

SRI GURU-KALPATARU

Holy Mother's Teachings on Kalpataru Celebration Day



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The Holy Mother, Maa Bhabamayee Paramahansa



The Kalpataru Tree in Dibyadham Tapovan Ashram



*Truth is a big tree.
The amount of fruit it bears
depends on how this tree is tended.
If properly tended,
the fruits will be endless.*

- MAA-



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INTRODUCTION



Wonderful are the ways of Guru and God! Unfathomable is their grace!

Maa Bhabamayee Paramahansa, Holy Mother, manifested Her divinity as Kalpataru or the All-wish-fulfilling-tree on 23rd February in 1999, which was Her birthday according to the solar calendar. This event marked the formal manifestation of the all-wish-fulfilling power of the Supreme Being—Lord Krishna—in Her, and the first Kalpataru Celebration was celebrated on that day. Since then, this event is celebrated annually on the same date in Dibyadham Yogashram.

On the previous night, She received a divine instruction that She would be Kalpataru on the following day, and that a Kalpataru Celebration should take place. She informed Her disciples and devotees through Pujya Swami Anandaji in the morning of that special day that the first Kalpataru Celebration would be held. Swamiji advised the disciples and devotees to carefully consider what they would wish for at the feet of the All-wish-fulfilling Guru who is Kalpataru.

Kalpataru, also known as Kalpavriksha, is the wish-fulfilling divine tree in Indian mythology. Whatever one desires from Kalpataru is fulfilled.

During a satsang, Swamiji shared an amusing story with the devotees.



Once there was a man who chanced to sleep under a Kalpataru, a wish-fulfilling tree, without being aware of it. This tree was in the middle of a forest, and he was lying down under it. It became dark so he thought, “Oh! If I could have a light”, and a light manifested. After a while he became hungry and thought, “Oh! If I could have some food to eat”. Immediately a nice platter of delicious food appeared. Then he wanted to sleep, “Oh! I wish I had a bed and something to cover myself, too”, and a bed with a blanket appeared from nowhere and he went to sleep. He slept soundly and left the forest the next morning, perhaps after a breakfast provided by the Kalpataru.

Actually we are all sleeping under the wish-fulfilling tree and asking for these trivial things! The man never even thought, “Well, if these things could manifest, why could I not ask for liberation or a vision of God?” No, he never thought of that because he had no desire for God or liberation; he wanted only ephemeral things. We also do not sincerely desire the eternal. We seek and get joy from evanescent things. Many of you are fortunate

because you also came in contact with a living wish-fulfilling tree. But think, what did you ask for?



In the physical presence of Holy Mother, the Kalpataru Celebration was celebrated three times in 1999, 2000, and 2001. These events were of immense significance to the disciples and devotees of Holy Mother. Although many realised the spiritual implications of these events only later, they were occasions when Holy Mother's divine identity and boundless power and grace were revealed. Through these celebrations, Holy Mother granted direct spiritual experiences and divine joy to the disciples and devotees. This was indeed proof of the power and divinity of Kalpataru.

In the third Kalpataru Celebration in 2001, which was the last Kalpataru celebration in Holy Mother's physical presence, She gave disciples and devotees Her message on the qualities that are required to come to the presence of Kalpataru or to receive the real blessings of the Kalpataru. These instructions had great significance as Mother seldom delivered formal teachings. Holy Mother gave these teachings on this occasion of the Kalpataru Celebration so that disciples and devotees could develop these qualities, which will enable them to receive and hold onto the boundless grace 'She' had showered on them.



CHAPTER ONE



The First Kalpataru Celebration Tuesday 23rd February 1999

The first Kalpataru Celebration was a day on which Holy Mother's blessings were profusely showered upon all. On that particular day, five initiations took place in the morning. Since giving initiation means some of the disciples' impurities get transmitted to the Guru, it is very taxing on the Guru's body. Swamiji had never seen Mother give so many initiations in one day, so he expressed his concern. Mother's answer was, "Do not worry; I will not be here much longer. None can give them what I have, so let me give as much as I can". Her selfless love and sense of self-sacrifice were boundless.

After the initiations, a puja to Holy Mother was performed in the Satsang Hall. Many varieties of sweets were

offered in the puja. One after another, everyone made prostration to Holy Mother, the Kalpataru, and silently made a wish. As each one bowed down to Holy Mother, She literally fed each one with a sweet with Her own hand.

Through this simple and loving act, Holy Mother made Her children aware that She is capable of giving everything and is always ready to do so. But it is necessary for the disciples to prepare themselves so that they can one day fully taste the divine bliss and hold onto Guru's grace.

In the evening, a satsang was held on the roof of Guru Mandir where Holy Mother sat on Her chair. Mother told each one to sing a song in their own language. One of the memorable songs sung on this occasion was in Spanish, "*O Maa, yo quiero abandonarme como el barro en las manos del alfarero. Toma mi vida y hazla de nuevo. Yo quiero ser yo quiero ser un vaso nuevo*"—"Oh Mother, I want to abandon myself like clay in the hands of a potter. You take my life and make it anew. I want to be, I want to be a new vessel". It was very touching. The whole atmosphere was as if bursting with strong emotions and there were tears in everyone's eyes. There was sincere wish and prayer in everybody's heart that they would not abandon the shelter of Guru's lotus feet.

