

# 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'*)

## Contents

1. Matri Vani	- Editor	1
2. Shree Shree Ma Anandamayee Prasanga-5	- Prof. A.K.DuttaGupta	4
3. Amrit-Kathā	- Bhaiji	10
4. Shree Shree Ma Anandamayee (Vol18)	- Gurupriya Devi	13
5. Ma is Omnipresent	- Brahmacharini Jaya	20
6. Pādpeetham Smarāmi (Bhimpura Ashram)	- Brahmacharini Geeta	24
7. List of Festivals	- Editor	29
8. Reminiscence of my early days with Ma	- Brahmacharini Bishuddha	30
9. Ma Anandamayee Kanyapeeth	- Editor	33
10. Few priceless Reminiscense	- Editor	34
11. Visit to Dhaka for Ma's <i>darshan</i>	- Swami Narayan Tirth	36
12. Vedas and Upanishads	- Sri Chinmoy	40
13. Chhanda Mātā Gāyatri	- Mritunjoy Mukherji	42
14. The Power of Faith	- Swami Shivananda	46
15. In Memorium	- Ashwini Kumar	50
16. New Publication	- Editor	51
17. Vision of God	- Ganga Ch Dasgupta	52

**COVER PAGE (Backside)**  
**MA'S ASHRAM - BAIRAGARH -**  
**BHOPAL**

*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. *Satyavaachan 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’



*Shāntākāram Bhujagashyanam Padhmanābham Suresham,  
Vishwādhāram Gaganasadhrisham Meghavarnam Shubhāngam.  
Lakshmi Kāntham Kamalanayanam Yogibhirdhyān Gamyam,  
Vandhe Vishnum Bhavabhayaharam Sarvalokaik Nātham.*



## Compassionate words of Shree Shree Ma

Question: Ma you said, 'Seek God for His own sake'. Well then, if I seek him with selfish motives, will I not find Him?

Ma: Of course, if you seek God with a motive, you will get something of Him and if you pray for anything of this world, you will also obtain it. But the things of this world are not worth praying for. One should seek God, not with any motive but solely for His own sake. Neither should one feel concerned about one's spiritual progress, for this is also not unselfish. Seek God because it is your nature to do so, because you cannot remain without Him. Whether and when, He will reveal Himself to you rests with Him. Your duty is to call out to Him constantly and persistently and not to waste your energy on anything else. It is not fitting to compare and reason, saying, 'Such and such a person has been engaged in *sādhana* for so many years and yet has not reached anywhere'. How can you possibly judge of what is happening to anyone inwardly? At times it occurs that a person while practising *sādhana* appears to have changed for the worse. How can you tell whether certain undesirable tendencies had not been hidden within him and have now been brought to light through his spiritual endeavors? To say, 'I have performed so much *sādhana*, but no transformation has been effected, is also not the attitude to be taken. All that you have to do is to call out to Him unceasingly and untiringly and not to look for the results of what you are doing. Who can tell whether you may not by any chance be the fortunate one among millions who will succeed!

## Matri – Vani

1. Look, in order to pluck a rose one has to put one's hand into the midst of thorns. But if the rose is the only aim of the person and he has a keen desire to pluck it, he will do so without the fear of being pricked. Moreover, *Jagat-Janani-Ma* arranges whatever is necessary for each one: She certainly knows the real need of every individual. If one has at least this much faith, there is no reason at all to feel distressed.

\* \* \*

2. You should seek *satsang* in order to attain Self-realization. The objective of *satsang* is to awaken to full consciousness, to progress from unconsciousness to consciousness.

\* \* \*

3. Q: How will Self-realization come about?

Ma: By receiving and holding on to the power of the *Guru*. What is already within you becomes revealed. A person whose brain is not clear cannot be taught. In a similar manner the inner power to know your Self is realized by engaging in *sādhana*. The *Guru's* power is bestowed on the disciples, but one among thousands can be found who is capable of holding it. The *mantra* has a power of its own and its repetition will not be in vain, but the power of the *Guru* is not conferred upon all.

\* \* \*

4. Q: Does the repetition of God's Name also amount to *satsang*?

Ma: Most certainly. He Himself is present in the form of the Name, the letter (*akshar*) and the *mantra*. Therefore to be with any of these is also *satsang*. If *japa* is practised with faith the benefit will be much greater, but even when adhered to without faith it will yield some result. For those who have received initiation it is fitting to devote as much time as possible in *japa* and to meditation – only then will there be Awakening.

\* \* \*

5. What is *satsang*? *Satsang* is *Sva-ang* (His own limb). *Sva* means He, God, *Sachchidananda*, the *Atma* - call it whatever you wish. *Sva* is *Svayam* That Itself, He in Person. *Sva-ang* signifies that God is eternally revealed in every part of Creation. That is why it is said : seek *Satsang*; so that you may know yourself to be *Sva-ang* (His own limb), that He is ever revealed in every atom of Creation.

\* \* \*

6. Performing *japa* has a beneficial result of its own. When a person performs *japa* and dedicates its fruit to God, this fruit can never be destroyed or lost. When the time is ripe God will return the fruit back to the aspirant. And when he begins to notice that his desires and passions are becoming weaker and weaker, he should understand that God is in this way bestowing upon him the fruits of his practice. This is what is meant by *japa samarpan* (offering one's *japa* to one's *Ishta*).

\* \* \*

7. It is obvious that doubt lies at the root of the desire to know. If you had the firm conviction that God does everything, the desire to find out why things happen as they do, would not arise in you.

\* \* \*

8. That you are making an effort to arrange for medical treatment is also the expression of His Will. Verily, He alone is in everything. In truth Thou art the disease, Thou art the remedy and the power to heal – in all shapes and forms art Thou alone.

\* \* \*

9. Whether happiness or sorrow is experienced by someone depends on what one believes and how one views whatever is occurring. If one wishes to go beyond beliefs and ideas, one must have firm faith in God.

\* \* \*

10. Q: Is it one's duty to act according to the wishes of one's parents or should one live one's own life?

Ma: If that life is dedicated in the search of the *Paramārtha jivan* (life in search of the eternal truth) nothing else needs to be considered.

Q: In principle is it my duty to conform to my parents' wishes or should I

live my own life?

Ma: This Body speaks of the Supreme quest. There are two kinds of seekers; one, who wants to dedicate his life to the search of the Truth and for him there are no other duties. The other one, who likes to lead a religious life, but there are obstacles. If you choose the first path but have a sense of guilt of having left your parents, your thoughts will wander towards them and you will not be able to mediate. One must make a definite decision one way or the other. However there will be difficulties at times, but if one has made up one's mind once for all, these can be overcome. If on the other hand one feels pulled in two directions, one will not be able to proceed in the path of *sādhana*.

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11. If you seek God with any motive, you will get something of Him and if you pray for anything of this world you will obtain that too. Yet these material things are not worth praying for. One should seek God, not with any motive but solely for His own sake. Neither should one feel concerned about one's spiritual progress, for this is also selfish attitude. Seek God because it is your nature to do so, because you cannot remain without Him. Whether and when, He will reveal Himself, rests with Him only. Your duty is to constantly and single-mindedly call Him and not to waste your energy on anything else. It is also not proper to compare and reason, saying – 'such and such person has been engaged in *sādhana* for so many years and yet has not reached anywhere'. How can you possibly judge of what is happening to anyone inwardly? At times it occurs that a person while practising *sādhana* appears to have changed for the worse. How can you tell whether certain undesirable tendencies had not been hidden within him and have now been brought to light through his spiritual endeavors? To say – 'I have performed so much *sādhana*, but no transformation has been effected', is also not the attitude to be taken. All that you have to do is to call out to Him unceasingly and untiringly and not to look for the results of what you are doing. Who can tell whether you may, not by any chance, be the fortunate one among millions, who will succeed! You feel desperate when you have unfulfilled desires. But when One aspires God for His own sake, how is it possible to feel desperate.

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## Shree Shree Ma Anandamayee Prasanga

(Vol-V)

Amulya Kumar Dutta Gupta

(continued from before)

### Worldly matters itself are the reason for bondage

Amongst various other discussions Ma asked Swami Shankaranandji to call someone. So that he may not forget Ma's order, Swamiji tied a knot in one corner of his *chādar*. Observing this act Ma asked him, "See how beautifully it has been said. In order to remember, *Baba* has tied a knot in his cloth; understand that all worldly affairs are like tying up this knot. You all have made so many such knots in your lifetime but have forgotten why those knots have been made. Similarly after coming into this world you undergo so much suffering but cannot fathom why these afflictions are occurring. You cannot imagine that all these are occurring because of all such knots made by you. With continuous sufferings when all these knots get untied again, only then the *jiva* becomes *mukt*." So saying Ma started laughing.

### Husband and wife should support each other

5th Chaitra 1355, Saturday (19-03-1949). At ten in the morning when Ma arrived in the Hall a lady started complaining about her health and status. She said that her husband had suddenly vanished and after waiting for him for twelve years she had dressed herself in white and led the life of a widow. While conversing with her, Ma narrated a story. Ma said, "A couple were living quite religiously, but few years later the husband became too ill. When it was observed that there was no hope of recovery, the wife gave her husband *ātur-sanyās* (*sanyās* given hastily to an afflicted person). The surprising fact was that after this *sanyās*, the husband's affliction decreased and he became totally fit. After becoming fit, the husband thought that since he has taken *sanyās*, he should lead a life of a *sanyāsi* and hence he relinquished his house and family. Almost ten years passed in this manner. One day this *sanyāsi* arrived in the Kumbh-Mela. On the other side the wife too in order to have a bathe in the Kumbh-Mela arrived in Prayag with her companions and coincidentally met each other. The husband had a

deep respect for his wife as she was the cause for his *sanyās*. On meeting her the *sanyāsi* excitedly asked, 'You too have come here?' Hearing this the wife replied in surprise, 'You have still not forgotten me? This implies that you have not attained *sanyās* till now.' The husband was talking with raised hands. After hearing his wife, he did not lower down his hands and past the rest of his life with his hands raised. Many a time it is observed that the wife is instrumental in the husband's religious life. Again several times the husband too helps the wife to tread the path of religion, just like Mouni-Ma. Her husband is suffering a lot but in spite of that, he is not impeding his wife's religious life. Life is very difficult if husband and wife do not contemplate with the same essence.

### Offering garland to a dog

Today night at 9pm, when the Mahabharat was being narrated, a dog entered the Hall and lied down very close to Ma and also nobody bothered to chase it away. After the narration, the lights were dimmed and everyone meditated. Then for whatever reason the dog went upstairs, but the crowd there chased him back to the Hall downstairs. This time he lied down near the meditating crowd and occasionally made low rumbling sounds. When the lights were put on after the meditation, the dog stood up but did not depart. Ma garlanded the dog, but still the dog did not show any signs of leaving. Ma then threw a banana towards the dog. Bibhu (Brahmanand Brahmachari) then holding the banana in his hand went upstairs and the dog followed him. Everyone started laughing at this incident. Swami Shankaranandji remarked, "Who knows, for which previous *sanskār*, the dog had arrived there?"

### The importance of dying in Kashi

After this Nepal *dada* (Swami Narayanandji) asked Ma, "Ma, till now neither me nor my associates have seen a blind calf. But our Ashram's cow has given birth to a blind calf. Ma laughingly said, "What is so surprising? People too are born blind. So what if an animal is thus born. Besides this, so what if your cow staying on the Ashram near the Ganga should not have any speciality? Wasn't the death of your Maharani (the cow) so very beautiful! Did not have to suffer too much. Also the right ear was upright just before dying. Similar incidents have been observed amongst the three deaths that have occurred till now in this Ashram. The proverb is that, if one dies in Kashi, then Lord Shiva Himself whispers the name *Tarak-Brahma* in the right ear of the dying person. When your friend Bhupatibabu's

wife too passed away, then it was seen that, just before her death while lying down, she had turned to her left. Who knows what is the meaning of this.”

6th Chaitra 1355, Sunday (20-03-1949). Today Ma arrived in the Hall much before nine in the morning. Yesterday Shri Nalini Brahma had visited Ma. He had a question and it was not resolved yesterday. It was decided to hold a discussion regarding that matter this morning. He too was asked to come today by 9am.

### ***Kripa and Karma-phal***

As soon as Ma took Her seat a gentleman questioned Ma, “I have heard that, when one of the disciples of Buddha was deep in meditation, a group of dacoits had killed him to pieces. If this had not occurred he would have attained salvation. When this information was given to Buddha he had remarked, ‘This disciple in one of his earlier births, with the consent of his wife, had killed his parents in this manner in the jungle, and had complained that dacoits had killed them. Because of the fruits of that action (*karma-phal*) he died in this manner in this birth. The question now arises that, the disciple could have reaped the fruits of his action in that birth itself. Instead of that, when he was on the verge of attaining salvation in this birth, he had to die in this manner. Besides being in the company of saints and also being Buddha’s favourite disciple, did this *karma-phal* not get obliterated? Why does this happen?

Ma (Smilingly) : This only is called as *karma-phal*.

Gentleman : I have become perplexed with the thoughts of *karma* and *karma-phal*. I myself am pleading for God’s grace. Cannot God grace me with peace?

Ma : It is seen that, *karma* (actions) too are His grace only. For example, you performed some *sat-karma* (pious deeds) and also received some *su-phal* (pious fruits) for that action. Now here you can think that you yourself have performed a pious deed and received its fruit, so there is nothing like *kripa* in this. But here too you can ask as to where did the inspiration come to perform this pious deed? This inspiration has come from God only. Hence here too the fruits (of the action) that you experienced are also His Grace. Besides it is also seen that no pious deeds were done earlier but still one receives pious fruits. This only is called as *ahaituki kripa*. Everything that is occurring here is due to His Grace only. Hence as long as action and the knowledge of various actions exist, till then fruits of the action will

occur. Again such a state also occurs when there is no question of *karma*, in that state whatever has to exist that only exists.

Gentleman : Whatever we see all around us is all temporary. We complete our B.A., M.A. studies today. Suppose I die tomorrow then all these are futile. Today I earn money in a job and save it too and tomorrow if I die who will make use of all this money? If this is the situation then what is the use of getting educated and earning money?

