

MA ANANDAMAYEE AMRIT VARTA

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

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

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COVER PAGE (Backside)

MA'S ASHIRAM - PURI

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

- Ma Anandamayee

Path to Self Realisation

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

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

1. *Satkriya, Satsang.* (Virtuous actions, Spiritual discourse).
2. *Satyavachan kahna.* (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'



*Sarvadharmānparityajya Māmekam Sharanam Vraj.
Aham Tvā Sarvapāpebho Mokshayishyāmi Mā Suchah:*

Abandon all varieties of dharmas and simply surrender unto me alone,
I shall liberate you from all sinful reactions; do not fear. (Bhagwat Geeta 18.66)



Compassionate words of Shree Shree Ma

First of all, It is necessary to get acquainted with the One Whom you want to worship. In order to acquaint yourself with Him, always think or discuss or listen to His praise, see His image (photo etc.), go on a pilgrimage or spend your time in solitude, or sit in the company of saints. Once you are acquainted, call Him either Father or Mother, it is necessary to establish a relation. Because worldly people do not get attached without establishing a relation. You live in this world following certain rules, similarly in the spiritual field, it is necessary to have a relationship. Initially if the emotions are not strong then learn to praise Him with regular and specific *japa*, etc. Gradually He will emerge within your heart. Even after being affectionately attached to Him, in order to maintain the relation, meditation, worship, charity, etc, is essential. Then His remembrance will always exist within you like the very soul and till the last breath His image will not abandon you. This is God realization.



Matri-Vani

1. It is essential to remember that whatever happiness one derives from worldly matters, be it delicious food or anything else, wipes out some of the *punya* (merit) that one has accumulated. Hence it is mandatory to remember God at all times and to enjoy whatever one gets as obtained from God. Similarly all sufferings and adversity that one goes through compensates one's *paap* (sin) accumulated through evil actions and thoughts.

* * *

2. Even though God has covered *jiva* with the curtain of ignorance, He has also provided a door of knowledge, through which the *jiva* can get liberation. One has to transcend above ignorance-knowledge to obtain the Supreme, to attain God.

* * *

3. The thoughts that upsets and diverts one from God are only evil thoughts. One should make efforts to refrain such thoughts from entering the mind. All your responsibilities are taken by God, one should make efforts to live with this faith.

* * *

4. Only the 'name', only with the 'name' all is revealed. Make efforts to devote as much time as possible for Him. If one cannot devote too much time for taking the 'name' then have discussion on God, read the scriptures or sing songs on His praise.

* * *

5. Make efforts to obtain Him, whence All is obtained. Ever call Him only. Open your heart's sorrows and requests and prayers to Him only. He Himself is the remover of all sorrows. Unfailingly persevere your thoughts on His feet. Until He is attained your sorrows will not get obliterated. In order to attain Him, only His meditation, contemplation of His form, His worship, His *kirtan*; other than this, there is no way to our welfare. *Vishay*

(materialism) means *Vish* (poison). Hence materialistic enjoyment leads to death.

* * *

6. Do not consider any peril as a peril, it is a sin to do so. Danger from what? Whatever He does is all for your good. At no instance should you break down.

* * *

7. Desires itself are the cause of sorrow, only to wish to attain Him is happiness. God takes you in His lap only after cleansing you thoroughly. And this pain is for that happiness only. At all times keep Him in remembrance.

Just as the doctor cuts the abscess and removes the poison from inside and cures you, God too in a similar manner gives you pain and sorrow to cleanse you and remove all your guilt.

* * *

8. The letter or word by which the mind gets salvation, is called the *mantra*. Letter is *chinmay* (blissful), word is *Brahma*. He can be attained by the 'name' form – this thought has to be maintained. And have a belief that a tree will surely grow from the seed (*mantra*) within me. The seed *mantra* is germinated with the help of manure in the form of *satsang*.

* * *

9. Fruits are obtained for all pious actions, done with, or even without one's wish. Good fortune arises with pious functions and pious deeds, misfortunes get depleted. Pious wishes should always be kept aroused, then only one will be benefitted. Wherever pious thoughts are aroused, are all fulfilled by That God only. Work with a pious mind. Make efforts to rise step by step through these actions. Engross Him in all actions, you will then not have to abandon anything.

* * *

10. Just as there are seeds within the flower that is visible on opening it, so also there are trees within the seed. Similarly He is present within you too. If by *sādhana* you can open yourself, i.e. if the veil can be removed, He can be attained.

* * * * *

Shree Shree Ma Anandamayee Prasanga (Vol-V)

Amulya Kumar Dutta Gupta

(continued from before)

A subtle vision of the future

While the *pāth* (scriptural oration) was going on at 9'o'clock in the night, a noisy commotion was heard from the *ghāt* (banks) of the river Ganga. Atul Brahmachari and a few others rushed to the ghat. I too got up from the *satsang* area and went and stood on the wide balcony, overlooking the Ganga. Observed a crowd of people on the ghat and learnt that a lady who had drowned in the river has been rescued in an unconscious state. I returned back to listen to the *pāth* hoping to hear the whole incident after this *satsang*. However Shree Shree Ma kept sitting motionless and unperturbed. There was fifteen minutes of meditation after the oration. After this a gentleman came and informed Ma that a lady has been rescued from the river while she was drowning. Hearing this Ma said, "I had already mentioned earlier that somebody would get drowned today. Just before dusk I had a vision that Shankarbaba was telling me that a person has died after drowning in the river. I had then asked, 'Has the person really died?' There were no thoughts of anybody dying; I had just put up the question. Shankarbaba had then replied, 'Yes, somebody has submerged and has not risen up. The boat seems to be empty'. Seeing that, I immediately informed Shankarbaba that somebody would fall into the water. So whatever I had seen has occurred now. After Ma departed Swami Shankaranandaji informed me, "Frankly speaking, uptill now I had not seen any of Ma's *vibhuti*. But today I got a glimpse of it. Ma had informed me about such an incident in the evening itself."

In the meantime I learnt that the dripping wet rescued lady has been brought outside our Ashram gate and that Ma has gone out to see her. Hearing this I too rushed to the gate. Saw a lady of about forty years lying unconscious, while efforts were being made to pump out the water from her stomach. Later she was taken to the hospital. Swami Paramanandji and Shri Ashwini Rai went along them.

After this I departed to my friend Manmohan's house. While conversing with him Atul Brahmachari arrived and informed that the drowning lady has recovered and was in the Ashram and Ma was consoling her. We rushed to the Ashram and saw Ma sitting in the second floor verandah surrounded by devotees sitting or standing nearby. But on reaching the verandah could not locate that lady. Ma informed that the lady belonged from a well-to-do brahmin family and that her husband was engaged in a job in Bombay. She had arrived in Kashi after having a quarrel with her brother-in-law in their village. She was returning from a visit to Ramnagar (on the other side of the river Ganga). After getting down from the boat at Assi, she had drowned. Ma further said, "She has not informed everything today, she will come tomorrow too. And in the vision Shankarbaba had mentioned that the boat was empty, that too has become true. The lady was in the boat before drowning." Later I learnt that the lady had jumped into the river in order to commit suicide. Because of the fear of the police, she informed everyone that she had slipped into the river.

Myself: Ma, this lady does not have any connection with Swami Shankaranandji. But then, why did Swamiji's subtle form arrive to inform you of her drowning?

Ma: Everyone is related to everyone. That is why it is said that, to know oneself means to know everyone.

Myself: That is possible; but nobody's subtle body arrived to inform you, Swamiji's subtle body only arrived.

Ma: of course you can say like this. There is a reason for it. However the relation of that lady with Shankarbaba is not coming forth now. If it comes I will mention. Now simply speaking, understand this that, if two people have the same name or have similar faces then to some extent or the other they have similar characteristics. This also holds true in the case of similar thoughts. This occurs due to the relationship of past births. Shankarbaba had arrived in the subtle form because of a similar relationship. Again this can occur because of the relationship that will occur in the future births.

Swami Shankaranand: Then all is over. (Everyone laughs).

Ma: See, I have not said anything keeping *Baba* in the picture. *Baba* is applying my words on himself and saying like this. (Again everyone laughs).

Swami Shankaranand: Ok, suppose I accept that there was some relation with that lady in some previous birth, but then there is a relation with you too, otherwise why would I meet you in the subtle form?

Myself: Ma, Swamiji has asked an excellent question. A previous birth relationship of the lady with Swamiji can be imagined, but how can there be a previous birth relationship of Swamiji with you? Because you don't have a previous birth?

Ma: How did you get acquainted with This Body?

Myself: Why? Both of us are having a gross body, so what is the difficulty in getting acquainted or related? But here the question is of the subtle body.

Ma: Oh so that is what you mean!

Ma did not continue with the subject anymore. So after some humorous conversations I departed for my home.

6th Chaitra 1355, Monday (21-03-1949). Today at around 11am Ma arrived in the Hall and Shri Baidyanath Shashtri sat down to read the *Bhāgwat*. After reading two-three lines, when he started its interpretation and was defining the word *sādhu*, Ma suddenly exclaimed, "*Sādhu* means *Swādhu* and *Asādhu* means *Aswādhu*." After hearing this Shastriji stared at Ma to hear something more from Ma. Observing Shri Shastriji's behaviour, Ma asked, "What is it *baba*? What is the problem?"

Shastri: Everything is a mess. Some say that other than *Brahma* nothing exists. Again some say that *Brahma-gyān* is of a lower-level, the Divine Play is superior to *Brahma-gyān*. In this manner there are so many disputes. Nothing is graspable.

Ma (laughingly): Anything that is graspable is always partial.

Shastri: There is so many disputes (*vād-anuvād*) with this too.

Ma: Where disputes (*vād*) exists, there itself is (*vād*) exclusion. As long as disputes (*vād*) or discussions exist, understand that all these are being said about the path. The whole dispute is about the path only. After attaining Him there is no discussion. In fact there is no difference between devotion (*bhakti*) and knowledge (*gyān*). Suppose someone gets *diksha* from the Guru and the Guru instructs him to take care of an Idol. The pupil installs the Idol on a throne and takes proper care of Him. Serving the Idol in this manner for few days, a question arises within him, 'Is my God (Idol) so small that, he resides just on a throne in a corner of a small room?' Just as some diseases spread by touch itself, similarly while traversing in this path, such queries will surely arise. Because it is absolutely natural for queries to arise while traversing the path of spirituality. Later maybe he might visualize his God in the kitchen itself where he is cooking or washing utensils. Even

when he enters the washroom he observes his God. Then he realises, 'Is there nothing like pure-impure? I am visualising God everywhere.'

"In fact God exists everywhere, there is no pure-impure with God. Maybe after this he will observe God in the various animals and birds. Even on staring at the trees he will see his God installed there, and also within his heart too. In this manner he will see his God only in every creature, in every place. After this he will realise that his God Himself exists in the form all the creatures and plants. Earlier within the tree he was observing his God separate from the tree, now he is considering the tree itself as his God. Everything that he observes river, animals, birds, etc., seems to be a form of his God. And not only that, he also observes himself as a form of his God. He will then realise that there is only one God who exists as the only omnipresent being. In this manner his knowledge of duality will vanish and he realises that *Brahma* is a part of his God's grace or radiance. Here there is no difference between his concept of duality and non-duality."

"The manner, in which all this has been mentioned, will not be similar for everyone, because everyone are not in the same state. Also it is not known how much one has advanced in their previous births. Besides this the grace or power of the Guru also exists. If the Guru wishes he can take his pupil to any state. Again it is natural for everyone to have different different realizations. Because, He exists in infinite forms, in infinite essence. Hence the realizations in this path can also be of infinite varieties. However it has been shown how one can move over from the essence of duality to non-duality."

"Now take the example of the intellectuals. They begin with deliberations and reasoning. They try to understand the eternal objects by *neti-neti* (neither this nor that). Since all the objects of this world are ever-changing they say that, 'No these are not *Brahma* because *Brahma* is eternal, there is no change in Him'. When they experience or attain the eternal object either in this manner or by meditation itself, then his pluralism will change over to monism. While being in this state, if occasionally he accepts the knowledge of this world, then it means that he has not attained the *Brahm* state. Yesterday wasn't there a discussion on inner cleansing and external cleansing? That is if even a tiny part of the body or a hair does not get wet while bathing, then how has one taken a bath? Similarly after attaining *Brahmgyān* (Eternal-knowledge) if occasionally the knowledge of the

material world arises within him, then how can he have attained the natural *Brahmgyān*? Also it is not proper to mention the words 'to gain' or 'to attain'; because in these words too the presence of duality exists. Because 'to gain' means to obtain something else. 'To attain' also means the same, one attains something else. Hence this state or essence cannot be described by words. Hence it is said that, 'whatever exists that only exists, all is Him only.'

"Again when someone becomes impassive during monism or during the essence of one-entity, then also a feeling of inactivity arises. Hence it is observed that from this essence of non-duality arises various essences like *dās-prabhu* (slave-master), etc. All these essences are not the partial thoughts of ignorance. These are also essence of totality. These are also the feeling of *dwaitya* (duality) within *adwaitya* (non-duality). Just as *Hanuman* while explaining his relationship with *Ramchandra* had said, 'He and *Ramchandra* are One, again they exist in partial forms too, they exist as slave-Master too. Here the intellectual is also observing that, that One entity is itself revealed in infinite forms, in infinite variations. Hence the *bhakt* (devotee) and the *gyāni* (intellectual) finally reach the same destination. The Devotee constantly visualizing his God in all forms finally realises that other than 'God' there is no other Entity. On the other hand the Intellectual by deliberation after finally reaching a state, visualises that very state as radiance of the Eternity. The Path followed is the only difference between the Devotee and the Intellectual."

Myself: Yesterday *Nalinibabu* was mentioning that when a person attains *Brahmgyān*, perceives One Entity, then what is absent in that state, that he has to again accept the God-servant relationship and satisfy it too?

Ma: The God-servant, etc. essences that have been mentioned do not arise do to any shortage. Actually in here, there is no feeling of any shortage. The service and worship conducted in this state are completely different from the service-worship conducted in the state of ignorance.

