

MA ANANDAMAYEE
AMRIT VARTA

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

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Hari-kathā hi kathā aur sab vrithā vyathā
- Ma Anandamayee
(*'To talk of God alone is worthwhile;*
all else is in vain and leads to pain')

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COVER PAGE
MATRI MANDIR - KHEORA
BIRTHPLACE OF
SHREE SHREE MA ANANDAMAYEE

God often gives a trivial suffering and thereby prevents a much graver misery. Sufferings too are one of His forms, by which He attracts jiva towards Himself. Those who can convert a suffering into His remembrance and offer prayers to Him, for them suffering is a true friend.
- Ma Anandamayee

Path to Self Realisation

On asking Shree Shree Ma Anandamayee as to how we can achieve the path to Self-Realisation, Ma advises:

"If you wish then you can do like this. At all instances, it is essential to follow all these. If there is a shortage of time, then also try to achieve these as much as possible, and during free time or during holidays give your total effort."

1. *Satkriya, Satsang.* (Virtuous actions, Spiritual discourse).
2. *Satyavachan kahnā.* (Truthful dialogues).
3. *Tat gyān mein sevā – jan janārdhan.* (Serving with a noble thought to all).
4. *Sadgranth pāth.* (Reading scriptures).
5. *Kirtan.* (Singing the praise of God).
6. *Kriya Yog.* (Ma says, for Self-realisation, that is to know oneself; with the advice of the Guru, whatever actions are observed, that only is called as *Kriya Yog*).
7. *Puja.* (Worship).
8. *Japa.* (Repeating the 'name').
9. *Bhagwat Kripa Prārthanā.* (To pray for Divine Grace).
10. *Smaran.* (Divine contemplation).
11. *Sharanāgati.* (Self-Surrender).
12. *Tat Dhyān.* (Divine meditation).

It is our sincere request to all readers who have not sent their subscriptions for the year 2021 and ahead, to send the same at the earliest. Curious readers are also requested to subscribe for the magazine.

--- Managing Editor, 'Ma Anandamayee Amrit Varta'



Matri – Vani

1. The fact that you are aware of your incapacity to concentrate on God's 'name' is also His grace. Even if you do not wish, take the 'name' as a medicine. This will also have a good result. God's 'name' will always bear fruit.

* * *

2. The 'named' and the 'name' are the same, for He Himself exists as the 'name'. The *akshar* is indeed God's own disguise. If the 'name' that appeals the most is constantly repeated, one realizes that all 'names' are His 'name', all forms His form. Again, that He is without 'name' and form will also gradually arise.

* * *

3. A devotee: Ma, if someone defames our *Guru* in our presence, how should we react?

Ma: It is better to remain silent after hearing the defamation. One should then think that, through the will of the *Guru* only I am being compelled to hear his defamation. By this patience is learnt.

* * *

4. For achieving total devotion and faith in God one must be single-minded in his actions. The path that has been shown by the *Guru*, unquestioningly that path has to be followed. While proceeding in that path as indicated by the *Guru*, the assistance that is required, that arrives by itself. There is no use of regretting that the mind has not stabilized. The mind is not getting its nourishment, hence it becomes restless. Give food to the mind, nourish it, then the mind will calm down by itself. Only *purṇānand* (perfect joy/bliss) is mind's food. The mind is searching around for that bliss only. Within various worldly matters, the mind is looking for joy, but not getting perfect joy in anything; it is restless. This perfect joy is inherent in our nature, and the mind is aware of its taste. For this reason the partial joys of the world cannot satisfy it. I say the mind is a child. Just as a child keeps seeking the mother; until mother is

not obtained, he does not become quiet; the mind is also similarly seeking the mother. Perfect joy only, is its mother. Again I say the mind also is a great *sādhak* (aspirant). Just as the *sādhak* cannot become satisfied until he attains his objective, constantly striving only for attaining the objective, the mind also is similarly restless to attain perfect joy. Nourish it with *sadbhāva* (holy ideas). With due practice the mind will become calm. Keep doing all familial activities. I do not call them useless; but always aim towards God. With the presence of that aim only, one day you will be able to attain *Paramārth* (God). Just as the relation between a tree and its shadow, *sohang* (I am That) and *ahang* (ego) are also inter-related. Our *ahang* is also a shadow of *sohang*. Keeping the tree's shadow in view just as one can reach the foot of the tree, in the same way if the aim is fixed on God then even through worldly matters, God can be attained."

* * *

5. Grace and Self-endeavour, these are all one thing seen from different angles. When you start talking you have to speak from one particular angle. Seen from one angle everything seems to be His grace. That we are endeavoring to see Him is also His grace. Without His grace none can even try to see Him. The fact that we are not attaining Him due to lack of our endeavors, this also He is pointing out to us through His grace. Again seen from another angle, there is nothing like grace. Everything happens through self-endeavour. If there is only One in this world; who will grace whom? In this manner the debate about His grace and self-endeavour will always remain. Some will give prominence to grace others to self-effort and self-endeavour. Till that time when there will be equality in thought and equality in perception, there will be no end to this dispute. But there is one thing, so long *karma* is there, the effect of *karma* will also remain. And again there is no end of *karma*. From that point of view *sādhana* is also limitless. But complete realization or everlasting knowledge cannot be achieved through *karma*. That is self-revealed.

* * *

6. It has been observed that wherever Ma is present, certain devotees escort Ma to a secluded place for their private conversations. Frequently, the increase in the number of such 'privates', rouses resentment among

the other devotees. They think that these 'privates' are nothing but a plea to remain with Ma alone for a certain period. Once Ma remarked, "While talking in private, sometimes someone even asks, 'Why have you told me to eat vegetarian food, while you have permitted someone else to eat fish?' I say in reply, 'I do not ask anyone to take something. You yourself told me that you eat vegetarian food, so I said to eat that. In fact I rarely ask anyone to eat anything. But, of course, it is good to have discrimination about foods; because whatever you eat the qualities of the same enters your body. For example, if you eat meat, etc., the animal instincts develop. When one eats pure *sātwik* food the *sātwik* (pure) instincts grow. The judgment of that is very subtle. It is certain that drinking milk increases pure qualities. But there is also a stage in *sādhana* when milk is also considered detrimental in the path of spiritual advancement. There can be also *raja guna* and *tamah guna* even in the midst of things which are deemed to contain *sātwā guna*. The division of things which are supposed to contain *sātwā*, *raja* and *tamah gunas* is also limitless."

* * *

7. It has also been said before that, whatever we see in this world, if seen only from the point of view of happiness or sorrow, then that only creates the sense of bondage in us. While perceiving trees, mountains, flowers etc., we think, 'Oh, how beautiful these are!' Then the qualities of those objects enter within ourselves and as a result of that more and more new feelings generate in us. But perceiving those things if we are able to accept them as different forms of God, if we are able to consider that God Himself is in the form of this beautiful flower, fruit etc., then only pure thoughts will develop in us. So, nothing should be seen or done with a hankering for worldly pleasures. Because, until you are saved from the feelings which are generated from such desires there is no question of salvation. Of course, through God's grace the root of all desires can be destroyed in a single moment. That is, however, a different thing. We should better proceed on the path of gradual development. From that point of view one has to nourish pure feelings through repetition of 'name', *japa* and *dhyān* according to one's capacity.

* * * * *

Shree Shree Ma Anandamayee Prasanga

Amulya Kumar Dutta Gupta

(continued from before)

Unusual āsans and kriyas on Shree Shree Ma's body.

I had mentioned earlier that Manmohan, Satyababu, Mr. Petit and myself were residing in a room. Another French *sadhu* Swami Vijayanandaji (earlier known as Dr. Adolf Weintrob) who was also staying in this room, one day in the morning started practising various poses of *hathayoga*. Satyababu, narrating this incident to Ma, said, "Today morning saw that *saheb* was practising various *āsans*. In one pose he had lifted both legs upwards with the head touching the ground, he was in this condition for quite sometime. Again later he had bent his body in the form of a bow. If we try to practise all these *āsans* then our bones might break."

Ma: Bones might break? You will not be able to perform these *āsans*. At one time various *āsans* used to occur on this body too. But these were not performed willingly. I used to observe that the two legs became stretched out. No support of the hands was taken for doing this. After this with the head bending backwards the body became circular and the tongue stretched out, licked the two sides and the centre of the hip. The two hands joined together were resting on the chest and in that situation various rituals started occurring on the chest. I have never ever seen anyone performing this type of *āsan*. And I also realised this type of *āsan* on this body for the first time. When true *āsan* occurs properly then one does not feel the presence of bones, etc., in the body. The bones and flesh all feel to have become as if like a rubber.

Dr. Pannalal: Why does all these *āsans* occur?

Ma: At this juncture, in short, it can be said that these are related with *bhāv* (the inner emotions). (To Gopi Baba) Isn't it so *Baba*?

Gopi Baba: Yes, the *āsans* are the external manifestation of *bhāv*.

Ma: By saying *āsans*, certain specific *āsans* can only be indicated. When these *āsans* used to perform over this body, then have witnessed

that, one after the other the *āsans* are occurring and always new new *āsans*. In this sense, the *āsans* are infinite too. The pose which can be maintained normally that itself is an *āsan*. *Āsan-mudra*, all these are the true external manifestation of *bhāv*. Just as the *āsans* occur governed by the *bhāv*, again *āsans* can occur without *bhāv* too. During the semblance of a *sādhak* (aspirant), the *āsans* initially used to occur controlled by the *bhāv*. Automatically touching the various points of the body *mantrās* used to be uttered. The manner in which people purify the body parts, in that manner only, the hands, feet, excretion openings, navel, etc., used to be touched and *mantrās* used to be uttered. Then this body was a complete *sādhak*. Initially it was not understood why this was occurring, later however its meaning was understood.

Satyababu: I have heard that by the power of *sādhana*, the body can become taller, just as is heard of *Shree Mahaprabhu*.

Ma: This body neither has any education nor has heard any such incident from anyone, but has witnessed such feats. Have observed in Shahbagh that on several occasions the joints of the legs have become loose and the legs seem to be hanging within the bag of the skin and flesh. Bholanath had neither seen nor heard anything of this type from anyone. Hence he used to become worried on observing this condition of the legs. Similar to the legs the bones of the hands too used to become loosened and later again got properly joined and became normal. Once in Narundi, two trains clashed against each other and one of them got derailed and toppled over. A special equipment was brought from Dhaka to pick up the derailed train. During that instance this body was staying in Narundi and this incident had occurred very near to our residence. When the train was being raised from the ground with that equipment then observed that, a 'khat' sound was first heard and then the train got raised a bit from the ground. In this manner with periodic 'khat', 'khat' sounds the train was raised from the ground and finally placed on the rails again. On one evening in Vidyakut, this body was sitting when all of a sudden *padmāsan* occurred on this body, after that sounds like 'khat' 'khat' occurred in the spinal cord and it became slightly erect. With similar sounds the spinal cord became fully stretched and erect. This type of movement has occurred in the spinal cord later too but then no sounds were heard. Also when the body is in a particular *āsan*, it seems

to be fixed in that position and have felt that someone has fixed the body in this position with the help of screws. Observing the body fixed in this manner, have felt, 'if the hand and feet get fixed in this manner then how to reopen them?' The moment these thoughts arose, the emotions and the breathing rhythm changed, all bodily postures loosened and became normal again.

Today evening Ma wanted to hear discussions on the *Akhand Mahajog* from GopiBaba. I informed him about this and he replied, "In *Akhand Mahajog*, besides the philosophical truths there are several topics on realization too which cannot be divulged to everyone. Besides it is better to discuss this topic in a question answer session." I informed Ma about GopiBaba's thoughts. Ma replied, "I cannot say whether questions will arise from me or not, if it arises then it will be put forth." So it was decided that the philosophical truths of the *Akhand Mahajog* will be discussed in the morning in front of everyone, and the un-divulged topics will be discussed with Ma in private. So in the evening we sat down with GopiBaba in Ma's room. Answering the question put forth by Dr.Pannalal, Gopi Baba started discussing and explaining *Akhand Mahajog*. The discussion continued for almost two hours, after which we came down for our meals.

11th Maagh 1355, Monday (24-01-1949). Today I went for a bathe in the River Ganga along with my friend Manmohan. The river is quite a distance from the Ashram. Returning back to Maheshbabu's 'Bhajanalay', saw Shree Shree Ma, Gopi Baba and others sitting in the northern verandah. Explanation of the *Akhand Mahajog* was going on. These discussions continued for almost two hours. Dr.Pannalal, Shri.Bhupen, Kantibhai and others were noting down the explanations.

In the evening visited the 'Kalikho' temple with Manmohan. On returning back to 'Bhajanalay' I heard that Shree Shree Ma has also gone out for a visit. Hearing that, I went out in search of Ma. Ma was sitting with the devotees close-by. Everyone was gathered around Ma, sitting on various stones. Ma was saying, "Once in the jungles of Sawai Madhopur, I had seen an incorporeal *yogi* moving in the sky along with his pupil. When I narrated the incident to the local inhabitants, they informed that such a *yogi* had been living in that jungle with his disciple."

At dusk Ma got up and hence we too got up. In the evening Ma is supposed to sit privately with GopiBaba for discussing the *Akhand Mahayog*. It has been decided that MauniMa and myself will be allowed to sit in the discussion and the discussion will be held in GopiBaba's room in the 'Bhajanalay'. Ma informed me that I should take Her along when GopiBaba is ready.