Ma : That we talked of past *karma*, all these are that only. You had a *karma* of getting a degree of BA and MA and hence it was accomplished. And those who were supposed to enjoy the wealth, for them only you have earned and saved your wealth.

Gentleman : I am not saying that. My question is that, when everything is temporary, then it is better to sacrifice all these and constantly make efforts to attain God, because that only is not temporary.

Ma (smilingly) : I say that is the best, if you have the energy then make efforts to do that only.

Gentleman : Why does not God give us that power?

Ma : That you now talk of energy, this can be of two types. The energy with which you are doing all the various jobs of the family life, use that energy to tread the path of spirituality. And if you think that you do not have any energy of your own, you are just an instrument in the Hands of the Lord, He is the engineer and you are just a tool, then constantly try to attain that state with that attitude in mind. You will then observe that the more you progress towards that state, the more you attain pious energy and then there will be no more immorality or evil deeds within you. Because, the deeds that can be achieved with pious energy cannot be evil at all. In this manner the more your belief in being the tool in the hands of God becomes stronger the more you will observe that none of your deeds are a failure or incomplete. You are not getting burnt in fire or drowned in water and day by day you are becoming fearless, because no action is your own action. All are His deeds. How can these deeds be a failure? And why fear for its results? But without achieving that state if you try to do something in order to examine yourself then you will not get any result. In that condition fire will also burn you and water will also drown you. I am only God's instrument and nothing else - If for once you can attain this state only then you will observe that there is nothing besides the One Brahma. The Truth is revealed on becoming single-minded with any one attitude. Only requirement is to be single-minded.

At around 11am, just as when Shri Baidyanath Shastri was about to commence the oration of a religious book, Shri Nalini Brahm arrived on the scene. Seeing him Ma smilingly said, "Baba, so this is your arrival here at 9am? Just because you will arrive I have come down to the Hall much before 9am." Shri Brahm paid his obeisance to Ma and sat down near Ma. Then he put up yesterday's question.

He said, "Yesterday discussion was on the three states of mankind. The first state is where only materialistic knowledge is present, immense knowledge; the second state is where, there is no knowledge, One and only One *Brahma* exists; the third stage is where *Brahma* exists along with the material world. Even though the tree, flowers, leaves, etc., all together form the tree, just as the flower and leaves are different from the tree, similarly even though an eternal *Brahma* exists again within them the worldly ties exist. Those who have this opinion, I feel that they have actually not attained *Brahm-gyan*. Besides these three states there is one more state where inspite of attaining *Brahm-gyan* there is no loss of worldly intellectual. It is not necessary that being *Brahm-gyani* one has to see everything as One. If that were true then a *Brahm-gyani* would have tripped and fallen while climbing the stairs as he would not be able to see the stairs. Instead of drinking water would have gulped fire, because in his thoughts water and fire are one. But this is not the actual fact. Hence it is said that even on attaining *Brahm-gyan* all materialistic actions are possible and this only is called as natural *Brahm-gyan*, all others are various stages of it.

Ma: There are various stages of *sādhana*. From which ever stage one is speaking I will say that from his view that is the truth. It is truly observed in a certain stage that other than One there is none. One who attains this stage for him the question of second does not arise. Hence when he ascertains that there is nothing other than *Brahma* or cannot exist, then from his viewpoint it is the truth. Again in the state of *samādhi* Oneness is realised. But after coming out from *samādhi*, gradually the materialistic knowledge again arises. In this state only a glimpse of *Brahm-gyan* is observed. Once if *Brahm-gyan* is acquired then it is never lost. Because if a person passing out from M.A. teaches A, B, to small children then is there any loss of his knowledge? Similarly one who has bathed in the eternal flow of *Brahm-gyan*, has attained the state of *Brahm* once and for all, no further conflict occurs within him. For him all is One. You are observing that he is moving, eating, sleeping, etc, but I say that he is neither sleeping nor walking nor eating.

Nalinibabu: Ma, you have again started speaking rubbish.

Ma (smilingly): I am not saying any rubbish. I am just saying that the *Brahm-gyani* on one side does not move or eat or sleep, again on the other hand he is sleeping, eating, moving, does everything normally. That is, with him there is no obstacle from anything, because he is comprised of everything. If you observe a loss in someone than ascertain that he is still on the path. He has not attained eternal truth. Because after attaining the eternal truth nothing is excluded. Hence whatever one says, according to his state it is the truth.

Nalinibabu: If somebody goes to the Kashi Durga Temple and searches for Vishwanath (Shiva temple in Kashi), will you then say that Vishwanath exists there too? Will you not inform him about the Kashi Vishwanath Temple?

Ma: If I say that the Durga Temple is Vishwanath Temple then it will totally become Vishwanath Temple. Whatever is seen in the Vishwanath Temple, you will be able to see all of it in this Temple too. Sometime ago only this type of discussion was occurring. It was then being said that just as the origin of the tree is under the ground again the same *prān* exists in the foremost part too, because fruits are present in the foremost parts which contain seeds. Since the tree comes out of the seed, the seeds too can be called as the origin of the tree. Everything is present in every place and that too in totality. In this sense Vishwanath is present in the Durga Temple. Again it is also true that the Vishwanath Temple also exists a little further away from the Durga Temple.

It was already 12 in the noon and hence today the regular oration of the scriptures did not take place. Ma asked Shri Nalini Brahma to have *prasad* (lunch) in the Ashram. The rest of us paid our obeisance to Ma and departed to our houses.

\* \* \* \*

(to be continued)

*Not a single word uttered from Shree Shree Ma's sacred lips should go in vain and that Her memory is not under the control of time; it is our duty to remember this.*

--- Bhaiji

## Amrit - Kathā \*

Bhaiji

(continued from before)

### Obeying Bholanath without a hinch

We were then staying in Shahbagh, Dhaka. One day Nonibabu (Prof. Noni Gopal Bandyopadhyay) arrived there during his morning walk. He met Bholanath and also had discussions about me. He then requested to meet me (after hearing about me from Bholanath). Another day both Nonibabu and Prangopalbabu (Deputy Postmaster Prangopal Mukhopadhyay) arrived to meet me. During that period, this body conversed with others after making a *kundali* and being seated on it. So there was a discussion with them for sometime after being seated in the *kundali*. They departed after sitting motionless for quite sometime. From that day onwards, for the next 6-7 days, they arrived daily in the evening and sat motionless in front of this body, immersed in their own thoughts. Prangopalbabu was a pious man. Both of them used to mention that, sitting here their *japa* occurred quite steadily. When this body went to Siddheshwari, they too came along occasionally. One evening Bholanath and this Body went to Siddheshwari. They also accompanied us. The night was spent there. While returning Prangopalbabu mentioned that this was the first time that he had spent the whole night and dawn in spiritual work.

During those days, I used to express disapproval in appearing before outsiders; also never felt like going anywhere. Bholanath felt annoyed with this behaviour. But I used to try my best to follow his instructions in these matters. One day one of Bholanath's relatives asked me by the way, 'What is the reason that, whatever Bholanath says you have to follow? If he instructs you to do something wrong, will you do that? Don't you have your own intelligence or thoughts?' I replied, 'This Body does not have any inclination to argue, only to obey his instructions, as far as possible by this Body'. I became silent after saying all this. On that night food was cooked in the Siddheshwari building and *bhog* was offered. From then onwards, the same is occurring in the house too.

### Going into a trance during daily chores.

This Body was still following the rule of eating three mouthful of food in the morning and three in the evening. Young Āshu and Mākhan were also in Shahbagh. Cooking food for the boys; washing utensils after their meals; then take a bath and cook again for the *bhog*. After offering that to God, the *prasād* was served to Bholanath. Removed dirt from the rice and *dāl* (pulses), by separating each and every grain of rice or pulses; washed the utensils again after these were cleaned by the servant; cooked and served food for everyone; fetched water from the pond to cook food; and several other daily chores were conducted by this Body without an end. It was also observed that while chopping vegetables occasionally the hand stopped on the sickle or knife; only after becoming normal continued the work. Or while pulling out the log of wood from the *Chula* (mud stove), the hand became immobilized, even though the heat of the fire was felt.

On some days the food either used to get burnt or remained half-cooked or over-cooked. Then slowly slowly rectifying all these items, took quite a long time. Serving food for Bholanath used to get delayed. Bholanath knew that this Body was not delaying on purpose, was trying to do all the chores correctly but never got enough time. Remaining in such immobile states gradually increased.

### Arrival of tourists.

One morning when this Body was about to start cooking, Bhupen arrived and said 'I am working in the Agricultural Department and Jyotishbabu wants to meet you'. Bholanath agreed. I heard the discussion. On those days whenever somebody arrived, this body stood behind the door and tried to hear the conversation, or went into the kitchen. After their departure, Bholanath used to call me and say, 'All of them come here to get some pious advices, why do you behave like this'.

A few days later three people arrived in the morning. Bholanath called me and so I came and stood nearby. In those days, in front of others, I used to put the veil on my forehead. But once the *kundali* is made and I start talking, there is just no thought of covering my head or putting the veil. It is just, as it is. That day I brought three wooden seats for them to sit. And this Body too sat down on the *āsan*, after making the *kundali*. Bholanath was also present there. Jyotish asked, 'Is there any hope of our spiritual upliftment?' This Body replied, 'Hunger is not yet present'. There wasn't any other special discussion. They sat for time and then departed. Wiping the *kundali*, this Body was just going into the other room, when



suddenly this Body's eyes fell on Jyotish, who was around twenty hands away. Saw his backside only. He had only one *chādar* on his body. But later learnt that, he had been wearing both a *kurta* and a *chādar* (sheet). This Body had a vision that, in an extremely subtle manner just like the fibers of a thread, there is an uninterrupted bond in the transcendental state, between him and this Body. One has to come near this Body only in the transcendental state. After this, for almost a year, he did not come to Shahbagh. Although sometimes there was a remembrance, still he was not called, because this Body knows that everything occurs at its own time.

### **Bholanath's anxiety.**

It used to be almost evening by the time meals were prepared and served to Bholanath. What to do, this Body would fall into a trance at any time, at any place, maybe for hours. How will the house run in this manner, Bholanath used to think. This Body also agreed to it, but was unperturbed in all matters.

One day, suddenly, Bholanath's sister Motori arrived and mentioned she would stay here. Though she was not keeping good health she did all the household chores and did not allow this Body to do anything. She had restrictions in fooding and bathing, but still she bathed and kept fast, and cooked the *bhog*. Even though she was not maintaining vigil over her health and food habits, her health started improving here.

Well, the household chores were occurring with ease now. Whose work it is, He Himself gets it done, humans just worry about it and become tense; on being focused and dependant on Him, his supreme infinite power arranges for everything. By contemplating on His essence, it has been seen that whatever is offered to Him, that itself returns back in a special form.

### **Pramathbabu's Maun-vrat.**

One day Pramathbabu's wife came and asked for permission to keep *maun* (vow of silence) on every Monday. I agreed to it. Next day Pramathbabu came and asked for permission to keep *maun* on Sunday, a day before his wife kept *maun*. He did not want her to move ahead of him. I agreed and showed him a *kriya* for commencing the *maun*. He kept *maun* on Sunday, but found that he could not speak on Monday morning. He ordered his son Pratul (by gestures) to inform us. When Pratul arrived, Bholanath took this Body to Pramathbabu's house and requested for his cure. Informed him the *kriya* of breaking the *maun*, after which he became normal again.

\* \* \* \*

(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. The english version is 'Mother reveals Herself'.)

## Shree Shree Ma Anandamayee

Vol-18 (Bengali)

Gurupriya Devi

(continued from before)

### Ma's goes to Kankhal via Delhi.

30th March 1965. Today evening Ma departed from Bhopal for New Delhi, staying there in the Ashram for only one day i.e. on 31st. Hence there was a huge crowd of devotees and it was impossible to control them. In the night Ma departed from Delhi reaching Haridwar on 1<sup>st</sup> April and staying as usual in Baghat House, Haridwar. A horrifying storm was going on in Haridwar.

### A devotee's daughter recovers due to Ma's grace.

The daughter of a devotee of Bombay had accompanied Ma from Delhi to Haridwar. All of a sudden she had an attack of asthma. Her mother wanted to take her daughter back to Delhi and from there back to Bombay. But Ma forbade her to leave until the weather was normal. Ma told a brahmachari to call the doctor. The brahmachari did not know where a good doctor would be available and hence he started asking the people around. The moment he had put his foot outside the Ashram, a gentleman entered the Ashram and asked him, "Do you think that I can get Ma's *darshan* at this inappropriate moment?" The Brahmachari replied, "If you are a doctor then you can get Ma's *darshan* immediately." This gentleman was Maj.Gen. (Dr.) Sharma from New Delhi. He immediately took this case in his hands. The girl was almost cured on the next day.

3rd April 1965. Today Ma went by car to Dehradun. First Ma visited Kalyanvan. Ma had previously been here in the month of September, last year, hence there was quite a big gathering of devotees.

6th April 1965. Departing from Dehradun on 5th evening, Ma reached Varanasi today evening and immediately became extremely busy with the *Basanti-Puja* commencing from tomorrow the 7th. The *Durga-Puja* held in the spring season (*basant-ritu*) is called as *Basanti-Puja*. This function starts from *Shashthi* (6th day) and ends on *Dashami* (10th day). The ninth day is celebrated as Ram-Navami (the birthday of Shree Ram). The victory

of Shree Ram over the demon Ravana is celebrated on *Dashami*, as *Vijay-Dashami*.

### **Busanti-Puja in Varanasi.**

The idols of Goddess Durga alongwith other gods and goddess are sculpted according to the scriptural rules. The idols of Laxmi and Saraswati are placed on the right and left sides of Ma Durga respectively. These positions are opposite to the *Durga-Puja* held in October. The position of the idols of Kartik and Ganesh remain the same. So Laxmi is with Kartik and Saraswati with Ganesh. This complete set of Idols is placed on the permanent stage inside the Chandi-Mandap. During the ceremony time Ma kept sitting on Her *Āsan* very near to the stage. On the *Ashtami* day Ma sat on Her *Āsan* right from 4am in the morning till late in the night. Hence the devotees in the Ashram, sitting in the open Chandi-Mandap, were blessed to have heart-felt *darshan* of Ma. The devotees sat there bearing the scorching sun just to be near Ma and enjoy the *Puja*. This only is *tapasyā*.

