

*The Eternal, the Atman—
Itself pilgrim and path of Immortality,
Self-contained—THAT is all in One.*

ĀNANDA VĀRTĀ

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Mātri Vāni

(Dictated by Sri Ma as letters in response to devotees' requests for personal advice and guidance.)

Life must become significant, its purpose fulfilled. In an atmosphere of truth (*satpariveśa*), by righteous actions (*sat kriya*), appropriate to one's particular *āśrama*¹ (stage of life), one should, like a bee search out carefully and try to adopt what will bring about awareness of God (*Bhagavat bhāva*) with every single breath.

* * *

Thoughts that are not conducive to the contemplation of Reality must be relinquished. Use your will-power to perform deeds directed to the Divine (*Bhagavat kārya*), this indeed is your wealth—the pilgrimage to your own real treasure. Wherever thoughts of the Eternal (*satchintā*) awaken, there one should stay.

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1. *Āśrama* According to the Hindu system, human life is divided into four successive stages or *āśramas* looked at from the viewpoint of the pilgrim on the spiritual path. These are *brahmachārya*, *grihastha*, *vānanrastha*, *samāsa*. Each *āśrama* has different duties to perform.

Ma said : Look, since you have come here to be sādhus, do not lend a hand to any vain, dishonest enterprise, unworthy of a sādhu. The whole universe is one Ātmā—for the sake of this realisation you have indeed chosen this path. Conduct must be in keeping with your sublime aim—friendliness towards all. The *ātmā* is one; endeavour to be ever engrossed in actions and in service that will help to foster the remembrance of this fact.

* * *

All without exception are wielded by Him as His instruments. Cover your ears with your hands and you will notice that the machine is working—the mechanism that has been set in motion in the mother's womb in the fifth month. Thus Ma always maintains : "Whatever anyone may do or say, it is the One alone who pervades everything, everywhere. Therefore the Supreme Father, Supreme Mother, Beloved, Lord, Friend is God Himself. He dwells within all and God Himself is manifested in everyting"

* * *

Do not utter any thing unbecoming, unseemly. As far as possible arrange that giving *darśana* to this beggar* (Ma) may proceed in an atmosphere of calm

* Ma sometimes refers to Her own person as "beggar". She never says that She gives *darśana* but rather that She has God's *darśana* in everyone who comes to Her.

and quiet. God in the guise of men, women and children - from what distances they all come, takings much trouble. At times discussions about divine things also create a spiritual atmosphere. Therefore patiently examine and listen to everything before taking action.

* * *

When those who are addicted to alcohol and to numerous other ugly and disgusting habits feel inclined to perform worship or similar practices in the manner of the Lord's devotees, must be understood to be doue to God's infinite, causeless grace, and consequently one endeavours to give them here the opportunity for this sort of beneficial activity. If by such worship or divine service their minds be transformed and they be enabled to lead lives of ideal householders with the ancient Ṛsis as their models—this is what ashramites should try to encourage.

* * *

To remain pledged constantly to the pilgrimage that has God-realisation as its goal is man's duty. In all work one has to dedicate oneself to the lotusfeet of the Lord.

Mother of Joy

Philotheos

Mother of joy,
Mother of pain,
Mother of deserts,
Mother of rain
Mother of forests
Mother of fire.
Mother of prayer.
My heart's true desire.
Mother of laughter,
Mother of birth,
Mother of dying
Mother of earth.
Mother of galaxies,
Stars, moon and sun.
Mother of rivers
This flow to the One.
Mother of weeping
And sorrowful tears.
Mother of sunshine
Dissolving my fears.
Mother of beauty
Constant and pure.
Mother of illness
Recovery and cure.

Mother of ages.
Mother of space
Mother of sighing
Mother of grace.
Mother despondent
With motherly love;
Mother resplendent
A white quiet dove.
Mother of bridges.
Mother of rocks.
Mother of roses.
Door without locks.
Mother of silver,
Mother of gold.
Mother of warmth
And mother of cold.
Mother of poverty.
Mother of wealth.
Mother of sickness
Mother of health.
Dear Mother
You've done the
impossible task.
You've melted my heart.
Take my life now, I ask.

Mātri Satsang

Swami Bhagavatananda Giri

(Translated from Bengali)

(19)

Ahemedabad May 5th, 1957.

Question : God has so many times taken birth in incarnations on this earth; how is it that we continue to remain ignorant ?

