like a child.

Much later two devotees were discussing this incident and when the story above was told, the other devotee laughed and said, "That day I also thought, 'Whatever YOU wish will happen.'" He said that he had been sitting at the back of the hall. There were so many people standing in front of HIM, he was not even able to get a clear view of MA. He just sat there quietly, without even trying to catch a fruit. Suddenly he saw two fruits that SHE had thrown were sailing above the heads of the people in front of him. They both landed directly on his lap. Such was MA's kripa.

### **11th January, 1961, Varanasi**

MA left for Benaras by Toofan Express, to attend Sankranti on the 14th. SHE disembarked at Mughalsarai at 1 a.m. SHE was then driven to the ashram and it was 3:30 a.m. by the time SHE went to bed.

During this period, Dr. Luce Sannangelatino, an Italian endocrinologist and psychologist with the United Nations,

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came for MA's darshan and had private interviews with HER for two days. While leaving, Dr. Luce remarked that though she had traveled throughout the world and had met many important leaders as well as innumerable sadhus and saints, she had never met anyone comparable to MA.

### 12th January, 1961, Varanasi

When MA was sitting on the veranda of the Annapurna Mandir in the evening, Swami Prakashananda arrived from Rajgir ashram. He was telling about Upen Maharaj who had passed away in his sleep in the afternoon of the day after MA left Ranchi. He said that he died in a peaceful way taking MA's name for as long as he was conscious.

MA remarked, "When leaving Ranchi ashram for Calcutta, THIS BODY put a big and beautiful flower garland on him and stroked his head and body. He was extremely happy; by looking at him one could see that he was ecstatic with happiness. At that time there was a kheyal and THIS BODY asked Kamal, Bharat and Bakshi to stay a few more days in the Ranchi Ashram. They were not supposed to stay there but they agreed to stay on. If they had not been there it would have been problematic. Nobody knows how long the dead body would have remained there.

"Another time, THIS BODY was in Kashi Ashram, when suddenly at night THIS BODY shouted 'Ha-Re-Re.' Didi was present and asked what had happened. It was said, 'Snake, snake!' Didi asked, 'Where is the snake?' It was then said, 'THIS BODY is seeing Upenbaba sleeping on the veranda of the yagnashala in Vindhyachal and there is a big poisonous snake near his feet. If Upenbabu stretches his legs then the snake will bite him.'"

Prakashanandaji confirmed that Upenbabu had told him while he was sleeping in the yagnashala veranda in Vindhyachal, he suddenly woke up and saw a big poisonous snake near his feet. He immediately stood up and started calling "MA, MA." The snake had raised its hood and was standing on its tail, ready

to strike. It hissed for some time and then went away. Upenbaba believed that MA had saved him from certain death.

### **13th January, 1961, Varanasi**

MA came and sat on the veranda of the Annapurna Mandir at 1:30 p.m. An American lady, Mrs. Markell Brooks, and a French lady, Madame Jean Trocume, had also arrived to spend a few days with MA including travelling with HER. Sri Upen Dutta and others were also present.

During the course of discussion, MA talked about a woman in Kolkata who was subjected to certain spirits influencing her. MA was taken to her house and shown the room, which had an image of Manasha Devi along with other pictures of different Gods. Apparently whenever the woman sat in the room on a particular asana on certain days of the week, she would come under the influence of Manasha Devi and whatever she uttered during that period, would turn out to be true – due to which a lot of people were coming to her. When she came back to normal, she was unable to remember anything.

MA suggested that she should not sit on that particular asan in front of people and that she should keep the door locked from inside when she was in that room. The woman was not happy with MA's advice and she said that whatever happens, happens without her knowledge.

MA then said to her, "When you sit on the asan, you sit because you want to. That is why I am saying when you sit on the asan, keep the door closed so that no one can come near you. You said that you are unaware what happens after that. Therefore you can understand that someone is using you as a tool and influencing you. This is not good in the life of a sadhak. If some evil spirit influences you, you might be grievously harmed."

The woman asked, "Aren't all these different shaktis, different forms of the same Shakti?" MA then said, "That is true. All the shaktis in the world are different forms of the same Shakti. But you don't know it (through actual experience). If you were

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aware, you would have understood it. In the state that you are presently in, there is both good and bad. That is why you should be careful.”

MA then told about a person who had acquired such powers through sadhana, such that he could cure any ailment by touching a person. But he was not feeling comfortable about using that power. When he asked MA what he should do about it, MA had said that using his powers was detrimental to his sadhana.

When Muktibaba asked whether performing charitable work or Jan Seva (public service) were favourable for sadhana, MA replied, “One Brahma – two is nonexistent – if one reached this sthiti (state) and then did Jan Seva, etc. then that is different. But being under the influence of the mind if one does such service for mankind, then it is natural for one to have the bhav of status and admiration and praise. That bhav is detrimental for sadhana. If on acquiring shakti, if one distributes it, then the possibility of realisation of SELF is remote. But if someone works for the benefit of mankind in that way and is satisfied and contented, then regarding that, nothing is to be said. But if he does not feel contented, it can be said that he should not do such work.

“That is why it was told to that woman and boy that whatever they were doing was detrimental to their sadhana. If one says that when all shaktis (spiritual powers) are the manifestation of the ONE SHAKTI, then where is the possibility of harm? With some people why are the manifestations of such shaktis not seen? The answer to this can be – until the time one realises that all shaktis are manifestations of ONE SHAKTI – up to then, these should be considered as good, evil and various shaktis. On some people, shaktis are manifested due to their sanskar (influences) or some connection with these shaktis. You are aware of the results if one uses such shaktis. That is why people who want to achieve GOD, should keep their shaktis hidden, and proceed towards their goal. Only by this way will they realise one day that only HE is present or I am present (Self-realisation).”

**14th January, 1961, Varanasi**

Pous Sankranthi and the Thirteenth Centenary of the Savitri Yagna were celebrated in MA's presence. Kirtan was done by the Kanyapeeth girls while circling around the Savitri Yagnashala. Swami Swarupananda Saraswati (Sangha Ma) performed puja on MA. Noni and Kamala, daughters of Rai Bahadur Suren Banerjee, did a special puja on MA with belpatra and tulsi made of gold. More than three hundred and fifty devotees, including foreigners, took prasad.

**16th January, 1961, Varanasi**

In the morning, Didi asked MA a question about doing puja of MA's BODY or to HER photograph. This was a question that had been asked by many and often. MA laughed and said, "If you ask THIS BODY, there is no question of agreeing or disagreeing, approval or disapproval. Does anyone actually only do a puja of THIS BODY? Whatever you think is all right."

Didi said, "MA, I haven't understood your response at all. When so many people ask me about this, what should I say? Please say it clearly."

Then MA said, "From one perspective, nobody does worship of anybody. It is the puja of the Self by the self. Me and you do not exist in this state. Whether you say it is THAT or HIM or you say it is you. Saying HIM or saying you – it is the living essence of life. You all say, One Brahman, there is no second. Whatever course one follows – the response depends on that. Don't you say the Supreme is formless and permeated with Bliss? In the form of ice is only water. Then again, the one with form is HE only. Examples are not always complete. Whatever can be caught.

"When HE is both inaction and the driver of action, the source of energy and activity, there is then the associated perspectives of different forms, different bhavs depending on the path or state of the person. Everything is in HIM and in you too. Be it other, another, mine – everything.

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“See it now from the perspective of puja. It is only to know the Self, to attain the Self that one performs puja of the Self. Here, understand whose puja is it and who does whose puja? You are doing puja only on yourself. HE is the puja – you are the puja. The bhav is such (that there is no distinction) between what is Self and what is not Self. It is the sense of contentment by the self in attaining the Self. This is valid when the question of contentment, achievement, and knowing oneself arises. Again, think and see that – that the Parampita, Purushottam, Ishta Guru – it is HIS puja in all forms. Even by making bigrahas (idols) and by pranpratistha (ritualistic imparting of life), puja is performed on them.

Puja is also done on trees, Ganga, Yamuna, Rishis, Gomata, Kumari, Batuk Bhairav, Balgopal, etc. It is all the worship of HIM only in different forms. Don't you see that the one who worships feels so very contented and satisfied after the worship! Also understand that you feel happy by talking and discussing things with your friends and near and dear ones. Here too, the obtainment of something hitherto not achieved brings about a sense of fulfillment. See here too that satsang or the company of sadhus leads to Paramananda, unfathomable bliss.”

Didi remarked that today, this discussion led to priceless words emanating from MA.

### **17th January, 1961, Allahabad**

MA went to Allahabad by car at 8 a.m., accompanied by two foreign ladies. Every year before Durga Puja, MA would go to Satya Gopal Ashram for 3 days but due to ill health, SHE missed last year. At the sincere request of the daughters of the late Gopal Thakur and his devotees, SHE now spent 3 days there.

Someone asked HER the method of calming the mind. MA replied, “Take GOD's name as long as you can.” SHE then laughed and said, “And keep the company of travellers. Travellers are those who are travelling on the same path, keep their company.”

### 20th January, 1961, Delhi

Haribabaji had arranged a forty-day programme of Ramayana Paath and dramatic enactment of scenes from the life of Sri Chaitanya Mahaprabhu and he had humbly requested MA's presence. The programme was to be held at the Feroz Shah Kotla ground in Delhi. MA left Allahabad in the morning and reached the Delhi Ashram at 10 p.m., where SHE stayed until the 3rd of February. Since MA's health was not good, SHE would go to Haribaba's satsang for two hours from 10 a.m., returning at noon. The time for MA's darshan had been set from 6 to 7 p.m.

### 21st January, 1961, Delhi

Haribabaji arrived in the morning to take MA to the Utsav. MA sat with him and others, in the newly constructed room made for him upstairs, and distributed fruits and sweets. MA then left with Haribabaji. SHE returned at 1 p.m.

A French lady had a talk with MA. Among other things she asked, "How does the love of GOD come about?" MA replied, "Don't you make friends with utter strangers and come to love them? To love GOD, who is your own Self, is natural. If you feel drawn to a particular form of GOD, such as Christ or Krishna, contemplate that form of HIM, repeat HIS Name constantly, think of HIM, read about HIS greatness and HIS glory, let your mind ever be occupied with the thought of HIM."

The woman asked, "Suppose one does not feel attracted to any particular incarnation of GOD, how should one proceed?" MA said, "Sit perfectly still and dive into yourself, trying to find out who you are. To find your Self means to find GOD and to find GOD means to find your Self."

MA dictated a response to a letter, "By constant practice one finally achieves. They all should make up their minds to try and follow the advice of their friend (MA HERSELF) to the minutest detail. At what moment HE will grace us with HIS touch, lies with HIM; our duty is to continue to invoke HIM

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without interruption. Enough time has been spent wandering hither and thither aimlessly, leaving the Path in order to enjoy the sights of the world. Now all one's time should, as far as possible, be spent in the attempt to find one's Self. Vain and idle talk is of no benefit and only prevents one from advancing towards HIM – it is but an obstacle to one's efforts. Ages and ages have been wasted in this way. Now, friend, return to your real home! By lingering on, you only prolong the agony of troubles and difficulties that have to be endured on the pilgrimage. Ever remember that one who is eager to advance towards HIM and practices HIS Name and HIS Presence, progresses – no matter what his condition may be. To say, 'I do not feel HIS response' and therefore to take pleasure in mundane things, can never be for one's good – always bear this in mind."

### **23rd January, 1961, Delhi**

An American lady, who had come to India for the sole purpose of seeing MA, had been with HER recently in Varanasi and Allahabad, and she asked a few questions. She had only been in India for twelve days.

The American woman asked, "Why is there a sense of unreality of everything I perceive, even though I know it to be good and beautiful, as for instance like a sunset?"

MA replied, "This sense of unreality comes from within. Whatever is perceived by the senses is transitory, ever changing, and therefore unreal. The Atman, which is eternal and real, causes this sense of unreality. It is a good sign to feel this. Turn within and seek the Atman!"

The woman continued, "Since the will of the individual is illusory and one does not know GOD's will, how can one lead a purposeful life?"

"By contemplating the Self one will find out how to make one's life purposeful." MA said, "It is man's duty to aspire to Self-realisation."

"What about self-expression in art?"

MA responded, "This also belongs to that which is fleeting. You paint a picture but it cannot last. The most beautiful song fades away in a moment."

"Presuming that the striving goes on at all cost," the woman asked, "how can one know how to live in relation to human beings and one's own creative energies?"

MA said, "A man who is out for worldly things and occupied with the business of this world, gets satisfaction from what he does, for otherwise, why should he do it? He feels he is doing well, he gets praise and fame, money and prestige, and his mind is engrossed in his affairs. If someone opposes him and puts obstacles in his way, he gets angry and feels hostile towards him.

"A person, who strives after Self-realisation, will turn to great souls and books written by the wise, will admire them, and desire to become like them. Since he is searching for Truth, he will come to be truthful in speech and behaviour.

"The Self is one; therefore he will be loving and friendly to all. Even when abused and reviled, he will not retort, but remember the Oneness of all. A dog may bite you, but you will not bite back.

"The man who works for worldly goods and satisfaction is working for death. For everything of this world is constantly dying and giving place to something else; just as the child dies to the young girl, the young girl to the woman, and so forth. But one who is striving for Self-realisation is working for immortality. When living and working in the world and mixing with worldly people, one's creative energies are exhausted in the pursuit of sense objects, and thus one may come to feel weak, tired or ill.

"Whereas, by aspiring to Self-realisation one's creative energy will be preserved and strengthened. While a person living in the world takes pleasure in parties and meeting people, etc., the one whose aim is Self-realisation, will delight in meditation, singing the praises of God, reading books of wisdom, listening to discourses on religion and philosophy, and mixing with those who are pilgrims on the Path.

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“Now about behaviour, the devotee will come to feel that he is the servant of the Lord, and therefore be ever more humble, gentle and sweet. Everyone, no matter what his line of approach, should try to be gentle, kind and loving to all, for the Self is ONE.

“The active person will engage in service to others, but with the thought that everyone is a manifestation of GOD and that he serves GOD in whomsoever he may serve. This alone is real service. It purifies the mind and therefore also helps towards Self-realisation. A man who is out for Illumination will reason that all are expressions of the ONE and so he also will be kind and compassionate to everyone.

“When dry leaves fall off a tree, fresh ones grow quite naturally. Similarly one’s behaviour and relationship will change automatically when one alters one’s attitude of life. There are various paths and ways of living and behaviour for the aspirant, but here THIS BODY has pointed out only a few of them. According to his status, the sadhak will have to observe certain rules and restrictions, as for instance when he is initiated into brahmacharya or becomes a sanyasi, he will have to live up to what is demanded of him.”

A young girl asked, “Is it necessary to join an ashram in order to find GOD or is it also possible while living at home?”

MA replied, “GOD is everywhere and can be found everywhere. The home is also an ashram, namely the householder’s ashram. People join an ashram or sit in solitude on the banks of the Ganga only to realise that GOD is everywhere, that there are no boundaries except in the mind. Everyone chooses the type of life which is most helpful to him in his search.”

### 24th January, 1961, Delhi

The question, “Is freedom an illusion?”

“No, man is free,” MA replied.

“But man is an individual, an ego and the ego is an illusion.”

The questioner asked, “Therefore, how can he be free?”

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MA responded, “Of course, the ordinary person, who is identified with mind and body, is not free. But man – Atimanush (the real man) is free.”

### **25th January, 1961, Delhi**

MA’s health was not good, HER breathing was irregular, but SHE was satisfying everyone’s desires, so that nobody was hurt – SHE was especially careful about that. A telegram had come from Calcutta to Kashi regarding the news of death of Sri Benoy Sen, an ardent devotee of MA for a long time. The telegram was sent by messenger from Kashi to Allahabad for MA. Before the telegram reached, MA had said to Bunidi, “News of death. A telegram is arriving.” Shortly thereafter the telegram arrived.

After MA’s darshan in the hall from 6 to 7 p.m. SHE went to Didima’s room and lay down. The private conversations of different devotees with MA continued till 11 p.m. After that SHE talked with the sadhus and brahmacharis of the ashram and could finally rest only at midnight.

While MA was in Didima’s room, SHE asked Tapanda (Swami Nirmalananda), “Did you have any money? How could you come from Hardwar to Delhi?” Tapanda replied that he did not have any money but had managed somehow. MA laughed and said, “That is why I asked; it was seen that you did not have any money at hand but you were managing.”

### **30th January, 1961, Delhi**

MA was not keeping well, but nobody could tell since HER demeanor was always joyful. SHE said, “As long as it is possible THIS BODY shall continue, when it is not possible IT will lie down and rest; there is no worry.” Saying this SHE laughed like a child.

Sri Doraiswami, who was from Aurobindo Ashram and was known to Kalida, came for MA’s darshan and sought HER blessing. He talked with MA for a long time and then had bhog in the ashram. He was from Madras and could speak only a

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smattering of Bengali. MA spoke to him in such a manner that he could understand and he was very happy.

News had come from Kashi that Shri Gopinath Kaviraj was ill. MA sent instructions in a letter regarding his diet and general care.

One of Haribabaji's close devotees, Zamindar Gulab Singh, had passed away early in the morning. The news was given to Paramanand Swami and he told the same to MA, while they were returning from Haribabaji's satsang. MA wanted to go to Haribabaji's house immediately but was dissuaded by Swamiji since HER health was not good, and furthermore it was raining and cold. But MA's kheyal to go to Haribabaji's house remained.

Narayandas came and met MA and gave more details about the death. He further said that when he went to Haribabaji's house, he had informed them that he was there on MA's behalf and that he had made all arrangements for cremation, etc. MA said that there was the kheyal to go to the house but SHE had not gone due to everyone's concern about HER health.

Then, at that moment, the kheyal was to go immediately. MA reached Haribabaji's house and consoled Gulab Singh's wife, who was sobbing, by keeping her head on HER chest. MA had said two days previously that SHE was seeing a dead body.

### **31st January, 1961, Delhi**

MA was sitting in Didima's room with a few people. SHE said, "While going to Baba's house, THIS BODY was feeling so unwell, that there was swaying and the throat was as dry as wood. But there was a kheyal to go.

"If anything had happened, THIS BODY would have gone to anybody's house on the way and would have requested them to give some water. Everything is ONE. All houses are ONE. As long as THIS BODY moves, in whatever way IT can be used, will happen; and when IT does not move, Ja Hoye Jai!" MA clapped HER hands and laughed, saying, "Enough! There is nothing else to say."

Then pointing to Didi, MA said, “When they (ashramites) leave THIS BODY in the room, at times the breathing rate changes. They get afraid by seeing that and they tell everyone to leave as MA is unwell and SHE should be allowed to rest. But by seeing THIS BODY’s behaviour, everyone says that MA seems happy and gleeful and does not seem unwell – the devotees say something like this.” MA laughed after saying this.

A special programme was arranged in the ashram to perform uninterrupted kirtan of the Mahamantra for a whole month ending on Dol-Purnima (Holi festival and birthday of Sri Chaitanya Mahaprabhu – March 22nd). As per MA’s instruction, twelve hours of kirtan from the morning and twelve hours of japa during the night was conducted for one month. Six people were brought from Vrindaban to perform the kirtan and the japa was to be carried out by the sadhus and brahmacharis, throughout the night, one after the other, every two hours. MA said, “You have made a Naam-Brahma Mandir, but have made no arrangements to perform Naam for an extended period. Anyhow, let this continue for one month.”

### **2nd February, 1961, Delhi**

MA was taken to Rajghat where SHE was given a warm welcome. SHE returned after visiting Haribabaji’s satsang.

### **3rd February, 1961, Modinagar**

MA travelled to Modinagar at the request of Rai Bahadur GM Modi, who wanted MA’s advice regarding the temple that he was building. It had been in construction for the last four years and was now nearing completion. SHE stayed there for one night. MA left for Modinagar in the afternoon after an early bhog.

### **4th February, 1961, Hardwar**

MA left Modinagar by car and arrived at Hardwar in the morning. The Raja of Solan, Yogibhai, had arranged for the reading of the Shiv Puran which was completed just before Shivratri.

**5th February, 1961, Hardwar**

MA was staying at Bhagat House in Hardwar. The preliminary rites were performed in MA's presence in connection with the initiation of three brahmacharis of the ashram – Bharat, Kusum and Tapan brahmacharya.

Many people came for HER darshan including foreigners from Sivananda Ashram in Rishikesh. They spent a long time with MA, having prasad as well as private conversations. There was a group of about half a dozen Swiss people. Most of them did not understand English and Atmanandaji had to translate what MA said into German.

One of them, a middle-aged woman, could heal people by placing her hands on them, and even from a distance, could treat them by imagining the people who were to be healed. She said that a clergyman had taught her how to do it but she was apprehensive that her technique was not quite perfect, saying that she felt exhausted after the healing and she would also experience on her own body, the ailments she was trying to cure. For instance, she had become blind for ten minutes when attempting to make a blind man see – although in this particular case she was unable to affect a cure.

A certain mahatma in Rishikesh had advised her to give up the healing of illnesses, telling her it would retard her spiritual progress. She was very interested to hear what MA had to say about this. The Swiss lady added that she was the mother of several children whom she had to maintain and healing was her livelihood.

MA said, "It is true, that the laying on of hands in the way described, will arrest one at the level from which the healing is performed, and one will therefore be prevented from going beyond it. For one who has dedicated his life entirely to the Supreme Quest, this kind of healing represents an obstacle. But the position of the householder, who in any case has to do one business or another in order to earn money, is different. You may accept payment from some patients and treat others

for free and thereby be able to do service. Some people will be benefitted by this. In some cases you may not be able to affect a cure, as it does not lie in the patient's fate to get well, but at any rate you will be able to do some good. The householder, who has to make a livelihood and educate his children, cannot live without compromise.

“However, a person, who has given his life completely to the search after Truth, knows no compromise. He has to adhere to Truth at all costs. For such a one, activity of this kind would represent an obstacle.”

Another of the foreigners asked MA about their plan, “We intend to found an international spiritual centre in Europe, where yoga of all types will be taught. The spiritual hunger all over Europe is acute and ever increasing. Should we go ahead with our project?”

MA asked, “Who is to instruct yoga?”

“We are getting people from all over the world to come and teach. Some have already offered their cooperation.”

MA said, “If you can secure really competent teachers, then it is no doubt a good plan to found such a centre. But mind you, all depends on the capacity and the inner qualification of the instructors.”

### **6th February, 1961, Dehradun**

MA went to Kishenpur by car with only a couple of people for one night. It was exceedingly cold in both Hardwar and Dehradun, near the freezing point. The surrounding hills were covered with snow which reminded MA of HER trip to Kailash with Bholanath, Bhajji, Didi and her father, Swami Akhandanandaji, and others. MA related some amusing details of the trip which made everyone forget that their hands and feet were numb with cold.

### **7th February, 1961, Hardwar**

MA returned to Hardwar.

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### **9th February, 1961, Hardwar**

MA had arranged for Tapanda, Kusumda and Bharatbhai to be initiated as naishtik brahmachari. It was a private ceremony and not a public function, about which MA had said, “One should not let people know about any special (spiritual) activities. Let the work be completed as per HIS wish, then everybody will see and know. Regarding this kind of activity one should not talk about it beforehand. It is not for show or information. It is for the benefit of one’s self.”

The three of them kept the Nirambhu fast. In the evening ghee was sprinkled in the mouth from a tulsi patra (leaf). Batuda and Bishuda, who were to conduct the kriyas, had arrived. MA gave instructions so that everything would be done precisely as per the rules of the shastras.

### **10th February, 1961, Hardwar**

MA had made meticulous arrangements for the ritual, to ensure that everything would be done properly, for this naishtik brahmachari initiation. Brahmin bhojan was to be offered at the conclusion of the ceremony.

### **12th February, 1961, Hardwar**

MA was lying on HER cot in the afternoon. SHE suddenly said, “Today morning or yesterday night it was seen that Ashu’s father (Bholanath’s elder brother) was standing near the door of the room in the Kashi ashram and saying, ‘You will have to give me something.’ Something was given to him and it was seen that his bhav was changing. All the connection with his family was being severed. By coming near THIS BODY, it seemed that he was surrendering himself to THIS BODY. It seemed that he had no other vision other than THIS BODY.... Look how surprising, that even when a fly went into his eyes, he did not do or see anything, THIS BODY arranged to remove the fly from his eye and waved it away. He then closed his eyes and left everything. How strange! Even after death, the bonds are not detached.”

Nitaida took MA to his house in Kankhal. Three brahmacharis from Ramakrishna Mission came for MA's darshan. One of them sang for MA. When they were leaving one of them started crying and said, "Please have kripa. Nothing is happening." MA said, "Stay with GOD's name. HE will take care of everything." When they said that they would visit MA again, MA said, "Come whenever you wish. As you all are travelling this path, the door is always open for you."

The three ashram brahmacharis were to be initiated the next day and MA was making all the arrangements HERSELF. All work had to be flawless and immaculate. SHE was calling each person individually and instructing them as to their own task. Nobody was aware who had been given what responsibility. MA says, "Whatever is done should be done perfectly."

### 13th February, 1961, Hardwar

The three brahmacharis were given the Gayatri Mantra by Jogeshda who had been brought from Dehradun to teach them how to protect the Agni (the Fire that was never allowed to go out since the Kali Puja of 1926). Jogeshda had been protecting the Agni for a long time. Kantibhai had brought the Agni from Kashi. The Gayatri Mantra was written on bhurja-patra which Jogeshda gave to the three brahmacharis. At their request, MA had also touched the bhurja-patra. They were initiated into naishtik brahmacharya and were given new names – Jogeshda became Nironjanananda, Tapanda became Nirmalananda, Kusumda became Nirvanananda and Bharatda became Bhaskarananda. They were all given gerua (saffron) clothes. This was the first time such an initiation had been performed in the ashram.

After the ceremony ended, Nirmalananda, after doing pranam to MA, put his head on HER lap and started crying. With great compassion, MA, while stroking his head and back, said, "All of you have come to this Path. You are here for THIS BODY." While saying this, MA's eyes became moist and HER voice somber. Nirmalananda lifted his head. MA put his head on

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HER bosom like he was a child. He wrapped his arms around HER as if he were a little child and wept. MA also affectionally caressed Nirvanananda and Bhaskarananda similarly as if they all were children and put their heads on HER bosom. They then conducted yagna in their room in MA's presence. MA had personally arranged each and every item in such a way that they were not inconvenienced in any way while conducting their kriyas and activities.

Shivratri was also conducted that night in MA's presence. All arrangements had been done by Chitradi, Gangadi and the other girls as per MA's instructions. Nearly eighty people performed the four pujas in each of the four prahars (periods), including the aged Pannalaji. A number of foreigners had also come to observe.

Kirtan, Stotra Paath, etc., was also done in the intervals between the pujas. MA stayed throughout the night and SHE led the kirtan for over an hour from 2 a.m.

### **14th February, 1961, Hardwar**

Early in the morning, MA went to the room of the new brahmacharis and said, "Yesterday, throughout the day and night, you had a strenuous time and a busy day is ahead. Now rest for some time." While they slept, MA silently had the puja place cleaned and made arrangements for the daily yagna and other activities, and took care to see that they were not disturbed by any noise. MA then instructed Shaileshda to wake them at the proper time.

Later, MA had bhog in their room, at their humble request. Didi commented that whatever work MA does, SHE exhibits an extraordinary proficiency and skill, pure and sanctified, coupled with loving kindness and affectionate love.

### **15th February, 1961, Hardwar**

During the solar eclipse, kirtan was performed in MA's presence. MA left for Delhi, by train, and travelled in the salon

car belonging to Aga Saheb, the Inspector General of Indian Railways, at his ardent request.

### **16th February, 1961, Delhi**

MA reached Delhi Ashram in the morning and resumed the schedule of visiting Haribabaji's satsang in the morning and sitting for darshan in the hall at 6 p.m. At times MA says, "If you only think about akshar (mystical sound or letter such as aum) it is enough – Akshar Rupi Bhagwan (GOD in the form of a mystical sound or letter)."

### **23rd February, 1961, Delhi**

MA was sitting in the room upstairs with Didi, and Didima was sitting on a chair a bit further away. Referring to Didima, MA softly said, "Look Didi, it is seen that Ma (Didima) is just sitting, doing this and that. She keeps carefully concealed so that no one can understand or know anything (about her inner state). Such people live like that." When Didi was asked to make their stay in Dacca a bit comfortable, MA said, "Don't make too much arrangement for them. Such people are satisfied with what they have. They will not be able to bear too much comfort."

If MA travels without Didima, before leaving SHE says with folded hands 'Namō Narayan' to Didima and then gets down on the floor and performs pranam on Didima's feet.

Didima was becoming like a child; she could not stay without MA. Wherever MA sat, she also sat – if she was called to eat, she would say, 'I will eat later.' (As she wouldn't leave MA's presence). On occasions one can see her sitting quietly outside MA's door – MA's mother! It never strikes her to claim the position that is naturally hers. Most of the time she remains in the background – it is impossible to guess who she is. Such a person like Didima could not be found anywhere. She had given diksha to countless people and had a genuine, intrinsic, pious and saintly disposition. She had no anger, greed, vanity, pride, arrogance, envy, malice, jealousy and had affection and love for

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everyone. She could not see any fault with anyone and would only notice the good in them.

### **24th February, 1961, Delhi**

A general conversation was taking place about MA's sadhana lila regarding vibhuti prakash (manifestation of powers at different stages of sadhana). There was a time that if SHE gave anything to any sick person with HER hands, he would recover. There was one time, MA probably had a tamarind clutched in HER palm for five to seven days and it had remained there as there was no need for HER to open the palm. MA gave that tamarind to someone at their request. The sick person became well. But also if SHE would have said something, the person would have recovered. Hearing this, MA said, "Yes, something like this used to happen. Then there was a kheyal to stop these."

### **25th February, 1961, Vrindaban**

MA travelled to Vrindaban by car at 3 p.m. to be present at the consecration of a new Lakshmi Narayan Temple at the invitation of Shri Prabhudatta Brahmachari of Jhusi.

In the morning when SHE got up, SHE said, "The sound of weeping is being heard." Didi then informed HER that some time before a telegram had arrived with the news that Jashoben's husband had passed away suddenly. MA said, with a slight grin, said, "You had not told anything to THIS BODY?"

### **26th February, 1961, Delhi**

MA returned from Vrindaban by car.

### **27th February, 1961, Delhi**

MA attended the kirtan in the hall and then went upstairs. The Raja of Tehri and others had come. Rihanna Ma (a Muslim holy woman and a close associate of Mahatma Gandhi) came for MA's darshan at 2 p.m. She was accompanied by Kamala Jaiswal, Madalsa, daughter of Sri Jamunalal Bajaj, and others.

Though she was Muslim, since childhood she had been fond of Hindu kirtan and bhajans, and she could sing beautifully. Apparently when her marriage was to be fixed, the condition from the groom's side was that she would no longer be allowed to sing Hindu bhajans and kirtans – hearing this, she broke off the engagement, and had since remained unmarried.

When she came near MA, she embraced HER and kissed HER two palms in veneration. To welcome her, Didi and others put malas around her neck. MA said, "Everyone is giving malas, I am also giving this mala to Ma," and SHE put a tulsi mala around Rihanna Ma's neck.

MA gestured to Didi, and Didi put a namawali around Rihanna Ma. She expressed happiness and started playing with the tulsi mala in her hand, to which Madalsa remarked, "Pishima (aunt), you are playing with the tulsi mala in such a way that everybody will notice."

MA then laughed and said, "It is good that attention will be on the mala. Everyone will wish to have a mala. See that Ma is playing with the mala. By this, everyone's attention will be drawn." Everyone laughed and Rihanna Ma said, "MA, it was my wish that I would receive something from YOU. Today it has been fulfilled."

There was some conversation and then MA asked Pushpadi to sing which she did. MA laughed and said, "The path for Mother's song has opened." And while happily clapping, SHE said, "Ma, Ma, wanting to hear the flute." It was well-known that Rihanna Ma could create a beautiful flute sound with her voice; she now sang a bhajan during which her voice made the sound of a flute.

While some talking was going on, MA, like a child, said, "(I) want to hear something from Ma's lips." And MA adjusted HER sitting posture to be ready to listen.

Rihanna Ma replied, "I can also say the same thing (that she wants to hear from MA)."

MA again repeated, "(I) want to hear from Ma's lips."

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Rihanna Ma responded, "I shall not say anything in MA's presence. Even though I give a lot of advice in different places, but I shall not speak of such here." Everyone laughed.

MA said, "Whatever is THIS BODY's, everything has come from Mother (pointing to Rihanna Ma), Mother is here and that is why THIS BODY is here."

Rihanna Ma spent a long time with MA, then asked HER permission to leave. MA said, "THIS BODY has spoken of coming but shall not speak of leaving." Everyone laughed. Rihanna Ma sat for some time and finally said, "MA, there is no wish to go but I must go as people are waiting. Now I am not asking for permission – the heart is with YOU." As she got up, smiling, she pointed to the place on the ground where she had been sitting and said innocently like a child, "There is something in this place that prevents me from leaving." As they departed, MA saw them off from the staircase of the ashram.

During this period, MA attended a meeting at Rajghat, in memory of Srimati Kasturba Gandhi, at Rihanna Ma's invitation and request, which was attended by people of all religions and countries and MA delighted everyone by singing kirtan.

MA was given bhog at 5 p.m. For the last few days she was taking bhog in the evening. Naval Kishore from Dehradun had arrived and did the Ramayana Paath in MA's presence.

Later at night the son of the President of India, Dr. Rajendra Prasad, arrived with other officials for MA's darshan. When asked if everything had to be done by one's own self, then what was the use of going to anybody else, MA replied, "Whatever is done has to be taught and for that teachers are required. For all work, big or small, learning needs to be received from someone. That is why a Guru is required."

### **28th February, 1961, Delhi**

The President of India's son and the President's ADC came for MA's darshan in the morning. In the evening, MA had a long satsang, including discussion on Vaishnavism and the doctrine

of duality, with the Ambassador of Pakistan, Mr. Brohi, and the Ambassador of Switzerland, Dr. Cuttat, who held a doctorate in theology. Mr. Brohi wanted to speak to MA in private but as there was no time, he said that, if MA permitted, he would return the day after next.

### **1st March, 1961, Delhi**

The Ambassador of Pakistan sent a big arrangement of flowers for MA.

Every morning, MA was going to Haribabaji's satsang at the Kotla grounds. On the way back, SHE was taken to the residence of Dalmiaji, at the request of Haribabaji, and to the residence of Sri Rameshwar Sahai, son in law of Dr. Pannalalji. In the evening Haribabaji came to the ashram with fifty devotees and conducted kirtan in MA's presence. An Akhanda Naam Yagna started at night.

### **2nd March, 1961, Delhi**

The Naam Yagna continued – the ladies did the kirtan until early morning and then the men took over. Dol, the Bengali Holi, was celebrated and many people came to put abir on MA's feet. Haribabaji's birthday was celebrated in MA's presence with Ramarchana, kirtan and katha followed by distribution of sweets and fruits to all present.

In the evening Sri Kamalnayan Bajaj with his niece, Madalsa and her husband Sri Sriman Narayan, General Secretary of the Congress Party, came for MA's darshan, as well as Sri Upadhyayji, the secretary of Pandit Nehru and others.

At night the Chief Commissioner of Delhi, Sri Bhagwan Sahai came with his wife. At 9:30 p.m. the Ambassador of Pakistan came with his wife to talk in private with MA. After talking for sometime he requested that he be allowed to meditate in MA's presence for five minutes but such was his experience that his meditation continued for one and a half hours without any interruption or movement. He said that

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he had never experienced such happiness. MA advised him to regularly meditate for at least fifteen minutes every day to which he happily agreed.

### **3rd March, 1961, Delhi**

MA went to Haribabaji's house at 9:30 a.m. and from there went to the satsang along with him and returned at 11:30 a.m. Playing with colours took place in the ashram in the morning and again in the afternoon; MA put colours on everyone. A lot of dignitaries had come to put colours on MA's feet, among them were the Governor of Himachal and his wife, the Raja and Rani of Tehri, Rihanna Ma and others.

In the evening at 6 p.m. MA went to Haribabaji's residence and then went to Birla Mandir, where hundreds of people were waiting for HER darshan and SHE returned at 10 p.m. The ADC to the President came with his father for MA's darshan and stayed for a long time seeking advice on spiritual matters.

### **4th March, 1961, Delhi**

Since MA was leaving for Hoshiarpur in the evening, from morning, many people had been arriving for HER darshan. Pandit Nehru's daughter, Indira, came with her son, accompanied by Sri Upadhyay, and sought HER blessings.

Many devotees were going with MA and packing of luggage was being done. The atmosphere most prevalent around HER at all times, was of a chaotic happiness. Devotees were coming in throngs and sweets and fruits were given to them as prasad. At 6 p.m. MA left for the station. Huge crowds of people came to the station to bid HER a tearful adieu. The train left at 9 p.m.

### **5th March, 1961, Hoshiarpur**

The train reached Jalandhar station at 6 a.m., where Laxmanji and his brother, Dr. Sahib, were waiting to take MA to Savitri Devi Ashram. The girls of the school in the ashram (run in MA's name), made MA sit on the veranda and they performed

aarti and kirtan. SHE rested there for a short while on the bed that had been arranged for HER.

MA then travelled to Hoshiarpur, an hour's journey, so as to reach at 10 a.m. as per Haribabaji's instruction. Upon arrival, Haribabaji received HER and took HER to the samadhi of his Guru. Many people were waiting for HER with flowers and malas. Haribabaji then performed aarti on MA. He had made all arrangements for a comfortable stay for everyone.

### **6th March, 1961, Hoshiarpur**

Satsang and kirtan was held in MA's presence. MA told Didi, "Look, while lying down, the kheyal is as if the BODY were on a train or in a car. Have you not understood? It is nothing but the pull of habitual routine."

### **11th March, 1961, Hoshiarpur**

Haribabaji took MA to Augustha Ashram. After returning from satsang, MA was lying in HER bed and talking with a few people. Earlier the Rani of Charkhari had written the twelve lettered mantra, Radha Krishna, Hare Krishna, etc., on tulsi patra (leaves) and had offered them to MA.

Now her daughter, Maharani Satya Prem Kumari, the Rani of Mysore, also offered the same to MA, who distributed them to the people present.

MA said, "Whatever is given is kept in different rooms (since MA gives everything to everyone). The tulsi patra have also been given to different rooms. Whoever wishes can do Naam."

A lot of people in Delhi had received tulsi patra from MA before and a lot of people were receiving them here. MA said, "Regarding tulsi patra, a kheyal came to mind – in Kashi while lying in the room upstairs – Santa Das Babaji's nephew (MA's paternal uncle's son), Upendra Babu, who died quite some time back, had come and said, 'Give me something.'

"During that time there was no activity with tulsi patra, it took place much later. THIS BODY said, 'There is nothing here.' He

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pointed to you (Didi) and said, 'Make her write something on a tulsi patra and give it to me.' There was a kheyal at that time that if Khukuni (Didi) comes, THIS BODY will tell her to do so.

"In actuality, you had come to take THIS BODY downstairs for some reason and were saying, 'MA, please come downstairs, MA.' At that time you were told to write something on a tulsi patra and to bring it. They were Vaishnavas. You had written something and had brought it. You were getting something done by Bishu in Biraja Mandir.

"When THIS BODY went there, it was said to you, 'From the tulsi patra that you have written, put one tulsi patra in Bishu's hand.' It was also said, 'Bishu will give it to the Ganga for the purpose of the person who wanted it.' But Bishu on receiving it, started dancing with joy and said, 'For four months I have been telling MA something. I have received it (today). My requirement is satisfied.'"

Didi said, "Ashu's father had also come to you in Kashi and asked you for something." MA said, "Yes, he had taken the twelve lettered Naam and a tulsi mala. But that was in the ethereal state – a long time after he died."

Didi said that MA had not mentioned so much earlier, MA replied, "Yes, at that time it was not said." MA continued, "When the Rani of Charkhari had sent tulsi patra to Kashi (probably during the 60th birthday celebration), they were lying with Didi for one and a half years. Then one day Ashu's (Ashu Bandopadhyay) youngest daughter came and sang a beautiful song – on the kheyal to give something to her, the kheyal to gift her with a tulsi patra came. As soon as the tulsi patra were brought out and one was given to her, everyone there extended their hands for the tulsi patra and they were handed out to everybody. Again later they had sent more tulsi patra. Now this time the Rani of Mysore has given (the tulsi patra), and so that is why it is being given."

MA also talked about the ill effects of laziness and said if one gets rid of laziness and does karma (action), then both mind

and body remain fresh. It was also discussed that through MA's presence, lots of work was done easily like the time in Dacca, when a lot of food was prepared in a very short time in the house of Baul Basak.

### **12th March, 1961, Hoshiarpur**

Haribaba took MA to Govinda Mandir where satsang was held from 10 to 11 a.m. MA used to give darshan at 6 p.m. Someone asked a question, to which MA replied, "Realising one's Self is to realise HIM, to realise HIM is to realise one's Self."

### **13th March, 1961, Hoshiarpur**

The day was spent in satsang and kirtan in MA's presence.

### **14th March, 1961, Jalandhar**

MA left with Haribabaji and others for Jalandhar at 8 a.m. and reached within an hour. SHE visited the residence of a devotee and another place and then went to the station to board the train to Delhi scheduled at 9 p.m.

### **15th March, 1961, Vrindaban**

On reaching Delhi in the morning, MA went to Dr. Sen's Nursing Home to see Sarvanandaji and then proceeded to Vrindaban, to attend a function in commemoration of Shri Uriababa's Mahasamadhi.

### **16th March, 1961, Delhi**

Uriababa's Tirodhan (death anniversary) ceremony was held in MA's presence. MA returned to the Delhi ashram for a couple of hours and then took the night train to Hardwar.

### **17th March, 1961, Hardwar**

MA arrived early in the morning at the Bhagat House for the Bhagavat Saptah and Ramayana Paath, which commenced on HER arrival.

**17th to 25th March, 1961, Hardwar**

MA was not keeping in good health and remained upstairs in HER room for five days. SHE would come out on the veranda at least twice daily, to give darshan and for aarti. Bhagavat Saptah was celebrated in MA's presence at the behest of Natwarbhai Patel. The Ramayana Paath was organised by Vasudevbbhai.

A letter was read out to MA, during darshan time, from a German devotee, who was unwell, and had asked, whether it might not perhaps be better to stop speaking and thinking about her ill health and ignore it altogether. MA dictated a response, "Do as much for your health, as is your duty, to keep your body fit. But your mind should be engrossed in GOD."

**19th March, 1961, Hardwar**

MA visited Bunidi, who was suffering from a serious heart problem, and made arrangements for her meals and comfort. MA said, "Her condition has come to the final stage. If GOD changes her condition, then that is a different thing; otherwise, whatever happens." Bunidi had been with MA since childhood. MA was feeding her a lot of things after having some of it – amla juice, neem juice, punar nava juice, paneer, fruits, etc. Bunidi was not able to eat much.

After returning from Bunidi's room, MA said, "First it was seen that a Devi murti gave something to THIS BODY. Then a monstrous murti (was seen) – like Yamraj's murti. The third eye cannot be seen – but the third eye of the murti was glistening and shining. THIS BODY took it near the junction of the station and told it, 'Go that way.' It has gone now. Who knows whether it will return or not?" Everybody said, "No MA, it will not return." MA replied, "Cannot be said." As per MA's instruction, Naam was done every night in Bunidi's room.

**22nd March, 1961, Hardwar**

Major General Dr. Sharma of Army Medical Services came for MA's darshan unexpectedly. Dr. Bose and Dr. Sharma arranged

for Bunidi's treatment and medicine. MA had prepared different types of medicines for her treatment. The doctors agreed that MA's treatment was correct. Among the medicines given by MA was punar nava. When MA was in Hoshiarpur, SHE had said to Didi, "Didi, in Hardwar, feed me punar nava." From Hoshiarpur, MA went to Vrindaban and there SHE had seen in an ethereal state that someone was feeding HER punar nava juice with a spoon. That is why SHE had punar nava juice and fed it to Bunidi.

### 1st April, 1961, Hardwar

Everyone was staying at Bhagat House in Kharkhari where the Raja of Solan had built a dharamsala with a Shiv temple in the centre. One portion of the building was reserved for MA and HER devotees. So many foreigners used to come to see MA during that time that, when SHE gave darshan in HER room which was small, it sometimes happened that there were more Europeans than Indians. At midday, the Maharani of one of the Rajputana states and her daughter were in MA's room. A German lady, a young girl from Switzerland, and Atmanandji were called and asked to join them. A little later an American gentleman and another one from Scandinavia arrived from Rishikesh. Six different nationalities had gathered in the small room.

The German lady asked, "Has the mind a limit? And where is the limit?"

"The limit of the mind is to find the Self." MA replied.

"Is the mind inside or outside?"

MA said, "When the mind remains outside, it wanders here and there; that is why one should turn it inside so as to find one's Self."

The Swiss girl asked, "How should one meditate? Is it better to concentrate on some object, say a flower or something like that, or should one try to make the mind blank?"

"There are two methods," MA answered. "One is to concentrate on a Deity, such as Shiv, Kali, Durga, Krishna, Ram

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and so forth. This is meant for those who feel attracted to any particular aspect of GOD. The other procedure is to empty the mind and stand back as a witness. It depends on the temperament and inclination of the person who meditates. However, to keep the mind empty is extremely difficult for the great majority of aspirants. Therefore, one may concentrate on the inner light, the light by which all outer objects are also perceived. Even a blind man sees an inner light. Another method is to sit absolutely still and watch the movement of one's breathing. This will steady the mind."

After having said this, MA was called and left the room. The Maharani remarked that she too had wanted to ask that very same question about meditation but had felt too shy to do so. She was hoping that MA would of HER own accord enlighten her on this point. To her great joy, her very question was asked and the reply given. The Maharani happily reported that this had happened to her a number of times already when she was with MA.

### **3rd April, 1961, Kankhal**

MA moved with everyone to Nitaida's house, Shantiniketan. It was the last house in Kankhal after the Daksha Prajapati Mandir. The house was divided into two parts. Nitaida's wife used to live in the smaller part which MA did not enter. The bigger part was newly built where Nitaida used to live and carry out his sadhana; it was also used for the sadhus and mahatmas and this was where MA would stay. SHE would give darshan twice daily under the bael tree. Local women would gather in the late afternoon and sing, with deep feeling, portions of the Ramayana.

Near Daksh Mandir there was an ancient banyan tree under which MA and Bhajji had stayed for one night. At that time, MA had answered many questions put forward by him. During this time, MA spoke about that time – where SHE and Bhajji had sat, what Bhajji had fed HER, what was then there near Nitiada's house and many other things.

**4th April, 1961, Kankhal**

A newcomer, an elderly brahmin by caste, said that he had been living in Hardwar for a number of years, devoting himself to spiritual practices and satsang for the purpose of attaining liberation. But despite all his efforts he was disappointed to find that no real transformation had taken place. He wanted to know whether, if he was to die in his present condition, he would attain liberation.

MA replied, “If a person lives in a holy place in holy company, spending his days in sadhana and despite this does not progress as he had hoped – it is due to his intention not being quite pure. This is the reason why, together with the good effects of what he is doing, undesirable things will crop up as well. The influence of the sacred place and the satsang are bound to have a beneficial effect, but side by side with it the results of one’s bad karma have to be experienced. Karma will work itself out to the minutest detail.

“At any rate, one should contribute steadfastly to exert oneself and to persevere in one’s determination and efforts. It is said that during the Kaliyuga man is so weak that his mental sins are forgiven. He has to bear the consequences only of what he actually does, not of what he thinks – for otherwise there would be no chance at all of attaining liberation during this Kaliyuga.”

Someone asked, “We are told that if a man dies in Kashi or in certain other sacred places he will be liberated. Is this true?”

MA said, “There is a story of a man who had committed some wicked deeds but because, below the spot on which he died, there happened to be a Shaligram (a particular sacred stone), the messengers of death had no power over him and he was taken by the messengers of Vishnu instead.”

**9th April, 1961, Kankhal**

A well-known industrialist asked, “What is the sense of calling a doctor and undergoing medical treatment since everything is in any case ordained beforehand by providence?”

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MA replied, “The fact of your consulting a doctor and submitting to medical treatment is also part of your fate. Unless you are fated to be cured, the doctor is helpless. But, when you are meant to get well, the right medicine will be given and you will recover.”

He continued, “Suppose one has intense faith in GOD and leaves everything to HIM and does not consult a doctor? Can one be cured even so?”

“There are two ways,” MA said. “One way is to have intense faith that GOD will do all that is needed and pray to him to be cured. If one has reached a state of genuine faith it will have the power to bring about the cure. If on the other hand, one’s faith is merely superficial, it will not suffice.

“The other way is, not to pray to God for anything, but to leave everything to HIM. Then, whether one gets well or not is exactly the same.”

### **10th to 16th April, 1961, Kankhal**

MA went to the residence of Nita Basu Mallick at his earnest request, to celebrate the Sanyas Utsav of Didima. During this time MA was taken to the Vedanta Sammelan, at the humble request and special invitation of Mahamandaleshwar Purnanandaji. Swami Akshanghanandaji also took MA to his ashram. Many distinguished visitors came for MA’s darshan among whom were Birlaji, Modiji and his family from Modinagar, the Chief Secretary of Uttar Pradesh, Govind Narayanji, and other government officials. MA was not keeping well.

### **10th April, 1961, Kankhal**

This morning a woman who had a beautiful voice was asked to sing. She sang one song in praise of Ram and then kept silent. When MA asked her to sing another song, she complained, “MA, the flies are disturbing me too much!”

MA said, “It is only the ‘me’ or the ‘I’ that feels disturbed. Let the flies also have some fun!”

### 13th April, 1961, Kankhal

MA was making all the arrangements for the Sanyas Utsav, which was held on this date. The programme was as follows: from 5 to 8 a.m., Usha Kirtan and Mangal Aarti. Then from 8 to 9 a.m., Gita, Chandi, Bhagavat Paath, etc., were chanted. Guru Katha (discourse) was held from 9 to 10 a.m., then from 10 to 11 a.m. Shri Krishnananda Avadhutji gave a discourse, 11 to 12 noon was discourse by Mahamandaleshwar Maheshwaranandji of Sanyas Ashram, Bombay, and other mahatmas.

Kirtan was held from noon till 5 p.m., Ramayana Paath from 5 to 6 p.m., lecture by Mahamandaleshwar Krishnananda from 6:30 to 7:15 p.m., Aarti and Kirtan from 7:15 to 8 p.m. and Ramayana Paath from 8 to 8:45 p.m. A new type of Ramayana Paath was carried out wherein eight to ten people did the Paath with harmonium in the style of a kirtan. Maun was held from 8:45 to 9 p.m.

The Sanyas Utsav of Didima was celebrated on Chaitra Sankranti and was held with pomp and aplomb.

The day before, a dust storm had pulled down the pandal that had been pitched for the occasion, just outside the compound. Another storm broke out early in the morning and the satsang had to be improvised and was held under a large tree in the compound.

MA was supervising the arrangements, making use of every inch of space available. MA said, "Whatever GOD does is for the best." A large number of devotees, sadhus and mahatmas attended. The programme continued till 9.30 p.m.

### 14th April, 1961, Kankhal

MA was taken to satsang at Bhagavat Dham in Hardwar and sang 'Hey Bhagwan'. SHE was then taken to the Modi House.

### 16th April, 1961, Delhi

MA left Kankhal for Delhi by car and stayed for one night where SHE gave darshan to a large crowd until late at night.

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### **17th April, 1961, Gwalior**

MA went by train to Gwalior, at the earnest prayer of the Maharani, for the consecration of the newly built temple. SHE reached in the evening, with 30/32 people. As the Maharaja was ill, the Maharani came to the station to receive MA. Avadhutji and Chetan Giriji Maharaj arrived with the group performing the Raslila. The kirtan party from Delhi arrived with 25 people.

### **18th to 21st April, 1961, Gwalior**

Naam Yagna was held in grand style. The Maharaja used to come for MA's darshan regularly. He was suffering from critical breathing problems but being near MA, he was happy like a child. In spite of the severity of his problem, he personally took MA around and showed HER all the mandirs. Four temples built by the royal family were consecrated in MA's presence. MA had made Didi prepare a list of different cures for the Maharaja. MA was also taken for a visit to the Scindia School and to the Sanatan Dharma Sabha where SHE was welcomed warmly by Mandaleshwar Sadanandji.

### **22nd to 30th April, 1961, Allahabad**

MA left for Allahabad by train for the Bhagavat Saptah to be conducted from the 23rd by Pandit Srinath Shastri, at the behest of the family of late Tej Bahadur Sapru. MA stayed in a cottage built for HER in the compound of the house of the late N.N. Mukherjee at 31 George Town. A beautiful pandal was erected in the compound for the Bhagavat Saptah.

### **25th April, 1961, Varanasi**

MA made a short visit to Varanasi to meet Kalida and Kavirajji, who were both ill, and SHE returned on the 26th.

### **1st to 5th May, 1961, Allahabad**

MA's Janmotsav was held, and a great number of people attended. Many mahatmas had come, among whom were Haribabaji, Shri

Chetan Giriiji, Avadhutji, Sri Jogesh Brahmachari, and others. MA had also arranged to bring the wife and daughters of the late Shri Gopal Thakur, along with their Gita Thakur deity. For the deity's puja, all arrangements had been made, and it was conducted in front of MA's kutir, by Shri Gopal Thakur's daughter, Kalyani.

For the birthday celebrations, satsang, akhanda japa, and kirtan were conducted, throughout the day and night. Raslila was performed in the morning. Six chapters of the Gita Paath were recited daily. There was also the chanting of the Durga Sapta Sati, by 100 pandits, 108 Kumari puja, and Balgopal puja and bhojan. In the middle of the night, between the 2nd and 3rd, at 3 a.m., Brahmachari Kamalakantada conducted the Tithi Puja, on MA.

In the evening of the 3rd, the Prime Minister of India, Sri Jawaharlal Nehru, came with his daughter, Srimati Indira Gandhi, and his secretary, Upadhyayji, for MA's darshan, to pay homage to HER, and to spend a few hours in HER presence. At their, and the devotees' request, MA led kirtan, which Sri Nehru enjoyed very much. Kanaiyabhai had also come, with his family, from Bombay, along with Bhutabhaiya's wife, and Sri Nagpal and his family, from Pune. Sri Nagpal had gifted a house to the ashram in Pune.

The famous French filmmaker, Arnaud Desjardins, and his wife, had also come for MA's Janmotsav. Mr. Desjardins gave a talk regarding his experience with MA. Their first darshan of MA was during Durga Puja, in 1959, in Kashi. Desjardins, who at that time worked with Paris Television, had made a film called 'At the Secret Heart of India', which included pictures of MA, from Kashi and Vindhyaachal. It had received a tremendous response, and acclaim, and roused profound interest in many westerners. The film was shown in large halls in Paris and North Africa, with remarkable success. He had also shown the film to MA, and to the devotees in Bombay and Pune. Mrs. Desjardins had come by herself after that, and had spent two months with

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MA, from October 1960, where she participated in the Sanyam Saptah and Bhagavat Saptah at Naimisharanya.

After the Janmotsav, MA sent Swami Sachchidanandji, Swami Keshwanandji and Brahmachari Sailen, to Uttarkashi for sadhana. When they went to do pranam, they saw that SHE was sitting in the form of Raj Rajeshwari. MA gave them advice, money, clothes, fruits and sweets, and wished them well.

On the 5th, MA left by train for Bombay.

### **6th May, 1961, Bombay**

MA reached Bombay, and stayed in the cottage built for HER at Sri B.K. Shah's compound in Ville Parle. SHE was overseeing the arrangements to ensure the best treatment and nursing for Dr. Gopinath Kavirajji, who had been diagnosed with cancer. He was expected to be operated upon by the foremost surgeon of the Tata Cancer Institute, on 16th May.

Kavirajji had prayed that MA would stay in Bombay until he was well enough to be discharged.

MA had sent some of HER devotees and ashramites to Pune, with Swami Paramanandaji, from the Kalyan station.

### **8th May, 1961, Bombay**

MA was taken to the house of the Rani of Mandi which was located on the beach. MA and Didima were requested to sit on the lawn and puja was conducted on THEM. Then MA was taken to a beautiful pandal where kirtan was performed by Chhabidi, Pushpadi and Bibhuda.

### **10th May, 1961, Bombay**

The Maharani took MA to the palace of the Maharaja of Gwalior in Bombay, so that SHE could be present during the puja arranged for the Maharaja's health, who was very ill. The palace was situated on the seashore and was named Samudra Mahal. There was a Shiv Mandir under a huge tree in front of which ten to twelve brahmins were conducting the puja. As

soon as MA arrived they garlanded HER and concluded the puja in HER presence.

### **13th May, 1961, Pune**

MA left for Pune early in the morning and reached at 10 a.m.

### **15th May, 1961, Bombay**

MA returned from Pune after spending only two days and reached at 11 a.m. In the evening MA went to the hospital to see Kavirajji whose operation was scheduled for the next day. Sri Jugal Kishore Birla and others had sent money for Kavirajji's medical expenses. The daily satsang of Haribabaji was held at Bhaiya's house in the evening.

### **16th May, 1961, Bombay**

Early in the morning at 4:30 a.m. MA left with Swami Chinmayananda and went to Haribabaji's place to be present at the kirtan. SHE returned and sat in front of HER pagoda and talked with Kamalda and Swami Chinmayananda.

MA called for Didi and told her that she should proceed to Pune with Didima by the 8 o'clock train. SHE asked Didi to tell Didima to come see HER to ensure that Didima did not object to going to Pune.

For MA's seva, none of the ashram girls like Pushpadi, Udhasji or Chitradi were in Bombay and Didi and Bimladi were leaving for Pune on MA's instruction. Only Satidi, Chandandi and Chhabi Banerjee remained in Bombay for MA's seva. MA laughed and said, "Now the responsibility has fallen on you."

MA was unwell – if it were anyone else, they would not have been able to move. The breathing rate had worsened; the whole BODY up to the head would become cold. SHE had nearly stopped eating. Generally SHE used to take a glass of sherbet (juice) in the morning, but SHE had stopped taking it during this period. After the morning darshan and privates with devotees, which would continue until 1:30 or 2 p.m. SHE would

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drink only a glass of water and would lie down for rest. SHE would get up at 4 p.m. and take an extremely small amount of milk and fruit. Again after the crowds had lessened at about 11 to 11:30 at night, SHE would eat an extremely small amount of dalia (wheat porridge) and juice of boiled vegetables. SHE had no bhav to sleep at night – only at dawn would SHE lie down for some time.

While Didi and the others were leaving for Pune, MA said what she generally says to anyone while leaving, “Go safely and return safely,” three times.

Kavirajji’s operation took place from 9:40 a.m. to 1:30 p.m. MA arranged for kirtan and japa to be done continuously during this period both in Pune and Bombay. MA went with Narayan Swami to Haribaba’s satsang at 10 a.m., returning at 11:30 a.m., then took a walk in Juhu with Narayan Swami and Chinmoyda.

After MA’s return, Narayan Swami received news and informed MA that the operation on Kavirajji was over and had been successful and he was back in his room in the hospital. MA garlanded Narayan Swami on receiving this news and gave fruits to everyone. SHE said to all present, “It is due to your good wishes that the operation was carried out without any problem.” MA had said to Kamalda, “You fast during Shivratri – on the day of Baba’s operation, fast.” It is due to MA’s immense kripa that Kavirajji had survived. The night before, MA had seen a frightening and horrid form of cancer. Its mouth was wide open and the flesh on the body was ragged and jagged; its feet were smoky.

### **19th May, 1961, Bombay**

On MA’s instruction Didi, Didima and Bimladi returned to Bombay. In the evening MA visited Kavirajji in the hospital. Food was being sent for him as per MA’s instruction. One night, in a dreamlike state while sleeping, he thought that MA had not come to see him and he decided to go to MA; he was getting down from the hospital bed when the nurse stopped him and

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asked where he intended to go. He replied that he wanted to go to MA. Hearing this MA said, “Outwardly Baba does not show any expression of attachment to THIS BODY – it was the expression of his inner bhav.” Kavirajji had a childlike devotion and adoration for MA.

### **25th May, 1961, Bombay**

Swami Madhav Tirtha, who was extremely devoted to MA, had passed away recently. A disciple of his came for MA’s darshan. He was lamenting and worried about how things would run in the absence of his Guru.

MA said, “The sorrow of the disciple for the Guru takes place due to ignorance. On the awakening of consciousness there is nothing for which to feel sorrow. With the manifestation of consciousness, the Self is known.”

One day Anilda told MA that a foreign lady had written a praiseworthy article on Kashi. MA said that during one of the train journeys, a foreign lady had boarded the same compartment and had said that she liked Kashi. MA had replied, “You have liked Kashi, as Kashi is within you. The main thing is the likes and dislikes are all within you. Knowing one’s Self is Ananda. Whatever is in the universe, is also within you.”

### **29th May, 1961, Pune**

MA had tremendous kheyal for Kavirajji. Every day, food was sent four times for Kavirajji – MA used to instruct the type of food to be sent to him. Kavirajji’s age was seventy-four.

MA left for Pune by the eight o’clock train accompanied by Chandandi, Chhabidi and others.

### **1st June, 1961, Bombay**

MA returned to Bombay. SHE was still unwell but had no kheyal for HER own health. SHE indulged everyone’s wishes for privates until late at night or listening to their tales of sorrow during HER period of rest during the day. MA had prohibited

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use of strong language with anyone or to impede anyone's wishes to meet HER, lest they be hurt.

Shri Haribaba was travelling with MA from Allahabad and had proceeded to Mahabaleshwar as MA was waiting in Bombay for Kavirajji. Haribabaji told MA that if SHE went to Pune, he would join HER.

### **2nd June, 1961, Pune**

MA was in Pune on Shri Haribaba's request leaving Didi and Kamalda for Kavirajji's care.

### **8th June, 1961, Bombay**

In the evening MA visited Kaviraj in the hospital. While leaving, SHE stroked Kavirajji's head and blessed him. MA put HER head on Kavirajji's pillow and said, "This bed and pillow has bid farewell to a lot of people, but has cured Baba."

As SHE was leaving, MA suddenly stopped, and went to the adjoining bed, where an Arabic person, also suffering from cancer, was on his deathbed. SHE stroked his whole skeleton-like body and said by gesturing upwards, "Think of GOD." This was an example of HER Ahetuk Kripa (causeless Grace) on someone who had never seen or had any knowledge of HER.

### **9th June to 15th July, 1961, Pune**

MA travelled to Pune by car, arriving at noon, and Haribabaji arrived an hour later, cancelling his programme to visit Pandharpur so that he could spend time with MA. SHE was staying at the newly built ashram in Pune, which had been donated for this purpose by Sri Bhagwandas Nagpal and his wife. It was located at Ganeshkhind Road near Pune University in the ICS colony.

A large pandal was put up in the compound which served as the Satsang Hall. Haribabaji also stayed in the building for a month, and every day he expounded on the Gita in the morning, the Ramayana in the afternoon, and related stories from the

lives of Bhaktas in the evening, after kirtan. MA used to visit his satsang daily, early in the morning at 4:30 a.m. MA gave darshan at least three times daily, and sometimes even more.

Shri Dilip Kumar Ray, the well-known singer and disciple of Sri Aurobindo came several times for MA's darshan and sang in HER presence. MA also visited his ashram which was nearby.

Kavirajji was discharged from the hospital on 11th of June and brought to Pune on the 14th of June as per MA's instructions.

### **18th June, 1961, Pune**

Shri Haribabaji related that MA had once explained to him the significance of doing Namaskar. It meant to dedicate oneself to one's Ishta or GOD with everything that constituted one's nature at that moment, be it good or bad, including one's virtues, vices, abilities, shortcomings – everything. To offer one's whole being at HIS feet. Then, purified by HIS touch, to receive one's self back, as it were, as HIS by HIS touch, as prasad. Haribabaji further said that the custom of washing one's feet before entering a temple or any other sacred place was symbolic of washing off one's sins.

### **19th June, 1961, Pune**

Shri Dilip Kumar Roy and Indira Devi and others came for MA's darshan. They sat in MA's room for some time and then accompanied HER to Haribabaji's satsang where he sang on MA's request. MA was still unwell and was suffering from a severe stomach problem. SHE hardly ate anything during this time period.

### **23rd June, 1961, Pune**

At 5:45 p.m. the President of India, Dr Rajendra Prasad, accompanied by the Governor of Maharashtra, Sri Prakashji and his family and grandchildren, came for MA's darshan. Dr. Gopinath Kaviraj was also present. Dr Rajendra Prasad was requesting some advice from MA.

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SHE said, “Pitaji, these (giving advice) do not come to THIS BODY. But sometimes during conversation, a few tidbits are spoken.” Pointing to Kavirajji, SHE said, “They are learned people and can speak beautifully and give sound advice.” Kavirajji suggested that they should ask MA specific questions.

Dr. Rajendra Prasad said that in the world, people use lies, trickery, cheating, etc. He asked MA as to how people harmonise spiritually, after facing such type of worldly life?

MA replied gently, “Pitaji, once THIS BODY was in Mussoorie. One day while strolling, it was seen that in a field, numerous small children were playing. Suddenly, as soon as a bell rang they stopped playing and stood immobile on the spot. That was due to rules. Similarly, in human life if the brahmacharya ashram is not observed properly then adherence to ethics and laws are not built up properly. It is said that there are four ashrams. If the first ashram is not correctly observed, then it is like a building where the foundation is weak and it endangers the whole building. Similarly in any human life if the foundation is weak, conflicts and discords begin.”

Dr. Prasad then asked how one can build up a penchant and devotion for spiritual life. MA replied in one sentence, “Pitaji, through constant practice and habit, appetite and devotion for spiritual life comes.”

They had planned to stay for fifteen minutes but they stayed for nearly an hour. They were given prasad, sweets and sherbet. As Dr. Prasad was suffering from asthma he didn't eat then and wrapped the prasad in his handkerchief. They left after 6:30 p.m.

MA then visited Shri Dilip Kumar Roy's Mandir and returned after dropping Kavirajji at his house. It was raining all the time. For the last couple of days MA's health seemed better.

### **25th June, 1961, Pune**

The French film director, Arnaud Desjardins and his wife, had been travelling with MA for the past two months, since Allahabad. During this time, it was noticed that their five-year-

old daughter, was performing japa, dhyana and bhajan, like the ashramites.

Her mother asked her, “You only know French, who has taught you this?”

The daughter replied, “When MA puts a mala on me, HER hand touches me, and she tells me.”

In a similar incident, a gentleman went to MA, with certain questions on his mind. MA, at that time, was sitting among the girls – SHE gestured, indicating to him to sit at a particular spot, some distance from HER. As he sat down, and looked at MA, their eyes met. At that precise moment, he mentally received a complete answer to his questions. When Sailen Brahmachari was, later, talking about these two incidents, he asked MA, “Is it possible to communicate through vision and touch, MA?”

SHE said, “Look, when shakti is directed towards the bhavnari (pulse of inner bhav), a rhythm is created in the mind, and the answer is received.”

Arnaud had been filming MA, as before, and he was hoping to make a new film, but MA had no interest in that regard. Nonetheless, after maun, SHE, along with Shri Dilip Roy, Indira Devi and others, was shown parts of the film that he’d shot. The Desjardins were elated when MA praised their film.

MA’s health was not good. SHE was supposed to travel to Bombay for a ceremony in Bhaiya’s factory, but sent Didi, Chandandi and Panuda instead.

### **27th June, 1961, Pune**

As per MA’s instruction, Didi invited Swami Akhandanandaji and Swami Maheshwaranandji of Sanyas Ashram for Sanyam Saptah to be held at Suktal.

### **30th June, 1961, Pune**

Every evening the Maharaja of Gwalior used to come for MA’s darshan. He was sending MA pure cow’s milk every day, morning and evening, from his dairy farm in Pune.

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The wife and daughter of late Jamunalal Bajaj also came for MA's darshan in the evening and stayed for a long time. The Chief Justice of Mysore High Court, Sri S.R. Dasgupta (Kohinoorda) had been requesting MA to visit Bangalore for a couple of days.

### **2nd July, 1961, Pune**

Bhaiya came with his wife, Lilaben, daughter Sunayana and five-month-old grandson for MA's darshan. When MA had seen the child in Bombay, SHE had remarked that his ears were unusual. On seeing MA, the child wanted to sit on HER lap. When Lilaben sat near MA's feet with the child in her lap, the child kept lowering his small head on the ground near MA's feet. MA said, "What is the matter – why is he doing this? Yeh kya bat (What is it)?" Even when he was made to sit straight he continued dipping his head.

MA then suddenly stood up and picked up the child and affectionately put HER head on his cheeks and caressed him. MA's face became illuminated and bright. SHE was putting HER hand on his small head and saying, 'Narayan, Narayan.'

### **3rd July, 1961, Pune**

A sanyasi asked MA, "It is said that GOD is all-knowing, all-loving and all-powerful. Why then does HE allow so much sorrow and grief to continue in the world that is HIS creation?"

MA responded, "Everyone has to reap the fruit of his actions. The suffering is for your own good. A mother occasionally gives a slap to her beloved child for his own good, in order to keep him on the right path. By what you call suffering; GOD cleanses you from the effects of your actions committed life after life. When a loving mother gives her baby a bath, the child may scream desperately, yet the mother will not let the baby go until she has thoroughly washed and scrubbed him. Then she will carefully wipe the child, dry his tears and take him on her lap. Likewise, when you have been cleansed, GOD will comfort you

and take you into HIS arms. Whatever happens in this world is HIS Lila, HIS pleasure.”