On this occasion Holy Mother related an interesting anecdote depicting the perception of a disciple of the Guru.



THE STORY OF THE ROUGH STONE

Once there was a poor man who had found an unusual looking rough stone. He did not have any idea of its worth, so he first took it to a grocery store to see whether he could exchange it for some money. The green-grocer looked at the stone and offered the poor man five rupees worth of vegetables, but the poor man needed more money than that, so he went to a rice merchant. The rice merchant offered him a small bag of rice for it, but the poor man was not satisfied; so he thought, “Let me go to the goldsmith”. The goldsmith saw the stone and offered the man one hundred rupees. The poor man was surprised that he was being offered so much for the stone, so he thought maybe the stone was something valuable. He took the stone to a jeweller. This jeweller saw the rough stone and immediately recognised that it was a precious jewel. Hidden by the grey roughness was a valuable diamond. The jeweller offered the poor man a million rupees for it.



Holy Mother added, a Master's worth is judged by a disciple according to his or her spiritual level. Only a matured and prepared soul can realise the true worth of a Realised Master.

Indeed, it is beyond the capacity of immature souls to fathom the greatness of Holy Mother. During the first Kalpataru Celebration, it was revealed that Holy Mother was Kalpataru, and Her ability to bestow divine blessings upon all Her disciples and devotees through Her grace was demonstrated. However, She carried out these extraordinary acts with such ease, devoid of any hint of ostentation or pretence, that they appeared entirely natural. It is only after years of sadhana and seva, when disciples and devotees reflect upon their encounter with Holy Mother and Her grace, that they begin to appreciate the extent of their good fortune in meeting Holy Mother and taking refuge at Her feet.



What is the benefit of having the best Guru if one is not eligible? Success depends more on the recipient than the Guru. If the recipient is eligible, then only will he/she be able to hold onto Guru's grace. May you all become fit recipients so that you will be able to contain the grace showered on you.

-MAA-



CHAPTER TWO



The Second Kalpataru Celebration 23rd February 2000

As the first Kalpataru Celebration was held in the morning at the Satsang Hall in 1999, everyone had thought it would be held in the same manner in the year 2000 also. But Holy Mother suddenly said that the celebration would be held in the evening. Everyone thought that the time was postponed because that day Mother was physically unwell due to severe pain in Her gums.

Revered Mother had that day instructed Swamiji to find a suitable tree, prepare a dress for it, and put a holy mark (tilak) on the headscarf. That tree would be worshipped as Kalpataru and all the devotees will sit on the ground in silence during the worship. Swamiji immediately knew which tree it was and the exact place

where it could be held.

Before Holy Mother's appearance day celebration, Swamiji had been eager to complete the laying of some polished stone pieces around the house in which the peacocks lived. The house was surrounded by mango trees, and a jackfruit tree was just behind with ample space around it. Swamiji had given instructions to the workers that the laying of the stones should be completed before Holy Mother's appearance day at all cost and a stone seat should be erected in front of the jackfruit tree. Probably Swamiji had no idea why this should be done and no logical reason for having it completed before the celebrations.

In the evening, though in pain, Holy Mother walked very casually down to the venue and sat on the stone bench that was prepared for Her. At that moment, a powerful silence pervaded the whole atmosphere. Now everything seemed poised and ready to begin. The tree was dressed with new clothes, with tilak or sacred mark on the head scarf. Earthen lamps with oil and cotton wicks were lit around the tree. Fruits, sweets, and various other offerings on big plates were spread out before it. The arati lamps were lit and the spirit of Param Brahma or God as the all-wish-fulfilling principle was worshipped both in Holy Mother and the chosen tree. The whole atmosphere was filled with divine bliss.

After the worship, Holy Mother asked Pandit Rangadhar Sarangi to talk about the significance of trees in reference to the Vedas and the Bhagavatam, etc. and while Panditji was giving his discourse on trees, Mother sat with Her eyes closed. After Panditji finished his talk, Mother started to talk about a lila of Lord Jagannath and his devotee Balaram Das and Mother

asked Panditji to elaborate on it. But as Panditji did not know the details of the story, Holy Mother Herself recounted it. Then Holy Mother requested Swamiji to explain it in English for the overseas devotees. Swamiji explained in English what Panditji had mentioned regarding the significance of trees in reference to the Shastras etc. and then told the story of Lord Jagannath's lila which Mother recounted.

Everyone was enwrapped in listening to it. Later from Swamiji we got to know that the Lord Himself was practically showing that particular lila to Holy Mother while we were all sitting there, and that was why Holy Mother had instructed Panditji to recount that particular lila on that occasion. What amazing ways the Lord has of manifesting Himself and His lilas to His near and dear ones!

The mystery behind why a jackfruit tree had been chosen as 'Kalpataru' and why Swamiji had been eager to have this specific place prepared in such a short time was now clear. It was because the Lord had decided on this particular day to show Maa this specific lila, with His devotee, Bhakta Balaram Das.