Mataji : You have listened to so much godly talk out of the Srimad Bhāgavata and still your questions remain unanswered ?

Questioner : We do not understand.

Avoice : You speak from too high a level.

Mataji : Play the instrument on a low level and then listen to it. You will hear exactly as you play. In fact you will hear your own self speaking.

Question : Why does God not take pity on us ?

Mataja : Continue to pray. Some time or other it will strike the right chord and draw a response.

Question : Suppose someone is bitten by a scorpion. Those who know how it is done can by the potency of their

mantras take away the pain within fifteen minutes. In three hours a complete cure is effected. But those who repeat the name of Rāma do not seem to be able to drive out evil or to do anything else.

Mataji : It can never be that the name of Rāma is repeated in *japa* and evil is not thereby counteracted.

Question : Those who cure the sting of a scorpion repeat their mantra only once a year for three hours while others cannot do anything effective in spite of performing *japa* of the name of Rāma throughout the year. What is the reason for this ?

Mataji : Here something has to be made clear. Mahāt-mās say, do not even give a thought to the result of your devotions. To engage in *japa* of the name of Rāma and at the same time to look for the benefit to be derived from it is not right. It just cannot be that Rāma will not remove your sorrow. The person who is able to cure scorpion bite cannot cure anything else, as for instance snake bite. There are different mantras for snake bite. All these mantras and tantras are contained within God. Siva and Visnu have to be invoked by separate mantras. The mantras originating from *Rṣis* have definite power. Just as when I exclaim "father", you will reply, "yes !" When called in anger you would respond in a different manner. By mantra *japa* the threefold suffering of the world is appeased. Just as snake poison is counteracted by certain special mantras, so it is possible to bring to a standstill the tortuous course of this poisonous world by the power of God's holy name. If you utter the name of Rāma

with your last breath you will conquer death itself. Keep on repeating "Rāma, Rāma" and do not even look for the results to be obtained. Actually, if you hanker after results it must be understood that you are not seeking immortality. As you sow, so exactly will you reap. The results of your evil ways are most certainly accumulating in the measure as you practise them. When there is a desire for the fruit of action, you are bound to reap it. Who is God? From where do you derive the capacity to utter "I"? God is the mechanic who runs the machine, it is He who is making everyone move. Keep on repeating "Rāma, Rāma." The more you do so the keener will your inner eagerness grow. The *sādhaka* thinks he is dying. "Rāma" means *ārāma*, rest and peace. *Ātmārāma*, the Rāma in your soul, will not let you die, on the contrary your eagerness to realise God will increase even more. Thereby your impure desires will be blotted out and the name of Rāma will never again forsake you. Oh Rāma, how comforting it is to utter Thy name !

May 6th, 1957.

Question : When I look at a deity in a temple, I do not feel I am seeing God.

Mataji : You may not see, but it can never be that God does not see you. Once a blind man went to Badrinārāyaṇ. People asked him : "You are blind; why do you take the trouble to go on this pilgrimage to Badrinath? What will you see there?" He replied : "Of course, I cannot see. But surely God will see me !" When real, genuine *darśana* supervenes, no further questions can arise. Where a living being (*jīva*) is, there is Siva. So long as God exists, the "I" exists as

well. God is self-effulgent. Father, you have spoken out of ignorance, from what you have read in books or heard from others. Or have you first-hand experience ?

Questioner : No, I have learnt from the *Śāstras* (Hindu Scriptures.)

Mataji : This body declares that you are ever and at all times in the presence of God. From the standpoint of the *ātmā*, there is one *ātmā* and nothing else. Or you can also look upon yourself as God's servant. Such is the knowledge of the wise. When was I not ? I am always in His closest proximity. In dissatisfaction God manifests. Try to realize God by following to the instructions of your Guru. You are shedding tears because you have not yet found Him. Such is the intense longing which leads to God - revelation. Separation from Him persists. First there is a meeting with God, then a parting, then again union. When God becomes revealed, He is glimpsed in ever new and different forms.

In course of further conversation, Mataji said : "Sons and daughters are born of fathers and mothers. This body asserts that you yourself are born in the guise of your son. Father, husband and son are all contained in you. Everything is indeed present in man and woman. You will find your son, daughter and wife within yourself. All are fathers and mothers, all are God's children. In very truth, it is you yourself who appear in all forms. To realize God is to realize your own Self. The Lord showed to Arjuna Himself as the glorious universe in minute details. Arjuna got frightened. Had Arjuna then realized himself, he would not have felt afraid. At first he was unable to bear the vision of the Lord, it was only when

Question : What is real *amanda* like ?

