

# 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-kathâ hi kathâ aur sab vrithâ vyathâ*  
*- 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)**

**Shree Shree Ma Anandamayee  
Ashram, Almora**

*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 kahnâ.* (Truthful dialogues).
3. *Tat gyân mein sevâ – jan janârdhan.* (Serving with a noble thought to all).
4. *Sadgranth pâth.* (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 Prârthanâ.* (To pray for Divine Grace).
10. *Smaran.* (Divine contemplation).
11. *Sharanâgati.* (Self-Surrender).
12. *Tat Dhyân.* (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 Vartu'



*Mamaivānśho Jiva-loke Jiva-bhūtah Sanātanaḥ.  
Manah-shashthānindriyāni Prakṛiti-sthāni Karshati.*

The embodied souls in this gross world are My eternal fragmental parts. But bound by gross nature, they are struggling with the six senses including the mind. (Bhagwad Gita 15.7)



## Compassionate words of Shree Shree Ma

In order to advance towards Self-realization it is absolutely necessary for an aspirant to yearn constantly for his sublime Goal. He should practice *sādhana* regularly, whether he feels in a mood for it or not, just as a married lady, while discharging her duties in her home takes care, that the conch bracelet worn on her wrists and the red mark in the centre of her forehead are always intact. Even so the *sādhaka* must ever remember his *Ishtadev* (God), in the same manner as a mother while performing her house work is ever aware of the needs of the child on her lap. The aspirant while attending to his normal worldly duties, must take special care to ensure that at every moment of his life he is absorbed in the remembrance of God. If at any time the *sādhaka* fails in this, he should be full of remorse. The *sādhaka* should be engrossed in such remembrance more and more, ever keeping in mind that this is his prime duty. As his mind gets more and more absorbed in the remembrance of God, his attachment to sense objects will diminish correspondingly. The positive proof that the *sādhaka* is centred in God is that he ceases to hate people and objects, and good qualities like love, forgiveness, patience, forbearance go on increasing within him.



## Matri – Vani

1. Have faith on the Truth. Always make efforts to speak the truth, leave aside at least one day for it. Speak only truth on that day and gradually increase the duration. Try to do this for at least a month. Do not hurt or abuse anyone. Read books written by religious scholars. Sit at ease peacefully for at least five minutes. Sit comfortably, this will help you to become quiet. Make efforts to ponder, 'Who am I? What is my true nature? From where have I come? Who is the guide of my fate? Whatever I am doing, who is getting it done?'

\* \* \*

2. By worshiping name and fame (materialistic), fame is only obtained. Where worship is not for fame, accept that only. Then only that which is the Truth, Light can be attained....Salvation in totality. As long as 'I, me' remains till then nothing (spiritual) is possible.

\* \* \*

3. Whatever you speak, speak politely. This cannot be achieved by any *sâdhana*, you have to take refuge (in Him) then only it will occur. The ego that is an hindrance to it, is also He Himself. This *sâdhana* is for destroying this ego only. Keep obliterating that ego. (Then you will see) He Himself Is. Only this has to be performed. You will attain the Self-Truth, the Self-Light. Now you decide what you desire?

\* \* \*

4. Q: What is *karma*?

Ma: Where *karma* is accepted, there only *karma* exists. Where it is not accepted there *karma* does not exist.

Q: Why desire is created?

Ma: Ego itself creates it – God alone exists. Whatever *karma* exists has all blossomed because of ego. It is human nature to say 'I'-'I'; to believe in *karma*; from that very *karma* arises misery. God has not created *karma*.

\* \* \*

5. Some apply their brains without knowing the facts. So this is it, and then this occurs, then do it (any work) this way.

What is a flower? Who has created it? Why should we do something with the flower? By studying Nature one will know. Make efforts to understand *parâ-vidyâ* (*Ātma-gyân*), *agyân* (ignorance) will vanish. The knowledge that reforms your Innate Self, read (that). After reading you know about the smell of a flower, by smelling also you learn, you learn by hearing too. I am not telling you to read books, I have just given an example. Whatever you see all around; understand, is a book. Everyone has it. I am not telling to read that. *Brahm-vidyâ* (Eternal knowledge). At all times meditate, perform *japa*, at all times keep That knowledge (Eternal knowledge) in your mind, and all filth will get discarded. The veil will be removed.

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6. This Body will surely say-

For your fooding, for your family, for all other work you have the time, you can do anything for it. And for this (*sâdhana*) you cannot spare any time. If you cannot, then suffer. You will get as much as you do.

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7. Q: It will not occur.

Ma: Of course it will occur. You will do and...will not occur? For getting things right, it is necessary to study. One cannot pass without studying. It has always been observed: Studying for yourself, earning for yourself, feeding yourself and those you feel are your own. Study 'Yourself' – with your own loving devotion – there is none like Him. What is mine? Devotion is mine – intelligence is also mine. What is mine? The action by which the veil is removed. Unveiled pure, free, divine knowledge, salvation – to know Oneself. Try yourself, you will try and you will attain. Whom will you attain, you will attain Yourself, not anyone else.

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8. It is futile to hope for peace in this world. Keep your thoughts on God and do all service with His remembrance only. The world is certainly not an abode of happiness. Try to live a life of truth and holiness. Why crowd your mind by useless worry? Whatever He does is all for the best. In all circumstances ponder: 'This was necessary for me; this is His way of drawing me close to His Feet'. And try to remain satisfied.

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## Shree Shree Ma Anandamayee Prasanga (Vol-V)

Amulya Kumar Dutta Gupta

(continued from before)

### A story narrated by Ma

I saw Dr. Maitra along with Ma. I heard that he too had gone with Ma to see the person who was most probably suffering from leprosy. Dr.Maitra informed Ma that according to their scriptures this disease is incurable.

Ma said, "If this is the case then it is better to stay alone instead of staying with others. It is not proper for everyone to suffer for one person. Regarding this fact, I have heard a story from HariBaba. This is mentioned in some book too."

"The story goes like this – Once a person not attaining any divine experience after practising *sâdhana* for some time, thought of visiting his home town. Pondering thus he departed for his home town. On the way a companion joined him, who was also going to his home town. So walking along by together by evening they took shelter in a family house. The family too welcomed them cordially and offered them a variety of delicacy on golden plates. After dinner they slept on a comfortable bed. Next day very early in the morning they moved out for their destination. But before leaving the companion traveller stole a golden bowl from the host's house. On learning this fact the *sâdhak* said to his companion, 'What type of a person are you? You robbed a golden bowl from the very family who gave you so much comfort and nourishment?' The companion replied, 'Let me do my work and you do yours.'

"However, they again started walking. By dusk they reached another village. But they found that none of the residents agreed to give them food or lodging. Many of them even abused them and chased them away. Finally they decided to take shelter in a cowshed on the outskirts of the village. But the cowherds there did not permit them to enter. After much pleading they could finally bed down at one corner of the shed. The next day while leaving the shed at dawn the companion left behind the golden bowl there. Seeing this, the *sâdhak* was a bit surprised."



"While walking they decided that they would take shelter in the village which they will come across in the afternoon itself. As decided they took shelter in a householder's house, in which lived a man, his wife and a small boy. The hosts served them with great care and made a bed for them to rest. However the visitors took leave a little later, but before leaving the companion killed the small boy. Seeing this, the *sâdhak* was furious and he shouted at the companion, 'Are you a human or a demon? They took so much care of us and you killed their only child? I think it is not proper to travel with you.' But the companion replied gently, 'Let me do my work and you do yours'."

"Travelling further on, they reached a river and observed a handsome teenage boy on the bank of the river. Seeing this boy the companion immediately caught him, killed him and threw the body into the river. But before that he collected a letter from the boy's hand. The *sâdhak* now extremely furious shouted, 'Either you explain your behaviour or you leave me, I will proceed alone'.

"The companion again softly said, 'Then let me explain the series of action. The people from whom I had stolen the golden bowl, took good care of their guests, but did not know the proper technique. Guests should be treated according to their wishes. A *sadhu* should not be served and treated with golden utensils and rich comforts. It is not conducive to the mentality of the *sadhu*. So once their utensil is stolen, they will never show off their riches to a *sadhu*. In the next village the residents were absolutely ignorant of guest care. So on finding a golden bowl in the cowshed, they will take good care of their guests, hoping to receive some rewards. In the next house where I killed the small boy, the hosts were earlier staunch devotees of Lord Rama, but after the birth of the child they had forgotten their *sâdhana*. Hence I had to kill their child. Now they will again serve their god idol with total devotion. The handsome boy whom I killed now, the letter in his hand itself will explain the need. A conspiracy has been made to kill the King's son and enthrone this boy as the next king. If this boy becomes the King then the citizen of this kingdom will be in deep trouble. When by killing one, ten other are saved, it is proper to kill one'."

After this story Ma got up and we too left for our residences.

#### **The result of practising yoga by reading books**

9th Chaitra 1355, Wednesday (23-03-1949). Today evening when Ma arrived in the hall, Dr. Maitra recited a few poems for Ma. Few of them

were self-written too. When the scriptural oration started, hearing a groaning sound behind me, I turned around and saw Mr. Petit lying on the ground, groaning with froths coming out of his mouth. The symptoms seemed like epilepsy. Everyone came forward to help him. Ma beckoned for Swarni Paramanandji and Sadhan Brahmachari, so I went upstairs to look for them. Sadhan-dada is well versed in the field of medicine. He diagnosed Mr. Petit and informed that it was more or less like epilepsy. Smelling salt was put near his nose and Mr. Petit gradually regained consciousness. Ma then said, "All this is because of practising Yoga by reading books. He has suffered similarly earlier too but not as severe as this time. In Punjab he was in this state for four five days. He roamed around in this state, ate food and went to the toilet too. No one could understand his peculiar condition. One day I saw him smiling while standing at one place with shaving cream on his face. I immediately ordered for him to be laid on to a bed. Uriya'Baba started patting his head and instantly he regained consciousness. *Saheb* (Mr. Petit) too believes that the touch of Uriya'Baba had cured him. Paramanand of course does not believe all this. When *Saheb* was asked about his ailment, he had replied that in that abnormal condition he felt that he was somewhere abroad and that whatever he was seeing in Punjab was all a dream. All these symptoms of epilepsy and fit occur due to practising Yoga without the help of Guru's instructions. For the same reason I do not advise anyone to do anything, except for repeating the Name. Whatever occurs naturally while taking the Name (*japa*) is only desirable. Whenever a Guru instructs a pupil, he does so keeping his (pupil's) natural state of mind, hence then there are no undesirable effects. I have forbidden *Saheb* to meditate, but inspite of that, he is not able to give up the habit of so many years of practise. The habit that he has developed by maintaining self-restraint for thirty long years cannot be given up all of a sudden. Hence he is in this situation."

Because of this condition of *Saheb*, there was neither the oration of the scriptures nor any *kirtan*. At around twelve noon we bowed in obeisance to Ma and departed to our residences.

#### **Discussion on distant hearing**

*10th Chaitra 1355, Thursday (24-03-1949).* Today too Ma arrived in the hall at eleven in the morning. Yesterday while Mr. Petit (*Saheb*) was lying unconscious, Potal-dada arrived and Ma informed him about *Saheb*. Potal-dada seeing him said, "Today one more body has been immersed in

the Ganga." On enquiring who had passed away he replied, "Shri Madanmohan Shastri has died today morning." Hearing this Ma said, "Today morning when Buni was cleaning my face I informed her that I am hearing sounds of crying. Some news will arrive soon." Madanmohan had no link with Shree Shree Ma. He had passed away in some distant area in Kashi, but still the cries of his relatives were heard by Shree Shree Ma.

Today after Ma arrived in the hall, Ma Herself picked up that topic.

Ma: You know that when a sound is produced it spreads all around. Because of variation of distance and because of the absence of mental concentration different people are not able to hear that sound uniformly. Hence it can be said that within certain limits everyone can hear the sound uniformly. Again there are some people who can hear distant sounds just like hearing sounds made nearby. For example some people sitting here can instantly hear the sound made in a foreign country. Again a state also exists when wherever a sound is made it seems to be his own sound and he hears it too. There is a difference between these two varieties of listening, in the earlier one the sound reaches the person. No question arises of reaching near This Body, there is nothing like far or near. All places are one.

Myself: Among these which one is a Yogic quality?

Ma: When you are mentioning 'yoga', then that exists in both the cases; that all of us are One, is clearly understood from these type of hearing.

Myself: Distant hearing can also occur without the knowledge of Oneness?

Ma: Yes, that too occurs. That occurs quite suddenly. One who hears like that, cannot proclaim that he will be able to hear like that all the time. You spoke of yogic quality, discussion on that is not arising now, if it arises during the discussion then will inform. Baba (i.e. Dr. Maitra) has arrived. Now let the poem recitation commence.

Dr. Maitra sits down near Ma and starts reciting his self-composed poems. However when Shastriji arrived the oration of Bhagwat commenced.

Today night also Ma went out in a gentleman's car. I went home for dinner and when I returned Ma had not arrived back.

### **Supernatural vision**

Ma returned some time later and sat down in the courtyard. In between conversations I asked Ma why Ma on that night had gone to GopiBaba's house.

Ma: In Khanna I had a vision that I have gone there, hence I had gone this time to see that place.

Swami Shankarananda: Had you seen me there too in subtle form?

Ma: If it wasn't so, why did I take you along? I could have taken anyone with me. (Pointing towards me and my wife) I had also seen these two over there.

Myself: While returning back You had caressed the Tulsi plant.

Ma: (Smiling) Rubbing the plant on my cheeks I was asking 'is this a plant'. Hearing this all of you can think that why is Ma using lies? Because the plant is a Tulsi plant that Ma knows. And even if it was unknown then while it was near my nose I could have clearly known that it was a Tulsi plant. Then why question again that what plant it is? Don't you comment when hugging a familiar baby, 'Who is it? Is it such and such? My behaviour with the Tulsi plant was also similar. (Pointing at Didima) After the birth of This Body, This Body was laid down near the Tulsi plant. Hence This Body caresses the Tulsi plant.

Myself: Why only this Tulsi plant? In Siddheshwari You had even caressed the Banyan tree?

Ma: Yes.

Swami Paramanand: Why only trees? If Ma gets a chance to go near an idol, Ma kisses that idol too.

Myself: Is the Tulsi plant a saint?

Ma: Nobody has informed me about this. (Everyone laughs).

Bhupen: Instead of being a human, if I had been a tree or a stone, it would have been much better. (Everyone laughs).

Ma: (Smilingly) There are numerous trees. Say, that if I had been the Tulsi plant in GopiBaba's house then it would have been better. (Everyone laughs).

With similar amusing conversations time passed away till it was eleven in the night. All of us bowed our obeisance to Ma and departed for our houses.

### **Result of improper yogic practise**

*11th Chaitra 1355, Friday (25-03-1949).* Today we reached the Ashram at 10 am. Mr. Petit was also present. Ma too arrived soon. Petit looked quite calm today. A boy named Puran who looked after Mr. Petit was also sitting beside him. Ma asked the boy about Mr. Petit's condition. He mentioned that Mr. Petit was all right. Ma then explained, "Even though he

is looking calm his earlier imbalance is still persisting. He is doing everything like bathing, meals, etc. Many a time he remains sober and again many a time laughs a lot, both these conditions are abnormal. As a result of his ten years of yogic practise he has reached this condition. People should learn from this that one should never ever practise yoga by reading books."