THE STORY OF LORD JAGANNATH AND THE JACKFRUIT

Once upon a time, it so happened that the Maharaja of Puri, Sri Purushottama Deva, a great devotee of Lord Jagannath, mentally

offered the first jackfruit of a tree that was in his royal gardens to the Lord. When he offered the fruit, it was green, but with the passing of time, the fruit ripened. When the jackfruit ripens, it is fragrant. No one probably smelt the fragrance of this jackfruit in the King's orchard, but Jagannath knew that the fruit was fully ripe and that the king had probably forgotten about his promise. The Lord did not want the fruit that was offered to Him go to waste. 'He' also had something else in mind....

He called His devotee and *sakhā* (companion), Balaram Das, and told him, "There is a ripe jackfruit in the king's garden. The king had offered it to me. Let us go and have a feast". So Balaram very willingly accompanied the Lord.

Both of them entered the king's orchard and the Lord told His devotee, "I will climb on the tree and pluck the fruit. You sit below and keep watch". So Jagannath climbed up and Balaram sat under the tree.

The Lord plucked the huge sweet-smelling jackfruit and started to eat one pod after another. He kept eating and throwing the seeds down. The devotee waited expectantly but not a single piece of the sweet pulp came down.

After a while the devotee got tired—without any taste of the real fruit one naturally gets tired. He began to doze and fell asleep. In no time he was snoring. The Lord finished the whole jackfruit and climbed down from the tree and found *sakhā* Balaram sound asleep. He collected the seeds and the thick skin of the jackfruit, put it all near him, wiped His hands on the *gamucha* tied around His devotee's head and stealthily slipped out of the royal gardens.

The royal guard was making his rounds. His eyes fell on the sleeping Balaram. He came near him to investigate why he was there, and he found the remains of the jackfruit around him. The guard was convinced that the man had eaten the jackfruit and surmised that after having such a heavy meal he had not been able to walk, so had fallen asleep.

He brought an abrupt end to Balaram's sleep, alleged him of theft, tied him and produced him in front of the king. When the king came to know that the thief had eaten that jackfruit which had been offered to Lord Jagannath, he ordered a good beating and imprisonment in the royal jail.

Poor Balaram was beaten and thrown into the jail for no fault at all. He had only

accompanied his friend Jagannath in His exploits. He spent the night in pain and hunger.

Lord Jagannath could not sleep. His close companion and devotee was suffering in the jail. So the Lord appeared in the king's dream and told him, "Oh King, look! What have you done? You had offered that jackfruit to me. It had ripened and you did not care to send it to me. So, I came and ate the fruit. Not even a single pod nor a bit of pulp has my devotee eaten but you beat him up and put him in your jail".

The king got up with a start. He realised the great injustice he had done to the Lord's devotee. He not only released him and asked his pardon but paid him great respect and bestowed on him royal honours. The Lord indeed has strange ways of showing His favour towards His close devotees.



That evening, in that moment of worship of the 'Kalpataru', all were united in a mood of bliss. The Master, the disciples, the trees, the birds, the evening darkness, and the light of lamps all seemed to become an inseparable whole. In that unity, a subtle and wordless message resonated within the mind's ears—a call to give respect to all life, to nature, and especially

to the trees that provided food, sustenance, shade, shelter, and protection from the *tri-tapas*, the threefold misery of this samsara. It is essential to respect the trees that are essential for life, and in particular the Eternal Tree in which the Spirit of God the Creator is manifest. The message was not only for the few that were present that evening at Tapovan but for the whole of humanity; it was a message for the new millennium—“Get back to Nature. Protect It. Worship and respect the trees if you want mankind to survive”.

How can we truly love and respect Nature? To do so, the universal Spirit that unites and permeates both humans and nature—the divine essence within all—should be recognised. The Eternal Tree, Kalpataru, symbolises and embodies this universal Spirit. During the evening of Kalpataru day, Holy Mother granted a glimpse of this unifying divine essence that pervades all existence, making those present feel united with Guru, God, and Nature.

On this sacred occasion, the all-wish-fulfilling power of the Supreme Being, Jagannath, permeated the entire atmosphere. Moreover, the Lord himself—the true Kalpataru—performed a lila for Holy Mother on the selected jackfruit tree, worshipped as the Kalpataru. Although the disciples and devotees present could not see the lila directly, they could feel the intensely divine and blissful vibration and all danced around the Kalpataru while singing the *Mahamantra*. By the grace of Guru and God, it was as if Nature itself was revealing its divine essence.

Many of those present continue to discuss the intensity of the divine mood and sacred sweetness they all felt that

evening due to the presence of the Lord and Holy Mother. Just remembering those moments still evokes a sense of awe and wonder, even today.

Presently, the jackfruit tree, or Kalpataru, stands in Tapovan Ashram as a sacred testimony to the extraordinary event that took place that evening.



*The disciple should always remember:
‘My Guru is capable of doing everything and anything’.
If a disciple does not have such conviction,
then his/her dedication will not be one-pointed
and his/her sadhana will not be successful.*

-MAA-



CHAPTER THREE



The Third Kalpataru Celebration 23rd February 2001 —Teachings of the Holy Mother—

The third Kalpataru Celebration ceremony took place in the evening at the Satsang Hall.