May 7th, 1957

You were spending your time attending to your own affairs. Who has given you the idea to arrange for this *Bhagavata Saptaha* ? (Mataji looks at Mukundbhai.) It is the Lord Himself who is responsible for this knowledge being revealed on your behalf. Genuine yearning has not come about even now, otherwise true Realisation would certainly have taken place. It does not take a minute, not even a second for God to reveal Himself.

Try to realize your Self ! Who are you ? Ponder over this ! *Sadhana* means *svadhana* (own wealth) in other words, trying to recover one's own treasure. It is all the Lord's play; God residing in their innermost hearts, directs everybody. He has given you strength and capacity, apply it in the search of God.

the Lord bestowed divine sight on him that he could have daršana. God let him see that in Him was contained the entire universe, static, dynamic and beyond—all He Himself. Thus one's son is called '*atmaja*' born of the Self. If anybody asked this body, "How many mothers and fathers have you ?" Then this body would reply : "The one and only Father as well as an infinite number of fathers; the one and only Mother as well as an infinite number of mothers." Again, who is any one's father or mother ? *There* the question of father or mother cannot arise at all. Lord Almighty, all are indeed your own forms.

Mataji : Suppose someone is eating a sweet and somebody else asks him what it is like. The one who eats cannot explain to the questioner how exactly it tastes. Or, someone sees a lovely flower and is asked to describe its beauty. He cannot put into language what precisely he experiences. Similarly, when you ask what real bliss is like, this cannot be conveyed in words. It can only be realized.

Question : Faith awakens gradually. Why do some have little faith and others much ?

Mataji : You yourself exist in all forms. It is you who appear in your child. Mangoes grow on mango trees and jack-fruit on jack-fruit trees. Such is the gradual development of the tree, in this process its infinite variety is contained in its entirety. The crown is the root of the tree, as the Gītā says "*ūrdha mūlam adha śākha*" ("With roots above and branches below.") God is of infinite forms, His manifestation takes place in infinite ways, His power is infinite. A mother who has several children will let each one have precisely what he or she needs. To a child of twelve she gives rice to eat and to a one year old baby milk to drink. For each child she provides exactly what is necessary for his well-being. Just as you become learned by progressive study, so this may also come about without gradual procedure. "There", gradual procedure and immediate attainment—both are possible.

An Unknown Village Girl becomes the Mother of Millions

(*Continued from the last issue*)

Anil Ganguli

Nirmala Sundari becomes the "Mother of Shahbag"

In 1924 Bholanath got employment as the Manager of the estate of the Nawab of Dacca and started living in his quarters at Shahbag gardens on the outskirts of the city of Dacca. It was here that Ma's motherliness, which had so long been lying almost hidden and dormant within Her, suddenly sprouted and emerged into the light of day; it passed beyond the narrow bounds of Her home and suddenly made itself felt by outsiders, so that even strangers who saw Her for the first time were secretly impelled to call Her *Ma*. Very quickly She became known as the Ma of Shahbag.

In the beginning Ma's admirers at Dacca were confined to the middle class. Hiranbala Ghosh, a lady belonging to a respectable family, used to pay homage to Her every day. Her mother-in-law wondered why it should be necessary to go to Shahbag so often; even if Hiranbala was religious, religion could as well be practised at home. Hiranbala, the helpless daughter-in-law, could not exactly explain why she felt a mysterious pull towards Ma and so desperately wanted to meet Her every day. Recalling this past experience Hiranbala said later on : "I don't think I used to go there for religion.

I went there, because I had no peace if I failed to see this young lady even one day'. Hiranbala represented the emotional type among Ma's "children" in Dacca. There was also a group of intellectuals to which belonged Pran Gopal Mukherji, Deputy Post Master General, Dr. Sasanka Mohan Mukherji, Civil Surgeon, Jyotish Chandra Roy, later known as 'Bhaiji', (elder brother) who was an official of the Central Government posted in Dacca, and a group of professors such as Birendranath Mukherjee, Girija Shankar Bhattacharya, Amulya Datta Gupta, Atal Bihari Bhattacharya and Nani Gopal Bhattacharya. Besides, Ma's devotees included quite a few members of aristocratic families, such as Nawabzadi Pyari Banu, Jogesh Chandra Ghosh, a member of the Board of Trustees for the Nawab's estate, and Nisi Kanta Mitra, Zemindar of Shyamsiddhi.