The discussion on *Akhand Mahayog*

In the evening after finishing my evening rites, I took Ma to GopiBaba's room for the discussion. I too am excited to hear it. A little of what *Akhand Mahayog* is, had been discussed earlier. A radical change in the universe is because of this *Akhand Mahayog*. No matter how much ever one has advanced in the spiritual world from time immemorial to the present, it has been only on a personal level. Though on the personal level several have attained bliss, ultimate peace and ultimate contentment but due to that, the eternal wailing of the world has not ceased nor vanished. Among all these Mahatmas, some of them by the grace of God have relieved few people of their pain and afflictions (material, spiritual, divine), but the number of these liberated saints as compared to the population of this world is too few. When the *Mahayog*, that GopiBaba is referring to, will be accomplished, then all mankind will attain salvation.

So finally when we sat down in GopiBaba's room, Ma said to GopiBaba. "Baba, now continue with all those dialogues on *Akhand Mahayog* which cannot be said in front of everyone." GopiBaba gave an oration for about two hours on that matter, informed several divine incidents too.

12th Maagh 1355, Tuesday (25-01-1949). Today also GopiBaba continued with the theoretical explanation of the *Akhand Mahayog*. I just could not comprehend whatever he said today. In the evening we again gathered in his room along with Ma. Today he explained the deep meaning of *sadhan* for almost two hours. I don't feel it appropriate to disclose all these detailed explanations.

13th Maagh 1355, Wednesday (26-01-1949). Today after the noon meals went to Ma's room. GopiBaba had asked me to inform Ma that, he would like to have Ma's permission to leave for Kashi in the evening,

as all discussions have been completed. On hearing this, Ma requested GopiBaba to stay back today.

Vision of incorporeal bodies

14th Maagh 1355, Thursday (27-01-1949). Today GopiBaba and Sadananddada returned back to Kashi. I sat down in Ma's room after the Ganga bath. Several people like Dr.Pannalal, Swami Sharanandji, Shri Amal Sen, Shri Binoy Sen, Shri Shersingh the *Zamindar* of Dunga, etc., were already seated in Ma's room. Shri Amal Sen was reading aloud the fifth volume of Gurupriya Didi's book 'Shree Shree Ma Anandamayee'. Description of Ma's Kailash trip is mentioned in the initial portion of that book. Occasionally Ma was explaining in detail some of the places that were mentioned in the text.

In the course of the discussion, Ma informed about the three incorporeal bodies that Ma had seen yesterday night. Ma said, "Yesterday night at around one p.m., saw three bodies near me. One had the shape of an animal, with a white border around it's eyes, another had just eyes which were quite beautiful. The third body was quite monstrous, with blood red face, with bleeding oozing from the forehead and tongue. Seeing them I informed Bithu (Bithika Mukherjee), "Move around carefully." She asked whether she should go downstairs and inform others or not. I said that it was not required. I observe such bodies occasionally. And once when Maharani (a cow) was here, then too I had seen an incorporeal being. I had informed Khukuni (Gurupriya Didi) about it. Later it was seen that Maharani had an attack of smallpox, and with medication from a doctor she was cured of this disease."

Ma's aggressive mood

The reading of the book continued again. How Ma had calmed the anger of Bholanath at Almora was being read out. Many had become afraid on observing Ma's aggressive mood while discussing with Bholanath. Hearing this Ma laughingly said, "A similar episode had occurred once in Vindhyachal too. Then Shankaranand Baba and the mother of Jyotish (Guha) were also present there."

"Bholanath insisted on feeding fish to Moroni (Bholanath's niece). The more I opposed the more he insisted. In the meantime I went near Jyotish's mother and told them that they should not get afraid on seeing

my aggressive mood. This form will be taken to pacify Bholanath. So saying I went near Bholanath and said, 'You will feed her fish? Well, do it now itself.' Observing my form and behaviour all got afraid. Shankar *Baba* came in between Bholanath and myself and pleaded me to calm down. Bholanath too due to fear did not have the courage to feed her fish. The aggressive form that I spoke of is actually not any mood of anger or an aggressive form; but still it is such a revelation of this body which creates fear among people. And when it occurs I too calmly observe it."

After this, Ma was taken downstairs for meals. So we too came downstairs.

15th Maagh 1355, Friday (28-01-1949). Today at around eleven in the morning I have to leave for Kashi. We completed our meals in a hurry. Ma was sitting on the dais in the *Sashtitala* surrounded by devotees. When I went near Ma to bid farewell and offer my *pranām*, in the east-bengal dialect Ma laughingly said, "*Jaaoyan nai, khaaowan nai, aabaar aaiso, aabaar aaiso.*" (no where to go, nothing to eat, come again, come again). While others also offered their *pranām*, Ma smilingly said, "Earlier you were pilgrims of Vindhyachal, no you are pilgrims of Kashi. You all will depart by the train and we will see you all from here."

Slowly we came down the hill and following the rail-lines reached the Vindhyachal station.

Matri-satsang at Kashi

20th Maagh 1355, Wednesday (02-02-1949). Today evening Ma returned back from Vindhyachal to Kashi. Around thirty devotees including Shri Amal Sen and Shri Shersingh accompanied Ma to Kashi. My friend was advised by Ma to stay back in Vindhyachal for few more days, so he had not returned. On offering my *pranām*, Ma enquired about our well-being. There were quite a few ladies in Ma's room. Pointing at them Ma said, "When this body was staying with Her parents, then these ladies only were Her companions." Again pointing at one lady, Ma said, "Her name is Giribala." Ma seemed to be quite tired, heard that for the last two days Ma has been getting fever in the afternoons. Standing near Ma for sometime, I returned back to my house.

21st Maagh 1355, Thursday (03-02-1949). Today *Saraswati Puja* is being celebrated in the Ashram. Reaching the Ashram at around ten in the

morning found Ma sitting in the Hall. The *Saraswati* idol installed there is quite beautiful and quite large too. All arrangements for the rituals are ready. Pointing at the idol, Ma said to Dr. Pannalal, “*Baba*, observe the *Saraswati* idol, how beautiful. Everything is white, when it is white like this within us, the light of one’s own soul is perceived. In Bangladesh this festival is observed with great pomp and show.” This function continued till eleven in the morning, with the Kanyapeeth girls also singing *kirtan*, etc. After this Ma left the Hall and I too returned back to my residence.

In the evening *kirtan* continued for sometime after the *Ārti*, then suddenly Ma said to Kamlakanth, “Kamlakanth, *Saraswati Puja* is over, now discuss on this matter. Why don’t you say something regarding the *Saraswati Puja*?” Hearing this I thought maybe Shree Shree Ma wanted to joke with Kamladada for sometime. In the meantime someone informed that Kamladada has written a poem on *Saraswati*. Hearing this Ma said, “Is it so? Well you recite your poem.” Now I understood why Ma had suddenly asked Kamladada to say something on *Saraswati Puja*. Even though our desires remain hidden within our souls, it is as transparent as daylight near Ma. Hence Ma gave an opportunity to Kamladada to express his desires. And he too excitingly started reciting his poem and while explaining its meaning gave detailed information on *Nād*, *Bindu*, *Kala*, etc. After this Shri Bhupen gave an oration in Hindi. He narrated the story of Kalidas, on how even though being very stupid, by *Saraswati*’s boon, had become the one of the greatest poets. At around ten in the night Ma was taken to Her room. We too departed to our houses.

(to be continued)

* * * *

Whatever helps to advance towards God that alone should be eaten, whether it is any vegetarian diet or fish. Isn't there a mention of sattvic diet in your shastras? That diet is sattvic which aids in the progression towards God.

—Shree Shree Ma Anandamayee

Amrit-Kathā*

(certain incidents in Shree Shree Ma's Own words)

Bhaiji

(continued from before)

From the time we have arrived in Shahbagh, I have been observing that on every Thursday, a muslim gardener, offers a incense sticks and some *bhog* on the two graves in this garden. The day that is being mentioned, on that day too, being a Thursday, the gardener took a few incense sticks from me. Kusharimashay too lighted few incense sticks and started walking along with us with the incense sticks in his hand. We had travelled quite a distance conversing in this manner. The sun was also quite strong. He opened his umbrella and put it over my head, so the two of us were walking under the umbrella. Bholanath was walking on the other side of the road. Suddenly Kusharimashay exclaimed, 'Oh! From where is fire falling on my head? Are you burning me to ashes? I am truly realizing your power, do not burn me any more.' So saying he looked up towards the umbrella and found a tiny portion of the cloth had burnt and that had fallen on his head. How did the umbrella catch fire? Pondering on this matter, he realized that he had been talking about being burnt to ashes while lighting the incense sticks. Maybe sparks from that had fallen on the umbrella and had burnt the umbrella cloth, which had finally fallen on his head.

The duty of a *sadhak*

When *kheyal* arose within this body, the *leela* (play) of the *sadhak* used to occur. Then within a *kheyal* arose – how can humans attain God? Immediately an answer also arose – for this yearning is required. Hence whether one wishes or not, there should always be an ardent and sincere contemplation for Him. Just as a housewife in spite of all activities, always maintains an eye on her symbols of marriage, the vermilion on the forehead and the bangles made of conch shell and iron on her wrists; just as during mourning, people take proper care of their clothes; just as they conduct all family activities while chewing the betel-leaves; just as the mother does all her duties while carrying the child with her; in these

manner only, one should remember God's 'name' and contemplate Him in spite of all activities in this journey of worldly life. If during a period of overcrowded activities, one forgets Him, then the moment He is again remembered, one must repent – 'Oh God! I had forgotten you for so much time'. Then only the divine contemplation will increase every day. It should be remembered that, contemplation of Him alone is the Truth. With people, do not speak anything more than is required. Hearing or speaking, both have to be kept restrained. There is not much hindrance in conversations which widens the range of divine thoughts. Discussions which clear doubts on these matters are advisable. But understand this that, the more He is contemplated or meditated on, the more will the power of your reasoning and conscience will get awakened, and what is good for you, what is your requirement, will be known to you and this will finally help you in your divine contemplation. You will also observe that your interests in the worldly hindrances like beauty, taste, odour, touch and words, etc., are minimizing and gradually you enjoy dwelling in divine thoughts only. The main feature of dwelling in divine thoughts is that the feeling of annoyance on anybody or on anything will never arise. Gradually day by day, pious qualities like truth, renunciation, restraint, love, forgiveness, patience, confession, etc. will increase. The more is the divine grace attained the more will your arguments, etc. and your ideas on various thoughts like *Vaishnav*, *Shakt*, *Shaiv*, etc., will diminish and an understanding will arise that all these are the various ways of worship of my Lord only. Just as the one who is my father, is someone's friend, someone's uncle. For the sake of relationship, some call him father, some uncle, etc., all will seem like this.

Each day and night should be utilized piously in worshipping, praying, meditation, *japa*, *kirtan* and *yoga*. In the early stages, even while concentrating spiritually, where worldly deeds are present, there performing spiritually, mixing up both at the same time, is not beneficial. At least for some time, forgetting the external world, shutting off the doors of the house, in solitude, one has to look towards the inner self, in an unbroken contemplation. During that period special attention should be maintained that, other than divine thoughts the mind should not divert anywhere else. During the divine activities, if any minute hindrance of any kind occurs, the aspirant should initially have contempt and revulsion

on it. If this condition does not arise, then it has to be understood that he still has a special craving for it.

In this manner gradually, the fruits of the aspirant on being revealed within and without the fragmented senses, as an infinite eternal entity, and through gradual transformation arises the hope of an absolute clarification of thoughts and actions. This absolute clarification only will convert him into a 'submerged jewel' in an Universal Thought. Until this happens, the initial practise of one's own worship does not get eradicated. So it is seen that, even after reaching the solution of an inseparable entity by reasoning and logic, due to the lack of the complete solution, the method of *sādhana* which was initially taken recourse too by the aspirant, towards that a special focus is still maintained. Other than this, the aspirant may also be bound within the limits of fixed ideas. By which one can become fixed in a bound state, that is a state of absence of conflict, not beyond conflicts.

Types of Intelligence

There are in general three types of *buddhi* (intelligence). The first is *jiva-buddhi* (human intelligence), even if *dharma* (spirituality) is involved humans utilize it in an ordinary manner. The second is *Dharma-buddhi* (religious intelligence), in it the reverence for religion is very intense. In all actions focus is mainly on spirituality. The third is *prajnā* or *yogaj-buddhi*. This arises while following the above two paths. By *sādhana* when the purity of the *chitt* is attained, then like the sunrise at dawn, a perfect intelligence is observed within oneself, by which the true essence of the divine truth is attained. Naturally, then a pious consciousness is achieved which can be called as *yogaj-buddhi*. This *buddhi* or intelligence plays only with that which is eternal and the absolute truth. In this play there is no expression of worldly tendencies. Initially when an ordinary person starts practising *sādhana*, that aspirant's main aim should be to maintain *brahmacharya* (chastity). Without being *brahmacharya* nothing can be attained. For every human the foundation of *sādhana* is to observe truth and *brahmacharya*.