The brothers and sisters took part in preparing the Hall and cleaning the area, ready for Holy Mother's arrival. Holy Mother proceeded from Bishram Kutir into the Satsang Hall and sat on Her *singhāsana*—pedestal which was illuminated by candles and ghee lamps. Swamiji performed a puja to Holy Mother, amidst the chanting of some Guru bhajans.

After the puja, and after the chanting had quietened, Holy Mother whispered some words to Swamiji for some time. All were anticipating to know what was going to happen next. Swamiji nodded His head and came down to take His seat. He conveyed

to everyone that Holy Mother had just given Her message for this year's Kalpataru Day. While Swamiji was talking, Holy Mother added Her words in between. It was very rare that She talked and gave verbal messages in front of all. The message was not only for those who took part that day in the Kalpataru Celebration but for all the devotees and disciples; even for those who will come in the future. To hear the teachings of Holy Mother was indeed a very important opportunity for all.

The following is Holy Mother's Kalpataru message conveyed through Swamiji on this day.



HOLY MOTHER'S MESSAGE FOR KALPATARU CELEBRATION 2001

May I convey to you in brief Mother's message for Kalpataru. Mother said, "What are the qualities that are required to go near the Kalpataru?" Kalpataru means wish-fulfilling tree. The wish-fulfilling tree that is in the heaven worlds is called the Kalpataru, but the actual Kalpataru is God. Bhagavan is Kalpataru. Param Brahma, Paramatma is Kalpataru. And Guru being the manifestation of God on earth is also Kalpataru. So Guru and God are Kalpataru. There are certain qualities that are required to come to their presence. What are these qualities?

Mother said, first is ***Satyaṃ***—**‘Truthfulness’**. Well, if you elaborate it, many words can be said about what truthfulness is. Truthfulness in short is to do what you say, and say what you think. Truthfulness is lack of deceptiveness. And truthfulness taken to its final end is God Himself. ‘*Satyaṃ Paraṃ Dhīmahi*’ (We contemplate on the highest Truth). That is the motto of Dibyadham Yogashram inscribed in the logo. The purpose of every sadhak coming here is to contemplate on the highest Truth. So in order to go to this highest Truth, you have to develop the quality of *Satyaṃ* or truthfulness: Speaking the truth and doing things truthfully. Our thoughts, our actions, and our words should all be one: Oneness in thought, words, and actions. That is the first requirement to approach the Kalpataru. Without this, it will not be fruitful even if you have come to Its presence.

Second is ***Ārjavam***—**‘Simplicity’**. *Ārjavam* means straightforwardness, guilelessness, simplicity of mind, transparency. To have childlike simplicity—no deceit, no double values, that is straightforwardness. Again, the quality of having coherence between saying, thinking, and acting is straightforwardness.

Then comes ***Madhura Bhāṣaṇa***—**‘Pleasant Speech’**, that is, speaking in an agreeable and pleasant way. Speech should be *satyaṃ priyaṃ hitaṃ*—truthful, pleasing, and beneficial. You should

Speak truth, but not only truth. It should also be *priyam* (pleasing) and not *apriyam* (unpleasing). It should not be unpleasing to anyone. *Priyam* means pleasing. It should be truthful but *priyam*. It should be pleasant to others and your truthfulness should not hurt others. You may be speaking the truth, but the first consideration is that it should not hurt others. Sometimes you say, “But I am telling the truth”. But be careful that you are not telling a truth that is hurting others. So you should speak *satyam priyam hitam*. *Hitam* means that which is beneficial to others. This is another requirement when speaking the truth. You should not say truths that are hurtful and harmful for others.

Suppose you are sitting somewhere meditating. There is a man who comes running and he comes to hide because there is a group of dacoits chasing him, wanting to kill him. Now you know that the man is hiding somewhere near. And the dacoits are looking for him. Would you speak the truth if they asked you? No. If you speak the truth in that circumstance, you would be responsible for the slaughter of someone. So it should be *hitam*: It should be beneficial and not harmful for others. Maybe you remain silent to avoid speaking untruth but surely you do not give the man into the hands of the murderers by speaking the plain truth.

Try to understand what Mother is telling

us because these are the things which we lack. *Satyam priyam hitam*—truthfulness that is pleasing and beneficial. You should speak the truth, but only that which is pleasing to others. Even if elders have to teach others, or tell them their mistakes, they should follow this rule. *Satyam* it should be, but also *priyam* and *hitam*. Both *priyam* and *hitam* should be combined with *satyam*. So *Satyam*, *Ārjavam*, and *Madhura Bhāṣaṇa*. *Madhura Bhāṣaṇa* is gentle and sweet or pleasant speech.

***Brahmācarya*—‘Contenance or Self-control’** is another quality necessary to come to the presence of the Kalpataru. To come to the presence of Guru, you should be self-controlled. *Brahmacarya* literally means the preservation of vital energy or continence and that is very important for spiritual awakening and progress. But *Brahmācarya* has a wider significance also. One should observe continence and also control the other *indriyas* (sense organs). Without the control of the other senses it is difficult to observe continence.