The sanyasi asked, “Pleasure at all the misery? Where then is HIS love?”

“Who is it that loves and who that suffers?” MA explained, “He alone stages a play with HIMSELF; who exists save HIM? The individual suffers because he perceives duality. ‘Duniya’ (world) means ‘du-niya’ (with two, meaning duality) and it is duality which causes all sorrow and grief. Find the ONE everywhere and in everything and there will be an end to pain and suffering.”

### 5th July, 1961, Pune

It had been raining almost incessantly for days. In the morning MA commented that SHE was sorry that devotees had to go through such trouble to come for darshan. Then SHE said, “It is pouring and pouring. If everyone’s Bhakti rained in a similar manner, how wonderful this would be! It is said that the rainy season is congenial to the feeling of love and devotion for God. In this way even nature can be helpful to sadhana. Let your devotion for HIM stream uninterruptedly like this rain.”

Someone asked, “Why does GOD allow so much suffering in the world? Ask anyone even here; none of them are quite happy, yet all long to be.”

“GOD is teaching you that there are two possibilities,” MA replied. “If you desire the things of this world, you will be unhappy; but by advancing towards HIM, you will find happiness. This is how HE induces you to turn to HIM. If you had no troubles or sorrows you would never even think of HIM.”

“Why does GOD not cause us to move towards HIM?”

MA responded, “HE does, indeed! For it is only by HIS Grace that you are able to remember HIM. But you are not single-minded – you crave for all kinds of things and therefore you remain unhappy.

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“There is a story which aptly illustrates what your position really is. A dhobi kept a few donkeys to carry the clothes he collected for washing. Since he was poor and his house small, he left the donkeys in the open during the night. Often they would wander far away and the dhobi had to waste hours in search of them. Since he did not have enough rope to tie up all the donkeys for the night, in his plight he invented a device that worked admirably well. Every evening he touched the four legs of each donkey with a rope. The donkeys, having felt the touch of the rope on their legs, took it for granted that they had been tied to the spot and thus remained standing in the same place all night long.

“A similar thing happens in the world. Maya touches you and you imagine yourself to be bound. You think, ‘How can I be without my husband or my wife, my children, parents, my house and comforts and so on.’ Thus, you remain standing where you are instead of advancing towards HIM.”

Every evening Shri Haribabaji Maharaj used to tell a story of a bhakta. One evening MA said, “Today THIS BODY will tell you a story of a bhakta which was heard somewhere. While Shri Ramchandra lived in the jungle, one day he went to a lake to drink water. He left his bow and arrow on the shore standing upright, stuck into the earth. When he returned and took out the arrow, he saw that a frog had been pierced by it.

“Why did you not complain, when I hurt you so badly?” Ram asked the frog.

“Ram is my refuge,” was the frog’s reply. “Therefore, if Ram Himself pierces me with HIS arrow, to whom should I complain?”

Another day, someone, referring to the story, asked, “MA, since Ram is supposed to have been omniscient, HE must have known all along that HE had wounded the frog. Why then did HE do it, and why did HE ask?”

MA said, “It was HIS lila. Just as it was HIS lila to search for Sita desperately when Ravana had carried her away. Moreover,

if HE had not asked, how could the frog have given such a beautiful reply?”

### **8th July, 1961, Pune**

MA went to the station to see off Shri Haribabaji who was leaving for Bombay. This was one of the very rare times when MA went to the station to see someone off.

### **10th July, 1961, Pune**

Devotees from Bombay used to frequently travel to Pune for MA's darshan. Kanhaiyabhai had come with his family from Bombay. His wife Jayaben told MA that though she had no option but to undertake sansar (family life), she felt that it is also a gift from GOD.

MA said, “Of course, everything is HIS. When you do any work for sansar, remember it is HIS seva that you are doing. HE is in this form. Then the seva reaches HIM. The main thing is to live and to do everything keeping HIM in mind.”

Kanhaiyabhai said that Shri Haribabaji had told him in Pune about the arrangements he had made for MA to travel on an elephant when SHE visited his ashram. MA continued the story saying, “Baba had made arrangements for a howdah (seat) on an elephant for THIS BODY to travel accompanied by a musical band. He said to one of his disciples, ‘Lend your shoulder, MA will get on (the elephant).’ THIS BODY was not willing to get on the elephant that way. Baba then put his arm forward and said, ‘MA, put your feet on my hand and get on (the elephant).’ Seeing Baba in this way, THIS BODY had a kheyal that, as nimbly as a mouse climbing up, THIS BODY climbed up (the elephant).”

During Shri Haribaba's satsang, MA was talking about Uriababaji. After Uriababaji left his body, MA had gone to meet Haribabaji and stayed for fifteen days during which SHE had a kheyal that Uriababa was near HER. MA had the mattress on HER bed removed and the carpet that was under the mattress

## THE HOLY CHRONICLE

was seen to have small blood stains. When Uriababaji was murdered in the assembly, he must have had been sitting on the carpet – but nobody had noticed the blood stains.

The famous singer Hirabai Barodkar came for MA's darshan and sang two songs. MA then told her about Sadhak Ramprasad. MA told the story of how Kali Ma came in the guise of a girl child and made a fence for Ramprasad's house. MA said to Hirabhai, "Through tune, melody, lyric, sound, and rhythm one can touch the Supreme. As Ramprasad through the intensity of his songs got Kali Ma, similarly the Shakti that is within you is given by HIM – try to reach HIM through this (Shakti)." At Srimati Hirabai's request Brahmachari Vibhuda sang one of Ramprasad's compositions.

### 11th July, 1961, Pune

MA was taken to the National Defence Academy School in Khadakwasla by the principal of the school where SHE sat on the veranda of the guesthouse. After Pushpadi sang two songs, MA sang 'Hey Bhagwan', at the request of everyone present.

News was received that the Maharaja of Gwalior's health was worsening. Prasad and flowers were sent to him. MA was then taken to another guesthouse facing a large lake.

### 12th July, 1961, Pune

It had been raining consistently for the last fifteen days. A dam at Kharakvasla had broken and there was tremendous flooding in different places as well as a dearth of drinking water. A bridge had been washed out, many homes were damaged, there was no electricity and people feared for their lives. No news had been received regarding the plight of different devotees like Mrs. Nanda, Nagpal, etc., who used to come regularly. MA had sent Kamalda and Prakashda to their houses but unfortunately they could not reach due to the tremendous waterlogging. MA then sent Kamalda to get information from devotees living nearby. That night the water started receding.

MA said, “When the news was received that the water level was rising dangerously, there was a kheyal which was told to the water, Bapu, please start receding slowly – it listened.” SHE then laughed like a child.

### 13th July, 1961, Pune

There was flooding everywhere. The police had come and informed the ashram about the danger of the rising water, and had advised, that everyone should to be ready to shift to higher ground. Pushpadi told MA about what the police had said.

MA said to Pushpadi, “Didi is unwell. First make arrangements to take Didi carefully.”

Didi was staying in the room next to MA. Pushpadi told Didi, what MA had said. Didi responded, “Go away. The ONE who protects me, is in the adjoining room.”

On MA’s instruction, Pushpadi then informed Paramanand Swamiji, who said, without giving the news any importance, “Tomorrow is a bhandara, go and peel potatoes.”

In the meantime, MA wanted to go to the bathroom. Pushpadi arranged for a bucket of water to be in there. While MA was in the bathroom, Pushpadi heard HER laughing and she became worried that she had made some mistake in putting the water in there. When MA came out of the bathroom, Pushpadi asked MA the reason for HER laughter.

MA said, “When the water was being poured, then suddenly, a kheyal came that the water (of the floods) can also flow away like this – that is why I was laughing.”

When MA was told Didi’s comment, SHE said, “See Didi is saying that nothing will happen.” MA then went to Paramanandji, and said “Paramanand, will anything happen?” Paramanand replied unhesitantly, “What will happen – the water will recede through the drain.” MA asked Paramanand three times, “Will it recede?” and made Paramanand reply thrice, “Yes, it will recede.” A little later, the police came and informed everyone that the danger had passed, and the flood waters were receding.

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Paramanand Swami had been suffering from fever for a few days. MA would put HER hand on his forehead to check the fever and SHE was making all arrangements for his care.

### **15th July, 1961, Pune**

MA left with Didi, Didima and twenty others for Bangalore by train at the earnest request of Sri S.R. Dasgupta (Kohinoorda), Chief Justice of Mysore High Court, and SHE was expected to stay for seven days. MA's health was not good. The sound in HER head had again increased. The BODY and head had become cold a couple of days earlier. MA said, "During this condition there is no kheyal to talk, to listen, to see – nothing comes – it is like a peaceful bhav – but there is no uneasiness or exhaustion." During this period, MA would hardly eat. SHE would have a glass of water in the evening, and at night, some fruit juice or dalia.

### **16th to 23rd July, 1961, Bangalore**

MA reached Bangalore at 5 p.m. and went to the house of Chief Justice Subodh Ranjan Das Gupta (Kohinoorda) in his car. The Rani of Mysore (the daughter of the Rani of Charkhari who had made, in memory of her husband, the Gita Bhavan and the Hall at the Vrindaban Ashram) was also at the station to receive MA. MA stayed in a kutir made of palm leaves that had been made especially for HER. SHE said of it, "Bah! (Wow) Such a beautiful room made of palm leaves." Aarti was performed on MA by Kohinoorda's wife Beladi. Many people from Mysore and Bangalore including high officials came for MA's darshan and to listen to HER enlightening words.

### **17th July, 1961, Bangalore**

News was received in the morning that the Maharaja of Gwalior had passed away the night before. MA said, "THIS BODY had a kheyal regarding the death. It happened suddenly." When the Maharaja had been extremely concerned about his health

problems, MA had advised him not to think about them but to turn his mind towards GOD.

### **18th July, 1961, Bangalore**

Mrs. Talyarkhan, with the Prime Minister of Mysore and his wife, had arrived in Bangalore for MA's darshan. She was a Parsi devotee of Ramana Maharishi and extremely devoted to Him. In His last days, she had asked Him, what she should do after He left His body. She was directed to Anandamayee MA by the Maharishi Himself.

One time when she had accompanied MA to a temple in Rameshwaram, she had seen MA as Ma Durga and in the same vision, had seen Didi in the form of Nandi. Mrs. Talyarkhan had made all the arrangements for MA's trip to South India in 1952, in which MA was accompanied by Shri Haribabaji, Shri Avadhutiji and others.

MA said, "Like a cow who licks her calf constantly to clean it, Bhagwan also cleans HIS children by taking away their faults to make them pure. Tat-buddhi te nishkam seva (One should do selfless service for GOD with utter purity of heart)."

To a Madrasi woman, MA said, "Keep immersed in HIS name as long as you can. Doing Naam and Japa means connecting with HIM. Just like your worldly friend to whom you can tell everything, the Supreme Friend will also reveal the Ultimate Knowledge to you, through your relationship with HIM. By seeing the waves of the sea do you stop bathing in the sea – you jump into the waves and finish your bath. Similarly, do japa – try to think about HIM during the disturbances and problems of sansar."

### **19th July, 1961, Bangalore**

MA was taken around Bangalore for an outing by Kohinoorda and Beladi. MA said about the city, "People have a gentle and pleasant bhav in the face. The trees are green and blooming." In the evening, MA answered questions of the local people

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during satsang. One person asked, “How long does it take to get Bhagwan?”

MA said, “HE remains self-pervading – IS – whoever calls HIM properly and desperately, HE manifests immediately. The mother knows the real cry of the child – the crying that makes the mother leave all work and run towards the child.”

“Regarding the Jagat Guru (Universal Guru) and Gurushaktipat (transmission of energy through Guru) MA said, “Amongst millions, the Jagat Guru, is rare – ONE, who is Jagat Guru? One who redeems the world. In the mantra that the ordinary Guru gives there is no Gurushaktipat. However, a mantra received from the lineage of Guru of Mantradrashatarishi (a sage who has received darshan of Akshar Rupi Bhagwan) has the capability of Mantrashaktipat (transmission of energy through Mantra) – which can develop as per the sanskar of the individual. And where Gurushaktipat happens, then the connection (MA uses the word ‘connection’ in English) is established.

“Only the Jagat Guru is capable of Gurushaktipat. Apart from Mantradiksha (diksha by mantra), (through) Sparshadiksha (diksha by touch) – through drshtidiksha (diksha by vision) Gurushaktipat can also take place. In sattvic (pure) diksha, Gurushaktipat can happen in any situation.

“The prarabdha bhog (the karma from earlier lives) even takes place in a jivanmukta (those who are free of the cycle of birth and death through sadhana) but not in the same way as an ordinary person – it is like when a fan is switched off (here again MA uses the english ‘switched off’), the fan continues to rotate for some time. Through Gyanagni (the fire of Supreme Knowledge), the accumulated prarabdha karma also is burnt. Gyan can burn everything – can it not burn prarabdha?

“Questioning is good, from whatever sthitis (state), they are in – the same question is not asked, by one who is ignorant, and one who has passed.

“GOD is the form of Ultimate Consciousness, the symbol of Ultimate Consciousness – everlasting. You are mortal – where

there is birth and death, there is the desire for sadhanprapti (spiritual aspiration) – from here, sadhana is required for going from the unattained towards attainment. Where there is nitya bigraha (representation of eternity), there is no noshto (destruction), (only) N-Ishta (Indestructible Ishta).”

A person asked, “Can the journey towards GOD be undertaken without the will of GOD?”

MA replied, “That you have asked the question is also the will of GOD. Jagat (the Creation) and Hari are not different. It is by the instrument of GOD that the reply to your question has been given. Solution and incomprehensibility are GOD HIMSELF.

“By reading, satisfaction is not found – even then, to know one’s Self, one must read satgrantha (spiritual books). Bhagwan dur (GOD is far) – to remove this durbuddhi (misconception), durbodh (misunderstanding), durgoti (misery) – tat chinta (thinking of HIM), tat bhavana (remembering HIM) (is required).

“One who dies with wish and desire – that is (actual) death – the reason is, a return ticket (again MA uses the English ‘return ticket’) has been done – and return will have to happen.

“However, if death dies, through good fortune, then the manifestation that you are shudho (pure), buddha (enlightened), and mukto (free) takes place.

“The time that passes does not return. Manushya (human being) – one who has mann (mind) and hunsh (awareness). Don’t waste this invaluable time. Instead of being self-destructive, realise that you yourself are an immortal Atma (soul). Servant of GOD – try to realise that you are a servant of GOD forever – to realise Vedantarupa Karmayogi Paramatma (the Form of Nonduality, Enlightened Activity, Ultimate Knowledge).

“As the father, son, husband is one, no one is inferior – similarly gyan, bhakti, karma – all take one to ONE. All names are Bhagwan’s – without name, formless. Realise through any form – at the end it is seen – everything is ONE. Everyone must try. For Bhagawatprapti (GOD realisation), female and male

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have equal adhikar (right). It is the duty of the human being to utilise the rare boon of a human birth; otherwise, (repeat the cycle of) birth and death.”

### **23rd July, 1961, Madras**

MA left Bangalore for Madras where SHE halted for a few hours on HER way to Calcutta. Mrs. Talyarkhan who had come especially from Tiruvannamalai and other devotees from Madras received HER at the station. MA was taken to a newly built house for a couple of hours.

### **24th July, 1961, Madras**

MA left for Calcutta for the Guru Purnima celebrations.

### **25th to 31st July, 1961, Calcutta**

MA reached Calcutta midday and went to the Agarpara Ashram. An immense crowd thronged the ashram day and night for MA's darshan. There were so many people, eagerly and actively wanting to be near MA, that at times it became quite chaotic and uncontrollable. MA also visited the residence of several devotees, at their fervent request, while in Calcutta.

### **27th July, 1961, Calcutta**

Guru Purnima was celebrated by conducting puja on MA. Thousands of devotees had arrived for the celebrations in the ashram from early morning till night. Over fifteen hundred devotees had prasad.

### **28th July, 1961, Calcutta**

MA took Chinmoyda and Sri Jiten Mukherjee and travelled to Bhadrashwar by car, without informing anyone. SHE went alone to Sri Biren Mukherjee's residence. He was amazed and astonished to see MA after fourteen years and couldn't believe that MA had come on HER own to give darshan to him. This is an example of the Ahetuk Kripa of MA.

A few days later, Birenda came with his wife and son and spent three days with MA.

### **29th July, 1961, Calcutta**

MA was taken to Makhanda's residence, where Aarti was performed on HER, by his wife. MA was then taken to the residences of a number of different devotees, at their earnest request, and returned at 1 a.m.

### **31st July, 1961, Calcutta**

MA left for Varanasi at night by train.

### **1st to 8th August, 1961, Varanasi**

MA arrived at Varanasi in the morning and stayed for a week. Arrangements had been made in such a way that MA had some opportunity to rest in Kashi. For the last couple of days, MA's health had not been good and SHE could not take any medicine. At times MA's body used to become extremely cold and SHE would lie down and stay completely still.

MA said, "There is no disturbance, this is also a kirtan." But everyone was apprehensive seeing MA in this condition. The breathing rate was again not normal. Sometimes suddenly the BODY would become unnaturally warm.

### **8th August, 1961, Vindhyachal**

MA had bhog at Mamu's house and then travelled by car to Vindhyachal in the evening.

Hearing that MA would be in Vindhyachal, the Commissioner of Police and other government officials of Varanasi and Mirzapur said they would visit Vindhyachal with their families and have prasad. In fact, many more people came than planned. Around twenty-five people took prasad and all were surprised that such good arrangements could be made, in a remote area, in such a short time. They left at 11 at night after a good discussion regarding spiritual matters and darshan with MA.

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### 9th August, 1961, Vindhyachal

In the afternoon after bhog, MA went with Binduda, in his car, to Allahabad where SHE spent some hours in the cottage he had built for HER, before SHE boarded the train to Delhi, which was departing at 10 p.m.

Bindu's family had been wanting him to marry, but he himself declined any such thoughts. It was MA who persuaded him, while he was driving HER to Allahabad. Swami Paramananda, sitting in the back, broached the subject.

MA took it up, saying that one should adopt a clear-cut aim in life. If one were religiously inclined, then one could eschew worldly entanglements, but just to enjoy life in the world, without taking up any of its responsibilities, was not right. Bindu mumbled some excuses, but MA overrode them saying, he must choose between a life of complete dispassion, or a life of a householder.

SHE then laughed and said, "You must make your decision before you enter the gates of your house!" Bindu was heard to mutter his choice of a householder's life. Shortly thereafter, he got married.

### 10th to 20th August, 1961, Delhi

MA arrived in Delhi at 11 a.m., by the Upper India Express train, for a ten-day stay. Numerous devotees came to the station to receive HER. So that MA could get some rest, the time of darshan had been fixed for 6:30 p.m. Many distinguished people came for MA's darshan, among whom were Ryhema Tyabji, Hirabai Barodkar, the famous singer, and many government officials and ambassadors of different countries. Mrs. Indira Gandhi had come a couple of days for MA's darshan.

Kavirajji had also arrived from Bombay. MA had made arrangements for him to be readmitted to a nursing home, as the scar of his operation had not dried properly. MA asked the Maharani of Tehri to provide and ensure proper meals for Kavirajji while he was in the nursing home.

### 20th August, 1961, Delhi

MA was taken by Narayan Dasji, on the request of Sri Birla, to the Laxmi Narayan temple Sri Birla had built. MA was supposed to stay there for a short time and then visit Kavirajji at the nursing home but due to heavy rains, the power lines were disrupted in the temple and there was heavy flooding throughout the city.

MA, with Swami Paramananda, Chinmayananda, Pushpadi, Kamaladi and Didi, left the temple in Srimati Kamala Yashpal's car and went towards the nursing home. There was tremendous waterlogging and even though Swamiji wanted to proceed, MA said, "It is not possible to go that way, stop the car." MA and the others stepped out of the car and took shelter on the veranda of a small roadside shop. The shop was closed, so a chair for MA was brought from the adjoining shop. Aga Saheb and Swamiji were requesting MA not to go to the nursing home due to the floods and it was decided to return directly to the ashram.

Meanwhile, since the power lines were down and it was dark, Narayan Dasji had missed MA's departure from the temple and he had gone directly to the nursing home. After some time when the water receded a bit, MA and the others started towards the ashram. As they were starting, Narayan Dasji arrived and said that he had gone to the nursing home and when he found that MA had not yet reached, he started searching for MA, fearing MA's car was stuck in the rains. Hearing that Narayan Dasji was coming from the nursing home, MA said, "Then let's go to the nursing home." But Narayan Dasji said that there was no electricity and the lifts were not working and they would have to climb up four flights of stairs in the dark. It was again decided to return to the ashram.

On arrival, it was noticed that the lane leading to the ashram was extremely muddy to such an extent that MA's car would not be able to negotiate. The only option was to walk through the mud. Suddenly, a foreign couple who had been visiting MA every day for quite some time, was seen waiting for MA on the road with their car which was able to drive through the muddy

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lane. At their sincere request, MA got in their car and drove safely to the ashram.

Akhanda Naam Yagna, for twenty-four uninterrupted hours, was held in MA's presence.

### **21st August, 1961, Vrindaban**

MA left for Vrindaban in the morning and reached in the afternoon. A huge number of devotees had arrived from all over the country to celebrate Jhulan Utsav in MA's presence, which was to start the next day. As is HER nature, MA made all arrangements to ensure that the puja would be performed in a perfect manner. Swami Swarupananda, who was in charge of the Vrindaban Ashram, followed all MA's instructions.

### **22nd August, 1961, Vrindaban**

Jhulan festival was celebrated in MA's presence in grand style. For the last 14/15 days Raslila was being performed in the ashram. Muljibhai from Bombay had given MA quite a large silver Krishna murti with a swing. The swing was decorated beautifully with flowers and leaves, by Chitradi and the girls, as per MA's instruction and the Krishna murti was placed upon it. On both sides were placed smaller Krishna idols that had been made for Chitradi. A picture of MA and a Gopal murti was also placed on the swing. MA told Didi to perform the puja in the evening. Before the puja started, Didi's chadar caught fire from an incense stick. As Sobhadi informed MA, MA made Didi take off that chadar and SHE put HER chadar on Didi.

After the puja, MA visited Shri Haribaba's ashram for a short time. The celebrations were going on joyfully. Prabhuduttji, Chakrapaniji, and others, took bhog in the ashram.

### **25th August, 1961, Vrindaban**

Jhulan Purnima was celebrated in MA's presence. MA had no time for rest. SHE was staying in the small kutir in the ashram. At 11 p.m. eleven pairs of Radhakrishna idols were swung on

eleven decorated swings in the Bhagavat Hall in the ashram. The swing that had been swung since Ekadashi was placed in the middle of the two mandirs. At the humble request and invitation of Prabhuduttji (a very well-known saint with a mass following), MA took bhog in his ashram.

The Raja and Rani of Mandi had arrived with their daughter, Baby. They had constructed a beautiful house in the ashram for MA and Grihapraves (the ritual for entering a new house) was to be performed, in MA's presence, the following day. The house made by the Rani of Mandi had three rooms – a beautiful swing was kept in the middle room, where she made MA sit and decorated HER with mala, crown, etc., and performed aarti. MA sat affectionately holding a Krishna murti during the aarti.

After the evening puja, the Radhakrishna murtis were placed on the eleven swings. The ashram was filled with devotees. A lot of sadhus had come for darshan including Avadhutji and Haribabaji. The atmosphere was of joy and happiness and the celebrations continued till late at night.

Since Jhulan Purnima was the day in which the play of Diksha on MA took place, MA sat on a cot in the courtyard of the new house from 11:30 p.m. to 12:30 a.m. The devotees sat all around HER and like every year kirtan, collective meditation and maun was held. MA was not allowed to rest until late in the night.

Sri Pannalalji's daughter, Leila and son-in-law Rameshwar Sahai, had also constructed a kutir for their family in the ashram. Puja was performed on MA in that kutir in the evening. MA slept in the room of the kutir at night and Pannalalji and others slept on the veranda of the kutir.

### **26th August, 1961, Vrindaban**

The Grihapraves of the new house that had been built for MA, was performed in MA's presence. Kirtan was sung from morning till night by the kirtan group that the Rani of Mandi had brought for this purpose. Everybody assembled at 5 a.m. in front of the house. MA entered the house with Didi, who was carrying a

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pitcher of Ganga jal on her head, along with the royal family of Mandi, Swami Paramanand, Swarupananda and others. Vastu Puja, Narayan Puja, and Yagna were all performed in the house in MA's presence. Shri Haribaba, Prabhuduttji Brahmachari, Chakrapaniji, Vishnu Ashramji, Shankaranandji also came to the house before the purnahoti of the yagna. They were greeted with fruits, clothes and dakshina. Vishnu Ashramji took bhiksha in the house. A bhandara was arranged for everyone.

### **27th August, 1961, Vrindaban**

Srimati Leila Sahai had also arranged for a bhandara. MA left for Hardwar at 4 p.m. Before leaving, MA said to Didima, "Ma, there are tremendous rains in that area and I am not planning to stay there for a long time. You, Didi, and some of the girls, stay here. Before returning to Delhi, from Hardwar and Dehradun, you will all be informed and can go to Delhi. Kavirajbaba is also in Delhi, so returning to Delhi will have to be soon." Didi said to MA, "All of our packing is completed." MA, unconcerned, replied, "So what? Unpack it." Didi realising there was no point in saying another word went off to prepare MA's bhog.

MA left at 4 p.m. for Delhi. Narayan Dasji had requested MA to travel through Mathura so that SHE could visit a land which had been purchased by Sri Birla, under which signs of an ancient prison cell were excavated; it was surmised that it was the birthplace of Shri Krishna. MA left with Swamis Paramanand and Chinmayananda, Futan, Bachchu, Prabhadi, Chitradi, Pushpadi, Billoji, Hemidi and Shantadi. In Delhi, MA visited Kavirajji in the nursing home and then went to the station to take the train to Hardwar.

### **28th August, 1961, Hardwar**

Early in the morning, the Maharaja of Tehri was waiting at the station to receive MA and take HER to the Bhagat House. Upon arrival at 6 a.m. MA went into the room of the three naishtik brahmacharis. They were engaged in Gayatri Punascharan

japa in front of MA's picture. Nobody had known ahead of time that MA would be in Hardwar, so there were no crowds. Nirvananandaji fed MA the food the brahmacharis themselves had prepared. MA was to celebrate Janmashtami at Bhagat House and then proceed to Dehradun.

### **1st to 2nd September, 1961, Hardwar**

Janmashtami was celebrated in MA's presence at Bhagat House. MA had given Chitradi an ashtadhatu (sacred combination of eight metals) Krishna murti. Abhishek (investiture) and Pran Pratistha (puja to install life) were performed in MA's presence, in the first floor hall, which had been beautifully decorated. Kamaladi from Jaipur had dressed MA as Krishna in yellow clothing and chadar with a silver flute in HER hand, and performed aarti. Kirtan was enthusiastically being performed on the ground floor. The previous murti that Chitradi had been given had developed a hole in the nose and had been immersed in the Ganga as per MA's instruction. At 11:45 p.m. MA went downstairs. For Janmashtami, puja was performed on the Krishna idol and on a new idol of Gopal.

### **3rd September, 1961, Dehradun**

MA, accompanied by the three naishtik brahmacharis, had gone to Brahmakund at 10 in the morning, where the three of them had bathed. MA then proceeded to Dehradun with everyone.

In the evening Nandotsav was celebrated at the Kishenpur Ashram. MA moved around, in the downstairs hall, touching the new Gopal idol on everyone's head. SHE held the hands of the ladies present and performed kirtan, 'Nandadulal re, Jashodadulal re'. Kamaladi entered the hall dressed as a Gopini with a pitcher at her waist and a veil covering her head. MA put her hand on Kamaladi's shoulder and moved around the hall. SHE then put curd in the pitcher and asked her to break the pitcher on the ground. MA then went to the veranda and sprinkled curd in everybody's mouth.

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### **4th September, 1961, Dehradun**

In the morning MA was taken to the garden house in Jhakan, belonging to Mr. and Mrs. Sood who were longtime devotees. They had offered and donated the house at MA's lotus feet. MA first told the girls to perform Gita Paath and kirtan in the house – later SHE took Paramanandaji to the house.

MA left for Delhi at 7 p.m. again in the salon car at the fervent request of Mr. Aga Saheb, Inspector General of Railway Protection Force. On the way to the station, SHE visited the residences of Hansa Devi and some other devotees.

### **5th September, 1961, Delhi**

On reaching Delhi, MA went to the house of Dr. Santosh Sen to enquire about Kavirajji.

In the evening Mrs. Indira Gandhi came for MA's darshan. After talking with her for some time, MA called Pushpadi and asked her to sing for Indiraji. As Pushpadi was singing, Indiraji became sleepy and her head began to droop; she was extremely tired, having just returned from a trip. As soon as MA noticed it, SHE got down from the bed, and sat on the carpet near Indiraji, and said, "Your mother Kamala used to sleep with her head on THIS BODY's lap – you also sleep, nothing will happen." Indiraji laid her head on MA's lap and slept.

### **5th to 17th September, 1961, Delhi**

MA spent twelve days in the Delhi Ashram.

### **6th September, 1961, Delhi**

Mrs. Bimala Sindhu, who worked under Indiraji, called in the morning to ask permission if Pushpadi could be allowed to go to Indiraji's house to sing at the death anniversary of Feroze Gandhi. MA responded, "Of course she will sing." When Bimalaji came in the evening for MA's darshan, MA said, "She will go to Indira's house to sing. It is Mahaseva to give ananda and joy to people by singing GOD's kirtan."

During the course of conversation, MA talked about the late Kamala Nehru – that when MA had come from Dacca and was staying in Ananda Chowk, Kamala Nehru used to frequently visit HER. Kamala Nehru used to meditate very deeply and had told MA that she had Shri Krishna’s darshan during meditation. On some days she used to meditate so deeply that even when it rained she was not aware of it. At times, in the night she used to sleep near MA on the ground and then quietly leave at 5 a.m. Other days Kamalaji would come in the morning, carrying Pandit Nehru’s lunch in a tiffin carrier, and would leave MA only when it was time to give Nehru his lunch. Later, when Kamala Nehru was in Bhowali and extremely ill, MA had visited her on the way from Almora – that was the last meeting. When MA had gone to the sanitorium to meet Kamalaji, the nurses had objected to MA entering the room. Kamalaji said, “If you don’t let me meet HER, my health will deteriorate.” Before she died, Kamalaji had given the bangle that MA had given her, to Indiraji. MA had also given her a pillow and kantha (cotton blanket) that had been used by MA HERSELF.

### **11th September, 1961, Delhi**

MA was taken to Rashtrapati Bhavan at the special invitation of the President of India, Rajendra Prasadji, who had been very ill. SHE went at 11 a.m. along with Pushpadi, Kamalda and Didi. He welcomed MA with deep respect and reverence and asked HER a lot of questions and recorded HER responses. Pushpadi sang two bhajans. In the morning Indiraji had sent MA, grapes, apple, and a melon that was as big as a dhol (drum); the fruit had been brought by Pandit Nehru from Russia. MA distributed the fruits to everyone. Didi washed two grapes and fed them to MA.

### **14th September, 1961, Delhi**

The Pran Pratistha of the new Gopal murti belonging to Mrs. Modi was performed in the ashram in MA’s presence. Mrs. Indira Gandhi came in the afternoon to spend time with MA.

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### 16th September, 1961, Delhi

In the evening Rihanna Ma came for MA's darshan and said that she had received the motivation and inspiration to conduct Mahamrityunjay japa for Jawaharlalji and Indiraji at his residence, from the late Kamala Nehru. She said, "If I put the responsibility for this on you, MA, I feel released, as you are the actual MA of Kamala. Whatever you say will be done." MA said, "If anyone desires to engage in some spiritual practice for a good and auspicious cause, THIS BODY always agrees – where is the question of request or command?"

### 17th September, 1961, Delhi

Indiraji came for MA's darshan in the morning and had a private conversation with HER. MA left for Jaipur at night by train and stayed for four days.

### 18th September, 1961, Jaipur

MA reached Jaipur early in the morning, at the earnest request of Sri Madan Mohan Verma, Chairman, Public Service Commission. MA was supposed to come in April to be present for the Grihapravesh of his new house but could not due to the illness of Kavirajji. He had made arrangements for MA's stay at a new house nearby. MA was taken to his house and aarti was performed by Sri Madan Mohan and his wife Kamalaji.

The second son of the late Parshuramaji of Dehradun, Vikram, was a bit abnormal. He had been staying with MA since Dehradun and travelled to Jaipur with HER, but upon arrival at Sri Verma's house, he was suddenly nowhere to be found. Paramanand Swami and others tried to locate him throughout the city but could not find him and informed the police. In the evening, Ananda took MA in his car for an outing in the city.

### 19th September, 1961, Jaipur

MA visited the famous Govindaji Mandir, accompanied by everyone, at 10 a.m. MA said that when she had first visited

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the mandir a long time back with Swami Akhandanandaji, SHE had seen the subtle body of Govindaji seemingly standing on the ground, alone – no throne, no Radha, no attendants were there. Govindaji had not been dressed in the royal outfit he was currently wearing; at that time, he was scantily dressed.

MA also visited the residences of Mrs. Indira Gandhi's maternal aunt, Shrimati Katju, and other devotees.

### **20th September, 1961, Jaipur**

In the evening MA was taken to the residence of the Rani of Mysore, Maharani Satya Prem Kumari, and then to the residence of the Raja Hari Singh and his wife, the Rani of Achrol. In both places, MA was received with the utmost reverence. Due to excessive travelling, MA was unwell. MA boarded the train for Delhi at night.

### **21st September to 7th October, 1961, Delhi**

MA returned to Delhi. During this period, MA visited the Rashtrapati Bhavan and the residence of the Prime Minister of India at their respective earnest invitations. MA reached Delhi in the morning and visited Kavirajji in the nursing home on the way to the ashram.

### **22nd September, 1961, Delhi**

Shri Haribaba had come for MA's darshan. Kavirajji was released from the nursing home and was brought to the ashram. There was no news of Vikram who was still missing since Jaipur.

MA, in the evening, said, "When Akhandananda Swami and Bhajji were present, they used to take care of everything. Neither did THIS BODY have to say anything, nor did they ask. Now it is seen that everything is being done by informing THIS BODY."

After returning to Delhi, MA had sent Gangadi of Etawah to Dehradun to see if Vikram had gone there. His sister, Mohini, on hearing the news, came running to MA. While leaving she

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wept and told MA, “We have had enough! Please end Vikram’s and my sufferings.” MA consoled her and said, “Don’t cry – let us see what happens.”

### **23rd September, 1961, Delhi**

Haribabaji led the kirtan in the ashram, in MA’s presence. As it was Purnima night, the kirtan was performed outside, under the light of the moon, transforming the atmosphere into resplendent delight and heavenly bliss.

### **24th September, 1961, Delhi**

Indiraji, with her younger son, Sanjay, Bimalaji, Upadhyayji and a friend, came for MA’s darshan and took prasad on the veranda of Didima’s room. News came from Jaipur that Vikram had been found by the police behind the Jaipur Station canteen.

MA said, “On the first day (he went missing), it was told to Ganeshji, ‘You take care of him’ and it was also said to Govindaji. To whom else could his charge be given – that is why the responsibility was given to Ganesh and Govinda. Tell Munki to give bhog of Rs. 101/- to a Ganesh Mandir.” MA has mastery of all action – SHE is aware of everything that could happen, but SHE pretends to be worried, in order to make everyone do their work.

### **25th September, 1961, Delhi**

Regarding Vikram, MA said, “Like the behaviour of an ajogar (a python known for not moving and attracting its prey to it) – look how beautiful the bhav is – indifferent – if offered, then eating – without trying. The responsibility was given to Ganesh and Govinda – that is why, someone or the other, had come on their own, and offered him food to eat.”

### **28th September, 1961, Delhi**

MA said to the ashramites, “You have chosen this path to conquer worldliness. One Brahma, No duality, One Atma – that is your

path. Among yourselves there should be no dispute, fighting, angry feelings, quarrelling, partiality – by maintaining love and affection, grace will increase. If you are hurt by anyone’s words, take it like poison, and eject it – you all are good, good, good – be good, and shine like light.”

### **30th September, 1961, Delhi**

Kamla Jaiswalji arranged for Naam Yagna to be performed in the ashram in MA’s presence. The girls did Akhanda Naam throughout the night without any interruption.

### **1st October, 1961, Delhi**

Naam Yagna continued throughout the day. MA was present in the hall for three hours in the evening until the end of the kirtan. MA was not keeping well. The sound in HER head had increased and HER breathing rate was not normal. SHE hardly ate anything.

### **2nd October, 1961, Delhi**

MA visited the residence of Pandit Nehru at his humble request in the evening along with Didi, Chinmoyda, Pushpadi and Chitradi. Arrangements were made for MA’s seating in the garden of the Prime Minister’s residence. Indiraji came a bit later, and apologised for not being able to personally welcome MA, on HER arrival, as her son was ill.

Pandit Nehru came and sat near MA and talked for about half an hour. MA took the chandan mala which was around HER neck and put it on Pandit Nehru’s neck. Indiraji then talked with MA and after that the people working in the Prime Minister’s office offered pranam to MA.

MA had entered through the road leading to the garden and left through the hall of the Prime Minister’s office. A barefoot Indiraji accompanied MA to HER car. When asked about the topic of discussion with Pandit Nehru, MA said it was about spiritual matters, saying, “He can catch on easily.”

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### **3rd October, 1961, Delhi**

Rihanna Ma came for MA's darshan. She used to come to the ashram frequently, when MA was in Delhi, and would stay for a long time in MA's presence, singing or talking. Rihanna Ma would say about MA, "SHE probably does not have an ordinary BODY. I embrace HER whenever I meet HER, but what I hold in my arms, is actually no BODY."

MA was sitting in the evening, in the Naam Brahma Mandir, along with many devotees. SHE started distributing tulsi patra on which the names of Shivji, Radhakrishna, the twelve lettered mantra, etc., was written. These had been given to MA, initially, by the Rani of Charkhari, and subsequently, by others.

MA said, "Whatever one says, is correct from his point of view, as he understands it. There is no fault in that."

### **7th October, 1961, Delhi**

MA left for Kanpur, by train at night, for the Durga Puja celebrations, at the invitation of Sri Mangutram Jaipuria, and his sons Sitaramji and Rajaramji, which was held at Swadeshi House, Kanpur.

### **8th October, 1961, Kanpur**

MA arrived at Kanpur in the morning. SHE was received at the station by Sri Sitarambhai, son of Sri Mangthoram's brother, Sri Kashmirbhai, nephew of Sri Mangthoram, Jitenda and others. An extremely charming thatched hut had been made for MA on the grounds of the Jaipuria house. The whole compound resembled a miniature Kumbh Mela camp.

In the garden, rows and rows of well-furnished and beautifully decorated tents had been pitched. An enormous pandal had been constructed on the tennis court, along with a large kitchen and a dining hall. A large guesthouse had been allocated for the ashramites.

All arrangements made by Sri Jaipuria were excellent; they had taken great effort to make sure that every detail was carried out

to perfection. The celebration was a great success, proceeding in a spirit of harmony and deep joy, despite the difficulties caused by the inclemency of the weather.

Sri Kashinathji had decided that he would drink only Ganga jal during the entire Navratri festival, but he was busy running around looking after everybody. Hearing this, MA arranged for him to have sugar sherbet, fruits and paneer at night and asked him to keep the Ganga jal vrata on the first and last day.

More than five hundred people took prasad every day during the puja celebrations.

### **9th October, 1961, Kanpur**

Mahalaya was celebrated. It had been raining torrentially since afternoon; people were saying that even during the monsoon the rains were not as heavy as they were now. Water was seeping into MA's room and Sitarambhai arranged to have the room cleaned. When MA came out of the room in the evening, the rains suddenly stopped.

### **10th October, 1961, Kanpur**

The festival of Navratri began. It was still raining and since the tents were getting soggy, the people were taken into the guest house. The beautiful pandal that had been made for Durga Puja started leaking and Sitarambhai arranged to have the waterproof cloth covering the roof removed and overnight, he had a sheet of corrugated tin installed instead. MA was noticing all these activities and laughing.

### **11th to 13th October, 1961, Kanpur**

The rain had not yet abated and it was still raining heavily. MA had applied oil on HER hair and for the past two days, had gone outside to bathe in the rain, but as soon as SHE went out of HER room, the rains stopped. Nonetheless, throughout the day it was still raining heavily and on the 13th alone, it rained for nearly twelve to fourteen hours.

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### 14th to 16th October, 1961, Kanpur

The Ghot Puja (where the Deity resides during the puja) was performed in the pandal daily by Kamalakantada Brahmachari. The Durga Puja was performed by Nirvanda from the Bodhan during Sasthi.

The rains had finally stopped. There were no more rains during the pujas except on Saptami when it rained heavily for a short period. It was unusual as it had rained in the city very heavily for a long time in the evening but had only sporadically rained for a very short period in the area of the Swadeshi house and in the pandal. MA later said that this type of unusual rain during the puja is a good sign and such sporadic showers are known as Amrit Barshan.

On the 16th, Bodhan of Durga Ma was done in the presence of MA. MA was made to wear a red bordered saffron sari. HER hair was tied in a knot on top of HER head with a garland of red roses around HER neck and paduka (sandals) made of chandan on HER feet. It seemed that the Daughter of the Himalayas (Parvati) was present.

During the Bodhan, a small burning diya fell on the borondala (a specific puja tray made out of wicker) and MA immediately extinguished it with the little finger of HER right hand due to which HER finger had become slightly burnt. SHE did it in such a way that no one was aware of it except Sitarambhai. When he asked about this incident, MA said "It will be said after the pujas."

During the Navratri, Mrs. Vasudev of Bombay was reciting the Nabaha Ramayana in the pandal and her husband was the listener. Due to the heavy rains, the picture of Shri Ram was getting drenched but they did not move from the pandal to the office veranda as MA would not enter any building. But MA told them not to recite in the open pandal in the rains, saying, "Continue the recitation on the veranda of the office. THIS BODY generally does not go (enter any building) but shall go to Ramji."

One day while strolling in the garden of Sitarambhai, MA went and stood near the ancient bot (banyan) tree in the garden and walked around the tree. Later it was heard that it was a special place with a Panchavati and daily puja was carried out in that place.

Daya Mata, President of Self-Realization Fellowship in USA and some of her companions came for MA's darshan.

### **17th October, 1961, Kanpur**

Maha Ashtami was celebrated in MA's presence. For the Durga Puja, Avadhutji, Vishnu Ashramji, Chakrapaniji, Bhaktamalji, etc., had also arrived. During the days of the puja festival, spiritual discourses, kirtan, puja, aarti, and Chandi paath were performed. The girls were dressing MA in different types of Benarasi saris – yellow, white, red, etc. MA was complying with their wishes and fulfilling their desires.

As the crowds were enormous during Saptami, a new pandal was made overnight. On Saptami, Mahasnan and Abhishek of Shri Yantra, were carried out. Mahasnan was also performed on Chitradi's, Chhabidi's, and Bhavanidi's Krishna and Radhakrishna murtis. A relative of Sitarambhai, Balaji, showed two unusual bigrahas – one was a crystal Shiv with Shri Yantra and Shiv Shakti on one side, the other one was a triangular Shri Yantra. MA saw these and remarked that it was doubtful that any other such bigrahas were available. Mahasnan was also carried out on these idols along with the Shri Yantra of Sri Pratap Singh. During the Sandhi Puja Sitarambhai's mother dressed MA in a sindoor coloured sari and brought HER to the mandap, where 108 lamps were lit.

There was no rest for MA.

### **18th October, 1961, Kanpur**

Maha Navami celebrated in MA's presence. Sitarambhai's brother's wife, Gayatri Devi conducted Shoroshoprachara puja on MA with the help of Narayan Swami. MA had no external

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kheyal. Later when asked by Sitarambhai, (about the lack of external kheyal) MA said, “During that time, the kheyal for worldly conduct is not there. Speaking with all of you, etc., is worldly conduct – it is done by kheyal – during that time, that kheyal is not there – that is why there is no question of listening, looking or behaving – again when kheyal returns, worldly conduct takes place.”

The purnahoti of the yagna was given by Sitarambhai as he had maintained his fast without drinking a single drop of water and Mangturamji was not present at that time. The reading of the Nabaha Ramayana was also completed.

### 19th October, 1961, Kanpur

Vijaya Dashami was celebrated in MA’s presence. The darpan visarjan (symbolic immersion of the reflection of the Deity) was completed by 10 in the morning. MA asked Pushpadi to sing the bijoya songs (specific songs of Durga Ma leaving). After the darpan visarjan, MA said to Sitarambhai’s mother, “Ma, wear a red coloured sari and come.” MA gave a red coloured sari each to the elder son’s wife Gayatri and to the younger son’s wife. All the married women were busily crowding around the murti of Durga Ma, applying sindoor. MA came and stood in the middle of the ladies present, wearing a red sari with a veil on HER head. Everyone was awash in joy.

Avanida was sitting in front of the Chandi ghot and was doing the daily Chandi paath. In the melee nobody noticed him and MA with some of the ashramites fell over him. As Kripalji and Udhasji fell on him, the elderly Avanida fell halfway over backwards – the Chandi Ghot was upturned and the Chandi book and his spectacles scattered on the floor. This enraged the shocked Avanida who was seething from the indignity.

At that moment, HER face still hidden behind the veil, MA said loudly, “Chandi, Chandi has come.” Avanida heard MA’s voice and spontaneously embraced MA and calmed down. Later MA said, “It was shouted like that because when a child cries,

he is made to feel frightened in order to distract him, 'Tiger is coming' Baba was very agitated and seeing him in that way it was said 'Chandi has come' to distract him. During that time his state was such that he did not have any consciousness of male or female – THIS BODY also did not have any kheyal of male or female. At least the (traditional) mutual embrace for the Bijoya took place with Baba.”

At night Sitarambhai asked MA regarding the slight scorching of HER small finger of the right hand during Bodhan on Sasthi. MA said that on the day SHE had first arrived, SHE had heard a bhairavi (a wandering saint) who had also arrived and was being denied permission to stay by the host. The bhairavi then said he wanted to meet MA, but was denied by Swamis Paramanand and Chinmoyda, etc.

The bhairavi had left the house cursing everyone and saying, 'Anandamayee MA – everything will be burnt.' These words were in MA's special kheyal – the curse of the pandals and tents being burnt. Though Didi and others were in the room at the same time, no one else had heard the incident taking place. MA also said, "It happens when opponents both curse each other that the curses cancels themselves – but here the head of the household had not said anything – that is why the curse is fulfilled at times.”

On the day of Sasthi, the fire of the diya scorched MA's finger. By burning HER finger, SHE removed the curse. During the pujas, Narayan Swami's feet were also scorched by the fire of a pradeep. MA said, "A bigger disaster was avoided through small, small incidents." A nail pierced Sitarambhai's foot during the immersion. In the afternoon, the ceiling fan in Swami Paramanand's room fell with a big sound – he had left the room a minute earlier.

### **21st October, 1961, Varanasi**

MA left for Kashi early in the morning. The previous night Kashinathji had cried like a child when bidding farewell to MA.

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### **23rd October, 1961, Varanasi**

MA's health was unstable. The problem was indigestion. Most of the time, MA rested in HER room on the terrace of Kanyapeeth. The morning puja on Gopalji was performed by Nirvanada at the behest of Aga Saheb and his wife. They then presented a gold crown to Gopalji through MA's hands. Their son had dreamt that MA was saying to him, "I shall give you something big." When he woke, in the morning, he received news that he had been selected for the Public Service Commission. That was why they had presented the crown to Gopalji on Purnima.

The Lakshmi puja took place in the Chandi mandap in MA's presence. MA then went and sat on the throne in the puja room at Kanyapeeth. Chandandi conducted the puja on MA.

At night MA called all the elder girls one by one and talked with them individually.

### **24th October to 3rd November, 1961, Vindhyachal**

MA went by car to the Vindhyachal Ashram for some rest after the hectic days in Kanpur. SHE left after lunch, accompanied by nearly fifty devotees and ashramites. Several Europeans and Americans also came – sisters Durga and Sailasuta and Mr. Benvau from the Self-Realization Fellowship, USA – they spent a week with MA, who was in a very communicative mood, relating some most interesting incidents. Mr. Benvau was fortunate enough to be able to record on tape MA's voice, songs and conversation. MA also told them that the original Vindhyavasini temple is supposed to have been where our ashram is presently situated.

Meanwhile, even more people had arrived for MA's darshan. The commissioner, engineer, police commissioner, and other officials, had come for MA's darshan. It was indeed surprising that in such a remote place, all arrangements were automatically made, even when there was no advance notice of any guests arriving. There was no feeling of inconvenience or lack of anything in MA's presence. MA's health was better.

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#### **4th November, 1961, Vindhyachal**

MA left Vindhyachal by car to go to Allahabad to board the train to Dehradun along with Kavirajji. Mauni Ma was nearly bedridden. MA had sent her to Dehradun earlier to ensure that she was well looked after. Mauni Ma had accompanied MA to Kanpur for Durga Puja.

#### **5th November, 1961, Dehradun**

MA arrived at the Kishenpur Ashram, in the morning, for three days in order to make arrangements for Mauni Ma as well as some other work and was scheduled to leave thereafter for Suktal for Sanyam Saptah.

#### **7th to 30th November, 1961, Suktal**

MA left by train at about 11 a.m. and reached Muzzaffarnagar at 5 p.m. A big welcome had been prepared for HER. A band started playing as soon as MA disembarked from the train. The platform was decorated beautifully. All the arrangements for welcoming MA were done by Shri Kalyandev, a mahatma of great repute with a large following in that area.

From Muzzaffarnagar, MA, accompanied by many devotees, went by car to Suktal, arriving at night for the 12th Sanyam Saptah. MA was staying in a room on the roof of the dharamshala and several rooms downstairs had been allocated for the ashramites. MA's room looked out on a very large garden that was surrounded by a wall. A huge pandal, with tents all around it, had been erected in the centre of the compound. At a little distance, there was another dharamshala, together with tents, which provided accommodation for the participants.

A number of eminent mahatmas attended – among whom were Swami Vishnu Ashramji, Swami Akhandanandaji of Vrindaban, Mahamandaleshwar Swami Maheswarananda from Bombay, Swami Krishnananda Avadhutji and others who delighted everyone with their erudite discourses. MA attended satsang at all times and sang several times. On some days MA

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replied to questions during the last hours of the programme, from 9 to 9.30 pm.

In response to a question asking, why it is so difficult to sit still and concentrate for an hour at meditation time, MA said, “Your whole life is arranged so as to make you outward turned – your work, your food and drink, the way you spend your leisure, everything. The important thing is to create conditions for yourselves, that will help you to turn inwards.

“Already many years ago THIS BODY therefore suggested that people should practice sanyam on certain days of every month. On those days, at least, they should make a special effort to speak the truth, to regard everyone as a manifestation of the ONE, to eat only as much as necessary, and not for the sake of taste or enjoyment, to be kind to their servants, and refrain from scolding them. They could attend to their duties as usual but to do them as a service to God. They should look upon all children – be they their own or others – as Gopal or Kumari, regard their husband as Narayan and their wife as Shri Lakshmi. Every moment of their leisure should be spent in practices such as japa, meditation, kirtan or the reading of holy books, etc. Yogibhai had the idea that all could gather in one place for a week and practice sanyam collectively. This is how this regular annual function started about ten years ago.”

### **9th November, 1961, Suktal**

The 12th Sanyam Saptah commenced. It was being held in Suktal, a very ancient and holy place of pilgrimage, the place where Shri Shukdevji gave the first recitation of the Srimad Bhagavat to King Parikshit. Shri Charandas Babaji also had darshan of Shri Shukdev at this place, under an old banyan tree which still exists.

Swami Kalyandev had built beautiful temples dedicated to Shri Krishna and Shri Shukdev, respectively, along with a dharamshala for sadhus. It took immense effort in such a jungle. No other human habitation was anywhere near. In close

proximity to the majestic Ganga, it was a solitary and holy place especially suited for sadhana.

A humble sadhu by nature, Swami Kalyandev had previously attended a number of MA's satsangs and functions incognito. At last, at this Sanyam Saptah, he openly made MA's acquaintance. The two swamis, Parmanandaji and Kalyandevji, had made extensive arrangements, comparable to what Swami Paramanand had achieved the year before in Naimisharanya. A virtual township was created with tents, electric lights, tube wells, and so forth. A vast number of mahatmas, royals, and devotees attended.

The Sanyam Saptah daily programme would begin at the auspicious Brahma muhurta (one and a half hours before sunrise) during which, as soon as the bell would ring, the vratis (participants) would leave their bed and gather together in the mandap (a stage or enclosed area) for Usha kirtan. After the Usha kirtan the vratis would be allowed a few hours for their daily ablutions and prayers. The morning meditation would take place, in MA's presence, from 8 to 9 a.m., after which there was a collective recitation from the Shrimad Bhagwat Gita, Shri Chandi and Upanishads. This was followed by discourses given by the mahatmas.

In the afternoon, from 3 to 4 p.m., the second meditation of the day was held, in MA's presence, followed by recitation of the Puran and discourses by mahatmas up to 6 p.m. The vratis would then complete their evening prayers and then assemble for the Sandhya kirtan which would be performed until 7 p.m. That was followed by discourses from Mahamandaleshwar Shrimat Swami Maheshwaranandji, on Advaita Vedanta, and Shrimat Swami Akhandanandji, on the lila of Shri Krishna. This would continue until 8:45 p.m. when the 15 minutes of maun would be held. The Matri Satsang was after maun, from 9 to 9:30 p.m.

On the first day, the vratis were only allowed to drink Ganga jal (water) and nothing else. MA was present, at all times, at the

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pandal with the vratis, as SHE always was, during the Sanyam Saptah. With HER presence, the event was suffused with an incomparable, exalted spiritual atmosphere. Vratis would look forward all year to the opportunity to dive deeply into sadhana in MA's exquisite, serene presence. MA HERSELF appeared to have a special kheyal for the vratis during this week of restraint.

### 10th November, 1961, Suktal

On the second day of Sanyam, during the Matri Satsang, MA replied to questions for about half an hour.

Dr Pannalal: MA, why don't we have any realisation?

MA: The aspirant, the perfect man, the yogi, and the mahayogi – all are potentially within you. Even the transcendent Krishna Lila is contained within you. Man himself is under the veil of ignorance and he himself wants to destroy it. He desires what is already present in his swa (own) bhav (nature). To practice sadhana means to aspire to one's swa (own) dhan (wealth).

Mahaveer is supposed to have said, "In essence, Ramchandra and I are the One Self – seen from a different angle, HE is the whole and I am part of HIM – then again, HE is the master and I am HIS servant." The whole as well as the part – both are HE alone. Is not the fire one with its plume? Everything is contained within oneself. This is why one wants to remove one's veil. To find Oneself means to find GOD, and to find GOD means to find Oneself.

"The rigours of the sanyam vrat are endured to realise one's Self. To fast on Ganga jal serves to cleanse the system. It also helps to purify the mind – and by GOD's grace, one conceives the desire to find HIM. The desire to find HIM is good and beneficial, while the desire for the fleeting things of this world, bring sorrow and trouble. Those who have learned to discriminate will choose the former. Sense enjoyment is slow poison. If, at the moment of death, one is full of desires and longings, one has to take a 'return ticket', which means further birth and further death.

“One who feels helpless is abala (female) – whether a man or a woman. Param Purush (Ultimate Man e.g., Krishna) is potentially contained within you. (But) so long as you have not woken up to it, you are intrinsically a woman. Once you are aware of it, you become a real human being. As the saying goes, “Wherever a man is, there is Shiv and wherever a woman, there is Gauri.” Identification with the body results in constant wanting. In order to overcome this false identification, you have to remember constantly, the Supreme Father, the Supreme Mother – in other words, seek refuge in the Isthā (Beloved). The Isthā is HE, who can never harm you, who on the contrary, takes you to your highest good. Call him Ram, Krishna, Shiv, Shakti, Heavenly Father or the Great Mother – HE must become revealed.

“To practice yoga means to engage in that which aids this revelation. The purpose of all sadhanas, kriyas, austerities, self-control, is to find unconditional, eternal happiness. All these exercises have for (their) aim, your attainment of Param Purush. How painstaking you are in order to acquire knowledge and wealth! You are a yogi, a sadhak, an ascetic. In order to help you find yourself, this week of rigorous self-restraint has been devised. Param Purush cannot be attained, except by a life of strict self-control.

“You are desirous of deliverance – that is why you asked, “Why don’t we have any realisation?” This is a wholesome craving, since it is directed towards spiritual progress. Pitaji, if you had remained in Delhi, this question would not have occurred to you. It is the special atmosphere of this place that has made it arise in your heart.”

### **11th November, 1961, Suktal**

The third day of Sanyam Saptah and also, Ekadashi (the 11th day of the lunar cycle and considered auspicious). The vratis were allowed to eat only poyfal (a special fruit dish). MA gave instructions as to how it was to be made, and had the poyfal

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prepared in HER presence, as well as making some with HER own hands. MA was keeping busy in such work throughout the day and had no time for rest.

After the maun, MA sang, 'Hey Govinda, Hey Gopal', at the request of Shri Krishna Avadhutji. When the kirtan was over, the conversation turned to the efficacy of GOD's name.

MA said, "By completing four and a half crores of japa, all the obstacles on one's path, accumulated birth after birth, are obliterated. This is what the great men and also the shastras say. The Mahamantra (Hare Krishna, Hare Krishna, Krishna, Krishna, Hare, Hare, Hare Ram, Hare Ram, Ram, Ram, Hare, Hare) consists of 16 names or 32 syllables. Each repetition of the mantra accounts for 16 mantras. The Naam, the Mantra are GOD Himself – they are indestructible and chinmayi (purely spiritual). The Naam is inseparable from the ONE whose name it is.

"A mantra is that which gives the 'mon' (mind) 'tran' (deliverance). As an aid on the path of Self-realisation, the Guru chooses the most suitable mantra for each disciple. The Naam is identical with GOD, who is Supreme Knowledge, the Self, Glorious, All-pervading HARI. HARI is indeed the world and the world, it is nothing but HARI. This is what you say, is it not? GOD and the world are not apart from one another. To repeat GOD's name, to meditate, to invoke HIM with heart and soul, is the bounden duty of the individual. The rishis had immediate vision of mantras. You are GOD's own children. Your calling is to become established in the Self, in the Brahman. You must engage in actions directed towards that goal. Mantra japa is practiced so that the ego mind may be dissolved.

"A long time ago, THIS BODY had a kheyal that everyone without exception, should dedicate to GOD, at least 15 minutes out of the 24 hours, every day. Do you know when this occurred?

"Long, long ago, when THIS BODY first came to Dehradun, Kamalama (Kamala Nehru) used to come to THIS BODY very often. You cannot imagine how fond Kamalama was of THIS

LITTLE GIRL. Whenever there was an opportunity, she would go for a walk with THIS BODY. She used to be all attention and veneration.

“Once she wished to have yagna performed. It was done at the Ambika Mandir at Rajpur. Just as the girls of your ashram, wear silken clothes that are magnetically pure, when engaging in ceremonies, so also did Kamalama not wear anything that was stitched. Attired in holy garments, she performed the yagna with great faith and devotion.

“Many people offered ahutis (oblations) of lakhs of japa into the sacrificial fire, in the (same) way as at your Kashi Ashram, where each lakh of japa is gathered into one offering and dedicated to Jogeshwar (Lord of Yagna). For a long time, the Fire was kept alive, and ahuti of japa were offered to it. When Kamalama’s yagna was over, THIS BODY came from Rajpur to Dehradun.

“Arriving there, at that time, the Harijan movement was going on – there was a kheyal, that since all are essentially, irrespective of religion, race, caste and sect, the One Atma, Sw-ang Bhagwan (GOD HIMSELF) – it is HE, in the form of Jan Janardhan (GOD in the form of the populace) – how would it be if everyone, just because he is a human being, dedicated to GOD at least 15 minutes, the fourth part of one hour, out of the 24 hours of everyday.

“The drop is contained in the ocean and the ocean in the drop. Therefore, if it be anyone’s good fortune, this small bit of time dedicated to GOD, may result in one’s being caught in the akhand (undivided) stream throughout the 24 hours – that is why all this is now being related to you. During that time, there is no question of purity or impurity. In that time, observe maun, and by limiting your speech, sustain the remembrance of GOD. The animals and birds of the forest also call at their own particular time. It is man’s duty to make an effort in that direction – what you have heard is how you have played, it is your instrument, you play it and you hear your own words.

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“Many have fixed 15 minutes for meditation in this way, and are keeping to it with great reverence – so much so, that even while at the crematorium (to attend a funeral), they do not break the resolution. GOD’s name and mantra are eternally pure and holy. Have you not heard what Mahaprabhu (Shri Chaitanya) said about the great power and efficacy of the name? Thus, one should engage regularly in japa or meditation during those 15 minutes, by observing maun.”

Someone asked, “Suppose one forgets to observe his appointed time, is there any way of atoning for it?”

“For this there is no atonement,” MA replied. “When you have missed the train, you cannot catch it anymore. In case you are unconscious or disabled, GOD HIMSELF will make up for it. From the 24 hours, only a small time is to be dedicated to GOD. Twenty-four hours are at your disposal to do your own work, from that, give only a quarter of an hour – to give to GOD daily, without intermission, for the rest of your life. There are no bindings of purity and impurity, of eating or fasting. The only binding is that particular time.

“The Naam and the mantra purifies the individual as well as the tongue. The Naam can be performed anywhere, and it can never be impure, for HE is eternally pure. Even when you travel, or have to move about, or if you have to nurse a patient, observe silence, and keep up the remembrance of him by japa, or any other manner within yourself, while doing seva with your hands, or attending, do your work. This method may be resorted to only in special cases. As otherwise, you should, at your fixed time, sit still on the asana and perform japa and meditation. The supreme importance is to adhere strictly to the appointed time. That is why atonement is not possible if you miss it.

“Nevertheless, if you do more japa and dhyana later, you will get the result. A special effort has to be made to ensure that the akhand thread of regular practice is not broken consciously. It should not be allowed to be broken willfully. However, if due to some mistake, this should happen, one should start again anew,

keeping especially careful watch, that it is not broken. The time is of your choosing, select right from the beginning, the time that suits your convenience best. As this small time is dedicated to GOD forever, special attention should be kept that the eternal thread is protected in the akhand manner. Bhagwan is Akhand Purna (Absolute Eternal) – it is your duty to see that this small offering at HIS feet is performed in an akhand manner. If one is unable to do this, it is vain to hope for the realisation of HIM who is akhand and purna.

“By sustained practice, man can master anything, Whatever is done for GOD – that is called yogabhyas (the consistent practice of union with GOD). The result shall be according to whatever one does. The mahayogi, mahasadhak, are naturally within you – try to bring them to light by suitable practice. However small your power may be, use that much. So long as the ONE has not been fully manifested, one should spend one’s life in practice, effort, and self-restraint.”

A number of other questions were raised that evening. And at the conclusion of the satsang, MA said, “All sadhana serves the purpose of undoing the granthi (knots) that constitute the ego. If you persevere in your sadhana, the knots will be untied. This is achieved by Gurushakti, Mantrashakti, and by using the Pranav (Om). The austerities that are endured for the sake of finding GOD are called tapasya. For whose sake? For Oneself.”

MA’s health was not good.

### **12th November, 1961, Suktal**

As MA wished to attend the satsang as much as possible, but HER health was still indifferent, a place for HER to lie down had been improvised behind HER seat. MA said to Swami Akhandanandaji, “Pitaji, lying or sitting – attending the satsang (is the main thing). Here there is no question of etiquette.” MA would use English words at times (in this case, etiquette). Swamiji laughed and replied, “All such considerations exist for human beings, but certainly not for MA!”

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Shri Vishnu Ashramji had daily been giving lucid and interesting discourses. One day he explained that, the very things that are considered impure from a ritualistic point of view, are nevertheless used for the most sacred rites. For instance, as soon as the newly born calf has drunk its mother's milk, the milk, which is regarded as impure, can immediately be used for purposes of worship, such as the preparation of panchamrita, or to bathe the image of a deity. Further, honey which is ejected from the bee's mouth is always used in religious ceremonies. The silkworm spins a cocoon with the help of its saliva and then dies inside the cocoon, out of which silk is manufactured and made into material for clothes worn by priests while officiating. The crow after eating the fruit of the banyan tree, spits out the seeds and wherever they take root the holy tree grows. Swami Vishnu Ashramji gave many beautiful and instructive examples of this kind. As in previous years, MA had asked that the discourses given by the mahatmas and sadhus be tape recorded.

After maun, Narayan Swami said, "MA, many are saying that they find it koshto (difficult) to sit still at the time of meditation. Their legs start paining and their mind becomes preoccupied with their bodily discomfort. After a while they long to hear the song that marks the end of the meditation hour."

MA replied, "In the beginning, this problem is faced by almost everyone. In the beginning, when sitting for meditation, there is discomfort. In the beginning, a small child cannot concentrate when they start to study. How many books do they destroy? They do not understand the value of the books. Slowly and gradually, they acquire fluency in reading, and it gives them joy. At first people study in the hope of becoming rich, but later they understand the value of knowledge. Through determined, persistent practice, habit is acquired. Later, to pass their examinations, they study with attention and finally pass B.A. and M.A.

"Besides, this is Brahma Vidya (Supreme Knowledge). In the beginning, the mind does not become steady and one cannot

find any delight in japa and dhyān. The mind goes towards the bodily comfort, just as children ruin their books – and has to be brought under control through the habit of japa and dhyān. With practice, the mind becomes steady.

“Jaisa khaya anna, waisa bane mun – The food one eats, makes the mind. There is a close connection between the quality of the mind, and the kind of food one consumes. Fasting, Ganga jal, whatever shudh ahār (pure food) there is – all are meant to create a favourable condition for one’s spiritual endeavour.

“Out of the 24 hours, one is only attempting to sit for two hours! When people see cinemas or amusing performances they are able to concentrate for many hours. One has become used to giving their mind to momentary pleasures. Like paralysis, they numb your mind and take you towards bhog (worldly enjoyment). Bhog (pleasure) itself is durbhog (pain). A kriya (action) that takes place in you, with the understanding that Bhagwan is dur (far) – that feeling that Bhagwan stays faraway – that is durbuddhi (misunderstanding), (leading to) durbhog, durgoti (misfortune, misery), birth and death.

“Only Bhagwan alone exists, HE is everything – through this thought, suffering ceases. The reason for unhappiness is due to the yog (connection) with bhog (enjoyment) – that is the reason that the mind is not attentive or steady, during japa and dhyān, and it is difficult to sit in this way. It is necessary to keep the asana (posture) shanto (calm). The discomfort remains as long as the yogi and sadhak, that is within you, is not revealed.

“If it is difficult to sit in the same posture, slowly change the position of the legs. It is necessary to maintain an inwardly shanto bhav. Until steadiness in the path of swarūp prakāsh (self-revelation) is achieved, this dukkho (suffering) is there. Everything depends on the endurance of the body. HIS kripa is always present, but as the faculties are bohir-mukhi-britti (outwardly focused), the koshto (trouble) to keep in the same posture remains. That is the reason, the thought comes – when the kirtan, marking the end of the meditation hour, shall begin.

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“It is only when the child takes interest in his studies that he maintains his books properly. Joy can be experienced when the faculties are antar-mukhi-britti (inwardly focused) – again, when joy is received, antar-mukhi-britti happens. At that time, the asana becomes shanto. When the asana becomes calm, happiness is experienced. Without the experience of happiness on the path, continuation of the journey is not possible. The unease is due to the yog (connection) with bhog. Happiness happens when the direction of the mind is towards yog (union) and at that time, bhog becomes distasteful. It also happens that the objects of bhog cannot be tolerated. When a tyagi (renunciate) is seen, the feeling comes that he is your saha-jatri (co-traveller) and your apan-jan (dear one).

“Many people come and say to THIS BODY that they cannot concentrate their mind on japa and meditation. THIS BODY advises them to observe sanyam vrata (self-restraint), at least once a month. Within you is sanyamtwa (the ability for self-control), sadhaktwa (the capacity for spiritual practice), yogitwa (the aptitude to become a yogi). The bohir-mukhi-britti (outward focus) benumbs you and controls you as if paralysed. For this a life of self-restraint is required – if you can, practice it 4/5 times a month, or at least twice, even if that is not possible, at least one day. The mahatmas say that jagat (world) and HARI (GOD) are the same. In this spirit, engage in seva all day long.”

### **13th November, 1961, Suktal**

On the fifth day of Sanyam, during the Matri Satsang at night, Professor Sri Arun Prakash Bandyopadhyay, requested of MA, “Please tell us something practical regarding dhyan and japa.”

MA: One must do what the Guru tells him to do.

Arunda: For one who believes that GOD is the Guru, what should he do?

MA: One should pray, ‘Hey Bhagwan, YOU reveal YOURSELF in the form that is beneficial for me.’ HE may be in whatever form – Krishna, Kali, Shiv, Durga, Ram – whomever’s

Naam is one's favourite, one should perform japa and dhyana, to that Beloved One.

Arunda: In this way how much time should be given?

MA: Twenty-four hours. It also happens that even though one is asleep, the Naam keeps continuing with the breath. By performing japa at all times, it becomes a habit. The attention should be such, that not even one breath goes empty. Afterwards, the breath follows the japa. When one hears one's japa, then it is accurate.

Q: MA, what is maun?