Myself: Then it means that this is not true worship-service.

Ma: You can say that also, and also call it as service-worship. In this state everything exists, again nothing exists. Terms like 'exists' or 'non-exists' are also not appropriate, because these terms indicate a definite state. In order to explain this, it is just said, '*jā tāi*' (Whatever Is). Don't you see when the master teaches a small boy then he understands why the boy is not understanding this or that. Then he explains in such a manner

that the boy understands it. So you see here that both knowledge and ignorance are present within the master. That the boy is not understanding the lessons due to a certain ignorance, that understanding too is within the master and hence he is able to decipher why the boy is not understanding the lessons. But this ignorance is not an obstacle in the master's knowledge. In spite of possessing that ignorance of the student, the master removes the ignorance of the student. Similarly one who has attained *Brahm-Gyân*, even though he is enlightened with several essences, his *Advaitya* knowledge is not tarred. Hence it is inferred that there is no conflict between *Advaitya* and *Dvaitya*.

It being 12 noon, Smt Buni arrived in the meantime for Ma's mealtime and Ma stopped the conversation. Only the *kirtan* was held for sometime now. Shashtri *Mahasay* informed Ma, "Ma, today I have given a very nice oration." Hearing this everyone started laughing. Everyone present were extremely pleased to hear the manner in which Ma explained the harmony between *Advaitya* and *Dvaitya*.

At dusk Ma sat down on the wide balcony, overlooking the Ganga. Ma picked up the incident of the lady who had drowned yesterday. Ma said, "Today early morning I saw that lady sitting in the first floor balcony gazing out at the river and tears flowing from both her eyes. She has two daughters, the elder one is married and the younger one is just 9 years old. The residents of this place are requesting her to go back to her residence. But she replies that if she returns back to her village she will be expelled from the society. Hence she does not have the courage to return back to her village." Ganga-*didi* then mentioned, "I have told her that we are not obstructing you to go back to your residence; if you want you may return back. But when you have already departed from your house then what is the use of returning back? Spend your life here in spiritual activities." The lady had then replied, "my previous life is over. Now I have received a new life hence I will not pay any attention to my previous relationship. I will lead my new life religiously. I will no doubt suffer for three four days, later that too will vanish." Gesturing towards Swami Shankaranandaji Ma said, "Like *Baba* she also has some intelligence." (Everyone laughs).

In the meantime that lady arrived and sat down near Ma. Gesturing towards her Ma said, "See she has some similarity with *Baba*; observing the nose one can see a similarity." I looked towards the lady's face, it was full of grief. She was steadily staring at Ma. After suffering all sorts of

worldly affliction finally she jumped into the river Ganga, but Ganga too did not accept her. Now neither can she go back to her family nor lead the life of an ascetic. The attraction for her children has also not diminished. This is such a bizarre life.

A sudden departure to Gopinath Kaviraj Mahasay's residence

In the evening the *kirtan* etc. culminated according to the regulations. At nine in the night Ma got up to depart for Her room in the second floor. I departed with my friend Manmohan to his house. While gossiping there, Swami Shankaranandaji arrived and after calling me outside said, "Ma has ordered for two rickshaws, in which you, your wife, myself and Ma would depart. Ma has not informed the destination, but has mentioned to keep this information highly secret. You and your wife get ready soon, I will call you after I get the rickshaw." I hurried to my house and just after some time Swamiji called me. Ma too arrived in a rickshaw. But the utmost secrecy could not be maintained as few people saw us leaving. After riding some distance Ma informed that we are going to Gopibaba's house.

A short distance from Gopibaba's residence, Ma said to me, "You go and call *Baba* downstairs. Don't tell him about my presence." I asked, "What reason shall I give him at this time of the night?" Ma said, "You just say that there is a necessity." So I hurried upstairs to his house and found two men and a lady sitting with him. Gopibaba was a bit surprised to see me at this time of the night. I informed him, "Please come downstairs, there is a necessity." He immediately got up and followed me downstairs without asking any questions. In the meantime Ma had entered the courtyard of the house. Gopibaba was astonished to suddenly see Ma standing there. Ma explained, "One day had entered the house of Manmohanbaba, one day had entered the house of Amulyababa too. Thought why should Gopibaba's house be left out? Even after standing in front of the main door of this house, had never entered inside. Hence have arrived today." So saying Ma burst out laughing. Gopibaba was extremely delighted. He then went inside to inform everyone. I too requested for an *āsan* for Ma. On the southern side of the courtyard there was a rostrum with a *Tulsi* Herb planted in it. Ma went and stood near it. I too placed the *āsan* there. The family members came one by one and paid there obeisance to Ma. Ma then said, "When we were in Khana (in Punjab), then I had a vision of this place, hence have arrived today to see it. It is exactly as I had visualized." So saying Ma smiled. Ma got up after sitting there for some time. Ma then

touched the *Tulsi* plant to Her cheek and said, "Is this a plant?" Ma said this two three times and then departed. We boarded the two rickshaws and soon arrived at the Ashram. Seeing Ma there was quite a commotion. The devotees started complaining why they were not taken along to *Gopibaba's* residence. However after staying in the Ashram for some time I paid my obeisance to Ma and returned back to my residence.

Arrival of subtle bodies near Ma

7th Chaitra 1355, Tuesday (22-03-1949). Today evening Ma sat on the wide courtyard facing the Ganga and several devotees came to have Her *darshan*. Two American gentlemen had also arrived. Gazing at the sky for some time Ma asked Swami Shankaranandaji, "*Baba* what is the color of the shadow?" Swamiji replied that it looks black. Ma then asserted, "Does it not have white or some other color?"

Swamiji: according to the *Sattva*, *Raja* and *Tama* attributes of a person, the shadow can be of different colours. But we do not know about it. But the shadow which we know is black in colour. If shadows of other colours exist then these are not shadows. But I want to ask what were You seeing while gazing at the sky?

Ma smiled and said that several subtle bodies keep coming near Ma. Even in our presence there is no hindrance to their movement. Many a time their clothes touch us, but we are not aware of it. The various thoughts that flash through our minds, many a time it is because of this only. Then someone asked Ma, "Do they not grace us?"

Ma: There are several *Mahatmas* who are anxious to distribute their grace. Their very nature is to distribute grace. Again there are several who shower grace to get recognition. There is a difference between these two types of grace, but it is very difficult to understand it."

While retiring to Her room at 9.00pm, Ma informed me that she would go out today night too. I too rushed home, had my dinner and returned to the Ashram. But by then Ma had returned back from Her trip. Ma later informed, "I had gone out to visit the gentleman who had come yesterday. Went out with Vibhu as he knew his residence."

* * * *

(to be continued..)

"As long as you have the energy make efforts to attain Him only."

----- Shree Shree Ma Anandamayee

Didi Gurupriya - Par excellence

Govind Gopal Mukhopadhyay

(continued from before)

There have been appearances of two spiritually renowned and great men at the same time, like Nitai-Gaur and Ramkrishna-Vivekananda. But the joint appearance of two spiritually renowned women has never been heard of anywhere before. But in the early 20th century just following behind the Universal Mother Shree Shree Anandamayee appeared Shri Gurupriya Devi, Her inseparable *sevika* and companion.

I first met Didi in the year 1923 or 1924, when I was just four or five years old, when my parents Late Shri Prangopal Mukhopadhyay and Late Smt Surbaladevi took me along to have *darshan* of an amazingly divine young Bengali bride NirmalaDevi at Her husband Shri Ramani Mohan Chakravorty's residence in Shahbagh, Dhaka (in Bangladesh). My father first came in contact with Shri Ramanibabu through one of his friends, a teacher Shri Nanibabu, who accompanied my father for their regular morning walk in the Ramna Racecourse. They then started visiting Shahbagh regularly. Few days later through my father's contact, the renowned civil surgeon of Dhaka Dr. Sashank Mohan Mukhopadhyay visits Shahbagh to have *darshan* of this amazingly divine Mother NirmalaDevi and becomes captivated and fascinated. After a few days Sashankbabu takes his daughter Adorini to have *darshan* of this divine Mother and from that very first day it seemed as if their eternal relation was renewed again. Retiring from his government service, just as Sashankbabu leaving behind everything takes Ma's shelter and later became known as Swami Akhandanandaji, similarly his daughter Adorini also like a nurse or *sevika* completely dedicated herself at the lotus feet of Shree Shree Ma. Ma called her as 'Didi' (elder sister) or by her pet name 'Khukuni'. Ma then bound her with the *janeu* (sacred thread ceremony), a very rare feat for girls or ladies. And then gave her *Brahmacharya diksha* and finally adorned her with the name 'Gurupriya'. Hence along with Ma emerged the name of Gurupriyadevi, Ma's unmatched *sevika* and companion. And hence she came to be known as 'Khukuni Didi' or 'Didi' among all of Ma's devotees. At every instance and in the same breath along with Ma's name, the name *Didi* is also uttered. Like a

shadow always following Ma, Her lone *sevika*, constantly engaged in service work, if this Didi had not been present, then where or how could so many Ashrams of Shree Shree Ma be established. Or who would have established the Shree Shree Ma Kanyapeeth in Varanasi ashram. In Varanasi Ashram Ma had once said, "Khukuni has built this Ashram. Like a bird this Body has stayed here for two days and now it will fly away to some other destination." Even though the establishment of these Ashrams was not in anyway special to Ma, but the excellent opportunity that Didi has created to have Ma's *darshan* and proximity in a specific place like the Ashrams, for the earnest devotees, is beyond compare.

I came to know Didi more intimately in 1926, when I was eight years old. My father then staying in Deoghar had requested Ma to visit Deoghar. It was then that I saw another lady wearing a white sari with red border similar to Ma, who I learnt was Ma's companion and looked after Ma Anandamayee. As a child, from that day onwards I have been blessed forever with the unconditional affection of both of them. Didi used to comb my hair and have even feed me with her own hands. Later in 1944-45 in the newly built Ashram in Kashi making me sit next to Ma, Didi fed me with her own hands while simultaneously feeding Ma too. And what a nectar filled delicious food it were, cooked by Didi herself.

Didi had taken complete charge of Ma's care, feeding Her, taking care of Ma's bed-rest and sleep, moving around with Ma from one place to another. Amazed I used to just ponder, how is it possible for a person to complete so much jobs in such a flawless manner? By which *sadhana* did she become the master of such infinite power? Her one and only *sadhana* was Her affection for Ma. What should be done so that Ma will be pleased, how to keep Ma happy and comfortable, this was Didi's one and only thought, contemplation. This only was her daily worship and prayer. Ma never used to put any food in Her mouth. Didi getting up early in the morning and finishing her daily chores jumped around to serve Ma. With total piousness, taking proper care of Ma's body, Didi fed Ma daily with various items at proper durations slowly and comfortably so that Ma's body remained healthy. As if she was Ma's affectionate mother. This she did every day, month and year after year. There never was even a bit of tiredness or a break in the pattern. And there was no fuss or complaint. The unparalleled example of *matri-seva* (motherly care) that she has set forth, is exemplary for all.

Before Swami Paramanandaji arrived, it was Didi only who besides taking care of Ma, helped in the establishment of the various Ashrams of Ma and arranged for its maintenance and finance too. Again whenever she got some spare time, where-ever Ma was having *satsang* with Her devotees, reaching there she used to note down in a diary, Ma's pious and invaluable teachings and words. It is these pages of her diary that has become a valuable asset for all of us. Again initially whenever required she jotted down Ma's replies to the devotees letters.

Lastly, one has to remember Didi's incomparable contribution and achievement, the establishment of the Kanyapeeth in Kashi Ashram, where girls get a chance to build their own lives according to Ma's ideals. With this exceptional motive in mind Didi had envisioned the establishment of this Kanyapeeth. Here in the Ashram, the girl-inmates will live as brahmacharini's and will get education in Sanskrit according to the ancient Indian ideology. There was no such funding institution and hence Didi put down her request in front of the devotees. She had even requested for help from my mother too. I remember that as long as my mother was alive on the beginning of every month she first of all used to send by money-order as much as possible donation to Didi. In this manner slowly and steadily Didi built this extra-ordinary Kanyapeeth with the kind cooperation of all. This is a great pride for us that this Kanyapeeth holds a unique position in the field of Sanskrit education. Along with this the girls are motivated to think spiritually and bring it into practise too.

In this context I remember another unique pair, Shree Shree Sharada Devi and Sister Nivedita. In both cases the inspiration and motivation was given by Ma and converting Her ideology into action in one case was done by Sister Nivedita and in another case by Didi Gurupriya. It is our incessant good fortune that we have witnessed a lady with such an indomitable energy, an imagination for an ideal life and converting it into reality. Gurupriya Didi is a source of inspiration for all of us, especially for the girls and women of India.

There is no end to talk or write about Didi. Who would have had Ma's *darshan* so comfortably, if for not these Ashrams; and where would these Ashrams have been if Didi were not present. Also where would we have known about Ma if not for her diary which is published in the form of articles and later as books. Hence for our sake only and for Ma itself was the advent of Didi. I bow down in obeisance thousands of time to this unique pair.

Amrit - Kathā *

Bhaji

(continued from before)

Overeating

The sister-in-law of This Body came to Shahbag. She had desire to cook *kheer* (rice-pudding). She arranged for half-mon (half maund, 18kg) milk. She separated almost two and a half kg of milk and made *kheer* with the rest of milk. She even invited few people for lunch. She also prepared variety of vegetable curry. After Bholanath and the invited guests had finished their meal, only she and myself remained. She repeatedly told Bholanath, She only takes three mouthful of food. Today I have prepared *kheer*. Please tell Her that like every day not to mix all sweet, sour, bitter foods and eat only three mouthful, to eat a little bit more of the *kheer*. In the evening by chance only we two sat down for meals. Bholanath again insisted, 'She has not eaten anything till now, agree to her wish today. I agreed. She kept on serving *kheer* and I kept on eating. Finally the whole *kheer* was consumed. Like a child This Body kept on saying 'give me more, give me more', I will eat some more'.

