

MA ANANDAMAYEE
AMRIT VARTA

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

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শ্রীশ্রীমা

MATRIVANI

Everything belongs to the Creator of the world; where this truth is revealed, sorrow cannot exist. Where there is *Kartritva* (the egotistic feeling that one is to the doer) only their happiness and sorrow exist. Hence one should try to know the creator. Where there are birth and death, it is natural that there should be reavement. Where there is the contact with the Creator, there is hope (of liberation). But if one is covered by worldly desires and hankerings, his habitation becomes longer and his hope of salvation becomes smaller.

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Happiness and sorrow exists in the world while one is ignorant about the creator, that is to say, while he is ignorant about oneself. Hence only try, try and try again to know Him. Be in the Creator's presence (through meditation) all the time and the reason why one is unable to continue being in dhyanyoga (practise meditation) is the cover of desire for worldly objects.

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"Why am I unable to take this name?" If even a little bit of this feeling of remorse awakens in a person, that too should you know as due to His grace. For the sake of full awakening one should always try to give time to satsang, discourse on Him, japa, meditation etc. One has got to oneself engaged for twenty four hours – there must not be any break, because the aim is to realize manifestation of the Infinite Self, whose continuity is without break. Verily, it is the true identity of one's own Self. Pitaji, who is whose son? Who is whose daughter? Where is birth? Where is death?

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To be liberated from work for selfish purposes – that signifies coming to know oneself, whether as *prabu-dâsa* (the Lord and His servant) or as *purna aham* (the

self as the plenum) or as the all-inclusive soul. Yes, one must attain to *chetanā* (spiritual consciousness), that is, one must make effort for the manifestation of the *chetanā* which is hidden in oneself. Satchidānanda Svarūpa – the self as Truth, Consciousness and Bliss; He is the source of Light; the Source of Bhakti (devotion) and Shraddhā.

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What is liberation? The manifestation of the true identity of the Self, attainment of one's self; to be completed and perfected in all dimensions. Manushya, man, is man *kā hosh*, the mind's attainment of consciousness. If you talk of the manifestation of that great Divine Consciousness, you cannot ask if a human being is capable of achieving it – that question does not arise. Where there is Shivalinga and the Shaligram, where is the stone? He Himself manifests in the form of bhakti and also in the form of prema. Each individual must strive to realize that supreme bhakti and prema.

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Coming (to this world) and going (from that world) are both subject to karma. That is why it was said (at a previous satsang) that you should perform actions accordingly so that you set freedom from coming and going. Although everything is happening according to His wish, yet there is no awareness of that (in you). For that awareness to be awakened, apply all your force that it at your disposal (to *sādhanā*). The end of coming and going takes place with the realization of God that is, the realization of the self. Everything belongs to Him indeed; He himself is there on one's or on wish, the wish of others, lack of wish and so on – also He is there in the wish for that (striving for God-realization).

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Whatever boon you may receive from Him, you approach Him for that. Hence if you go to Him with your prayer for release from bondage, that too is very good.

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In 1935 the idol of Shri Shri Kali was established by
Baba Bholanath in presence of Maa.



Famous temple of Sankatmochan Mandir of Kashi.

SHREE SHREE MA ANANDAMAYEE

(Vol. VIII)

Baba Bholanath's *Salil Samadhi*

(9 May - 26 July)

- Gurupriya Devi

9 May 1938 Monday

Today we received a reply telegram saying that Ma is keeping well, but there is no change in Her *bhava*. She wants us to work the way She has told us. Just today we started out for Calcutta by train at 6 p.m.

10 May 1938 Tuesday

We arrived in Calcutta at 8 a.m. After dropping Mejdī¹ en route we went to Shachidada's place and talked about Ma and Bholanath until quite late. Then we accompanied Didima to her place. Today is Ekadashi². We had breakfast at Didima's, then visited a few people on the way at doorsteps of their homes, getting to Birla's Shive Temple around 1 p.m. At dusk Ramtaranbabu, Gopinathbabu, Shachibabu and Yatishbabu visited us along with their families; our conversation lasted until 11 p.m.

Everything seems to be in flux and our concerns dominated all conversations. Shachidada informed us that a letter came from Nareshbabu from Dehradun. In it he mentioned that Bholanath's body had been taken to Haridwar and given *Salil Samadhi*³ and that there remains no change in Ma's *bhava*. There is no other news.

We heard from Yatishdada's mother that a few days back her younger daughter Butu dreamt she had gone to a Kali temple. In the temple she saw that Shree Shree Ma Anandamayee was sitting with Her legs folded in Vajrasana next to the idol of Kali. The priest gave flowers to Butu for the puja, and when Butu uttered the mantras and offered the flowers at the feet of Ma Kali, she saw all the flowers falling at the feet of Ma Anandamayee. Butu was bewildered and thought, "How is it that I am offering flowers at the feet of Kali and at the same time they are falling at the feet of Ma Anandamayee?" Again she said the mantras mentally concentrating hard and

offered the flowers at the feet of Kali thinking this time Kali Ma would accept her offerings, but then again she saw her offerings falling at the feet of Ma Anandamayee. In this way, her doubt was cleared and on seeing this she woke up from her dream.

At night Shachidada came. He said, "From a letter sent by Naresh from Dehradun to his brother Bhupesh we learned that they took Bholanath's body at 2 a.m. from there and set out on their journey. Then on reaching Haridwar, they accorded it a *Sail Samadhi*. There is no change in Ma's *bhava*. No other news is there."

I remembered that during the Haridwar Kumbh, one day at around midnight, when everyone else was sleeping, I was with Ma. Suddenly Ma told me, "Go, call Bholanath." I did so and brought him to Ma. I was standing outside and could not hear what She told Bholanath. But from the next day on Bholanath was telling everyone, "You all will not have me for long. See what I do this *Sankranti*." My guess was that Ma must have told him something along these lines. Shankarananda Swami told Ma, "Babaji is talking like this." Ma said, "Is he saying this on his own? Is he not saying the obvious? Last night he was told so much."

Whatever Bholanath might say he really could not accomplish much. Once in Dehradun when Bholanath was not well, Ma was sitting in Her room with Phanibabu, Bhupatidada and many of us, when the topic about Bholanath came up. Ma said, "When one is told to do something and one promises to do so, if one does not act accordingly there will inevitably be suffering from your point of view⁵. At times he does not listen, preferring to have his own way. See, while at the Haridwar Kumbh, at midnight he was called and was told certain things, he replied, "Let me see." But actually he did not do anything. When talking to him I gathered that he would not keep his word, in spite of what he was told. I can see that even if one does not keep one's word, there is always some effect left on one's mind and body⁶. It is like leaving an impression. And again, do you know how it is? If there is a *Kheyal* for something, it must be said. It is like when you have saliva in your mouth you have to spit it out — just like that, what else to say? Results are bound to occur."

It seems that Bholanath at some point realized this. I saw one night when he was writhing in pain and suffering extremely from his illness, he called for Ma. As Ma entered his room he said, "Forgive me." Another day Ma called me aside and said, "Can you see? Bholanath does not have the sacred thread around his neck⁷."

Some time after, I remembered Ma narrating the following story (about Kailas) to me: "For a while Parvati had wanted to get *diksha* (initiation) from Bholanath. Standing at Lake Mansarovar, Bholanath was giving a mantra to Parvati; this body was also there for some time. Then from the lips of this body mantras started emanating and as a *Kheyal* arose, I told Bholanath, "See, Vedic mantras are emanating from my lips, will you listen to them? You are already wearing ochre clothes." Then Bholanath said, "When I was in Uttar Kashi, I learned the mantras of *sannyasa* and many more." Hearing that, this body kept quiet. Then when this body began to walk and the mantras were flowing forth, immediately Bholanath said, "Oh! Oh! this is a *sannyasa* mantra!" and with great joy and concentration he listened to the mantra carefully. Because this happened in this way and at that place, Bholanath had given himself a name pertaining to the *bhava* of 'Eko Brahma dweitiryo nani' (Brahma is one and there is no second); Bholanath now has that *sannyasa* name.⁸ Later on during the Haridwar Kumbh when, at midnight what had happened at Manasarovar was discussed, he was asked to perform the rituals of *sannyasa*. So he went by himself and performed the rituals and returned saying, "I have completed the kriyas of *sannyasa*." He was then told, "If you can try to live in the ways of a wandering sadhu, it would be beneficial." That he could not do." Recollecting this much, I understood that this was the reason for his *Salil Samadhi*⁹. Ma went on to say that Bholanath had expressed a desire to be initiated into *sannyasa* by the Tirtha Sampradaya (one of the ten orders of *sannyasa*). Later on when in Dehradun he was sent to get initiation from the Tirtha Sampradaya, but he was not successful.

11 May, 1938, Wednesday

We received two detailed letters from Bhupatidada. He wrote one letter to Shachidada and another to me. He wrote to me, "Whatever had to happen has happened, what will happen in the future we cannot say now. I do not know if you have any idea of this, but from five days prior to Pitaji's demise, Ma started visiting his room every hour and nursed him. (For two-three days we ourselves were witness to this). At the time of his death Ma was again at his bedside sitting near his head and doing some kriyas by passing Her hand from his *brahmatalu*¹⁰ down to his forehead back and forth repeatedly until he breathed his last. There was absolutely no change in Ma's expression nor did She look perturbed. After Bholanath's demise, Ma told us the story about his *sannyasa diksha* on the way to Kailas and revealed his *sannyasa* name. Ma said that She had already told you this once before."

In his letter to Shachidada, Bhupatidada wrote, "Bholanath received *sannyasa* mantra from Ma at Manasarovar. The name Ma gave to him was *Tibbatananda Tirtha*. On 6 May, 1938 at 9:15 p.m. Baba's soul left his body. He was around 56 or 57 years old. The same night Hariram, Yogeshdada, Sadananda, Shanti and I took his body to Haridwar and gave him *Jal Samadhi*¹¹ and then returned to Dehradun. There is no change in Ma's *bhava*: the vermilion on the head, the white conch bangles — nothing has changed.¹² Just as before, She still has a smiling face, the same way of talking, eating and so forth. There is absolutely no change. She is imperturbable as ever. Ma says, "When was I ever a wife, in the real sense, that I can now be widowed? But, I am ready to adjust to the way you all want me to. Know that I am always the same." So, do not be worried about Ma. In keeping with the traditional rituals for *sannyasis*, on the 16th day following Bholanathji's passing (21 May), we will have a *bhandara* here and at Haridwar." Many more details followed.