MA: Maun is an exalted topic. When there is no other place in which the mind is occupied, except on GOD, only then is it prokrito (actual) maun. There is one type, kashto maun, which is exactly like wood, which becomes broken, even by smiling or by gesturing. Being in maun, yet communicating by saying 'hu, hu', doing work by gesturing – it is better to speak (than to keep maun). However, through bak-sanyam (control of speech), shakti increases. Even by thinking or hearing about Bhagwan, lifespan and shakti increases. Becoming A-mon (without mind) is the prokrito (genuine) maun.

Q: Is it required to do japa while with thinking about the meaning (of the mantra)?

MA: Thinking about the meaning (while) performing japa is proper. The meaning is Bhagwan's name. The Naam and the Named (on whom Naam is being done) is the same. Bhagwan HIMSELF is in the Naam and Mantra. Just as it is natural that the tree will manifest from the combination of seed and soil – it is HIS nature to reveal Apon-Tattwa (Knowledge of Itself) from the combination of the land of the heart, with the seed of Bhagwan's name. By performing japa, being tanmay (immersed) in the Naam, or the meaning of the mantra, that Tattwa is manifested.

Q: MA, what is dhyana?

MA: (Say) you have forgotten to lock the door of your room—worry happens on its own, that nobody should enter. There is

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illness in your house, dhyān happens on its own. The dhyān for one's beloved, happens on its own. By performing japa, by being perfectly attentive to the meaning and pronunciation of the mantra, the vibration of the chords opens the hriday granthi (knot of the heart). If one has faith that Bhagwan is the Guru, HE makes all the arrangements.

### **15th November, 1961, Suktal**

Every day after maun, Matri Satsang was held. One day MA said, "You are saying that in the place of Shri Shukdev you are not experiencing anything – but if HE had not brought you here by his kripa, could you have been able to come here by yourself? HE is there, at all times, within everyone – as long as the feeling of 'I' and 'mine' persists, you will not be able to experience (HIS presence)."

This was the last day of Sanyam Saptah. MA exclaimed, "Are you not sorry this wonderful week has come to end? To perpetuate the remembrance of it, keep sanyam at home once weekly, or at least once every month." Someone asked how it should be observed. MA replied, "Keep the food restrictions, speak the truth, be kind to everyone, do japa, meditate and read books of wisdom and spirituality. Keep special attention on truthfulness and devotion."

Someone spoke up, "MA, why don't you say – I shall be with you?" MA replied, "When is it ever not so, that it has to be specially mentioned. Where is HE not? This SMALL CHILD is with you at all times, even when you think there is nothing – even then."

MA then asked everyone to try and do some extra sadhana in memory of our pilgrimage to Suktal. The people present agreed to practice sanyam in their own homes or ashrams every Purnima (full moon day). MA further said, "The 12th Sanyam Saptah was held here. You should all remember this holy place when you return." The collective Mahanisha (midnight) meditation was conducted in MA's presence.

MA made arrangements to start the Bhagavat Saptah immediately on completion of the Sanyam Saptah. Shanta Pathakji, a close devotee, was the main organiser. Since Naimisharanya, the wish to perform a Bhagavat Saptah in Suktal had been germinating in her mind. She thought it would be appropriate to conduct a Bhagavat Saptah in the atmosphere of this holy place (where the original Bhagavat was recited for the first time).

Furthermore, this was the first time that a Nishkam Bhagavat Saptah was conducted—earlier Bhagavat Saptahs were conducted for the benefit of the soul of the departed.

For the last six months, she had been preparing for the Bhagavat Saptah and had done all the extensive hand sewings of the necessary clothes by herself. Her mother and sisters had come for the occasion. Her father, Sri Gopal Swaroop Pathak, had also arrived after receiving a telegram from MA.

The Sanskrit recitation took place every morning in the Shukdev Temple by Batuda and the Hindi explanations were expounded lucidly by Swami Vishnu Ashramji for about three hours each, in the morning and afternoon.

On the first day of the Bhagavat Saptah, Shantadi dressed MA in a yellow silk cloth with a green dupatta around the waist and a red dupatta around the neck and performed aarti on MA in HER room. As soon as she put a spot of kajol on MA's chin, MA started laughing. Shantadi said that kajol was also put on Shri Krishna to protect against the evil eye of enemies.

MA then went to the room where the Bhagavat was being read and said, "Where is the bamboo of the rostrum? Why is there no sindoor swastik sign on the Ghot?" Everyone was surprised as no one had noticed the shortcomings until MA pointed them out. MA then said to Batuda, "Why are all these mistakes being done by the Acharyadev?" Batuda replied, "MA, YOU are the Archarya." During the aarti, Dattatreya was committing mistakes. Seeing this, MA corrected him by doing the aarti by chamar HERSELF.

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The last two days of the Bhagavat coincided with a mela on the occasion of the full-moon. Several lakhs of villagers were arriving in Suktal for the ensuing Kartik Purnima in which a huge mela took place. The villagers were arriving by foot and by bullock carts with their families, camping in the open spaces and bathing in the Ganga in the cold of the early morning. The crowds were greater than in previous years as the villagers had heard that one Anandamayee MA was present and SHE was conducting a Bhagavat Saptah. The villagers, men, women and children, crowded into the compound in hundreds, eagerly waiting for MA's darshan. From MA's room, just above the ashram gate, with a large terrace in front, they were rewarded at intervals by MA appearing in the window of HER room upstairs and blessing them with HER radiant smile as well as a rain of batasa, fruits and other sweets. MA was also distributing the Vishnu Sahasranamam book.

MA, with folded hands, said, "HE is giving darshan in the form of Jan Janardan (GOD in the form of a multitude)." The crowds were wild with joy and collectively were shouting, "Jungle mey mangal Karnewalli Ki Jai. (Salutations to the ONE who has blessed this jungle)" and "Jagat Mata Ki Jai (Salutations to the Mother of the World)."

### **20th November, 1961, Suktal**

The Bhagavat Saptah was being conducted in MA's presence. In the afternoon, Narayan Swami was absorbed, listening to the Bhagavat exposition, when Shri Vishnu Ashramji asked him to take a pandit acquaintance of his to meet MA, who, at that time, was resting in HER room on the upper floor. Narayan Swami was in a dilemma – on one hand he could not ignore Shri Vishnu Ashramji's request, but neither was he willing to miss the explanation of the Bhagavat. Finally, he decided to consent to Ashramji's request, though quite unwillingly.

He took the pandit to MA's room but was disheartened to see that MA was resting with the door closed. He became

restless and agitated, distraught that he would not be able to hear the explanation of the Bhagavat until after the time the pandit had received MA's darshan. He was thinking all this quite despondently.

At that moment, MA's door opened and SHE came out onto the terrace, saying, "From the bhav of resting, suddenly the kheyal to come out, came." The pandit then got on the ground and did a full prostration pranam to MA. He told HER that he had heard about HER a long time before, from the astrologer of Solan, Sri Haridutt Shastri, and he had seen HER picture in the Hindi panchnama (almanac), and he was eager to have HER darshan. As soon as he finished speaking, MA immediately went into HER room and brought out two books, the Gita and Vishnu Sahasranama, that SHE presented to the pandit with HER own hands.

After the pandit had MA's darshan, Swamiji returned to the explanation of the Bhagavat. On reaching the pandal, he was surprised to discover that instead of the explanation, kirtan was being performed, and he learned that as soon as he had left the pandal, the microphone had malfunctioned and the explanation had stopped – therefore he did not miss anything. As soon as he sat down again, the microphone started working and the explanation carried on. His sincere and honest desire was fulfilled by GOD.

After Narayan Swami narrated this incident, MA said, "You may see THIS BODY lying on the bed sleeping deeply, but in actuality it is not a type of sleep that you are aware of. Just as in a wakeful state, THIS BODY sees, hears and talks, similarly also, during that (resting) time, it is the same."

Later, when MA was strolling in the evening, SHE said, "In the afternoon when THIS BODY was resting it was seen that Kripal was beating THIS BODY harshly and THIS BODY was caressing her head and saying, 'Calm down, calm down.'" SHE then asked Kripalji, laughingly, "Are you angry with THIS BODY?" Kripalji was embarrassed and said "No MA."

**22nd November, 1961, Suktal**

It was the last day of the Bhagavat Saptah. Shantadi was not able to participate due to a health problem and her mother had to present the offerings to the people conducting the Bhagavat.

MA said about Shantadi, “There is good in everything. Due to this obstruction, her mind is disturbed – but it is always thinking of GOD. GOD shall receive from her mother whatever she has done but the earnest wish and regard for conducting the Bhagavat came to Shanta’s mind first – the whole result is her due – whatever her mother has done, her mother will get the result. In the obstacle that Shanta faced, there is good.

“Hindrances can come at any time. GOD accepts, by seeing the bhav (essence) of the mind. The impediment that was created – due to which Shanta could not complete wholeheartedly – in this, there is also good. The sense of pride could not come in her mind that she had done everything herself. The honest and earnest wish of conducting the Bhagavat was born in her mind and not in her parents’ – therefore even though the last rites were done by her mother, Shanta will receive the full result of it. Whatever her mother has done, GOD shall give the result.”

MA asked Didi to present the Bhagavat kept on a gold throne to Shri Vishnu Ashramji. SHE had earlier touched the Bhagavat scriptures. SHE also donated a lot of money and clothes to different people on behalf of the ashram. Regarding the Nishkam Bhagavat of Shantadi, MA later said, “If there is an opportunity, let the girls conduct a Bhagavat Saptah. Someone will recite and someone will do the explanation. They will all do it themselves.”

After the maun, MA said to everyone in the Matri Satsang, “The twelfth Sanyam Vrat has ended. In Suktal, this Suk-tirtha (holy place of joy), whoever thinks of THIS BODY as their own, a request, and to those who do not think so, begging. Here Sanyam and Bhagavat have taken place for two weeks – to keep the remembrance of this, in the way one chooses, think about Bhagwan – three times, ten times, a thousand times – whatever

one feels like. The remembrance is for the Self, remembrance of tirtha is beneficial. Here many times Bhagwan's name has been taken. The Naam should be done in such a way that the breathing should not be empty. Kal koroto aaj koro, aaj koroto abhi koro – What is to be done tomorrow, should be done today, what is to be done today, should be done now.”

Q: MA, has Raja Parikshit and Sukhdev given darshan?

MA: HE is manifested in the form of Janta Janardhan Roop (GOD in the form of a multitude).

Q: We have not seen.

MA: As long as there is 'we', HE is not.

Q: Have they given Ashirwad (blessing)?

MA: HE is constantly showering blessing. The japa, dhyana, sadhana, whatever you have performed here, in the form of sadhak, tapasvi, mahayogi, is notable.

After this, MA performed kirtan for some time.

### **23rd November, 1961, Suktal**

MA went to the banks of the Ganga with everyone and sprinkled Ganga jal on everyone present. The crowds had lessened considerably as both the events had concluded. MA was still in Suktal and it was decided that SHE would stay until the end of the month and take an opportunity to rest.

Shri Vishnu Ashramji earnestly prayed and requested to MA that SHE visit Bulandsahar where Sahasra Chandi Maha Yagna was to be held.

### **25th November, 1961, Suktal**

In the mornings, MA used to stroll on the terrace in the sun for quite some time. In the evening, MA called the elder girls of the ashram and talked to them for about an hour giving them advice, as there was a bit of a disgruntlement among themselves regarding small matters. MA always advised that we must have love and affection for each other and should be sad on somebody's sadness and happy on somebody's happiness.

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MA had no discrimination – all the boys and girls, who were Kashmiris, Punjabis, Bengalis, Gujaratis, Hindustanis, etc., were staying in the same way with MA. MA emphasized that they should stay together harmoniously.

MA said, “You all are good, educated and intelligent and are travellers on the same path; everyone should live harmoniously and get along with each other. Why should you all keep the feeling of anger, hatred, jealousy, etc., in your minds? If you have differences among yourselves then you should, at that moment, clear things up with each other by saying, ‘Bhai, I do not appreciate your behaviour.’ If anyone is sad, then one should not feel happy about it. Whatever MA is doing, even though I don’t like it, I shall accept it with happiness – this bhav should be kept. Sacrificing for others widens the mind. Whatever you have sacrificed, GOD fulfills it. Even if he does not, one should think, ‘This seva was done through me.’

“In Bajitpur once THIS BODY was taken to see a jatra (play). There was no place to sit. An elderly person was sitting in a chair. He stood up and offered his place. I accepted his request and sat for a short time and then got up so that he could sit again. A bit later an empty chair was found and THIS BODY sat. Even at one’s inconvenience, such sacrifices should be done as a matter of principle.

In the earlier days the household ashram had beautiful ethics and morals. The accord and concord between the wives of the household was peaceful. If anyone had made a mistake it was never denied and it was never said that someone else did it. One stood whenever an elderly person came. If the feet touched somebody’s body then pranam was done, even if the hands or body touched them, then pranam was done.

“Nowadays such behaviours are not seen. Seeing your contrary customs and principles, Didi and I say to each other that these are all childish games. Your intelligence has not matured like an elder person – that is why such childish disagreement, angry behaviour, arrogance, etc., takes place. In the path of sadhana

there should not be any weariness of the mind (from such behaviour). The more your mind is kept open, the more it helps you to advance on the path, when anger comes, try to send it far away.” MA was at all times trying to correct the faults and mistakes of everyone.

### **26th November, 1961, Suktal**

MA was in Didima’s room in the evening. There was a photograph of MA sitting with HER hair tied up in a knot. Seeing the picture, SHE remarked, “Isn’t THIS BODY looking taller? When the granthis (knots in the body) loosen, the body can become taller. The yogis can also assume a huge body. Everything is possible.” Hearing this Kamalda said that he has seen MA’s body become taller due to loosening of the granthis and has also heard about the same from MA.

MA later said, “You try to proceed towards the path of spirituality in a collective manner. Like you all sit for taking your meals together, performing satsang and kirtan together, similarly the practice for spirituality can also be done together. The men can sit together at one place and the women can sit in another place. Instead of doing this, you are all doing it in private. Of course it is also true that everyone has their own personal type of practice which cannot be done in presence of others. But like the smell of an incense stick when burnt is experienced by everyone, similarly sitting collectively with a spiritual feeling changes the atmosphere of that place. This can be immediately experienced.

“THIS BODY did not have nor shall ever have any bindings such as, ‘something is to be done.’ In some sthitis (spiritual states) the wish to create something comes. However, as when Yogibhai asked THIS BODY’s advice about starting the Sanyam – THIS BODY in those cases advises on how it may be done, etc. If you start something with keenness and vigour and ask THIS BODY, then if THIS BODY is well, THIS BODY can advise you – do it in this way.”

## THE HOLY CHRONICLE

A bit later MA started relating stories about HER days in Bajitpur. Janaki Babu's wife had told MA, "I don't wish to call you Didi anymore. I wish to call you MA. One day you shall be the MA of the world. Everyone will call you MA." MA continued, "It was Janaki Babu's fear, that if his wife came to THIS BODY frequently, then she would turn this (spiritual) way, therefore he had forbidden her, and she did not come for two or three days – THIS BODY went looking for her to see how they were." When Janaki Babu's wife informed the reason of her not going, MA laughed. At that period MA was in maun and gestured to her with her eyes, "You come – don't worry about it."

MA said also that some people of the locality were afraid of HER. A lot of people used to say, "Oh! SHE's coming to catch us. Many were afraid."

Sri Vir had brought a Gujarati sadhu for MA's darshan. It seemed that the sadhu used to sit in padmasana for fourteen hours daily, lived in a mandir, slept for only four hours at night, did not drink water, and ate vegetables and milk once a day – he was huge and vigorous. At the request of Sri Vir, the sadhu sat in padmasana.

MA said, "Doing an asana and asana being done automatically are two different things. When asana is performed in a perfect manner then it is like pitchers being placed one on top of the other and if the pitcher on the bottom is properly placed then the others will also automatically be properly placed – similarly the backbone places itself like a joint screw without any movement. At that time there is no question of movement on the top part (of the backbone)."

Virji had mentioned that there is movement on the upper part of the sadhu's body during asana. In this regard, MA said, "It is doubtful whether THIS BODY had drunk water in a glass during the play of sadhana. For years and years, no water was drunk. It is for all of you, in order to keep the worldly behaviour proper that such things are done nowadays. (There was) no bathing – no eating – no drinking of water."

### 27th November, 1961, Suktal

The day before, MA's bed had been facing in an east-west direction. Seemingly without reason, Udhasji began to insist that the bed be changed to a north-south direction, which it was. In the morning, Shantadi completed the final observances of the Bhagavat, and then she performed a very special puja on MA, in the roop of Krishna, privately in the room.

Thus it happened that Shantadi could perform the puja facing northward as per the specific rules for Nishkam Puja. Shantadi had not mentioned anything to Udhasji and Udhasji had changed the direction of the bed without thinking.

Shantadi had dressed MA like Shri Vrindaban Bihariji with a gold crown on HER head, HER hair open and flowing, a pearl necklace and tulsi mala around her neck, a yellow coloured tissue sari around HER body, red Benarasi dupatta around HER neck, a green coloured cloth on the waist, gold ornaments on the waist, hands and elbows, gold bracelets and paduka (chandan sandals) on HER feet. While aarti was being performed by Shantadi, MA sat with a Gita and a picture of Shri Krishna. After the aarti, Shantadi offered a Bhagavat placed on a golden throne to MA.

Later during the evening, regarding the ceremony, MA said, "All these contacts and communions exist from earlier births. Among you one person did it beautifully and had contact with this place, time and age. Among all of you whoever has attended the Bhagavat has also had contact earlier. Look, whenever one does special work in a Nishkam bhav, GOD helps him."

At night, MA talked with the kumari girls for a long time. Shantadi had performed the Bhagavat with the money and jewellery kept aside for her by her parents. Another ashram girl had told MA in the afternoon, that she would ask her parents to give her the money that they would have spent on her wedding and she would also perform such an auspicious ceremony.

MA said, "Where you have come (to MA) – here the money or parent's money or brother's or relative's money – all these are GOD's money. Don't ever think that there is a difference between

## THE HOLY CHRONICLE

them. If anyone wishes to conduct an auspicious ceremony it can also be done from here with whatever is available.” Another kumari said that this was akin to doing Ganga Puja with Ganga jal.

MA said, “All of you have left everything and have come to this path. If your parents give what is due to you on their own that is a different thing. You are not doing any seva to your parents, then how can you ask them for money? And all money is GOD’s money – at all times Ganga Puja is done with Ganga jal.

“Parampati (the Ultimate Husband) is the only GOD. Like the sohagan (affectionate one) has certain signs, similarly, your path is GOD. You all also have signs of the affectionate one. Those are chandan, ash, white dhoti and saffron clothes. Your dress shall not change ever. All of you are married to GOD. That is why you have left everything.

“And if you, without HIM, take happiness through laughter, gossip, anger, pride, arrogance, shedding your tears, etc., then these shall be said – ‘oop’. Any happiness without GOD is ‘oop’. The Gopis performed the Katayani Vrata to fulfil their desire of getting Shri Krishna as Parampati. Swami means Swang (Self) and Ami (I). After the Katayani Vrata the lila of Shri Krishna’s vastra-haran (stealing of clothes) started. Vastra-haran means the manifestation of the uncovered. You are free – Swang (Self) and Ami (I) am uncovered – manifestation of HIM.”

In the afternoon, MA was saying, “If anybody in actuality, wishes in his heart – that he has (already) spent a lot of time in worldly affairs and now wants to spend time to know and find GOD – then GOD makes all arrangements for him. THIS BODY had heard about a sadhak who used to stay inside her room performing japa and dhyan (meditation) from sunrise to sunset. Her health did not become ill due to this (of staying indoors). The body becomes unwell when the mind wants outward happiness and you try to obstruct it forcefully. The body remains healthy even if it does not receive sunlight day

after day, if in actuality one can withdraw and retract from sansar (worldly affairs), and the fervent and earnest desire awakens in him to find GOD.’

### **29th November, 1961, Suktal**

MA was still in Suktal. A lot of people from the villages would come for MA’s darshan. MA used to meet them and give them fruits and sweets as prasad. They were happy and delighted if MA spoke to them for some time. MA was not well but any attempts to reduce the crowds were futile. No one wanted to leave MA and go – it seemed that MA had become a member of their own family. It was arranged that the people would stand downstairs in front of the terrace and MA would give darshan from the terrace but many times some would not be satisfied with this and they would somewhat forcefully climb the stairs to be close to MA. MA would also meet them and talk to them with a smile. It was difficult to remove such people.

The Mahatma Kalyandevji, without whose help Swami Paramanand would not have been able to manage the arrangements for Sanyam, used to wear only a chadar on his body throughout the year during both summer and winter and used to eat only raw vegetables like radish, carrot, etc., without any cooking. In the evening, he came and sat in front of MA and talked with HER about different matters. As MA was leaving the next day, SHE presented him with some fruits and the type of cloth he used to wear; he expressed joy and delight on receiving such things from MA.

The pujaris of the Shukdev Mandir, which was situated on a hill and had the murtis of Shukdevji, Raja Parikshit and other sadhus, had also come for MA’s darshan. MA gave Rs. 101/- for bhog at the mandir. They kept on repeating about the ananda they felt due to MA’s presence in Suktal.

Kalyandevji, on the last date of the celebrations, addressed the enormous crowd saying that there was no feeling a lack of worldly comforts when one had come to participate in the

## THE HOLY CHRONICLE

Sanyam Mahavrata. Be like a child on MA's lap and give HER all the responsibilities. MA would see to everything and do whatever was necessary and one would not have any cause for complaint. He spoke repeatedly regarding the happiness and delight that he had felt due to MA's presence.

He further added that the mela which takes place every year had been witnessing a dwindling in the number of people attending over the past few years but this time, due to the presence of MA and the ensuing celebrations of Sanyam and Bhagavat, the number of people attending had exceeded all expectations. A huge number of sadhus had also attended. The villagers had endured great difficulties to come for MA's darshan. They had walked from villages far away or had come by bullock cart. They would request him to help them get MA's darshan. The surprising thing was that if MA was resting and he would say that darshan was not possible at that time because MA was resting, and they would request him with anguish, suddenly, MA would come out from the room and stand (in the terrace for darshan) – they would be ecstatic with joy and would shout salutations to HER.

Hearing this, MA said, "Pitaji, no seva can be done by THIS BODY. It is HE in the form of Jan Janardan. THEY had come to give darshan. They had lifted THIS BODY and brought it outside." Kalyandevji further said that the place has been blessed by MA's presence and his long-standing wish of bringing MA to this place had been fulfilled. He requested MA to stop at Muzzaffarnagar on HER way to Bulandsahar the next day as a lot of people would be waiting for HER darshan.

### **30th November, 1961, Bulandsahar**

MA was going to Bulandsahar at the invitation of Swami Vishnu Ashramji. SHE left Suktal at 7:45 a.m. and stopped at Muzzaffarnagar at about 8:30 a.m. Shri Kalyandevji and others welcomed MA. The crowds were massive. With great difficulty MA was manoeuvred through the multitude and taken to the

place where SHE was to sit, under a large tree where a silver throne with an asana was placed. Two pandits garlanded MA while chanting stotras. The crowd, standing and waiting to offer pranam to MA, with malas and chandan, was getting restless. Kalyandevji tried to bring about some semblance of order but he was not very successful. He addressed the throng saying that the people of Muzzaffarnagar and the adjoining areas were extremely lucky as MA had come HERSELF to give darshan. On behalf of the crowd he requested MA to shower HER blessings and to speak a few words to them.

MA, with folded hands, said, “THIS BODY has nothing to say. THIS (pointing to HERSELF) is everyone’s daughter. THIS BODY calls all children, friends. The parents of friends are THIS BODY’s parents. Everyone is (MY) own, there is nothing or nobody who is unrelated or strangers. HARI katha hi katha aur sab vritha vyatha – Talk of HARI is the only talk, all the rest is vain and pain.”

After some time, MA was taken back to the car, again with great difficulty, due to the over-zealous crowds. It had been planned that MA would travel by train from Meerut to Bulandsahar as HER health was still not good, but on reaching Meerut it was found that the first and second class compartments of the train had been damaged. Since MA had told Vishnu Ashramji that they would arrive by train, MA said to arrange for travel in the third class compartment. The station master was reluctant to allow MA to travel by third class as it was extremely crowded and travelling for three hours in such a condition was not advisable. The car journey would only take an hour so it was decided to travel by car and MA reached Bulandsahar about 11 a.m.

Shri Vishnu Ashramji was surprised to see MA at the gate of the yagnashala so early, as SHE was supposed to reach by train at 6 in the evening. He could not help being a bit disappointed as he had made special arrangements to welcome MA at the station. MA was taken to the guest house of Sri Puranchand Sethji where arrangements for HER stay had been made.

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About twenty-eight to thirty people had accompanied MA to Bulandsahar.

At 3 p.m. MA was taken to the pandal and yagnashala in a procession with a band party. Vishnu Ashramji and other sadhus were also present. Two pandits welcomed MA in the pandal – one from Rishikesh who was the main Acharya of the yagna who said that since Chandi paath had been started from the day before, the Mother of the World had come to give darshan. SHE, from whom even the Devtas desire darshan, was present in their midst. This would not have been possible without the virtuousness and blessings of earlier births. MA was then taken to the yagnashala where the Brahmin priests were chanting the Chandi paath around the yagnakund. MA was welcomed with garlands and chandan by the priests and was taken around the yagnashala. At 8:30 p.m. MA was taken back to the pandal and Matri Satsang was held after maun.

### **1st December, 1961, Bulandsahar**

MA was extremely tired; SHE was not taken to the pandal during the day and was allowed to rest. At about 8:30 at night, MA was taken to the pandal where, at the request of all, SHE led the kirtan. When asked by everyone to say something, SHE said with folded hands, “THIS BODY is the daughter of everyone and does not know anything and is illiterate. THIS BODY does not give any discourses or dictums. However, if all of you ask THIS LITTLE DAUGHTER of yours with love and affection – to listen to HER childlike talks – you will hear the way you play IT. There is nothing to say or hear from THIS BODY. You will play IT – that is to say, ask questions – then you will hear and THIS BODY shall also hear. If nothing is said, then it will be said that you have not played IT properly, that is why IT is not playing.”

After MA returned to the room, a lot of people came and sat, including Sri Puranchand Sheth, an income tax officer named Sri Rishi, Sri Bimal Chatterjee and his wife from Calcutta,

Sri Mathur and others. From Self-Realization Fellowship, Sister Daya had also arrived with her elder sister, another foreign lady and Sri Kriyananda who was coming from Delhi, for MA's darshan.

When asked by Sri Rishi whether meditation is better between the eyebrows or in the heart, MA replied, "Meditation between the eyebrows is better. In the Gita it is said, *urdhhomul adhosakha* (from the upward root, the branches fall down). Therefore, the main place is on the head. If you water the roots of the plants all parts get water, similarly the head is the main place."

Sri Kriyananda then asked whether it was necessary to sit in a (yogic) asana to do meditation as he had been sitting in *sukhasana* for the last ten years but was not able to sit for meditation for a long time and presently he sits in a chair and tries to meditate.

MA said, "Asana is favourable for meditation. If someone can perform proper meditation naturally, then asana is not required. What is the gain if proper meditation cannot be performed in an asana and the *kheyal* goes towards the body and the posture of the asana? The main aim is to keep the mind on HIM – in whatever way that happens, that should be done."

Kriyananda added, "MA, my Gurudev also says not to give too much attention to the asana and to try to keep HIM in the *hriday* (heart) asana."

MA replied, "Absolutely. In order to keep HIM in the *hriday* asana, asanas, etc. are performed." They were overjoyed to be in MA's presence and said so many times. Daya Ma expressed endearment for MA and said, "Meetha MA, *amar prem niyo*. (Sweet MA, accept my love.)" Daya Ma had learned a bit of Bengali so that she could communicate with MA.

## 2nd December, 1961, Bulandsahar

Daya Ma and her group left in the morning after talking to MA and performing *pranam*. As they were getting into their car, MA stood by the window to see them off. Seeing MA looking at them with a smiling face, they gazed at HER for a long time.

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As the car started, Daya Ma looked at MA and shouted, “Amar meetha MA (My sweet MA).”

At night when MA returned from the pandal, the wife and son of Sri Puranchandseth came and sat near MA. The wife said, “Coming to MA, we no longer have any will to leave.” This was the first time that she had met MA.

### **3rd December, 1961, Bulandsahar**

MA enjoyed a restful period as Shri Vishnu Ashramji had requested everyone attending not to crowd around MA's room. The Shankaracharya of Dwaraka, Shri Krishnabodhashramji, came for MA's darshan in the evening. He also gave a discourse in the pandal at night, in MA's presence.

### **4th December 1961 to 6th January 1962, Vrindaban**

MA left Bulandsahar at 8 in the morning for Vrindaban, where SHE spent the next month. Along the way, at the request of Vishnu Ashramji, MA visited a shethani's Ganesh Mandir in Khurja. At Hathras, Raghuvanshi of Delhi had sent his car for MA's travel. MA reached Vrindaban at 12 noon. A Bhagavat Saptah was scheduled from the 13th at the behest of Munki for her late father Shri Parsuramji. MA was able to rest at Vrindaban as not many people were present. On the 5th night Sri Vijay Maharaj of Ramakrishna Mission came for MA's darshan and invited HER to visit the new hospital built by them near the ashram.

### **6th December, 1961, Vrindaban**

MA was taken to the new hospital by Sri Vijay Maharaj at 4 p.m. SHE was shown around the hospital by a sanyasi of Ramakrishna Mission. Some years earlier that land of the hospital had belonged to our ashram and a kutir was built on it where Haribabaji and other sadhus had stayed. MA had also spent one night in the kutir. Later the land was taken by Ramakrishna Mission for the hospital and our ashram shifted

to its current place. Regarding this, MA said to the sadhus of Ramakrishna Mission, “Baba, this SMALL GIRL of yours had spent one night on this land.” They happily corroborated HER statement.

### **7th December, 1961, Vrindaban**

It was being noticed that MA’s bhav was different. MA had bhog of bread from the hands of the cook who had prepared the bhog for the mandirs. Then SHE had some vegetables from Hemidi’s hands. While eating SHE said that SHE had started madhukari. SHE did not take any bhog from the food prepared for HER and said, “Without asking, cooking, etc., should not be done for THIS BODY.” This bhav persisted for about two to four days and then it changed. A Bengali sadhu came and took MA to visit his ashram.

### **8th December, 1961, Vrindaban**

MA’s bhav was not normal. Everyone was fearful what SHE would do next. MA’s kheyal was such that SHE had no affinity towards anyone and would do as per HER kheyal. Didi said that even though everyone was aware that MA had no bondings or bindings, yet through HER daya (compassion) SHE interacts with everyone – on this day, there was no sign of such – therefore, everyone was frightened. MA talked a bit regarding this bhav with the ashramites and sadhus. This bhav was present very strongly in the morning and changed a bit later.

As the sadhus of the ashram had expressed their desire to take MA’s bhog, MA gave permission to cook for HER. After MA’s bhog, the sadhus of the ashram – Keshavananda, Kamalda, Prakashda, Chinmoyda, Swaroopda, Chaitanyada, and others, took prasad.

At night the couple who had arrived from Paris for MA’s darshan was talking with HER. They said that they were taught that GOD is everything and loves everyone, then, what was the fault or demerit in everyone eating together or touching anyone

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or allowing anyone on one's bed – as by not allowing, the narrow mindedness of a person increases.

MA replied, “It is not correct for someone who wants to tread this path to lose their shakti. One's power is lost by cohabiting with everyone – eating, touching, mixing – one is affected by the bhav of others and this hinders the path of sadhana. Like a patient who is kept in isolation to protect him from infection similarly one gets infected by the bhav of others.

“And this enjoyment that is achieved by touching – it is of worldly family life and is not for the path of sadhana. If one is lucky enough to have his pitcher full and overflowing, at that time, by doing good for everyone, this pitcher will always remain full. But before the pitcher is full, if it is distributed, then the pitcher will be empty and it will harm the person and he shall not be able to do any good for anyone.”

As to the reason why serving is done separately and one is not allowed to serve one's self with a spoon from the serving bowl like they are used to, MA explained that here, in the ashram, the practice is that one does not eat food touched by another person. When one is serving food, he must serve food in such a manner, so as not to touch the plate or anything else. Having said that, it is to be noted that this is not the only way – there are different, different views and opinions and different paths.”

### **9th December, 1961, Vrindaban**

In the morning, MA walked around the garden and then went to different places in the ashram. MA went to the mandir and had the clothes of Mahaprabhu and Rashji folded and kept properly. Sri Bhargav from Agra had arrived with his wife the day before and was getting Shri Yantra installed by Batuda. For this occasion, yagna, kumari bhojan and brahmin bhojan were held. They performed puja and aarti on MA. Chandi paath was being held at the behest of Pushpa, daughter of Sri Gopal Swaroop Pathakji. Munnidi and Pushpadi performed a special puja on MA. MA had a big rostrum built under the neem tree

and started the Gita Jayanti which would continue for three days. As per Avadhutji's wishes, for three days Raslila would also be held. MA had a beautiful rostrum built for Thakurji for the Raslila.

The Vidyapeeth was situated in Vrindaban during that period and the students of Vidyapeeth were enjoying their time with MA. At times paath (recitation of scriptures) was being held in the Bhagavat Bhagwan by the pandits who were arriving. Shri Gopinath Kaviraj had accompanied MA to Vrindaban and was staying in the ashram. Different devotees were arriving from different places for MA's darshan. At the instruction of MA, a bhog kitchen was being made for Mahaprabhuji and Shivji, which would be attached to the mandir so that nobody could view the preparation and the serving of the bhog.

News was received from Kanyapeeth in Kashi that about eight or ten girls had fallen ill with fever, typhoid, etc. and the doctors were treating them.

During this period Sri Ban Maharajji had taken MA to visit a celebration in his ashram. At the instruction of MA, Sri Ban Maharajji was offered bhiksha in the ashram one day. MA had a restful period during this time.

### **13th to 20th December, 1961, Vrindaban**

Bhagavat Saptah, arranged by the widow and children of the late Pandit Parsuram Dhammi of Dehradun, was conducted in the ashram in MA's presence. The reading of the Bhagavat was followed by the recitation of 300 Durga Saptasatis for ten days.

For the last two weeks, four German guests, Mr. Robert Bosch with his wife and sister and a friend, were staying with MA at Vrindaban. They were well trained in music. When MA asked them to sing, they surprised everyone present by singing beautiful old German religious music with different tones and harmonies. Throughout their stay, a few Christian hymns became part of the regular daily evening kirtan. This was a new feature in the ashram. It was an example of how minutely

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MA responded to the needs of whomever came to HER. One day MA was asked how SHE liked those German songs. SHE answered, in English, “Very much.”

This reminded MA of the following incident which SHE then related. Once during HER childhood some Christian missionaries had come to HER village. They pitched a tent and went about singing Christian hymns very beautifully. MA, always sensitive to devotional music, was greatly moved and tears rolled down HER cheeks. SHE could feel the missionaries’ religious fervour which fascinated HER and SHE followed them about wherever they went. Being a child, SHE knew nothing about the difference between Hinduism and Christianity; SHE only sensed their religious spirit. SHE remained with the missionaries until nightfall and when they retired to their tent SHE stood outside. The entrance of the tent was closed and it became quite still. MA knew that they were praying inside. At last, when it had turned pitch dark, SHE ran home. Strangely, nobody had noticed HER absence and so SHE was neither questioned nor rebuked. Little Nirmala (MA) begged HER mother to buy HER one of the Bengali hymn books that the missionaries were selling for one pice each.

### **30th December, 1961, Vrindaban**

MA said, “Since the day before yesterday night, a kheyal was felt regarding Santosh (a doctor in Delhi). It was seen yesterday evening that he was affectionately feeding THIS BODY. First rice etc. was seen. Then THIS BODY had a kheyal, ‘THIS BODY has no reservation but for everyone else...’ As soon as this kheyal was felt it was seen that it was not rice but beautiful sweets, shor bhaja, etc., that were being fed. Only Santosh’s kheyal was being felt.” MA was resting in HER own bhav, as not many people were present during this period.

# 1962

## 5th January, 1962, Vrindaban

MA rose early in the morning and was strolling around the rostrum, under the neem tree, in the ashram. At 10 a.m. SHE went and lay down in a half reclining position with eyes closed, in the small kutir beside HER room. After some time, a telegram came giving the news of the tragic death of a girl named Chua (Kshamadi's elder niece) in Kanyapeeth.

MA immediately arranged to start paath (spiritual recitation), kirtan, japa, etc., for the benefit of the girl's soul for one month during the period of bereavement. During the last days of her illness, Chua had kept a picture of MA with her and used to constantly call out 'MA, MA'. She did not allow anyone to inform her parents about her illness saying she was not calling out for her mother but was calling MA Anandamayee.

Kshamadi's mother, on hearing the news of her granddaughter's death, rushed to MA in Vrindaban with Satidi and Sudhirda. She was grief-stricken and expressed it to MA, who consoled and caressed her. Surprisingly, she immediately calmed down and her face took on a peaceful bhav. Both she and her husband, Sri Girin Mitra, had been staying in the ashram for a long time. Previously he was in Kashi but at this time, he was living in the Puri Ashram. Kshamadi had not informed her parents or the girl's parents regarding the illness as she did not think such a grave situation would arise. It was also surprising

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that the girl's parents accepted the tragedy with a calmness and fortitude that showed their extreme devotion and veneration towards MA. The girl had a tremendous eagerness and it was her own wish to stay in the ashram. Seeing their calmness, MA remarked, "It is the result of sacrifice and sadhana."

Didi commented that it has been noticed that whoever comes to MA, whether they be sinners, sadhaks, sad ones or whomever, they change and come to have a peaceful bhav.

### **6th to 10th January, 1962, Vrindaban**

News was received that Sraddha, who used to stay in Kanyapeeth before she was married which was only 8/10 months back, had suddenly passed away. She was Vishuddhadi's elder sister and was a very pious and accomplished girl. Her father, Nogenda, was a longtime devotee of MA. To deal with the tragedy, he and his elder son had come to MA for peace and consolation.

Meanwhile, MA gave instructions that the Kanyapeeth girls who were well, were to be shifted to the Vindhyaachal Ashram under the care of Satidi and Vimaladi, who were at that time, doing MA and Didima's seva. MA said, regarding their seva, "Let whatever happens here, happen. Vimala shall go there and be involved in the seva of the girls." MA also told Dinabandhu and the Dada from Etawah to stay at Vindhyaachal for the girls' protection. MA dictated a letter for Kshamadi saying, "Kshama is carrying out seva for everyone with her heart and soul and should continue doing so. Her situation is being understood. With patience and tranquility, she must carry out her duty. Vishwanathji has made them leave their family and home, with eagerness and yearning, and has taken them in HIS lap."

One day during discussion, MA said that a long time back SHE had seen ethereally that the Jamuna River was flowing behind the current Shiv Mandir (at that time the present ashram did not exist) and on its banks a young boy with long matted hair was standing, with another person holding an umbrella over his head. It was later heard that a very, very long time back the

Jamuna river did used to flow behind the current Shiv Mandir. The land on which the ashram was built was part of Gocharan Bhumi (where Krishna used to graze the cows).

During this time the head of the Gaudiya Math had come for MA's darshan. He was sitting in the Bhagawat Bhawan, talking to MA, and he asked, "MA, I have heard that YOU have a lot of ashrams?" MA laughed and replied, "Baba, they make ashram-tashrams, THIS BODY is a flying bird; enters wherever IT wants, and again leaves. And if you talk about ashram, the world is one ashram. In other words, ashram is where there is no shram (exertion)." He was very happy with the answer and then asked, "What is the difference between this world and dham (place where GOD resides)?" MA replied, "Generally to everyone there is a difference between this world and dham. But to the one to whom the heavens have been manifested, to him everything is the same. Where is HE not?"

Yogibhai had also arrived to spend time with MA.

### 11th January, 1962, Vrindaban

MA's health was not good. In general, SHE ate very little, but for the past few days SHE had lessened it even more. SHE would not eat anything until about 2 or 3 p.m. and then just a bit of milk and water. In the evening, SHE used to have some boiled vegetables without any oil, salt or butter and at times, one roti. MA was in HER own bhav but something was different. Even during the very cold weather of Vrindaban in January, MA did not use any warm clothes or a chadar. SHE took only a light blanket whenever she went out. A blanket was spread on HER bed and SHE used a blanket while lying down – there was no bed sheet or pillow, only the blanket. HER need for anything was gradually diminishing. SHE was getting thinner but nobody had the power to say or do anything.

At about 2:30 or 3 in the afternoon, MA called Kantibhai and said, "So many girls are going to stay in Vindhyachal – Dada and Dinabandhu have been sent to stay with them but more men

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should stay there as it is on a hill and in a remote area.” Kantibhai was not willing to go. Upon his refusal, MA’s expression became serious and SHE said, “Very well, do whatever you think is best. If you all don’t listen, what is to be said? But in your ashram, Hemidi and others look after you like a mother. Everyone should help and look after each other in times of need and peril.”

Looking at Didi, MA said, “Well, you do whatever you think is right. If Kantibhai had agreed to go to Vindhyachal, he would not have been given any duties and would have just stayed there. It would have looked nice. That is why it was said.” And then (SHE) was silent.

After some time, MA came out of the room and suddenly said to Didi, “Didi, you listen to whatever is told to you. You go to Kashi. At this time it is required to go there.” A bit later, MA called Udhasji, Chinmoyda and Arunda and repeated the same thing and said, “You all accompany Didi and look after Didi.” The arrangement for leaving was done quickly as there was not much time left to board the train from Mathura. Didi swiftly made bhog for MA and fed HER. As they were leaving, MA came and stood beside the car, while the girls did their pranam, and SHE said to them three times, “Sabdhane jaiyo, sabdhane aisho” (Go safely, return safely). A telegram was sent to Kripalji in Bhopal to join Didi and the others in Vindhyachal.

### **12th to 19th January, 1962, Vrindaban**

On reaching Kashi, Didi found that four girls in Kanyapeeth were suffering from typhoid and three had measles and fever. Dr. Mathur was providing excellent care.

MA’s health was unchanged. At HER instruction, an ashramite, Lakshmidi from Kashmir, used to prepare boiled vegetables and one roti, and feed MA. On the day of Poush Sankranti, Shantadi cooked and fed MA during Yogibhai’s bhandara. One day Anasuyadi’s mother prepared a special bhog for MA and fed HER some of it. A lot of devotees and foreigners from different places were arriving for MA’s darshan.

### 20th January, 1962, Vrindaban

On the day of Purnima, Hemidi cooked and offered bhog to Shivji, Mahaprabhu, and MA. MA had said that at night the kumari girls of the ashram would cook bhog for Mahaprabhu. Chitradi made luchi and vegetable curry in the bhog room and fed MA some of it.

Two American ladies had arrived about four days before. One of them had come last winter and spent three months following MA wherever SHE went. This year she had brought a friend of hers, who, nearly a year ago, had lost her husband, a renowned physician, who had suddenly died at the age of fifty-two. She showed her husband's and her children's photos and told us what a happy life she had enjoyed, with all that she could possibly wish for, until this severe blow of fate destroyed her happiness in a moment. Now she had a feeling of complete loss, wishing that instead of her beloved husband she should have left this world.

"I suppose," she added thoughtfully, "when one feels perfectly happy one does not search for anything. We always believed in GOD and went to church, but I cannot say that we were deeply religious."

Atmanandaji asked her to show the photos to MA. When looking at the doctor's picture, MA exclaimed, "He looks familiar to me." This moved the widow visibly. MA was talking to some Gujarati visitors. She then suddenly, of HER own accord, turned to the American woman, saying, "We must always remember that we are GOD's children and that it is therefore right for us to contemplate HIM and to try to realise HIM. GOD does not give sorrow; HE is the one Father, Mother, Friend and Beloved Husband. But there certainly is sorrow in the world. A beloved person leaves us and we are in pain. As long as we remember that we are GOD's children and give our minds to HIM, we shall be happy. But when we forget HIM, HE sometimes gives us a slap to remind us of HIM, just as a fond mother at times slaps her child for his own good.

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“Duniya (world) means du-niya (duality), the world consists of the pairs of opposites, and so there is happiness and grief alternating. Without searching for the Supreme, one cannot find lasting happiness and peace. Your husband’s body is no more, but his Atma (Soul) is one with you eternally. He is not separate from you. Just as you discard worn clothes and get new ones, so the body has to die so that you may realise THAT which is eternal and can never be lost. Your husband has not really left you, his body only is gone, so that you may lose your attachment and find the real Self in which you are one with him.

“It is natural for human beings to cry. If you cry for worldly things, it only increases your attachment to them and more and more impurity accumulates. But by crying for GOD, all impurity is washed away. You should always keep in mind that GOD has taken away your husband’s body to show you the path of brahmacharya, so that you may realise your husband’s true being and thus know that you are one with him eternally. Happiness and misery are of the mind. When the mind merges into the ONE, you have reached beyond them. In order to find real and lasting happiness, man has to contemplate the Supreme. Happiness that depends on anything, be it a person, money, comforts, and so on, cannot endure. If we are deprived of the comforts we are used to, we feel troubled. But if we accept cheerfully whatever comes, we shall always be at ease.”

### **21st to 31st January, 1962, Vrindaban**

MA was still not keeping well. SHE was in HER own bhav and used to lie down in the bed with eyes closed. MA did most of her own work HERSELF without telling anyone.

### **25th January, 1962, Vrindaban**

Four German people were staying in the ashram and they liked it immensely. That evening, one of them asked regarding the difference, if any, between prayer and meditation, provided one did not pray for anything in particular. MA responded, “When

praying, one asks for the fulfillment of one's desires, even if it be the desire to become one with GOD, or serve HIM, or realise HIM. Whereas, dhyān (meditation) means to be absorbed in the contemplation of HIM. In this, there is no room for desire."

"How," he asked, "can one attain such meditation?"

"It comes spontaneously." MA explained, "At first you remember HIM and ponder over HIM and then contemplation sets in itself. Just as while sitting here the remembrance, the thought of your home and children, comes to you unasked, and you cannot help reflecting on them. Similarly, the contemplation of the Beloved comes naturally, of its own accord."

### **26th January, 1962, Vrindaban**

Today the German lady said, "I have read in a book on meditation that it is good for a beginner to concentrate on some concrete object or on a symbol, such as the cross, a chalice, or the light of a candle, since, to concentrate on the Supreme is very difficult."

"Is this all that the book suggests?" MA asked, "Why not concentrate on Jesus Christ?"

The German woman replied, "I have not got the courage to do this. The Christ is too holy, too sublime. I could only go wrong in trying; I do not feel pure enough to dare this."

MA responded, "All that you perceive, you behold, because there is light. Without light, nothing can be seen. There is only ONE light. Whatever anyone perceives, be he a man or an animal, is seen by that same light. The outer light originates from the inner light, even a blind person is aware of an inner light. The Light of the Self is present everywhere and in all. Whether you worship Christ, Krishna, Kali or Allah, you actually worship the ONE light, which is also in you since it pervades all things. Everything originates from light, everything in its essence is light."

An Indian woman asked MA, "You often tell us we should constantly think of GOD, be immersed in HIM. But if we try, one's daily duties will be neglected. When a child comes and

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needs something – one must attend to it immediately, or guests arrive and must be looked after properly, what then is one to do while living a householder's life?"

MA replied, "If you are immersed in GOD, why bother about the world? Come what may, you are absorbed in GOD."

"But my people find fault with me," the woman replied despondently. "They say I am half here and half there and not successful in any line."

MA said, "Oh no, you are not half there, very much less than half, but with that little bit of other worldliness, you can attend to your household duties very well indeed, even better than you could otherwise. Keep some hours reserved for your meditation, and for the rest, do your work as a service to GOD. If you think of GOD all the time, and look on everyone as a form of HIM, your work will be done excellently and will satisfy everyone.

"When a man is intent on accumulating wealth, he hides what little he has, and even when his treasure grows, it has to be kept carefully concealed. Similarly foster in your heart what little inner wealth you have gained and outwardly occupy yourself with the service of your family. There is no need to make a show of the little you have acquired. But when you become really immersed in the ONE, so that it is impossible for you to attend to your work, then nobody will find fault with you. On the contrary, people will feel the divine presence in you and be only too eager to serve you. Even if guests are not looked after, they will not mind it, for they will be happy to be in your company. But that state is quite different from what you know now, the world will then no longer exist for you."

### **28th January, 1962, Vrindaban**

In reply to a question, MA spoke about the importance of what one thinks at the moment of death, "For just as a leech does not leave its place without hooking on to something else, so the soul at the time of leaving the body, hooks on to some kind of new existence according to the state of mind of the dying person.

But at that moment, one has no control over one's mind. It will automatically dwell where it usually dwells. This is why one has to practise the Presence of GOD while one is well and fit, so that the thought of GOD may come spontaneously when one is ill and weak."

To illustrate this fact, MA told two stories. "An old woman who had spent many years of her life selling oil, was about to die. Her relatives had assembled around her and were urging her to repeat 'Ram' or 'Krishna'. But the dying woman was only half conscious and her power of hearing was impaired. To the shouting of her children and grand-children, 'Repeat the name of GOD!' she kept on saying what she used to say to the beggars who came to her shop begging for oil, 'Not a drop will I give, not a drop!' Saying this, she passed away.

"The following actually occurred in your ashram at Varanasi. An aged mother of one of the ashramites had come to spend her last days in the ashram. She used to attend to her puja and japa with great regularity from early morning until nearly midday, without eating or even drinking a drop of water. She would then cook her food, eat, and scrub her vessels. Towards evening, she would get busy again with her sadhana. After some time, she fell ill and was confined to bed but continued with her japa all the time. Whenever some food or drink was brought to her, she would indicate by gesture that she had not yet finished her japa and therefore, could not take anything. Finally, she breathed her last with her fingers in the correct position for doing japa according to the prescribed rules. The people who took her body to the burning ghat related that when it had burnt to ashes and only the bones remained, even then the skeleton was in the same position, arms crossed over the breast. People witnessing this said that they had never before seen anything of the sort."

Later, MA spoke about the close connection between the kind of food a person eats and the quality of his mind. This is why it is so important for a sadhak to avoid tamasic food, such as meat, fish, eggs, onion, garlic etc. Unless one partakes of sattvic food, it will be difficult to develop a sattvic mind. For puja, people

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often wear silk clothes. Human magnetism seeps out and a constant exchange takes place. During prayer and meditation, the activity of this magnetism is more powerful. Silk prevents it from being dissipated. For a similar reason one has to sit on an asan for meditation. Kushasan (grass asan) preserves the magnetism well and so does deerskin. Deerskin is not as a rule used by householders but only by brahmacharis.

### **1st to 6th February, 1962, Vrindaban**

MA was in HER bhav and hardly talked or laughed. SHE was barely even accepting seva from anyone as SHE was doing everything HERSELF. Nobody even had an opportunity to offer seva to MA.

MA would stay in Didima's room until 9 p.m. before returning to HER room. If required, the sadhus would then have some private conversation with HER, after which Anasuyadi would be alone with MA for some time, and then MA would lie down. SHE would speak a few words, if it was absolutely required, for some urgent work with Kamalda or Swarupda, otherwise SHE would remain silent.

MA had instructed Didi through a letter, "On the recovery of the girls (from illness), the rooms and the doors should be cleaned properly and only after that the girls from Vindhychal should be taken there (to Kanyapeeth). Those who have taken care of the sick girls should not mix with the healthy girls. Everyone should take proper precaution."

One day Chitradi wrote to MA that she was unable to concentrate during japa. MA replied, "One has to be satisfied by bathing in a rough sea and salty water."

It was decided that MA would leave Vrindaban for Allahabad on the 6th by Toofan Express and would stay at Gopal Thakur's ashram, then travel to Kashi on the 10th or 11th. A Bhagavat Saptah was to be held there from the 12th, in memory of Bhubanda's son.

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### **5th February, 1962, Vrindaban**

The end of MA's stay in Vrindaban fell during a period that was considered an extremely inauspicious asthagraha (a particular planetary constellation). Whenever MA had been questioned as to HER opinion about the prophecies of worldwide disaster, SHE either kept quiet or replied that rather than worrying about such things, we should devote our energies to going beyond fear.

After the unfavorable constellation had passed over, MA remarked with HER most radiant smile that it had been a singularly auspicious occasion since it had induced the people of every town and village in the country to pray from their hearts and to give in charity. Even in secret, those who proudly declared to be far above such superstitions, had been praying! For this reason, this much dreaded event had actually proved to be most beneficial.

No special function had been arranged in our ashram to ward off the inauspicious planetary influences, but continuous japa and meditation was being done day and night, from January 25th until MA left Vrindaban.

When a German visitor who wished to take her turn in the japa wanted to know whether she would be allowed to do japa in Christ's name, MA replied, "Certainly, there is only ONE".

### **6th February, 1962, Allahabad**

MA took the train for Allahabad.

### **7th February, 1962, Allahabad**

MA arrived in Allahabad in the morning and spent two nights in the ashram of the late Shri Gopal Thakur at Allengunge. MA had sent Sri Jaipuria's car to Vindhyaachal to fetch Chinmayda, Arunadi and Didi and bring them to Allahabad. MA then sent Didi to Kanpur on an urgent errand.

MA was extremely unwell and SHE looked tired and was hardly speaking. SHE had not brought any girls for HER seva except Hemidi and Lakshmiji.

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### 8th February, 1962, Allahabad

At night, MA was lying in bed and speaking a bit with some people when Didi returned from Kanpur at about 12 midnight. MA said, “Didi take everybody and go to Kashi tomorrow morning. If well, then (THIS BODY) shall go to Vindhyachal with one or two people and then proceed to Kashi.” MA talked with Didi till early in the morning.

### 9th February, 1962, Vindhyachal

MA left in Sri Jaipuria’s car for Vindhyachal at 8 a.m. along with Lakshmiji, Hemidi and Chinmayida, reaching there by 9:30 a.m. Saraswati Puja was celebrated in HER presence. MA stayed for one night. Many of the Kanyapeeth girls were having a vacation in Vindhyachal during this time.

### 10th February, 1962, Varanasi

MA left Vindhyachal at 11 a.m. in the car sent by the Rajmata of Vijaynagar. On the way to the Kashi ashram, MA visited both Kavirajji and Kalida, who had been extremely ill for a long time and were pining for HER darshan.

MA reached the ashram, and sat in the Chandi Mandap, and talked with Narayan Swami and Mukti Baba, about the astrological Ardhoday yog, that was happening during that period. As per astrological calculations, it portended calamity and destruction, as all eight planets were in one place. During the Kurukshetra war, seven planets were in that one place, which gave rise to the great battle. At this time, eight planets were in that one place, so, the general population was in panic, especially on the 3rd, 4th and 5th of February, which were considered to be the most inauspicious days. To save the planet, yagna, japa, kirtan, paath, etc., was being performed everywhere.

MA said, “A long time back, THIS BODY had a kheyal, that it would be good if a situation arose where lots of people would call HIM wholeheartedly, at the same time. In the panic created by the joining of the eight planets, it was seen that the

kheyal was fulfilled. A lot of people, all at the same time, were compelled to pray to HIM wholeheartedly.”

In memory of Chua, 108 kumari bhojan was arranged.

### **11th to 18th February, 1962, Varanasi**

A Bhagavat Saptah was being held in memory of Bhupenda’s son, a pilot who had died in a plane crash. The Bhagavat commenced in MA’s presence and though SHE was still not well, SHE sat for some time during the recitation of the Bhagavat Mahatya. Pandit Nityanandaji of Vrindaban recited in Sanskrit, in the morning, and did the Hindi explanation, in the afternoon.

Effort was being made so that MA could rest in HER Own bhav without any disturbance. During this period, a large number of foreigners also came for MA’s darshan.

### **13th February, 1962, Varanasi**

MA was lying on the bed, in the afternoon, and said to Didi, who was the only one in the room at that time, “The Rani of Solan had been seen (in a subtle form) for some time today, and she was also seen in Vrindaban – at that time, it was seen that she was with Yogibhai (the Raja of Solan). But today, it was seen that Yogibhai was not there. Do you know what happened? The Rani had said in Vrindaban, ‘There seems to be an obstacle in my upward movement, what is to be done?’ As THIS BODY was not replying at that time, she started to leave, when it was said ‘Sit’ and she sat. At that time, Yogibhai was also seen. But yesterday, Yogibhai was not seen. Have you understood the meaning of this?”

Didi replied in the negative, then MA said, “Earlier she was unable to loosen the ties and bonds with Yogibhai, that is why she had said it (talk of obstacle). Now she has been able to disconnect the link with Yogibhai and can proceed to an upward sthiti.” Didi remarked that by sitting near MA and taking MA’s advice, the Rani of Solan had been successful in loosening her worldly ties and could move to an upward level.

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### 17th February, 1962, Varanasi

Dr. Mathur, who had treated and looked after the Kanyapeeth girls with extreme care and dedication, during their illness, came for MA's darshan at night. MA said, "After Gopal Baba passed away there was no doctor here. In Vrindaban, there was a kheyal, that the kumari girls were the form of the Bhagawati – there are so many girls in Kanyapeeth, and if something happened, there was no person (doctor) to treat and cure them – then the news came that many girls had fallen ill. After this, the news was given, 'Dr. Mathur has been called, and the two brothers are treating them wholeheartedly with loving care.'"

MA complimented Dr. Mathur for his service and said, "You are GOD! From where have you arrived for seva?" and SHE laughed. Dr. Mathur, embarrassed, and with folded hands, said, "MA, I was always there." MA replied, "Yes you were there. But you manifested in this condition (of dedicated seva)."

His family was longtime devotees of MA. He sincerely requested MA's presence at the Bhagavat Saptah being held at his residence at that time. MA laughingly replied, "If you can cure THIS BODY, then take (IT), and (IT) shall go." He prayed to HER to get well. MA agreed to visit their Bhagavat Saptah.

### 18th February, 1962, Varanasi

In the evening Dr. Mathur took MA to his residence and SHE stayed till the end of the recitation at the humble request of Srinathji, who was reciting the Bhagavat. The family of Dr. Mathur performed aarti of MA. While returning, SHE visited both Kavirajji's and Kalida's residences.

### 23rd February, 1962, Varanasi

MA left for Dehradun by train. On the way to the station SHE visited the residence of Suresh Babu who was employed in the ashram but was ill.

MA had given instructions to Didi regarding the ashramites who would be accompanying Didi to Dehradun later.

**24th February, 1962, Dehradun**

MA reached Dehradun in the morning to stay for a few days. SHE made arrangements for the care of Mouni Ma who was ill in the Dehradun ashram.

**28th February to 18th March, 1962, Hardwar**

MA then went by car to Hardwar, taking the ill sanyasini with HER, and settling her in at the Kankhal ashram, before going to Bhagat House in Kharkhari, where MA was to stay with HER entourage. There had been no change in HER health.

The Bhagat House had been built by Yogibhai, the Raja of Solan to fulfill his father's long cherished dream to erect a temple to Shiv Thakur at Hardwar. Yogibhai was a very close, longtime devotee, having also held the position of President of the Sangha. Bhagat House, where MA had stayed many times, functioned as HER ashram in Hardwar. Even after the Kankhal ashram was built and consecrated, MA would still spend much of HER Hardwar time at the Bhagat House.

MA and the ashramites would stay in the Shiv Mandir. The front of the temple consisted of small rooms on both sides, just like those in a dharamshala. In the middle, was a porch-like passage which had to its right a two storied building, on top of which the Raja himself stayed. One of the lower rooms was for Dr. Gopinath Kaviraj. The porch led onto a courtyard. On the right, was a fountain and a platform, and behind it, the kitchen. The space on the right, which was usually open, had been enclosed to serve as a dining hall. Next to the platform, was the Shiv Mandir with a corridor all around for circumambulation. Beyond the temple, was a large hall for kirtan and religious talks. Above the hall, were rooms which opened onto balconies overlooking the hall on three sides. MA and Didima were staying in two adjoining rooms, behind the balcony on the left side.

During this time, many interesting letters arrived from abroad. An American couple had written to MA that they had heard about HER from a devotee who had recently stayed with MA.

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On returning to the USA, she had showed them MA's photos and tape recordings of HER voice. Their letter contained snapshots of their three little daughters, seated in meditation in the lotus pose. One of these little girls felt so attracted to MA that she declared that her one and only wish for her upcoming seventh birthday was to go and meet MA. Since it was impossible for the parents to take their daughter to India, they requested MA, in their letter, to send a birthday message to the child. They also mentioned that she seemed to be specially suited for the spiritual life and had already declared she would get married to none, save GOD.

MA gave the following reply, "How beautiful the pictures of my friends are! Immersed in meditation – moving indeed to look at. At the very moment my friend had the desire to come, she did come and she met her FRIEND. MY friend should keep this in mind. In order to realise this fact, man engages in hundreds of kriyas, practises, meditation, and so forth. THIS FRIEND is with her friends at all times. Man's duty as a human being is to be a pilgrim on the path to the Supreme. One who can be wedded to GOD has indeed fulfilled the purpose of human existence."

After some time another letter arrived from the couple to thank MA. "The whole family is benefitting from MA's message. Our daughter told us that she indeed met MA during her birthday meditation. She told us this, in a matter of fact fashion."

The following is from a letter by a European gentleman who had been writing to MA for some time. "...YOU say, 'He who seeks, will no doubt realise HIM, and one who realises HIM, goes beyond death.' Mother Divine, imagine the awful pain of a man who has sought for 37 years, finding nothing but despair. I write this letter with tears of agony. My heart is crushed, my soul is burning. I lie on the ground and await death. I thought I'd become a great saint and look what I've become. I cannot understand why I am always thinking of MA Anandamayee. SHE can give me, only words on a sheet of paper. Words cannot help a man who has no strength to carry on."

MA dictated a response to him, “This time also, MA says that if someone really and truly seeks GOD, he will certainly find HIM. You say you have sought for 37 years – does HE always reveal HIMSELF within a specified number of days, months or years? HE is eternal, ever present, everywhere, in everything – HE alone IS. The first step on the path to this realisation – be it induced by something read in a book or by direct word of mouth and accepted – the first step, is the manifestation of unbroken endurance and never-ending patience.

“My father, who is also a small child, it is only natural that fatigue and despair should overwhelm you, for this road is extremely difficult. So long as one’s feet have not been set on a smooth and simple path, the condition in which you find yourself at present is natural; this is also a state that may occur on the path.

“This SMALL CHILD says – do not long for death, while you are travelling on the path to conquer death. You are out to find immortality, and yet awaiting death. Of course, to look forward to the death of death, is very good. One, who goes out in search of Truth, for the realisation of Truth, must walk with firmness, wide awake and full of vigour.

“Yes, it is true, this LITTLE CHILD, can send you only a few words. But through these words, can be found the way to the realisation of Sabda Brahman, Aksara Brahman, provided, someone is actually a traveler on the path.

“Pilgrims on the path of the Supreme must endeavour to be receptive. Only that, which is all the time falling away, has to be relinquished. To the limit of your power, try not to give way to despair and to remain at every moment an aspirant towards Self-realisation. The duty of a pilgrim is to aspire constantly to HIM who is beyond everything, who is, at the same time, in all forms, qualities, moods, and modes of being, and yet eternally beyond, who is all in all, the SELF of the Self. When the desire, that lies at the root of all yogic practise becomes Self-revealed, then HE is found.”

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### 4th March, 1962, Hardwar

It was the day of the first snan (bathing ritual) of the Purna Kumbha, and the night of Shivratri. The sky was overcast, and cold winds were blowing. MA's bhav was erratic.

MA advised everyone to bathe in the Brahmakund (the most auspicious place for snan in Hardwar), safely, and to witness the procession of the sadhus. As the crowds were comparatively less, the girls returned after bathing and watched the procession of the Mahanirvani Akhara. During that time the Mandaleshwars and the Mahamandaleshwars were meditating. Hearing all this, MA said, "Many years ago, Yogibhai had THIS BODY watch a Kumbha snan. A room was taken for Rs. 600/- on the fifth floor of a building on the banks of the Ganga for one night. The view and spectacle was extraordinary – a huge play of bhavs – everyone proceeding in one direction with single-mindedness. Bholanath had also left his body during a Purna Kumbha."

The girls were making the arrangements for the Shivratri pujas accordingly, as instructed by MA. A beautiful rostrum had been made for HER to sit upon during the pujas. MA sat and witnessed everyone's puja during the first prahar (period).

Nirvanda instructed the participants as to the procedure of the pujas throughout the night. One of the Europeans asked about the meaning of the prahars and why four pujas were performed. MA requested one of the swamis to explain why each puja was different. In the first puja, the Shivling is bathed in milk, in the second, curds, in the third, ghee, and in the fourth, honey. Special varieties of fruit have to be offered that are different for each puja, and so forth.

MA then explained that milk is the basic substance – out of milk, curds are made, out of curds, ghee, while honey is symbolic for the sweetness of the milk. The different actions in the different pujas are symbolic of the subtle changes that occur in the psyche of those who perform the puja. MA also remarked that during the four prahars of the day we take in the world through the senses, while during sleep we withdraw and

unconsciously contact our real Self in deep, dreamless sleep. By fasting and spending the night in worship on Shivratri, an effort is made to reach with full consciousness where we go unconsciously, at least once every night. If we can succeed in this, the purpose of the festival will have been achieved. Actually, all the 24 hours are meant for the search of GOD or Truth. If at least on this special occasion we can remain absorbed in it continually, how great will be the gain.

MA went upstairs to HER room during the puja of the second prahar as SHE was unwell. Comparatively few people had come and it seemed that it was the quietest Shivratri in years. After the puja of the fourth prahar and recitation of the Vrata Katha, everyone did pranam to MA at about 5 a.m.

#### **5th March, 1962, Hardwar**

It was a Monday. The Chaturdashi Tithi was taking place for a long period of time (according to the Bengali almanac). MA put tripundrak with the ash of Rameshwar on the forehead of the sadhus, sanyasis, brahmacharis and brahmacharinis of the ashram and said, "This is the Shiv Puja of THIS BODY."

#### **6th March, 1962, Hardwar**

A couple who had recently lost their son had come from Calcutta. They wanted to know what was the sense of a child dying before he had lived his life. MA said, "Everything happens according to one's karma. It was your karma to serve your son for a few years and his karma to accept your service. When it was over, GOD took him away. It is all GOD's play. Some flowers fall off without bearing fruit. Similarly, the child was given to you by GOD for a time. This is the way of the world. There is bound to be loss and bereavement."

His grief apparent, the father asked, "From where is one to find the strength to bear all these troubles and tribulations?"

MA spoke consolingly, "Remember that the Atma of the child and your own Atma are one. The Atma will neither be born nor

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will it die, it eternally IS. The body, like a worn garment, falls away. Endeavour not to be attached to the body and not to cry for it. Cry for GOD alone. Remember HIM, repeat HIS holy Name, contemplate HIM, and regularly read scriptures, such as the Bhagavad Gita, the Srimad Bhagavata, the Ramayana, and so forth, and you will feel comforted. Your grief will become much lighter. Let your life be a dedicated life. The householder's ashram is also an ashram. Blows come in order to remind you to turn your mind to that which is real. Someone who had lost all his six sons found much solace in reading the Bhagavat.”

### **7th March, 1962, Hardwar**

During discussion, MA said, “The way you behave openly, with THIS BODY, likewise THIS BODY also, speaks openly with all of you.” SHE then said, “Relationship with GOD is self-imaginary – tied in a knot. When the Ultimate State is reached, the knots untie – from duality to Oneness is reached.”

MA had told Bunidi and some other girls that SHE had seen, in a subtle realm, that there was a possibility of a mishap. MA had made all arrangements. SHE had kept the girls in Vrindaban, and while travelling by train, SHE had sent Kamalda half-way to Vrindaban, to bring the girls to Dehradun. But on reaching Allahabad, when Paramanand Swami pointed out that the elder girls did not want to go to Dehradun in the cold weather, MA said, “Then let them stay.”

If they had gone to Dehradun as per MA's wishes then probably Pushpa's mother would have escaped the mishap that she suffered in the cave in Vrindaban ashram – she was found lying unconscious, after an entire night of inhaling smoke from burning coal in the closed cave – that she did not die, was extremely fortunate, due to MA's kripa. MA had repeatedly warned her not to stay in the cave but apparently, she had misunderstood MA's instructions.

MA said, “At times situations are created – at times it is ordained to happen. If a proper kheyal comes that it would

not be allowed to happen, then it will absolutely not happen. Again, at times, it is known that they will not be able to follow instructions – then whatever is ordained to happen, will happen.

“At times, it happens that I am doing all the arrangements, and then changing everything. There is no bandhan (binding) – the window is being closed and then immediately opened – you may be surprised – it may be done due to the entrance of a mahatma, ethereally.” After saying this, MA sat with her eyes closed for some time.

Later SHE said, “Today afternoon, something was seen in a subtle realm, regarding an incident of Shri Dilip Roy – this came into kheyal now.”

Swami Kriyananda from Yogananda Ashram in USA had come for MA’s darshan.

### **8th March, 1962, Hardwar**

MA said to someone, “That day you had explained beautifully about devotion and reverence.” Hearing this, another person asked, “Which is better – nishtha (devotion) or lakshya (aim)?”

MA replied, “The question of which is better is determined by the sthiti (state) of the road taken. When the Guru sets the ideals and goal for someone he gives such kriyas (activities) so as to achieve single-mindedness, aren’t all ideals hidden in the goals? When the disciple follows the goal single-mindedly, where is the attention on the ideal not present? When the Guru tells the disciple for the first time, he is unable to grasp and understand everything and tries to follow the Guru’s instructions to the best of his capability, with devotion and reverence. Following the Guru’s instruction in totality without any question or understanding is called nishtha. One is known as kriya bhog, and the other is known as kriya yog, you are aware of the kriya bhog.