On 11th morning the immersion process of the idols were completed systematically and in the evening the Idol set was taken out on a *bajra* (large boat) and immersed in the River Ganga.

12th April was Ma's grandmother's *nirvan-tithi*. A punditji conducted a special worship of Shree Bipineshwar Shiva in the temple in Mamu's house.

### **Didima's Sanyās Utsav in Varanasi.**

Didima's day of *sanyās* was on 13th April and it was celebrated spectacularly. The *puja* continued from 5:30am to 9am. Didima with her fragile and thin body, at the ripe age of almost ninety years remained sitting throughout the *Puja* and function. Ma too was present for the whole program. During the *ārati* of Didima, Ma stood up along with the devotees to offer respect to Her mother. Didima is the *diksha-Guru* of innumerable devotees. Even at this ripe age of ninety, Didima took part in every function inspite of the large crowd moving around. Didima is too sweet and cool. There is not a pinch of ego in Her. She has love and affection for each and every person going near her, blessing them and distributing *prasād*. Ma too remained seated on Her *Āsan* during the entire function and blessed everyone with Her presence.

Most of the functions are now being held in the new Hall in the ground floor of Gopal Mandir. This hall was inaugurated on 14th January this year. One day on the completion of the *Gayatri-purashcharan* of a brahmachari, a small function and *yagna* was held in the Hall. The brahmachari had completed 24 lakh *Gayatri mantra japa*.

On another day, a new room for Ma was inaugurated on the top floor of the Ashram guest house. Ma remained in that room for the whole day and night and returned to the Ashram the next day evening.

During this period, enormous devotees arrived from Bombay, Calcutta, Dehradun, Lucknow and other places. Ma gave *darshan* to the eagerly waiting devotees regularly to their satisfaction.

### **Matri-Janmotsav in Ranchi.**

On 22nd April 1965, Ma reached Ranchi from Varanasi. The 69th *Janmotsav* will be celebrated here in Ranchi from 2nd May to 19th May. This was the first time that Ma stayed here for two long months. The city of Ranchi has become blessed with Ma's presence. It will be appropriate here to mention about the establishment of the Ranchi Ashram.

### **The history of Ranchi.**

Dr. Priya Ranjan Ghosh is a young dentist practising in Ranchi, though originally he is an inhabitant of East Bengal. He had his first *darshan* of Ma in Kolkata in 1953, during the Sanyam Saptah. After this on the request of the devotees of Ranchi, Ma arrived in Ranchi for a few days. Ma never stayed in the house of a married person. In the meantime Dr. Ghosh was constructing a house for himself on Main Road. The house was not completed but still the devotees made arrangement for Ma's stay in that house. Ma entered the house and went into the large room and said, "Well, this is an idle place for *kirtan*." Dr. Ghosh, a bachelor was quite a religious person. He thought that since Ma has purified this house by Her presence, he would not stay here, but utilize only one room as his dispensary. He then informed Ma, that he wished to donate this house to the Ashram. The devotees staying in Ranchi were already looking for a place to make an Ashram, and hence Priyaranjan Ghosh's donation of the house was immediately accepted. Hence in the month of October 1954, the Ranchi Ashram was inaugurated in the presence of Shree Shree Ma and constructing a Pandal in the adjoining vacant land, *Shree Shree Durga Puja* was organized. During that time, the recitation of the complete *Devi-Bhāgwat Parayan* and the complete Ramayan were especially heart reckoning. Dr. Priyaranjan also requested Ma that he wanted to install an idol of *Ma-Kali* in the new Ashram. Another devotee immediately donated Rs.1000/- for this purpose. Shri Nitai Pal, who had sculpted the beautiful idols of *Gaur-Nitai* in the Vrindaban Ashram, was requested to sculpt the idol of Goddess *Kali*. It was also decided that in 1955 (the coming year), this new idol of

Goddess *Kali* would be installed in one of the rooms of this Ashram during *Kali-Puja* or Diwali. That room was then being utilized as the Ashram office.

Shree Shree Ma also gave instructions on how to sculpt the Idol. In general idols of *Ma-Kali* are black in color, but Ma instructed that this Idol would be of the color of the clouds obtained by mixing grey and blue; the color of the dense thick clouds just before the rains. Idol of *Ma-Kali* of this color is not observed normally. This Idol is too lively and captivating. An unusual incident occurred during the installation of the Idol. The installation *Puja* was being conducted by Brahmachari Kusum (a science student) of our Ashram. While worshipping he observed that the locket of the golden chain adorned by the Idol was pulsating, as if *Ma-Kali* was breathing and the locket was moving up and down. He once again scrutinized carefully but could not observe any reason for the movement that he had seen.

The room in which the installation took place seemed to be too small for the Idol. Hence with everyone's consent it was decided to build a separate temple in the vacant piece of land where earlier in 1954 *Durga-Puja* was held. But that land was a portion of a Catholic Mission. Once the land issue was properly resolved, financial problems arose. *Ma-Kali* Herself took the responsibility of solving the financial problem.

Several years ago, a small child Manik Banerjee, had promised *Ma-Kali* that when he would grow up, he would build a temple for *Ma-Kali*. An Idol of *Kali-Ma* was present in his dilapidated house in Barishal, East Bengal. His mother first worshipped *Ma-Kali* and then started her daily chores. Manik too sat with her mother during the worship. Several years later when he grew up and settled down in Ranchi and was constructing his new house, he remembered his promise to *Ma-Kali*. So he decided to build a temple in front of his house. But then he had an unusual dream. *Ma-Kali* Herself appeared in his dream and said, 'Why are you constructing a temple here? I am already present in Ma Anandamayee's Ashram.' Manikbabu also saw the Ranchi Ashram in his dream, though he had never been there earlier. In his dream he asked *Ma-Kali*, 'Ma, why will you not settle in my house?' But he woke up without getting an answer. He narrated his dream to one of his friends, who coincidentally was a devotee of Shree Shree Ma and he took Manikbabu to the Ashram. In May 1958, Ma again arrived in Ranchi. Then Manikbabu had a long private with Ma and talked to his hearts content. Ma replied, 'Good. You start constructing the temple. Make efforts. Then see what *Kali* does'.

Hence Manik Banerji took complete responsibility of the temple's expense. The expense for the huge *Nat-mandir* (Hall) in front of the temple was obtained from several other devotees of Ma. Swami Tyaganand Giri of Bholagiri Ashram, Haridwar (who was present there) was given the responsibility of looking after the construction work of the whole Ashram and Temple. As usual there were a lot of obstacles in this pious work. The total expense was rising, more than that had been calculated and finalized. But *Ma-Kali* gave assurance to the Swamiji in his dream and showing him quite a lot of gold coins, said, 'Just do not worry'. In frustration the Swamiji said to *Ma-Kali*, 'Besides waiting for the funds to come or running away from here, I can sell off your ornaments and finish the construction'. *Ma-Kali* then showed him a spot covered with a cloth. He removed the cloth and found a metal container full of gold coins. *Ma-Kali* again said, 'Take all that you require from here'. Swamiji replied, 'I am a *sanyāsi*, I cannot take anything, I have to be offered'. So then *Ma-Kali* instructed him to talk with Manikbabu.

This beautiful temple was finally completed and inaugurated in Shree Shree Ma's presence in 1962, during the Diwali festival. Even though the Ashram is situated on one of the busiest main roads of Ranchi, the temple and the hall are secluded, serene and lively, an ideal place for meditation and *sādhana*. Later it was learnt that in ancient times the Ashram area was a dense forest where *sadhus* and *yogis* performed *sādhana* and meditation, etc. One of them had even attained salvation. Also in ancient times, on the very site where the present *Kali* Temple has been constructed, a huge *Kali* Temple had been constructed by the King of ChhotaNagpur. Initially this Ashram was quite small, but gradually it has grown bigger and this time too, after Ma's arrival, three new rooms have been inaugurated on the second floor. This time when Ma arrived the crowd was quite small and everyone had Ma's *darshan* to their hearts content.

27th April 1965. Today Ma went to Shri S.N. Pandit's residence, in New Colony, Hatia. Hatia is almost 6km from the Ashram and here a huge factory has been established with the joint efforts of Russian and Czech engineers. *Satsang* with Ma was arranged in a beautiful lawn near Shri Pandit's residence. Ma was in excellent mood and answered several questions and gave a lot of advice.

A Czech engineer asked several questions to Ma. Finally he said, "I do not believe in rebirth. Will there be any consequences? Ma replied, "You at least believe in this birth? Don't you? Only one genuine birth is required for the

quest of God and only one genuine death, which is also the death of the death. After which there is neither birth nor death.”

28th April 1965. Today Ma fell down from the stairs. This had damaged the bones of the middle finger of the right hand. A doctor arrived the next day and after examining the finger, wanted to prescribe some medicines. Ma informed him that Ma's body cannot accept any type of medicine. While explaining to the doctor Ma said that about 40-50 years ago, because of a cholera epidemic, everyone had to take a cholera injection. Ma had refused to take it but on Bholanath's insistence Ma had taken the injection. And immediately Ma's arm had swollen up with intense pain. Even though the arm had become normal after quite some days but it had become weak. The pain that occurs in the hand sometimes is due to that injection only.

#### **A detailed description of the *Janmotsav* in Ranchi**

It was decided to hold Ma's *Janmotsav* this year in Ranchi. The devotees started making preparations for it. A lot of obstacles also arose. But due to Ma's grace all these obstacles were overcome. Everything was accomplished jointly and beautifully. People from far and near started arriving, but the main crowd was from Kolkata. Arrangements were made for their stay in and around the Ashram. A huge house was made available, which had a big and long verandah and a courtyard, where cooking and eating arrangements were made and the devotees occupied the various rooms in the house. The Yogada Society which was almost a kilometer from our Ashram, had provided arrangements for about 100 devotees of Ma. A huge *pandal* was also setup in the open land of the Ashram. Shri HariBabaji arrived with his *ras-lila* troupe on 14th May. Several eminent *Mahatmas* also arrived like Swami Maheshwaranandji from Bombay, Swami Vishnu Ashramji from Suktaal, Swami Sharananandji and Swami Krishnanand Avdhootji from Vrindavan. These *Mahatmas* enriched the devotees with their enlightened discourses. Before these *Mahatmas* arrived, for a few days, the eminent Professors of Ranchi University arrived and gave lectures on various religious matters, either in Hindi or Bengali. In this manner from 2nd May to 19th May *kirtan*, *bhajan*, *ved-paath*, and discourses on spirituality were held daily from morning to 10pm in the night.

#### ***Tithi Puja***

19th May 1965. Today is the day of *Tithi Puja*. With all the proper arrangements, at the peak moment of the function the *Puja* was being conducted with total devotion and perfection. Even though an enormous crowd had gathered

for the function, all arrangements were perfect. As usual after the completion of the *puja*, the devotees lined up in a long queue and silently one by one came near Ma and offered their obeisance to Ma, lying down in deep *samādhi*. It took almost two hours to finish this part of the program without any pushing or crowding. The next day on 20th May, *Ras-lila* and *Bhandara* were held.

#### **Re-decoration of the Idol of *Ma-Kali*.**

21st May 1965. Today the Idol of *Ma-Kali* was repainted for the first time after being installed. Hence a special worship was also held. Throughout the function Ma remained seated in the Hall and in between also sang *kirtan* for almost an hour. Being questioned by some devotee, Ma narrated the story of the Temple. By the end of May most of the devotees had departed. But Hari Baba's *kirtan* and discourse on the lives of saints continued till the day Ma departed from Ranchi. In the later part of May Pundit Kapindra'ji kept the spectators captivated with his lucid discourse on Ramayan. And this used to be the last program of the day.

#### **Shri Naren Brahmachari visits Ma.**

12th June 1965. Today Shri Naren Brahmachari, the *Guru-bhai* of Sri Gopal Thakur arrived along with a big group and conducted *Puja* sitting in the Hall, opposite to the Temple. Ladies also took part in this *Puja*.

#### **A *fakir* visits Ma in subtle form.**

One day in the evening between 5pm to 6pm, when Hari Baba was giving a discourse on Gita, Ma saw in a subtle form a white bearded person, looking just like a *rishi*. He was peeping inside from a window of the Hall. Calling a brahmachari of the Ashram, Ma showed him the person standing outside the window. With Ma's grace, the brahmachari could see the subtle form. Just outside the hall, below a banyan tree, there is a grave of a Muslim *fakir* called as the '*siddh fakir*'. Most probably Ma had seen him. Some cash was given to the priest taking care of this grave and he was requested to conduct a special worship and to distribute the *prasād* among the Muslim devotees. One day Ma also visited the I.B. Hospital within the Ram-Krishna Mission. Ma also visited the residences of several devotees of Ranchi before leaving for Jamshedpur on 21st June, 1965.

\* \* \* \*

(to be continued)



## Ma is Omnipresent

Brahmacharini Jaya

How compassionately Ma has molded the life of each one of us with Her own hands, has guided our way of life towards the path of consciousness awakening, which we just cannot comprehend in totality. All the illusionary filth that we have in our hearts is all due to our actions. But we are blessed that the benevolent touch of Ma's hands are always on our heads throughout our lives.

**15th September, 1974.** Few girls of Kanyapeeth wanted to become *Shudhhachari*. Ma said to them, "Only after taking a bath in the river Ganga, completing 1000 times *japa* and consuming few drops of *panch-gobya*, you may enter the kitchen." Next day the girls cooked few items and offered some to Goddess Durga and some to Ma too. In the afternoon while having lunch Ma pointed towards me and said, "This girl does so much labor, that too without taking meals. As she has become fat she feels hurt. Earlier she was quite thin." After some time Ma asked, "Who has cooked the food?" I replied, "Tulsi'di."

Ma: Hence am able to eat a little.

Tulsi'di: Ma, Udas'ji does not allow us to cook."