Yesterday night Ma had gone out to visit Haralal Babu. Swami Shankaranand informed that his disease is also due to improper yogic exercises. But Ma did not agree to that. Ma explained, "Haralal-baba has other colleagues too, of the same yogic teacher, but they have not acquired similar malady. Also I am aware of the type of *kriyas* (exercise) they practise; with these *kriyas* there is no chance of acquiring any ailment. But the fact is that proper meals and other habits have to be followed in accordance with these *kriyas*. These *kriyas* are being conducted for attaining salvation but (since) one remains constantly indulged in lowly actions; its result is never good."

In the mean time Dr. Maitra arrived. Ma said to him, "You arrived yesterday evening but did not recite your self-composed poems to GopiBaba?" Dr. Maitra replied, "Yesterday evening I earnestly wanted to recite this poem to you but controlled myself. Hence I have brought it today morning too." After that Dr. Maitra recited several self-composed poems to Ma.

### **Mental illness and its cure**

At twelve noon Shastri Mahasay started oration of the scriptures. But in the meantime a discussion arose between Dr. Maitra and Shastriji. Dr. Maitra wanted to know what the Vedas are and how these can be understood. Shastriji explaining the Vedas for some time in scriptural language, turned towards Ma and said, "Ma, I have just said whatever is mentioned in the scriptures in verbatim; but what I have understood I cannot explain. I was pondering that You may explain this to us clearly." Ma explained, "What is the topic of your question?" Hearing this all of us laughed aloud. Swami Shankaranandji asked Ma, "Where were You all this time?" However Ma was informed about the topic, that is, what is the process of understanding the Vedas or *Brahma-Tutwa*? Since there were a few Hindi speaking devotees Ma answered in Hindi, "The answer is hidden in this question; when there will be an intense yearning to know Him, when the question 'what is the procedure?' this thought will deeply arise within you, then only will you obtain the procedure to know Him. Hence,

'how to attain Him' – only when this enquiry is constantly alive within you, concentration towards Him will arise and then only He will be known or He will be attained. Hence the statement, 'the answer lies within the question'."

Ma was speaking pointing towards Dr. Maitra, hence Ma continued, "When people fall ill what do they do, either they call a good doctor to their house or get admitted in a hospital. In this gross world this is like a mental illness. Hence it has to be cured like any other disease. Call a good doctor in the house and take the prescribed medicines and for the diet proper thought has to be given too. In this manner only one can get freedom from this disease. And if it is not possible to call the doctor in the house get admitted in the hospital (pointing at the saffron robes of the attending *sannyasis*) wearing these robes and take a firm oath that one will not leave the hospital until it is not completely cured.

Dr. Maitra: But is a good doctor available anytime? It has been observed that, when one is ill he calls one doctor in the morning and another in the evening.

Ma: There are two methods of getting a good doctor. If searched whole-heartedly, a good doctor can be found and the doctor will be such that no doubt will arise that he cannot cure the disease. Another option is to sit at one place and whole-heartedly cry for the doctor instead of searching for him. There are such doctors who hearing the heartfelt cries will compassionately arrive and diagnosing the disease will give the proper injections. Hence you will get the doctor only if you melt (soften) yourself or burn (tire) yourself and on arriving he will free you from the bondage of the ailment. Even if you remain at one place yearn for him. He will surely arrive and take care of you. He can see without eyes, He can walk without legs! He has eyes and He has'nt; He has legs and again He has'nt.

Ma continued explaining like this for some time in sweet and soft Hindi. Later at twelve noon the discussion stopped. Dr Maitra bowed in obeisance to Ma and departed. After he left, indicating him Ma said, "If someone experiences something which he considers as the ultimate truth and gigantic. If someone has faith or respect for Someone (Him) then He will surely heed him. But until that occurs he remains bound in his own ideas. This Body has informed several times that even if everyone worships Krishna, everyone's Krishna is not the same. The aim of *sādhana* is - the way you are experiencing your Krishna within yourself and the way others are experiencing their Krishna within themselves - you should experience the

same feelings within yourself; in other words feel that all emotions are the same. Observing yourself within everyone and observing everyone within you is the only aim of *sâdhana*." So saying Ma departed for Her room.

### Receiving *Diksha* in a dream

13th Chaitra 1355, Sunday (27-03-1949). Ma arrived in the hall at ten in the morning. Dr. Maitra was absent and sent information that he would not arrive today. Ma Herself picked up a topic and asked Swam Shankaranand, "If someone becomes a *sannyasi* by himself, that is without accepting *sannyas-mantra* from anybody, removes his *janaiv* and acquires the feelings that he has received *sannyas-mantra*, then what should he do?"

Swami Shankaranand: According to scriptures, *sannyas* is obtained only after conducting the *Virajâ havan*. However other methods can be possible besides the one that is prescribed. What can I say about that which I am absolutely unaware of? After the arm of the idol of Ma-Kali in Dhaka was broken, whether worship can be continued on it or not, regarding this whatever decision the Pundits of Kashi had made, the same can be applied here. Then they had advised, 'In general it is improper to worship broken idols. But if some saint advises on this matter then that only should be followed'.

Ma: Some even receive the *mantra* in their dream and after receiving it he realises that whatever is meant by *diksha* he has attained that in totality and also no doubts arise in his mind about it. In this condition it can be said that he has received *diksha* properly. There is no need to again receive the same *mantra* from a Guru. Again some receiving the *mantra* in their dreams come near This Body and ask, 'Ma, if you suggest then I will take *diksha* from some Guru, or otherwise, I will continue doing *japa* with this *mantra*. I will do as you advise'. In such situations sometimes they have been advised to take *diksha* from some Guru and again sometimes they have been advised to continue with the *mantra* obtained in their dreams.

Myself: Ma, *diksha* is a subtle matter, because the *mantra* the Guru utters in the ear is either not audible or not very clear, but later that *mantra* is again clearly informed. From this it is understood that the *diksha* is not some gross matter that is discernible. And if this is true then the *diksha* obtained in the dream has occurred in a subtle form. Then why do the scriptures mention that even after obtaining *diksha* in the dream it has to be again received from a Guru while awake?

Ma: Yes, this is true that the energy that the Guru transfers by giving *diksha* occurs in a subtle form, but the revelation of this *diksha* occurs both internally and externally. Of course similar *diksha* can occur in a dream where external revelation also takes place. That is the provision for both external and internal revelation during a gross *diksha* by a Guru, can also be possible during a subtle *diksha*. Again some do not get satisfied after obtaining *diksha* in a dream, a certain feeling of deficiency remains within them. But then he becomes relaxed with the advice of a certain saint by either again obtaining or not obtaining a *diksha* from a Guru. But if someone is not able to come in contact with a certain saint then the scriptures are also alternately available. If someone becomes satisfied after obtaining *diksha* in a dream then no other alternative is required for him. There are several types of *diksha*. After getting True *diksha*, all desires disappear the instant it is received. But this type of *diksha* is not common. Hence it is observed that even after obtaining *diksha* a feeling of dissatisfaction always remain. Later following the instructions of the Guru this feeling of dissatisfaction gradually disappears. The same occurs with a *diksha* obtained in a dream. Sometimes immediately on receiving *diksha* in a dream the person feels that whatever he wanted he has obtained and without any thought repeats (*japa*) the *mantra* obtained in the dream. Again sometimes it is seen that after obtaining *diksha* in a dream its effect is gradually revealed.

Myself: Ma, from Your words will I infer that if someone obtains *diksha* in a dream then the only criteria whether that *diksha* is adequate for him or not is his satisfaction.

Ma: No, not only satisfaction. He experiences something more than satisfaction, because of which he becomes totally content with his *diksha*.

\* \* \* \*

(to be continued)

"As long as you have the energy make efforts to attain Him only. Undertake the company of those who are trying to attain God. Don't you say that the germs of an illness enter from one person to another and make him ill too. The fruits of satsang is also like that. Keeping company of pious people, their pious germs entering within you will kill the germs of materialistic desires. In fact we are all patients. Always remain occupied with satsang and with pious conversations, then the path to attain Him will be realized."

--- Shree Shree Ma Anandamayee



## *In Ma's own Words*

*Ma informs Bhaiji*

Bhaiji

*(continued from before)*

### **Kirtan during Solar Eclipse**

In Shahbag, on the day of *Paush Sankranti* (14th January), there was also a solar eclipse. Those who were visiting Shahbag regularly pleaded Ma to hold *kirtan* here on that day. But the owner of the garden did not like to many visitors in the garden. He also regularly prohibited the same. However, when Yogesh babu arrived in Shahbag, then on Bholanath's advice, he was informed about it. He agreed to it. Hence everybody made preparations for the *kirtan* and later *bhog* of *khichdi* and sweets.

*Kirtan* started from morning nine or ten. (This Body) was applying vermilion on the forehead of the ladies sitting there. Suddenly felt that This Body was gradually getting numb. The box of vermilion fell down from the hand and The Body collapsed on to the ground. Lying down on the ground for some time The Body got up and standing on the toes of the feet, lifting both hands up in the air, the head bent backwards, the eyes fixed gazing at the sky, started walking. Without any care about the direction of the movement, whether the sari is wrapped properly or not or whether the head is covered or not. There was total consciousness but it was not externally observed. Totally engrossed in an immense form. Just as when a large burning fire kept covered in a pit and then removing its lid, its fiery flame shoots upwards, in the same manner it was as if, This Body was dancing in the ecstasy of an immense power. This dance was not of any natural form. It was of a form that cannot be described. Moving in this manner This Body entered the *kirtan* room and dropped down onto the ground. Immediately on falling, just like a cloth flying in a storm, This Body started rolling. Neither any obstacle nor anybody could hold This Body. Just as when someone tries to catch hold of the rolling leaves and twigs of the trees being blown by a hurricane, he himself starts rolling, the same occurred to the companions too. Rolling with lightning speed to quite a long distance. The Body sat up in almost a relaxed manner. In that ecstatic condition very softly words emanated, '*Hare Murare Modhukaitabhare*'. As long as this verse continued The Body kept sitting

in an intoxicated manner. Observing all this Pramathbabu also then became emotional and in that state he began to *aarti* This Body by moving his hands and tears ran down his cheeks. At that instant the thought of This Body of blessing him was automatically expressed by the hand. After quite some time the eclipse was over and the *kirtan* also stopped.

This Body remained still for quite some time after that and then later Bholanath helped in getting up. The Body then staggering went to the kitchen to see the arrangements for the *bhog* and then went to help the ladies. Then the *kirtan* again started. At dusk Bholanath said, '*Prasâd* has to be given. You come fast'. Entering the *kirtan* area again The Body was becoming numb and whatever had happened in the afternoon some similar and some different poses started occurring and This Body started rotating along with others. Later This Body stood still for some time on one leg in a *tândav-nritya* pose and then dropped down to the ground and again immediately sat up.

### **Change in an elder boy by the Glance**

Observed suddenly a grownup boy staring and laughing at This Body and the other ladies. Immediately the eyes of This Body glanced steadily on that boy for quite some time. It was then observed that the boy's laughter had stopped, head drooped he stood frozen still. After the *Hariloot* and *bhog* the people sat down for having *prasâd* but that boy would not sit down to have it. On enquiring he mentioned that Ma is angry with him. 'Hear this', This Body said, 'Ma does not get angry on anyone. You go and have *prasâd*'. The boy sat down for having the same. This Body and Khukuni served *prasâd* to almost 150 people.

The next day the boy came and narrated openly all his guilt and misdeeds. He has passed M.A. Before that he was connected with a theatre troupe. From then onwards he used to gaze at all the girls, even his relatives as girlfriends and did not respect them too. Did not have a motherly feeling with any woman too. He said, 'Only on your feet I have bowed. Please advise how I can get rid of this guilt. My elder brothers get angry on me but still it occurs'. This Body said, 'Yesterday during *kirtan* when you were laughing in that manner with the ladies the eyes of This Body fell on you strongly. As long as motherly thoughts do not arise within you, you will not look the face of any girl. Look towards their feet while talking. Make this vow today itself. And come here every day and have whatever *prasâd* is served. He agreed to everything. After this he arrived one day in

the afternoon. In the meantime few girls arrived. This Body was talking with them, and observed that the boy had covered his face with a cloth sitting in one corner. In this manner he came often. One day he came and informed that he was going home and after that This Body did not see him. Later it was learnt that his attitude had changed to good.

After this *Paush Sankranti kirtan*, *kirtan* was held here almost daily and on every *Amavasya* (new moon) night. And hence different effects used to occur on This Body. It used to be almost dawn the next day by the time the *kirtan*, *bhog* etc., were over.

### **Curing an ailing girl**

One afternoon while This Body was doing some work, a person from Kumilla, Raipur arrived in a car with his family and said to Bholanath, 'I have come near Ma, my daughter is bed-ridden for the last four years. Initially she had fever, later her body became numb and then paralyzed. We have to take care of her feeding, excretion etc, in the bed itself. Her age is 12 years and we have given her marriage. The senior doctor of this area Dr. Guruprasad Mitra treated her for three years but there was no result. He too advised us to bring her here. Hence being helpless we have arrived here. Bholanath came and informed all these. Suddenly words sputtered out, 'Tell them to come next Thursday'. Hence accordingly they arrived on the coming Thursday. The parents picked her up and laid her down on the room floor. Saw that she was not able sit-up. Being very weak she could not speak also. This Body was watching her from far. Then sitting beside her said to her, 'Try to roll over in the ground'. With whatever energy she had, she tried to move. Then again said, 'Not any more'.

This Body was cutting betel nuts for the *bhog*. Scattering few pieces of that on the floor said to her, 'Stretch your hands and take these betel-nut pieces in your hand'. With a lot of effort she took them in her hands. Then they departed. Later heard that the girl after going home and having meals while lying down in the bed had been playing games with others. Then hearing the sound of vehicles and other instruments had jumped up from her bed and had ran out to see the car. After that she slowly slowly started walking. The next day her father smilingly arrived and informed all these. Later heard that girl had gradually become totally cured.

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(to be continued...)

\* (From 'Mayer Kalha' (Bengali) . The English version is 'Mother reveals Herself'.)

## **Shree Shree Ma Anandamayee**

Vol-18 (Bengali)

Gurupriya Devi

*(continued from before)*

### ***Shree Kali Puja and Annakut in Kashi Ashram***

On 21st October, Ma reached Kashi where Kali Puja is to held on the Dipanvita Day (Diwali). This year's Puja has a special history. More than 35 years ago when Ma was in Dhaka, the eight month old grandson of Shri Nishikant Maitra (an old devotee of Ma who later had joined the Ashram) had a corn in his ear. The doctors informed that the corn was in a bad shape. Ma while seated in her room, took a sewing needle and scratched open a small portion of the skin of the back of Her hand. Later it was learnt that exactly at that moment the baby's corn burst open and the baby was saved. Ma then advised that family to celebrate *Shree Kali Puja* every year considering this incident as the grace of God. This year he got a chance to organize and celebrate the *Shree Kali Puja* in Ma's Kashi Ashram. The mark of the cut on the backside of Ma's hand is still visible.

### **The Inauguration of the Hospital in Kashi**

Ma is present in Kashi for the Annakut after a gap of three years. On 25th October, 1965 Annakut was celebrated with grandeur. On this very day the foundation laying ceremony was held for the main building of the 'Mata Anandamayee Charitable Hospital'. After this ceremony few rooms on the upper floor of existing hospital were inaugurated. Later on the staffs of the hospital would occupy these rooms. Now the Ashram patients will occupy it. Both the Allopathic and Homeopathic departments are open from 9am to 12pm. About 120 patients are treated daily without any fees and also given free medicines. And most of the patients are Muslims. No discrimination of the religion or caste of the patients is observed here.