“The path to mukti (liberation) is through the road of kriya yog. Kriya means kriya in all directions – of course, they are various and of different types. Japa, smaran (remembrance of

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HIM), dhyān, pāth, puja, kīrtan, seva, hātha yog, raj yog, kriya yog, mantra yog, pranayam, yagnas, etc. - all are kriyas.

“Whatever course one gets, one should be constantly joined to that course, perform the kriyas and try for mukti. First one should be steadfast and always be joined with the kriya (in whatever path one follows), only then it will lead to kriya mukto (freedom). Yogi means nitya yugta (to be joined at all times). And where there is nitya yugta, mukti is also there.”

MA was talking with the brahmacharis, saying that before coming to Hardwar the first time, SHE had a vision, in Dacca, of Hardwar. SHE had seen a peaceful atmosphere, grass, jungle, shanties, a few huts, a narrow river course, big rocks at all places, an unpopulated, solitary place. “When visiting different places,” MA said, “the picture of the origin of that place can be seen clearly. When the Kalibari in Shimla was visited, the picture of the past was clearly visible, who had established (the mandir) and in what way, was clearly seen.”

Regarding HER health, MA said, “The roop (form) of the rate of breathing which is required to interact with you, that roop is not happening – that is why it looks bad to you. Otherwise, carrying on is as it should be. THIS BODY does not have any illness. Whatever should happen is happening.”

As to not observing HER instructions, MA said, “THIS BODY shall continue doing what is to be done and is not dependent on whether instructions are followed or not. One goes to a house repeatedly even if it is found to be locked. THIS BODY has no sadness, anger, or arrogance when instructions are not followed. It is human frailty and habit – they have no fault. But if instructions are not followed repeatedly then at times it is said, ‘You will not listen to instructions’ – the (bhav) to say anything is not coming.”

### **11th March, 1962, Hardwar**

MA was taken to the camp of Maheshswaranandji, at their earnest request, to see a Shiv murti made of spatik (crystal).

While returning, MA visited Nitaida's house in Kankhal to meet Mouni Ma.

At night MA was talking with the brahmacharis and had said that a long time back in Dacca, SHE had gone to Khetra Babu's house and slept beside his wife at night. (At that time, MA was in HER sadhana lila period which would take place mostly at night.) MA thought that while everyone was sleeping, SHE would sit as SHE was used to. But Khetra Babu's wife, seeing MA in a state of bhav, also went into a bhav. At that particular time MA had a kheyal, that if, at the same time, all the people in the world prayed to GOD wholeheartedly, then how would it be? During the ashtagraha period (in Februray), this took place.

A Bhagavat Saptah was held at the behest of Renudi, a disciple of Gopal Thakur, for her departed husband, and commenced in MA's presence.

### **12th March, 1962, Hardwar**

While talking with the brahmacharis of the ashram at night, MA said, "Whatever is being done should be done properly. By doing it repeatedly one can experience the essence of it."

Regarding another matter, SHE said, "You have come to THIS BODY in search of Ultimate Happiness, when you are sad with regard to THIS BODY, then it does not feel right to THIS BODY. That is why it is said at times that if you feel disappointed by something you've heard, you should come to THIS BODY and ask frankly, 'MA, why did you do or say such a thing.' If you think to the contrary, then the fault falls on THIS BODY. Of course it is human habit – THIS BODY understands that it is not your fault – you should always be with a happy face, with a smiling face – a serious face does not seem right to THIS BODY. In the world there is sadness due to different things. By coming here, why should one be with a heavy mind and dejected face?"

"During the Sanyam Saptah in Suktal, three sanyasis of your ashram left for Vrindaban before the week was over. Such a big

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Utsav was held and they left before it ended. THIS BODY had heard later that they had said that if MA had forbidden it, they would not have left. Where is the question of forbidding? Is the responsibility of the Utsav wholly on Paramanand alone? Is MA only his? Does he always have to carry the burden? Don't you all have any responsibility?

“Then after coming to Vrindaban, THIS BODY heard that some sanyasis had mentioned in context to a discussion, ‘We will choose our own path.’ At that time while walking under the neem tree, THIS BODY, suddenly had a different manner of speaking – that type of (speaking) had not occurred before. THIS BODY said, “Very well! You are granting leave to THIS BODY. THIS BODY has poured ITSELF into you all. THIS BODY is for you all. If you can say that you will choose your own path, then for whom is THIS BODY? Your ashrams, your mandirs, your consecrated deities. THIS BODY has no bindings – SHE is uran pakkshi (a flying bird). Enters your ashram and leaves.

“You will run your ashrams. During the consecration of GOD's Deities, THIS BODY always says, ‘Thakur, You make all arrangements for Yourself; HERE, there is no binding.’ And if a proper kheyal comes, no amount of entreaty or lamenting would be able to keep IT – if once IT goes out nobody can make IT return, the road is open.”

Everyone's heart was trembling with fear, and many started weeping. MA, while saying all this, was in a half reclining position. Now SHE laughed loudly, and said, “Hearing this, the sanyasis said, ‘MA, forgive us. We shall try to follow your instructions.’ After that, they would come in their own bhav, and sit with THIS BODY.”

### 17th March, 1962, Hardwar

A letter was received from Harekrishnaji informing that Haribabaji was in Bandh and that the mandir for Mahaprabhu would be consecrated on Dol Purnima. Since MA was unwell,

Haribabaji was not requesting HER presence, saying, “Whatever makes MA comfortable, let HER do.”

### **18th March, 1962, Hardwar**

MA called Paramanand early in the morning and said something. The Bhagavat Saptah concluded in MA’s presence at 6 p.m. SHE ate in the brahmacharis’ room and after eating said, “(THIS BODY) shall go to Baba today,” and SHE started clapping and laughing like a child. Everyone was saddened that MA would not be present during Holi. Before leaving, MA put abir on everyone’s forehead. Only Swami Paramanand, Hemidi and Lakshmiiji accompanied MA to Bandh. MA left by car at 7 p.m.

### **21st March, 1962, Bandh**

Holi was celebrated in Bandh and the temple for Mahaprabhu was consecrated in MA’s presence.

### **23rd March, 1962, Hardwar**

MA returned by train from Bandh at 10 p.m. MA’s health suddenly seemed excellent and SHE was looking much better. SHE related with laughter about some incidents at Bandh during Holi. “THIS BODY became well after going to Bandh,” MA said to everyone.

A number of devotees had arrived in Hardwar to spend Holi with MA but were disappointed to find HER absent. At their request, MA played Holi with everyone, one morning after HER return from Bandh.

MA talked about the dedication and obedience to Guru’s words, shown by Haribabaji’s disciples, and said, “To build a dam, Baba had asked everyone to pour soil on the river bank. While digging for soil, the sides of the hole gave in and an old woman and her daughter were trapped under it. They were quickly rescued but the old woman was bleeding and unconscious.

“When she regained consciousness, she said that before returning to her home she would complete her quota of

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pouring soil, and that she had two more baskets to pour. Baba's instructions will have to be followed. See how they follow Baba's instructions word to word," MA reported. "Wherever Baba shall stay, (they) shall also stay whether they lived or died doing so – this bhav is very beautiful."

MA made arrangements to send Kavirajji to Raipur, accompanied by Gopaludi, for proper care, as he was now suffering from measles for the past two days.

### **26th March, 1962, Hardwar**

Holi was celebrated in MA's presence. Shobhadi had dressed MA up in a silk sari, a crown made of roses, and she put garlands around HER neck and so on. Thus adorned, MA joyfully played Holi with everyone present.

### **27th March, 1962, Dehradun**

Early in the morning, MA got up and said, "THE BODY has become unwell as before." Sri Amrita Vasudev, who had completed eight lakhs japa, came for samarpan (surrendering the merit), and the purnahoti (the final oblation) which were both conducted in MA's presence. SHE left for Dehradun in his car at 4 p.m. with Swami Paramanand and Laxmiji. A number of people from Europe and America accompanied HER.

MA was scheduled to return to Hardwar on the 30th but since Swami Chidanandaji was extremely ill, SHE postponed HER departure. Swami Chidanandaji was an aged sanyasi, living in the Dehradun Ashram. He was blind and was the father of Jamunadi, who had studied in Kanyapeeth and was later married to Abhayda. Jamunadi was in Dehradun taking care of her father.

### **28th March, 1962, Hardwar**

The condition of Swami Chidananda had worsened. MA made arrangements for the proper care and treatment of Swami Chidananda, and also so that Jamunadi would not later have any cause for complaint regarding the treatment of her father.

### **31st March, 1962, Hardwar**

The sanyasi passed away in MA's presence pronouncing the Pranav (Om) peacefully at 4:30 a.m. Shortly after that, MA returned to Hardwar early in the morning. The dead body of Swami Chidananda accompanied MA in a station wagon. MA had had a kheyal to return to Hardwar along with Swami Chidananda the day before, but was dissuaded by the doctors, as they had thought that Swamiji would not be able to survive the journey.

Speaking about the leaving of the body of Swami Chidananda, MA said, "Mahayatra (great journey), all connections happen on their own. He had good sense; he did not take any seva from his daughter during the last period (as he was a sanyasi) – from the evening Jamuna was not able to render any seva." She was repeating 'Namo Narayan, Namo Narayan' at his bedside. Chidanandaji was constantly saying 'OM MA'. MA had been in Chidanandaji's room since the morning of the 30th. He was given Jal Samadhi at Neeldhara.

### **31st March to 15th April, 1962, Hardwar**

MA's stay in Hardwar was quiet and restful up to the end of March. The crowds increased tremendously as people came for Kumbha Mela and then came for MA's darshan. One day, Swami Naradananda of Naimisharanya arrived, with the students of his school and residents of his ashram, for MA's darshan.

### **4th April, 1962, Hardwar**

As it was Amavasya, one of the important snan days of the Kumbha, MA had sent the elder girls and the aged womenfolk of the ashram, accompanied by Shaileshda, for bathing at the Brahma Kund, in the morning. On the banks of the Brahma Kund, the Maharaja of Tehri had rented a room on the 4th floor of a building at a rent of Rs. 1,000/-. MA had said to Yogibhai that the girls should witness the processions and snan of the sadhus from that room and the adjoining veranda. They

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returned after seeing the procession of Niranjani Akhara and other Akharas from 11–11:30 a.m.

Everyone received the water of the Kumbha from MA who said, “These thousands and thousands, lakhs and lakhs of people – with no worldly desire or wish – only one desire of Kumbha snan, a single-mindedness – so that bathing in the Kumbha is successfully completed. Snan Mahatmya and Kriya Mahatyam has a result. Apart from that, whatever one is destined for, the attainment of result is as per their karma. But, of course, the seed of wish and desire remains – (and) is expressed later. Again, after twelve years (the period of Purna Kumbha snan) – who, where, in what form, who knows?”

Yogibhai had shown MA the processions a long time back and in that regard, MA said, “There was no kheyal as to how 24 hours had elapsed, while seeing the procession of the sadhus.”

### **5th to 13th April, 1962, Hardwar**

From all over, devotees were assembling for the seven-day Sanyas Utsav of Didima. For the past few years, Didima’s Sanyas had been commemorated by a one-day celebration on April 13th. This year, for the first time, it was to be celebrated in grand style with a full week’s programme of meditation, kirtan, Gurupuja and discourses by distinguished sanyasis.

Many mahatmas came to honour Didima, notable among them were Swami Naradanandji from Naimisharanya; Swami Shankaranandaji from Manav Seva Sangh, Vrindaban; Swami Chetan Giriji ex-Mahamandaleshwar of Kailash Ashram, Hardwar; Swami Swaroopanandji, Mahamandaleshwar of Bholagiri Ashram, Hardwar; Swami Maheshwaranandaji, Mahamandaleshwar of Niranjani Akhara, Hardwar; Swami Sukhdevanandji of Parmarth Niketan, Rishikesh; Swami Vishnu Ashramji of Dundeebara, Suktal; Swami Krishnanand Avadhutji of Vrindaban; Swami Bhagavathanandji Mahamandaleshwar of Hardwar; Swami Swatantranandji, Mahamandaleshwar of Kailash Ashram, Rishikesh; Swami Asanganandji, Mahamandaleshwar,

Udasi Sampraday; and Swami Vasudevanandji of Sanyas Ashram, Bombay.

Billoji had decorated the ground floor of Bhagat House beautifully. On the morning of the 5th, the Utsav was inaugurated by Sri Sri 108 Krishnananda Avadhutji who gave an introductory talk, elucidating the significance of sanyas.

The daily programme would commence every morning at 5:30 a.m. Hiru Brahmachari would perform Aarti in Didima's room after which everybody would do pranam to her and MA. Everyone would then assemble in the hall for Usha aarti and kirtan, which would always begin with the Matrika dhyana song. After that, when 'Jai Jai Shiva Shankar' would start, Hiruda would enthusiastically spring up, the harmonium slung around his shoulders, and he would go around the Shiv Mandir, joyfully singing, followed by Munirda playing the dhol, Dasuda the gong, others on the cymbals, while the rest of the devotees followed in a procession, singing and dancing. The remaining kirtan and Guru Pranam would finish by 6:15 a.m. after which the devotees were free to do their morning ablutions.

At 7:50 a.m., everyone would again assemble in the hall, and Vibhuda would sing 'Satyam Jnanam Anantam Brahma' before the collective meditation, which was from 8 to 8:30 a.m. This was followed by the chanting of the Gita, Chandi, Upanishads and a discourse on the Bhagavat. Then from 9:30 a.m., Hiruda would perform an elaborate Guru Puja on Didima, including Ved paath, kirtan and bhajan, in the corridor of the Shiv temple. MA usually watched from the balcony or the hall, and would generally come in towards the end to offer a garland. It would be concluded with pushpanjali by 11 a.m. From 11 to 12, every day, Sri Chaitanya Giriji would give a discourse on vedanta.

From noon to 4 p.m., there was uninterrupted Naam Kirtan. Devotees could come and go, but the programme was continuous. After 4 to 6 p.m. there were more discourses. Sandhya Aarti, conducted by Hiruda, took place from 6 to 6:30 p.m. After this, in MA's presence, more discourses were given by

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different Mahamandaleshwars. As always, maun was held from 8:45 to 9 p.m., followed by Matri Satsang.

With MA's kheyal, the celebrations were conducted in a superb manner. The atmosphere and program of the Utsav was of continuous and uninterrupted spiritual bhav. Navratri had also started from the 5th.

### 12th April, 1962, Hardwar

Previously, the Mahant of the Niranjani Akhara, had come in the morning, with the request that they wished to organise a procession, with MA riding at the head on an elephant. MA had replied, "If the Babas want to affectionately take THIS SMALL GIRL – Ja Hoyalai (whatever happens) – THE BODY is erratic." While coming to the ashram, they had prayed to Ma Ganga, in the Ganga Mandir, for MA's health.

The news that MA would be in a procession during the Kumbh Mela, spread like wildfire throughout Hardwar. The Niranjani Akhara had distributed pamphlets and invitations, stating, "The most famous Brahma-vidya-rishta Bhagavat Bharati Shree Shree Anandamayi Ma will be present at the Niranjani Akhara panchayat on 12th April, 1962."

On that morning, at 9:30 a.m., MA was taken to the Akhara. Everyone was a bit anxious as MA had never been in a long procession on a huge elephant. The elephant was decorated beautifully. A silver ambari (throne) was placed on its back with a chatra (umbrella) to go over MA's head, and a chamar for fanning HER. MA mounted the elephant with the help of a ladder and sat on the throne. The sight of MA, sitting on the silver throne, on a huge elephant, wearing a simple white garment, was magnificent – HER hair cascading down HER shoulders, with a garland of roses around HER neck, and MA sitting with folded hands and smiling at the people who had lined up for one and a half miles, on both sides of the road, to have MA's darshan. Some were standing on rooftops and showering flowers on HER while some were reciting stabh (shlokas from scriptures)

with folded hands. The procession arrived at Niranjani Akhara at 1:30 p.m., where SHE was reverentially felicitated.

After the procession, MA was taken to the Modi house so that the purnahoti of the yagna taking place there, could be given in HER presence.

### **13th April, 1962, Hardwar**

The day of Chaitra Sankranti, a most auspicious day according to the lunar calendar and the most important snan of the Kumbha. MA's programme began at 3 a.m. when Didima, at the Ganga, and in MA's presence, conferred sanyas on three ashramites, and brahmacharchya on two other ashramites. All received the gerua (saffron) cloth and new names. Of the sanyasis, Kantibhai was named Bhagavathananda, Bordi was named Satyananda and Birenda was named Bhoomananda. Of the two who were conferred as brahmacharchya, Brahmachari Kamalda was named Virajananda and Brahmachari Vibhuda was named Brahmananda.

The most auspicious time to take the snan, as per the panjika (Bengali almanac), was from noon until 10 p.m. Sometime after 9 a.m., MA was taken to the ghat opposite the Brahmakund by the police in their car to witness the spectacle of the bathing ritual. MA also stepped into the water and touched it. After returning, MA sprinkled water from the Kumbha on everybody.

At 5 p.m. MA suddenly walked quickly out of the compound, crossed the road, and proceeded straight towards the Ganga. A large group of ashramites and visitors accompanied HER. Everyone was asked to sit on the steps of the ghat. A ceremony was in progress at the neighbouring burning-ghat. Everyone saw military and police, marching in formation, saluting the blazing funeral pyre, giving full honours to the deceased. The Seva Adhyaksh (the Chief Sevak) of the Bharat Seva Samiti, the organisation doing the devoted and efficient service, throughout the Kumbha, had died of heart failure, while on duty. MA asked everybody to do 'Hare Krishna Naam'. The deceased had

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probably never had MA's darshan during his lifetime, but MA obviously had the kheyal to give HER blessing, while his body was being consumed by the flames.

After watching the cremation for quite some time, MA got up and said to Gopi Babu (who was recovering from a cancer surgery), "Baba, it is not possible for you to go to Brahmakund – it has been heard that from Saptarshi to Kushabarta ghat is all Brahmakund. Let (THIS BODY) sprinkle Gangajal on you from here." And then SHE sprinkled Gangajal on Gopi Babu.

After returning from the ghat, MA organised the devotees into different groups and sent them to Brahmakund for snan. Due to the requests of the devotees, MA also travelled to Brahmakund with Didi and Didima. MA's car proceeded very slowly through the tremendous crowds, up to the final point, where vehicles were no longer allowed. MA and the others, then went by foot. SHE, with the devotees, stood under the Birla Tower at 9:40 p.m. MA waved to the young Kanyapeeth girls, who were bathing on the other bank of the Ganga, and suddenly getting MA's darshan, they were joyful and exhilarated. MA then stood on the first step of the Ganga ghat and sprinkled Gangajal on Didi and the others. After standing at the ghat for some time, MA went and stood on the bank.

When someone asked whether Didima (who was 84 years old) could bathe, MA said, "If she wishes, she can." Didima bathed during this auspicious time along with others. After bathing, MA and everyone returned to Bhagat House and sat in the satsang hall, recounting the events with merriment. MA again sprinkled Gangajal from Brahmakund on everybody's head while they were doing pranam.

### 14th April, 1962, Hardwar

Poila Baishakh (Bengali New Year) was celebrated in MA's presence. MA was not keeping well and SHE remained in bed for most of the day. In the evening SHE visited Nitaida's house, Shantiniketan, in Kankhal.

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### **15th April to 18th June, 1962, Dehradun**

MA went to Dehradun for the bhandara in memory of Swami Chidanandaji and returned in the evening. SHE proceeded to Kishenpur Ashram with a large number of ashramites and devotees. About 23 of the Kanyapeeth girls and their teachers were in Kishenpur to spend the summer.

### **16th April, 1962, Dehradun**

Some of the girls who had not been able to accompany MA to the Kumbha were sad. In that regard, MA said in the morning, “Those who were very sad as they could not accompany MA to the Kumbha Snan – nothing was said to them, due to the tremendous crowds – some of them had cried – let them cry, it is good to cry a little – it (the crying) is for THIS BODY.”

(Regarding some of the girls who had accompanied MA), MA said, “In actuality when you were bathing, at exactly that time THIS BODY was in the water – you may not have seen, but THIS BODY saw everybody. THIS BODY had already seen, and if you were to say in one phrase – your bathing means THIS BODY’s bathing. At that time if you all would have seen (THIS BODY), then there would have been a furor and an outcry. It is good that you did not see and (I) have seen.”

### **17th April, 1962, Dehradun**

It was Purnima. MA sat on the newly made rostrum under the mango tree. At night when everybody sat to eat, MA had bhog under the mango tree.

### **27th April, 1962, Dehradun**

The Collector of Dehradun with other officials came and informed MA that Pandit Nehru, Vijayalakshmi and Padmaja Naidu would be arriving in the evening for MA’s darshan. MA made arrangements for them in HER room upstairs.

In the morning a longtime devotee of MA had a wish of gifting badam barfi (an almond sweet) to MA. As soon as he gave

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it, MA instructed that it be kept aside for the guests arriving in the evening and said, “The connections happen on their own.”

At 6 p.m. Panditji and Vijayalakshmi arrived and spent 20–25 minutes alone with MA. MA presented them with ash from the yagna in a small chandan (sandalwood) box. They were served water, barfi and badam sherbert, by Laxmiji, as per MA’s instruction. Then they went to the hall downstairs, for some time, where Chhabidi was performing kirtan. After that they went to the Shiv Mandir where Jogeshda presented them with the garlands used in the puja. All the girls of Kanyapeeth presented Pandit Nehru with one gandharaj flower each and while leaving, MA presented Panditji with a red rose.

### **29th April, 1962, Dehradun**

MA travelled to Hardwar to see the naishtik brahmacharis and returned in the evening.

### **2nd May, 1962, Dehradun**

The commencement day of the Janmotsav celebrations. MA remained upstairs all day and did not go downstairs even once. At 3 a.m. Jogeshda performed Charan Puja on MA upstairs in HER room. MA was lying down at that time. The remaining puja was done on HER photo in the hall downstairs, where kirtan, dhyana and aarti were performed. The continuous Akhanda japa was begun that would be performed until the Tithi Puja on the 23rd. MA’s birthday was also celebrated on 2nd May at Ananda Ashram in La Crescenta, California.

### **2nd to 23rd May, 1962, Dehradun**

MA’s birthday was celebrated in grand style and a huge number of devotees attended. About twenty large tents had been pitched in the neighboring garden to accommodate devotees. A number of foreigners had come from Holland and America for MA’s darshan. The number of people who were fed and accommodated in the comparatively small ashram, and the

number of activities and programmes that were carried on simultaneously and smoothly in the very limited space – this was something one needed to witness for oneself. MA was here, there and everywhere, ever radiant, ever joyous, giving suggestions, encouragement, guidance, inspiration.

Haribabaji had arrived with his Ras party and started Raslila in MA's presence which was then enacted daily between from 6:30 to 9 a.m. From 9:30 a.m. was the recitation of the Gita and other scriptures. There was discourse by mahatmas from 11 a.m. to noon. Kirtan was held in the afternoon. Haribabaji and other mahatmas gave discourses in the evening. At 7:30 p.m. Haribabaji performed kirtan and related stories from the lives of saints. Maun was held from 8:45 to 9 p.m. and aarti performed thereafter. Continuous meditation was going on in the Shiv Mandir and the Chandi was chanted in the morning in the Matri Mandir. A bhandara was given to all the lepers in Dehradun – food was prepared in the ashram and transported to the nearby Leper Hospital where the ashramites served them, as per MA's instruction. A new set of rooms built on the upper storey of Kalyanvan ashram was inaugurated by Puja and Ramarchana (Ram puja).

One day MA told about a vision SHE had many years ago, of countless Rishis, Munis and other Great Beings of every kind and description, populating the garden. The name 'Kalyanvan' came to HER spontaneously on that occasion.

A new set of rooms for MA had also been constructed on the roof of the Sadhana ashram at Jakhan and was inaugurated by Puja and Ram Archana. MA stayed for one night, sleeping in HER new room.

### **6th May, 1962, Dehradun**

Akshaya Tritiya (a particularly auspicious day as per the lunar calendar) was celebrated in MA's presence.

MA said, "Didima had performed Akshaya Tritiya vrata on THIS BODY but as the age was less than eight years at that

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time, the vrata was not completed. After going to Shahabad, Akshaya Tritiya vrata was done while in maun. Three pitchers of water were brought from the local pond. The pond from where the water was brought – that pond was special. THIS BODY had seen Narayan in the that pond. Jal kriya had also taken place in that pond.

“THIS BODY was extremely thin at that time. Because at that time there was a kheyal once, that like the rishis and munis who became extremely thin on performing Kriccha Sadhana, THIS BODY would only have skin and bones – there is probably no photograph of that time period. Seeing the observance of the vrata, Pran Gopal Babu had arranged for a celebration. THIS BODY’S mother had at that time cooked plain pulao, bhaja muk dal and sweets.”

MA added, “On Akshaya Tritiya 1) satyug started, 2) birthday of Parshurama, 3) japa, tap (austerities), daan (charity), whatever is done is indestructible, 4) the doors of the Badrinath Temple open, 5) Sri Bihariji’s Charan darshan in Vrindaban. On this day, water should be offered, and said to Thakur, ‘Thakur, end all my thirst and hunger’ – to gain infinite contentment, to gain everlasting joy.”

### **7th May, 1962, Dehradun**

Chhabidi’s twin idols were consecrated in MA’s presence. For the celebrations, Akhanda Hare Krishna Naam was sung for twelve hours. All the elder girls donated water filled pitchers; there were 72 pitchers donated! Such kind of immense activities could only be possible due to MA’s presence.

### **8th May, 1962, Dehradun**

MA visited Shraddhanand Swamiji’s ashram in Raipur; he had left his body a few days previously. Shraddhanandji, before passing away, had invited MA by letter to visit his ashram on the 8th as it had been the day of celebration of the consecration of Shivji in his ashram for many years.

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A long time back, Bhajji had seen this place and had expressed his desire to build a small kutir for MA in the pleasant foothills.

### **12th May, 1962, Dehradun**

Bholanathji's Tithi puja was performed in the Shiv Mandir and special bhog and puja were offered to Bholanath Shiv.

### **17th May, 1962, Dehradun**

MA's health was more or less fine during this period. At night MA's lila was to play with the elder girls. Some were asked to sing 'har har bom bom'. MA danced with some holding hands in the manner of Shri Krishna Ras Nrithya and at times MA danced with handkerchiefs, waving them in the air.

### **18th May, 1962, Dehradun**

MA said a few things regarding the lila of the night before. Anasuyadi asked HER, "MA, the Maharashtrians dance by waving the handkerchief in that fashion to rejoice in the Thakur Mandir. Has MA seen that and performed such last night?"

MA replied, "No, THIS BODY has never seen such things before. Like the play of stabh-shruti (spontaneous flow of mantras) or sadhana that took place on its own, this was also like that." MA added, "The Dev-Devis had come to give darshan, those who had come to perform Aarti on them, THIS BODY caressed them with handkerchiefs."

### **19th May, 1962, Dehradun**

Buddha Purnima was celebrated in MA's presence. The Adhibaas of the Naam Yagna was performed in the evening. Throughout the night, the women from Karanpur performed Maha Mantra Naam and the men would perform the same the following day.

### **22nd May, 1962, Dehradun**

The last day of the Janmotsav. A number of renowned mahatmas had arrived for the celebrations – Mahamandaleshwar

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Maheshwaranandji from Hardwar, the blind Swami Shankaranandaji from Rishikesh, Chakrapaniji from Suktal, and Vishnu Ashramji, plus Haribabaji, Swami Krishnananda Abhadhutji and others. Large numbers of devotees had come from different parts of India as well as from England, America, France, Iran and other countries. Everyday more than a thousand people were taking prasad each meal time in the ashram.

The Tithi puja was held in the courtyard between the Shiv Mandir and Mata Mandir. MA's bed was decorated beautifully. The seating arrangements for the mahatmas were made towards the headrest of MA's bed. The bhog consisting of different items was placed near the feet of the bed. The seating arrangements for the devotees were made facing the bed.

More than 800 people were tightly packed into the ashram, eagerly waiting to witness the puja. MA had no kheyal to be there during the puja. After waiting for some time, Nirvanda, Bhaskarda, Nirmalda, Avadhutji and Yogibhai went to MA to request HER to have kheyal to be present for the Tithi puja. At their sincere prayer, MA walked slowly to the decorated bed and lay down, after which the Matri puja began. The maun period started at 3:30 a.m., and on completion, Ved Paath, Guru Sangeet, Guru Stabh, Shiv Stabh, Devi Stabh, Ram Stabh, Krishna Stabh, Badrinath Stabh, Mahaprabhu Stabh, Raas Panchadhyayi and Moha Mudgara Paath were performed.

After the puja, aarti was then performed on the mahatmas by six boys simultaneously – the two sons of Harishbabu of Lucknow, the two sons of Prabhatbabu and two boys from Vidyapeeth. The scene was transcendently divine with the mahatmas seated on the rostrum wearing saffron clothes and the young boys performing aarti. After the aarti, pranami was offered to them.

The pranam on MA's feet took place at about five in the morning. This time the pranam on MA was done in an orderly and peaceful manner. There was only one line – irrespective of caste, creed, wealth or poverty – there was no special line

for VIPs or for special people. Everyone, be it a servant, maid, driver, Raja, Maharaja, Collector, Raj Karmachari or even the Governor of Himachal Pradesh and his wife, stood in line peacefully to perform pranam on MA. When the pranam ended, after 6:30 a.m., MA was slowly lifted and taken to HER room and put in bed. SHE was in a state of deep bhav.

### **23rd May, 1962, Dehradun**

After some rest in the morning, it was time for the bhandara. More than 1,000 people took prasad.

After the birthday celebrations were complete, for the next few days, Shri Chakrapaniji Maharaj delivered discourses, during the morning satsang. At his request MA sang each day after his talk. On one occasion SHE was in an extraordinary bhav and continued singing for fifty minutes, without once stopping, improvising new songs and new tunes. Everyone attending was electrified; the experience was unforgettable.

### **3rd June, 1962, Dehradun**

In the afternoon, MA came and stood on the veranda of the ashram. While looking at a big brass (cooking) utensil, MA said, “Why is the inner part darkly stained?” Someone said that in spite of scrubbing vigorously, the stains could not be cleaned off. While rocking the utensil back and forth, MA said, “So much grime and filth, it is like the inside of a person – despite being scrubbed thoroughly, does not become clean – that is why this constant coming and going.” SHE was calling and showing the utensil to everyone and saying, “See, see, see your inside. So much scraping and scrubbing, but not becoming clean – only the outside is shining.”

In the morning satsang, someone asked, “MA, when I’m at home, I stay like a good person. But, when I come to you, I see that we are actually not that good. I have feelings of anger, resentment, jealousy, desire. All these seem to peek out here, though I didn’t feel their existence earlier.”

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MA replied, “Baba, when the dirt of ear is to be cleaned, some people put lime water in the ear, after which the dirt in the eardrums rises to the surface, and the dirt can be cleaned easily. When you all come to THIS BODY something like lime water is applied on you – for the extraction of the dirt (of the mind).”

### 4th June, 1962, Dehradun

MA stayed in Kishenpur for several months. After the birthday celebrations were over and most of the crowd had dispersed, MA used to come out of HER room daily at about 11 a.m. and, while sitting on the veranda of the Shiv Mandir, would reply to questions for about an hour. These were quite informal and very delightful meetings. MA was often in a joking mood and the whole group would be roused to hearty laughter. In the beginning most questions were asked by Dr. Pannalal and Pandit Sunderlal but later many others joined in the discussions.

Someone asked, “What about doing pranam? People think they must do it right in front of you.”

“Pranam is done to GOD alone, never to a person,” MA responded, “and therefore can be done anywhere, for HE is All-pervading.”

The person continued, “When people pray for something while doing pranam, do YOU know it?”

“If GOD did not know what people asked for, would they pray?” MA laughed, “Of course HE knows. But HE will not grant you everything you ask for. Do you give your child whatever he wants? The child does not know what is good for him. GOD does not give you everything you pray for – HE gives you what is best for you.”

One day, after Sri Brahmananda had completed the Pranam Mantra, MA came and sat in the satsang and immediately the jostling amongst the devotees started as to who would sit closest to MA. An elderly person asked, “MA, many have sat near YOU and many have had to sit far from YOU. Is there any difference in the results of sitting near or far from YOU?”

“There is no difference, Baba, no difference. Even by sitting in such a way that one touches THIS BODY, if one’s thoughts wander to family or business, does he have any gain by sitting near? And one who sits far, and is engrossed in Bhagwat chinta (remembrance of GOD) – he surely is nearer to GOD, than the one who sits close to THIS BODY – he is with HIM.”

Another person jumped in, “Then why do people rush to sit near YOU?”

MA laughed, “Don’t people rush to see something hilarious? Don’t people rush to see a bohuroopi (a person of different forms)? If a person walks about, wearing a sock on one foot and a shoe on one foot, won’t people curiously want to see him? Everything about THIS BODY’s appearance is utpatang (amusing) – utpatang (whimsical) bhav, utpatang (absurd) habits and conversation.” MA gave different amusing examples and then jokingly asked using the English word, “Were the ‘examples’ ok?” Everybody laughed.

Then someone asked, “Why do people come to YOU?”

MA pointed to the Shiv mandir as SHE replied, “The Shivji that is in the mandir – everyday puja is performed. People come to HIM, they come here for Shiv darshan, to conduct puja, to touch HIM, to perform pranam. But the real Shivji is in one’s Self – Jan Roopi Janardan (GOD in the form of Self) – everything should be said to that Shiv – that Shiv is to be touched – the outer Shiv is only a symbol.”

Responding to MA’s words, someone asked, “A person who comes to YOU and prays for a solution for his afflicted heart in YOUR PRESENCE, or a person who prays for a solution in his mind in his home – do both have the same results?”

MA said, “Everything that is said, is actually said to the Shiv in the Atma form which is inside you – whether it is said in mind or by speaking.”

The questioner asked, “Then, has everyone come to Shiv?”

MA spoke firmly, “Of course, everyone has come to Shivji. Why would people perform pranam to THIS BODY? Everyone

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performs pranam to their own Atma, performs pranam to Shiv – those who have come are also all Shiv. Janai Janardan (GOD in the form of man) – Jotro Jib, Totro Shiv (Where there is life, there is Shiv). Shiv has come to Shiv. Atma is performing pranam to Atma. But those who believe that HE specially dwells in this temple, they come and do puja and aarti, and in that case they have, of course, to come near.

“There is something else – people come and (THIS BODY) has to behave speak and fulfil their requirements, in such a way that they do not feel disappointed or dissatisfied. Many people come with many bhavs – they come and go like teachers. There is another side, many people love and care for THIS BODY – like the parents loving their little girl – they come from afar at times with great difficulty – and perform so much seva and care – due to love and affection. That is also another side. Some renounce so much. Some wear white and others saffron – having left their homes and everything.”

Someone asked, “Does it help one’s sadhana to wear saffron robes? Once I asked Swami Sharananandaji this very question and he replied, ‘It provides food.’ Is that all?”

MA replied, “If he has said this, it is alright. THIS BODY will not refute it. But to wear the saffron robes does help some people to constantly remember their true calling and they wear it for this purpose.”

The questioner continued, “But is it not the Guru who tells them to take sanyas?”

MA responded, “Well, if the Guru tells them, He does so because it is helpful. For those who believe in it, it is an aid, for others, all colours are alike, be they white, red, or black. The robe of the sanyasi is flame coloured to remind him that he has burnt rajas – greed, passion, anger and so forth, to remind him that he is enveloped by fire – that he is always at the burning-ghat.

“For this reason, he also has to shave his head, for when entering fire, the hair will be burnt first of all. However, there is

of course, a state where one has risen beyond colour, for colour is part of this world. In that state it is quite immaterial in what colour one is dressed. But while one is still influenced by one's surrounding, it is helpful to adopt the garb of a sanyasi."

Someone asked, "The sanyasi is dead to the world. Is it therefore right for him to live in society?"

MA spoke emphatically, "Certainly. What is this world, but a constant dying! Does not the child die to the adolescent and the adolescent to the man, and so forth – indefinitely? To remind people of this fact, the sanyasi who has understood the true nature of the world, and therefore renounced it, should live in society."

Pandit Sunderlal repeated a question again, "MA, why do so many people come to you?"

MA, with a smile, said, "Why do you come?"

Panditji jokingly replied, "I come to eat fuluri-uluri (fried vegetable)."

MA pretended to be angry, and said, "Is that so? Catch him and take him to the kitchen." After the laughter died down, he asked, "I want to know – what do people get from you?"

Dr. Pannalal asked him, "You've been coming for the last twenty years – what have you gotten?"

Panditji started stammering and could not speak.

MA said, "Arre, I have not received anything – not got anything – this bhav (of yearning), you have received. That, is the big achievement."

### 5th June, 1962, Dehradun

During the morning satsang in Kishenpur, MA said, "The play of THIS BODY is because you all love to play. Learn to play the game of Ananda... You will get the Ultimate of the play, by playing. Understand?"

Someone asked, "MA, whoever comes to you, do they gain anything, or develop?"

"Why don't you ask them?" MA replied.

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Some ladies spoke up, saying, “Yes, MA, all the grief and anger are being washed away; we’re becoming peaceful and tranquil.”

MA smiled a bit and said, “You are saying so but if the husband does not listen to you, you start crying. Even if the wife does not listen, there is crying. Isn’t that so? You become sullen and stop speaking because what you are saying is not being listened to – for some, ten days, for some, ten months, for some, ten years.” Everyone started laughing.

MA gave a mischievous smile and looking at some of them who were sitting in the front, said, “Is it applicable for everyone? Some women respect and listen to their husbands and look upon them as Devta, saying I am your servant. Again some say, ‘If he does not listen to me, why should I listen to him?’ Precisely like shopkeepers. Absolutely successful businessmen.”

With everyone laughing, MA continued, “Sansar (worldly life) is ashram. Isn’t it grihastha-ashram? Ashram is where there are no exertions – no tribulations. Where the wife will listen and the husband will listen to the wife – will adjust. Will continue with seva gyan (the wisdom of selfless service). Only then everything will be peaceful. If not, then turmoil. Similarly the son (will listen) to the mother, the mother will listen to the son, the conduct shall be of seva gyan. The seva gyan is for HIS love, isn’t it Jan Janardan (GOD in the form of man). That is why Ishta is to be seen within everyone and for the love of the Ishta, seva is to be performed. Only then there is peace. If the sansar is not peaceful, the path for travelling towards Paramarth becomes very difficult.

“Another thing, nobody should be thought of as an enemy of sansar. Because except ONE, there is no two. HE is everything. HE has come in different forms, in different bhavs. Here, friend, enemy, such bhav should not be kept in the mind. As then it will be turmoil and grief.”

Dr. Pannalal asked, “Many say that if darshan of a Mahapurush is done, then all sins get washed away. I have YOUR darshan. Will my sins be washed away?”

MA replied, “Yes, whenever your darshan is done, immediately all crookedness is finished.” And SHE laughed uproariously.

Dr. Pannalal respectfully responded, “No MA, don’t make a fool of me.”

MA replied, “It’s not fooling, Baba, it’s the truth – if proper and accurate darshan happens, all problems will be over.”

Then Dr. Pannalal asked, “Is there any difference between saffron clothes and white clothes?” As two saffron-clothed swamis, Swami Saswatananda and Bhagawananda, and one brahmachari clothed in white, Brahmananda, were present, MA looked at them and said, “There are two sanyasis and one brahmachari here – you tell us what is the greatness of saffron.” Looking at the elder Swami Saswatananda, MA goaded him saying, “Say, say, say it is the colour of fire... Say it is the original colour, say, say.”

Swami Saswatananda tried to explain the significance of saffron, “It’s the original doctrine. Among the forces of nature, agni (fire) is the ultimate, and it is through agni that the worship of Brahma is done. Agni is sanctifying and purifying.

“The colour of agni is gerua (saffron). This reddish, flame colour is considered auspicious to the Hindus and brings about a pure bhav. During both dawn and dusk, the sky becomes gerua which gives rise to a noble, detached, and all-encompassing effect. That is why this colour is especially helpful for the monasticism of the sanyasis.

“In this mortal world, death is the end result of all things. Brahma alone is immortal. We wear gerua to not forget that this body is continuously dying, decaying, being destroyed and will end in the smasana (burning ground). To keep this knowledge alive, that the body is actually a dead body to be burnt, the agni-coloured cloth is worn. Wearing this cloth and bearing the knowledge of ‘dead body’ gives impetus for Shiv dhyana.”

Then the Swamiji was quiet and MA said, “Have you finished, Baba? The answer to your question is – the main thing is –

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agni is constantly burning, the continuous destruction of this dead body. And aren't all hairs, beards shaved off? Agni first burns away the negative qualities. That is why – to always keep this remembrance about this burning, and along with that, the burning of the greed and desires – that is, to make it helpful towards sadhana, the shaving of the hair and the wearing of gerua clothes.”

Sunderlalji asked, “But why will this corpse stay in public?”

Swamiji said, “The shastras say that we are all living dead.”

“Very well, Baba, (THIS BODY) is saying something first. All this, dead body?” MA asked. “That dead body will wake up the mind, at all times. Look, our body is being burnt in this way – to remind us of the impermanence of our body, the dead body is required. This corpse is not ill smelling. The stink occurs if one is far away from the truth – everything is a corpse, everything is dead. For the purpose of the advancement of sadhana, gerua clothes are favourable. But one who has reached the Ultimate sthiti, for him there is no requirement of discrimination of colour. Red, blue, white – everything is the same.”

Somebody asked, “Very well, MA, are white clothes better than saffron clothes? You wear white clothes.”

MA laughed and said, “White is such a colour in which all colours are manifested.”

### 6th June, 1962, Dehradun

MA was sitting on the Shiv Mandir veranda during the morning satsang. The atmosphere was quiet and MA was in a somber bhav. Sunderlalji asked, “MA, how best to do (sadhan) bhajan?”

MA gave a concise reply, “Read the Narad Bhakti Sutra – follow it.”

But the panditji persisted, saying, “Those are words of a book. I want to hear it from YOU. YOU give me instructions.”

MA, smilingly, said, “The words of the book are lies?”

“No, no, I'm not saying that,” Sunderlalji quickly responded, “But I want instruction from YOU.”

MA replied slowly, “What is bhajan? THAT, who is Ishta, THAT, within which, there is no anishta (harm), THAT, who is only for your mangal (well-being). Puja, japa, seva, dhyana, dharana (contemplation) is performed for love of HIM.”

The question came, “MA, what is seva?”

“To become dead to the world,” was MA’s reply. People were shocked and said, “How is that so?”

MA laughed, and said, “To die, for the love of Ishta.”

The questioner asked, “To become dead? No kriya is there?”

MA said, “Whatever kriya is required, to become dead to the world. Become bereaved, for the fulfillment of the wish, for Ishta love.

“Whatever is done for Ishta love, that is seva, and whatever is done, for love of one’s self, is not seva. The longing for Ishta love – that is love. The kriya, that is in that love, is seva.”

### 7th June, 1962, Dehradun

A young boy was having his upanayan (sacred thread) ceremony in Kishenpur ashram for which his parents had planned a number of programmes in the ashram. Two other people were scheduled to take diksha from Didima. A devotee requested MA’s presence for the consecration of a bedi (altar) in Kalyanvan ashram. Another person who lived in Dehradun requested MA’s presence in his house, along with the ashramites, for which he had arranged a number of vehicles for transportation. MA was busy trying to fulfill everyone’s desires. For the upanayan ceremony, brahmin bhojan and sadhu bhojan were arranged for which a few hundred brahmins, sadhus and sanyasis were invited from the nearby Ramakrishna Mission and other ashrams. A musical programme, consisting of a sarod recital and classical vocal music, had also been arranged.

MA’s presence was requested, at all places, by the devotees. SHE was busy going from one programme to another. At times MA was giving instructions for drawing alpana on the floor, at times, ensuring the arrangements for the pujas were proper, at

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times, ensuring arrangements for the yagna, at times, SHE was attending the diksha, at times, at the consecration of the bedi, at times, supervising arrangements for the brahmin and sadhu bhojan, at times at the music recital. MA was supervising each and every work minutely.

To conduct any programme with purnashakti (full energy) and purnarupa (in perfect form), MA always said, “However small a work is, the picture of paripurnata (absolute completeness) should be manifested, and should be nikhut (perfect), and abhranta (unequivocally correct).” There was nothing called small work for MA. SHE was welcoming the sadhus and brahmins with folded hands and supervising their bhojan, and after everyone finished, asking, “Baba, is your stomach filled?”

MA was also present at the diksha and answering the questions of the people being initiated and after sitting for quite some time in the humid atmosphere, SHE said smilingly, “Have to leave now, to be present at the music recital.” The boy’s mother and sister were waiting to adorn MA with sari, mala, ornaments, and a crown made of flowers. After SHE was adorned, SHE came out quickly like a small girl, and walking briskly amongst the crowd, with eyes straight ahead, but glancing everywhere, through the corners of the eyes, and laughing, and saying, “Nobody can see, nobody can see.”

### **8th June, 1962, Dehradun**

During the morning satsang, MA was sitting in the shade on the veranda of the Shiv Mandir while the devotees were sitting in the open area in front of HER.

Pandit Sunderlalji said, “We are feeling very hot, MA, why don’t we sit inside the hall?”

MA playfully said, “What is the problem here? For satsang, an open space is advantageous.”

Sunderlalji said, “The sun is beating down on us.”

“What is the harm in that?” MA asked. “Why don’t you bear a bit of hardship?”

Sunderlal dramatically said, “YOU are sitting in comfort, that is why YOU are saying so.”

MA’s voice became firm, and SHE said, “No, not sitting in comfort. To THIS BODY, there is no comfort or leisure. To THIS BODY, shade, sun, rains are the same. Here also, and there also. All of you, have made THIS BODY sit here – everything, is for all of you.” MA’s facial expression was serious. The very atmosphere seemed to solidify and becomes heavy.

Panditji, with folded hands, asked meekly, “Is MA hurt? Is MA angry? Is MA injured?”

Almost immediately MA’s facial expression turned compassionate and SHE started to laugh uproariously and said, “It is truly very hot today.”

Dr. Pannalal asked, “MA, with what bhav should one go to a Mahapurush?” MA replied, “With a prayer for purity of the mind and revelation of the SELF and such.”

He asked, “But can all Mahapurushas understand the prayer and do they bestow grace and kripa based on one’s prayers?”

MA said, “Abandon this thought of what can be given – abandon this trading habit – you should go with a prayer for pure Bhakti, for revelation of GOD.

“But which Mahapurush is genuine,” he continued. “To whom shall one go to get the desired fulfillment – shouldn’t these be judged?”

MA responded, “You’ve read in the Gita – Ma Faleshu Kadhachan – instead of wishing for results, pray to the Mahapurush with reverence and devotion. That is your only adhikar (right)!

He continued, “Shall one go to the one he likes?”

MA said, “No, you will like a lot of things. You will always like (to go to someone) who can give happiness and good fortune, (to go to someone) where you can ensure an arrangement for your daughter’s marriage – you will like it there. But, prayer should be kept for proceeding towards the path of Paramarth – that prayer is everything.”

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It was noticed that a red and blue string had been tied on MA's wrist by a local person for some occasion particular to that place. MA was wearing an alkhalla (a full length cloak). A devotee asked, "What are you wearing, MA?" MA replied, "They had it put it on (THIS BODY), whether anything is worn or not worn, it is the same. However one decorates, whatever they put on. Here there is nothing called lajja (shame)." MA laughed and added, "Lajjao je lajja pai (Even the shame gets ashamed).

"Whatever is to be discarded, whatever is to fall away – that will be discarded and fall away. Whatever is to disappear, will disappear. Don't you all use powder, lipstick and many such things – everything will be erased."

Laughing, someone asked, "MA how do you know about lipstick and powder?"

MA laughed too and said, "Have seen – and have also worn... (I) am in everybody, (I) am everything. Who is the whole? You are. If (I) am everything, then where are these different things?"

Sunderlalji said, "Yes, MA, you are everything."

"Yes. You are everything. Is there anything except You?"

He then replied, "No, no, MA, I can't accept that."

MA laughed, and answered, "You don't believe, I believe. That you don't accept it, that also (THIS BODY) agrees with you. Because you are in the sthiti of not accepting. That is why you don't believe. Now think and see whether what has been said is a falsehood."

He persisted, "Yes, MA, false."

MA laughed again and said, "Lies? Yes, you are in the sthiti of lies. But know, this is Truth – Only ONE is there, there is no two – again ONE is also not there, ONE is relative. There is no question of one, two, three – ja ta (it is what it is)."

### 9th June, 1962, Dehradun

MA was in HER own bhav as not many people were present and SHE remained upstairs most of the time. Every day in the morning Ram Lila or Mahaprabhu Lila was being performed

which was attended mainly by local devotees. Dr. Pannalaji and Pandit Sunderlaji were present and had some beautiful discussions with MA regarding spiritual matters.

Around 4 p.m., Jagadguru Shankaracharya Shri Shantanandji of Joshimath, came for MA's darshan. MA personally welcomed him; he arrived with his silver singhasan (throne) and silver umbrella. During his discourse, he said, "I have not come here for show or favour. The attraction to MA's affection and charm has brought me here. There is no comparison to the unprecedented kripa and compassion of the Glorious MOTHER."

The hospitality and etiquette arranged by MA for Shankaracharya was exquisite.

### **17th June, 1962, Dehradun**

During satsang in Kishenpur, a devotee asked, "What exactly does Bhagwat chintan (the thought of GOD) mean? Since I have not seen GOD and do not know HIM, how can I think of HIM?"

MA replied, "At times you want to buy something that you have never seen. You nevertheless think of it, go to the market and finally get it. At present you are on the level of belief and acceptance of what you have been told. You know the mantra and you know the Guru. The mantra is GOD and the Guru is GOD. In actual fact there is nothing but GOD. Anyhow, you accept the Guru; therefore meditate on HIM."

The devotee continued, "But I do not know the Guru, I only see HIS body."

MA said, "Never mind. Concentrate on the little that you know of HIM and on the mantra, and carry out the Guru's instructions. The mantra is the seed; having obtained the seed, the whole tree is potentially there. All you have to do is to bury the seed in good earth and tend it carefully; the tree will grow of itself. When you have found the Guru and received HIS instructions, you have in very truth found everything, just as the tree is contained in the seed."

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### 19th June, 1962, Dehradun

A sadhak asked MA, during satsang in Kishenpur, “How does sadhana become tivra (intense)?”

MA said, “By ek lakshya (one-pointedness). ‘Tivra’ means to direct the tira (arrow) towards the goal. Tira ka vrati hona, to aim with single-mindedness at the goal and at the goal alone.”

MA then spoke about the practise of sadhana. She pointed out that it was certainly very good to sing kirtan, to chant holy texts and to perform puja. But if, while engaging in those practises, one enjoyed the praise and prestige one earned from those who listened, then this would become an obstacle to one’s progress.

“Sadhanaki gati khandit hoti hai,” MA said. “The stream of sadhana will be interrupted. Suppose someone says to you, ‘How beautifully you sang! Let me record your song.’ He notes down your address, a correspondence ensues and he starts sending you presents. This is not sadhana, but worldly enjoyment.”

The sadhak asked, “Should we then stop singing kirtan?”

“No,” MA responded. “Sing as much as you can – but sing only for GOD. Sing HIS praises, get absorbed in HIM, be oblivious of whether people praise you or take no notice of you. Your way of doing sadhana is like travelling by bullock-cart, and there are hundreds of them on the road. At times the driver falls asleep, and then the bullocks take a wrong path, and one has to retrace one’s steps. Therefore, one must constantly remain watchful and alert.”

Someone carried on with the analogy, “Suppose I buy a ticket and travel by train. Then surely, I need not worry?”

MA replied, “The driver has to be alert. But so must you, for if you fall asleep, you may miss your destination and stay in the train too long.”

### 24th June, 1962, Dehradun

MA was talking with the elder girls during the night regarding spiritual matters. One asked MA’s opinion on performing sadhana away from society in a remote and secluded place.

MA replied, “Look, the sthiti (spiritual state) is not such that if somebody comes to do something (to harm) to you, he would run far away, saying, ‘Hey Bhagawati’ – (you are in a) female body – if once tainted, it remains for the entire life. And if you talk about faith in GOD – if the dependence and faith is proper, then the bhav and way of speaking would be different.

“The sadhak-sadhikas should always remain with the perpetual thought of GOD. No other thought should be acceptable. As more time (is) given to the thought of GOD, that much less time shall be the thought and attraction to the other side. One who is totally absorbed in this path, even at the cost of neglecting his responsibility towards his parents, does not face any hindrance or harm in his sadhana. In the path of Paramartha (Highest Truth), if the mind is steadfast then GOD takes over all responsibilities. Even if he does not perform seva towards his parents, GOD takes over the responsibility and arranges for the same.

“But of course unless one reaches intense bairagya (renunciation), the stage of going beyond responsibilities, is difficult to reach. Whatever GOD does, is for the good. Like a doctor who performs an operation on a boil and expels the poisonous matter – GOD washes and cleans one through sadness and takes one on HIS lap. GOD corrects and purifies all transgressions – saying, surrender all your filth to ME – in return, receive amrutya (ambrosia) – HE does this kind of trading, HE is the Ultimate Trader.

“It is also correct that unless it is time, this does not take place, but one should continue boldly with vigour – HE can manifest at all times, who knows when one’s time will come. HE causes pain to the bhakta by giving sadness to increase the eagerness and yearning. He accepts the tears of the worship caused by the sadness. The bhog (in this case, suffering) is as per one’s own karma – for some it is mental bhog, some others have physical bhog. On the other hand, as the karma is being destroyed, should (one) go on suffering and not do any

## THE HOLY CHRONICLE

treatment – this is also not right. Everything should have a limit, through treatment, bhog can be restrained – therefore it should be done.”

### 25th June, 1962, Dehradun

During the morning satsang, MA asked, “Why is there so much rivalry among the sevak-sevikas for Guru Seva?”

“Not everyone can possess the right of seva – that is one aspect – if one is not devoid of abhiman (pride, ego), the right for true seva will not come. The Guru’s instructions should be followed without any judgment. If someone else gets responsibility of seva for some time, then it should be thought that the one who is my Beloved is receiving seva, and one should not feel sad or be with a long face. HE will get his work done through anyone HE wishes. Whatever HE does is for the good – the momentary sadness is for one’s welfare – being denied the opportunity of seva – it is done for increasing my fortitude and patience.

“Some of you think that atithi (guest) seva is a waste of time. MA’s seva is the real seva. THIS BODY will say that whoever comes to the mandir for darshan, for listening to Haribaba’s discourse or to see the Raslila, whatever type of people they may be – for the time being, they are attending satsang with a pure mind. Working for them means doing seva of Jan Janardan (GOD in the form of crowds) – this facilitates the path of Paramartha. If it was that you were so engrossed in Akhanda Japa, then the question of this kind of seva would not come. Instead of uselessly wasting time, after you complete your japa, dhyana and puja, the balance time should be used to work for people who come here, to be engaged in their seva is auspicious. In the worldly sense since (one) is highly educated, the bhav should not come into (your) mind that you will not do this work or that work. Be prepared to do any work. The sanyasis are doing all types of work, starting from (managing) the stores.

“Buni has said something beautiful, ‘MA, many say to me – you cook for this person or another person even though you are

unwell and weak – who are you satisfying?’ and Buni replied that she tells them that this is MA’s work and she just tries to help by doing it only. Isn’t this utterance very beautiful? Mukhe Naam, hathe kaam (Naam in your tongue, activity in your hands). It is not your duty to judge whether a person is good or bad. Paramahansadev used to say, ‘My MOTHER is dancing.’ Instead of judging people whether they are good or bad, as they have come here for the time being with a pure mind – doing their seva means that Seva of GOD is being done.”

### 25th June, 1962, Dehradun

During satsang in Kishenpur, someone asked, “While living in the Guru’s ashram, what is better, serving the Guru (Guru Seva) or engaging in japa-dhyan?”

MA said, “Whatever the Guru advises is best.”

“But the Guru doesn’t say anything about this.”

MA said, “Then he is not a Guru. To do the Guru’s personal service is not possible for everyone. It requires special capacity. Suppose you do the Guru’s personal work for a time and then someone else is asked to continue and does it in a different way and this upsets or irritates you. This is not called service. You should, on the contrary, feel happy that some other person also has the chance to serve your Beloved in his or her own way.

“Always remember that whomever you serve, you are serving Janardan (GOD) in that particular guise. So many people come to the ashram and there is no end to the opportunities of serving them in this spirit. Even if some of them are bad or mean, do not forget that they have come to the temple of GOD. For this reason, serve them to the limit of your capacity, although they may not keep the same attitude after leaving the ashram. Serve the pure intention that has moved them for the moment. Whether you provide them with food or water, or sweep the place for them, or assist them in any other way, it is service to GOD in the shape of man. Thus there is a great amount of scope for service in an ashram.

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“Obey the Guru implicitly! Whatever HE may ask you to do, try to carry it out. If it be disagreeable or troublesome, accept it as your tapasya. Although it is true that, so long as one is bound by the granthi (knots) of the I-ness, perfect faith is impossible, nevertheless exert yourself to the utmost to act upon the Guru’s orders. If you are able to remain in meditation continuously, nobody will even dream of expecting any service from you. But if you linger about aimlessly for part of the time, you should certainly do service of some sort.”

Someone asked, “What is Mantra Chaitanya?”

MA replied, “A mantra that has become alive – that is to say, that which the mantra represents, becomes revealed. The seed is sown by the Guru, but unless the soil is properly prepared, the tree will not grow. An ordinary seed may die if not tended, while the seed which the Guru sows is immortal. All the same, the earth has to be dug up and made soft and receptive, then the stones have to be removed and the earth is sieved, etc. If the seed is not watered it cannot develop. The regular practise according to the Guru’s instructions provides the nourishment that will make the seed grow into a tree.”

### **26th June, 1962, Dehradun**

In the morning during satsang, while talking with Dr. Pannalalji, MA said, “If you have to play, play with Bhagawat Kriya. Playing with GOD, the inner Self will be manifested – that play, by playing that play, one crosses to the other bank (liberation).”

### **27th June, 1962, Dehradun**

During satsang, Bhaiji and Sachibabu were being discussed. Once Bhaiji had asked MA whether SHE accrued obligations due to the food SHE had asked for and ate from others. MA said that SHE told Bhaiji, “THIS BODY does not take anybody’s food, does not go to anybody’s house and does not look at anybody.”

Once Kashi’s Gangadi, while in Calcutta, had told MA that MA’s sanyas took place at Hardwar Kumbha. On hearing this,

MA laughed and said, “Exactly! At Brahmanagar (abode of Brahma), Atmanand’s (Blissful Consciousness) Sanyas took place. What THIS BODY was at birth is the same now – the clothes are also white – not yellow or saffron.”

Regarding Sachibabu, MA said, “It was Sachibabu’s wish that he would make an arrangement for one hundred boys to stay at Kalyanvan who would work in the garden and help each other lift the water (from the well) to water the plants. At that time THIS BODY was in Solan. It was also Sachibabu’s wish to build a kutir for MA. Because MA would come (to Kalyanvan), he made arrangements for a satsang (hall) and pitched tents. A Gita, Upanishad and Bhagavat were placed under the foundation – THIS BODY knew nothing about it. After eight or ten years, THIS BODY had a kheyal, that (IT) was walking over the place where the Bhagavat was kept. After the place was dug, as per instructions to Paramanand, the buried books were actually found. After that, a Shiv Mandir was built on that spot. Sachibabu’s wish was to build a kutir for MA – the Shiv Mandir is THIS BODY’s room.”

### **28th June, 1962, Dehradun**

MA was saying to a new visitor, “A mantra cannot be made impure by anyone. You have received GOD in the form of mantra. Even if you leave THIS BODY, THIS BODY will not leave you. Give your mind shuddho bhojan (sacred food). If the mind is kept thinking of GOD for more time, one can hope for the possibility of understanding GOD. If the vision of the heart is immaculate, GOD manifests HIMSELF. The attainment of the present sthiti (state) is as per the sthiti of the last breath.”

### **29th June, 1962, Dehradun**

Discussion was going on in the satsang regarding the method of pranam. MA said, “During the pranam of Bigrha (Idol) or Mahapurush (Holy Man) first, dhyan (meditation) of the charan (feet) should be done. Slowly, slowly then, the whole body

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and face of the object of pranam, should be brought into the thought process. Very slowly, slowly, inhaling, inhaling, (one) should think that one's whole body and being is being filled with HIS Shakti and making one extremely powerful. Like a dandavat (a stick) lying on the ground has no identity; in (performing) dandavat pranam also, fully surrender one's own total identity.

“The flow of all Shakti comes from the FEET. The head receives it. HE has given you the right to perform pranam on HIM through HIS kripa. Then while exhaling, exhaling, (one) should think that HE is accepting all my faults and making me pure. Like when filling a pitcher with Ganga jal, one first washes it with a small amount of water and throws the water in the Ganga, similarly you receive HIS Shakti and give all your faults to HIM. The water is filled in the pitcher from the top; similarly, the head receives the transmission of Shakti.

“The flow of Shakti (also) is through the tip of the fingers that is why aashirwad is done on the head and on the back with the hand. Power is emitted through the tip of the fingers, that is why if a finger is pointed towards a fruit laden tree, a lot of times, the fruits fall and decay. The head receives the Shakti and distributes it to each and every part of the body – like when the root of a tree is watered, it spreads to all parts of the tree.”

Someone then asked, “What is chittashuddhi?” MA answered, “When the mind becomes empty and, like a clean mirror, reflects the Self, this is called chittashuddhi.”

### **30th June, 1962, Dehradun**

Someone asked, “Is the hour of death fixed beforehand?”

MA replied, “In the realm in which the laws of nature function, it is fixed and cannot be averted. But by the Will or Grace of One who has gone beyond those laws, it may be altered. As a rule, fate will have its way; one way or another, it will work itself out.”

To illustrate this fact, MA related a story which SHE would often tell, “Once upon a time there was a learned brahmin. One

night, while he and his family were asleep, a poisonous snake entered the house and stung his wife, son and daughter. Within a few moments, all of them were dead. The brahmin naturally felt grief-stricken. What to do now? He watched the snake crawl away and leave the house.

“In his despair he ran behind the reptile. After following it for some distance, he saw the snake change into two fighting bulls. After they had killed each other, a beautiful young girl emerged on the spot. Two men started quarreling over the lovely lady, a fight ensued and they stabbed each other to death, while the young beauty went on her way. Deeply pained and puzzled, the brahmin kept close to her heels.

“Finally, she turned around and said, ‘Why do you follow me? Leave me alone!’ The brahmin cried, ‘Not until you explain to me who you are. First you were a snake and your poisonous fangs destroyed my whole family. Then you turned into two fighting bulls that perished; and now, taking on the shape of a charming girl, you caused the death of two men. Tell me who you are?’

“The young woman tried to escape, but the brahmin would not let her go. ‘First disclose your identity, then you may go where you please.’ At long last he got the reply, ‘I am destiny. I do not kill anyone. But man, by the results of his own actions, causes his own death in some manner or other.’ The brahmin asked, ‘If this is so, tell me how I shall die?’

“The woman said, ‘By drowning,’ and with these words she disappeared.

“The brahmin made up his mind to counteract destiny. ‘Let me see how I shall die by drowning, if I keep far away from water,’ he thought. After attending to the funeral rites of his wife and children, he disposed of his house and wandered high up into the mountains. There he decided to spend the rest of his life.

“One evening, when as usual he was looking for shelter for the night, he sighted at some distance, a large and well-built

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house, obviously the mansion of a wealthy person. When the owner saw the brahmin approach, he politely invited him to be his guest. He started talking to him and soon found that he was a learned man. 'How much further do you want to trek?' He suggested, 'Please make your home in my house. My whole family will benefit by the company of such a learned and cultured pandit.'

"The brahmin also felt attracted to his host and his sons. He thought, 'The family seems pleasant and well-to-do. There are hills on all sides and no watercourse anywhere near. What better place can I find?' And so he remained.

"He stayed for a number of years, teaching the sons. Grandsons began to grow up. One of the little boys got greatly attached to the old pandit and spent much time near him. One day, the head of the family said to the pandit, 'We are all going down to Benaras to bathe in the Ganges, since a very auspicious day is nearing which occurs only once in hundred years. Please, do join us!' The brahmin flatly refused. However, the little grandson began to cry and declared firmly, he would not go without his beloved pandit and would rather stay home with him. When his host tried again and again to persuade him to join in the trip, the pandit finally disclosed his reasons for refusing to go. 'Is that all?' said his host. 'Be without fear, I shall construct a special bathing-place for you, very shallow and surrounded by a strong railing. Not even a small child will be in danger of drowning there.' After much debate, the brahmin at last agreed to go. His host kept his word. He made excellent arrangements for the pandit's safety, exactly as promised. The brahmin entered the water, carrying the little boy in his arms. Suddenly the child changed into a crocodile and with the words, 'I am destiny!' dragged the old man over the railing into the main current. This is how fate will have its way. According to one's karma, the date and manner of one's death is preordained."

Someone asked, "Suppose a man dies, pronouncing GOD's name, will he not be born again?"

MA answered, “It depends on his state of mind; it may of course happen that all his remaining karma is burnt up instantaneously. This may also occur by the grace of the Guru.”

Another person, “Is it possible by the grace of the Guru for vasana ksaya (obliteration of desire)?”

MA replied, “It is. The grace of the Guru always pours forth, but you must have mercy upon yourself and allow it to reach you. If your vessel is turned upside down, the grace will merely run down the sides and you will be unable to receive it.” (MA had on other occasions explained that to keep one’s vessel upside down means to be outward turned. When one’s attention is focused on GOD or Truth or on realising one’s Self, one becomes receptive to Divine Grace.)

Someone asked, “I have taken refuge in the Mother. Why does SHE not take me into Her arms?”

MA responded, “The sense of duality has remained; you are feeling apart from HER, this is why. To give a little is not enough, you must give yourself wholly – have mercy upon yourself.”

### **1st July, 1962, Dehradun**

Someone asked during satsang, “The other day I read in a newspaper that someone was found dead. He had left a letter to say that since the woman he loved had passed away, he had gone to join her for he could not live without her. Can one, by committing suicide, really be united with a person who is dead?”

“Never!” MA said vehemently. “One who commits suicide enters a very deep darkness from which it is most difficult to be released, unless someone who wields great power takes pity and liberates him from it. In that condition of dense darkness, one cannot meet anyone. Suicide is a most heinous sin. Man is born in order to reap the consequences of his actions of former births. To try and escape from this, by suicide, is extremely foolish – it only prolongs the agony indefinitely. No one who is in his senses can possibly take his life, at the moment of doing so, a person is invariably disturbed in his reasoning. Suicide does not solve

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anything – on the contrary it creates endless complications, and prevents one from paying off one’s karmic debts.”

“What about murder?” someone questioned.

MA replied, “Well, the murderer will no doubt have to suffer for his crime.”

“And the one murdered?”

“It is bad luck to be murdered,” MA said. “But it has to be remembered that this is due to some evil karma. It is an inauspicious death.”

The questioner continued, “What about sati?”

MA responded, “That is a different matter altogether. A real sati has to be completely steady in mind and body. If, entering the fire, she suffers; she cannot be called a sati.”

A few days before MA had told us the story of one of HER ancestors, “After circumambulating seven times around her husband’s funeral pyre, she put one of her fingers into the flame of a candle to make sure whether she would be able to bear being burnt alive. The finger didn’t move. She then told her relatives that since one of her little toes had once inadvertently touched the pillow of her husband (which is considered a sin), that toe would, in order to expiate this sin, feel the flame and therefore wriggle, but nobody should feel alarmed at this. She then entered her husband’s pyre and at once her body became completely still, just like a corpse. She obviously did not feel any pain whatsoever. She was perfectly steady.”

MA then told another story of a sati, which SHE had heard from Bholanath. That particular woman did not even have the chance to leap into the fire. While doing pranam before entering her husband’s pyre, life ebbed from her, and her dead body was burnt together with her husband’s.

An old woman asked, “Why is it that I never think I am going to die? I sometimes think of other people’s death but not my own.”

“Because you are afraid of death, you avoid thinking of it,” MA said. “But then again, you cannot believe that you will die, because in reality you are immortal. It is only the body that dies.”

### 2nd July, 1962, Dehradun

MA had a kheyal to send Didi to Bombay for a thorough medical checkup as she'd been feeling unwell for quite some time. SHE told Kamalda, Maladi, Arunadi and Hemidi to accompany her. Didi was not happy at the thought of leaving MA. MA looked at her and said, "Didi, don't worry. Feeling worried means giving priority to one's own wishes. Depend on HIM at all times."

### 3rd July, 1962, Dehradun

A questioner asked, "It is said that if one thinks a certain thing is so, then it is so. If one does not think so, then it is not. For example, if I believe prasad brings blessings this will be so, but not if I don't believe it. What then is imagination and what actual truth?"

MA said, "Imagination is one of the activities of the mind. Prasad always carries blessing, whether you believe in it or not. Let me tell you a story. A thief got caught in a heavy rain storm. He took shelter in a shrine dedicated to Vishnu. The storm did not subside and so he was obliged to spend the night there. In order to have a dry place on which to lie, he carefully swept all the water out of the shrine and thereby cleaned it. After a short time, he died. The messenger of death came to take him away, but the messenger of Vishnu interfered, claiming his soul, since he had cleaned Lord Vishnu's Temple, although he had not even looked to see whose shrine he was sweeping."

MA told another story, "A man was riding on a very slippery road. At last, the horse stumbled, knocked him down and due to severe injuries, he soon died. The messenger of death arrived. But it so happened that his body had fallen on a Shaligram (sacred stone of Vishnu), and consequently the soul was carried away by the messengers of Vishnu.