Ma: You do not listen to her, don't make her your Guru."

Ma (to Udas'ji): You do so much work, why do you talk rudely with others?

Ma (to Geeta): Learn how to make the juice.

Ma: Geeta has interest in cooking. Chandan too labors a lot, takes care of two aged women, cooks too if required, serves food too. Paramanand also works a lot. Cuts the vegetables and even cleans the bathroom. You all too try to become efficient in all matters. Forsake laziness. When God has given you a body and mind, then never ever be lazy. Laziness has to be made inactive.

**28th February, 1975.** Ma has arrived in Kashi. In the night I went to Ma's room and informed Her of the health conditions of the Kanyapeeth girls and myself. Ma replied, "Even though the Kanyapeeth girls are fit, give them limewater for drinking. Give them clean limewater. Keep the

lime dipped in water, in the night itself.” During sickness, if the girls did not eat properly, Ma used to say, “Just as we feel pain while taking injection and become fit too, in the same manner even though we don’t like it, food has to be taken like taking medicines.” Ma regularly inquired whether we ate or slept properly or not. One day in the night I was awake beyond the sleeping hours in order to tuck Ma’s mosquito net. Udas’ji too was sitting there. Seeing me Ma asked, “Go to sleep, why are you awake so late in the night?” I replied, “Anusuiya’ji and Udas’ji told me to stay here.” Ma then said, “Udas, can you not tuck the mosquito net? If you cannot do so, you should have told me, I would have made some other arrangement. You (to me), you go to sleep, do not listen to her (Udasji).”

**26th June, 1975.** Uma and Aruna were two sisters in Kanyapeeth. When news arrived of their father’s death, they were not informed about it, as it would break them down. Ma made arrangements for their immediate departure to their house. Ma gave them a lot of advice before they departed. That night Ma made me write a letter to them, “The news of your father’s death was not informed to you as you would be troubled on the way. The loss of parents is indeed a dreadful pain for the children. The act of God has to be accepted. Tell your mother to daily read a few lines from the *Bhāgwat Kathā*.

**5th May, 1976.** Today Ma returned back to Varanasi. Trivediji and Gopibaba are too ill. Ma first went to Trivediji’s room and stroked his head. Trivediji remarked (in Hindi), “Ma, you listen, God truly hears the call of the devotees. I have cried for you for the last four days, hence you have arrived in spite of the scorching heat. But for this reason, I will have to make atonement.” After hearing him, Ma said (in Hindi), “No, *Baba*, I have arrived here to see you, at my own *kheyāl*. Take your meals properly. Do not wear torn clothes.” Trivediji’s shirt was a bit torn. Suddenly Ma put Her finger on the torn area and tore it so much that it was unwearable and converted the tension building up in the room to one of laughter.

Tattered clothes evoke a feeling of physical deterioration, hence Ma had most probably ripped apart a torn cloth worn by a devotee. Or maybe Ma decreased one’s fascination for one’s own worn out body. Ma used to say, “As long as there is a sense of duty, as long as we are making efforts to fulfill our wishes, till then maximum possible efforts should be made to attain divine grace (*bhagwat kripā*), although *kripā* is not subjected to physical efforts. As long as the sense of ego is present, till then *sādhana* is

essential." Because of Ma's *kripā* only, Trivediji had been praying for the last four days. Hence Ma's confessing words to Trivedi'ji was, 'I have arrived on my *kheyāl*'.

After that Ma went to meet GopiBaba who too was seriously bedridden. Ma stayed with him for quite some time. When Ma was leaving, with great effort he said to Ma, 'Bless me'. That night Ma had asked me whether GopiBaba had eaten or not. On giving a negative reply, Ma had said, "Is it proper to not to eat anything?" Then Ma asked GopiBaba's daughter Sudha'di to inform Shashi (GopiBaba's grandson). Sudha'di had said that Shashi was not keeping well and was suffering from measles. Ma had then mentioned that Baba's health was not good too.

Next, meeting Bunidi's grandmother Ma said, "Mother, keep well. Pray to Him so that He may take you away from this world only after consuming all your sufferings in this very life, that you may never have to return back. Cry out to Him." From these words of Ma it is clearly understood that whenever the devotees of Ma suffer, that too is because of Ma's *kripā* only. Because our compassionate Ma, to save us from the sufferings of the terrible rebirth, washes away all our sins, in this very birth itself.

Atul'da is also not keeping well, so Ma went to see him too and asked, "How are you?" Atul'da replied, "There is arthritis all over the body, cannot even take a bath." Ma advised, "Perform *mantra* bath."

Various external rules and regulations like bathing, etc., are performed in order to turn one's extrovert mind spiritually inwards and also to purify the heart. If the mind and heart are not purified or if the body is helpless, then Ma accordingly advised similar methods of *sādhana*. How so ever be the body diseased or weak, as long as there is consciousness and the dictates of the mind, as long as the breathing is going on, till then *naam-mantra* (God's name and *mantra*) has to be repeated in tune with the breathing. Ma always stressed on this matter.

9th May, 1979. *Matri-Janmotsav* was being held in Bangalore. Ma was then staying at the residence of the Eliya Raja of Trivandrum. The function was being held in the Jaymahal Palace. Bus had been arranged for the devotees to reach the Palace. I am still not able to forget an incident of that period. Buddhadeb Bhattacharya, a brahmachari of the Ashram was returning from the function. A stray dog had bitten him and blood was oozing out of the injured parts of the body. Crying with pain he arrived near Ma. Ma too had just returned back to Her residence from the function.

On seeing him Ma hurriedly asked for milk, turmeric and ghee and ordered these to be applied on the injured parts. Ma applied few other things too and after the first-aid made arrangements for his admission in a hospital. Ma then looked towards us and said, "I had advised him not to come here and hence he was not talking to me. I had heard his scream from Kankhal itself, but he did not obey and arrived here. What can I do?" We were all surprised to hear this. But due to Ma's infinite grace, Ma gave him first aid and got him admitted in the hospital. The dog's owner too came and asked for Ma's forgiveness. Ma assured him, "It is not your fault, whatever is in his fate that only will take place."

**30th May, 1981.** We girls of Kanyapeeth boarded a train and reached Kankhal for the annual *Durga-Puja*. On reaching there, learnt that the two baskets of utensils for the *Puja* which I had packed and was under my responsibility were missing. I asked everyone but to no avail. Immediately I rushed to Ma crying, "Ma, the two baskets of utensils for the *Puja* are missing, I am depressed, what to do?" Ma consoled me and said, "Why are you crying? Why take the responsibility when you are not keeping well? Do not cry. First you eat well and relax. Then go and inform Panu and also tell, 'Panu'da, Please solve the problem. I am relaxed after informing you about it'. On hearing this Panu'da immediately sent someone to Dehradun station. Ma then mentioned, "Will it be recovered? Let's see, whatever God wishes." In the night Ma again mentioned, "You may get it if it is in Kashi." But I could not convince myself and kept on worrying as to how the *Puja* will be held without the utensils. But Ma kept on saying, "Rest assured." Three days later Chhabi'di (Geetashri Chhabi Banerjee) arrived from Kashi along with the utensils. Later learnt that Kanti'ji, who had come to the station to see us off, while leaving the station had seen our two baskets under a shop in the station and quietly picking them up had returned back to the Ashram. Later she had handed it over to Chhabi'di, who was coming to Kankhal from Kashi. Even though the incident is quite trivial, it has made a lasting impression on my life.



(to be continued)

*It is He, verily, who manifests Himself in all temperaments and forms; whomsoever you may hate, you hate but your own Ishta (Lord). Anger, greed and the like must be altogether abandoned, Nor should you be swayed by praise and prestige.*

- Ma Anandamayee.





Shree Shree Ma, Didima and Gurupriyadi along with Ashram members at Bairagarh Ashram. Standing: Kripalji, Mohaniji, Indudi, Dayanandji, Vibhuda, Monida, Nirmalanandji, Paramanandji, Shri Dattar Singhji and Shaktida. Sitting: Shorbadi, Taradi, Gopalpriyadi, Chitradi, Guneetadi, Arunadi and Maitreyiji.



Shree Shree Ma at Bairagarh, Bhopal Ashram. Standing behind Ma is Shantaji, Dayanandji and Sevaji.



Shree Shree Ma in a meditative trance during Shrimad Bhagvat Saptah at Bairagarh Ashram on 23 November, 1971



Shree Shree Ma at Bairagarh, Bhopal. Shantaji and Pramilaji standing behind Ma.



Shree Shree Ma being garlanded by Lady Datar Singh (Kripaliji's mother)



Shree Shree Ma being fanned by Sir Datar Singh (Kripaliji's father)





Shri 1008 Swami Vishnu Ashram ji maharaj (of Shuktaal) conducting Bhagwat Paath at Bairagarh Ashram



Shree Shree Ma at Bairagarh Ashram along with Pushpadi, Paruldi and Vishuddhadi.



Shree Shree Ma along with Bunidi, Udasji, Sw. Paramanandaji and Didima.



The Prime Minister of Italy Mr. Trudo paying a visit to Shree Shree Ma in 1971 at Gopal Mandir, Varanasi Ashram.



Br. Nirvanandaji putting Gopalji on to Ma's lap in Varanasi Ashram.



Ma decorating Maitreyi, a Kanyapeeth girl in Varanasi Ashram.



Shree Shree Ma and Gurupriyadi along with the girls of Kanyapeeth in Varanasi Ashram.



Shree Shree Ma along with Pujya Shri Haribabaji Maharaj.

### *Pādpeetham Smarāmi*

#### Shree Shree Ma's Bhimpura Ashram (Baroda)

Brahmacharini Geeta

Shree Shree Ma first arrived on the pious banks of the river Narmada in September, 1937. Including Baba Bholanath and Swami Ashimanandaji, several devotees were in that group. Ma had then stayed at the Vishnudas or Tikanji Temple. Shri Ramratanji, the *Mahant* of the Temple was not very social nor met too many people, but he visited Ma regularly. One day he witnessed a liquid oozing out of Ma's hairs. He put some of it in his mouth and had an excellent taste of honey. Till then there wasn't any permanent Ashram on the banks of the river Narmada in Gujarat. Ma used to visit the residence of several *sanyasis*, brahmacharis and *sadhak* and *sadhikas* staying on the banks of Narmada. And each one of them urged Ma to stay in their Ashram for as long as Ma wanted. GurupriyaDi was surprised to witness such irresistible attraction for Ma. Even though none of them understood Bengali, they still had immense love and fascination for Ma. It is Ma's divine *Lila* that, everyone wants to be near Her. Everyone gets attracted towards Ma's after having *darshan* of Her enchanting form, sweet smile and polite demeanor.

After that Ma on Her own *kheyāl* had been to Gujarat on several occasions, moving around various spots on the banks of the river Narmada, like Utkanteshwar, Daakor, Baroda, Chandod, Bhimpura, Vyaas, Ganganath, Kamati, etc.

Once in 1938 Ma visited Chandod in the winter and stayed there for almost two months. As usual, Ma visited several religious places. One day Ma was travelling towards Vyas-bhet (where Sage Vyas did penance) in a boat on the River Narmada. When the boat was passing Bhimpura village, all of a sudden Ma's eyes fell on a huge banyan tree up on a hilltop. Ma asked for the boat to be stopped on the river's bank just below it. Viewing steps on the edge of the hilltop, Ma climbed up hurriedly to the top. Later Ma disclosed to the accompanying people that Ma had seen subtle bodies of several *rishis* having *satsang* under that banyan tree. And they were requesting Ma to visit them there.

On 3rd March 1939, with Ma's guidance Swami Akhandanandji (GurupriyaDi's father) purchased that piece of land for constructing an Ashram. The Ashram was built and in 1940 the Ashram was sanctified with Ma's arrival and a grand inauguration was held. Being the only Ashram in Gujarat, this Ashram then became the centre of attraction for the devotees of Gujarat. In 1940-41 Ma arrived in this Ashram for the second time and stayed here for almost two months. Ma had then visited other cities in Gujarat too. Later on with the efforts of several devotees of Gujarat the Ashram was expanded to its present form.

In 1953, Ma again visited Bhimpura Ashram while returning from the South Indian tour. During this period several eminent *Mahatmas* too stayed here. One night Swami Narayananand Tirth (Narayan Swamiji) had an unusual *darshan* and was completely intoxicated. He witnessed a *Mahapurush* in subtle form leaving Ma's room and moving upwards into the dark sky. The next day when he described his vision to Ma, Ma explained that the *Mahapurush* was none other than Shree Sukhdev'ji, as mentioned in *Shrimad Bhāgwat*. He had arrived to request Ma to visit his temple, which is very near to Chandod. While visiting this temple Ma had taken along Narayan Swamiji with Her. For several reasons, after the 1950-1960 decade Ma did not visit the Bhimpura Ashram.

Later, after almost thirteen long years in 1977, Ma visited Bhimpura Ashram for nine days of *agyāt-vās* (in seclusion), after the completion of the 27th *Sanyam Mahavrat* in Badrika Ashram. Mahamandaleshwar Shri Brahmanandji, Head of the Sanyas Ashrams, had requested Ma to celebrate a *Sanyam Mahavrat* in Badrika Ashram). Since the climate here in Bhimpura is not too cold, it was ideal for Ma's health. Ma too was quite well here and climbed up and down the stairs very easily. On the day of departure, Ma visited the Radha-Krishna Temple in the Ashram premise and caressed the idols with Her hands.

Once Shree Hanuman'ji, in the form of a child had visited Ma in Bhimpura Ashram. Hence the Hanuman'ji idol in the Ashram is that of *Bal-Hanuman* (Hanuman'ji with a child's face).

Again on 26th January 1978, Ma visited Bhimpura Ashram and stayed here for almost one and half months. The royal family of Gondal arrived and with Ma's permission celebrated Saraswati Puja for the first time on 12th February. A large crowd gathered for the occasion. Ma too was in good health throughout the stay and distributed *prasād* with Her own hands.