### **A divine incident**

On 26th October, one of the nephews of Ma was conducting *Narayan Puja* in the Ma Annapurna Mandir when a surprising incident occurred. Ma was watching the *Puja* sitting outside the Annapurna Mandir on the open verandah. Shri Manmohan Ghosh was standing nearby. An elderly lady server of Ma observed an insect on Ma's seat and came forward to

remove it. Ma lightly caught her hand and softly said to let the insect be wherever it is. A little later another ashram girl arrived and observing the insect wanted to remove it. Ma stopped her too. For the third time when another girl wanted to do the same Ma removed Her towel from Her Head and putting the insect on the towel, placed the towel on a shelf near Her Head. The insect too became calm and quiet. Ma pointing at the insect informed to a devotee that the insect was deep into meditation. After 2-3 hours of the *Puja*, Ma picked up the towel from the shelf and gazing at the insect said, "He has left his body", and then showed it to everybody. After wrapping it thoroughly in the towel, Ma handing it over to Narayan Swamiji, said, "Immerse the towel and the insect in the Ganga." The towel was used by Ma on Her Head. Who knows who had arrived near Ma in the form of an insect. Such divine incidents keep occurring near Ma.

On 27th October, Ma departed for Hazaribagh along with a huge party of devotees. It has been decided to hold the Sanyam this year in a small village called 'Surya' near Hazaribagh. Ma and Her party reached there the next morning on 28th October 1965. In the train Narayan Swamiji caught cold and by the time they reached Hazaribagh, he had high fever and breathing trouble. The doctor after examining him said that he had broncho-pneumonia. Swamiji was 68 years old. He remained bedridden for a few days. Ma visited him daily and also advised him regarding proper medication and diet. However surprisingly the day before the beginning of the Sanyam, on Ma's instructions he gave a beautiful lecture in clear voice. Even a cough did not distract him during the lecture. It was indeed a very fast recovery. When Ma reached the village Surya, the host Shri Jagannath Rai and Swami Paramanand were busy completing the preparations for a hassle free *Sanyam Vrat* celebration. There was no arrangement for tap water from the municipality. There was a deep well nearby where an electric pump had been installed for easy lifting of water. Several water pipes were laid down for the convenience of the *vratis*. The devotees arriving along with Ma were accommodated in nearby houses. Tents or *shamiyanas* or *pandals* were also not easily available here in this remote village. So beside the main *Pandal* a small *pandal* was erected using *dhotis*. This was partitioned and all the Ashram ladies were accommodated here. While roaming around Ma noticed several rope cots kept outside the *pandal* to be used by the ladies. Ma advised that the cots be kept in the Sun for 1-2 days and to sprinkle sugar on the cots so that it becomes free from bed-

bugs. Ma then narrated a story of Her early days. Ma at the age of 18 or 20 was then staying with Bholanath in Ashtagram. From there Ma had gone to Vidyakut to meet Her parents, where there were quite a lot of bedbugs. Ma saw that the ladies of the house were making lot of efforts to get rid of them but were unsuccessful. Then Ma came up with a new idea. When all the members of the house had gone out Ma brought all the rope-cots on to the courtyard for getting sunshine and scattered a large amount of sugar on the cots. Attracted by the sugar a huge army of big black ants arrived after some time and along with the sugar crystals started devouring the bedbugs and their eggs too. Many of the bedbugs came out of hiding and ran away from the cots. This process was continued for three days and after that there wasn't even a single bedbug in the cots. Later everyone were amazed to hear of this idea of Ma.

### **Sanyam Saptah from sunset**

The 16th Sanyam Saptah began from the evening of 31st October 1965. The Sanyam Saptah Mahavrat would be held from 1st to 7th November 1965. Like in every Sanyam Saptah, this year too the devotees felt that this Sanyam was better than the last one. In general most of the Sanyam have been held in pilgrimage spots. Though this village 'Surya' 32 km away from Hazaribagh is not a pilgrim place, it is said that Shree Chaitanya Mahaprabhu had passed through the jungles of this village chanting *Hari-naam*. This place was perfect for holding the Sanyam because of its natural beauty of a vast open and serene surrounding, with a picturesque hill range visible far away. All this combined with Ma's presence had made this place ideal for the Sanyam and it had become profoundly spiritual. Far from the hustle of the crowded city, Ma also seemed very jovial, as if Ma was in Her own house. A cottage was also constructed for Ma, Didima and the supporting Ashram ladies. There was a beautiful flower garden all around the cottage. The number of *vratis* was less than usual as the place was quite secluded. Instead of the 350 in Vrindavan last year, here only 150 *vratis* were participating. The weather was also not quite hot or too cold. The *vratis* sat quite far apart, meditated with ease and not even a single cough was heard during the meditation.

Several Mahatamas and monks had also arrived from distant places, like Swami Maheshwaranandji from Bombay. This time it was decided that during Sanyam nobody would get up on the dais to offer flowers or pay obeisance to Ma. The Mahatamas delivered quite interesting lectures.

Ma however spoke very little, but repeated few words two three times. Ma said, 'All of you should practise Sanyam or self-restraint. Then only your self-restraint identity will blossom forth. As a result, uncontrolled behaviour, speech and thoughts will get obliterated. A natural control will be present in thought, speech and action. Unpleasant words should not be spoken. Unpleasant contemplation should also not be made. After the blossoming of the Self-restraint identity within you, pious thoughts, pious words and a pious character will automatically develop. Without any effort all unnecessary actions of the mind and body will stop forever. Only when this self-restraint identity is revealed the full effect of Sanyam is obtained.'

Swami Sharananandji said, 'Through the Sanyam Saptah Vrat, Ma delivers *diksha* to the *vratis*. There is a vast difference between giving education and giving *diksha*. Education increases human intelligence and *diksha* destroys human ego. Sanyam also removes displeasing thoughts, words and actions. Which implies that pleasant thoughts, words and action is called Sanyam.'

Swami Chiddanandaji, the President of the Divya Jeevan Sangha of Rishikesh remarked, 'Subduing the tongue and controlling the taste is the central idea of self-discipline. With the triumph over the tongue one feels as if the commander-in-chief of the war has been conquered. Then the army of various passions will flee on their own.'

One day Swami Sadanandji of Parmarth Niketan, Rishikesh spoke on the topic of *Guru-Shishya*. He explained, 'The Guru is aware that the disciple is *Brahma-swarup*. The disciple should also know that the *SadGuru* is *Brahma-swarup*. Only when the disciple perceives the *Guru* as *Brahma-swarup*, he himself becomes *Brahma-swarup*.

Swami Chetangiriji said, 'The gross happiness that is being felt is not the soul rendering joy. That is, once That Joy is attained then no other happiness is desired. The mind will then drown in an infinite ocean of joy, and in which the soul will be reflected. When a person's wish is fulfilled he becomes happy. But this one fulfilled desire gives birth to another wish. When that one ultimate desire is fulfilled all desires come to an end, then only *Paramanand* is attained. That ultimate desire is the desire for attaining Salvation or Truth or Divine-knowledge.' He also mentioned, 'Sacrifice (*tyaag*) is the ultimate bliss. A person sleeping on a cot is regularly bitten by bedbugs, even though he kills enough regularly. He is then advised to leave the cot and lie on the floor and immediately he sleeps off peacefully. Hence only in sacrifice, there is tranquility.'

Even though this 'Surya' village was in a remote area and too much crowd was not expected, the villagers came in multitude. Either walking, or in cycle, alone or with their family members. The *Pandal* seemed to be inadequate for the ceremony. Hence several sat outside the *Pandal* and listened to the orations and lectures and *kirtan*.

### ***Narayan Shila during the Sanyam***

Another new rule was implemented in this Sanyam. During the *MahaNisha-Dhyan* after the culmination of the Sanyam Saptah, a special *Narayan-shila* (Lord Vishnu in the form of a stone) was kept near Ma's seat on the dais. After the *Dhyan* (meditation) Ma said, 'Whenever the *Narayan-shila* is kept near This Body's seat, all of you will sit facing the *Narayan-shila* and obey the Sanyam *vrat*.

There is a story behind this unique *Narayan-shila*. Ma showed this *Narayan-shila* to the Mahatmas present in the Sanyam and narrated the story behind it. On 14th August 1965 Ma had stayed in Vrindavan for a day on route to Jodhpur from Dehradun. A devotee of the Ashram informed Ma that while visiting the temples of Vrindavan he had picked up a *Narayan-shila* from the road. Since this idol can only be kept by Brahmins, and he was not a brahmin, he thought of removing it from his house. He had earlier observed that, in the Ashram, Ma had instructed twelve *sannyasis* to plant twelve Tulsi seedlings in the ground near Ma's room. So he dug a hole and concealed the *Narayan-shila* there. He however informed this to Ma. Ma immediately ordered for its retrieval. Ma then cleaned it Herself and showed it to everyone present that it had three circles around it. There were many who claimed that it was an ordinary stone. Ma handed over the *Narayan-shila* to Udasji and told her to worship it and offer *bhog* daily, although women also do not have the right to worship or keep *Narayan-shila*. Ma also told her, 'After almost 25 years you have received the reward of being a Brahmin, of piously performing *japa*. God Himself has come near you in this form.' In the afternoon Shri Prabhudat Brahmachari invited Ma for lunch to his Ashram. Udasji too went along carrying the *Narayan-shila* tied inside a cloth hanging from her neck. Over there, Ma showed the *Narayan-shila* to Prabhudutji. Observing the three circles around the *shila*, he remarked that this *Narayan-shila* is a symbol of melancholy and hence it was dropped by someone on to the road. Hearing this Ma took the *shila* and rubbed it again and then two more circles were observed around it. Later Ma showed this *shila* to Batuda (Shri Agnisratt Shastri, an



old priest of our Ashram). Batuda claimed that this five ringed *Narayan-shila* is actually *Narasingh-Laxmi-shila* and a symbol of good luck and success. *Narasingh-Laxmi-shila* was the *Ishta-Guru* of Shree Padmapad the direct disciple of Adi Shankaracharya.

Ma stayed here in Surya for eight more days after the Sanyam. Most of the *vratis* departed after the Sanyam. The main *Pandal* was removed, and hence daily *satsang* with the few devotees and ashramites was held in the verandah of Ma's room or the adjoining room. Ma and everyone else staying there had been extremely pleased with the hosts heartfelt service to one and all. Ma called the host, Shri Jagannath Rai and said to him that this area and all of his land here is like an Ashram and insisted his family members to live like ashramites. Ma further said, 'Maybe within a few days This Body may again visit this place.' Ma daily went out for a walk in the open ground outside and also visited and conversed with the residents of the nearby villagers. Ma asked a few of them, 'Which God's Name do you like best?' They replied, 'We like the Names of all the Gods. Ma again said, 'But which Name do you like to repeat a lot?' The villagers not understanding remained silent. Ma then put forth three fingers of Her right hand and said, 'See, this one is Ram, this one Krishna and this one Shiva. Now catch hold of any finger.' The next day Ma again went there and asked them whether they had started repeating God's Name or not? Another day Ma went and stood in the open ground and the villagers came and flocked around Her. Ma started singing *Ram-Naam kirtan* and the villagers repeated in unison. In this manner few of the villagers became very close to Ma and they started bringing vegetables and fruits for Ma from their fields. On the day of departure Ma went to their residents for bidding farewell. Ma called them specifically by their names.

Among the Mahatmas, only Chakrapaniji remained behind and he used to give lectures during the *satsang* time. Ma too was quite cheerful and spoke on several matters and also narrated incidents of Her early days.

On 11th November Ma visited the Katrasgad Colliery along with Shri Jagannath's family, the Ashramites and the devotees. The owner of the Colliery Shri Morarjibhai had invited Ma for the visit. He was also supplying coal during the Sanyam Saptah. That day, the morning and evening *satsang* was held in his residence only and in the afternoon Gujarati meals were served to all.

One day Chakrapaniji took Ma in his car to visit a Mahadev Mandir called as the 'Shamshaneshwar Mahadev' Mandir, situated near the bank

of a river. Over there Ma met a *sadhu* who was residing there for the past twelve years and had vowed that whatever food or clothes God will provide he will manage his livelihood with that only. Ma had a conversation with him and on the next day through a *sannyasi*, sent him atta, rice, vegetables, fruits and a woolen blanket .

On 15th November Ma along with the ashramites departed for Kashi. Shri Jagannath Rai's wife Annapurna-di and her daughter came along, to stay with Ma for a few days. In Kashi everyday during the *satsang* time at 5pm, the recording of the Sanyam Mahavrat was played for half-an-hour. The devotees who were present in Surya during the Sanyam were also excited to hear the clear voices of the Mahatmas discourses again.

### **Solar eclipse and Ma's forecast**

23rd November 1965. Today there is a solar eclipse. In Ma's presence two hours of *kirtan* was held on the Kanyapeeth terrace by the Kanyapeeth brahmacharinis. In between, meditation was observed for half-an-hour. At the beginning of the Solar eclipse, Ma Herself sprinkled Ganga-water on everybody's head, and after the eclipse when everyone returned from a bath in the Ganga, Ma again sprinkled Ganga-water on them. One day Ma narrated an incident of Her *maun* (silence) during the early years. During those *maun* periods Ma's face used to become rock-still. The eyelids also did not flicker. So it was difficult to understand whether Ma recognized anyone going near Her or not. Sometimes I cried aloud, 'Ma is not recognizing me also'. During one such an incident Ma said, 'Wait, a time will come when This Body will become as simple and normal as anyone. You will also get surprised'. After the eclipse Ma laughingly said, 'That time has arrived now'.

On 24th November the Uttar Pradesh Governor Shri Vishwanath Das arrived for Ma's *darshan* and stayed in the Ashram for half-an-hour. On 26th morning the Uttar Pradesh Chief Minister Smt. Sucheta Kripalani and Central health minister Dr. Sushila Nayar came to visit the new hospital. They also had Ma's *darshan*.

On 27th November 1965 Ma departed for Dehradun. Today is also Bunidi's first death anniversary. The Kanyapeeth girls sang *kirtan* for six hours and then *bhandara* was organized. Before Ma departed *Kumari-bhojan* and *brahmin-bhojan* was also held.

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(to be continued)

## Pādpeetham Smarāmi Raipur Ashram

Brahmacharini Geeta

Raipur is a small village town near Dehradun in the pious land of Uttarakhand. Ma first arrived in Raipur along with Baba Bholanath and Bhaiji from Dhaka on 8th June 1932 and took shelter in an ancient temple. Ma had a subtle vision of this temple long time ago. This temple was called 'Koushodkoshvar Mahadev Temple'. A certain devotee had once asked Shree Shree Ma about this secluded and beautiful place surrounded by green forests, "Ma, you arrived here in Raipur directly from Dhaka; you have visited this place quite often too after visiting other places. Is there any special importance about Raipur?"

Ma had replied, "An old temple was observed while visiting Sahastra-Dhara. Later while departing from Dhaka there was a *kheyâl* of an old Shiva Temple. After arriving here observed that, this was the same Shiva-temple. Hence there is a probability of it being special. This was a site for *sadhus*. So many times such pious places get aroused and again many a time they become extinct too. This 'play' is incessantly going on."

Hence it can be easily inferred from Ma's words that like a few other Ma's Ashrams this Raipur Ashram too has a special glorious past.