"These two stories illustrate the efficacy of prasad. Whether one believes in it or not, one is blessed by anything that has been consecrated to GOD. Therefore, I always advise people to offer their food to HIM before partaking of it.

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“Once someone asked concerning this advice, ‘How can meat, fish and eggs be offered to GOD? This is what I eat.’ THIS BODY said, ‘At least pray to GOD with the words – Lord, look with what sort of food you are sustaining my body.’ The person put this suggestion into practise. After some time he came to me and related that he had fallen ill and that the doctor had forbidden him to eat meat, fish and eggs. He had thus been forced to give them up. This shows how beneficial it is to turn to GOD. HE HIMSELF will see that you are purified.”

### 4th July, 1962, Dehradun

MA was taken to Anand Chowk in the morning, where SHE was getting one and half lakh Maha Mrityunjaya japa done secretly for someone. The purnahoti of the japa was performed in MA’s presence. When MA had visited Dehradun the first time, SHE had stayed at Anand Chowk along with Bholanathji and Bhajji. After the purnahoti, MA had bhog at Laxmiji’s house and returned to the ashram after resting for some time.

During a discussion at night regarding MA’s sadhana lila, MA said, “THIS BODY did not know for nine years what was lying down. Not even once did a yawn come due to that. At that time, THE BODY also had no sweating.”

MA also talked about the incident where SHE had seen Parmanandaji ethereally, during the journey to Kailash. SHE said, “While returning from Kailash, THIS BODY was standing on a bridge, and was seeing Bhajji coming. Suddenly, a bright face was seen clearly, floating in front of THIS BODY’s eyes. At that time, nobody understood, then it was later understood that the face that was seen, was of Paramanand. Bhajji left his body after returning from Kailash, and Paramanand came after that. THIS BODY was sitting in the downstairs room, in the Kishenpur ashram. Suddenly, Bholanath entered the room with Paramananda.”

Parmanandaji was in the room, during this discussion. He said that he had been staying at the Ramakrishna Mission in

Kishenpur, after he had returned from Kashmir. Bholanath was in maun at that time. Nonetheless, when he saw Parmanand on the road, he stopped him, and insisted he come to meet MA.

Bholanathji had first encountered Swami Parmanand in Uttarakashi where they were both doing their own rigorous sadhanas. Bholanath recognised something in Parmanand, and he immediately wanted him to come to MA, but Swamiji was deeply into the study of the Brahma Sutras and he wanted to finish that work. Bholanath told him not to worry, to complete his studies and then come to MA.

When they met each other again, on the road in Dehradun, Swami Parmanand came with Bholanath to the Kishenpur Ashram. MA was then seated in the hall. At the sight of Swamiji, MA spontaneously exclaimed, “Oh you have arrived – then you must have your meal with us here today.”

Swamiji replied, “I have not come here to eat. My food will be waiting for me at the Ramakrishna Mission Ashram where I am staying.”

“Very well then,” MA said. “Have your midday meal with us here tomorrow. Didima cooks very nicely. She will be offering bhog and you can partake of it.”

Swami Parmanandaji became completely devoted to MA and was with HER throughout the remainder of his life. He described MA to another sadhu as “the living embodiment of the Gita.” MA would often refer to him as Hanuman. It was said that, other than Bhajji, no one understood MA’s kheyal like Paramanandaji.

### **7th July, 1962, Dehradun**

In the morning, MA, with Shri Haribabaji, was taken on a visit to the residence of the Collector.

### **9th July, 1962, Dehradun**

Shri Haribabaji, who had been staying with MA for the last two and a half months along with his Ras and kirtan party,

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was scheduled to leave in the evening. At 5:30 p.m. MA went to Kalyanvan to bid him farewell. Haribabaji was conducting Sandhya Kirtan at that time, before his departure. As MA was getting down from the car, SHE suffered an injury on the knee (twisting a nerve in the knee) and thus could not get out of the car. The car was taken to the spot, where the kirtan was being held, and MA attended the kirtan sitting in the car. After applying heat on the knee for some time the injury subsided a bit, but MA had to be taken from the car by a chair. When Haribaba was leaving for the station, MA was sitting in the car, and said, “Om Namō Narayan.”

A Bhagavat Saptah, in Kishenpur Ashram, began in the memory of the brother of Sri Vasudev of Amrita Dhara. Sri Nityanandaji of Vrindaban was performing the recitation in the morning and explanation in the evening for over 3 hours daily. MA used to attend twice daily from Kalyanvan.

One evening a devotee said that she had read in two different scriptures that bhakti didn't come without fear. She failed to understand this. MA explained that life in the world was full of fear – fear of death, sickness, old age, poverty, public opinion, etc... When people become conscious of intense fear they turn to the Almighty for help and succour.

MA then related that when SHE was very young, at Ashtagram (1914 – 1918), SHE used to repeat 'Haribol' and once had the kheyal, that there should be mass prayer and invocation of GOD's name, all over the world, with millions and millions of people joining in. During the recent ashtagraha, the so-called disastrous constellation of planets last January and February, HER kheyal had been fulfilled. Here also, it was intense fear, that made people invoke GOD with fervour and concentration.

### 11th July, 1962, Dehradun

During the satsang, MA said something astonishing, “Was seeing a place – one side was residential with roads and railway tracks; a lot of people from this country and foreigners were seen. News

was being heard on the radio – while hearing, the listeners were becoming shocked and stunned. It seemed that THIS BODY was standing in the crowd in a tranquil state. From the ground level a column of smoke was seen curling upwards. The column was covering the sun. A rain of fire had started but not on the ground level. The news on the radio was repeated three times, ‘It has happened, it has happened.’ Then this column of smoke spread all over in a haphazard manner.”

Mrs. Sabharwal said that it seemed that MA had witnessed, ethereally, an explosion of the atom bomb; in that day’s newspaper it had been reported that America had conducted a test of the world’s largest atomic bomb in the Pacific Islands which could be seen by the people on the eastern coast of the Pacific Ocean. Everyone was astounded.

### **15th July, 1962, Dehradun**

MA had been staying at Kalyanvan for the last few days. On some days, MA would go to Kishenpur at 11 a.m. and not return to Kalyanvan until 10 p.m. MA suffered from pain and soreness in THE BODY. Bhupenda’s father-in-law, Dr Mukherjee had applied infrared lamp ray on HER feet one day.

### **16th July, 1962, Dehradun**

Guru Purnima was celebrated in MA’s presence. MA had been suffering from cold and cough, since the morning. HER voice was breaking up and by seeing HER eyes, it seemed that SHE was feverish. Binadi had made arrangements for MA’s puja. MA sat up on the bed for a short while, and then again lay down – Jogenda performed puja on MA while SHE was lying down in that condition and many people offered Anjali.

A bit later, MA went downstairs. The disciples of Didima (who had received diksha from her) had arranged for the puja of Didima in the hall downstairs. Seeing the excessive crowd in the hall, the puja was shifted to the Shiv Mandir on MA’s instructions. Brahmachari Hiru performed the puja on Didima.

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A huge number of people including royals, had arrived for Guru Purnima, among whom, were the Raja and Rajmata of Tehri, Raja of Kuchaman, Rajmata of Suket, Raja of Ambe, Rani of Mysore and others.

Akhanda Naam kirtan also started simultaneously with the puja. The ashram was so crowded that a mass of people spilled out onto all the roads around the ashram. The devotees had brought so much fruit, flowers, sweets, and other things as offerings that there was no place to store it all. Among the celebrations and the ensuing pandemonium, it had started raining. It was a difficult task to feed this huge number of devotees, who were served food in any free space that was available, whether it was a room or a veranda. The feeding of bhog ended at nearly six o'clock in the evening.

### **18th July, 1962, Kankhal**

MA left for Kankhal by car spending three days there.

### **20th July to 6th August, 1962, Dehradun**

MA returned to Kishenpur ashram by car. SHE had been extremely unwell for the past few days. A lot of people were of the opinion that it was due to the infra ray that had been applied on HER feet, as HER body could not tolerate any impact of medical treatment (as it would have the opposite effect). SHE remained in HER room most of time and came out to give darshan twice daily only – at midday and after 6 p.m., usually on the veranda upstairs.

During discussion it was found that the writings which Lalitadi had written on MA's instructions had been put in storage (for safekeeping). In this regard MA said, "If anybody wishes they can take them, THIS BODY has not seen an eagerness on anybody's part to take them, that is why, there was no kheyal to give them."

MA had sent Bunidi to Delhi, to take care of Didi who was arriving from Bombay on the 25th, after her medical checkup.

### 26th July, 1962, Dehradun

MA called the elder girls, and asked them to gather collectively before the bar-bela (inauspicious times of the day and in this case, it was a Thursday) and said, “If you wish, you can also call THIS BODY.” All the girls gathered on the veranda of the first floor and lit incense, placed an asan for MA and prepared a place for paath (reading of scriptures). When MA arrived, Kripalji decorated HER with garlands and chandan and requested HER to sit on the asan. MA also applied chandan tika on everyone. First the Gita paath was recited which was followed by a period of maun and then pranam mantra was recited.

After pranam on MA was completed, SHE said, “In Siddheshwari, Bhaiji and others used to get together like this and used to share and discuss their spiritual experiences. You all can similarly meet once a week or twice a month for such spiritual discussions. During the next four months decide firmly in your minds that – we will not find fault with others, we will not say harsh words, we will speak to the elders with respect and look at the younger ones with affection. Shall not bear in mind any anger or irritated bhav towards anyone. If these are observed for these four months, then by virtue of good fortune, it may so happen, that these are observed for twelve months.

“You have come to this path and if all of you cannot become ek pran (one breath), then how will you become a Viswa pran (world soul)? Everyone should try to maintain Bhagawat bhav. One soul – with this feeling, nothing should be said to hurt anyone. The elders should look at the young girls with affection; even if the young girls say anything, think that they are your younger sister. And resolve amicably.

“In this mon-milan (gathering of minds) assembly, you will all call each other Bhagwan. If one wishes, one can say, ‘Bhagwan, I did not like your words on so and so day, etc.’ In this way you can settle your differences and animosities, amicably among yourselves. And if you think that you do not want to rake up past differences, then take a sankalp (vow) from today that,

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'Bhagwan, we have cleaned and erased (the animosities) from our mind and are dedicating ourselves at YOUR feet.' All these are a tremendous obstacle on the path of sadhana. Human habit – whenever one remembers the previous (acrimonious) incidents, one should say, 'Hey Bhagwan, again YOU are coming in this form and manifesting YOURSELF – please withdraw YOURSELF.' Perform pranam after saying that.

“You have come here collectively, for the binding of the love of GOD in relation with dharma (virtuousness). Have samya bhav (sense of equality) with everyone. Expressing happiness on meeting one, and turning your face away on meeting another, this should not happen. If you love THIS BODY, then finding fault with anyone, means finding fault with THIS BODY. Being angry at anyone, means being angry with THIS BODY. But due to human habit these happen, even after trying a hundred times!! ‘One should hate the sin, not the sinner.’ Safeguarding these instructions means, ‘Safeguarding me.’”

After this discussion MA distributed michhri (sugar lumps) and elaichi (cardamom) as prasad and said, “This assembly that has taken place shall be named ‘Paramartha Bhagwati Sangha.’”

### **28th July, 1962, Dehradun**

At night during discussion, MA said, “Bhaiji had the basic and fundamental concepts for setting up the Vidyapeeth and Kanyapeeth. He had said at that time that if someone had the good fortune, then that person would do it. By seeing the manifestation of the Self that took place naturally during THIS BODY’s play of sadhana, even while staying in grihastha ashram, Bhaiji thought that among the girls and boys of Kanyapeeth and Vidyapeeth, if anyone had a particular tendency towards a particular path, then he would be helped and encouraged to follow that path. For example, some have Advaita bhav, some Shaiva, Bouddha, Vaishnav bhav – they would be guided in that direction. Among the worldly studies, dharma education would take precedence – this was all Bhaiji’s wishes.

“Those who would want to do kumari seva, for them their sadhana would be done along with the course of education, such as – when imparting the knowledge of protecting truth, observing truthfulness, (and) following the path of truthfulness – (it) means that one (teacher) will also have to observe it. Whatever time is left after doing such work, one would be engaged in one’s own sadhana. There would be no time to think about worthless things. And if it is seen that one is immersed in sadhana, then one should be excused from all work.

“Couldn’t THIS BODY, if IT had wished, build something like that? But the kheyal of THIS BODY to do this, or to do that, does not come – as otherwise, so many things would have been done. There is no sankalp (will), no binding – the FLYING BIRD enters your ashram, and again leaves it. Bhaiji had said that if somebody has the good fortune, that person will do it. Bhaiji had also said that among the girls if somebody wants to join grihastha ashram, then she will carry with her the mark of dharma education.”

### **30th July, 1962, Dehradun**

The second meeting of the Paramartha Bhagwati Sangha took place in MA’s presence at 10 p.m. Paath was recited and dhyan was performed. Everyone was serious. Nobody asked MA any questions and neither did MA say anything. After sitting for some time, MA left saying, “There is no ananda in them.”

### **31st July, 1962, Dehradun**

Again at the next meeting of the Paramartha Bhagwati Sangha, MA said, “All friends remain serious, there is no ananda, no laughter” and SHE remained quiet.

### **6th August, 1962, Dehradun**

Kavirajji was staying in the ashram for some time and was suffering from aches and pains in his hands for a few days. MA said, “Let us see by taking Baba to Kankhal once. The weather

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here is very damp.” Everyone was saddened by the news, that MA would not be present in Dehradun during Jhulan. Seeing this MA had said that SHE would return on Chaturdashi and would stay in Dehradun during Purnima. MA left with Gopi Baba by car for Kankhal, at 4 p.m.

### **11th August, 1962, Kankhal**

A Jhula was decorated and idols of GODS placed on it, on the veranda at the back of the building, for the celebration of Jhulan. MA was in Kankhal during this period.

### **14th August, 1962, Dehradun**

MA returned to Kishenpur by car in the evening for Jhulan Purnima. An extravagantly decorated swing had been put up and several idols of Shri Krishna and Shri Radha were placed on it. The celebrations had started from the 11th of August. MA sat near the Jhula in the evening and Jogeshda performed Aarti. Later MA swung the GODS on the Jhula.

### **15th August, 1962, Dehradun**

Jhulan Purnima and Raksha Bandhan were celebrated in MA's presence in the ashram. The Diksha of MA had taken place on its own, on the day of Jhulan Purnima (3rd August, 1922). The usual collective midnight meditation was held in the courtyard in front of the two temples from 11:30 p.m. to 12:30 a.m. (the time of MA's SELF-Initiation), as per the rules of the ashram, in MA's presence, as it was observed every year. MA was in the Shiv Mandir veranda in a half reclining position and a huge number of devotees sat in meditation in front of HER.

Devotees brought rakhis and tied them around MA's wrists from early in the morning till late at night. MA too distributed rakhis to everyone present that day and the next day. SHE also sent rakhis for the girls of Kanyapeeth and also to Didi who was in Delhi due to health problems. A bhandara was arranged and many people took prasad.

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### **16th August, 1962, Kankhal**

MA went to Kankhal in the evening to see Gopinath Kaviraj and Mouni Ma.

### **18th August, 1962, Kankhal**

MA returned to the Kishenpur Ashram at about 1:30 in the afternoon, for three hours only, and then went to Kalyanvan, after picking up Bachchu, who was waiting at the gate. From there, MA went to see Nibaran Babu, who had been unwell for some time.

Previously when MA was in Dehradun, Mashima had a wish to cook and feed MA dal (lentil) with chalta (a type of vegetable) but was not able to do so. She had fulfilled her desires during this period.

MA had sent, through Bachchu, nishindha leaves for Didi, who was in Delhi, suffering from inflammation of face and feet, with detailed instructions of the method of preparation and application.

MA returned to Kankhal in the evening and went straight to Bhologiri ashram to see Sri Mahadevananda Giri, as news was received that he was exhibiting signs of abnormality and mental disturbance and was not sleeping or eating, and used to sit in one place, hours on end, pretending to give discourses. MA returned late at night after visiting him.

### **22nd August, 1962, Kankhal**

Janmashtami was celebrated, in MA's presence, the whole evening and night, up to 2 a.m. MA had been supervising the decoration of the ashram for Janmashtami since morning.

In the evening, MA sat under the bael tree and started singing 'Krishna, Krishna, ha Krishna.' A bit later the elder girls of the ashram dressed MA in a Benarasi sari and a garland of 108 white lotuses and made HER sit on the puja asan. Brahmachari Nirvanananda conducted the puja. On MA's instruction, Nirmalada and Bhaskarda recited the chapter on the birth

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of Krishna from the Bhagavat. After the puja, prasad was distributed to all the devotees.

### **23rd August, 1962, Kankhal**

Nandotsav was celebrated in MA's presence in the morning. Nitaida had adorned himself as cowherd with a pagri (head cloth) tied on his head. Lakshmi Tankadi, Nandarani and Raipur's Mrs. Puri had adorned Nanda Baba. Gokul Nrithya (a dance) was being performed and MA was clapping HER hands to the beat of the music. As per the custom of the dance, Nitaida threw and broke the mud pitcher, containing curd, on the ground and started rolling on it. When another pitcher containing curd mixed with haldi (turmeric) was taken to MA, SHE sprinkled yoghurt in everybody's mouth. As Gopi Babu was in his room, MA went and fed him curd. SHE then started singing, 'Dharo Lau, Dharo Lau' in the curd filled courtyard and started rolling on the ground, on the curd. MA's face radiated a divine bhav. The celebration ended by singing 'Haribol'.

Kohinoorda had requested MA for a collective midnight meditation. At the moment of junction of the Rohini Nakshatra, MA said, "Everyone sit together." Everyone sat in meditation in MA's presence. SHE then distributed baskets full of fruits.

The new ashram in Kankhal had been inaugurated only recently at the great desire of Sri Nitai Charan Basu Mallick, the owner of the property. He had generously donated a part of his property named Shantiniketan, for the purpose of establishing an ashram there.

### **30th August, 1962, Kankhal**

A number of devotees were arriving from different places for darshan. MA was in HER own bhav.

### **4th to 12th September, 1962, Dehradun**

MA went to Kishenpur ashram by car. SHE stayed for eight days, and on the 12th, took the night train to Delhi.

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### **13th to 25th September, 1962, Delhi**

MA arrived at the Delhi ashram in the morning. Several hundred devotees would come for MA's darshan every day and at times the crowds were unmanageable. A number of prominent people came to pay their respects to MA, including Srimati Raihana Tyabji, Srimati Tarkeshwari Sinha, the Maharani of Jodhpur, Mr. M. Rahman, Deputy Commissioner of Pakistan and his wife, Prof. Humayun Kabir, Education Minister of India, his wife and his daughter, and others.

MA's health was good.

### **26th to 28th September, 1962, Allahabad**

MA took the night train to Allahabad, arriving on the morning of the 26th. SHE stayed for three days in the ashram of the late Shri Gopal Thakur, and then on the 28th, SHE took the night train to Calcutta.

### **29th September, 1962, Calcutta**

MA arrived in Calcutta in the morning. To avoid the rush of devotees at Howrah Station, MA detrained at Bandel and was taken by car to HER destination.

### **30th September, 1962, Calcutta**

MA was staying at Sri Makhan Babu's house in New Alipur for three days, where a room for HER had been built earlier, on one side of the second floor (in such a way that MA would not have to enter the living quarters of the house). MA had stayed at this residence previously. Some time back it had been noticed that a clear footprint of a Devi had manifested on the mosaic floor of the staircase on the ground floor of that building. The mosaic with the footprint was removed and was being kept in their puja room. MA entered the room and sat quietly like a statue for about fifteen minutes. HER normal conversation, laughter, etc. subsided and MA sat like a marble statue. Everyone present became frightened; MA was totally inert. Sometime later, Sri

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Kashiram Jaipuria from Kanpur came and did pranam. Seeing him MA talked for the first time, “Accha hai? (All well?)” A bit later, MA laid down and got up at 11 a.m., after which SHE was in a more or less normal bhav and talked with a lot of people.

On asking MA about the incident in the morning, MA said, “THIS BODY does not do anything by volition – not talking too much is happening nowadays. Don’t be angry with THIS SMALL GIRL of yours – everybody should come – without you THIS BODY cannot go on.”

### **1st October, 1962, Calcutta**

Makhanda and Shantidi performed puja on MA who sat with folded hands, eyes closed and completely still during the puja.

### **3rd October, 1962, Calcutta**

While leaving Makhanda’s house MA had left her kharam (wooden sandals). Seeing this Shantidi had said “MA, you are actually Antarjami (All-knowing). When I had seen the kharams, I had thought that if this pair were given to me, I will keep them in the puja room and perform puja daily on them.” MA just smiled. MA left to stay at the residence of Sri K.N. Banerjee (Kanakda) for two days.

### **5th October, 1962, Agarpara**

MA went to the Agarpara ashram for the Durga Puja celebrations. SHE went to the Puja Mandap and Bodhan was performed in HER presence. After some time SHE went to HER room. SHE then went to Rekhadi’s house where Durga Puja was also being celebrated.

The news that MA was in Calcutta had spread all over the city and the crowds were enormous.

At 10:30 at night, MA went to the banks of the lake in Makhanda’s car. SHE sat on the banks of the lake and consoled Chitradi’s uncle’s son-in-law, who had lost his wife within one year of marriage and was grief-stricken.

### 6th to 8th October, 1962, Calcutta

MA stayed at the house of Srimati Sarbani Basu, where another Durga Puja was celebrated, in HER presence. MA distributed the Gita and Chandi to the people present.

On the 7th, the day of Mahashtami, MA was made to adorn a blood red, Banarasi silk sari, with a gold coronet on HER head, before coming to the pandal. SHE distributed prasad and fruits to everyone with HER own hands.

In the evening, after Tripurari Babu's talk, he asked MA, "How was my discourse?"

MA said, "Excellent – even saying invaluable is not enough."

He then said, "Now YOU explain what is ahelik kripa (causeless grace)?"

"You have not educated the BACCHI (CHILD), Baba."

Tripurari Babu replied, "I acknowledge the blame and dereliction, now say, what is ahelik kripa?"

MA said, "Baba, to keep the child healthy, don't you care for him? This is swabhav (true nature) – not doing it, is not possible. The jiv is in bondhon (bondage). The main hetu (cause), is for the direction of attaining oneself. Whose is the hetu? Your hetu (purpose), your a-hetu (lack of purpose). In whatever line one may follow, in sadhana kriya, the attainment is for HIM.

"During bathing in the sea, if (one) falls in the current, then, it is not possible to return. No question remains – if (one) falls in the current of sadhana. The child cannot ask properly. That is why, by giving ahelik seva – affection, care, one is brought up. What is there, in the bhand (body), is also there, in the Brahmand (universe).

"There is a sthiti (state) for ahelik kripa, Baba – HE cannot be excluded. This is HIS swabhav – the revelation of HIS swabhav. And if you talk about, beyond karm (action) – the karm through which, distress should not happen – should be done. You have kept yourself in bandhan – (the path) for deliverance from the bandhan, is karm. Kalyan (beneficial) karm is sadhana. Sadhan is attainment of swadhan (wealth of self)."

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On the 8th, Mahanavami was celebrated, in MA's presence. After the Puja bhog, MA went to Ranjitda's house and rested.

### **9th to 15th October, 1962, Agarpara**

MA went to Agarpara ashram and stayed for about six days. The newly built satsang hall was inaugurated in MA's presence.

### **10th October, 1962, Agarpara**

Vijaya Dashami was celebrated in MA's presence. MA had applied sindoor on the Durga image in the morning after Darpan Visarjan (symbolic immersion of the idol in water). After making all arrangements for visarjan, MA returned to Agarpara ashram in the evening.

### **14th October, 1962, Agarpara**

Lakshmi puja was celebrated in MA's presence. The crowds were massive. At the entrance of the ashram, there was a beautiful and huge decoration of a large lotus that had been made from innumerable lotuses. At the center was a seat for MA. The president of the ashram, Dr. Sarvadhikari, humbly requested MA that SHE sit for a short while there. It seemed that MA, in the form of Lakshmi Devi, was sitting on a lotus. MA was looking radiant.

### **15th October, 1962, Calcutta**

MA left for Hazaribagh by train. SHE was not able to get any rest due to constant travel. HER immediate travelling schedule for the next six weeks was 15–20 October, Hazaribagh, 22–29 October, Ranchi, 30 October to 17 November, Delhi, then, 18–28 November in Dehradun and Hardwar.

### **16th to 20th October, 1962, Hazaribagh**

MA's trip to Hazaribagh was at the ardent and repeated request of Sri Jagannath Roy. SHE stayed in his newly built residence for five days where SHE had a restful period.

### 21st to 30th October, 1962, Ranchi

MA travelled by car to the Ranchi ashram for the Kali Puja celebrations. SHE arrived in the morning. During this time, the Kali Temple was consecrated in MA's presence. Many devotees came from Calcutta including Anilda, Satidi, Sri Biren Banerjee, Hariharda, Sripatida and others.

### 23rd October, 1962, Ranchi

During satsang, many questions were asked.

Q: If someone cannot enter even by breaking down the door and is equally unable to throw himself in front of the door in self-abandonment, will the MOTHER HERSELF open the door and come out to him?

MA: SHE does indeed come.

Q: If this is so, then those who cannot succeed in their sadhana, either by self-reliance or by self-surrender, have they no cause for despair?

MA: They have not. One must be desperate after HIM. The agony of having failed to find HIM, that despair over the fact that HE has not been realised, will take one there.

Q: Have we come to the MOTHER or has SHE come to us?

MA: (Pointing towards the image of Kali) The Mother comes to you – and yet again, also attracts you to Herself. Where coming and going is, there is duality. But a state exists, which is beyond coming and going.

Q: Nowadays everyone feels deeply concerned. It is true that we have escaped the evil planetary influences that had been foretold for earlier this year. But how are we to be saved from atom bombs?

MA: This time HE has come in the guise of the atom bomb. Take refuge in the ONE. Due to the worldwide fear of a major disaster in 1962, prayers and invocation of GOD's name were offered in many, many places. This was very beneficent.

Q: The following is not a question, but an appeal to YOU – when, at every step of one's life, one compromises, speaks

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untruths and commits wrong actions, how can man's own dharma remain intact? In society and in our country, we have fallen prey to such conditions that everyone living in the world, is forced, even against his wish and inclination, to compromise all along the way, though he knows that his character does not remain unimpaired. Every single person today is suffering in this way.

MA: Such suffering should persist. Where there is suffering, Truth itself will come to save Truth.

Q: I am not speaking for the individual only, but also for the entire community.

MA: If the suffering is universal, its result will likewise be accordingly.

### **26th October, 1962, Ranchi**

Q: If one does not calculate every penny, one cannot live. On the other hand, unless one is completely uncalculating, one's heart is not preserved. Thus, in order to keep alive one has to become heartless, or if one wants to save one's heart, one cannot live.

MA: Will you do one thing, Baba? Leave all calculations alone! Turn your step towards the ONE. If it should be necessary to do accounting, someone else will come and see to it. Who keeps all the accounts of Ma Kali?

### **27th October, 1962, Ranchi**

Kali Puja was celebrated in great style in MA's presence.

### **29th October, 1962, Ranchi**

Someone asked MA: Should one attempt self-extinction, the total effacement of oneself?

MA: If the sense of giving remains, effacement has not taken place. Effacement occurs of itself. Obliteration is not of oneself, but of one's desire, of one's ego. So long as one dwells in the empire of the mind, extinction has not occurred and cannot occur. The mind has to be employed in order to discriminate.

For the awakening of goodwill, an effort can be made. But effacement occurs when the mind has been transcended.

However, the mind has countless levels. Having reached a certain level, there is a semblance of self-awakening. On the other hand, the mind is also HE. What is to be renounced or wiped out? In the sphere of the mind, there is 'doing' and beyond the mind there is 'being'.

Who is to be effaced? Who effaces whom? Effacement signifies realisation – the realisation of HIM. Until HE reveals HIMSELF one attempts to obliterate oneself. Obliterating means to eliminate step by step, the method of *neti, neti* (not this, not this), to eliminate the impermanent, that which is subject to destruction.

In the kingdom beyond the mind is the ONE in all shapes and forms. What indeed is eternal and what impermanent? All is in fact HE alone. On the plane of the mind there is relative happiness, not unconditional bliss. And where relative happiness is, there will also be sorrow, side by side. Unconditional bliss is the Bliss of the Brahman (Brahmananda) and what is Brahmananda? THAT indeed. Seen from one angle, everything is THAT and THAT alone. And from a different point of view – that which is THAT IS, I also am. Cleanse the mind of everything and HE will stand revealed as the ONE, as the Atma. To begin with, you have to make use of the mind (*mon*) – so as to go beyond it (*A-mon*), so as to realise the Self (Atman), so as to be Enlightened.

### 30th October, 1962, Ranchi

MA left for Delhi by train. The devotees who had come from Calcutta to spend time with MA also took the train back and that train met with an accident.

Earlier, Anilda had sought MA's permission to accompany HER to Hazaribagh and Ranchi but SHE had ignored it. He was disappointed but kept on requesting and finally MA agreed that he could meet HER in Ranchi. There MA allowed him and

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his wife, Satidi, to spend a lot of time with HER, during which SHE talked about HER early life.

Around midnight of the 30th, the train in which they were travelling met with an accident and the compartment they were in was severely damaged; they were trapped under the debris and unable to move. No one could hear their cries for help. Anilda, realising the futility of the situation, started reminiscing about MA's conversations with them in Ranchi and prayed for MA's intervention.

After quite a long time, a lanky, dark-complexioned youth suddenly somehow managed to enter the compartment and rescue them. They were extremely thankful and asked the youth many questions. The young man replied that his name was Govindo, he lived locally, was presently unemployed and that he had witnessed many such accidents. Anilda gave his address to the youth and requested him to contact him for employment in Calcutta.

MA later said that when Anilda had asked for permission to accompany HER to Hazaribagh and Ranchi, MA had seen that in that area there was grave danger for Anilda and Satidi and thus, SHE ignored his initial request.

### **31st October, 1962, Delhi**

MA arrived in Delhi at night.

### **3rd November, 1962, Pilani**

At the invitation of J.K. Birla, MA left Delhi for Pilani by train, arriving at Loharu station at night, where SHE was received by J.K. Birla's secretary. SHE then, went by car to Pilani which was fourteen miles away. On the very night of HER arrival, MA saw a number of people in their subtle bodies who had been connected with Pilani.

### **4th November, 1962, Pilani**

MA visited the local college campus, museum, and other places.

### 5th November, 1962, Pilani

The 13th Sanyam Mahavrata began in MA's presence. Over a hundred people had already arrived on the 3rd, though attendance was less than usual due to the war with China. Splendid arrangements had been made and it was managed smoothly and efficiently by Rai Bahadur, Sri Narayan Dass, Pandit Devdar Sharma, Sri Madan Lal and Captain Harischandra.

MA and the ashramites were put up in Birlaji's guest house, Vishram Vatika, which was beautiful and spacious, surrounded by well laid out gardens, near the school hall, where the satsang of the Sanyam Saptah was to be held. Most of the devotees were comfortably accommodated in the school hostel.

The daily programme followed the same basic pattern as it did every year. Always, there were discourses by mahatmas and gyanis. This year, Professor Tripurari Chakrabarty would give a discourse every day.

Every night, after maun, there was Matri Satsang. On this night, a mahatma from Uttarkashi, asked MA, "When the sadhan of bhakti and gyan are the same, why is there a difference in the result?"

MA replied, "Where the sadhan is the same, there the result is also the same. If the questioner believes that the sadhan is the same, then the result will be the same. Where sadhan is different, there the attainment of result is different, (but) basically the same." MA then asked the mahatma, "Can Bhagwan be attained by sadhana?"

"Sagun Bhagwan (GOD with form) will be attained by sadhana," he said.

MA responded, "Bhagwan then, is karmadhin (subservient to karma or sadhan practice). You said that Bhagwan can be attained by sadhana, some say Bhagwan is not attained by sadhana – Bhagwan is attained by HIS daya (mercy) or kripa (grace). HE is Self-revealing, HE is not karmadhin."

When someone asked whether pap-punya (sin-virtue) is applicable in dreams, MA asked the mahatmas for their opinion

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– some said that dreams are false, as the actions in dreams are not true, therefore, there is no such thing as pap-punya in dreams. Others said that a person, while sleeping, is in an unconscious state and therefore, at that time, there is no question of pap-punya, and others said that if there's a feeling of pap, then there is pap, but there is a method of atonement for that pap.

MA then said, “One thing – if a hand is put in the fire, then it burns, and if one takes poison, one dies. So, where there is worldly knowledge (and) ignorance, there are two types of bhavs of pap. Knowingly committing pap and unknowingly doing a sinful karma (action). Some say that dreams are illusory falsehood – jagat mithya (the world is false), therefore dreams are also false. Dreams come from mon-rajya (the realm of the mind). Since it is understood with the mind, it's called mon-mani (perceived by the mind).

“This worldly janma-mrityu (birth-death) is due to desires and aspirations. Additionally, people crave shanti (peace), gyan (knowledge), ananda (joy). As long as (one is) in mon-rajya, till that time, happiness and sorrow. It is seen that two people, get two different results, from the same action. In this jiv-jagat (world of human beings), humans are born with deho (body). Deho means deo, deo (give, give). To know one's Swaroop (Self), to find one's Swaroop, gyan, bhakti, kriya-yog (is required).

“Some say there is no Bhagwan, some say that Bhagwan is very far. Saying or not saying is relative. The one who says far, has durbuddhi, durgoti (misunderstanding, misery) – result (is) janma-mrityu, 'return ticket' (which MA said in English). Again, there is no janma, no mrityu. Mrityu means mrityu's mrityu – death means death of death – the Swaroop (condition) in which there is death of death. There is no question of janma-mrityu. According to Advaita Vedanta – Ek Atma, Ek Brahma, Dwityo Nasthi – One Atma, One Brahma, No Duality – again HE HIMSELF is Jan Janardhan (GOD in the form of human beings). Water, ice – where is the difference between water and ice?

“There is no difference between sagun (GOD with form) and nirgun (GOD without form). To the bhakta, that Sw-ang (Self) is revealed. Don’t you say – Jatra jatra netra pore, tatra tatra Krishna spure – Where, where, eyes fall, there, there, Krishna emerges. Proceed either with Prabhu as Bhagwan, or otherwise, the direction of One Brahma, No Duality. Whatever is one’s path – nonetheless, basically the same.

“Where there is jiv-jagat, there, even in dreams, there is karmafal bhog (result of karma). Jagat mithya-toh, swapno mithya – If the world is false, dreams are false. A child becomes a youth, the youth becomes old, the old die. You say that the everchanging world is a dream? Dreams come from mon-rajya, during dreams (one) cries, (and) finds tears in their eyes on waking. Again, a dream may be forgotten. When it is mon-nito (perceived by the mind), then how is it that it is a dream? Where there is mon-rajya, there is pap-punya bhog (result) according to the stithi of the mind.”

### **6th November, 1962, Pilani**

After maun, during Matri Satsang, some local youths were creating a disturbance. Many devotees asked MA questions, but nothing could be heard due to the ruckus. MA said, “The balgopals and kumaris (young men and women) are doing kirtan. If they would have done the same thing at their home, their teachers and guardians may have disciplined them in some other way. Because the mahatmas are paro-upokari (selfless action for the benefit of others), they are not taking any umbrage. They are mahatmas, to forbear is their vrata (commitment). They don’t say anything bad to anyone, even (they) do not discipline.”

MA looked at one vrati and asked, “Have you heard the story of the paro-upokari Raja?” Many people implored MA to tell the story. SHE began, “While the friends were engrossed in the kirtan of making a commotion, the kheyal came regarding this story – a special person had narrated this story. A Raja of Ayodhya, who by nature was paro-upokari, gave his (entire)

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kingdom to a rishi-like person, who had prayed for something (from the Raja). The Raja gave his kingdom, and then left in the dress of a tapasvi (hermit), taking only a ghoti (to carry water).

“One day, while taking water from a well, (the Raja) saw four living beings in the water – a lion, a monkey, a snake and a man. The Raja lifted the animals out first. They asked the Raja not to lift the man (but) the paro-upokari Raja also pulled out the man. The lion, sometime later, gave the Raja a gold necklace. The Raja gave it to the man. The man was extremely ungrateful (and) in return, planned to take the life of his savior – during which (time), the snake came, and saved the Raja. The Raja did not display any animosity towards the man, and moreover, arranged for plenty of wealth for him and (the Raja) went to another place.

“Sometime later, he received from the monkey an amrit (nectar) fruit, and when he gave it to the rishi-like person to whom he had given his kingdom, the rishi asked for another such fruit. When the Raja took the rishi to the monkey, for another such fruit, the monkey told (him) that the fruit was given to him by Mahaveer. They, then, went to Mahaveer, who informed that Bhagwan Shankar had given the fruit to Him. From Shankar, they learned that the fruit was given by Bhagwan Vishnu. Bhagwan Vishnu also disappointed the aspirants, as before they arrived, Bhagwan Vishnu had given the fruit garden to another person. On inquiry it was learned that Bhagwan Vishnu had given the fruit garden to the Raja himself, being impressed with his guna (attribute) of paro-upokar. The rishi-like person to whom the Raja had given his kingdom was actually a mahatma in disguise – he was testing the Raja, and he also returned the kingdom to the Raja.

“Through the paro-upokar guna everything was made possible – kingdom, nectar fruit garden, darshan of Mahaveer, Mahadev, gaining of Vykunta (the abode of Vishnu). Whatever you do, the result will always remain.” MA’s story helped everyone to understand that, through paro-upokar, even when a person is

greatly (spiritually) evolved, (doing) beneficial deeds contributes to the jiv's actual welfare.

### 7th November, 1962, Pilani

At one point during the Sanyam, MA spoke about something one of the devotees had said to HER. MA said, "The thing is – somebody came to me and said, 'MA! We do not have any place for conducting satsangs. It is better if a hall is built for this purpose.' Some boys and girls (devotees) also came to me this morning. They said, 'Didn't YOU construct any ashram, MA?'"

"THIS BODY replied, 'Go and tell your friends that MA says that MY ashram is where you are. About the place for satsang or anything about satsang, like whether to hold satsang is correct or not, or where it should be held, etc., please go and ask the President or the person whose property it is. THIS BODY neither constructs any ashram nor holds any satsang (good company) or kusang (bad company). The very place where THIS BODY stays, and the mahatmas give their discourses, is considered to be the place of satsang, or the satsang bhavan (hall), by THIS BODY. SHE thinks that the place of satsang is, where there are spiritual discourses, where the people express their spiritual feelings, (where they) try for Atma Prakash (Self-revelation), try for Bhagavat prapti (to attain GOD), and do not divert their minds elsewhere – where people are in search of the path for spiritual attainment. THIS BODY even told them – call HIM wherever you are, pray to HIM – that very place will become the place for satsang, that very place will turn into a satsang bhavan.

"One more thing. The satsang bhavan appears in one's own Self. That's an important thing. In one's Swaroop (own Self) – one's spiritual feeling changes into a satsang place, and that place appears there. That is why it is said, that wherever there is Bhagavat Paath (Divine Scriptures), the one who relates to it, the one who listens to it, and the place where they sit – they all become sacred, they all become holy. So what THIS BODY

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wants to say is – first of all, make your body the place of satsang and then, all the places where you sit, will become the place of satsang.”

When asked about Guru, MA said, “One should follow whatever the Guru says. The disciple should accept HIM as his Guru. And not only accept, only accepting will not do, he should actually be a Guru. If the Guru is a Guru, in the real sense, and one follows whatever he says, he will get whatever he desires. What is the simple way? The straight way? That which is shown by one’s Guru, believing him worthy to know that.

“See, our friends get education. Whatever line their teachers show them, they follow, that line only, because it is particularly for them. And it is simple for them to proceed on that line. They adopt that line and succeed in their attempts. Only those who deserve – are worthy of getting a particular knowledge, are given that knowledge, by that Guru.

“There is one more thing. Those, who do not accept anyone as Guru, may do whatever they like. But they must do something. They may at least pray to God – ‘Oh Lord, we do not know what is good for us. Please become our Sadguru. Show us the way and take us to Yourself.’”

That night, after maun, at the request of the devotees, MA sang, ‘Satyam Jnanam Anantam Brahma’. A sublime divinity, pervaded the atmosphere. MA began to sing in profuse strains of unpremeditated rhythm and melody, unerringly perfect, transporting all present, into rapture. MA sang ‘Satyam Jnanam Anantam Brahma’, 14/15 times, solo, which was then followed by kirtan of the same, in which everybody joined in, intoxicated with joy. MA then brought into the kirtan, the clapping of hands, which drove the devotees into a frenzy of happiness.

### **8th November, 1962, Pilani**

During the Matri Satsang, someone asked, “MA, for a soldier who has been sent to war, what is his duty for Bhagawat prapti (attainment of GOD)?”

MA replied, “HARI chintan (thought of HARI), as much possible, as per your shakti. HARI chintan is more, during (times of) fear. From Modi pitaji, it has been heard that once while travelling by air, the plane that he was in, encountered a cyclone – it was a dire situation – there was no way the plane could be saved. The pilot informed everyone that the plane could be destroyed within 5/7 minutes. The situation became chaotic, with many of the passengers crying. Modiji said to everyone that, instead of crying, do HARI chintan. ‘This is the time for Bhagawat smaran (remembrance of GOD). If proper Bhagawat kirtan can be done, then certainly Bhagawat prapti will happen. It is not proper to waste this opportunity to reach GOD directly, by crying.’

“On his suggestion, everyone started praying to GOD, ardently and fervently. After sometime the storm abated. As the plane reached its destination, Modiji disembarked. After he disembarked, (and the plane took off again), the plane met with an accident, killing everybody on it. Look at HARI’s will. If HARI chintan can be done with single-mindedness, HARI has no option but to save.

“The nature of mon-rajya (the realm of the mind), is not to stay in one sithi – that is why different types of interruptions and conflicts arises. For saving oneself, everyone, collectively, with single-mindedness, fervently, did HARI chintan, and everyone was saved. Due to worldly engagements, people forget Bhagwan. As much as GOD’s name can be taken, that much result will accrue – up to the end, if there is remembrance, actual result (will happen). During the first crisis everyone, collectively with single mindedness, by taking Bhagwan’s name, were saved. Even if some may have less or more shakti, the result of the collective Naam is different – like the small boat attached to a ship can also cross.

“There is potency in performing Naam in the presence of mahatmas. Apart from that, there is a result in performing Naam sitting in a room, kutir (hut), or sitting alone. But if the

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way of life is not of discipline, the desire for Bhagawat prapti, is not awakened. Many times, Naam becomes heartfelt, on receiving shock from danger. It should be remembered that Bhagawat spuran (emergence of GOD), is possible at all times, at all places.”

### **9th November, 1962, Pilani**

The fifth day of Sanyam. There were so many people attending the Matri Satsang, it was not possible to accommodate them all in the hall, and many had to stand in the veranda. There were lots of requests for MA to lead the kirtan. On this evening, after the kirtan started, MA in a melodiously, divine voice began to sing:

Hey Bhagwan, Hey Bhagwan, Hey Bhagwan.  
Geyo Bhagwan, Dheyo Bhagwan,  
Preyo Bhagwan, Shreyo Bhagwan,  
Hey Bhagwan, Hey Bhagwan, Hey Bhagwan.  
Mangalmay Hey Bhagwan, Shantimoy Hey Bhagwan,  
Premomoy Hey Bhagwan, Shantimoy Hey Bhagwan.

MA continued the kirtan for a long time. Then, there was time for questions. A student asked MA, “How can one be attentive towards studies?”

MA replied, “Everything can be mastered through abhyas (practice). At all times to consider – how to be attentive in studies. As abhyas (habit) grows, the mind will become more attentive towards studies. This is a beautiful question. Everything is mojut (stored) in yourself. Through abhyas, it is possible to reveal the shakti that is mojut. To do abhyas or to do sanyam? As with smaran shakti (power of remembrance), for which abhyas (is required) – the worldly malady can be overcome by HARI Katha, hearing Bhagawat Katha, thinking (about it) – to gain Amrita-twa (Eternal nature), through Amrit-vani (Divine words), and Amar Katha (Immortal sayings).

“That you will grow adept by studying – this is a virtuous desire, a glorious endeavour. Without sanyam, it is difficult to

retain knowledge. All knowledge is stored in you— engineering, medical, whatever path you want to travel. Whatever is in the universe and beyond it, everything is mojut in Bhagwan. Worldly wants are also present, daily requirements, and the search for Amrit (Divinity) is also there.

“Through HIS name HE is revealed. What is Bhagwan’s name? Naam Akshar – Akshara means that which has no kharan (destruction). Brahma is Akshara – that is Swa-yang (Self). The one who has received Guru Mantra, for him, Guru Mantra. No Guru? No Naam? Do HIS dhyān – in whatever way one likes, remember HIM and meditate. Akshar Brahma, Naam, Roop – in whatever direction one likes, one should stick to it, to make it an abhyas.

“The gain is in the bhav. Try to remember HIM at all times. As long as the remembrance of Bhagwan’s name is there, during that time, Bhagawat bonding is there. HE HIMSELF is in the form of Naam. Like when remaining with a friend at all times, the individual habits and nature are known to each other. With Bhagawat association, it is natural for abagun (undesirable attributes) to be destroyed. Truth should be spoken at all times, as Bhagwan is Satya swaroop (Truth personified).”

### **10th November, 1962, Pilani**

The 6th day of Sanyam. After the afternoon dhyān, the college authorities took MA to their auditorium where they had arranged for a discourse on the vedantas by Shri Shri 108 Chetan Giri Maharaj. MA got there at 5 p.m. Everyone stood up and greeted HER, and SHE sat on the rostrum beside Shri Chetan Giriji. After his discourse, the college authorities requested MA to give some advice.

MA said, “To say something, does not come to THIS BODY. HARI katha hi katha aur sab vritha vyatha – Talk of HARI (GOD) is the only talk, all the rest is vain and pain. Where there is Ram, there is aram (ease and comfort), where Ram is not, there is vyaram (uneasiness and discomfort). Ekhane-to ghari’r

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ghonta, jamon jamon bajano, teni shona – Here it is, the bell of a clock, as, as you, play it, such you will hear.”

Chabidi then performed kirtan, singing, ‘Satyam Jnanam Anantam Brahma’. After that, there was a question, “How does the feeling of fear cease in a person? How does trust in Bhagwan, prem, and shraddha develop in a person?”

“Bhakti, shraddha, prem – devotion, faith, love – all is in you,” MA replied. “This prakash (revelation) is in this satsang – this desire (to know) – that is why you (pointing to Chetan Giriji) – this arrangement is to have the satsang of this mahan (great one) and virtuous discussion. Bhagwan has placed in the human being, shraddha (reverence), prem (love) – that is why one wants to hear such discourses. HE is Atma-swaroop (True Self), so all the prakash is in one’s own Self. To get the answer, one has to search in himself.

“THIS BODY, at times, says to some, ‘Brikasha talee mey baitho – Sit under a tree.’ See, how cool it is under the tree, it’s swabhav (nature) is to give shanto guna (peacefulness) – to be tranquil. As the tree does not call out, neither does it drive away, however, the natural prakash (expression) is thanda shanto (cool and calm) – not only that, (it) gives itself. How does it give itself? Giving one’s Self means – being in one’s Self – THAT. Don’t you see, as the ripe fruit is on the ground, from where it has emerged – there, in other words, in one’s own Self – Sw-ang prakash (revelation of self).

“The swabhav of the mahapurushas is like this. Where there is lenadena (trading), there is dristhi sristhi (the prospect of formation). Deho (body) means deo, deo (give, give). The desire to obtain the unobtained. What is in jiv-jagat, where there is bandhan (binding) and gati (motion) – that is why one’s desire is to obtain the unobtained.

“The way to attain, is shraddha – whatever you want, want bhakti, want gyan, want one’s Self. Keeping the company of the mahan (great ones) starts the journey towards Satya Gyan (True Knowledge) – manifestation of ananda swaroop (the experience

of bliss). Like, by sitting under a tree, (one) gets its fruit. Sitting under a tree in whatever manner, in hashi (laughter), thatta (jest), tamasha (merriment) – the opening of the road to attain Bhagwan takes place.

“Everything is within one’s Self – so one wants to hear, thus the query, how can shraddha, bhakti take place? To remain in the company of the virtuous, (take) HIS name, dhyān, kriya-yog, and so forth – whichever direction one likes. To receive from the Guru what the Guru gives. However one is, one’s direction is to be towards attaining Bhagwan. That road is also HIS prakash (manifestation). You are maha-yogi, maha-sadhak. The sadhak-twa (nature of sadhak), yogi-twa (nature of yogi) is in you. Endeavour to find your Self in you.

“As the car, the train – going towards the target – reaches the destination – the path of going towards Bhagwan is ananta (unlimited) – any path is the direction to find HIM. From whom everything is a-prakash, prakash (unrevealed, revealed). On reaching there, that abhay (fearlessness), that which is your question – purna shanti (eternal peace) is in that Akhanda (Totality). Only you are there – shakti swaroop, shraddha swaroop, prem swaroop (in the form of strength, faith and love) – everything – you in your Self. Like from the hospital, medicine for the ill is available, similarly, under the mahan tree, in other words, where there is mahatma, reaching there, the labh (benefit) of shraddha, bhakti is but natural. As like the ill, on receiving medication from the hospital, it has to be taken with care, in the house, like that, even in sadhan, wherever is a favourable place.

“From japa, dhyān, paath (recitation), listening to words on Bhagwan, satsang and so forth, opens the road to awaken shraddha, bhakti, Bhagawat prem. Where there is the direction of gyan – Gyan-swaroop, Atma-swaroop – opening of the road in that direction.”

A person then asked, “Can our prarabdha (destiny due to karma of past lives) be destroyed by bhajan (worship)?” Chetangiriji said, “Bhajan certainly softens the prarabdha.”

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The questioner was not satisfied with the answer, and asked MA again.

“Baba has said that it softens.” MA continued, “When, whose, in what way, is prakash, is in accordance with the stithi of the bhajan. To travel on the road told by one’s Guru. There everything is possible. The intensiveness of one’s bhajan, depending on the stithi, prakash is but swabhabik (natural).”

MA cast HER glance upon the young children attending the discourse in the auditorium, and said, “All the boys and girls of the world, irrespective of their religion, caste or creed, are THIS BODY’s friends. This FRIEND is requesting the friends: 1) To pray to Bhagwan upon awakening – ‘Hey Bhagwan! Make me a good boy, make me a good girl. Let my life be in YOUR seva.’ Then, do pranam to Bhagwan. 2) To speak the truth. 3) To obey the elders. 4) To study well. 5) Then, to play a lot. To the friends, THIS FRIEND’s words – friends keep things with their friends. The parents of the friends, are THIS BODY’s parents. THIS BODY is everyone’s SMALL CHILD.

“For the slightly elder friends, this kotha (advice) – attaining Bhagwan means to attain one’s Self – to attain one’s Self is to attain Bhagwan. If Bhagwan is not attained, then where is the freedom from janma-mrityu (birth-death)? That where is Amrita-twa (eternalness) – you yourself are Amrit Atmaram (Eternal Self). To endeavour to advance to that prakash is one’s duty. That which, when known, will not have anything else to be known – shanto-swaroop, gyan-swaroop, ananda-swaroop, atma-swaroop. For the prakash (revelation) of the nirabaran (unveiled), this path should be adopted by humankind.”

MA then turned to Chetangiriji and said, “Kya, Pitaji, ei bath thik hai? Ehai to kuch ata nahi – What, Pitaji, is what’s been said correct? Nothing comes to THIS (pointing to HERSELF).”

“MA is the biggest pandit,” he humbly replied.

MA then said, “Sat-sang (company of the virtuous), keeping company of Maha-purush (Great men), listening to talks of Bhagawat and so forth, is sadhana. It is the duty of everyone

to try, using whatever shakti one has. HE HIMSELF pulls HIS SELF – revealing – where HE is in HIMSELF”

Later, during the Matri Satsang after maun, MA replied to many questions put forward by the devotees.

Q: Do women have the adhikar (right) for Vedas?

MA first asked the mahatmas to respond. Some mentioned Maitreya Gargi Erat, a very famous woman brahma-badini (expounder of the Vedas). However, Chakrabaniji said that the answer to this question would go against the women. The questioner was not satisfied, and looked at MA, and repeated the question.

MA: Where there are Vedas, Upanishads – where there is that sthiti, that swaroop, of the one who first uttered them, there is adhikar (right). THIS BODY does not speak of anything that is not in the shastras. Do (I) say? Understand whatever you are able to.

Q: Can women study Gayatri?

MA: Whatever is advised to them by their Guru.

Q: Have YOU received the darshan of Sagun Brahma?

MA: RAM is there, there is mahatya (potency) in the Naam – do you understand all this? The information that you do not keep, do not know, (I) am that. Again, the information that you have, (I) am also that, (I am) whatever you say. Ek Brahma, Dwityo Nasthi – One Brahma, No Duality. Jatra jatra netra pore, tatra tatra Krishna heyre – Where eyes fall, there is Krishna.”

Q: Can YOU make me have darshan?

MA: Do you have faith? Do you think, that you have faith, in Bhagwan?

Q: Yes, I do.

MA: Everywhere there is that One Bhagwan – that is also you. Where is Bhagwan not? If you want and call to HIM, HE will certainly show HIMSELF – will show, and is already revealed. Whatever you say – it is THAT. Whatever you understand, or whatever others understand or say – it is THAT. Even THAT, what you do not know or understand – Arre, Ek Brahma, Dwityo

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Nasthi. It is One Atma. In roop, aroop, naam, anaam, darshan, adarshan – IT is THAT. HE HIMSELF is in HIMSELF – again where there is darshan, adarshan – whatever you say. He is also manifested without form. Why will HE not be manifested in the form of receiving, if the form of seeking is proper?

Q: Is sadhana required to get rid of anger?

MA: One should follow the Guru's advice.

Q: How can seva be performed?

MA: Seva is done through available shakti (strength), tan (body), mon (mind), dhan (wealth) in Bhagwat buddhi (intellect). Performing seva with Bhagwat buddhi awakens Bhagwat bhav. It should be nishkam seva.

Q: How can sanyam be kept steadfast?

MA: Bhagwat kripa is always raining. By constantly following the rules of sanyam properly, to achieve a restrained way of life.

Q: Durvasa was a rishi, why did he have a bad temper?

MA: Everything is possible as per the sthiti. He could burn, and again could save.

### 11th November, 1962, Pilani

The last day of Sanyam. After maun, during Matri Satsang, MA replied to many questions.

Q: For Bhagawat prapti, what is sidha marg (straight path)?

MA: Guru is required, to follow Guru's instructions.

Q: I am asking this, believing YOU are my Guru.

MA: Guru prepares the aspirant, like the teacher, regarding the studies of the students. As per the capability of the aspirant, the Guru gives one that type of marg. One who has no Guru, should pray, 'Hey Bhagwan! I am ignorant, reveal Yourself in the form of Sadguru (True Guru).'

Q: Why do people forget their earlier births?

MA: Human birth and death is with desire and aspirations, the enjoyment of desire is unfulfilled, that is why, birth. Smriti (memories), bismriti (forgetfulness), is the habit of the jiv. Oblivion is the veil, from this is wrongdoings and trouble. To

destroy this veil – satsang, sanyam, endeavouring for sadhan. For sadhan, the bhav should be – that One, is Atma Swaroop, Gyan Swaroop or, HE is the Lord and I am HIS eternal servant. If a road opens in any direction in the sadhan marg, then it is natural that the memories of the earlier lives will awaken like bubbles in the water. That you are an eternal sadhak, an eternal yogi – you have forgotten – this is this bismriti. In the sadhan marg, the true memories awaken, bismriti is the direction of mrityu (death). The uncovering, the revelation of the Absolute, is the death of death.

Q: Is nothing possible without the will of GOD?

MA: Pakki baat (Absolutely right). Good, bad, HE does, again, HE does not. HE is karta (master), HE is also akarta (not the Master). HE is whatever you say. Where there is the feeling of good and bad, where there are your desires and aspirations – where there is conflict and veil, Bhagwan does, does not – these types of feelings – it is there. Either you are saying so, through reading or from hearing, (but) where is the understanding? There is no question that one who has not studied, has passed. The question is for the one who studies.

Q: Does vairagya happen from happiness or misery?

MA: The vairagya (renunciation) that happens, leaving aside worldly happiness and misery, is the right one. Vairagya happens, even after vairagya happens.

Q: Why does birth take place?

MA: Where there is desire and aspiration, there is birth, karma and death.

Q: What is the difference between an Avatar and a sadhak?

MA: The sadhak is in jiv-jagat, confined to sadhan. Where there is jiv, jagat, sadhan, there is the confinement of sadhan. Bhagwan is Avatar, HE HIMSELF is in everything. HE can play with HIMSELF in all ways – HE is not a sadhak of the jiv-jagat. HE is in HIMSELF.

Q: Pride and selfishness makes one look small, please show us the way.



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MA: The one who has understood pride and selfishness, will endeavour to leave that direction. To travel on the road of the Param Poth (Ultimate Path). Following Guru's instruction, is the direction of the loosening of pride and selfishness.

Q: I regard YOU as my Guru, please awaken my consciousness and sadhan shakti.

MA: THIS BODY does not give Diksha. Believe in GOD, and try to find HIM. Ram, Krishna, Shiv, Ma Kali, Ma Durga – whomever you like in your atmachinta (inner thought), carry on with that – if the endeavour is proper, there is a hope of the opening of the road to Bhagavat Prakash.

### **13th November, 1962, Delhi**

On the 12th, MA left Pilani to take the night train to Delhi, arriving at the Delhi ashram early in the morning.

### **14th November, 1962, Delhi**

MA had a kheyal to visit the Prime Minister, Pandit Jawaharlal Nehru, at his house early in the morning and SHE stayed for a few minutes. Nobody in the ashram was aware where MA had gone and to the surprise of everyone, it was mentioned in the evening newspapers, that Anandamayee MA was the first to greet Sri Nehru on his birthday.

### **17th November, 1962, Delhi**

MA left for Dehradun.

### **18th to 21st November, 1962, Dehradun**

MA arrived at the Kishenpur ashram and stayed for three days.

### **21st to 28th November, 1962, Hardwar**

MA arrived in Hardwar and stayed at the Bhagat House for a week. MA sometimes even cooked for the three brahmacharis and delighted everyone by feeding the monkeys. MA left Hardwar on the 28th for Vrindaban.



### 28th November, 1962, Vrindaban

MA reached Vrindaban in the morning. A Bhagavat Saptah was to be conducted at the behest of the Rani of Mysore in memory of her mother, followed by Gita Jayanti, at the behest of the parents of Shantadi. MA was busy making arrangements for both events. Many devotees from various places came to attend the functions.

### 7th December, 1962, Vrindaban

The fifth day of the Bhagavat Saptah. Gita Jayanti commenced in MA's presence. MA came and sat in the Nitai-Gour Mandir at 11 a.m. and said, "The strength and vigour of both those who perform and attend a virtuous function, increases. During that time, they cannot give kheyal in any other direction – that they are sitting for so many hours regularly, in a controlled manner, having food in moderation – this enhances their shakti (strength) – like an engineer or doctor working in their field for a long time will become more adept in all work – or a professor teaching for a long time gets better in the method of teaching.

"But if in one's mind, unknowingly, there is any bhav (emotion) of hatred, anger, or egotism towards another, then, for the attempt to advance on the path of infinite Bhagavat bhav, this will be an embedded thorn or in other words, an obstruction.

"You have come onto this path – maitri bhav (friendly attitude) with each other must be kept. Shamyā bhav (sense of equality) and satya bhav (truthfulness) must be kept – there should be no feeling of virodh (antagonism) with anyone."

### 10th December, 1962, Vrindaban

MA was busy throughout the final day of the Bhagavat Saptah and Gita Jayanti. The programmes for the last three days were being held continuously and simultaneously, only MA could manage such extensive functions at the same time. The main Bhagavat recitation was held, in the morning, in the hall of the

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Mahaprabhu Mandir. Two other Bhagavat recitations were also conducted, one in memory of Jatuda's wife, at the behest of Jatuda's elder brother, and the other in memory of Renukadi's daughter, which was held in the Gita Bhawan. The explanations were expounded in the evening.

Bhaktamalji was performing the recitation of the main Bhagavat. His throat had become swollen and sore and his recitation could hardly be heard. It was striking that on informing MA about his condition in the morning, by the afternoon, his throat had become normal to such an extent that no one could believe that only a few hours earlier he had been almost unable to speak.

The Gita Jayanti was also being held in the mandir and the Gita Puja was being performed by Batuda. MA was moving around and spending time in all places. In the afternoon, the Raslila would take place in front of MA's house and in the evening, there were explanations of the Gita and Bhagavat. The ashram was overflowing with divine ambience. The Bhagavat paath ended in MA's presence and the Purnahoti was held the next day. The eighteen chapter recitation of the Gita Jayanti also ended in MA's presence and then puja and aarti was performed. As per the custom of the late Shri Gopal Thakur, eighteen plates of Naivadaya (offerings), each consisting of eighteen types of fruits along with different types of mewa sweets and a pradeep, were offered. The huge arrangement of all the types of functions was only possible with MA's presence and kheyal.

### **13th December, 1962, Vrindaban**

Every night, Bhagavat paath (recitation) used to be carried out for forty-five minutes in Didima's room as per MA's instructions. MA would be present in Didima's room during that time. The recitation initially was done by Narayan Swami, then later by Batuda.

One day after the recitation, MA was being given amlaki, when Batuda exclaimed that the rishis also used to eat amlaki.

MA said, “A new thing has been heard from Baba. If there is kheyal, then amlaki will be eaten.”

MA further said, “During THIS BODY’s play of sadhana this had also happened. Like the rishis on performing Krichha sadhana would become skeleton thin, THIS BODY had also become only skin and bones; but there was no tiredness, no being out of breath. Food intake was only done on Mondays and Thursdays, Amavasya and Purnima.”

Batuda mentioned that he had read in the Mahabharata that some rishis did not eat for months or even years and MA in a light manner said, “Some may say that MA did these by reading the Mahabharata.”

#### **14th December, 1962, Vrindaban**

In the morning, MA said, “Whatever THIS BODY was earlier, is the same later – in the meantime you all are playing (IT) for yourselves. There was a sthiti (state) where there was no difference felt between sleeping on the floor and sleeping on the bed. An immense difference used to be felt between Paramartha (Ultimate Knowledge) talk and worthless talk, so much so, that on hearing worldly conversation, an electric shock used to be felt and THIS BODY would become numb.”

#### **20th December, 1962, Vrindaban**

Regarding the play of sadhana, MA said, “The condition was limited and limitless. On THE BODY a lot of play of food intake had taken place. Once there was a kheyal to accept only three grains of rice (daily). During that time if four grains were put in the mouth, then one would be spat out. Then there was another sthiti (state) where sleeping on the ground or sleeping on the mattress were the same. Both during winter and summer. During the winter, even if THE BODY was lying under the sun, THIS BODY did not take the warmth of the sun.

“Again, there was a sthiti where there was no difference felt during discussion of Paramartha or worthless matters – again

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there was a sthiti where there was no difference between eating limited or unlimited food. It was possible to eat payesha (kheer) made of 2.5 maunds (approx. 80–100 litres) of milk by saying, ‘Aur lao, Aur lao’ (bring more, bring more).

“Again, there was another state where there was no feeling of form or flavor, smell or touch. Mosquitoes and flies used to sit on the face; there was no feeling to drive them away. During this state, ants used to crawl all over THIS BODY in a line.

“Again, there was another state, where changing of sari used to take place after two or three days. It had a connection with the change in the position of the stars. At that time, there were not two sets of clothes – one set was used as a pillow. It is doubtful whether the nails of the hands were cut (by THIS BODY), Didi used to cut the nails. If fruits were plucked from a tree, then the pain of the tree, used to pierce THIS BODY. For this reason, unripe mango, lichi, jalpai – whatever would fall on the ground from the tree, would be eaten. This went on, not for one or two days, but for nine years.”

### **27th December, 1962, Hardwar**

MA left for Hardwar, to be present at the bhandara in the memory of Shankarananda Swami, an elderly sadhu of the ashram, who had left his body a few days previously. MA left after bhog in the afternoon.

### **27th to 28th December, 1962, Dehradun**

MA suddenly arrived at Kishenpur ashram for two days with only two companions.

### **29th December, 1962, Hardwar**

MA returned to Hardwar, to attend the Tirodhan ceremony of Swami Shankarananda, a sanyasi belonging to the ashram, who had passed away on 18th December.

SHE also visited Swami Krishnashramji, at Modi Bhavan, who was said to be over 100 years old, and had spent many

years in Gangotri in complete silence, and without wearing any clothes. MA reached Modi Bhavan at 11 a.m. Modiji took MA to Shri Krishnashramji's room. As MA met him, SHE laughed like a child, and said, "Pitaji's darshan has taken place here, look, how wonderful, jogajog (connection)."

Swamiji gestured that he had come to take HER to Gangotri with him. MA said, "It is wonderfully said. Baba wants to take the SMALL GIRL, like others take the SMALL GIRL, here and there? However, I am already sitting on Pitaji's lap." Pointing to Chittoda and Sachinda, MA said, "These two have brought ME here, now, that is why meeting with Pitaji could happen." On Ma's instruction, they offered flowers and fruits to Swamiji, and performed pranam.

MA then left for Vrindaban, arriving the next morning.



# 1963

## **1st to 11th January, 1963, Vrindaban**

As the crowds were comparatively less, MA had an opportunity to rest, and be in HER own bhav. The Vidyapeeth boys had prepared a special programme for HER. Fourteen tulsi plants were planted by twelve sanyasis of the ashram. Shri Krishnavadhutji related the legend of tulsi and MA sang. SHE then fed prasad to the monkeys. On the 11th, MA left for Bombay by train.

## **12th January, 1963, Bombay**

MA reached Bombay and stayed in the cottage in Sri B.K. Shah's residence. SHE had last visited Bombay one and a half years before. Shri Haribabji visited MA in the afternoon.

## **14th January, 1963, Bombay**

Uttarayan Sankranti was celebrated in MA's presence with a continuous programme of kirtan, bhajan and reading of Ramayana. Many people had come for HER darshan, after getting news of HER arrival. MA would give darshan in the hall, from 8 to 9 p.m.

## **15th January, 1963, Bombay**

MA visited Udasin Sampradaya Math which had been founded by Guru Nanak's son, Shreechand.

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### 16th January, 1963, Bombay

MA, while strolling in the garden in the morning, said to Lilaben, “When THIS BODY was 16/17, in Bajitpur, Bholanath used to go for tours (travel for work) frequently and used to return after 15/20 days. He knew THIS BODY and therefore, was not worried at any time – he knew that nobody would be able to do anything (to THIS BODY). People would talk to Bholanath about whether it was right to leave such a beautiful wife alone in the house. But he would never care about other’s opinions.

“During that time there was a big cyclone in Dacca. A lot of houses made of grass were blown away. In this garden of yours, bhadali grass – it was noticed from the hall yesterday during satsang that the mali (gardener) was laboriously removing the bhadali grass, individually, from among the durba grass. Seeing this, there was kheyal to mention that this type of grass also grows in that place of the country. During the cyclone, a hut made of grass and hay, was blown away and fell on the grassland. THIS BODY used to sweep the house and the adjoining areas, during that period. One day, THIS BODY, after sweeping, went there and saw that bhadali grass had grown on all sides of the place where the hut fell but underneath the hut, that grass could not grow. Therefore, instead of separating and removing the grass individually, if it is covered by something, then the grass can be cleaned.

“Seeing this, THIS BODY had a kheyal to say another thing – the saying is – the sanskar (hidden tendencies) of a person is removed by repeated bhog (enjoyment). Gopal Baba had said, ‘MA, expression of sanskar is good. If it is forcefully subdued, then it stays in the form of a seed.’ But THIS BODY says that before it is expressed, it should be subdued through Paramartha Chinta (Supreme Thought of GOD). Instead of removing the bhadali grass individually, it should be subdued, once and for all, by something.

“Again by seeing the tree, the kheyal came regarding the nature of yogis. Like a tree that grows from a seed in one asana

(place), being connected with the mati (soil), grows straight towards the sky, being connected with Ma-ti (an affectionate term for mother) – then the kheyal arose that similarly, the yogic person sitting in one asana tries to attain yogitwa (essence of the practice). Like a flowering plant in a tub is connected with the mati, you are only moving the tub from one place to another – similarly GOD should be installed in the asana of your heart. Unless you are in a very high sthiti (spiritual state), you will not be able to sit in the same asana at all times, even while changing places – GOD remains installed in the asana of your heart. Worthless talk, joking, making fun, ridiculing, moving around hurts the tender and delicate seed of reverence.”

In response to an ashramite’s letter, MA dictated the following reply, “How enviable their lives are! Free from the numerous ills, worries and embarrassments that harass the householder. What a wonderful chance is given them to perfect themselves, to attain to inward beauty, to make themselves fit for the Supreme Quest. By enduring the difficulties that arise when people from different places, of different upbringing and temperament are thrown together, one’s power of forbearance grows strong; the capacity for endurance is developed. Do not pay attention to the shortcomings of others, but try to discover their positive qualities, remembering that it is your way of looking at things (namely of finding fault with people) that causes you pain.