In the meantime Pramath babu and Baul babu arrived and immediately Baul left in Pramath babu's vehicle to purchase milk. Here *kheer* was again made from the extra milk that was kept separately. A little *kheer* was offered to Pramath babu and the rest This Body had and demanded for more. Bholanath exclaimed, 'There is none now'. But when This Body demanded for more, my sister-in-law swiped the two vessels of *kheer* and brought the remnants and uttering some mantra kept it on my head. Later she informed that *Sitaji* too had in this manner stopped *Hanumanji* from eating. However there was sudden transformation within This Body just after the *kheer* was placed on the head and This Body fell down on the ground. After everyone's persuasion This Body got up and then everyone enquired, 'How could You eat so much *kheer*?' The way This Body remains after eating three mouthfuls, eating so much *kheer* also it is the same. The portion of the cloth on which the *kheer* was kept seemed to be burnt.

The peril of testing

In Shahbag when This Body was in a state of lying down most of the time, serving food to Bholanath also used to get delayed. Baul then had

requested his wife to make paste of all the spices required and he used to bring it to Shahbag. One day Bholanath suddenly said, 'The state you are in, after eating chilly powder, can you remain without howling or rolling tears and / or getting sick? This Body said that since this thought has come in your mind then why don't you feed the chilly powder with your own hands? Bholanath filled his palm with as much of the powder he could hold and inserted it in This Body's mouth. He repeated this two more times. This Body ate away the powder like eating *sattu* (roasted gram powder) and remained seated in front of him for more than an hour. Both of them were amazed to observe this. Next day Bholanath took This Body's aunt for a visit to Dhakeshwari Mandir. While returning in the afternoon he complained of sickness. He had temperature and this gradually increased. After three-four days loose motion started. Followed by vomiting. His health started deteriorating, the heat affected the head. Pramath babu sent for a good doctor, but there was no change with the medicines. This Body too had stopped going anywhere or eat any food. Just sat near him. Baul also used to stay in the night. One night said to Baul to get some raw *chiwda* (puffed rice). Soaked it in water. Next day too, the condition was the same. The temperature increased from the afternoon, so ice was kept over the head. Water was also poured. Was unable to take any medicine. Condition was abnormal. Lifted his head but again it fell down. Anxiety had also increased. After some time the eyes became still and he lay unconscious. Motori (sister) and Ashu (son-in-law) started crying. Told them to stop crying. A sudden change in temperament occurred in This Body. Picked up Bholanath's head with the left hand and stroked the head and the whole body with the right hand. Some words started emanating from the mouth. After quite some time saw that breathed deeply and opened his eyes and slowly slowly said, 'I am in agony, save me'. Replied to him, 'Never ever try to test This Body'. He replied, 'Ok, now I want to get well'. Medicines were not being taken from the last two three days. Yesterday at 4am, the *chiwda* that I had soaked in water that was completely fed to him, today at 4am. Also kept bit by bit *pudina* paste on his tongue and mouth. Saw that the nausea feeling and anxiousness had decreased. It was almost dawn. Bholanath slept for quite some time. The high fever slowly slowly diminished. In another two three days he had fully recovered. Baul had informed Prangopal babu in Deoghar about Bholanath's illness. He wrote a letter to Bholanath, 'Inform Ma to explain, from where has Ma

learnt to harm the *Guru*'. This Body replied, 'Learnt to harm the *Guru* from the *Guru* itself'. It was observed that whenever anyone tried to make a plan to test This Body, then whether that person understood or not a reverse action used to occur in him. Just like when you kindle the fire you feel the heat or you feel the cold when you go near the ice. As one thinks so one gets.

Khukuni's *Matri-darshan*

One day saw that Shashank babu and Khukuni have arrived. This was Khukuni's first visit. This body used to offer *paan* (betel leaves) and *sindur* whenever a lady arrived. When Khukuni was offered *paan*, her father said that she does not eat *paan*, but still This body gave it to her. Taking her into another room laughingly said, 'Where were till now?' She too laughed. Khukuni wanted to say something which she mentioned, This Body also replied. In the meantime This Body's mental state changed and hence said to her, 'You sit here, I am coming'. She thought I was going somewhere else. But the Body even while speaking became limp and lied down on the ground. Because of an earlier unique spiritual bond only Khukuni has come near This Body. Few months earlier when This Body was coming from Bajitpur, then we had stayed at Bholanath's brother's house. Then we had visited Tikatuli once. On the way This Body had washed Her feet from the water tap in front of Shashank babu's house. Then observing his house there was a *kheyāl* that one day will visit this house. Got up again, after lying down for some time and started conversing with her.

Shashank babu's *Matri-puja*

A few days after meeting Shashank babu, he took This body to his house and started worshipping This Body. During that period if someone touched This Body or if someone put some flower or garland on This Body then it would become limp and lie down on the ground. The same occurred during Shashank babu's worship. He garlanded This body with a garland made of golden skulls. Later after getting up, Bholanath said, 'He has offered the garland with so much devotion; do not take it off now'. So it was on the neck for several days. After the worship, This Body had a *kheyāl* and said to Shashank babu, 'From today onwards your outward materialistic worship has come to an end'. He too never again had a desire to worship in this manner. Few days later This Body too never had a *kheyāl* of lying down when flowers etc were showered on This Body.

* * * *

(to be continued...)

*('From 'Amrit Katha' (Hindi). The English version is 'Mother reveals Herself'.)

Shree Shree Ma Anandamayee
Vol-18 (Bengali)

Gurupriya Devi

(continued from before)

Ma's goes to Puri from Jamshedpur.

24th June 1965. Ma accompanied along with a large group of devotees departed for Puri. Our Ashram at Puri is situated just near to the ocean and beside a cremation ground. Few small small houses nearby the Ashram were taken on hire for the accommodation of Ma's and HariBaba's group. Ras-lila and *satsang* were either held in the courtyard of the Ashram or in the adjacent open area. A *shamiyana* or *pandāl* used to be erected daily before the program and then removed after the Ras-lila. The rains had started and daily it seemed that the program would be washed away by the downpour of the rains. But luckily nothing of this sort occurred.

Didima and several devotees have Jagannath's darshan.

30th June 1965. From today Lord Jagannath's *Rath-Yatra* festival has started. In this festival, Lord Jagannath is carried in a chariot (*Rath*) from the Temple to his maternal aunt's (*Mashi*) house (two and a half kilometer from the temple) in Gundichabaadi. Seats for the Ashram people have already been booked beforehand. Everyone went for the Lord's *darshan* on the third day of the function. Didima at the ripe age of about ninty came along too for the *darshan*. Her pupils took her near to the Lord's chariot by carrying her on a chair and she was able to touch the Lord.

7th July 1965. After staying in Puri for eleven days, today Ma, Haribabu and the whole group arrived in Agarpara Ashram in Kolkata. As usual the huge Ashram complex got packed up with the countless devotees of Kolkata and its surrounding areas.

Visit to Thakur Onkarnathji

9th July 1965. Today Ma and Haribabaji along with few devotees went to see Shri Sitaram Das Onkarnathji, who was ill and had built a cottage in the open space of the residence of one of his affluent devotees.

Visit to Kalyani

10th July 1965. Today Shri Haribabaji departed by flight to Delhi. In the afternoon Ma visited Kalyani along with a small group, which is almost thirty km. from Agarpara. An old devotee of Ma had constructed a house there for quite some time. Ma blessed that house by staying in that house for one night. Being far from Kolkata, Kalyani is quite a peaceful place and hence Ma had quite a rest there. The arrangements for Ma's stay were also beautifully done. On 11th July Ma went to Behala in Kolkata to inaugurate the new house of another old devotee. Here too Ma stayed for a night. On 12th evening Ma visited another devotee's house where Shri Mohanananda Brahmachari had arrived with his entourage.

GuruPurnima Mahotsav

13th July 1965. Today the festival of GuruPurnima was celebrated in the Agarpara Ashram. Unlike every-time this time not only Ma and Didima's worship was held but simultaneously the idols of *Govindji* and *Narayan-shila* were also worshipped.

Inauguration of the Outdoor section of our Hospital in Kashi

14th July 1965. Today Ma departed for Kashi. On 16th July a building was inaugurated with proper rituals for our Hospital's medical Out-door section. The inauguration was conducted by the Dispensary department.

This is for certain that after the completion of the Hospital, it will be possible for several patients to recover from their illness through this Out-door section. In the Indoor section too there are eighty beds. Our Sangha has estimated that more than ten crores rupees will be required for the completion of the hospital according to the planned architecture. This amount is nothing when one thinks that for several years to come a hospital of this type in Kashi will cater to the needs of the people regardless of caste and creed and will remove their pain and agony.

Ma in Dehradun – Various functions.

18th July 1965. Today Ma departed for Kishenpur Ashram (Dehradun) from Kashi, reaching there on 19th. Several functions were held one after the other. Sometimes 3-4 functions were held simultaneously. Ma stayed in Kishenpur for several weeks. Ma's *darshan* was held at six in the evening. Ma also went to Kalyanvan Ashram daily. On 21st July *Shat-Chandi-Pāth* had commenced in the Ram-Mandir in Kalyanvan, for which ten special Pundits had arrived from Kashi and Haridwar. The *Pāth*

concluded on 25th July which concluded on 25th July with a Yagna. On 26th a special *Shiva-Puja* and *Rudra-Abhishek* was held there. On 2nd and 3rd August *Akhand-Ramayan-Pāth* was held in the hall of the Kishenpur Ashram and almost all the local devotees sat and recited the *Ramayan* for 1-2 hours.

From 4th August to 11th August *Bhāgwat-Saptah* was organized. Shrinath Shashtri of Vrindavan recited the *mool-pāth* (original recitation in Sanskrit) of the *Bhāgwat* in the morning, and for four hours gave a fluent and melodious discourse in Hindi in the evening. Like every time several devotees of Dehradun participated in the *Bhāgwat*. On 11th August erecting a *shamiyana* in the courtyard of the Temple in Kalyanvan, *Gayatri-Yagna* was performed. Both on the morning and evening Ma daily sat for the *Bhāgwat-Pāth* in Kishenpur and for some time in-between graced the functions in Kalyanvan.

On 6th morning very near to the Ashram, the new house of a devotee from Calcutta was inaugurated. On the request of another devotee 12 *pundits* arrived from Haridwar and held some function in the Temple in Kalyanvan from 6th to 10th August.

Jhoolan-Utsav was held from 7th August to 11th August i.e., from *Jhoolan-Ekadashi* to *Jhoolan-Purnima* in the verandah of the newly constructed *Kumari-Peeth*. At one end of the verandah a beautifully decorated swing was erected. Several idols of *Radha-Krishna* were installed in the swing and it was rocked daily along with regular worship and other rituals. *Jhoolan-Purnima* is also celebrated as *Raksha-bandhan* or *Rakhi*. On that day and the next several devotees tied *Rakhis* on Ma's wrist. Ma too tied *Rakhis* on these devotees. The most auspicious moment of *Jhoolan-Purnima* is the midnight meditation in Ma's presence. A captivating atmosphere prevailed during this period. On the night of *Jhoolan-Purnima* in 1922, Ma's play of *Self-diksha* had occurred. Ma had Herself bestowed *Diksha* on Herself. After this for several years innumerable styles of *sadhana* were enacted on Her body. Ma has informed on several occasions that none of these were attained by practice. This *leela* or play was just for our welfare, for the welfare of this world. Hence this day is so very important for us. On 13th morning *Ram* worship was held in the Kishenpur Ashram. And in the evening Ma departed for Delhi by train. From there Ma was supposed to go to Vrindavan. During Ma's stay in Dehradun, Ma stayed overnight At the Jakhan Ashram and one night in the newly built house of the devotee from Calcutta.

Ma in Haridwar and Kankhal

18th August 1965. Departing from Dehradun, Ma reached Vrindavan on 14th August. Staying there for one night on 15th Ma departed for Jodhpur. Again, staying there for one night on 17th Ma departed for Haridwar. On 18th morning Ma reached Delhi and rested for a while in the Delhi Ashram, and travelling in a car in the afternoon reached Bāghāt House in Haridwar in the evening. Most of the entourage of Ma had stayed back in Dehradun. They directly came to Haridwar.

Shree Krishna Janmashtami was celebrated in Haridwar on 19th August. At midnight worship of Lord Krishna was held with reverence followed by *kirtan bhajan*. After the *Puja*, Ma distributed *prasād* to all those who were present there. Several devotees had arrived from Dehradun, Delhi and other places. The next day was celebrated as *Nand-Utsav*. Two-three devotees dressed as cowherds danced with pots of curd on their heads. One of them after the dance broke her pot by throwing it on to the ground. Ma then took out handful of curd from the other pots and threw it into the mouths of the devotees. And how much the devotees enjoyed. Immediately after that Ma departed to Kankhal Ashram (almost 4km from the Bāghāt House) and stayed there till 26th August.

From 19th to 24th August a devotee had made excellent arrangements with a few *pundits* for *Durga-Saptshati-Pāth* and *Mahamritunjay-Jap*. On 25th and 26th *Yagna* was held.

Recently rooms have been constructed on the terrace of the Ashram building for Ma and Didima. Hence Ma and Didima resided there for almost a week. There were only a few people with Ma. Most of the devotees and myself were lodged in Bāghāt House but throughout the day we were in Kankhal Ashram. The Kankhal Ashram has been named as 'Shantiniketan'. This Ashram is situated in an secluded and beautiful place on the banks of the River Ganga. There is an old Shiv-Mandir called Dakshalaya adjacent to the Ashram. Ma had visited this old temple several years ago with Bhajji. Nobody had even imagined then that one day Ma's Ashram would be built adjacent to it. Every evening Ma sat in the terrace and all the visitors then paid their obeisance to Ma. When the crowd of visitors would decrease the devotees present would ask questions and Ma answered them very beautifully. One day Mother said to a very tough and hardworking old man, "You have taken the burden of so much *karma* (deeds) of this world on your head; the more you work the more the veil of ignorance by becoming thicker is covering the soul. For whom are you

working? Just as a creeper keeps growing by twisting this way and that way, similarly like the creeper the *karma* is continuously growing. Give some time to Self contemplation. Search for your Self." Later Ma said, "If you serve people in increasing their Divine Intellect, then only will there be *sādhana*.