So what are the four qualities I have mentioned? Truthfulness, Simplicity, Pleasant Speech, and Contenance or Self-control. The next is about a negative quality which most of us have—*Pāradoṣa Darśana*—‘Seeing the faults of others’. Well, we have to actually abandon that. So the fifth quality is *No Pāradoṣa Darśana*—‘Not seeing the

faults of others’. If your eyes are wide open to see the faults in others, you miss your own faults; that is one thing. Secondly, you do not see any goodness in others and that is a poison which poisons your mind and your outlook. When you transmit this poison to others, it poisons others’ minds and their outlook also. So sadhaks have to be very careful that they are not doing *Pāradoṣa Darśana*—it means seeing only the faults of others.

Mother says, if you are guiding or teaching others and you have to make them aware of their faults and weaknesses, do so in as pleasant a manner as possible and having their good in view and not because of your personal preferences or likes and dislikes. If you see something and you have to say, say it pleasantly—but don’t go about doing *Pāradoṣa Darśana* always. What will happen by seeing always the faults of others is that your mind and your attitude will be poisoned; you will be only seeing faults and not the goodness in others. This is a quality on which Mother Sarada, the consort of Sri Ramakrishna Paramahansa, put much stress. She said avoid one thing: Don’t see the faults in others. If you see the faults of others, your merits will go away. Why? Because your outlook has been poisoned. You will miss seeing the divine in others because you will see only their lower aspect.

Another thing is that your heart should

be simple and open. If you do not develop all these qualities, your heart will not open. All the preceding qualities help to open the heart. If you see the fault of others, your heart closes because your heart is not receptive of the goodness in others. If you are not straightforward, if you are not simple, there is impurity in your heart and it is clogged by this impurity. If you are not speaking the truth then the lies are poisoning your heart, it is the dark cloud that is covering it. If you are hurting others, what you have done is that you have hurt the essence of divinity in others and it will return back to you. It will poison your heart also.

Brahmācarya is the foundation of all other positive qualities. *Brahmācarya* is the quality that, our Param Gurudev Swami Sivananda Maharaj of Rishikesh said, is the foundation of spiritual life. His Holiness also said spiritual life is the development of positive qualities. *Brahmācarya* is most important for a sincere sadhak—especially one following the path of yogic discipline. If you sincerely want to attain real spiritual progress, then you have to make *Brahmācarya* or preservation of vital or ‘sexual’ energy your foundation. With *Brahmācarya* all other positive qualities will develop.

So Mother’s message is Her blessing for you for today. To receive the true gifts from the Kalpataru, these are the qualities that you should

develop. Only when you persevere to develop these qualities will you be able to receive the complete benefits of being in the presence of the Kalpataru or Guru. Mother says, “Why am I saying this? It is because some of my children are not open, they are deceitful. They appear to be something but they are something else within. They are not simple”. In short, they are ‘complicated’. Mother says when your heart is open, then you will be receptive, and in any moment Mother can be there to help you. But if you are deceitful and your heart is not open—if you are in the habit of saying something but you are actually thinking or feeling something else; you are always hiding your real feelings even from your Guru—then Guru’s grace, Guru’s help cannot work within you, it will not be effective. There is no magic about it. There are certain principles by which the Guru’s grace is transmitted. So the negative qualities which Holy Mother mentioned today are the veils that block Guru’s grace from entering into you and working inside you.

Mother says, “My feeling is that these children that are here have covered their hearts; they do not have their sails open”. Bhagavatam says that this samsara is an ocean on which the boat of our life is floating. Guru is the boatman holding the rudder in His/Her hands. And the favourable wind that can drive or push this boat in the right direction is God

Himself. The Lord says, “I am the favourable wind”. But Guru is the driver. Sri Ramakrishna Paramahansa says if your sail is not open and up, then the sail will not catch the wind, and the wind cannot push the boat in the right direction.

In order to drive this boat where will the Guru sit? In your heart. If your heart is not open and Guru has no place in it, how will ‘She’ drive the boat of your life? And God’s grace, which is the favourable wind that drives this boat of life in the right direction, also cannot be effective for you if your heart, like the folded sails of the boat, is not open.

Mother says, “Whatever is inside you, good or bad, express it”. Impurities are bad, express it, don’t cover it. But express it in a way that you don’t hurt others. Express it to Guru, don’t try to hide it. Because hiding means putting a cover on your faults. What you are hiding may be a little seed only, but when you give it protection by covering it, it will have a favourable situation to grow inside. Probably you do not know that it is growing inside you, because you think you have covered it well and hidden it from others. But after some time, you yourself are not even aware that such negative qualities are hidden inside you. When covering it from others, you have covered it from yourself also, so you also don’t see it, but this hidden negative quality will somehow affect your interactions and behaviour patterns. And finally,

one day when it has grown, it will burst open, it will explode, and then it will be too late. Like jealousy, of which Mother had once said, is like the termite or white ant. What does a termite do? It works inside. No one knows it is there. There is a log of wood; outwardly it looks strong and healthy and completely all right. But if the termite is inside, it is secretly doing its work—it is eating from inside. You do not know from the outside what is happening, then one day the whole thing will collapse. So these negative qualities hidden inside, base desires hidden inside, work like the termite. And though you might appear outwardly to be fine, strong, and sturdy, one day suddenly you will fall.

Hari Om.



Holy Mother's words, delivered through Swamiji, taught the qualities that Her disciples needed to cultivate in order to advance on their spiritual journey and become a fit vessel to receive Her grace.