“All these difficulties are due to your own karma. In GOD’s creation the results of one’s actions have to be enjoyed and suffered to the minutest detail. Everything is HIS dispensation. You will have to find TRUTH! Always bear in mind that you have to exhaust all kinds of karma and that HE is thereby cleansing you to make you fit to be united with HIM.

“At all times and for everyone HE IS. The nearer you draw to HIM, who is the Fountain of Mercy and Compassion, the more you will experience HIS presence. Spend your time in japa, meditation, the study of scriptures, and so forth. Be truthful in thought, speech and behaviour.

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“Let others do as they please, as their nature dictates. To the good, the world appears good. Be straight and sincere with those with whom you have to work. By your example others will be changed. A human being should be full of generosity and broadmindedness in outlook and conduct.

“The harmony in the home between husband and wife, between parents and children is based on worldly attraction and affection. But to live in harmony with a large group of people – in this lies real greatness. In whatever circumstances GOD may place you at any time, cast aside distractions and be ever intent on the kindling of a spiritual atmosphere. The foundation for it is truthfulness in speech and conduct, patience and long-suffering. Depend on GOD in all matters. That all kinds of things should occur on a pilgrimage is but natural, it is the rule of the world.”

### **17th to 18th January, 1963, Bombay**

On the 17th, MA went to Haribaba’s Raslila in the gurdwara where he staying. The next day, MA was taken to Anasuyadi’s residence where puja and aarti were performed on MA.

### **19th January, 1963, Bombay**

MA graced the residences of several devotees at their invitation. SHE was also taken to the steel factory, in Borivali, that was jointly owned by Bhaiya, Kanhaiyabhai and Ashok, the Crown Prince of Mandi. While being taken around, MA suddenly looked at the ceiling, and said that she had visited a place like this the night before, ethereally, with an Atma and some others. While returning, SHE visited the house of Anasuya’s nephew.

### **20th January, 1963, Bombay**

MA left for Vrindaban by train. On the way to the station, SHE stopped at Muljibhai’s house to give darshan, at their sincere request, and visited the Shiv Mandir in Sion, where SHE used to stay in earlier years whenever SHE visited Bombay.

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### **21st January, 1963, Vrindaban**

MA reached the Vrindaban ashram in the evening and sat for some time near the newly built tulsi manch (a rostrum made for the tulsi plant). Before MA had left for Bombay, earlier in the month, a tulsi planting celebration had been conducted in the ashram in which tulsi plants were planted in the name of the sanyasis.

It was Ekadashi. In the evening, MA called the girls and explained their individual duties regarding the seva of the tulsi manch – among which were watering the plants, keeping incense and pradeep, placing durba grass, cleaning the manch and performing aarti.

### **22nd January, 1963, Vrindaban**

In the evening, after incense and pradeep were lit, MA went downstairs and it was noticed that the smoke of the incense was going towards MA's room. On bringing it to MA's attention, MA said, "The smoke is going towards Mahaprabhu's Mandir." Everyone said, "Where! The smoke is going towards YOUR room." MA replied, "Thakur is in the room therefore it is going in that direction." A bit later, MA went elsewhere and it was noticed that the smoke had also disappeared.

### **23rd January, 1963, Modinagar**

MA, Didima and others in the ashram, left Vrindaban by car, for Modinagar, for the consecration of the huge, new Lakshmi Narayan, Durga and Maheshwara Temple that had been built by Modibhai. He had humbly requested the attendance of both MA and Sri Modiji's Guru, Shri Shri Krishnashram, who was a mauni sadhu, to be there for the consecration.

### **26th January, 1963, Modinagar**

The installation procedures for the mandir began on this day. MA had informed Modibhai the night before that SHE would go to meet Shri Krishnashramji. SHE had met with him previously, at

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the bhandara arranged by Shankarananda Swamiji in Hardwar. And Shri Krishnashramji had first seen MA in Gangotri about 26/27 years before. At that time Paramanand Swamiji was also there and he had his first darshan of MA.

MA went to Shri Krishnashramji's room along with the Modi couple, at 8:30 in the morning. Introducing Didima, MA said, "THIS BODY's mother. She has taken sanyas to stay with THIS BODY." Shri Kalyandevji of Suktal was also there in the room as he, too, had gone to meet Shri Krishnashramji.

Shri Krishnashramji used to write with his fingers on the palm of his hand and his sevika, Bhagavati Devi, would read it and convey the same to everyone. She was explaining (what had been written by Shri Krishnashramji) and said, "A long, long time back, when he was young, he had gone to Suktal and at that time the ancient bot (banyan) tree was small. During that period, he used to live in the cave there."

It should be mentioned that during the consecration of the Shiv Mandir in Kashi Hindu Vishwavidyalaya, in 1916, this revered Mahapurush had, at the request of Malviyaji, descended from the mountains and gone to Kashi. After that time, he had not come down from the mountains again until only a few days back. He was a naga (naked) sadhu; he lived naked in the snow in a hut made of hay. He was also sitting on a hay mattress at that time.

Shri Krishnashramji gave MA an orange and some sandesh which he placed directly in HER hand. When everyone went to do pranam, he pointed to MA and said by gesturing, "Do it over there. Everything is there."

As he did not see Swami Parmanandaji, who had gone to Bombay to bring Shri Haribabaji to Modinagar, he asked by writing, "Where is Swamiji?" MA replied, "Mahaveer has gone to move the mountain, let us see whether the mountain moves."

Shri Kalyandevji requested Shri Krishnashramji to visit Suktal, to which he replied by writing, "What is the use of tirtha (sacred place) for a naga?"

A bit later, MA said, “Baba, once when meeting THIS BODY in Hardwar, (you) had said that you had come to take THIS BODY to Gangotri.”

Shri Krishnashramji, showed by gesturing, “Shall have to live in a cave.”

MA replied, “THIS BODY is in a cave for a long time. By living in a cave, if one thinks about Maya (phenomenal reality), then the cave is Maya.”

Bhagavati Devi passed along Shri Krishnashramji’s response, “The impression is in that direction.”

MA said, “If the impression is perceptible, then (be) influenced. Where is impression or non-impression? Baba, Ek Brahma Ditiyo Nasti (One Brahma, no Duality) – where (you) sit, that is tirtha.”

MA left after sometime. Before leaving, SHE took his hands and put them on HER head, like she does with every mahatma. Shri Krishnashramji kept looking at MA, with a singular attention – it was seen that his eyes were very bright and piercing.

After MA returned to the room, during discussion, MA said, “Even during the extreme cold, the face is not covered – it is tolerated through habit. The main thing is the detached feeling. Hot and cold are the same. Partly it is a sign of the tolerance of the body and patience. However, where there is Paramarth sthiti (the level of Ultimate Truth), there especially, winter, summer, monsoons are the same. When that sthiti is reached, forbearance and endurance come naturally.”

### **27th January, 1963, Modinagar**

One day MA had told Narayan Swami that a monstrous incarnation was standing outside HER window and was remaining there despite it being asked to go. Then, MA said, “Everything is the same for THIS BODY.”

News was received that a janitor working under Modiji had died after inhaling kerosene gas. Almost immediately, news was received that the daughter of Modibhai’s brother, Kedarji,

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had broken her arm after falling down, and during the day of the procession of Shri Shri Krishnashramji, due to the crowds, an old woman was trampled to death. Another worker had fallen to his death, during construction of the turret of one of the mandirs.

On informing MA about these incidents, MA said, “The three mandirs have taken three.”

### **28th January, 1963, Modinagar**

It was decided that MA would be taken out in a procession on the occasion of the consecration of the mandirs. MA, Swami Paramanand, Haribabaji and Avadhutji would proceed in the procession in a phiton (open horse-drawn) carriage, bedecked with marigold flowers and garlands and pulled by two white decorated horses. MA and the others would sit in the carriage seat and a jhaldar umbrella would be placed above MA's head. On the side of the carriage seat were Chinmayanandji and Bhagavatanandji. Swarupda sat beside the coachman.

Udhasji was walking beside the carriage, to be near MA, in case SHE required anything. The procession started with an elephant on whose howdah sat Shri Krishnashramji and Sri Modi, followed by MA's carriage, after which was another elephant upon which four pandits were seated chanting the Vedas and, following them, were soldiers riding horses. The womenfolk of Sri Modi's family followed after on foot. The bigrahas were on a chariot.

The procession carried on for two miles and returned after nagar bhroman (circumambulation of the city).

The girls of the ashram were in a bus following MA's carriage. MA had asked Sri Anil Ganguly to stay in the bus to look after the girls. Some of the workers who worked in Modi's factories were disgruntled and intended to disrupt the procession. Hearing this, Anilda advised the bus driver to stay with MA's carriage which the bus driver ignored and proceeded along a different route.

Suddenly they were stopped by two warring groups of people carrying lathis and jostling with each other. Anilda looked at the bus driver and saw that he was smiling and exchanging glances with the warring groups. He became extremely worried and he told the girls to immediately start doing Naam Kirtan which they did. Anilda, instead of joining in the Naam Kirtan, started looking for the police. The driver then assured him not to worry as apparently the warring groups were actually the police who were putting on a show to clear the road.

After returning in the evening, when everyone was sitting in MA's room, the girls informed MA that it was due to Anilda's initiative that Naam had been performed and danger averted. Anilda was feeling elated and proud with the girls' praising him in MA's presence.

MA looked at Anilda and started questioning him regarding the incident. "What was Anilda doing at that time?" Anilda replied, "MA, you had told me to stay in the bus as protection for the girls, so I was looking for the police, and I didn't think of participating in the Naam."

MA then asked, "After the danger has passed, what did you do, Baba?" To which Anilda replied, "MA, after that, throughout the journey, we were all very happy, talking with each other and having fun."

MA looked at him and said, "What bhakti!"

### **30th January, 1963, Modinagar**

Saraswati Puja was celebrated in the ashram of Sidhuda's nephew, in Modinagar, in MA's presence. MA was adorned as Saraswati and made to sit beside the idol. MA blessed everyone after the puja, as they came to pranam, by putting HER hand on each one's head and saying 'Brahma Vidya' (Supreme Knowledge).

### **1st February, 1963, Modinagar**

MA was taken to the satsang in the morning. A large pandal had been built which could seat the 20/22 thousand people attending

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the satsang and still the pandal was overflowing. MA was seated on a rostrum in front of the pandal with Shri Krishnashramji and other mahatmas.

After the satsang, MA returned to HER room and a bit later, was taken for bhog. SHE then went to the panchavat (a place with five specific sacred trees) and talked with Didi for some time, after which SHE was taken again to the satsang.

MA went to the mandir about 5:30 in the evening and called Didi and took her around the mandir. The Lakshmi Narayan Mandir was in the middle, on one side was Shiv-Parvati, and on the other side was Ashtabhuj Devi; the walls were adorned with paintings of famous mahatmas. MA then returned to the room with Didi. Sri Jugal Kishore Birla arrived soon thereafter for MA's darshan. In the evening, MA sent Didi along with Beludi, Arunadi, Vishuddhadi, Billoji and Mamu to Delhi in Mrs. Khaitan's car.

### **3rd February, 1963, Modinagar**

The consecration of the temples was performed in MA's presence. Shri Krishnashramji was in deep meditation inside the temple. The consecration of the Lakshmi Narayan idols took place at precisely 8:36 a.m. MA, Shri Haribabji and Guruji Krishnashramji were taken to the Garba Griha (sanctum sanctorum) of the temple.

The Pratishthan was performed by Guruji by placing his hands on the head, heart and body of the idols while chanting mantras, behind closed doors, with only MA, Haribabji and Guruji present.

Guruji had been in maun for quite some time but he had broken his maun on this day. As the Pratishthan of the other idols would be done in a similar fashion and would take quite some time, MA was made to sit in the courtyard of the Vishnu Mandir. Before sitting, MA went to the mandir along with Narayan Swami and touched and caressed the idols, exchanging glances with them.

In the pandal, the devotees from Delhi were performing Akhanda Naam kirtan begun the night before. Maha Ras was also being performed.

MA unexpectedly went to the mandir at 8 p.m. and touched the Hara-Gauri idol and the Linga of Mahadev. After coming out, SHE said, “During the daytime, due to the crowds, it was not possible to enter the mandir, and none of them called THIS BODY during the consecration of Shivji. That is why THIS BODY did now, what (IT) was supposed to do.”

This was an apt example of the limitless grace and compassion that MA had towards the Bhakta – whatever the Bhakta does or does not do, even if there is a mistake in the work done, MA would do whatever was necessary, for the welfare and good of the Bhakta.

As the time for Aarti approached, it was seen that no arrangements had been made for the Aarti. MA called the pandit and instructed him to make immediate preparations and instructed everyone from the ashram to be there singing the Aarti songs and playing the cymbals.

The time for the ending of the Akhanda Naam was also fast approaching. MA sang ‘Dharo Lau, Dharo Lau’ in response to the earnest prayers of the devotees. Instead of singing the line from the song, ‘Preme Node Boye Jaye’, MA sang, ‘Preme Modinagar Boye Jaye.’

After the kirtan, MA with HER own hands, distributed sugar puffs and sweets. When Modiji was thanking MA for HER extreme kripa, MA said, “To THIS BODY all work and everything is Apna (one’s own). Where is the place for kripa when it is Apna? Apna kam, apne samalna (One’s own work, one’s own managing). When it was seen that you were not present, THIS BODY came in the evening and managed everything – isn’t everything MY OWN? Everything is ONE.”

#### **4th February, 1963, Modinagar**

MA left for Delhi.

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### **5th February, 1963, Delhi**

MA left for Jodhpur in the evening and stayed until the 13th at the request of Shri Haribabaji. MA was unwell as SHE was suffering from cough and cold.

### **7th February, 1963, Jodhpur**

Someone who had recently come from abroad and was thinking of joining the ashram, asked, “When one stays in the ashram, one meets with many difficulties. Are these helpful in sadhana?”

MA replied, “You should understand that the way people behave towards you, be it pleasant or unpleasant, is the result of your karma. Man is born into this world to reap the fruit of his actions of previous lives. The joys and sorrows he experiences are all due to his accumulated karma and should be accepted as such.

“In the worldly as well as in the spiritual life, one should try to meet troubles with equanimity. On every pilgrimage it is but natural that there should be difficulties. They provide the opportunity to develop forbearance, humility, generosity and friendliness towards all. Keep in mind that by treading this path, all impediments will gradually vanish.”

### **11th February, 1963, Jodhpur**

MA was taken around the extensive garden of Jodhpur Palace.

### **12th February, 1963, Jodhpur**

MA graced the houses of several devotees at their keen request.

### **13th February, 1963, Jodhpur**

MA departed from Jodhpur by train.

### **14th February, 1963, Delhi**

MA reached the Delhi ashram, early in the morning, with the many devotees who were travelling with HER. Didima was in an unnaturally sombre mood and had not come to meet MA.

“Where is Giriji?” MA asked. “She is nowhere to be seen.” MA then went to her room and found her sitting on a cot, doing japa – she was in maun and continued to be silent even after MA spoke. The door to the room was then closed so that they could speak in privacy. After an hour, MA came out with Didima.

MA then started talking about Didima while standing on the veranda. About two or three days back in Kankhal, Didima’s bhav had been strange – after returning from pouring jal (water) on the Daksheswar Shivji, she had sat in her room like a rock, with a cloth covering her head. That day nobody was able to feed her, even after repeated requests – she had then gone under the bael tree and remained there motionless in a posture of pranam. Everyone was very worried. MA was in Jodhpur at that time and was seeing everything (ethereally) – Didima had come to MA and said, “Shall leave tomorrow.” MA replied a bit forcefully, “No, certainly not tomorrow.” When Didima was lying in that state under the tree, her bhav was, ‘Not to get up.’ Didima’s bhav then changed due to MA’s kheyal.

On that day, MA had said to Chinmayda, “Immediately send a telegram – Didima should stay safely.” MA, then laughed and said, “The inner telegram reached earlier. But so that the external telegram reached within 24 hours, it was done in a hurry.” When the telegram had reached Kankhal, everyone understood that MA was aware of the situation. That day too in Kankhal, MA had seen an ‘entity’ of Dadamoshai, standing near Didima with a gentle smile. MA further said, “A lot of people have a bhav against Didima. A kriya (reaction) also occurs due to that. Some supposedly use such language and send letters to their own people saying, ‘MA seems to be under the influence of Didima. We don’t like it. The absence of Didima may bring about a semblance of order in all directions.’”

Everyone was astonished and shocked on hearing that anyone would have such feelings about Didima, one who had never uttered a single rude word to anyone, even by mistake, and prays for everyone’s welfare and remains in the background, behind

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everyone. Some of the disciples of Didima were very upset and wanted the names of the people.

MA would not say and replied, “It is human frailty. What is to be done? They try to lighten their minds by writing a letter about their hidden thoughts to their own people. Everything is HIS form.” Didima was 87 years old at that time.

The Maharaja and Maharani of Tehri had arranged for bhog for everyone in the ashram on the occasion of their daughter’s ensuing wedding and nearly 300 people had taken prasad. MA left for Kanpur in the evening.

### **15th February, 1963, Kanpur**

MA reached Kanpur in the morning and stayed at the Swadeshi house of Sri Sitaram Jaipuria. In the evening, MA was taken to a newly constructed mandir at the earnest request of the mother of Sri Padampat Singhania who had built the mandir. It was a very large temple with exquisite craftsmanship and artistic design – there were not more than two or three temples in India that were as beautiful.

### **16th February, 1963, Kanpur**

MA left for Kanpur at 5 p.m. and boarded the Doon Express for Dehradun.

### **17th February, 1963, Kankhal**

MA reached Dehradun in the morning and went straight to the Kishenpur ashram where SHE stayed for four to five hours and then proceeded to Kankhal, spending one night in the ashram.

### **18th February, 1963, Hardwar**

MA shifted to the Bhagat House.

### **22nd February, 1963, Hardwar**

It was Shivratri and the hall of the Bhagat House was filled to capacity with many devotees performing the four pujas.

The first puja would commence at about 7:30 p.m. It was the most elaborate because, as in any other puja, before starting the worship of the Isha or main deity, it's always necessary to go through various purification rituals and to invoke other deities. Thus, the asana on which the worshipper sits, the containers of water, the water itself, and all other instruments of worship like the bell, the flowers, even the fingers of the worshipper, have to be sanctified by mudras and the chanting of appropriate mantras.

Among the deities to be invoked, Ganesh always comes first followed by deities such as Krishna, Durga, Saraswati and others. Then the main puja of Shiv, shoroshopachar puja, is performed with offerings of 16 items of worship. After that, japa, pranayam and aarti is performed. The whole process takes about 1 hour 15 minutes and finishes around 8:30/8:45 p.m. After a short interval, during which kirtan is performed, the second puja starts after 9:00 p.m. The main variation in the puja of the four prahars is in the bathing liquid and the offerings of fruits and sweets. In the first prahar, Shiv is bathed in milk, curd is used for the second, ghee for the third and honey for the last.

A newcomer who was not aware of the rules, sat down for the first puja in trousers and a shirt. After it was completed, MA very quietly and tactfully had a new dhoti presented to him, that he changed into before continuing. During the second prahar, SHE suggested the songs, which were melodiously sung in Bengali. Atmanandaji then appeared on the gallery above and sang two bhajans. MA told her to have some more ready from her 'stock' (MA used the english word 'stock' to everyone's amusement).

MA was present for most of the night except for a short while when SHE visited the Kankhal Ashram where two brahmacharis of the ashram, Hiru and Dattatreya, who had been initiated into naishtik brahmacharya, were performing their Shivratri puja.

The total fasting period for Shivratri is nearly 36 hours but due to MA's presence, everyone was filled with such spiritual fervour that they didn't feel any discomfort.

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### **23rd February, 1963, Hardwar**

MA left for Sitapur and arrived on the 24th afternoon for the consecration of a mandir and inauguration of a new dharamshala, constructed at the behest of Sri Prayag Narayan. Earlier Sri Narayan had built a dharamsala and huts for sadhus and sanyasis at Naimisharanya. He was very devoted to MA and did not want to have the inauguration without HER presence.

### **24th February, 1963, Sitapur**

MA attended the inauguration of the dharamsala and stayed there for one night. SHE entered the dharamsala in the morning, amidst the thunder of cannons being fired in celebration.

In the afternoon, Thakurji was taken out for the big procession. Paramanand Swami did not want MA to be under the scorching sun, in such hot and humid weather, during the procession, but MA said, “Paramanand, what if they get sad?” SHE joined the procession, for two hours, in a car.

In the evening, a doctor from the eye hospital in Sitapur enquired why MA travelled around so much. MA replied, “In your hospital, do you sit in only one room? Don’t you visit all the rooms in your hospital?” The doctor replied that he had to make his rounds. MA replied, “THIS BODY also makes rounds in the different rooms of the same house.”

### **25th February, 1963, Sitapur**

The murtis – Ashtabhuj, Brahma, Hara Parvati with Ganesh, Mahaveer with Gandhamadan Parvat in hand – were consecrated in MA’s presence at 10:30 in the morning. The Pran Pratistha was conducted by the brahmins. At the humble request of Sri Prayag Narayan, MA was taken to the sanctum sanctorum to touch the murtis. SHE went inside and the curtains were drawn. After about seven minutes, MA came out and it seemed that the clay murtis were radiating with the light of true consciousness. MA asked Bibhuda and Pushpadi to sing ‘Maiya Baras Baras Rasabari’ and ‘Jagadambike Jai Jagajanani Ma.’

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In the afternoon, after bhog, MA left for Naimisharanya and visited the Vidyapeeth of Naradanandji. A bit later, MA went to Hanuman Tila, on the banks of the Gomati River, and sat for some time. An ashram of the sangha was being planned on a plot of land near Hanuman Tila and MA walked around that place for some time.

MA then proceeded to Lucknow and arrived there at about 9:30 at night and attended the Griha Pravesh ceremony of the new house built by Sri Pannalal's son-in-law, Sri Rameshwar Sahai. Sri Pannalal's daughter, Leila, was ecstatic that MA would be spending the first night in her house.

Six years before, Leilaji had lost her only son in an accident in a foreign country. She had gone, grief-stricken, to MA. At that time, MA was at the Vrindaban ashram which was where the Vidyapeeth was also situated. MA consoled her and said, pointing at the Vidyapeeth boys, "Do not be sad. All these are your children. GOD has taken one son from you – look, they are your 'Tutu.'"

### **26th February, 1963, Lucknow**

MA was taken first to the residence of Prabhat Babu and then to the residence of Harish Babu.

MA stayed in Lucknow for one day and then proceeded to Delhi.

### **27th February, 1963, Vrindaban**

MA arrived in Delhi and left for Vrindaban by car in the evening.

### **28th February, 1963, Vrindaban**

A Bhagavat Saptah was planned from the 1st to 8th of March. Sri C.R. Das's daughter, Aparna Devi, had been travelling with MA for one month. In Jodhpur, she had requested MA to conduct a Bhagavat Saptah in memory of her late husband and MA had said, "Very well, in Vrindaban, during Holi, try to make the jogajog (connection)."

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### 1st to 8th March, 1963, Vrindaban

The Bhagavat Saptah commenced in MA's presence. MA was unwell, and it seemed that even though SHE was physically attending everything, yet SHE was not there. SHE ate as per HER kheyal. Nonetheless, SHE was attending everything – sitting in the satsang, being present during Bhagavat recitation and explanation, etc.

On the 6th, the Janmotsav celebration of Shri Haribabaji also began. MA came out of HER room after 11 a.m. Many devotees had arrived to spend the Holi celebrations with MA.

Didi had written to MA, and MA had dictated the following reply, "It is good to hear that her health is better than it was. But why did it suddenly become worse? Didi should stay safely. Why does Didi drink so little water? Steadily, steadily (Didi) should drink water methodically. For the pain of arthritis, more water is required to be drunk."

### 9th March, 1963, Vrindaban

Shri Haribabaji's birthday was celebrated in MA's presence, in a beautiful and flawless manner, with various mahatmas in attendance – Swami Akhandanandaji, Swarananandji, Gangeshwaranandji, Chakrapaniji and others. The hall in the ashram was elegantly decorated with multi-coloured electric lights at the entrance of the mandirs.

Even though MA was unwell, SHE spent the afternoon overseeing all the arrangements. All the mahatmas and sadhus who attended the celebrations were offered garments and fruits, wrapped in a handkerchief. At night, Akhanda Naam kirtan was performed by the girls which was continued by the Delhi kirtan party during the day.

### 10th March, 1963, Vrindaban

The day of Holi. MA had arisen early in the morning and gone to visit Shri Haribaba's ashram. On returning SHE sat in the Ras Mandap with everyone. A sadhu bhandara was held in the

hall of the ashram that was attended by more than 200 sadhus from different ashrams, including the sadhus of Shri Haribaba's ashram. MA personally stood and made all arrangements.

Since MA was unwell, there was no playing with colours, and everyone performed pranam after putting abir (coloured powder) on MA's feet.

One person mentioned that he had never heard MA's pravachan (discourse) to which MA replied, "THIS BODY does not give pravachan. At times some words or talks happen. If pravachan is given, will (I) be spared?"

An idol of Gopal, made of ashtadhatu (sacred combination of eight metals), was consecrated and placed between the statues of Shri Gauranga and Shri Nityananda in the mandir in the ashram, per MA's kheyal. There was a story about this Gopal.

A while before, a longtime devotee had a wish to give the Vrindaban ashram an idol of Gopal, in memory of his deceased wife. Swami Parmanand who was in Calcutta at that time, was deputed to select a suitable murti. Sri Nitai Pal, an artist who had sculpted the murtis for the ashram's Gouranga Mandir, had made a beautiful image of Gopal in ashtadhatu which he had intended for the ashram. But as he had passed away, the idol had remained in his studio. Parmanand Swami, who only later came to know this, chose that particular idol as he felt it was superior to all the other ones offered to him by various sculptors. Sri Nitai's wish was thus fulfilled. The ashtadhatu Gopal idol arrived from Calcutta and was consecrated on this day.

MA also spoke about the Gopal that had been installed in Kashi. MA had said that earlier, there was talk of installing Gopal in Vrindaban but due to certain circumstances, it was not done and Gopal had been installed in Kashi in 1954. That idol was a black Gopal who MA said was a Jagrat Murti (Living Idol). MA further said that since Gopal could not come to Vrindaban at that time, HE had come to Vrindaban, at this time, remarking, "Gopal is One, now HE after all has come to Vrindaban as well as to Varanasi."

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### **12th March, 1963, Vrindaban**

Starting from Holi, pradeep was being lit in the evening, daily, at the Tulsi Manch. At about 7 p.m., Shri Haribabji came and circumambulated the Tulsi Manch and sat near MA on the Tulsi rostrum as per MA's request. He then performed kirtan in the hall. In a discussion with Haribabji, it was decided that MA would visit Karauli on the 16th for five days and would return to Vrindaban on the 21st. Yogibhai had come to perform pranam on MA and had expressed his apprehension regarding MA's travel. He was of the opinion that continuous travelling should be avoided and that MA should remain in one place so that SHE could rest.

MA said, "They of Karauli have been after (THE BODY) for a long time. By not going, they will request again in another place. That is why it is being ended (by going this time). There is no particular kheyal of travelling around and now even THE BODY does not support it. Wherever word has been given, it is nearly completed. Now only installation of Gopalji in Ranchi and Utsav in Calcutta (remains)."

### **16th to 21st March, 1963, Karauli**

MA, along with Shri Haribabaji, arrived at Karauli, which is 110 km. from Vrindaban, in Rajasthan, due to the repeated and ardent request of the Maharani of Karauli. On the 21st, MA was taken by the Maharaja to the Madan Mohan Mandir where the Bigraha is supposed to be Jagrat (a Living Idol).

### **21st to 25th March, 1963, Vrindaban**

MA returned to Vrindaban in the morning and received news of the death of Birenda, a longtime devotee. MA said, "Biren has passed away. This type of person is not often seen. Despite being a grihastha (family man), he used to regularly perform japa and dhyana, with devotion, and (he) was very knowledgeable." In the evening, while walking around the ashram, MA said, "He had extreme faith in THIS BODY and never had a trivial bhav,

rather, in this matter, the strength of his character was such that is generally not seen.”

MA dictated a letter to Birenda’s son, saying, “In the journey of sansar (life), such sorrowful events are natural. That is the rule (of nature). The son should try to perform the duties, with patience, in a virtuous manner. There is no peace for men except in the path of Paramartha and that is why, in all situations, remembrance of GOD (is necessary).”

MA then added, “Write to him, that this letter should be read out to his mother and sister. How is your mother’s health?” SHE further said, “The mother has to comfort herself, to stay healthy and composed – the mother is both father and mother. The children, family, and everyone, has lost a huge protective shade, it is natural to be overwhelmed with sorrow and grief. What is to be done? This is the roop of sansar (form of worldly life). There is no other way in this world, other than bearing the adversity with patience. One should comfort one’s self and stay healthy and try to fulfil the responsibilities in a virtuous manner.

“People should always have GOD in mind. It is not only that you have lost your dear one – we also had a spiritual relationship, which was unconditional and absolute. He was first under Bholanath’s shelter. The regard that he had for MA – what is to be written!!

“His acceptance of the path of Paramartha, with exceptional intelligence and deliberation, in such a beautiful and clear method and style – we have not seen anyone similar. When talk about Bhagavat topics took place in his presence, his expression and bhav used to transform everyone, the place and the atmosphere, being intoxicated with the nectar of Bhagavat discussions – (this) cannot be expressed.

“Today we are only thinking and talking of the memory he has given us. Today there is an absence of such a person. For him, a 12-hour kirtan will be performed, on Tuesday, near Mahaprabhu and Mahadev (in the mandir) in Vrindaban, along with puja and bhog.”

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During these days in Vrindaban, Satsang and Raslila was held, in MA's presence, and also Arnaud Desjardins showed his new film on MA, to everyone. On the 25th, MA left for Vindhyachal.

### **26th March to 11th April, 1963, Vindhyachal**

MA reached Vindhyachal at 2:30 in the morning along with Didima, Udhasji, Bimaladi, Narayan Swamiji, and others. MA was extremely unwell, yet SHE was completely attentive towards everybody's satisfaction.

MA was lying in HER bed, and Giriji was sitting on a cane stool in front of HER, when MA related an incident of Giriji, in Hardwar. Giriji had seen that someone had arrived in a boat, wearing a white garment, but could not understand who it was – at times it seemed like MA, and at times it seemed like Krishna. That person said, "Get on the boat and (I) will take you." Giriji boarded the boat and saw that a lot of her disciples (those who had taken diksha from her) and MA's bhaktas were standing on the bank. When the boat was about to leave, she asked, "Won't they go? Without them, I shall not go." The one who had brought the boat, assured her that everyone would also go."

Later, upon hearing Didima's vision, Didi said to MA that she had heard that some of MA's bhaktas and Giriji's disciples were seen standing on a bank.

Immediately, before she could say anything else, MA got up from the bed and said playfully with a smile, "You keep preoccupied with MA throughout the day and night – who will see you?" and SHE stood near the bed.

Didi performed pranam on MA and said, "Bless me, MA, that I can stay with MA at all times. I am uneducated and have no requirement to get on the boat. (Bless me) so that I can be with YOU at all times."

MA had sent Shaktida to Banaras to enquire about Monada, who was ill, and was unable to come out of the house. MA asked Shaktida to enquire, "Will Baba come? Will he be able to come?"

### 28th March, 1963, Vindhyachal

Shaktida reached Vindhyachal at 11 a.m. with Monada, Monada's wife and their daughter, Roma, for MA's darshan, planning to return in the evening. Monada received MA's darshan physically, after a long time, and, upon MA's instruction, agreed to stay in Vindhyachal for three days.

### 29th March, 1963, Vindhyachal

In the morning, MA said to Monada, "There was a kheyal, that Baba was immersed in Yogavashistha (teaching of Rishi Vashistha to Lord Ram) downstairs. What was seen in the roop (vision), this is ALL, this only is ALL."

It had been seen by Monada (ethereally), that in one place, a number of ascetics in white garments, had sat for bhojan (food). MA was giving something to them. Leaving their food aside, they were accepting what MA was giving with eagerness – they were speechless. The thing that MA was giving was something like karpur (camphor) – it was there, yet again, it was not there. When MA moved away a bit, a young boy with flowing hair and a beautiful face started following HER. The appearance was like someone who was used to wearing white clothes and he had a chadar wrapped around his body as an outer garment. He had a dark complexion. He was following MA and was looking at HER and was absorbed in singing, 'Deo Amay (Give me), MA -aa-aa-aa-aa-aa-aa, hey mukto Janani (oh liberated Mother).'

There was much talk with Monada about his vision. MA said, "Deo Amay means – Amake Amay Dao (Give Me My Self)."

### 31st March, 1963, Vindhyachal

Monada was leaving for Kashi early in the morning. As it was difficult for him to climb the stairs, MA came down to give him darshan before he left. Many people from Kashi, including Gopinath Kavirajji and Mukti Baba, and others, had arrived for MA's darshan. Basanti Puja was being celebrated in Kashi but MA had no kheyal to visit the puja.

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### **1st April, 1963, Varanasi**

At 9 p.m. MA suddenly had a kheyal to go to Kashi by car, along with Giriji, Didi and Udhasji, and reached at midnight. The Sandhi Puja was conducted, in MA's presence, from 1 a.m. Everyone was very happy to have MA in their midst during Basanti Puja.

### **2nd April, 1963, Vindhyachal**

MA returned to Vindhyachal at 9 a.m. During discussion one day, MA had said, "The day after Biren died, a bright and lustrous body was seen – with a happy demeanor – and came and sat near THIS BODY saying, 'MA, I have come.'"

### **11th April, 1963, Vindhyachal**

MA left for Delhi by train with Giriji, for Giriji's Sanyas Utsav to be held at the Delhi ashram. Shaktida had accompanied MA up to Allahabad where many devotees were waiting at the station for MA's darshan.

### **12th to 14th April, 1963, Delhi**

MA arrived in Delhi on the 12th. On the 14th, Didima's Sanyas Utsav was celebrated in MA's presence in grand style, including discourses by Shri Mahesanandaji and Nrisinha Giri and fireworks at night.

### **15th April, 1963, Delhi**

MA visited the residence of Pandit Jawaharlal Nehru and then left, by train, to go to Hardwar. On the train journey, MA was accompanied by Anilda and Satidi. At about 11 p.m., while narrating the story of their train accident on the 30th of October, 1962, in which they were rescued by a young man named Govindo, Anilda asked, "MA, what was the mystery behind us being miraculously saved?"

MA replied, "Baba, to say anything is not coming." After remaining quiet for some time, MA replied, "It is the play of

Govindo, Govindo's play." Being encouraged with the reply, Anilda asked, "The youth did not contact me. Who was the boy?" Instead of replying, SHE asked him, "You had given your address to him. Had you taken his address?" Anilda was dumbfounded as he had not considered it important enough to take the youth's address.

#### **16th April, 1963, Hardwar**

MA arrived in Hardwar, accompanied by Kshamadi, Pushpadi, Shantadi and Chinmayda. From the Hardwar station, MA first went to the Kankhal ashram, along with Chinmayda and Shantadi, and returned to Bhagat House, after staying at the ashram for one hour.

#### **16th to 22nd April, 1963, Hardwar**

MA went to the Kankhal ashram on the 18th and stayed for one night. SHE had bhog on the 19th at the ashram and returned to Bhagat House. Sri Subimal Dutta had arrived for MA's darshan. Anilda and Satidi were also there. Dennis and his daughter were also present, as they had been travelling with MA for a long time. MA had sent the girls to Dehradun on the 20th. It was decided that MA would leave for Calcutta from Delhi, on the 30th via Mughalsarai.

During this time, MA told about HER trip to Mansarovar on the way to Kailash – they had come across a valley called Manthal that was so deep that the rays of the sun could not penetrate. It was so dark in the valley that at times the stars were visible during the day. The locals believed that one who visits the valley and is unable to see the stars, will die soon. Bhajji could not see the stars. It so happened that he left his body soon after reaching Almora from Kailash.

#### **22nd April, 1963, Dehradun**

MA went to Dehradun by car with Hemidi and stayed for seven days. Before reaching the Kishenpur ashram, MA went

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to the Civil Hospital to see Sri A.P. Dikshit, Collector, who was a devotee and had undergone an operation. In Kishenpur, MA related the incident of Didima's intention to leave her body in detail.

### **29th April, 1963, Dehradun**

MA left Dehradun for Calcutta.

### **30th April, 1963, Varanasi**

As Didi was suffering from typhoid and running a fever of 100/102°F for a number of days, she was unable to accompany MA to Calcutta. MA was supposed to pass through Mughalsarai at 10 p.m. MA had said, that if the doctors allowed, then Didi could join HER. Since Didi was extremely weak with fever, it was impossible for her to travel with MA, even though she wanted to. When someone had asked her, from where does she get the courage to travel, in this physical condition, Didi had replied that she got courage only from MA's instruction – without which she had no strength.

Suddenly, a trunk call was received from Allahabad with the instructions that Didi should join MA in the train for Calcutta. On receiving the message, Didi forgot all about her illness and weakness, had the luggage packed and left for the station immediately.

MA was standing in the entrance of the compartment when Didi arrived in a wheelchair. MA called Didi near HER and said, "Didi, it is (MY) kheyal that you stay here, as travelling in this cabin, would not be right for you – the train is air conditioned and it is totally closed (doors and windows). It would not be right for you today to travel in this train. This can only be said – if you are not disappointed and stay in a happy frame of mind."

Dr. Mathur, who was treating Didi, had also arrived in the station, and on MA asking him whether Didi was fit to travel, he'd replied in the negative. MA blessed Didi on the head and put a garland on her neck, and after Didi performed pranam,

SHE said, “Didi, keep your mind strong. We have met. What is the use of going to Calcutta? Keep your mind strong, so that the fever does not reoccur.”

Didi returned to the ashram and it was surprising that she did not feel tired, after such a hectic journey, in spite of the weakness. It was the doctor’s opinion that a patient in Didi’s condition would find it impossible to travel to Mughalsarai and back – it was only due to MA’s kripa that she was able to do so.

It was noticed that from the 1st of May, the high fever that Didi was suffering from continuously for a number of days suddenly abated. It was also discovered that the message received through the trunk call was a miscommunication, as MA’s actual instruction was that Didi could join HER, only if the doctor allowed.

Before the train left, MA had said, “It was good that the message was miscommunicated over the phone. As otherwise, how else could I have seen you?” It was only through MA’s kripa and machinations, that Didi could get MA’s darshan, even though she was very ill.

### **1st May, 1963, Burdwan**

MA suddenly detrained at Burdwan. SHE left for Calcutta in the evening.

### **2nd to 13th May, 1963, Calcutta**

It was MA’s Janmotsav, celebrated in HER presence, along with the inauguration of the new Satsang hall. The birthday celebrations were from the 3rd to 12th May and were attended by Jagatguru Shankaracharya of Jyotirmath, Shri 1008 Satananda Saraswati, Shri Haribabaji, Shri Krishna Avadhutji and other eminent mahatmas. The renowned dancer, Sri Uday Shankar came for MA’s darshan.

MA’s Tithi Puja was conducted by Nirvanda on the 12th at 3 a.m. MA also visited the Sanskrit College at Calcutta during this period.

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### **3rd May, 1963, Calcutta**

The Akshaya Tritiya was celebrated on this day and the Akhanda Agni (Fire from Shahbag) was installed at the newly built yagnakund. The fever that Didi was suffering from had resumed.

### **14th May, 1963, Calcutta**

MA left Calcutta for Varanasi by train.

### **15th May, 1963, Varanasi**

MA reached the ashram at 9:15 in the morning. Shri Haribabji was also supposed to arrive from Ranchi by plane. After spending some time with Didi, MA was busy making arrangements for Haribaba's stay in the ashram. When Haribabji arrived at 1 p.m., he had MA's darshan and then MA and Haribaba went to Didi's room. He chanted the 'Ram Raksha' Stabh, in MA's presence, and caressed Didi affectionately. MA also, tenderly coaxed Didi, saying, "Didi, shake your body and try to move."

### **17th May, 1963, Varanasi**

MA was making all arrangements for Didi's care and diet. The fever had come down to normal.

### **20th May, 1963, Varanasi**

MA boarded the train to Ranchi from Mughalsarai at 2:30 p.m. along with Haribabaji.

### **21st to 27th May, 1963, Ranchi**

MA spent six days at the Ranchi Ashram.

### **27th to 30th May, 1963, Jamshedpur**

MA visited Jamshedpur and stayed at Satya Narayan Mandir. Akhanda Kirtan was held in HER presence on the 29th.

### **30th May, 1963, Ranchi**

MA returned to Ranchi at 11 p.m.

### 31st May to 17th June, 1963, Ranchi

MA gave darshan upstairs, and had not gone downstairs, as they were busy making preparations for Akhanda Naam Kirtan and Sata Chandi Paath, decorating the Manch (the pillar around which Naam Kirtan was performed) and other things.

The kirtan party and devotees from Jamshedpur arrived on the 1st, in order to begin the Akhanda Kirtan early in the morning on the 2nd. They started kirtan at 5 a.m. after the Adhibas.

MA came down at 10 a.m. and was calling everyone who was there to come and join the kirtan. SHE had also taken part in the kirtan in the morning.

At 8:30 p.m., MA came down from HER room and again joined the kirtan which was being conducted with great joy and fervour. MA was in a special bhav. At 11 p.m., the girls took over, led by Chhabi Banerjee. MA joined the kirtan again and sang, 'Dharo Lau, Dharo Lau'. MA's bhav was beautiful.

The Sata (hundred) Chandi Paath (recitation), which was being conducted at the behest of Rekha Didi, began on the 3rd, in MA's presence. Tripurari Babu arrived on the 9th and conducted the Ramayana paath for three days.

MA dictated a letter to Didi, through Shaktida, in which Didi was advised to have the following in order to overcome her weakness – kachcha mugh dal (lentil), cooked well, grapes for regaining her strength, kachcha haldi (raw turmeric), either crushed with neem leaves, or mixed with water, and fruit juice with crushed haldi, burnt with a hot iron.

A number of people had also taken diksha from Didima during this period. MA was unwell, and was suffering from cold and fever.

### 7th June, 1963, Ranchi

MA arose at 4 a.m. as Shri Haribabji was scheduled to arrive at 5 a.m. MA waited until 7 a.m., and then lay down, as Haribabji had still not arrived. The kirtan party was waiting on the road to welcome him. The idols of Gopalji, which Swami Paramanand

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had selected from Calcutta, and Shivji, which had been in Dehradun, but had been brought to Ranchi, were consecrated in MA's presence. The hall was decorated beautifully by Vishuddhadi, as per MA's instructions. The Jamshedpur party performed kirtan which was attended by MA for quite some time. The girls performed kirtan throughout the night.

MA and Haribabji were taken to Bakshi Babu's garden for a visit. The sound in MA's head had increased. It was decided that MA would leave for Patna on the 17th.

### **13th June, 1963, Ranchi**

MA had sent Shaktida and Udhasji to Bombay to care for Didi on receiving the news that she was again suffering from high fever. MA had given detailed instructions to Udhasji, regarding Didi's diet until 1:30 a.m. before retiring for the night.

Before they left, MA said to them, "Tell Didi that she should not keep the thought of illness in her mind. Let Didi show a miracle, by eating properly and getting well quickly."

On the 17th, MA left for Patna by train.

### **18th June, 1963, Patna**

MA reached Patna in the morning and stayed at Shambhuda's residence. MA was taken to Mr. Jalan's house in the evening, along with Shri Haribabaji. Two Brahma Kumaris used to stay in Mr. Jalan's house and used to accompany him whenever he went for MA's darshan.

### **20th to 22nd June, 1963, Rajgir**

MA went to Rajgir by car for two days with Shri Haribaba, Swamiji, Dasuda and few others.

### **23rd June, 1963, Patna**

MA returned to Patna at 5 p.m. and went to Shambhuda's house for a few hours as SHE was scheduled to board the train for Hardwar late at night.

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### **24th to 25th June, 1963, Hardwar**

MA got off the train at Roorkee, and went to Hardwar by car, arriving in the morning. SHE stayed at the Bhagat House for about two weeks.

### **5th July, 1963, Hardwar**

The three Naisthik Brahmacharis performed the purnahoti of the 24 lakh Gayatri Punascharan japa in MA's presence. They undertook the vrata (vow) for the japa, two and a half years before, during Shivratri in 1961.

### **6th July, 1963, Hardwar**

Guru Purnima was celebrated in MA's presence. In the morning, the ashramites and brahmacharinis had performed puja on MA in HER room.

MA went downstairs after 11 a.m. Nirvanda performed puja on MA and Didima. Later, MA applied tika of the (yagna) ash on the forehead of the kumaris and menfolk. 108 Kumari Puja was held on the veranda of the Shiv Mandir.

MA said to the sadhus and brahmacharis, "The aim of travellers on the Ultimate Path is to try and remain vratis (participants) on that journey."

There was a lunar eclipse during which kirtan and japa was performed from 2:30 to 5 a.m. MA had laid down in the terrace for some time and then went downstairs to HER room.

### **7th July, 1963, Dehradun**

MA left for Kishenpur by car in the morning.

### **10th July, 1963, Dehradun**

Someone asked MA a question, "MA, we do not find peace, the mind is restless and disturbed."

"Become immersed in the repetition of GOD's name," MA replied. "Do not even consider whether you are at peace or not. All the time cling to the Name."

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### **12th July, 1963, Kalyanvan**

The day before, MA had sat on the platform under the jackfruit tree, and talked about the adhikara (qualities) that are necessary, to be able to discern correctly, the biddings of the inner Guru. She said there are clear signs, “A person who can be guided by the inner Guru, should be free from krodha (anger), moha (attachment), lobha (greed), ahamkara (ego), abhiman (pride), and the rest. He feels friendly towards all, and not disturbed by anyone. But, what most people call the inner Guru, is nothing but the mind masquerading as such. You are out to find the Atma, which is ONE, so until you have found it, look upon all who come to you, as expressions of that ONE and be friendly with all. When someone slaps you on one cheek, give him the other cheek also.”

### **15th July, 1963, Dehradun**

MA was downstairs in the Kishenpur ashram, ensuring arrangements for Didi’s stay, whose health was still not good.

### **16th July, 1963, Hardwar**

MA had not been keeping well for quite some time. The night before, HER breathing rate had worsened – so much so, that SHE had to lie down. Later, MA had some water, with difficulty, and had lain down again, arising only at 11 a.m. the next day.

At 5 in the evening, news was received by telegram, that Swami Swarupananda was extremely ill and bedridden, with pain in the abdomen – the doctors were suspecting appendicitis, and his condition had become critical the night before. As Swarupda was to be operated upon, MA sent Chinmayda to Vrindaban, to look after him. It was not known whether there was any connection between MA’s state of health and Swarupda’s illness. In such situations, MA generally laughs and says, “Doing something for one’s own. What is the use of beating the drums and saying it?”

Within the next hour, MA’s middle toe of HER right foot, was fractured and broken. After SHE had taken a bath, as SHE

was wiping HER feet, HER right foot got entangled with the towel, and suddenly the toe broke with a 'kat' sound. MA knew the toe had broken.

Pushpadi was with MA at that time. MA said, "Don't let anybody know about this," and SHE had started HER own treatment. SHE immersed HER feet in cold water, and then tied the toe using bamboo splints. Nobody was aware of what had happened. MA had no kheyal to put the foot in a plaster, but SHE was unable to go downstairs, and remained in HER room. The pain increased for two days, but there was no external sign of it on MA's face, as SHE was always cheerful.

### **22nd July, 1963, Dehradun**

After about a week, at the request of the devotees, MA agreed to have the fractured toe bandaged tightly, with sticking plaster.

### **23rd July, 1963, Dehradun**

For the first time in many days, MA came out of HER room, and stood for quite a long time on the veranda, to give darshan. Sevaji had brought a doctor, who on examination of MA's toe, had declared that the bone had set perfectly, and he bound the toe again with sticking plaster. MA walked all over the ashram premises, to the delight of everyone.

MA was visited by a Roman Catholic priest, who had travelled from France to learn about Hindu spirituality. He was spending a couple of days in Dehradun, in order to meet MA. For a consecrated priest of the Roman Catholic church to visit India, not as a missionary but as an enquirer, was very rare, and surely not without significance. The priest had a private with MA with a translator, and asked many questions.

He began with, "Do you know about Christianity, and what do you think of it?"

MA replied, "One can find everything in Christ. Even THIS LITTLE CHILD is in Him. Many people worship Him as an Avatar of GOD. In whatever form one may worship

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GOD, THIS LITTLE CHILD welcomes him with joy. But, if Christianity claims a special place for itself, and puts itself apart, it destroys the divine unity and universality of the all-pervading Godhead. We recognise Jesus Christ, but within the unity of religions. HE HIMSELF is above the separation.

The priest asked, “As a Christian, my first duty is to search after GOD, and also to love my neighbour as myself. There is so much poverty in India. It is my duty to serve the poor. What does MA say to that?”

MA responded, “Exactly the same, is also said by Hindus. To serve GOD, in every human being, is certainly a path to chitta shuddhi (purification of the mind).”

“You say ‘a way’ but for us, it’s the only way. Do other ways (to GOD) exist?” the priest asked.

MA said, “There are innumerable paths. Service is only one of them.”

The priest inquired, “Is technical progress an aid to the spiritual search, or rather a hindrance?”

MA replied, “In themselves, technological inventions are neither good nor bad. Now, one flies by aeroplane – in olden times, flying also existed, by pushpaka ratha. This is the constant flux of the world. Anything that helps in one’s spiritual search is to be adopted, and whatever hinders, to be eschewed.”

“Take for instance, the invention of printing,” the priest continued. “Through books, one may be helped in one’s search.”

MA remarked, “If someone really wants GOD, and nothing but GOD, he has all the books he needs within himself. He needs no printed books. But there is no harm in making use of modern inventions, provided they are helpful in the quest after GOD.”

The priest asked, “What does MA consider the most essential thing in life?”

MA said, “To try and find out ‘Who am I.’ To try to know that, which has brought into existence one’s body and mind. This also may become the search after GOD. But the first thing

is, to conceive the desire to know oneself. Finding one's Self, one has found GOD, and finding GOD, one has found one's Self – the One Atma.”

“Are there many people who succeed in this quest?”

MA said, “Quite a number attain to some siddhi (a degree of attainment), or mukti (liberation), but only one in ten million arrives at complete Realisation. It is very, very rare.”

The priest asked, “Do you think that YOU have reached the ultimate state?”

MA laughed, “Whatever you believe me to be, that I am.”

“From what moment did you have that Realisation?”

MA said, “When was I not?”

#### **24th July, 1963, Dehradun**

MA came downstairs in the morning. News had been received from Dr. Santosh Sen, who had operated on Swarupada, that his appendicitis had burst, and turned septic. It was a miracle that he was alive. It seemed MA had taken on HERSELF, the ills and suffering of Swarupda, by fracturing HER toe.

#### **28th July to 5th August, 1963, Hardwar**

A Bhagavat Saptah was observed in MA's presence in the Bhagat House. The Bhagavat Saptah was arranged according to Didima's wishes, not only for the good of the deceased person's soul, but also purely for the love of GOD. This is called, nishkam (selfless).

#### **30th July, 1963, Raipur**

MA went to Raipur by car, and SHE stayed for eight days. Gangadi of Kanyapeeth had been staying there alone. When she had fallen extremely ill, seven years previously, MA had sent her there, so that she could take complete rest.

MA said, “Let the Jhulan festival (be celebrated) in Raipur. Didi is unwell in Kishenpur, and it would be inconvenient for her, if it were held there.” The festival was to be held from the

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31st July to 5th August. A sanyasini of the ashram, Sarbanandaji, was also in Raipur at that time. It is worth mentioning that when MA, Bholanath and Bhaiji first came to Raipur in 1932, and stayed in that place, before it became an ashram, MA did not bathe and hardly changed HER clothes. HER hair had become matted. Later, SHE had to cut it off – it had formed into an exquisite pattern, like a crown, which has been preserved.

### **31st July, 1963, Raipur**

It was the day of Jhulan Ekadashi. Gangadi, and the ashram girls, had decorated the jhula (swing) beautifully, but MA did not sit on it, so a picture of MA was placed on it and swung. During the days of the festival, MA would be present in the Thakur ghar in the evening, and would swing the jhula, while Nirvanda performed the puja.

### **5th August, 1963, Dehradun**

On this day of Jhulan Purnima, collective meditation and japa was conducted from 11:30 p.m. to 1 a.m., to commemorate the play of Diksha on MA's BODY in Bajitpur which had taken place on the day of Jhulan Purnima in 1922.

For Raksha Bandhan (a festival in which a rakhi or decorated string is tied by the sister on the brother's wrist to safeguard the latter), MA tied a rakhi on everyone present.

### **6th August, 1963, Dehradun**

MA returned to Kishenpur ashram and the celebration of Raksha Bandhan continued.

### **7th August, 1963, Delhi**

MA travelled to Delhi, along with Didi, for one day.

### **8th August, 1963, Delhi**

MA boarded the train to Kashi for the Janmashtami celebration on the 12th of August.

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### **9th to 12th August, 1963, Varanasi**

MA reached Varanasi on the 9th.

On the 12th, Janmashtami was celebrated in MA's presence. A large throne, made of sandalwood, was made for Gopalji. Patalda and Narayan Swami had arranged for velvet pillows on a velvet mattress.

Seeing this, MA said, "Bah (Wow)! It is very beautiful." Atulda conducted the puja at night. MA sat in Gopalji's mandir dressed in a Banarasi sari, given by Rekhadi. After the panchamrita snan, Gopalji was dressed in new clothes and placed on the throne. The puja was celebrated with great delight and ananda. After the puja ended at 2:30 a.m., MA went to the Thakur room of Kanyapeeth where Jayadi performed puja on MA.

### **13th August, 1963, Varanasi**

Nandotsav was celebrated in MA's presence. MA had bhog in Gangadi's ashram from where SHE went to the station, after resting for some time, to board the train for Delhi in the evening.

### **14th to 22nd August, 1963, Delhi**

MA reached Delhi in the morning. Nobody was told that MA was coming so as to avoid the crowds and to allow MA some time for rest. Only Sri Subimal Dutta had come to the station with his car in order to receive MA and take HER to the ashram. The darshan time was fixed for 6:30 p.m. MA had a restful two days after which the devotees heard the news of MA's arrival and had started coming to the ashram in huge numbers.

### **18th August, 1963, Delhi**

In the evening, Rihanna Ma came for MA's darshan, along with a French couple, and stayed for a long time.

### **19th August, 1963, Delhi**

Mrs. Indira Gandhi had come with her two sons for MA's darshan. MA had given them garlands and tied rakhi on their

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wrists, and also sent one rakhi for Pandit Nehru. They were with MA for nearly half an hour.

### **22nd August, 1963, Delhi**

MA left for Vrindaban by car at 5:30 a.m. for the Bhagavat Saptah which was to start on the 27th. As there was flooding on the roads, MA reached Vrindaban a bit late.

### **24th August, 1963, Vrindaban**

MA was unwell and was suffering from stomach upset and pain. The Rajmata of Udaipur and many others had come for HER darshan. MA had sent instructions to Didi to lead a strictly regulated life.

### **27th August, 1963, Vrindaban**

The Bhagavat Saptah commenced in MA's presence.

### **28th August, 1963, Vrindaban**

MA's health was somewhat better and SHE was in a jovial mood. Shri Prabhudutt Brahmachariji and about fifty other sadhus, had prasad in the ashram. MA attended the Bhagavat at 6 p.m., along with many of the devotees.

### **4th to 9th September, 1963, Delhi**

MA returned to the Delhi ashram in Sri Narayan Mohan's car, reaching late at night on the 4th. The crowds started once again due to MA's arrival. Sri Subimal Dutta, ICS and secretary to the President of India, would come daily for MA's darshan. Everyone was requested to come to the ashram only in the evening so that MA could get some rest time (but most did not comply).

In the evening, the ashram would get so crowded that there was no place for even MA to move around and MA was unable to meet Didi. SHE said, "THIS BODY has come here to see Didi, but cannot even come near Didi."

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The pain in MA's toe was persisting and used to get swollen if SHE walked too much. MA's health was not good.

### **10th September, 1963, Delhi**

MA left for Dehradun by train at night. A Bhagavat Saptah, to be conducted at the behest of Sri Naval Kishor, was planned in Dehradun from the 18th, in the memory of his father.

### **11th September, 1963, Raipur**

MA arrived at Raipur for fifteen days.

### **13th September, 1963, Raipur**

MA went to the Kishenpur ashram in the morning. Seeing the repair work and new construction that was being carried out, SHE said, "Let the Bhagavat be conducted at Raipur." SHE then returned to Raipur. A Bhagavat Saptah had never before been conducted at Raipur.

### **14th September, 1963, Raipur**

MA arose early in the morning and went to the construction of the new room being built for HER (adjoining the old set of rooms). MA had many recollections about the old set of rooms, in which SHE had stayed, the first time SHE had come to Raipur with Bholanath and Bhaiji. Since the old rooms were in a dilapidated condition, it was decided to repair them, to make them liveable.

While looking at the rooms, MA said, "Bhaiji used to heat the milk – THIS BODY would sit and watch. To light the fire in the clay oven, he would use up a whole box of matches – he had never done that before and was not in a habit to do so. He would try to clean, by scrubbing a lot, sitting on the side of the mountain, the dark stains off the utensils that were caused by the wood fire – the dark stains could not be gotten off. To say anything did not come to THIS BODY – (such as) that if mud is applied on the bottom of the utensil and then kept on the

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clay oven, then such dark stains do not occur. Finally one day it was said, that if the utensil is scrubbed on a rock, then the dark stains can be cleaned quickly.”

MA further said, “During that time, there was no arrangement for bathroom or toilet for THIS BODY. Sitting on a rock in the jungle, (one) had to defecate – and bathing used to be done behind the tank, using a bucket.”

In the evening, MA reminisced further about HER earlier days in Raipur and also talked about the destined possibility of danger, from snake bite, that was supposed to befall Swami Paramanand. One day MA had seen a dead body, ethereally, and had said, “Let us go to Raipur today.” Since the others were not agreeable, MA had not said anything else.

MA, Bholanathji and Swami Paramanand were sleeping in the dilapidated room one night – there was a snake on the tin ceiling in the room. The snake would hang from the ceiling one moment and then immediately would go into the gap in the ceiling – this continued for some time. Swami Paramanand was sleeping and suddenly shouted, “A snake has bit me.” He had dreamt that he was being bitten by a snake. After hanging for some time, the snake fell on the floor and was killed. It seemed that Swami Paramanand was thus saved from the destined danger of a snake bite.

### **15th September, 1963, Dehradun**

MA stayed at Kishenpur Ashram for one day and returned to Raipur the next day.

### **17th September, 1963, Raipur**

Electricity was installed in Raipur ashram.

### **18th September, 1963, Raipur**

The Bhagavat Saptah had commenced in MA's presence, in the hall on the lower floor. When aarti was being performed, it was seen that outside the window, there was a snake with its hood

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lifted. MA saw it and said, “Who, in what form, has come – do not kill it.” After the aarti was completed, the snake left. Seeing the jungle environment in Raipur, MA had said to Srinathji, who was conducting the recitation, that Shri Shukdevji had expounded on the Bhagavat in the middle of a jungle.

**26th September, 1963, Kishenpur**

MA stayed in Kishenpur ashram for one night.

**27th September, 1963, Kishenpur**

MA left for Kanpur in the evening.

**28th September, 1963, Kanpur**

MA arrived at Kanpur, at the request of the Jaipurias for Bhagavat Saptah.

**29th September, 1963, Allahabad**

MA arrived in Allahabad by car and stayed at Gopal Thakur’s ashram, Satyagopal Gita Ashram, for three nights.

**2nd to 16th October, 1963, Vindhyachal**

MA proceeded to Vindhyachal by car, leaving at noon and stayed there for fourteen days. MA had a restful time, during this period, as there were no crowds. Professor Tripurari Chakrabarty was also in Vindhyachal for MA’s darshan.

One day, after taking a couple of rounds around the veranda, MA sat on a low stool in front of HER room where three old men were waiting to speak to HER. SHE turned to the eldest among them and asked him, “How have you spent your life, Pitaji? Every breath in which we don’t think of GOD is wasted. It is an incredible chance, that we are born as human beings and can approach GOD, because we are human beings.”

Turning to the others, who were sitting around HER, SHE continued, “Ask yourself, what are you doing with your time? We forget so easily that not a single day can be called back. They

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fade away without our noticing it. Suddenly, we are too old and too tired to put in any effort.

“GOD is not the work of our old age, when we have nothing else to do. HE is the work of our life, and we must use our full energy for it. Anyone who has not yet begun, must start today. Now, at once!” MA looked around slowly at everyone in the circle.

### **16th October, 1963, Varanasi**

MA travelled to Kashi, for Durga Puja, which was to be held at Mamu’s house.

### **17th October, 1963, Varanasi**

MA arose early in the morning and went to Mamu’s house. The ghot (pitcher) of the puja was installed on this day. In the evening Tripurari Babu gave a discourse.

### **22nd October, 1963, Varanasi**

MA was having bhog daily in Mamu’s house. Every day, Tripurari Babu would recite and explain parts of the Ramayana and Mahabharata. Many speakers, who had come from all over India, also gave discourses.

### **23rd October, 1963, Varanasi**

Maha Sasthi. The Durga idol was brought in the afternoon. During Bodhan, in the evening, Chhabi Bandopadhyay and the girls of the Kanyapeeth sang the Agamani songs. MA began to spend the nights in Mamu’s house during the puja period.

### **24th October, 1963, Varanasi**

Maha Saptami. MA came downstairs early in the morning for the mangal aarti. The puja was performed by Mamu himself and Nirvanda was his tantra-dharak. MA used to sit in front of the puja room for the puja. The temple was beautifully decorated with garlands and flowers.

In the morning, an elderly blind brahmacharini came to MA and did pranam. Then she started weeping due to her plight. She'd had poor eyesight throughout her life but now she was completely blind.

MA spoke to her cheerfully, laughing several times in between and said, "It is now time, that you open your inner eye. GOD has helped you, by making your external eyes blind. Tell yourself what is really important – I have not been able to see with my eyes all lifelong."

MA continued, "Believe (ME)! What you will see with your inner eye is infinitely more beautiful than what you have seen so far with your external eye. But as long as you are not ready to close the external eyes, the inner eye will not open.... You would not be the first of my friends, who had begun to see by becoming blind."

A young Indian, dressed in European clothes, asked MA, "Is it true that you are a Deity?" MA replied, "There is nothing except GOD. You are also an incarnation of GOD."

He then asked, "What is the goal of YOUR life in this world?"

MA said, "In this world? I am not here or there or in this world. I MYSELF rest in MY SELF."

"But from whom are you here?" the young man asked.

"For whom could I be here – there exists only the ONE."

In response to someone else's question, MA said, "You should make GOD come to you. You should shed tears, only for HIS sake."

Then MA began to speak about how the ashram got the idol of Gopalji. The day of his arrival had been delayed several times.

MA said, "I had gone to Vrindaban at that time, before the thing had been settled. On the way, I said to Gopal, 'Look here, what is all this? It appears that you want to come to us, then again, it appears that you don't want to come. Decide – if you really want to come, come soon, don't be indecisive."

"The day I returned from Vrindaban, the car that had picked me up at the station and brought me to the ashram, immediately,

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that car was sent to the people with whom Gopal stayed. And what do you think? HE really came, at once, to us, in that same car. Now, even (THIS BODY) knew why HE had delayed for so long – HE did not want to be taken to Vrindaban. HE wanted to stay on in Benaras. Incidentally, the day HE came to us was HIS birthday. We adorned him and put him in a jhula (swing) and rocked him.”

That evening, after the discourse of Prof. Chakrabarty on the Ramayana, a young sadhu, who was a Rambhakta, was scheduled to give a discourse. Before sitting at the speaker’s seat, he reverentially performed pranam to MA and was garlanded by HER. The sadhu sat on the seat for about fifteen minutes, with his eyes closed and head bent. The three to four hundred people in attendance got restless and noisy, but he continued to sit silently amid the din.

Suddenly, he began to pray in a low voice, Ram, Ram, Ram, Ram, Ram, Ram, Ram, Ram.... When he opened his eyes, tears were rolling down his cheeks, and he was looking beyond the heads of the audience, blinded by ecstasy. He began to sing softly, and the more audibly he sang, the quieter the audience became. Wailing, suddenly, crying out discordantly, his slender dark face was profusely sweating, and his eyelids were half closed. Half sobbing, half jubilant, he raised his voice, with the name of Ram on his lips. It seemed he was a man in love, no more living in the world.

MA listened to the young man in the ecstatic bhav, with a tender and motherly expression. When he did pranam to HER at the end, SHE put HER hand on his head and spoke to him, as if speaking to a son.

### **25th October, 1963, Varanasi**

Maha Ashtami. MA would usually only have a few hours of rest, in the small hours of the morning, and would be up again at 5 a.m., to oversee the preparations for the Durga Puja events of the day. SHE would hardly take a minutes’ rest – for essentially,

the entire 24 hours daily. SHE would attend rituals, discourses, give darshan, reply to questions, grant private interviews, dictate letters and so forth. SHE was never in a hurry, and never looked tired – ever the same calm, cheerful, kind, alert demeanour, with sparkling spiritual intensity.

MA, a woman aged nearly seventy years, dressed in the plainest cotton dhoti, with hair that according to any standards, never looked combed, and yet, what bewildering beauty! That too, in the most diverse situations, not only in moments of spiritual transperence – always!

When walking, there was something royal in HER attitude. One could feel this clearly, from the manner in which SHE responded to someone falling at her feet for pranam – with folded hands, MA bowing slightly, usually in silence, occasionally repeating softly, 'Narayan, Narayan'.

Everything that SHE did, had an enchanting beauty – HER unrestrained laughter, in which HER whole BODY participated, the vivacity with which she related to all, the play of HER features that seemed to transform HER, inexhaustibly, expressing all ages, every temperament, every mood, in every situation. At times, one is alarmed to discover on HER face, the exact reflection of what one had just been thinking or feeling. Or HER way of talking to children, the simplicity, directness, unaffectedness. The charm and the friendly mockery with which SHE reacts to challenges in discussions. The motherly seriousness when SHE reprimands, the kindness and compassion when SHE comforts, HER attention when SHE listens, the pleasure with which SHE enjoys fun.

All these have something in common – they show MA in spontaneous response, ever full of spirit, and disclosing the central pulse that pervades all HER relationships with everyone, kindness and compassion.

The blissful harmony of MA was also significant in the most insignificant of gestures – the expression of the hand during rest, the position of the foot, the sound of laughter, the bearing

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of the head while drinking. There was no gap whatsoever. The peace originating in HER, radiated right to the periphery of the hair tips, throughout the BODY.

Especially impressive, was MA during the periods of meditation, which were a part of the evening programme, and occasionally, during the morning functions. While the sadhus and mahatmas would sit in rather stiff-looking yogic positions, MA's body was always relaxed. Sometimes SHE sat straight, or else lay on one side, or else reclined against a cushion, with HER eyes closed, there was a calm flow in HER movements. Towards the end of the meditation, HER eyes would open and would wander around the hall, radiating peace and kindness.

For Mahashtami, Nishi Babu's grand-daughter, Kalpanadi (Ranudi) had dressed MA with the 'Jarawa' crown, jewellery, and a Banarasi sari, and performed a special puja on MA. MA came to the pandal dressed in that way, per everyone's request. Then, SHE took off the crown, and said to Kalpanadi, "Ma Durga will be decorated with this now. Later you take it. If at any time Durga Puja is celebrated in your house, then adorn the Devi with this."

### **26th October, 1963, Varanasi**

Maha Navami. After the puja in the morning, MA, accompanied by others, visited the ashram of the Guru of Sri Gopinath Kaviraj, and the residence of Sri Dhires Chakrabarty, who had taken diksha from Didima.

In the evening, after the aarti, MA and other ashramites were taken to the Durga Puja which was being celebrated in Patalda's house. MA returned at 10 p.m.

### **27th October, 1963, Varanasi**

Vijaya Dashami. The Darpan Bisarjan was performed in the morning after the puja. Chhabidi sang the songs of Vijaya Dashami beautifully. In the evening, the idol was immersed in the middle of the Ganga from a barge.

**29th October, 1963, Varanasi**

After Durga puja, MA had caught a severe cough and cold. MA said, “The Devi was put on a wet altar. THIS BODY has caught a cold.”

Mamu said, “Then it is understood that Devi had come.”

MA responded, “Why wouldn’t She come? The Devi shall certainly come, where the puja is being performed. During the Pratipad, on the third day of puja, in the early morning, THIS BODY saw that in the place of the puja ghot (holy pitcher), a beautiful small girl was standing. She was extremely beautiful but not very fair.”

**30th October, 1963, Varanasi**

Rudra Yagna was performed, in MA’s presence, at the behest of Rekhadi of Calcutta, in the Annapurna Mandir, where puja was also performed. MA sat there for a long time during the puja and yagna.

**31st October, 1963, Varanasi**

The night before, a person had given money for sweets to be distributed to everyone in the ashram. MA had said that the sweets should be offered to Gopalji, as bhog, first and then prasad should be distributed.

As the sweets were brought in the night, those who would keep upovas (fasting) for Lakshmi puja ate the sweets in the night and the rest were kept separately for those who would eat in the morning. Some were kept for MA in HER room, but Didi had vehemently said that the sweets could not be given as MA’s bhog. All the sadhus and brahmacharis of the ashram had eaten the sweets.

**1st November, 1963, Varanasi**

In the morning six or seven people started having stomach upsets and all of a sudden, a lot of devotees and ashramites developed severe stomach problems.