***Devi Bhāgwat Pāth* in Bāghāt House**

On 26th evening Ma returned back to Bāghāt House in Haridwar and scrutinized the arrangements for the *Devi-Bhāgwat-Pāth* which was to commence in the Hall from 27th August and continue for nine days upto 5th September. *Yagna* was held on 6th September. Though *Srimad-Bhāgwat-Pāth* is organized quite often in our Ashram, *Devi-Bhāgwat-Pāth* is not done so. Here too the *mool-path* was held in the morning and the Hindi explanation was held in the evening. In between for three to four hours *kirtan* was held. This *Devi-Bhāgwat-Pāth* has been organized by the Rajmata of Sirmour for the well-being of the departed soul of her son. Her son has recently passed away. A pundit has been called from Vrindavan for the exposition and few more for the *mool-pāth*, *japa*, etc. During this function, every other day it was becoming more interesting and awesome. During the last days of the function few people have even felt the presence of *Devi-Ma*. Several devotees had even arrived from Dehradun. On 6th just after the *Yagna* Ma returned back to Kankhal and on 7th a *Yagna* was held here in Kankhal too. During Ma's stay here in Kankhal and Haridwar, several Indian and foreign devotees and *sanyāsīs* had arrived for Ma's *darshan*. The President of the Shri Swami Chiddanand Divya Jeevan Sangha had arrived twice for Ma's *darshan*. Some of the foreign devotees had arrived just after visiting the Shivananda Ashram. There was a French dancer and a Canadian Professor among them. One foreigner had come from England via Bombay and he had asked quite a few questions. He had mentioned to Ma, "My condition is absolutely deplorable. I can spare only two hours for meditation. Although, I try to do all the work with spiritual intellect and for God's sake only." After hearing him Ma replied, "It doesn't matter how many hours you sit. But the real thing is that you have to see how long and how sincerely your heart and mind is concentrated on God."

Ma visits Shivananda Ashram in Rishikesh

On 8th September on the sincere request of Swami Chidanandji Ma visited the Shivananda Ashram to attend the birthday celebration of Chidanandji's Guru, 1008 Swami Shivanandaji. They welcomed Ma with great respect

and affection. Last year too Ma had arrived here to attend this function. Like every year reading of the scriptures and *kirtan* etc., were going on in an amiable and serene atmosphere. On the way to Dehradun from Kankhal Ma had stayed here for more than an hour.

Ma visits Dehradun during Black-out

When Ma reached Dehradun on the evening of 8th September, Black-out had been declared. (During that period war was going between India and Pakistan). During *darshan* time the devotees prayed to Ma to protect their relations who had gone to the war. Again several were inquisitive to know the future. Ma only said, "God Himself will apprise you of everything in due course of time." The devotees asked, "What should be done during this period of calamity? What should one think?" Ma replied, "Concentrate your mind on God much more intensely than you normally do. Increase your prayers, *japa* and meditation. Every day regularly read some or the other religious scriptures, like Gita, Bhagwat, Ramayan or any other religious scripture, whatever one likes." Ma during that period always radiated a glow of peace and wisdom. During this period of calamity everyone were especially experiencing this. Sitting near Ma for sometime everyone felt a sudden change within themselves. During this war time a natural fear and anxiety was engraved in everyone's mind but the moment they arrived near Ma they used to experience an unusual intense peace within themselves.

Naam-Yagna in the Kishenpur Ashram

On 12th September Sunday, *Naam – Yagna* was held in the Kishenpur Ashram. The *kirtan* party from Delhi was invited for this function as they were quite experienced in *kirtan*. However in this war time everything was uncertain, there was no fixed time and schedule for the train movement. Most of the trains were moving several hours late. Hence everyone were doubtful about the arrival of the Delhi party in time for the function. However it was seen that everyone arrived in time either in buses or cars. One devotee of Delhi went around Delhi in his car and picked up as many devotees he could and arrived here. Ma informed everyone to stay within the Ashram throughout the day and take part in the *kirtan*. In spite of all these obstacles and within this short period a huge crowd of devotees had gathered here. During the latter part of the *kirtan* Ma too sat with the devotees for few hours. And during this period we seemed to have transcended into a far off realm far from the gloomy shadow and tension of war spread all over the country. The melodious sound of the *kirtan* was

felt like the song of victory over the hatred and conflict filled barbarism. We realized that this divine power will surely be victorious against the unholy, immoral and villainous power. With this realization a new wave of hope and faith emerged within our hearts. All those who were lucky enough to participate in this *Naam-Yagna* will forever remember this function, held on the 12th of September in Kishenpur Ashram.

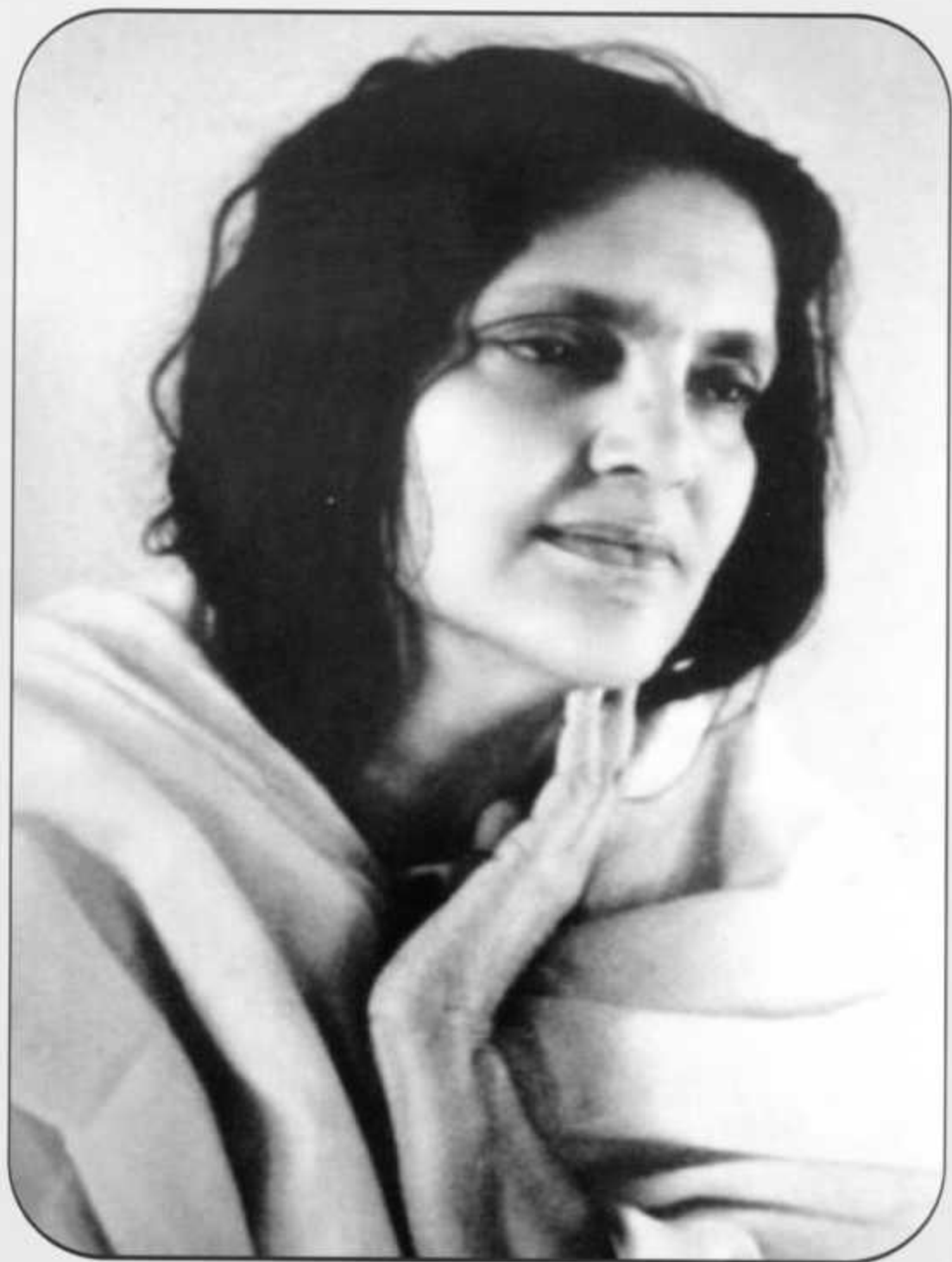
On 15th September a large party of Ma's devotees and ashramites departed for Kashi along with me. Ma would reach after a few days. A few months earlier Ma had agreed to visit Agarpara Ashram in Calcutta for the upcoming *Durga-Puja*. But because of the on-going war everyone was worried whether this would be possible or not. Everyone hence felt that Ma would stay in Kashi during that period. On 19th Ma informed that She would depart for Kashi from Dehradun the next day. Ma further said, "Now it is planned to go to Kashi. If suddenly everything becomes normal then if possible This Body will stay in Calcutta for the *Durga-Puja*." And truly enough just a few days after Ma reached Kashi the war stopped. A trunk-call was made from Kashi to Calcutta, and on the 23rd of September, Ma along with a large group departed for Calcutta. Nobody could even imagine that this year the most prestigious festival of the Hindus the *Durga-Puja* would be celebrated so magnificently in such a peaceful atmosphere.

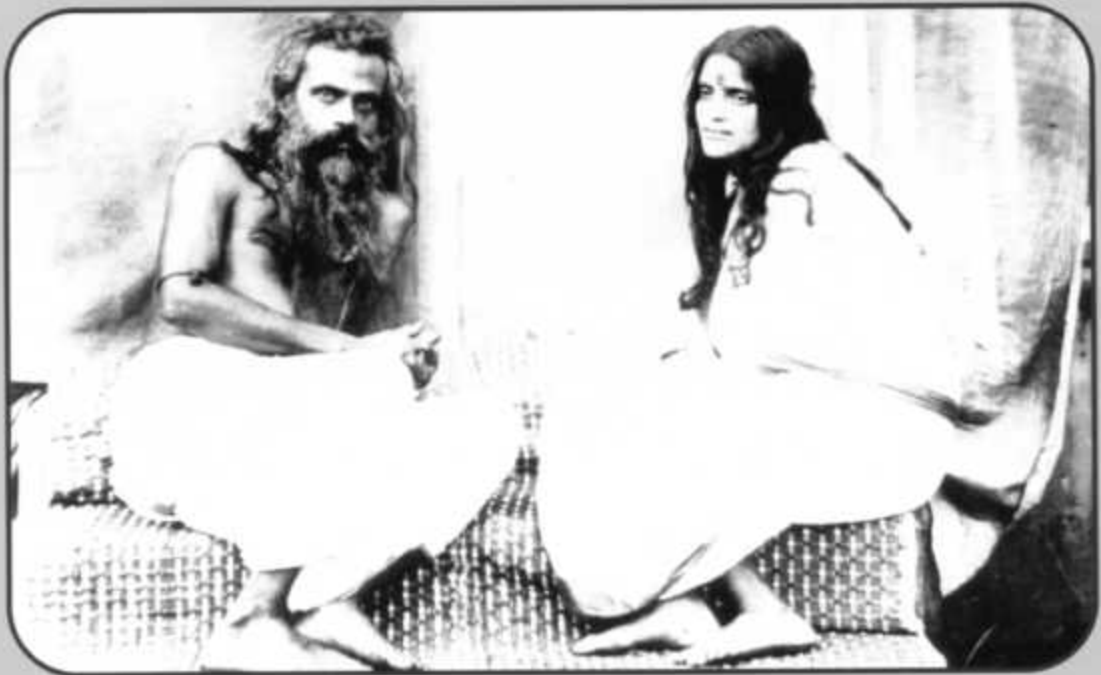
***Durga-Puja* in Agarpara, Calcutta**

After a few weeks full of excitement and fear of that war, *Durga Puja* brought us a new inspiration. The devotees of Calcutta had long ago requested Ma to reach Calcutta on the *Mahalaya* day, so then Ma will be present in Calcutta right from the first day of *Navratri*. But all the time it was not certain whether Ma would be able to reach Calcutta for the *Durga-Puja* at all. But just at the right juncture the end-of-war declaration was made between India and Pakistan. And hence Ma finally reached Agarpara, Calcutta on 23rd September, the *Mahalaya* day. The *Shree Shree Sharadiya Durga-Puja* is a very special festival for the Hindus and especially for the Bengalis. Every year during few days of the *Durga-Puja* thousands of devotees and visitors sit on the ground and have *prasād*. But this year because of the war for the first time *prasād* was distributed to everyone in beautiful small small cardboard boxes. On 6th October Ma went to Shri Makhan Ghosh's house where on 10th October *Shree Shree Laxmi Puja* was held.

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(to be continued)





Shree Shree Ma and Baba Bholanath



Shree Shree Ma



Shree Shree Ma and Baba Bholanath



Shree Shree Ma along with devotees in Varanasi Ashram



Shree Shree Ma in Gujarat along with the Governor Shriman Narayanji, Smt. Madalsaben and other devotees.