Holy Mother's teachings penetrated the hearts of Her disciples, arousing waves of first remorse, then gratitude and determination to change. Undoubtedly, Holy Mother's teachings were a divine gift to Her disciples and for all earnest seekers. It will serve as a guiding light that leads them towards the ultimate goal of God-realisation. The teachings will shed light on this

difficult path and help sincere seekers in their journey towards Self-realisation.

After the message, which was the spiritual food for everyone's hearts, Holy Mother changed the mood that had become a little serious into a relaxed one. The devotees were asked to receive a sweet from Her. Everyone went to Her Lotus Feet and She talked, smiled, and gave personal advice and made enquiries about them.

The occasion ended with the chanting of the *Mahamantra*, and instead of Holy Mother being transported by car back to Santha Dham, She proceeded by foot along the pathway to Guru Mandir. All followed behind Her, joyfully chanting the *Mahamantra*.



*Mother is ready to give everything to the child,
but all depends on the capability
and receptivity of the child.*

-MAA-



CHAPTER FOUR



Swamiji's Talk on Why We Celebrate Kalpataru Day 25th February 2004

I promised that today I will discuss what we were actually doing when we were assembled near the jackfruit tree on the night of the Kalpataru day. The Kalpataru day was a day of celebration. It was a very beautiful celebration. It takes you back in time to those days when one sat under a tree and contemplated on God. This kind of celebration under a tree is indeed very beautiful, enjoyable, and wonderful. It creates a unique atmosphere.

Kalpataru means 'all-wish-fulfilling-tree'. We believe that God is all-wish-fulfilling—He fulfils all wishes. That is why He is our final shelter. In fact, we call God not just 'all-wish-fulfilling', but 'all-wish-fulfilling-tree'—Kalpataru.

Guru is also called Kalpataru because qualities of God manifest in Guru. Guru is the one in whom these divine qualities manifest to the utmost degree. That is why we regard Guru as Kalpataru. What we were celebrating on Kalpataru day was Guru as Kalpataru. We worshipped Mother as Kalpataru.

Why do we say ‘all-wish-fulfilling’? As long as we have wishes or desires, we have to have a body. We have to have a separate identity and individuality, whether as a man or a god, whether as a higher being or a lower being. But when we contact God—not only contact but get absorbed in God and realise God—we attain completeness and all our desires are fulfilled, thus they also end.

That is why we seek God. We seek God because all desires are fulfilled by Him and in Him. He is *pūrṇam* or complete, and in oneness with Him we become complete. All our tasks are completed when we find God because He is complete and perfect. Perfect here means completely full. Nothing is lacking in God. So when you rest in God and unite in God, all your wishes are fulfilled. There is nothing left to be fulfilled. That is why we say God is ‘all-wish-fulfilling’.

Why do we say ‘tree’? The tree does two things. It removes pain and gives. What does it give? It gives shelter. Not only does it give shelter but it also removes hunger by giving fruits and feeding us. It removes the pain of a pilgrim or a wayfarer who is walking on the road in the hot sun. A person who works under the sun comes, sits under a tree, and is relieved. So also in the course of this long and painful journey of life, when we find Guru and take shelter under Him/Her, our pain is removed, we find

relief from the *tri-tapas* of this world.

A tree supports life in manifold ways. We use every part of the tree. Previously people used to wear the bark of trees. Even after a tree dies, the wood of the tree is useful. We use the wood and leaves for building houses and shelter. We also get herbs and roots from trees for curing diseases. In the past, people used to make wooden vehicles, such as carts and boats, in which they used to ride and transport things.

In this way, the tree does manifold service. It is one of the greatest karma yogis. It suffers the cold and heat, and is drenched by the rains, but still it gives without complaining. People throw stones to get the fruits and cut the tree; but even when people cut the tree, it gives them something good in return. Trees never complain, they suffer in silence. They do no harm to others, they give all kinds of blessings and gifts to others. The tree is a perfect example of selfless service.

Like the tree, God also gives and removes pain. That is why He is called ‘Hari’, which means ‘one who takes away’. We often say, “Hari Om Hari Om Hari Om”. What does God take away? He takes away the three-fold pain that every human being has to suffer. Every human being that is manifested has to suffer three kinds of pain: *ādhibhautika*, *ādhidaivika*, and *ādhyātmika*. Everyone is afflicted by these three kinds of pain.

Ādhibhautika is the pain we get from other creatures, such as animals, snakes, insects, human beings, and all other creatures. *Ādhidaivika* is the pain and suffering we get from the elements, such as the sun, water, air, clouds, and fire. For instance, volcanic eruption, flood, and super cyclone are problems from the

elements. Man has to suffer all of these things, whether he is poor or rich. When there is a cyclone, it is not only the poor people who suffer. Rich people had enough to eat, but when the super cyclone came, their riches were of no avail.

You might have a mansion, but if there is an earthquake, that can collapse. If you have experienced an earthquake, you will know that what you presumed to be solid and reliable is not really so. The ground, you thought was solid and reliable, in an earthquake, cracks and becomes like waves. Big houses begin to sway. When a flood comes, it wipes away everything. People also die from too much heat. These are sufferings you get due to the elements—sun, air, water, fire.