(to be continued)

*('Amrit Katha' - a book published in Hindi, from an old manuscript of Bhaiji, where Shree Shree Ma in Her own words enlightens Bhaiji about various incidents in Her life)

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Shree Shree Ma Anandamayee Vol-18 (Bengali)

Gurupriya Devi

(continued from before)

Ma goes to Sadhan Ashram in Jakhan, Dehradun

24th August, 1964. Today Ma went to the Sadhan Ashram in Jakhan, which is half a mile from Kishenpur Ashram. But first Ma went to the Dehradun Civil Hospital to bless an old *sadhu* of our Raipur Ashram. He has been admitted in the hospital for an operation. Ma met the other patients in the hospital too and distributed fruits to everybody. The next day again fruits were sent by Ma for the hospital patients. In the peaceful environment of the Sadhan Ashram, Ma rested Herself for three days. Here Ma's room has been constructed on the terrace of the Ashram building. From Ma's room the view of the mountains and the Doon Valley is extremely beautiful.

Ma visits Raipur Ashram, Dehradun for Janmashtami.

29th August, 1964. From Jakhan Ma went to our Raipur Ashram. On 30th August, *Janmashtami* (Shree Krishna's birthday celebration) was celebrated splendidly in the Raipur Ashram. The next day on 31st August, *Nand-Utsav* was performed. This Ashram is one of our very old Ashrams. The scene all around the Ashram is neat and tidy like a picture. In the year 1932, Shree Shree Ma along with Bholanath and Bhaiji arrived at this place. This place became holy and pious with Ma's year long stay here. During that period, this place had an enchanting atmosphere of it's own. But now, Ma's countless devotees are not getting accommodated in the hall here. In Shree Shree Ma's presence, today *Janmashtami* is being celebrated here. Even though it is not easy to arrive from Dehradun, still enormous devotees have gathered here. It was almost two in the night by the time the *Janmashtami puja* was over. After that everyone received *prasād*. Ma was moving around observing everything. Several devotees had been fasting for the whole day. They also worshipped Lord Krishna separately.

The next day by the time *Nand-Utsav* was over it was almost ten in the morning. Few cars and a bus arrived. Ma along with others went to Gita-Bhawan and three other places and finally reached Kishenpur in the evening.

Boy scouts of Jalandhar arrive near Ma

During Ma's stay in Dehradun, one day around thirty boy scouts arrived near Ma from Jalandhar. They stayed near Ma for quite some time and conversed with Ma too. Ma affectionately called them as '*dostji*' (dear friend) and advised them to remember God. In some of them special interest was observed in holy discussions related to God, and were asking quite interesting questions on meditation etc. They then went to visit Mussoorie. Returning back they again came near Ma to take leave from Dehradun. When Ma got up to proceed to Her room, then the boys in a loud voice like a slogan started saying, "Ma come to Jalandhar. Ma come to Jalandhar." Ma too accompanying them in a similar loud voice said, "Ma is present in Jalandhar. Ma is going along with you to Jalandhar." The boys departed happily.

Foreign devotees arrive near Ma

Like every time, this time too several devotees have arrived in Dehradun from far off places and are having Ma's *darshan* too. Some of them are staying here for quite some time. In the meantime two different groups of foreign visitors arrived for Ma's *darshan*. On the first occasion a lady arrived from Michigan. Perhaps she was a reporter. She has reached Delhi by plane the previous day only, and has arrived in Dehradun by the night train and today evening will depart from Dehradun by bus. It seems that she is not able to adapt her American style in the Indian environment. Quite eagerly she kept sitting for Ma's *darshan*. The moment Ma came out from Her room, she started taking photographs of Ma from various angles. Later she talked with Ma for some time. There was a pencil and a notebook in her hand. She seemed quite eager to write down every word spoken by Ma. She asked, "What is your advice for the American people. I want to write an article about you." Ma smilingly said, "There is no special advice of this body. This body says all the time: (1) *Hari kothāi kothā ār sob vrithā o vyathā.* (2) *Jekhāne Ram, sekhāne ārām, jekhāne nāi Ram sekhāne byāram.* (3) *Mānusher ekti mātro kortobo nijেকে জানা o nijেকে পাওয়া.*

1. Only God's name is worthwhile, all else are in vain and pain.
2. Where *Ram* is, there comfort is, where *Ram* is not, there only affliction.
3. Man's sole duty is to know himself and to find himself.

That lady wanted to know where *Ram* does not exist. Ma said, "*Duniyā* (world) means *dui niyā* (comprising of two). Conflict of joy and sorrow. *Ram* does not exist in this material world of senses. *Ram* exists beyond joy and sorrow. *Ram* means One who is exists within everyone. *Ram* means Bliss. This joy is not the joy of this world." The lady said, "When will you arrive in America? Paramhansa Yogananda has said that now a lady saint is essentially required in America." Ma replied, "This small girl is in America too. Endeavour to perceive there." Though she was startled she was also overwhelmed with joy to hear this reply from Ma. She promised that she would obey Ma's advice. A firm faith that Ma is always with her even in the mundane aspect, arose within her. When someone in the Ashram asked her as to when she will come again? She replied, "There is no need to come again, because Ma is always with me."

In an another incident 10 foreigners arrived from Paris, to visit various holy places in India. Their Indian *Guru* who was conducting the tour is also accompanying them. This *Guru* gives them lessons on Hathayoga in France. They have arrived here in Dehradun for two days, to meet Ma. They will depart on the same day. In the morning they went to Kalyanvan along with Ma. Ma went there and sat down in the Hall. We were amazed to see that with intense devotion and faith, as per Indian custom, they did *pranām* to Ma. Sitting at the feet of Ma, they were all eager to take photographs of Ma. In the evening they again arrived and sat in Ma's room. For almost fifty minutes in total silence and serenity they meditated before Ma. There were fourteen Europeans and few ashramites in Ma's room. The French visitors hardly knew any English. But all of them were extremely delighted. While departing they were about to thank Ma by showing their heartfelt respect and gratitude, but Ma said, "Who gives thanks to whom, does he give to somebody else or to himself. Because One Soul is only Omnipresent." Sometime later Ma again said, "Actually this small girl should thank you all. Because you all have arrived here from faraway, to give Her *darshan*." Many among them had tears in their eyes. They said that, though they had not

spoken with Ma, they have received answers to all their questions in silence.

Ma's departure to Divya Jivan Sangh in Rishikesh

8th September, 1964. The *sannyasis* of Divyajivan Sangha, Rishikesh visited Ma several times in Kishenpur Ashram. The President of Divya Jivan Sangh, Swami Chidanandji also had arrived and had a private talk with Ma. On his invitation, Ma accompanied with several devotees, visited the Sivanand Ashram in Rishikesh on 8th September, the festive day of the *Jannotsav* of their *Guru* Swami Sivanandji. They welcomed Ma with great zeal. First they took Ma to visit their new Eye Hospital, then went around the whole Ashram and finally to the Shiv Mandir at the top of a slope. They then offered garlands, fruits and sweets to Ma. The accompanied devotees of Ma were also given lots of *prasād*. We were amazed to observe their heartfelt excitement, cordiality, their devotion and reverence for Ma and their ways of greeting and hospitality. Irrespective of their status, whether *sadhu-sannyasis* or ordinary people, all were being attracted and charmed with Ma. Ma's *leela* is awesome.

Ma's stay in Vrindavan for two months

20th September, 1964. Staying for a few days in Kankhal, Ma visited Baghat house in Haridwar. On 19th September, Ma departs for Vrindavan. From 22nd to 24th September Ma visits Delhi for a couple of days. While Ma's return from Delhi all of us who were staying in Delhi Ashram accompanied Ma to Vrindavan. Ma again visited Delhi from 2st to 27th October. In Vrindavan Ashram, *Shree Durga Puja*, *Shree Lakshmi Puja*, *Shree Kali Puja* and the fifteenth *Sanyam Saptah* were held in Ma's presence.

On 24th September a new room was inaugurated on the first floor of Matri-Niwas. Special rites and *kirtan* etc were organized too. Ma deputed *Haribaba* to reside in that new-room. But *Haribaba* was in Hoshiarpur. *Haribaba* was supposed to arrive in Vrindavan on 11th October on the *Panchami* day of *Durga Puja*. A *sadhu* of our Ashram was sent to Delhi to escort him from Delhi to Vrindavan. When *Haribaba* arrived on 11th Ma took him to the site where *Shree Durga Puja* is being held, i.e., the central area between the *Nitai-Gouranga Mandir* and the *Shiva-Mandir*. Then Ma escorted him to the new room for his lodging.

Shree Shree Durga Puja in Vrindavan

The idol of Mother *Durga* was extremely beautiful, absolutely lively. An artisan had arrived from Lucknow to fabricate the idols here. *Durga Saptashati Paath* was held on each day of the *Navratri* (i.e. 6th to 15th October). During the festival devotees thronged the Ashram not only from Delhi but from almost all over north India. In the open ground *Ram-lila* was held daily in the evening by a special group. The complete tale of *Shree Ram* was enacted. Thousands of people after watching the *Ram-lila*, had *darshan* of the evening *arti* of *Shree Durga*, partook of *prasād* and then departed for their homes. Haribaba's *kirtan* was also held everyday. Ma is everywhere. Deluge of joy flowed all around. On 16th October, on *Dashami* (the tenth day) as usual with proper rites, the idol of Mother *Durga* was immersed in the river Yamuna.

Maharatna gets absorbed at Ma's lotus feet

16th October, 1964. Today on the day of *Vijay-Dashami* news arrived from Delhi that Maharatna (Smt. B.L.Jaspal) has departed from this mortal world to be absorbed at Ma's lotus feet. Ma had given her the name Maharatna. Maharatna had her first *darshan* of Shree Shree Ma in 1934 at Dehradun. On her very first *darshan* she felt an irresistible attraction for Ma. Most probably she was the first person to visit Ma there. Later she took *diksha* from Bhaiji. Even though she was a mother of few children, completing all family duties she used to be near Ma, whenever Ma was in Dehradun. Within a few days her attraction for family life diminished. The whole family became ardent devotees of Ma. To be in the proximity of the blissful and inspirational Shree Shree Ma, was her lone desire. After the death of her husband she moved around with Ma. Even with her poor physical condition she used to sit continuously at a stretch in the *satsangs* in Ma's presence without any weariness on her face. She just stared at Ma with the rosary in her hand. During the last few years of her life when she was seriously ill she could not move around anymore. Last September, when Ma was in Delhi, she requested Ma to allow her to visit Vrindavan during the *Navratri*. In the meantime she had an operation and hence Ma sent her daughter Brahmacharini Bilouji staying in the Ashram to take care of her ailing mother. Ma advised Bilouji, "Bring your mother to the Ashram". But before that on the day

of *Dashami*, at the age of 67 she left her mortal body to be forever at Ma's lotus feet. But her children brought her deceased body to Vrindavan. Ma caressed Maharatna's body three-four times from the head to the feet and repeated her name 'Maharatna!' three times. Everyone took her body to the cremation ground near the River Yamuna. Truly speaking Maharatna had a deep affection, devotion and respect for Ma.

Shree Lakshmi Puja and Shree Kali Puja in Vrindavan

On 20th October, 1964 Lakshmi Puja was held meticulously and beautifully in Ma's presence. On 21st, without informing anyone Ma left for Delhi along with *Muktibaba* who has to be admitted in a hospital for an operation. Hence it was quite peaceful in Delhi. Before returning from Delhi, Ma visited *Muktibaba* at Dr.S.K.Sen's Nursing Home. We were also quite happy to hear that *Muktibaba* was in a better condition. Vrindavan Ashram is quite wide spread. Ma gave *darshan* to the devotees sometimes in Her room, sometimes while walking up and down in the open space in front of the Matri-Niwas or sometimes in the Hall. On the night of the festival of *Dipavita*, i.e. on 4th November, *Shree Kali Puja* was held with full rituals and Ma kept sitting for the whole ceremony. Next day *Shree Annakut Puja* was held in a grand manner with offerings of one hundred and eight dishes to *Shree Narayan shila*. Ma was also offered *bhog*. Later all the devotees present had *prasād* in the afternoon.

Fifteenth Sanyam Saptah Mahavrat at Vrindavan

After this preparations began for the fifteenth *Sanyam Saptah Mahavrat* which commencing from 12th November, culminated on 18th November. Since the Hall in the Vrindavan Ashram is quite spacious, it could accommodate almost 350 participants or *vratīs*. The rest of people sat in the *shamiyana* or *pandal* installed in the open ground. Several prominent *Mahatmas* or *Sadhūs* were also invited. Quite a few *Goswamis* of Vrindavan were also invited. Everyone gave fruitful orations on religious matters. The orations were on Upanishad, Puran, Ramayan, on *Vaishnav-dharm* and on the history of Vrindavan and its temples, *Sanyam*, etc.. Prominent *Mahatmas* like Haribaba, Sw.Akhandanandji, Sw.Chaitangiriji, Sw.Sharananandji, etc., blessed the devotees with their all-round stimulating orations. In the evening Haribaba read out the biographies of prominent devotees from '*Bhakt-mal*', which was followed by his *kirtan*.

Ma stayed in the Hall for most of the time, whether morning, afternoon or evening. It seemed that this time Ma sat in the Hall for longer durations as compared to previous occasions. This gave a lot of pleasure to everyone and boosted their morale too. Ma also sang *kirtan* on two days during the *Sanyam*. Everyone around spend their time joyously during these seven days of *Sanyam Saptah* in *jap*, *dhyān*, *kirtan* and in pious discussions.

Could you recognize me?