Shree Shree Ma and Gurupriya Didi along with other girls of the Ashram



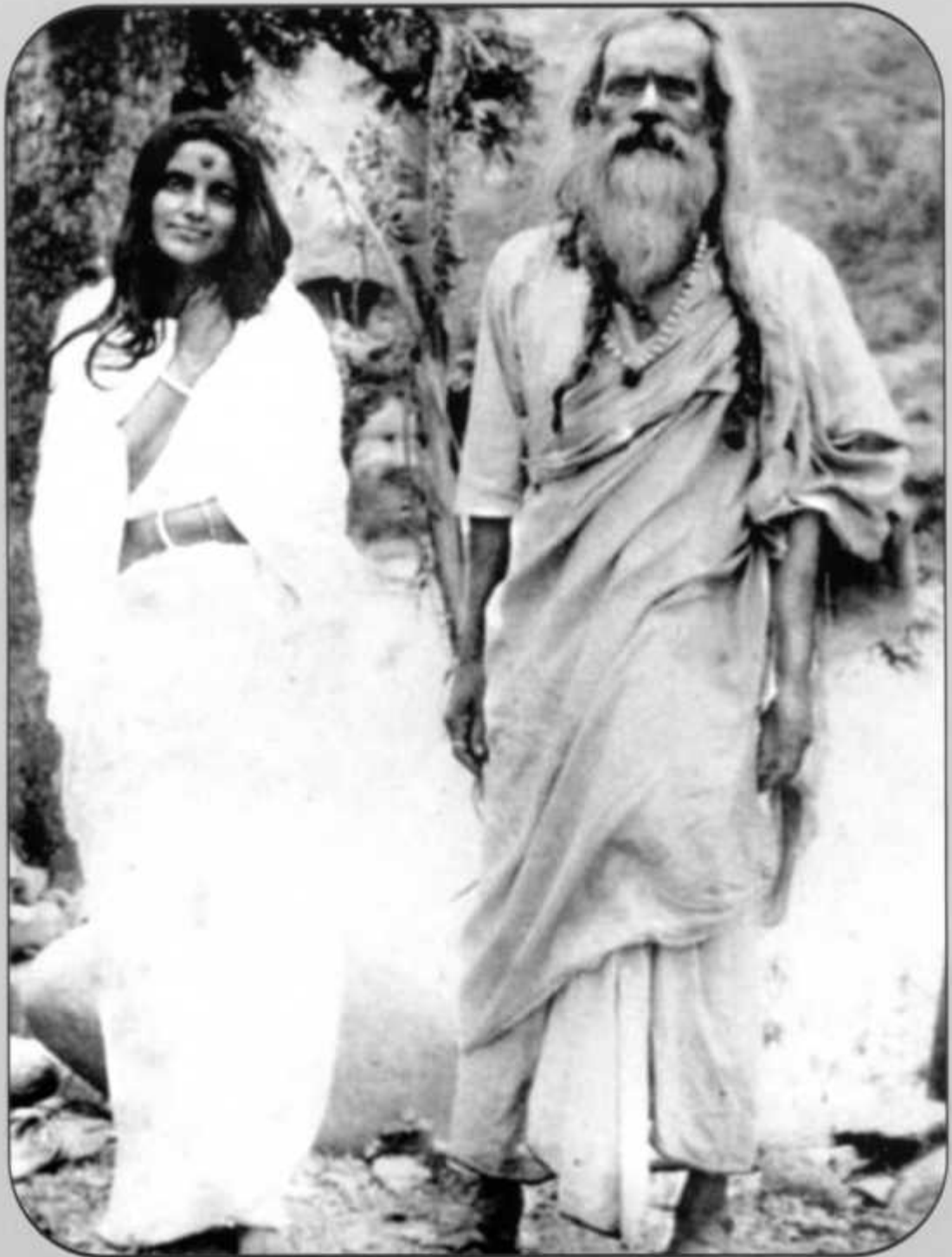
Shree Shree Ma Anandamayee



Shree Shree Ma along with Kanyapeeth girls in Varanasi Ashram



Shree Shree Ma, Didi Ma and Gurupriya Didi



Shree Shree Ma and Baba Bholanath

Ma is Omnipresent

Brahmacharini Jaya

(continued from before)

If the diet and the rules of maintaining proper health are followed exactly as Ma instructed, I have every time witnessed its direct results. Ma always enquired about our health, i.e. each and every individual of Kanyapeeth. Among all the rules and prohibitions Ma has Herself stipulated, the most important prohibition is the negligence of one's health. Not to take care of one's health was considered as a sin by Ma. Ma had a special consideration that we follow the right rules to keep ourselves healthy. How great a physician Ma is, I have obtained direct proof of it.

On 28th February Ma arrived in Kashi and called me in the night and enquired about the inmates. I informed Ma about everyone's sickness and weakness. Ma said, "Feed every girl with lime water. Though the girls seem to be fit, still start this immediately. Give them clean lime water. Soak the lime in water overnight." Ma again said, "Just as a painful injection cures the illness, similarly even if the girls do not like this or any other food, it has to be taken like a medicine."

Not once but on several occasions Ma used to personally enquire whether we have eaten and or slept properly or not. After the completion of any of the worship ceremonies, Ma used to immediately advise to eat something without any delay. Ma's attention was everywhere and on everything. One night after our sleeping hours, I was sitting beside Ma's cot so as to put down and tuck the mosquito net after Ma slept. Udasji was also present. Suddenly Ma asked me, "What are you awake so late in the night? Go to sleep." I replied, "Ma, Udasji and Anusuyaji have requested me to stay here." Ma said, "Udas, Can you not put down the mosquito net? You should have informed me if you cannot do so, I would have made some arrangements. You go, go to sleep, do not listen to them."

Once Ma enquired about my health and I had replied that I was not well, had a bowel problem. Ma advised me to take rice with ginger paste and fresh curd.

On another occasion Dadabhai (Gurupriya Didi) was not well. For few days due to distaste of the mouth, she was not able to eat normally or regularly in time. Ma had a special *kheyāl* for her health. In the night Ma called me and said, "Make some *pithā* (a bengali sweetdish) for Didi. Don't tell her that she used to eat this earlier and not eating now. Just give it to Tulsi and she will feed Didi. Give me some before that. And tell Didi that it is Ma's *prasād*. On having stomach ulcers Ma used to advise to eat boiled raw *bel* (wood apple) or to eat ripe *bel* pulp along with the seed.

On 20th June 1975, Ma again came to Kashi. After enquiring about everyone's health, Ma learnt that Narayan Swamiji is suffering from severe boils/abscess on his body. Ma advised, "Apply warm oil on the boils, it will get cured." Ma then went upstairs to the Annapurna Mandir. It had rained heavily the day before. Ma commented, "God has washed everything. Everything has become clean."

On 17th February 1976, after I informed of my stomach upset, Ma advised, "Take ginger paste with rice. Make a paste of few marigold leaves, heat it in a pan and take rice with it. After meals take dried ginger and *ajwain* (carom) seeds. Take *sukto* and *jhol* (preparation of boiled vegetables). The stomach will get well and your weakness will go away. On catching cold drink *mishri* (rock sugar) water. Take plenty of lime water.

On 19th February 1976, Shri Chenna Reddy (Governor Uttar Pradesh) had been invited along with his family for the Kanyapeeth annual function. During the program, suddenly his two months old granddaughter started crying and writhing and could not be pacified in any way. Ma stroked her stomach and back and advised to feed her with *ajwain* (carom) water. Dr. Chatterjee also arrived and gave some medicine. The baby girl got cured soon.

Later I learnt from Ma that in the previous night Ma had seen the baby girl crying lying on her stomach.

Several times Ma advised us about our ailments through letters too. Once, Ma advised us to eat *chapatti* (hand-made bread) more than rice, as wheat gives more strength. Ma also used to say, "Why don't you all take *paneer* (curdled milk)? Make *paneer* from curd and eat it with the juice of tomatoes. Make *kheer* (rice-milk pudding), *paneer* and sweets of *paneer* for the young girls. Since several young girls do not like milk, give them these substitutes. For fast recovery and strength after an illness Ma advised to take milk, fruit juice and tomato juice. Ma taught us how to take deep

breathing by exhaling and inhaling slowly slowly and even requested us to do light exercises.

On 27th September 1976, I was in Delhi Ashram. Every night before going to sleep I went to Ma's room pay my obeisance to Ma. One day Ma asked, "How is Kajol? She has to get X-ray done now. This Body has requested to show her to Dr. Udappa but nobody listened to This Body, did not get her examined by him. Now her condition has deteriorated." Kajol was a Kanyapeeth girl. With her condition deteriorating, Ma had a telegram sent to Kanyapeeth and had brought her here in Delhi and made arrangements for her immediate medication.

Ma was always concerned about the health of the Kanyapeeth girls. The moment any inmate got ill Ma without fail had made arrangements for her treatment, either in Kashi or in some other big city.

On 12th May 1980, on my ill-health Ma had sent a letter...

"Drink Orange juice at four in the morning. Take *Dalia* along with milk at 8:30am. Whichever vegetables the doctor has prescribed take a few of them, wash them and cut them in small pieces. Take oil in a pan, put some *panch-phodon* (mixture of five spices) in it and then pour over all the cut vegetables. Put some black pepper and ginger and then cover it with a lid after pouring some water in it. After it is cooked, take this for lunch along with *chappati*, that too the amount the doctor has advised. Drink *Mattha* (whey) after that. If doctor advises for some fruits, take it before 3pm. For dinner take vegetable juice, you may add *louki* (bottle gourd) and *chichnda* (snake gourd) vegetables in it too. Take some orange or lime juice in the afternoon. Take some milk with water if you feel weak. Do not take rice, *ghee*, potatoes and sweets. This will help in reducing the fat of the body. Follow this diet and see how you stay. One who has appendix should drink a lot of water.

Ma's replies to devotees letters

"Proper medication is essential. Good sleep helps in maintaining a good stomach and healthy body."

"To one's utmost capacity get proper medication. Remember God. Make your heartfelt request to God. So much of illness is not good."



(to be continued)

Shree Shree Muktananda Giriji Maharaj

Dr. Premlata

Born in *Baisakh* (April-May), 1877 in East Bengal, Didima (Ma's mother) was the eighth child of her parents, Shri Ramakanth Bhattacharya and Harasundari Devi. Didima's parents called her Mokshada Sundari who was very calm and quiet and loved to spend time alone. Even as a child, she did not like games. Instead, she would stay in the religious environment of her home. As was the tradition in those days, she went to school to study up to the second standard. As her parents died early, further studies were done at home. She could read the Ramayana, Mahabharat and Puranas in Bengali. At times she expressed her spiritual feelings through verses. She recited a number of such verses, which were her own composition. She was indifferent to her domestic life. Though there were problems a plenty, including finance, these never reflected in her behaviour. She was always an excellent host, who would give her own food to a guest and still retain the charm of a very satisfied, contented person. This quality of kindness and compassion was the dominant part of her character.

Giriji hailed from the *Shiva Shakta Sampradai*. Durga Puja and Kali pujas were regularly held at her home. There was a *Narayan Shila* there too, which is now being worshipped by Brahmacharini Chandan Bhattacharya at Kankhal ashram.

From her childhood, Didima took interest in puja and its related exercises. She also had *darshan* of God in her dreams. She had a special fascination for *Narayana* and was very much fond of the name of *Narayana*. She once had darshan of *Lord Gopal* who asked her to "offer *batasa bhog* worth one paisa". Since then Didima regularly offered *batasa bhog* to *Thakur*. Didima first had her *mantra* initiation in a dream. She did the *japu* of this mantra for several years.

In 1890 she was married to Shri Bipin Behari Bhattacharya. Almost four years later their first child, a daughter was born to them, but she passed away soon. And on 1st May 1896, in the village Kheora, to console Didima was born a girl child. Her name was Nirmala Sundari, later known

as Shree Shree Anandamayee Ma. After that three sons and two daughters were born but they too passed away soon. Finally a son was born to them.

Ma's father, Shri Bipin Behari Bhattacharya, frequently left home because of his passion for *tapasya*. He was brought back home by relatives and friends. Even during those situations, Didima never lost her composure, her patience. However much financial trouble she was in, Didima never made any complaint.

In 1905 Didima was formally initiated by the family priest Shri Kalikrishna Vidya Vinod. Didima always carried with her the picture of her family priest as her first Guru, and also that of her *sanyās* Guru.

Nobody has ever seen Didima getting angry. Nothing could antagonize her. Once Ma said, 'Dear Ma, what do you have in your brain that you never get upset or lose your balance.' Didima laughed at this tribute.

On another occasion, Ma spoke about her patience and perseverance, "She is mother earth."

Didima had infinite compassion for the devotees. One day, when she was very old, Didima was found to be reading the Hindi alphabets. To a devotee's query why she was bothering to read them at that age, Didima said, "I myself want to read the several letters in Hindi which I get from my disciples, and reply to them suitably."

Her service and perseverance, love and affection particularly for the helpless, poor and needy was unparalleled. Whoever came in contact with her, was overwhelmed by her innocence and proper behaviour. Ma did not initiate her disciples in the customary way. Calm and quiet Giriji, became the Guru for innumerable devotees. At times, the devotees barely had a chance to touch Ma's feet; they were happy touching Didima's feet, and Didima too spread her arms and touch the devotee's head in a gesture of blessing. She would discuss religious topics with them.

Didima drew the devotees close to her, irrespective of their position, stature and intelligence. She did *japa* non-stop. When asked about it, she said this was being done for the welfare of her dependents. Once she had said, "How can I attain Nirvana, until others (my dependents) do not attain it?" What a marvelous thing to say!

In 1933, Didima and Dadamoshai departed from Dhaka and came to stay in their youngest (Jadunath) son's house in Kolkata.

In 1936, when Dadamoshai breathed his last and the only son got married, Didima expressed her desire to stay with Ma. Ma suggested to her

to take *sanyās*. Haridwar was the venue of the Kumbha Mela in 1938. Ma had stayed at the Peet Kutir of Dr. Pant. During this Kumbha, Didima was initiated by the well-known Saint Swami Mangalananda Giriji on 13th April, on the day of *Maha Bhishub Sankranti*. She was named Swami Shree Shree 108 Muktananda Giriji. Swami Mangalananda Giriji did not like the hustle and bustle of the crowds. He preferred tranquil surroundings. For this reason, he did not allow outsiders in his ashram. Ladies were definitely kept outside the ashram's boundaries. But he took Ma there, most respectfully with Her devotees, at a time when she was yet to be recognised by the Sadhu-Samaj. In the same way that a male brahmin is initiated Swami Mangalananda Giriji initiated Didima with the *Merumantra* of *sanyās*. Next morning, when Ma found Didima dressed as a renunciate, Ma said, "You say that you give spiritual advice to all, but you do not advise me. Why? What is good has been said. People have problems in the family daily. How many people manage to get out of that? Now, be absorbed in meditation for the realisation of the self. Nothing will happen until you attain the power of wisdom and realization of the Supreme Being."