A beautiful narration of Ma's first visit to Raipur was heard from Ma itself – Baba Bholanath, Bhaiji and Shree Shree Ma were residing in the old dilapidated temple in the heart of a dense jungle. At that time there was a worn out muddy path to the river nearby. Baba Bholanath was most of time in deep meditation in front of the temple. Ma used to reside in an adjacent small mud hut. The local villagers had an impression that Bholanath had relinquished family life and had arrived here for *tapasyâ* along with an attendant (i.e. Bhaiji) and his bride (i.e. Shree Shree Ma) to help him. Bhaiji used to wear clothes just up to his knees and was barefoot. Besides attending Bholanath he used to perform all the other chores like cooking, washing utensils, etc. Only when an official letter arrived from his office some time later, that the villagers came to know that he was a high government official.

Shree Shree Ma was not utilizing any bed that time. Ma slept by spreading half of a thick cloth on the ground and wrapping the other half on Her Body. As Ma did not comb Her hairs, it had become tangled on the head. Once when Ma was ill, a barber was called to cut off the tangle of hairs on the head. The barber had an earnest desire to sell off Ma's hairs to a Ram Lila troupe, but that had been disallowed. Ma's whole day's diet in Raipur was either a small amount of boiled vegetables or just one *chappati*.

In 1941 the first Ashram building and the restoration of the temple took place. In the month of April *Nâmyagna* was held on the occasion of Ma's visit to the newly constructed Ashram building and temple. The whole of Raipur village had become filled with an air of festivity. The cheers of the thrilled devotees for Ma resounded all over the surroundings: '*Jay Shree Anandamayee Maiki ki Jay*'. '*Jay jangal mein mangal karnewali Maiji ki Jay*'.

It was also decided to celebrate Shree Shree Ma's *Janmotsav* in 1941 in Raipur in that enchanting Ashram. Raipur Ashram again resounded with the holy sounds of the mantras, discourses, *kirtan*, etc.

Several historic incidents had occurred in this Raipur Ashram. Once Ma had miraculously saved the life of our Ashram's mainstay, Ma's staunch devotee and servitor, Swami Paramanandji. On another occasion, Ma after getting up at dawn moved towards the dilapidated rooms that were being restored for Ma's stay. Ma entered one of the rooms and said, "Bhaiji boiled the milk here and I just sat and watched. He consumed two-three boxes of matches just to light the wood for the hand-made stove. He was neither habituated nor had done this type of work earlier. After that he scrubbed the cooking utensils charred by the burning wood but the charcoal black could not be removed. This Body could not utter that if mud is plastered on the outer surface of the utensils then the marks of the soot would not be so strong. However one day This Body could utter that the burnt utensils can be rubbed on the stones, then the marks would go off quickly."

Ma further said, "At that time there was no arrangement for a bathroom for This Body. Bathing used to be done with a bucket full of water behind that tank."

Ma elaborated the incident of Swami Paramananuji's snake-bite. One day having a subtle vision of a dead body Ma said, "Let us all leave Raipur today." But several present did not agree to it and hence Ma kept quite. As

usual in the night Ma slept in the dilapidated room. Bholanath and Paramanand were also sleeping there. In the night a snake present in the tinne roof of the room repeatedly coiled down and again went up. All of a sudden Paramanand woke up shouting, 'A snake is biting me.' He had actually dreamt that a snake was biting him. His cries woke up everyone. A little later the snake fell down from the roof and it was killed." Ma's vision of a dead body turned about to be the snake's body and hence the ill fate of Swami Paramanandji's death was averted by Ma's grace.

Several years later in 1963, Bhagwat Saptah was being held on 18th September in the ground floor hall. The famous orator of Vrindavan, Shri Srinath Shastri was expounding the Bhagwat. Ma was seated on Her seat. During the *Arati* a snake with his hood expanded was seen outside the window. When people were rushing out to kill it, Ma exclaimed, "Do not kill him, who knows who has arrived." The snake disappeared after the *Arati*. Pointing towards the secluded hilly forest of Raipur Ma said to Shrinathji, "Shree Sukhdevji had expounded the Bhagwat deep inside a forest only."

Once in Raipur Ashram, Ma had a subtle vision of Shree Loknath Babaji too. In August, 1941 Shri Jamunalal Bajaj, exclusive attendant and follower of Mahatma Gandhi, had the first opportunity of having Ma's grace and proximity in Raipur Ashram. He was so overwhelmed with Ma's *darshan* that he decided to spend the rest of his life in a cottage in the land adjoining the Ashram. The land was purchased but as fated his desire remained unfulfilled.

Once Bhaiji was returning to back to Dhaka from Raipur via Kashi. While bathing in the Ganga in Kashi, he slipped and was almost drowning when an unknown person rescued him and brought him to the *Ghat*. At the same moment Ma was lying in Her room in Raipur Ashram. Brahmachari Kamalakant observed that Ma's clothes were totally drenched. In this manner by Ma's infinite *kripa*, Bhaiji's life was saved.

In 1942, in Ma's presence, several Kanyapeeth girls had spent quite sometime in Raipur Ashram. During this period several *sadhvis* were also present there, like MuktiBaba, Prabhudanandji, Dharmeshanandji, Umeshanandji, Paramanandji, etc., and all of them because of their personal interest had made the *Matri-satsang* quite awesome. In this very year several other festivities were also held here like Shree Shree Durga Puja, Shree Laxmi Puja and Shree Kali Puja. During the Kali-Puja festival, Ma

was sitting in the hall with everyone and the Puja was being held in Ma's ground floor room. The next day morning Ma informed everyone that while the Puja was going on, Ma had seen Ma-Kali in the form of a small bluish colored girl walking around the Puja room. Later it was learnt that the priest (*pujari*) while performing the Puja, was meditating on a Kali-image which had actually been seen by Ma walking around the room.

One night in Raipur Ashram, Ma was lying in Her room. Abhay-da, GurupriyaDi and Sw. Paramanandji were sitting around Ma. All of a sudden Ma saw *Siddhidata Shree Ganesh* in the room. He had a locket like a *Vaishnav* on his neck and a pot (*ghoti*) in his hand. Initially he did not seem like Ganesh, but later the full form of Ganesh was visible. He remained standing for some time in front of Ma with folded hands and then sat down on the door frame or sill. Ma instructed everyone present to pay their obeisance by folding hands. Sometime later Ganesh departed after bowing to Ma.

Just like Lord Ganeshji, Devi Kanyakumari had also arrived near Ma here in Raipur Ashram. Narrating the South India Tour Ma said, "I am narrating an old incident now. When I was staying here in Raipur for the first time along with Bholanath and Bhajji, one day while bathing I saw this idol (i.e. Kanyakumari) near me. The form in which I saw the idol, the same form I had seen earlier too. This stone statue, its height, the color of the body, being carved in stone, somewhere mixed color, somewhere unequal, that earlier idol was also exactly similar. There is nothing to be surprised in this. When all forms are His form, then there is nothing like saying a stone form. The earlier idol was also Him. At that time I had seen the Devi repeating a *beej-mantra*. Later I had heard that by that very *mantra* the Devi had worshipped Shiva. The *mantra* emanating from Devi's lips were clearly audible. This time Kamlakant and others had repeated that very *beej-mantra* one lakh times in Rameshwar. However the Devi stood near This Body for some time and then after sitting down picked up This Body like a small child onto Her lap. Few conversations also occurred which This Body is not able to repeat now." Didima too had seen Vasudev, Devaki and Shree Krishna here in Raipur Ashram. Didima had also seen the subtle form of Hemi-Mashi (Ma's own sister Hemangini Devi) here.

After Jannalal Bajaj had passed away, his relatives handed over the adjoining land purchased by him to Shree Shree Ma. A dedicated devotee of Ma, Pundit Parshuram Sharmaji of Dehradun constructed a beautiful

cottage for Ma on that land and it was named as 'Tapalaya'. On 18th May 1949, Ma entered this cottage for the first time alongwith several *sadhus* (like Shree HariBaba, Shree Trivenipuri Māharaj, etc.). Revered Bhairji had a strong desire that there should be a 'Maun Mandir' on this hilltop. Hearing this wish of Bhairji, Parshuramji constructed a 'Maun Mandir' on top of 'Tapalaya'. On 14th August 1953 the inauguration of this 'Maun Mandir' was held in Ma's divine presence. During later years Ma often used to spend some time in this 'Maun Mandir'.

In 1963 another new building for Ma was constructed on the area opposite to the old Shiva temple. This building also included rooms for girls of the Ashram, kitchen and bathrooms. In the same year *Jhulan Utsav* was celebrated here in Ma's presence. The whole Ashram was decorated beautifully and the devotees flocked around singing Ma's name. A swing ordained with flowers and leaves was setup for the Idols in the ground floor Puja room and Ma pulled the swing with the Idols placed in it. Later this year Bhagwat Saptah was also organized here.

Respected Shri Amulya-Kr DuttaGupta in one of his books has described the Raipur Ashram quite elaborately. He mentions: 'Raipur is a small village with few shops and a Post Office. On the eastern side of this village is visible the extended mountain range of Mussoorie. The Ashram is situated on a hilltop. There was a Shiva temple and just two rooms, all in dilapidated condition when Ma first arrived here with Bholamath and Bhairji. Recently the proprietor of the temple has donated everything at Ma's lotus feet. After this only the restoration of the temple and construction of new rooms occurred. One has to climb the hill to reach the Ashram. After walking up on the slope to some height, the stairs begin and it ends on the plain top of the hill. On the right side are two rooms without doors and windows, which were used earlier as a resthouse for pilgrims. Now these have been renovated properly for living purpose. A new building with three rooms has also been constructed on the right side. The centre room decorated with photos of gods and goddesses is quite large where 20 to 25 people can be accommodated. On the northern side of this is a single room accommodation for Ma, where Ma stays during the daytime. Between these two buildings is a vacant space from where stairs go up to another hilltop. On the left of this hilltop is the old Shiva temple and on the right a new room with marble flooring has been constructed for Ma's stay. On the eastern side of this room is a balcony. Standing here one can see 40 to 50 hauds below, a plain

land which ends in a mountain range. The scenery is too picturesque. There is one other temple besides the Shiva temple, where an idol of Ganga-Mata is installed. There is also a carved idol of Lord Hanuman. There are two trees in this courtyard, one of Mango and the other of Neem. The Mango tree is quite huge and very very old. Its base is encircled by a brick platform.'

Once the Punjabi Mahatma Swami Krishnanand Avdhutji had spoken ill of Ma here in Raipur Ashram. Shree Avdhutji and Swami Paramanandji had spent a lot of time together in *sâdhana* and in studying the scriptures, in Uttarkashi and Gangotri. Later, Avdhutji had commented to Sw. Paramanandji, 'You are a Vedanti *sadhu* but you are moving around with Mataji. What have you seen in Mataji?' Swamiji had replied, 'I have seen in Ma a state of eternal wisdom.' Hearing this Avdhutji had once arrived in Raipur, when *satsang* was going on with Ma. He came and stood in one corner of the room. In the meantime a *sadhu* with a group of followers arrived from no-where and seating himself in front of the devotees with his back towards Ma, started abusing and cursing Ma. The devotees of Ma became furious and were almost bent on beating the *sadhu* and pushing him out of the room. But Ma requested the devotees to maintain peace and said, 'All are His form'. The *sadhu* after cursing Ma for quite some time and observing no change in Ma, quietly departed with his followers. Observing this incident Avdhutji bowed down on Ma's feet and said, 'Everyone is happy when he is praised. But it is rare to tolerate harsh words in this manner'. Fascinated by Ma's impartiality towards praise and slanderous hymns, he later on became a resident of Ma's Ashram. He breathed his last in Ma's Vrindavan Ashram.

In the ninth volume of the book 'Shree Shree Ma Anandamayee', by GurupriyaDi, another incident of Raipur Ashram is mentioned. One evening the *Sadhus* were seated for their regular meditation. During that period Ma called GurupriyaDi and said, 'The manner in which you sit in front of me while I am seated on the bed, you remain seated in that poise only'. (Ma beforehand had got a cloth saffron colored by GurupriyaDi.) Wearing those saffron clothes while covering Her face, Ma quietly sat down among the *Sadhus*. Few *Sadhus* unknowingly arrived and sat down in front of Ma. With the passage of time and waiting for Ma's arrival, everyone was becoming impatient. Few of them also departed leaving their seats. Some of them got up from their seats and going outside started fanning themselves.



All of a sudden Ma removed Her veil and laughingly said, 'I observed your keen interest and eagerness to conduct the *satsang* at the right moment'. Ma also appraised everyone about the breakdown of the rule of crossing over a person meditating even if there was a vacant space, ahead of that person.

About this Ashram, Ma Herself has said, 'This area was a place of *sâdhana* for the *Sadhus*.' Hence this quiet, soothing, eye-catching Ashram of Ma is truly conducive to *sâdhana*.



### List of Festivals

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 Sanyâs Utsav	April 14, 2021.
Shree Shree Ma Anandamayee Janmotsav	May 3 – 19, 2022.
Akshay Tritiya	May 3, 2022.
Adi Sankaracharya Jayanti	May 6, 2022.
Buddha Purnima	May 16, 2022.
Nirvan Tithi of Baba Bholanath	May 23, 2022.





Shree Shree Ma with GurupriyaDi and DidiMa



Shree Saraswati *Puja* being held in Varanasi in Shree Shree Ma's presence.



Shree Shree Ma during the arrival of Bal Gopalji in Varanasi Ashram in 1954, along with Swami Paramanandaji, ashramites and devotees.



Gopalji's *Tulaadaan* being conducted by Mamu (Ma's brother) and other priests in Ma's presence in Varanasi Ashram in 1956.



Shree Shree Ma Anandamayee in Her various *kheyals*.

## Reminiscence of my early days with Ma

Brahmacharini Bishuddha

(continued from before)

At the time of my operation, in Delhi Ashram, Ma told Pushpadi to sit down for *kirtan* and Billoji to sit near the phone, so that as soon as she received Kripalji's phone call from the hospital that the operation has started, she should inform Ma. When Billoji received the phone call and went to inform Ma, she found Ma already in a *maun* state. At that moment Shri Upadhyaya'ji, personal secretary to Pundit Nehru had arrived to have Ma's *darshan*. While conversing with him Ma suddenly became silent and Her eyes were absolutely fixed. Seeing that Upadhyaya'ji was frightened and he hurriedly departed. The operation lasted for three hours. And Ma remained *maun* for the whole duration.

The ward in which I was lying was a huge hall with curtained partitions to form 8 rooms for 8 beds and I was in one of these partitioned rooms. In the night I could not get any sleep and was tossing around. Kripalji was sitting in a chair and sleeping. Suddenly near the curtained partition I saw a unusually large headed dwarf with big round eyes approaching me with an extended hand. I clearly saw that there was no shadow on the curtain behind even though lights were on in the room. I had heard that subtle bodies do not have shadows. Who is it? A messenger of death? I suddenly realized that the moment he will touch my bed I will die. I shouted several times to Kripalji in my meek voice but being extremely tired, Kripalji in this cold night could not hear my voice. Then I remembered that while leaving the Ashram Ma had given me a garland which I had kept under my pillow. But now after the operation there was neither a pillow nor the garland under my head. I thought that the nurses might have kept the garland in the locker beside my bed. Surprisingly the moment I somehow stretched my hand and touched the locker the unusually shaped messenger of death vanished. Next day Ma visited me in the hospital. With Ma's blessings I recovered slowly and steadily and almost after a month I returned to the Ashram from the hospital. On Ma's instructions Kripalji and Bibi'di took the best care of me and my requirements. As Dadabhai

(Gurupriya'di) was also in Delhi Ashram, Ma made all the arrangements for my stay here and departed.