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MA was, at that time, in a private with someone. Abruptly, SHE rushed downstairs and said to Biju, “Have somebody prepare some glucose and bring it quickly,” and SHE went immediately to the room of the patients.

The most affected was Tinu’s daughter who was in critical condition. A doctor was in the room and MA asked him, “Can Tinu’s daughter be given glucose?” The doctor said it was fine to give but that nothing was going down the throat. Nonetheless, Tinu’s daughter was given glucose as per MA’s instruction.

The patients were taken to the hospital in an ambulance and saline injections were administered. Ram and Tinu’s daughter remained in critical condition for some time. At 1 a.m. Dr. Mathur happily reported that everyone was recovering and would be completely fine.

Lakshmi puja was celebrated in MA’s presence, in the Chandi mandap, in the evening, which was decorated beautifully with alpans (decorations on the floor made with rice powder). The puja was held at the behest of the famous barrister, Sri Bulu Ghosh of Calcutta.

After the puja, MA was taken by the Kanyapeeth girls to their Thakurghar and was made to sit on the throne and they performed puja on HER.

### **2nd November, 1963, Varanasi**

Everyone returned from the hospital in the afternoon. MA said, “In the early morning on the day of Lakshmi puja, THIS BODY saw that Tinu’s daughter had slipped on the steps of the Ganga and was being swept away – Tinu was finding it difficult to prevent, even by grabbing a clump of her hair. Seeing this, it was said to Panu, ‘Keep a person in the ghat, even by paying money – many people will go for Ganga snan.’”

MA further added, “When a private was being held in the room upstairs, at that time, suddenly THE BODY was feeling suffocated, and immediately the kheyal came, to go downstairs.” Everybody had slowly recovered, by MA’s kripa, and SHE

said, “Whatever was seen in the water, happened on land – so (everyone) was saved.”

### 3rd November, 1963, Varanasi

This morning during darshan, MA again brought up the incident in which people fell ill, after partaking sweets. At first, SHE did not say anything, then SHE suddenly started laughing loudly. After calming down a bit, SHE said, “Do you know why THIS BODY is laughing? Remembering – seeing you all, lying like that – that morning when you fell ill. On entering the room, you cannot imagine how difficult it was, not to laugh. But, not wanting to hurt anyone, it was suppressed. But, now – now, it is coming again, now, it may be allowed its free course.”

And it came over HER, in a veritable storm, shaking HER for several minutes. SHE was unable to utter a single word, and tears were running down HER cheeks. HER whole body was one mighty laughter. Gradually, the laughter decreased and then, subsided. SHE dried the tears with the lapel of HER dhoti, and tried to speak, but it was still vibrating in HER throat, and the abating movement was still visible in HER shoulders.

SHE said, “How miserable you were, (MY) friends. How you prayed – Hey Bhagwan, Hey Bhagwan!” While laughing, SHE imitated the whining of the sick, and said, “Then you remembered GOD, because you were afraid you would die – Hey Bhagwan, Hey Bhagwan! Do you see how beneficial it was for you? It will help you to get over lethargy.” SHE once again laughed, a little, while looking with affection, from face to face.

MA continued, “When the doctor came that morning, it was said to him, ‘Don’t feel anxious, all will be well.’ After examining all of you, he came back to THIS BODY. He was asked three times, ‘How does it look?’

“At first, he said with hesitation, ‘Hopeful!’ The second time, his voice became a bit more reassuring, ‘Yes, hopeful!’ Only to the third question, he replied with conviction, ‘It is hopeful, MA.’ In the evening, after the worst was over, he said that the

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three of you, had been dangerously ill. But THIS BODY was sure that nothing would happen.”

MA looked around with friendly derision. All at once, SHE started laughing again – or rather SHE does not laugh HERSELF, it laughs in HER. It passes through HER BODY like a tempest, and SHE gives in without resistance. Gradually, it subsided, and MA said, “Now laughing about something that happened thirty years ago – it came into remembrance – had also gotten, then, into a terrible fit of laughter, even though it was out of place. Bhaiji and THIS BODY spent the night in a temple in Dehradun – early morning, in the dark, Bhaiji sat and meditated.

“Suddenly, WE heard the priest approach. Bhaiji did not speak, at that time, and THIS BODY was also in maun. He got up, and wanted to go near the priest, so that the priest would not enter the pitch-black temple, and perhaps tumble over us and take us for thieves. But Bhaiji was not quick enough. The pujari really did think that burglars had broken into the temple and he wanted to arrest Bhaiji. The two men struggled with each other in the dark and (I) stood there, laughing and laughing...”

The day before, a gentleman from Calcutta came to the ashram with his ten-year old nephew. The boy had a large malignant looking abscess on his forehead. The uncle felt so worried about it, that he cried. During midday, they were seen to be in a radiant mood. The uncle said, “When I came to MA with the boy, SHE said, ‘Ah, here he is. There was a kheyal that he would come.’ SHE then put HER hand in the air, over his head, saying, ‘Don’t feel anxious, he will soon be alright.’” That same afternoon, the boy was playing with the other children. The pain had subsided. On the next day, the inflammation had decreased considerably.”

During this period, an old sadhu came for MA’s darshan along with a brahmachari. SHE stood up to greet him, and offered the sadhu a place to sit, by HER side, on HER couch. He refused to accept the honour, but finally relented, as he saw that MA was about to sit on the floor, next to him. The sadhu sat erect and

motionless, with a fixed expression, like a perfect yogi, while MA was relaxed, leaning against the wall, chattering, sometimes laughing, graceful and expressive with the gestures of HER hands. She addressed the sadhu as 'pitaji' and HERSELF as his little daughter. One can see and feel distinctly, the childlike behaviour in HER, and one forgets HER age completely, on such occasions. But SHE does not play the role of a young child, SHE becomes that – to the very sound and pitch of HER voice. A little later, SHE is again the mother, who comforts, or the learned ONE, who interprets a difficult passage of the scriptures, or a judge, who settles a dispute, or a physician, who gives advice as to the treatment of a patient, or the ONE whose eyes reflect Eternal Light. This is Matri Lila!

#### **6th to 9th November, 1963, Varanasi**

MA suddenly went to Gangadi's ashram on the 6th evening. Sometime earlier, Gangadi had earnestly requested MA to spend three nights in her ashram. MA stayed for three days in Gangadi's ashram and everyone would visit daily, both in the morning and evening, for satsang.

#### **9th November, 1963, Varanasi**

MA returned to Kashi ashram.

#### **14th November, 1963, Varanasi**

Bijlidi, daughter of Sri Khitishchandra Guha, had offered bhog to MA, on the occasion of the death anniversary of her mother. MA had said that the Kanyapeeth girls should also be offered food and it was arranged accordingly. After the preparation of bhog, the brahmin kumari girls sat in the girl's hall, on the upper floor of Kanyapeeth, and the kayastha girls and married women, who were maintaining the purity of the ashram lifestyle, sat on the veranda.

MA had arranged for the aarti to be performed on the nine brahmin kumari girls sitting in the hall, after application of

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sandalwood paste and garlands. Beludi and Mejdı were serving the food in the hall and veranda, respectively. The aarti of the girls was performed by Avanida.

Suddenly, MA said to girls, with folded hands and in a weeping tone, "Please forgive ME everyone. That THIS BODY should not keep such close and intimate relations with you – that is what you say. Because no seva was done by THIS BODY on you, that is why your feelings have become like this. If proper seva had been done, then your feelings would be different – such words would not have come from your mouth."

MA began to weep and sob. SHE then rolled on the floor, and performed pranam. SHE then got up, still weeping and embraced Bijlidi, and caressed her chest, and said, "Her mother has died, she has so much pain in her heart."

MA further said, "(THIS BODY) calls the kumaris, friends – they feel sad and cry on even small words. That is why the kheyal came to THIS BODY, why shouldn't THIS BODY cry – as soon as the kheyal came, the tears came. Doesn't many exist in ONE?"

In actuality, MA never used to say anything, and used to accept their faults and mistakes, with a smiling face, but recently, SHE had started mentioning their wrongdoings. MA said, "If nothing is said, the friends may think that MA does not say anything, at any time. They have come to THIS BODY – it is not auspicious (on this path) for them to have such faults and flaws. Amongst themselves, the feeling of pride, arrogance, and discord is always present."

As Didi was not well, there was hardly anyone to supervise the girls or to explain things properly to them at all times. Certain incidents had taken place on that day and the day before. Some of the elder girls were sad and had discussed amongst themselves, "If by saying anything, we are blamed, then it is best not to stay here. We should leave. What is the use of staying?"

MA had heard such from someone and called one of the girls and asked, "Have you all discussed such things?" The girl said

that they had. MA had then said, “All this that you say, ‘shall go, shall go’ – where will you go? Have you fixed a place?” The girl had replied in a haughty manner that they would have to find a place.

MA, who was lying down on the bed during this conversation, suddenly sat up with such force that SHE could have fallen off the bed had Didi not been there. MA said, “Very well, is this what is happening to you by coming to THIS BODY? How could you say such a thing?”

MA’s facial bhav changed and SHE continued, “You all have no faults. THIS BODY could not perform proper seva that is how you can say such things. Didi, they are all good girls. Since THIS BODY calls them bondhu (friend), there was a kheyal (to maintain) the purity and sanctity of bhav with which they have come, and then (they) would not have to handle the muck and waste of sansar (worldly life). But Didi, this that they are saying, ‘they shall fix a place’ – do you know how much danger there is in this? Some may think that they will teach, or be a music teacher, or work somewhere. But if they tread that path, there are many forebodings of danger – now they are unable even to understand that. So many people go astray – it is countless.

“It is natural that the condition of the mind of a person is as per the environment in which they stay. Even if they don’t understand, THIS BODY knows. That is why on hearing them, THIS BODY became different. Aaha! They have such feelings. Didi, THIS BODY has noticed that among the boys and girls, there is a feeling that MA and Didi should not be aware. This feeling is not auspicious for them. If THIS BODY hears such things, then THIS BODY will say what is good for them. They should share their inner feelings with their well-wishers who can explain and correct them. The girls are all good, if things are explained, they will understand. At times they might think, ‘Why does MA do this?’ and sulk and be sullen. Instead of doing that, if they come to THIS BODY and ask, ‘MA, why did you say this, I have not understood.’ Explaining to them at that time will

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solve all problems. But they do not do this and discuss among themselves and feel pain and anguish.”

Such incidents were happening quite frequently during that period, and that may have been the reason of MA's unusual bhav. The girls then apologised and prayed for HER forgiveness.

Later, during discussion MA said, “Whatever they do, THIS BODY does not tell them anything much. There was a kheyal, that whatever anger, arrogance, etc., they might have, should be directed towards THIS BODY – basically, they should have no desire to return to sansar. Even for this, nothing has been said for so long.” Didi commented that it is sad that we are unable to understand such kripa of MA due to our sanskara (influences) – we are unable to be qualified to tread this path.

### **15th November, 1963, Varanasi**

Kali puja was celebrated in MA's presence, in Mamu's house. MA went to Mamu's house at dusk and roamed around the area where the new Satsang Bhavan was planned. Suddenly, MA sat on the ground without an asan and continued sitting in that manner, even when an asan was brought. After some time, MA went to the courtyard of Mamu's house where a few old films of MA were shown.

The idol of Kali Ma was quite tempestuous and fierce. Mamu performed the puja and MA distributed fruit prasada after anjali.

### **16th November, 1963, Varanasi**

In the morning MA left for Bombay by train, accompanied by Didima, Didi, Narayan Swami, and others. The Maharani of Gwalior had been trying to arrange for a Bhagavat Saptah for quite some time, in memory of the late Maharaja, but was unable to arrange for capable people to conduct the recitation and explanation, and finally she requested MA to help make the arrangements.

MA arranged for Batuda to conduct the recitation and Shri Vishnu Ashramji, who was a dandi sanyasi from Suktal, to

conduct the explanations for the Bhagavat Saptah, which was to commence from the 18th. Shri Vishnu Ashramji had written a letter to MA saying, “If MA is not present during that time, I cannot go just for the Maharani.”

The Sanyam Saptah was to be held at Ahmedabad, due to the earnest and repeated requests of the late Sri Kantilal Munshaw, and his wife Kundanben. It was scheduled to begin from the 23rd of November.

Receiving Shri Vishnu Ashramji’s letter, MA therefore had to leave on the 16th and SHE was not able to attend the Annakut in Kashi which was scheduled for the 17th.

Many people had come to the railway station in the morning to bid MA farewell. A first class bogie had been reserved for MA and the ashramites. As SHE generally did, MA stayed in the coupe. The upper berth of the coupe would be packed with luggage (as no one would want to be above MA) and SHE would rest on the lower berth. The brahmacharini that stayed with HER, to look after HER on the journey, would sleep on the floor in front of MA’s bed, half sitting and half leaning against the luggage.

MA and the ashramites used traditional methods of travelling. Suitcases were rare – there were gigantic holdalls, buckets, baskets and bundles. Big earthen jars were filled with drinking water and smaller ones contained Ganga jal.

The rail journey was often the only opportunity for MA to rest a little. SHE would lie in bed almost the whole time but would also be talking with those travelling with HER in the same compartment or other compartments or dictating HER replies to the letters sent by devotees.

The train journey was also punctuated by longer stops at the big stations where many times groups of devotees would be waiting for HER, sometimes even in huge numbers, and would request HER presence at the door of the compartment for darshan. Some would also travel for a while in the train so that they could speak to HER.

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The girls and sadhus of the ashram would generally travel in the third-class bogies. All would strictly adhere to the orthodox rules of the ashram and eat and drink only what was brought from the ashram.

When Melita Maschmann asked the brahmacharini travelling with MA whether her journey was comfortable, she replied, “Whenever I am with MA, I get excellent sleep, when I am not with HER, I can’t sleep well.”

### **17th November, 1963, Bombay**

MA reached Bhaiya’s house at 10 p.m. and immediately went to meet Shri Vishnu Ashramji in Gwalior House and returned a bit later.

### **18th November, 1963, Bombay**

MA went early in the morning to the Gwalior House, a huge palace located on the sea side in Worli. As the Maharaja had passed away in this palace, it was the Maharani’s wish to hold the Bhagavat Saptah there. In the morning, the Bhagavat commenced in MA’s presence, with the Mul paath (original scriptures). Every day MA would spend several hours at the Bhagavat recitation and explanation.

Batuda performed the paath and puja in the room where the Maharaja had passed away. As this was a grihastha (family house), MA did not enter the palace and sat in the Shiv Mandir outside. The girls conducted kirtan in the palace.

MA again went to Gwalior House in the evening during the explanation which was carried out in a large pandal constructed on the lawn and returned at dusk.

### **19th November, 1963, Bombay**

MA again went early in the morning to the Gwalior House, accompanied by Pushpadi, Udhasji, Chhabidi, Vishuddhadi, Shantadi and others. The day before, Shri Vishnu Ashramji had requested MA to stay at the Gwalior House as he did not like to

stay without MA. The Maharani also requested MA to stay there and it was decided that MA would stay for two or three days in the Shiv mandir and then proceed to Ahmedabad on 21st.

### **20th November, 1963, Bombay**

The place where MA stayed was beautiful – it was a Shiv mandir built around the base of an ancient bot (banyan) tree. The hanging trunks acted as the walls. In the open space in front of it, MA's room was made and the room inside the tree was used to keep MA's things. The girls accompanying MA stayed in the palace. Vishnu Ashramji sat on the vyas asan and conducted the explanation. The sadhus sat on one side and MA on the other.

### **21st November, 1963, Bombay**

MA travelled, with everyone, to Ahmedabad by train at 8 p.m.

### **22nd November, 1963, Ahmedabad**

MA reached Sri Kantilal Munshaw's house in Ahmedabad at 7:30 in the morning. A lot of people were present at the station to receive MA. A huge number of devotees had arrived to take part in the Sanyam Saptah.

### **23rd November, 1963, Ahmedabad**

In the morning, the 14th Sanyam Saptah Mahavrata opened in MA's presence. There were nearly 300 vratis plus more people who had come to attend the satsang. The late Kantilal Munshaw's wife, Kundanben, son Madhukar, and daughters Usha and Urmila, had made grand arrangements for the programme. About four years earlier, before he passed away, the late Kantilal Munshaw had earnestly requested MA to allow him to arrange a Sanyam Saptah at his residence.

During the Matri Satsang, MA often answers questions with astonishing rapidity. A question would be barely finished and HER answer is already there – sometimes in a word, sometimes in a number of sentences. MA says that SHE does not think

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before giving a reply but that the replies come through kheyal. Often the answers are such that the whole pandal booms with laughter. Frequently, MA HERSELF laughs heartily at HER answers, as if someone else had given them.

A foreigner asked, "Isn't sleep a type of meditation?"

"If you want it that way, yes," MA responded.

He continued, "In that case then, why shouldn't we sleep during meditation?"

"Sleep a little," SHE answered.

He then asked, "On what do YOU meditate, MA?"

MA replied, "Who tells you that I meditate? Perhaps I also sleep." The pandal erupted in resounding laughter.

An elderly person asked, "What is vairagya (detachment)?"

MA replied, "When real meditation happens within you, worldly pleasures become boring and empty. There is vairagya, when every contact with worldly affairs, stirs the fire of renunciation in you. That does not mean that you deny or despise the world. The worldly things are no longer acceptable to you, and your body refuses them. Everything belonging to the world appears to you to be too hot, you cannot touch it. In other words – death dies.

"When you come out of meditation, and if you are still able to behave in a worldly manner, then you have not as yet experienced inner metamorphosis. After the real meditation, you will begin to seek the Divine with passion and your hunger for it will make you recognise that nothing that's ephemeral can give you satisfaction anymore. How can I make it clearer, Pitaji?"

### **24th November, 1963, Ahmedabad**

The crowds were enormous and spilled over from the pandal to the adjoining areas. The side coverings of the pandal had to be dismantled. A lot of sadhus and mahatmas had also arrived – Mandaleshwar Swami Maheswaranandji, Swami Krishnanandaji, Swami Nirdoshanandaji, Krishnananda Avadhutji, Yogesh Brahmachariji, and others.

The mahatmas were giving discourses at different times throughout the day. The programme was being conducted in a beautiful manner.

Bhaiya had also arrived and during discussion regarding Gwalior House, MA said, "During the two or three days of staying there, one day the voice of the Maharaja of Gwalior was heard and that he was roaming around nearby was also heard. The way the Maharaja used to call THIS BODY was the voice that was clearly heard throughout the day."

Bhaiya said that while he was leaving for Gwalior House, a huge snake had passed in front of his car and was going towards the sea – he had not mentioned this incident earlier to MA due to the crowds. MA said, "The snake is the protector of wealth. The palace has been sold. It has to be vacated after the Bhagavat. Didi, see what Bhaiya has seen."

The Rani had not yet heard of this incident, and MA asked Didi to tell her, upon her arrival to Ahmedabad, on the 29th.

MA then told about something SHE had seen ethereally, saying, "Look Didi, a person had come. He had an effeminate voice and was carrying a rope in one hand and was coming towards the palace from the stairs of the seaside. A huge bullock was behind him. THIS BODY said to him, 'By talking in an effeminate voice, what will happen? That you are Yama – I have recognised you. You cannot come here.' After saying this, he was taken on a circuitous route, to another path, with his bullock."

On the same day, MA saw an elderly couple – one of them was wearing trousers – MA had a kheyal to view the total body and the total body was seen.

MA then spoke of another situation that SHE had also seen ethereally, "While lying down it was clearly seen – THIS BODY saw while lying down, sometimes with eyes open and sometimes eyes closed – to whomever was present nearby, it was said, what was seen. Furthermore, it was seen that the Bhagavat was being conducted – and in the midst of it, a puja was being held, on a Parthib (mud) Shiv in some place. It seems that the mud was

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mixing on its own. But the mud was very sandy.” MA then said, “Bring some clammy mud to build a Shiv.” But just after that, somebody called MA and SHE went away.

When the Rani heard about this, she was astonished and said that her father-in-law used to keep a Parthib Shiv in his left hand and perform puja on it with his right hand. While he was staying in London, he would perform puja in this manner and that her husband too had performed Parthib Shiv puja for some time. Everyone was surprised on hearing this as there was no reference or arrangement for Shiv puja in Gwalior House.

MA further added, “Again some may think – why is there a Shiv puja in the middle of the Bhagavat? MA is probably a Shiv Bhakt. Bhagavat is the most auspicious ritual for moksha (salvation) – since there was a sanskara (tradition) for Shiv puja, it should be done.” It was understood that MA had seen everything for this reason.

MA said, “Vishnu Ashramji has Ganga-mati (mud from the Ganga), bring it quickly.” Usually, Vishnu Ashramji would not carry Ganga-mati but this time he had specifically requested MA to send Ganga-mati so that he could place a pitcher of Ganga jal. MA had sent Ganga-mati and Ganga jal from Kashi.

The Ganga-mati was brought to MA and it was seen that the mud was very sandy. MA asked, “From where can clammy mud be found?” In the meantime, Kanhaiyabhai had returned from the station, after making MA’s travel arrangements, and on hearing the requirement for clammy mud, mentioned that he had mud from Narmada, in his house.

After he brought the mud from his house, MA said to Narayan Swami, “See Narayan, the Ganga-mati of Vishnu Ashram was sandy, like it was seen celestially. That time it was said, ethereally, to mix muds and make the Shiv. Look, even now that has happened.” MA took both types of mud in HER hand and mixed it. SHE then gave the mix to Narayan Swami and said, “Tell Batu to make a Shiv with this and to perform the Shiv puja.”

### 25th November, 1963, Ahmedabad

The programme of the Sanyam was held as planned. MA suddenly said, while going to the pandal at 7:45 p.m., “Didi, it has never rained during Sanyam. This time, it also rained during Bhagavat. Today’s day is not good.”

The sky was overcast, it was getting dark all around and it was extremely windy. As soon as the maun started, there was a fierce thunderstorm and it began to rain very heavily. Despite the calamitous situation outside, the vratis were sitting in the pandal calmly, in a peaceful manner.

At the start of the meditation, MA had leaned back on HER pillow and closed HER eyes. There was no change whatsoever either in HER posture or in the expression of HER face during that hour of maun, but one could see that SHE was alert and knew exactly what was happening.

HER face still showed no concern as the water began to pour down from the ceiling close to HER. Kantibhai’s elder daughter, Usha, rushed to put a bucket in that place. Gradually the water started falling directly on MA, like a fountain. Some of the sadhus and brahmacharis tried to their best to protect HER from the water with umbrellas and such. MA continued sitting calmly in a serene manner.

The bamboo structure supporting the pandal began to creak and sway and gradually, the structure started breaking especially in the place where MA was sitting. Extra reinforcements of bamboo, etc. were hurriedly placed underneath the structure, to prevent it from falling down.

After some time, the raging of the storm diminished for a while, yet nobody left the dangerous and unsteady pandal. But, the pause was brief, and the storm erupted again with doubled intensity. The heavy fans in the pandal were shaking as if made of straw.

The full hour of maun passed in this way – it was noteworthy that none of the vratis had broken maun, nor abandoned the pandal, despite the catastrophic situation.

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MA HERSELF remained sitting with HER eyes closed as before, with an expression of complete detachment and complete attention with a hint of a barely perceptible smile.

After the maun, the Stotra paath was conducted, 'Hey Pita, Hey Pita, Hey Brahma Swaropa...' As soon as the Stotra paath ended, MA instructed everyone to leave the pandal immediately; SHE remained sitting as SHE was. It was still raining incessantly and heavily. The top of the canopy of the pandal was filled with water like a pond. The pandal was in danger of falling down at any moment.

Meanwhile, some people were still standing in the pandal, seeing that MA was not leaving. MA understood their state of mind and said loudly and firmly, "Until everyone leaves, THIS BODY will not get up." In the meantime, Chitradi and Taradi came from somewhere and stood in front of MA – MA, gesturing to them, shouted, "Get out quickly." Hearing MA's voice in that manner, everyone ran from the pandal.

As soon as everyone left, MA got up and walked out of the pandal. SHE had barely stepped on the stairs leading to the stage (just outside the pandal), when the whole structure collapsed with a thundering sound and the accumulated water on the canopy turned the area of the pandal into a flooded mass of water resembling a pond. It was a disastrous and frightening occurrence.

Later MA said, "Two hands were seen. It may have been Radha's or Bhagawathi's. The two hands held and protected the pandal and the canopy for this lingering one hour." The severity of the storm started abating after the period of maun. After MA came out of the pandal, SHE stood on the porch of Kantibhai's house and made arrangements for the satsang to be conducted in the drawing room.

MA called everyone, and said, "None of you should stay on this side, don't go to your rooms – the time is still bad. Just think what would have happened – so many people inside, had the pandal broken down in that situation, what would have

happened? The catastrophe was averted, through the storm and water.”

Everywhere was flooded, even MA's room was filled with water. An arrangement was made for MA to stay in the garage but MA did not go to the room and stood on the porch in wet clothes. SHE did not change HER clothes despite being requested to do so. It had been seen many times that if MA's clothes got wet, SHE would not change HER clothes until the period of calamity passed.

After the rains abated, Swami Paramanand started building a new pandal and had it completed overnight.

An extremely talented Sanskrit Professor from a local college was conducting the interpretation of the Bhagavat both in Sanskrit and in Hindi. He would create beautiful slokas during the explanation. Every day before the paath started, he would welcome MA and Didima with new self-composed slokas.

### **26th November, 1963, Ahmedabad**

The new pandal had been erected within 16 hours and Sanyam Saptah continued without any hindrance.

### **27th November, 1963, Ahmedabad**

MA sang today and it was stunningly melodious, even though she had a cold. HER voice was peculiarly husky, low and almost flat. SHE tilted HER head up and a little backwards and closed HER eyes. HER lips were half open – it was as if SHE was completely detached from the world which was reflected in HER features. Everyone was silent – when suddenly HER blissful cry filled the pandal:

Hey Bhagwan, Hey Bhagwan, Preo Bhagwan,  
Jeo Bhagwan, Anandamayee, Hey Bhagwan,  
Mangalamayee, Hey Bhagwan, Hey Bhagwan...

During the Matri Satsang, Ms. Melita Maschmann asked MA the difference between moksha and the Christian concept of salvation. MA replied, “Moksha is not release from sin and

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suffering but the knowledge of the True Nature of our own Self and its identity with the Highest Self – Brahman.”

A woman asked, “Should a married woman practice sadhana first or look after her family and husband?”

MA replied, “Your sadhana is in serving your husband and family but you should always try to find time and strength for your prayers and meditations.”

In this regard MA had said earlier, “Women are basically happier than men and generally subjugate themselves with love to their men, whom they should worship as the incarnation of GOD and serve them. Thus, their actual life is already an effective sadhana which can lead them to enlightenment. It is more difficult for men who are the masters in their family and in society, to practice in their life, the spirit of loving devotion to GOD.”

To a couple who were respected for various welfare activities MA said, “The most important thing is to use all your energy to realise GOD. Practice sadhana diligently. Those who cannot, despite their effort, should try to serve humanity and consider that as a service to GOD.”

A vrati asked one of the mahants what he should do to free himself from his moral defects.

The mahant answered, “Put them at MA’s feet, SHE will release you from them.”

The vrati then asked MA, “Is it true, MA? Can you release us from our sins?”

MA replied, “Have you noticed what a cow does with her calf? Does she not lick it until it is completely clean? It is exactly what GOD will do to you. You have only to go to Him and keep quiet. He is truly your Father and your Mother.”

### **29th November, 1963, Ahmedabad**

This was the last day of Sanyam. The Maha Nisha Dhyam was conducted in MA’s presence at midnight, in the pandal, which was packed full with participants.

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**30th November, 1963, Ahmedabad**

The Purnahoti Yagna of the Sanyam was done in MA's presence, after which SHE distributed fruit prasad.

**30th November to 4th December, 1963, Ahmedabad**

MA stayed in Ahmedabad for a few days and would give daily satsang in different places. SHE also visited a number of schools and sang 'Hey Bhagwan' and SHE went to some of the residences of the devotees in response to their fervent longing for HER presence.

On the evening of 1st December, MA was taken to the Harihar Ashram of Swami Nirdoshanandaji, at his earnest request. A Narayan bigraha (idol) was installed there. At night, the local girls performed the garba dance, along with beautiful bhajans, in MA's presence.

On the 4th, MA left for Bombay by Gujarat Mail at 8 p.m.

**5th December, 1963, Bombay**

MA arrived at Bhaiya's house, early in the morning, SHE had sent all the girls away, with the exception of Pushpadi, Vishuddhadi and Jamunadi.

**8th December, 1963, Bombay**

MA was taken to the school owned by Lilaben's brother, Rathilal Sheth, for the consecration of a marble Saraswati idol in the school. After the yagna, MA had garlanded the idol, at the request of Rathilalji. Pushpadi and Chhabidi sang the song of Saraswati, on a stage. Puja and aarti, on MA, was performed after the Pran Pratistha. Some local artists had also performed bhajan and kirtan, in MA's presence.

**12th December, 1963, Bombay**

MA travelled to the Pune Ashram, in the evening, and reached at 8:30 p.m. A pandal was made for satsang. Sri Duttabah came for MA's darshan and stayed for some time.

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### 13th December, 1963, Pune

Satsang and paath used to be conducted daily, in MA's presence, in the pandal from 11 a.m. Shri Dilip Roy and Indira Devi came for MA's darshan in the evening. Shri Dilip Roy sang a few bhajans in MA's presence and then on his request, MA sang, 'Dharo Lau, Dharo Lau' during kirtan.

### 16th December, 1963, Pune

During satsang, MA begged for fifteen minutes of time from everyone, and said, "Those of you who consider THIS BODY as a SMALL CHILD and consider (THIS BODY) as (their) own, to them THIS BODY, is requesting this time. And those who do not consider THIS BODY as (their) own, to them THIS BODY is begging for this time.

"THIS BODY wants that everyone should give 15 minutes of time, anytime within the 24 hours to MA, and in this time, to only think of GOD – if one is busy with work, one should remain in maun, during this time."

A blind kumari girl, Maya Ganguli, had a beautiful voice and used to come for MA's darshan daily and sing bhajans in HER presence. While leaving, as she performed pranam on MA, MA kept her head on her bosom and said, "Bondhu (friend), you are my husband, son, daughter, everything. Do you do kirtan in your house?" When the girl replied 'no', MA said to her and her parents, "At least once a month, perform kirtan after decorating the Thakur asan and lighting incense and applying chandan tika. The parents and everyone shall also take part. Will it inconvenience you?" and SHE garlanded the girl. MA also put a flower in her hair bun and gifted her a Gujarati cymbal.

### 17th December, 1963, Pune

MA left for Bombay by car at 2:30 in the afternoon, along with Bhaiya and Lilaben. In the car, Lilaben talked about the joy and love she had received from MA and that she wanted to stay with HER. MA replied, "Look Lila, every year you plant seeds,

the sapling sprouts after a lot of care, becomes a tree, flowers, blooms for some time, and then withers, slowly the tree also withers. Many thousands of trees have born and died, in this way. Sansar is also like that. New things are taking place, becoming old and then are ending. Nothing remains. To spend time, all this planting of seed, taking care, etc. is moha (attachment). Whoever gets involved in this work falls into moha.” In this regard, MA then talked about the detachment and monasticism of Rameshwari Maiya. MA reached Bhaiya’s house at 8 p.m.

### 18th December, 1963, Bombay

In the evening, MA was taken to the women’s school belonging to Lilaben, for the inauguration of the school hall. While returning, MA visited Nanavati Hospital.

During a discussion, Melita, a longtime devotee from Germany who would travel with MA as much as possible, asked MA to explain about the strict Brahmanical rules that often left foreigners feeling confused, hurt and excluded.

“Why are you so particular,” Melita asked MA, “that in your ashram the laws of Hindu orthodoxy must be strictly followed. YOU maintain that there is no other reality except Brahman. These laws divide not only the castes from one another but also hindus from non-hindus.”

MA laughed and replied, “You are aware that (THIS BODY) comes from an orthodox Hindu family. During the play of sadhana on THIS BODY when there were periods of repeated fasting and maun, THIS BODY did not observe all these rules.

“But this behaviour has a serious outcome – people’s opinion about it, and about what would result from such behaviour. One day THIS BODY asked a well-known scholar who was also liberal in his views, ‘Is it correct for THIS BODY not to follow the old rules?’

“He thought and replied, ‘I advise you to respect the laws, as otherwise the existence of these rules in religion will be in danger (of disappearing) if more and more people think that

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the traditional observances which demand personal sacrifice, are superfluous. Moreover, many orthodox Hindus who would like to come to YOU would not venture to do so because they would fear that YOUR lack of observance of the laws could cause them harm. YOUR attitude would be a constant worry and burden for them. Many sadhus and heads of religious communities would not visit YOU for such contact would undoubtedly endanger the orthodox among their followers. The dispute raging among your followers is threatening to spread. It must be avoided.”

MA continued, “(I) agreed with the advice of the scholar. From that day onwards (I) saw to it that traditional rules were observed by (MY) bondhus (friends). THIS BODY does not care to which caste or faith a person coming to (THIS BODY) belongs. You know that THIS BODY will touch all – and will arrange HER life in such a way that does not cause any danger to (MY) orthodox friends or hurt their feelings. That is what matters to (ME). Most people live on this level. Traditional laws are still important to them. As long as this is so, they must observe the laws. It is like a fruit. You cannot artificially accelerate its process of maturing. It takes time to grow.

“As long as one is unsure whether to keep to the laws or not, one must keep to them for one’s welfare. A moment comes when they can be dispensed with. When there are no more doubts one just does it and it is right. It certainly is burdensome for the non-Hindus who come to THIS BODY but the life of the ashram cannot be changed for them – nothing which would cause conflict to the interests of (MY) Hindu friends who are in the majority. One who loves THIS LITTLE CHILD does not complain about the rules. He accepts the inconvenience. One day they will no longer be a burden.”

### **19th December, 1963, Bombay**

MA left for Calcutta by train along with Didima, Didi and a few girls. The journey took twenty-eight hours.

**21st December, 1963, Calcutta**

MA reached Calcutta and went to Sri Ranjit Banerjee's house, where a small garden house with a thatched roof had been built for HER. A pandal had been put up at the back of the house. Colourful electric bulbs were attached to bushes and trees in the garden and the pandal was beautifully decorated with flowers. MA stayed for three nights, along with Didima and a few girls. Didi and the remaining two girls were sent to Agarpara Ashram.

About 300 people had gathered on the first evening to welcome MA with fervent adoration. People would try to embrace HER both from the front and the back in their enthusiasm, but SHE would sit smiling, in the midst of the crowd, and dispense blessings by allowing people to touch HER. Sometimes she would clasp a head, which was pressing on HER knees, with both hands, or stroke the face of an old woman, or ruffle the hair of a young boy, kneeling before HER in a high-spirited manner – and all this while SHE would be continually answering jovial calls, shouts and exclamations.

During a discussion about yoga, MA made the distinction between the yoga which is mastery of mind and body through long and difficult training and the yoga which happens spontaneously during sadhana.

SHE said, "Here (when the yoga happens) one is pure, free, shining, eternal and all the innumerable forms, names and attributes of GOD are an external reality for that one. The true nature of names and forms is revealed and one is overwhelmed by the mystery of divine ardour, enlightenment and ecstasy. He is completely lost in GOD. Divested of all, he merges with HIM. He then knows that the whole world is mainly an outer expression of the inner reality, the ONE himself, the field of HIS creative action. HE alone, HE and nobody else, is elevated forever onto the throne in the asana of Mahayog. To realise HIM in the world and beyond the world – that is the death of death. Death is conquered in this asana and time is overcome."

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The crowds that had gathered for MA's darshan were tremendous. Earlier, in such an occasion, MA was asked whether SHE felt uncomfortable allowing the crowd of people to come close to HER and she had laughingly replied, "What is the weight of your head?" The person answered in surprise, "I don't know."

MA asked the next person, "What is the weight of your right hand?" And also asking others close by, "What is the weight of your left foot, your right foot?" Everyone said that they had no idea.

Laughing, MA said, "Your head, your arms, your legs or feet have a considerable weight but you don't know anything about it. You don't feel that they are heavy because you do not regard them as a load but as a living part of your own body, which they are. So THIS BODY regards people who come to HER as a part of THIS BODY. You are (MY) head, you (MY) right arm, you (MY) left arm, you (MY) right leg, and so on... There is no load even if you were to hang onto (ME). So it is with everyone. Their worries and joys are (MINE). And their deeds, whatever they may be, are (MY) deeds."

### **24th December, 1963, Calcutta**

MA went to Sri Dwigen Nag's house. Jamunadi had been requesting MA for a few days, to visit Abhayda, who was ill. On the way, MA had stopped the car in front of Abhayda's house and had sent Swami Paramanandji, to enquire whether he was there. A bit later, MA proceeded towards his house along with Jamunadi and a few others. Abhayda was standing in the door and seeing MA, invited HER to enter.

MA stood and looked at Abhayda for a few moments, and then approached him and caught his wrist lightly with two fingers, and said, "Come." Abhayda was perplexed and said, "Where will I go? I am ill and can hardly get up from the bed."

MA replied, "Where will you go? You will go wherever (THIS BODY) takes you," and SHE dragged him towards the car,

again catching his wrist with two fingers. He followed timidly. His disciples were perplexed. He got into the car and said, “You have brought me, but I have not been able to make any arrangements in the house before coming.”

MA replied, “Arre, when you will die, will you say, wait - let me make the arrangements.” At MA’s instruction, Abhayda stayed at Sri Dwigen Nag’s house and Jamunadi was given the responsibility of his care. He got well almost immediately and could walk and sit in the pandal daily.

In the evening, MA went to the Agarpara ashram for some time and returned back to Dwigenda’s house. At night, the famous singer Sri Pannalal Bhattacharya and other artists sang in MA’s presence.

### **25th December, 1963, Calcutta**

Gita Jayanti was to begin the next day. Throughout the night, MA was busy making arrangements for the Gita Jayanti – where the Gita and pictures should be placed, and so on, in a detailed and perfect manner, before retiring late at night.

### **26th December, 1963, Calcutta**

MA attended the prabhati (early morning) kirtan. At 9 a.m., Nirvanda performed the puja, after which, the Gita paath started in MA’s presence. Eighteen girls, and a few sadhus and brahmacharis, recited the Gita, together in unison, completely transforming the ambience of the place. Every day, up to the 29th, six chapters were recited and on the last day, the entire Gita was recited. MA led the kirtan singing, ‘Gobindo, Gobindo, Gobindo Jay’ in the tune set by Gopal Thakur and then distributed fruits, garlands, etc. In the evenings, discourses on Gita, used to be given by Dr. Mahanambrata Brahmachari, Professor Tripurari Chakrabarty, Sri Dinesh Shastri, and other noted speakers.

Countless people would perform pranam on MA every day. MA would remain sitting patiently, with all HER magnetically,

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alluring grace, never refusing anyone's need, for personal attention and compassion from HER, though people's onslaught could be quite ruthless.

Regarding pranam, MA said, "If you want to do pranam to a deity or mahatma then first take the darshan of his whole person. Begin from the feet and look upwards to the head while slowly breathing in. Imagine that you are taking into yourself, along with your breath, the spiritual power of the One to whom you are performing pranam. Then let your look slide down slowly to the feet while you breathe out.

"At the same time, offer yourself to GOD, with all that is good and bad in you. Empty yourself completely before him, without any reservation whatsoever. When your forehead touches the feet of a God or a Saint, His spiritual powers enter you. When His hand touches your head, He transfers a part of this power.

"To do pranam means handing yourself over to GOD or one's Isha with total openness of what you are, at that moment, in whatever condition, and then purified by HIS touch, you receive yourself back from HIM, as it were, as HIS prasad."

Someone asked, "Suppose one does pranam to someone who appears to be a saint but in reality is not – would this exert an evil influence, even if someone didn't know? How can one protect oneself from that?"

MA replied, "By seeing in him the Highest Being. Everyone irrespective of whether he is good or bad is HIS manifestation. If you remember this and do the pranam to the ONE only, in whatever disguise HE may be in, then no calamity shall befall you. Pranam has to be done only with this attitude in mind, always to the ONE, the Highest. To do pranam means offering one's ego to HIM subjugating oneself to the ONE, so that HE alone is there and nothing of you."

### **30th December, 1963, Calcutta**

The Gita Puja was performed by Nirvanda, in MA's presence. The puja place had been beautifully decorated the night before.

Eighteen plates were placed on eighteen stools with eighteen different types of fruits on each plate, along with eighteen lighted pradeeps.

During this period an elderly gentleman asked MA regarding the fate of elderly people, since the government had not made any arrangements for them.

MA replied, “Baba, first think about your Self – first try to know yourself.”

An Asta Prahar Naam Yagna was to commence the next day. Everyone was busy with the decoration of the manch (dias). A two-metre high pyramid, covered with pictures of Shri Krishna and Shri Ram, had been built in the midst of the manch; it was illuminated from inside and decorated with flowers. The singers would walk slowly around the pyramid, continuously throughout the 24 hours, singing the Maha Mantra:

Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare  
Hare Ram, Hare Ram, Ram Ram, Hare Hare

The Adhibas (opening ceremony) took place in MA’s presence, at 1 a.m. and MA remained there until it was complete.

### **31st December, 1963, Calcutta**

The kirtan started from 6 a.m. and was performed by the men until 10 p.m. Then the girls, led by Chhabidi, took over. MA’s bed was carried to the pandal. SHE joined the girls for some time, and then returned to HER room.

Somewhat later, it was seen that a woman, wearing a green sari with her head covered and wearing nupur (foot bracelet), had come and joined the kirtan and was showing her nupur to everyone. After sometime, everybody realised that the woman was actually MA. They were ecstatic.

MA participated in the kirtan many times throughout the night. At one point, even though Melita was hiding in the back, MA’s eyes sought her out and made her join the kirtan. MA sung the Maha Mantra to Melita twice and made her sing with HER the third time.

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MA then said, “You know, don’t you? That Ram, Krishna and Christ are the names of the ONE who is above all names.”

At about 3 a.m., MA again left HER bed to join everyone as they rotated, singing and dancing, around the pyramid. SHE moved solemnly in circles, exhibiting HER unearthly, natural charm, and then HER pace suddenly changed. SHE jumped from person to person, embracing each and everyone, while still continuing to dance around the pyramid.

At 6 in the morning of the next day, the men took over, led by Bibhuda, Birenda, and others. They performed the Nagar Kirtan and ended the Naam Yagna in MA’s presence, with MA singing, ‘Dharo Lau, Dharo Lau.’ Everybody received fruit prasad from MA.

# 1964

## **1st January, 1964, Calcutta**

For the New Year and throughout the day, an enormous number of devotees had come from MA's darshan. A bhandara had also been arranged. It was extremely difficult to control the crowds. MA left for Ghosal Babu's house at night.

## **2nd January, 1964, Calcutta**

An enormous pandal was constructed on the terrace of Kushal Babu's house where Chandi puja and paath were conducted. During the day Rajaben had taken MA to her house where kirtan was performed and MA had also sung, 'Amar Krishno Gopal Re.'

MA took bhog after returning and then rested for a while. MA left for Puri by the evening train at 8 p.m.

## **3rd January, 1964, Puri**

MA stayed at the Puri ashram for a week. Several politicians and VIPs had come for MA's darshan.

## **5th January, 1964, Puri**

While in Puri, MA would roam about the seashore or in the spacious courtyard. One day, SHE was walking along the shore in bare feet. Several devotees were taking a handful of sand from MA's footprints and throwing it over their shoulders.

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MA paused and stood still on the wet strip of sand. For some time, SHE gazed with quiet attention across the ocean. Suddenly HER face became luminous, and giving a radiant smile, SHE said, "The ocean gives darshan to THIS BODY." When a little later a big wave came and touched HER feet, SHE added, "With this touch, it greets THIS LITTLE CHILD." MA continued to stand for a while, looking out into the distance, and when it was seen that no other wave was coming near, MA said, "It has given its touch once and shall not come again."

MA then returned and sat in the courtyard.

### **6th January, 1964, Puri**

The ex-Chief Minister of Mysore, Sri Hanumanthabhai came for MA's darshan.

### **7th January, 1964, Puri**

It was decided that MA would go for Shree Jagannath darshan with everyone. MA was sitting with all the devotees and telling stories about Shree Jagannath, that SHE had heard from Haribabaji.

In the meantime, a gentleman came and did pranam to MA and gave HER two dhotis. MA said, "See, by taking Jagannath's name, two dhotis were received. See the result of virtuous work!" SHE put the dhotis on HER head and said, "Where shall the dhotis be kept – on the head or where?"

MA, and the others, then went to the mandir accompanied by the panda (helper of a temple). The darshan of Shree Jagannath was done from the hall as it was not possible to move forward due to the excessive crowds. MA stood for some time and said, "The darshan has been done, let us go. If darshan is to happen again, in the inside (of the sanctorum), then it will happen." Everyone returned to the ashram. MA said, "But, I saw that Jagannath come very close and give darshan."

One night, MA was sitting with Nirvanda, Chittoda and others, answering letters. A foreign gentleman had written MA and

Chittoda read out the letter. It was evident from what he wrote that he wanted to know GOD and was pining for GOD. MA said, “Write,” and then remained quiet. Chittoda was surprised and looked at MA, who was sitting quietly, not uttering a word.

After sometime MA said, “See, whatever is happening to THIS BODY one after another, that is being said. The letter has been heard, but the answer is not something that THIS BODY thinks about or says in a proper manner. It is said, ‘write’. After that, whatever comes as the letter’s answer shall be said. It is also happening to THIS BODY in this way. Walking, laughing, talking, looking, joking – it is not that THIS BODY does these by wish or plan – whatever is happening is happening (on its own) and it is surprising that all these are in accord and consistent with you all. Again, at times, inconsistencies are noticed.

“But, what shall THIS BODY do? Which fruit is to be eaten and which is not to be eaten, nothing is done by thinking about it. Again, sometimes it is done. For example, if somebody would get hurt by something being said to them – if this kheyal occurs – then, it is not said to them. THIS BODY has also behaved like this for a long time.”

MA’s darshan time was fixed for 6 p.m. daily.

### **9th January, 1964, Puri**

A minister of the Congress Party, Sri Rawat, came for MA’s darshan. He expressed his desire to take MA for Shree Jagannath’s darshan and all arrangements were made immediately. MA travelled in his car to the mandir. Since it was Ekadashi, the mandir was extremely crowded, but MA, Didima and others were taken to the sanctum sanctorum for darshan.

MA returned to the ashram and after the Sandhya Kirtan, SHE gave the Mahaprasad (of Shree Jagannath) to everyone. Everyone also had the opportunity to feed MA the Mahaprasad. Seeing the huge number of people waiting to place the Mahaprasad in HER mouth, MA said, “Stomach, get big. So many people will feed,” amidst much laughter.

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MA had been unwell for the last two days and had fever during the night.

### 10th January, 1964, Puri

In response to a letter from Sri Tripurari Chakrabarty, in which he mentions his concern about not having enough money, MA dictated the following reply, “Have been overjoyed with Baba’s letter. It seems that Baba’s love and endearment for THIS LITTLE GIRL, is inexhaustible. But, Baba is rich in Mahabharata, Ramayan and Sat-prasanga (spiritual discourses) – that is why THIS LITTLE GIRL, is not the DAUGHTER of an impoverished one.

“The reason for living this human life, with the dhan (wealth) (that one has – is) so as to be rich in the Maha-dhan (Great treasure). The story of the life of one, whose aim is towards Param-dhan (Ultimate treasure), suggests (it) being fruitful. The wealth of Baba is in his swaroop (own nature) – the explanations of (his) discourses – with which the tapito (one undergoing tapasya) mind is made – that mahan (highest) place of Isha.

“How beautiful Mahanand! Doesn’t all that is addictive, seem trivial, there? Yes, only as much is required, to live in this jagat jeevan jatra (journey of worldly life). Wherever there is shortage – that feeling is normal.”

MA left for Calcutta by train.

### 11th January, 1964, Calcutta

MA reached Calcutta and went to Sri Makhan Ghosh’s residence where a room had been built for HER on the top floor. SHE stayed there for two nights in response to his repeated requests. Due to the Hindu-Muslim riots, not many people could come for HER darshan, despite knowing that MA was in Calcutta.

A gentleman from Shantiniketan, had come with giant-size batasha and kadma for MA. Remarking on the size of the batashas, MA jokingly asked, “Baba, aren’t you ashamed to give two such small, small batashas?” Then by spreading HER hands

to show the size MA said, “See, were you not ashamed to bring such small, small batashas for (ME). You have brought such small, small batashas, chi, chi, chi (a joking reproach)” and SHE laughed immensely.

The gentleman became perplexed and embarrassed and could not understand what was happening; he promised to give MA more batasha later. MA started laughing even more, “However big a batasha you give, there can be one bigger, therefore, that becomes small.” MA began to count on HER fingers and added, “And however many more batashas you give, it can be counted on the fingers, and be called a few.” MA continued to chuckle. Everyone understood that in the world, everything is finite and MA was explaining it in this way.

In the evening MA sat in the pandal on the terrace, where Sri Gopal Chattopadhyay sang in MA’s presence. MA said, “Baba, where were you hiding all this time? What beautiful songs!”

After the maun, MA went downstairs. During the satsang, MA offered much advice to those on the spiritual path. The gist of what SHE said is as follows: “Even if you still have not reached the level of knowledge where you see nothing else but Brahman, practice to see only the good in everything.

“Dedicate every day, and as far as possible always during the same hour, a period of time for prayer or meditation. This period does not belong to you but to GOD to whom you have offered it. Begin with a quarter of an hour and then increase the period of time as much as you can. There are virtually no external conditions of life which prevent you from at least thinking the name of GOD. Even if you are not interested in praying, begin to do it, as you would begin to take the medicine the doctor orders. If you are consistent, it will grow into a proper sadhana.

“Seek satsang as often as you have the opportunity. Imbibe the atmosphere they (sadhus and mahatmas) radiate. Avoid carefully those who distract you from the goal of your path which is only GOD. Endeavour to keep HIS name alive in you. You must reach a point where invoking Naam and doing japa

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becomes as natural to you as breathing. When you practice japa long and earnestly, His Name will always remain with you, even when you have to talk or think of other things. It will continue within you even in sleep.

“To achieve this more easily, avoid talking unnecessarily. Even when you work with your hands, learn to do so as if you are doing puja. First, try to realise GOD with all your energy. That is more important than anything else. Then see how you can serve mankind. A service to man which is not done as a service to GOD does not bring about lasting grace. Whether you receive praise or blame, it should leave you completely unmoved.

“One must do his utmost on this path, or one will not be liberated. Don’t be deceived by partial results. When your Ishta appears to you, it does not mean that you have attained your goal – it is only an indication that you have found your way. Religious rapture may be a foretaste, a touch, but nothing more.”

A young man who would often go into religious ecstasy and have visions, asked MA about this. SHE responded, “Realise that a sadhak who loses control over his mind runs into danger. He can become a victim of illusions and could even be exposed to the influence of evil powers. That would obstruct his path of sadhana. Again, it could also become a source of arrogance or ego enjoyment. It is not desirable to lose control over one’s self. When one seeks Truth, one should not allow oneself to be overwhelmed by anything. One should rather observe and stay fully aware, keeping control over one’s self.”

A woman asked MA about the feeling that she was progressing very slowly and even stagnating. MA suggested, “Examine yourself to find out whether worldly desires are aroused in you. If you seek worldly joys, GOD will grant them to you but still you’ll not be satisfied.

“You are a child of the Eternal and as such, can never reconcile to the kingdom of death. GOD Himself kindles the feeling of lack in you by giving you a small taste only to provoke your hunger for more. That is HIS way of hurrying you along.

“The wanderer finds that this way is hard but one who has eyes to see, realises that he is making progress. What hinders you on your spiritual path bears in itself the seed of future suffering. But the pains which are the consequence of this are also a beginning of your awakening to knowledge.”

Many devotees used to think that MA loves them a bit more than the others. One day a very close bhakta asked MA, “YOU always say that YOU love everyone equally. But don’t YOU love me a little more than others?” MA answered, with an unmistakeable expression of of immense kindness, “No.”

### 12th January, 1964, Calcutta

Makhanda and his wife performed a special puja on MA. In the afternoon MA sat in the pandal, where singers like Chhabi Banerjee were there. MA asked Chhabidi to sing. As she was unwell, she sang only one song and said, “My throat is not good and ....” Before she could finish, MA laughed and said, “The singers always blame the throat and say ‘Not being able to’, ‘not happening’ and more such things. Everybody says that there is no comparison to Chhabi’s songs, then what is the meaning of saying this....” And SHE started laughing. Chhabidi was embarrassed, and said that due to the bad throat, she was having trouble singing. MA then said, “You are having trouble! Then (I) take back all MY words. Your health is really not well. Feeling pain? Then do not sing.” Chhabidi said, “No, no, I will sing. You said so many things.” MA replied, “No, no, you do not have to sing.” And then said to everyone, “Have you seen anything like this? (THIS BODY) am saying no, no, and nevertheless (she) wants to sing” and SHE started laughing a lot.

Due to the riots the whole city was afraid and anxious; but for those in MA’s presence, there was no sign of worry or apprehension, everyone was joyful. MA also sang, upon everybody’s request.

MA had decided to leave for Agarpara ashram the next day. Everyone was concerned about HER decision, due to the riots,

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but MA exhibited no sign or indication of any misgiving – SHE was calm, peaceful, unworried – always with a cheerful demeanour.

### **13th January, 1964, Agarpara**

MA went to Agarpara ashram.

### **14th January, 1964, Agarpara**

Pous Sankranti was celebrated in MA's presence. Some people took diksha from Didima; among them was Nepalda's son, Baka, who was very young. MA remarked to Didima, "You've probably not had such an elderly disciple."

### **15th to 22nd January, 1964, Agarpara**

Two Bhagavat Saptahs started on this day, in MA's presence. The Mul paath was held in the yagnashala and Batuda and Chittoda conducted the recitation. Narayan Swami conducted the explanation.

### **20th January, 1964, Agarpara**

Bibhuda performed kirtan in the morning, in MA's presence. Yogomayadi told MA, that she had heard the same song from someone but in a different and more beautiful tune. MA asked, "What tune?" and she replied that she did not remember. MA at once started singing the song, in a different tune and Yogomayadi immediately said, "Yes, yes exactly this tune. I heard exactly this tune." MA continued singing the song in that tune, for 15-20 minutes and then said to everyone, "This is a Bipadh-Bhanjan (protection from danger) Naam. Whenever you face danger or feel frightened, if you wish, sing this lyric, loudly or in your mind." The lyric was, 'Hari Narayan, Hari Narayan.'

### **21st January, 1964, Agarpara**

The principal of the Sanskrit College in Calcutta, Sri Gauri Nath Shastri, came for MA's darshan.

### **23rd January, 1964, Agarpara**

The purnahuti of the Bhagavat was performed in MA's presence. The yagna had started after the recitation of the entire Gita. The crowds were enormous, more so, as MA was leaving later that day.

MA left for Rajgir, along with thirty people, in the evening, by train.

### **24th January to 6th February, 1964, Rajgir**

MA disembarked at Bakhtiyarpur in the morning and went to Rajgir by car. The Rajgir ashram was comparatively small. MA had last visited Rajgir, the year before during the summer, with Shri Haribabaji. MA stayed in the new room built for HER on the first floor.

### **25th January, 1964, Rajgir**

Narayan Puja and Yagna were performed in MA's new room. After the puja and bhog, many people took prasad.

### **29th January, 1964, Rajgir**

MA was in a very good mood during the time in Rajgir and was joking and laughing with everyone. SHE had cooked two types of vegetables and said, "(I MYSELF) have cooked. After eating, if you don't say that it was good, I will cry." Everyone laughed a lot.

Rajaben had come by car from Calcutta to spend some time with MA. In the evening MA was taken to Benubon in Rajaben's car. MA went around Benubon which was beautifully appointed, like a park. Benubon was supposedly Gautam Buddha's favourite place and he used to visit regularly, whenever he stayed in the palace. There was also a pond, in that place, where supposedly, Buddhadev used to bathe.

At night, MA related amusing incidents regarding Kamalakantada. MA had laughed so much while relating the incidents that HER face and eyes had become red.

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**30th January, 1964, Rajgir**

In the afternoon, an engineer from Patna and a Superintendent engineer of the government of Bihar, came for MA's darshan and stayed for quite a while, and took prasad. They were with MA for a long time, and during a discussion regarding diksha and Guru, MA said, "Yes, Guru is required. A lot of times, some tell THIS BODY, that they have taken diksha from someone, but since they were not happy, took diksha again, from someone else – or should they? And such things, THIS BODY does not say anything in this regard. But, do you know what? If the Guru is right, then the Guru is not abandoned, and if one Guru is abandoned and another Guru is made, then THIS BODY will say, that he had no Guru. One should always think, my Guru is the Jagatguru and the Jagatguru is my Guru."

MA was taken again to Benubon, in the evening. After returning, SHE said, "THIS BODY saw two idols over there, one Nepali and the other was a dark-skinned person." Everyone presumed that one was Buddha and the other a Jain idol.

In response to a letter from Sri Tripurari Chakrabarty, in which he mentioned having fallen down and gotten hurt, MA dictated the following reply: "Baba has love and affection for THIS GIRL – however much is revealed through Baba's letter – there's much more and deeper, that is not revealed – the expression is in Baba's words.

"Everyone is sad, as to how you received the injury. Where did Baba fall down? Have you visited the doctor – is there any injury on the bones? Baba should reply quickly, stating how (he) is. From the letter, it is understood that there is no possibility of Baba's coming (to meet MA). Wherever Baba is, (he) should stay healthy. The Hindi Bhagvat is being sent from Rajgir. Baba should keep mind and body healthy, with regular diet and sleep. How is Ma (referring to his wife), friends and everyone?"

"The ONE who is to be revealed, by searching – isn't HE for being attained? To know the unknown, to achieve the unachieved – swaroop. Who? – to find oneself, in one's Self."

**31st January, 1964, Rajgir**

MA talked about Tarapith and the fright caused by the cremation ground in Tarapith. MA also talked about Bholanath's sadhana and tapasya in Tarapith.

**1st February, 1964, Rajgir**

The kumari girls of the ashram had gone for a visit to the Vishnu Pad Padya in Gaya and to Buddha Gaya, in the morning. At 1:30 p.m., MA suddenly said, "THIS BODY is near the pond in Buddha Gaya..." and keep silent. It was later found that the girls were at that time near the pond in Buddha Gaya.

**4th February, 1964, Rajgir**

MA took everyone to visit the important places in Rajgir.

**5th February, 1964, Rajgir**

MA was taken to Gridhrakoot Mountain in Rajaben's car and then MA was taken by palanquin, from the base of the mountain, as it was very steep. On the mountaintop, Buddhadev used to give sermons, but MA was not taken there.

After returning MA said, "Every one of you, go and see." Everyone went.

**6th February, 1964, Rajgir**

MA went with everyone for bathing in the kumbha (a special pond), at night, accompanied by a panda. MA dipped three times in the kumbha. Many people had come, hearing the news that MA was in the kumbha and everyone bathed. After returning, MA distributed sweets to everyone.

**6th February, 1964, Rajgir**

MA left for Varanasi by train.

**7th February, 1964, Varanasi**

MA arrived at Varanasi and spent one night.

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### **8th February, 1964, Varanasi**

MA left for Vrindaban by train.

### **9th February, 1964, Vrindaban**

MA reached Vrindaban ashram in the evening. Along the way SHE visited Shri Haribaba's ashram. Due to the excessive travelling, MA's health was not good.

### **10th February, 1964, Vrindaban**

During discussion, MA said, "THIS BODY's words are not liked by some and they get bothered, what is to be done? I shall do whatever comes to MY kheyal," and SHE started laughing in a loud and unearthly manner.

MA's health was not good and SHE laid down soon after dusk. During maun the door was open slightly and it was seen that MA was lying on the bed.

After maun, MA said, "There are many dogmas and views – Vaishnav, Shakta, Shaiva, Boudha, Advaita – whoever follows a doctrine, properly and perfectly, then the Self is realised. The aim is present and in that sthiti (state), if the aim is manifested, then Self-initiation takes place by one's self. THIS BODY has no dispute with anyone, all philosophies are THIS BODY's views. Here, that THIS BODY has one view and another a different view – nothing like that is there. When someone whose goal of the sthiti is revealed, if he comes and asks THIS BODY, then THIS BODY can advise to follow one view or follow another, etc. But until the objective of the sthiti is revealed, THIS BODY shall not say anything regarding leaving one view and accepting another."

### **11th to 17th February, 1964, Vrindaban**

MA attended the function at Shri Haribabaji's ashram on the 11th and 12th, including the installation on the 11th morning, of a marble statue of Uriababaji. It was very crowded. MA returned after spending some time watching the Raslila. A

Bhagavat Saptah was also held in that ashram in memory of Uriababaji.

MA would go to Haribaba's ashram every evening during satsang and grace it with HER presence. Sri Subimal Dutta came, spent a long time with MA, and stayed in the ashram.

### **13th February, 1964, Vrindaban**

MA arose in the morning and attended the Gita paath, Chandi paath and kirtan in the hall. After the kirtan, MA pointed to the Gopalji installed in Mahaprabhu Mandir and said, "Listen to this Gopal's antics. HE has started giving dreams, etc. One person saw this Gopal – and not another – saw that Gopal was placed on a shelf and it seemed that HE would fall. He caught hold of the Gopal with two hands and was going to give it to the property owner. Suddenly, Gopal said, 'Uff, hold lightly – it is paining.'" Pointing to Gopalji, MA said, "He also wants jewellery and such. When HE will start asking, I do not know. Look, (HE) is in Vrindaban, dress Gopal as a cowherd."

### **14th February, 1964, Vrindaban**

A German woman named Melita had been travelling with MA for the last nine or ten months. She was a well-known writer. As she was supposed to leave in the next one or two days, she talked with MA privately for some time. MA gave her a white sari, Namavali and a towel, which SHE had used, and said, "THIS BODY is always with you." Melita was overjoyed.

### **16th February, 1964, Vrindaban**

MA went to Haribaba's ashram for the opening of the Bhagavat.

### **17th February, 1964, Vrindaban**

Saraswati Puja was scheduled to be performed along with a Bhagavat Saptah from the next day. MA was busy making all the arrangements along with the elder girls until late at night. MA's health was not good.

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### **18th to 28th February, 1964, Vrindaban**

Saraswati Puja was celebrated, on the 18th, in a grand and majestic style, MA's presence. A lot of devotees had come and taken prasad in the ashram. The Bhagavat Saptah commenced and MA was attending, even though SHE was not keeping well. Haribabaji's birthday was also celebrated in MA's presence in our ashram.

### **27th February, 1964, Vrindaban**

Holi was celebrated in MA's presence.

### **28th February, 1964, Vrindaban**

Maharaslila was performed in the ashram in MA's presence.

### **29th February, 1964, Delhi**

MA went by car to Delhi, arriving at 7:30 in the morning. As SHE was getting out of the car, SHE said, "Nobody should come here (to the ashram) as the stay is for a very short time and will leave for the station shortly. They should meet there." MA rested for a few hours and then left, by car, for New Delhi Station.

On the way SHE paid a short visit to Pandit Jawaharlal Nehru's residence at the request of his daughter, Indira. MA boarded the Mussoorie Express for Hardwar.

### **1st March, 1964, Hardwar**

MA arrived at Hardwar at 6 a.m.

### **4th March, 1964, Kishenpur**

MA went by car to the Kishenpur ashram, leaving at 9 a.m. and spending one night, then returning to Hardwar.

### **5th March 1964 Hardwar**

MA reached Hardwar and stayed at J. K. Birla's house on the road to Rishikesh.

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**8th March, 1964, Hardwar**

MA returned to Hardwar. SHE went to Sri Birla's Shanti Kutir at 9 p.m. with Sri Narayan Dasji and his wife. MA's health was not good.

**9th March, 1964, Hardwar**

MA went to Kishenpur for the day, returning at night to Hardwar.

**10th March, 1964, Hardwar**

MA had been staying at Shanti Kutir for the past few days and would return to the ashram every afternoon for bhog. At night, food for MA would be sent from the ashram. MA was enjoying a restful period.

**12th March, 1964, Hardwar**

Shivratri was celebrated, in MA's presence, with the usual thirty-six hours of fasting and four pujas throughout the night. In between the pujas, there was kirtan, performed by a party of brahmacharis and sanyasis who had arrived at the ashram shortly after the first puja completed. MA HERSELF led the kirtan at times and played the cymbals into the small hours of night. SHE remained in the hall for the entire night (except for two hours).

**16th to 24th March, 1964, Hardwar**

A Savitri Yagna was held in Bhagat House, in MA's presence, at the behest of Mrs. Amritkala Vasudev in memory of her father. One lakh oblations were being offered into the fire by several pandits chanting mantras. A special structure was erected on a platform near the Shiv Mandir.

A Bhagavat Saptah was also being conducted at the behest of the wife of Sri Chunilal Kapoor, in her husband's memory. It commenced, in MA's presence, with Pandit Srinath Shastri of Vrindaban doing the recitation.

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### 17th March, 1964, Hardwar

MA was sitting in the yagnashala along with others and talking about the Agni of the Yagna (the Fire that had been burning continuously since 1926). Due to Yogibhai's eagerness, the Agni from Dacca had been kept and protected at Bhagat House. Nirmalda, Bhaskarda and Nirvanda, who had performed their Punascharan, in front of that Agni, were also present.

MA said, "Without asking (ME), Batu has used the Agni and has started the work. Up to now the Agni was not given for any work of any grihastha (householder). This is the first. However, nothing can be said right now, later it shall be explained to Batu. However, THIS BODY says that Agni Dev (God of Fire) has come on His own wish, for the welfare of the world, and has manifested Himself, in the work of the grihastha. But, (It) shall not be given to everyone." MA said something else and said, "These words should not be disclosed in any way."

MA further said, "There are many things about (this) Agni that you all may not know. Once THIS BODY had gone for a special Tirtha to Adinath in Chattogram, it was seen, in front of the eyes, that a wave of fire, as large as a body was glistening. Even now, it seems to float in front of the eyes. Immediately THIS BODY had said, 'Arre, arre, Agni has disappeared.' It was later learned that the Agni (in Dacca) had actually extinguished at that particular time.

"Another surprising thing was – THIS BODY had gone out of Dacca, lots of times – those protecting the Agni were told that if the Agni extinguished, then It should be manifested (lighted) in this way (procedure was instructed). Even that time, the procedure was told to them, before leaving. When they manifested the Agni, THIS BODY did not see Agni Dev.

"Another time Didi's elder brother, who was a Principal and very knowledgeable and had great kheyal for THIS BODY – one day while talking with him, up to 3 in the morning, about spiritual matters, (during that period, THIS BODY had no rules and regulations about eating and sleeping, throughout the day

and night (IT) would be in the same bhav – THIS BODY would not have any kheyal), suddenly it was seen that the Agni was burning but the shikha (plume) of the flame was wavering.”

Then MA spread HER hands, and said, “Immediately it was told to Biren, ‘Arre, Arre, the Agni has extinguished.’ Biren immediately noted the time, etc. in his notebook and it was learned later on inquiry that Agni Dev had extinguished exactly at that time. Again, after the Agni was lighted, as per the procedure and instruction, the darshan of Agni was not there.”

Didi said, “Then Agni Dev did not unmanifest. When It unmanifested in Dacca, It manifested in YOUR presence.” MA agreed with this and said, “This type of Agni you will not get anywhere.” Didi then said to everyone present, that when this Agni was first lit, nearly 40 years ago in Dacca, during Kali Puja, that day, after the puja, bhog, etc., had ended, MA had asked her to bring the Agni in a dhunuchi (an earthen pot for fire). After bringing it, MA had looked at the Agni, and said, “See this? This Agni (is) to be used in Maha Yagna.”

At that time period, nobody had any knowledge what a Maha Yagna was and on asking, MA had said, “That which is the manifestation of this Mahan roop (Grand form), for the welfare of the world, is Maha Yagna.”

A Bhagavat Saptah was also being conducted. One day MA was talking about Naimisharanya with Sri Dutta, Secretary to the President of India, Dr. Radhakrishnan, and SHE said, “Once Naimisharanya was visited for Sanyam Saptah. On that occasion, 108 Bhagavat was also conducted. Every time, during Sanyam Saptah, one Puran is recited. It was decided that the Brahmaboibatra Puran would be recited in Naimisharanya but despite extensive searching, the Brahmaboibatra Puran was not found in Naimisharanya, not even a single Puran was found there. That time a kheyal came to THIS BODY – this was the place of Puran, but Puran was not there. In this regard, it was said to someone, ‘You can collect and gather the Purans and can keep it in some ashram (like Naroda Ashram).’ But the proposal

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of keeping and safeguarding the Puran in some other ashram was not agreeable to Raja Sahib of Solan, Tehri's Rajmata or Modi. It was their wish that an independent place should be chosen for the collection of the Puran.

“At that time THIS BODY had said, “The type of floods that have taken place this time, had not taken place earlier. Therefore, if you want to select a place for the collection of Puran, and if such a place is found, which is on a higher level, than the level of water during the floods this time, then it can be purchased.’ Dr. Pannalal had said that the place would be named Purana Mandir after purchasing and construction of an ashram.”

MA continued, “After the Utsav, (THIS BODY) had stayed in Naimisharanya for some time. Sitapur's Prayag Narayan had a place where sadhus could stay for three days and (THIS BODY) had stayed there for some time. The Hanuman Tila was nearby and on a higher ground where the floodwaters had not reached. Thus, a place was acquired there.”

It was a wonder that the Brahmanoibatra Puran was quickly found, within the next three or four hours of searching for it. MA remarked, “Maybe the Puran wants to stay here, so it happened in this way.”