Divine attributes were observed in Didima even when she was young. She really deserved to take *sanyās*. Those things described in Upanishads about the liberated soul were seen in Didima. She was very calm and quiet. While maintaining her composure for the outside devotees she was absorbed in deep spiritual thoughts.

On Jhulan festival day at Vindhyachal ashram in 1943, a manifestation of Ma's leela was witnessed. In the afternoon, three virgin girls were worshipped (Kumari puja). After the Aarti when the priest began to touch their feet Ma asked them to bless the priest by putting their hands on his head and wish him well.

Didi was sitting close by. She requested Ma to allow all of them to pay obeisance at Her feet and She would bless them and say something similar. Ma said with a smile to Didi-"What have you started now?"

Prompted by Didi, everybody started paying obeisance at Ma's feet. Taken aback however, Ma readily consented to give Her blessings by putting Her hand on their head. Those who were not present on this occasion were also called. Didi watched this magnificent Leela of Ma with great admiration and said "whenever you start doing something, perfection and beauty blends so splendidly that the delight of the occasion is considerably intensified."

Meanwhile a devotee asked whether Didima too will come to seek Ma's blessings? Ma said "yes, please call her too." Then She muttered "now this body, and Giriji's body will be united into oneness. Yes, it is one and same. See, if Ma could do it.... "

When Didima came to the venue, Ma got down from Her seat, asked Didima to lie down on the ground upside down. Curious devotees looked on as Ma Herself too lay down in the opposite direction, so that Ma's head touched Didima's feet and Didima's head too touched Ma's feet. Lying in that position, Ma said "who blesses whom? Everyone is One only. I pray to Him." She further said, "Only one; it is from one to two, and from two comes one. He is the one who despite limits, is limitless. He is also the one who has no restrictions, but appears to be restricted and without appearing limitless, looks limited."

Watching this bewitching Leela, devotees fell at Ma's feet. For sometime, they all were in a unique and serious mood.

Once, Ma was going away from Vrindavan ashram where Didima was staying. Before leaving the ashram, Ma said to Didima — "Stay well." "You too Ma," Didima said, "come back soon." Ma said, "this body is only due to your blessings. If you keep yourself well and bless it, this body will keep well." Ma's words filled Didima's eyes with tears. "Namo Narayan, Namo Narayan, Namo Narayan," saying this Ma touched Didima's feet and left. How intensely beautiful and heart touching was the leela of Ma and Didima!

Once during the 'Rakhipurnima' celebration in Vindhyachal, a lunar eclipse occurred. Therefore, the kirtan recital continued till 3.30 am. Ma had Her Self-initiation at midnight on Jhulan-Purnima (1922) and hence devotees prefer sitting in silence doing Japa during this time. It was still dark at 4.00 a.m., Ma asked Didi "will you not go for a bath in the Holy Ganges?" Didi said "No, I will not go." Ma quickly came out of Her room. Didi said, "Ma, are you asking whether I should go now for the holy bath? If you ask me, I will go for it."

"I am not asking you to go but I am going for the holy bath," said Ma and went to Didima's room and asked her "Ma, will you come for the holy bath? Didima got up. Ma then put Her head at Didima's feet and said, "I'm taking the holy bath." Ma remained in that position for some time. Didi, Hariramji and Udasji also came in and witnessed this spectacle. Didi promptly said, "Ma, you taught us a good lesson. Now, we will also place

our head at your feet and take the symbolic holy bath.” She did it followed by Hariramji and Udasji. When they touched Her feet, Ma said, “please don’t do it.” Didi said, “No, we will not listen to this, today.” Everybody touched Her feet, people who were sleeping or doing kirtan were also called in to take Ma’s blessings.

While referring about Ma, Didima used to say, ‘Your Ma’, and Ma while referring Didima used to say Ma and later Giriji.

Ma held Didima in great esteem. Before going out of the ashram, Ma always used to touch Didima’s feet in great reverence. Once, in a hurry at Kashi ashram She forgot. However, immediately after coming out She remembered the mistake and then and there in the lane She prostrated as if before Didima. According to eyewitnesses Ma used to do this prostration in a spring-like action. Later, on Didima’s insistence, She stopped this tradition.

Giriji was most happy in Ma’s company. She took *sanyās* to be in Ma’s constant company. On devotees repeated queries about Ma’s earlier life she disclosed, “Your Ma is the personification of several *avatars* that you see. Your Ma saw the *avatars*, not as images but full of life, in action.”

Sometime in 1963 Ma had mentioned in some context that uninterrupted *japa* of the *sanyās mantra* always went on within Giriji.

For some time, she kept poor health. But she always pined for Ma’s company. The *Mahaprayan* of Muktananda Giriji Maharaj, came on 9th August 1970 on the banks of the holy Bhagirathi in Haridwar. The end came naturally to the 94-year-old Giriji in Ma’s divine presence. Didima’s body was brought to Kankhal Ashram the next day and was given Mahasamadhi in a sitting position. In Muktananda Giriji’s remembrance, with Ma’s inspiration, initially two statues of Didima were installed, one at Kankhal Ashram (14.4.1974) and the other at the Varanasi Ashram (25.4.1974). Later several more statues have been installed in Ma’s other Ashrams.

* * * *

Just the ‘name’, by the ‘name’ itself everything occurs. The ‘name’ and the ‘named’ are identical. The ‘name’ is His form only. Realization occurs when you take the ‘name’. Just as when seeds are sown, trees are born.

--- Shree Shree Ma Anandamayee

Reminiscence of my early days with Ma

Brahmcharini Bishuddha

During our stay in Kishenpur Ashram in Dehradun, both Yogeshda and Kripalji put up their best efforts to keep us free from any discomfort and Giribaladi on the instructions of Yogeshda cooked for us healthy and delicious foods, sweets, etc.

After quite sometime of our stay, one day a telegram arrived stating that Ma would arrive on that day itself. We busied ourselves in cleaning Ma's room and the hall. By the time it was over Ma also arrived in a car which stopped in the portico. Accompanying Ma were Rama Saxena (who had lost her husband very recently), partially insane Kusumji (a relative of Bhagwandas'ji), Mumbai's Anusuiya'ji and a new Gujarati Brahmachari Bharatbhai. Ma getting down from the car sat down in the hall and calling me near said, "Buni and others have not come with This Body, you take care of everything. And all those who have accompanied me are quiet upset, understand the situation and make arrangements for their fooding and lodging." I was totally perturbed. I had never taken care of Ma single-handed. I was completely blank, and how to take care of the disheartened visitors?

I prayed to Ma and went to Ma's kitchen first. It was clear to me that Ma had not taken anything during the journey as there was no one to feed Her. I was about to pour out water from the metal pot when its cover fell down on the ground with a big sound. Ma had already arrived on the scene and was watching me. Ma said, "How will it be, if you act like this? On the way, praised you so much and this is what you are doing?" I thought why did you have to praise me in front of the visitors and what was the need of coming here without anyone? However in order to make the *misri* water, I asked Ma and added the amount of *misri* and black pepper to the right quantity of water. Ma said to prepare only *chappati* and boiled vegetables for Ma. To cut all vegetables in big big pieces, rinse it clean, and then boil it with only salt added to it. On the other side Giribaladi cooked for the visitors. Once ready I fed Ma with the boiled vegetables, *chappati* and milk. After the meals Ma sat down in the hall and said, "You have your meals quickly and then we will go upstairs."

I had a quick meal, washed Ma's utensils, cleaned the kitchen and hurriedly went near Ma. Ma took me along to the upstairs room and lied down on the bed. After some time Ma asked me to get a bottle of oil from the cupboard. During that period Ma used to hear a sound within Her head. But Ma did not take any medicine and hence Haribabaji had requested Ma to apply almond oil on Her head. Ma instructed me, "Take oil on the tips of your finger, separate the hairs and massage the oil at the base of the hairs, be careful not to apply too much oil on the hairs." I applied the oil slowly slowly as Ma advised and Ma kept lying with eyes closed. Again said, "Constantly do *japa* of the name *Shiva* whenever you do anything for This Body."

In the evening Ma strolled on the terrace and then came down. Few devotees had just heard of Ma's arrival and had come to the Ashram. And we girls sang the evening *kirtan* in the hall. Ma strolled here and there, discussed with Yogeshda and Swamiji and then after having dinner went off to sleep upstairs. I slept just outside the door of Ma's room.

After few days Sevaji arrived. She was a doctor by profession and the surprising fact was that whenever she touched Ma she used to become emotional. Quite often Sevaji and myself massaged the oil on Ma's head. Since she was a doctor she had a special way of massaging which I learnt from her. One day Ma said to us, "In Dhaka when This Body used to remain fallen on the ground for several days, there was no pain in This Body. Ants and other insects bypassed This Body but never climbed on it. But when Bhaji and Khukuni thinking that This Body is in pain lying on the ground, rolled a mat under This Body, and from then itself pain was felt in The Body. This Body is an image of emotions, as one thinks the same is revealed in The Body."

In the village the girls did not wear shoes hence This Body also never wore any shoes. For the first time, Jyotish one day brought a new pair of leather slippers with a lace on it and inserted it on This Body's feet. It remained in the feet, This Body neither took it off nor loosened the lace. Worn in that manner for quite a long time the feet got swollen. Observing this Jyotish regretted and hurriedly removed the slippers and started rubbing the feet."

Another day Ma mentioned, "Once in Siddheshwari, This Body was suffering from fever. This Body never took any medicine. Akhandanand Baba observing this, thought that Ma would not take any medicine, still

there was no harm in measuring the blood pressure. So after getting permission from Bholanath, he had measured This Body's blood pressure. The hand on which the belt had been wrapped for measuring the pressure, that side of The Body from the head to the foot, had become slightly more swollen than the other side." Ma showed us both Sevaji and myself that now in 1957, after 40-50 years of the incident, the left side of Ma's body from the foot to the head, was slightly swollen compared to the right side.

One day before the bath I was applying oil on Ma's body. Ma pointed at Her navel and said, "See the navel of This Body is like the tip of the conch shell." After that pulling my hand and putting it on Ma's nose, said, "You are an artist so you will understand, just as *raskali* is painted with *chandan* above the nose of *Krishna*, the bone structure of the nose of This Body is exactly like that."

One night Ma was strolling on the courtyard. Kripalji, myself and few others were present there. Observing the sap of the mango tree falling over the leaves and into the ground and making it sticky, Ma said, "Similarly once honey used to drip from the hairs of the head of This Body and the hairs used to become knotted."

One day after spreading a paper on Ma's bed I was cutting Ma's nails, which were crescent shaped. So using a small scissor I was cutting it bit by bit and collecting the same on the paper. Ma was narrating a funny story and both of us were laughing. Suddenly there was a gush of wind from the window, the paper overturned on to the bed scattering the nail pieces all over the bed-spread. Ma exclaimed, "So you have scattered it all over the bed, now the nails will prick on This Body." A little worried I immediately asked back in return, "Ma, how many pieces of the nails were there?" Ma too immediately replied, "Thirty-five." Well I immediately searched out thirty-five nail pieces and put it on the paper. Smilingly Ma patted on my back. I felt a joy of victory.

Another day Ma asked me to prepare warm water for bathing. Few buckets of water were kept in the bathroom. On Ma's instructions, from Ma's black box, took out a type of powder and soaked it in water in a small pot. Ma and myself went to the bathroom in the afternoon. First I applied oil all over Ma's body. After that, washed Ma's arms and legs with soap and water. Finally Ma took the small pot (filled with the mixture of water and that powder), slowly slowly inserted all the hair into it and then quickly turned the pot onto Her head and moved it systematically all over the

head. Surprisingly not a drop of water dripped onto the forehead or face. I just stared at Ma's way of washing the head. After that Ma was bathed by pouring two-three buckets of water using that pot. A big towel was used for wiping the body and face and a small towel for the feet. Ma took those two wet towels and handing it over to me said, "Take these, you keep it." I was just mesmerized at Ma's unusual ways.

After a few days Ma left for Delhi. Then sent a message from there to take me to Delhi. Yogeshda took me to Delhi in a car. Dr. J.K.Sen's son, a famous doctor Dr. Santosh Sen (also a devotee of Ma) was sent a message to visit the Ashram and right in front of Ma he examined me. After a thorough examination he referred me to be admitted for an operation in his nursing home. One day, before I was admitted, Ma was lying in the hall of the Ashram, surrounded by Swamiji, Dadabhai and Bunidi sitting on the floor. They were in the midst of some conversation when I went in to pay my obeisance to Ma. Ma was slowly telling Dadabhai and Bunidi, "Can't you all see that a black shadow of death is always moving along with her." This I had later heard from Bunidi.

On the day I was being taken to the nursing home, I went and to *pronam* Ma. Ma put a garland around my neck and said, "Weel are you not frightened?" I replied smilingly, "Why will I be afraid? During the operation I will be unconscious, I will not feel anything." Observing tears on Dadabhai's eyes, Ma said, "Didi, She is laughing, why are you crying?" While I was being taken for the operation, Pankajda (Sen), Bibidi (daughter of Amal Sen), Kripalji, my father and a few *Guru* brother and sisters were standing alongside, all in tears. Smilingly I waved them. I wondered as to why are they crying? I am all alone, there is no to go back to, even if I die nobody will be bothered. But still I questioned myself, that if I die now, will I feel sad or not? Then I remembered, yes there will be a great loss to me, that the life in which I was closely attached with Ma, that life I will never get again. This is the greatest loss.

* * * *

(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.

Badal Jao

Sw. Virjanandji Maharaj

Q: Ma, You have mentioned, 'To attain God only is to attain oneself, to attain oneself is to attain God'. Ma, how does this attaining oneself achieved?

Ma: *Badal JaO...* (Turn over)..

In this context Ma narrated a story.