The 28th *Sanyam Saptah* was held in Nadiad from 7th to 14th October, 1978. On 15th October, Ma arrived in Bhimpura by car. And everyone hoped that Ma would get total rest here. But few devotees followed Her and made arrangements for their stay in nearby Ashrams. Ma gave short *darshan* once daily as a rule. Daily Dasu'da (of our Ashram) used to bring few children of the nearby village for Ma's *darshan*. They were disciplined and sang *kirtan* in chorus; after Hanuman'jis *Puja* they departed with *prasād* in their hands. Also foundation was laid for a new building, for Ma's stay in the Ashram.

During this period, Panu'da, Pushpa'di and Brahmacharini Guneeta arrived in Bhimpura. Guneeta'ji was instructed by Ma to look after Swami Paramanandji's meals. Guneeta'ji also informed Ma that her PhD research in Sanskrit language on Vedant Philosophy was almost over and that viva would be held very soon. One day when Guneeta'ji went to pay her obeisance, Ma in a lying posture suddenly asked her, "Who is observing? Who is speaking? Who is eating?" Guneeta'ji understood that the questions were not simple as it seemed. Swami Virajanandji was sitting near Ma. Guneeta'ji replied, "I myself." Ma immediately got up and said, "This is what you have learnt? Will the Punditji (invigilator) give you marks by seeing your face? How many types of *goon* (attributes) are there?" Guneeta'ji was about to answer either 24 or 16. But Virajanandji then remarked, "Ma, she is talking of *Nyaya Darshan*". Then Ma, for the next thirty minutes spoke on the three attributes of Vedanta namely, Satya, Rajha, and Tamha. Ma then advised Guneeta, "When the Punditji will ask, 'what is *Advaita*?' you will then reply, 'where no question of *Dvaita* arises'." Later Ma remarked, "This has never occurred before. They see me before leaving for the Exams, inform me too after returning from the Exam, but this incident has never occurred earlier." It was as if Ma was training Guneeta'ji for the viva. One day Ma made Guneeta'ji write down some lines on spirituality. Then, told her to hand it over to Virajanandji. On 4<sup>th</sup> December, 1978, Ma departed for Morvi.

Ma arrived next in Bhimpura in the month of January 1979. Ma very rarely came out from Her room. People waiting on the terrace had Ma's *darshan* in the evening only, and that too from a window of Ma's room. The inauguration of Ma's new room was held on 14th January, the day of *Sankranti*. The day was celebrated with *Daridra-narayan bhojan* and a special worship of the idol of Lord Padmanabhan.

On 8th October, 1979, Ma arrived in Bhimpura by car from Baroda station. Ma was totally alone and had a good rest during this period. Only a few local devotees came for Ma's *darshan*. Ma departed on 17th October for Gondal via Nadiad, for the *Kali Puja* to be held on 20th October. On 12th December Ma returned back to Bhimpura, and had complete rest for almost a month. Ma gave *darshan* to a huge crowd on Christmas day after a long long time. On 19th January 1980, Ma departed for Nadiad, from there to Ahmedabad and then to Bombay.

On 30th January, 1981 Ma arrived in Bhimpura from Baroda and Bombay. *Shree Shree Saraswati Puja* was celebrated with great pomp and show in Ma's presence on the 12th of February (on the day of *Basant Panchami*). The stage for Goddess Saraswati was put up next to the platform below the huge banyan tree. Ma's sitting arrangement was adjacent to the stage. Ma arrived from Her room glowing like Goddess Saraswati attired with a yellow scarf around Her neck. A huge crowd of devotees had assembled for the ceremony. A *Basanti* (orange) colored Sari was draped around Ma, a crown was placed on Her head and sandal paste on Her forehead. Then Nirvananandji worshipped Ma along with the Goddess of wisdom. All around the Narmada river the echo of the blowing of conch shells and cymbals continued in this serene atmosphere.

About this function, Shri Debo Prasad Mukhopadhyay (Ex-General Secretary of the Sangha) gives an explanatory description in his book 'Matri Leela Darshan'. He writes – When Nirvananandji started the worship Ma had been sitting with folded hands. As the *puja* progressed Ma's stance changed too. The body became still, the eyes closed completely, and Ma had a radiant countenance. Ma went into deep *samādhi*. The sound of conch-shells and cymbals and *kirtan-bhajan* was continuing in crescendo. Nirvananandji with his years of experience understood the situation and slowly slowly started removing the crown from Her head, the garland from around Her neck, etc. Ma too came out of Her trance and hurriedly removed the Benarasi *chaadar*, etc from Her body. A little later the worship was over and Ma slowly stood up and the Ashram ladies holding the arms escorted Ma to Her room.

It is also written in the above book – A small piece of land behind the Ashram has been acquired recently. Shri B.K. Shah arranged for the survey of that area and digging of a tube well. The land is quite rough and a bit far from the bank of the river. In order to show the area to Ma and to get Her



blessings, Ma was taken there in a chair by Shri B.K. Shah, Shri Divecha, etc. Smt Lilaben (wife of Shri B.K. Shah) asked Ma, "Ma, in which place water can be found? The *Puja* will be held there and later boring will be done on that spot." Ma smiled and replied, "This Body does not say anything on such matters. Where is Paramanand? Call him." Someone went in his search and informed after his return that Swamiji is not keeping well and will not be able to reach this spot. So Ma again said, "So it is upto you to decide what should be done." Shri B.K. Shah an old devotee of Ma, understanding Ma's *leela* immediately replied, "Since Ma has agreed to sit where She is sitting now on the chair, water should be available in the spot in front of the chair." So saying, he started digging with a spade. Others followed him too and they dug a shallow hole. After that they brought water in mud pitchers and poured it within the hole. Shri Triguna Sen and myself were standing nearby. Ma saw us and said, "Debu, Triguna, come and pour water into the hole." We too caught hold of a pot and poured water into the hole. In this manner *bhumi-puja* was held but flowers were missing. A garland of flowers was still in my arms, which I could not offer to Ma in the function area because of the huge crowd there. Most probably Ma gave me the inspiration and I touched the garland on to Ma's lotus feet and spread it over the hole. I felt as if Ma was pleased with this action. So in this manner the *bhumi-puja* was completed successfully.

Another episode of Bhimpura Ashram mentioned in that book is – In Bhimpura, Ma's *darshan* timings for the evening was 6pm to 8pm. A white dressed brahmachari has arrived from some place in Gujarat. I had met him in the Baroda bus stand. Learning about Ma from me, he had arrived here to have Ma's *darshan* and get his doubts cleared up.

Brahmachari: Ma, I regularly have *darshan* of gods and goddesses. May be it is the awakening of the *kundalini*. There is buzzing in my ears. Seems I am hearing the *Nād-dwani*. While meditating I feel as if someone is grasping my throat, the neck hurts badly. So while meditating I lie down at that very spot. The villagers rebel against me and call me mad. My parents too are fed up with me."

Ma: Which mantra do you use?

Brahmachari: I repeat several mantras, which ever I like at that moment.

Ma: Can you not do *japa* of only one mantra?

Brahmachari: No Ma.

Ma (after remaining silent for some time): First of all cut off your long hairs and shave off your beard. Wear normal clothes and go back to your parents. Remain strictly in the path given by your *Guru*. One should be simple both outwardly and inwardly. Artificial methods cannot awaken the *kundalini*. Once your consciousness is purified the *Guru* will help in the awakening. Have a fixed aim. Ma also says, "When the aim becomes alive whatever is required by whomsoever '*aapse aap ho jayega*'. The brahmachari departed happily with the simple solution to his problem.

*MahaShivratri* was also held here on 4th March, 1981, when almost 150 devotees took part in the all-night *puja* of the *shiv-linga*.

The first video film by our Sangha was started from Bhimpura Ashram, with the help of Shri Lokumal Chellaram.

Ma departed from Bhimpura for Vrindaban on the 6th of March 1981.

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### List of Festivals

M.M.Gopinath Kaviraj Birthday	September 9, 2021.
Shrimad Bhagwat Saptah	September 12 - 19, 2021
Shree Gurupriyadi Nirvan Tithi	September 13, 2021.
Shree Sharadiya Durga Puja	October 11 - 15, 2021.
Shree Shree Lakshmi Puja	October 20, 2021.
Shree Shree Kali Puja	November 4, 2021.
Shree Shree Annakut Puja	November 5, 2021.
Shree Shree Sanyam Saptah	November 12 - 18, 2021.
Shree Shree Jagadhatri Puja	November 13, 2021.
Ras Purnima	November 19, 2021.
Geeta Jayanti	December 11 - 14, 2021.

## Reminiscence of my early days with Ma

Brahmacharini Bishuddha

In 1957, after my appendix operation the stomach pain had relapsed as we were not aware of the post-operation safety measures. So in the winter of that year, Ma took me to Dehradun.

On Ma's instructions, Kripal'ji was already staying in Dehradun along with five other girls namely, Guneeta, Geeta, Sadhana, Bharati and Shakti. At Dehradun, Ma arranged minutely all my necessities, like in which room I will stay, what I will eat, when I will rest, what will be massaged on my body, etc and for taking care of me, handed me over to Kripal'ji and Yogesh'da. Ma too stayed there for some time. I had come to Dehradun for the first time, hence everything all around like the snow clad mountain range was truly enchanting. Ma advised me, "You are now in a cold place, take water, air, and food regularly, cover your ears and nose when you walk on the mountain trail, as it will be too cold outside. One day when the girls were studying under the morning sun, Ma arrived there wearing an *alkhallā* (gown) and after sitting down remarked, "See friends, this Body too has dressed like you all, in a frock. When Batu'da (Pundit Agniswatta Shastri) visited Dehradun for some time, Ma asked him to teach the girls to recite the *Mahimna Stotram* every day.

We girls were quite happy under the charge of Kripalji and Yogeshda. Every evening we walked on the hilly track along with Yogeshda, and every day we stopped at a new place, spread the mat and sat down to have our tiffin and enjoyed hearing Yogeshda's earlier experiences with Ma.

Heard from Yogeshda - When Ma was staying in Aatpara village in the house of Baba Bholanath's elder brother, she had to do all the household chores. For washing the utensils Ma used to go to shallow pond behind the house. Several village girls of a lower caste used to come there too. Once Ma started talking with them, they then too started helping Ma in washing the utensils. When they had washed and cleaned the utensils, Ma used to wash it again with water. They used to bring fresh fruits from their gardens and offer it to Ma. Once they brought milk too along with fresh mangoes. Ma ate a little and asked them to distribute the rest amongst themselves.

Ma had said, 'All of you do so much for me but I cannot do anything in return.' The village girls replied, 'The very fact that you talk with us laughingly gives us immense pleasure'.

Another incident from Yogeshda - Ma was residing in the house of a sub-judge near to the Siddheshwari Temple in Dhaka. Baba Bholanath was too ill. The eminent doctors and surgeons of Dhaka informed that it was liver abscess. If operation was not done within a few days it might burst. But it was decided to continue with homoeopathic medicines. Time passed away in this manner. Ma too arranged for some special food - yellow *moong* dal, curry of raw papaya and light curry of *magur* or *shinghi* fish (catfish). Ma most of the time sat on Baba Bholanath's cot and did not eat anything. Almost 17-18 days passed in this manner. From amongst the fruits offered to Ma, by the devotees, Ma used to select a certain fruit (having a stalk) daily and give it to Kulada Brahmachari for offering in the *yagna* at the Siddheshwari Kali Temple. When the fruit burst due to the heat, then on Ma's instructions, using a stick the inner flesh of the fruit was put inside Ma's mouth. And from the glass of water offered to Devi-Ma, a gulp of water was put into Ma's open mouth. This was all that Ma took for the day. One day Ma took Yogesh'da along with Her to the Siddheshwari Temple. After the offering of the fruit, Ma picked up a glass of water offered to Ma-Siddheshwari and while rubbing Her hand on the edge of the brass glass kept on murmuring, 'Can't you? Can't you? Go and see, isn't there a hatchet somewhere?' Kulda-da said, 'Yes, Ma', and started searching for the hatchet for cutting the woods but could not find it. Ma again said, 'Can't you? Can't you?', and again started rubbing Her hand on the edge of the glass. Then further said, 'No, locate the hatchet - and bring it.' Then only Kulada-da found it. The hatchet was in a horrible state, after continuous cutting of woods, it had bent in several places and had become blunt too. Ma took the hatchet in Her hand and showing a spot above the elbow and said to Yogeshda, 'See whether you can make a cut here or not?' With his left hand Yogeshda caught hold of Ma's arm just above the elbow and started rubbing the edge of the hatchet on that spot. The hatchet was totally blunt, the edge made a groove on Ma's soft hand. But even after 2-3 scratches the skin did not cut and hence he became depressed. Ma said, 'You could not, you could not?' Hearing thus Yogeshda again got ready to cut, but then Ma said, 'Get a cut in one stroke.' Then giving a deep and forceful rub with the edge of the hatchet, there was a

deep cut, but the area was quite crushed and not a bit of blood oozed out. Ma then pressed that area with Her other hand and tried to squeeze out some blood. Then Yogeshda pressed very hard and a drop of blood came out. This blood was picked up on a *bel* leaf and Ma then ordered it to be sacrificed into the burning *yagna*. In this manner the operation of Baba Bholanath was taken over by Ma on Her body and Baba Bholanath recovered to normalcy.

One more incident from Yogeshda - On another occasion Ma was in Dhaka and Bhaiji was too ill. Suddenly one day Ma informed Yogeshda to take *maun-vrat* and sent him to *agyāt-vās* (unknown destination). Ma also instructed him, 'On the way you will not talk or give your identity to anybody, not even to this Body.' With Ma's instructions he travelled towards Uttarakhand and reached Haridwar and settled down in a cave. Kumbh-Mela was in full-swing in Haridwar at that moment. From the cave he could see people moving around. One day all of sudden Yogeshda saw Baba Bholanath and Ma moving ahead. Since he was not allowed to talk or give away his identity, in order to inform Ma that he was in that cave, he thought of singing, as he had good voice. But alas! No sound came out from his mouth. Finally he came out of the cave and sat down at the edge of the road depressed with head bent down. When Ma again passed in front of him, with a bent head he paid his obeisance at Ma's lotus feet. After one year when Yogeshda returned back to Ma then Ma had said that This Body had seen you there and had pointed out to Bholanath too.