At night, Shachidada brought a card written by Yogeshdada to Keshtobabu. On it he had written, "Early in the morning on the day of his death, Baba expressed his wish to eat rice and Ma Herself supervised the preparation of mashed cooked rice, mixed with lentil soup and had it sent to Baba. He asked, "Has Ma eaten?" We said, 'No.' He then said, "First you feed Ma." Ma went to the room and said, "All right, give me a little." She took a tiny morsel and then Baba said, "Ma! feed me a little now." Ma complied and his face brightened up and in that moment it seemed he would get better. Baba is now addressing Ma as Ma and She responds, "Yes, Ma is here, why?" and goes closer to him." On the day of Baba's death Ma was sitting at Baba's bedside near his head from sunset on. At 9 p.m. She asked us to start singing Kirtan. We did so and it was after this that Baba left his body. We took his body to Haridwar in a bus and immersed it in the Neeldhara stream of the Ganga at 3 a.m. and then returned to Dehradun.

(to be continued)

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1. The second elder sister among three or more.
 2. The eleventh phase of the moon, considered auspicious for rituals like fasting etc.
- * Brahmacharis, widows and persons observing spiritual discipline take simple, *sattvik* food on Ekadashi. Didi and others breakfasted at Didima's because they were not to take other kinds of food at other places.

3. Internment in water.
4. Transit of the sun from one zodiacal sign to the next.
5. From Ma's point of view there was neither enjoyment nor suffering.
6. Some positive effect of the very thought of doing something good, though the act does not happen to take place.
7. During the ritual of *sannyasa diksha*, a person gives up all possessions and symbols of caste, creed etc., including the sacred thread.
8. Bhôlanathji's *sannyasa* name: Tibbatananda Tirtha.
9. *Salil Samadhi* or *Jal Samadhi*: the words *Salil* and *Jal* are used interchangeably, meaning 'water'. This ritual is the immersion of the deceased *sannyasi's* body in the holy waters of the Ganges or one of the other sacred rivers in India; it is a special ritual meant only for *sannyasis*.
10. The top of the head, the seat of the highest *Chakra*, *Sahasrara*.
11. See footnote 9.
12. The reference is to the tradition in Bengal for widowed women who remove their bangles and cease marking the parting in their hair with red vermilion. According to the orthodox tradition, Bengali Hindu women begin wearing conch shell bangles and the use of vermilion from the day of their wedding and give up the same when widowed.

* * *

YA DEVI SARVABHUTESU

MA IN COMPANY OF GREAT SPIRITUAL LEADERS

- Dr. Premlata Srivastava

(continued)

Swami Krishnananda Avadhootji

Swami Krishnananda Avadhootji was a Vedantist, who met Ma for the first time in the 1940s. Very much impressed by Her darshan, Avadhootji remained in Ma's company until his death at Ma's Vrindavan Ashram, where he stayed for a long time.

Avadhootji graced almost all the celebrations at Ma's Ashram. His contribution towards the consecration of Vrindavan temple and installation of the images is immeasurable.

Hari Baba

He was born in a respected highly educated Sikh family of Gandhabal village (District Hoshiarpur, Punjab) on the day before Holi Purnima in 1885. His passion from his childhood was meditation. He was studying in the Punjab Medical College when his family insisted that he get married. He straightaway came to Hoshiarpur and devoted his life and time in the service of his Guru- Swami Sachchidanandaji. He stood for hours, fanning his Guru. His devotion to his Guru was praiseworthy. That quality was in evidence much later when he stood for hours during the Rasleelas and other leelas to fan the various idols. He never used to sit during these occasions. He said he saw neither Ram nor Krishna during the fanning, he saw only his Guru instead.

Due to his stoicism, he wanted to take '*Vidwat sannyasa*'. He meditated hard for six years at Prayag before going to the Punjab frontier for Sadhana and Bhajan. After taking *sannyasa*, he studied the Vedas and related scriptures in depth.

Hari Baba never wasted a moment in his life. He woke up at 2-3 o'clock, much before dawn. When he went for his morning walk, people used to set their watches. He had a good sense of humor. Once Baba was going somewhere across the river. He was accompanied by some 20 people. When he boarded a boat, the boatman

said, he would not take any fare from him and his company. He only asked Baba to point out those who were going along with him.

Baba replied, "My dear, I am alone. There is nobody with me."

Hari Baba travelled a lot and met new people and Mahatmas. In 1915 when he was roaming as an ascetic through Anup Nagar, Hari Baba met Oriya Baba. The meeting gradually turned into a great relationship. Similarly in 1922, the traveler Baba reached Ganwa village on the banks of Ganges in Badaun district of Uttar Pradesh. Making this a centre, he spread Harinam in the surrounding areas.

These area were low-lying, and therefore prone to flooding every year. He was deeply moved by the plight of the villagers due to the losses caused by the floods. The 'Karmayogi' then decided to construct a dam there. It was a herculean task. Repeating Harinam all the time Hari Baba himself together with villagers took up the challenge. They piled up maunds of earth to construct a 24 mile long dam across the Ganga without any Government assistance and in just six months. By doing so, he saved the lands of hundreds of families.

Hari Baba's Ashram is located on this dam which has been the venue for several celebrations. For thousands of people of 'Bandh Dham', it is Hari Baba personified.

Attending the Maharashtra Sankirtan Mandal's function at Wardha Hanuman Garbi was a turning point in Hari Baba's life. It was at this function that he manifested eight pure moods of Bhaktiras. From this moment, Hari Baba remained intoxicated with Bhaktiras and began his quest for this. He read the literature of Chaitanya Mahaprabhu and visited the sites of his *leelas*. Chaitanya became God for Hari Baba, who preached His name throughout the rest of his life. At the time he was taken for granted as the foremost representative of Chaitanya Dev in spreading God's name.

Once Hari Baba recounted his experience, "I was a confirmed Vedantist earlier. I always preached and studied Vedanta. Once I went to Wardha where I attended a wonderful Kirtan recital at a Maharashtra Mahatmas's Ashram. When I was listening to this Kirtan, a unique 'Bhagavat Prem' came to me from within. And that was the end of my knowledge of Vedanta."

Hari Baba was a rare soul whose pure and ideal character was difficult to emulate. He was regarded as an Avatar of Ragbunathji, Chaitanya Mahaprabhu, Mahabir and some even regarded him as a Siddha Yogi.

After meeting Sri Ma in 1944 at Dehradun, they gradually came closer. On Baba's request the Holi festival became Hari Baba's festival. Ma's functions were now better organized.

One day Hari Baba was coming to Ma's Ashram at Dehradun. On Ma's direction, Vibhuda and others stood at the Ashram gate with musical instruments. The moment Baba arrived, they began chanting Kirtan. Baba reached Ma and prostrated. Ma too did the same. It was a rare treat to watch these meetings of great personalities.

Hari Baba and Avadhootji accompanied Ma to several places on North and South Indian tours. Wherever he stayed, he continued with his satsang as usual. He used to do Kirtan with a big gong in his hand, all the time on the move. After becoming ill, he was compelled to do Kirtan in a sitting posture.

Ma has said many times, "Compared to what Hari Baba has done for this body, little has been done by this Ashram for him. You cannot imagine the variety of the ways he will welcome this body, make arrangements for this body to sit in a car, or on elephant back; he will walk on foot with a Kirtan party facing this body. He used to invite this body for a month-long program of Kirtan, Satsang, Rasleela etc. at Bandh Ashram during Holi festival together with other saints and seers. Prabhudattji's happiness knew no bounds. All these Babas took this body to Mahatmas, saints and Pandits, otherwise this body was staying in one place."

When Hari Baba read the scriptures, particularly at the time of reading 'Matridarshan' or Didi's book, he would ask questions to Ma. She would reply recounting very old incidents. These Satsangs were unique. Ma said, "You will hear the way you beat the drum." Baba was a perfect drummer. When in Dehradun Baba stayed at Kalyanvan, he called it 'Vaikunth', the abode of God. At nightfall, he and his disciples read the Hanuman Chalisa (Prayer) loudly while dancing to the rhythm of the reading. Hari Baba's fair complexion, grey hair and the yellow band on his forehead heightened the charm of his personality as well as the environment.

At Vrindavan, during Jhulan Purnima at his Ashram, Hari Baba himself seated this daughter on the swing. Nobody can believe that someone else can sit on the swing at Vrindavan Dham that was meant for the deity. But Baba would not bother about this, he would accomplish what he decided to do.

That is why this body says, "It is Pitaji who brought this body into the society of saints. He took this body to several Vaishnav centres and introduced it to the

Mahatmas. Though the initial response to this female body was guarded. Later all Mahants and Ashram heads gladly invited this body to their temples and Ashrams."

In the summer of 1947, Ma was in Kishenpur Ashram, Dehradun. Hari Baba too was there in Kalyanvan with his followers. One young couple came to Ma with their 4 years old child Ramlal, who was then seriously affected by typhoid and pneumonia. One day during Satsang, the child's mother came rushing to Ma's feet and cried aloud, "Ma! you must save this child. You will have to, Ma."

Ma looked at Hari Baba who instantly arranged for Kirtan, Japa and Durgapath etc. Hari Baba himself did Durgapath. The Kirtan Mandali made frequent rounds of the place where the child lay. When Baba was doing so much Ma was bound to have Her Kheyal. She arranged for regular, uninterrupted Japa and on the 14th day between 1.45 a.m. and 2.15 a.m. asked Didi to touch the body of this patient and do Japa. Ma had visualized something during this time. By Baba's effort and Ma's Kheyal, the child left the Ashram after he had recovered. Now he is an Engineer working in California.