For last few years two-three foreign devotees participated as *vratis* in the *Sanyam Saptah* with quite zeal and excitement. This year nine foreign *vratis* had participated in the *Sanyam*. Besides them, daily several foreigners arrived to have Ma's *darshan*. Some of them stayed back for three-four days too and came to the Ashram daily. These nine foreign *vratis* had arrived from USA, France, Germany, Switzerland, Austria, SriLanka and South India. Besides this few Indians had arrived from the Indian Consulate in Moscow to participate in this penance. This year's *Sanyam Mahavrat* can be called as the first international *Mahavrat*. Shri.Deshjardins have also arrived in his car from France along with wife and seven year old daughter and four months old son. This four months old boy must be the youngest European to have Ma's *darshan* and *Matri-kripa*. The moment they arrived, Ma asked Her young friend, "Could you recognize me?"

After this function Ma stayed back in Vrindavan for almost a month.

(to be continued)

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Verily, abounding sorrow is the essential characteristic of life in this world. Fix your mind on God. Let His name be ever with you, imperceptibly, relentlessly; time is creeping away.

- Ma Anandamayee



22 Oct, 2020 – Shree Shree Durga Puja - Kankhal



22 Oct, 2020 – Shree Shree Durga Puja – Agarpara, Bhopal.

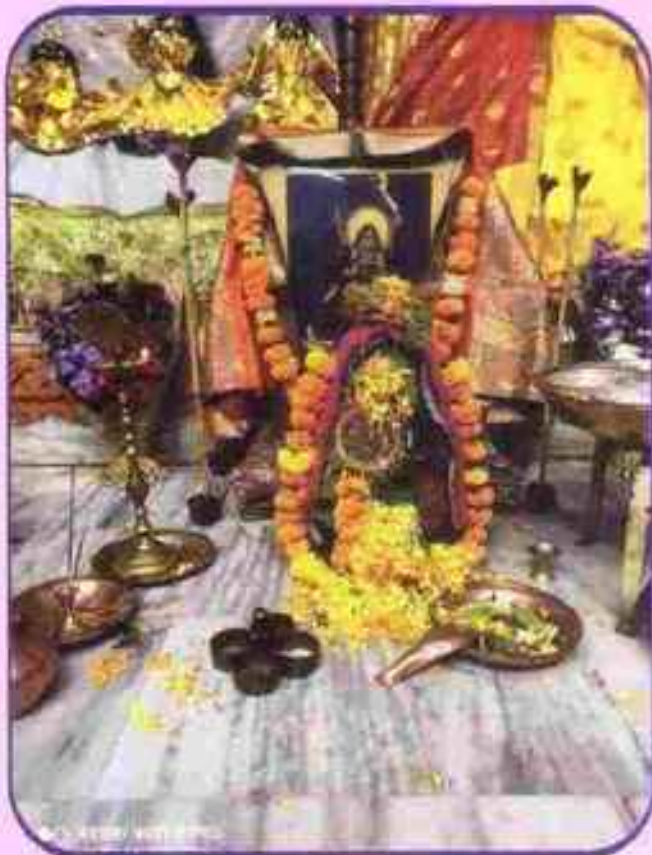


Varanasi



Pune

30 Oct, 2020 – Shree Shree Lakshmi Puja



14 Nov, 2020 – Shree Shree Kali Puja – Pune, Agarara.



Agarpara



Ranchi



Varanasi



Varanasi

16 Nov, 2020 – Shree Shree Annakut Puja



23 Nov, 2020 – Sanyam Saptah – Kankhal.



23 Nov, 2020 – Sanyam Saptah – Kankhal.



25 Dec, 2020 – Geeta Jayaniti – Kankhal, Pune, Agarpara



25 Dec, 2020 – Geeta Jayanti – Varanasi

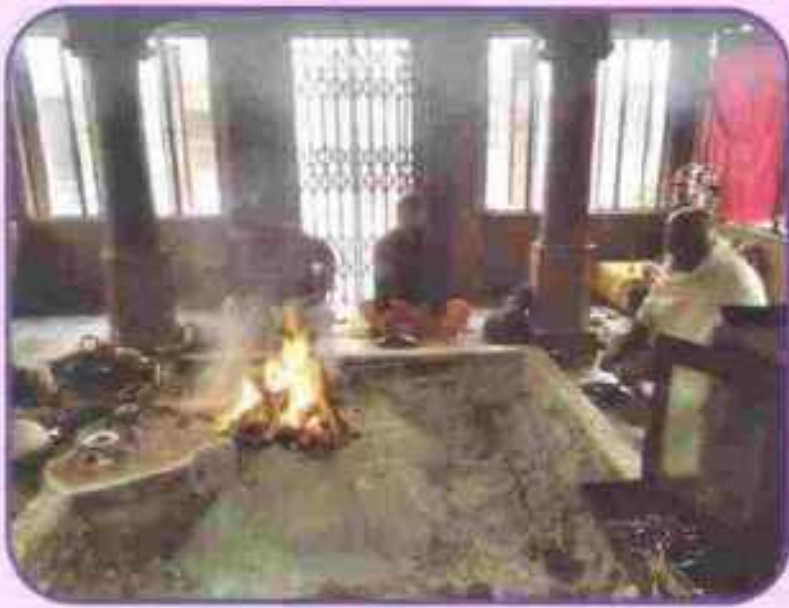


25 Dec, 2020 – Geeta Jayanti – Varanasi

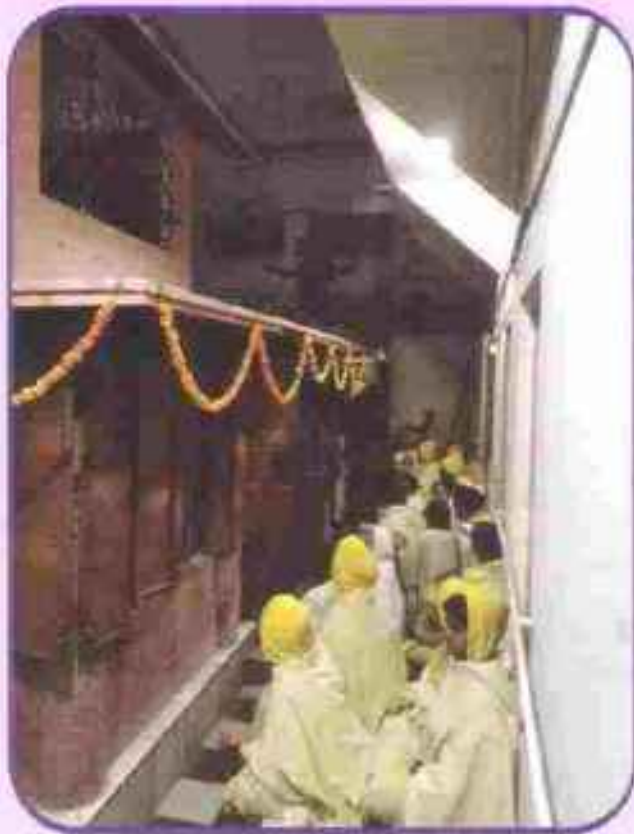


14 January 2021 - Shree Shree Padmanabh Puja

- Kankhal Ashram



14 January 2021 - Savitri Yagna Parikrama - Varanasi



14 January 2021 - Savitri Yagna Parikrama - Varanasi

Vedas and Upanishads

Sri Chinmoy

The Vedas are a vast body of Sanskrit poetry, ritual treatises, dialogues and philosophical discourses, which are the oldest surviving literature of India, and among the oldest literature of the world. It was composed by inspired 'seers' or *rishis*. It is considered to have no date or human author, since the *rishis* did not invent but 'saw' eternal truths during experiences of enlightenment, which they transmitted in the form of sacred speech.

The Vedic seers saw the Truth with their souls, in their heavenly visions and in their earthly actions. Their prophecies were based on their full and conscious awareness of direct and immediate Truth. Hence the Vedas have the eternal wisdom. The Vedic *mantras* or incantations, helps us to develop boundless will-power. With this will-power we can transform and illuminate our body.

The central religious practise during the Vedic period was the *yagna*, in which *Agni*, the fire-god, was the intermediary between the humans and the gods (the great spiritual forces of the cosmos). *Agni* represents the sun, the lightening, the various energies of the nature, the Light from the abyss of the Unmanifest at the beginning of the creation. *Agni* is also the aspiration within the human heart, the inner cry to transcend ourselves. Seated before this ceremonial fire, the Vedic seeker contemplated on the divine to open within him the world of the gods. In this way the seer-poets asked and answered the ultimate questions of life: What is the source of everything that we observe and know? What is the secret behind it? What is the basic pattern? Who and what am I?

These aspirations drew the Vedic sages to deep meditation on 'The One', the Supreme *Brahman*. The teachings of these ancient seers, emerging from spiritual realization are most succinctly expressed in the Upanishads, the final part of the Vedas. Their essential teaching of the Upanishads is that the innermost self or soul or *ātma* of every living

being is one with the Divine. This realization of 'Oneness' is the root of the universal love for all beings. It is reached by the practise of contemplative disciplines called *yoga* or 'union'. The aim of the *yoga* of the Upanishads is a total self-transformation culminating in God-knowledge and God-union.

There are four Vedas: Rig Veda, Sama Veda, Yajur Veda and Atharva Veda. At present there are thirteen principal Upanishads: Īśā, Katha, Kena, Praśna, Mundaka, Māndūkya, Chāndogya, Brhadāranyaka, Taittīrya, Aitareya, Śvetāśvatara, Kaivalya and Maitrī. The Vedas represent the cow and the Upanishads the milk. The Upanishads are also called the Vedānta, i.e., the end of the Vedas, the cream, the pick of the inner lore, the aim, the goal of the inner life. Like oil in the sesame seed, Vedānta is established essentially in every part of the Vedas.

The Upanishads tell us that there are two types of *gyān* or *vidyā* or knowledge. *Paravidyā* the higher knowledge, which is the discovery of the soul, and *Aparavidyā* the lower knowledge, which is the fulfillment of the body's countless demands.

The Upanishads offer us three main teachings. The first teaching is *Brahma*. *Brahma* is God, when we meditate on Him, our life grows into immortalizing Bliss. The second lesson is *Ātma*, which is the soul. When we meditate on the soul, our life becomes a conscious and speedy evolution. The third teaching is *Jagat*, i.e. the world. When we do not neglect the world, our life becomes fulfilling manifestation. If the Upanishads are studied with the mind's clarity, then you will see that God and you, you and God, are eternal. If studied with the heart's receptivity, you will see that God and you are equal. If studied with the soul's light, you will realize that there in Heaven you are the realized and esoteric God, and here on earth you are the manifested and exoteric God.

Just as we have the heart, the mind, the vital, the body and the soul, so also the Upanishads have the same. The heart of the Upanishads is self-realization, the mind is self-revelation, the vital is self-manifestation, the body is self-transformation and the soul of the Upanishads is self-perfection. Of paramount importance is self-realization. For self-realization we need four things. First, the help of the scriptures; second, a spiritual

guide; third, yogic disciplines; and finally the grace of God. The scriptures tell the seeker, "Awake, arise! It is high time for you to get up! Sleep no more!" The spiritual Master tells the seeker, "My child, run! I am inspiring you. I have already kindled the flame of aspiration within you. Yogic disciplines tell the seeker, "You are practising the spiritual life, and I am giving you the result of your practice. Then something more is required and that is God's grace. In spite of the three helps above, because very often the human beings get tired and do not reach the goal, they are totally exhausted. At that time what is required is God's grace. Without God's grace one cannot complete the journey.

Actually, God's grace starts right from the beginning. When we study the scriptures, God's grace has already dawned on us. Because, without His grace we could not have stepped onto the spiritual path; or could not have found our spiritual Master. It is out of His infinite bounty that God brings a seeker to the Master. The Master will bring down God's Compassion; and the seeker practices the spiritual disciplines. His task is to aspire.

(to be continued)

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Required

A translator keen in spirituality and adept in translating Hindi and Bengali books on religious dialogues into English.

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Reminiscence of Gopalpriya-di

Shashank Kumar Haldar

(continued from before)

Gopalpriya-di continued: "In Ma's presence, there were regular functions and festivals with crowds of devotees all around. During one such function a devotee offered a huge box of *sandesh* (sweets made of milk), which Ma gave to me and said, 'Gopalpriya, go and distribute these sweets (*sandesh bete dao*) to everybody.' (*Bete dao* in Bengali also means 'to make a paste'). I took the box to the kitchen and looked around for the stone paste maker to pound the sweets. All of a sudden an elderly sister saw me in the kitchen searching for something and asked, 'What are you doing here?'. I replied, 'Ma has asked me to make a paste of these sweets and hence I am looking for the stone paste maker.' The elderly sister started laughing and finally explained that, Ma actually meant that she should distribute the sweets among the devotees. I was completely ashamed and thought that if Ma gets to know of this incident then I will be sent back home today itself, intimating that nothing can be done of me."