Ma was then visiting Delhi regularly. After quite some time Ma arrived in Delhi again and I had not yet fully recovered. In the night Ma called for me and said, "Tomorrow, getting up at dawn come near This Body." As instructed I went to Ma's room at dawn. Ma signaled me to remove the mosquito net of Ma's bed and to lie down on the carpet beside Ma's bed. Then Ma said, "Do exactly as This Body is doing." Ma sitting or lying down started doing various types of yogic exercises. The brilliance on Ma's face and eyes was beyond explanation. Ma also showed several types of mudras of the hands. In all, Ma must have shown 30-40 types of yogic *āsans*, *mudrās* and *pranayam*. It was still winter here. But everyday at dawn I went to Ma's room and continued the exercises for almost an hour under Ma's instructions and then Ma and myself lied down still in *shav-āsān*. Training and teaching me these exercises for several days, Ma one day called me in the afternoon and said, "Bring one of your petticoats and a scissor." On fetching them, Ma with the help of the scissor tore the petticoat from the centre and told me to sew up the two legs like a *salwār* and to show it to Ma. Finally Ma said, "Enact all these yogic *āsans* in front of Dr. Santosh Sen and ask him whether you can practise these or not? Wear this *salwār* while showing the *āsans* to the doctor." Even though Dr. Sen was a very busy person, since Ma had requested, he agreed to see all the *āsans* and commented, "What can I say? When Ma has advised, you have to do these exercises regularly." According to Ma's instructions I continued with these exercises for quite a long time. Later, Ma instructed me to stop them. And the sad part is that without further practise I totally forgot them.

During that period Dadabhai was seriously ill. Her body from neck to knees was completely plastered. She was not able to eat anything, everything was distasteful. She was then staying in Bhaiya's (Shri B.K. Shah) house in Ville Parle, Mumbai. And Renu'di and myself were taking care of her.

One day Mr suddenly arrived in Bhaiya's house along with Swamiji and Buni'di. Till then in Bhaiya's house there were no separate rooms for Ma. A special tent was pitched in the huge lawn behind the house for Ma. From morning to night Ma kept on instructing me to cook a variety of food for Dadabhai and tried to somehow feed Dadabhai. Sometimes *dalia*, sometimes *chappatis* made from soaked *suji*, special *dal* and rice were being cooked. Since Renu'di and Buni'di were not *Shudhachari* they were

not able to cook Dadabhai's meals. Hence Ma was getting all these cooked by me. One day Ma arranged for a Brass lemic cooker and instructed me to keep the *dal* and rice in two boxes and in the third all types of finely chopped vegetables, a little bit of oil, some salt, turmeric powder, ginger and pepper paste, and coconut water. Closed the cooker and heated it by keeping wood and coal at the base of the cooker. All these were being done by me in Ma's presence in Ma's tent itself. At the right time Ma instructed me to open the cooker. The wood and charcoal were still burning underneath the cooker and hence the cooker was too hot to be opened easily. Ma just could not wait at all. She said, "Open it quickly". There wasn't even a handle to hold the lid to open it, neither there was any cloth to hold the lid. There was a small ring on the lid, through which I passed Ma's large silver spoon and requested Ma to somehow hold the bottom of the cooker which was hot too. Ma tightly held the base legs of the hot cooker with the thumbs of Her hand and with all my efforts opened the lid by pulling up the spoon. Ma's soft thumbs were supposed to get burnt but amazingly nothing had happened. Hot steam was coming out of the cooker and Ma instructed me to take out the vegetable box and to put few pieces of the cooked vegetables into Her open mouth. Seeing me hesitating and waiting to insert the hot vegetable into Ma's mouth, Ma anxiously said, "Quick, quick, give it fast." The moment I placed some vegetable curry on Ma's tongue, Ma lowered Her mouth and sucked in and out air to cool the food and ate it. Then said, "Quickly go and feed this new dish to Didi; she would surely like it." I hurriedly went from Ma's tent, crossed the lawn and fed this new dish to Dadabhai who was lying quite a distance away in Bhaiya's drawing room. In general whenever something hot is placed on Ma's body that place gets burnt, but this time since She was taking care of Her staunch devotee, neither Her thumb nor Her tongue or mouth got burnt. Ma tasted whatever was being fed to Dadabhai. So I had to give one gulp of hot food to Ma and then rush out to Dadabhai and feed her the same too. In this manner on that day I fed God Herself and Her devotee for quite some time. Later Ma asked me to eat the remaining *prasād*. Ma's new menu was truly delicious.

In the year 1959, in Ma's presence, the Rani of Mandi had organized *Shree Durga Puja* in Kashi in a very elaborate manner. According to the rules *kalash-sthâpan* was held on the *pratipada* day (first day of *Navratri*). Several devotees had gathered from various places for the *Puja*. During the *Navratri* (nine days) I observed a divine look on Ma's countenance.



Right from *pratipada*, everyday Benarasi sarees, gold ornaments etc, were arranged for Ma, for *Devi Durga* and other goddesses, for the *kumaris*, and for a married lady, which were a part of the ceremony. On the *Maha-Ashtami* (eighth) day, just before *pushpanjali*, Ma arrived and sat down in Her cot in the open courtyard. Innumerable devotees thronged around Ma to worship Her. I sat beside Ma and was handing over *prasādi* flowers, garlands, sweets, etc, back to the devotees. Ma's cot was almost filled with sarees and other items. Sitting for quite some time Ma changed Her position. I observed that a red lotus was getting crushed below Ma's knee. Ma was already suffering from leg-pain, the water on the lotus might dampen Ma's cloths and increase Her ailment, pondering such I waited for Ma to change Her position so I could remove the lotus. After quite some time Ma lifted Her knee and I hurriedly caught hold of the flower. What a surprise! It wasn't any red lotus; it was Ma's red colored foot. It is prohibited to touch Ma's feet and I had grasped it, I was sure Ma would scold me and ask me to leave that place. But when I looked up at Ma's face, Ma was smilingly looking at me. This incident filled my heart with extreme joy.

Devotees were coming in a line and offering various sarees, fruits, garlands, etc, to Ma. The cot was almost full of these items and the Ashram girls were getting perplexed folding away the huge dump of sarees on and around Ma. Ma turned and said to Dadabhai, "This Body's (*Thakurma*) paternal grandmother had given a boon to This Body that the Sari would slip away from Her back." As Ma's *Thakurma* had passed away before Ma's marriage, she had not witnessed such affluence of Ma.

After quite some time Ma got up from Her cot and going near an old lady standing a bit far from the queue, said to her, "Ma, give me the saree that you have brought for This Girl." The poor lady had brought a simple saree for Ma, but observing all the costly sarees being wrapped around Ma, she had quietly pressed it under her arms. Ma snatched the saree from under her arms and went upstairs to Her room. One set of clothes were always kept in the Ma's bathroom. But recently, Ma's specially ordered sarees were being sold by Dasu'da in his shop along with Ma's photos, lockets, etc,. Many devotees after purchasing these new sarees used to exchange it with Ma's worn saree kept in the bathroom. But these new unwashed clothes were not given to Ma for wearing, so there wasn't any saree in the bathroom for Ma. So Ma wore the saree taken from the old lady and came out. The old lady's saree was as small as two towels joined together. The cloth reached only upto Ma's knees and covered just enough

of Her Body. Ma came out onto the courtyard in this dress with the hairs knotted over Her head. Observing Ma's magnificent form everyone present were surprised and fascinated. And the old lady standing agape was drowning herself with tears.

The *Durga Puja* continued and concluded with great festivity. On the evening of *Dashami* (tenth day), we the girls of the Kanyapeeth offered our salutation to *Devi Durga* by offering vermillion. Later the married ladies continued the same and some of us girls played the conch shell, bell, metal cymbals, drum, etc on the Kanyapeeth verandah. Suddenly a Marwari lady came and stood behind me touching me with her body. I pushed her back, but alas, she remained there touching me. I kept pushing her and she kept moving back but remained touching me. In this manner I slowly slowly pushed her to the courtyard. I then pondered, I kept on pushing her right upto the courtyard, but for once she did not push me, who can she be? I turned around and saw a tall lady with a long veil on her head. In the meantime I could hear people searching for Ma. Ma was not in Her room, where could She have gone? Suddenly standing in the courtyard in front of the *mandap*, removing the veil of Her head, Ma started laughing loudly. I turned around and saw that Ma was the very lady who was standing behind me for so long. With this *leela* Ma proved to us that how so ever we push Her away from us, Ma never leaves us and never pushes us too. Our Ma is benevolent and loving. Finding Ma amongst them the married ladies who were smearing vermillion on the Idols ran forward and started smearing Ma's forehead too. Usually for this very reason Ma remains in Her room on this day. Within a minute Ma ran upstairs to Her room. Quite a few unmarried Ashram ladies were standing in front of Ma's room. Ma smeared their forehead with vermillion from Her forehead. Then entering Her room Ma called us Kanyapeeth girls and rubbed Her forehead on our foreheads too smearing it with vermillion. There is an almirah with a big mirror in Ma's second floor room. Ma caught my head with both Her hands, brought it near Her face and after rubbing my forehead with Her forehead and smearing it with vermillion, Ma turned my head towards the mirror and said, "See how it looks?" I was totally ashamed to see my vermillion smeared face. Surprisingly Ma's *lila* companions Dadabhai, Belu'di and Bimala'di were also present there but they did not know what *lila* Ma had played with us. All is Ma's infallible *kheyal*.

## ***Purna Brahma Narayan***

Swapan Ganguli

*"Purna Brahma Narayan"*

*"Purna Brahma Narayan"*

*"Purna Brahma Narayan"*

Thrice, *Jagat Janani Mâ*, Mâ Anandamayee had to reveal Her Own Identity in reply to "who are you" asked by Shri Nishikant Bhattacharya, few days after *Jhulan Purnima* at Bajitpur. Second time replying to Janaki'babu at Bajitpur and the third time to Mahendra'babu during the philosophical conference held at Dhaka.

Even once more, when at Shahbagh Gurupriya Didi was alone with Shree Shree Mâ walking through the woods and insisted again and again, Shree Mâ wrote on the leaf of a tree 'Narayan', using a lemon tree thorn as pen and with the juice of blackberry kind of fruit as ink. Didi preserved that note till her last.

Lord Vishnu took incarnation in this Earth for the seventh time as *Maryada Purosattam Bhagwan* Rama, primarily to eradicate evil *Asura* King Ravana and his associates to establish goodness, justice and ideal social norms.

Lord Vishnu again took incarnation as *Bhagwan* Lord Shree Krishna, the God of protection, love and compassion in order to protect the sadhus, destroy the wicked to establish Dharma. He destroyed Kansa, the egocentric cruel selfish king of Mathura to establish compassion, kindness, love and above all justice.....

Shree Shree Mâ once in Her complete *samâdhi* (trance) in Shahbagh uttered this verse:

*"Om Swasthi , Om Swasthi , Om Swasthi, .....*

*.. Shtsanâ Rudrang Piyasv me!"*

(Matri Darshan, by Bhajji, new edition, page 48)

As explained by Brahamachari Kamalakant-Da (one of the earliest brahamachari of the Ashram), 'Shree Shree Mâ once in complete *samâdhi* (the union of manifestation and un-manifestation) expressed in the verse above that, "Though She possesses the rages and strength of *Narahsingha*

*Deva*, restraining them all, She has come to this earth, only to reveal divine motherly love and compassion for the accompaniment of Her own beloved creations for their spiritual awakening towards the ultimate omnipresent all-pervasive absolute truth, the Mother Herself'.

Shree Shree Mâ Anandamayee, manifested Herself on this earth as 'Mother' to embrace all Her creations into the deepest sense of love, forgiveness and kindness for their solace and self-realization, putting end to all difference within and without, to dissolve into an ocean of oneness of divine motherhood.

Since millions of years our yogis have prayed to God to manifest in the form of 'Mother'.

*"Yâ Devi Sarva Bhuteshu Matri Rupen Sansthita,  
Namastasyai Namastasyai Namastasyai Namah Namah".*

(Shree Shree Chandi-5/73)

Shree Shree Mâ eradicates all forms of difference:

- (1) *"Utpathi, Sthiti, Sanhur - Krama Chakra Nivasinyei Namah"* - difference between creation, protection and demolition.
- (2) *"Âdi, Madhya, Anta - Rahityi Namah"* - difference of time.
- (3) *"Gunatraya Parichhenyei Namah"* - difference of attributes (values) *sat guna, raja guna and tama guna.*
- (4) *"Ashesha Nama Rupadi Vedacheda Ravi Prabhai Namaha"* - difference of identities and their forms.
- (5) *"Akhanda Sat Chit Ananda, Shiva Shaktibya, Rupinyi Namaha"*
- (6) *"Ek rupa, Ek Veera, Ek Natha. Atyantya janapriya!"*
- (7) *"Ekam, Anantam Adityam Anandam Brahman"*

Shree Shree Mâ in Her continued existence in divine consciousness from Her birth is always the same and will continue to be the same in future.

Her manifested form and un-manifested state (*sâkâr* and *nirâkâr*) being unchanged puts the end to the duality within (inwards) leading to the Ultimate Oneness. The complete solution, the *Samâdhân*!

Two creates - distance - confusion - conflict - despair.

All Pervasive God is One and Ultimate, hence even the feeling of Self-existence is a definite barrier for the realization of the Omnipotent God.

In Shree Shree Mâ's words:

- (1) *"The death of I — His realization"*. Complete riddance of 'I' concept (ego) makes Him appear.

(2) "Knowing thyself is knowing God, knowing God is knowing thyself".

Shree Shree Mâ's *darshan* or even Her remembrances:

Wells up joy within, with no reason;

Knowledge within, flourishes;

Sorrow diminishes happiness escalates;

Want decreases and abundance dawns;

All talents and intellects manifest.

Let us all repeat Shree Shree Mâ's *vani* again and again:

(1) "You wanted — you got it. This *sharir* (pointing at Herself) cannot speak of any division".

(2) "Who showers grace on whom".

(3) "*Hari kathai katha âr shob britha-byatha*" - Only chanting praises of *Hari*, you attain solace, anything else is pain and futile.

(4) "Only hold Him tightly close to your chest, the rest will positively leave you."

(5) "You are One with your 'Ishta' when you chant." "Everything can be attained by chanting ('*japa*'), it's true...true...true".

We all feel that Shree Shree Mâ dwells in our hearts which is an absolute truth. Now onwards let's all feel- we all are within Shree Shree Mâ. Nothing is left out.

Shree Shree Mâ - The Totality (*akhanda*) is without any fragmentation (*khanda*).

"Om Purna Mada Purna Midam  
Purnaat Purnam Udachyate  
Purnasya Purnam Adaaya  
Purnam Eva Vasishyate  
Om Shanti Shanti Shanti"

On Her Lotus Feet

Swapan Ganguli

\* \* \* \*

*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.

## Ma is both tough and soft

Sw. Narayananand Tirth

(continued from before)

In 1946 *Shree Shree Sharadiyâ Durga Puja* was held in Ma's presence in Solan. On the earnest request of Shri Durga Singhji (Baghat Naresh, Solan) Ma was going to Solan from Kashi. In spite of my disapproval of not going to Solan, Ma ordered me to accompany Ma and Her party to Solan. Shri Durga Singhji had sent his personal car for Ma's service and a private bus for Ma's group members to Kalka railway station which is 42km from Solan. When the train reached Kalka, Ma was taken towards the car and the rest of us with our luggage started climbing the bus one by one. Ma's car was about to leave when Ma started searching for me. A member informed Ma that I had already boarded the bus in a comfortable seat. Ma immediately instructs him to bring me to the car. When I went near Ma's car, I saw that Ma, Didima and Gurupriya'Didi were seated at the back and Swami Paramanandji was seated in the front beside the driver. There was no place for me, but on Ma's instruction I sat down beside Ma's lotus feet. I had never dreamt that I would one day sit in Ma's car and that too very near to Her lotus feet. Compassionate Ma can change the impossible to possible.