One more incident from Yogeshda - For the daily *kirtan* Ma had instructed Bhaiji to compose few lines. Bhaiji sat down with pen and paper for the whole day and night, but could not write any worthwhile lines. Depressed he slept off in the early hours of the morning. Suddenly the following verses came floating in front of him, and he got up and wrote them down. The next day Bhaiji read out the lines to Ma. Ma then called Yogeshda and instructed him to compose a tune and sing the verses. Of course with Ma's divine *kheyāl* only this Matri-Stuti was composed. Few lines of that famous Stuti is:

*Jai Hriday Vāsini Shudhāsonātoni Shree Anandamayee Ma,  
Bhuvan Ujjwalā Janani Nirmalā Punya Vistārini Ma.....*

The first line of Brahmacharis of Dhaka Ashram, Yogeshda, Kamlakanthda, Atulda and Hiruda have done severe *sādhana* in Shahbag and Siddheshwari. Also they have received umpteen affection from Ma, Baba Bholanath and Bhaiji.

## Shree Shree Ma Anandamayee Kanyapeeth

With Shree Shree Ma's divine *kheyāl*, the unrivalled and first devotee of Ma, Shri Jyotish Chandra Rai (Bhaiji) had a thought to establish a school for girls in the trend of a Gurukul as was operable in the olden days. But this could not be finalized during his life time. Later on 25th December, 1938 in Ma's presence, with the dire efforts of Gurupriya'di and with the donation given by Swami Akhandanand'ji, this Kanyapeeth was established in Haridwar, with two girl students in the residence of Dr. Pitambar Pant.

Initially since there wasn't any permanent building for Kanyapeeth, the inmate students of Kanyapeeth stayed in various cities like Haridwar, Dehradun, Vindhyachal, Allahabad, Delhi, Almora, etc. When in 1944 the Varanasi Ashram was undergoing construction, with the efforts of Swami Paramanand'ji and Gurupriya'di, a separate building was also constructed for Kanyapeeth and it was finally and permanently established in Varanasi Ashram.

Regarding the principles of Kanyapeeth Ma Herself had said, "The main intention or aim of the Kanyapeeth is '*ādarsh charitra gathan*' ('development of an ideal character'). It is this ideal character which helps a person to progress in the ordained path of truth and to finally reach the intended goal. That very life is praiseworthy which shows the right path to the society.

In the 83 years of its establishment the Kanyapeeth students have obtained immense praise in the field of learning-teaching, singing-playing music, handicraft-housework, painting-drawing, etc. Several girls after leaving Kanyapeeth have obtained governmental positions too. Sanskrit and culture is the basic education system here. Modern education is also a part of this culture. To be self-reliant is one of the motto here.

The age for admission of girls to the Kanyapeeth is from 6 years to 12 years. But in some special cases the rule can be over-ridden. Admission is usually done in the month of July. The exams held here include: *Prathama* (class 8), *Purv-madhyama* (class 10), *Uttar-madhyama* (class 12), *Shastri* (graduation) and *Acharya* (post-graduation).

Lady Principal  
Shree Shree Ma Anandamayee Kanyapeeth  
Bhadaini, Varanasi.

## Few Priceless Reminiscence

Editor

In 1942, Shree Shree Ma was sitting on a cot and a lady was decorating Ma with flowers, garlands and a crown, and at the same time was weeping bitterly. Ma was staring out of the window with a detached and sorrowful look. Besides this lady nobody was in the room. I was standing near the door, and was wondering why Ma was so harsh? Neither glancing at her or talking with her. The moment this thought arose within me, Ma looked towards me and said, "She is not worshipping this Body. Her son is sick and hence she is praying". After a while again said, 'Don't you have Horlicks with you? Give her one bottle'.

It was war-time. Horlicks was not available easily. My father used to get it for me. There was no reason that Ma would have known about it.

Bithika Mukherjee

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Once at the plea of the devotees of Baharampur, Ma visited that city. Buni'di and myself were accompanying Ma. We disembarked from a steamer at Baharampur jetty on the banks of the River Ganga. A huge crowd had gathered on the jetty to greet and welcome Ma. The moment Ma got down, the crowd surrounded Her from all sides. No one in the crowd even bothered to think about us. Buni'di and myself were totally puzzled as to what to do and where to move with our substantial luggage. In the meantime, Ma pushed through the crowd and catching hold of our arms made us sit down in a nearby car. Now, the people were puzzled with Ma's sudden action and wondered why Ma went away from them? But we understood Ma's actions and were assured that Ma has not forgotten us. Ma always kept a sharp vigil over the girls accompanying Her, never let them out of Her vision, and this incident is a direct proof of that.

Renuka Mukherjee

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Once the President of the Ramtirth Mission, Dehradun, *Parampujniya* Swami Govind Prakashji had informed me, 'Daughter, Ma is the direct manifestation or incarnation of Goddess *Jagadamba*'.

I still cannot forget that day and hour when I had the good fortune to have my first *darshan* of Shree Shree Ma; just not *darshan* but also obtained shelter at Her lotus feet. Swami Govind Prakashji took me along to visit Shree Shree Ma at Haridwar. Several other mahatmas and devotees also came along with Swamiji. Ma was then residing in the Jaipuria Bhawan in Ramghat, Haridwar, and *Srimad-Bhagwat Saptah* was being celebrated. Shree Shree Ma and Didima were seated in the Assembly Hall. On hearing Swamiji's arrival, Ma immediately got up and saying, '*Baba, Baba*', came forward and welcomed him, and offered him a seat too. I was totally amazed to witness this unprecedented and humble embodiment. Swamiji said to Ma, 'I am thinking of handing over this young girl to Kanyapeeth for her education, but now whatever Ma says!' Thrilled Ma said, 'Yes, the Kanyapeeth is *Baba's* only'. When Swamiji asked about the financial expenses to be paid, Ma replied, '*Baba*, you have handed her over to This Body. Here, whatever other girls have, like coarse rice and coarse clothes, she too will get the same'. I was again surprised at Ma's bountiful behaviour, and the deep respect for *Sadhus*.

When I arrived in Kanyapeeth, I had the knowledge of alphabets only and with Ma's extraordinary grace, I have now obtained the *Acharya* (post-graduate in Sanskrit) degree. Long time ago, Ma had advised me, 'You have to get the *Acharya* degree'.

Once I was in Uttarkashi Ashram with Ma. Ma was in the Kali Mandir. Two *sadhus* arrived to have Ma's *darshan*. Ma asked for garlands. I pondered, no garlands are available here or any place nearby and it was almost dusk, from where can the garlands be obtained? I was wondering, when suddenly I saw someone coming towards us with two garlands made of beautiful and sweet smelling jasmine flowers. I was just stupefied watching Ma's silent proceedings.

Kantanand Paramhansa

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*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 ul'imate spiritual enlightenment and emancipation.*

-Bhaiji



## Visit to Dhaka for Shree Shree Ma's *Darshan*

Sw. Narayananand Tirth

(continued from before)

One day at around 10am, Ma came out of Her room and started walking through the adjacent meadow. Bhaiji thinking that the scorching autumn sun might hurt Ma, walked behind with an umbrella over Ma's head. Some of us too followed behind them. Strolling in Her own *kheyāl* Ma crossing the meadow, reached the garden of late Ishwar Chandra Ghosh, a little farther away from the Ramna Ashram. In a tinned roof house in this garden lived Shree Shree Ma's parents, i.e., our 'Dadamahashay' Shri Bipin Behari Bhattacharya and our dear 'Didima' Smt. Mokshda Sundari. Ma entered their cottage and suddenly turned round and came out hurriedly. There was a huge pond in the centre of the garden, surrounded by various trees of coconut, banana, mango, etc. Crossing these trees Ma strolled around the pond and we too followed Her. Reaching the southern end of the pond Ma suddenly stopped and looked all around. We too came to a halt and encircled Ma. Observing a man standing in the pond with arms stretched and water in his palms, Ma all of a sudden asked me, "What is that man doing standing in the water, with water in his palms?"

Myself: Ma, nowadays, *pitrū-paksh* (the 16-day lunar period of ancestral remembrance) is continuing. I suppose that man is doing *tarpan*.

Ma: What is *tarpan*? Who does this *tarpan*?

Myself: For the sake of love and satisfaction, the offering of water by the living offspring to the ancestors is called *tarpan*. Even though the body dies, the *ātma* (soul) does not get annihilated. Hence the soul of our ancestors, in whichever body and whichever *lok* (realm) they exist, according to the scriptural rules, they will get satiated by the water of the *tarpan* and the food items of *shrāddh*. Because the atoms of this water and food items, by the power of *mantra* and devoted faith, gets mixed with the atoms of the food of their edible material and provides them utmost satisfaction. One, whose father has died, can only perform *tarpan* or *shrāddh*. This should not be performed by one whose father is alive. There are various types of *tarpan*, like *devtarpan*, *manushyatarpan*, *rishitarpan*,

*divyapitritarpan*, *yamtarpan*, *bhishmtarpan* and *pitritarpan*. There also exists *ramtarpan* and *lakshmantarpan*. Facing which direction, which *tarpan* should be performed and in which *tarpan*, *job* (barley grain) and in which *til* (sesame seed) will be used, that too is clearly mentioned in the scriptures.

Whatever I knew about *tarpan*, I narrated all that and hoped that Ma would have heard everything.

Ma: Don't you perform *tarpan*?

Myself: Yes, Ma. I perform *tarpan* everyday around evening; hence I do not perform *tarpan* separately during this *pitri-paksh*.

Ma: Is there any specific time for performing *tarpan*? Or it can be performed at any time?

Myself: Those who perform daily, they perform *tarpan* during the noon worship period. Again a few of them perform *tarpan* while bathing. Those who perform *tarpan* according to the *pitri-paksh* regulations, they perform this ritual at noon.

Ma: What is the time now?

Myself: I don't have a watch. I guess it might be around eleven'o'clock.

Ma: From tomorrow onwards, at dawn when the *mangal-ārati* of *Ma-Annapurna* of the Ashram will occur, from then onwards till this eleven'o'clock, you sit and perform *japa*, in any one of the *gufa's* (underground rooms) below *Ma-Annapurna* Temple.

I just could not understand the underline meaning of why after so much dialogue regarding *tarpan*, Ma suddenly asked me to sit and do *japa* for almost six hours at a stretch. I did not have the courage to ask Ma the reason for the same. This was the first instruction I received from Shree Shree Ma. However, as per Ma's instruction, the next day from five at dawn, I entered the underground room on the north-east corner of the *Ma-Annapurna* Temple to perform *japa* till eleven a.m. Ma could have directly instructed me do the same and I too could have happily tried to fulfill it. But why stop the discussion on *tarpan* and tell me to sit for *japa*, I just could not fathom. I happily started the *japa* but because of the bites of the innumerable mosquitoes present inside, it was difficult to sit still and perform *japa*. However, continued the *japa* as instructed by Ma. After following this routine for a few days, my whole body, face, head and arms were full of small small spots, due to the bites of the mosquitoes. Few people even commented that I was suffering from small-pox. One day all of a sudden, Ma's vision fell on me and Ma enquired, "What is all this that has cropped

up on your face, hands and body?" I replied, "Ma! The result of the terrible mosquitoes in that cave. Their bites have created these scars, it's not anything else. Having pity, Ma said, "From tomorrow onwards, instead of sitting in that cave, sit in the bigger cave below the stairs leading upto the *Ma-Annapurna* Temple and perform your *japa*."

Next day after bathing according to Ma's instructions, entered the cave below the stairs of the Temple and started *japa*. This cave did not have a wooden door, but consisted of a plank made of bamboo strips. I pulled in the plank to shut the entrance before starting the *japa*. After a few moments, the mosquitoes of this cave too started troubling me. And then suddenly frogs started jumping all around and over me too. And it was unbearably hot and damp too.

I had already started the *japa* and hence could not disobey Ma and get up from this place.



I could hear Shree Shree Ma having philosophical discussions with the devotees in the southern verandah of Her room. But nobody seems to be bothered about my predicament, the unbearable heat, the stinging bites of the fierce mosquitoes and the touch of the sticky, slimy frogs all over my body. I felt too angry and annoyed on Ma. When I was mentally revolting against Ma, suddenly someone arrived and moved away the plank door, letting in a cool draft of wind and aiding me in breathing normally. No doubt, Ma must have sent someone to remove the door, because other than Ma, nobody knew that I was here in this cave and that I was suffocating inside. After sometime again somebody arrived and said, "Ma has instructed you to get up as it is already eleven a.m." Today, with this incident, Ma has forcefully pointed out to me that, even though Ma is busy in various programs, dialogues or spiritual discussions, Ma is ever watchful over us, is aware of our sorrows and grief, and has made proper measures against it. All my anger and annoyance disappeared in an instant and my heart filled with gratitude.

Cox Bazar is a sub-division of Chattagram (or Chittagong). A lawyer Shri Dinbandhu Chakravorty had invited Shree Shree Ma to visit his place after the function of *Durga Puja*. Ma decided to go there along with Baba Bholanath. On the morning of the day of departure, Bhaiji informed me that Ma has agreed to take me along with Her to Cox Bazar. Hearing this news I thanked *Jyotishbabu* from the very core of my heart. I was too thrilled to know that I will be able to go along with Ma. It is just Her

*ahaituki kripā* and nothing else, that I was selected to travel along with Her. And for this uncalled for grace, I bow down at Her lotus feet again and again.