During *Durga Puja* a devotee stood in front of Goddess Durga and bowed down to pay his obeisance. The pot installed in front of *Devi Durga* on which the worship was held, suddenly started speaking. The devotee surprised asked, 'You are a earthen and water pot, how could you talk?' The pot replied, 'No, No, I am earth but not *jad* (inert), I am *Chetan* (conscious), *Devi's* power has illumined within myself'. The devotee asked, 'How?'. Then the pot narrated his history. 'Of course I was mud, stying with my relatives in the jungle. One day a person suddenly arrived with a spade, and lifted me onto a basket and departed. Being separated from my relatives, I screamed, but who would listen to me. He dropped me in his courtyard and went away. Already depressed with the separation I was also worried about my meals. Then I remembered some of my secret wealth was still intact, which I could utilize. In the morning the man came and removed all my hidden wealth the pebbles, then poured water over me and trampled me with his feet. How it pained but there was no rescue. Throughout the night I shrieked in pain, but to no avail. The next morning he again arrived with a potter's wheel. He dumped me on it and started rotating me. Then what? I found that my form had completely changed. This pot shape is my new form. The next day he put me under the scorching sun and seven days passed in this manner. My discomforts and affliction kept on increasing but there was no help. What else was in my fate? The man then put me inside a burning furnace and kept me there for a few days. Finally one day he took me out, cooled me and took me to the market. Several customers knocked on my body and finally one person bought me and brought me here. The pundit placed me in front of *Devi Durga* and with the help of *mantras* bestowed power within me. With that *Devi* power, I am talking with you.

This story of Ma I so much enlightening. Ma had said, “*Badal JaO* (Change Over). Can we turn over by ourselves? Ma only in the form of *Guru* has instilled within us the process to change over. In other words, human beings fully engrossed in the mundane life cannot even think of changing over. But with the grace of the God and due to the human being’s good fortune, such thoughts, feelings, situation and actions arises. The compassionate *Guru* then mercilessly enforces the process of a complete change over. It is very distressing, but on tolerating it one gets the power to follow the *Guru*’s instructions, the right changes occur within human being and attain the competence for divine contemplation. It is then understood that the world is full of misery and God only is the source of happiness and peace, to attain Him is the only goal of life. These thoughts become firm within the mind. As if the earth mud has taken the form of the pot, Ma calls this only as ‘mold’. Mold what? To mold into a *sādhak*. One who was drowned in the material world has become an aspirant.

When this change or mold has taken place, a *sādhak* has been formed, it implies that one has attained the capability to retain the *Guru*’s power. Ma Herself will arrive in the form of the *Guru* and will reveal in the form of the activities of the aspirant. When the worldly ego was dominant and all duties were done arrogantly, then in spite of the presence of *Guru-shakti*, the aspirant’s activities could not be perfected. After the reformation comes retention. After the retention, when the ego cools down, then the *Guru-shakti* reveals in the actions of the *sādhak*. This only is *svakriya* (He reveals Himself as the *kriya* or action).

As if you have become a part of the flow of the river. The flow itself will carry you to the ocean. In the same manner, the *Guru* reveals himself in the form of *sādhana*, within the *sādhak* who is free from the burden of ego. This only is the revelation of Ma, Ma is only *sādhana*, Ma is only *siddhi*.

When the *sadhak* realizes – Whatever I am, that itself is Ma. Whatever Ma is, that am I. The only goal of life is the dissolution of the ego, after the automatic realization of this total surrender.

* * * *

Anchored in patience, bearing everything, abide by His ‘name’ and live joyously.

--- Shree Shree Ma Anandamayee

Visiting Ma without permission

Sw. Narayananand Tirth

(continued from before)

In 1933 or 1934 Just after Ma's holy *Janmotsav* celebration suddenly Ma along with Bhajji and Bholanath departed from Dhaka for the far west. In Kashi, Shri Nirmalchandra Chattopadhyay received a postcard from Bhajji, in which he mentioned that for our welfare Ma has departed from Dhaka and is residing secretly in an unknown isolated place in the north-west region. It was also mentioned that nobody should try to venture near Ma. There was no mention of Ma's secret destination. Even the post-office seal on the postcard was also not clear. With great difficulty using a magnifying glass was able to read 'Raipur Grant, Dehradun'. So I presumed that Ma was residing somewhere near the Raipur Grant post-office in Dehradun.

Despite Ma's prohibition, this disobedient and rebellious child of Ma decided to go out in search of Ma. On the sixth day of Shree Shree Durga Puja, packing a metal pot, woolen mattress and a thin towel, I went to bid goodbye to my old auntie (father's sister). With wet eyes she commented, "Everyone comes to their houses here from abroad for the Shree Shree Durga Puja and you are leaving house to go abroad. Where are you off to?" I replied firmly, "Just do not worry auntie, I am going on a small journey to the West." Leaving by train the next day I reached the unknown Dehradun in the far northern-west. In the train while travelling countless thoughts drowned me, where is Ma? Will I ever meet Ma? How will Ma accept me? If Ma angered does not talk to me then I will have nowhere to go, what will do then? With these thoughts pounding in my head I could neither think of meals or have a conversation with my fellow travelers! No doubt they must have considered me to be insane or unsocial.

This was my first visit to this far west territory. In order to search for Ma, I enquired with a few people outside the Dehradun station, but nobody had heard of Shree Shree Ma Anandamayee. While departing from Kashi I had heard from Nirmal babu that there is a place called Durgabari or Kalibari here in Dehradun. But I did not get any news of Ma from there. Unable to think of any more ideas to search Ma, I finally hired a tonga and said to the tonga-wala

to take me to Raipur. He agreed to take me but demanded a fare of three rupees. After travelling quite a distance I saw a mile-stone which indicated that Rajpur was 6km from there. Puzzled I asked the tonga-wala, "You are taking me Rajpur, but I want to go to Raipur. I think you have not heard me properly." Astonished he turned around, stared at me and asked, "Where will you go, Raipur or Rajpur? Very clearly I said, "Not Rajpur, but R-a-i-p-u-r." Understanding his mistake he turned the tonga and went along another way. Later I learnt that Rajpur is towards the north of Dehradun towards Mussoorie and Raipur is a small village east of Dehradun. Finally dropping me at Raipur village the tonga-wala took his fare of three rupees and left without any grumble.

From the spot the tonga-wala dropped me there were two roads, one going towards the village and the other towards the hills. I asked a few passerby's while coming here and those moving here, but nobody knew anything of Shree Shree Anandamayee Ma. Suddenly I had an idea. If I can locate the Raipur Grant Post office and enquire maybe I can get some trace of Ma. Surely some letters are being accepted or dispatched in Bhajji's name and the postman may know their residence. If by any chance I am not successful with this idea then I will catch the next train back to Kashi. It was eleven in the morning and I felt the pangs of hunger. I had last taken meals yesterday at ten in the morning before leaving Kashi. And in the last twenty-four hours I had not even taken a drop of water. Suddenly I felt too weak and morose with hunger, thirst and not being able to find Ma. I prayed to Ma and said, 'Ma, Even though I have disobeyed you but to have your *darshan* I have reached here, that itself is giving me great pleasure. Ma, now pardon this stupid son of Yours.' The moment I finished praying to Ma and begged for forgiveness, I saw in the distant a person coming down the hill in a saffron colored dress. Since he seemed like a *sadhu* I was sure he may be able to give some information of Ma. By the time he reached near me, I recognized him as Ma's old devotee Shri Kamalakant Brahmachari whom I had met in Dhaka Ashram. He too recognized me.

Kamlakantji: What are doing standing here? And from where have you arrived?

Myself: I have come from Kashi in order to have Ma's *darshan*. Where is Ma? Can I have Ma's *darshan*?

Kamlakantji: Follow this trail to the temple on top of the hill. You will find Ma sitting on the stairs of the Shiva Temple. Baba Bholanath is suffering from fever and hence I am going to the city to get medicines for him.

So saying he hurriedly walked away towards the road to Dehradun. Truly enough, following his instructions I climbed up and found Ma all alone sitting on the stairs of the Shiva temple, swinging Her legs and staring at the far blue sky. I was truly shocked and saddened to see Ma's face. The pile of dark hairs was not seen on Ma's head, there was neither a red bordered *sari* on Ma's body, nor any golden bangles on Her wrist, nor there was a big red vermilion on Her forehead. Ma's hairs were cut and shaped like that of men, wearing a thin bordered *dhoti*. Ma looked like a thin frail child of about ten or twelve years sitting sadly, busy in his own thoughts, as if there is no connection with this world. Staring at Ma I thought, is this that *Rajrajeshwari* ever-smiling Ma Anandamayee? There was no sign of that magnificent beautiful Ma that I had seen in Dhaka.

Myself (going near Ma): Ma! Disobeying your order, that no one should come near you, like a disobedient son I have come here. Forgive me.

Ma: You had a need to come here and so you have come. Why is your body so thin? What has happened?

Myself: Ma! Three years ago the fever that I had due to mosquito bites, I am still suffering with that fever. The liver has also enlarged. You're the Mother, You had said to Jyotish then itself, 'Will this fever get cured so soon.'

Ma: Are you not taking any treatment?

Myself: Ma! I have done several types of treatment, but the fever is not completely getting cured. I stay fit for three four days and then the fever again arises. This is going on for the last three years. There is no count of the number of injection and quinine that I have taken.

Ma: Can you do one thing?

Myself: What Ma?

Ma: Can you not stop taking rice?

Myself: What will I take if not rice?

Ma: Why, eat *chapatti*.

For almost next six months, according to Ma's instructions, I ate *chapatti* only, did not touch rice at all. And the fever which stopped after that never occurred again for quite a long time. Maybe for this instruction only Ma had pulled me here. As to why and what Ma does is beyond our intellect. If

we can control our lives according to Ma's instructions then we can get rid of a lot of misery and turmoil of our lives.

Ma then said, "After getting down this hill a little farther away towards the north there is a spring. Go and have a bath there. Just below the hill you will see a canal, do not bathe in that canal." After my bath I finished my daily worship and rituals. Just then Jyotish babu came near me and gave some jaggery and water for tiffin. Here with Ma were Bholanath and Jyotish babu. After arriving here only, everyone started calling Jyotish babu as Bhajji. To take care of Baba Bholanath who was quite ill, Kamlakant Brahmachari staying in Dhaka was asked to come to Raipur. After returning with Baba Bholanath's medicine from Dehradun, Kamlakantji cooked *khichri* (mixture of rice and pulses), which Bhajji, Kamlakantji and myself had for lunch. A lady from the village had brought *chapatti* and curry for Ma, which Ma ate too. Being ill, Baba Bholanath ate *sabu*, etc, which was also prepared by Kamlakantji.

As soon as it was dusk and dark, all of us spread our own woolen bedspread and sat down for *japa-dhyān*. Ma lied down on Her small cot. The entrance of the room in which we slept did not have door, so we hanged one woolen bedspread on the entrance. None of us were using a pillow. A little later because of the extreme cold each one of us lied down on separate woolen bedspreads and covered ourselves with one too. Neither of us nor Ma had any conversation other than that required. I was satisfied that I could have Ma's *darshan*. In the night suddenly took my name and asked, "When is your train to Kashi? Hearing Ma's question I was amazed and greatly disturbed and just could not give any answer. I had just arrived here after so much of turmoil hoping to stay here for a few days and Ma without any hitch asked me when I was leaving. I was totally sad and depressed. With deep sorrow I said, "Ma, the next train tomorrow back to Kashi is in the evening." Hearing my answer, Ma replied, "Tomorrow early morning leave for Haridwar. Bathe in the Brahmakund there and catch the night train back to Kashi. You have seen, now what? For the benefit of you all only This Body is staying here in this manner."

I could never ever imagine in my dream too that Ma could be so harsh and cruel. I did as Ma instructed and returned back to Kashi on the *Navami* day of the Durga Puja.

During the summer of 1942, bidding my job farewell forever I departed for Raipur in Dehradun to be under Ma's shelter. In the meantime my

auntie had passes away and hence I was like a free bird, free from all attachments. A beautiful Ashram has been constructed adjacent to the Shiva Mandir, where I had been earlier in 1934. Also Baba Bholanath and Bhajji too are not with us anymore. There weren't many people in the Ashram, so we enjoyed Ma's presence and regular *matri-satsang*, besides reading of the scriptures and *kirtan-bhajan*. One day Ma suddenly called me and said, "If you have to go anywhere outside the Ashram take permission from This Body and then leave." I was surprised as to why Ma said this to me. Had Ma given me a hint to be cautious of something? The months of June-July is the season of mangoes here in Dehradun, it and that too, a variety of it is available. Swami Akhandanandji decided to offer these mangoes to Ma for *bhog* before having it for ourselves. So he requested Kamlakanth Brahmachari to purchase them from Dehradun. Before departing for the market Brahmachariji asked me to accompany him. At around three in the afternoon we started walking from the Ashram to Dehradun, as till then there was no conveyance from Raipur village to Dehradun city. Even though I remembered Ma's advice of informing Ma before leaving the Ashram, I being a disobedient son did not inform Ma, assuming that Ma might be resting after the meals, and that Brahmachariji was accompanying me. By the time we returned with the mangoes from Dehradun it was around ten in the night.

During this period there was no arrangement of tap water in the Ashram. Water had to be brought from the common tap in the village below. Hence, in order to cleanse myself I went down in the darkness of the night. On my return while climbing the hill something bit me on the small finger of my left foot. Before I even reached the Ashram an unbearable pain had started in the left leg. Somehow reached the terrace of our rooms and sat down for the daily worship. Every now and then I had to lie down as the unbearable pain had reached the hips. Didima sitting nearby even asked me, "Why are you lying down during the worship? What has happened?" I replied, "I am not feeling well." Ma was lying on a cot a little farther away and was having spiritual discussions with the devotees. I went near Ma, bowed down, did *pranām* and was hurriedly moving towards the stairs to go down, when Ma called me, "Where are you going so hurriedly now?" I informed Ma everything and said, "I am going downstairs so that nobody gets disturbed because of my agony." Ma firmly replied, "You stay here. You don't have to go the hall downstairs."