The car was racing through the hilly winding road and sitting inside the car after some time I started feeling dizzy and nauseated. Observing my countenance, Ma asked me, "Are you feeling dizzy?" I immediately replied, "I am feeling dizzy and getting nauseated." Observing my condition, Ma said, "Lie down." I instantly replied, "Where is the space to lie?" Ma just said, "On the lap." According to Ma's order, just like a small kid, I keep my head on Ma's lap. We covered the 42km distance and reached Solan in two hours. I now pondered if only some more time were required to reach Solan then luckily I would have got more time to keep my head on Ma's affectionate lap. Now the question arises, how is this affectionate lap of Ma obtained? And the answer is simple, by Ma's *Ahyuki-kripâ* (gratuitous-grace).

In January 1945, Ma was staying in Ma's Vindhychal Ashram. Perched

unpleasant things even when no one asks anything. Ma, from henceforth I will try to stay silent as long as I am near you." I had not even completed my sentence when Ma spoke, "Why will you remain silent, This Body (pointing at Herself) will become silent."

A famous donor Shri Mahesh Chandra Bhattacharya had built a large building near Ma's Vindhyachal Ashram, which is named as 'Bhajanalaya'. On Ma's instructions I was staying here in this Bhajanalaya along with a *Narayan-shila* belonging to my ancestors. I returned back to Bhajanalaya for my daily evening worship. Even after arriving here I had not imagined that my words would turn into such a grave situation. A little later Shri Abhay Brahmachari arrived and said, "What have you told Ma before coming here? Go and see, Ma has completely stopped talking or smiling. I rushed back to Ma and found Ma sitting erect on Her bed like a stone, not even a tiny smile on Her face. I grasped Ma's soft feet and pleaded and pleaded but not a single sound emanated from Ma. I again said, "If I had pleaded like this in front of a stone idol, then maybe I could have made Her talk, but Ma you are so tough, ruthless and stone hearted that nothing can make you utter a single word. Ma, is my crime so terrible and unforgivable that it cannot be pardoned."

The next day at dawn I was continuing my daily worship when Ma opened the door of my room and said three times 'Narayan' and three times 'Vrindavan'. With only this much hint Ma made me understand that I have to get ready to go to Vrindavan along with Ma, along with my *Narayan-shilâ* hanging in a cloth from my neck. After that Ma did not proceed to the Ashram, instead stayed back in the Bhajanalaya. When Ma saw that after completing *Narayan-Puja* I was not cooking food for Narayanji, Ma ordered a Ashram girl to cook and bring *khichdi*. Ma took the plate of *khichdi* and came forward to offer it (*bhog*) to Narayan. After the *bhog-prasâd*, Ma handed over some part of that to Shri Abhay, who was already without food from yesterday night. Ma kept the rest of *prasâd* in front of me. I was very much disturbed from yesterday's unpleasant incident and hence did not feel like eating. Observing my mood, Ma took a mouthful of *khichdi* and inserted it into my mouth. Ma's old devotee Shri Jitendranath Mukhopadhyay, a good friend of mine, was also standing nearby. He said to me, "Nepal (my earlier name) Ma has fed you three mouthful of *prasâd*, now eat up the rest with your hands, Too much of anything is not good." I also thought, it is not proper for us meager people

to be so arrogant with Ma. Pondering such I take the plate and start eating the *khichdi-prasād* and Ma too went away to the Ashram.

One day in Bhajanalaya, after offering *bhog* of cooked *khichdi* to Narayan, I was meditating, when I saw Lord Narayan drowning Himself in a pot of curd. After that He came out and sprinkled all the curd from His Body on to the floor. This He continued for several times and hence the whole room was splattered with curd. During meditation I also observed Ma standing nearby and I complained, 'Ma see how Narayan is dirtying my room. Where can I get so much water in this hillock so that I can clean the room?'

At the same time Ma was in the upper room of the Ashram. The wife of Shri Chintaharan Samadar, the first pupil of Baba Bholanath, had brought self-made curd for Ma's *bhog*. Seeing it Ma said to her, "In Bhajanalaya, Narayan is being given *bhog*. Immediately go and give this to Narayan." According to Ma's instructions she arrived in Bhajanalaya and knocked on my door. The knocking sound breaks my meditation. I opened the door and found Shri Chintaharan's wife holding a pot of freshly made curd. She handed over the pot of curd to me and said, "Ma has sent this curd for Narayan's *bhog*. Please offer it to Narayan." So I again offered *bhog* to Narayan with this curd. The question now arises, how did Ma sitting in the Ashram know about the play going on in my meditation? That Shree Shree Ma and Shree Shree Narayan are One, can one not infer this from such a small incident?

The next day early morning according to Ma's instructions hanging Narayan on my neck we departed for Vrindavan. At Vrindavan Ma goes to Vardhaman Kunj, managed by Shri Yogendranath Kavyatirth. He had made all arrangements for Ma's stay there. Ma was still keeping *maun* (silence) and was in a serious mood which prevented me to talk with Her. All of us devotees of Ma were extremely worried and sad with Ma's condition and we could not find a way to solve this problem.

Before coming to Vrindavan we were in Dunga in the newly built house of the Zamindar of Dunga, RaiBahadur Shri Sher Singh. Dunga is around 20km from Dehradun. While staying there Ma had instructed me to conduct the ritual of *Gayatri Purashcharan* from the coming *Paush Sankranti* or *Uttarayan Sankranti* day. That day was not far off. I was supposed to go to Kashi for religiously commencing this ritual. And hence I needed some time to talk to Ma. Since I was not able to confront Ma, I was a bit worried.



On the seventh day of commencing the *maun* in Vindhyachal, Ma again uttered 'Narayan, Narayan, Narayan'. This was around 10 or 11am on the same weekday. Then asked me, "Why are you not talking?" Like a culprit I meekly said, "Ma, I was not getting the courage to talk with you after observing your serious countenance. I have an important question to ask"

Ma: What is it?

Myself: Ma, while staying in Dunga, You had instructed me to conduct the ritual of *Gayatri Purashcharan* from the coming *Paush Sankranti* or *Uttarâyan Sankranti* day. *Paush Sankranti* is only three days away. What should I do now?

Ma: Depart for Kashi by a train today evening itself. Udas and Vivek will go along with you. Put them under Paramanand Swami's care. For a few days both of these ladies will stay in the Mahilashram in Kashi. (The earlier name of Kanyapeeth was Mahilashram. Muktibaba had renamed it to Kanyapeeth).

On Ma's instructions I departed for Kashi by the evening train along with Udas and Vivek. On the same day from sunset Ma again became *maun*. On every Thursday or Friday at around 11am, Ma breaks Her *maun*, talks with everyone and again becomes silent from sunset. This routine continued for almost two years.

Almost two years later on one afternoon Ma was resting in the underground room in Kanyapeeth in Kashi. It was summer and hence quite hot too. I was fanning Ma with a hand-fan made of palm-leaves. At around 3 or 4pm in the afternoon Shri Jeevan Shankar Yagyik a research scholar and faculty of Benaras Hindu Vishwavidyalaya and Shri Govind Gopal Mukhopadhyaya, an old devotee of Ma, arrived to have Ma's *darshan*. With great sadness he pleaded to Ma, "Ma, I feel quite miserable after arriving here from quite a distance and not being able to hear any words from you. It is truly painful." He departed after sitting in silence for some time. After they departed I held Ma's lotus feet with my hands and pleaded, "Ma, I have received my punishment. Now please break your *maun*. Talk with everyone. Being ashamed I am not able to face the people. In a single voice everyone is claiming that You have taken *maun* because of me only; have stopped talking because of me. Please remove this blame from my head. I am not able to bear this defamation anymore." Surprisingly when I was bowing down and pleading with Ma in this manner, Ma suddenly

said, "Ganga, Ganga, Ganga", and remained silent for the whole day. Next day at dawn when I met Ma, Ma graciously said, "If this is the *kheyal* then This Body (pointing at Herself) will talk but you will have to keep *maun*. See, on the day when This Body first took *maun* in Vindhyaachal, on that day only there was a *kheyal* of taking *maun*. You are just a cause (*nimiti*). After two long regretful years, from that day onwards Ma started speaking normally and on Ma's instructions I stopped speaking. I became *maun*. That *maun* is continuing till this day. For each week someone or the other keeps *maun* and protects this *kheyal* of Ma.

In March 1951, several of us were with Ma in Vrindavan. Ma's present Vrindavan Ashram was not yet constructed. We were all staying with Ma in a building very near to the Ashram of Shree Haribaba Maharaj, a staunch devotee of the famous Vaishnav saint of Vrindavan, Shree Gouranga MahaPrabhu. As far as I remember on Shree Haribabaji's request only Ma had arrived here to attend his *Shubha Junmotsav*. Ma used to attend Shree Haribabaji's *satsang* three times everyday.

One day at around eleven in the morning after the *satsang*, Ma (along with us) was going back to Ma's residence through a small door on the western side of the Ashram. The moment we entered the hylane, a black heavily built cow came rushing towards Ma. Along with Ma all of us broke up into two rows standing at the edge of the road, so that the cow could pass through the centre. However the cow running towards us suddenly stopped in front of Ma. Observing this we immediately escorted Ma back through the door of the building and the cow too started following Ma through the door. In spite of our frantic efforts to stop him he butted inside behind Ma. All of us were so busy with the cow that we did not observe when Ma passed us and sat down on Her bed in Her room. The cow too pushing around everyone came and stood in front of Ma's door. Ma got up from Her bed and coming near the cow, patted her on the head and said, "Mother see we have met each other, now you please leave; leave mother." With Ma's love and soft touch of Her palm the cow calmed down and turning back slowly went back through the way it had entered. It was as if the cow had arrived only for Ma's *darshan* and affectionate touch.

(to be continued)

Not a single word uttered from Shree Shree Ma's sacred lips should go in vain and thus 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 offer to each aspiring heart countless messages. There are quite a few messages which are at once most significant and most fulfilling. Before death and after death, what happens? The Upanishad says: Before death, life is a seeker. After death, the same life becomes a dreamer. Before death, life struggles and strives for perfection. After death, the same life rests and enjoys the divine bliss with the soul. Before death, life is God's Promise. After death, life is God's inner Assurance. This Assurance of God's we notice while we fulfill God in our future incarnation. Our human life is God's sacred flame mounting towards the highest Source. Human death, the so-called death, is a secret play of God's Will.

When we study the Upanishads, we start with the concentration of the mind. This concentration of the mind is the most difficult thing that we can ever think of. Once some spiritual aspirants went to their Master and said, "Master, we have been meditating for so many years, for almost ten long years, how is that we cannot control our minds?" The Master said, "My children, God-realization is not so easy. Had it been so, you would have by this time controlled your minds. God-realization is extremely difficult, here is the proof. We consider the mind to be a developed part in our human life. But see its helplessness. You are all standing before me. Now if somebody stands up right on the shoulders of one of your spiritual brothers, what will happen? Immediately your brother will be irritated, he will be disturbed. His prestige will be hurt. He is also a human being. How does someone dare to stand on his shoulders? The same thing happens to the mind. When the mind is agitated by our thoughts – low, undivine, uncomely thoughts – it does not allow us to become calm, quite and serene enough to meditate on God."

The origin of the mind is divine; the mind itself is divine. But unfortunately the mind that we are using right now is the physical mind, which cannot help us at all in our upward journey. The mind has consciously or unconsciously accepted three undivine friends: fear, doubt and jealousy. The vastness of the mind is the philosophy of the Upanishads. When

vastness wants to appear before the physical mind, the physical mind is horror struck, it is afraid of the vastness. Further it looks at its own limited capacity, its own insufficiency, and says, 'How is it possible? I am so weak, I am so impotent, I am so insignificant. How can the vastness accept me as its very own?' First it is afraid of the vastness, then it doubts the very existence of vastness. Then, by God's infinite Grace, fear and doubt leaves the physical mind. Alas, now jealousy comes in. The mind looks around and sees that there is some fulfillment in the vastness, whereas in its own existence there is no fulfillment, there is no joy. Jealousy begins. Fear, doubt and jealousy – these three undivine forces attack the mind and make it meaningless, helpless and hopeless in our upward journey. When the mind is attacked by fear, doubt and jealousy, something else consciously and deliberately enters and feeds the mind, and that is ego. With ego starts our spiritual end.

We have to go beyond the domain of the physical mind with the help of philosophy, religion, spirituality and yoga. The seeking mind operates in philosophy. The crying heart operates in religion. The illumining soul operates in spirituality. The fulfilling Goal operates in yoga.

There are two approaches to the Goal. One approach is through the mind; the other through the heart. The approach of the mind is not safe; it is not secure. But one can eventually reach the Goal. It is not that if you approach God through the mind you will not realize God. You will realize God but the road is arduous. You may doubt your aspiration; you may doubt God's compassion for you. Hence it may take you hundreds of years to reach the Goal. But the approach through the heart is safe and sure. We can do one of the two things: either we can identify ourselves with the Supreme Pilot, the Eternal Beloved, or we can surrender our existence at every second to the Inner Pilot. Either we have to become totally one with the Will of the Inner Pilot, or we have to surrender totally, unconditionally to the Inner Pilot. When we approach God in either of these ways, His Infinity, Divinity and Immortality we feel immediately as our very own.

If we follow the messages of the Upanishads step by step, if we start first with philosophy, then with religion, then with spirituality and finally with yoga, then God-realization need not and cannot remain a far cry. God-discovery is our birthright. If we really want to discover God, then we can start right from the beginning. When we fulfill the demands of

philosophy, religion, spirituality and yoga, God fulfills all our demands. Their demands are very simpler: aspiration and self-control. Our demands are God's gifts: peace, light, bliss and power.

Do we really care for God's gifts? If we really care for God's gifts, then God will offer us the capacity to receive His infinite wealth. In our ordinary life when we want something from somebody else, that person will not give us the capacity to receive it. He will demand our own capacity. If we have the capacity, if we work for one day, then the boss will give us the salary. But in the spiritual life, God wants to know whether we really want the salary – peace, light and bliss. If we want them, then He Himself will energize us and be our aspiration and self-control. He will work in and through us. He will work as the seeker within us, and at the same time He will work as the Pilot for us. He Himself will be both Employer and employee. If we really want God, God will at once play both the roles. He will be the Giver and the receiver. He will be the seeker and the Fulfiller.

The Upanishads tells me, see the Truth, feel the Truth, grow into the Truth and become the Truth.

God tells me, "You are the Truth."

When I see the Truth, I know what God's Compassion is.

When I feel the Truth, I know what God's Love is.

When I grow into the Truth, I know what God's Concern is.

When I become the Truth, I know what God's selfless Life is, and what His unconditional Duty is.

When I realize that I am the Truth, the full manifestation of Divinity's Light begins.

(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

## **C'handa Mātā Gāyatri Rhythms of the Celestial Realm**

Joy Mukherjee

*(Continued from before)*

### **The Mantra**

#### **Bramha, Bramhayoni, Gāyatri**

Let us now delve into the depth of the wisdom of highly ordained saints and scholars and make an attempt in our limited capacity to grasp a few issues about this Mahā Mantra.

At the outset, one asks a crucial question: If the original Mantra in the Vedas was without the words “Bhuh, Bhuvah and Swah”, why did Aadi Shankaraachaarya introduce the three Vrihatis, as well as the aumkaara, or Pranav, in the beginning and end of the mantra?