On March 22, 1948, festivities were going on Hari Baba's Ashram on the dam. Returning from Hari Baba's Satsang, Ma called three Brahmacharis privately and asked them to stage a Leela before Hari Baba and Oriya Baba.

"Two of you dress as pilgrims visiting Kedar-Badri. As if going to Kedarnath, reach Oriya Baba and worship him as Kedarnath. Tell the audience he is really Shiva and then pointing to the ladies and call them Mother Bhagavati. Similarly, as if going to Badrinath, go to Hari Baba and worship him as Badrivishal. This is how the Leela on Ma's direction was played out before them. Once Baba was in Dehradun, several devotees of him had come there from the dam-Ashram. The following day was Guru Purnima. Hari Baba after consulting Ma said, "To plant the panchavati in Her new Ashram the place needs to be cleaned. My people know the job well. We will therefore start the work after the morning Kirtan." Baba asked Didi to arrange for tools etc.

Next morning, Baba started as planned and told his disciples, "It is Guru Purnima today, even if you lose your life in serving Ma, do not stop the work."

Amidst heavy rains, they worked up to 12 noon when Baba asked them to do Kirtan and celebrate Guru Purnima. With Baba's direction the disciples were ready

for Kirtan, which went on without break for two hours. The downpour reduced and the disciples saw Ma and Her followers at a distance, smiling at them.

One day, Hari Baba read the 'Chaitanya Charitramrita'. He was translating instantly from the original Bengali publication. He said the stage of a Bhakta is much higher than the stage of union. Mahaprabhu's Leela was over 48 years out of which he spent 24 years in that rare special mood (Prem Bhava). In the last 12 years, he was in 'Madhurya Ras' (pleasant mood). Only the lovers, the Gopis have accessed to Bhagvan's Prem Bhava. Not even Brahma, Vishnu and Kailashpati can reach there.

Hari Baba used to enjoy Mahaprabhu Leela and Ras Leela. Swami Purushottamanandji had written a book 'Swapna Vilas' on Mahaprabhu's Leela. On 5 October 1967, he presented the scripts to Ma and Hari Baba. Similarly Swami Premananda wrote the Gouranga Leela in 14 years and showed it to Baba and Ma. This Leela was played so well that various onlookers including saints and seers could not stop their tears.

Once Hari Baba was in the Jhusi Ashram of Prabhudattji. Prabhudattji wrote to Didi that Hari Baba was himself supervising the cleaning work before Ma's arrival. In fact, he was asking the disciples why they were working so indifferently and why they did not show respect and faith since Ma was coming.

Brahmachariji has written, "Faith and respect are not commodities. When Ma is asked to give, She laughs at this demand saying, I am your little daughter."

During Satsang discussions on religions topics were held. Once Baba told of an incident. There was a thief who had a change of heart after meeting a Mahatma. The Mahatma initiated him, telling him that he had a new life from that moment onward. He should not continue that profession. Sometime later, the thief was taken to the king who asked him whether he had stolen some things. The thief who had now turned over a new life said, "No sir, not in this life." In those days, hot iron balls were placed on the palm of such suspects. If they were found to be cold after that, the person was thought to be innocent. The same was done with this man too. What faith he had in his Guru's words - the ball cooled down and so he was found not guilty.

Hari Baba said, "Ma does not belong to creation, She belongs to the Creator. She had no previous birth nor would She be born again."

Hari Baba was asked why She had taken a body.

Hari Baba replied that She took that form for the welfare of humanity. She lived with Her husband as his daughter. She was self-initiated. All the Sadhana exercises (Kriyas) took place automatically in Her body. She is the personification of Divine grace.

The last 25 years Hari Baba spent mainly in Vrindavan or Kalyanvan, Dehradun - mostly in touch with Ma. He left his mortal coil in the presence of Ma at Kashi Ashram on 3 January 1970.

Swami Akhandananda Saraswati

Swamiji, the renowned scholar of the Srimad Bhagavat, too came in touch with Ma around the time that Hari Baba knew Her. He met Ma at Hari Baba's Bandh-Ashram festival.

Swamiji inspired by Oriya Baba took initiation from Shankaracharya Sri 1008 Brahmananand Saraswati. He was an excellent speaker on Srimad Bhagavat Krishna Leelas and Braj Leela flowed from his mouth in his own lucid style. When he was just 10 years old, he took the seat of an Acharya and first explained the Srimad Bhagavat. The function was organized by his grandfather who formally seated him to speak.

Sri Ma organized the Bhagavat Saptah and 'Pakshik Bhagavat' (fifteen days) on several occasions. In 1950 during the Purnahuti of the Savitri Mahayajna at Kashi Ashram, Swamiji graced the occasion and spoke on Srimad Bhagavat. Those days the crowd swelled so much that no space was left on the bank and the eager listeners would anchor their boats nearby and listen with rapt attention from the boat.

Once such a large Srimad Bhagavat function was organized at Kashi Ashram from 21 January to 6 February 1970. A huge pandal was erected in the compound of Sri Ma's hospital. Thousands of people attended Baba's discourses. At other times also whenever Baba visited Ma, he was requested to speak.

In one of his lectures, Swamiji said, "One must work with total involvement and full devotion." He gave an example.

Among the Sikh Gurus, one had a son and a disciple. The Guru asked both of them to construct two separate platforms. When they did so, the Guru asked them to destroy and rebuild them as they were not up to his expectations.

The same exercise continued for days as after the platforms were built, the Guru asked them to rebuild it again as it was not up to the mark. Then the son lost his patience and told the Guru, "I cannot make a better platform, please ask me to do some other work." The disciple however continued to build and rebuild according to the Guru's directions.

One day his Guru asked him, "What is the matter? All you are doing is making a platform." The disciple said, "I derive pleasure by following your orders. Building and destroying is my job, giving orders is yours." Guru was delighted to hear this. After his death, his disciple and not the son took his place.

Swamiji said, "One must get pleasure from doing his duty whether he is a Sadhak, a learned man or a family man; everyone must do his work."

Ma said about Swamiji, "Swamiji is illuminated by the power of knowledge from within. The significance of his life was authentic knowledge and absolute faith in God, belief in the Vedas and sacrifice for others."

In 1968, during a Srimad Bhagavat Parayan at Naimisharanya, Swamiji said to Ma, "This Puran temple is ready. We must install the image of Puranapurush here." Ma instantly agreed to this proposal.

The image of Puranapurush was sculpted with the picture from Rajrajeshwar Shastri, who obtained this from his father, who used to worship it daily. Swamiji saw this picture and later published it in his magazine 'Chintamani'. The idol of 'Puran Purush' installed at Naimisharanya Ashram is based on this very picture. The image was consecrated in the presence of Sri Ma and other Mahatmas.

Swami Akhandanandaji, credited with writing many acclaimed publications, lived in Vrindavan during the latter part of his life. He visited Kankhal Ashram during the Atirudra Mahayajna in May 1981. On 19 November 1987, he left his mortal coil.

(to be continued)

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MAHAMAHOPADHYAYA DR. GOPINATH KAVIRAJ HIS ORIGINAL CONTRIBUTION TO PHILOSOPHY

- Govinda Gopal Mukhopadhyaya

Philosophy is a pursuit of truth. The truth is veiled to the common eye and one has to pierce through the veil to see the face of truth. To connote this 'seeing' the Indian term for philosophy has been '*darāna*'. The savant whose life and philosophy this seminar has been privileged to discuss was a life-long seeker after truth and as such was a philosopher *par excellence* as well as a *darānika* in the true sense of the term as he had seen that Truth face to face. In this lies the uniqueness of Mahāmahopādhyāya Dr. Gopināth Kavirāj that he was at once a *srotriya*, well-versed in all the *śāstras*, as well as a *brahmanistha*, firmly established in the supreme consciousness. He was a *Risi*, a seer who had seen truth in all its facets (*risir darānāt*) as well as a *Kavi* who could communicate through faultless charming expression his realization of the Infinite. Those who were privileged to sit at his feet and had the good fortune of being bathed in the perennial stream of illuminating, vibrant words that flowed from his lips, alone can testify to the truth of the above statement.

To many Gopinathji was a mystic and not a philosopher in the true sense of the term. If a realised soul is termed a mystic, he was certainly one in every sense of the term. But there was nothing vague or mystifying in his expositions of truth. On the contrary, his reasoning was so lucid and faultless as well as logical that even a sceptic had to own the truth of his statements. So he was also an ideal philosopher. But did he contribute anything original in the field of philosophy?

To my mind his first and foremost contribution in the field of philosophy has been to set forth anew the true aim of all Indian philosophies. In fact he is the only Indian philosopher who has put us over again on the right track of philosophical pursuit. This may appear as a tall claim but to make the point clear let me quote his own words, where he beautifully expresses his own idea about the aim or goal of Indian philosophy:

“In India, philosophy especially in its earlier and truer form was intended to serve a practical purpose. Bare speculation is invariably condemned as waste of energy, in as much as it leads nowhere; speculation is deemed blind without the guiding light which revelation or higher perception alone can furnish. Thus the premises from which reason has to draw its inferences are naturally beyond its own reach and stand outside of itself.”

Gopinathji therefore clearly puts forth the role of reason in the search for truth by pointing out its limitations.

To quote again:

“Reason is, by nature, impotent and cannot in anywise overstep its data. It is not creative nor intuitive; its function is interpretation of facts. Its ultimate resort is therefore nothing short of direct experience.”

But if direct experience is to be adhered to, should we then base our reasoning only on the sense-data, which are limited, distorted and often wrong and confused? To this he replies:

“But as human experience is limited in its scope and is liable to error, the experience on which our reasoning is based must be conceived as infinite and free from all the defects incidental to erring humanity. This infinite experience is embodied in the revealed scriptures.” To those who want to discard revelation as mere nonsense or mental fancy, Gopinathji sounds a note of warning: “Reason, unaided by the light of this revelation would be a groping in the dark and would never be able to discover the truth which is incapable of analysis and synthesis.” Precisely for this reason, he points out, “to the general Indian philosopher, therefore, seeking to build up his individual system of thought of the bed-rock of supra-rational illumination contained in the Vedas or Agamas much in the same fashion as to the schoolmen of medieval Europe, reason is subservient to faith. ‘Believe and then know’, - *Sraddhâvân labhate jñānam* - this seems to be the motto of Indian philosophy.”