A picture of the atmosphere in Shahbag centered on Ma has been given by the late Dr. Nalini Kanta Brahma, Professor of Philosophy, Presidency College, Calcutta as follows :—“It was a cold evening in December, 1924, when I was taken to Shahbag for a *darśana* of the Mother by Rai Bahadur Pran Gopal Mukherji. We were taken straight to the room where Mother was sitting alone deeply absorbed in meditation. A dim lamp was burning in front of Her and that was perhaps the only thing in the room. Mother's face was completely hidden from our view as in those days She used to veil it exactly like a newly married village girl. After we had waited there for about half an hour, suddenly the veil loosened itself and Mother's face became visible in all its brilliance and lustre. Hymns containing many seed mantras began to be recited by the Mother in uncommon accents, producing wonderful reso-

nance, which affected the whole surroundings. The stillness of the cold December night, the loneliness of the Shahbag gardens and above all the sublimity and serenity of the atmosphere in the Mother's room—all combined to produce a sense of holiness. As long as we were in the room, we felt an indescribable elevation of the spirit, a silence and a depth not previously experienced, a peace that passeth all understanding.*

Among the devotees who were instrumental in the shaping of the events that seem to have given Ma the position She occupies today in the eye of the public, four deserve special mention. Foremost amongst them is Bhaiji. His *Matri Darśana* (translated into English under the title "*Mother as Revealed to Me*") and "*Sad Vani*" are priceless expositions of Ma's teachings and the ideals She stands for. No less important is Bhaiji's contribution to the organisation of Ashrams and centres for the spread of knowledge about Ma. He was the guiding spirit behind the founding and maintenance of the *Anandamayi Ashram* at Dacca, and later on at Dehradun. Again, posterity is indebted to Bhaiji as the composer of the great hymn known as *Matri-Vandana* sung in Anandamayi Ashrams every evening. Lastly, in his *Twelve Precepts* Bhaiji has propounded, in the clearest terms, his conviction regarding the spiritual identity and status of Ma and has laid down guidelines for Her future "children" in their approach to Her. This epistle is a Bible to them.

Sri Gurupriya Devi (popularly known as Didi, that is, elder sister), daughter of Dr. Sasanka Mohan Mukherji

* "*Mother as Seen by Her Devotees*", p. 38.

mentioned above, is another great figure in the drama of Ma's mystical life. Born in a respected and well-to-do family, Didi had been given in marriage when she was quite young. But the worldly life of a householder had no charm for her. She was cut out for a career in the spiritual line. Didi lost no time to make up her mind and to dedicate herself to the service of Ma. The opportune moment came when Ma said to her : "God has sent you. This body is unable to do all kinds of work nowadays and so God has sent you as a help."* Ever since, Didi has been to Ma at once a daughter and a sister, a friend and an attendant, a counsellor and a private secretary. Bhaiji had the privilege of serving Ma for the short period of only thirteen years, terminated by his premature death. Didi has been Ma's constant companion (with only occasional breaks) in different capacities. For several decades she was also the administratrix of Ma's vast Empire of Love. In the midst of her multifarious activities in Ma's service, Didi always managed to snatch some time for writing elaborate notes in Bengali on Ma's day to day life and to take down Her inspired utterances. These notes have been published in the form of an encyclopaedic collection, *Sri Sri Ma Anandamayi*, of which seventeen volumes have come out in Bengali and twenty in Hindi. This publication, constituting Ma's life and teaching, is a standing testimony to Didi's unparalleled contribution to the cause of information and publicity about Ma. Incidentally, Ma is personally completely indifferent to publicity. To Her there is no difference between eminence and oblivion.

Didi's father, Dr. Sasanka Mohan Mukherji, was a man

* *Sri Sri Ma Anandamayi* by Gurupriya Devi, Vol. I, p. 6

of commanding personality and aristocratic bearing. Formerly a Civil Surgeon, he was a leading citizen of Dacca, highly esteemed by everyone, in particular by persons connected with his Hospital and Medical School. Deeply influenced by Ma, he forgot his official and social position. Normally used to a high standard of living, he completely changed his habits and mode of life at an advanced age and ultimately renounced the world to become a *saṁnyāsi* under the name of Swami Akhandananda Giri. The magnitude of his spiritual attainment can be inferred from the fact that Ma entrusted to him the responsible task of giving initiation to some spiritual aspirants approaching Her for guidance.