He had done so to aid the *japa* (meditative repetition) of Gaayatri Mantra. *(Japa is the process of repeatedly recounting and realising the essence of a mantra.)*

Being the seer that he was, Shankaraachaarya had a clear perception that with the passage of time, the capacities of the human intellect, depth of comprehension and levels of awareness, get diluted. In the rich and pure ethos of the Vedic age, the mere mention of the word “Savitaa” awakened the full essence of SavitriDev, the “Prasavitaa” or the ‘Birth Giver’ of all the fourteen realms (on this fourteen realms we shall come back later) that was created from That One. But as time passes, as a natural law, such depth of comprehension and capabilities of internalisation erode in the mortals. This is why Shankaraachaarya introduced the Vrihatis to the original Vedic mantra.

*(It is common amongst the uninitiated of our age to feel that the three terms, Savitaa, SavitriDev and Prasavitaa, refer to the Sun deity. Naturally, many people feel that Gaayatri Mantra is a prayer to the Sun. However, Savitaa in Vedic Sanskrit means one that has given birth (or Prasavitaa: Prasav means to give birth to) to trillions of suns and billions of galaxies, compared to which the sun of our Solar System fades as a tiny spec in the entirety of Creation.)*

In times Vedic, when moralities and intellect were much more alive and vibrant, that full essence of Savitaa would synaptically permeate the hearts

of both the speaker and listener in a single resonance the moment it was uttered. The words of the sage would stir the listener:

*"na tatra suryo bhaati, na chandra-taarakang  
nema vidyuto bhaanti kutoyam agnih  
tameva bhaantum anubhaati sarvang  
tasya vaasaa sarvam idam bibhaati."*

*(That is, the suns, the moons, the stars, the power of lightning, the light from the fire, the inner energy of all energies and the source of life, all these are illuminated by that one single source of all halo. He is that Paramaatmaa, Savitaa, Vishwa Prasavitaa.)*

As Aadi Shankaraachaarya had foreseen, the word Savitaa has come to mean to us simply as Surya, or Sun, around which our earth and the other planets rotate. But as mentioned earlier, our Sun is just a spec in the vast universe which has billions of such stars, galaxies and constellations which are a trillion times or more powerful and teeming with the energy of, and moving around, as the manifestation of some Divine Desire, or Will, which has manifested itself as the universe, seeable or unseeable, the Manifest and the Unmanifest, that is still beyond us, beyond our highest capabilities of comprehension.

It is nearly impossible – excepting through rigorous meditation – for us to even contemplate that power as the Birth-Giver of all these sources of Consciousness and Energy.

This is why Aadi Shankaraachaarya added the Pranav, or Aumkaar in the beginning and end of the mantra, adding the three Vrihatis of Bhuh, Bhuvah and Swah to facilitate us to try and grasp that infinite power, the Prasavitaa who is at the centre of all Creation.

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Now comes the issue of the fourteen Vrihatis.

Mahaamahopaadhyay Gopinaath Kaviraaj, one of the highest scholars of the Shaastras (scriptural knowledge) and someone of highly elevated spiritual practice, explained that at the core of "Swah" lie four other Vrihatis, or expansiveness. These are Mahah, Janah, Tapah and Satyah. So together, there are seven ascending Vrihatis: Bhuh; Bhuvah; Swah; Mahah; Janah; Tapah and Satyah. And since at all times, the positive and negative coexist, along with seven ascendant Vrihatis are seven descendent Vrihatis: Atal, Satal, Bhital, Talaatal, Mahaatal, Rasaatal and Paataal. Savita is the Birth-Giver of all these fourteen realms. Just like the tree grows out of a tiny seed, the expansiveness of Paramaatmaa as a matter of Its Playful Desire

is the expression that we see as the manifestation of the universe with the fourteen Vrihatis. (These Vrihatis should be understood as various levels of consciousness and powers of cognition.)

This is why Aadi Shankaraachaarya added the Pranav, or Aumkaar in the beginning and end of the mantra, adding the three Vrihatis of Bhuh, Bhuvah and Swah to facilitate us to try and grasp that infinite power, the Prasavitaa who is at the centre of all Creation.

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The question that arises is also whether or not the worshipping of Aaditya mentioned in the Vedas is worshipping the Sun that we see every day. The answer is both Yes and No, depending on what is the level of spiritual proficiency of the observer. For those not exposed to the finest subtlety of cosmic realities, the object of the hymns and meditation is indeed the physically available sun that is exposed to our sensations, and which we see in our solar system. But the practitioner deeply immersed in the practice, who goes beyond mere senses, gets the glorious insight into the divine beyond our physical sun. As his praxis deepens, he then asks, who is the propulsive force, the momentum (*samveg*) of so much light and joy that we see in the sun, which itself -- and all the planets in the solar system -- owe their existence to.

The answer comes from Lord Krishna in Shree Geetaa:

*adityaanaang ahang vishnu, jyotishaang raviranshumaan*

That is, Vishnu is the One who cradles the universe in His bosom, the One who pervades the entire creation. Again, Lord Krishna says too: "I am that Aaditya." But Vishnu also pervades beyond this creation, where there is no name, no form, no space or time, but just the core essence, the Sacchidaananda form (*Sacchidaananda as a concept has been explained earlier*). Vishnu is the Aaditya. And yet, Vishnu in Its outspread goes much beyond this Universe as we see or understand it.

As Shree Aanandamayee Maa would often say: "It is as it is." The cryptic aphorism means that whatever we experience in Creation has a given name, a form and a quality; which again are different. Hence, whatever we experience "is as it is", or differing manifestations of Paramaatmaa. Each aspect that we perceive in Creation has a name, shape, form, specific quality, and yet, it is bound by time and space. Shree Maa expressed this as "*Vibhu-i Rupay Rupay* (Paramaatmaa alone in its myriad expressions)." Maa explained that Bramha is unexpressed, attributeless



and sans any specific form (Nirgun, Niraakaar) and Anirdeshya (that which is so extremely subtle that It cannot be pointed out as anything physically existing).

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In the Vedic tradition, a mantra is not merely a collection of (magical) words. Each mantra is a personage, and has to be invoked with due respect, mentioning the practitioner's intention. The mantra for invocation of Gaayatri goes like this:

*aum aayaahi varadey devi triaksharey bramhavaadini  
gaayatri chhandasaang maataah bramhayoni namastutey*

That is: "We invoke the Mother who blesses all. In the three syllables of A-U-M, She is Aumkaar, the essence of Pranav."

Just like there is an ascending agape of light and joy in the rhythmic blossoming of a flower, similar is the manifestation of the Unmanifest that has become the form chosen by Bramha as the universe. And Goddess Gaayatri is the Mother of those rhythms. She is Bramhayoni.

This has been clearly mentioned in Shree Geetaa: "*mama yoni mahadbramha tashmin garbhang dadaamyahang.*" This means that Bramha and Bramhayoni are a fusion of one and the same. In the Divine Play of the exposition of Creation, That is the one who bears all potentiality, the Divine Consciousness principle, and at the same time, That One is also Mahatbramha and Brahmayoni, the ParamPurush and Paramaa Prakriti the propulsion of That are the same. We pay our obeisance to That One, the Infinite Consciousness. This duality actually underscores the underlying unity, which is Advaita Bramha.

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The Unmanifest Bramha took the form of the Universe in seven rhythms. Now, when we use the term 'rhythm' we usually restrict it to rhythms of poetry, or of songs. But there is a rhythm called Jagati (*Jagati is derived from the word Jagat - our universe*) which imbues everything, is manifestation of that Unmanifest. Jagat or the Created Universe plays to the rhythm of Jagati. And Jagati has the quintessence of all the rhythms of Gaayatri, Vrihati, Ushnik, Pangti, Trishtup and Anushtup.

There is a definite rhythm from the rising of the sun to its setting; the entire flow of life; the chirping of the birds, the formation and rising of vapour from the oceans and then again its descending on the earth as rains; the blossoming of flowers; the moonbeam transforming itself into medicine

*(plants have medicinal qualities, but while the plant itself is dependent on sunlight for its sustenance, the medicinal properties shape up only when showered with the gentler light of the moon.)*

Despite all this, however, we constantly fail to notice this rhythm, or Chhandamaataa Gaayatri. Parambrahma is the Bard Eternal. This universe is an epic scripted by That One. The rhythm that plays in That heart, which manifests in creation, conservation and dissolution (and again creation) is Gaayatri. She is the Mother of all seven rhythms governing and playing out in the universe. These seven rhythms are – as said above Gaayatri, Vrihati, Ushnik, Pangti, Trishtup, Anushtup and finally, Jagati.

### **Understanding the Rhythms**

*(NOTE: As discussed earlier, to understand Gaayatri Mantra, one needs to go the core of how the Creation is an expression of the Divine Will of That One, the Absolute, and the Divine Game. For this Game to play out, it becomes necessary for that Immutable Single to first become expressed as Dual: Param Purusha and Paramaa Prakriti, and from that Paramaa Prakriti, become manifest as Prakriti in many diverse forms, shapes, attributes, names, all bound within relative time and space. These followed seven distinct rhythms, the sum total of which is seen, or felt, as Creation. These seven rhythms are Gaayatri, Vrihati, Ushnik, Pangti, Trishtup, Anushtup and Jagati. Here are those seven rhythms and what they intrinsically mean.)*

**Gaayatri Chhanda:** The sage has discerned that Gaayatri Maataa is all-blessing, Bramhavaadini, Bramhayoni, the Shabda Bramha, Chhandamaataa, or Mother of all rhythms. She is the foundation, the core that resolves into Herself everything after the process of Creation, Sustenance and Dissolution is played out. *(What is the essence of Shabda Bramha? If we translate this as sound, then what kind of sound? In this context, Maa Anandamayee said something wonderful. She said that Shabda Bramha is the summation of all the sounds, the entirety of all sounds existing in the universe: Aumkaara, which is the cradle of all Creation. Aumkaara is the seed of the expression of the Unmanifest as the Manifest. Aumkaara is all the three states: Creation, its Continuum and its Dissolution. There is also a fourth state termed Tyuriya, which is the Absolute Consciousness, the state of Ananta (infinite), Nirgun (sans attributes), Niraakaara (formless), Unmanifest, Abyavabharya (the abstract, impracticable) Bramha.*

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*(To be continued)*

## Mahāshunya (Absolute Void)

### Repository Of Creation, Sustenance And Resolution

Dr Shashanka Kumar Haldar

It was November of 2017. The Abstinence Week was in progress at Shri Mā Ānandamayee Āgarpara Āshram. As a part of the daily programme, after the meditation session between eight and nine in the morning, Joy-da from Mā Ānandamayee Satsang Bhavan, Salt Lake, used to come every day to address us.

The central theme of his discourse was what according to our scriptures is the ultimate aim and purpose of our lives; why did the Creator decide to create this universe; how did the universe come into being, and so forth. During his daily discourses, Joy-da would bring up references from various sources: Shree Geeta, the Upanishads, Mā's *Vānis* (sermons), Her deeply philosophical aphorisms, etc., as narrated by Bhājī, Gurupriya-di and Amulya-da<sup>1</sup>.

At a point in time, Joy-da said that above us is a seeming void, or what we call empty space, or in other terms, the sky. But, he prevailed that this is not at all a true void, and it is not really empty. For it is teeming with infinitesimally subtle elements and sound waves, light waves, radio waves, thought waves, varieties of electromagnetic waves, etc. This perceived void is that of the sky, the apparently – but only *apparently* empty physical space within the created universe. Outside this created universe lies the Absolute Void.

But Mā Anandamayee says that even that Absolute Void is also not empty. For that Absolute Void is in essence the repository of everything, including the void of the created universe that we witness as so-called empty space, or the sky. However, She says that though everything that has taken shape as the Created Universe, is repositied within that Eternal Void, yet, nothing repositied there finds any specific expression, in terms of any name, shape, form, or attribute. There just prevails an omnipotent singularity, a non-duality.

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1. Amulya-da, or Amulya Kumar Dutta Gupta. He was a legal luminary and professor of law at the Dhaka University in the then undivided Bengal and was a regular at Mā's Āshram. Later, when the country was divided, he followed Mā Anandamayee to Kashi (Benares) and She ordained him to stay back there and continue his spiritual practices. Amulya-da maintained series of diaries on his experiences with Mā whenever he met Her.

Then how do we grasp this, or express this... what, really is this? As Mâ says, "It is what It is"<sup>2</sup>.

To put this in context, Joy-da recounted a conversation between Shree Mâ and Swami Tanmayanandji. Shree Mâ was then slated to travel to Calcutta from Hardwar. In Hardwar at the time, She was sitting in the verandah outside the mausoleum of Giriji (Her own mother). Upon his arrival, Tanmayanandji offered his obeisance to Mâ and enquired, "Mâ, so you are leaving for Calcutta?"

Now, in her numerous, incessant and tireless travels, Mâ had been asked every now and then this singular question by many a devotee, "Are you leaving, Mâ"? Mâ's standard response would be somewhat like this, "Am I going somewhere? But I come from nowhere and I go nowhere."

Hearing Tanmayanandji's question, She smiled, and pointing Her finger at Herself, She asked, "Say, who is This?" Tanmayanandji fumbled, "Why, you are Mâ, of course!"

Then Mâ said: "This Body is not Mâ. Do you know what really Mâ means? Mâ means 'moy' (Exquisite Pervasiveness). Mâ means *Âtmâ*."<sup>3</sup>

Joy-da expounded on the concept of 'moy': It is the idea of the eternal, unbounded, the timeless, shapeless, attributeless Param Bramha (not Bramhâ, the deity of Creation), the all-pervasive Consciousness. And yet, just like the waves in the ocean, it is that repository from which our Created Universe, bound in relative time and space and having all shapes and attributes, is projected as an expression of the playfield of Param Bramha. During his discourse, Joy-da recounted what Mâ had revealed to Amulya-da one day, "I am that fraction that you spoke about, and yet, I am not the fraction. Yet again, I am neither the whole that you speak of. I am not bounded within limits and yet, I am neither unbounded nor limitless. I am all of this at once. If you refer to me as a fraction, then you limit me, and yet again, if you term me as unbounded and limitless, then too you limit me<sup>4</sup>. I have no limits and no boundaries, and yet I still have all of that. I eat, I sleep... all these are parts of the fraction that you witness. And yet, I

2. This is the Sanatan Dharma concept of *avangmunasgochar*, that which is beyond the mind's comprehension or its ability to express in words. Hence, "It is what It is".

3. *Moy* is the idea of all pervasiveness. That One which not only encompasses everything, but That One beyond which there is nothing. Mâ used the word *Âtmâ* which in general parlance would mean 'soul'. What She had meant, however, was Paramâtmâ, the Eternal Consciousness, of which a soul is but a small parcel.

4. This is philosophically a critical concept. One day, a great saint, Mohanananda Maharaj had said, "Mâ, but you are *Poorna* (Complete)." Mâ smiled and said, "But are you exclusive of that?"

am unbounded because I have no need, neither of sleep nor of food nor of any other physicality.”<sup>5</sup>

Many other aspects of such a disposition emerged in the passage of Joy-da's daily discourses. For instance, Mā would say, “This Body is just like a drum. You will hear the sound and rhythm the way you play it. You shall hear what you play, and I shall hear that too.”<sup>6</sup>

At the end of the few days of discourses during the Abstinence Week<sup>7</sup> (*Sanyam Saptah*), a strange array of feelings gripped me. None of what was discussed could be tallied – or squared off – with our day-to-day reality. When I explained my perplexity to Joy-da, he said, “Dive headlong into Mā's books. For She alone is there in your heart, and it is She alone who will guide you to the right path, lifting the veil of ignorance.”