In assigning the right role to philosophy, Gopinathji states clearly thus: “Philosophy if rightly understood, is then only a step in cultivation of man’s life. To be at all fruitful it must work in subordination the data supplied by Revelation. Else it is apt to run astray.”

One may object that this subordination of reason to revelation is practically an abandonment of philosophy but Gopinathji strongly affirms that it is not so but on

the contrary only assigns its rightful place. He points out that 'in the general scheme of a man's inner culture the study of philosophy is given a secondary, though necessary, place:

âtma vâre draçavyah-srotavyo mantavyo nididhyâsitavyah? arutivâkyebhyo mantavyaceco'papattibhih? matvâ ca satatam dhyeya ete daroanahetavah.

This implies that the ultimate source of true knowledge is Revelation, but as the facts of revelation cannot be accepted without any questioning in the present state of our life, we have to study them with the help of our reason. As soon as it is brought home to us that these facts are quite possible and not irrational, the function of reason as a factor of our culture is fulfilled.

What then is the function? Gopinathji sets it forth very clearly thus: 'For this function is simply to beget a notion of possibility (*sambhâvanâbuddhi*) in regard to a certain proposition and not of its certainty. Certitude can never be reached by the intellectual faculties (*cf. tarkâpratisihânât*). It has therefore a limited role viz. removing "the disturbing factors of doubt (*asambhâvanâ*) and perversion (*viparitabhâvanâ*) in order to make the mind fit to 'receive the truth.'"

He therefore concludes that "the process of rational demonstration (*manana*), which is implied in all philosophy, aims at removing this element of doubt and producing a belief that the proposition as laid down in the scriptures is likely enough." He also reminds us that "the word for philosophy in India variously appears as *nyâya*, *ânviksiki* etc, and the *Nyâyavartikâ's* statement viz. *Samsayâdi bhedânuidhâyini anviksiki* implies that philosophy is meant for dispelling doubts on the principle that *nânupalabdhe na nirnite nyâyah pravartate*. A categorical enunciation of the truth is not its province - it deals with reasons of things."

Having properly assigned the place of philosophy and also having indicated its important and indispensable role in the human pursuit for Truth, Gopinathji makes another significant contribution in the field of philosophy, which follows from the first viz. Truth, which is the single goal of all philosophies, is one and indivisible. He had such an all-embracing view that he never looked down upon any system of philosophy nor did he ever think of discarding any as useless. To him all the view points were real and true according to the respective realms from which they originated. To speak again in his own words: "It is easy to understand how different systems of philosophy, apparently conflicting with or subversive of one another,

originate. The highest truth, which lends itself to the light of supra-mental Intuition is indeed one and indivisible but it appears in diverse forms when looked at from diverse points of view corresponding to the capacities and tastes of the individual *sādhakas*. The difference in the formulation of the same single truth are unavoidable because he points out unerringly once again, "So long as the individualized consciousness asserts itself - so long as we are unable to dispense with 'mind' as an organ of knowledge - it is vain to hope for the attainment of *Absolute Truth*. Relative or partial truth is all that can be reached by human reason. And these relative or fragmentary truths or aspects of the Absolute Truth are held to be the immediate ends of the different systems of philosophy."

Does human reason then stand self-condemned by its own intrinsic nature and is there no hope for it to rise above the fragmentary or relative? Gopinathji here presents his all-comprehensive outlook wherein alone lies a great hope for all of us who are bogged in our narrow viewpoints, imprisoned in our hard shell of dogmas, creeds and systems of thought, when he reminds us that they (i.e. the different systems of philosophy) represent varying stages in the ascending order of the *sādhaka's* journey in quest of self-realisation. When pieced together and studied in the light of the resultant whole, they will present a sublime picture of synthesis, fraught with deep significance and interest to humanity. An indirect and veiled picture is this; but is the grandest within the reach of our mind. In this "piecing together and presenting a sublime picture of synthesis" lies the most significant contribution of M.M. Kaviraj and he was unparalleled in this field.

From the foregoing account one should not be misled to think that Gopinathji was an advocate of eclecticism. His piecing together was not based on the principle of getting the best out of everything but on the bedrock of a fundamental unity whose golden thread runs through all. He himself propounds the logic behind this synthesis thus: "One thing remains to be noted. The piecing together or co-ordination of the systems is possible, simply because there is at bottom a real unity. For all the systems pledge unconditional allegiance to revelation. It is in their mode of interpreting the scriptures, determined by capacities of the people for whom they are meant, that the systems vary. Even the Buddhist and Jaina philosophies accept in their own ways the necessity of this." In his unique manner of synthesizing the different systems of philosophy, Gopinathji used to invariably point out that the highest truth had been communicated through each of them though sometimes in a

concealed or a veiled manner and he, who has the eye to discern, will immediately discover the supreme reality through any one of them. For instance, we are generally of a confirmed opinion that the Samkhya-Yoga system of thought advocates a sundering of matter and spirit in order to attain *Kaivalya* or liberation. But it was only Gopinathji's discerning eye which could point out that even a definition of *Prakriti* or matter through an absolute purification and thereby bringing it on a par with the self or *Purusa* was advocated for the real *Kaivalya* in a sutra of Patanjali: '*Sattvapurusayoh œddhisamyē Kaivalyam.*' In this way, whichever system he taught or explained, orthodox or heterodox, contained flashes of that highest illumination and so he never despised or undermined any system.

This rare phenomenon became possible in him because of his wonderful clarity of intellect, which seized directly the unity behind all the diversities of doctrines or systems. In explaining the unity and the way to attain it, he affirms: "The unity of which Revelation is an expression, is transcendental. The *Risis* - the Sages and the *Illuminattii* - split up, by an apparent process of self-division, this unity into concepts of symbolical knowledge, arranged them in a certain grade of increasing purity and laid them before the intellectual faculties to play with. If rightly pursued, these will result in a wonderful clarification of the intellect, when the 'mind' will cease to work and vanish. On the bare soul, Truth will then dawn as a flash of lightning, dispelling all doubts and uncertainties."

Philosophies differ because our intellectual faculties differ, because our patterns of mind differ. We would not have mutually broken our heads if we had that integral vision which looks upon the different formulations of the one supreme truth as expressions through a certain grade of increasing purity. In this connection, Gopinathji reveals the secret of *adhikārabheda*, which is a fundamental thing in Indian philosophy. He points out that "this is the secret of what is technically called *adhikārabheda*, which means that not every man is capable of receiving every form of truth. The faculty of understanding develops gradually and in the course of this development, truths which once seemed unintelligible and vague begin to assume a depth of meaning and are accepted." He makes a prophetic statement when he says that "it is thus that the folly of one age is turned into wisdom in another. So with countries and individuals." Thus the *adhikāra* changes or shifts not only from individual to individual but even in a single individual according to his progress in *sādhanā*. The term *sādhanā* may be taken as a taboo in philosophy and we may be

accused of treading here on the grounds of mysticism. But Gopinathji understood by it the highest intellectual discipline, which is termed as *sat-tarka* in our ancient scriptures. Through it “the impediments that stand in the way of a man’s knowledge of reality” are removed and “the obscure truths are at once illuminated.” This is, however, gradually accomplished as a general rule and that is why “there are degrees in the receptivity of the mind.” He alone is an ideal teacher who instructs according to the receptivity of each of his students. Gopinathji supports his contention by quoting from two absolutely opposite schools of thought, one heterodox and the other orthodox, to show that this *adhikārabheda* was equally recognized by all and this *bheda* was only on the surface of the level of the mind underlying which was the *abheda*, in the realm of the spirit. He says: “This idea finds excellent expression in the following statement of the *Bodhicittavivarana*:

*Desanā lokanāthānām sattvāsayaवासानुगāh
Bhidyante bahudhā loka upāyair bahubhih punahl
Gambhīrottānābhedenā kvacic co’bhāyalaksavā
Bhinnā’ pi desanā’ bhinna sunyatādvayalaksanā |*

He continues: “This is from a work on Mahāyānic philosophy. The same appears also in an even more precise form, in the words of Madhusudana Sarasvati, who is rightly reckoned as one of the greatest philosophers of India in the last millennium. Referring to the apparently conflicting views of the different Acharyas, he observes:

Nahi te munayo bhrāntāh sarvajnatvāt tesām.

*Kintu bahirvisayapravanānām āpātatah paramapurūsārthe praveśo na bhavātīti
nastikyanivāranāya tath prakaranābhedaḥ pradaroṣitāh*

Thus Gopinathji’s discerning eye discovered “that there is a real order in the system of Indian philosophy.” He proves convincingly that “the synthetic consciousness to which such an order reveals itself has ever been recognized in India.” He refers to the *Samksepasārīraka*, *Ātmātattvaviveka*, *Prasthānābheda*, *Pratyabhijnāhrdaya* and such other ancient texts of philosophy to support his contention and concludes that “this is merely to point out that there is a real spirit of unity, of aim as much as of methods, among the diversities of thought and activity according to Indian philosophers.”