Pran Gopal Mukherji, referred to above, also deserves special mention. He was a disciple of Sri Sri Balananda Brahmachariji Maharaj of Deoghar, a universally revered saint of an all-India stature. Pran Gopal had already been quite advanced in theoretical knowledge and practical *sādhana* when he had Ma's *darśana*. Himself a man of wisdom and spiritual realisation with a saintly character, he could easily recognize the amplitude and uniqueness of Ma's spiritual greatness. At the early stage of Ma's stay in Dacca people knew little about Her and She became the subject of conflicting speculation. To Pran Gopal belongs the credit of apprising the residents of Dacca about Ma's spiritual stature. Besides, he played an important part in giving publicity to Ma by introducing Her to his great Guru and his followers as we shall see later.

Manifestation of supernatural powers

Ma's advent at Shahbag, Dacca, was marked by manifestations of Her supernatural powers which created quite a

sensation in the city. Curiosity about Her was now accompanied by awe and wonder. People were struck by Her power of reading their minds – a power which proved embarrassing in some cases. Again, foretelling the future, healing ailments, and other miracles became common occurrences. Not that Ma did anything deliberately; the events, as She said later, just happened “automatically”. It was all *kheyāla*. Out of the numerous miracles that came about in Dacca let us mention only two which brought Ma into the limelight.

In Her early twenties while Ma was at Bajitpur, the image of a tree flashed before Her “mind’s eye” in a trance-like state and the sound of two words came floating, as it were, into Her ears - first “Siddheswari” (suggesting the name of a place) and secondly “tree.” A few years later She came to Dacca and enquired of Bholanath as to where Siddheswari was. Bholanath could not enlighten Her on the matter. One day most unexpectedly a friend of his volunteered to take Bholanath and Ma to a temple of Goddess Kali situated in a very lonely locality not far from Shahbag. This was the place known as Siddheswari. It had a tradition of sacred associations for centuries. Sankaracharya (788-820 A. D.), the great exponent of *Advaita* (non-dualism) is supposed to have spent some time there.* On reaching Siddheswari, Ma saw a fallen tree, and She at once recognized that it was the identical one that had flashed before Her “mind’s eye” at Bajitpur. She then touched it caressingly. Some time thereafter Ma and Bholanath spent a few days in the Siddheswari temple. On the eighth day occurred a chain of miracles. The gist of what Ma said later in this connection is given below** :—

* From the Life of Sri Anandamayi Ma, p. 46.

** *Sri Sri Ma Anandamayi* by Sri Gurupriya Devi, Vol. I, p. 44.

“On the eighth day there was a heavy downpour early in the morning. I beckoned to Bholanath to follow me and then we stepped out of the temple. I had no idea whether there was a path and where. We proceeded direct to the north and at last this body came to a halt at a certain spot. I circumambulated a plot of ground thrice (in the manner of the ritual of *pradskshina*, that is to say, walking round a temple or deity three times). Facing south, I drew a mystic circle and sat down on the ground where I had been standing. Thereafter something like Sanskrit hymns started welling spontaneously out of me. After sitting down I placed my palm on the level ground in front and pressed it. It was surprising indeed that layer after layer of earth commenced sliding away, and down went my hand till my entire arm sank deep into the earth, unimpeded, right up to my shoulderjoint. Then Bholanath caught hold of my arm and pulled it out. At the same time warm reddish water spouted forth from the hole thus made. I then asked Bholanath to dip his hand into the hole but he would not agree to do so. I said : “There is no cause for fear; it is necessary for you to insert your hand; do it.” Thereupon Bholanath also inserted his arm and said : “The ground seems to be hollow and it is warm.” As soon as Bholanath withdrew his arm, warm reddish water started oozing out of the hole. We stood there for some time and watched the water trickling down on the ground. Ultimately we sealed the mouth of the hole with clay and came away.”

It has since been disclosed by Ma that Bholanath practised *sādhana* at Siddheswari in one of his previous births. Perhaps this is why Ma had insisted on Bholanath dipping his hand into the mysterious hole.