Back home, I started reading the invaluable books: Bhai-ji's<sup>8</sup> “Matridarshan”, “Sadvāni” and “Māyer Kothā”; Amulya-da's book titled “Shri Shri Mā Anandamayee Prasanga (in 10 volumes), Gurupriyadi's diaries (in 17 volumes), etc. In Bhai-ji's “Sadvani” (35<sup>th</sup> Saying), Mā is quoted as saying: “Wherever one looks, one finds the constant presence of That One Undivided Bliss. And yet, it is most difficult to grasp that. What is the reason behind this? That is because That One is an inalienable part of all existence. Just like the ordinance of the king symbolises the presence of kingship, or the heat expresses the existence of fire, thus it is that our visible universe brings us to realise the existence of the unspeakable, unfathomable, the formless Sacchidananda Bramha.

5. This is historically true. Mā had no physical needs. Not even of water. There was a time that She spent almost nine months without using water at all. In her physical existence, She set rules of eating, whereby She would eat such small amounts (that much only that one can pick up with the thumb, index finger and the ring finger, that too, once a day); and yet, there were occasions on which She devoured the meal of five or six persons, and still asked for more!

6. Here again, Mā is underscoring that She is Poorna Bramha Narayan which encompasses everything: She is the drum, She is the player, but as represented in a human form, and She is the audience too, all merged into one.

7. This is a unique system of a week-long purification which is marked by practicing devotees abstaining from everything excepting meditating on God and listening to scriptures. In the mornings and afternoons, there are meditation sessions for one hour, followed by discourses from scriptures. On the first and last day of the week, devotees would have only Ganga water, though on other days there would be some frugal lunch. At the end of the day, between 9.00 pm and 9.30, there used to be held a question and answer session graced by Mā.

8. Bhai-ji – or Brother – is the name all devotees used to address Jyotish Chandra Roy, once a senior civil servant, who had met Mā when She was still in Dacca (now capital of Bangladesh). It is he who first used the name Mā Anandamayee, or one who lives in – and spreads – perfect happiness all the time. Later, Bhai-ji became practically Mā's one of most devoted followers, who has composed several books, including *Matridarshan*, *Sadvāni* and *Māyer Kotha*, which are must-reads for who want to know more about Mā.

As one goes on getting into the subtlest of the all created entities, what ultimately remains is the entity that is present at all times in all forms equally. And "That is That One", which is termed as Consciousness.

Also, in *Sadvâni*, written by Bhai-ji, I found (Mâ saying): "Just as the hands, feet, torso or head, all are parts of the same body, likewise, all of you are parts of This Body. The common and the exceptional, these are all categories framed by you. As for This Body, it is just the same at all times and in all spheres. It is after all a game. You love playing this game, so you make This Body part of your joys and laughter. Had It been simply sombre and quiet at all times, then you all would have stayed away. Now, immerse yourselves in this game of bliss, and only through this shall you all ultimately experience the highest realisation.

The more I meditated upon such sayings, the more did I start getting, incrementally, an indication, a sense of the essence of all what She says. The sense emerged that Mâ is both, limited and unlimited at once. Seemingly, She is with us in all our play and games and joys, but verily, it is all about Her own play with Herself. That is why She says, "I am the same in all states. In This Body, you see so many activities in their outward expressions, but within it, it is just all unchanged at all times... how do I explain this to you! Say, I went and cooked, or did some other work, but for This Body, all that activity is just the same as if I were lying down and apparently doing nothing. There is just no difference."<sup>9</sup>

Often, She would say, "When there is no tinge of any specific colour, it is white, or if one lets go all of one's specificity, it all emerges as plain and white. When all colours merge, it becomes white. The Formless is clean, transparent."<sup>10</sup>

9. Mâ once gave an example of this, saying, "For example, I may say – let me go upstairs and check out how Noni is faring. This going up is only a seeming activity, for I know how Noni is faring at every moment without climbing the stairs to go and look him up." That is, She exemplified that all Her activities are mere outward expressions, but within Herself She is at all times beyond constraints of time, space and related actions.

10. To understand this concept more clearly, there are the examples of water and soil. When you are not eating anything, there is still water in your mouth. That water by itself is without any taste. But it has the ability to accept and express the various tastes as they may be... sweat, sour, hot, etc. Similarly, the soil per se has no flavour or aroma. But all aromas are within it, and thus mango tree planted on it takes the flavor of mango inherent in that apparently flavourless soil, and if you plant a jackfruit tree in the same soil, it will draw the jackfruit flavour from that soil itself. Thus it is that the summation of all forms, all attributes, is an unfathomable formlessness, and has no specificity. Hence, when all tastes merge what we have is water, which in itself has no taste: when all aromas merge it is like the soil which subsumes all aroma and flavour and is, yet, itself seemingly without any aroma. In a sense, when everything merges, it adds up to Zero, that is, Absolute Void.

Hearing all these and the resultant churning, or *manan*, first upon the apparent void of the sky, which seems to have a limit, and then upon the Absolute Void beyond the Created Universe, which has no limit... hearing Joy-da expounding on such ideas, there arose a deep seeking within me: what do western philosophers and scientists say on such issues? I wanted to check out if there are similarities between what philosophers of far climes and what the seers of Sanatan Dharma<sup>11</sup> have said.

And sure enough, if the seeking genuinely arises from the heart, God lights up one's path. Happily, some books suddenly came to me. And I devoured them.

There too, I found similar expressions like Void, Greater Void, Ultimate Void. Space, universe, multiverse, etc. There were some similarities between their science's achievements and our Sanatan Dharma, but there were some differences too.

I read still many more books, and a unique saying by German philosopher Emanuel Kant knocked sharply at my door: "Two things in the world scare me. The first is the night sky teeming with stars; and the second is the moral consciousness."

Kant had said that fear grips his soul when he looks up at the starlit sky and senses that immense power at whose bidding these trillions of stars and planets are all unerringly moving in their fixed orbits, a power that is beyond comprehension. And perhaps his own smallness in the face of that astounding power is the reason for his first sense of being scared.

"The second," Kant said, "is the call of the conscience. When I do something wrongful, someone from deep within reprimands me. I feel scared when I hear those words of reprimand. What is that power that is there within myself, and yet, is much greater than I am? All my incompetence comes to the fore in the light of that commandment. This is the second reason for my fear: that I have not become what I was supposed to have become."

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11. Sanatan Dharma, also referred to as Arya Dharma, is a set of philosophical and spiritual principles and practices ingrained in the Vedas, which was practiced from ancient times in this land.

## Golden Years of Kanyapeeth

Brahmacharini Guneeta

On the foothills of the Nagadhiraj Himalayas is situated the beautiful town of Almora. Shree Shree Ma arrives in Almora after the demise of Bhaiji. Once a *sadhu* of Ramkrishna Mission arrived and while conversing with Ma said, "If there can be a place for the girls to stay, where they can do *sâdhana* then it would be very good for them. Several girls have requested for the same. Ma said, "Jyotish too had a similar wish. When you yourself have raised this proposal then if you wish you can talk with Hariram, Paramanand and others and jointly execute this work." Hariram'ji said, "Without your instruction nothing will happen." Ma said, "This Body does not say anything. You all are only getting it done. If you all wish to do it then go ahead. This Body has nothing to say. Whatever pious work is done with your heart and mind in it, that work attains success. You all can decide together whatever rules have to be followed. This Body does not have the *kheyâl* to be involved in such activities. Do not ask This Body anything on these matters. Khukuni is also here. Everything has been said as you wished, the work is yours. Whatever *sat-karma* (pious deeds) are done, all are service to That One God. All of you do various *karma* (jobs) in this world; however do only *sat-karma* (pious deeds). Efforts to attain Truth should only be done. On that basis, whichever *karma* (job) is accepted; *karma* (actions) that helps in divine thoughts is only *karma* (action) and all else are *akarma* (misdeeds), to be discarded." Hearing these words of Ma, Gurupriya'Didi thought that if such an arrangement can be made for the girls then it would be very good.

The beginning of Kanyapeeth is mentioned in this manner in the sixth volume of Gurupriya'Didi's book 'Shree Shree Ma Anandamayee':

— Some time later, Ma was residing in Raipur Ashram near Dehradun. Shri Pitambar Pant a local doctor and a staunch devotee of Ma was also sitting there.

— On 25th September 1938 there was a discussion to establish a *Kanya-Ashram*. It was decided to purchase a small house behind the Ashram in Dehradun for this purpose. With the financial support of Shri Shivprasad Singh and Swami Akhandanandaji the foundation was laid for this work.



Respected Kulada'dada of Dhaka agreed to send at Ma's lotus feet two of his younger daughters to stay in the 'Kanya-Ashram'. His eldest daughter was already a Brahmacharini. The sole aim of this Ashram would be to help the religiously minded girls to follow the religious path. Worldly education will be taught negligibly. Shri Jyotish Chandra Guha is supposed to reach here with the girls in the coming Sunday. Here on the banks of the river Ganga the girls would be admitted in a new manner.

— Today Shri Jyotish Chandra Guha arrived from Kolkata along with the second and third daughter of Shri Kulada'dada of Dhaka. On the occasion of the admittance to the Kanya-Ashram, Shri Manmat'dada worshipped and did *aarti* to Ma, conducted yagna and finally worshipped the two girls as *kumaris*. *Kirtan* was also held. New names were given to the girls, Bhaktipriya and Shantipriya.

Regarding Kanyapeeth Ma Herself says: "There are numerous schools and colleges for worldly education, remember the aim of this institution is *Ādarsh Charitra Ghatan* (Ideal character development)."

Shree Shree Ma Anandamayee Kanyapeeth founded in 1938 in Raipur will celebrate its centenary year just sixteen years later.

In this present age, in Shree Shree Ma's presence, few of the resident Brahmacharinis of this Gurukul have been fortunate enough to have worn the *Janaiv* (sacred thread) according to the rituals of the ancient Indian tradition. Respected (Brahmacharinis) Br.Gurupriya'Didi and Br.Moroni'Didi were the first two to get *Janaiv*. And then later Ma's Kashmiri *sevika* Br.Udasji was given *Janaiv*. Subsequently Br.Chandan Bhattacharya, Br.Geeta Banerjee and Br.Jaya Bhattacharya all students of Kanyapeeth from their childhood and Kumari Shanta Pathak were given *Janaiv* in Ma's presence and proximity.

Br. Chandan Bhattacharya, the present Sadhu-Incharge of the Sangha, is the daughter of Late (Shri) Nishikant Bhattacharya, maternal brother of Shree Shree Ma. Both Br.Chandan Bhattacharya and Br.Geeta Banerjee have obtained the degree of *Āchārya* in *Purān-History* and Br.Jaya Bhattacharya in *Vedānta* from the Sampurnanand Sanskrit Vishwavidyalaya. Br.Geeta Banerjee has also done her M.A. in *Nyaya-Shastra* from Benaras Hindu Vishwavidyalaya. Km. Shanta Pathak is the daughter of Ex-Vice-President of India Late (Shri) Gopal Swaroop Pathak. Br.Jaya Bhattacharya is the youngest daughter of Late (Shri) Anand Mohan Bhattacharya, resident of Vikrampur of East Bengal. Br.Jaya Bhattacharya was also the official

(Govt.) Principal of Kanyapeeth for long 35 years from 1970 to 2005. Presently she is the Secretary of Kanyapeeth and is training the Kanyapeeth girls with the rules and regulations of all the *pujas* and rituals of the various festivals of the Ashram.

This is not all about Kanyapeeth. Here we want to name a few Kanyapeeth Brahmacharinis who devoted their total lives in the service of the Ashram, right after completing studies in the Kanyapeeth. There never was any selfish motive in them, to serve properly and with pleasure was their only motto. To name a few are Br. Tulsi, Br. Bishuddha Chakravorty, Br. Mala Bhattacharya, Br. Bani Bhattacharya, Br. Ganga, Br. Tara Banerji, etc., not only within Kanyapeeth but the devotees who came and moved around with Ma in the various Ashrams were also served deftly by them. Br. Mala Bhattacharya was also an expert in the field of music.

Br. Bishuddha Chakravorty is the granddaughter of Smt. Virajmohini Devi, an ardent devotee of Ma from East Bengal. She joined the Kanyapeeth in 1949 and later on passed M.A. in Vedas with high numbers from Benaras Hindu Vishwavidyalaya, even though she remained ill most of the time. Hence she claims that Ma only gave that exam. Having a keen interest in art and painting she passed the Fine arts exam from BHU in first division too. She was taught Vedas from the renowned Pundit Triyambak Atmaram Bhandarkar who later taught Vedas to other Brahmacharinis too: Br. Jaya Bhattacharya, Br. Geeta Banerjee, Br. Gouri Banerjee, Br. Minoti Chowdhury, Br. Shukla Basu, Br. Guneeta Marwa, and Br. Basanti Chowdhury.

Few Brahmacharinis of Kanyapeeth have also received Gold Medal in their respective fields from Sampurnanand Sanskrit Vishwavidyalaya:

- (1) Br. Minoti Chowdhury – 1977 – Shamkya Vedanta.
- (2) Br. Gouri Banerjee – 1980 – Darshan.
- (3) Br. Jyoti Mehta – 2022 – Shanka Yog Tantragamba.

Besides this Br. Guneeta Marwa had passed the Shastri exam in first division and had stood eighth in the Sampurnanand Sanskrit Vishwavidyalaya and hence on those days had received a scholarship of Rs. 100/- for the Acharya degree.

We pray at the lotus feet of Shree Shree Ma that the golden years of Kanyapeeth continues in this manner for the future years to come.

## Memorial Tribute Jai Maa!

Late Mahesh Kumar Malla, Nepal

Mahesh Kumar Malla, son of Mrs. Indira Malla and Lt. General (Retd.) Shanta Kumar Malla, of Lajimpct, Kathmandu, Nepal, left for his heavenly abode at the lotus feet of Shree Shree Anandamayi Ma for whom he had utmost *Shraddha* and *Bhakti*. He used to pray morning & evening the prayers that are chanted at Shree Ma's Kankhal Ashram. He attended three Samyam Saptahs (Kankhal Ashram) and regarded the four sisters - Basu didi, Hamsa didi, Usha didi, and Niru didi, as his sisters. He and his younger sister Shreei looked after Chandan didi with love and respect when she had stayed at their home in Kathmandu on her Muktinath Darshan. He was a gentle, loving soul and loved by everybody with whom he came into contact. Since six years, he had to go for dialysis twice a week. He bore the trials of life similarly with the help of his faith and love for Ma. Shree Ma sometimes visited him in his dreams. His mother had kept Shree Ma's slippers in his house and he used to pay obeisance daily. He was admitted to Grande Hospital. His health improved and doctors said he would be discharged after few days. On the night of 16th January 2022, his health deteriorated and at 2:05 in the night on Purnima tithi (Uttarayan), he left for his heavenly abode with Ma Anandamayi. He leaves behind his wife Shreya, two daughters Pragyi & Aadhya aged 9 and 8 years. A few days before his demise, Pragyi dreamt of Shree Shree Anandamayi Ma coming to their house. His mother thought his health would improve. Little did she realize then that Shree Ma had come to take him as he was a true *Bhakta*.

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### New publication

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He who has been initiated by a *Guru* must, under His direction, try to keep his mind, every minute of his life, engaged in *sadhana*, such as worship, *japa*, meditation, reading sacred texts, *kirtan*, *satsang* and the like. Exert yourself to the limit of your power, however feeble it may be. He is there to fulfill what has been left undone.

-- Ma Anandamayee

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