We have gone at length to show how Gopinathji realised and demonstrated the fundamental unity behind all Indian philosophies. His own original philosophy was,

therefore, *Pūrna Advāyavāda*, if it can be so termed and the means to realize it be called *Akhanda Mahāyoga*. Reality was to him one and indivisible. There was no dichotomy of spirit and matter. Matter is nothing but congealed or concealed spirit. There is no doubt, an element of *māyā*, which conceals or veils spirit but it is self-imposed and can therefore be removed at will. This *māyā* is deliberately or willfully imposed to make *lilā* possible and the world is therefore, not an illusion or hallucination, nor of the same stuff that dreams are made of. The relative world is the play-ground of the Absolute. We suffer because we are being crushed under the wheels of Time. Time must have a stop and the Eternal be manifested here and now. He was as much a realist as an idealist. He never dismissed the reality of the material world but he dedicated himself in discovering the supreme science, which he called *Sāryavijnāna*, which would reveal in its entirety the different steps through which spirit becomes matter, the ideal becomes actual. He was therefore deeply interested in the process of creation which revealed to him how spirit was immanent in matter. Beyond lies the transcendent form, which also attracted him but he was not attached to either of them. To him Reality was at once immanent and transcendent as well as beyond both. This he cryptically used to call '*svayam*', that is, beyond all formulations. He also felt that without the realization of Reality *as it is in itself* the redemption of the world will ever remain a far-off dream. There may be individual salvations here and there but to make all free was his sole and single dream. In the fulfillment of that dream lies the consummation of his philosophy. Let us dedicate ourselves to that ideal and by this alone can we truly offer our homage to this unique thinker and philosopher.¹

1. This Seminar paper was presented at the seminar on the Life and Philosophy of Mahamahopadhyaya Dr. Gopinath Kaviraj, held from 23rd to 25th November, 1978 at the University of Calcutta.

SVAKRIYA SVARASAMRITA

(continued)

SEVA DONE BY MA :

ABSOLUTE INDIFFERENCE AT HOME AND EXTRAORDINARY SYMPATHY
BY NEIGHBOURS

Ma's hands and feet were tender and as we know, due to continuous work with the use of water all the time, She had developed sores between toes and fingers. When all of them had arrived from Dacca at their home in the village of Atpara, some of the ladies of the locality and also the girls from neighbouring houses of *shudras*, commented on looking at the sores in hands and feet of Ma. They said to Ma, "What sort of a person you are! Have you no feeling of any pain in your body, no burning sensation either? Are you devoid of any physical sensation? Are you not a human being?" They showed their sympathy in this way. They did not, of course, know at that time that, by strictly carrying out the instructions given to Her, Ma had to fulfil the aspect of *seva* in all respects.

Later on, one day while staying at Narundi, Kalipada, the eldest son of Revati Babu, told his mother, "Mother, the aunt has developed something unhealthy between Her fingers due to much use of water. I do not feel like eating from Her hands. When Her hands will become normal, She will resume cooking; for the time being you cook." On this she did not say anything and Ma continued to work as usual.

The girls of *shudra* family of Atpara mentioned above had a deep love for Ma. It was usual for them, as reported, to discuss sympathetically the comforts and discomforts of Ma, while looking upon Her as their own. Till then, Ma had not even spoken to them and had Her veil on. When Ma left the utensils (unwashed after use) at the ghat of the tank for scrubbing and cleaning, those girls of the *shudra* family sometimes scrubbed them clean and then left them under water, so that Ma would not have to undergo the labour of doing the same and neither would people get any scent of it.

It so happened one day that Ma, with the veil on, was returning home from the ghat, carrying the utensils in Her hands after they had been cleaned. It was common with Ma to have, sometimes, a sudden upsurge of *bhava* like lightning. So (in such a *bhava*), the pile of utensils fell down from Her hands and the edge of one plate got broken. The girls of the *shudra* family saw this. Because of the severity of illness of Revati Babu, Bholanath was at Atpara at that time. He stole an opportunity to contact Ma and gave the following instructions to her regarding this incident: "You will have to listen to these words of mine! You must not, at present, disclose to anybody anything about breaking of the plate. Serve me dinner on that broken plate at night." Bholanath knew that Ma would immediately go and report the fact. Taking the broken plate in Her hand, She would speak to Ashu's mother that the plate had slipped out of Her hand and was broken. Then, the way Ashu's mother would take Ma to task, that too he knew. And it was, indeed, natural that one should be admonished in such a case.

Ma complied with the instruction. She served dinner at night on that broken plate to Bholanath. Suddenly a loud noise was heard while Bholanath was taking food. What had happened? On enquiry it was found that the drinking glass had slipped from the hand of Bholanath and chipped off the edge of the plate. This is what was publicized. Ma, however, remained in a serious mood and kept dumb, because this was the order of Bholanath. Whether Ma disclosed anything of it to anyone else later on, was known to Her only. Bholanath acted like this at that time, but later on he might have related this incident to others. Ma, however, told Bholanath, "This is all lies: was it proper?" Bholanath replied, "The girls of that house insisted on my doing this in such a way that I had to tell you to do this. However, telling a lie is never correct." About this, Ma once said smilingly, "No one had told this body to keep the chipped part of the plate too there, hence that was not done. If someone had looked for that chipped part, then all the false trickery would have been exposed."

It was heard that Bholanath had conspired with the girls of that *shudra* family so that the *Bau* may not be taken to task on account of breaking the plate. Those girls had managed, after a long persuasion, to have Bholanath agree to act like this. This incident reminded us of something else. In Bengal, in a certain ceremony at the time of marriage, the groom is made to promise three times, in keeping with a custom of women, that he will cover up the faults and make known the virtues of the bride. Did Bholanath, recollecting that promise, get it fulfilled in this way through this single

act in the present case? This incident also reveals the fact that without expecting any reward and not even caring for commitment of a sin by hiding truth through false action, but only out of the *seva* of Ma, those girls had done this, showing their extraordinary sympathy and love for Her. What earnestness it was that had prompted them to persuade Bholanath to act like that !

MA'S PATIENCE AND SOOTHING TOUCH IN A CONJUGAL QUARREL BETWEEN REVATI BABU AND HIS WIFE

When Ashu's father was better, they all came back to Sripur from Atpara. As we know, Ashu's father had great affection for Ma. In those days, there was strict enforcement of keeping a distance in the relation between the wife of a younger brother and his elder brother. The wife could not touch even his shadow and if by accident one touched the other, then she would have to fast. Despite this rule, and even while staying behind the veil, Ma never failed in Her service to Revati Babu.

One day, on being annoyed with Ashu's mother, Revati Babu was about to throw away the utensils. On coming down from the first floor, Ma tried to quickly remove the utensils from where they were kept. In doing this, She unexpectedly touched Revati Babu, the elder brother of Her husband through that utensil. That was all, and Ma had to go on a fast etc., the whole day and night without taking a drop of water. The household chores were, however, attended to practically without any interruption.

Ma, as one knows, would do everything after taking instructions (from Ashu's mother). So, when at times, this sort of irritation would be there between them (Revati Babu and his wife), She would ask her, "What shall I cook?" Initially perhaps, she would not respond at all for a while. Later, with the remnant of anger still there, she would reply, "Get someone to ask him (Ashu's father) and then cook according to his instructions." Ma would sit there quietly for some time, and then, as if affected with a feeling of sadness and while looking downwards, would ask gently, again and again, "Please tell me what to cook, it is almost dusk." After this sort of thing would go on for some time, perhaps she would tell (Ma what to do). This kind of scene used to take place quite often. But the feeling of affection for Ma was much in evidence in her.

(to be continued)



BODH GAYA

The Place where Buddha attained Buddhahood

- Melita Maschmann

January 26, 1964

Rajgir in Bihar is our next station after a brief halt in Agarpara-*âirama* near Calcutta. Mâ also has an *âirama* here. It is situated at the border of a miserable village, in a forest and hilly landscape. This region has a great tradition. It is said that Buddha lived here for a long time, the founder of Jaina religion spent many seasons here and Āi Kṛṣṇa lived in the woods.

On one of the first days I go to Bodh Gayâ, the place where Gautama became Buddha. The bus leaves Rajgir and goes for a long time through wooded mountains up to Gayâ. I take a rickshaw there. The coolie has to pedal for one and half hours against a sharp icy wind. This landscape is strange. Its paradise on the right, rich green, well-irrigated rice and corn fields, palm trees with tapping pitchers on the notched trunks, wells, small shrines, and huts at a distance. On the left, a strip of desert, a bleak, steep mass of mountains on the horizon. Occasionally herds of black buffaloes march across the white land without a herdsman, wading slowly and endlessly behind one another through the sand.

Bodh Gayâ: a poor village with dirty lanes, noisy traders, milling crowds between ox-driven carts and tea-stalls. Suddenly the holy region grows up through an invisible wall, protected from every disturbance. The street here is wide and deserted. The Mahâbodhi temple, a small pyramid which tapers to a round point is situated in a terrace-shaped depression. The same smaller pyramid is repeated at the four corners of the temple premises. The temple-towers are divided by broad, round ornamental bands which circle them.

It is said that the main tower is 2100 year old in its original state. It is surrounded by *stûpas* and multi-shaped votive stones of prominent pilgrims over the ages. Young Tibetan monks in dark-red habits prostrate themselves on wooden planks in front of the temple. Sometimes they do this prostration exercise for hours. They are all totally engrossed.

Older monks slowly circumambulate the temple on a red carpet, with bowed head, arms hanging down and rosary in hand. I adjust myself to their quiet stride. After a while, a monk who is walking in front of me turns to the right. His round, cropped head bows to a stone slab; its gold-coating is worn off by the pressure of countless foreheads. The tree of Enlightenment spread its mighty branches over us. Its leaves are grey-green and heart-shaped; they are as broad as a palm of a hand and taper at the end. The trunk is grey brown and the bark is smooth. The sun sparkles its shafts of light through the branches and on the sand on which the immortal foot-prints of Buddha are imprinted.

I enter the temple hesitantly. The sudden change from light to dark dazzles me. Gradually I see a simple barrel vault with grey, unadorned walls. A golden Buddha sits enthroned at the front over an altar-like table. His eyes are blue and the hair stranding in turquoise curls. His torso is covered with a yellow cloth; a white linen cloth hangs over his left shoulder and his right hand carries a black bowl containing oranges.

It is cool and gloomy, and my eyes are strained by the sun's rays, but my whole attention is focused on listening. A strange sound vibrates under the vault. I look back and discover that I am not alone. A woman and a young monk are sitting at the rear of the temple. The rhythmical chanting of their prayers fills the place with sound; its strange loveliness fascinates me. I go and sit next to the worshippers.