The discovery of Siddheswari was a great event. It was astounding. It arrested the attention of the residents of Dacca, big and small, and became the talk of the town. It raised a number of questions not answerable by logic as we understand it. How could Ma in Bajitpur have had a vision of the very same tree that later on was seen by Her in Siddheswari? And how could the name "Siddheswari" occur to Her—a name never before heard by Her, not even by Bholanath? Again, what was really the occasion for Her to brave the elements early in the morning? Besides, out of four directions why was the north, in particular, chosen by Her for an 'aimless' adventure? And what made Her stop at a particular point, instead of proceeding further north or in any other direction? Then how was it that the earth spontaneously slid away under Her palm, without the aid of a shovel and without digging? All these questions are pertinent. It was perfectly clear from Ma's utterances that not a single act done by Her had sprung from any will of Her own, but each step was prompted by what She calls *kheyāla*. After discovery of the *kunda* (spring) in mysterious circumstances as stated above Siddheswari acquired a special sanctity. Under Ma's inspiration it became a sacred centre of regular *kirtana* and *satsang*.

Here is another amazing illustration of a miracle. Ma was once photographed by one Sashi Bhusan Dasgupta, who used eighteen plates out of which the first seventeen were totally blank. Only the last one could be developed into a good portrait of Ma, with a ball of light on Her forehead which could not be accounted for. What was still more strange, the figure of Bhajji appeared behind Ma's. The photographer was simply amazed, because at the relevant time Bhajji was

far beyond the range of the camera so that there was absolutely no chance of his being impressed on the plate. In this connection Bhaiji has observed :—

“When the photograph was received, people suspected some trick of the photographer in developing it. But when Mother was approached about the matter, She expressed Herself thus : ‘When this body lay in a dark room in an almost frozen condition, the whole room was flooded with light. When you brought this body out into the sunshine, the radiance was there, but it gradually shrank into a ball of light on the forehead. There was a *kheyāla* that at that time Jyotish (Bhaiji) was standing behind me. Now it is for you to judge what made the photo come out as it did.’* In the photograph Bhaiji’s figure appeared behind Ma’s—this is a fact which can be seen. Bhaiji was nowhere near the range of the camera: this is a statement made by the photographer and confirmed by Bhaiji. The whole thing is mysterious. The mystery has been attributed by Ma to Her *kheyāla*.

Instances of miracles of the astounding nature narrated above are rare in the drama of Ma’s mystical life. Indeed, show of supernatural powers is not in Her line. What Ma stands for is not miracles, but *ānandam*. Let us relate the genesis of Her name Anandamayi.

The Mother of Shahbag aureoled with the name of Anandamayi

The Mother of Shahbag was also known as the Mother of Dacca; but neither of these names were a measure of Her

* *Mother as revealed to me* by Bhaiji (4th Ed.) p. 115.

plenitude. Destined to be the Universal Mother She could not, in the fitness of things, be identified with reference to a small locality, or a single town, however large. The dictionary meaning of the word "*dhaka*" (as Dacca is spelt and pronounced in Bengali) is "covered". "*Dhaka*" was, really, a misnomer in Ma's case. As we have already seen, it was at Dacca that Her universal motherliness started opening up. Awakened like a sprouting bud, as it were, it suddenly blossomed into a colourful flower with a delicious perfume that spread far and wide. Moreover, Ma is self-luminous - how could Her lustre remain screened (*dhaka*) within the bounds of Dacca town ? Indeed, within a year of Her advent at Dacca She outgrew both Her names : Mother of Shahbag and Mother of Dacca.

No wonder, in the fulness of time Ma came to be aureoled with a name pre-eminently worthy of Her—'*Ānandamayī*.' The transition was sudden—it happened to be the culmination of an interesting episode with a profound significance. One day, a few months after his first *darśana* of Ma, J. C. Roy (Bhaiji) was busy at his desk, waiting for the Chief of his Department, Director of Agriculture, to take over charge of office on the expiry of long leave. Suddenly came a message from Ma that She wanted Bhaiji immediately at Shahbag. This must have been embarrassing for him at the moment. The messenger added that he had informed Ma of Bhaiji's urgent commitments at office that day, but Her reply was : "You are to carry the message to Jyotish (Bhaiji); let him do what he thinks proper." This was really a crucial moment for Bhaiji; but he instinctively rose to the occasion, and prompt was his decision. Was Ma putting her most devoted "child" to an acute test of faith and loyalty ? of absolute surrender ?