Since Ma would leave today night at 10pm, several devotees arrived in the morning and flocked around Ma sitting on the verandah. I too getting ready sat down near Her. While sitting there, suddenly I had an attack of fever with body pain and headache. The pains and fever increased too quickly. It did not take me long to ponder that all this was due to the umpteen mosquito attacks for the last few days. When I could no longer be seated, I bowed on Ma's feet and was getting up, when Ma asked, "Why is your forehead so hot?" I replied, "Ma, I have an attack of high fever with shivering and pain. I am unable to sit, so I will go and lie down." Jyotishbabu said, "You go and take rest, when Ma will leave, I will call you." Hearing this, Ma said, "Will he be able to come along with so high fever?" Jyotishbabu replied, "Ok, no use of leaving today. He may go later after the fever subsides." Ma replied, "Will his fever leave so soon?" Hearing these words from Ma's lips I understood immediately that this fever will trouble me for quite some time. Somehow walking to my bedding, I lay down and became unconscious. Never came to know when Ma departed and whether Ma saw me before leaving or not. From the next day, loose motion also added to my ailment. God too blessed me and heavy rains started at the right moment. A few days later Bhajji visited me and found me in the same state with all my bedding wet due to the incessant rains. Seeing me in this state he took me to his house and introduced me to Dr. Harendra Chandra Ganguly, the husband of the younger daughter of Shri Shashank Mohan Mukhopadhyay. By his medical treatment and Bhajji's extraordinary help and care, I recovered from the ailment after twelve days. I can never ever forget whatever support and service they had given me in those frightful days. Totally recovered I returned back to my house in Kashi. Even after coming back, for three consecutive years I kept suffering from this disease. In spite of several treatments this ailment would not get rectified completely. I still remember Ma's words, 'Will his fever leave so soon'. However how Ma with Her compassionate grace rectified it, I will inform later.

(to be continued)

  
 "As long as you have the energy make efforts to attain Him only."  
 ----- Shree Shree Ma Anandamayee -----  


## Vedas and Upanishads

Sri Chinmoy

(continued from before)

The Upanishads have come into existence from the four Vedas: the Rigveda, the Samveda, the Yajurveda and the Atharvaveda. Each Veda has something unique to offer to mankind.

The Rigveda commences with a cosmic god, *Agni*, the fire god. Fire means aspiration. Aspiration and the message of the Vedas are inseparable. This fire is the fire of inner awakening, the inner ascending flame. It creates no smoke and does not burn anything; it only illumines and elevates our consciousness. The fire god is the only cosmic god who is a Brahmin (as he is the chief priest). *Agni* expresses itself in seven forms and has seven significant inner names: *Kali*, the black; *Karālī*, the terrible; *Manojavā*, the thought-swift; *Sulohitā*, blood-red; *Sudhūmravarnā*, smoke-hued; *Sphulingini*, scattering sparks; *Visvaruchi*, the all-beautiful. (*Mundaka Upanishad* 1.2.4).

The Samveda offers us God's music, the soul's music. In addition it offers India's religion, philosophy and politics. All these striking achievements of India have come from the Samveda. A great Vedic sage of the past, Yajnavalkya, said, 'The abode of music is Heaven.' It is the Samveda which holds this soul-stirring, life-energizing music. Another philosopher saint Patanjali begins his philosophy with the Samveda because of its music. God the Creator is the Supreme Musician, and His creation is His only Delight. It is in His music that God feels Delight, and it is through music that He offers Himself to His aspiring and un aspiring children. From the Samveda we get the most significant and best Upanishad, the Chāndogya Upanishad. This Upanishad answers very clearly to a spiritual question asked by many an aspirant, 'Why do we need a *Guru*? Can we not realize God by ourselves?' The Upanishad (*Chandogyopanisad* VI.14.1-2) says to consider yourself as a traveler. You have lost your way and a robber attacks you. He takes away all your wealth and binds your eyes. Then he takes you to a faraway place and leaves you there. Originally you had vision, and you were able to move around, but now your fate is deplorable.

You cannot see, you cannot walk, you are crying like a helpless child, but there is no rescue. Then someone arrives and removes the blindfold from your eyes. You will then be able to see all the paths around, but you do not know which is the right path to take, also you cannot walk, because your arms and feet are tied up. This is the condition of the seeker who wants to realize God by himself. But if someone comes and unties you and shows you the path to your home, with your faith in him and with your confidence, you will surely reach your destination swiftly. If you have faith in him but do not have the confidence in yourself to reach your goal, then he will come along to help you. If you get this type of help from your *Guru*, you will run the fastest towards your goal. Without him you will just move along on different paths and get frustrated.

*Chāndogyopanisad* affirms (VII.23.1):

*Nālpe sukham asti bhūmaiva sukham.*

‘In the finite there is no happiness, The infinite alone is happiness.’

The finite embodies pleasure, which is not true or lasting happiness. The Infinite embodies true divine happiness in infinite measure.

*Chāndogyopanisad* also affirms (VI.2.1):

*Ekam Evādvitīyam.*

‘Only the One, without a second.’

From this One we came into existence, and finally we have to return to the Absolute One. This is the soul’s journey, not this physical body’s outer journey. And in this inner journey we go deep within and discover our own Reality, our own forgotten Self. We discover this by meditation. When an ordinary seeker meditates, he meditates in the mind. After a little spiritual advancement, he meditates in the heart. And finally being highly advanced, he can meditate in the soul and this helps in understanding the Divine, the Infinite, the Eternal and the Immortal.

The Infinite expresses itself in infinite forms and shapes in this world of multiplicity. It also expresses Itself in three major forms or aspects. These are Creation, Preservation and Dissolution or Destruction. From the spiritual point of view, ‘creation’ existed, does exist and is being ‘preserved’. ‘Destruction’ is actually ‘transformation’. When we lose our desires, we feel that it has been destroyed, but actually it has been transformed into a larger vision, which is aspiration. What we call as destruction with our limited knowledge, from the spiritual point of view is the transformation of our unlit, impure, obscure nature or consciousness.

(to be continued)



## Chhanda Mâtâ Gâyatri Rhythms of the Celestial Realm

Joy Mukherjee

### Introduction

Gâyatri is the mother of all celestial rhythms (*Chhanda*, or metres) that emanated from the point of Creation, through the super-subtle, triple-sounded vibration, AUM. When the Absolute, Eternal, Formless, Attributeless and the Infinite willed to play the Game of Creation, That One manifested Itself into myriad forms with myriad attributes, within an area of relative Time and Space, which we perceive and mistakenly narrate, and relate to, as “reality”.

This translation is from the original in Bengali, and the sources of the original Bengali treatise are ancient Indian scriptures in Sanskrit. This translation will be of some value primarily to the readers who have no access to Bengali originals, let alone to Sanskrit, and are yet eager to realise the Truth. However, it is important to take into consideration a few key points before we proceed.

Some scholars from across the world, including in India, have relegated ancient Indian scriptures as ‘religion’ (idol worship, worship of the forces of nature, etc.), and thus, ‘unscientific’. But very few really understand the essence of ‘religion’. Religion, essentially, is the realisation of the ultimate, immutable Truth. Which in our scriptures is expressed as Bramha. But why is knowing Bramha so important? That is because “*Bramhaanandam* is *ParamaSukhadam*”. The bliss of grasping Bramha surpasses any other sense of worldly joy or fulfilment.

There are diverse pathways to realise this ultimate Truth. Some tread the path of seeking it by trying to understand the core of nature, and some tread to realise this same goal, seeking the core of self-awareness. The first is the path of scientists, and the second is termed as religion. However, these diverse paths lead to the same goal.

Max Planck, the founder of quantum physics, put this succinctly: “Nothing prevents us, and the momentum of our knowledge requires it, to *interrelate* the order of the universe and the God of religion. For the believer,

God stands at the beginning of their speeches; for the physicist, at the end of them.”

And since the goal of those seeking to realise the core of nature and those seeking to grasp the core of self-awareness is the same, the two (religion and science) cannot be segregated. This is what the greatest scientist of all times, Albert Einstein said: “Science without religion is lame; and religion without science is blind.” (Essay: “Science and Religion”. 1954)

Sanātan Dharma explains the science of Creation thus: **Bramha** is expressed in two forms: first, as the Absolute, Omnipotent Consciousness; and second, as the relative form of the physical universe. As we shall see later in this discourse, **Bramha** is the dialectic of the Absolute and the Relative, both present at once. While the Absolute remains as it is, within it the relative physical universe is but a fraction – but an integral part of that Absolute, emerges. As Lord Krishna says in Shree Geeta: “*ekaangshenastheetajagata*”. Or, “the universe exists as a fraction, and at the same time, is an integral part of Me”. (See Note on word usage in Sanskrit.)

This might seem intriguing, but it essentially means that being a fraction of the whole does not make it independent of or separated from the whole. The allegory closest to grasp is that of the ocean and the wave. The wave rises in the ocean, but it does not get separated from it. It is a fragmental expression of a feature of the vast ocean. The ocean is permanent, the wave only transient. Waves rise in it and fall back into it, but the ocean remains as constant. Similarly, the Absolute in its Divine Game expresses Itself in a transient universe as a fraction of Itself, but the transient is part of the Absolute.

The scriptures say:

*“aum poornamadah poornamidang poornamudachyatey  
poornasya poornamādāya poornamehāhashishyatey  
aum shantih shantih shantih”*

This means, That One is Absolute (*poorna*), and this, what we see as the created world, or the fragment we spoke of above, is also *poorna*. *Poorna* emerges from *poorna*, so even if you think of the fraction, or created universe, the sum total still remains the same, or *poorna*.

In that sense **Bramha** is the dialectic of non-existence and existence, a philosophy of formlessness that assumes form, both at once. Let us look at this quote from science Nobel laureate John Boslough:



(On the Creation of the Universe)

"A non-physicist might see something like this: into a void, so absolute as to mock any human concept of emptiness, appeared a single point of raw potential. And at that very instant of the creation of this point, bearing all matter, all dimensions, all energy and all time, burst forth, spewing out its content. At that instant of its origin, all matters and all forces were indistinguishable from each other."

John Boslough..... "Stephen Hawking's Universe" (1985)

Our *shastras* (scriptures) say that from that Omnipotent Nothingness emerged everything as a manner of the Game of That One. Which basically means that all the essence of the Created world had been in all its potential within that nothingness. So it will only be to the benefit of all true seekers of truth if they go through the treatise fully, if possible repeatedly, a process termed *manan* in Sanskrit, which is basically like churning of the milk to bring the butter - the Truth - to the surface.

Inherent as a part of the Divine Game of Bramha is expansiveness, or *Vrihati*. This is the basis of Creation: the Unmanifest Absolute ("At that instant of its origin, all matters and all forces were indistinguishable from each other." - Boslough), desiring to become manifest; the Formless and Attributeless to take on forms and attributes; the desire of That One to become many. To just exemplify: the inherent potential of a seed, which in its *Vrihati*, or the vibrations innate to it, becomes a plant in which blossoms flowers and then bears fruits, then gives more seed, and so forth.

This is *Leela*, or the Divine Will to indulge in a Game. The answer to the 'Why' is simple: A game needs at least two to be at it, as no one can play a game alone. Hence, the Unseeable, Attributeless, the One beyond our sensory perceptions, takes on myriad, seemingly fathomable physical forms.

Most people live at a very gross plane, whether physically, mentally or intellectually, where their personal comforts, their successes in terms of money and wealth or intellectual achievements are what the world means to them. Gāyatri Mantra blesses us with the vision that all these are petty follies when compared to the Eternal Bliss of the Ultimate Truth, or *Sacchidananda Bramha*, that is *Sat* (Intransient Truth), *Chit* (Immutable Consciousness) and *Ananda* (Eternal Bliss).

The author takes one through the origins of the Mantra, and then exposes the Mantra step by step. That explanation of the steps is pure science, as the discerning reader seeking The Truth will realise: a science that millennia

ago explained, as if in the Unified Field Theory of Albert Einstein, “the music of the spheres”.

Gāyatri Mantra, through which the seeker implores to imbibe the incomprehensible and inexplicable (termed *avaangmanasgochar*) benevolent power that created not just you and me, not just the earth and beyond, not just the solar system or the Milky Way, but all the universes that have come into being, been in a state of continuum, and then finally found dissolution into That One. And the entirety of this is Poorna Bramha.

In all Her affection, Gāyatri Mata lays out for the seeker of those Rhythms of the Celestial Realm, and at the core of this treatise is the passage on the seven metres: Gāyatri, Vrihati, Ushnik, Pangti, Trishtup, Anushtup and finally, Jagati. These seven metres are scientifically laid out as the process of Creation, comprehending which, one invokes Gāyatri Mantra to bless us with the Consciousness, of which is born the whole.

One of the key concepts in the Game of Creation is the apparent – but only apparent – dualism of Purusha and Prakriti. The reason why one says this is only an apparent dualism is that Purusha in the truest sense is Consciousness and Prakriti the Primordial Force, and yet, the delectable dialectical basis of Sanatan Dharma is that it never sought to mark out Purusha as a “male-only” entity and Prakriti as a “female-only” entity. No. Purusha is Consciousness-dominant and Prakriti is force-dominant. There is no Consciousness without Force and no Force without Consciousness. Like when all colours merge, they turn into white, which has subsumed all the hues, so it is that when everything in Creation merges, it becomes ParamaaPrakriti, which is sublimated in Poorna Bramha.

And while Sanatan Dharma has been clear about this for ages, even the very top order of modern scientists have received, through their own praxis, glimpses of this dialectic of matter and consciousness. As Hans-Peter Duerr, Emeritus President of the Max Planck Institute in Munich, who succeeded Albert Einstein and Werner Heisenberg, says: “Matter and energy are the two sides of the same coin; they are not two distinct entities at the subtlest level.” Trying to look at matter at its subtlest level for the last 35 years of his scientific pursuit, Hans-Peter realised “that there is no matter distinct from energy at that level. That vast omnipotent energy is the universal consciousness (or God)”. And he added for good measure: “Whenever I give a lecture on Quantum Physics, I feel I am talking about Vedanta.”

## The Power of Faith

Swami Shivanandaji

Once, a man had a deep longing to find God. But he did not know how to go about it. When after a lot of thinking he still could not figure out a way, he started asking whoever he met, "Can you please tell me how God can be found?"

Whenever he saw anyone, he kept on asking. Seeing this, many suspected that he was mad. He surely must be insane, they thought. So, they shooed him away whenever he came near them.

Days passed. One day the man accosted a stranger, "Sir, can you please tell me how to find God?"

Now this stranger was of a different type. He thought, this man is searching for God. Who knows, perhaps he is genuinely pining for the Lord. Instead of turning the man away, the stranger beckoned him to come near.