The woman is tall and slender. She has a pale, fine face with strongly defined Mongolian features. Two pigtails fall onto her breast. A bulging linen shirt is tucked into the waistband of her wide, dark-green skirt; there is a wine-red shawl made of the material used for monk's cowls lying on the top of skirt. She holds a rosary in her left hand and a brass-plate with an upturned edge.

One of the mystic diagrams called '*Œ yantra*' from the Indian *Tantras* (geometric representation of *mantra*) can be faintly seen on the plate. A mixture of different grains, pips, sugat-candy, colourful semi-precious stones and Tibetan golden coins lie in her lap. She pulls out a small bottle containing a yellow-red oily liquid from the pocket of her skirt. She rubs a few drops onto the plate and polishes it with her right sleeve. Interrupting herself again and again, she looks at the Buddha and prays in a low voice. While the young monk is looking at her, she makes a pyramid-shaped *mandala* of four *cakras* on the plate, each one of them consisting of a double circle of faint-red and pea-sized stones. She fills the empty space with the mixture on her

lap and closes it at the apex with a *Dharma-chakra* (Wheel of Law) made in silver work. While she holds the pyramid with both her hands towards the Buddha, her prayer becomes louder. The monk joins her in singing.

Then she pours whatever she has put on the plate into her lap and the organ-like tone of the *mantra* resounds again, softly swelling up and down. A monk tells me its meaning later; *om vajra bhunti ah hum*. He cannot translate it, but it is something like taking an oath to be instrumental in the spiritual liberation of the universe. The melody, swelling up and down, ends each time in a deep humming tone. The right hand of the woman is filled with the mixture from her lap; during the pauses at every syllable, her fist dabs at a particular spot of the mystic diagram; simultaneously a portion of the mixture of grains spills onto the plate. Her hand is completely empty at the last syllable and she rubs the plate clean, then reaches once more for the mixture of grains, and the tune becomes louder again.

I now sit very close to the worshippers, at a right angle to them, and share in their rite by picking up the grains which sometimes fall to the ground and throwing them back into the woman's lap. The young monk has his hands buried in the sleeves of his cowl. At times, he throws back his bald head. His face is bright, his cheeks are red, and he doesn't look Mongolian. In spite of his moustache, there is something childlike about him. When I pick up the grains, he looks at me and gestures at me to eat them.

Later in the front hall, I ask a monk wearing a yellow cowl (which indicates that he is not Tibetan) about the two and learn that the woman is the wife of a Tibetan Tantra-Lama of noble birth and the woman is seen as 'very holy' among her people. The young monk is a pupil and a *bhakta* of her husband. The couple is on a pilgrimage to the holy places of Buddhism. The Lama has gone ahead to Rajgir, but his wife has stayed behind as she has taken an oath to celebrate the rite 1,00,000 times which I watched.

This holy region comes to life at sunset. I have returned to the temple. When I start to sit on my coat, because of the stone-cold floor, the woman moves a little aside and makes a place for me on her mat.

The temple fills up. Tibetan monks in 'yellow cowls' from the so-called 'Chinese Monastery', old Tibetans in long, dark-red, greasy shining overcoats and heavy felt shoes, women whose pigtailed are hanging down to their knees and who carry their children wrapped in a cloth on their back and Hindus are gathered here. The table

under the Buddha idol is now full of ignited candles and joss-sticks. A *brâhmana* whom I saw in the afternoon praying in front of the holy tree with his group of pilgrims is performing *pûjâ* and distributing the *prasâda*. For Hindus, Buddha is not a founder of an alien religion, but an *avatâra* of the highest God. Two elderly Muslims of noble birth stand in prayer before the idol with burning candles in their hands. Someone gives me a candle. The spirit of the Enlightened One establishes harmony in the hearts of those who worship together.

Later in the evening, the temple is exclusively occupied by the Tibetans who have settled in hundreds in their tents at the border of the holy region and the pilgrims who come and go throughout the year. About a dozen monks are sitting in the area; most of them are reading and turning the prayer-mills at the same time, some of them are praying with a rosary. Two very tall pilgrims with thin moustaches and a long, thin goatee on their chins prostrate themselves groaning before the Buddha. All their possessions are stuffed in the chest of their padded overcoats. Knives are kept in the leg of their boots. The old lady next to me also has a knife in a beautiful silver-sheath stuck into her belt. The two giants bow reverently to the Buddha.

It is already night when I leave the temple. The street lights are extinguished. A procession of singing Tibetan women goes slowly round the temple. Some of them carry candles. Their songs have a fascinating melancholy. Children seek shelter in their broad coarse skirts from the icy wind blowing from Nepal. A group of young men with broad-rimmed hats and casque coats with belts of resistant felt, roam about aimlessly. Most have kerchiefs over their hats and knotted under their chin.

A dozen or more monks circumambulate the temple on a runner. They let their rosary fall at every fifth step, fold their hands over their head, touch with them their forehead and breast and then prostrate themselves on the ground with fervor, arms first like the swimmers who leap into the sea. There are old men among them. I hear them groaning gently, but I don't see any hesitation in flinging themselves onto their knees.

(to be continued)

* * *

MOTHER AS REVEALED TO ME

- Bhaiji

(continued)

The expression of Her face changed constantly with the transformations in Her inner thoughts and emotions. At times She would look like an old lady. Again, in the midst of playful frolics and the loud laughter of a gleeful girl, She would suddenly assume such serious, thoughtful and determined looks as would arouse awe and fear in us. In that state Her body would assume such unusual dimensions, Her face wore such a solemn expression, that it would make us all feel that Mother Rudrani was possessing Her whole being. On such occasions Her wild laughter, Her rolling eyes, and the movements of Her limbs – all conspired together to strike terror in our hearts. Yet, after a short while Her usual expression of joy and sweetness was restored.

At all times however, I would feel so irresistibly drawn towards Her that if I failed to go to Her one day, I would be ill at ease and my mind would seek the earliest opportunity to obtain shelter and repose at Her feet. It appeared to me that She was ever calling out to my soul : "Come, come to me," and was constantly watching me, with Her eyes ever intent on my real welfare.

On many days I tried with a strong will to black out all thoughts of Her, but She mocked every such perverse attempt of mine and captured my mind and reason all the more. I felt exhausted by such attempts and was left dumb and inert like a lump of clay. I could not find any means to slake my thirst for Sri Ma's affection. Thus I began to grow weak and my body hastened towards a crisis.

At last, on the 4th of January 1927, I fell ill. At the very start I began to feel an acute pain in the region of my heart. No medicine could give me relief. Sri Ma came to see me one day and placed Her gentle, soothing hand upon my chest. All my pain subsided with the touch. But the disease continued to take a more and more serious turn. The doctor said, "I had developed phthisis." A few days later Ma came to see me one night, sat by my bedside and said something by Herself. Long afterwards I learnt from Her that She had said to the disease¹ : "Thou hast done what thou couldst.

Stop from now onwards." From that time Sri Ma ceased to come to me. During the last few months of acute suffering I did not have the good fortune to see Her.

It was necessary for me. The keen desire to see Her made me forget the pain due to the illness. My mind in those days hovered round Her feet day and night. She pervaded my whole being inwardly and outwardly. Later I was told that Sri Ma had said one day at Shahbag, that She saw blood on all people's lips. On hearing this remark *Pitâjî* at once came to see me at night. I was then vomiting blood and my strength was nearly spent. On many occasions Ma used to guide me with Her suggestions for a remedy, long before She was informed verbally about the changes in my illness.

One night a very acute crisis came on. The doctors in attendance declared my case to be hopeless. It was 2 a.m. Heavy rain fell in torrents with a deafening noise. Dogs were barking to make the gloom more frightful. I began to see dreadful visions, all the hair on my body stood on end. At that time I saw as clearly as in broad daylight Sri Ma sitting on the right side of my pillow. An agreeable surprise stole in upon me. Before the first spell of wonder was over, I found Her passing Her hand over my head. It was so soothing! In an instant I fell into a deep sleep.

From that day on, for about eight to ten months, as long as I was confined to bed, I would always feel that Ma sat on my bed near the pillow with a very calm, serene face and would not hand me over to death.

Sometimes, when for hours together I could not stand the pain of coughing followed by the spitting of blood, I used to repeat Ma's name and soon the intensity of the pain diminished.

During my illness Sri Ma asked Brahmachari Jogesh to go out for one year to western India and live on alms only, without any fixed habitation. It might possibly have been intended to divert some of my sufferings.

After some months of sickness, when I occupied a Government house near Shahbag, Mataji left for Haridwar to attend the Kumbh Mela. My condition had a second serious set-back and a telegram was sent to Her at Hrishikesh. But She did not come. I learnt afterwards that when *Pitâjî* was anxious about me, She said to me : "I have seen Jyotish lying on my lap, quite unconcerned about his illness."

After about five months of treatment I wanted to test how much strength I had through medical skill. I tried to walk a few steps leaning against the wall of the

room. The strain of it caused profuse vomiting of blood the same evening. When the doctor was informed, he left instructions with the inmates of my house that I should lie flat on my bed and not move.

Four or five days later Sri Ma returned to Dacca and came to see me. She enquired : "How do you feel now?" I said: "I have not much pain, but I feel very uncomfortable owing to my not having had a cold bath for a long time." It was the month of *Vaisakh* (May). The heat was grilling. Ma sat for some time and then left. Next day at about 1 p.m. She came again with *Pitâjî*. At that time everybody in the house was asleep. My daughter, aged about 11 or 12, who had been posted to keep watch over me, was also fast asleep. Sri Ma said: " You wanted to bathe; if you are keen on it, there is a tank yonder, go there and have a good bath."