"One day all of a sudden Ma informed that She would go on *agyātvās* (unknown destination). And only Gopalpriya would accompany for Ma's *sevā* (for taking care of Ma). Till now I had not served Ma in any way, neither along with somebody nor alone. Actually Ma was taken care of mainly by Gurupriya-Didi and occasionally other elder sisters also took care of Ma. This time I alone would be going with Ma, and I had no idea how to take care of Ma. It was completely new to me. If something goes wrong, if Ma is disturbed with my hospitality, what will I do? So I strongly protested. When my protests were informed to Ma, Ma asserted 'No, only Gopalpriya will go'. The other elder Sisters boosted me by saying that, 'it is truly fortunate to be able to serve Ma. There is a lot fun and learning in taking care of Ma'. But my doubts would not subside. So I went to take the advice of Swami Paramanandji and informed him of my

dilemma. He consoled me saying, 'Gopal (he called me by this name), do not worry, Ma Herself will get Her *sevā* (caring) done (by you)'."

"From Varanasi we went to Vindiyachal Ashram for Ma's *agyātvās*. Ma slowly slowly trained me in taking care of Her. I also had to read out the letters sent to Ma by the devotees. Ma used to dictate the replies to these letters which I had to write down and post them to the devotees. Some difficulty occurred when Ma used to be in *maun* (in total silence). Ma used to move Her hands in the air and intimate Her answers. Observing those movements I used to write down and then read it out to Ma. In this manner, I was understanding Ma's replies written in the air. Chitra-di and Pushpa-di also used to write replies given by Ma in this manner. Since I had arrived from Kolkata, my bengali dialect was slightly different. Just as for 'kono', Ma used to say 'kun'. I was getting used to all these, hence there was no inconvenience."

"Once in the Varanasi Ashram, an elderly Sister was writing Ma's replies in this manner. When Ma pronounced 'kun' for 'kono', she and her companion started laughing. Standing behind Ma, I felt quite uncomfortable on seeing them laughing. Ma suddenly said, 'I am not educated, Gopalpriya is also not educated. Hence there is a good bonding between us. From henceforth replies to the letters will only be written by Gopalpriya. I blurted out, 'But Ma...'. The Sisters started crying. But Ma just did not change Her verdict. As if Ma wanted to give this message to Her exclusive devotees that, it is an extreme offence to joke or make fun of anything related to God."

"Well I am still deputed in Ma's *sevā*. I observed that Ma very fondly made use of *Neem* (margosa) leaves. Ma used to eat the paste of raw leaves, the juice of the leaves, the leaves fried in *ghee*, and also bathed in water having *Neem* leaves soaked in it. Many a time in the evening, I used to boil the plucked leaves, strain them out and after mixing the leaf extract in a bucket of water kept the bucket on the terrace, covered with a cloth. And then, bathed Ma the next morning with that water. One day, while preparing Ma's water for the bath, Ma said that She would not bathe. She did not bathe the next day too. When this process continued for the next 5-6 days, I completely broke down. I was sure there was some fault from my side in preparing the bathing water. I informed Udasji

about my depressed situation, saying that maybe because of my offence, Ma wants to be bathed by somebody else. When Udasji informed Ma about this predicament, Ma called me the next day and said, 'Look at me'. I observed that Ma's face and eyes were absolutely fresh just as it appears after a bath. Ma said, 'Touch my hairs'. I hesitated, so Ma again said, 'See, see'. I touched Her hair, it was wet. I then shrieked out, 'Ma you surely must have got bathed by somebody else. Please tell me my fault'. Ma said, 'Nothing of that kind, they persuaded me a lot, so I could not deny them'. Here 'they' means those pure and subtle souls who came near Ma and served Her too."

"Occasionally I had served food to Ma, but Ma would not eat anything. On persuasion instead of eating Ma finally said, 'They arrived and fed me forcefully so much that my stomach is full'. Ma then belched indicating Her full stomach. Even mentioned all the items that were fed. Like, a curry of potato and *potol* (pointed gourd), etc."

"Once I arrived at Vrindavan Ashram for some function. We were not accommodated with the Ashram girls, but were lodged in an another room. Whenever Ma summoned me, I used to go and meet Ma in the Matri-nivas. I had brought along my *Thakurji* (Lord Krishna). While taking care of Him, a small portion near the hand got splintered out. I burst out crying and immediately carrying Him ran towards Ma's closed door. Buni-di was standing outside Ma's door. She informed that Ma was taking a rest and hence I cannot go in. Crying I kept muttering, 'Buni-di, please open the door, my *Thakurji*'s hand has broken. I want to have *darshan* of Ma'. Buni-di would just not open the door, but compassionate Ma truly heard my plea and informed Buni-di to let me enter and meet Ma. Seeing me, Ma asked, 'What has happened?'. I said, 'Ma, my *Thakurji*'s hand has broken, what should I do now?'. Ma took *Thakurji* on Her lap, observed Him and said, 'Let's see what can be done'. There were a few fine cloths besides Ma's pillow. She tore the cloth and made narrow narrow bandages out of it. Then slowly and softly bandaged that broken part. Everything was done inside the mosquito net. We all watched from outside. Finally Ma said, 'Go, keep Him carefully. Lets see what happens. I returned back to my room. After that I handled Him very carefully. Thought *Thakur* would not be able to eat on His own, so I fed Him myself with small pieces of *chappati*

(hand made bread). Chitra-di observed me from outside my door and later gossiped and laughed at my foolishness. And finally informed Ma too, 'Ma, Gopalpriya was feeding her *Thakur* with *chappatis* with her own hand'. Compassionate Ma said, 'This is actually perfect. *Thakur* should be served and worshipped in this manner only'. This is my Omniscient Ma Anandamayee."

"My *Thakur*'s name is 'Shantinath'. There is a history behind this name. My eldest *Jamai-babu* (my *Didi*'s (eldest sister) husband), who was a staunch devotee of Ma and had brought me to Ma's shelter, died suddenly of cerebral attack. My *Didi* then only 36, having young kids, was completely demoralized with anguish. Suddenly Ma informed me to go with my *Thakur* and stay with my *Didi*. Hence I went to her house at Mednipoore. Having my *Thakur* in her house, she suddenly calmed down. One day *Thakur*'s crown and flute fell down due to a gust of wind, and she then said, 'See your *Gopal* has thrown away his crown and flute, he wants a golden crown and flute from me'. *Didi* got the same made for *Thakur*. In this manner gradually her pain of *Jamai-babu*'s absence reduced. She seemed to be recovering and gaining some peace of mind too. Hence *Didi* and my other brothers coined the name 'Shantinath' for my *Thakur*. All my family members called my *Thakur* as Shantinath."

"Time passed by. I went back to the Ashram and joyously travelled with Ma and my *Thakur* to Ma's other Ashrams. One day I expressed my wish to Ma, 'Ma, *Thakur* needs a *Radha*, He is not happy without *Radha*'. Hearing this Ma replied, '*Gopal* is now young, *Radha* will arrive after He grows up'. Later Ma brought for me a grown up *Shantinath-Radha* couple, and said, 'Now the earlier *Gopal* has to be immersed'. Hearing this I burst into tears. How is this possible! My companion for such a long time, how can I immerse Him? It is not proper. But *Thakur* had to be immersed as Ma had made all the arrangements. The water from Yamuna river was kept in a wide bowl. Ma instructed *Nirvan-da* how the whole process of inauguration had to be conducted, from the old *Gopal* to the new *Shantinath-Radha* couple. I was just not able to console myself of abandoning my *Thakur Gopal* whom I had worshipped for so long, I continued crying. Ma in the meantime, slowly slowly started removing the bandage from *Thakur*'s

broken hand and said, 'Is it proper, is it good to cry so much?' On removing the bandage it was observed that there were no cuts in the hand, it had vanished and had completely joined as new. Ma then said, 'Now he cannot be immersed. Both will stay'. I was full of joy, having both *Gopal* and *Radha-Krishna*, i.e. *Radha* and both the *Shantinaths*."

"Several days later due to my negligence the foot of my *Gopal* broke down. Now I cannot keep Him at all. Besides I had become quite pacified and used to both of them. On Ma's instructions *Gopal* was immersed in the River Ganga. I too passed away my time peacefully in *Matri-seva* with the elder *Shantinath-Radha* couplet."

"Being single-mindedly immersed in *sāadhan-bhajan-sevā* (spiritual practices along with serving others), and observing the faint smile on Ma's joyful face, I used to understand that everything is normal. Ma's facial gesture used to change even for a slight wrong action. I have seen Ma's facial gesture changing when somebody's thought and action turned towards gossiping on others attitude, dresses, hair-style etc. Earlier I had a desire to remain unmarried and spend all the time with my *Thakur*. But after coming near Ma, it is now very difficult to stay without Ma. Now with *Thakur* with me, I have a constant urge, to stay near Ma and serve Ma. Initially Ma wanted me to get absorbed in studies in the Kanyapeeth, but I objected saying that I did not like to study; I would be happy doing Ma's *seva*. But later on, Ma did not persuade me again."

"Once while staying in the Varanasi Ashram, Ma observed that a few brahmacharini's hairs had grown a bit longer than that was permitted. Ma notified this to Gurupriya-Didi. Didi immediately came to action and got the hairs of all the brahmacharini's cut properly. Ma then informed us that the beauty of the hairs also sometimes attracted others and this attractive force created obstacles in the path of *sādhana*. When the brahmacharini's came to pay their obeisance after their hair-cut and bath, Ma looked at them and then sharply at me, but did not say anything. Since arriving here from Calcutta I had not cut my hair, it was long as before. Although I had asked several elders about it, and all had replied, 'Since Ma has not said anything to you, why bother about it'. But on observing Ma's glance towards myself, I decided to get my hair cut. The next day I got my hair cut by an elder Sister, bathed and then went

to *pranām* Ma. Observing me, Ma laughed aloud. I immediately understood that Ma was happy about it and so I too was happy.”

“On Ma’s instructions six rooms had been built on the first floor of the Kishenpur Ashram for secluded *sādhan-bhajan*. Six of us stayed here and ate only once a day. On the second floor i.e. the terrace, there were two rooms which Ma had coined as the *Maun-ghar* (room of silence). Occasionally Ma used to instruct me to stay in those rooms. Coming out of the room was completely banned. Watching the sun was also not allowed. Daily morning milk and fruits were kept outside the room for my morning meals. Only once in the evening I cooked *chappati* and vegetable-curry for dinner. I stayed like this for almost a month. Once, without hearing any sound from the rooms below, I had gone downstairs to check and had found that Ma had left alongwith everyone to Haridwar. On Ma’s return, Ma called me downstairs and lovingly said, ‘How comfortable you are. Your facial appearance is also quite good. Stay like this for few more days’. Hence I continued my stay in that room. On one hand I felt sad of not being able to have Ma’s *darshan*, and on the other hand felt a joy that with Ma’s grace I was able to properly obey Ma’s instructions.”

“On one occasion while I was in the *Maun-ghar*, Ma instructed me to come down daily at the stipulated time and attend the evening *satsang* in Ma’s presence. It was a great joy for me to regularly have Ma’s *darshan*. One day for some reason I got a bit delayed and hence decided to enter the *satsang* hall from the back door, because on entering through the front door, Ma might see me and enquire about my delay. The moment I entered through the back door, I found Ma right in front of me. Quietly Ma said, ‘The path through which you have come and the back door, never use it again for any work’. I was stunned with my action and foolishness. I had tried to act behind the One whose unfettered observation is always on us. I was completely shattered, bowing down I entered to attend the *satsang*.”

“Once Ma was again leaving Kalyanvan, to visit another Ashram, advising me to stay back in the *Maun-ghar*. While doing *pranām* to Ma, I started crying due to the grief of separation. Only Gurupriya-Didi was in the room. Ma said to Didi, ‘See, see, how she is crying like a

familial person'. Didi, favoring my distress, said, 'Ma she is crying for you'. Ma replied, 'She is crying because this body will go away. This body only, is Ma?'. Didi quietly said to me, 'Gopalpriya, Ma is demanding a lot from you, hence gracefully has instructed you to stay in the *Maun-ghar*, consider this as Ma's infinite compassion'. Silently doing *pranaam* to Ma, I returned back to the *Maun-ghar* with a mixed feeling of joy and sadness. In this manner on Ma's instruction, on several occasions, I have spent several days in that *Maun-ghar*. Since Ma had prepared me in this manner that I could stay here in Vrindavan Ashram for so many years, even after Ma's physical absence."

(to be continued)

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List of Festivals

1. Ras Purnima	November 30, 2020.
2. Geeta Jayanti	December 23-26, 2020.
3. Makar Sankranti	January 14, 2021.
4. Shree Shree Saraswati Puja	February 16, 2021.
5. Maghi Poornima	February 26, 2021.
6. Maha Shivratri	March 11, 2021.
7. Holika Dahan	March 27, 2021.
8. Holi	March 28, 2021.

Gurupriya Didi's treasure trove

Brahmacharini Guneeta

Respected Gurupriya Didi has gifted a priceless treasure for the future generation by documenting Shree Shree Ma's divine *lilas* in her diary printed in several volumes of the book series 'Shree Shree Ma Anandamayee'. Our respected Gurupriya Didi will always be cherished by the devotees of Shree Shree Ma and all other devotees. Before reopening another article from her diaries we bow and convey our heartiest *pranām* at her holy feet.

I present here again few more incidents from this book series for the ardent devotees of Ma. Gurupriya Didi writes:

(1) Shree Shree Ma at Vrindavan.