Ādhyātmika tapa is the pain which is generated within us due to our karma—sufferings such as physical diseases and mental problems. In whatever state you may be in, as long as you are a human being, you have to suffer these threefold pains.

God removes all the three kinds of pain and gives you shelter. He is the final shelter for everyone. God-realisation or unity with God removes all pain and gives one perfect peace and joy. That is why we take shelter in God. People usually do not understand this in the beginning. After everything has failed, they come to God. He is our final repose and support. Some people say that God punishes, but really He does not. Suffering is the consequence of our own karma. Karma is the law of this creation. God is an uncomplaining friend. You leave Him and go here and there in the world, but He has no complaints. When you think about Him and you want to come back, He welcomes you.

God cuts our accumulated karmas of many lives. We

collect karma in the process of transmigration which can only be removed by remembrance of God and by taking sincere shelter under Him. That is why we chant God's name and repeat our mantram. It is to clean and eradicate our karma. The repetition of His name removes or eradicates our karma and gives us Liberation from the cycle of births and deaths.

The tree also removes our suffering and gives us shelter, protection, and joy. You can see that all the qualities of the tree are in God; or you can say that many of these divine qualities of God are manifested in a tree. That is why God is called the 'all-wish-fulfilling tree'—Kalpataru.

In Vrindavan, I have seen Mother sometimes pause near a tree. I have observed that She used to stand near a tree and say something and sometimes even pat a tree like patting a child. I used to wonder what Mother was doing. Mother told me once, "You know, some of these trees have been doing sadhana in Vrindavan in the past. They are saints and had desired to incarnate in this holy land as trees".

The special nature of trees of Vrindavan is also mentioned in the Bhagavatam, but I saw and practically experienced this with Mother. Nobody really used to observe so much, but by Mother's grace somehow I saw Mother do these things.

Since trees appear as material things to our material eyes, we usually do not know the spirit that dwells in them. It is mentioned in the Bhagavatam that many devotees remain in the forms of trees and creepers. Uddhava, who was a close companion of Lord Krishna, later dwelt in the form of a creeper near Kusum Sarovar in Vrindavan. When he wanted to appear to certain

devotees, he manifested from these trees and creepers.

Mother never liked cutting trees. She has told us never to cut a tree unless it is old—which means dead—or unless it is very necessary. Mother did not like plucking flowers unless it was for service of the Lord. And She used to be very upset if a flower was plucked before it had bloomed. Mother said, “Never pluck a flower which has not bloomed; give it a chance to manifest itself completely”. So Mother used to always say, “Don’t pluck a flower unless it is necessary, see that the flower has bloomed completely then pluck it. Don’t pluck a flower that is half bloomed or in a bud state”.

These are some instances about Holy Mother and Her relationship with trees:



A TREE CAN CALL

This happened during my early years when I had just come to the ashram. There used to be a *sita-phala* (an Indian *chirimoya* or a custard apple) tree in front of Mother’s cottage. Sometimes in the evening, Mother would suddenly tell someone, “Go and pick the fruit from the tree because it is ripe”. And whenever someone went to see—even I have gone sometimes—we would

find that a fruit was completely ripe. So we used to pluck the fruit and bring it. I began to wonder, “Well, I don’t see Mother going to the tree and looking at the fruits but suddenly Mother would tell that the fruit is ripe, go and get it. How does Mother know that the fruit is ripe?” In those days I used be like a child with Mother. I asked Her, “Mother, how do you know that the fruit is ripe? I have not seen you looking at the tree”. And Mother said very simply, “Because the fruit calls me”. I was surprised and curious. So Mother added, “When the fruit is ripe and it is about to fall, it calls me. It says, ‘Pick me because I am too ripe now and I will fall’. Well, if a ripe fruit falls to the ground it will be wasted and will not be of any service and the fruit also wants to be of some service. So it calls me and says, ‘Pick me’”.

This was something amazing to hear and it had a very valuable teaching. Everything, man and nature are created for the service of the Lord. So service is the real purpose of life. By pleasing the Creator through service, one evolves to a higher state.



A SADHAK INCARNATED AS A TREE

Many years back, in our ashram in Puri, there was a *barakoli* (a kind of berry) tree. It had served the ashram for many years. The fruits of this tree were very big and sweet. Children used to pick and eat them. One day there was a proposal to cut the tree because a new block of rooms was to be constructed in that place.

The next morning before the tree was to be cut, Mother suddenly said the Bhagavad Gita was to be chanted while the tree was being cut. I felt there was some mystery behind this. While alone with Mother I begged Her to tell me what was the secret behind Mother's instructions to read the Gita. Mother said, "In its previous life, the tree was a human being and the disciple of a Master staying in the Himalayas. The disciple was staying with his Guru and doing sadhana. Due to some offence he had committed, his Guru had been displeased with him and had said, 'You are behaving like an unconscious being. You will become

insentient’. But then out of compassion had said, ‘By my grace, you will be born as a tree in a place where you will have the opportunity of serving a celestial Master with your fruits. You will also have the opportunity of listening to the Lord’s name that will be chanted there daily. Thus you will be liberated from that birth as a tree in a short time’. Last night the soul residing in that tree requested me, ‘Maa, please read the Gita while cutting me; that will ameliorate the pain of being cut, and by listening to the Gita and by Your grace I will be liberated from this tree body’”.