That tank was about 60 to 80 yards away. As soon as I heard Ma's words, a new strength was infused into my frail body with love and devotion for her. My body was then but a skeleton. The warning of the physician not to leave my bed flashed through my mind for a moment and then vanished. In this condition, as I tottered trying to stand up and take another loin-cloth to put on after the bath, *Pitâjî* at once caught hold of me and led me to the tank. The floor of my house was about 4 ft. above the ground level. I got down the stairs and walked the whole distance. It was a reserve tank with the University Moslem Boarding House standing on its bank. There was also a notice put up by the P.W. Department to the effect that it must not be used for bathing and washing. But that day no inmate of the Boarding House could be seen. In my house too everybody was asleep. I got down into the tank and had a delightful bath. On returning to my quarters I spread out the wet cloth on the line hung up for drying clothes and lay down on the bed to rest.

No sooner had I spread myself on my bedstead than my daughter awoke. She found Mother sitting by her side. As I walked through the lawn to have a bath, numerous seeds of love-thorn grass (*chorkanta*) stuck to the loin I wore. When my servant Khagen saw the cloth studded with those thorns, his natural inference was that I had walked across the lawn at noon. This was brought to the notice of my wife, who showed the cloth to Sri Ma and complained to Her that I had walked on the lawn at midday against the doctor's express prohibition.

Sri Ma laughed without saying a word. I was really struck with surprise, wondering how I could have walked across the open lawn to have a dip in the tank in broad daylight quite unnoticed by anybody, and how I could have had the strength to

stand such an effort. It was a feat quite beyond my comprehension. After three or four months, when I left Dacca for a change to a healthier climate, I told Niranjana all about it. Subsequently when after recovery I resumed my duties at the office, I stated the fact to my physicians who discredited the story altogether. My wife did not at first believe it either. When I described to them the full story they finally came to believe it.

1 Mataji says that, each disease has its specific appearance as distinctly visible to Her as a material form.

(to be continued)

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SATSANG – THE COMPANY OF THE PIOUS AND SAINTLY PERSONS

THE IMPORTANCE OF SATSANG

One day, a Mahatma arrived at a King's palace. He had gone there for receiving alms from the King.

The King was highly pleased. He sent a message to the Maharani, the Chief Queen, that all arrangements should be made for the best kind of alms to be given to the Mahatma. The Raja himself welcomed the Mahatma with due honour and escorted him into the palace.

The Mahatma took his seat on a beautiful âsan and right after that he asked the King, "Maharaj, do you do satsang?"

The King could not understand the purpose behind the Mahatma's question, very honestly and plainly he replied, "No, Maharaj, I do not." As soon as these words were uttered, immediately the Mahatma stood up from his seat and said, "A Mahatma does not accept food or water at the place of a person who does not do satsang. I am going." Saying so, he began to go away.

The Queen had by that time made all preparation for serving food to the Mahatma and come to the King's court to invite the Mahatma to the dinner hall. When she learnt what had taken place in the mean time, she began to tremble in fear.

A guest is regarded as the very image of God who ought to be welcomed and entertained with the best kind of service and care. If the guest is a saint, he must be served with all the more respect and honour. If such a person goes away empty handed and uttered food or drink, the host and his family would plunge into him otherwise have to face terrible consequences. Such were the fears of the Maharani. So she followed the Mahatma hurriedly in order to bring him back. Reaching to the Mahatma, she again and again requested for his return to the palace.

But the Mahatma was quite implacable, he said repeatedly, "Not even a drop of water should be taken in the place of a King who has never done satsang and taking food at his place is simply out of question."

At last the Queen started telling him in emphatic voice, "Maharaj, these should not be the reasons for your refusing to accept food at our place. I have taken not seven but fourteen steps in your company whereas walking seven steps is enough."

The Mahatma was puzzled and said, "So what?"

The Queen replied humbly, "Maharaj, it is said that by walking seven steps in a person's company one becomes prince with the companion. So how can it be that satsang has not been done by taking fourteen steps in the company of a Mahatma?"

The Mahatma had nothing to say after that; he was pleased and returned to King's palace and accepted alms without any hesitation. He blessed the King and the Queen with an open mind and left.

This is the importance of satsang.

* * *

SHREE SHREE MA ANANDAMAYE PRASANG

- Prof. Amulya Kumar Duttagupta

Vol. V

(Continued)

I began conversing with Atul (Brahmachari) Dada. Just then I was told that Sri Sri Ma was calling me. I hurriedly went to Her. Sri Sri Ma entered into a room towards the north of the hall. The room was dark, Ma told me to switch on the light. When the light was on, I saw there was a small cot in the room. An *âsan* was spread on the floor. Ma asked me to sit on the *âsan* and She Herself sat on the cot. As Ma was alone, I thought it was the right moment to repeat my question and said, "Ma, can I put the same question to you now?" Ma agreed. I said, "One day, a famous pundit, while discussing spiritual topics, said that it is a must for anyone who assumes the body of a creature to undergo *sâdhanâ* in order to dispel the assumption of creaturehood to rise above his identity as a creature; that was Shree Krishna had to take *dikshâ*. On hearing this from him, I told him, "In the case of Sri Sri Ma, we do not find there was any role of *sâdhanâ* for Her spiritual realization. Ma says, She is the same as She was in Her childhood. Only while the stages of *sâdhanâ* were passing through Her body, there was a *bhâva* of ignorance (just a semblance of ignorance, not actual ignorance) and how was that ignorance? It was like assuming ignorance in spite of knowledge." On hearing this, the punditji said, "You will also say the same when you become enlightened." I could not accept punditji's theory and told him right then that I would ask Ma when Ma comes if after attaining enlightenment, I would feel that all the plays of ignorance that occurred previously took place in the presence of knowledge; that is to say, I knew all those truths but assumed that I did not. That is reason I asked you today if there is the memory of ignorance after attainment of knowledge."

Ma : In the morning you told me none of these things, but on hearing your question I said that there is a certain states on reaching which a person thinks, "When was I ignorant? I have always been knowledge incarnate. Did I not tell you so?"

Me : Yes. This punditji had told me, "There is also the proof that Ma was not always in the same state. Could the mother of Shree Shree Ma regard Her with the

same respect when she was a baby with which she regards Her now? Again, if Ma was always in the same state, then why did the various stages of *sâdhanâ* manifest in Her body?" In reply, I told him, "Ma Herself has said that one who is perfect and all-inclusive (purna), includes also the *bhâva* of creaturehood (*jivabhâva*). Those phases of *sâdhanâ* through which a creature has to pass in order to be purna (perfect) also manifested in Her body."

Punditji said, "Why, does a purna being not certain those phases of *sâdhanâ* so that they must be observed through manifestation once more?"

Ma : "That is right. Baba has expressed his view about me accordingly as he has me. I always say that whoever has whatever idea about me in whatever manner, I am that for him. You people think of me in one way. All people do not have the same opinion about me. There are many people who believe I had made a lot of progress in *sâdhanâ* in my previous birth, that in this birth, I have acquired knowledge within a short time and just after being enlightened began to think that I was never ignorant in the past. But know it for sure that whatever a person says at whatever time, I can clearly see from which level (of understanding) he is talking. It is as if all those ideas and opinions were arranged one over another on stage after stage. It is as if one could point one's finger definitively at that phase of the speaker's development which is getting expressed in his words.

"Again, if you talk about *sâdhanâ*, the question arises as to who did this body learn the process of *sâdhanâ* from? Who showed it the path? Even the initiation was given to this body by itself. Worship, japa of mantra – whatever took place manifested from this body itself. Nobody came from outside to give instruction I have said time and again that the *sâdhanâ* that manifested in this body was nothing but a play. Verily, this body knows everything; even then when I ask you questions about your well being etc., what is it if not a play? Do I not tell you. Sometimes, 'Let's go to that place for a walk?' That doesn't mean that I have never been to that place before. Just as people go for a stroll to places always visited by them before, similar is the play of undergoing *sâdhanâ* for this body.

"It is not necessary to talk about this in public at present, but if the topic is raised, you may also reveal these things. As to question of *jiva bhâva*, it is true that this body contains *jiva bhâva* too, but this body is not a *jiva* (creature) and it did not do *sâdhanâ* for destroying ignorance. As to your talk about the various modes of

sâdhanâ, they do really exist, the way a *jiva* performs *sâdhanâ*. I too performed *sâdhanâ* in that manner, just out of *Kheyâla*. It was nothing but an occurrence sheerly owing to *Kheyâla*.

“Sometimes you see that when a question is put to me, no reply comes out of me. From that some people draw the conclusion that the reply is not known to me. But in reality, it is not true. Do you know how it is? If you ask me a question, I find that it is I who am asking this question to myself, because I always see myself is all of you and I see you all in myself. Hence when someone asks me something, I feel as if I myself am asking me the question. So sometimes I do not reply. Here, there can be no question of depriving anyone of something, because I am not saying anything although I know the answer. Again sometimes I have the *Kheyâla* – why should I let myself go away with a wrong impression? So I reply to the question. Verily, I am always playing with myself. That is why it is difficult to understand the *bhâva* of this body.”

Me : “Yes, it is very difficult to understand you.”

(to be continued)

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PADAPEETHAM SMARAMI

- Br. Dr. Gita Banerjee

(Continued)

Ramna Ashram, Dhaka, Bangladesh-

In Dhaka near Shahbag, there were once extensive fields and gardens at Ramna. On one side of the field there was a Kali temple known as the Kalibâdi of Ramna. Shree Shree Ma with Baba Bholanath used to come here quite often.

Revered Bhaiji in his diary, Mâtri Darshan (Mother as Revealed to Me), has written that devotees of Dhaka had been feeling the need of an Ashram to be constructed in Dhaka, where they would be able to do kirtan, japa, meditation etc. assembled at the feet of Shree Shree Ma. They prayed to Ma for selecting the site where the Ashram could be built. In the beginning Ma said in reply that for Her, the whole world was an Ashram, that there was no place where God was not present and where *sâdhanâ* could not be performed. But on being requested again and again for guiding them about the best spot where a small cottage could be built for gathering of devotees, Ma said, "If you want to do something like that, then that dilapidated house you see over there is the place best suited for the purpose. It was once your house in the past." She was pointing at a building in ruins amidst a heap of stones and wild plants in the fields of Ramna.