Within few minutes I was writhing with pain and rolling on the floor of the terrace. Ma said, "Normally he is not so impatient. He must be in terrible pain." Ma got Her bedclothes laid down on the ground, sat down on it and pulled my head on to Her lap. Shree Shree Ma the compassionate Mother with Her lotus like hand repeatedly stroked my body affectionately from the *brahmatālu* (top of the head) to the base of the spinal cord. After sometime the agony decreased and suddenly I assumed that Ma was pulling my unbearable pain onto Her body. Hence I removed my head from Her lap and said, "Ma! Do not touch me. You are pulling my unbearable pain onto Your divine body." But Ma pulled my head onto Her lap. Again and again I was removing my head and Ma was pulling it back. This continued from eleven to three in the night. Neither Ma nor any of the ashramites had rest or even a bit of sleep, just because of my discomfort. In the night itself Ma sent an ashramite to the village below to get fresh cow's milk. Ma Herself mixed some *Haridra-churn* and a little cow's *ghee* and fed me with Her own hands. By the time it was dawn much of my agony and discomfort had vanished. This incident of Ma's boundless affection will be forever etched and kindled in my heart. Ma had later mentioned that She had seen beautiful lady-form passing by, wearing a colored *sari* like that of a *Marwari* lady, a stroll around her shoulder and a golden flower hanging from the edge of the hair onto the forehead. This was none other than the image of 'Bishari-Devi'. *Bishari* is another name of Goddess *Manasa* (the Hindu Goddess of Snakes). Now I understood why Ma cautioned me to inform Ma before leaving the Ashram. In spite of that I had gone to the market without informing Ma. Since I had disobeyed I had to suffer.



(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

Vedas and Upanishads

Sri Chinmoy

(continued from before)

The Upanishads come from the Vedas. They contain the records of eternal Truths. These Truths were discovered by various seers at different times and handed down to humanity.

Life is a problem. Even so is death. The aspiring Aryans of the hoary past wanted to solve these two problems. Soon they came to realize that their senses could be of almost no help to them in solving these two major problems. They also came to realize that it is the knowledge of the ultimate Reality alone that can solve, once and for all, the problems of life and death.

All of a sudden two divine soldiers came in. Nobody knows where they came from. These two soldiers were inspiration and aspiration. The first soldier, inspiration commanded them, 'Give up the study of the body.' They immediately did so. The second soldier, aspiration commanded them, 'Take up the study of the soul.' They immediately did so. Lo, the King and the Queen from the Golden Shore of the Beyond garlanded them, the seekers, the seers and knowers of Light and Truth.

What do the Upanishads actually say? A Western seeker, will say, 'Very simple, sit at the feet of the Master and learn.' A Eastern seeker will say, 'Very difficult, transform human darkness into divine Light.' Both the Western and Eastern seeker are perfectly correct. No Master, no discovery of the Transcendental Reality. No transformation of darkness, no manifestation of Divinity on Earth.

Who needs the Truth? A seeker. When does he achieve the Truth? Only when he becomes the surrendered and divine lover.

His first achievement is God the Creator.

His second achievement is God the Preserver.

His third achievement is God the Transformer.

His fourth achievement is- Thou art That.

His fifth achievement is- I am That.

His sixth achievement is- He and I are One.

His seventh achievement is- He am I.

In the Creator he sees. In the Preserver he feels. In the Transformer he becomes.

The heart of the Upanishads is the *Purusha*. The life of the *Purusha* is the message of the Upanishads. Who is *Purusha*? The *Purusha* is the real dweller in the body of the universe. The *Purusha* is three-fold. The outer *Ātma*, the inner *Ātma* and the *Paramātmā*.

The outer *Ātma* is the gross physical body. It is that which grows in the body, with the body and for the body. The outer *Ātma* is the identification of one's body with the gross aspect of life. Here we live, we are hurt, we hurt others, we enjoy pleasure from others, we offer pleasure to others. This *Ātma* exists, changes, develops and finally decays. The inner *Ātma* is the discriminating Self. It identifies itself with the aspiring earth-consciousness. It identifies itself with air, ether, fire, water and earth. It is the thinker, the doer, and the direct messenger of God. The inner *Ātma* manifests its inner realization through outer experience.

The *Paramātmā* reveals itself through the process of Yoga. Neither is it born, nor does it die. It is beyond all qualities. It is all pervading, unimaginable and indescribable. It is Eternity's Reality and Reality's Divinity.

Each Upanishad is a mighty drop from the fountain of eternal Life. This drop can easily cure teeming ills of human life. The infinite power of this drop can free us from the endless rotation of human birth and death.

The mind, assisted by the body, creates bondage. The heart, assisted by the soul, offers liberation. The unaspiring mind thinks useless thoughts and down it sinks. It thinks too much and sinks too fast. The blind body is constantly digging its own grave. The heart wants to love and be loved. God gives the heart the life of oneness. The soil wants to reveal God. God fulfills the soul, and by doing so, He brings down the message of perfection in the divinity of manifested Reality.

(to be continued)

All this which is His Creation, is under His dispensation, in His Presence, and is verily He Himself. In whatever state He keeps anyone at any time, it is all for the good, for verily everything is ordained by Him, and is of Him. Only actions that kindle man's divine nature are worthy of the name of action, all the rest are non-actions, a waste of energy. Man's calling is to aspire to the realization of Truth, to tread the excellent path that leads to Immortality.

— Shree Shree Ma Anandamayee

Chhanda Mâtâ Gâyatri
Rhythms of the Celestial Realm

Joy Mukherjee

Introduction

(Continued from before)

Truth is a very taxing goalpost through which one has to net the ball. That Truth had been arrived at by our ancients through a pure and unceasing meditative process (*manan*, as said earlier) that has left far behind the empirical sciences of today that are still grappling with the shape of the ball, to put it allegorically.

Hence, though we are lucky to have been bequeathed this treasure trove, we too need to meditate upon the Mantra by reading it and grappling with all its finest, subtlest nuances again and again: *manan*. Here, there is no scope for 'unreason', for 'unquestioning faith', or for mindless 'devotion'. Instead, this science beckons the seeker to ask and ask again, till the practitioner savours the taste of Nectar.

Maa'rpa, The Translator

(NOTE: Sanskrit words and sentences do not use capital letters, neither for proper names, nor at the beginning of sentences. Hence, all mantras in this treatise are written in lower case. However for the convenience of the reader, we have used certain specific words like Bramha, Bramhaa, Krishna, Geeta, Leela, etc., with capitals.)

The Mantra

The Revelation

(From here, we begin the discussion of the main subject. Each word-concept which seems slightly remote has been explained in brackets, using bold-italics)

The form in which the Vedas have blessed us with the original Gayatri mantra is

Tatsavitur varenyang bhargodevasya dheemahi

Dhiyo yo nah prachodayaat

The sage explains: *gaayat traayatay itee gayatri* (She is Gayatri Maataa, singing – gaayat whose hymn salvages – traayate the seekers). When the

mantra emerges from the soul of the practitioner in all its joyous and blissful melody, in all its true rhythms, in all her/his devotion, the heart of Gayatri Maataa is touched. With affection, She grants her grace. And that removes all the obstacles in the path of the practitioner. She/He is released from all the imperfect and tainted thoughts and deeds. This is profoundly vibrant mantra to get a glimpse of Mother's bliss.

This mantra in the present age, however is usually recited in this manner:

*Aum bhuh bhuvah swah tatsavitur varenyang bhargodevasya
dheemahi dhiyo yo nah prachodayaat aum*

While the basic mantra is clearly mentioned in Rhik, Shaam and Yajur Vedas, but this original Vedic mantra does not subsume the three expansive aspects of Vrihati of Bhuh, Bhuvah and Swah. (*Vrihati: This is the basic inherent nature of the That One to expand, for Vrihat means massive. This force is what is seen to make, say a seed to expand and become a tree, then bear a flower and later a fruit, and this goes on*). And further, the *aumkaar* at the beginning and end is not mentioned in the Gayatri Mantra as read in the Vedas.

What we have come to know is that it is on the instruction of Aadi Shankaraacharya that the three Vrihatis (expansive aspects or inherent nature of the universe) and the Pranav (*aumkaar*) have been added as a sort of permission to proceed with the core mantra. (*The three syllables, A, Au, M: pronounced as AUM, are according to Sanatan Dharma the first finest manifested vibration from a moment when there was no sound, no light, no time and no space. This can be likened to the commencement of the Big Bang, when the Infinite and Unknowable decided to play the Divine Game of creation by taking the Manifest form from its eternal Unmanifest. Through AUM emerged everything else in Creation. However, while the Big Bang marks only the beginning, similar to AUM, the latter, however, contains the entire cycle of Creation... A, the Creation; Au, the Continuity, and M, the dissolution. That AUM is constantly playing everywhere, in every aspect of Manifest Creation that had emerged from That One, the Immutable and Absolute.*)

The reader will benefit if here we recall or recap the basic strain of the mantra... It is:

*Tatsaviturvarenyang bhargodevasya dheemahi
dhiyo yo nah prachodayaat*

"We worship and desire to imbibe the *beneficial* aspects of that energy

of the Eternally Luminescent One, who has given birth to the fourteen realms (to which we shall come shortly) that comprise the entire universe.” *(Implied is that we do not worship that aspect that is non-beneficial. It is intrinsic in our scriptures that after Aumkaar marked the beginning of Creation, wherein the initially “ekam evam adweetiyaam” (That One, of which there is no second) revealed itself into duality, so from One first emerged two: ParamPurush and Paramaa Prakriti. Paramaa Prakriti is still in a state of equilibrium, breaking which there emerged the three initial attributes of Sattva, Rajah and Tamah and from which emerged the multiplicity of forms, names, attributes, qualities, etc., that we see or feel is Creation. Here, every single thing comes with its opposite. Hence, we pray to imbibe the varenyang-bhargo, or beneficial aspect of the Consciousness. There is also a negative or non-beneficial aspect of it: all negativities as we witness them... anger, lust, jealousy, greed, possessiveness, etc. Both positive and negative are inherent in Paramaa Prakriti.)*

The term ‘yo’ means That One who is both the Cause as well as the Content of all creation, preservation and dissolution of the entire existence. The One who is featureless and formless, Absolute or Nirvishesh and who remains unexpressed. *(Nirvishesh means One that has no specific quality. Antonym of vishesh, which means ‘special’, Bramha is Nirvishesh, unspecific, but which has the potential of being manifest as all specifics. The reader is here requested to cut back to Boslough’s narrative, mentioned in the Introduction: “(from) a void, so absolute as to mock any human concept of emptiness, appeared a single point of raw potential”.)* Subsuming both negative and positive, good and bad, strong and weak, truth and lie, light and darkness, Bramha is in perfect equilibrium, although all specifics emerge out of That One.

The contemplator and visualiser of this mantra is Rhishi Vishwamitra, who was originally King Vishwamitra. Which means he was a Kshatriya by caste, and not born a Bramhan, before he transformed himself into a Rhishi (seer). He had realised through his own tribulations the utter trauma of attempting to remain unmoved and equanimous under the negative influence of *Rajah* (princely attribute) and the dark cloak of ignorance, or *Tamah*.

The sight of Kapila, the Divine Cow (*Kapila is also known as Kalpataru, one to who you can pray for anything, and it is granted as a boon*) in the

ashram of Rhishi Vashishtha had ignited tremendous avarice in King Vishwamitra, who in his arrogance of being a Kshatriya, the warrior class, tried to forcibly take her away. It is then that Rhishi Vashishtha prayed to Kapila to save herself from extreme greed and acquisitiveness, and thus from her body emerged an undefeatable army which vanquished the mighty King Vishwamitra, totally marauding his Kshatriya vanity.

Experiencing the superiority of the powers of Brahmanhood, King Vishwamitra dedicated himself to the practice of long and arduous penance and spiritual practices. His goal was to become a Brahman.

But then Menaka, the divine courtesan conspiratorially sent by the deities, led Vishwamitra to be distracted and lose the merits acquired through his initial practice of penance. Vishwamitra, however, started his penance and meditation all over again. The Lord thus repeatedly judged the dedication of Vishwamitra. The latter rebooted his penance and spiritual quest. In this long and arduous process, he finally earned his Brahmanhood. Raja Vishwamitra became Rhishi Vishwamitra.

So far had he progressed in his quest and attained spiritual powers that Dharma manifested itself and praised Vishwamitra profusely for his unshakable equanimity and his being totally bereft of ambition, avarice and vanity.

(Dharma is the Idea of that power which manifests itself for the holistic and complete welfare of all beings. In Mahabharat, It is seen to have appeared in many forms, from time to time, to shepherd back humans to the righteous path.)

Vishwamitra had finally transformed himself into a great soul, Rhishi Vishwamitra, who had seen the trampling of the arrogance of petty humans by the mystifying, unknowable and unfathomable powers of Mahaamaayaa.

(Mahaamaayaa is the concept of that power which makes us perceive anything differently from what it actually is. Thus, Paramaa Prakriti, Mahaamaayaa or Aadyaashakti emerged as the Primordial Force. But when the Big Bang leads up to Big Crunch, Aadyaashakti merges with the original Primordial Consciousness. So in that sense, Mahaamaayaa, is the Divine Illusion of being there and yet not being there.)

Pleased with the tremendous dedication of Vishwamitra, Gayatri Maataa (Mother) revealed the mantra for receiving Her blessings in his soul, and it illumined his consciousness. And thus we were bequeathed with the rewards of Rhishi Vishwamitra's penance and spiritual toils.

* * * *

(To be continued)

List of Festivals

Ras Purnima	November 19, 2021.
Geeta Jayanti	December 11 - 14, 2021.
Makar Sankranti	January 14, 2022.
Shree Shree Saraswati Puja	February 5, 2022.
Maghi Purnima	February 16, 2022.
Maha Shivratri	March 1, 2022.
Holika Dahan	March 17, 2022.
Holi Mahotsav / Purnima	March 18, 2022.
Shree Shree Basanti Puja	April 7-11, 2022
Shree Shree Annapurna Puja	April 9, 2022
Shree Shree Ram Navami	April 10, 2022
Shree 108 Swami Muktananda Giri Sanyās Utsav	April 14, 2021.

New publication

- (1) *Santān Vatsalā - 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. Anulya Kumar Dutta Gupta
(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/-