One day, Modiji had asked MA, HER opinion about a particular sadhu. As MA did not answer, he wanted to know when MA had first met Prabhuduttji. MA said, “Some years back, THIS BODY was in Almora, where a telegram was received with a request to attend a programme that was being arranged by Prabhuduttji, at Sahastradhara in Dehradun. Swami Paramanand took THIS BODY to Dehradun to attend the programme. At that time, Haribabaji, Avadhutji and Prabhuduttji were together.” This was their first meeting with MA.

Yogibhai had said that one day during that period, Paramanandji could not be found – it was later learned that he had been taken by Avadhutji for a visit to some place – they had known each other for a long time. Avadhutji had asked Swamiji, “You have performed tapasya in the mountains for so long, why

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are you following this woman nowadays?” Swamiji had replied, “I am getting much more Anand staying with this MA than I was getting in the mountains. That is why I am here.”

### **24th March, 1964, Hardwar**

The Bhagavat Saptah concluded in MA's presence. MA left by Dehradun Express for Calcutta in the evening.

### **25th March, 1964, Kashi**

As the Dehradun Express was travelling through Kashi, a lot of people came to the station for MA's darshan including Kaviraj Mahashay. MA's kheyal had been not to tell anyone SHE would be passing through Kashi but Swamiji had forgotten to inform Panuda regarding MA's kheyal, and so, he had told many devotees about MA's arrival at Kashi station.

### **26th to 31st March, 1964, Calcutta**

MA reached Calcutta in the morning. A few days before, a yagnakund had been installed in the Agarpara ashram. A few days before that, on the 21st, MA had sent Nirmalda and Bhaskarda to make the arrangements for the yagnakund.

Sri Tushar Kanti Ghosh, owner of 'Jugantor' newspaper, and his son Tarun Kanti, had taken MA to the Shri Gauranga Mahaprabhu Utsav, during Holi, on all three days. Shri Omkar Nath Baba and other sadhus were also in attendance.

Generally, MA would spend Holi with Haribabaji at his request, but that year, since two different panjika (Bengali almanac) had mentioned two different periods for Holi, MA spent Holi with Shri Haribabaji according to one almanac, during the installation of Shri Uriababa's statue, and was spending Holi in Calcutta, as per the other almanac.

The Utsav was celebrated in Deshapriya Park in Calcutta where over 500,000 people attended. MA would be there from 6 in the evening till midnight. On the first day, there was a chair for MA, but for the next two days, they had arranged a

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beautifully decorated divan for HER. On the first day, everyone prayed and requested MA, with folded hands, to sing. MA sang, 'Hey Bhagwan', 'Gour Gopal', and more.

There were so many people, that the traffic in that area was disrupted. The newspapers were filled with pictures of MA, people on the streets were talking about MA, the whole city was delirious with MA. One day, Howrah Samaj performed the play, 'Nader Nimai', in MA's presence. MA was in a wonderful mood. SHE seemed tireless, with no sign of strain or fatigue, and to everyone's great delight, MA participated in all the programmes, with HER usual grace and exuberance.

One day, MA was taken to Tushar Babu's house where the Paduka (wooden sandals) of Mahaprabhu were also brought. A Naam Yagna was also being performed. MA touched the Paduka and stood with eyes closed, silently for five or six minutes.

Another day, MA was taken to Shovan Brahmachari's new ashram in Hijli, which was nearly one hundred miles from Calcutta. When MA had arrived in Calcutta, SHE had enquired about Shovanda, as he had earlier earnestly requested HER to visit his new ashram. When MA was in Deshapriya Park, it was seen that Shovanda was performing kirtan, sitting behind Shri Omkar Nath Baba. He was informed that MA would visit his ashram the next day and he had immediately sent his disciples for decoration of the same.

A lot of people of our ashram were not in favour of MA's visit to Shovanda's ashram, as he was a brahmachari of our ashram, and it would set an unwelcome precedent. When Shovanda had informed MA about his wish to make a new ashram, MA had said, "You all have so many ashrams. Stay with your Thakur whenever you wish (in one of the ashrams) and conduct sadhan and bhajan (spiritual practices)." But he was not agreeable, despite MA trying to make him understand.

As Paramanand Swamiji reached the ashram an hour before Shovanda arrived with MA, he had started preparing 'Anandamayee Brahma khichuri' in a big earthen oven. As people

heard MA was coming, they were coming from all the adjoining villages for HER darshan. The crowds were tremendous.

Kirtan was performed in which MA also took part. After the bhog, SHE assisted in serving the khichuri to the people. It was unbelievable to see that only one potful of khichuri was enough for the thousands that were present.

MA then went for rest. Suddenly, SHE got up and asked where Gopal was and asked Shovanda, "Have you kept Gopal fasting?" Shovanda hurriedly got the idol of Gopal which was kept next door. MA took the Gopal from Shovanda and placed It on HER lap and sat on the raised platform in the puja room. SHE caressed the idol lovingly and affectionately.

MA then said, "Look Gopal has become pale through long fasting. Quickly bring some milk." A big bowl of hot milk was brought and SHE poured it into a silver bowl. SHE then cooled the milk by pouring it from one bowl to the other and then stirred the milk with HER finger to ensure it had sufficiently cooled. SHE then took the bowl in HER hands and put it on the lips of the idol of Gopal.

Many people were standing in front of HER including Shovanda and all witnessed the divine miracle of the bowl becoming nearly empty. MA then handed over the near empty bowl to Shovanda and asked him to dip his fingers in and sprinkle the residue in the mouths of the people present. SHE then remained sitting with HER eyes closed for a long time, with Gopal on HER lap. Photographs of the incident were taken. Divine bliss permeated the atmosphere.

Some who had witnessed the incident, including the principal of the local high school, Sri Birendra Sarkar, became so overwhelmed that they fell down in a swoon. After some time, MA got in the car with Thakur, Gopalji, and proceeded to the Agarpara ashram.

MA had brought Gopalji and had kept Him in the Agarpara ashram, but when Shovanda's disciples raised objections and said that during the month of Chaitra, Thakur should not be

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taken, MA had returned Gopal to them. In this regard MA said, “That THIS BODY would do so, was not planned beforehand. Going there, it just happened.”

When MA was in Ranaghat, Pinaki Ganguly, Chief Engineer, Howrah Municipality, and his wife, Mira, had their first darshan of MA. Before MA left Ranaghat, SHE had given a garland to Mira. From Ranaghat, the Ganguly family, consisting of six members, including the mother-in-law of Mira, were on their way back to Calcutta, when they stopped at the bank of the Navadwip ghat on the Ganga. Sri Ganguly climbed down to the riverside in search of a boat to cross the Ganga while the others remained in the car which was parked on the bank about 35 feet above the river. Suddenly, Sri Ganguly witnessed a horrible sight. The car was sliding down the steep bank and was gathering momentum as it headed towards a watery grave. Somehow, the vehicle got stuck in the mud and came to a halt at a place where the water was not too deep for the occupants to be helped out. People broke open the door and rescued everyone and the Ganguly family narrowly escaped from the jaws of death. As the car was sliding down, Mira said to her mother-in-law, “MA’s garland is in our hands. Nothing will happen to us.”

Six years after this incident, the Ganguly couple had their second darshan of MA in Delhi. The first question that MA asked Mira, “You are the girl hailing from Ranaghat, aren’t you, who told her mother-in-law, when the car was falling into the Ganga, MA’s garland is in our hands, nothing will happen to us.” Mira was amazed to hear those very words that even her husband had not been aware of. She wrote in her diary, “I was stunned to hear MA repeat the identical words that I had said and that were heard only by my mother-in-law.”

MA left Calcutta on the 31st for Kashi, by Bombay Mail, in the evening. MA’s health was good.

### **1st April, 1964, Varanasi**

MA arrived in Kashi in the morning and stayed for one night.

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**2nd April, 1964, Raebareli**

MA went, by Punjab Mail, to Raebareli, reaching there in the afternoon in order to be present at the Griha Pravesh of a devotee who had sincerely and repeatedly been requesting MA. SHE stayed one night.

**3rd April, 1964, Lucknow**

MA was taken by car from Raebareli to Lucknow and then boarded the Doon Express for Dehradun in the night.

**4th April, 1964, Dehradun**

MA reached Dehradun in the morning. Yogibhai met MA at the station in Hardwar. MA said, "Look Yogibhai, for the last few years, Tarun Kanti (and his family) have been requesting and expressing their eagerness to take THIS BODY (to Calcutta) during Holi. However, as Haribaba, since long, spends Holi with THIS BODY, it was not possible to go to Tarun's place. THIS BODY had requested Krishna Thakur, 'Thakur, if it is to happen, please make the arrangement.' Then see how beautiful an arrangement Thakur has made, have you ever heard of Holi (being celebrated) twice in one year? Making this arrangement, Thakur had taken THIS BODY there. Before reaching, no news was given to them, and (THIS BODY) was suddenly there. They spent a joyful time with THIS BODY for a few days, and they mentioned that they were much happier, due to the sudden appearance."

**6th April, 1964, Dehradun**

MA was taken to Dr. Som's new house for the inauguration in HER presence. SHE spent one night there.

**7th April, 1964, Dehradun**

MA went to Raipur along with Abhayda, Virajanandji and Saileshda, in the afternoon. SHE returned and gave darshan to all the people who had been waiting for HER in the ashram.

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Everyone was informed that the timing for MA's darshan was fixed for 6 p.m.

### **9th April, 1964, Dehradun**

MA would sit on the veranda of the Shiv Mandir every day after 6 p.m. Nirmalyadi was eager to ask about MA's first visit to Dehradun (in 1932). MA told her some things about that time. MA said that when SHE, with Bholanath and Bhajji, had arrived at Dehradun – the people in the village were of the opinion that the husband, who had long matted hair, had come for tapasya. They thought the wife who had accompanied him did not do any sadhan-bhajan; SHE only ate, slept, roamed about and kept to HERSELF. They also thought they had a servant with them (referring to Bhajji).

The elderly women of the village would, at times, come to MA and offer advice, 'By not applying oil in the hair or not combing the hair, GOD cannot be found in this way. To find GOD a lot of hardship is required, sadhan-bhajan is required,' and like that, things were said.

Since Bhajji's leave period was ending, Brahmachari Kamalakantada, was brought (to Raipur). One day a letter had arrived in Raipur addressed to Bhajji's name but nobody (in the village) including the postman was aware of the identity of the person to whom the letter was addressed. Everyone in the village was extremely surprised when they learned that the servant was actually a highly placed royal officer of the Government and that the letter was for him.

MA then talked about the first meeting with Shri Haribabaji, Shri Avadhutji, and Shri Prabhuduttji, in Sahastradhara, where SHE was taken a long time back, at the invitation, by telegram, of Shri Prabhuduttji and Shri Chakrapaniji.

### **12th April, 1964, Dehradun**

The Sanyas Utsav of Shri Muktananda Giriji was to be held the next day and there were a number of people also scheduled

to take diksha during the Utsav. The District Magistrate, Mr. Dikshit, was supposed to take MA, the next day, to see the new land he'd recently purchased. MA was giving instructions regarding all work, as SHE generally did, so that everything was conducted in a systematic and flawless manner. But at times, MA was saying, "This way (giving instructions) is slowly decreasing. Whatever is left, nobody knows how long it will stay."

The Manager of Kalikamliwala of Rishikesh, had come and had earnestly requested MA's presence during the inauguration of a new gaddi (office), the next day, where Shri Krishnashram Maharajji (Naga Sadhu from Gangotri), would also be present.

### **13th April, 1964, Dehradun**

Didima's Sanyas Utsav was celebrated in MA's presence, from early in the morning, beginning with Usha Aarti and Kirtan, Aarti, Puja, distribution of prasad, etc., which were all conducted in an efficient and organised manner. MA was present from Usha Aarti.

At 4 p.m. MA was taken to Rishikesh and to Mr. Dikshit's land and returned at 7 p.m. In the evening Aarti on Giriji was performed and some people gave discourses on Giriji, in MA's presence.

### **14th April, 1964, Dehradun**

In the afternoon MA, with Nirmalanandaji, Virajanandji, Saileshda, Didi and others, were talking about the visit to Rishikesh, the day before, regarding the sacrifices and renunciation made by Baba Kalikamliwala. MA also spoke about HER earlier life.

MA said, "Renunciation, then renunciation seems like enduring hardship, later, renunciation is beyond hardship."

At night, MA went to Sadhan Kutir (also known as Sadhan ashram or Jakhan ashram), which had been donated by an engineer named Sood where a Bhagavat Saptah was scheduled to begin from the next day. It was decided that, during the period

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of Bhagavat Saptah, MA would stay at Jakhan ashram and would visit Kishenpur daily. Everyday MA would visit Kishenpur after the commencement of the Bhagavat recitation.

### **15th to 23rd April, 1964, Jakhan**

The Bhagavat Saptah began in MA's presence at the request of Sri Roop Chand Sood.

### **19th April, 1964, Dehradun**

The Maharaja of Tehri had come with his family from Delhi; he performed puja on MA and offered bhog on behalf of his daughter's impending wedding.

The kirtan party, comprised of devotees from Delhi, performed the Adhibas (Commencement) of the 24-hour Naam Sankirtan, organised at the behest of the Rajmata of Shirmore. It began at night in MA's presence and MA also participated when the men were performing kirtan during Adhibas by going around the Manch.

### **20th April, 1964, Dehradun**

Ram Navami was celebrated in MA's presence. The Naam Kirtan continued throughout the day and a huge number of people participated and took prasad. MA had bhog in Kishenpur and was present nearly throughout the day.

SHE went to Sadhan Kutir, before the completion of the Bhagavat explanation, and returned to Kishenpur at 10 at night, for the ending of the Naam Kirtan. MA then went back to Sadhan Kutir for the night. Even though MA was unwell, SHE was ensuring HER presence at all Utsavs so that nobody would be disappointed.

### **21st April, 1964, Dehradun**

A bhandara was organized at the behest of the Rajmata of Shirmore in Kishenpur ashram. A number of devotees took prasad. MA was also offered bhog.

**23rd April, 1964, Dehradun**

The Bhagavat Saptah concluded in MA's presence. Gita paath and yagna were performed. MA returned to Kishenpur and sat in front of the Shiv Mandir along with the devotees. MA was scheduled to leave for Almora ashram the next day, where the Vidyapeeth was situated, at that time. MA's Janmotsav was scheduled to be held in the Almora ashram. Shri Haribabaji and Shri Avadhutji were also supposed to attend.

**24th April, 1964, Dehradun**

MA left for Almora by train at 5:30 p.m.

**25th April, 1964, Haldwani**

MA reached Haldwani and stayed in the new room, made by Sri Bhargava, near Kailash Hotel. MA was in a jovial mood.

**26th April, 1964, Almora**

MA travelled for five hours, by car, to Almora via a new route. Even though the travel time on the new road was shorter by three hours, it was very steep uphill and downhill, with hardly any side railings. The students of Vidyapeeth welcomed MA by blowing conch shells and performing kirtan from the road above the ashram waving flags of different colours. There were not any large crowds, though some devotees had arrived from Benaras. MA arranged for the girls' stay in the ashram. MA would walk in the courtyard during the Aarti of Shivji, in Bhajji's Samadhi Mandir, while the young Vidyapeeth boys collectively chanted the Mahimna Stotra of Shivji. MA would sit with the brahmacharis for some time at night. Bimaladi was preparing MA's bhog. MA was scheduled to visit Dhaulachin on 3rd May.

**2nd to 30th May, 1964, Almora**

MA's birthday celebrations were held at Almora. HER last visit to Almora had been ten years back, in 1954, on the occasion of HER 58th Janmotsav.

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### 3rd May, 1964, Almora

The Janmotsav celebrations had commenced. Puja on MA was performed at 2 a.m. MA was dressed with a sari given by Patalda. The Chandi Puja was conducted in the hall upstairs. Nirmalda used to daily perform Usha Aarti on MA at 4:30 a.m. and then perform Puja on MA in the hall upstairs. A number of devotees from Bombay had arrived for the celebrations including Nanduben and others. Chitradi was doing MA's seva.

Saileshda and the Vidyapeeth boys had beautifully decorated the Almora ashram; they had planted flowers, vegetables, and fruit plants all around the ashram which was situated in a scenic and peaceful place. Sri Hari Ram Joshi used to perform kirtan with the local devotees every day in the evening.

MA left for Dhaulachin at noon. Since the road was not at all good, only a few people accompanied HER. In fact, it was hardly a road – it was only a jungle trail, used by trucks to carry wood from the jungle – this was the first time a bus was travelling on that road. MA had to cover short distances on foot due to the bad roads and then was taken in a dandi for the last one and a half miles, as the ashram in Dhaulachin was situated on a hilltop and there were no roads at all. The ashram land had been taken on a lease from the Forest Department in 1956 and three small kutirs had been built on it, through the initiative of Sri Hari Ram Joshi. Swami Vijayanandji, a French sadhu was doing sadhana there for a long time. Jogeshda was looking after the ashram and had celebrated the Utsav on the 2nd, which had been attended by the local people. MA reached Dhaulachin at 4:30 in the evening.

### 4th May, 1964, Dhaulachin

Even in this remote place, thousands of people from the villages all around, had come for MA's darshan. MA's health was not good after reaching Dhaulachin. Nonetheless, MA roamed around the place and said, "The mountain air takes away the tiredness of the journey." MA's bhav was very good.

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Eight local women were there while the Usha Aarti was being performed on MA. Aarti was also performed on them as per MA's instruction. There was a heavy thunderstorm in the evening. The condition of MA's health changed soon after – the limbs had become cold and MA laid down silently on the bed.

### **5th May, 1964, Dhaulachin**

The thunderstorm continued throughout the day and abated at night.

### **6th May, 1964, Dhaulachin**

MA left Dhaulachin and on the way back to Almora stopped at the Khali estate, near Bisnar, at Navneetbhai's house, who was a longtime devotee of MA. MA got down from the bus and walked towards the house. Navneetbhai was ecstatic, and arranged for HER to sit in a beautiful place under a tree. His house and the surroundings were gorgeous. The house used to belong to an English Principal, and had then come into the hands of the Congress Party, and a Gandhi ashram was set up there. It was then sold by Srimati Vijayalakshmi Pandit, and was bought by a Gujarati.

Navneetbhai had bought it after that, and had constructed a beautiful wooden room for MA, where they now held maun for some time. After maun, MA asked whether there was a Shiv Mandir nearby. Someone said that there was no Shiv Mandir, but there was a Shakti Mandir.

MA replied, "Where there is Shakti, there is Shiv." Someone said that previously there was a Shiv Mandir and the Principal had it shifted somewhere down the mountain. MA laughed and said, "Say that!"

When MA was sitting on the bus, SHE had seen ethereally that Mahadev was floating in the air and was giving directions to MA by hand gestures. A bit later, Mahadev came down on the ground – and MA had disembarked from the bus. MA had said, "Mahadev's body was well proportioned and a snake was loosely

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wound around his neck. He had taken MA to show his place.” MA told Navneetbhai to install a Shiv Mandir in the house. MA then returned to Almora.

### **18th May, 1964, Almora**

Didi was still very ill in Dehradun and had been unable to travel with MA to Almora, but now MA had given Didi permission, and she had arrived, accompanied by Rajaben. The Janmotsav celebrations were continuing. Akhanda Ramayana was conducted one day. Akhanda japa, 108 Chandi paath, etc. were being performed. Puja and Aarti were conducted daily on MA's picture. Even in such a remote place, the celebrations were proceeding impeccably without any flaw.

MA was feverish and unwell, but nobody could comprehend the state of HER health, as at all times SHE was busy giving instructions and making arrangements for all the work, as well as giving darshan, and attending the satsang and discourses of the mahatmas. Many people had arrived for the Janmotsav celebrations including Avadhutji, Yogibhai, Tripurari Dada, Kaviraj Mahashay, and others.

### **20th May, 1964, Almora**

The Akhanda Ramayana paath, which had started the day before, concluded in MA's presence at 7:30 a.m. after which aarti was performed and halua bhog was offered. Something had happened that was noticed by MA and a few others. After the song 'Jyoti se Jyoti Jalao Ram, Jyoti se Jyoti Jalao' was sung four times and after aarti and bhog, it was suddenly seen that the Ramayana, which had been sitting solidly on a chauki (stool) during aarti and bhog, began to slip and slide and move towards the main reciter, who managed to catch it before it fell.

Regarding this incident, MA said, "Look, Ramayana is not immobile or inactive. RAM showed that, in this incident. Yesterday, THIS BODY had a kheyal that, (as) spiritual readings are always conducted at all times – if some special incident

could occur – a kheyal like this was taking place. As soon as that had occurred, RAM showed a bit. What do you say?”

MA presented a Ramayana to both Jogesh Brahmachari and Tripurari Dada. A Ramayana was also given, by Didi, to Shri Haribaba, upon his arrival.

### **22nd May, 1964, Almora**

Shri Haribabaji arrived at 1 p.m. by car. MA was waiting for him, to arrive on the road above the ashram. Upon his arrival, the Vidyapeeth boys welcomed him with garlands, chandan, etc., and by performing kirtan. Shri Haribabaji got out of the car, garlanded MA, and performed pranam by prostrating on the ground. As SHE usually did in such situations, MA also bent down, saying, “Baba! Baba!”

Didi, who was waiting on the staircase leading to the ashram, garlanded him, and he was then taken to the hall, where Didi performed Aarti on him as per MA’s instruction.

MA had made all the arrangements for welcoming Shri Haribaba. 108 Kumari and 5 Batuk Puja was also performed. The kumaris were the children of the local people. MA was wearing a red sari and had put flowers on all the kumari’s heads. The aarti was conducted by two boys of the Vidyapeeth. Suddenly, MA went to a kumari and asked to be fed from her plate. She fed MA some luchi and vegetable curry. Everyone present also had the Mahaprasad. MA then distributed fruits to all the kumaris.

As the date of the Tithi Puja, scheduled for 29th night, was approaching, the numbers of devotees arriving from all over the country and abroad was also increasing – more than 550 devotees had already come to that remote hill area so that they could celebrate MA’s birthday in HER presence. More than 1,500 people, including villagers from adjoining villages, would daily take prasad in the ashram. It was astonishing that in such a distant place, all arrangements could be made flawlessly and no one had any cause for complaint. Raslila, Gaur Lila, Ramayana

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songs, Satsang, Kirtan, Akhanda japa, discourses by Mahatmas, etc. were performed daily.

### **27th May, 1964, Almora**

Shaktida came in breathlessly when MA was resting in the morning and said that he had to meet MA immediately. He went into HER room and told HER that the District Magistrate had sent an urgent message. The President of India, Sri Radhakrishnan, had requested that Sri Subimal Datta, (Secretary to the President) come back to Delhi immediately. Sri Subimal Datta had arrived for MA's darshan only the day before.

At 3 p.m., news was received that the Prime Minister of India, Pandit Jawaharlal Nehru, had passed away. It had been noticed that from the day before, MA's bhav was restless. MA did not react to the news.

### **28th May, 1964, Almora**

A lot of discussion was going on with Modiji, Saporibhai and others, in the afternoon, for nearly one hour, in MA's presence. Modiji mentioned what he had heard from Shri Krishna Ashramji that Sri Motilal Nehru had not had any children for a long time, and during the Kumbha Mela, he had performed diligent seva, on a highly evolved Yogiraj, who was very satisfied with his efforts. Motilalji's friend, Sri Madanmohan Malabyaji, had then requested the Yogiraj to grant Motilalji an aashirwad, so that children would be born to him. The Yogiraj had said that Motilalji had no santan-yog (destiny of having children), for three lifetimes. After requesting and bothering him for a long time, the Yogiraj said that there was no other way, other than for him to be reborn as Motilalji's son. The Yogiraj left his body a few days later and only after that, Jawaharlal was born.

MA then had said, "Swaruprani (Motilalji's wife) used to come to THIS BODY in Dehradun. When performing pranam on the ground she would be motionless in that position for a long time, like a stone, and would not move even when pushed." MA then

talked about Jawaharlalji and said, “Like a hero who gives his life while fighting, Jawaharlal also passed his last breath doing work and service. He did not have to suffer and stay in bed due to illness. Indira had complained to THIS BODY, a lot of times, ‘Pitaji does not listen and does not even rest.’”

A year before, MA had visited Panditji’s residence on HER kheyal at 5:30 in the morning. MA said, “He had received a chadar from MA, and had laughed and given it to Indira, saying, ‘Indira take, MA has given a beautiful chadar.’” Panditji had told MA, “I feel very happy seeing you.”

A year before, during the last birthday of Panditji, Srimati Vijayalakshmi Pandit had prayed to MA saying, “MA, this year, everything should take place properly.” On hearing this, MA had a kheyal immediately that there was a shortcoming in the prayer – the word ‘this year’. Jawaharlalji had spent ‘that year’ in a good way but after it ended, another birthday could not be celebrated. A person asked MA why Panditji did not groom a successor and MA replied, “Did anybody groom Jawaharlal – whoever replaces will groom themselves.”

In the afternoon, everybody, including MA, was listening to the radio commentary of the funeral procession. After some time, MA went to HER room, and told Malti to do the Ramayana Paath. It was heard on the radio, that two earthquakes had taken place the day before, and MA said, “You all could not understand, but THIS BODY understood. Due to such a big, cruel blow, Nature also trembled. Delhi was shaken by the earthquake – the sun had set at 2 o’clock yesterday, the city became clouded.”

### **29th May, 1964, Almora**

The day of MA’s Tithi Puja. Early in the morning Bibhuda, along with the brahmacharis of the Vidyapeeth roamed around the ashram singing kirtan, ‘Bhaja MA ANANDAMAYEE’. Mangal Aarti was performed on MA, early in the morning. MA had attended the satsang of Shri Haribabaji at 5 p.m. and

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sang, 'Hari, Hari, Hari, Hari' for a long time, during the kirtan, towards the end of the satsang. The Tithi Puja was held on the veranda of Vidyapeeth, which was beautifully decorated with flowers, leaves and garlands by the Vidyapeeth boys and some of the girls of the ashram. MA's asana was made on a divan. The 'Naivedya' plates were placed at different levels, on the staircase in front. The seating arrangements for the mahatmas were arranged on a rostrum opposite MA's asana. At about 3 a.m., in the morning, Avadhutji brought MA to the Puja Mandap, amidst the blowing of conch shells and ulu (a long wavering sound with rapid movement of the tongue denoting piety to mark an auspicious beginning). Nirvanda had performed the puja on MA and Chhabidi and Pushpadi performed the kirtan. The ambience was tranquil and divine.

### **30th May to 1st July, 1964, Almora**

MA stayed in Almora and had a restful period as most of the devotees and mahatmas had left.

### **1st July, 1964, Nainital**

MA travelled by car to Nainital, at the earnest request of Raja Saheb Pratap Singh of Kuchaman and stayed for two nights.

### **3rd July, 1964, Nainital**

MA travelled to Bareilly to board the train to Dehradun.

### **4th July, 1964, Raipur**

MA spent one night in Raipur.

### **5th July, 1964, Kishenpur**

MA arrived at the Kishenpur ashram.

### **13th to 15th July, 1964, Kalyanvan**

The consecration of the Ram, Sita, Lakshman and Hanuman Temple at Kalyanvan, took place in MA's presence. MA related

how years ago, SHE had seen the whole Kalyanvan ashram filled with Deities, Rishis, Mahatmas and a young Sri Ramchandra riding a horse.

Mrs. Kamala Mohanlal and her son Anand had been entrusted with the task of procuring the images from Jaipur. After searching the entire city, they were unable to procure anything that pleased them. As they were returning home, they were approached by a young boy, offering to show them the images they had in mind. Initially they ignored the boy but relented due to his persistence. They found exactly what they were looking for.

### **24th July to 12th August, 1964, Kishenpur**

On the day of Guru Purnima, MA remained with the devotees almost continuously, from early morning till late at night, for the duration of the celebrations.

MA encouraged everyone to use this period of Chaturmasa, a holy period of four months (July – October) which, since Vedic times, has been considered particularly auspicious for concentrated tapasya. MA suggested a number of special rules for the ashram girls who were occupying the newly built upper storey rooms above the ashram, kitchen and dining hall.

MA requested everyone to utilise this period to the best of their abilities, to practice Sanyam at their homes, for example, rising early in the morning, not sleeping during the day, fixing one day a week in which they would have only one meal a day with milk and fruit at night, keep a saltless day, and other such austerities.

### **12th August, 1964, Kankhal**

MA travelled to Kankhal by car, to be present for the opening ceremony of the new room on the top floor of the old ashram.

### **13th August, 1964, Kishenpur**

MA travelled back to Kishenpur for the Akhanda Ramayana in the new Ram mandir.

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### **15th to 22nd August, 1964, Kishenpur**

A Bhagavat Saptah was held in MA's presence as well as the Jhulan Festival which was celebrated every evening from the 18th, after the Bhagavat discourse. Midnight meditation was held on the 22nd from 11:45 pm to 12:15 am, in MA's presence, followed by kirtan up to 1 a.m. in honour of the anniversary of the night in which MA gave HERSELF Diksha in 1922.

### **23rd August, 1964, Kishenpur**

Countless devotees thronged to the ashram to tie rakhi on MA's wrist to celebrate Raksha Bandhan. Then, MA went to Kalyanvan to tie rakhi on the murtis of Ram, Sita, Lakshman, Hanumanji and Shivji.

### **24th August, 1964, Jakhan**

MA shifted to our Sadhan ashram at Jakhan for three days.

### **29th to 31st August, 1964, Raipur**

MA shifted to the Raipur ashram for Janmasthanmi which was celebrated on 30th. The festivities continued until 2 a.m. and MA supervised the distribution of prasad to everyone, as many of the devotees had fasted without a drop of water throughout the day. Nandotsav was celebrated the following morning.

### **31st August to 5th September, 1964, Kishenpur**

MA was taken to Gita Bhavan, and returned to the Kishenpur ashram, in the late afternoon. Many people from abroad had come for HER darshan. An American journalist asked for a message to the American people. MA said, "THIS BODY has no particular message. However, THIS BODY always says, 'HARI katha hi katha aur sab vritha vyatha – Talk of HARI (GOD) is the only talk, all the rest is vain and pain' and 'Where there is Ram, there is aram, ease and comfort, where Ram is not, there is vyaram, uneasiness and discomfort' and 'For man, there is only one thing – to search and find Himself.'"

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When asked where Ram is not, MA replied, “In the world of sense objects, with its pairs of opposites, Ram cannot be found. HE is where pleasure and pain are not. Ram means Ananda, the bliss that is not of this world.”

One day, Swami Chidanandji, Head of the Divine Life Society of Rishikesh, visited MA for darshan and a private talk. He invited HER to join in the celebration for the birth anniversary of their Guru Shri Swami Shivanandji on the 8th.

### **6th September, 1964, Kankhal**

MA spent the day in Kankhal.

### **8th September, 1964, Rishikesh**

As per Swami Chidanandji’s invitation, MA went to the Divine Life Society, where SHE received a tremendous welcome.

### **8th to 19th September, 1964, Hardwar**

MA returned to Hardwar and stayed at the Bhagat House. SHE left for Vrindaban on the 19th.

### **22nd to 23rd September, 1964, Delhi**

MA travelled to Delhi and spent one night.

### **24th September to 16th November, 1964, Vrindaban**

MA returned to Vrindaban and stayed for the Durga Puja celebrations and Sanyam Saptah.

During this period, Bunidi, one of the most dedicated and devoted brahmacharinis, passed away in MA’s presence. Her grandfather, Sri Pran Kumar Bose, district judge, had surrendered himself at MA’s feet for reasons not known even to himself.

His grand-daughter, Juthika Guha, also known as Bunidi, then in her teens, had felt a compelling urge to dedicate herself to MA’s service and she led the life of a brahmacharini, under MA’s direct guidance, until she passed away.

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### **24th September, 1964, Vrindaban**

In MA's presence, Grihapravesha was done for the new, upper storey room in HER house. MA dedicated the room to Haribaba.

### **6th to 16th October, 1964, Vrindaban**

Navratri and Durga Puja were celebrated in Ma's presence at the behest of Sri Sailen and Ranu Ghosh. Every day Ramlila was enacted and Durga Saptasati was recited in the Gita Bhavan. After Aarti to Ma Durga, Haribabaji led kirtan.

### **20th October, 1964, Vrindaban**

Lakshmi Puja was celebrated in MA's presence.

### **21st to 27th October, 1964, Delhi**

MA travelled to Delhi along with Sri Muktibaba, an aged sanyasi of our ashram, who had to undergo an operation. MA enjoyed comparative peace and quiet in the ashram, as SHE had come to Delhi suddenly, hence, the devotees were not aware of HER presence there. On the 27th, MA returned to Vrindaban.

### **4th November, 1964, Vrindaban**

In MA's presence, Kali Puja was celebrated on the 4th and Annakut on the 5th. Over 100 dishes were prepared and offered as bhog to the Narayan Shila.

### **11th to 18th November, 1964, Vrindaban**

The 15th Sanyam Saptah Mahavrata was held during this period in MA's presence. Swami Akhandanandaji, Swami Chetan Giri, Swami Shivanandji and many other mahatmas participated along with Shri Haribabaji. Throughout the Sanyam, MA was present in the hall for long hours daily.

### **19th November to 16th December, 1964, Vrindaban**

One day a locket was found outside MA's house. MA said, "When you find the owner, bring him or her to ME." It

belonged to a ten-year old servant girl named Ganga, who had accompanied her mistress from Agra and was residing at the Manav Seva Samity next door. Her mistress did not allow her to meet MA and so she would secretly peep into the room to catch a glimpse of MA. Finally, when she was taken to MA's room, she was overjoyed.

MA asked her, "Have you studied anything?"

"No," was Ganga's answer.

MA laughingly exclaimed, "Then WE are equals. THIS FRIEND of yours has not studied anything either."

The mistress rued the fact that despite doing so many austerities and having such devotion to MA, she had not received MA's kheyal in the way her servant had.

During this period, the famous director from France, Arnaud Desjardins arrived for MA's darshan along with his wife and their seven-year old daughter and four-month old son. MA asked HER tiny friend, "Do you recognise ME?"

Arnaud Desjardins and his wife had come many times to see MA and he had made several films about HER. He had this to say about the kirtan sung by MA, "The hymns follow one another, but now it is MA who sings and the crowds repeat in chorus, 'Hari Bol, Hari Bol, Hari Bol, Hari Bol.' HER singing has such force, such vigour that we are shaken in our entire being. This surpasses by far, everything of that order that I have had the chance to experience. Something immense that very nearly causes giddiness, makes its presence felt among us. We want more of it. But we feel that we would be unable to bear it.

"The atmosphere is completely free, intimate, spontaneous, relaxed. I do not understand anything for sure. But what does it matter? The French disciple to whom someone asked, "You don't understand anything of what MA says?" only replied, "But who does?"

About MA, Desjardins had written, "Indifferent to all veneration, MA is basking in peace and bliss. Off and on HER eyes gaze into the far distance and her expression takes on a

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beauty that is truly divine and beyond all description. SHE has eyes like ourselves and yet so entirely unlike. SHE sees us and sees much more than us. The more I look at HER, the more fascinated, the more amazed, am I. Sometimes SHE smiles at a newcomer, sometimes suddenly HER gaze fastens on one or the other which such intensity that it is almost unbearable, even for those who only witness it. This lasts for a few seconds that seem an eternity.

“HER face is so powerful that I cannot disengage myself from it. Lost in a crowd, I have never before known a similar impression of intensity and fullness. At last something has actually happened in my life. And this certainty remains with me, day after day for weeks, together with the one, not less forceful, that everything is possible for MA.

“When SHE speaks, she remains beyond HER words and beyond the comprehension of HER listeners. Nevertheless, a teaching of MA, formulated in words, certainly does exist. One has often been surprised and dumbfounded by the way this unlettered woman replies, without ever a moment’s reflection, to the most difficult and perilous questions that are put to HER by the most learned of men. HER words have for years been recorded by HER disciples. They are extraordinarily interesting and striking and represent one of the monuments of metaphysical thought and a prodigious commentary on all sadhanas known to mankind.”

### **25th November, 1964, Vrindaban**

A Vaishnav sadhu from Ayodhya delivered a discourse in the ashram in MA’s presence. Suddenly a huge hanuman (monkey) entered the hall and snatched three bananas from the basket. The basket was not visible from outside, and had been kept, to be presented to the speaker. MA remarked, “Usually in the course of Durga Puja, bhog is once offered to Shri Ram. This year, this had somehow been omitted. Now Hanuman has Himself come to make up for it. He has taken three fruits, one

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each for Ram, Sita and Lakshman.” Everyone wondered how the hanuman could have detected the basket of fruit, as it had been kept in such a way that it was not noticeable.

### **9th to 15th December, 1964, Vrindaban**

Opening ceremony of the two new buildings on the ashram premises took place in MA's presence. One new house had been built by Sri Subimal Dutta, ICS (Rtd) Secretary to the President of India. The other building was the Ram Mandir which was built by Maharani Satyaprem Kumari of Mysore along with a shrine dedicated to Lord Ram.

MA visited the camp of Shri Prabhudutta Brahmachari on the opposite bank of the Jamuna.

A Bhagavat Saptah was held at the Vrindaban ashram from the 7th to 15th December followed by Naam Yagna performed by the Delhi kirtan devotees. MA was in an ecstatic mood during this period and took an active part in everything.

### **16th December, 1964, Vrindaban**

MA left for Varanasi.

### **17th December, 1964 to 31st January, 1965, Varanasi**

MA arrived at the Varanasi ashram on the 17th and stayed for six weeks.

### **18th December, 1964, Varanasi**

A yagna was held to mark the completion of the 24 lakh Gayatri japa which had been performed by one of the brahmacharis of the ashram, for the previous two years. MA had a restful period and would give darshan twice daily on the terraces of the ashram.



# MA's DEFINITIONS

## **Chittashuddhi – 29th June, 1962, Dehradun**

Q: What is chittashuddhi?

MA: When the mind becomes empty and, like a clean mirror, reflects the Self, this is called chittashuddhi.

## **Dhyan – 13th November, 1961, Suktal**

Q: MA, what is dhyan?

MA: (Say) you have forgotten to lock the door of your room—worry happens on its own, that nobody should enter. There is illness in your house, dhyan happens on its own. The dhyan for one's beloved, happens on its own. By performing japa, by being perfectly attentive to the meaning and pronunciation of the mantra, the vibration of the chords opens the hriday granthi (knot of the heart). If one has faith that Bhagwan is the Guru, HE makes all the arrangements.

## **Duality – 3rd July, 1961, Pune**

MA explained, “The individual suffers because he perceives duality. ‘Duniya’ (world) means ‘du-niya’ (with two, meaning duality) and it is duality which causes all sorrow and grief. Find the ONE everywhere and in everything and there will be an end to pain and suffering.”

## **Duality – 20th January, 1962, Vrindaban**

MA said, “Duniya (world) means du-niya (duality), the world consists of the pairs of opposites, and so there is happiness and grief alternating. Without searching for the Supreme, one cannot find lasting happiness and peace.

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### **Kheyal – 10th to 12th September, 1958, Varanasi**

There was a discussion with Gopibabu, Amulyada, and others, regarding the meaning of the word 'kheyal'. Sri Anil Ganguly had asked MA in Vindhyachal, "MA, what do we gain by coming to you? YOU always say that only by kheyal do you do anything." MA laughed and replied, "By coming to this KHEYALI GIRL, you will gain kheyal."

Continuing with this conversation, MA said in Kashi, "At that time the question arose, what is the meaning of kheyal? A lot of discussions took place over there regarding this."

While looking at Amulyada, MA said, "Yesterday you had defined kheyal as Maha Iccha (Divine Will) or Param Sattar Ullash (Exultation of Absolute Being), but that is not right. As whatever you say, will be said considering only one side.

"But, what is said in actuality, the meaning of kheyal, does not have any bhav of direction or limit. The word kheyal, cannot be compared with anything and explained. While talking with you, the word kheyal is used. It is not a Shastriya word or a profound saying. But from this you can get an idea.

"There is nothing called kheyal to THIS BODY. One who does kheyal, what the kheyal is about, and kheyal – all these are the same to THIS BODY. Thus, you can call kheyal, as 'ja ta' (it is what it is)."

Amulyababu commented that as yet, nobody present, could comprehend the actual meaning.

### **Mantra – 11th November, 1961, Suktal**

MA said, "A mantra is that which gives the 'mon' (mind) 'tran' (deliverance). As an aid on the path of Self-realisation, the Guru chooses the most suitable mantra for each disciple. The Naam is identical with GOD, who is Supreme Knowledge, the Self, Glorious, All-pervading HARI.

## Ma's DEFINITIONS

### **Mantra Chaitanya – 21st May, 1958, Ranchi**

Q: What does mantra Chaitanya mean?

MA: Just as a seed, after being planted in the earth, slowly develops roots and leaves after being watered, similarly by japa being performed regularly, using the mantra with faith and devotion, the Devta of the mantra manifests. This is known as mantra chaitanya – when the ONE blazes forth as the Reality that underlies the mantra, then the mantra has become alive.

### **Mantra Chaitanya – 25th June, 1962, Dehradun**

Q: What is Mantra Chaitanya?

MA: A mantra that has become alive – that is to say, that which the mantra represents, becomes revealed. The seed is sown by the Guru, but unless the soil is properly prepared, the tree will not grow. An ordinary seed may die if not tended, while the seed which the Guru sows is immortal. All the same, the earth has to be dug up and made soft and receptive, then the stones have to be removed and the earth is sieved, etc. If the seed is not watered it cannot develop. The regular practise according to the Guru's instructions provides the nourishment that will make the seed grow into a tree.

### **Maun – 13th November, 1961, Suktal**

Q: MA, what is maun?

MA: Maun is an exalted topic. When there is no other place in which the mind is occupied, except on GOD, only then is it prokrito (actual) maun. There is one type, kashtho maun, which is exactly like wood, which becomes broken, even by smiling or by gesturing. Being in maun, yet communicating by saying 'hu, hu', doing work by gesturing – it is better to speak (than to keep maun). However, through bak-sanyam (control of speech), shakti increases. Even by thinking or hearing about Bhagwan, lifespan and shakti increases. Becoming A-mon (without mind) is the prokrito (genuine) maun.

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### **Moksh – 27th November, 1963, Ahmedabad**

MA was asked the difference between moksha and the Christian concept of salvation. MA replied, “Moksha is not release from sin and suffering but the knowledge of the True Nature of our own Self and its identity with the Highest Self – Brahman.”

### **Paap / Punya – 7th to 14th December, 1959, Ahmedabad**

Q: What is paap (sin) and punya (virtue)?

MA: Forgetfulness of GOD is the greatest sin. HIS remembrance is the greatest virtue.

### **Paap / Punya – 1st June, 1960, Pune**

Q: What is paap (sin)? What is punya (good deeds)?

MA: Whatever action takes you toward GOD, that is punya. Whatever action takes you away from GOD is paap.”

### **Prarabdha – 17th May, 1958, Ranchi**

Q: What is meant by prarabdha karma?

MA: Prarabdha means pore (later) labda (acquired) – the action that has been done before, will later bear fruit. Having overeaten, one has to afterwards bear the consequences. There is no way out of it – that is how it is.

### **Seva – 6th June, 1962, Dehradun**

Q: MA, what is seva?”

MA: To become dead to the world.”

People were shocked and said, “How is that so?”

MA: To die, for the love of Ishta.”

Q: To become dead? No kriya is there?

MA: Whatever kriya is required to become dead to the world. Become bereaved, for the fulfilment of the wish, for Ishta love. Whatever is done for Ishta love, that is seva, and whatever is done, for love of one’s self, is not seva. The longing for Ishta love – that is love. The kriya, that is in that love, is seva.”

## Ma's DEFINITIONS

### **Sadhana – 8th to 16th November, 1959**

MA said, “To engage in sadhana means to observe sanyam (self-restraint). Sanyam has to be practiced so that the real sanyam may come about spontaneously.”

### **Sadhana – 10th November, 1962, Pilani**

MA said, “Sat-sang (company of the virtuous), keeping company of Maha-purush (Great men), listening to talks of Bhagawat and so forth, is sadhana. It is the duty of everyone to try, using whatever shakti one has. HE HIMSELF pulls HIS SELF – revealing – where HE is in HIMSELF”

### **Sadhana and Tapasya – 11th November, 1961, Suktal**

MA said, “All sadhana serves the purpose of undoing the granthi (knots) that constitute the ego. If you persevere in your sadhana, the knots will be untied. This is achieved by Gurushakti, Mantrashakti, and by using the Pranav (Om). The austerities that are endured for the sake of finding GOD are called tapasya. For whose sake? For Oneself.”

### **Tapasya – 8th to 16th November, 1959, Calcutta**

MA said, “Tapasya – which means to bear the heat, can slowly, slowly destroy the bhog (sufferance). Tapasya is for removing the rain, to move away the clouds.”

### **Vairagya – 7th to 14th December, 1959, Ahmedabad**

Q: What is the nature of vairagya (detachment)?

MA: Love of GOD or Anuraga (attachment to God).

### **Vairagya – 23rd November, 1963, Ahmedabad**

Q: What is vairagya?

MA: When real meditation happens within you, worldly pleasures become boring and empty. There is vairagya when every contact with worldly affairs, stirs the fire of renunciation in you. That

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does not mean that you deny or despise the world. The worldly things are no longer acceptable to you and your body refuses them. Everything belonging to the world appears to you to be too hot, you cannot touch it. In other words – death dies. When you come out of meditation and if you are still able to behave in a worldly manner then you have not as yet experienced inner metamorphosis. After the real meditation, you will begin to seek the Divine with passion and your hunger for it will make you recognise that nothing that's ephemeral can give you satisfaction anymore. How can I make it clearer, Pitaji?

### **Viswas – 22nd May, 1958, Ranchi**

Q: What is viswas (faith)?

MA: The swas (breath or I-ness) that departs – or from where apprehension originates. There are two types of viswas – andha viswas and paka viswas. The paka (mature) viswas is indicating the Antarjami Purush (the inner man) – impartial viswas. The Purified Purush is giving awareness. And andha viswas (blind faith) is viswas from the mind, kachcha (raw), apekshika (relative) – which can be broken. But many times, from andha viswas, slowly, slowly, paka viswas is developed.

For example, one sadhu had a disciple who was a thief. The thief used to lie and because it was more profitable for him, he would not obey the Guru's instruction to tell the truth. One day the Guru told him to use andha viswas to obey the Guru's words for a few days and to speak only the truth. He did so, and when he was caught later in the Raja's palace stealing, he spoke the truth, and was freed. He then left stealing and also mithya (lying). The truth became his paka viswas.

# MA's SUGGESTIONS

## ADVICE for FEAR or DANGER

**20th January, 1964, Agarpa**

Bibhuda performed kirtan in the morning. Yogomayadi had told MA, that she had heard the same song from someone, but in a different and more beautiful tune. MA asked, "What tune?" and she replied that she did not remember. MA had at once started singing the song, in a different tune and Yogomayadi immediately said, "Yes, yes, exactly this tune. I have heard exactly this tune." MA continued singing the song in that tune, for 15-20 minutes and then said to everyone, "This is a Bipad-Bhanjan (protection from danger) Naam. Whenever you face danger or feel frightened, if you wish, sing this lyric, loudly or in your mind." The lyric was, 'Hari Narayan, Hari Narayan'.

## BEHAVIOR among ASHRAMITES

**24th April, 1959, Dehradun**

An incident had taken place, wherein a sevika of the ashram had misbehaved with a woman devotee and the woman was hurt by the bad behaviour. On hearing this, MA said something to the sevika. MA then came and sat in Didi's room and said, "Didi, today (THIS BODY) scolded a bit. Look, you all think that you stay in the ashram and they have come for a few days from outside – there is no such thing to THIS BODY. THIS BODY cannot do without anybody. If you cannot behave with everyone in a gentle manner, there are many other different ashrams, you can stay wherever you wish, in those ashrams. This ashram belongs to you, how can THIS BODY tell (you) to leave. Then

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do not stay where THIS BODY stays. If one cannot behave with another in an affectionate manner, then how can one stay with THIS BODY?” MA said this while laughing, “Different people will come from different places to THIS BODY.” The woman devotee from outside was greatly soothed by MA’s words.

### 25th November, 1961, Suktal

In the evening, MA called the elder girls of the ashram and talked to them for about an hour giving them advice, as there was a bit of a disgruntlement among themselves regarding small matters. MA always advised that we must have love and affection for each other and should be sad on somebody’s sadness and happy on somebody’s happiness. MA had no discrimination – all the brahmacharinis and brahmacharis, who were Kashmiris, Punjabis, Bengalis, Gujaratis, Hindustanis, etc., were staying in a same way with MA. MA emphasised that they should stay together harmoniously.

MA said, “You all are good, educated and intelligent and are travellers on the same path; everyone should live harmoniously and get along with each other. Why should you all keep the feeling of anger, hatred, jealousy, etc. in your minds? If you have differences among yourselves then you should at that moment clear things up with each other by saying, ‘Bhai, I do not appreciate your behaviour.’

“If anyone is sad, then one should not feel happy about it. Whatever MA is doing, even though I don’t like it, I shall accept it with happiness – this bhav should be kept. Sacrificing for others widens the mind. Whatever you have sacrificed, GOD fulfils it. Even if he does not, one should think, ‘This Seva was done through me’.

“In Bajitpur once THIS BODY was taken to see a jatra (play). There was no place to sit. An elderly person was sitting in a chair. He stood up and offered his place. I accepted his request and sat for a short time and then got up so that he could sit again. A bit later an empty chair was found and THIS BODY

## Ma's Suggestions

sat. Even at one's inconvenience, such sacrifices should be done as a matter of principle.

“In the earlier days the household ashram had beautiful ethics and morals. The accord and concord between the wives of the household was peaceful. If anyone had made a mistake it was never denied and it was never said that someone else did it. One stood whenever an elderly person came. If the feet touched somebody's body then pranam was done, even if the hands or body touched them, then pranam was done.

“Nowadays such behaviours are not seen. Seeing your contrary customs and principles, Didi and I say to each other that these are all childish games. Your intelligence has not matured like an elderly person – that is why such childish disagreement, angry behaviour, arrogance, etc. takes place. In the path of sadhana there should not be any weariness of the mind (from such behaviour). The more your mind is kept open, the more it helps you to advance on the path, when anger comes, try to send it faraway.” MA was at all times trying to correct the faults and mistakes of everyone.

### 26th July, 1962 Dehradun

MA had called the elder girls and had asked them to gather collectively before the bar-bela (inauspicious times of the day and in this case, it was a Thursday) and said, “If you wish, you can also call THIS BODY.” All the girls gathered on the veranda of the first floor and lit incense, placed an asana for MA and prepared a place for paath (reading from the scriptures).

When MA arrived, Kripalji decorated HER with garlands and chandan and requested HER to sit on the asan. MA also applied chandan tika on everyone. First the Gita paath was recited which was followed by a period of maun and then pranam mantra was recited. After pranam on MA was completed, SHE said, “In Siddheswari Bhajji and others used to get together like this and used to share and discuss their spiritual experiences. You all can similarly meet once a week or twice a month for such spiritual

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discussions. During the next four months decide firmly in your minds that – we will not find fault with others, we will not say harsh words, we will speak to the elders with respect and look at the younger ones with affection. Shall not bear in mind any anger or irritated bhav towards anyone. If these are observed for these four months, then by virtue of good fortune, it may so happen, that these are observed for twelve months.

“You have come to this path and if all of you cannot become ek pran (one breath), then how will you become a Viswa pran (world soul)? Everyone should try to maintain Bhagavad bhav. One soul – with this feeling nothing should be said to hurt anyone. The elders should look at the young girls with affection; even if the young girls say anything, think that they are your younger sister. And resolve amicably.

“In this mon-milan (gathering of minds) assembly, you will all call each other Bhagwan. If one wishes, one can say, ‘Bhagwan, I did not like your words on so and so day etc.’ In this way you can settle your differences and animosities, amicably among yourselves. And if you think that you do not want to rake up past differences, then take a sankalp (vow) from today that, ‘Bhagwan, we have cleaned and erased (the animosities) from our mind and are dedicating ourselves at YOUR feet.’ All these are a tremendous obstacle on the path of sadhana. Human habit – whenever one remembers the previous (acrimonious) incidents, one should say, ‘Hey Bhagwan, again YOU are coming in this form and manifesting YOURSELF – please withdraw YOURSELF.’ Perform pranam after saying that.

“You have come here collectively for the binding of the love of GOD in relation with dharma (virtuousness). Have samya bhav (sense of equality) with everyone. Expressing happiness on meeting one and turning your face away on meeting another, this should not happen. If you love THIS BODY, then finding fault with anyone means finding fault with THIS BODY. Being angry at anyone means being angry with THIS BODY. Due to human habit these happen, even after trying a hundred times!!

## Ma's Suggestions

‘One should hate the sin, not the sinner.’ Safeguarding these instructions means, ‘Safeguarding me.’” After this discussion MA distributed michri (sugar lumps) and elaichi (cardamom) as prasad and said, “This assembly that has taken place shall be named ‘Paramartha Bhagwati Sangha.’”

## FOOD

### 24th March, 1958, Varanasi

MA came and sat on the veranda of the Annapurna Mandir. When SHE learned that Ashish, a Gujarati brahmachari who had arrived the day before and was living as a sadhu, had not eaten anything the night before, MA said, “Make a regulation regarding food. Just as for sadhan-bhajan (spiritual activities), rules and regulations are required, likewise for food there should be a regulation, because to carry on spiritual activities, good health is required. It has been seen that in many instances, those who have no rules, or have stringent rules regarding food, have fallen ill. If one falls ill, one has to be treated, and has to take medications as prescribed, in a systematic way. Some keep well by living in that systematic way. Some may not recover fully and not regain their earlier health.

“The body is from Nature. That is why Nature’s rules are to be followed, to protect the body. If that is not done, then Nature retaliates. However, if one achieves the inner Self through sadhan-bhajan and gets absorbed in it, then if one does not follow Nature’s rules, (one) does not face any harm. Imagine that a sadhak’s time for food has approached but he is so engrossed in his sadhan-bhajan that he is unable to leave it. In this state, if he takes the food of both the time periods (lunch and dinner) in the night, he will not suffer any harm in his body. Since through eating, the energy one would gain, is gained through sadhan-bhajan. In this state, even by not eating, or by excessive eating – one is not harmed, since one is changing due to the result of sadhan-bhajan. So even by violating Nature’s rules, one does not

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face harm. But as long as the connection with Antaryog (inner Self) is not achieved, one has to follow Nature's rules. That is why there is a provision for moderate food and sleep.

“Again, see, if one achieves a sthiti (spiritual state) of the Antaryog, such as someone who can live without any food, even if that happens, what of it? This was seen during the play of sadhana in THIS BODY. For days and days, no food was eaten, for which the BODY showed no sign of weakness or fatigue. A question arose, that (THIS BODY) is still living, without eating, what of it? This is not the Ultimate Sthiti. Thus, you see, if the aim is focused and steadfast on the Absolute Ultimate, only then, one is protected.”

## FOREIGNERS and RULES

### 18th December 1963, Bombay

During a discussion, Melita, a longtime devotee from Germany who would travel with MA as much as possible, asked MA to explain about the strict Brahmanical rules that often, left foreigners feeling confused, hurt and excluded.

“Why are you so particular,” Melita asked MA, “that in your ashram the laws of Hindu orthodoxy must be strictly followed. YOU maintain that there is no other reality except Brahman. These laws divide not only the castes from one another but also Hindus from non-Hindus.”

MA laughed and replied, “You are aware that (I) come from an orthodox Hindu family. During the play of sadhana on THIS BODY when there were periods of repeated fasting and maun, THIS BODY did not observe all these rules.

“But this behaviour has a serious outcome – people's opinion about it, and about what would result from such behaviour. One day THIS BODY asked a well-known scholar who was also liberal in his views, ‘Is it correct for THIS BODY not to follow the old rules?’

## Ma's Suggestions

“He thought and replied, ‘I advise you to respect the laws, as otherwise the existence of these rules in religion will be in danger (of disappearing) if more and more people think that the traditional observances which demand personal sacrifice, are superfluous. Moreover, many orthodox Hindus who would like to come to YOU would not venture to do so because they would fear that YOUR lack of observance of the laws could cause them harm. YOUR attitude would be a constant worry and burden for them. Many sadhus and heads of religious communities would not visit YOU for such contact would undoubtedly endanger the orthodox among their followers. The dispute raging among your followers is threatening to spread. It must be avoided.’”

MA continued, “(I) agreed with the advice of the scholar. From that day onwards (I) saw to it that traditional rules were observed by (MY) bondhus (friends). THIS BODY does not care to which caste or faith a person coming to (ME) belongs. You know that THIS BODY will touch all, and will arrange HER life in such a way that does not cause any danger to my orthodox friends or hurt their feelings. That is what matters to (ME). Most people live on this level. Traditional laws are still important to them. As long as this is so, they must observe the laws. It is like a fruit. You cannot artificially accelerate its process of maturing. It takes time to grow. As long as one is unsure whether to keep to the laws or not, one must keep to them for one's welfare. A moment comes when they can be dispensed with. When there are no more doubts one just does it and it is right. It certainly is burdensome for the non-Hindus who come to THIS BODY but the life of the ashram cannot be changed for them – nothing which would cause conflict to the interests of (MY) Hindu friends who are in the majority.

“One who loves THIS LITTLE CHILD does not complain about the rules. He accepts the inconvenience. One day they will no longer be a burden.”

## HEALTH TIPS

### **17th April, 1959, Ramnagar**

Hearing the doctor's words, MA said to Didi, "Didi, let the doctors do whatever (treatment) they want to do. From now on, you will have to do these..." MA paused to count on HER fingers and said, "1. Hawa (air), 2. Khawa (eating), 3. Fal (fruits), 4. Jal (water), 5. Maun (silence), 6. Bishram (rest) – these six things you will have to do. 1. Keep the door open for air circulation, 2. You cannot say that you are unable to eat. You will have to eat whatever you can even by force, 3. You have to eat fruits, 4. Keep maun, 5. Drink as much water as you can regularly, 6. After lunch, clear the room and rest, and at 10 at night, clear the room and rest." Didi's health improved following MA's advice. MA had saved Bhajji twice from the jaws of death and it seemed that MA had given a fresh lease on life to Didi.

### **18th August, 1962, Kankhal**

MA had sent, through Bachchu, nishindha leaves for Didi, who was in Delhi, suffering from inflammation of face and feet, with detailed instructions of the method of preparation and application.

### **6th March, 1963, Vrindaban**

Replying to Didi's letter, MA had communicated that she should stay safely and should drink water regularly, as it was required to drink more water, when suffering from arthritis.

### **3rd June, 1963, Ranchi**

MA dictated a letter to Didi, through Shaktida, in which Didi was advised to have the following in order to overcome her weakness – kachcha mugh dal (lentil), cooked well, grapes for regaining her strength, kachcha haldi (raw turmeric), either crushed with neem leaves, or mixed with water, and fruit juice with crushed haldi, burnt with a hot iron.

## Ma's Suggestions

### **13th June, 1963, Ranchi**

MA had sent Shaktida and Udhasji to Bombay to care for Didi, on receiving the news that she was again suffering from high fever. MA had given detailed instruction to Udhasji, regarding Didi's diet until 1:30 a.m. before retiring for the night. Before they left, MA said to them, "Tell Didi that she should not keep the thought of illness in her mind. Let Didi show a miracle, by eating properly and getting well quickly."

## MEDITATION DIFFICULTIES

### **7th to 14th December, 1959, Ahmedabad**

Q: If obstacles come while repeating GOD's name, what should be done?

MA: They will be removed by repeating HIS name.

### **12th November, 1961, Suktal**

After maun, Narayan Swami said, "MA, many are saying that they find it koshto (difficult) to sit still at the time of meditation. Their legs start paining, and their mind becomes preoccupied with their bodily discomfort. After a while they long to hear the song, that marks the end of the meditation hour."

MA replied, "In the beginning, this problem is faced by almost everyone. In the beginning, when sitting for meditation, there is discomfort. In the beginning, a small child cannot concentrate when they start to study. How many books do they destroy? They do not understand the value of the books. Slowly and gradually, they acquire fluency in reading, and it gives them joy. At first people study in the hope of becoming rich, but later they understand the value of knowledge. Through determined, persistent practice, habit is acquired. Later, to pass their examinations, they study with attention and finally pass B.A. and M.A.

"Besides, this is Brahma Vidya (Supreme Knowledge). In the beginning, the mind does not become steady and one cannot

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find any delight in japa and dhyān. The mind goes towards the bodily comfort, just as children ruin their books – and has to be brought under control through the habit of japa and dhyān. With practice, the mind becomes steady.

“Jaisa khaya anna, waisa banē mun – The food one eats, makes the mind. There is a close connection between the quality of the mind, and the kind of food one consumes. Fasting, Ganga jal, whatever shudh ahār (pure food) there is – all are meant to create a favourable condition for one’s spiritual endeavour.

“Out of the 24 hours, one is only attempting to sit for two hours! When people see cinemas or amusing performances they are able to concentrate for many hours. One has become used to giving their mind to momentary pleasures. Like paralysis, they numb your mind and take you towards bhog (worldly enjoyment). Bhog (pleasure) itself is durbhog (pain). A kriyā (action) that takes place in you, with the understanding that Bhagwan is dur (far) – that feeling that Bhagwan stays faraway – that is durbuddhi (misunderstanding), (leading to) durbhog, durgoti (misfortune, misery), birth and death.

“Only Bhagwan alone exists, HE is everything – through this thought, suffering ceases. The reason for unhappiness is due to the yog (connection) with bhog (enjoyment) – that is the reason that the mind is not attentive or steady, during japa and dhyān, and it is difficult to sit in this way. It is necessary to keep the asana (posture) shanto (calm). The discomfort remains as long as the yogi and sadhak, that is within you, is not revealed.

“If it is difficult to sit in the same posture, slowly change the position of the legs. It is necessary to maintain an inwardly shanto bhav. Until steadiness in the path of swarūp prakāsh (self-revelation) is achieved, this dukkho (suffering) is there. Everything depends on the endurance of the body. HIS kriyā is always present, but as the faculties are bohir-mukhi-britti (outwardly focused), the koshto (trouble) to keep in the same posture remains. That is the reason, the thought comes – when the kirtan, marking the end of the meditation hour, shall begin.

## Ma's Suggestions

“It is only when the child takes interest in his studies that he maintains his books properly. Joy can be experienced when the faculties are antar-mukhi-britti (inwardly focused) – again, when joy is received, antar-mukhi-britti happens. At that time, the asana becomes shanto. When the asana becomes calm, happiness is experienced. Without the experience of happiness on the path, continuation of the journey is not possible. The unease is due to the yog (connection) with bhog. Happiness happens when the direction of the mind is towards yog (union) and at that time, bhog becomes distasteful. It also happens that the objects of bhog cannot be tolerated. When a tyagi (renunciate) is seen, the feeling comes that he is your saha-jatri (co-traveller) and your apan-jan (dear one).

“Many people come and say to THIS BODY that they cannot concentrate their mind on japa and meditation. THIS BODY advises them to observe sanyam vrata (self-restraint), at least once a month. Within you is sanyamtwa (the ability for self-control), sadhaktwa (the capacity for spiritual practice), yogitwa (the aptitude to become a yogi). The bohir-mukhi-britti (outward focus) benumbs you and controls you as if paralysed. For this a life of self-restraint is required – if you can, practice it 4/5 times a month, or at least twice, even if that is not possible, at least one day. The mahatmas say that jagat (world) and HARI (GOD) are the same. In this spirit, engage in seva all day long.”

## METHOD of PRANAM

### 29th June, 1962, Dehradun

About the way to do pranam MA said, “During the pranam of Bigraha (Idol) or Mahapurush (Holy person) firstly, dhyan (meditation) of the charan (feet) should be done. Slowly, slowly then, the whole body and face of the object of pranam, should be brought into the thought process.

“Very slowly, slowly, inhaling, inhaling (one) should think that one's whole body and being is being filled with HIS Shakti and

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making him extremely powerful. Like a dandavat (a stick) lying on the ground has no identity; in (performing) dandavat pranam also, fully surrender one's own total identity.

“The flow of all Shakti comes from the FEET. The head receives it. HE has given you the right to perform pranam on HIM through HIS kripa. Then while exhaling, exhaling (one) should think that HE is accepting all my faults and making me pure. Like when filling a pitcher with Ganga jal, one first washes it with a small amount of water and throws the water in the Ganga, similarly you receive HIS Shakti and give all your faults to HIM. The water is filled in the pitcher from the top – similarly, the head receives the transmission of Shakti.

“The flow of Shakti (also) is through the tip of the fingers that is why Aashirwad is done on the head and on the back, with the hand. Power is (also) emitted through the tip of the fingers, that is why if a finger is pointed towards a fruit laden tree, a lot of times, the fruits fall and decay. The head receives the Shakti and distributes it to each and every part of the body – like when the root of a tree is watered, it spreads it to all parts of the tree.”

### **26th December, 1963, Calcutta**

Regarding pranam, MA said, “If you want to do pranam to a deity or mahatma then first take the darshan of his whole person. Begin from the feet and look upwards to the head while slowly breathing in. Imagine that you are taking into yourself, along with your breath, the spiritual power of the One to whom you are performing pranam. Then let your look slide down slowly to the feet while you breathe out. At the same time, offer yourself to GOD with all that is good and bad in you. Empty yourself completely before him without any reservation whatsoever. When your forehead touches the feet of a God or a Saint, His spiritual powers enter you. When HIS hand touches your head, HE transfers a part of this power. To do pranam means handing yourself over to GOD or one's Isha with total openness of what you are, at that moment, in whatever condition, and then

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purified by HIS touch, you receive yourself back from HIM, as it were, as HIS prasad.”

Someone asked, “Suppose one does pranam to someone who appears to be a saint but in reality, is not – would this exert an evil influence, even if someone didn’t know? How can one protect oneself from that?”

MA replied, “By seeing in him the Highest Being. Everyone irrespective of whether he is good or bad is HIS manifestation. If you remember this and do the pranam to the ONE only, in whatever disguise HE may be in, then no calamity shall befall you. Pranam has to be done only with this attitude in mind, always to the ONE, the Highest. To do pranam means offering one’s ego to HIM subjugating oneself to the ONE, so that HE alone is there and nothing of you.”

## RIGHTS of WOMEN

### 5th to 16th January, 1959, Jhalawar

One night, when the Rajmata of Jhalawar asked MA whether women had the right (to pronounce) the Pranav, MA replied, “According to THIS BODY, anyone, whether it be a man or a woman, who can pronounce the Pranav properly, has the right. If the pronunciation of the Pranav is perfect then the mind will not wonder towards worldly affairs. And there is no question (about it) if the Guru gives Pranav or Gayatri (mantra). THIS BODY says that the difference between men and women is made by the world. In a woman, there is masculinity and in a man, there is femininity. There is no question of man-woman, to someone whose granthis have been pierced. Where there is Atmaram-Atmasthanthi (Realisation), who is a woman, or who is a man?”

### 19th July, 1961, Bangalore

All names are Bhagwan’s – without name, formless. Realise through any form – at the end it is seen – everything is ONE.

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Everyone must try. For Bhagawat-prapti (GOD realisation), female and male have equal adhikar (right). It is the duty of the human being to utilise the rare opportunity of a human birth; otherwise, (repeat the cycle of) birth and death.”

## YOGA

### **5th September, 1958, Varanasi**

One day, a discussion was being held in the presence of MA with Dr. Gopal Dasgupta, Brahmachari Dattatreya, and Amulyada, regarding hatha yoga. Hearing about the different asanas, MA said, “The asanas of the hatha yogi, which are performed by many – if there is no connection with spiritual activities, then they only satisfy the aham bhav (sense of ego). Those who are able to perform and do the asanas, think they are different from common (people). The sense of pride is only nourished.

“The same is applicable regarding japa, meditation, and eating pure food. ‘I can perform japa for so many hours, I can meditate for so many hours, and I have only pure food’ – such type of things being said or thought is not favourable for spiritual upliftment – as the goal of these are not Bhagwan. If by performing asana and such, the fervency for GOD does not increase, then how are they different from physical exercise?”

### **1st February, 1960, Allahabad**

To the question of whether women can perform siddhasana, MA replied, “It may be performed by women as well as by men. When THIS BODY played the play of sadhana, siddhasana came about effortlessly. When an asana forms spontaneously, that is to say, as an expression of a particular state of mind, it will be perfect, in other words, the position of the legs, feet, arms, hands, the head and the gaze – every single detail will be precisely as it ought to be.

“Whereas an asana performed by an effort of will can never have the same perfection. Asanas are closely connected with

## Ma's Suggestions

one's breathing and the breath with one's state of mind at any particular time. If asanas are engaged in as yogic practice, in order to attain to the revelation of the union with the ONE that eternally exists, then only will they yield the desired result. If, on the other hand, asanas are done merely as physical exercises, they may bring about better health and fitness, but no yoga (union).

“When one has achieved perfection in a particular pose, while practicing asanas as yoga, and its essence has been fully revealed, one feels, ‘I have accomplished this much, but what of it? This is not my final goal.’ Such an attitude of mind is called vairagya (detachment). One is prompted to go on striving for the next stage and the next – further and further. Not unless one keeps on relentlessly until nothing remains to be reached, can the ultimate attainment come.

“If one's attitude be otherwise, one may linger for a long time in any particular stage. Side by side with hatha yoga (yogic postures), one has to practise raja yoga (eight step path of self-discipline), otherwise the performance of asanas amounts to mere gymnastics.”

### **19th July, 1961, Bangalore**

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