Thus the very first conception about an Ashram to be built in the name of Ma for the practice of spiritual discipline and pious life under the shelter of Shree Shree Ma's Grace came from Bhaiji.

Construction of the Ramna Ashram-

There was a ruined Shiva temple at the spot selected by Ma. The place was full of snakes. That piece of land belonged to the Kali temple. Shree Nityananda Giri was the proprietor at that time.

The land was procured from him. The construction of the Ashram building was completed in 1929. On 2nd May, 1929, on Shree Shree Ma's birthday, the Ashram was inaugurated. Shree Shree Ma stepped the Ashram was sanctified with the touch of Shree Shree Ma's holy feet.



Shri Vishwanath Temple of Kashi.



Shri Annapurna Mandir of Kashi.

Installation of Kali idol and yajna fire at the Ramna Ashram-

The idol of Ma Kali worshipped by Shree Shree Ma in 1926 had not been immersed in river water in observance of the visarjan ritual. The fire of the yajna performed on the occasion of Kali puja was also kept ablaze with daily oblation instead of being extinguished after *purnâhuti*. On the day of Mahalaya in 1930, this Kali idol and the yajna fire were brought into the Ramna Ashram and were preserved there. In 1938, after the celebration of Shree Shree Ma's birth anniversary, the Kali idol was worshipped and then shifted into an underground cubicle. The entrance of the cellar was permanently sealed with bricks. The yajna fire has been preserved at various Ashrams of Shree Shree Ma, in Varanasi, Kankhal and so on. Oblation are daily offered into the fire, so that it is never extinguished.

(to be continued)

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TENCHU

- Sarvadeblal

It was raining cats and dogs.
Tenchu was going to school with a box.
Due to mud he fell down there.
Even then he did not care.
He got up and hastily went to school.
He was brilliant and was not fool.
His teacher saw his pitiable condition.
For going to house he gave him permission.
He left the school and reached the house.
His father saw his face as a mouse.
My dear son! Put off your boot.
Come into the room and change your suit.
Was and clean your hand and mouth.
Sit in the chair kept in the south.
Be gentle and popular for all.
Gain your name but great not small.
If you follow the path of mine.
No doubt in it in the world you will shine.
After this he took his food.
Which was delicious fresh and good.

The End

Guava

- Ranjan Bhattacharya

- Guava is the richest source of dietary fiber. Its seeds act as excellent laxatives. Only one guava fulfills about 12% of daily recommended intake of fiber for healthy bowel movement.
- In diabetic cases due to fiber contents, it inhibits sudden hike of sugar level.
- Extraordinary rich in vitamin C, lycopene and antioxidants are beneficial to skin.
- Contains folate, a mineral which helps in promoting fertility.
- Lycopene, quercetin, vitamin C and other polyphenols act as potent antioxidants which neutralize free radicals generated in the body, preventing growth of cancer cells, particularly prostate cancer and inhibit growth of breast cancer cells.
- High level of vitamin C and iron prevent against cold and viral infections. Juice of immature and raw guava or decoction of guava leaves is helpful in relieving cough and cold. It is a great source of vitamin K which helps to prevent discoloration, dark circles, redness and acne irritation.
- Its vit. A and C and antioxidants helps protect skin from wrinkles. It helps to keep radiance and freshness of face and skin.
- Helps regulating metabolism which leads to weight loss.
- Contains 80% of water which helps to hydrate the skin.
- It contains 4 times more vitamin C than orange. Vitamin C improves immunity and protect from common infections and pathogens.
- The vitamin A content acts as booster of vision. It prevents degradation of eye sight, slow down appearance of cataracts. Although carrot is excellent source of vit. A.

- It is Power-house of nutrients.
- It helps in weight loss by regulating metabolism; it satisfies the appetite easily. Raw guava has far more less sugar than apple, orange and grapes.
- It contains magnesium which helps in relaxation of muscles and nerves, combat stress and energy booster. It is recommended that after physical exercise and office hours one may have a guava.
- Vitamin B-3 (niacin) and vit. B-6 (pyridoxine) improves blood circulation to brain, stimulating cognitive functions.
- Rich in manganese which helps to absorb other key nutrients from the food that we eat.
- Contains potassium that helps to normalize blood pressure. Banana also contains same amount of potassium.
- Improves sodium and potassium balance thereby regulating blood pressure. Lower the level of triglycerides and bad cholesterol (LDL) which contribute to heart diseases.
- It improves the level of good cholesterol (HDL – High Density Lipid).
- Its folic acid (vit. B-9) content helps in developing baby's nervous system and protect newborn from neurological disorders.
- Guava leaves have anti-inflammatory action and powerful antibacterial properties. It has fantastic home remedy for toothache, swollen gums and oral ulcers.
- It helps tone up and tighten facial muscles.
- It can be preserved as jams, jellies and murabba.

ASHRAM VARTA

Anandaswarupeshu

The 68th Shree Shree Samyam Saptah was celebrated in Kankhal, Agarpara, Varanasi and other Ashrams of Ma between 28th October and 4th November, 2017. In the evening of 27th October, Samyam Saptah was inaugurated in Kankhal. Swami Parameshwaranandji and Mohan Chaitanyaji of Sadhana Sadan; Medhanandji and Vijayanandji of Kailash Math; Dr. Shyam Sundar Dasji of Garib Math; President of Shree Shree Anandamayee Sangha Swami Achyutanandji were present on the occasion. Like every year the girls of Kanyapeeth enchanted Vedic Mantras; sang the inaugural song composed by Vishuddhadi. The Associated Secretary of the Sangha, Shree P.K. Mandal read about the rules of Samyam. The Dignitaries present on the dias jointly released the booklet entitled "Sahasra naam stotra and namabali" of Shree Shree Ma and showered their blessings for success of the samyam and to achieve its significance. Swami Parameshwaranandji expressed that samyam is aimed at to attain devotion, dedication and earnestness to the Almighty. Thereafter Shree Shyam Sundar Dasji, Medhanandji and Achyutanandji; the General Secretary of the Sangha Shree Swapan Ganguly welcomed and gave thanks to the participants. The function ended with the melodious song 'Hey jagatrata' and 'Pranam Mantra' sung by the girls. Next day, i.e. on 28th October, morning kirtan, puja of Ma in Anandajyotipeetham, vedic slokas recitation, kirtan and meditation from 8 to 9 am were held. After the traditional kirtan, slokas from gita, chandi and upanishads were read. The erudite scholar Swami Medhanandji spoke on Taittiriya upanishad which made the audience spell-bound. On the first day the diliberation on vedanta and bhakti by Mahamandaleshwar Divyanandji touched the heart of listeners.

After completion of morning session of Samyam, the girls used to recite stavas and sing Ramayana kirtan daily during the break in the noon and again before meditation in the afternoon. Again the Kirtans were sang for five minutes after meditation between 3 and 4 p.m. Subsequently Swami Vijayanandji explained on Ramayana Puran. After his explanation, Dr. Shyam Sundar Dasji and Mohan Chaitanyaji used to speak daily on the importance of Samyam. It was followed by Arati of Ma in

Anandajyotipeetham and evening prayer and kirtan in sankaracharya Hall. Thereafter Swami Vedanandji used to explain daily the fifteenth chapter on Gita. During all the seven days of Samyam, the ashramites, brahmacharinis and followers of Ma Vishuddhadi, Arunaji, Brni Geeta, Swami Achyutanandji, Chandandi, Sumuda and Uttaraji spoke on Ma. Amongst Mahatmas were - Swami Divyanandji of Kailash Peethadhishwar; Swami Parmeshwaranandji of Sadhana Sadan, Dr. Shyam Sunder Dasji and Mohan Chaitanyaji of Garib Dasji Math, the General Secretary of Shivanand Ashram Swami Padmanavanandji and Swami Advaitanandji, Swami Vedanandji, Swami Vijwanandji Maharaj - they all invoked people through their charming rendition and steeped them in the nector of bhakti.

On 3rd November, the last day of Samyam, Mother's video was displayed at the night of Rash Purnima. Kirtans were sung before and after the Mahanisha dhyam everyday after the Arati and pranam mantra of Ma.

The next day i.e. on 4th November, the day of Rush Prunima, everybody offered their pranam at Anandjyotipeetham. The Samyam Mahavrata come to an end after 'hom'. Subsequently, the General Body Meeting was held after Sadhu Bhandara, Then the devotees got the 'Anna Prasad'. There was 'Adhivas' of 'Naam Yajna' at night.

On 5th November 'Malsa Bhog' was offered. In the evening 'Kunjabhanja Dadhibhanda Bhanjan' and Kirtans were sung. Thus the Samyam Saptah was ended after Spiritual practices, meditation and speeches delivered by eminent personalities.

Gita Jayanti was celebrated nicely in every ashrams of Ma between 26th and 29th November 2017.

Jai Maa!

Editor

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অত্যন্ত আনন্দের সহিত জানাইতেছি যে স্বামী মুক্তানন্দ গিরিজীর স্মরণে সংঘের কনখল আশ্রমে একটি উচ্চীকৃত ফিজিওথিরেপী কেন্দ্রের স্থাপনা কার্য চলিতেছে। এই মহান উদ্দেশ্যের সফলতার জন্য আপনাদের মুক্ত হস্তে সহযোগিতা কাম্বিত।

- শ্রীশ্রী আনন্দময়ী সংঘ

अत्यन्त हर्ष के साथ सूचित किया जाता है कि स्वामी मुक्तानन्द गिरिजी के स्मरण में एक उच्चकृत फिजियोथीरेपी इकाई की स्थापना संघ के कनखल आश्रम में प्रगति पर है। आप सभी महानुभवों से करबद्ध अनुरोध है कि इस महान कार्य में मुक्त हस्त से सहयोगिता करें।

- श्रीश्री आनन्दमयी संघ

It gives us immense pleasure to announce that the construction work of upgraded Physiotherapy Unit in the memory of Swami Muktanand Giriji is in progress in Kankhal Ashram of the Sangha. All are earnestly requested to extend their generous support for this noble cause.

- Shree Shree Anandamayee Sangha