So that was the story of the tree. Mother had told me that we do not know who is residing within what form.



Thus Holy Mother used to communicate even with trees, just like Mother used to communicate with all of you who speak in foreign tongues. Mother used to say the language of the heart has no words. I never used to understand these things before. I just believed what Mother used to say and do what I was told to do. But gradually I can see the sense behind it. This world is a dynamic living world pervaded with the spirit of the Divine. Nothing here is inanimate. Everything is pulsating with life and

the presence of Divinity at its core. So when one fully connects with this Divine presence within, all other means and levels of communication is possible; the trees will speak, birds and animals can communicate —there will be no barrier.

On the Kalpataru day, Mother chose this tree to be worshipped. She indicated that these trees are also devas, and in keeping with this tradition, we celebrate this special occasion near the tree which was first worshipped as Kalpataru because keeping the *parampara*—the tradition, enacting the lilas of Guru—is spirituality. Keeping the tradition which Guru initiated gives immense joy and blessings. To do those things that Guru had done, to obey the instructions that Guru had given, to follow Her ideals, is how you maintain the presence of Guru always. Guru is eternal. Guru is always there. If you keep maintaining the tradition, Guru will always be manifest.

I am sharing my direct and living experience with you, whether you will believe them or not. You might believe all that I am telling you now, but when you go back to your material world, your logical mind will start working and maybe you will start disbelieving and think that these are all just stories. If you are not willing to accept any explanation about God, Guru, and what we were doing under the tree on Kalpataru day, let us say that it was a celebration of the divinity of trees. It was an expression of our gratitude towards trees because they give us so much. We have chosen this occasion to express a little of this gratitude towards them.

I am happy that at least there in Chile you now all have a place where there are trees. Slowly there will be a community and

you will have the opportunity of going, living, and spending some time in this environment where there are trees. Treat these trees as living and they will definitely help you in the process of sadhana. When I saw pictures of this place, I chose it because it has trees, and of course I like the mountains. It has mountains, trees, and when the rains come there are some streams that flow down the mountains. So the surrounding is very conducive for spiritual life.

Hari Om.



*To do those things that Guru had done,
to obey the instructions that Guru had given,
to follow Her ideals,
is how you maintain the presence of Guru always.
Guru is eternal. Guru is always there.
If you keep maintaining the tradition,
Guru will always be manifest.*

- SWAMIJI -



CLOSING REMARKS



As one reflects on these wonderful events, it is impossible not to be moved by the love and compassion that Holy Mother generously showered on all. One can only marvel at the extent of Her selflessness, as She tirelessly gave of Herself without reservation, despite the toll it took on Her physical body. Just over a little more than a year after the final Kalpataru celebration with Holy Mother's physical presence in 2001, She returned to Her eternal abode.

The celebrations of the Kalpataru day were a profound demonstration of the unconditional love that Holy Mother embodied, which deeply impacted the hearts of all those in attendance. It is amazing to think that the Lord Himself showed Her a lila on the very jackfruit tree that is worshipped as Kalpataru till today in Tapovan Ashram. It is through such beautiful lilas and generous acts of grace that Holy Mother continues to guide and inspire Her devotees towards the path of liberation and ultimate union with the Divine.

The Kalpataru Message that Holy Mother imparted in 2001 remains a crucial guiding light for Her disciples and devotees, illuminating the path towards the Kalpataru; an important guideline for preparing oneself to receive and contain divine grace. As a reminder, let us revisit the five essential qualities that are necessary to come to the presence of Guru and God and reap the benefits of their presence and grace.



1. ***Satyam*—Truthfulness:** Honesty, speaking the truth and doing things truthfully; truthfulness in one's interactions and dealings with others; saying what one thinks and doing what one says and thinks.
2. ***Ārjavam*—Simplicity:** Straightforwardness, transparency, and coherence between saying, thinking, and acting.
3. ***Madhura Bhāṣaṇa*—Pleasant speech:** Speaking the truth but in an agreeable and pleasant manner.
4. ***Brahmācarya*—Continence or Self-control:** Especially preserving vital energy and also controlling all the senses.
5. **No *Pāradoṣa Darśana*—Not seeing the faults of others:** Refraining from seeing other's faults. A sadhak should practice seeing the goodness and the divinity within others rather than their faults.



May devotees endeavour to nurture these qualities and pursue the path steadfastly, so that they may be worthy vessels to receive and contain Holy Mother's boundless grace!

Glory to Sri Guru!

Jai Sri Guru!

Jai Sri Maa!



Divine Love is the Seed.

Bhakti or Devotion its Sprout.

Faith is the Support.

Satsang or Right Company the Rain.

***Surrender is its Flower and
Complete Absorption, the Fruit.***

- MAA-





Holy Mother distributing sweets on Kalpataru Celebration 2001





*All our tasks are completed when we find God
because He is complete and perfect.
Perfect here means completely full.
Nothing is lacking in God.
So when you rest in God and unite in God,
all your wishes are fulfilled.
There is nothing left to be fulfilled.
That is why we say God is 'all-wish-fulfilling'.*

- SWAMIJI -