22nd Phālgun 1356 Monday (6th March 1950). While conversing with Gangadidi Ma suddenly said, "Sitting near this body and participating in *satsang* and gossiping with other women folk of the family, both are the same. Everything is the same for this body. These people are asking so many questions and they are getting so many varieties of answers; explaining in detail when questions are asked on the construction of the Ashram; intimating small small details when questions are asked during a function. Again explaining in detail, when questions are asked on some disease. Spiritual dialogues are also expressed in that manner. All these topics are the same for this body, there is no difference at all. It has also happened that, all worldly topics, family matters seemed like poison. Nowadays too, similar emotions are arising.

Few days later in the afternoon putting Ma to rest in Her room I shut the door from outside. Going inside again after sometime, Ma said, "There is no feeling of sleep. And the ears seem to be bursting with the sounds of *mridang-kartāl*. Several people have surrounded this body and are chanting *kirtan*. They are singing: *ao digambar arun shikar; ao, ao, ao he*. The chants are still being heard." So saying Ma started singing the song in the tune it is being sung. After sometime asked, "What is the meaning of *arun*? What is the meaning of *shikar*?" Then

started reciting a self made poem: "*Bajiche shingaa vipul ninaade, tobo aagomon toren he*" meaning '*Singa is being played with a huge noise, on your arrival*'. Later recited in a melodious voice, "They are singing keeping this body in the centre, as if this body is Lord Shiva." So saying Ma expressed an emotion, as if this is unbelievable.

Later Ma looking at me, softly said, "What to say, the installation of Lord Shiva by you all, and what else, is being seen. Maybe it is that only." After hearing Ma's words I suddenly remembered; of course, on the forthcoming 7th of *Baishakh* on the *Akshay Trithiya* day, Lord Shiva is to be installed in our Kashi Ashram. During the construction of the Kashi Ashram the two *Shivlings* that had been obtained from the excavated debris have to be installed soon. Now Ma's visions have become quite clear to me.

(2) Shree Shree Ma at Etawah

26th Phālgun 1356 Friday (10th March 1950). Today from Vrindavan Ma departed for Vindhyachal via Etawah. The train reached Etawah station at twelve midnight. As I looked out of the window, saw Jaynarayanbhai with quite a lot of devotees waiting in the station for Ma's *darshan*. Whenever Ma crosses Etawah station, he arrives at the station along with a group of people, with some *bhog* for Ma and lots of foodstuff for devotees accompanying Ma. Even if Ma's train crosses Etawah station at late nights, Jaynarayanbhai and his group of devotees are always present at the station in this manner. The devotees of Etawah truly respect him and call him '*Dada*'. He is deeply devoted to Ma. He feels gratified to bring people to have Ma's *darshan*.

(3) Shree Shree Ma at Delhi

31st Shrāvon 1357 Wednesday (16th August 1950). Today on Birlaji's request Narayandasji took Ma to Birla Mandir. Quite a huge crowd had gathered to have Ma's *darshan*. On their request Ma sang God's 'name'. During the *satsang* someone asked Ma, "How can the mind be diverted towards God?"

Shree Shree Ma replied, "All actions in one's life should be dedicated to Him. Everything, including eating, walking, seeing, hearing, and speaking. Dedicate everything that is being done by the body, which is an instrument in His hand. Maintain this attitude from the moment you

get up till you fall asleep. After this, contemplating on His lotus feet, while meditating or doing *japa*, imagining your head on His lotus feet, with total dedication, fall asleep. While maintaining this attitude, gradually this feeling will arise that greed-anger etc., are immoral, how can these be offered to Him? He is so much my own loved one. Can anything immoral be offered to my beloved? Contemplating in this manner, we become indisposed to act in these immoral manners. After that, pour out all your energy at His holy feet, nothing should remain with you. Do you know what He does in this pious moment? He will fulfill your scarcity. At that moment there will be nothing to ask or receive. The auspicious moment when you become fulfilled, at that moment, eternally One who is revealed as the infinitely perfect, He will be revealed. I am my own, whatever I have, to offer that means, to realize oneself.”

(4) Shree Shree Ma at Etawah

27th Bhādro 1357 Tuesday (12th September 1950). Yesterday, on the sincere request of *Dada Jaynarayandasji Ma* departed from Kashi and reached Etawah today. Numerous devotees, both men and women, had arrived at the Etawah station to welcome Ma. From there Ma was taken to the local *Shiv Mandir*. In the meantime observed that, several devotees have arrived from Delhi too.

31st Bhādro 1357 Sunday (16th September 1950). From yesterday evening *Nām-kirtan* was started by the local devotees with great zeal and devotion. It continued for the whole night. Today early morning the devotees of Delhi took up the *kirtan* which finally concluded in the evening. Just after that Ma was taken out in a procession for *nagar-kirtan*. Ma was seated in a decorated Landau carriage. The Swamiji of the temple was also with Ma. There was such a huge crowd in the procession that I initially just could not guess that Ma's Landau was being pulled by the excited devotees instead of horses. The carriage was often stopped in front of various houses and the residents were offering garlands and fruits and performing *ārti* to Ma. After circumambulating the city, few hours later the devotees returned back with Ma to the temple.

1st Ashwin 1357 Monday (17th September 1950). After the culmination of *Nām-kirtan* yesterday, the devotees in continuity had started *Nām-jap*. The men started first and then from midnight the ladies took over, which also culminated today evening.

Around fourteen-fifteen years ago, when Ma had arrived here in Etawah alone with Virajmohinididi, then Ma had first stayed on the banks of the River Yamuna. The owner of this temple Haribabu had brought Ma here to this temple. Hearing this I laughingly said, 'Okay, you had already arrived here earlier and fixed the place. And eventually you have arrived here again.' The devotees took around Ma to all the important places of Etawah and Ma was given special reverence by one and all. While going to the old *Shiv Mandir* on the bank of River Yamuna, Ma laughingly said, "Oh yes, I had told the *Shivji* of this temple (14-15 years ago) to call me again. Hence have arrived here again." So saying Ma lovingly caressed Her hands on the face of the idols of *Shiv-Parvati*. The accompanying devotees exclaimed, "Ma, repeat the same request again to *Shivji*."

(Taken from 'Shree Shree Ma Anandamayee' (Hindi-Vol-13), (Bengali-Vol-10))

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New publication

(1) *SantānVatsalā - Shree Shree Ma Anandamayee* (in Hindi)

Author: Swami Narayananand Tirth.

(translated into Hindi by Brahmacharini Guneeta)

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Author: Dr. Amulya Kumar DuttaGupta. (M.A., B.L.)

(translated into Hindi by Brahmacharini Guneeta)

Retired Professor, Department of Law, Dhaka University.

(2) *Shree Shree Ma Anandamayee* – Volume 18 (in Bengali)

Author: Gurupriya Devi

Shabda and Mantra

Dr. Udoyan Banerji

Shabda

Shabda (sound) occupies a very important place in *Sanātan Dharma* (Vedic Hinduism). Understanding and realization of *Shabda* is said to be the goal of life itself. The Amrita Bindu Upanishad proclaims that: Two *vidyas* (sciences) are fit to be known *Shabda Brahma* and *Para Brahma*. One who has completely mastered *Shabda Brahma* attains *Para Brahma*. Also it is noted by Lakshmaña Deshikendra in *Shārada Tilaka Tantra* that the essence of all beings is itself the *Shabda Brahma*. *Chaitanya* in all beings is *Shabda Brahma*. Thus, the above statements from Hindu scriptures indicate that *shabda* is an integral part of our life. In Vedic literature, it is mentioned that *Shabda Brahma* is omnipresent through the sound of *Om*.

The modern scientific enquiry of sound which is also termed as acoustics has shown that sound plays an essential role virtually in all aspects such as earth sciences, engineering, life sciences and arts. Sound in modern scientific view refers to the audible range, with infra and ultra sound covering the inaudible molecular vibrations of the medium. Similarly, in Hindu scriptures, *shabda* originating from the vibratory cause is termed as *āhat shabda*. It also refers to the self-sustaining sound, without vibratory cause, termed as *anāhat shabda* which is experienced only in higher (deeper) states of yoga. Thus it is seen that *shabda* (sound) encompasses the life itself.

It is interesting to learn that the formation of the universe out of chaos is brought about by sound. Certain sounds produce certain sets of vibrations in the ether. Some of these are of such low frequency that they form particles of what we call matter. The clairvoyant primitive people actually saw the shapes produced by various sounds in the ether. They represented these shapes as the letters of their alphabets. So most of the words and sounds of the early languages actually controlled and represented that which they expressed. Throughout history we learn of the deliberate and effective use of sound. Priests have always employed

it creating certain definite reactions on the people by the use of chanting and intoning. In the ancient magical rites words, sounds and shapes were combined to gain certain ends. Sound is therefore eternal and that it is the matrix of all creation. The science of sound holds the key to the mysteries of the universe. Even thought is a sound and sound is the cause not the effect of vibration. There can be sound without vibration. Yoga has developed the theory of static sound; in developing this theory it says that there is no vacuum in this universe. Sound changes its property according to pitch, rhythm, volume, speed, frequency, harmony, intonation and utterance. The sound energy has to be organized and channeled in particular way to produce particular results. *Mantra-yoga* is an attempt to organize and channelize sound energy to produce particular results.

Mantra

According to Vedic texts, the Sanskrit word *Mantra* consists of the root 'man' (to think) (also in 'manas' which means mind) and the suffix 'tra' meaning, tool, hence a literal translation would be 'instrument of thought'. Another explanation is that the suffix 'tra' means 'protection'. *Mantra* in its most literal sense means 'to free from the mind'. *Mantra* is therefore that which protects one from aberration. According to *Vishnupurāṇa*, it is said that in *Satyayuga* (The Golden Age), spiritual illumination is attained through meditation and in *Dwāparayuga* (Brazen Age) through worship. But in *Kaliyuga* (Iron Age), Mahābhārata declares that *Mantra japa* is the best amongst all spiritual practices. *Mantra* is, at its core, a tool used by the mind which eventually frees one from the vagaries of the mind and instills one-pointed concentration.

In the strictest sense, a *Mantra* is a pure sound vibration which delivers the mind from its material inclinations and illusion. Chanting of *Mantras* is one of the best spiritual *sādhana*.

A *Mantra* (or *Mantram*) is a religious or mystical syllable that has been used since the Vedic ages as spiritual conduits, words or vibrations that instill one-pointed concentration in the devotee. This has endeared its utility in realization of the universal consciousness which has manifested in the form of sound. This is more so emphasized in the Bhagvad Gīta. *Mantras* are syllables that produce specific resonance and vibrations with a specific spiritual intent and modulate the flow of prāṇ, thereby

restraining the mind and senses from their sense objects and indrawing them into subtler aspects of their conscious states. By making use of these resonances, one can move to subtler layers of consciousness, stilling the manifestation of the consciousness, until one attains self realization or bliss.

One such *Mantra* that has been known to reduce fear of death is the *Mahāmṛityunjaya Mantra*. The general meaning of the *mantra* is: *tri-ambaka-m* ('the three-eyed-one'); *yajā-mahe* ('we praise'); *sugandhi-m* ('the fragrant'); *pusti-varḍhana-m* ('the prosperity-increaser'); *urvārūka-m* ('disease, attachment, obstacles in life, and resulting depression'); *iva* ('like'); *bandhanāt* ('from attachment like the stem of the gourd, but more generally, unhealthy attachment') *mṛtyor* ('from death'); *mukṣīya* ('may you liberate'); *mā* ('not'); *amṛtāt* ('from immortality').

"We worship and adore you, O three-eyed one, O Shiva. You are sweet gladness, the fragrance of life, which nourishes us, restores our health, and causes us to thrive. As, in due time, the stem of the cucumber weakens, and the gourd is freed from the vine, so free us from attachment and death, and do not withhold immortality."

Another important *Mantra* that addresses the basic principle of human existence is the *Gayatri Mantra*. For ages this *mantra* was a well guarded secret and out of reach even for most Hindus. It is said that if the true meaning of the *mantra* is realized, an individual transcends all boundaries of consciousness and ultimately unites with God Himself. The *Gayatri mantra* reads as: *Om* (Brahma); *Bhur* (embodiment of soul), *Bhuvah* (destroyer of suffering), *Svah* (realization of happiness), *OmTat* (that), *Savitur* (bright like the Sun), *Varenyam* (choicest), *Bhargo* (destroyer of sins), *Devasya* (divine), *Dheemahi* (may imbibe), *Dhiyo* (intellect), *Yonaha* (who), *Naha* (our), *Prachodayat* (may inspire).

"May the divine light of the Supreme Being illuminate our intellect, to lead us along a path of righteousness."

"We meditate on the glory of the Creator, Who has created the Universe, Who is worthy of worship, Who is the embodiment of Knowledge and Light, Who is remover of Sin and Ignorance, may He open our hearts and enlighten our Intellect."

(to be continued)

The Universal Mother Shree Shree Ma Anandamayee

Somesh Ch. Banerji

Ma's visit to Haridwar

Shree Shree Ma's first visit to Haridwar was in 1926-27 to attend the great *Kumbh-Mela*. On the first day of the *Kumbh-shahi-snān* when the *Shobha-yātrā* (pious procession) of *sadhus* and *naga-sadhus* took place, Ma bathed in the *Brahmakund*, the ancient auspicious pond within the River Ganga and met the great *sadhus*, *mahants* and saints who had arrived for that occasion.