"Everyone does not have the capability of revealing the way to reach God. Only *sadhus* and *sannyasis* have that knowledge. You should, therefore, seek out their company and take *diksha* (initiation) from them. They can show you the path to God."

The man felt like he had sighted land in an endless sea. Without further ado, he rushed out to find a *sadhu*. After a long search, he came to know the whereabouts of one.

But now that he had found the *sadhu*, another problem arose. The *sadhu* would not agree to give him *diksha*. "Run away", he kept on saying.

But the man kept on importuning. The more the *sadhu* told him to run away, the more the man said, "Your Holiness, I fall at your feet". This volley of "Run away" and "I fall at your feet" continued for some time. Then the *sadhu* lost his temper. Raising his staff, the *sadhu* screamed, "Okay, *Gopiya Nandan!* Now scoot from here."

Hearing the words, "*Gopiya Nandan*", the man thought that that must be his *diksha mantra*. He was beside himself in joy. Bowing down before the *sadhu* with deep reverence, he left chanting the words "*Gopiya Nandan*". Now started a phase of unremitting chanting.

Day and night, he kept on chanting, "*Gopiya Nandan, Gopiya Nandan!*"

In the exuberance of his chanting, he ceased bathing, taking food, and going to sleep. He was engrossed in chanting "*Gopiya Nandan*."

But while the man might have got hooked on chanting, his family and relatives did not share his obsession. They worried that if this state continued for long the man would become mad. How long could a man survive without food, relaxation, and sleep? But it was a challenge to explain these concerns to him. Whatever he was told, his only response was "*Gopiya Nandan*".

His relatives entreated him, "Please come and have your food."

He replied, "*Gopiya Nandan*."

"Please take a nap."

"*Gopiya Nandan*."

"If you continue like this, you will fall ill."

"*Gopiya Nandan*."

"You will get a spanking now!"

"*Gopiya Nandan*."

"Then perish!"

"*Gopiya Nandan*."

What an ordeal for everyone! Not only his kith and kin, but also his neighbors were fed up with hearing "*Gopiya Nandan*."

When nothing could make him desist from his incessant chanting, they approached a certain relative of his, who was very dear to him and whom he loved with all his heart. The relative spent a long time patiently reasoning with the man.

"You want the *mantra* your *Guru* has given you to be chanted continually, correct?"

The man nodded in assent.

"Well, let me sit down and chant on your behalf. In the meantime, you can go and wash, eat and catch some sleep. How about that? Don't you see how ill your health is becoming?"

The man was persuaded by this reasoning and agreed to act accordingly. The relative took up the chanting, while the man went to wash up and eat. But he was back in five minutes, after a hurried bath and meal.

Again, he had to be persuaded. "Why don't you get some sleep? Your *mantra* is being chanted. Don't worry."

"Okay", said the man and lay down at that spot. Exhausted from the absence of food and rest for these past days, the man immediately fell into a deep sleep.

Seeing this, the relative thought, "He is sleeping now. Why keep up the chant now? Whoever has heard of such a ridiculous *mantra*! Let him wake up first, and then we shall see." The relative stopped the chanting and left the spot.

Alas! The relative had not gone afar when the man woke up and saw that no one was maintaining the chant. Oh no! His relative was nowhere in sight. Where could he have gone! He ran like a madman in his search.

Since the relative had not gone too far, the man soon caught sight of him.

Now the man believed that he could not chant the *mantra*, unless the relative whom he had assigned it to returned it back to him. He had heard also that the power of a *mantra* increases with chanting, and sometimes even changed into a different *mantra*.

Catching hold of the relative, the man earnestly beseeched him, "Where is my *mantra*? Please return it to me!"

The relative was taken aback for he had not even imagined that man would wake up so soon and accost him. Then his fluster gave way to annoyance. "Here, take back your *Ghanta Nandan*. Now get lost from here!", he exclaimed with irritation.

Getting back the *mantra*, the simple-hearted man started chanting, "*Ghanta Nandan, Ghanta Nandan, Ghanta....*" He thought that because of the power generated by repeated invocation of the *mantra*, "*Gopiya*" had transformed itself to "*Ghanta*".

Who could stop him now! With a pure and innocent heart, the man kept on chanting, "*Ghanta Nandan.*"

Now he was back to where he had started. Day and night, he kept on chanting "*Ghanta Nandan, Ghanta Nandan.*"

Totally fed up with the incessant assailment of having to hear this meaningless chant, his family and neighbors turned him out of his house. But he remained untroubled. With great delight, he sat under a tree far from his house and kept on chanting his *mantra*.

The Lord is eternally beholden to the faithful. There was no exception in this instance too. The artless faith of the man roused *Shree Krishna* from his throne in the *Vaikuntha*. Unable to stay unmoved any longer, He said to *Radha*, "Come, let us pay a visit to a great devotee of mine."

*Radha* agreed, "Yes. Let us go and see this great devotee."

Tugged by the man's singular devotion, *Radha* and *Krishna* descended from the heavens of *Vaikuntha* to this dusty earth. But instead of proceeding directly to the man, *Shree Krishna* stood at a distance, hiding behind a tree, while *Radha* approached the man in the guise of an ordinary woman. She saw that the man, his eyes shut in concentration, was single-mindedly keeping up the chant, "*Ghanta Nandan, Ghanta Nandan..*" His face was radiant with joy, and tears of love streamed down his cheeks. It seemed as if he had discovered an ocean of nectar.

*Radha* stood for a while, gazing steadfastly at his love-struck face. Then she inquired, "Whose name are you chanting?"

The man did not even notice her. He was lost in some faraway world of his own.

After *Radha* called out to him a few times, the man opened his eyes. He saw a woman standing in front of him. Because of his simple faith and the power of chanting the *mantra*, his inner eye had opened. Without revealing her identity, *Radha* asked, "Why aren't you answering my question. Whose name are you chanting?"

The man bowed down before her and replied, "Your husband's name, Mother."

Pretending not to have understood him, *Radha* questioned him again, "My husband's name? Who is my husband?"

By this time, the man had nothing left to know. He had now attained Divine insight. Pointing his finger towards where *Shree Krishna* stood, he said, "There He is! There behind that tree!"

As the man spoke, *Shree Krishna* came out of the hiding and revealed Himself.

Seeing the vision of the twin-forms of *Radha-Krishna*, the man reached his long-cherished goal and obtained salvation.

Such is the glory of simple faith!

(Translated into English by Debasish Gooptu)

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.

Ma Anandamayee

## Reminiscence of Pramila'ji

Ashwini Kumar

It was some time in 1958, in the compartment of a train that Pramila'di had her first *darshan* of Shree Shree Anandamayee Ma. Pramila'di had heard of Ma and had a keen desire to have Ma's *darshan*.

She had arrived in Vrindaban from her native place Karauli (Rajasthan) on a pilgrimage with some of her relatives. Besides visiting the temples of Vrindaban they had arrived to have *darshan* of Sri HariBaba'ji at Sri OriyaBabaji's Ashram (where HariBaba'ji used to stay in Vrindaban). When Pramila'di bowed down at the feet of Sri HariBabaji to pay his obeisance, Baba'ji immediately placed both his hands on her head (a gesture that Baba'ji rarely did during that period). Pramila'di always thought that, because of the blessings of HariBaba'ji she had *darshan* of Shree Shree Ma in Vrindaban and also had the good fortune of staying with Ma for the rest of her life.

It was also at this very Ashram of OriyaBaba'ji that she learnt that Shree Shree Ma's train while enroute to Delhi from Bombay, would be passing Mathura station. Pramila'di and her group reached the station and boarded the train as and when it stopped on the station. While paying obeisance to Ma, Ma blessed her by putting Her hand on her forehead and gave *prasad* to all. In this manner Pramila'di had her first *darshan* of Ma.

It is occasionally observed in this world that whatever is really valuable or precious or of the highest fortune or benevolence is received in the midst of the most agonizing circumstances. According to Pramila'dis Divine providence, in 1962, she eventually took shelter at the lotus feet of Ma in the Dehradun Ashram. Under the shade of Shree Shree Ma's compassionate grace, a new chapter started in Pramila'dis life.

Being near Shree Shree Ma, she had the privilege to visit the other Ashrams of Ma and several sacred places in India. She also had the opportunity to serve in the various Ashrams. Being in Ma's proximity, she also had *darshan* of numerous saints and *Mahatmas*.

What descriptions could express the spiritual gravity or depth of being in the proximity of Shree Shree Ma's lotus feet? Pramila'di always mentioned that Ma used to speak very little. Behind that little but ambrosial speech,

one felt the presence and power of boundless silence. Behind Ma's simple, natural movements, one had the glimpse of the Supreme stillness. Her divinely enchanting smile seemed to be the gladness and assuring caress of the Supreme. Her nectar showering, benevolent glance was, as it were, the reward of all spiritual endeavors and the blessings of the whole spirituality. Her temporal, manifest Form was a compassionate expression of the eternal, un-manifest formlessness. Her mere presence was an open door to the ultimate good, the Supreme benediction. It was at Vrindaban Ashram that Pramila'di had the great fortune of serving Ma. She also looked after the management of the Vrindaban Ashram. Pramila'di followed Ma's scriptural rules and customs to the point. Because Ma always said that by following all these rules and limits that the stage for transcending them is reached through the divine grace of the Infinite. Being in Ma's proximity, dispassion came to fruition in Pramila'di and finally she took *sanyās*, renouncing the worldly life. Her *sanyās* name was Swami Pragyanaanda.

On 20th June, 2021, at the ripe age of (almost) ninety years, Swami Pragyanaand'jis soul departed from this mortal world to lie peacefully at Ma's lotus feet.

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### New publication

- (1) *SantānVatsalā - Shree Shree Ma Anandamayee* (in Hindi)  
Author: Swami Narayanand Tirth.  
(translated into Hindi by Brahmacharini Guneeta)  
Price: Rs.275.00
- (2) *Shree Shree Anandamayee Prasanga - Volume 7* (in Hindi)  
Author: Dr. Amulya Kumar DuttaGupta  
(translated into Hindi by Brahmacharini Guneeta)  
Price Rs.275.00.
- (3) *Shree Shree Ma Anandamayee - Volume 18* (in Bengali)  
Author: Gurupriya Devi, Price : Rs.300/-.
- (4) *Aamaar Ma Anandamayee* (in Bengali) -  
Author: Bishudhha'di, Price :Rs.100/-
- (5) *Meri Ma Anandamayee* (in Hindi) -  
Author: Bishudhha'di, Price: Rs.50/-
- (6) *Asukhe Sukh-Smriti* (in Bengali) -  
Author: Bishudhha'di, Price: Rs.300/-



## Vision of God

Gangacharan Dasgupta

During a *satsang* Shree Shree Ma was saying, "You should not pass away your time in idle pursuits. Trust not a single breath of your life. It may pass away any moment. At all times think of Him. When we desire little things of the world, we obtain them easily. But in your quest for Him, don't expect anything other than His Grace. He is One, Indivisible, Perfect; the one goal of all mankind. Then Ma narrated a story:

There was a great devotee. He spent years in prayers, but could not get a vision of God. Full of grief and despair, he decided to take a tour of the country, but kept up his spirit for the search of God. He thought, 'The more I shall labour for Him, the more His unfailing mercy will destroy all obstacles in my path'. He developed such concentration of mind that the remembrance of the Divine came to him without any effort.

He soon met a fellow traveler and the two started walking together. On the next evening they came to a mansion. The owner entertained them lavishly with food and drink served in golden vessels. They informed the owner that they would depart the next day before dawn. Next day while leaving the stranger companion stole one golden cup. The devotee was surprised and said to the companion, "Is this the reward for such lavish hospitality?" The stranger replied promptly, "You do your work, let me do mine."

Next day evening reaching another village they again stopped at a house for food and shelter. Not only from that house, they were driven out from every house of the village saying, "Both of you are healthy and strong, why don't you work for your living?" And both were suspected of being thieves or dacoits. However with great difficulty they found shelter for the night in the corner of a cow-shed. Before dawn while they were leaving, the stranger left the golden cup in the cow-shed. The devotee was relieved to see this.

The next night they got a cordial shelter in the house of a pious devotee of *Shree Ram*. The only inmates of that house were a man, his wife and a few months old baby. While leaving the next dawn, the stranger throttled

the baby to death. This devotee expressed horror at the behaviour of the stranger. But the latter again replied, "You do your work, let me do mine."

Now the devotee seriously thought of leaving the company of the stranger. When they reached the bank of a river, a young handsome boy arrived there with a letter. The heartless stranger hacked the boy to pieces. This was too much for the devotee, he could not bear this attitude anymore. He yelled, "You must be a demon in the guise of a man. Get away from me."

The fellow stranger said in a calm and unruffled voice, "I stole a golden cup in the first village, because all the residents of that village entertained the pilgrim *Sadhus* so lavishly, which was actually harmful in their spiritual upliftment. This also fostered a feeling of show-off by the residents. Actually for *Sadhus*, there should be no difference between gold and mud. But my theft will change their conduct towards *Sadhus*, who should shun away lavish entertainment like poison."

"In the next village, the inhabitants were totally indifferent to *Sadhus*. They will change their attitude after finding a gold cup as a reward for giving shelter to two *Sadhus*."

"In the third village, both the husband and wife had almost reached their goal by worshipping *Shree Ram*. The attachment to their new born baby had on the other hand drawn away half of their devotion from *Shree Ram*. With the child dead, their intensity of their *vairagya* (non-attachment) to earthly objects will increase a hundred fold."

"In the fourth case the boy was the son of the Chief Minister who was carrying a letter with instructions to kill the young prince who was to succeed as the new king after his father's recent death. The Minister wanted his own son to be crowned as the king. This would have caused more anger and blood-shed and too many innocent people would have died."

The devotee was struck dumb with astonishment. When he requested the stranger to disclose his identity, he replied, "I am your *Ista-Devta* (your God) for whose vision you have yearned so long. I have been with you all along watching the course of your life."

After telling this story, Shree Shree Ma said, "See, no action, done for a good cause, goes in vain. The desires of the devotee were fulfilled in this manner. Whatever little you will do day after day will lead you towards the goal and shorten your path.