Ma's second visit to Haridwar was with Her father in 1929 and the third visit was in 1934, for the *sanyās* ceremony of Gurupriya Didi's father, Shri Sashank Mohan Mukhopadhyay, who was then close to seventy years old. Then Shree Ma had stayed in Kankhal for some weeks. Initially he was not prepared to adopt a different *Guru* detaching himself from Ma, even if it was for *sanyās*. Ma pacified him by saying, 'There is no relationship of *Guru* and *shishya* so far as *sanyās* is concerned, so he should not feel that he is getting a new *Guru*'. Thereafter he took *sanyās* from the reputed Mahant of Nirvani Akhara, Swami MangalanandGiriji, and was given the name 'Swami Akhandananda'. Thereafter, Ma stayed in a hut on the bank of the River Ganga at Rishikesh for about two and a half months.

In 1938, Shree Ma was in Haridwar for a few months during the *Kumbh-Mela*. She then stayed in a new cottage on the banks of the River Ganga, built by Dr. Pant, who was a civil Surgeon and a devotee of Ma. After all the auspicious bathing days were over, Ma returned to Dehradun where Bholanathji breathed his last on sixth of May 1938.

Swami Muktanand Giriji (Didima)

Ma next arrived in Haridwar along with Didima (Ma's mother) in April 1939, after the marriage of her only son Makhan. She was now free from all family responsibilities and wished to spend the rest of her life with Shree Ma only. Ma said to Didima to take *sanyās* if she wanted to

stay with Ma, which is heartily agreed. It was decided to approach and request the aged and reverend Mahant of Nirvani Akhara, Mahamandaleshwar Swami Mangalanand Giriji, who was residing in Kankhal. At first he refused to give *sanyās-dikshā* to a woman, but when he learnt that Didima was the mother of Shree Anandamayee Ma, he immediately agreed. At the dawn of fourteenth April 1939, the auspicious day of *Chaitra-Sankranti*, Didima received the *sanyās-dikshā-mantra*, after performing the *Virajā-hom* (a specific yagna) and was given the monastic name 'Swami Muktananda Giri. Ma had said that Didima was already the very personification of detachment and a real *sanyāsi* at heart. After the ceremony, Swami Mangalanand Giriji said, "Daughter, till today I have never conferred the *sanyās-mantra* to a woman, but I did that today, because you are the mother of Anandamayee Mataji. Not only this, I have given you all that has to be given for this pious *sanyās* transformation." He was full of supreme joy at finding a disciple full of all virtues to hand over whatever spirituality he had. He told Giriji (Didima) not to touch fire, which meant that she cannot cook even food for herself. She was expected to depend upon whatever food would be offered by others. However, on Ma's request he allowed her to cook for Ma only if Ma said so. Giriji had no self-ego. While she was at Dhaka, a devotee was very much astonished seeing the negligence shown towards Giriji when a Brahmachari of the ashram offered her a discarded mango after distributing good mangoes to all others present over there. Giriji tasted a bit of it and gave the rest of it for feeding the cows. When Giriji was asked as to why she refused to accept the rotten mango, she calmly answered that she did not want to hurt that Brahmachari. There are many such incidents, which display the enormous patience and negligible ego within her.

After Bholanathji, passed away, *dikshā* was not given to anybody in the ashram for almost two years. Later, Shree Ma empowered Giriji (Didima) to give *dikshā* to the spiritual seekers. Shree Ma had said that Giriji was born possessed with all the ten great qualities of *Dharma* needed in a *Satguru*, which is indeed rare in a person. These are purity, kindness, compassion, fortitude, forgiveness, self-control, knowledge, truthfulness, deep understanding and lack of anger. Such was her compassion and responsibility for her disciples that would keep awake

for almost full nights and do *japa* on the behalf of those disciples who were unable to continue their spiritual practices regularly. She once remarked, "Till all are liberated, where is liberation for me". Enormous was her feeling for the welfare of the others. Ma had also said that, 'Giriji held the throne of *Jagat-Guru* in the kingdom of spirituality, for which she was totally entitled'. Though her worldly education was negligible, she had enormous spiritual realizations which she never had any interest in using or displaying.

Most of the devotees at that time received *dikshā* from Giriji only. Her first *dikshā* disciple was Brahmachari Hiruda (Swami Tanmayanandaji). Few of the other Ashram Brahmacharis to have been blessed to have *diksha* from Giriji were Swami Chinmayanandji, Swami Prakashanandji, Swami Chaitanyanandji, Swami Swaroopanandji, Swami Keshavanandji, etc. All of them had achieved spiritual advancement to a great extent.

When Giriji was on the tour of South India with her disciple Swami Chinmayanandji, she had visited Pondicherry also. Giriji too like others went to the Ashram of the realized saint Sri Aurobindo to have his *darshan*. While standing in the long queue, Sri Aurobindo noticed her from a distance and enquired as to who she was. When Giriji in her turn arrived in front of Sri Aurobindo, he exclaimed in great delight, 'What a beautiful flower she is!'

Once in Varanasi, Ma was very ill, but had no *kheyal* to cure herself. Shankar Bharatiji, an eminent *mahatma* of Varanasi was requested to come to the Ashram. When he had arrived, Giriji was sitting near Ma's bed. After meeting Ma when he came out, while pointing at Giriji, he remarked that as long as Giriji was alive, one should not be worried about Ma.

M.M. Gopinath Kaviraj meets Shree Shree Ma

Mahamahopadhyay Gopinath Kaviraj, a great *sadhak* and one of the most respected Indian Scholars visited Shree Ma in September 1928, when Ma had arrived in Varanasi. He was then the Principal of the Govt. College of Sanskrit, which later became the Sampurnanand Sanskrit University. He was a renowned scholar and authority on 'Tantra Shastra'.

Shree Ma was staying in the house of Shri Kunj Mohan Mukhopadhyay, elder uncle of Gurupriya-Didi. Ma was very often in deep *samādhi*.

During such an instance Gopinathji met Ma. He found Ma the very embodiment of all the knowledge sustained in the scriptures. Whenever he met Ma and asked various spiritual and philosophical questions, he felt that Ma fully answered them. He felt that Ma could read the thought behind the question and sensed the precise need of the questioner. The reply was completely adapted to the capacity of the questioner and to the demands of any particular situation.

According to Gopinathji, Ma's identity is beyond ordinary human understanding. Ma Herself is beyond all *bhāvs* (inner feelings) although possessing the *Maha-bhāv* (supreme inner feelings). Ma is the source of infinite types of *bhāvs* in infinite ways. Who is capable of perceiving such *Turiyateet* state of Ma, that is, Ma is beyond the very state of consciousness which is beyond wakefulness, sleep and dream. Whoever tries to see or understand Ma in whatever way, Ma reveals Herself to him in that very way. In order to understand Ma, it is essential to surrender oneself completely at the lotus feet of Ma and concentrate on Ma. It is not possible to understand Ma, by remaining detached from Ma. Gopinathji remained one of the foremost devotees of Shree Ma throughout his life. In the later part of his life, he stayed in Ma's Ashram at Varanasi for about a decade, attained high spiritual level, and left his mortal body in 1977. Ma had said that such a learned man was never again seen in the present era.

Persons arrived to stay in Ma's Ashram

Several people have time and again, after having Ma's *darshan* have stayed back in Ma's Ashram and later have become Brahmachari's, Brahmacharini's and *sadhus*. Some of them even had received *diksha* from other *Gurus*.

Swami Paramanandji, a highly advanced *sadhu* and a learned *Vedanti* (knowledgeable on Vedas) came to stay in Ma's Ashram in Dehradun in 1938. He was the disciple of a realized saint, Brahmnyagna Ma of Bengal. Bholanathji brought him near Ma when he was busy in *sadhana* at Uttarkashi and Gangotri for more than a decade. Paramanandji gave word to Bholanathji at that time, that he would serve Ma after completion of his *sadhana*. This word he kept as long as he was alive.

Ever since he came to Ma's Ashram, he remained busy in all sorts of work. He not only was a *sanyāsi* but also an expert cook, a born engineer

and possessed extraordinary organizing capacity. In all the major and large functions like *Janmotsav*, *Shree Durga Puja*, *Bhāgwat-saptah*, *Sanyam-saptah*, etc., Swamiji was invariably the overall in-charge because of his administrative qualities and immense devotion for Ma.

Swami Avdhootji, a great saint of Punjab, was a disciple of the reputed saint *Khanna-Baba*. He was also present in Uttarkashi along with Paramanand Swamiji studying Vedanta from the eminent and aged saint *Devi Giriji Maharaj*, who had a great affection and regard for Ma. Avdhootji once asked Swami Paramanandji why he wished to devote his life in the service of Shree Ma. Swamiji had replied that he saw in Ma all the qualities of a *Sthitaprajnya* (having steady and divine consciousness) as described in the *Bhāgwat Gita*.

Once in the presence of Avadhootji, a *sadhu* came near Ma along with his followers and started abusing Ma without any reason. Ma was calm and quiet all throughout and told the angry devotees of the Ashram not to react. Seeing this unusual and rare quality of Ma, Avdhootji himself took refuge in Ma forever and came to Ma regularly. On his inspiration, many other *Mahatmas* and *sadhus* followed him.

Other spiritually inclined people, both men and women, also joined the Ashram to have Ma's company and also to enhance their spiritual progress. Some of them were from well-to-do families too. All of them practiced an ideal religious life and they deserve appreciation for carrying out Ma's instructions. Some of them were political sufferers, who had rebelled against the British rule in India. Once while Ma was staying in Raipur Ashram, one such Bengali young man came to Ma. The Calcutta Police after getting information followed him and arrived at the Raipur Ashram. After showing the photograph of a young man enquired whether such a person was present in the Ashram or no. Ma just instructed the Police officer to investigate himself as all the persons staying in the Ashram were present there. Surprisingly the Police failed to recognize him, although he was sitting near Ma. Thereafter the young man stayed back in the Ashram and later took *sanyās-dikshā* from Giriji and was then known as Swami Chinmayanandji. Similarly, two more young men took refuge under Ma in the Varanasi Ashram and stayed back forever with Ma. They too later took *sanyās-dikshā* from Giriji and were known as Swami Prakashanandji and Swami Swaroopanandji. Kalachand-da, a

political sufferer and associate of Sri Aurobindo, met Ma in Her Ranchi Ashram after passing a long period of solitary confinement in the jail at Andaman Island. He was a disciple of Swami Brahmanandji (a disciple of Thakur Ramkrishna). He attained a high order of spirituality following Ma's guidance and had later opted *sanyās*. Our very own Panu Brahmachari staying and guiding Ma's Varanasi Ashram came to meet Ma for the first time along with his uncle Kalachand-da. And on Ma's request stayed back in the Varanasi Ashram forever.

In this manner several *sadakas* came and joined Ma's Ashram. All of them were blessed with having spiritual advancement. However, Ma says, "Neither anyone is invited here nor anyone is said to leave the Ashram. Who-so-ever have arrived here, have arrived for their own sake and will continue to stay in the Ashram till his fate will permit him. He will then leave giving some reason or the other". Bhaiji used to say, "If anyone gets an opportunity to come to Ma and stays in the Ashram even like a stray dog, he should feel fortunate enough, because he has got this opportunity because of the good deeds of his past births."

(to be continued)

* * * *

Shree Shree Ma is the embodied manifestation of all we can possibly conceive of as Divinity or Godhead. Her physical form, actions and playful moods are all supra-natural and extraordinary: if established in this conviction, we realize that in all our action, meditation, and knowledge She is the sole and supreme object of adoration, and we finally focus our concentrated attention on Her Holy Lotus Feet, then we will require no other haven of refuge in our journey of life towards ultimate spiritual enlightenment and emancipation. -Bhaiji

Losing hope is losing all indeed. But has this loss of everything actually occurred? Is not the heart bubbling over with desires and hopes? This is the innate tendency of the individual. Perfect resignation gives deeper joy than anything else. Accept it as your sole refuge. Whatever God does at any time is wholly benign. If you can bear this in mind, you will be at peace.

- Ma Anandamayee

Memorial Tribute Jai Maa!

Editor



Late Swami AmritanandaGiri (SadhuMa)

Swami AmritanandaGiri was born in early hours of 15th March Friday 1935, in Bogura, near Karatoya river in the eastern part of the undivided Bengal (present Bangladesh). As she was born at dawn she was called as 'Aruna'. From there her parents shifted to Rajshahi, near the river Padma. In 1947, during the partition, her parents arrived in India at Chaibhasa, Jharkhand, and in 1950 they settled down in Kapilvastu Road, near Gorakhpur where her father got a job in the LIC. After retirement they settled down in Hararbagh, Sonarpura, Varanasi. In 1967, Aruna-di was married to Shri. Virendra Kumar Chakravorty, a senior LIC officer residing in Shivcharan Lal Road, Allahabad. In 1973, while residing in Allahabad with her husband, Aruna-di had her first darshan of Shree Shree Ma at Shri Gopal Swaroop Pathak's residence in Allahabad. Both of them got initiation from Ma at the KumbhMela, in 1977. When her husband got transferred to Varanasi in 1978, she had her third darshan of Ma during the ongoing *Shree Basanti Puja* in the Varanasi Ashram. From then onwards both she and her husband being ardent devotees of Ma, visited the Ashram quite often and attended every function of the Ashram. They spend their off time, meditating in the Chandi-Mandap of the Ashram. Also during every *Shree Basanti Puja*, from early morning till lunch time, both of them sat there and performed *japa* and *dhyān*.

When her husband passed away in 2002, she left her palatial household in Varanasi and with Br.Panuda's permission took shelter in the 'Sukhdham' of the Ashram to be as near as possible to Ma. After completing the annual death rituals of her husband in 2003, she decided to take *sanyās*. Since she was deeply attached to DidiMa (Ma's mother) too, she decided to get *sanyās mantra* from 1008 Swami Girdhar Narayanpuri (*gurubhai* of DidiMa), Mahantji of Nirvani Akhada, Kankhal. Mahantji initially declined to accept her. SadhuMa then narrated about her *diksha* from Ma and her pious life-style of long hours of *diksha-jap*, meditation, etc., for the last thirty years. Mahantji agreed and in late 2003 gave her *sanyās mantra* and renamed her 'Swami AmritanandaGiri'.

In the Ashram she was called as 'Sadhu-Ma'. She spent most of her time in *japa*, *dhyān* and narrating poems in praise of Shree Shree Ma Anandamayee, which has been published in a book form too.

For the last six months Sadhu-Ma was suffering from a fungal infection on her legs, because of which lately, she was admitted in the Anandamayee Hospital. At the dusk of 2nd December 2020, an ardent devotee of Ma Sadhu-Ma, in a peaceful and painless state, departed from this material world to rest forever at the lotus feet of Shree Shree Anandamayee Ma.

* * * *

Gayatri japa:

*Aum Bhur Bhuvah Svah Tat Savitur Varenyam
Bhargo Devasya Dheemahi hiyo Yo nah Prachodayāt.*

Didi writes:

"Ma lays a great deal of stress on *Gayatri japa* for Brahmins. She tells each one to do as much *Gayatri japa* as he possibly can. In Solan, Ma had explained the meaning of the *Gayatri* to me, which I have recorded as follows:"

'He who creates, preserves and destroys, whose form is universal, He Himself inspires our intellect, He Himself is Parabrahma and the Knower within each creature; I meditate on His divine brilliance.'

--- *Shree Shree Ma Anandamayee*

**Memorial Tribute
Jai Maa!**

Brahmacharini Guneeta



Late Brahmacharini Bani Bhattacharya

Being in the service of Shree Shree Ma Anandamayee Kanyapeeth for almost seventy years, we pay our heartiest condolences to Brahmacharini Bani Bhattacharya, who left her earthly body for an eternal rest at Shree Shree Ma's lotus feet on 28th September, 2020.

She once narrated how Shree Shree Ma had pulled her into Ma's Ashram. She continued:

"I was nineteen years old and the only daughter of my father Shri Kulendra Chandra Bhattacharya, who was a religiously and saintly person. And hence he showered all his love and affection on me and took great care of me too. One month before he departed from this material world, he had gone to Vindiyachal to have Shree Shree Ma's *darshan* and requested Ma to accept me at Her lotus feet for service in the Ashram. Then father had dropped me at his sister's house (*pishima* - my paternal auntie) in Kolkata. Just after returning from Vindiyachal father fell ill. During that period I one day asked him, 'Baba, what arrangements have you made for stay?' He replied, 'You will stay with Shree Shree Ma Anandamayee. I have informed Ma about your dilemma.' Seven days after this conversation, father left this mortal world.'

"Within six months of this incident I arrived at Kashi to have Ma's *darshan*. The moment Ma saw me, She said, 'Didi, the fair looking *sadhu* who had arrived in Vindiyachal, she is his daughter.' Ma said this,

even though She was seeing me for the first time. From then onwards I am happily spending my life dedicated at the lotus feet of Ma.”

“Once Ma was in Kashi, and Ma’s *bhog* was being offered in the Kanyapeeth *Puja* room, and I was standing in front of Ma. After the *bhog* Ma placed the *prasād* on a silver plate and instructed me to distribute it to everyone. After distributing it to everyone sitting here and there I kept the plate consisting of some *prasād* in front of the store room and went away to complete other chores. The plate was missing when I returned back after fifteen minutes to collect it. The plate was made of solid silver and hence I was terrified. The elders like *Dadabhai* (Gurupriya-Didi), *Udasji*, *Chandan-di*, *Pushpa-di* and others started scolding me and hence I could not hold my tears and started crying. Though I searched for it everywhere it was not to be found. In fear I did not go near Ma that day. The next day at seven in the morning, I went to Ma’s room in the third floor of the Kanyapeeth building. Ma had a beautiful bun of hair on Her head. An enchanting smile on Her face. Just as I bent down for the *pranām*, Ma asked, ‘The plate could not be found?’ I replied that I could not find it. Ma replied, ‘Someone here only has taken it’. But Ma did not say anything further. Ma is never strict on anyone’s faults. But everyone should conduct their duties with caution and responsibility and there should not be any lapse while doing one’s duties, on that Ma was absolutely strict.”

It was as if God had bestowed an ability of competence in Benidi’s hands. Whatever she did was always perfect and like an expert. Ma had ordered her to stay in the Kanyapeeth and look after all matters concerned with the Kitchen *bhandār* (store room). She used to wake up exactly at four in the morning and after finishing her daily routine of cleaning up, two hours of morning worship, and then having *darshan* of all the temples in the Ashram, she used to enter the *bhandār* exactly at seven. This schedule continued for almost fifty years after which her timings had to change due to her gradual deterioration of her health. Actually right from her young age she had health issues with her digestion. Hence she was very particular with her food and could not eat all normal meals. Most of the time she passed her days with boiled vegetables and rice. Even though she looked after the cooking and also was an efficient in cooking she herself did not eat any of those, such was her restraint.

She was always eager to help and teach the Kanyapeeth children some or the other handicraft. Brahmacharini Bishuddha-di had taught her the art of knitting, which she adeptly and patiently taught the children in every winter, and how beautiful these knitted sweaters used to be, whether for the children or for babies.

The ex-Kanyapeeth brahmacharini's who have married and otherwise too, always remember their dear teacher Bani-di for their efficient cooking. Bani-di has left behind an idealistic way of living. Being very punctual for all duties; restrained meals; young to old, taking care of everyone; whether everyone have had their meals or not; whether proper diet is being taken by all the children and elders; she had an eye for everything.

Bani-di was related to Shree Shree Ma from Vidyakut. Bani-di's name will always remain as an ideal star of Shree Shree Ma Anandamayee Kanyapeeth.

* * * *

UNESCO Director General Audrey Azoulay's greetings on Gita Jayanti

Director-General of UNESCO Audrey Azoulay has wished that the story of transmigration of the soul as described in *Bhagwad Gita* brings hope for 2021.

She tweeted on Friday 25th December 2020..

- "This year on Christmas day it is also Gita Jayanti - the day the *Bhagavadgita* was spoken 55 centuries ago. '*The soul is unbreakable and insoluble, and can be neither burned nor dried*'. May the story of the transmigration of the soul bring hope for 2021."

- "Happy Gita Jayanti 2020 and Merry Christmas 2020."

- "*Bhagavadgita* is a literary masterpiece and a wealth of wisdom - it was one of the works translated with the support of UNESCO."

The Ministry of Education also tweeted.....

"As Honorable Director-General UNESCO Audrey Azoulay has put the dialogue between *Arjuna & Krishna* very eloquently, let us all welcome 2021 with new hope and love."

The Ministry of Education offered greetings for Gita Jayanti and Christmas and said the dialogue between *Arjuna* and *Krishna* is an inspiration for all.

Celebrated on the '*Shukla Ekadashi*', the eleventh day of the waxing moon of *Margashirsha* month in the Hindu calendar, it is believed that *Lord Krishna* revealed the sacred *Bhagavad Gita* to warrior *Arjuna* on this day in the legendary battlefield of Kurukshetra.

Read more at:

<https://www.tribuneindia.com/news/nation/may-story-of-transmigration-of-souls-bring-hope-for-2021-unesco-dg-wishes-on-gita-jayanti>

* * * *

Ashram Varta

Brahmacharini Geeta

In Divine Bliss - *JaiMa*.

The *Sharadiyā Durga Puja*, in spite of the pandemic effect culminated quite peacefully and joyously from 21st to 26th October, in all the Ashram branches where it was held, like Kankhal, Agarpara and Ranchi. *Ghot-Puja* was only held, i.e., the rituals were held only on the pot; unlike on the Idol of Mother Durga, as is the tradition. In Bhopal Ashram too *Ashtabhujā Devi Puja* was held ceremoniously.

The *DurgaPuja* held in the Kankhal Ashram was telecast live through Zoom/Youtube. From Delhi Ashram too, videos of the *Puja* was uploaded in Youtube from time to time. And all devotees who could manage to have *darshan* of these videos were truly jubilant. Even in this crucial period that most of us were able to enjoy our Ashram functions so happily and peacefully maintaining social distancing, sitting in our houses, reminded us all the time of Ma's infinite compassion and grace on us. When the whole world was terrified by the clutches of Covid-19, then too most of the devotees due to Ma's inscrutable *kheyāl* were maintaining their emotions in peace and silent worship. Some of the devotees had also been effected by this dreaded disease, but with Ma's grace, all of them are now hail and healthy. Hence the *Akhand Bhagwat Smriti Japa* had been started and we are sure all devotees are giving their precious time as much as possible in *japa*. Following that *Lakshmi Puja* was also held piously on 30th October, *Kali Puja* on 14th November and *Annakut* on 16th November, with full rituals in our various Ashrams. In Varanasi, *Lakshmi Puja* was held in the *Chandi Mandap*, and *Kali Puja* and *Annakut Puja* in the *Annapurna Mandir* on the first floor. Along with the rituals, heartfelt *kirtan*, *Kumari-puja*, Ma's *bhog* and distribution of *prasād* was also held. Although, the number of devotees attending the functions was scarce everywhere.

The annual *Shree Shree Sanyam Saptāh Māhāvratā* was held in Kankhal Ashram from 22nd to 29th November. Everyone there felt the

presence of Ma, by the manner in which the whole function proceeded healthily and devotedly with the small number of devotees and residents in these seven days. However, the live telecast and videos of the function elated and filled the hearts of all devotees, especially those who attended the *Sanyam* every year and also to those who wanted to attend it this year. The inaugural function was held on 22nd. Brahmacharini Bishudhha-di sang the welcome song composed by Shree Shree Ma. This was followed by a cordial welcome address by the General Secretary of our Sangh, Shri Swapan Ganguly. Then Sw. Shivanandji's explained the rules of the *Sanyam vrat*. Respected *Mahatmas* Swami Parameshwaranandji of Sadhana Sadan and Mahamandaleshwar Swami Vishwanandaji Maharaj blessed the *vratīs* and devotees with their exceptional sermon. Lastly blessings and instructions of Shree Shree Ma, were presented by the President of Anandamayee Sangha, Swami Achyutanandaji. Every morning there was *Ved-pāth* i.e. recitation of the *Vedas* by Pundit Shivpujan Shastriji, followed by '*satyam gyanam*' *kirtan* by Shyamal Brahmachariji. This was followed by *Gita-pāth*, *Chandi-pāth* and finally a discourse on the *Upanishad* by Acharya Shri Divya Chaitanyaji. In the evening after the *Dhyān*, a discourse on *Purān* was given by Acharya Shri Mohan Chaitanyaji. Both of them are *Acharyas* of Sadhana Sadan. In the evenings, Shyamal Brahmachariji also sang '*He Bhagawan*'.

On 29th November, the General Secretary of Divya Jeevan Sangha, Swami Padmanabhanandji Maharaj gave a discourse in the evening from 5pm to 6pm which was telecast Live. The *Sanyam Saptāh Māhāvrat* concluded with the *yagna* in the morning and *Naam-jog* (all night *kirtan*) from the evening. The next day *Mālsa Bhog* and *Hari-loot* took place.

Sanyam Saptāh Māhāvrat was also observed serenely in the other Ashrams of Ma in Agarpara, Varanasi, Ranchi, Bhopal, Bhimpura, Agartala, etc.

From 23rd to 26th December, *Gītā Jayanti* was celebrated in every Ashram of Shree Shree Ma, with the recitation of six chapters each on first three days and the full *Gītā* on the last day, followed by *yagna*.

* * * *



Even if you are unable to concentrate your mind on *japa*, The name you will repeat has its own intrinsic power. None can foretell at what particular moment circumstances will cooperate to bring about the Great Moment for you.
— Ma Anandamayee

*With best compliments and heartiest pronaams at the Holy feet of
Shree Shree Anandamayi Ma:*

Shri. Gautam Chellaram, Mumbai.

Shri. Hiren T. Patel, Andheri (W), Mumbai.

Shri. MMSingh, Varanasi.

Shri. Aditya Singh, Happy Model School, Varanasi.

Smt. Ratna & Shri. Gautam Mukherjee, Bangalore.

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Shri. Sashank Haldar & family, Kalyani.

Shri. Sishir Haldar & family, Bangalore.

Shri. Soumya Haldar & family, Bhavnagar.

Shri. Anil Kumar Bhati, Meerut.

Shri. Praveen Anand, Chennai.

Smt. Punam Dhawan, New Delhi.

Shri. Amitabh Gautam & family, Meerut.

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Endeavour to go through life leaving your burdens in His hands. Some persons do not like to sit and do *japa*, it is advisable for them to purify their mind through *seva* (service of God in man).

- Ma Anandamayee

*With best compliments and humble pronouns to
Shree Shree MA Anandamayee:*

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